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<http://www.seferhayashar.com>

Introduction - The book of Jashar (upright)

This book practices and execute awareness. Ostensibly, the intelligent person relies on their intellect to manage their world. However, the human thought is limited, and therefore, all the solutions it proposes, will be limited too - this is a source of problems and questions for the intelligent person. The solution is to recollect - to connect to "past memories". In this book we will illustrate remembering (in the sense of a natural and normal action that each person does in order to gain a proper perspective on reality), and for this purpose we have taken an ancient memory - as it appears in the **Old Testament** - and connected it to the natural and obvious truths that everyday person can relate to (axioms), and this we will do from the same reason – to get a conscious perspective on reality.

The act of connecting reality (present) to memory (past) - looking through the eyes of the biblical writer, and raising the clean, natural and upright thought that exists in the Old Testament - is called **The book of Jashar** (The book of Upright/rectitude etc.) because being **rectitude/honest** ("Jashar") is a function of a **good memory**.

In The book of Jashar we will learn the purpose of writing the Old Testament, and we will demonstrate what the author had in mind - according to the inner voice that arises from the writing. We will do so by studying the text, and thus we will gather the covering over the vessels of the Mishkan (the golden Menorah and the Ark of the Covenant) and we will discover that they are a flowchart describing the meta-data of the litterateur work done in the Old Testament.

This book presents the method of investigating the book of book's answer, to the question of all questions - what is life? The answer is found in the individual experience of perceiving the one/singular memory of the present, and therefore God is one (singular) and named Jehovah (in Hebrew it means being in the present). We will see how the term "God" fits into the method in a defined and adaptable way, which consciously allows to experience the complexity of the present (from the person's point of view - the closest image of the "experience" that the readers will undergo, is a total awareness to the physical concept of **field** – "the only reality").

In summary: This book offers one comprehensible answer - "a great and unified theory". This answer reveals it itself by examination of the patterns that are in the arranged writing of the Old Testament, but the answer can be obtained when the readers take the first step into the common part of life that within us all.

Prologue

The experience of reading the Old Testament according to the book of Jashar shows, that the Old Testament is a book that teaches how to awaken oneself from the illusions created by "over thinking" – there for it is a book of seers.

The **testimony** of the biblical writer - people of knowledge whom shared the singular experience which they called it Jehovah - is expressed in **writing**, and therefore, the reader must investigate the script itself and only after that, one can try to understand the theoretical meaning of the written word/sentence/idea, etc.

The readers must do so, because, the meaning of a word receives a different meaning according to time, place and especially the way it is articulated.

On the other hand, the manner of constructing the words, their inlay and repetition to the level of a letter - that can be seen in the text of the Old Testament - is a lasting memory and it is where the biblical writer combined the complementary knowledge necessary for sober reading in the Bible.

Summary

The book of Jashar explains the Old Testament according to the principles of natural integrity laws, such as receiving instructions from the biblical writers themselves, or giving priority to an idea that appears earlier in the text. However, the most basic principle of propriety is to process and cultivate the written material like the biblical writer has done, that means - reading the text without any commentaries/ explanatory buffers - and therefore, we will look at the text and the logical aspects within it.

The natural integrity laws are accessible to the readers, helping them to remain in the text and concentrate on the writer's words. And therefore, they are the way to read the Bible in general, and the Old Testament in particular, if only because they provide straight answers that are supported by all the text on one hand, and on the other hand - reflected in the axiomatic truths that the readers can approve by themselves.

Analysis of the Old Testament according to the natural integrity laws above, leads the readers to see the pattern/structure found in the Old Testament (the Ark of covenant). Observing the pattern, leads to conscious experience limited by the **Ten Commandments**. This experience called **Jehovah**.

To clarify: seemingly, the biblical writer wrote a book that describes a plot involving history and ancient mythology. But when one follows the work of the author closely and systematically, and the plot receives the depth of human dimension, it becomes clearer that the biblical writer is executing an exercise in awareness.

This exercise is designed to develop the reader's thinking ability, and one's progression, is called by the biblical writer **Creation**.

The formula for creation is called the **Tree of Life** and it is a method for observing oneself through one's body.

The basis of this method is directing one's attention to the thinking part within. The result of directing one's attention to the thinking part – through the eyes - is to recognize the separation between the thoughts themselves and the part that create them. To the thinking part - the biblical writer calls **human** (Adam), and to the human thoughts - the writer calls **person** (Eish). That is to say, human = structure, person = thoughts.

To wit, the **Tree of Life** is a guided imagery formula which tutors a person to understand their own complexity of thoughts by classifying one's thoughts/memories. However, in order to understand one's essence (the thinking part), the person must pass the "light" (thoughts), and reach the conscious space that contains the ability to experience and testify about the singular state that is the essence of man - Jehovah.

Opening – The Menorah

It's all begins (in the end) in the book of Joshua "Is not this written on the book of Jashar". This reference to the book of Jashar appears in a sweeping emotional paragraph, according to which the children of Israel enter the Promised Land, and seemingly the sun stopped and the moon stands still.

At such a moment, the person whose reading the Scripture has two options: to remain and explore the text in order to seek practical answers, or to withdraw from the text and get carried away by feelings, i.e. to err in the desert (in Hebrew the words **desert** and **talking** are written in the same way, that is to say, that to get lost in the desert is a metaphor to erring in one's inner voice).

If the reader remains with the text one will see: 1. The term **Sun** appears in the text for the **first time** ever - in the **Covenant** between the Parts (Genesis.15.). That is, the concept of the Sun does not exist in the Old Testament before. 2. And while fulfilling the promise given in the Covenant, that is, **entering Canaan**, Joshua seemingly **stops the Sun** in its place.

This literature behavior of using an essential, objective and fixed concept like the sun in such a flexible form, must awaken one's **curiosity**: what does the author want to say, and what is the connection to the concept **the book of Jashar**?

The **book of Jashar** shows the **connections** and the **patterns** found in the **Old Testament** from the practical evidence of the **writing itself** (the work of the author). Therefore, the book of Jashar sees the Old Testament first and foremost – as a book - because it is a **fact** that can be examined. We'll explain: in this book we will not discuss if the events described in Old Testament happened in the past or not – we will show that they are happening in the text - as metaphors.

The book of Jashar have two parts:

The first part extracts the rules of reading the Bible. And the second part explains the purpose of writing the Bible.

Most of the first part deals with the text and demonstrates the way of thinking (Logic), including figuring out the rules for proper reading. And it is called the Menorah, because the shape of the Menorah (seven branches) originated from drawing straight lines between stories in the Bible.

Our Menorah is made of seven parallel stories that contains parallel writing work. Three pairs illustrate the connections between those stories: 1. The entry of the Israelites into the Promised Land and the Covenant. 2. Between the lamentation of David and the Song of Hannah. 3. Between the story of Job and the story of Abraham.

The seventh barrel reveals the stones that Moses commanded, and Joshua established, and their fundamental idea is the biblical writer's correct observation on the Old Testament. And this is the first testimony.

The second part is called the Ark of the Covenant, because there one can see the Ark's design arranged in parallel to the editing work of the Old Testament and to the human form (shape). In addition, it also contains the second testimony that describes the way to the singular experience - **the Patrimony and Purpose of The Old Testament.**

Remarks:

- 1.** The Old Testament was written in the masculine form because of the need to emphasize the concept of memory. (In the Hebrew the words **male** and **remembered** are the same, **Zacar**. And they are the root source for all the words that associated with the concept of memory). This does not attest to the status of women. The women participated in the testimony and in the writing of the Old Testament, and the woman character makes the changes in the plot (one might say that women wrote the Tora of Moses and males decipher it).
- 2.** The book of Jashar stands on two legs. One is the assumption that the biblical writer knew what they wrote. And the second is - the copy faithfulness which is in front of us today. These things, together with accessibility to science (research/facts), provides the opportunity to experience the Old testimony in a way very closely to the way it was experienced by the one who signed the original copy.
- 3.** Working with the Old Testament from a realistic perspective (what exists today) is to decipher the Hebrew language in general and the human form in particular. Therefore, the sweeping recommendation is: to **read slowly and closely.**

Remembrance

A straight line has only one dimension.

If we want to draw a straight line between two places that speaks of the same subject in the Old Testament, the longest line will pass between the themes **sight** and **eyes**. **The seeing** appears in the fourth verse of the book of Genesis: "And God **saw** the light" and **the eyes** appear in the last three words of Deuteronomy: "to the eyes of-all Israel".

You are invited to a journey in the Bible through the insight/eyes of the biblical writer.

Chapter One

The concept of the book of Jashar is mentioned in two places in the Bible:

In the book of Joshua at the entrance to the Holy land: "And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. **Is not this written in the book of Jashar?**"

And in the book of Samuel in the lamentation of David concerning Saul and Jonathan: "and said to teach the sons of Judah the bow. Behold, **it is written in the book of Jashar**".

The book of Jashar appears and reveals itself from the text when applying its rules. These rules are to be found and understood from the text, for example, when we read in the book of Joshua, "And the sun stood still", Or when David asks "How are the mighty fallen?" the author wants the readers to remember what they read and find the answers earlier in the text (the text is composed but consistent) .

We can see that from a factual point of view, there is a clear conceptual, literary and verbal connection between the story of the entry into the holy land and the story of the Covenant. It is further seen that the author placed the phrase **the book of Jashar** in a clear literary parallel:

1. In the Covenant between the parts, the land was promised and by entering Canaan the promise is fulfilled.
2. In the Covenant, God "opened a tab" with the Amorites, and upon entrance to Canaan – The Lord collects/closes it.
3. In the Covenant the sun participates in the story and plays a role and at the entrance to the land the sun participates in the story and likewise has a role.

The result is that one must examine the connection between the concept **the book of Jashar** and the Literary equivalent which contains it.

But before that, let us examine the term **the book of Jashar** in its other appearance in Samuel, maybe there is a connection between the two references.

When we approach the term **the book of Jashar** that's written in the book of Samuel, we immediately see that the phrase **the book of Jashar** does not connect with the first appearance in Joshua, there is no direct connection between David's lamentation and entering the land or the Covenant between the parts. But we see a difference - the referral to the readers, uses a different style, in Samuel the reference to the book of Jashar is written in the words "**it is** (here)", and in the book Joshua the writer chose the words "**is not** (here)".

Well, we know that the literary equivalent for entering Canaan **IS NOT** found in the book of Joshua – but in the book in Genesis. If so, it is possible that the words **it is** tells us that the literary parallel to the lamentation of David **IT IS** found here - in the book of Samuel.

We don't have much to work with, because in the first general view there is no connection between the two places where the term appears. However, the different form of reference in both places is interesting and should lead to further exploration.

If this is the case, then we must first investigate the term **the book of Jashar** in relation to the literary parallel in which it appears in for the first time, and from there, to set rules according to which we will find in the biblical document - in order to see whether the book of Jashar is a literary concept. And if so, how does it look and what its essence?

(We will begin with what we already know. We will examine the literary work that has been done in the story of the Covenant and in the story of Joshua entering the Promised Land. We will try to see the connecting rules that are visible from the paragraphs, and according to the same rules, we will try to find a literary parallel for the lament of David - apparently found in the book of Samuel.)

These rules (that we will look for) must be those that we can recognize from the document itself that is to say, "we will extract them from the methodical way of writing".

The rules should enable the production of insights that stand in direct relation to the **whole** text as if we were the authors .

The rules will be drawn (from the biblical document and) from ourselves alone - in order to maintain a common denominator between us today and the biblical writer back then.

The information we have from the first hint/appearance of the concept **the book of Jashar** so far is:

Curiosity - curiosity arose in light of the author's reference to the readers to look at "the book of Jashar" in order to understand the seemingly unnatural state of the heavenly bodies (Sun and Moon).

Fact - choosing the words is the work of the author.

Fact - the concept of "the book of Jashar" appears on the literary equivalent of **Promise and Fulfilment**.

Fact - the author recycles previous literary concepts - five kings, Amorites, etc.

Fact - in Joshua's paragraph the term "sun" repeats itself three times, and in the Covenant between the parts the word "sun" appears for the first time in the Holy Scriptures.

We will reduce the information so far: The concept of "the book of Jashar" appears on a literary parallel composed of a plot and an author's work, when one of the stories is anticipatory to the other.

And in one sentence: **"A literary work (the work of the author) on an early literary parallel (the story/plot)"**.

This sentence (above) contains all the factual information we have so far regarding the concept **the book of Jashar**.

And from this sentence we must draw all the rules.

Let's begin to generate rules from the information:

1. Since the Covenant between the parts is the contract/basis for entering the holy land, one can learn the importance arises from an earlier story/idea in the writing. Therefore, we will determine the first rule to be: **preceding/what comes before**. That is to say, whatever was written pervasively in the text is more substantial.

2. The author's repetitive words and the author's writing style, can be included in one rule because these factors are controlled by the author. Therefore, we will determine them as the second rule to be: **repeated words**. That is to say, whenever we will notice in the biblical document the appearing of an intriguing writing or repetitive work, we will examine it, ask questions, and see what the writer is indicating.

