WHY EMET WAS WRITTEN ON THE FOREHEAD OF THE GOLEM, and WHY the MAHARAL HAD TO ERASE THE MYSTICAL ALEPH of the Golem by David B Levy

According to legend the Maharal wrote the word EMET (truth) on the forehead of the Golem. This legend and buba meisa has much to teach in an area that is important, serious, and of ultimate redemptive purposes. Namely why the word EMET in Hebrew?

Firstly the word EMET in Hebrew as Hazal point out has the first letter of the alphabet, middle letter of the alphabet, and last letter. Some commentators suggest this cues the decoder of EMET to see the (1) beginning of beginnings (creation ex nihilo, yesh mi-ayin), (2) revelation as Har Sinai (when according to the midrash Hashem appeared not as a mighty warrier as at Shirat Hayam, but as an old man with a while flowing beard full of mercy and compassion), and (30 eschatological messianic redemption and the processes associated therewith that will unfold on the stage of human history and beyond etc

A. ALEPH

Why does EMET begin with a Aleph? Some commentators remark that the first letter aleph in Emet represents divine creation ex nihilo (yesh mi-ayin). Sefer HaZohar based on a Midrash notes the story that G-d came to every letter of the alphabet and examined which letter would be fit (roy) to serve as the first letter of the Humash. Bet was chosen because (1) you can’t push to the right of the bet and ask esoteric questions such as what existed before yesh mi-ayin, although tehillim comments that Torah was there as an eternal blue print “that Hashem looked into and wrapped Himself in a pure white garment, and then created the heavens and the earth.” Secondly (2) the bet represents a house and Jews are enjoined to establish a bayit neaman, bet hamikdash me’at. What does this mean? Firstly striving to let the Shekhinah dwell in one’s residence etc’ That means fostering shalom bayit, and making one’s home an “echo” of the kedusha in the beit HaMikdash. How? Sharing words of torah over one’s meal table, as PA notes any place a meal has been eaten and no words of torah are shared is a table of idols. Further Jews in Eastern Europe often had their pine boxes to be buried in with their dining room tables because the torah that these tables absorbed (symbolically) would radiate torah “as the owners slept in the dust” (Amida) until awaiting resurrection. A third reason the 2nd letter, bet was chosen over the aleph was because of the aleph’s pride and the bet representing Binah complete modesty. It says of Moshe Rabbeninu that he was anav moed, not just anav or humble. Moshe went to the extreme in being very humble not just humble although he was the chief of the prophets (lo kam bi-yisrael ki moshe oed nav, u-mabeat et temunato.” From the intellectually most accomplished prophet and law giver the opposite of chutzpah and pride ensued from his divine neshama? Why, because with much wisdom and understanding that is authentic there is much humility in realizing that relatively in comparison to Hashem’s divine wisdom and understanding, one ultimately knows nothing, spiraling one into a philosophic rif and meditation such as Koheleth, “with much wisdom is much pain and suffering etc.” While the Aleph possessed let us say Aristotelian justified pride, the bet was extremely humble and merited to begin the first letter of bereisht. Aristostos in Greek means excellence and thus is allied with knowledge (daas) or what the Greeks call episteme meaning literally knowledge but by association all the sciences or epistemological branches of scientific inquiry which stores up “truth-knowledge.” Yet as the Maharal understands, Greek truth is different from Hebrew Emet. Alatheia is the word in Greek for truth. It mythologically derives from the rivere of “lethe” or “forgetfulness.” Thus putting the aleph before “lethe” means NOT to forget. Aleph in Greek is a negation like “ain” in Hebrew, “nichts” in Yiddish and German, and ne pas in French, etc. As Nietsche noted the Greek hold that truth is a waking
up from “forgetfulness” thus Nietzsche remarking that the Greek scientist says wake the slumberers up “with a strong cup of coffee” (apparently Coffee in Nietzsche’s time was not DECAF but cafeene and caused one to be awake and not sleep. Nietzsche further remarks that the artists who makes anything weather that be a poet or painter, says “put him to sleep with a cup of wine.” Thus in Greek mythology the cult of Bachus was represented by drinking a cup of wine, and reclining along the river of lethe or forgetfulness. Science in ancient greek, namely philosophy asked questions “what is” (ti ti esti) which is the basis of scientific definition, to arrive at knowledge by measurement. As the philosopher of science William North whitehead notes, “you can’t know anything without measuring it.” Yet what is expressed in bereishit and throughout the mystical sections of the tanakh is beyond measurement, indeed supernatural, le malah li-tevah (beyond nature) represented by the number “8” as in the 8th day of bris millah, or 8 days of Chanukah. Not accidentally (there are no coincidences in Megillas Esther, what if the king were not sleepless that night, what if Mordecai did not overhear the plot to murder the Jews) the Arabic numeral “8” when rotated from vertical to horizontal directionality represents the mathematical symbol for infinity or al pi kabbalah ayn sof. Coincidences of coincidences the phonetic sound “eight” in attic Greek means “irrational, or a truth beyond reason” as one medieval philosopher says, credo absurdum ist...” (I believe because the truth is beyond human reason). Literally absurd means “not to hear”, as in Hebrew, If you would only hear and hearken to my commandments, etc. One more important note on the Greek word Aletheia is that the word etymologically is related to the word for “what comes to appearance” which is associated with “phenomena.” That is to suggest that Greek truth privileges the sense of visual sight vs. hearing. As the rabbis remarked “if you had not seen Herod’s beit Hamikdash, you had not seen a beautiful building”. Herod’s beit hamikdash did appear beautiful when Joseph notes, “the painted blue marble appeared as shimmering pristine Mediterranean waters when the sun rebounded off the gold dome and played as shimmering light/water on the painted blue marble.” The while dome appeared as beautiful as the pure pristine white snows on Har Harmon. Yet the play of light that “appeared” as shimmering water was not water. Thus the literal interpretation of Rabbi Akiva when he reached the throne of hashem in Maseket Hagigah episode of arba sheniknasu bipardes, “al tamru mayim, mayim.” Of course there is a deeper understanding as when Dovid HaMelekh in a haftorah says “ani mimayim rabbim” (I am from mighty waters). Water cleanses and comes from a higher sources, although a creative type of learning is compared to a bubbling pool brooke spring that flows in reverse upward to the surface. Greek truth, Herod was a good Roman, Roman civilization stemming from Greek Hellenism, but a watered down form, is: if “looks good” must be true, but is less concerned with internal of intrinsic good etc. Thus the Greek is vulnerable to the mistaken logic of the sytllogism:

