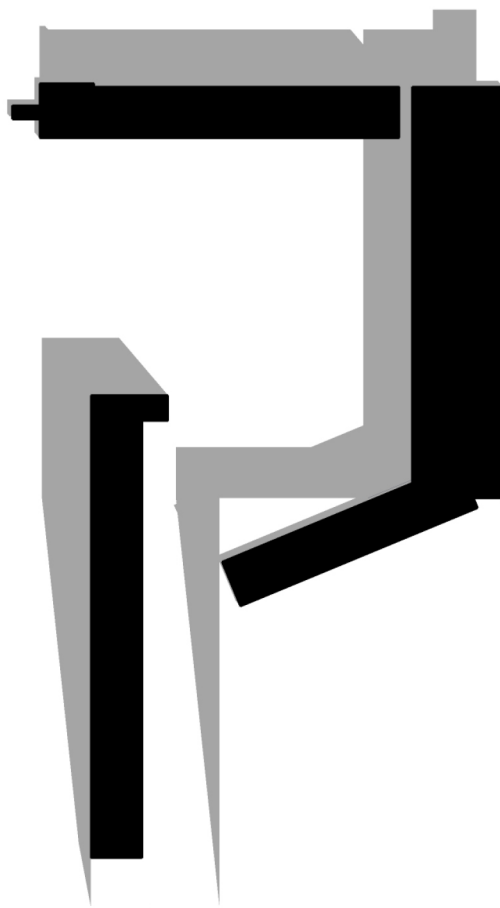
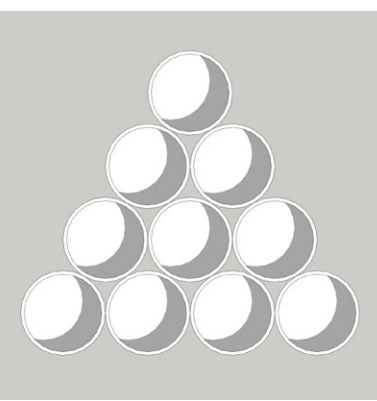
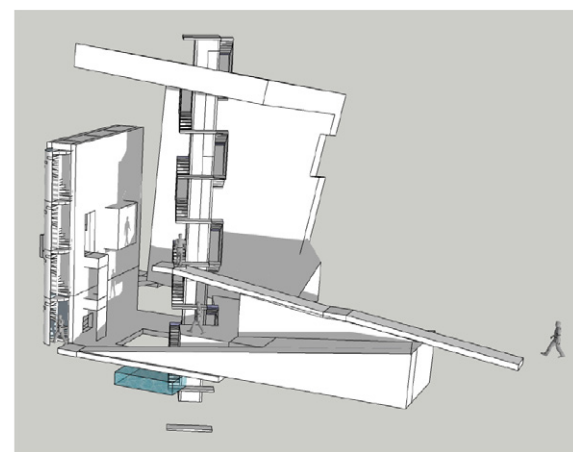
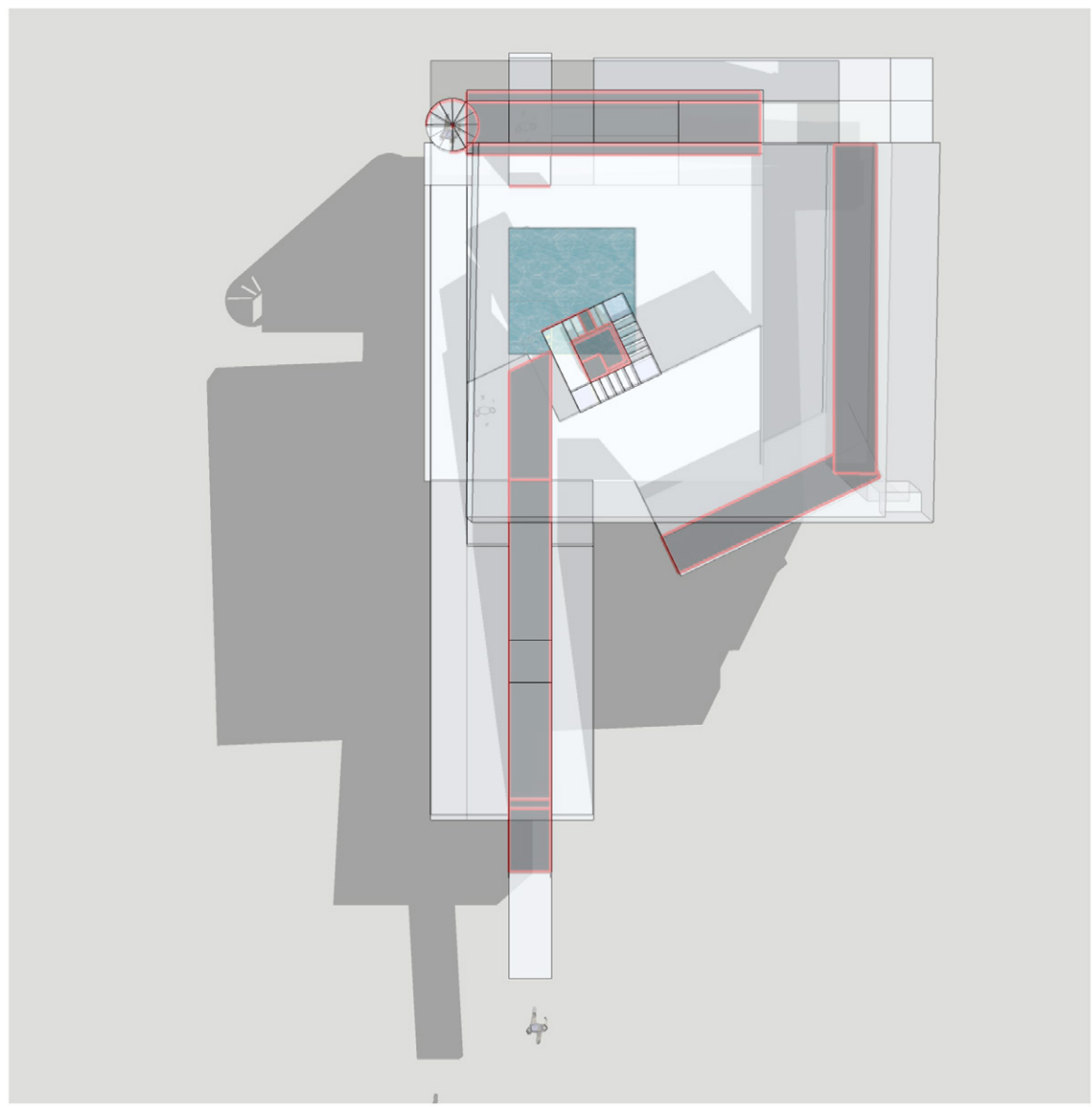


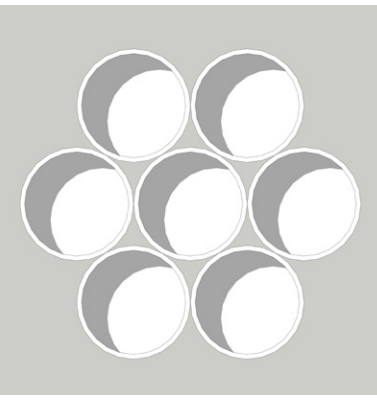
SYNAGOGUE

QOF

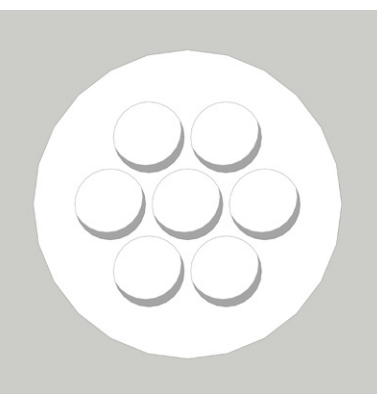




10 COMMANDMENTS



MENORAH 7 LIGHTS



a disappearing lake?
cas pian / aral seas? great salt lake?
bolivia now 2nd largest?
a birdhouse! roof cooler
than ground air cooled, damp?
birds drop seeds, nest there
CUFF raised ~ 4'
45' entry ramp run to chasm
rise up 4 = a little extra,
or drop down 4'.... '?
a tower of shadows

A BLUE-HOUSE not a greenhouse
cool wet, not warm moist

total run from bimah floor
to stair top = $20+32+32+13' 3''$
= 97' 3" rise = 16'.
Slope = $16/97' 3'' = 16.542\%$
~ 9.4 degrees

total run from bimah floor
to stair top = $20+32+34+13' 3''$
= 99.25' rise = 16'.
Slope = $16/99.25 = 16.1209\%$
~ 9.4 degrees ??
1' 5 3/4"

total run from bimah floor
to stair top = $22+32+34+13' 3''$
= 10.25' rise = 16'.
Slope = $16/99.25 = 16.1209\%$
~ 9.4 degrees ?? 1' 5 3/4"

7 circles cluster = menorah
7 branches candelabra solar?
10 circles = 10 commandments
-- open hoops view the sky?

Dying lakes and seas!!

Disappearing-- drying up!
The Cas pian, the Aral,
the Great Salt Lake...

the last damp spot in a desert of sand
that was once a thriving great water...

how to restore that body of water?
a tower of shadows.

Maximize shade, create cool interior surfaces,
including, especially, the ground. The south facade
rebuffs the sun, the others open to ventilating
winds. How to minimize evaporation from sere
desert air? Yeah. That's a sticking point now.
Can structure be a birdhouse!
roof cooler than ground air cooled, damp?
birds drop seeds, nest there

capture all rain that may fall,
sequester in underground pools, aquifers,
covered pools, intermittent fountains

A BLUE-HOUSE not a greenhouse
from hot dry to warm moist to cool wet

This DIFFICULT TRIAL demands humility
from every congregant. The primary ramp out of the
west tempts the arrogant, the greedy, the selfish,
the intolerant. Those who demand priority in every
consideration--
"I want to get to the prize first! Let me go up the
straight path to the Bimah, the torah, and the
balcony view to the rising sun!" But such a person is
stopped at the GAP, the ramp only goes so far. The
view to the east is evident, but unreachable by direct
passage. Stop, find the next step, which is a stair
upward, spiralling around the shaft that leads to the
roof. But there is only a ladder up to the top. A view
from the roof, and-- exposure. Dessication.

But there is another path. There is a second stair-
case, a second strand in the double helix proceeds
downward, to the congregation floor, which may
from time to time be damp, or even wet. This leads
to the seating for the congregants, and a sub-aqua-
rian passage way that leads to the spiral stair and
fountain, and on up to the bimah, for [the] service.

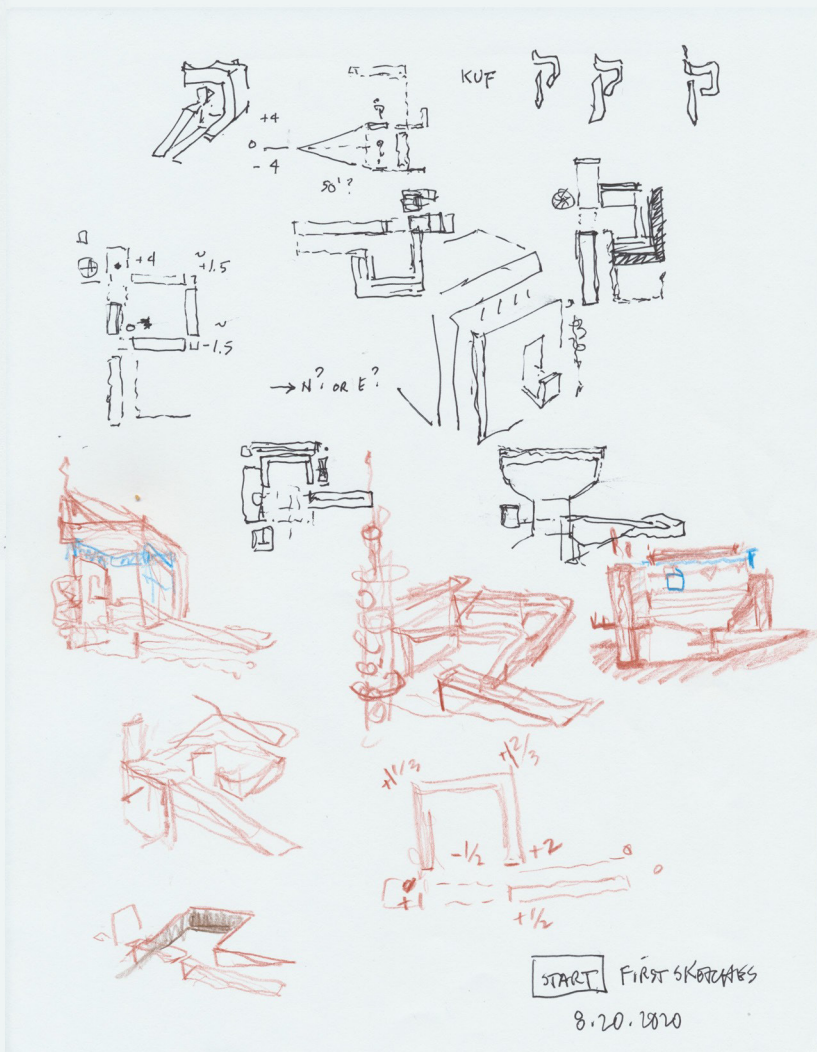
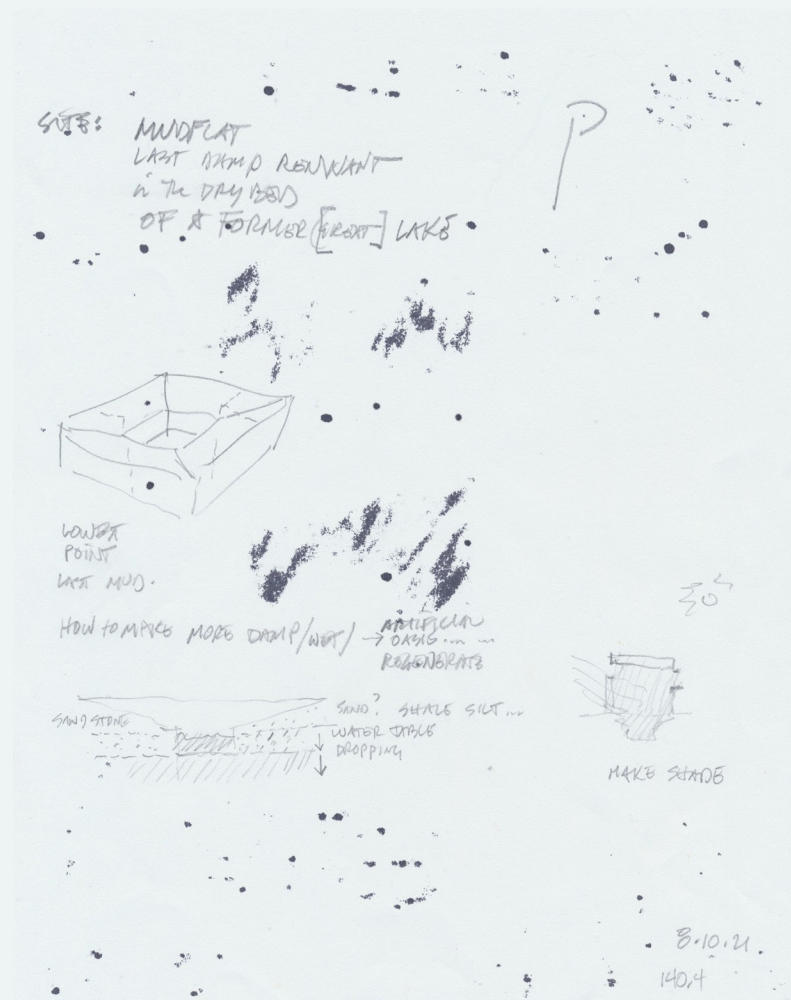
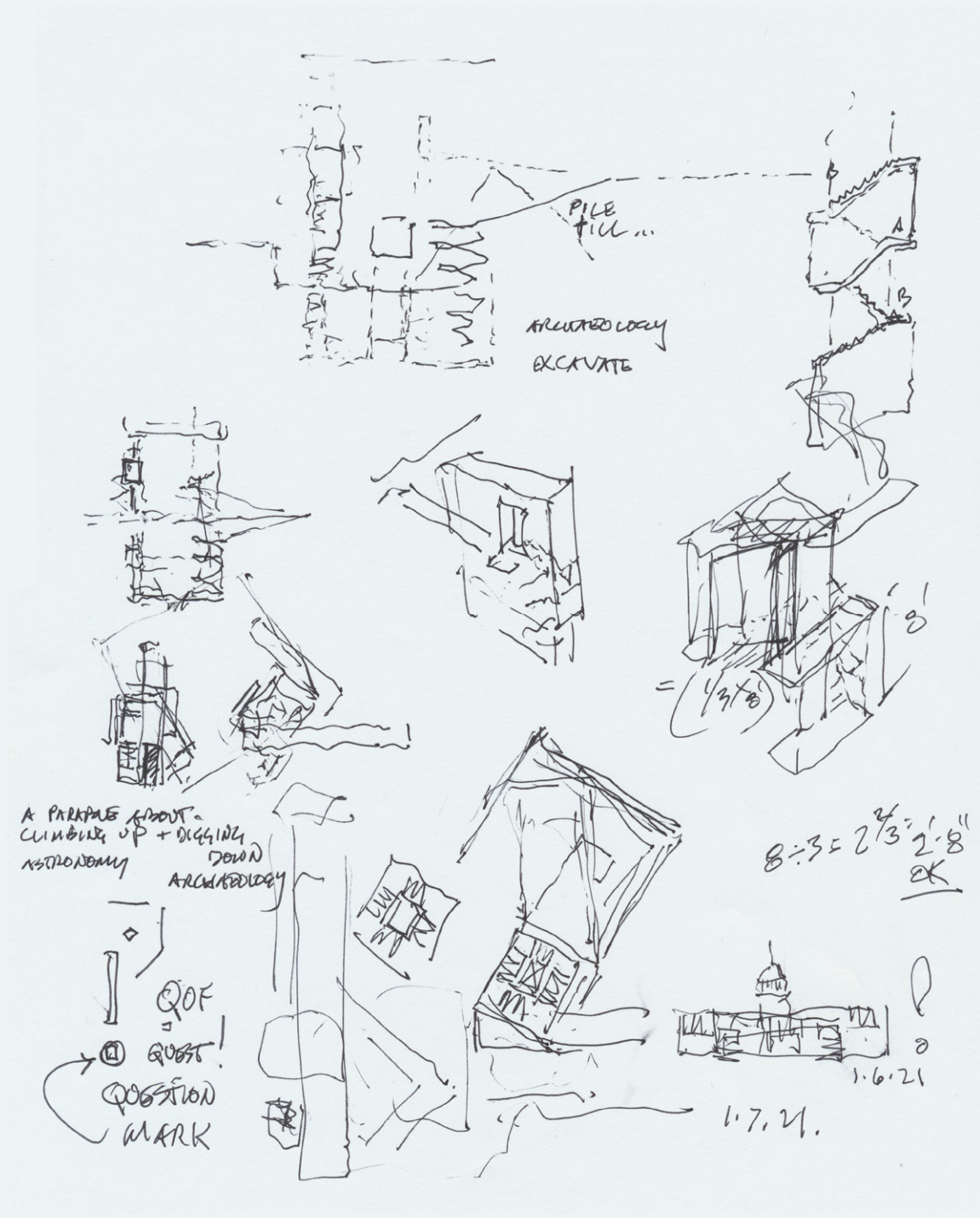
From there is possible to wind around the struc-
ture on the full coiled ramp pathway that leads to
the roof in its own time. And finally the completion
of the original intention.