3. Now we have left only with the question of the biblical writer: "It is – or – It is not written on the book of Jashar" (and "How are the mighty fallen")? We'll assume that if the biblical writer asks directly, they probably think that the readers can answer. Therefore, what is required of the third rule, is the ability to give answers. In other words: the third rule needs to produce a new answer/information anchored in the text. Moreover, if we are able to answer the questions using the rules we set out from the information, then the rules we set are also correct. So, we summarize the third rule, and it will be: **insights/laws and deductions**.

The rules we have determined are only logical. The first says: what appears in the writing earlier is more important. The second rule says: if there are unnatural facts or repetitive words - we will examine them. And the third rule says: reading the Old Testament using these rules may help advance the discussion and get a well-founded answer about the essence of the concept of **the book of Jashar**.

Summary of the opening chapter and the work we will take:

The assumption before us is: **the book of Jashar** testifies to the method of reading the Old Testament, this method is written in the text itself.

This concept is directed at the reader and does not necessarily indicate a separate book.

In order to prove this, we must derive the expression of the book of Jashar in its broad form - from the biblical document. To this end, we found three rules for investigation that will focus the search in the biblical document for litterateur equivalents (literary work/style) that are within literary parallels.

We will analyte the text according to the works of the Menorah:

Knob/Button - this is a metaphor for the written word/text – a concentrated form of knowledge - it can be contained.

Flower - this is a metaphor for a general look (wide observation) at the text – it can be open and rise a discussion - in a broad way.

Snuff dish - metaphor to the denominator/common idea of the two general views (called snuff dish because it is made to collect general/broad ideas - flowers).

Tongs – a metaphor to the connection between two passages/written words in the Bible (called forceps/tongs because it can hold on to something solid - knobs/buttons).

Cup - a metaphor for a place where the buttons and the flowers are poured and blended into one discussion.

Branch – a straight line/common-sense that contact them all.

Light - shows the big picture that includes the text and the reader.

Chapter two

The first appearance of the concept "the book of Jashar" – the book of Joshua:

1. (button) "Is not this written in the book of Jashar?"

2. (flower) Overview of the Book of Joshua and the event:

Joshua is Moses's servant. And he is the one who was appointed to complete the task to bring the people into the land according to the promise given in the Covenant between the parts.

According to the text, the reference to the book of Jashar appears in a peak time of the fulfillment of a divine promise to inherit Canaan.

3. (button)The book of Joshua chapter 10:

1 Now it came to pass, when Adoni-**zedek king** of **Jerusalem** heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; **2** that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. **3** Wherefore Adoni-**zedek king** of **Jerusalem** sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying: **4** 'Come up unto me, and help me, and let us smite Gibeon; for it hath made peace with Joshua and with the children of Israel.' **5**

Therefore the five kings of the **Amorites**, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon, and made war against it. **6** And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying: 'Slack not thy hands from thy servants; come up to us quickly, and save us, and help us; for all the kings of the **Amorites** that dwell in the hill-country are gathered together against us.' **7** So Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valour. **{P}**

8 And the LORD said unto Joshua: 'Fear them not; for I have delivered them into thy hand; there shall not a man of them stand against thee.' **9** Joshua therefore came upon them suddenly; for he went up from Gilgal all the night. **10** And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon; and they chased them by the way of the ascent of Beth-horon, and smote them to Azekah, and unto Makkedah. **11** And it came to pass, as they fled from before Israel, while they were at the descent of Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died; they were more who died with the hailstones than they whom the children of Israel slew with the sword. **{S}** **12** Then spoke Joshua to the LORD in the day when the LORD delivered up the **Amorites** before the children of Israel; and he said to the eyes of Israel: '**Sun**, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon.' **13** And the **sun** stood still, and the moon stayed, until the nation had avenged themselves of their enemies. **Is not this written in the book of Jashar?** And the **sun** stayed in the midst of heaven, and hasted not to go down about a whole day. **14** And there was no day like that before it

or after it, that the LORD hearkened unto the voice of a man; for the LORD fought for Israel.

Concentrating the idea contained in the paragraph:

The five Amorite kings attacked the city of Giv'on, which made an alliance with Joshua. And in response, Joshua made a surprise attack on the kings of the Amorites, and won them a crushing and magical victory that began the entry of the Israelites into the Promised Land.

4. (snuff dish – the connection between flowers 2 and 5) Joshua leads the people into the land promised in the Covenant between the parts and we can immediately see the connection between the two stories, and it is, a literary parallel of a promise and fulfilment – for the children of Israel and for the inhabitants of the land, the Amorites.

5. (flower) An overview of the Covenant:

God tells Abram that his offspring will inherit the land. However, at that time, Abram has no son - in such a state of affairs - Abram is not sure.

When he wants to know with certainty (promise), God shows him how things will happen and the land is promised to his descendants.

6. (button) The book of Genesis chapter 15:

1 After these things the word of the LORD came unto Abram in a vision, saying: 'Fear not, Abram, I am thy shield, thy reward shall be exceeding great.' **2** And Abram said: 'O Lord GOD, what wilt Thou give me, seeing I go hence childless, and he that shall be possessor of my house is Eliezer of Damascus?' **3** And Abram said: 'Behold, to me Thou hast given no seed, and, lo, one born in my house is to be mine heir.' **4** And, behold, the word of the LORD came unto him, saying: 'This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.' **5** And He brought him forth abroad, and said: 'Look now toward heaven, and count the stars, if thou be able to count them'; and He said unto him: 'So shall thy seed be.' **6** And he believed in the LORD; and He counted it to him for righteousness. **7** And He said unto him: 'I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.' **8** And he said: 'O Lord GOD, whereby shall I know that I shall inherit it?' **9** And He said unto him: 'Take Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.' **10** And he took him all these, and divided them in the midst, and laid each half over against the other; but the birds divided he not. **11** And the birds of prey came down upon the carcasses, and Abram drove them away. **12** And it came to pass, that, when the sun was going down, a deep sleep fell upon Abram; and, lo, a dread, even a great darkness, fell upon him. **13** And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; **14** and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. **15** But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. **16** And in the fourth generation they shall come back hither; for the iniquity of the Amorite is not yet full.'

17 And it came to pass, that, when the **sun** went down, and there was thick darkness, behold a smoking furnace, and a flaming torch that passed between these pieces. **18** In that day the LORD made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; **19** the Kenite, and the Kenizzite, and the Kadmonite, **20** and the Hittite, and the Perizzite, and the Rephaim, **21** and the **Amorite**, and the Canaanite, and the Girgashite, and the Jebusite.

Concentrating the idea contained in the paragraph:

Abram receives a promise that his descendants will inherit Canaan.

7. (tongs - connection between buttons 3 and 6) The repeated words are: **Sun**, **Amorite**, **five kings** and Melchi/Adoni **zedek king** (Lord of Justice).

The first appearance in the Old Testament of the word **Sun** is here in the Covenant. The **Amorites** appear in both the Covenant between the parts and in the entrance to Canaan. Before the Covenant a figure of "Melchi **zedek king of Shalem**" appears, and before the entry this figure appears again in the incarnation of "Adoni **zedek King of (Jeru)Shalem**".

8. (cup - to which we will merge/blend the information so far) We will unite the event of entry into Canaan with the Covenant:

Amorite - at the time of the Covenant, they have not yet completed their iniquity, and at the entrance their iniquity is complete. In the preceding story of the Covenant and here in Joshua, we have five kings. It is also possible to see that the king of (Jeru)Shalem who behaved well with Abram, had already been corrupted, and joined the Amorites in the war against Joshua.

Sun: the author draws our attention to the term "sun". they doing so by introducing it into an unusual context in both events. And in Joshua story the word repeats itself three times in one short paragraph.

Fear: the sense of fear is shared, Joshua is afraid ("fear them not") Abram too ("a dread").

It seems that until now the connection between the two stories has deepened: In the Covenant the land was promised and with the entry event in Joshua, the promise is fulfilled.

Joshua balance the account with the Amorites who in their wickedness, lose the land they live in, and God drops stones from the sky and the sun seemingly "stopped".

So, was there really a magic in which the sun stood still, did stones really fall from heaven?

We do not know at this time, so let's summarize the first clue:

9. (branch) "The book of Jashar" phrase, first appearance Summary:

We have seen that it is possible to prove a clear connection between the story in the book of Joshua i.e. entering the land and the Covenant between the parts (the first law - **preceding/what comes before**).

We saw that the writer took the trouble using the same words and ideas, meaning that they did a kind of "literary" work (the second law - **repeated words**).

The insight that emerges (the third law - **Insights**) is that we should continue to the second appearance and apply the rules on it.

Mind you, it is clear that the entrance event is a literary parallel to the Covenant, but in staying in the text and processing it methodically in a manner that would be expected and therefore must be accepted by the biblical writer - Menorah, we have expanded the connection to see the parallel work of the writer rather than merely the parallel story. That is to say - until now - it was only practice.

In the case of the second appearance of the phrase **the book of Jashar**, we do not know whether there is a literary parallel to the lamentation of David, Therefore, if we will find a parallel story according to the rules that we applied, then we will find that the concept of the book of Jashar speaks of connections that can be found in the Bible.

The second appearance of the phrase the "book of Jashar" – the book of Samuel:

10. (button) "it is written on the book of Jashar".

11. (flower) General view of the book of Samuel:

The book of Samuel is a book about the beginning of the monarchy in Israel. The book describes how the monarchy began with Saul son-of Kish, son-of the tribe of Binyamin, and was subsequently torn away from Saul and passed on to David son-of Yishai of the tribe of Judah (the second part of the book of Samuel mostly describes the kingdom of David.) The two parts describe the wars of the kings with Amalek and the Philistines.

The main characters:

Hannah:

The wife of Elkana, was initially barren woman and later the mother of Samuel.

Samuel the Prophet:

Samuel was promised to be given to Jehovah by his mother prior to his birth. He grew up to be a seer/prophet, and he anointed the first king - Saul.

Saul:

Saul was the first king in the history of the Israelites. He failed killing all Amalek, and Samuel anointed David in his place. Saul's spirit was turned low, and until his death he was hostile to David.

David:

David was the youngest of the sons of Yishai, he was a shepherd who fought the bear and the lion. David was under the protection of the Philistines while Saul fought against them. In this war King Saul was killed (fell on his sword) and David inherited him.

David could not bear witness to Samuel's act of anointing him for a king, because Samuel was already dead at the time.

12. (button) The Lamentation of David:

17 And David lamented with this lamentation over Saul and over Jonathan his son, **18** and said--To teach the sons of Judah the **bow**. Behold, it is written in the book of Jashar: **19** Thy beauty, O Israel, upon thy high places is slain! How are the **mighty** fallen! **20** Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. **21** Ye mountains of Gilboa, let there be no dew nor rain upon you, neither fields of choice fruits; for there the shield of the **mighty** was vilely cast away, the shield of Saul, not anointed with oil. **22** From the blood of the slain, from the fat of the **mighty**, (the) **bow** of Jonathan turned not back, and the sword of Saul returned not empty. **23** Saul and Jonathan, the lovely and the pleasant in their lives, even in their death they were not divided; they were swifter than eagles, they were stronger than lions. **24** Ye

daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put ornaments of gold upon your apparel. **25** How are the **mighty** fallen in the midst of the battle! Jonathan upon thy high places is slain! **26** I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; wonderful was thy love to me, passing the love of women. **27** How are the **mighty** fallen, and the weapons of war perished

Concentrating the idea of the **chapter** in which David's lament appears:

A converted Amalekite son told David that he slew Saul and Jonathan is dead too. David and the people mourned, and David lamented the lamentation of Saul and Jonathan.

13. (snuff dish) The general idea of David's lament is a song, and a poem is a work of the writer. And therefore, we must go to the additional place in the book of Samuel in which another song appears, earlier. The song that we'll found is - **Hannah's song**. And we immediately can see that the two songs begin with a similar idea "negation of gossip".

14. (flower) General view of Hannah's song:

Until Samuel was born Hannah was barren. And therefore, she made a vow that if God will give her a child, she would give this child to serve the Lord.

God gives her what she wants ("For this child I prayed"), and she fulfills the vow, and brings her son Samuel to serve in the sanctuary of Eli the priest. This is the statements that she made:

Hannah informs everyone that God is the Lord ("Jehovah") so do not speak improperly.

Praising and glorifying the Lord for having everything in his hands, he who breaks the arches of the mighty and the Lord is the one who kills and sustains, etc. And in fact, the Lord is the one who makes the changes in the plot/plan.

15. (button) Hannah's song:

1 And Hannah prayed, and said: my heart exulteth in the LORD, my horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in Thy salvation. **2** There is none holy as the LORD, for there is none beside Thee; neither is there any rock like our God. **3** Multiply not exceeding proud talk; let not arrogancy come out of your mouth; for the LORD is a God of knowledge, and by Him actions are weighed. **4** The **mighty's bows** are broken, and they that stumbled are girded with strength. **5** They that were full have hired out themselves for bread; and they that were hungry have ceased; while the barren hath borne seven, she that had many children hath languished. **6** The LORD killeth, and maketh alive; He bringeth down to the grave, and bringeth up. **7** The LORD maketh poor, and maketh rich; He bringeth low, He also lifteth up. **8** He raiseth up the poor out of the dust, He lifteth up the needy from the dung-hill, to make them sit with princes, and inherit the throne of glory; for the pillars of the earth are the LORD'S, and He hath set the world upon them. **9** He will keep the feet of His holy ones, but the wicked shall be put to silence in darkness;

for not by strength shall man prevail. **10** They that strive with the LORD shall be broken to pieces; against them will He thunder in heaven; the LORD will judge the ends of the earth; and He will give strength unto His king, and exalt the horn of His anointed.

