If Stern’s historical-philological-linguistic book, Time and Process in Ancient Judaism, is the peshat, remez, and derosh understanding of the tetragrammatically willed microcosm of zeman, moed, and et, [see: http://www.h-net.org/reviews/showrev.php?id=10382 ] then to consider rabbinic conceptions of time from a Kabbalistic perspective we must consider the secret (sod) reality of ‘G-d the verb,’ Ehyeh or macrocosmic dimension[s] of Time and Eternity in Jewish Mysticism. Via rectification of the middle (tiqquν ha-emsα) which as one method, help delineate the four way(s) to the PaRDeS via a branch of esoterica known as ma’αseh bereshit, temporal creation of the world (hiddush ha-olam, i.e. bikol yom Hu michadesh ma’αseh bereshit) and its primordiality (qadmuto) from absolute nothingness (afisah muhletet) by divine aufhebung, dibur ekhad (unified word or dibbur ruhani), thereby enabled mind (nous) altering (mogen gedulut) time-travel existing (mesi’ut) in perpetual peace outside and beyond time together. Jewish mystical understanding of time probes the secrets of the pusek “And Mount Sinai was entirely smoke” (Ex. 19:18) i.e. Ashan the acronym of Ashan (olam (atemporal eternity), Shanah (epoch temporal change), Nefesh (1 of 5 words for soul)) a revelation beyond time of space, temporality, and the individual soul caught up in sublime state of unio mystica decoding “the secret of supernal unity” (sod ha-yihud ha-elyon) transcending the limit of human finitude, moving beyond time, and entering the boundless eternal (nishiytut) light of ayin sof the root of all roots (ha-shoresh kol ha-shorushim) which ek-sisted a priori to yesh miyin, but was withdrawn in simsum of a single moment (rega ekhad) leading to shibair ha-kelim, the disfraction of the shards of the roots of the vessels of light in exteriority from interiority (ha-penimiyyut) paradoxically encrypted in Koheleth’s intentional sealed contradiction, unlocked with the ‘key’ (hamaphteach) of hemshekh ha-metzi’ut (pleuromatic emanation from ‘heavens distant gardens’) of the eternal sefirot of the timeless divine into this temporal world and supra-temporal intellectual experience with the sekel hapoel (active intellect) which is the contemplative link between man and Hashem. Defying the law of non contradiction, and other conventional logics, we must consider the logics of the apparent coherence of the illogical, synthesizing paradox in light of cosmic cycles (shemittot) originated by the first created being (nivra ha-rishon) who contains all created beings for a thousand generations, according to which the present world is a renewal of the worlds that preceded its apparent flux in the terrestrial world linked to the angelic celestial worlds outside of time itself. If this temporal flux emanates from an unmoved Mover, who put in motion the heavenly bodies whose movement creates the circulation of seasons, and rising and setting of the sun, the now or nunc stans, then this Eternal perfect Creator Being ek-sists without cessation (oseh tamid beli hefseq), but does not Himself change.

Jewish mystical thought probes and travels outside of the spatio-temporal dimension. The Rabbinic tradtion warns about the dangers of such time-travel outside of time itself into the PaRDeS via esoteric methods in the caution of Mishnah Hagigah 2.2, “Anyone who looks upon 4 things would be better off if he had not come into the world: that which is above, that which is below, that which is before, and that which is after (mah l’fanim u-mah l’ahor)...” Warnings are given for delving into thinking beyond time what mathematicians call the fourth dimension by the agadata in the Talmud that when Ben Uziel discussed the mysteries of ma’αseh merkavah (the doings of the divine heavenly chariot) birds flying overhead caught on fire. Indeed in Hagigah it is mentioned that a youth who contemplated the tetragrammaton before maturity and before the age of 40 years, was completely “burnt up.” Of the arba sheniknasu PaRDeS Only Rabbi Akiva entered and existed the PaRDeS in peace. Ben Azzai cut the shoots or went crazy. Ben Zoma emerged speaking in riddles such as “the distance between the 1st rakia and 2nd
rakia is the distance of a dove’s wings beating.” The Baal Haturim clarifies that the distance between the rakiot is 500 light parasang light years of intergalicatical travel etc. We know this from the gematria of Hashkifa (Deut 26: 15) which has the gematria of 500. As if to say we are asking G-d to “gaze down from His holy abode the distance of 500 parasang years light travel that lies between the 1st heaven and earth. There are 7 heavens or a total of 3500 years mind travel to the throne of G-d and further the Kuf in Hashkifa is written with a tagin (crownlets) to indicate that our request is being made in the merit of Abraham who fathered progeny at the age of 100 years. Ben Zoma is said to have eaten too much honey” which as understood by Rabbi Yonatan Eyebeschutz in the Yirat Devash, means his keli was unable to contain the shefa of emanation revealed when he entered the PaRDeS. Aher when he arrived in the PaRDeS saw and angel (metratron) sitting in a posture suggesting “shtei rishiut bashamayim.” Aher thus became a Philosopher. However if one is devoted to arriving at the truth beyond time, then perhaps she may consider the ‘glory’ of the Maker, and entered and exited in peace, as glory is the gematria of 32, the 32 paths of hokmah that illumine the mind from 32 divine intelligible forms (surat sikhluyot elokhiyyot) encoded in the 32 occurrences of the word elokim in bereshit from which all things originate from and are contained within the mystery of these 32 forms [beterem kol yetzir nivrah... ve-aharei ki-chlot ha-kol livado yimloch nora etc.