7 circles cluster = menorah
7 branches candelabra solar?
10 circles = 10 commandments
-- open hoops view the sky?

13' 3 1/16"

22'

32'



CUFF
(COUGH)
KUF

IN PARTS
OF SHADE

FIRE
SYMBOL

FACE EYE
MOUTH TOOTH
STAIRS TOOTH

FIRST A. WARE TIME
PJA
KEN SEATING

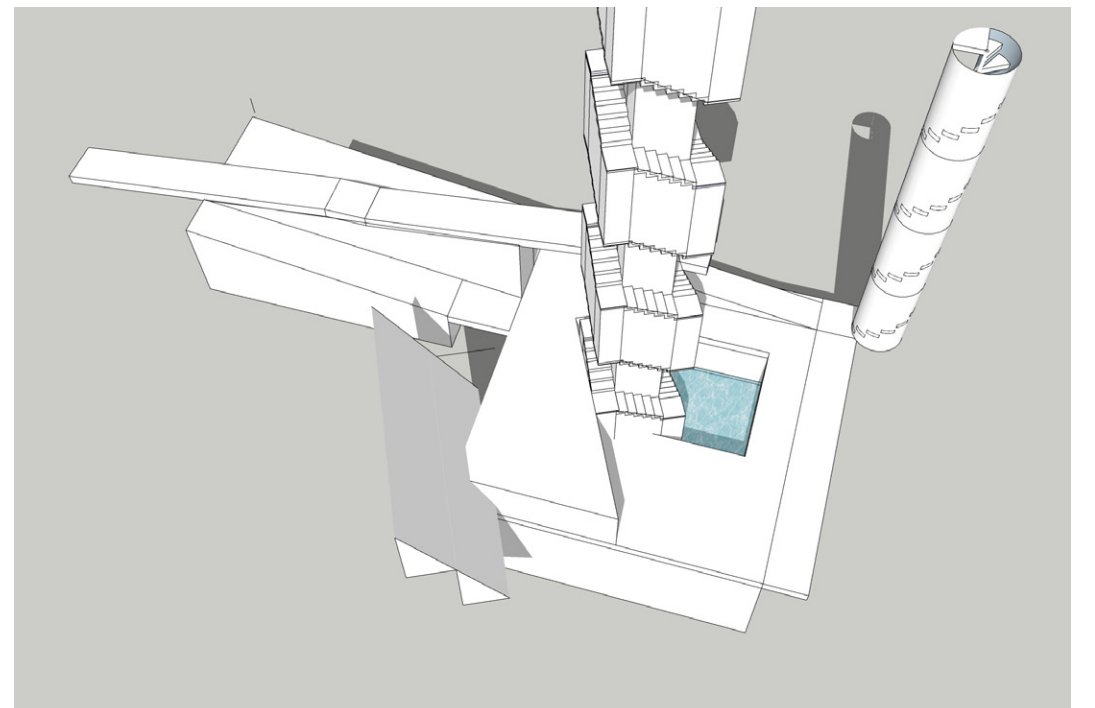
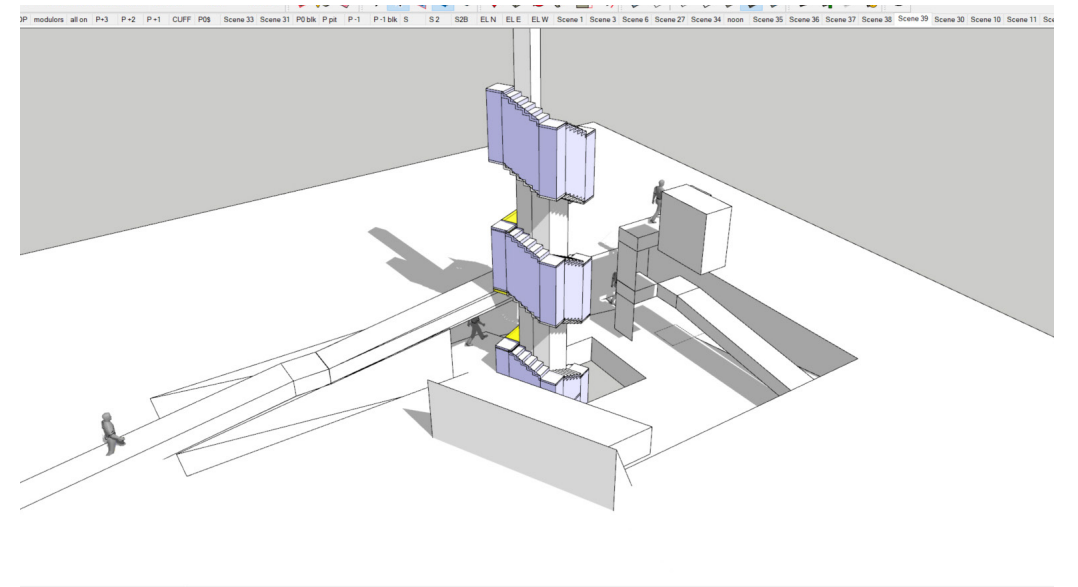
PROMISED
LAND
BLUE (RED)
SEA

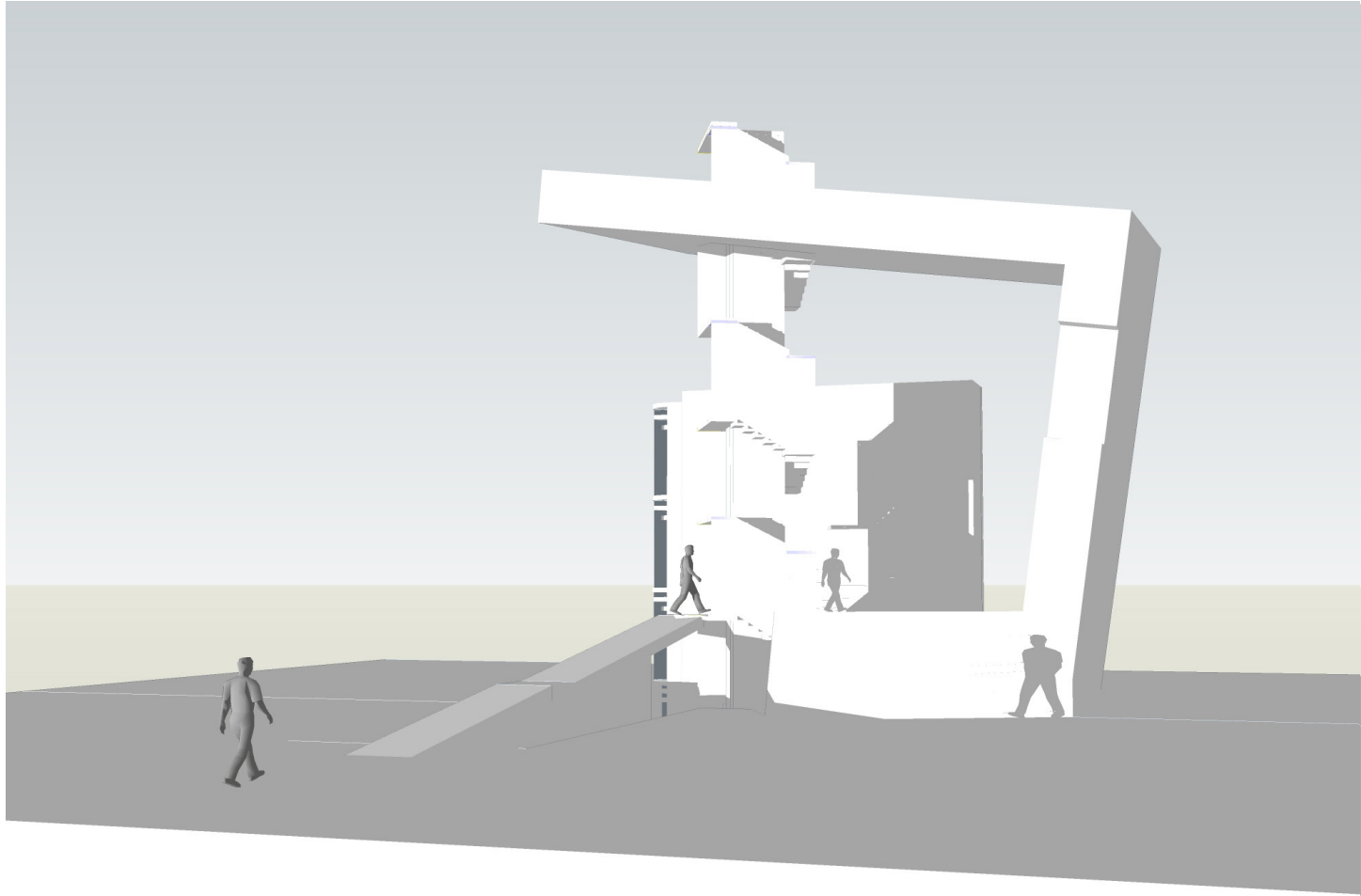
MOBBT
A = PARTICIPANTS (MEDIUM)
B = GREEN GRASS SYMB.
GET OFF YOUR HIGH
C = OBSERVER house

EXTRA
A B C
WHERE
WAY TO CROSS

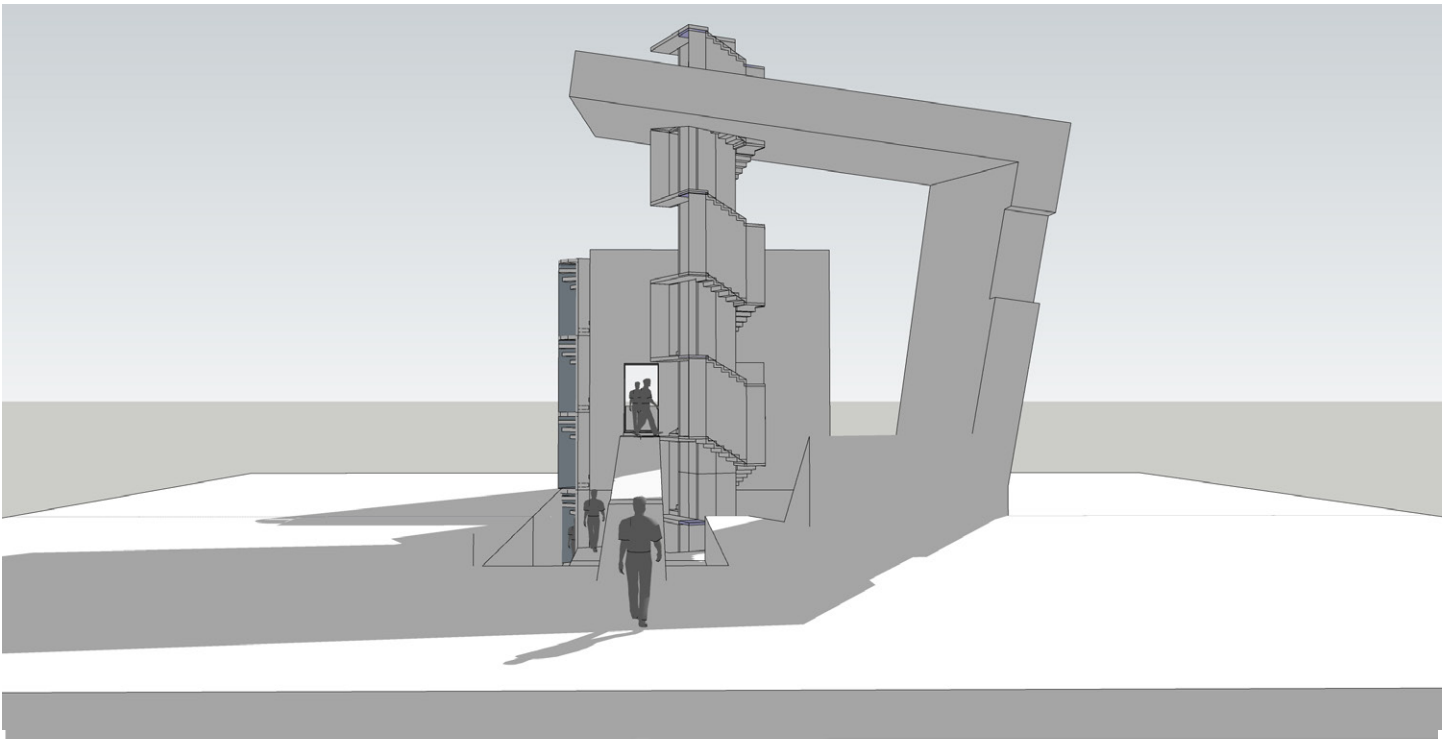
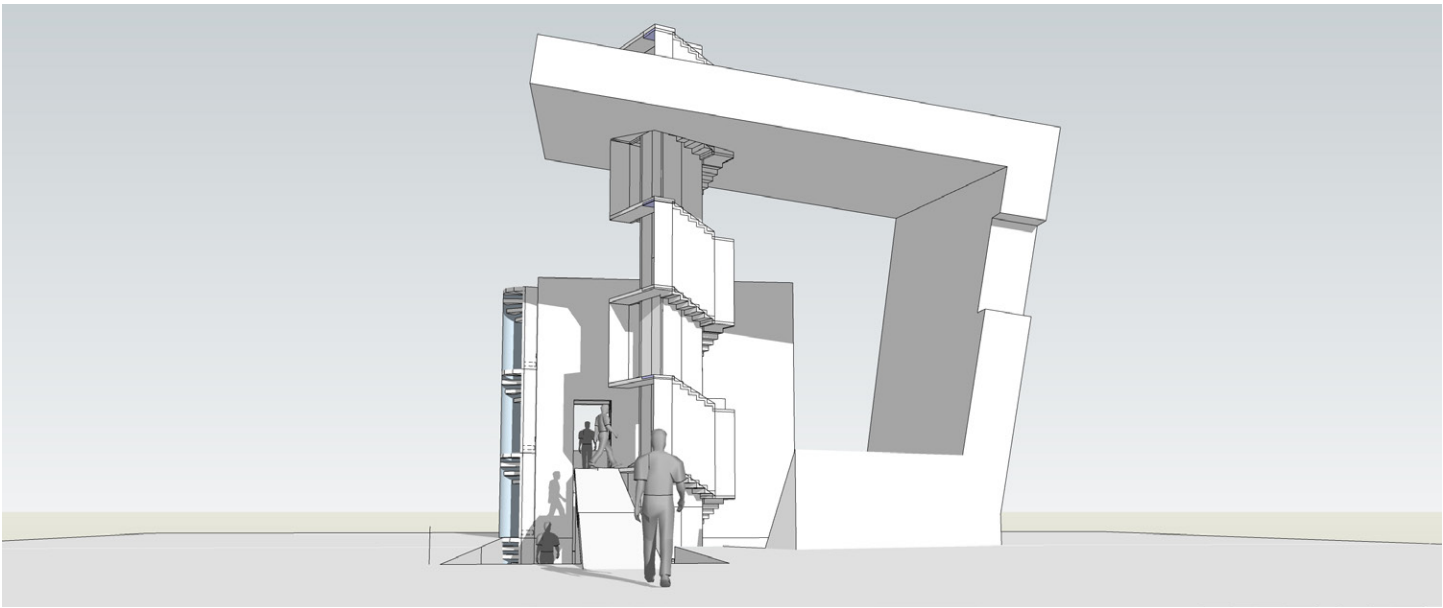
10.30.20