Concentrating the idea in "Hannah's song (prayer)":

The whole of Hannah's song can be summarized as descriptions of extreme opposites accompanied by a statement to the power and ability of the Lord to make the passages between them (changes), and to bring about a revolution in the plot. In other words: **revolution and its cause - Jehovah**.

16. (Tongs) The repeated words are: **bow** and **mighty**. There is no other place in the holy scriptures that these two words appears attached, only in the song of Hannah and the lamentation of David. (Isaiah is not "holy scriptures" for it was not written by the "biblical writer")

17. (cup) We will unite David's lamentation and Hannah's song:

"To teach the sons of Judah the bow"- David from the tribe of Judah. Until now the teaching of archery was the responsibility of the tribe of Benjamin. In addition, the author intends to tell the sons of Judah how to deal with this difficult thing (**bow** in Hebrew = **Keshet** = **difficult/hard**), mainly, that David is suspected of killing Saul, he is the main beneficiary of Saul's death.

"Behold, it is written on the book of Jashar" - meaning, read directly the text in the book of Samuel in the "prophecy of Hannah (song about the future)" and you will see - the Lord determines what will be with human, and this is God's desire that David will be king.

mighty - David asks three times, "How did the mighty fallen?" Hannah answers that the Lord broken their bows. And in general she explains how such things happening, the Lord kills and sustains, etc.

gossip - The opening of the two songs begins with the negation of gossip - Hannah: "Multiply not exceeding proud talk". David: "Tell it not in Gath, publish it not in the streets of Ashkelon".

Jehovah - the name of the Lord is not mentioned in the lament of David even once. Hannah mentions it a lot (nine times).

David is now going to be the King - Hannah announces explicitly that those decision are made by God.

The author refers us to the Hannah's prayer/song as a prophecy - because the monarchy in Israel began many years later.

Hannah's song is a complementary literary parallel - a second voice for the lamentation of David, the half not mentioned in lamentation. And it is also the place where the questions arising from the current state of regime change are answered.

Explanation:

It is clear that the David character (it is not the real king David because the book of Samuel is a made-up book) is connected to the death of Saul. The son of the Amalekite came to him, with the crown and the bracelet of Saul, like a hired murderer who brings proof to the performance of a job well done, while on the other hand he provides David with the royal signs. In addition, David's anointment ceremony was modest among his brothers, and Samuel is not there with him to testify about it. In sum: reasonable doubt erodes David's right to inherit the throne. Therefore, he refers the readers to the Hannah Song that supports the changes in the monarchy on the basis of the Lord's will to bring about a revolution and change.

18. (branch) Summary of the second clue:

We see that there is a literal and conceptual connection between the Lamentation of David and Hannah's song,

We also see the nature of the connection: **question and answer**.

And we see an insight: this is the Lord's plan that Saul will die and that David will reign.

We know why the question was written, and know how the mighty have fallen.

19. (Light) We will summarize the information we have gathered from both hints regarding the purpose of the investigation:

A. The purpose of the investigation was to extract from the text a broad perception of the term **book of Jashar** in order to prove that this was a method hinted by the biblical writer for the readers.

We conducted this investigation with the tools that surely were in the possession of the biblical writer: the Old Testament and an upright (Jashar) way of thinking.

We used three rules that we saw in the text.

Both clues/referrals were deciphered without external or later commentaries to the biblical writer.

In both clues we saw words that repeat themselves,

For the two clues we found literary parallels.

In both sessions, we produced new insights and clear answers.

In addition, the rules proved themselves.

B. Thus far we can see that a broader meaning of the concept of **the book of Jashar** can be carved from the written words only.

This concept, has primary evidence, rules, and form that are designed to sort out and differentiate between what one mistakenly thinks about the biblical document and what the document actually says.

We approached the biblical document, dealing with it directly without intermediaries or commentators, and this is the purpose of the biblical writer - to bring the person closer to the text itself.

C. And when one is closely reading the text:

One will go over the first clue in the book of Joshua and immediately see that the text speaks of hearing the voice of the Lord from a man as the special thing that happened that day – and not the an realistic notion that the sun had stopped! In order to understand the writer's intention in using the term "sun", one will have to use straight/upright thinking (obvious). Therefore, in order to distinguish and see what is a metaphor and what is not, one must take the ancient way of thinking into account.

The Old Testament was written in an era when people considered the sun and the moon to be idols. This was the spiritual environment in the area where the biblical writer worked. And so, they must have known that any use of the terms sun or moon would evoke a divine connection.

The wonders of the Lord - in Egypt, splitting the Red Sea and ring the Egyptians in it, or crossing the Sinai Desert - are a literary/historical parallel of the struggle with the pagan collections in the region.

The status of entering into Canaan is proof of victory over the Egyptian collection (sun) and the pagan assembly across the river (moon) by the "collection of the Lord Jehovah" - the biblical writer. And the terms **sun** and **moon** that were stopped in the sky, appears here as a metaphor to the assemblies that worship them.

(In verse 13) - the third time where the sun is mentioned, it is not a metaphor, it is the usual sun, and it was in the middle of the sky (i.e. noon) when the battle with the Amorites has won, and the moon is not seen at noon - so it is not mentioned again.

So, did the sun stood still and the moon stopped or not? - Sure, the **sun God** of the Egyptians seemed to be, and the **moon God** from across the river (Jordan) stood when the divinity of the Lord Jehovah spoke from a mouth of a person.

And bout the regular sun in the sky: Joshua rose to war in the night, the size of the area where the battle took place was small, Joshua made a surprise attacked apparently at first light - the Amorites began to run (downhill), so, it is logical that until noon - the battle will be over.

To sum up the first parallel: Joshua tells to the Sun and Moon assemblies that they are standing still and do not progress, while the Torah of Moses develops and progresses to prove a purpose - **God is within oneself** (and not external and separate like the sun and moon). And there is the proof – the Lord Jehovah speaks out with a voice of a man. "**And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man**"

While one looks closely at the second clue in the book of Samuel, one will know that Saul and Jonathan were mighty, but they were not the heroes from David's question, because David knows how Saul and Jonathan died - **the Amalekite son told him**.

And one would prepare to see the book of Jashar/Righteous, if one answered the question first.

We will demonstrate how the biblical writer sees the first passage written in The Lamentation of David. The author will not be swept away by the plot and the feelings that it evokes, but will hold on to the memory of the things written earlier, and examine the full meaning of the words they chooses to write, all that in order to introduce "the additional layer" - the straight message - this is not a capricious or emotional choice of words.

"To teach the sons of Judah the bow" (**learn from Hannah** – the first appearance of the term **bow** in the book of Samuel is in chapter 1 verse 15 and there it relates to the spirit of Hannah).

"Behold, it is written in the book of Jashar" (apply the principles of reading correctly according to rules of the book Jashar here in the book of Samuel).

"Thy beauty" - *incorrect translation* (In the original text in Hebrew it is written **"Tzvi"(Deer) /Stag** and that is a metaphor for wiseman, because they are fast: the animal with its legs and the wiseman with their mind, and both of them are putting the emphasis on their heads: the animal, antlers and grace. and the wiseman: knowledge and experience.).

"Upon thy high places" – (one's head - a metaphor for supreme thought).

"Is slain" – (figuration of empty/dead image, that is to say – a mistake).

"How are the mighty fallen" - (check Hannah's song, they fell according to God's will).

We will concentrate the passage to the form in which it will appear in the upright reader's mind – the one that follows the writing of the author - and we will receive a reflection of the book of Jashar:

To teach the sons of Judah the bow (**It is hard so, learn from Hannah**). Behold, it is written in the book of Jashar (**according with the rules that we learned, here in the book of Samuel**). Thy beauty O Israel, (**O quick minded of Israel**), upon thy high places (**in your head**) is slain! (**there is a wrong thought regarding** -) How are the mighty fallen!

In the imagination (stories in the reader's mind) David laments the death of Saul and Jonathan, but according to text (in reality), David cleans himself of the death of Saul and justifies the transformation in monarchy (The legal heir should be of Saul's sons, not an out-law Philistine's protégé) as a prophecy fulfilled.

Let's summarize the work we've done so far:

We took the entrance to Canaan and the Covenant between the parts – **buttons**.

We took a look at them in general view - **flower**.

We have seen that they contain the same literary ideas - **snuff dish**.

We have seen that their plot is linked and they are connected verbally – **tongs**.

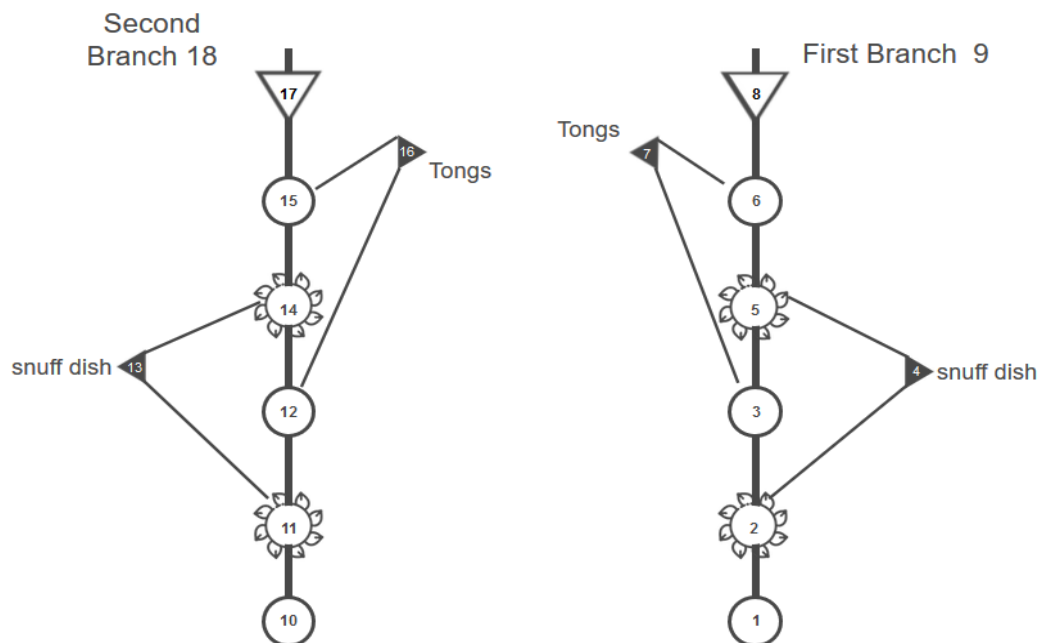
We mixed the two **buttons** and the two **flowers** into one discussion – **cup**.

We saw the connection between them – **branch**.

That is to say, we held a discussion about the Bible within the Bible, which advances the thinking process in a form of a button and a flower (reading and opening the text), the branch (memory/logic) that grows and rises supported by the "snuff dish" and the "tongs". We added our obvious personal dimension/knowledge, and as a result of the interaction between them (the text and the reader's thought), we received insights that are an image for "light".

The following diagram is a flowchart of the discussion that we conducted here in Chapter 2 according to the author's indication (each number in the diagram can be matched to the paragraph number in the chapter).

The light - 19



Chapter three

The search for the word **Jashar** in the Old Testament.

Since the phrase **the book of Jashar** appears only twice in the Bible. We will look for the first appearance of the word "Jashar" (Upright/Right) in the Old Testament. And we will find it in:

Exodus.15.26.

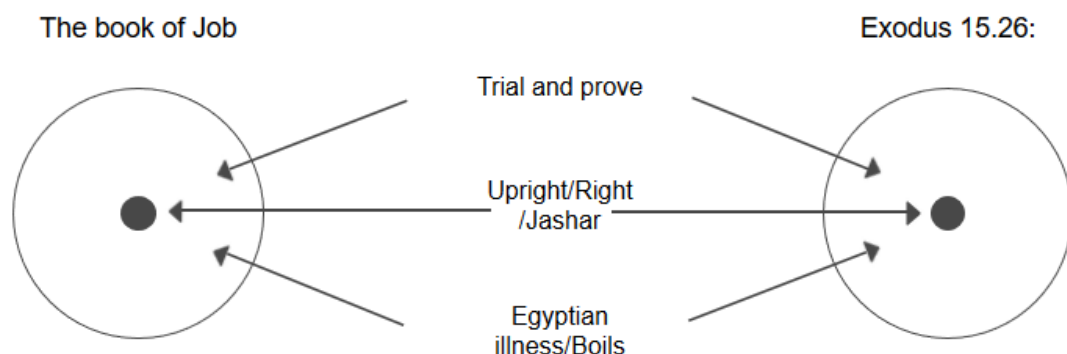
"And He said: 'If thou wilt diligently **hearken to the voice** of the LORD thy God, and wilt do that which is **right in His eyes**, and wilt **give ear** to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the LORD that healeth thee".