If it rains then the streets are wet
The streets are wet
Therefore it has rained

This is not true. Neither a sound or valid conclusion. Neither is it necessarily “correct” the lowest form of appearance of truth, as in politically correct. For the streets may be wet from a fire hose. More importantly you cannot trust the senses of the eyes all the time. As Descartes demonstrated if you put a stick in a glass of water it appears bent based on the scientific laws of refraction. Yet the Aristotelian “As” assert sight is our most prized sense, while the Derrideans in L’oreille de L’autre show that sight is associated with logocentrism, and even misogyny, priledging the extrinsic over the intrinsic. A mother
who carries a child for 9 months and bonds with the child and wants to give birth to the potential of the child to become intellectually like an Einstein, or morally like a Mother Teresa, would never consider terminating the pregnancy etc. She knows an intrinsic truth intuitively by a maternal instinct that affirms potential life. This privileging of the internal, before the age of sonograms whereby we can visualize some form of a developing child is the binah that trumps the aleph. It is the humility of binah, the traits of a Hasid or messiah over the pride of the Aristotelian “A” who knows his self-worth truly superior to mediocrity for Aristos is excellence. What cannot be seen however can come to trump the visible extrinsic achievements of the previous Aristotlian accomplishments, as the unseen internal intrinsic potential can come to excel even over the reigning paradigm. Intrinsic binah is always more powerful than visible extrinsic excellence of knowledge (episteme) that is appearing in the now. The binah of the intrinsic has the power to appear in the future, a kind of back to the future, shrouded in mystery of really infinite potential. The actual of the extrinsic can by trumped by the infinite binah of the intrinsic unfolding of truth. Thus the superiority in the long run of binah over the aleph, although the aleph may be physically more powerful and make more of an impact in the now. An aggadata likens this extrinsic vs. intrinsic dynamic to the sun versus the light of the moon. Biymaei hamashiah the moons light will shine brighter, but we do not have time to clarify this now.