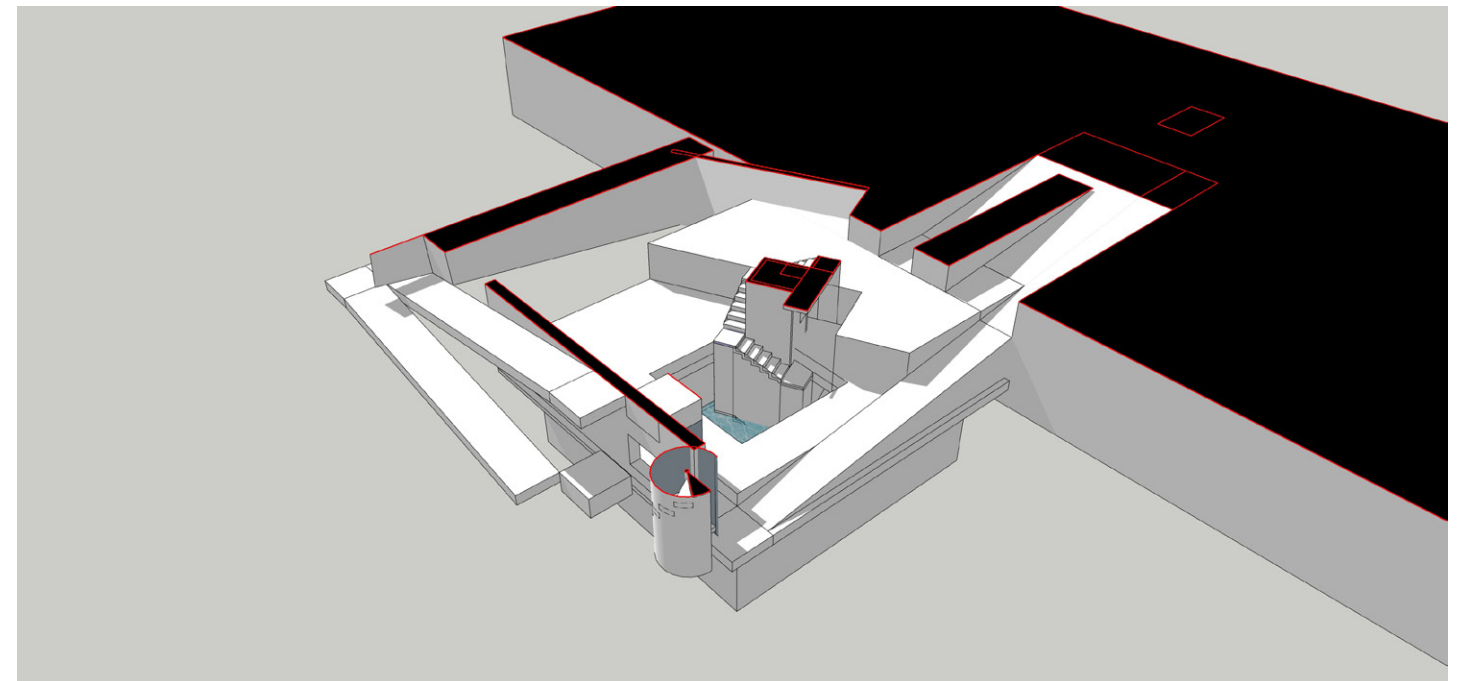
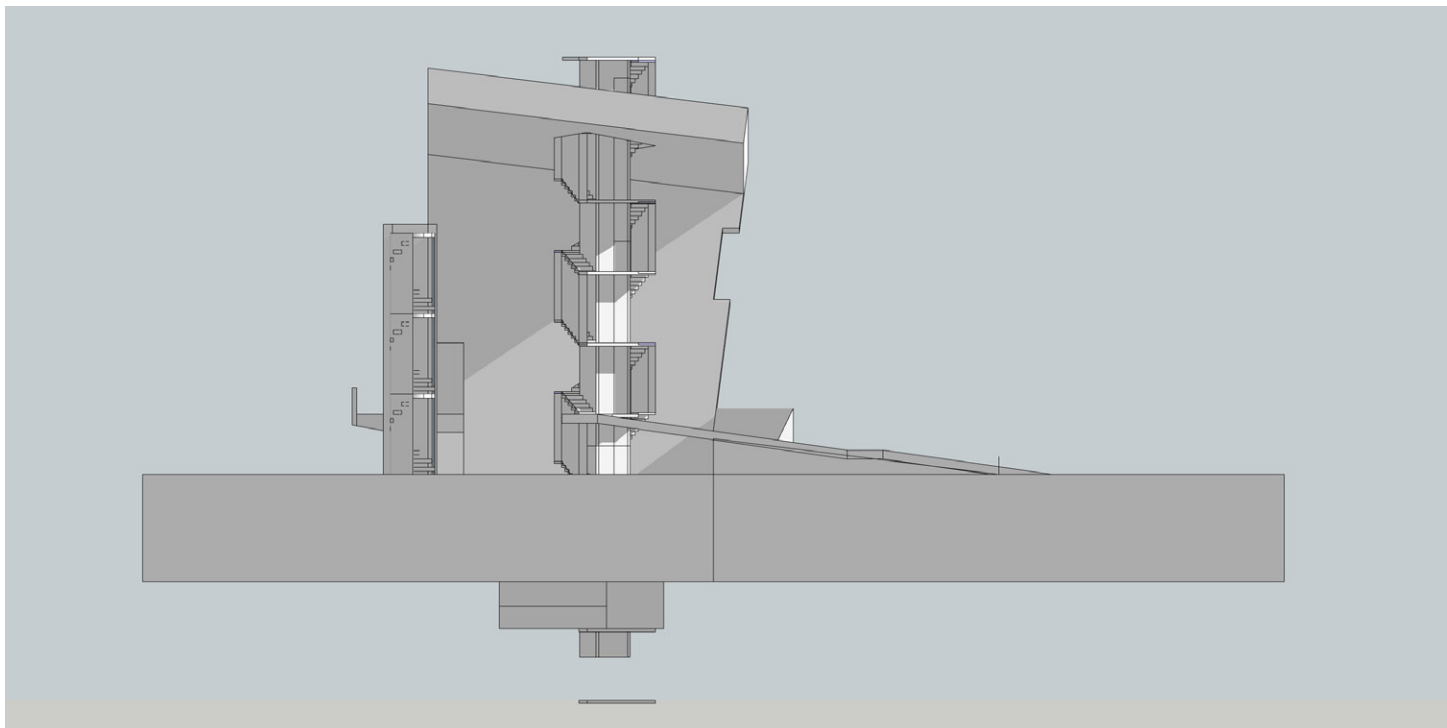
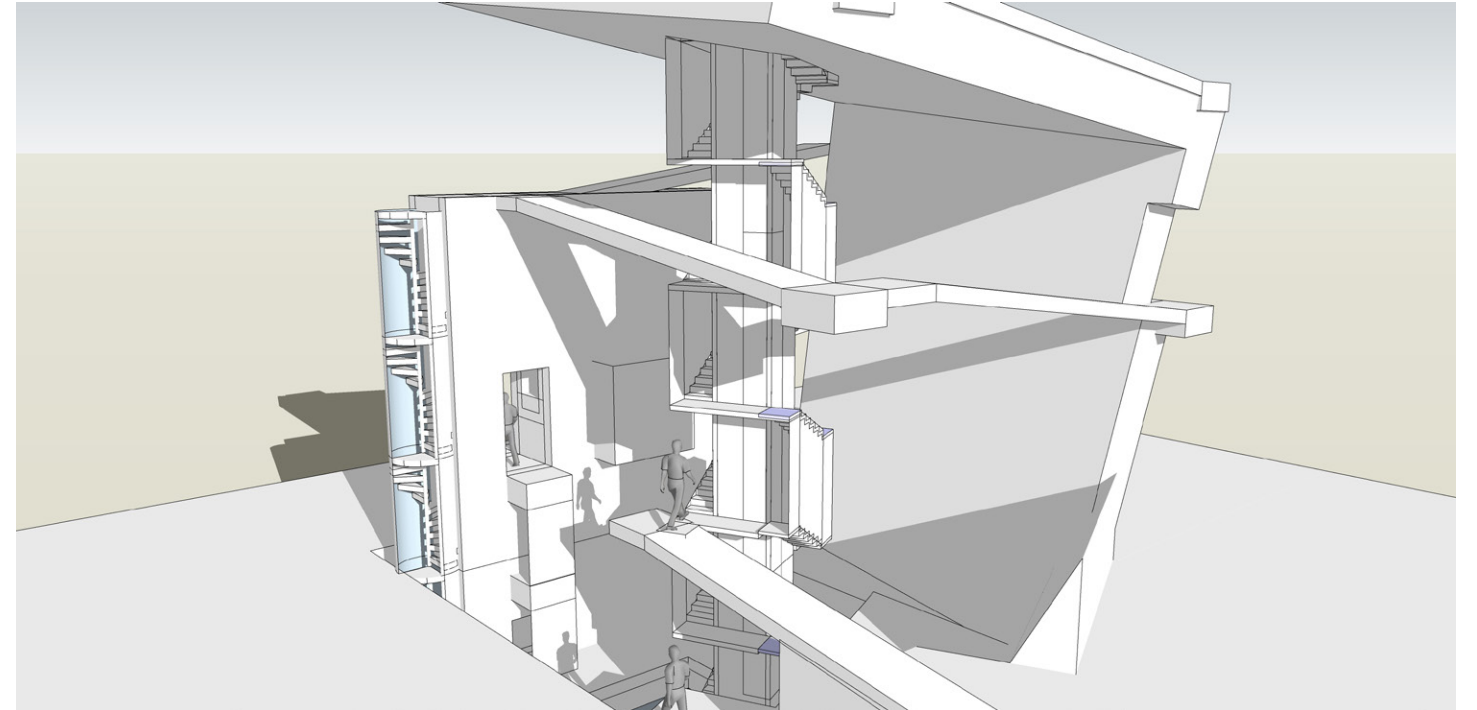
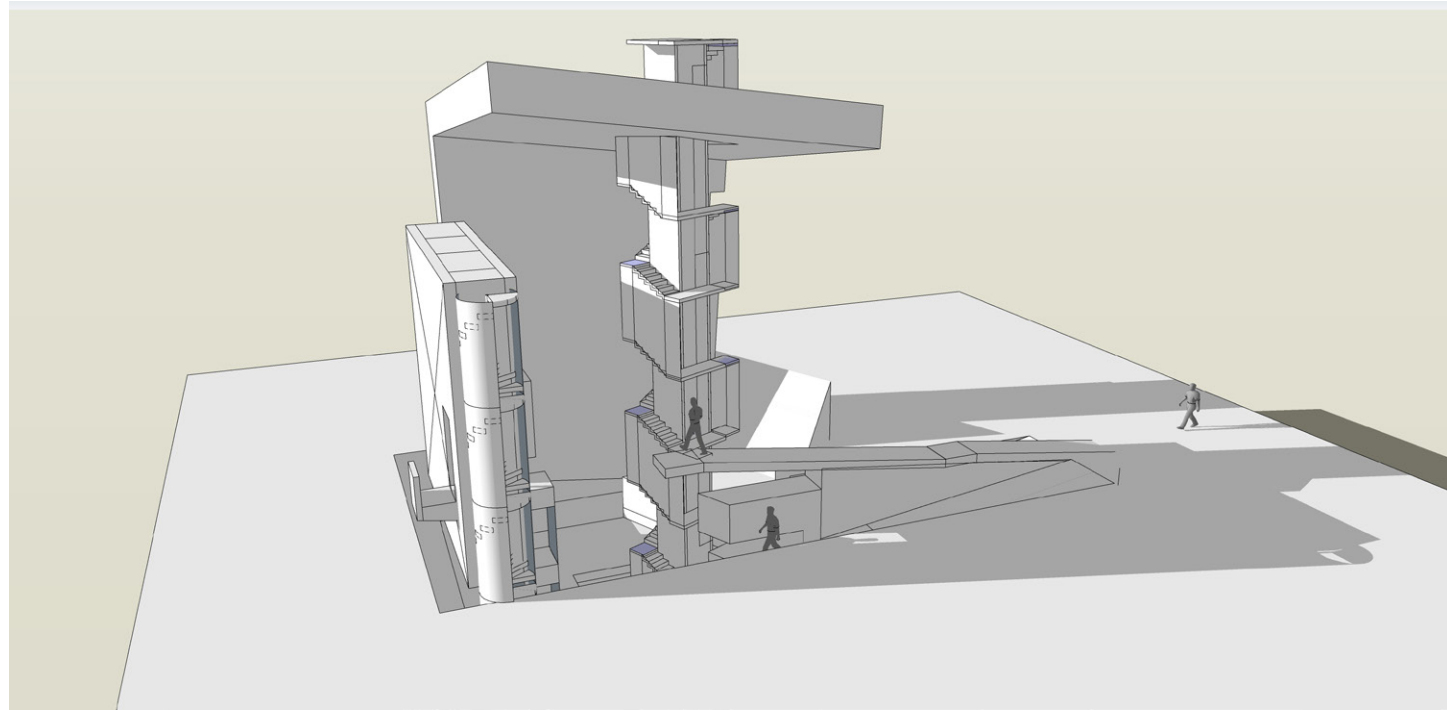
@ GLEN COVE HOSPITAL to DLF

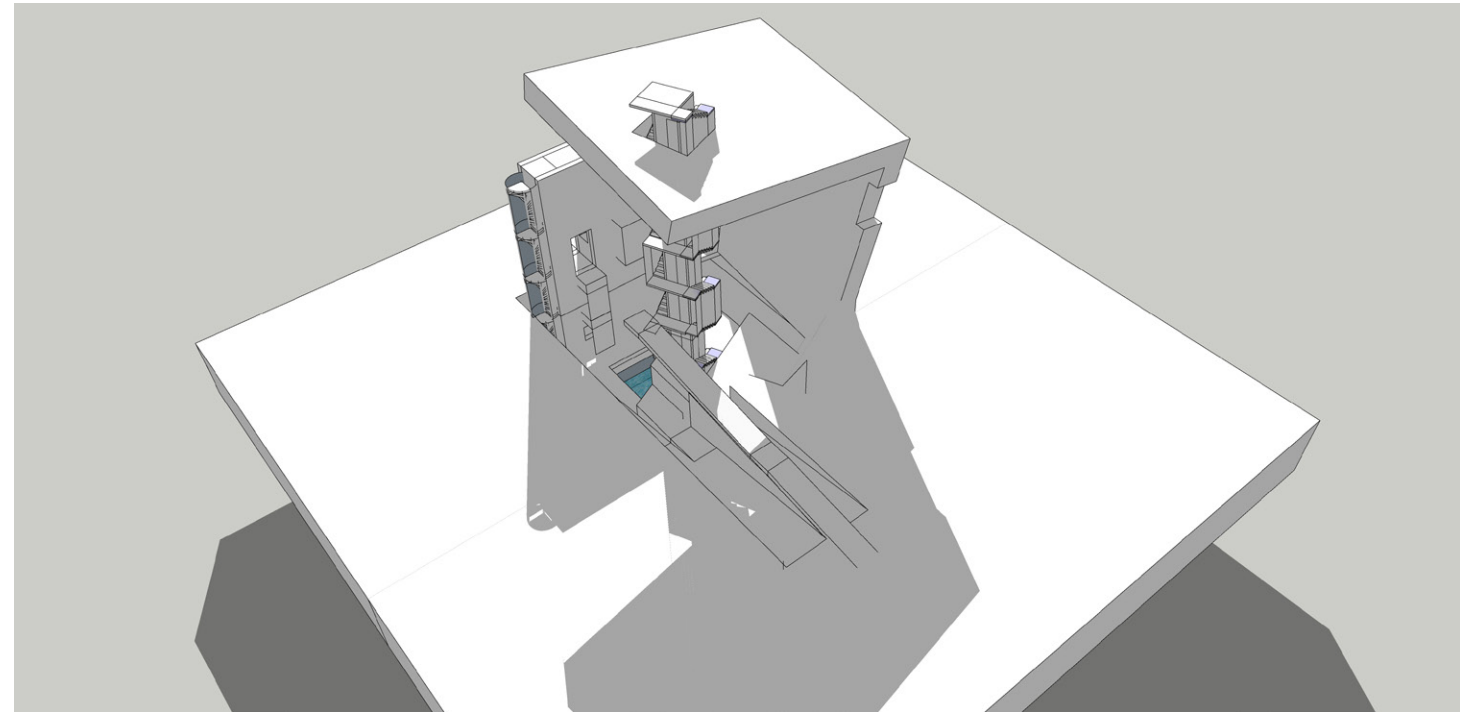
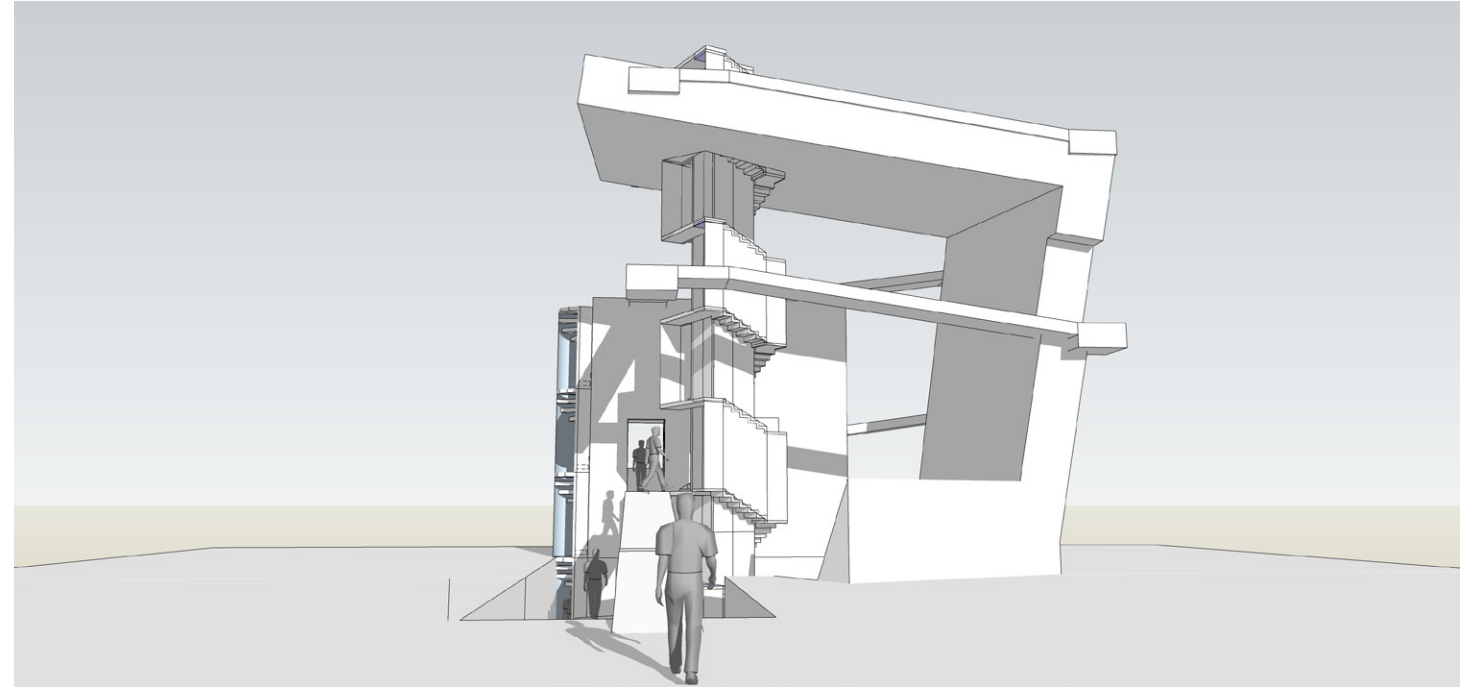
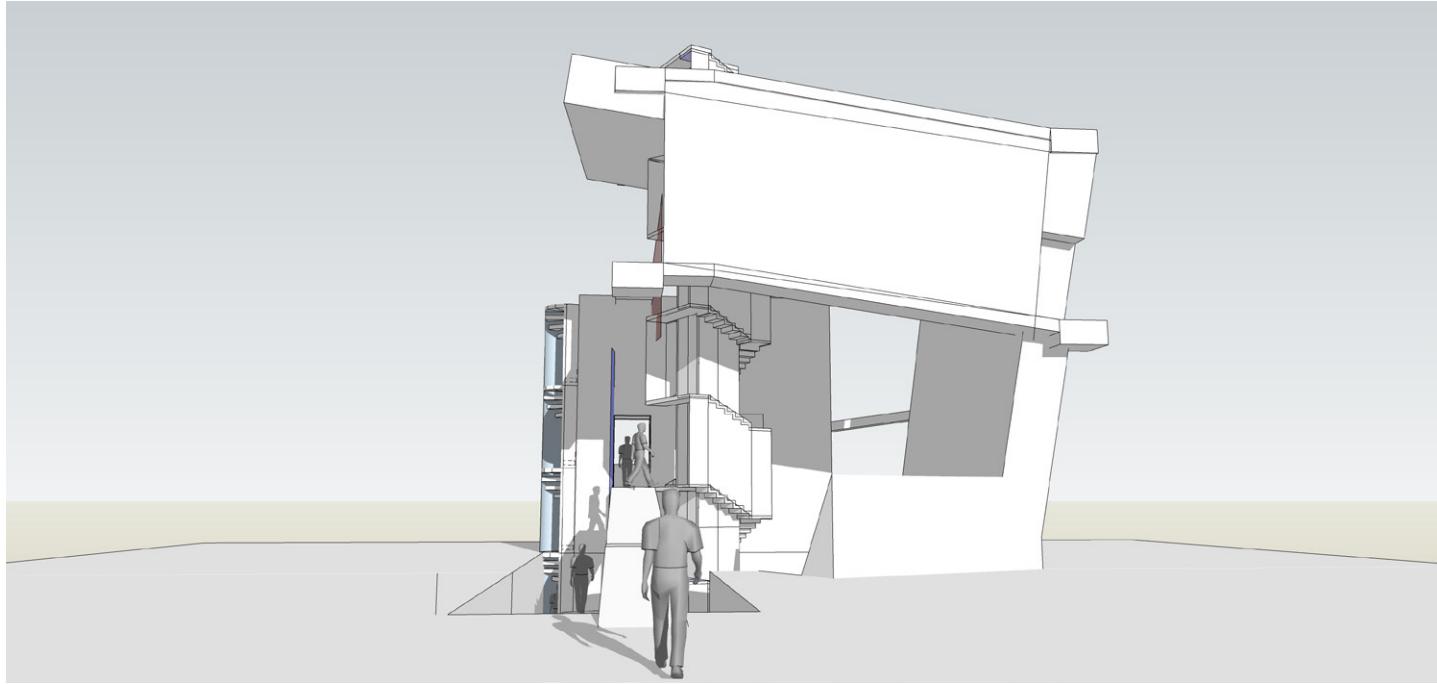




