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The Secret Kabbalistic Code in Pirkei Avot

The Words of Yose ben Yoezer of Tzeredah

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It is said that truth is stranger than fiction. It is said that not everything appears as it actually is. For anyone with experience in life, these two statements are well known facts. Yet, for whatever reasons our human intellect is either too limited or too lazy to apply these well-known truths to their ultimate conclusions. This is ever so true when we come to the study of Torah.

Very few are those today who have the interest and patience to study Torah beneath the depths of its surface. All too many look at the words of texts, both from the TaNaKh and the writings of our Sages and see only the words on the page and their simple, implied and moralistic interpretations. Today’s students of Torah tend to forget that the Sages of old were masters of a wisdom that is not of this earth.

The recorded words of our holy Sages relate lessons at levels far beyond their simple meanings. Like the Torah before them, the holy Sages designed their written words to conceal many levels of esoteric knowledge. The words of our Sages in the Talmud and Midrash relate practical and profound knowledge, wisdom, and insight for life in this world. Yet, the trained eye can come to recognize that they also reveal many of the secrets of the invisible universe, not seen by the human eye.

In order to provide for the reader just a small glimpse into this greater world, I have decided to take a simple teaching of our Sages with a clear and evident message. Then I will reveal to you some of the codes that are contained concealed within its very words, letters, and their numerical values.

***“Yose ben Yoezer, a man of Tzeredah and
Yose ben Yohanan, a man of Jerusalem received (Torah) from them.
Yose ben Yoezer said: Let your house be a meeting place for the Sages,
and sit amid the dust of their feet, and drink in their words with thirst.”***

Avot 1:4

This teaching from the beginning of Pirkei Avot looks straightforward and to the point. Its message is clear and simple. Commentary can be written on it to place emphasis on

its message, but in the end, the message will remain the same. The clear message is the importance of bonding to teachers of wisdom and to learn wisdom from them. Now, let us penetrate the surface veil. In order to do so, we must learn these words in their original Hebrew, for therein are the codes hidden.

We are here talking about one of the great Sages whose name is Yose. Yose is apparently a shortened form of Yosef. Yet, it is not short at all. The only difference between Yose and Yosef is that in Yose, the word ends with a Yod and Yosef ends with a Pey. Yosef was changed to Yose with a very clear purpose in mind. The significance is that the name Yose holds the numerical value of 86, the same numerical value of the holy Name Elokim.

Ben is numerically equal to 52, which is the value of the holy Name BEN and the name Eliyahu, the angel of the covenant.

Yoezer, which means “G-d helps,” is numerically equal to 293, but if we add the number of the letters (5), we reach 298. This number bears a profound significance for Yose, as will soon be revealed.

The numerical value of “Yosi (86) ben (52) Yoezer (293)” is 431, add to it the eleven letters of the words, and you have 442, which is the numerical value of Emet (441), with the kollel (one for the word).

Yose is called a “man (Ish) of Tzeredah.” The word Ish (man) is numerically equal to 311, add the value of its three letters, and we have 314, the numerical value of the Name Shaddai and of the angelic name Metatron.

By no coincidence, the name Tzeredah holds the numerical value of 309, and with its letters also numerically equals 314.

In a peculiar use of Hebrew grammar, it is said that Yose “received (Torah) from them.” The “them” spoken of is supposed to be Antiginos of Sokho, spoken of in the previous Mishna. Thus, the plural “them” should read in the singular “from him.” Yet, the plural form “Kiblu Mehem” is used to suggest something to us.

The word “Kiblu” (received) is numerically the value of 1 more than the numerical value of the word Kabbalah (the secret traditions), 138, instead of 137.

The next word “Mehem” (from them) is numerically the value of 1 less than the holy Name Elokim. Thus if we subtract the 1 from “Kiblu” and add it to “Mehem” we have “Kabbalah Elokim,” (the secret Torah traditions of G-d).

Yose ben Yoezer “Omer” (said). The word “Omer” (said) is numerically equal to 248 (adding 1 for the word). 248 is the numerical value of the word “Rahum” (gracious, spelled without the Vav). This too has significance, as will be explained shortly. It is

also the numerical value of the angelic name Uriel, who is said to be one of the many “faces” of Metatron. 248 is also the numerical value of the name Abraham.

The total numerical value of “Yose ben Yoezer said” is 678. This is the value of the phrase “Het Ra” (a dreaded evil). This implies that Yose’s teaching is coming to address and to rectify some dreaded evil occurring in his days. 678 is also the numerical value of the phrase “Torah Adonai” (the Torah of HaShem).

Yose said three things. Let us review them in Hebrew:

- ✧ *“Yehi Beitekha Beit Va’ad L’Hakhamim”*
Let your house be a meeting place for the Sages,
- ✧ *“Vehavei Mitabek Ba’Afar Ragleyhem”*
and sit amid the dust of their feet,
- ✧ *“Vehavei Shotei Batzamah Et Divreihem”*
and drink in their words with thirst.

The three phrases begin with the words, “Yehi,” “Vehavei,” and “Vehavei.” These three words together numerically equal 79, the value of 3x (times) the Name YKVK (plus one for the kollel).

If we take the initial letters of all 14 words, we have the numerical value of 611, the value of the word “Torah.” The number 14 is also significant in that it is the value of the name David (king of Israel) and the value of the word “Yad” (hand or memorial). Thus, Yose’s words are a memorial to David, king of Israel.

There are other numerical codes concealed in these words, but let us suffice with what we have, so that we may begin to analyze the information.