Herod lived all in the appearance of the extrinsic. Herod for instance was a murderer. For example he had his former wife Miriam bound in honey and her brother drowned in a swimming pool and then covered up the drowning to look like an accident. Herod was not good intrinsically but rather a politician of real realpolitik, which after Machiavelli who Leo strauss identifies a a the teacher of evil, the Roman moto was might makes right, kill or be killed the logic of Esauv, etc. Thus Herod from a moral ethical Rabbinic stand point was morally corrupt. He assassinated so many of his enemies that he built Masada in case he needed to escape to a safe mountain if his enemies should prevail in rebellion. Thus the Rabbis attributed Greek beauty to being beautiful on the outside but morally compromised on the inside to put it as an understatement. Greek truth is merely what appears, which can mean “to the stronger goes the spoils” a Roman motto. Yet the Rabbis hold there is a truth that is not the will of the stronger. Rather a truth expressed, “not by might but by my holy spirit (ruach hakodesh). The aleph represents a strong type of truth, truth of science, and scientific knowledge. Yet a higher truth still is a waker form. Namely binah

The Rabbis chose the prophetic reading for the Shabbos of Chanukkah from Zechariah who in chapter 4 verse 6 states:

6 Then he answered and spoke unto me, saying: 'This is the word of the LORD unto Zerubbabel, saying: Not by might, nor by power, but by My spirit, saith the LORD of hosts.

Before the prophet Zechariah the prophet Jeremiah (9:23) who lived just before the destruction of the 1st temple similarly said:
The prophet Micah (6:8) echoes these ideas in answering Moses question, "what does G-d require" declaring"He has shown you, O man, what is good; and what does ETERNAL require of you? But to do justly, to love mercy, and to walk humbly with your CREATOR?

Thus we see why G-d chose the Humash to begin with bet not Aleph. The aleph may represent superior intellectual acumen, but not superior understanding that flows from the heart that internalizes moral and ethical compassion, love, and care.