modular dimensions
 red: 9' 8.5" 15' 9" 41' 2" 66' 6"
 blue: 4' 7" 7' 5" 12' 31' 5" 133'







SYNAGOGUE

QOF

VERSION 2



Omnipresence -- Redemption of Fallen Sparks

... In general the *kuf* stads for Kedushah, “holiness.”... The descending zayin of the kuf symbolizes His being grasped in all worlds, permeating even realms of reality “below the line”, i.e worlds antithetical to those in whom God’s Presence is revealed. The *reish*, God’s ever present transcendence, remains “separate” and holy (in Hebrew “holy “ means “separate”) in relation ot His descending immanence.

In the name of the letter *tzadik*, its initial reading *tza-di*, “hunts” for fallen sparks. The holy spark, captured “below the line” in physical matter (“anti-matter” relative to that of spiritual realms) is the secret of the following letter, *kuf* to which the *tzadi* (צדי) connects to form the full rectified name-- *tzadik* (צדיק)

As well as the hidden inner spark of life, a hovering relatively ttranscendent “vapor” is present above ev-ery corpse or fallen, “dead” physical object.

The *kuf* symbolizes in particular the reality of fallen sparks... “ ... He has sets an end (צדק) to darkness. The “end” the coming of the Mashiach and the subse-quent era of resurrection is the ultimate revelation of the great light and energy latently present within the secret of the letter *kuf*.

p. 280, *The Alefbeit: Jewish Thought Reveled Through the Hebrew Letters*, Rabbi Yitzchak Ginsburgh, Jason Aronson, Inc., Northvale, NJ, c. 1995.

“Shells” of impurity “suck” life force in this world. The mission of the soul-- in its descent to clarify sparks of holiness.



The descending “foot” of the *kuf* below the “ground level,” into the grave, as it were... *kuf* means “touch”...



Though now the *zayin* of the *kuf* gives “suck to the *kelipah* (shell), nonetheess the *reish* of the *kuf* hovers above and envelops the *zayin* as an aura of “un-touched” protective life force, ensuring the eventual passing away of death, “... and the impure spirit [death] I will make pass from the earth,” forever.

p. 282-283

The fact that the same letter ק *quf* represents both *kedushah* and an animal that us a parody of humanity (the monkey) offers a deep insight into man’s role. Man is created in the image of God and is only a lit-tle lower than the angels (Psalms 8:6). Though he can never attains God’s holiness, he is charged with emulating him and is assured that he can scale cele-sial heights. But he can do so only if his efforts are concerted and sincere. If man acts as an “image of God,” his potential is boundless. If he is merely a poor imitation of what man should be, he is hardly better than a primate.

P. 198, *The Wisdom in the Hebrew Alphabet*, by Rabbi Michael Munk. C 1983. Mesorah Publications, Brooklyn NY

Why is the leg פ of the *quf* suspended?-- because if he repents and seeks to ascend, he can ascend by means of this opening. But let him ascend through there (i.e the open bottom of the *quf*)?-- this sup- ports Resh Lakish’s view for Resh Lakish said: Why does Scripture say for the scorners He has scorn, but to the humble He gives favor (Proverbs 3:34)? If someone comes to defile himself, they open the way for him; if one comes to purify himself, they assist him.

P.40, *The Wisdom in the Hebrew Alphabet*, by Rabbi Michael Munk. C 1983. Mesorah Publications, Brooklyn NY

from *Les 22 Cles de l’alphabet Hebrique*, by Frank Lalou, 2016 groupe Artege. Editions desclees de brouwer, Paris.

QOF, the spiritual trial

This stage of the gut to be crossed is the one that re-quires the most detachment. It can only be crossed bare of any ideology. The *tsade*, the therapeutic letter that precedes it, indicates the need for inner peace. His two yods, although antagonistic, one being light and the other shadow, must never be separated. It is because I know that my dark side must negotiate with my light side that I can move forward on the path of individuation. p. 161

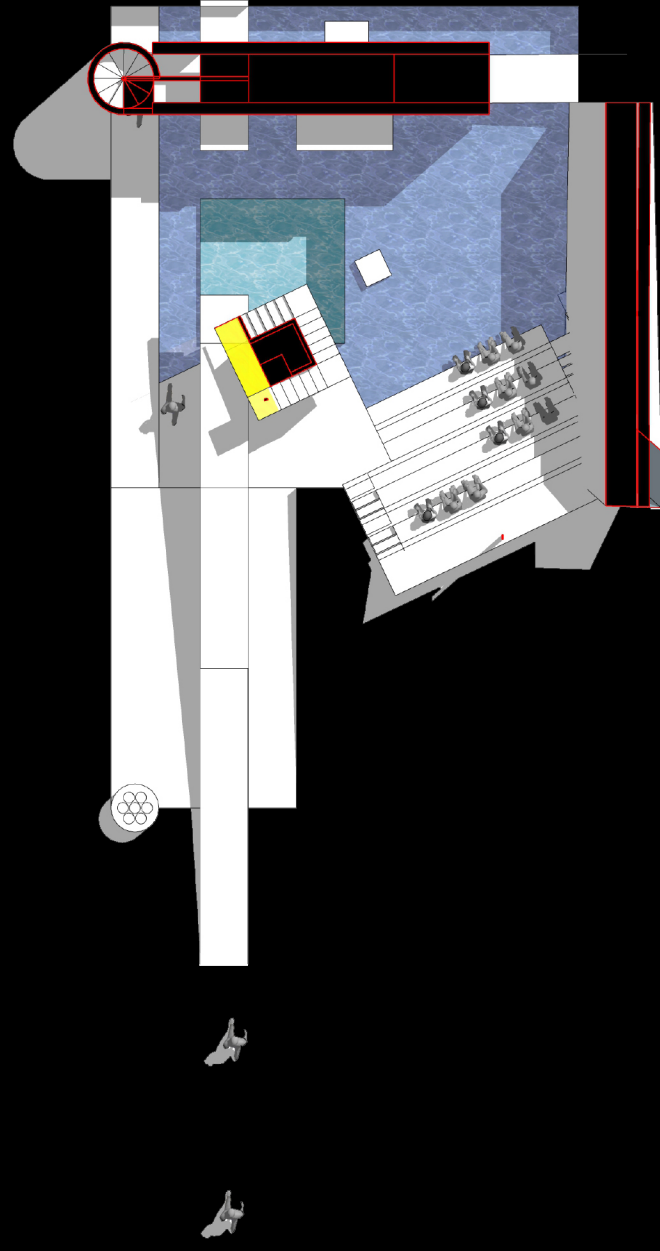
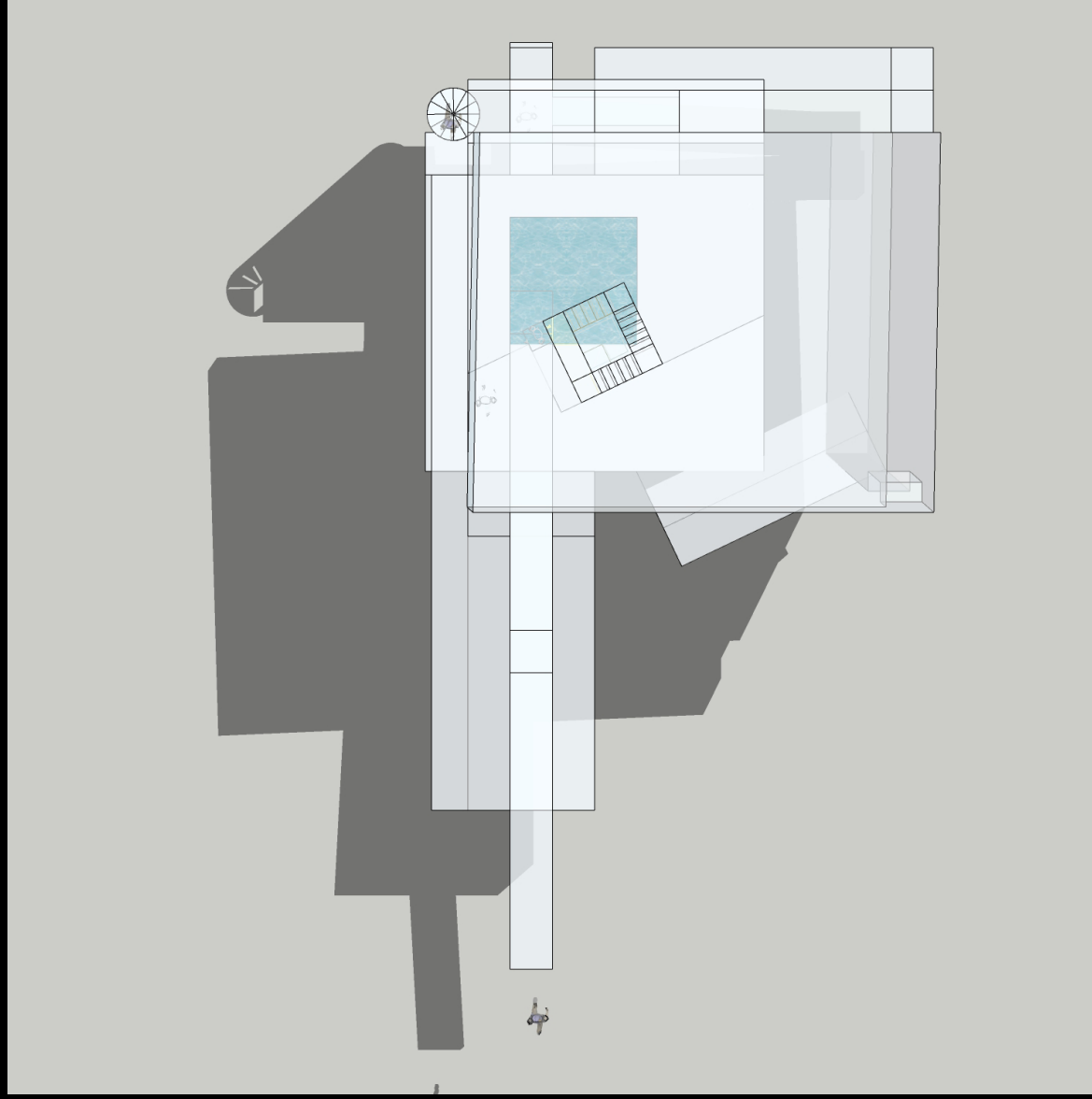
QOF self-birth

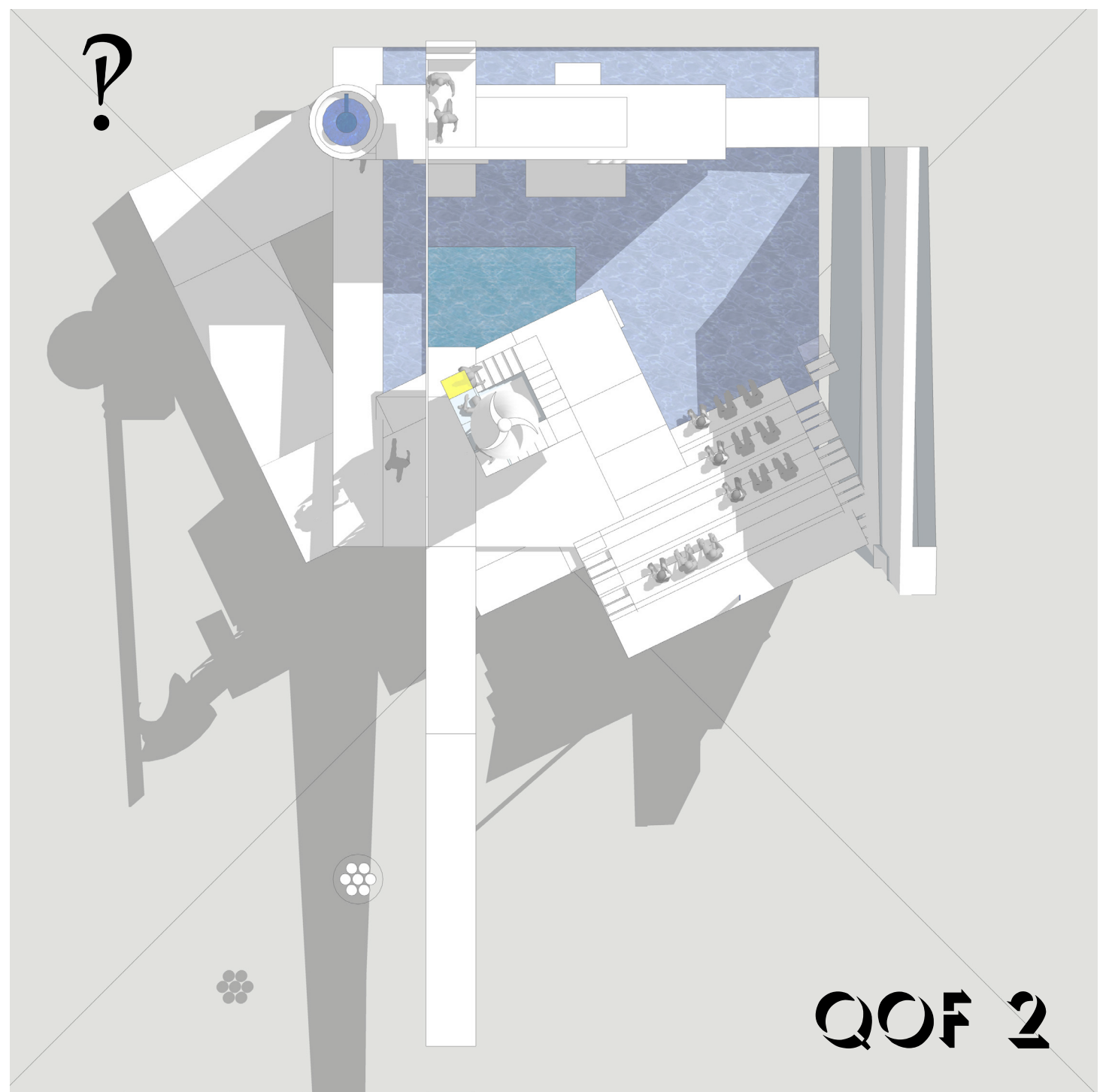
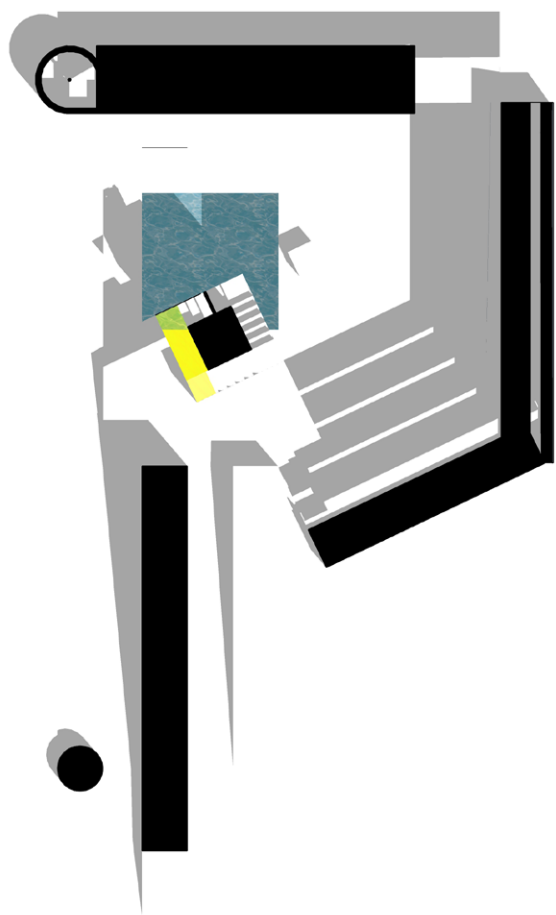
after having crawled naked through the gut of this ultimate test of the alphabet, the light at the bottom of the tunnel shines and restores hope to continue the quest unceasingly.