Our Sages have taught that “Ayn Mikra Yotzei M’Pshato.” This statement means that the deeper (possibly mystical) meanings of a statement, (pasuk or mishna) will always somehow be related to its plain and simple meaning. In this respect, we must understand the words of Yose of Tzeredah in light of his life, his times and in light of his most untimely death.

Yose ben Yoezer, was the Nasi of the Sanhedrin and a righteous Kohen. Yet, his generation was one marked with great turmoil. During his days, the Hellenists compromised the High Priesthood and the nation was on the verge of a religious civil war. It was during the Maccabean rebellion that Yose ben Yoezer was executed for being a teacher of the Torah. He was one of many who was crucified (ref. Gen. R. 65:22).

During such tumultuous times, our Sages wisely and ever so carefully hid their deepest teachings within their own more simpler words. This is why study of the words of the Sages, in the Mishna and Gemara is actually a deeper form of Kabbalah study than is study of the Zohar or the writings of the Ari’zal.

When Rabbi Yehudah HaNasi codified the Mishna, including Pirkei Avot, he encoded and concealed the entire body of Jewish Mysticism (Kabbalah) within its words. Since then and until this day, many mystically minded Rabbis use the Mishnas in ways never dreamed of by the masses. These Sages of Kabbalah recite the Mishnayot repeatedly in a mantra-like form using them to cultivate an altered state of consciousness. Within this state, they become open to hearing the Voice of the Shekhina speak through them and reveal to them the secrets of the Torah. One of the most famous practitioners of this system was Rabbi Yosef Karo, the author of the Shulkhan Arukh.

Yose ben Yoezer, based upon the secret codes concealed within his name and words must also have belonged to this most sacred school of Torah.

As the Nasi of the Sanhedrin, he spoke and ordained Law with the authority of G-d. Indeed, as Ex. 21:6; 22:7,8 states a judge is called Elokim, because a judge of Torah truly represents G-d and has the authority to speak in His Name. To hint to this authority, which was challenged and denied by the apostates of his day (the Tzidudim), Yosef became Yose. This became a subtle reminder to the apostates as to where the true authority from G-d resided.

Ben, is Eliyahu, for the one who speaks with G-d's authority is as if he himself were Eliyahu HaNavi, the guardian of the covenant. Ben is also the holy Name BEN, which is a reference to the tikkun of Olam HaAsiyah, the physical world. For the purpose of Halakha (Jewish Law) is to ordain a properly ordered human society, with G-d and G-d consciousness at its center.

Now we come to a sad connection, hidden within Yose's name. He is called "ben Yoezer," the son of G-d will help. Yoezer as stated above is numerically equal to 298. This is the number for the Hebrew word, "Retzah" or "Rutzah," which means, "one who is murdered." Indeed, this was Yose's fate. Wicked men crucified him for his piety and his ceaseless teaching of Torah. At the time of his death, the authorities viewed him as a criminal and endeavored that he be remembered as one. So that future generations would know the truth, he is called the "son of 298 (murdered), G-d will help."

Indeed, the numerical value of "Yosi (86) ben (52) Yoezer (293)" with the eleven letters of the words is the numerical value of "Truth" (Emet) (with the kollel). This is to hint to the truth of his words, the authority of G-d being with him and a subtle curse upon the wicked Hellenists, Tzidukim, and other enemies of Torah.

Yose is called a "man of Tzeredah." Tzeredah as we learned is numerically equal to the name of the angel Metatron. This signifies Yose's spiritual level. Metatron is said to be G-d's regent. He is sometimes called the "small YKVK." He is also the angel of the Shekhina. Only the highest souls are said to commune with him. Yose was obviously one of these chosen few. Others include Hanokh ben Yared, Yosef HaTzadik (the Biblical Yosef) and Rabbi Yishmael, Kohen HaGadol.

It is from Metatron that Yose received the secrets of the Torah, because he “Kiblu Mehem,” he received the Kabbalah Elokim, (the secret Torah traditions of G-d).

Yose’s teachings brought G-d’s grace and mercy to the Jewish people. Thus the proper grammatical form does not say that Yose “said” in the past tense, but rather that he “says” in the present tense. The message of grace that Yose taught was the necessity of balancing G-d’s holy Name YKVK in all three columns of the sefirot. This can only be accomplished by learning intensely from the Sages. This is why his advice contains within it the hidden numerical value of 3x (times) the holy Name.

“Yose ben Yoezer said” is numerically equal to 678 to offset the dreaded evil of the apostates of his day and to safeguard the “Torah Adonai” (the Torah of HaShem). As Nasi of the Sanhedrin, Yose ben Yoezer’s crucial work of drawing the people to the holy Sages, to safeguard them from the evil influences surrounding them daily was a true memorial to David HaMelekh, who did the same in his day.

I have only revealed a small amount of what this one Mishna contains. Contemplate for yourselves how many more secrets and codes are concealed in the other Mishnayot of Avot and in all the other Tractates in all six sections of the entire Mishna.

The letters of the word Mishna also spell the word Neshama (soul). It is said by many that, one who recites Mishnayot, even if read in a similar manner to Tehillim (Psalms), performs a great rectification for the soul. Let us open our eyes and seek out the hidden wisdom that our Sages have planted for us to find. This sacred knowledge will revive the Jewish soul and draw forth the day of our redemption.

May we all be blessed to follow in the example of Yose ben Yoezer, even if our paths take us down the road of Kiddush HaShem (sacrificing our lives for the sake of Torah).