B. BET

The Mem is the middle letter of EMET. This represents the giving of the torah to the Jewish people via the conduit Moshe Rabbenu as the first transmitter, who to accomplish this rose above nature, gashmius, or the physica, into the meta-physical (literally what is beyond the physica) and became like a malakh for 40 days and nights. Hu lo yanum ve lo yashan. Moshe did not sleep nor eat nor drink for 40 days nor nights. Not drinking for 40 days according to nutritionists leads to dehydration which will (at this time in scientific knowledge in history) certainly result in certain death, yet Moshe in a before time, that was closer to divine revelation, defied the limits of death and survived even not drinking for 40 days and nights. No Moshe was not manic and unable to sleep. He reached a madrega that was required to "receive the torah". To receive a divine gift requires ultimate humility, a humility that some may say that was not befitting the greats prophet who according to the RAMBAM lived and thought in constant illumination, for Rambam notes when it was night it was day for Moshe and when it was day it was even an intenser DAY of constant dawning day whereby “bikol yom hu michadesh ma’aseh bereishit, etc.” Revelation of the torah is the greatest of gifts. It is as miraculous as creation ex nihilo. For counter to Aristotle the heavens may not be eternal as there are many other suns in other galaxies and other heavens and earths, what Jeremiah refers to as the vision of “new heavens and a new earth.” That is to say G-d is pure giver out of love. Sure, G-d created the heavens and earth out of love a the gift of Divine creation which is also a great gift for which we must always be thankful as in the birkat hashar. We give thanks that we can see, we give thanks that we have feet to walk, we give thanks that we have teeth to eat, we have thanks that there is oxygen to breath, an observant Jew even recites a blessing of thanks when emerging from the unclean place of the bathroom to a clean place, thanking G-d that the bodily functions work properly etc. You see it is forbidden to store a sefer torah in a bathroom. That is why revelation is still a higher gift than even the heavens and earth (see Maharal on birkat hat0rah and
relation to the beit hamikdash refracted through prism of Psalm 19 by DBL). We in part thank God for
the revelation of the torah because it implants in us “eternal life (see torah blessing)’” This eternal life
even speaks to us when we sleep in the dust (euphemism in Amidah for awaiting ressurection after
passing the threshold). Eternal life is much understood in philosophy as something either existing as
Plato understands in an incorporeal realm of EIDOS (form) ie. Heaven’s distant guards as the
euphemism in the RAshibi mantra on lag b’omer) or if one is Hasidic even glimpsed in the gashmious
of this world that makes eating the “sheorayim” of a Rebbe Tzadik’s greasy kugel a mystical experience
of infinite significance. Rabbinic Judaism elevates the mundane, such as the common act of human eating,
to something holy as when a blessing is recited. Thus the Rabbis are not Bachyic frenzied irresponsible
reclaiming deities at the river of “lethe” or forgetfulness affirming only hedonistic pleasures. Rather the
act of having loshan hakodesh in the form of a blessing over the yain, elevates the common act
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significance. Jews do not refrain from wine like Muslims. The Bachic food, wine is not evil but can be
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flow of transmission that opens pirke avot and Rambam continues up to his present day through the
tannaim, amoraim, geonim, and rishonim. Pirke Avot after the preamble from Sanhedrin “kol yisrael
yesh lichem helek bi olam habah”
cל שֶהָּיָּה, הוּא שֶיֵהְיֶה, וּמַה
משה קיבל תורה מסיני ומסרה ליהושע, ויהושע ל🧙‍♂️יע תאר, נבר מלכי השמש לולבד
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The text does not say “ha-torah” but Torah which
Rashi notes ad loc means the written and oral torah cotermiuous together. Oral torah is likened to the
“sea never being full (Koheleth: יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָח יִשָּׁלָה

This eternal life

Thus water mikubalm mean by
“the circle in the square” (the wise will understand). And how in art is the labyrinth of quest for wisdom
represented? - as a mem at the center of a complex maze of an intrinsic internal spiral within a temporal
linearity etc. That is to say revelation while occurring historically at the middle of the word EMET,
contains all secrets of the beginning and end plus what is sandwiched between, all though and history
that unfolds from creation to messianic fulfillment (kronos plethoria is not ultimate geulah) because the
torah contains all secrets of esoteric wisdom, as well as extrinsic instruction for the many ad captum
vulgi. Thus Ben Bag Bag urges,
�포 바תק תבוק בא, דכלל בא, ברא התו, סיוס במלת בא, מפעת לא טוב, עריות, על
כל מדה שברבה חכמה

Revelation is of the beginning of beginnings as well as the end of ends (shemitah
ha-olamot of the Rambam and his disciples, see Ramban library guide). Thus if G-d can create yesh mi-ayin, he can pull off tichayat ha-maytim. Nothing is too wonderous for Hashem. Even alternative non limited logical hermeneutical keys to pass beyond the veil, beyond etc. as Rabbi Akiva did via the PaRDeS, of peshat, remez, derosh, vesod or the Orchard into which the companions enter and exit in peace.