The search for word **Jashar** (right/straight/square/upright) brings us to chapter 15 in Exodus: It is where the people complained about the **bitter waters**, and it is where he did **try** and proved them, and where he gave them statute and an ordinance. And here it is: If you listen to the voice of your God and do what is **right in his eyes** and listen carefully to his commands, he will not put an Egyptian illness on you.

This is the first appearance of the word **Jashar** in the Old Testament, and from this point we must continue.

So who in the Bible received the title **Jashar**, and wanted to make a trial and needed to be proven that Lord is right and he is wrong, and on top of that - got beaten with the Egyptian disease (boils)?

It was **Job**, and here is a diagram that illustrates the connection.



From now on, we are not in search to find the concept of **the book of Jashar**, we are already in it, seeking answers to its essence. This is because until now we have seen that a systematic and consistent investigation yields insight from the text itself without resorting to additions/supplement to what was written.

Deuteronomy.4.2:

"Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you".

The book of Job is a book made up of many metaphors/images, and that by nature can deceive and sweep the mind, and so we will use the opening sentence (the first rule – **what comes first**) in the story of Job to learn everything about Job. We will understand his character, and from there we will leap to the end of the deed to see why we have reached Job at all.

Chapter four

The person Job: A whole hearted, Jashar, God-fearing and moves away from bad (harm) man.

The biblical writer brought us to Job to give us a lesson about a common and fundamental error in seeing, and hid for us a key phrase for understanding the puzzle of the book of Jashar.

When examining the appearance of the word **Jashar** in the Old Testament we will always find it connected/relative to the **eyes**. The book of Job tells a story about a man who saw the Lord Jehovah with his own eyes, and about the anguish he experienced on the way (to be a seer).

When we approach the book of Job, we can see that Job's writer, took into consideration to connect the story of Job to the Old Testament. In other words, the author used the same literary rudiments that can be found in the Old Testament such as:

Places - Kedem, Oz.

Characters - Eliphaz the Yemenite, Satan.

Topics: attempts in trial like Abraham did with the Lord on behalf Sodom and Gamora (there Abraham calls himself **dust and ashes**), Akedah (binding/fettering) and more.

The common denominator of all these issues is Abraham. The title **shared** between Job and Abraham is **God-fearing**.

This title "God-fearing" was given to Abraham only after he worked very hard to achieve it, like the Covenant between the parts, circumcision and fettering his son, and Job – on the other hand – got his title from the beginning.

Another thing that draws attention to this title: For Abraham the title "God fearing" serves the angel to speak good in Abraham, while in Job the title "God fearing" serves Satan to speak ill of Job.

A general view of the book of Job:

Job is a person from past east (Kedem) who finds himself in what seems to be a kind of discussion between Jehovah and Satan. Throughout the book Job suffers, and in his suffering, he complains about his condition. His suffering ends when the Lord Jehovah answers him and Job hears and sees the Lord, and consoled.

Job's story begins by emphasizing adjectives, as if the writer encourages us to examine here and later those adjectives in relation to the plot. Because it seems that the plot develops in contrast to the natural understanding of reward and punishment involved in obtaining such adjectives.

Job Chapter 1

1 There was a man in the land of Uz, whose name was Job; and that man was **whole-hearted** and **upright**, and one that **feared God**, and **shunned evil**. **2** And there were born unto him seven sons and three daughters. **3** His possessions also were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. **4** And his sons used to go and hold a feast in the house of each one upon his day; and they would send and invite their three sisters to eat and to drink with them. **5** And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed God in their hearts.' Thus did Job continually. {P}

6 Now it fell upon a day, that the sons of God came to present themselves before the LORD, and Satan came also among them. **7** And the LORD said unto Satan: 'Whence comest thou?' Then Satan answered the LORD, and said: 'From going to and fro in the earth, and from walking up and down in it.' **8** And the LORD said unto Satan: 'Hast thou considered My servant Job, that there is none like him in the earth, a whole-hearted and an upright man, one that feareth God, and shunneth evil?' **9** Then Satan answered the LORD, and said: '**Doth Job fear God for nought?** **10** Hast not Thou made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his possessions are increased in the land. **11** But put forth Thy hand now, and touch all that he hath, surely he will blaspheme Thee to Thy face.' **12** And the LORD said unto Satan: 'Behold, all that he hath is in thy power; only upon himself put not forth thy hand.' So Satan went forth from the presence of the LORD

Concentrating the idea contained in the beginning of Job's story:

The Lord and Satan are discussing the term "God fearing", Satan's claim is that maybe Job afraid of God because it pays off. The Lord promotes the plot and allows Satan to divert him and hurt anything that Job has in order to disprove this claim.

The story goes on like this:

All that Job has suffered, his property, his children. Yet Job still holds own to his whole hearted artless innocence.

Satan asserts to the Lord that there is nothing more precious to Job than his own body (skin), and then the Lord Jehovah gives Satan only the body of Job, and Satan strikes Job with bad boils. Job's "friends" come to console him and they all dive into an ongoing discussion.

This indeed raises a question and indeed it is strange that Job is described as one who fears God but suffers from this trait. And the reason is - fearing God is a contradiction/dissonance: What does an Upright man needs to fear god? And secondly, if one diverts from bad one no longer walks striate (as Job understood later on: Job.2.10. "shall we receive good at the hand of God, and shall we not receive evil").

Explanation:

Job actually did not progress/moved in a straight line when he walked in the path of God. He would navigate and conduct his relationship with God on merits of good and bad.

This is despite the fact that God protected him and his family, blessed his work and gave him wealth and fortune. Job was afraid of God without justification, and because of suspicions he would see evil (like he did with his children gathering – he suspected them with no reason at all, and instead of going to them to clarify his suspicions, he was trying to bribe the Lord – that what he did always - "Thus did Job continually", that is to say, he was suspicious and therefore didn't really move away from bad thoughts).

Furthermore, if he saw something that was worth his while, he would change direction and turned to it. So, he walked the path zigzagging his way. In other words, Job was engaged in an internal struggle of "judging" God's actions towards him - which side was good for him and which side was bad for him, instead of continuing straight through the middle without judging or taking sides (in the Covenant, Abram saw a smoking furnace and a flaming torch that passed between these pieces – in the middle i.e. The right path is the in the middle).

This is why the author put Job's title - "fearing God" - between his name and the reward: "Doth **Job** fear God **for nought**?" meaning, In Hebrew the word **to see** and the word **fear** written in the same way so this actually a dabble mining: dose Job fears God for nothing, and for that - will he see God, for free?

In conclusion: Job's fear of God did not give him enough confidence to continue straight. And at that stage Job did not understand the concept of being **God fearing** like Abraham that is to say: **Fear is a stage on the path to see God**. Therefore, Job's behavior, as it appears in Scripture, raised the possibility that Job is, heaven forbid, was always suspicious ("Thus did Job continually") and greedy ("Doth Job fear God for nought?"), and only from the outside it looks like awe of God. Such behavior raises a question. So, the Lord Jehovah and Satan went deep into Job's soul to find out the answer.

The next thing that happens in the book of Job is that Job and his friends processing their feelings in a spirited manner until Elihu guides and gives Job a practical information in the theory of seeing, the principle is: to use one's senses.

That was the summary of Job's book until after Elihu's speech. Now we will leap to the place where Job finally sees the Lord.

The only two people whom the Bible calls **God-fearing** are Abraham and Job. To Abraham, it reads this in the meaning of **seeing** and to Job it reads it in the meaning of **being afraid** - before he sees.

This means that Job must make a progress in his understanding. In order to advance and hear/see the Lord, Job must undergo difficulties which are the results of man's attempt to impose their thoughts on reality. The Bible calls this **Akedah** (fettering) in the story of Abraham, and their meaning, i.e. suffering, in Job.

Abraham by the force of his faith and knowledge went with his son and made the progress from fearing to seeing: G.22.14 "And Abraham called the name of that place Adonai-**Jireh** (Jireh in Hebrew = seeing/fearing) as it is said to this day: 'In the mount where the LORD is **seen**". The biblical writer doubled the word **fear/sight**. And also, in Job immediately before The Lord Jehovah speaks to him, Elihu explains the dual meaning of seeing and fearing: Job.37.24 "Men do therefore **fear** Him; He **regardeth** not any that are wise of heart". And indeed, the plot is immediately promoted and Job hears and sees the Lord: Job.38.1-2.

1 Then the LORD answered Job out of the whirlwind, and said:

2 Who is this that darkeneth counsel by words without knowledge?

The first thing that the Lord says to him is: "Who does darkness in thought with words that Lack of knowledge"(and grievances - in the original text)? In other words, Job was at last silent and his mind cleared, he calmed his judgment, quieted his inner speech inside his head, telling him what is right and what is wrong, and once he did, he could hear the words of the Lord. After the Lord Jehovah finishes his words, Job concludes with the following insights: Job.42.1-6.

1 Then Job answered the LORD, and said:

2 I know that Thou canst do every thing, and that no purpose can be withholden from Thee.

3 Who is this that hideth counsel without knowledge?

Therefore have I uttered that which I understood not, things too wonderful for me, which I knew not.

4 Hear, I beseech Thee, and I will speak; I will demand of Thee, and declare Thou unto me.

5 I had heard of Thee by the hearing of the ear; but now mine eye seeth Thee;

6 Wherefore I abhor my words, and repent, seeing I am dust and ashes.

Job refrains from the Akedah (fettering/imposing one's perspective that he makes to himself with his thoughts/"knowledge"): "**3** Therefore have I uttered that which I **understood not**, things too wonderful for me, which **I knew not**". He repeats Samuel's motive of seeing: (Samuel.a.9.15 – 17. First one hears the Lord and only after, one sees.) "**5** I had **heard** of Thee by the hearing of the **ear**; but now mine **eye seeth** Thee". And he consoles himself of the trial/theorem that he made: "**6** Wherefore **I abhor** my words, and repent, seeing **I am dust and ashes**".

All is well that ends well. Job is restored to his original status with improvements, and Job's story ends with his death in which he received the title **Old** as the forefathers.

Chapter five

We passed through the book of Job, walked straight on the path pointed by the biblical writer, and we were left with questions:

Why were we sent to Job?

What did the writer wanted to show us or teach us about seeing? (Job was a seer.)

What did the author wanted to teach us more about the book of Jashar? (we are here because of the rules.)

We do not have the answers - maybe we have missed something, so let us summarize the way we've done so far:

1. We began the search for the book of Jashar because of a mention found in the book of Joshua. We followed the clue, and as we followed, we got a deeper understanding of the text. And when we approached the text, we saw that the biblical writer tells us that the wondrous thing was - that the Lord spoke from the mouth of a person i.e. in a voice of a man.
2. We continued to Samuel. There, too, we understood the additional characteristics of the book of Jashar and we found answers and a broader understanding of the events (Hannah/monarchy). But these events began before the birth of Samuel, and ended after his death. That is to say, the figure of Samuel is in the middle/primary, and his practice of seeing was first to hear in his ears and then to see in his eyes.
3. We continued to investigate the Old Testament looking for the word **Jashar** (straight/upright etc.). And we reached **Marah** in the book of Exodus (as seen in chapter 3), and from there we continued on to Job, where we applied the method (the first rule) of the book of Jashar and skipped to the end where Job sees and ends his torment. We also learned from him - first he hears and then sees the Lord.

Here are the "tools" set on the path by the biblical writer:

We know that we have to draw close to the text in order to hear the voice of the biblical writer, and we learned how to read the text with the rules.

We also learned about seeing:

From the concept of **God-fearing** we learned that fear is a stage on the path of seers, and that God divides (it is truth that only Abraham and Job were called "God-fearing" but, this combination of words first time appearance is in the Old Testament when God sees the light and there the light is separated from the darkness – remember? We said that **fearing** and **seeing** in Hebrew are the same – **Jireh**). We also learned the order of seeing according to the Torah of Moses (in Marah Ex.15.26 - "**harken** to the **voice** of the LORD thy God/**do** that which is **right in His eyes**, and/**give ear** to His commandments"), and we received guidance from Elihu in the book of Job.

If we did everything in a Jashar way, then according to the third rule, we had to derive a new/additional understanding from the text and so, to understand the essence of the concept **book of Jashar**, and perhaps also getting the approval of the

biblical writer for the way we did, because we seem to have reached the end of the path with no new insights. (the end of the path is in the beginning) Therefore, we have to go back to the book of Joshua where we did find the first clue, and read the passage again. But this time with the new tools we have.