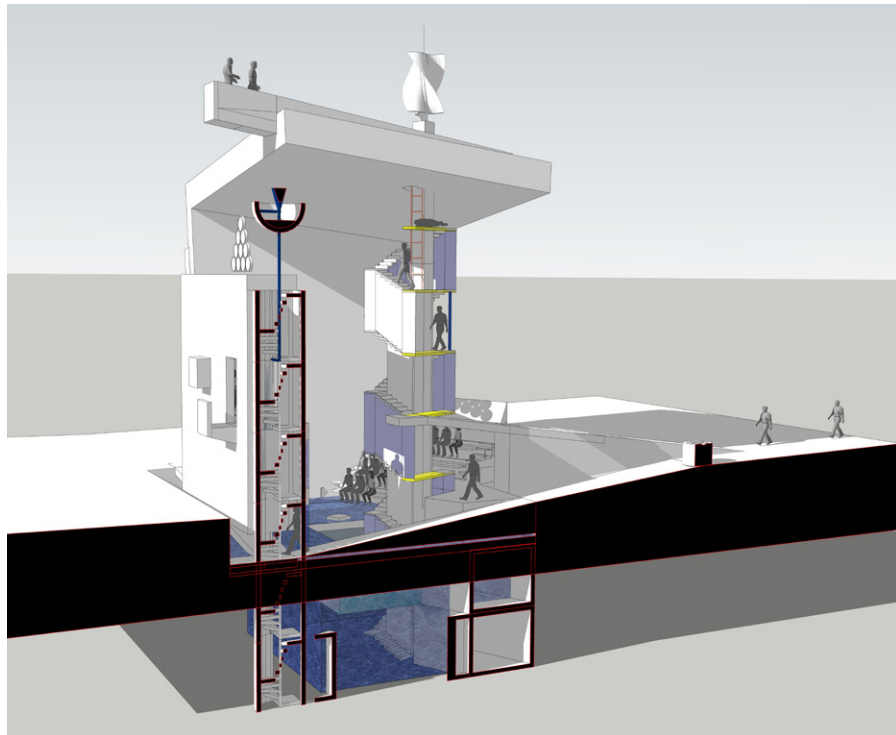
The Qof ordeal evokes the initiatory path identified by the prehistorians. In the Magdalian caves such as Lascaux or Font-de-Gaume in the Dordogne, the succession of rock images ends in a narrow gut, or a well, decorated with the only human representation. After all these grandiose bestiaries, of a striking realism, of an ageless energy, appear very stylized small anthropomorphic features having no relation to the quality of the drawing of the bison or the parietal mammoths: a man with an ithyphallic profile to make it clear to us that human desire is the engine of all research, of all initiation: this desire to be is hidden in the deepest well and away from profane eyes. It takes courage to descend into this lair in order to admire this representation, to defy the night, because it is with very small fragile lamps that the prehistoric painter moved in the caves, braved the labyrinth populated by animals and risked falling at any moment. damage on hard rock.

QOF es-tu pret a acceder au sacre (kadosh) sans singer (qof) la sagesse

are you ready to accede to the sacred (kadosh) without aping (qof) wisdom p. 304



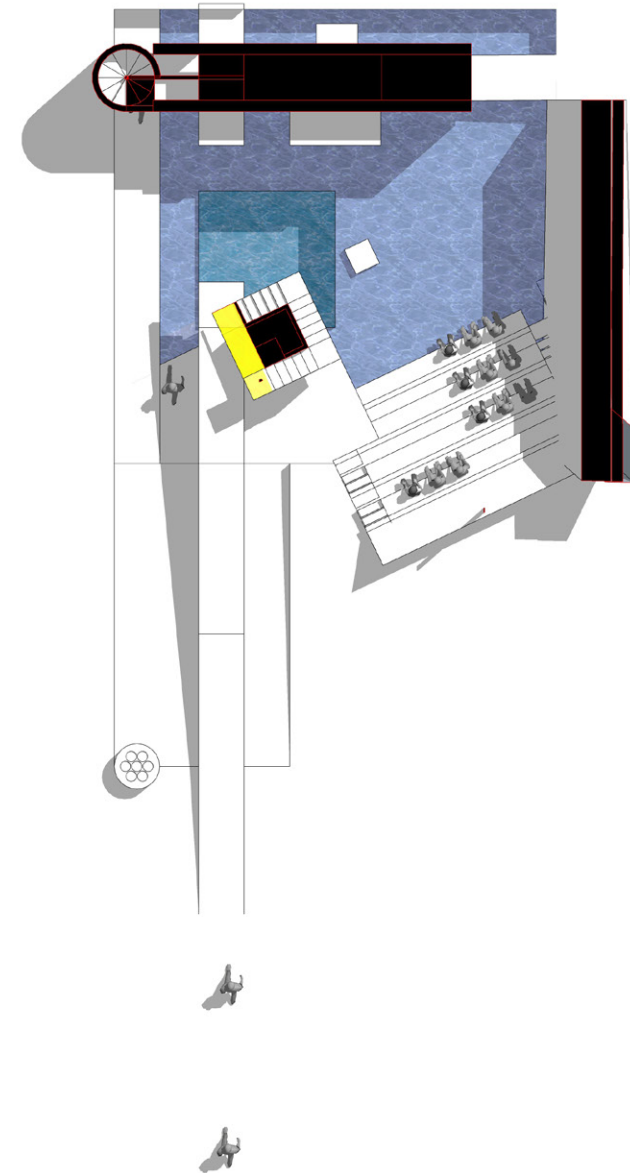




a person needs 8 (women) 10 (men) cups of water /day.
 1 gallon supplies about 2 people 1 day of drinking water
 cistern supplies about 140,000 people-days of water
 = 1 year's supply of drinking water for ~ 386 people
 almost 400 people.... ???!
 or 7 years water for ~56 people; $12 \times 4 = 48$, $14 \times 4 = 56$

rainfall is one of life's greatest events,
greater even than the giving of Torah.

Rabbi Tanchum bar Chiyya, 3rd century

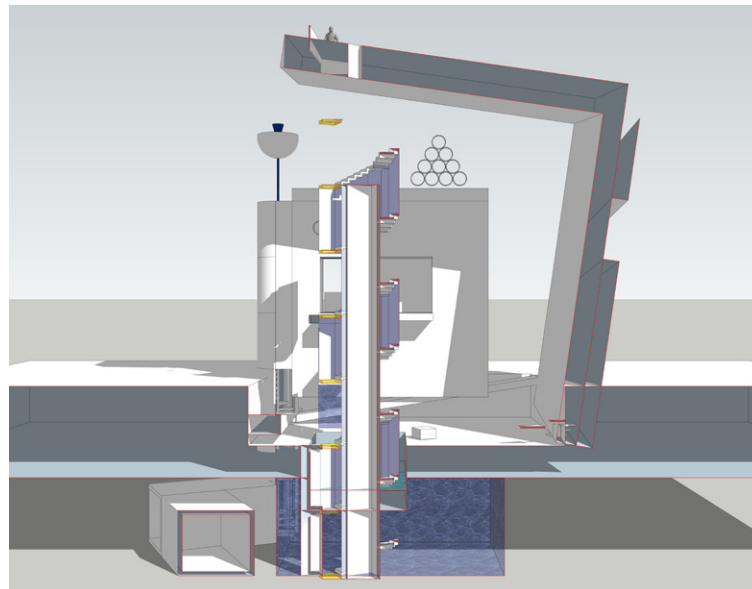
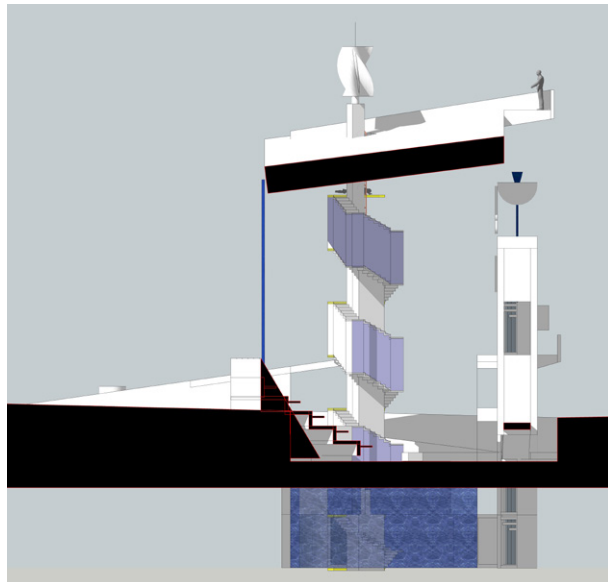
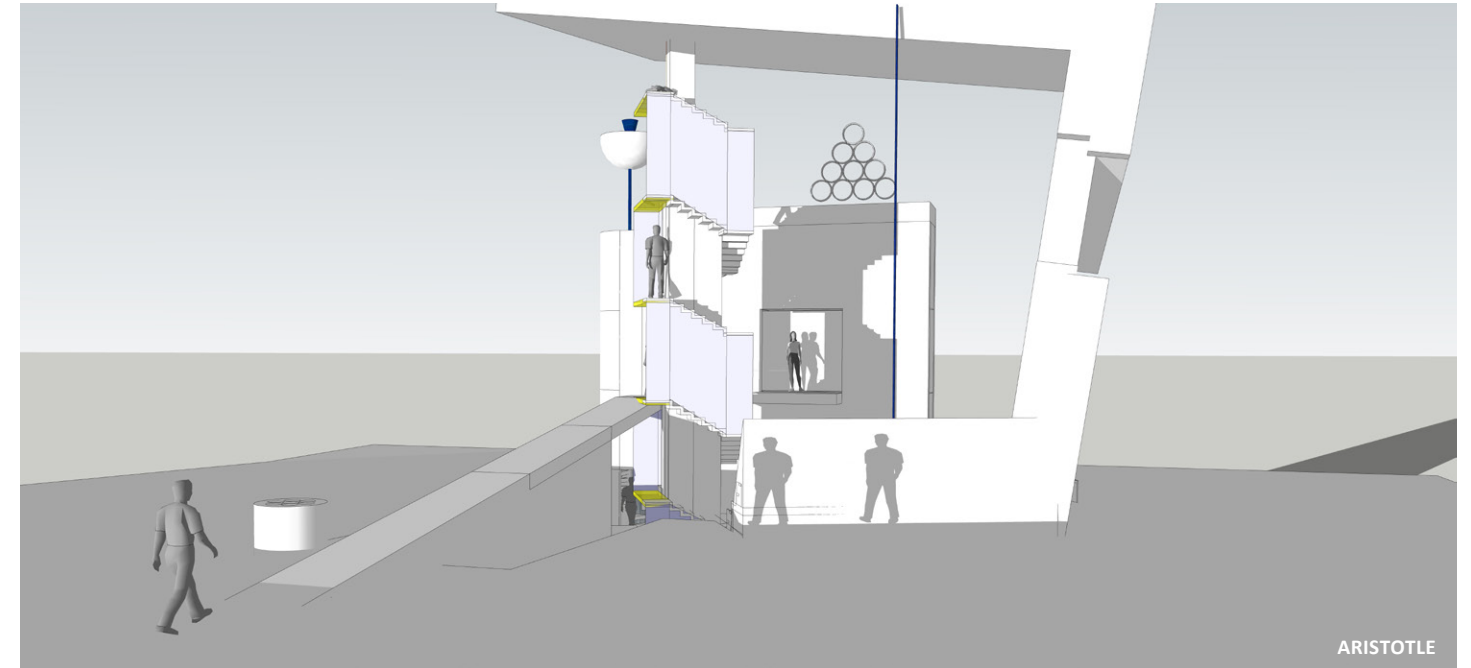
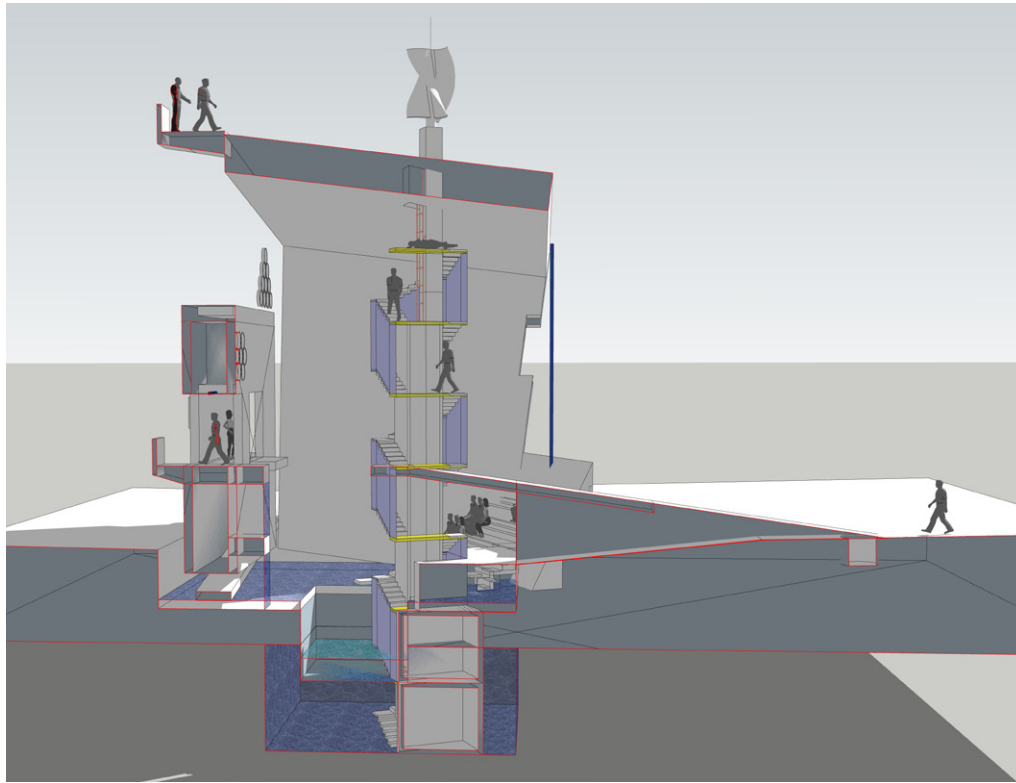


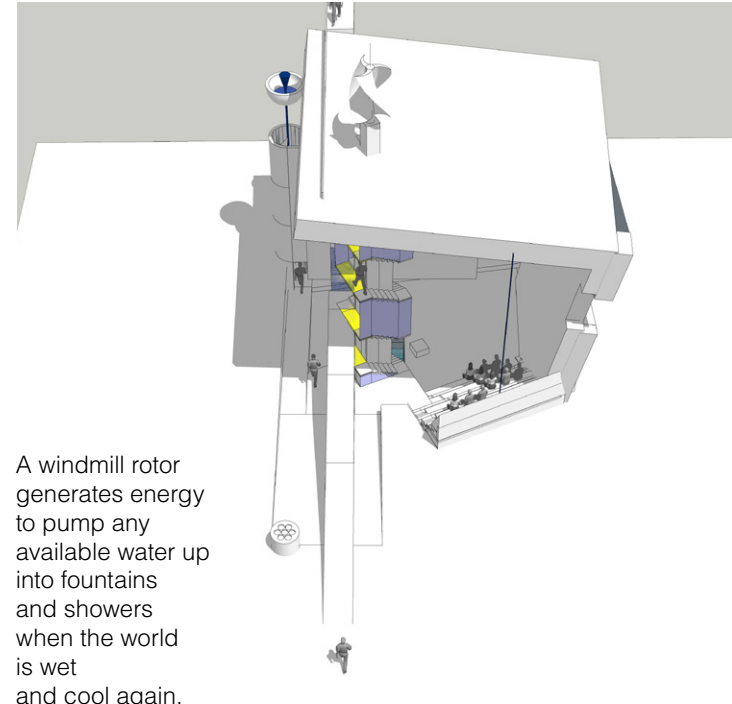
דאס איז אַ פּאַרטיקולערע זאַך, וואָס מיר האָבן נישט געדאַנקט צו טון.