C. TAV (see library guide on Olam ha-bah, geulah, and tiyhat ha-mayitim, and shemitah ha-olamot, all content by David B Levy “the Tav of Tav” http://libguides.tourolib.org/afterlife much can be added as a work in process to this library guide but as Andrew Marlow states, “dear reader, if but we had time and world(s) enough!) related to what Derrida calls “semantic slippage”. The word Ketz (end) in Hebrew is given much linguistic play by Isaiah on the pun “kayitz”

9 Therefore I will weep with the weeping of Jazer for the vine of Sibmah; I will water thee with my tears, O Heshbon, and Elealeh; for upon thy summer fruits and upon thy harvest the battle shout is fallen.

Yet all is not war of Gog and magog which is not the end for all the prophets see a time of peace, brotherly and sisterly love, no war, no famine, blessing abundant and the one preoccupation of the lord will be to know hashem. Isaiah further writes:

1 And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots.

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.

3 And his delight shall be in the fear of the LORD; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears;

4 But with righteousness shall he judge the poor, and decide with equity for the meek of the land; and he shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den.

9 They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. {S}

10 And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious. {P}

11 And it shall come to pass in that day, that the Lord will set His hand again the second time to recover the remnant of His people, that shall remain from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And He will set up an ensign for the nations, and will assemble the dispersed of Israel, and gather together the
scattered of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and they that harass Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 And they shall fly down upon the shoulder of the Philistines on the west; together shall they spoil the children of the east; they shall put forth their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD will utterly destroy the tongue of the Egyptian sea; and with His scorching wind will He shake His hand over the River, and will smite it into seven streams, and cause men to march over dry-shod.

16 And there shall be a highway for the remnant of His people, that shall remain from Assyria, like as there was for Israel in the day that he came up out of the land of Egypt.

The Rambam clarifies and interprets the “lamb shall dwell with the wolf” not a change in nature (as Abarbanel and others due) but rational criteria layed out clearly in sefer Shoftim of the Mishneh Torah
אין מעמידין מלךبتחילה אלא על פי בית דין של שבעים זקנים ועל פי נביא כיהושע שמעнего משה רבינו ובית דינו. וכשאול ודוד שמינם שמואל הרמתי ובית דינו: אין מעמידין מלך מקהל גרים אפילו אחר כמה דורות עד שתהיה אמו מישראל. שנאמר לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא. ולא למלכות בלבד אלא לכל שרורות שבישראל. לא שר צבא לא שר חמשים או שר עשר.—even ממונה על אמת המים שמקלחת ממנה לשדות. ואין צריך לומר דיין או נשיא שלא יהא אלא מישראל. שנאמר מקרב אחיך תשים עליך מלך כל משימות שאתה משים לא יהו אלא מקרב אחיך:

אין מעמידין אשה במלכות שנאמר עליך מלך ולא מלכה.也是如此 כל משימות שבישראל אין ממונים בהם אלא איש יש. ואין מעמידין מלך ולא כהן גדול. לא קצב. ולא ספר. ולא בלן. ולא בורסי. ולא ממונים אלא על המעלה. שנאמר מקרב אחיך תשים עליך מלך כל משימות שאתה משים לא יהו אלא מקרב אחיך: כיון שמעמידין המלך מושחין אותו בשמן המשחה. שנאמר ויקח שמואל את פך השמן ויצק על ראשהו וישקהו. ומאחר שמושחין המלך הרי זה זוכה לו ולבניו עד עולם. שהמלכות ירושה שנאמר למען יאריך ימים על ממלכתו הוא ובניו בקרוב ישראל. בן קטן משמרין לו המלוכה עד שיגדיל. כמו שעשה יהוידע ליואש. וכל הקודם בנחלא קודם לירושת המלוכה. והבן הגדול קודם לקטן ממנו. ולא המלכות בלבד אלא כל השרורות וכל המינויין שבישראל ירושה לבנו ולבן בנו עד עולם. הוא יהיה במלאכת מקום אבותיו בחכמה וביראה. היה ממלא ביראה אע"פ שאינו ממלא בחכמה מעמידין אותו במקום אביו וממןין אותו. לכל מי שאין בו יראת שמים אע"פ שבשחכמתו מרובה אין ממין אותו למינוי מן המינויין שבישראל. כיון שמעמידין המלך שמען את המלך כתר מלכות. והרי המלכות לו ולבניו הזכרים עד עולם. שנאמר כסאך יהיה כז זה עד עולם. ולא זכה אלא לכשרים שנאמר אם ישמרו בניך בריתי. אע"פ שלא זכה אלא לכשרים לא תכרת המלוכה מזרע דוד לעולם. הקב"ה הבטיחו بذلك שנאמר אם יعزي בניו תורתי ובמשפטי לא ילכון ופקדתי בשבט פשעם ובנגעים עונם וחסדי לא אפיר מעמו:

नביא שהעמיד מלך משאר שבטי ישראל. והיה אותו המלך ירחבעם ימקדיש ליהוה והחזיק בהו ובעתו. ותחדש את התורה והמצוה של היהור הנביא(destiny) והיה ירחבעם אחיו שם בשם רוח הנביא. והיה ירחבעם אחיו שם בשם בקעי. הרחבעם אחיו שם בשם בקעי ובהו והתקין את התורה והמצוה לך. והיה ירחבעם אחיו שם:" Now that we have looked into "back to the future" As they say ETCA ETC Adieu

Epilogue to this rif on the word EMET that the Maharal wrote on the forehead of the GOLEM:

So according to the legend of the Golem of the Maharal the artificial anthropoid went bonkers. It did the opposite of what it was created for. Instead of protecting the Jewish community from enemies it became a destructive risk. Therefore the Maharal mystically via the same type of speech act that Moshe Rabbenu killed the taskmaster by uttering the secret name of G-d (tetragrammaton) and act kabbalistica, the Maharal erased the mystical ALEPH, the Aristotelian Excellence, from the Golems’
forehead so that it spelled Meat, meaning “dead”. The Maharal put the Golem out of commission when it did not serve its tafkid and purpose. This act of erasement was in part a return to the humility of the Bet of Bina, whereby the Mem of revelation could manifest so much so that the TAV was “seen.” The EMET was transacted and morphed int MET, or in Yiddish getotet, meaning dead but to add a spice of humor to this closing, Yidish is not a dead language, Yiddish is nicht ein getotetet languesprache! The joke goes that while the Nazis murdered many millions of Eastern European Jews whose first language was some form/dialectic Yiddish for many millennia these persons reduced to ashes in the ovens, or shot into pits by einsatzgruppen or tortured to death, will rise again! What is the first question of the resurrected with ask?: Nu what good Yiddish books are left to read! The Aristototelian Aleph is effaced again the act of revelation symbolized by the mem at the center of the revelation labyrinth, so that as Malachi prophesizes:

20 But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall. 

21 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith the LORD of hosts. {P}

22 Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances.

23 Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the LORD. 

24 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the land with utter destruction.

Then the Aristotlian Aleph will be erased by Maccabean triumph, the justified prideful light of the aleph eclipsed by brighter light of the humility of binah, and the resulting dead (mem tav) brought to back to life, when the children prophesize again [stemming from the bat kol in galut that will gain strength in the ingathering] and the elders dream dreams of redemption, and each man dwell under his vineyard and fruit trees, as fulfilled in Yoel
And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

And also upon the servants and upon the handmaids in those days will I pour out My spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.

And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as the LORD hath said, and among the remnant those whom the LORD shall call.

Then there shall be no need of the Golem to protect the Jewish people for each man shall be at peace and dwell in his vineyard (of Hashem)

But in the end of days it shall come to pass, that the mountain of the LORD'S house shall be established as the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.

And many nations shall go and say: 'Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths'; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And He shall judge between many peoples, and shall decide concerning mighty nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall
not lift up sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the LORD of hosts hath spoken.