So, before we return to the book of Joshua, let us examine sentences/verses from the speech of Elihu to Job, and look for a verse that is combining hearing and seeing. When we do this, we will find the following verse: Job.33.14 - "For God **speaketh** in one way, yea in two, though **perceiveth** it not". That means, God speaks in one voice and in two you cannot see it. So, let's look again at a passage from Joshua:

12 Then spoke Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel; (and he said to the eyes of Israel) 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon.' **13 And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. (Is not this written in the book of Jashar)? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. 14 And there was no day like that before it or after it, (that the LORD hearkened unto the voice of a man) for the LORD fought for Israel.**

When we first looked at this paragraph, we thought we saw some kind of "magic reality" in which the sun stood still etc. But now, when we look again with lore, we see a literary passage composed of a part that describes a reality that has occurred, i.e., the event/plot/history, and another part describing a reality that we do not know: like the book of Jashar/the Lord speaks, etc. If so, we will try to do like the Torah indicates in the story of creation, and like Elihu the instructor - we will divide and split the paragraph so that we will place it on two columns. We will choose a division that we can be honest (**Jashar**) with: Ourselves, the writer and the writing/text.

Explanation:

The example of the **Torah** is to divide. It is clear to everyone that in order to know something one must distinguish between a relevant information to unrelated information, so it is obvious.

Elihu's advice is a bit more complex. It says God speaks in one voice, but it cannot be seen in two. We deal with a book, so when we relate this sentence to reading, we get: From the writer's voice it is one story, (but) from the terms of writing – these are two paragraphs/sentences. I.e., two points of view that sound like one speech: "For God speaketh in one-way (sounds like one story) yea in two, though perceiveth it not" (but you cannot see it while looking at the two stories together).

All the above is very well, but this understanding cannot be accessed for the first time without personal integrity (**Jashar**). That is, we have to put our personal dimension into the story, and the personal dimension is what we really know (can testified to) so far.

Therefore, the biblical writer took us for a walk among the pages of the Bible. In the way we saw, learned, and accumulated knowledge. Some of the knowledge that we acquired appears in Joshua's paragraph, and some of the information in the paragraph is an unknown to us. Surely the biblical writer is aware of these things we know, and these things we do not know. And therefore, the columns will be: **know** and **do not know**.

Know	Don't know
<p>12 Then spoke Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel; (we did understand everything about the Amorites, that they were wicked etc.) 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon.' 13 And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. (we did understand everything about the sun and the moon and their metaphors) And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. 14 And there was no day like that before it or after it, (we did understand that it was a special day and we understood everything about the victory) for the LORD fought for Israel.</p>	<p>and he said to the eyes of Israel</p> <p>Is not this written in the book of Jashar</p> <p>that the LORD hearkened unto the voice of a man</p>

In the column of what we do not know, the following words remains:

"And he said to the eyes of Israel" - we do not know what it means, did he speak to their eyes?

"Is not written on the book of Jashar" - what is written there? We are not whole with the concept and we don't have the author's definition of its essence.

"that the LORD hearkened unto the voice of a man" – we assuming but really do not know what it means.

To see Joshua's method, we need to connect to his literary equivalent which is appropriate to what we have done here. I.e. to split/divide the text like Moses did to the Red Sea. Therefore, Joshua's parallel will be crossing the Jordan river.

When Joshua crossed the Jordan, he did so with the Ark of the Covenant and entering to the water. As soon as the priest's feet holding the Ark touched the water, the water gathered and stood like a wall. When the people finished crossing, Joshua set up 12 stones in the Jordan river under the feet of the priests (Joshua.4.9.) The stones are still there to this day.

<p>The text/The water of the Jordan river</p> <p>Since the Old Testament, the biblical writing is in decline, the Jordan river is a metaphor of decline (In Hebrew the meaning of the word Jorden is downhill).</p>	<p>Then spoke Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel; (and he said to the eyes of Israel) 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon.' And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. (Is not this written in the book of Jashar)? And the sun stayed in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it, (that the LORD hearkened unto the voice of a man) for the LORD fought for Israel.</p>
<p>What we know/The Ark of the covenant</p> <p>We made a covenant with the written word and created a wall of knowledge.</p>	<p>Amorites Sun and moon Special day War</p>
<p>What we don't know/ The stones that left by Joshua until this day</p> <p>The stones that Moses commanded and Joshua set.</p>	<p>And he said to the eyes of Israel Is not this written in the book of Jashar that the LORD hearkened unto the voice of a man</p>

An analysis of the text according to Moses's method (**splitting the water** a metaphor for dividing the text), and the analysis of the text according to Joshua's method (**stopping the Jordan's water** is a metaphor for knowledge that stops the emotion) reveals the same sentence. **Stone** is a metaphor for **word** - in the biblical writer's language - so we can take down the "**not**" from the sentence, because now we know that it **is** written. And what's written here is a new insight - the essence of the book of Jashar:

And he said to the eyes of Israel: this is written in the book of Jashar - that the LORD hearkened unto the voice of a man.

These are the stones that Moses commanded, Deuteronomy.27.2-3. (2 And it shall be on the day when ye shall pass over the Jordan unto the land which the LORD thy God giveth thee, that thou shalt **set thee up great stones**, and plaster them with plaster. **3 And thou shalt write upon them all the words of this law**, when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth thee, a land flowing with milk and honey, as the LORD, the God of thy fathers, hath promised thee) and Joshua placed. The purpose of the journey was to discover and see the stones, and indeed they are here to this day.

Writing, is the author's way of speaking to the reader's eyes:

"And he said to the eyes of Israel" - This is a metaphor for seeing something written - **reading**.

"This is written on the book of Jashar" This is a metaphor of methodic writing - **rules**.

"That the LORD hearkened unto the voice of a man" - **is the result of this**.

In other words, if you read the Old Testament according to the rules of the book of Jashar, you will hear (in your inner voice) the voice of the Lord Jehovah. And this statement is reasonable (Jashar) if one think about it - **reading is an act of one hearing the author narrates their book, in one's own inner voice**.

The stones commanded by Moses are an edict of editing, and since the book of Joshua still exists, the law is still there to this day.

The whole story with the sun and the moon is an emotional distraction that the readers are doing to themselves. It is abundantly clear that the earth has not ceased its rotation, and the biblical writer knew this when he (Joshua) combined two facts (1. the Israelites inherit the land. 2. comprehensible proof to the **testimony** in the Old Testament i.e. the book of Jashar) in a form of sentence within a sentence to created one an unbelievable story that challenges the readers to accordingly divide it back again to rationality ("Is not this" logical/Jashar?).

Now that we have produced an insight and obtained the approval of the biblical writer, let us look at the path we walked, and understand why this part of the book of Jashar is a metaphor to the golden Menorah.

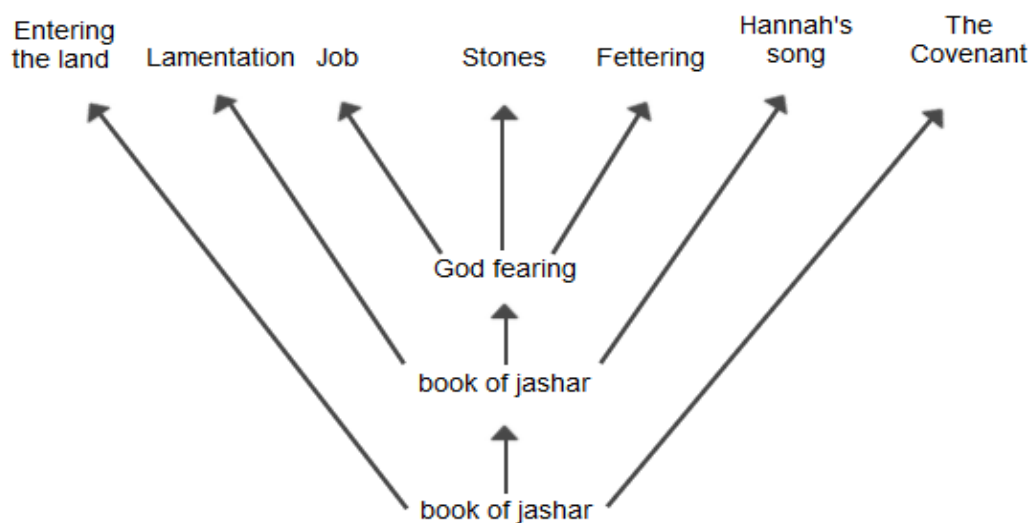
We began in finding a connection between the event of entering to the promised land and the Covenant between the parts.

We continued to find the connection between the lamentation of David and Hannah prayer/song.

We follow the first appearance of the word **Jashar** (right/upright) in the Old Testament (Marah) which led us to the book of Job. There we saw that the author of Job created many parallels to the story of Abraham, so we examined the literary connection between Job and Abraham, and we saw (among other things) that they are connected with the title: **God fearing**.

In the Jashar (honest/methodical) way we did throughout the Bible, we learned about the way the biblical writer thought and wrote. But this learning without our personal dimension - the truth/our testimony of ourselves from ourselves - did not yield any final insight. When we were honest and checked what we knew and what we didn't knew, we discovered the stones.

Here is a flowchart of the way we did in the Bible, and it just looks like a design of a **Golden (pure) Menorah** (thought) a writer would do.



Among other things that'll we take to the next part of the book is what we have learned about seeing, and that one can distinguish/split/divide what appears in one's field of vision, like Abram in the Covenant between the parts and like Moses in the Red Sea. And Joshua adds to this and shows us that one can stop one's emotions (that descends the awareness - Jordan) to see what remains, and so, to enter the **Promised Land** (a metaphor for a solid thought/knowledge).

These lessons will be important in the next step which is the application of the method to reach the awareness to the constant singular situation which is revealed between the dual way of thinking.

Summary part one

Whoever understood the **method of the Menorah** and the path that leads to the stones, is a seer (understands how the Old Testament is edited), and therefore they will be ready for the next part. Those who didn't understand - are slightly ahead. All this because we saw that the lack of knowledge (what we didn't know) led us to see the stones.

God (also) created man and therefore the Lord is within, all one has to do, is to seek the God inside - and one will find it - like Joshua who succeeded in implementing the law of Moses that is written in the Torah. He showed this at the entrance to the Promised Land: "And there was no day like that before it or after it that the LORD hearkened unto the voice of a man" - the Lord was within Joshua and spoke with his voice. Until then, God would speak to humans externally (from the outside).

The first step to apply the Torah of Moses is to read the biblical scripture according to the guidelines of the biblical writer (not to add or reduce nothing from the original text). This is because if one does so, one will hear the voice of Jehovah.

The second step is to confront one's deductions (from reading) with the entire text and with the inner truth/axiom of oneself. The Menorah way/method of processing information (button/knob, flower etc.) allows the awareness to the text to continue straight ahead and once one encounters missing/incorrect/non-real information, it will be possible to pass through it, and if the information is solid - **rational** and correct (right and backed up throughout the entire text) - it can be contained. And so, one can stay walking on a straight path (and not go zigzagging like Job).

In other words: the first step is to read correctly, and the second step is to tackle with what comes out of reading right.

Another thing, since the biblical writer's claim is that the Tora of Moses is the concatenation/evolution doctrine of the forefathers (Abram), they wrote and used the principles taken from astronomy (stargazing).

Explanation: stargazing is observing the sky, tracking the orbit of a planet (variable) against the background of houses ("fixed" constellations) in relation to occurring events, and thus one can predict.

In the book of Jashar we are observing the Old Testament, following the path of a word (variable) against the background of all the places it appeared in the text (fixed anecdotes/stories) in relation to the text that we are currently reading, and thus one can comprehend/see.

Q & A Appendix to the Menorah

1. Where can we find the work of the biblical writer that is required to see the Menorah?

- The pure work of the biblical writer exists only in the Old Testament and in the book of Joshua (Wars of Jehovah), However, here we have also dealt with the Book of Samuel and the Book of Job, both of them were written in order to help further generations (who have moved away) to approach the Torah again.

2. What does the biblical writer think about the writing work done after the writing of the Old Testament?

- The new work doesn't possess the method to contain the divine idea which is the purpose of Moses's Law.

3. What is the way to absorb the divine idea?

- First of all, God already exists in man, so it is a question of awareness. In practical terms it is to imagine one's thoughts and to look straight through them until one reaches the thought (memory) of the essence of God, and then, try to dispel it as well. If one is successful - it is not the Lord Jehovah.

4. Who is a seer?

- The one who has their eyes open to the facts.

5. Why did Moses command to set the stones?

- To explain the correct intention of the Law of Moses (to testify) by having them serve as a **foundation** for the book of Jashar (the last documented appearance of the book of Jashar is in Kings 2 chapter 22). After all, he knew that the people would stray of the way after his death. And Joshua adds and specifies: so that in the future the children of Israel will know that the living God is among them: Joshua.3.10 ("And Joshua said: 'Hereby ye shall know that the living God is among you") and the other nations would understand the writing of the Old Testament and why the Children of Israel carried the book of Moses: Joshua.4.24. ("that all the peoples of the earth may know the hand (writings) of the LORD, that it is mighty").

6. Why does Joshua set up the stones twice?

- because they appear twice, once in the book of Joshua and once in the book of Jashar. (he set up twelve stones for the children of Israel - meaning that in the Hebrew text there are twelve words.)