QOF

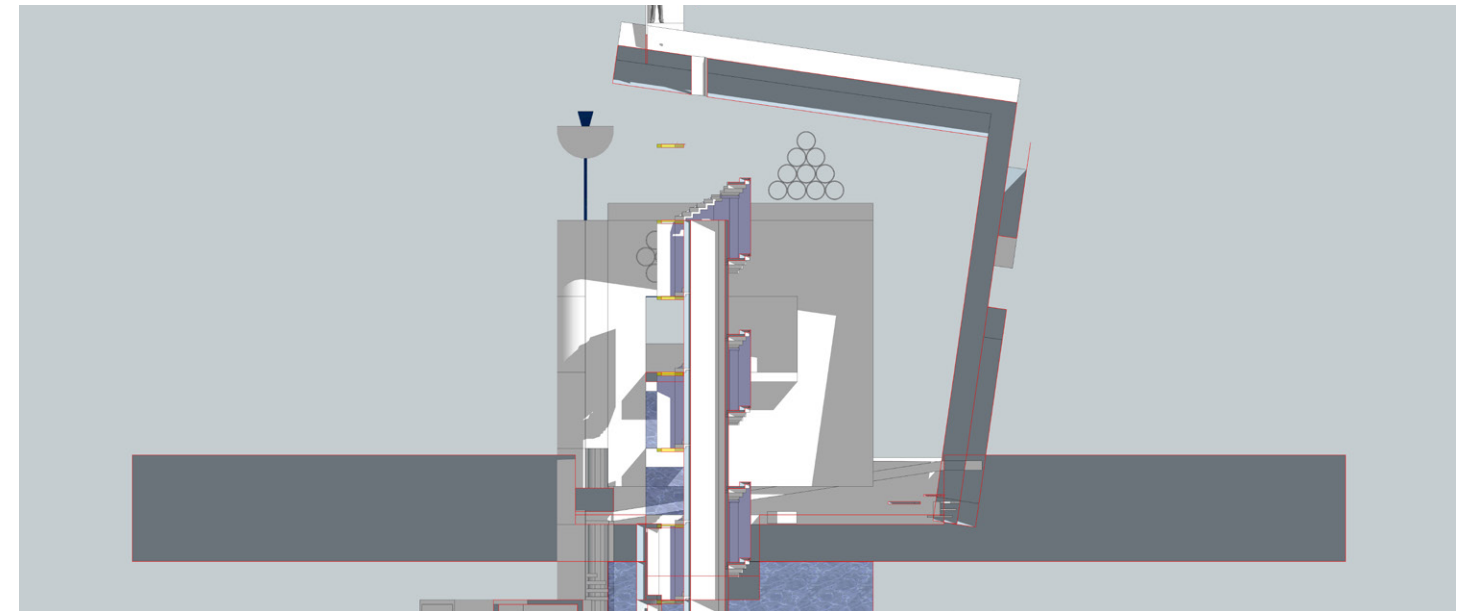
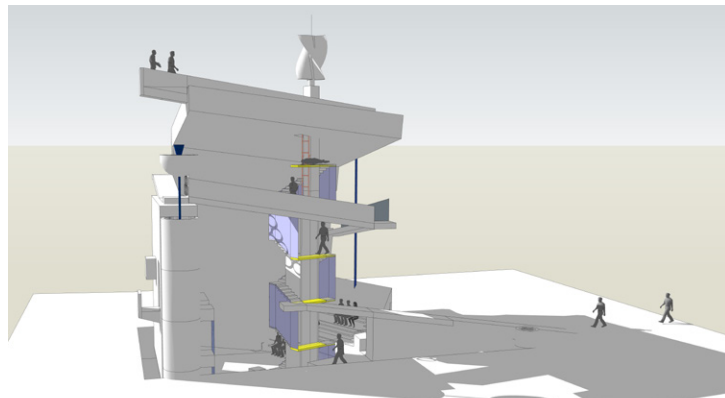
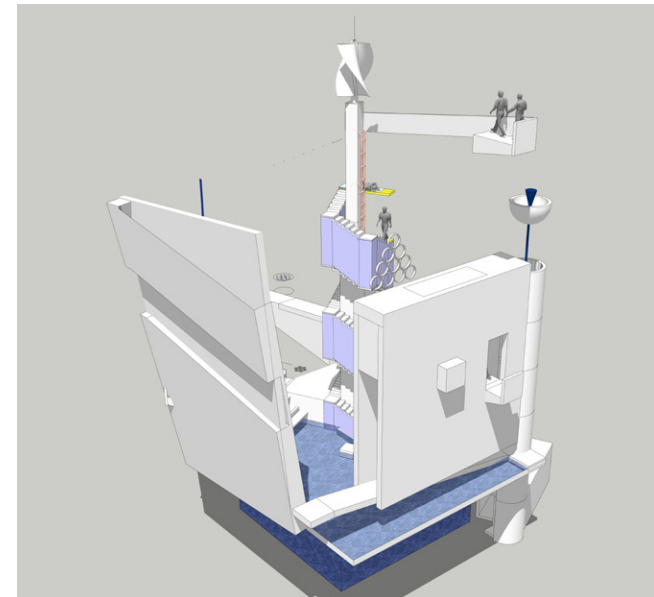
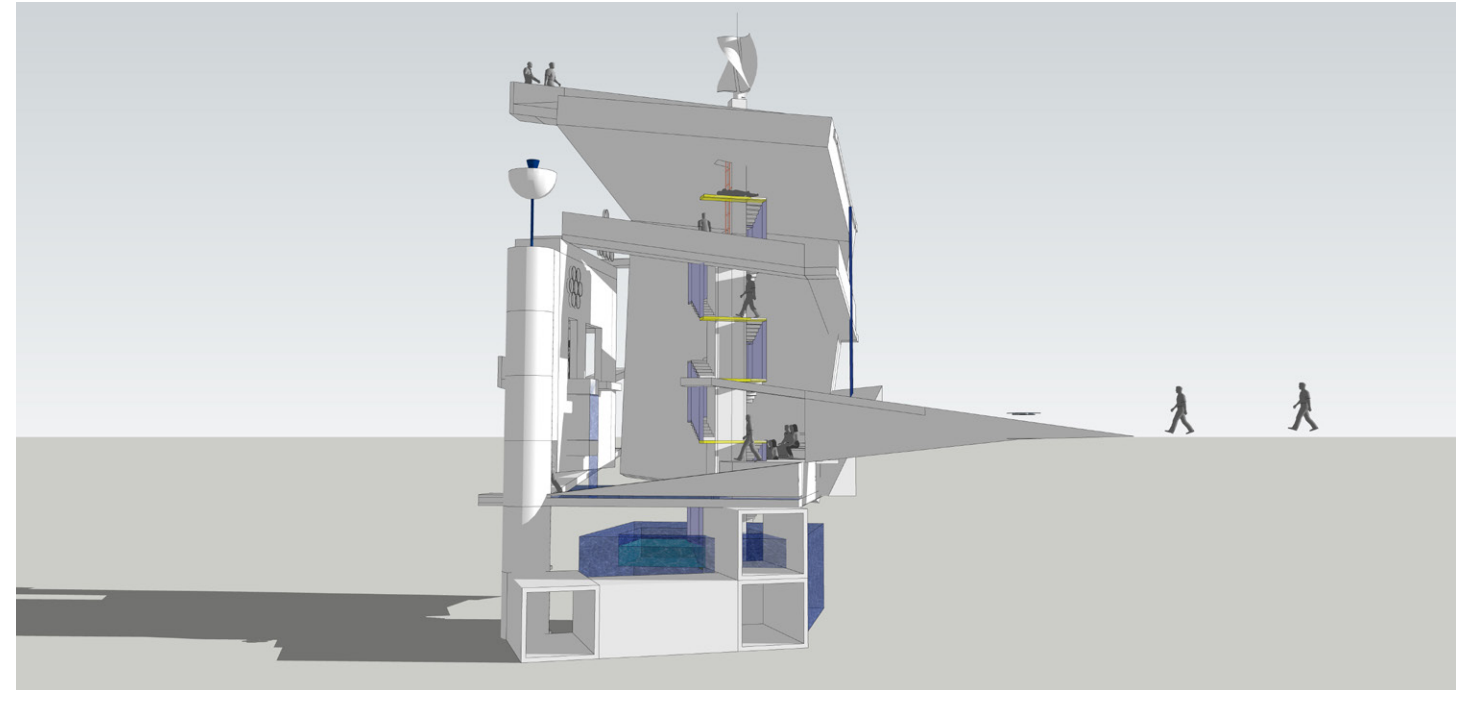
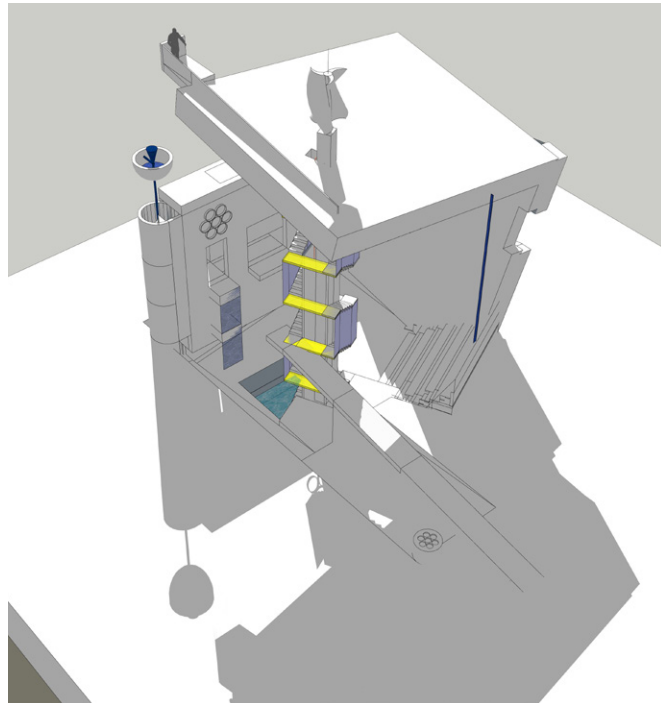
QOF is located in a desert low spot. There is no ground water, the air and ground are dessicated. Minimal humidity, it is dry.

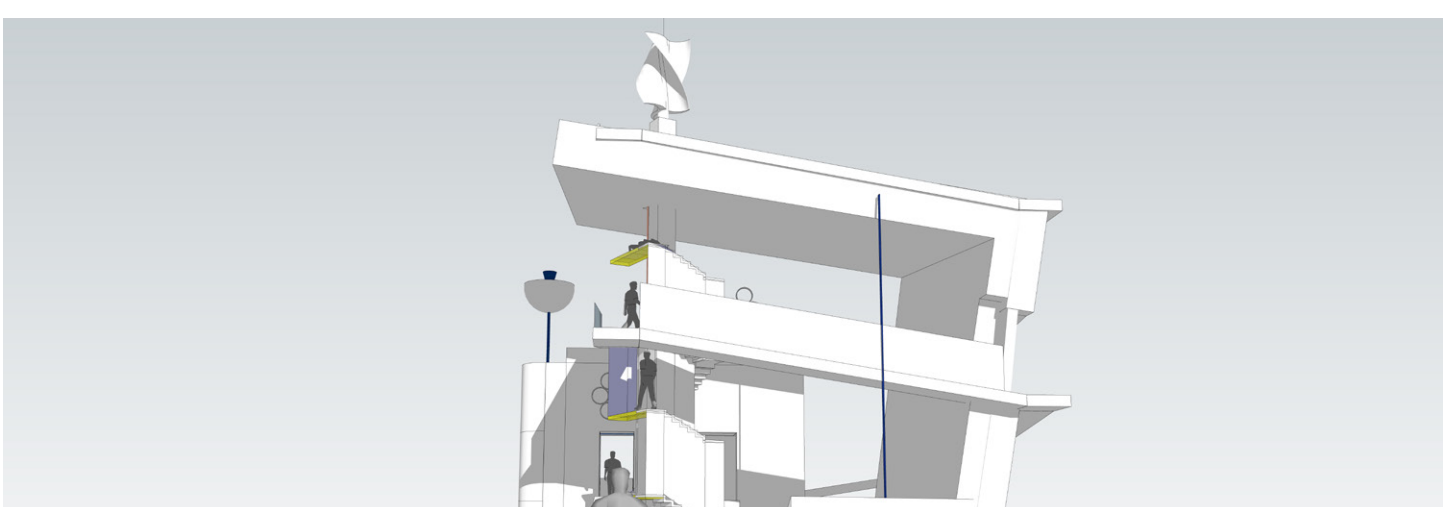
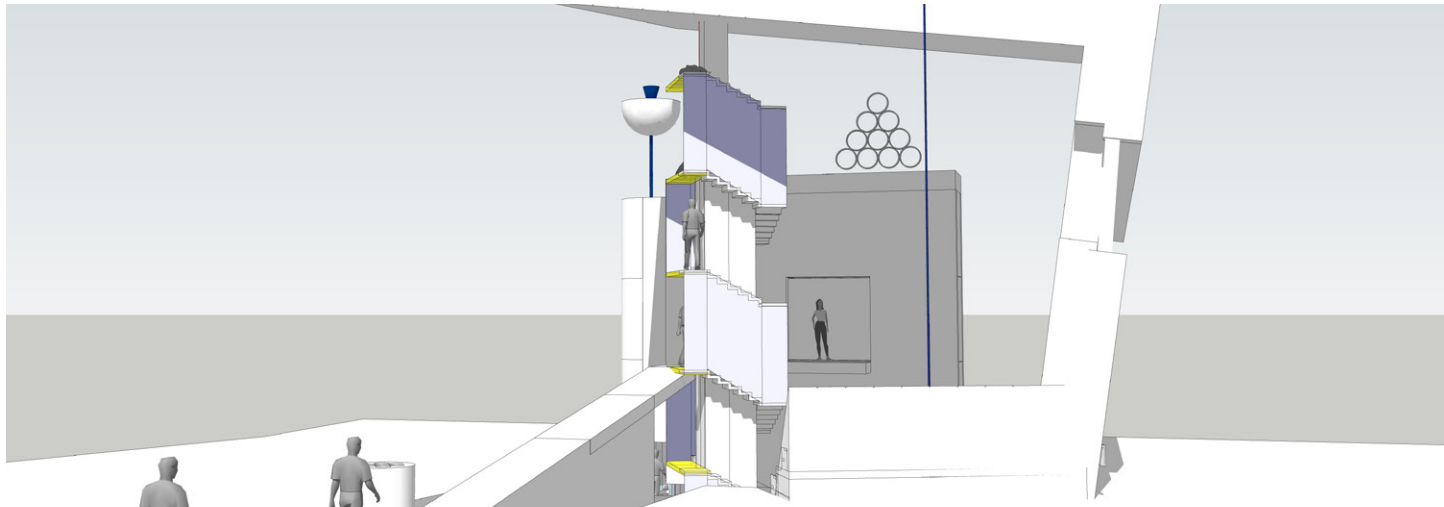
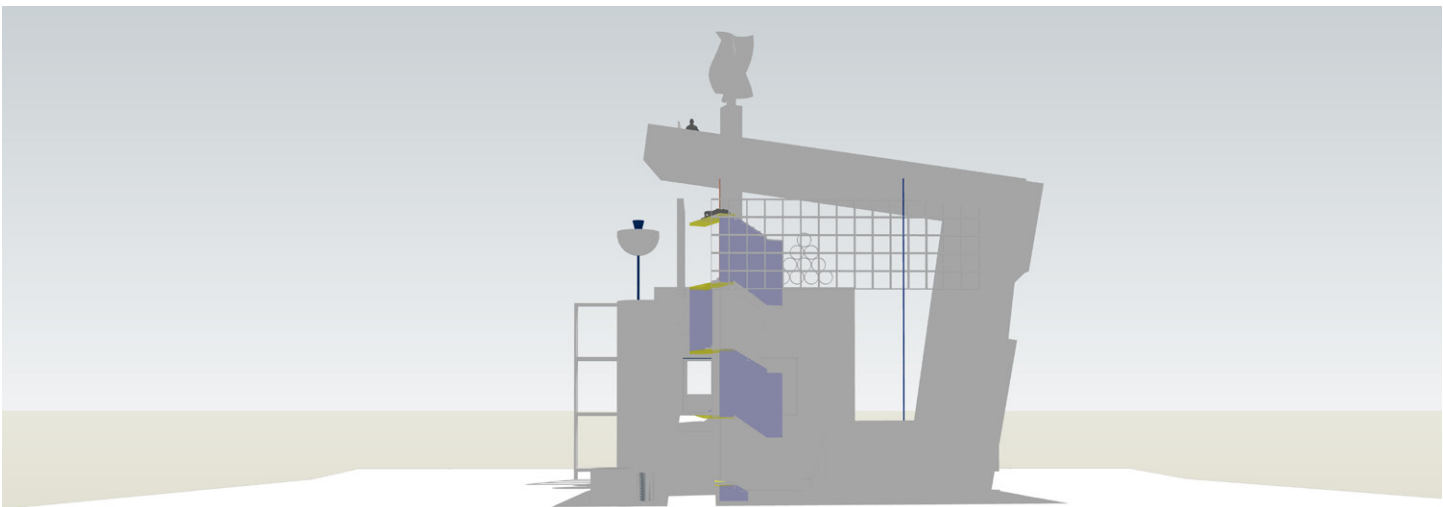
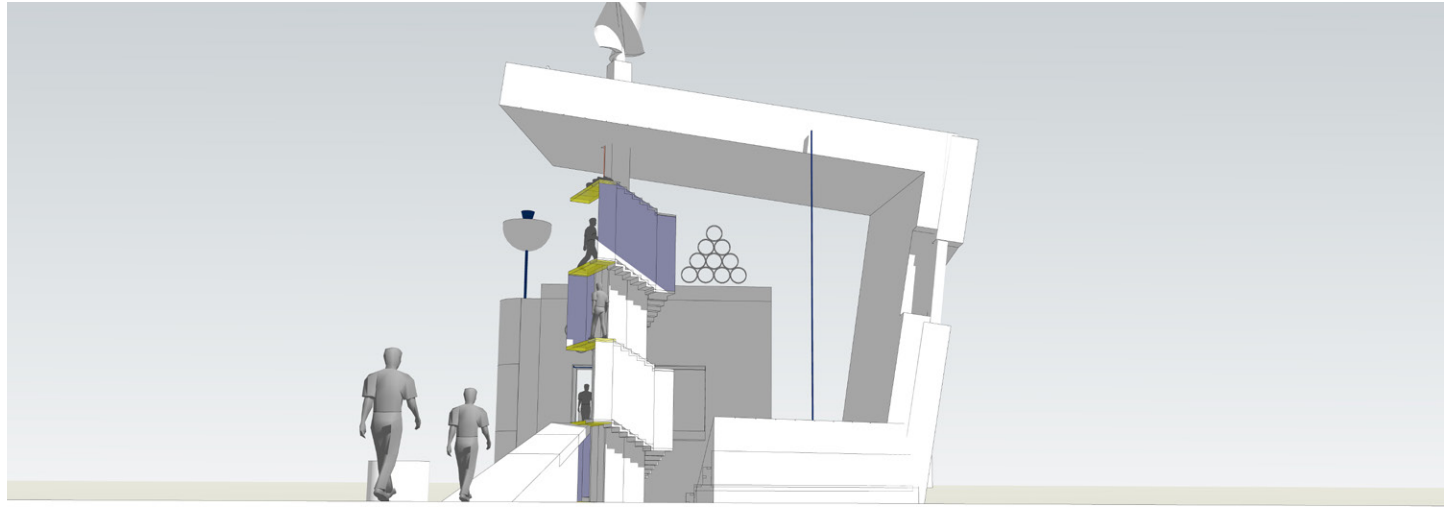
The letter QOF is about facing the leap, the gap. The arrogant seek to rise up the ramp and proceed directly to the Bimah and Torah, recognizing no one else but themselves. However, this ramp stops abruptly, and the processional leads to a spiralling stair around an elevator shaft. It takes a person down to the seating for the congregation, below, at the level of where a pool of ester may eventually form. The stair continues below the pool and leads eventually to the Bimah, and then onto the ramps that wind and lead up to the roof. The canted **L** shell faces south to cast the most shadow to cool the interior of the synagogue. A reverse spiral carries some folk directly up to the roofdeck.

