



<https://youtu.be/jGH1R0UT2tk>

צַדִּיק TSADIK ALEPH

– צ – Represents a fishhook with a value of the number 90. The צ tsadik is the 18th letter of the Aleph-Bet. ...

Discussing the number 18, this really represents the well known numerical value of ח 'life', and as we go forward, we will see how important this coincides with this letter צ.

Life is the most prized asset that man possesses. The life force makes everything possible. With it, he can accomplish extraordinary feats. Without it, his existence in this world abruptly ends.

Thinking a little deeper, despite being his most precious possession, the life force within man is ironically not really his. Human existence relies upon the soul as the inner life force animating his body. The Divine spark draws man toward spirituality, enabling him to enter into and develop a relationship with G-d. We must always remember that it is not G-d who changes with each successive prayer, coming from a 'righteous man', it is the person himself.

Interestingly, due to the meaning and symbolism of the צ in relation to the number 18, check this out. A righteous man is bound by prayer. Normally in prayer we 'bend' down with face to the ground as submission to our G-d. As we 'bend' down to worship or pray, man willingly bends all '18' joints of the main vertebrae of the spinal column. Together, these parts are responsible for supporting the human body's frame. Maybe, going a little further, here we can see the relationship between man and G-d takes on a different face; it is comparable to that of a 'servant before his Master'. This calls for an act of submission on man's part. This is physically evoked in the human posture where man, a creature who walks upright rather than on all fours, willingly bends all 18 of these joints in an act of submission before our G-d.

Bowing and prostrating are acts of subservience. The servant humble bends his body in willing negation before his master. In this guise, the servant hopes that he will be found deserving to have his requests granted. The bending of the 18 vertebrae is thus the appropriate position that a believer adopts within his prayers. Just a thought.

I hope this lesson will be 'life changing for you'. ח – tsad – means 'he hunted' This maybe one of the reasons for the symbol of 'fishhook'. The word צַדִּיק – tsadik literally means 'righteous man'. Lets break it down..the צ tsadik represents Rightousness..the ד Dalet represents the Door..the י Yud represents the Hand of God...and the ק Kof...(which we have yet to study), represents back of head...so..putting it all together we get The Finality Of The Hand Of God Resting On The Back Of Our Head, Hooking Us To The Door (YESHUA) Of Righteousness.

When the צ tsadik is used at the end of a word it looks like this ץ – a Tsadik Sofit..and has a value of 900. The letter seems to be standing up with two arms lifted upward in victory and praise.! Some of the symbolisms are to 'catch – desire – need – to pull toward – something inescapable – trouble - harvest and represents also the symbol of righteousness and humility.

If we look closely at the צ tsadik we see humbleness as the bent נ noon, or nun that stands for humility, and life.. and is then bent even further to make itself a resting place for the י yud which is the hand of Hashem. We can see that the shape of the צ tsadik looks like someone bending down, or kneeling and is praying...then we can see the י yud leaning on the figure in prayer. Here is another interesting observation...Look at the א – Aleph then the צ – Tsadik. See the resemblance? It's telling us that God and His redeemed creation, His tzad-dikin, is joined together in love. We know that the א – Aleph represents the Creator, and the צ – tsadik represents, or reflects His image...and His Righteousness..Here we go...we see 'THE BRIDE OF CHRIST'

רצה – ra-tsah – means ‘to desire or to want’ So, if we look at the word picture we see the ר – reysh that represents ‘person or head’, then the צ Tsadik that is seen as a ‘fishhook’, then the ה – Hey that is feminine ending that means ‘what comes from’...and we add these up and this word רצה – ra-tsah means that ‘desire is when a person is hooked’

Our Father who is called צדיק the Righteous One is devoid of every conceivable injustice. True righteousness can exist only in G-d and is an integral part of Him. No other being can have an essence so pure that it is without deficiency and cannot become further perfected.

Proverbs 10:25 says...*When the whirlwind passes, the wicked is no more; But the righteous is an everlasting foundation.* King Solomon is alluding to G-d, Who sustains the entire world. The צ symbolizes G-d’s ultimate righteousness toward people, which is defined as His gift of knowledge, understanding, and the power of intelligent speech, through which the world can endure.

The term tsaddik is also applied to human beings who emulate G-d’s righteousness by conducting themselves with integrity, truth and justice. Just as the Supreme צדיק allots every element of creation its due measure of time, space and matter, so does the human צדיק render his fellowmen all their due in each situation. Such a man’s life is an unending pattern of justice, unbiased by his personal interests. We should try to view everything objectively in accordance with the תורה Torah.

As we are aware, we see some men who were צדיק men....some being נח Noah who started the world new after the flood..in Genesis 6:9 he is called צדיק *“These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God.”* Another is אברהם Abraham, described as ‘the foremost of all Tsadikim, because he taught mankind the idea of the Creator, thus providing spiritual sustenance, which ranks higher than the physical. Another would be a man named יוסף Joseph, because he nourished the populations of many lands during the great famine. He also earned the title of צדיק by virtue of his moral strength in resisting the temptations of Potiphar’s אשה wife.

One thing to think about...Angels are G-d’s messengers in heaven and on earth there are צדיק persons as ambassadors. These ambassadors are greater than an angel, for an angel carries out his Master’s will automatically, but a צדיק serves G-d of his own free choice.

Have you ever noticed that when we want to really inquire of G-d, we look for a צדיק ? There is an example with רבקה Rebecca. She had questions about her difficult pregnancy and she wanted to inquire of השם HaShem..as Genesis 25:22 states.....*“And the children struggled together within her. And she said, If it be so, wherefore do I live? And she went to inquire of Jehovah.”*

ASPIRE TO INSPIRE BEFORE YOU EXPIRE AND TAKE WHAT YOU NEED AND GIVE THE REST AWAY!!!