7. How did Joshua write all the Torah of Moses on the stones?

- He edited the words in the Old Testament in a Jashar, integral and homogeneous way that leads to the message/stones, leaving it exposed. But for verification one must go over all the possibilities offered by the Old Testament, and the

sentence/phrase is revealed when the one reaches the writer's complete intention which is done by remembering the preceding text.

Introduction – The Ark

The Old Testament was written from the singular point and it shows the method of how to get there.

This method is proven by the author's testimony, and this testimony can be examined by the readers.

For this purpose the biblical writer wrote a book about a wondrous Ark that is the vessel to know the Lord Jehovah.

Much like in the previous part (Menorah = flowchart) we will show that the Ark's form is a metaphor to the Old Testament form and to the human form. And we will analyze the text to show the parallels between them.

The Old Testament is a book about the human's intellectual experience, and therefore, methodical.

When sperm and egg meet and merge, they form a singular point of life. It is a basic experience to (human's) life. As such, this experience is required and can be experienced consciously and intellectually in the present, the experience is **Creation** and the out came awareness of that experience is called **Jehovah**.

The experience of seeing one's essence (Jehovah) - necessarily creates a **new man**.

The basic notion stands in the background of the creation experience above, is to focus on memories that relates to the creation of human beings. This is a part that one must do on their own and within selves (much like a chick that hatches from an egg).

In the previous section, we dealt with the issue of seeing, meaning: seeing the essence of the biblical document rather than the thoughts about it.

In this part we will also deal with seeing, that is to say, seeing the essence of man and not the thoughts that covers it.

We will open with the metaphor of the Ark, which is a metaphor to the Old Testament and Man (Adam). And we will conclude with the testimony about the way that the forefathers used to reach the singular situation.

The making of the Ark of covenant: Exodus.24/25.

(24) - **12** And the LORD said unto Moses: 'Come up to Me into the mount and be there; and I will give thee the tables of stone, and the Torah and the Law, which I have written, that thou mayest teach them.' **13** And Moses rose up, and Joshua his minister; and Moses went up into the mount of God. **14** And unto the elders he said: 'Tarry ye here for us, until we come back unto you; and, behold, Aaron and Hur are with you; whosoever hath a cause, let him come near unto them.' **15** And Moses went up into the mount, and the cloud covered the mount. **16** And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud. **17** And the appearance of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. **18** And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

(25) - **1** And the LORD spoke unto Moses, saying: **2** 'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering. **3** And this is the offering which ye shall take of them: gold, and silver, and brass; **4** and blue, and purple, and scarlet, and fine linen, and goats' hair; **5** and rams' skins dyed red, and sealskins, and acacia-wood; **6** oil for the light, spices for the anointing oil, and for the sweet incense; **7** onyx stones, and stones to be set, for the ephod, and for the breastplate. **8** And let them make Me a sanctuary, that I may dwell among them. **9** According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it. {S} **10** And they shall make an ark of acacia-wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. **11** And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. **12** And thou shalt cast four rings of gold for it, and put them in the four feet thereof; and two rings shall be on the one side of it, and two rings on the other side of it. **13** And thou shalt make staves of acacia-wood, and overlay them with gold. **14** And thou shalt put the staves into the rings on the sides of the ark, wherewith to bear the ark. **15** The staves shall be in the rings of the ark; they shall not be taken from it. **16** And thou shalt put into the ark the testimony which I shall give thee. **17** And thou shalt make an ark-cover of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. **18** And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the ark-cover. **19** And make one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover shall ye make the cherubim of the two ends thereof. **20** And the cherubim shall spread out their wings on high, screening the ark-cover with their wings, with their faces one to another; toward the ark-cover shall the faces of the cherubim be. **21** And thou shalt put the ark-cover above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. **22** And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

The pattern

we will visualize the Ark:

The Ark is a wooden container plated gold inside and out, and it is holding stone slabs. Therefore, the materials the Ark was made of:

1. **Stone Slabs.**
2. **Shita Trees** – (In Hebrew **Shita** means **method** - **Tree Diagram**).
3. **Gold.**

Now we will apply the Ark pattern to the pattern of the Old Testament. The biblical writer uses metaphors/images/analogies and therefore:

1. Stone Slabs:

A stone is a metaphor for a word and therefore, a **stone slab** will be a metaphor for a sentence. We see that the **two opening sentences** of the Old Testament are a literary image of **stone slabs**. And if we read them closely, we will see that they are actually the author's account of Creation. In other words, in the first two sentences, the author testifies to how God created heaven and earth, and that is why the slabs are called **testimony** because this is also the testimony of the author.

In summary: **Two stone slabs are a metaphor of the testimony that is uttered in the first part of the book represented by the first two verses of the Old Testament.**

2. Shita Trees:

Shita Trees is a metaphor for trees that have a method – The first **Tree Diagrams** of a **method** that appear in the Old Testament are these:
the **Tree of Life** and the **Tree of Knowledge**.

The Tree of Life is an analogy to the story of creation, the tree diagram explicate how life evolved. It begins with the light on the **one** day and continue to explain the development of creation in seven stages (**days**), and the fruits of the tree – is life. The tree ends in the seventh day, Shabbat.

The Tree of Knowledge is an analogy for the story about the Garden of Eden, which describes to the readers the development (tree diagram) of thought (knowledge) and its outcome. The **Tree of Knowledge** contains the "fruit" which is the story of Cain and Abel, and the seed within the fruit is represented by the story of Cain's history, which ends in the time that Enosh was born and the people began to call on to Jehovah.

In summary: **The (Shita) Tree Diagrams are an image to the second part of the Old Testament. I.e., the first two stories (the story of Creation and the story of the Garden of Eden).**

3. Gold:

The "Gold" is a metaphor to the litterateur work that can be seen in Old Testament, the Gold is an analogy of the knowledge and its gain - Laws/wisdom/wealth.

There are different uses for gold in the Ark. Here we will explain the **Cherubim** on the Ark's cover - **The thought that these are human-like angels is a thought that is not based on legally, logically, or literary – and it is not upright.**

From the logical and legal perspective: This is a violation of the Ten Commandments, it is not possible that God is only now commanding Moses "Thou shalt not make unto thee a graven image, nor any manner of likeness" and immediately afterwards the Lord will order him to make sculptures of humanlike angels and place them on the Ark itself.

From the Literally point: The writer knew how to use the word angel, i.e., messenger and they used the term **wing** for a bird and for a garment and also to describe the overall idea of father's sovereignty (Deuteronomy.23.1 and 27.20). And we know that the wind also has a wing and the earth has a wing. Therefore, the use of the word/term wing here, is in the form of a conceptual metaphor. So, what is that word **Cherabim, why did the biblical writer had to invent or borrow a word?** Well the answer is simple – they didn't!

Cherub is two words **Che** = as/like, and **Rub** = majority/many. So together they will spell = as the majority/as many/like many.

Cherabim is also two words **Che** = as/like, and **Rabim** = fighting. So together they will spell = as fighting/as an argument/as a quarrel.

The biblical writer wrote the Old Testament in a way that represent the views and the opinions of majority groups (**Che,rub**), but in a way that contradicted each other (**Che-rabim**). That is to say, the Old Testament is a text that intend to rise a discussion and therefor - quarrel/argument. This form of writing in a controversial style designed by the biblical writer with a broad aim: 1. To preserve interest in the Old Testament throughout the journey in time, thus preserving the book (each side will identify with their opinion as reflected in Scripture). 2. To distinguish between those who read right and those who do not. 3. Exercise in awareness (reading).

The inner gold coating is like the exterior gold. I.e., knowledge/rules etc. and it outlines the space in which the stone slabs are placed. That is to say, there are also internal knowledge/rules (gold) that must be surmount in order to reach the testimony.

In summary: **The Gold part of the Old Testament is called "the book of the generations of Adam"** and it is **the third part of the Old Testament**, it begins in Chapter 5 verse 1 until the end of Deuteronomy and it mainly contains laws.

We will examine whether the distribution pattern we did is according to the biblical writer. When God instructs Moses to ascend the mountain, He says it in this order:

(24) - 12 And the LORD said unto Moses: 'Come up to Me into the mount and be there; and I will give thee the **(1) tables (slab) of stone**, and the **(2) Torah** and the **(3) Laws** (mitzvah), **which I have written**,

1) Tablets of stone – (Tables of stone) The two opening sentences in the Old Testament (The testimony of the author).

2) Torah – (Shita/diagrams Trees) The first two stories in The Old Testament: The story of Creation and the story of the Garden of Eden, they are the second part of the Old Testament (the two methods of: Life and Knowledge).

3) Laws – (Gold) The book of the generations of Adam. The third part of the Old Testament (contains the Mitzva/golden rules).

To sum up the analogies of the Ark to the Old Testament:

The biblical writer constructed and built their book according to a pattern, this pattern can be seen as a metaphor of the **Mishkan and its vessels**. When the biblical writer describes the construction of the Ark (the main vessel), they actually describing the pattern of the book that they wrote "**which I have written**":

The Stone Slabs are the testimonies, **one testimony is for the process of creation** and the other is for the **limitation** (limitation for ascending the Sinai mountain), and they appear: 1. At the beginning of the Old Testament as the first two verses, 2. Later in the book in the book of Exodus (part of "the generations of Adam") as the **Ten Commandments**.

The Shita Trees are the **diagram trees of life and the knowledge of good and bad**. Their role is to describe the development of life and the development of thoughts, and they appear as the second part of the Old Testament.

The Gold is an image to the **knowledge of the laws**, etc. It appears as the book of the generations of Adam, which is the third part of The Old Testament, most of which deals with **mitzvot = laws**.

To conclude, **the Ark pattern is a metaphor of the editing work done in the Old Testament.**

And if the Ark's pattern is the pattern of the Old Testament, let us apply it on the pattern of human form, and from there we will proceed to the second testimony:

Shita Trees:

In the Ark: they are the Ark (a container made of wood).

In the Old Testament: they are the Torah (written testimonies).

In human: they are the essences of human (life and knowledge).

Gold:

In the Ark - from the outside symbolizes knowledge, from within symbolizes wealth.

In the Old Testament - from the outside symbolizes the laws, and from the inside the inner laws/Ten Commandments.

In human - from the outside symbolizes wealth, from within symbolizes knowledge.

Wreath/crown:

In the Ark: borders the top of the Ark.

In the Old Testament: a top title ("Book of books" etc.).

In human it is: a decoration that borders the top part/head.

The Four Rings:

In the Ark they are: golden anchors shaped like rings.

In the Old Testament they are: literary anchors of the book: life, good, death and bad.

In human they are: anchors/circles of thought. I.e., life and death blessing and curse.

The Two Staves:

In the Ark they are: two bars for ascending the Ark.

In the Old Testament and in human, they are: an awareness to the two methods in the earth and in heaven that are needed to elevate one thinking ability.

The Ark's cover:

In the Ark it is: a gold cover over the stone slabs/testimony.

In the Old Testament and in human it is: a gold cover (knowledge/thoughts) that covers the truth/testimony, I.e. subjective rationality that abstract reality.

Stone Slabs:

In the Ark they are tablets made of stone written on both sides: testimony/limitation.

In the Old Testament they are: 1. Testimony of the writer in the first two sentences, 2. The Ten Commandments (limitation).

In human they are: 1. Testimony – one's internal truth 2. human limitation (truth can only be tested within limits).

According to the litterateur pattern design, we can see the parallels/connections between the human shape, the Old Testament form and the Ark's design. And all three are an image of an instruments made for the same purpose - making acquaintance with the Lord Jehovah.

The Place of the revelation/acknowledgment of the Lord: The Lord is revealed above the Ark, and the Old Testament is the equivalent of the Ark. Whoever is bent over the book (their head is above it) is the person reading the book. Therefore, the place of revelation and knowing the lord - is in the reader's mind/head.

The **Ten Commandments**/Limitation

They are good for everything, but here we are practicing applying awareness to (a) memory, and we do that for the purpose of consciously experiencing a renewed encounter with the singular situation (Lord Jehovah), and therefore we will explain their meaning, regarding the act of concentration.

Thou shalt not covet - a person who covets is not satisfied and therefore will not be able to concentrate.

Thou shalt not bear false witness – a person will torture oneself with lies and therefore will not be able to concentrate.

Thou shalt not steal – one will not be able to concentrate because one will not be at whole with oneself.

Thou shalt not commit adultery - one will fail the commitment to concentrate.

Thou shalt not murder - one will hurt oneself during concentration.

Honour thy father and thy mother – the dipper one go's, one will find out that they are extension of their parents.

Remember the sabbath day – rest and remember (will elaborate later on).

Thou shalt not take the name of the LORD thy God in vain - lack of knowledge is not an obstacle, dishonesty is. That is to say, if at the time of concentration, one raised a wrong memory by an innocent mistake - the Lord would unsoiled it.

Thou shalt have no other gods before me - not to believe any thought that one cannot prove/understand in a simple way by oneself. Not to act according to other methods (Gods), and not to see any image, etc. And certainly not to worship the images that one sees - these are the products of one's imagination and not a real memory.

I am the LORD thy God – one will remember that the essence of **I am** is one's Lord.