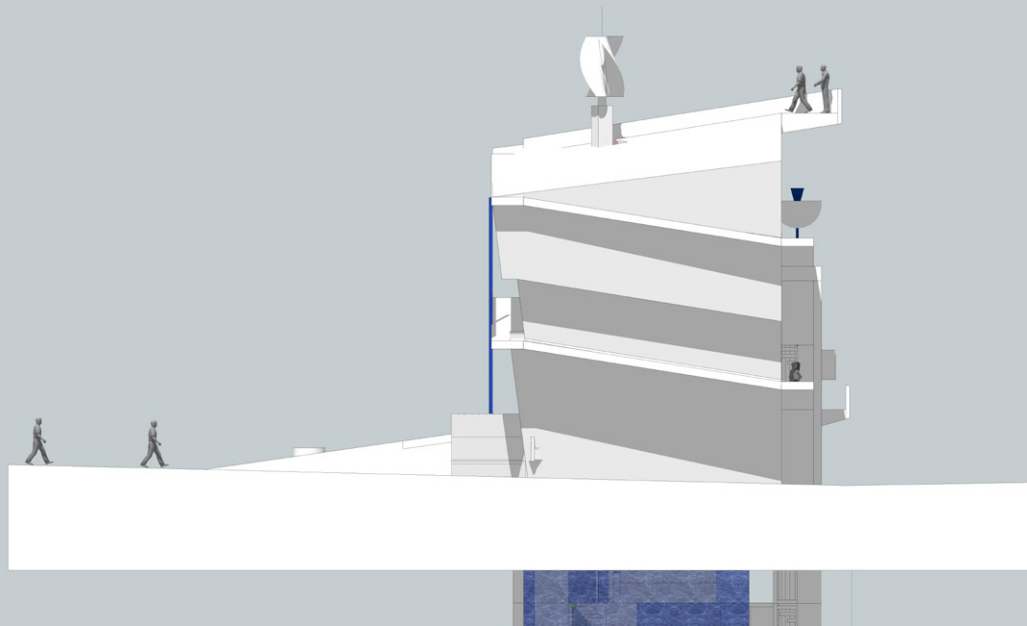




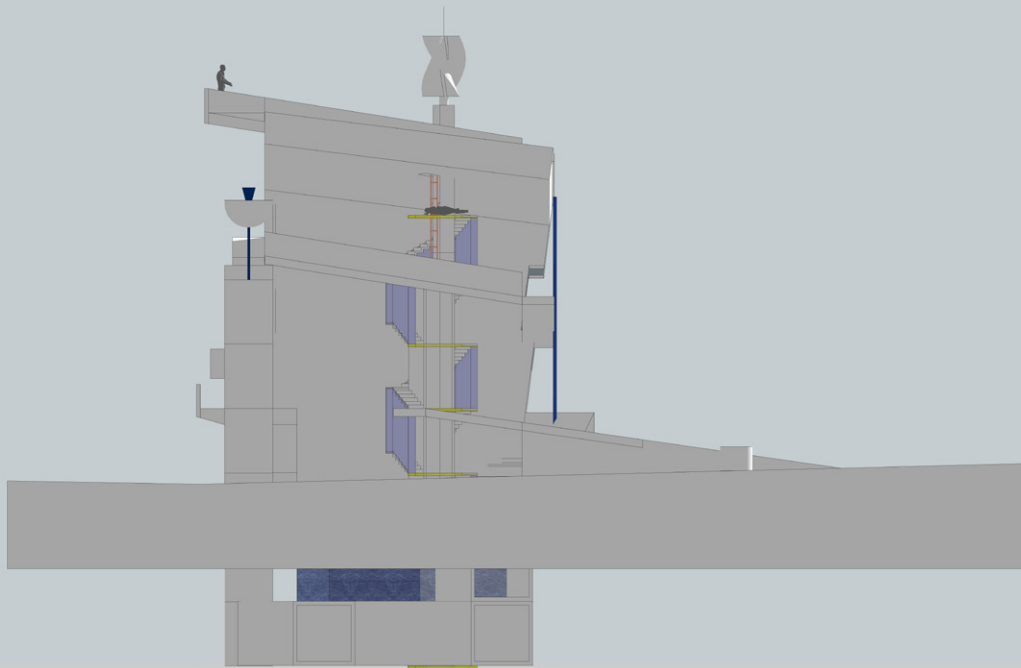
A windmill rotor generates energy to pump any available water up into fountains and showers when the world is wet and cool again.



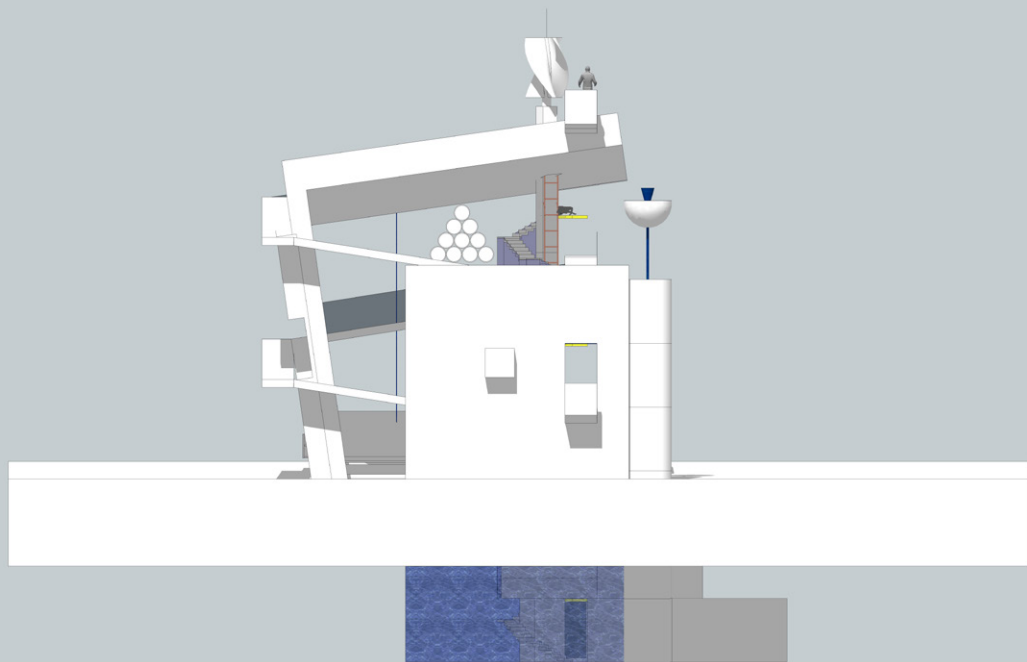




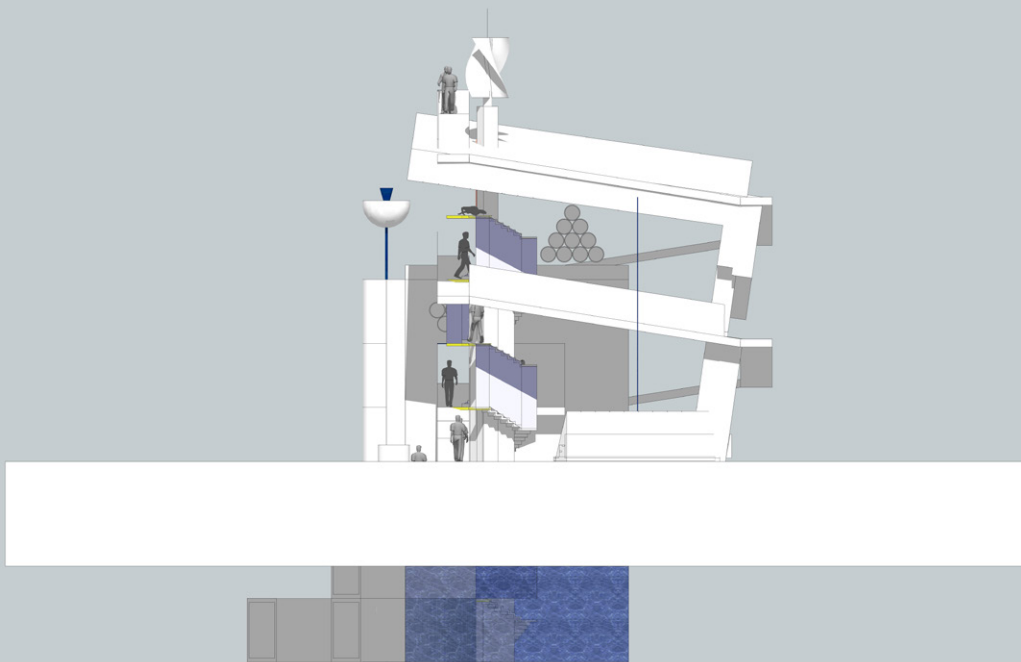
SUTTH ELEVATION



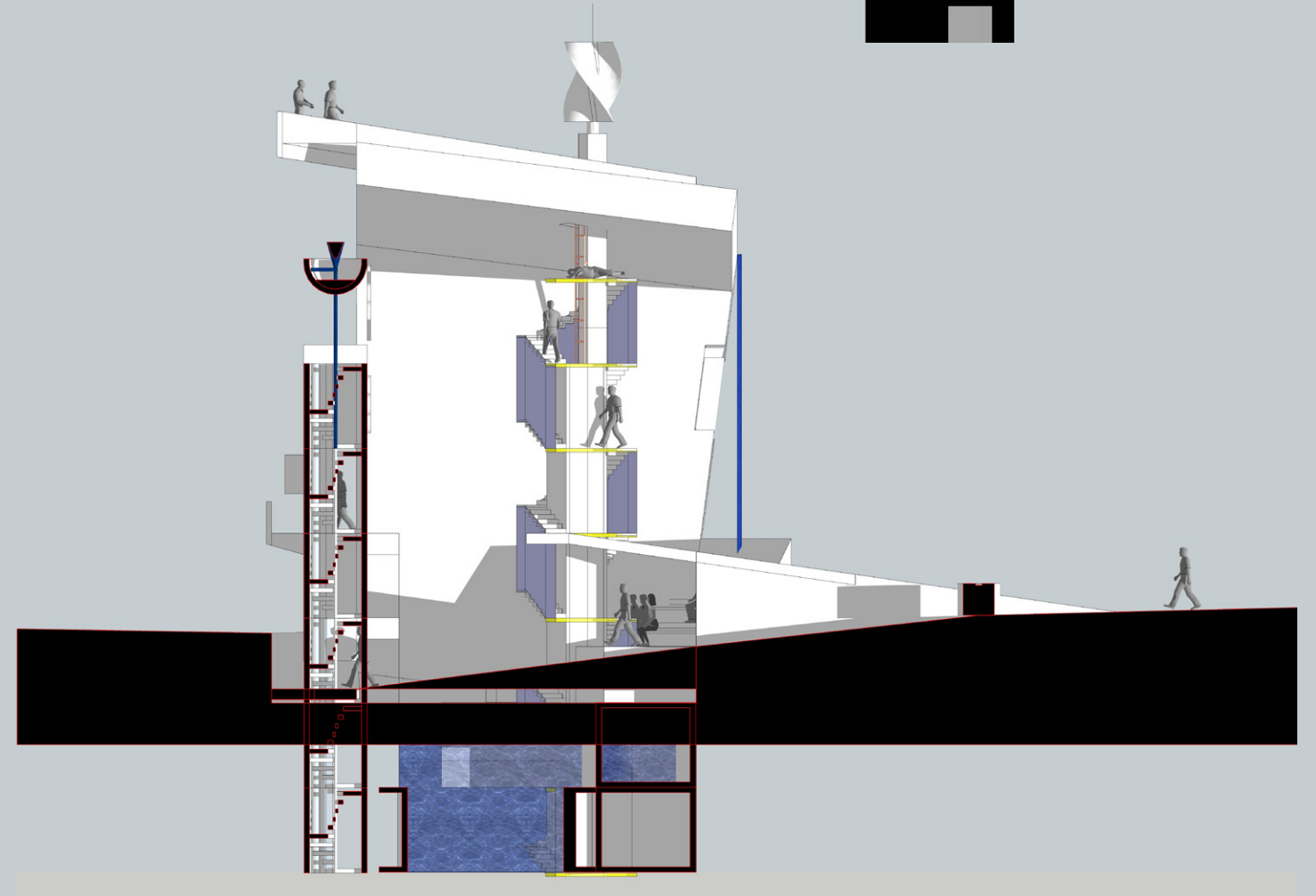
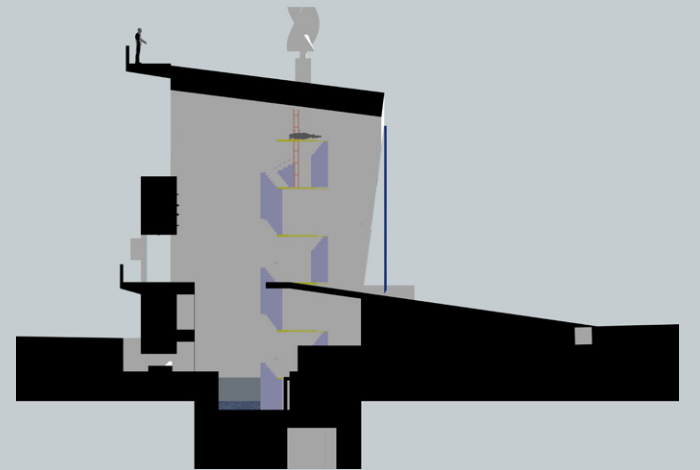
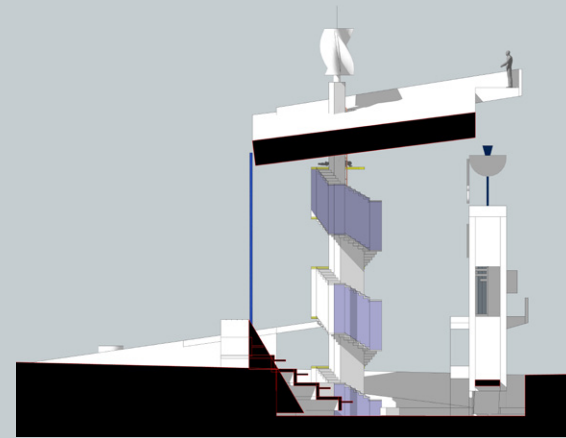
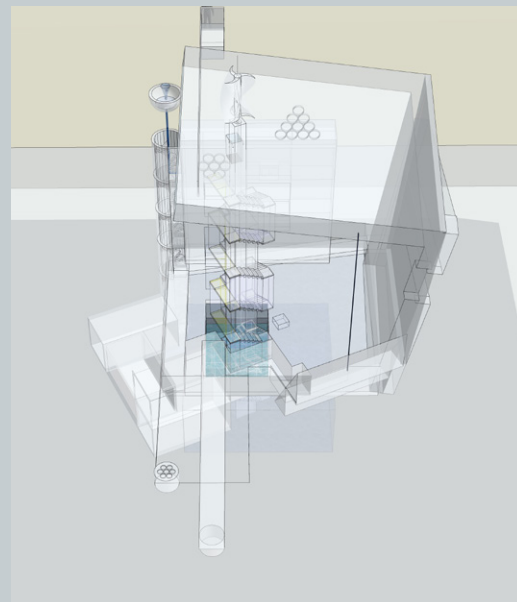
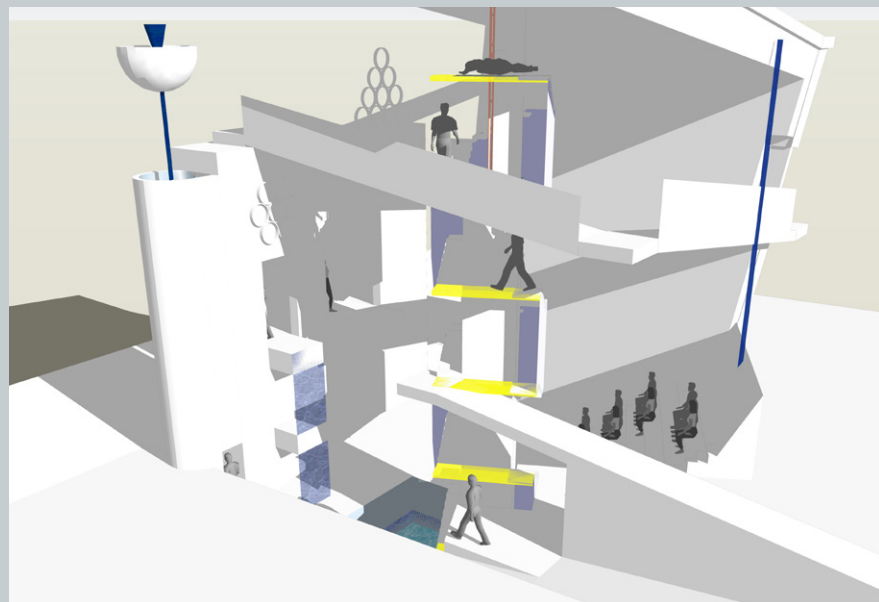
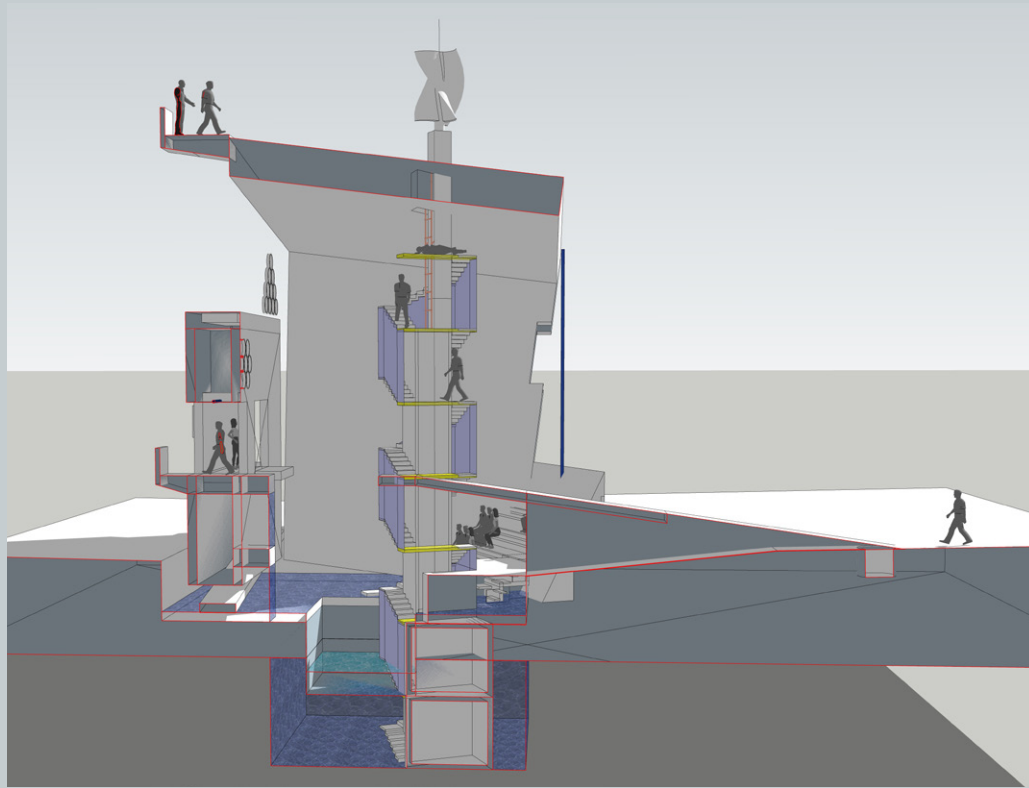
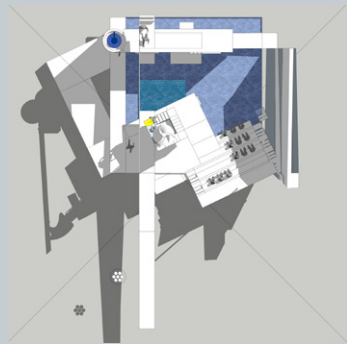
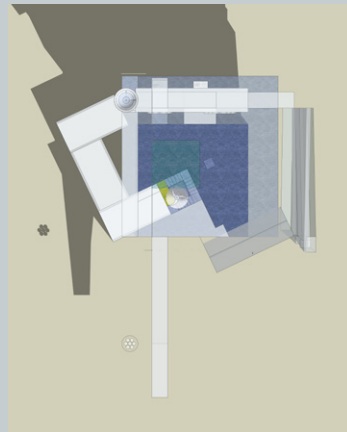
NORTH ELEVATION