The Milestones for encountering the Lord: Being sanctified is a proviso, and the Ten Commandments are the limitation/border lines. The method of implementation is to concentrate the thought on a memory (concentration = climbing. memories = the shita/diagram trees). The tool is awareness and the path is of the forefathers. The purpose is giving a testimony about the encounter with the Lord Jehovah.

Testimony

The opening paragraph in the Old Testament contains the entire experience of the Holy Scripture. And it is the part to which all the book aspires. And since this part contains everything, (that later on progresses - as the plot) it must be experienced by the all of human consciousness, and therefore, it is a personal experience, which requires introspection and concentration.

The knowledge of the essence of man can be examined by looking inwardly - this is the secret to human knowledge of oneself (and only this qualify as testimony – all the rest are **rumors**) It is only a question of being aware. If so, how do one become aware, and how does this awareness progress until it reaches the singular situation?

The simplest way is to stop the thoughts, because then, the thoughts will not obscure reality, and the awareness naturally will grow and advance as the force it is. However, thoughts manifesting themselves as the byproduct of sensation, feelings and imagination, and they appear in the body: as a sensation and emotion, and in one's head: as an internal speech (voice) and as imagination (images/pictures). And therefore, it is difficult to stop them.

The method that the biblical writer uses is not to stop the thoughts, but to follow it along its path. The **cluster of thought** that we will be following is called **the Tree of Life**. In the past (the time of the patriarchs) it also known as Be'er Sheva (in Hebrew **Be'er** = elucidate and **Sheva** = seven).

In the Old Testament there are two paths/thoughts/trees that takes one's thought to the end:

For those who possess knowledge (**the Tree of Knowledge**), this can be done by a profound thinking process. That is to say, a person takes a subject and analyzes it to exhaustion - all the possibilities that may exist until one reaches a situation in which one no longer knows, and then one must stop, rest and observe (those with vast knowledge will see it as a bright light - The Lord shines from **Seir** unto them. Deuteronomy.33.2.).

{The tree of knowledge path is through the **sword** (in Hebrew it is a double meaning 1. Is **sword** 2. **Dry**), characterized by the passage of the thought (awareness) through a hole in the field of vision (consciousness). This is a personal experience in which the observer will feel a sense of vertigo ("flaming **sword** which **turned every way**") as a result of concentration. And if one does not look away, and if one overcome one's fears, one will feel that their entire being is drawn into a hole. And if one manages to keep cool, one will also pass through the hole. **This passage also appears as an eye**. But as long as the person sees another color of light other than gold/fire, and/or images, then these are the products of one's imagination, and one will have to continue to the Tree of Life. However, if one field of vision is clear, one can proceed straight away to the testimony stage.}

For those who do not possess vast data (**the tree of life**), the path will be quicker. This is because, that in the end of thought - there is a lack of thought. Therefore, those who do not have a lot of information will not have much to speculate, and they will reach the end of thought faster. And in a similar way to the tree of knowledge, in the end of the thinking process, one will have to rest and observe, the Lord will come to them ("The Lord came from **Sinai**" Deuteronomy.33.2.).

The Forefathers Path

The Tree of Life: How to get to the testimony and what happens there.

The path of the forefathers within the limits of the Ten Commandments ends with a merger (of awareness = life and consciousness = reality) to a singular point. In which reality unfolds itself and descends on to man. This is a moment when one experiences the delicate balance of one's life, and creation begins. The process goes like this:

First, one closes their eyes and focuses on imaginative point in one's field of vision. Concentration on the one point will turn it into a point made of light called **Senna** (looks like a "flame of fire out of the midst of a bush" Exodus.3.2.). And from this point, one must listen. On the way there, thoughts/feelings/sensations may sweep one's awareness away and get one out of concentration or one will fall asleep. In these cases, one would have to start over again. The goal is to hold on to the present (i.e. being aware/awake/focused/alert/attentive) in silence, without interrupting and obscuring reality (what there is) with brain products.

The way to apply the method as shown in the Old Testament:

We will return to Marah in which we dealt a little, because over there Moses gives the first lesson. In the following paragraph we'll first see the text and then we'll remove the metaphors: Exodus.15.

22 And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. **23** And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. Therefore the name of it was called Marah. **24** And the people murmured against Moses, saying: 'What shall we drink?' **25** And he cried unto the LORD; and the LORD showed him a tree, and he cast it into the waters, and the waters were made sweet. There He made for them a statute and an ordinance, and there He proved them; **26** and He said: 'If thou wilt diligently **hearken to the voice** of the LORD thy God, and wilt do that which is **right in His eyes**, and wilt **give ear** to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the LORD that healeth thee

After the biblical author (in the figure of Moses) succeeded in splitting the Red Sea. That is to say, one's intellect can overcome (divide) one's feelings and emotions. They advanced to the **Desert Shor** (in Hebrew it spells: **the inner voice of seeing**). It was three days (of sanctification) and they still could not drink water, in other words, the people have not been able to overcome their feelings,

The Lord (the learned human/Adam) showed Moses (a figure that teaches) a tree (a method of thought) which he threw into the water (activated the method on his emotions) and the water sweeten (he succeeded). And because of this (the conclusions of learning), there where he gave the law/method: **hearing, seeing, listening**. That is to say, listen to your inner voice ("**hearken to the voice** of the LORD **thy God**"), focus your eyes ("do that which is **right in His eyes**") and act according to what you will hear ("**give ear** to His commandments").

Later on, in Exodus.19. in which the people are camped **against** the mountain (refuse to climb), the author adds the limitation, i.e., the Ten Commandments (and this helped the elders/nobles of Israel to succeeded ascending their awareness enough to understand/see the method. Exodus.24.9-11.). And in Deuteronomy which is the elucidation of The Old Testament - the writer says not to see any picture.

Summary of steps according to the Old Testament: Listen to the inner voice, and concentrate/focus on an imaginary point of view. Comply with the Ten Commandments, and see no picture only light/fire (Deuteronomy.4.12. "And the LORD spoke unto you out of the midst of the fire; ye heard the voice of words, but ye saw no form; only a voice").

Preparation:

To be sanctified - (in Hebrew - to aim high) one must want to activate one's ability to think. It's just like mastering any other ability, such as high jump, knitting sweaters or doing a crossword puzzles, etc.

Wash the garments - overall cleaning, thought and body (their coverings). Moses adds, "come not near a woman" (no intercourse).

Work plan:

Rest (a Shabbat to) the body and thought:

In the first stage, the thoughts must be arranged.

In the second stage, move to the testimony.

In the third stage, if one wants, the encounter with the Lord Jehovah (singular - the Lord is one.) takes place.

How to do this (testify) – the practices/steps:

Hearing - listening to the inner voice during the recollection process until the mind is clear and the inner voice is silent (this stage is characterized by an active imagination, in order to pull through/passed those images one need to focus on imaginary point in the field of vision - later on it will come to be the **Senna**).

Vision - When one's inner voice is silent; one will concentrate focusing with one's eyes until one sees the **Senna**.

Listening - Once one sees only a spot of light in a stable way (Senna) one must be aware (listen without losing the focus in the eyes) to one's inner voice which will be telling if one can pass this light.

After one manages to get through this light that is to merge with it, one will listen to one's erudite inner voice.

Remarks:

1. Imagination is a mental product through which we will straighten: thoughts, feelings, and sensation. and hence, **one has to do just one simple thing - focus** - ("do that which is right in his eyes" – Jashar,) without stopping, dreaming or falling asleep, **things will happen by themselves**. (to not be able to focus and concentrate is an analogy to death and to the expel from the garden of Eden.)

2. Anyone who is dishonest (not complying with the Ten Commandments) will not pass or hurt oneself. This is because humans are a composed multicellular creature. The commands of Thou shalt not kill, nor steal, etc. are seemingly social imperatives, but now (when practicing the guided Imagery formula - the tree of life) one interacts and relate only with oneself. And within oneself, there is a relationship between one's various cells and organs, which could not exist together and in the process, sustain the human being without such social laws i.e. a contract. It is quite clear that breaching such laws will disrupt the physical balance and the existence of life as one knows them. After all, what was the point of individual cells to join together and create a being, a multi-cellular organism, if their intention was acting one against the other? The cells and organs of a human being must work in a certain balance and constitution to sustain the life of a multicellular creature, if not, this multicellular life form creation will disintegrate.

The Ten Commandments is a reflection of this understanding/notion. This format (Ten Commandments/D.N.A./contract) delineates a behavior space, that is, restrictions, and this is why the biblical writer calls that testimony also - limitation.

3. The Tree of Life is a method based on observation through one's body - and this is how the biblical writer could have known how the world was created; the body is a living testimony/confirmed memory of life since it was created in general, and the life of oneself in particular. The Tree of Life consist of deep memories in a form of a story that is common to all life, and that is why we will follow/climb it. The way to use the method (to climb the tree) is to categorized and classify one's thoughts (as they may appear in one's consciousness while contemplating) and relate them (create parallels) to the text written in the Old Testament in the part known as **the Tree of Life**.

Explanation: we saw Job succeeding to hear and see Jehovah just after he silenced his inner voice, and this is our aim as well, we said in the second testimony, that the inner voice is a manifestation of one's thoughts, fillings and sensation, so, in order to silence the inner voice, first one have to overcome one's thoughts.

One can overcome the thoughts by visualizing them and contain them (accept, understand = align them to memories) if they are correct (the indication is; body and mind at ease) or, disapprove them if they are incorrect/wrong (the indication is body and mind are restless), by focusing on one imaginary point in the field of vision which feels like looking through these images with a piercing/penetrating gaze.

So, by raising the thought of the Tree of Life which is done by imagining the process of creation, identified with it by: picturing it, filling it, and sensing it with the body – that is to say; when we are focusing our thoughts and fillings on to the narration/description of the text, we are actually memorizing contained fillings (words), and by that we can overcome our fear (emotions/feelings) that arises from the associations one has concerning one's life.

To conclude: The Tree of Life is a path paved of human fillings in a form of written words that describes a tree diagram (a map) to the human thoughts and fillings. When one is climbing the tree, one can visualize the images that arise from the text in one's head, they are to take one's awareness safely to the testimony stage (and over there they will disappear by dissolving themselves into one's awareness, that is to say, these words are pure/clean/objective/natural and accurate, so, they will create images that will be contained. The impure images/thoughts that one doesn't want, can be pierced with penetrating gaze). and if one's body (senses) allow one to climb this tree i.e. to continue with focusing and to move onward to the singular state, one can testify to the correctness of the method.

The Guided Imagination - The Tree of Life

The seventh (Sabbath) day is a day of remembering; "Remember the sabbath day" It contains the heavens and the earth; "And the heaven and the earth were finished, and all the host of them". It should also be noted that the seventh (Sabbat) day is a special time that is not a day in the sense of a calendrical day - It has no evening, and it does not end.

God's actions in this day are: **finished, rested, blessed, hallowed**. Therefore, the desired brain activities are the similar: to **finish** thinking, **rest** one's body, to sense the **blessing** in this situation (Sabbat) and to exercise the will to be in **sanctified** state of mind.

The logic is this; if one wants to meet their inner god, they simply need to behave like their god would, and this is what the Old Testament is all about (how "god" behaves).

The indication for finished, blessed and hollow thought is a rested and relaxed body, that is to say, the good overall sensation is the measure for passing a stage (day); "And God saw that it was good".

The goal is to experience reality without the filters, masks and processors that the person uses to separate oneself from the experience.

In order to perceive reality (what there is) a person uses mainly **three tools**: one's **body** in general (senses) and in particular - **hearing** and **sight**. And one is **aware** through: **sensation, feelings** and **thoughts**. Therefore, one must isolate these factors, distinguish them, straighten them, and then merge them neatly back into one point.

From the moment a person rests one's body, one is in the Sabbat state of mind. And if one manages to finish/bless and sanctify their thought, then one will be making a leap to testimony stage. But if one's mind is not quiet; one can use **the classification system** – the tree of life as it written in the order of creation:

The sixth day story is for one to recall all the thoughts inwardly to one's body. (the first section dealing with the creation of man). And the rest of the external thoughts (that concerning outside one's body i.e. that is not connected directly to one's body/ the relationship with their environment) - in the blessing (the second part of the sixth day story). All the feelings about one's body and its relationship with oneself and their environment, can be assorted in the imagination as animals, because they emerge from the earth which is the emotional/animal part of one's mind.

On the fifth day, assuming that a person managed to contain one's own thoughts about oneself and one's environment in an honest way and still didn't make a leap to the one day (light), one's body sensations would begin to surface - to come to one's attention/awareness. Some will appear as sensations in the body, and some will appear as thoughts. So, one could categorize the **body's** sensations as **fish**, and the sensations of **thought**, as **birds**. This is a fundamental stage which some of the seers

stop there and let these sensations manage their world, creating the big crocodiles. Because people who is being run according to their own sensations (narrow understanding), will create themselves as a big lizard.

On the fourth day, if a person progresses and still remains **God** like in one's mind (finished, rested, blessed, hallowed) that means: one is able to contain thoughts, feelings and sensations while resting one's body without moving or losing focus, one can continue to comprehend the "**big lights**" which is a metaphor for knowledge in over-all. To conclude; the fourth day indicates the ability of man to observe time and information without physical and/or mental disorders.