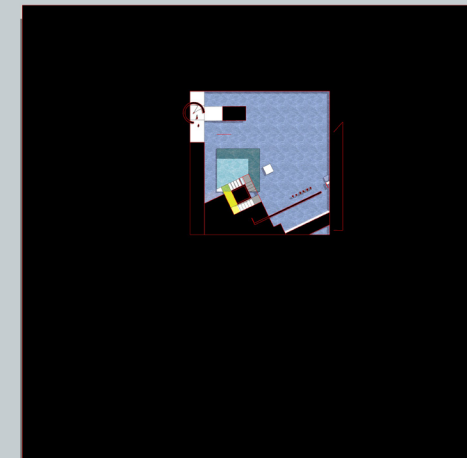
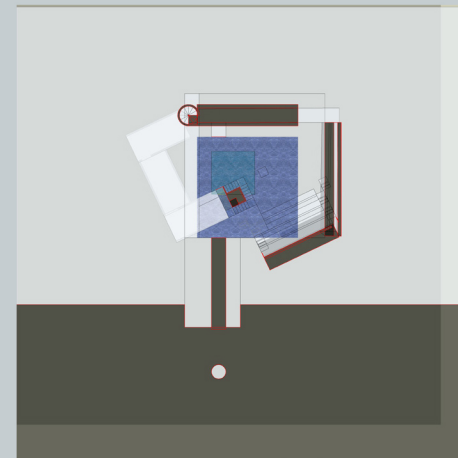
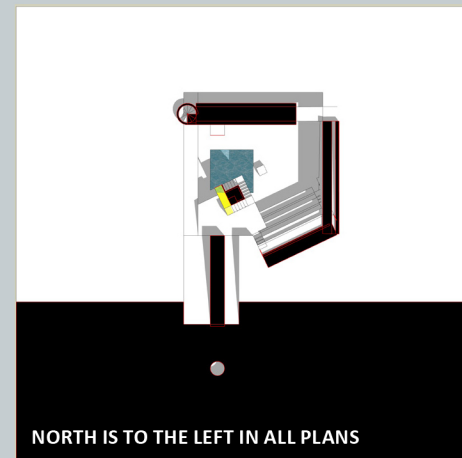
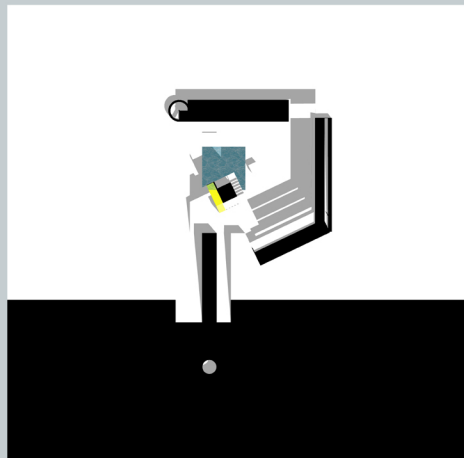
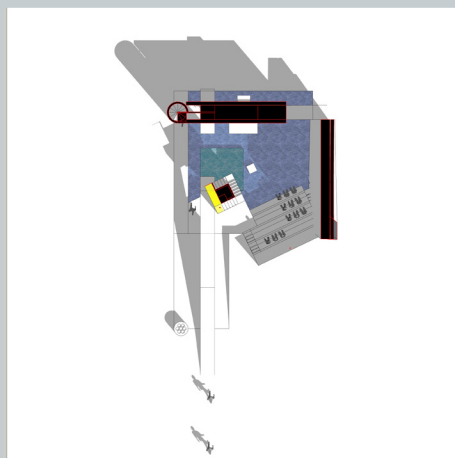
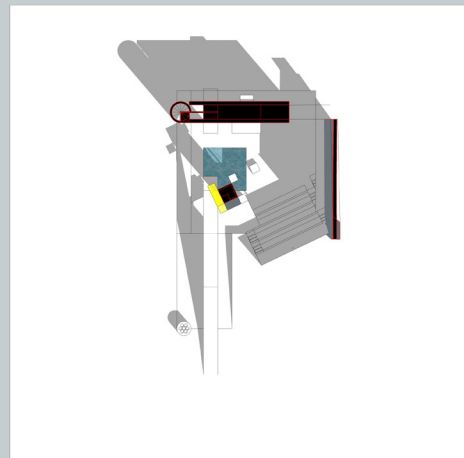
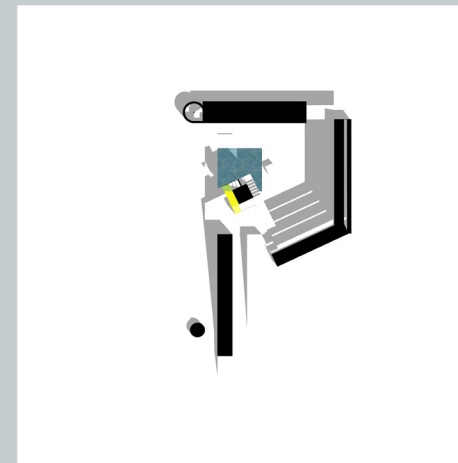
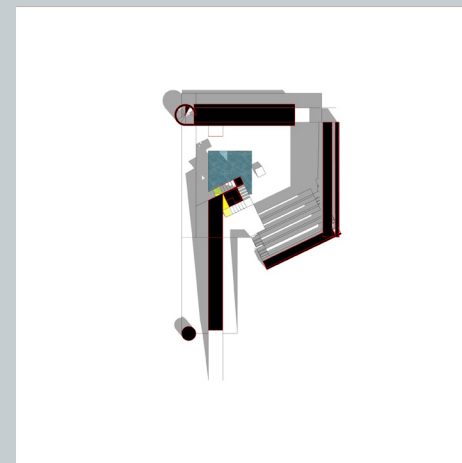
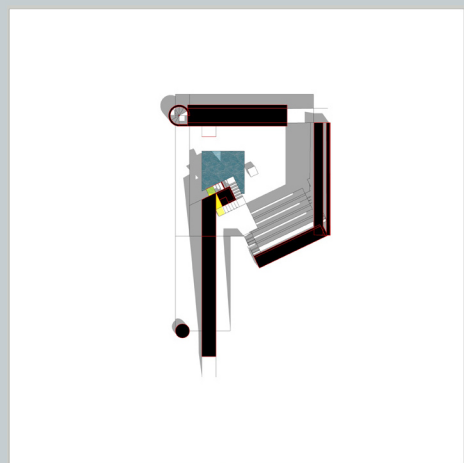
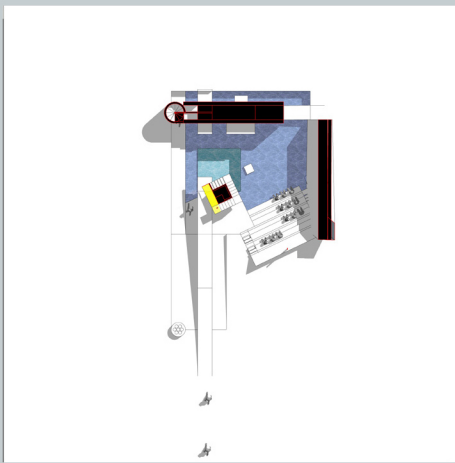
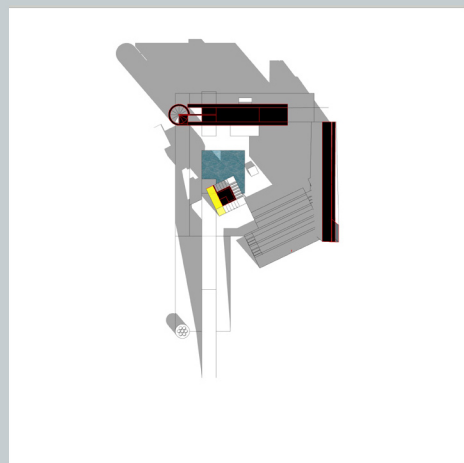
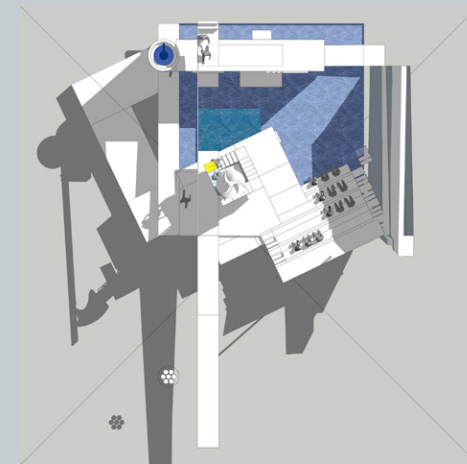
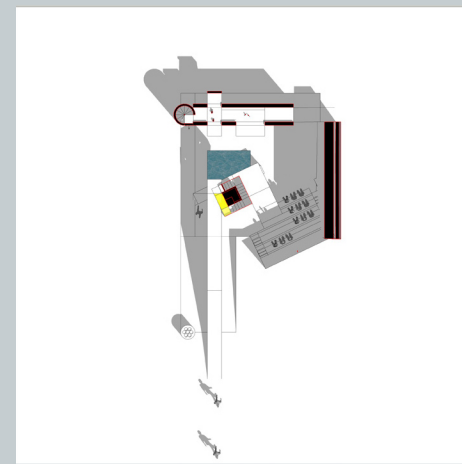
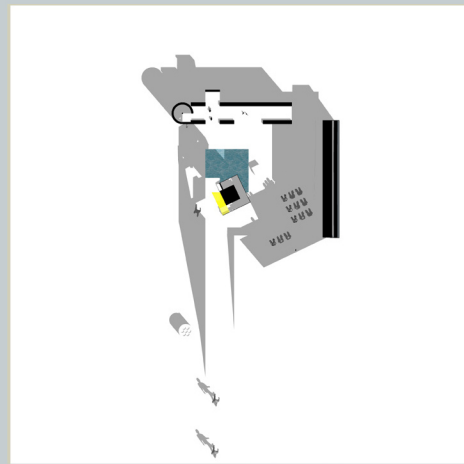
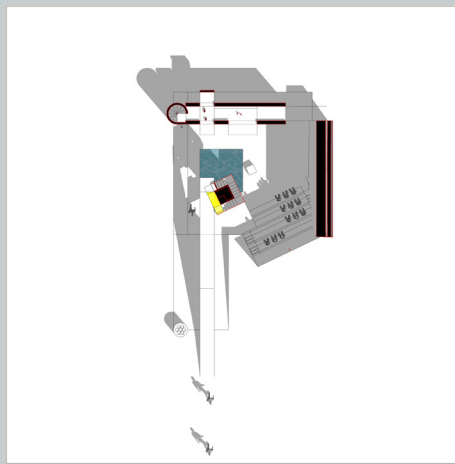
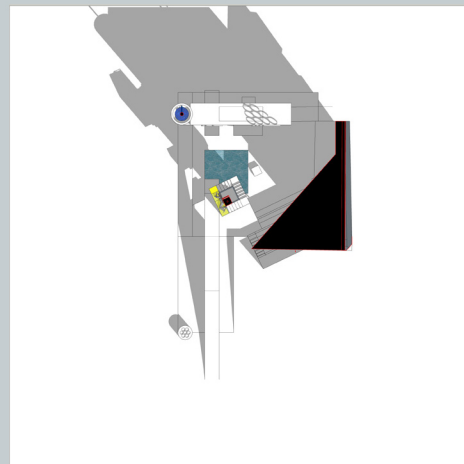


EAST ELEVATION

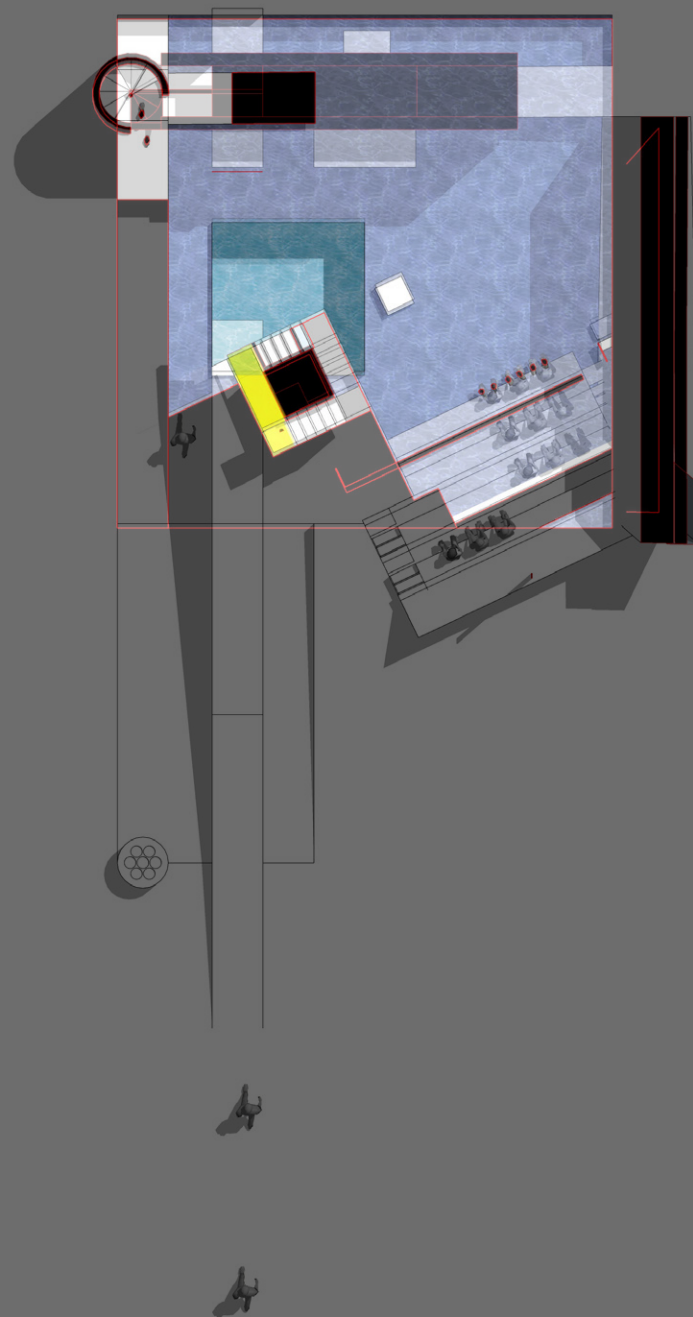


WEST ELEVATION





NORTH IS TO THE LEFT IN ALL PLANS



QOF