On the third day and assuming that one was not lost in other teachings (sun, moon and stars/astronomy act.) and was not lost in one's own wisdom. One will come to the stage where one would be given the possibility to be aware and distinguish between emotion and body sensations. This appears as an image of the land's formation from the water. In other words, one will be able to find within oneself the dry place (land) from the fillings (water). Hence the person may be aware of how one creates one's fillings and emotional thinking out of sensations (land). The image of this in the order of creation is the sprouting of vegetation (Seir).

On the second day, if the person has not swept away by their own fillings and thoughts, one can - in one's divine thought - to separate water from water (emotion - water under the sky and thoughts - water above the sky). The line between them is the firmament; in other words, one sees the essence that exists in the background of one's feelings and thoughts.

The one day (it is a day that can occur every day/time, no first day). After one's body allowed one to review one's thoughts, and one has nothing more to imagine or to think about, one will reach the **light**. It is a situation in which the observer understands the essence of thinking, for which it looks like a light in one's field of vision. At this point the person is aware of how the inner voice creates one's thoughts, that is to say, one managed to reach the end of one's thoughts, one's mind and body should be in a quiet state and in a good feeling. And this is an indication that the person succeeded to parallel their memories - as they appear as thoughts/feelings and sensation - in a Jashar (align) way with the memories of the tree of life/one's body. Now, one must continue to connect to the memory of being one. And therefore, here as before, one must continue to concentrate/focus on an imaginary point at the center of one's field of vision, in order to look out from the blind spot that in the field of vision. And this is the straightest thing that can be done in the eyes of Jehovah. The goal is not to intake or process information, but to be aware of this **inner light** which is a good light, because it continued to the testimony that begins as soon as the inner voice is silenced.

Genesis. 1.2. "Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters".

The second verse in the testimony describes the physical and mental experience of one exercising deep concentration. The verse illustrates the stages that a person will undergo while one's awareness learns to focus on the part that is shared by one's body and mind.

At the launch of the testimony stage one will feel one's body and one's mind begin to solidify in the following forms:

"The spirit of God hovered over the face of the waters"- this is an image to a stage in which one experiences one's thinking power as a divine ability that hovers freely over one's body that feels very like it is made of water (liquid) - **one must continue to focus** (concentrating on one point in the field of vision).

"Darkness was upon the face of the deep"- this is an image to a stage in which one must overcome one's fears. Darkness is an experience for the absence of information (light is information), and a sense of fear as a result - **one must continue to focus**.

"The earth was unformed and void"- earth is an image of one's solidified body, one's mind still not, it will be in chaos. That is to say, although one is in such an elevated state of mind, one will still experience frustrating thoughts, but it will be separated from one's body - **one must continue to focus**.

Genesis. 1.1. "In the beginning God created the heaven and the earth"

After the observer has been able to persevere in concentration and passes through these emotional and physical sensations one will reach to the first verse stage, this stage is where one can activate one's awareness on any subject. The image of this is: **"God created the heaven and the earth"**, that is, one will be able to take control of one's thoughts and direct them as one wishes to create heaven and earth in one's mind (whole worlds/ideas) without getting physically uncomfortable or to get lost in the details or feeling, that is to say, one succeeded to clean/clear their mind.

In the beginning - Genesis

Since now one is solid in one's body and in control of one's mind, one still has to focus at the one point in the field of vision. One has to concentrate all one's awareness only on that. And to not think or imagine anything. And because of this, the sensation of one's body will merge with one's sensation to one's vision – and this is when the point in one's field of vision becomes to be **Senna** (looks like steady point of light burning in the field of vision, and not like the light of the "one day" up until this stage, that was fluid light).

From this situation Senna; when one is in a fixed and stable in gaze, one must go back and listen to their inner voice to see whether the Lord calls them (that is to say that one knows that one can pass this light). And if the Lord calls, the sight of light/fire that one is aware to, will descend and merge on to one. And one will remember that one is always whole. And the clean inner voice is actually the voice of one's reality. And therefore, it is the voice of one's essence the living god of the present – **Jehovah**.

From this encounter man begins to be created, man has overcome the deepest fear. I.e., to use their awareness in full. And because of this, one has no attention left in one's head to create the person one thinks one is but only to be aware of the truth which is the reality of one's being - **life**.

And once one has succeeded in understanding and separating one's essence from one's thoughts, one will no longer be able to go back to one's previous thoughts, and from now, one will have to create a new self-image that is Jashar with one's essence as one now knows.

Explanation:

The voice of the Lord Jehovah is (a metaphor to) the clean, erudite and Jashar inner voice of human. After the encounter with Jehovah (singular state of existence) the inner voice comes from one's brains; the **alive** part of the thinking process, the ally of man and the supreme expression of man's essence, and because of that, now the voice narrate one's reality and not like before the encounter that the inner voice was describing reality based on imagination i.e. the inner voice was narrating reality according to what one thinks, feels or sense about reality. By the act of resting (Sabbat) the body, one overcomes the feelings and sensations. And by focusing the eyes on one point, one overcomes the emotional and mental compulsion/rationalism that one does to oneself (Akedah/fettering). And so, all one has left to do is to be aware of the living part within that exist in the continuous memory of the present.

Summary

Deuteronomy.30.11-14.

11 "For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. 12 It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?' 13 Neither is it beyond the sea, that thou shouldest say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" = It is doable.

We started with two separate things, a book and a reader. Throughout the book we dealt with parallels, in the first part mainly literary ones between the story and the text in the Bible, the result of the process = Upright book (The book of Jashar).

In the second part we dealt mainly with parallels between the Old Testament and the reader (oneself), the result of the process = Upright person.

In both we can hear the voice of the Lord Jehovah. In the first part we see it arises from the text, and in the second part it comes out of the person's inner voice.

In the part of the Menorah we did a three-pronged exercise on three literary parallels, the seventh part revealed is the essence of the text called **Sefer HaYashar** – i.e. the book of Jashar.

And in the second part the Ark, as in the Menorah, we divided the three vessels used by human to grasp reality: body, ears and eyes and we paralleled them to the tolls of human awareness: sensations, feeling and thought, and these are the six parts of the consciousness that make a person, the primary seventh part of the remaining consciousness is the essence of human/man that the author called it Jehovah.

The tree of knowledge describes the experience and mechanism of emotional thinking, the tree of life describes the experience and mechanism of sensory thinking, while the tablets bring the person to the experience of wholesomeness brain thinking.

On the face of the Old Testament we see description of mythological /historical/national plots, but when one looks closely at the text, and not carried away by the feelings arises from the plot, one can see the lawfulness in the text and in the writing.

The text in the Old Testament was copied for thousands of years almost without any errors, and therefore it still holds the Jashar pattern.

This pattern of writing **is an algorithm formulated to facilitate essential progress in human awareness/life.**

Epilogue

Deuteronomy.32.39.

"See now that I, even I am He, and there is no god with Me, I kill and I make alive, I have wounded and I will heal, and there is none that can deliver out of My hand".

- A.** So far, we have seen how to wake up from the erroneous reading of the Old Testament. And we saw how to wake up from the thoughts/delusions of what human life is. It is the human brains that creates these delusions and it is also the one that can overcome these delusions - "**I have wounded and I will heal**". After the encounter with the Lord Jehovah the **I'm** notion (of one), becomes to be "**Jehovah**" itself, and from this point, one is liberated. "**I am He**" (Human = Jehovah). "**And there is no god with me**" (that is to say: after the encounter there is no more need in "gods"/methods because the notion of "God" is now contained by the observer/man).
- B.** The imaginary thoughts of the person bind (fetter) and prevent one from reaching the singular situation. As for example; the later additions and interpretations/commentaries about the Old Testament which are not from the author (Jehovah) and they are called **Amalek** (in Hebrew – **your toil**). That is, they are invented stories that prevent testimony, **Timna** (in Hebrew - **prevent**) is the mother and **Adah** (in Hebrew – **witness**) is the grandmother of **Amalek**. To wit, your toil (thinking one's thoughts) prevents witnessing (seeing reality from first hand).
- C.** The Mishkan is a description/pattern of the human form of thinking that the Lord Jehovah resides within i.e. instruction for reaching the singular point. The picture of the Mishkan is a medium created because the inability of the people to ascend the mountain (upsurge their awareness), and therefore the Mishkan is not an end in itself but a metaphoric instrument to facilitate one's encounter (with the Lord/singular state).
- D.** Today we have a thought-made stone slabs, and a thought-made wooden Ark in the same way as the forefathers had i.e. as a metaphor. And there for, there is no need for one to anticipate worshipping trees/woods and/or stones.
- E.** The Old Testament was written by "Adam", who preceded their time. They combined knowledge accumulated over the years and reached the conclusions they wanted to convey to future generations. As part of the conclusions and its application, a language was created and a book was written, this is a Jashar (upright) observation of the Old Testament.

According to above, the conclusion will be: The Old Testament contains the message about the common denominator of life as a human being and how to use memory in the broad sense in order to develop and act in a seemingly variable universe and a probability future.

Q & A Appendix to the Ark

1. Why did the biblical writer choose to open the book with the word **Bereshit** (in Hebrew – **the end in my head**)?

- The word **Bereshit** is first and singular term, and this is a textual anomaly designed to encourage the readers to activate their heads/brain and examine every idea, story and explanation from the beginning, and to see if what they read is correct/align with their inner truth and the text. That is to say - the word **Bereshit** is a literary equivalent/parallel to all the text that follows.

Explanation:

The story/plot of the Old Testament is a metaphor for what goes on in the mind/head of a thinking person. The biblical writer used literary materials that were at their disposal (regional stories and mythology), improved, edited and adapted/align them to the pattern of the human way of thinking and to the patterns of their book, such as, the **Gilgamesh stories** – the story of Noah. **Ipuwer Papyrus** - Egyptian beatings, Sodom and Gomorrah. **Hyksos** - Joseph and more. (one has to understand that the biblical writer are people of knowledge - a dynasty of authors that began with the invention of writing in Kedem (~ 6000 B.C. in Mesopotamia). So, the literary material that they used to formalize the Old Testament is their predecessors work, that is to say - the Old Testament is a refined product, the outcome of investigating documented work that lasted thousands of years prior to the actual publishing as a finished product, about three thousand years ago. And this is why they are rightfully strict and correct with their words that represents a mass value of highly supreme objective pure brain power and beyond time thinking process.

2. Why the Old Testament was written?

- The Old Testament was written to help create a thinking humanity according to natural way of human thinking evolution.

Explanation:

A. Human awareness is at unfinished developmental stage. In other words, one must catch up with the gap between emotional thinking and thinking from the brain/aware thinking, and one can do this progress by perceiving the singular memory of the present. One can say, that this process of mental birth is parallel to the process of the physical birth, and therefore, one is required to balance the other, because the physical birth experience establishes an emotional mode of processing information (thinking) that influences the ability to produce a high-quality brain product (a correct conclusion). From the time a person undergoes a process of birth in one's mind as well - the emotions will end their **animal** management that engulfs thought, and human race can continue the process of creation as a civilization who can think in a clean and Jashar way.

B. Human manages their world and therefore they need this algorithm to upgrade their method of thinking because human perceives the information about the present in the same way that the brain/eyes processes the image that appears in the field of vision, i.e. produces a large part of the image by itself and from itself (memories). And therefore, the expectation of rational conduct based on partial information will create a gap between management ability and actual management.

3. What is the meaning by the creation of a new man/humanity?

- Progress (Upgrade) from the mindset of a hunter gatherer to the "Homo sapiens" way of thinking and beyond, i.e. **Jashar** and **wholesome** way of thinking that includes the living memory part.

Explanation:

The hunter style of thinking is before Jehovah. That is, before the **documentation** of the singular situation of thinking/awareness.

In order to hunt, a hunter needs to be "smarter" than the animal it hunts, so the hunter's thinking form is something of a progress from the animal's thinking form. The ancient hunters before the time humans became aware to **Jehovah** (~1500 B.C.), represents by the character of biblical Nimrod, his kingdoms were the same cultures that operated according to the hunter's mindset, and therefore; conquering other kingdoms/cultures - hunting them. Mind you; the hunter method is more natural and dangerous to man than agricultural and grazing, (which are the evolving models of thinking for a group/society) - and thus the title "hero". But the Hunter-gatherer walks in circles. And the expectation of using a Hunter-gatherer way of thinking, is that humans will end up hunting themselves.

The farmer (and a shepherd; a shepherd is a mixture of a farmer and a hunter) way of thinking is represented in the bible by the Cain's character, he is a person who plans and calculates and by that he kills the "spontaneity" of the present, and by his agriculture he kills nature and therefore his destiny is to learn from mistakes and never to break free from the cyclic thinking manner.

4. What is the meaning of the term God?

- God is the method of life (single cell creature/bacteria etc.) and the Lord Jehovah is the power of materialization and its manifestation (what make them operate and come together).

5. What is the great unified theory and what is the novelty of the author in the Old Testament?

- Life is a field in a singular state. And the awareness to this state of mind is limited by the Ten Commandments.