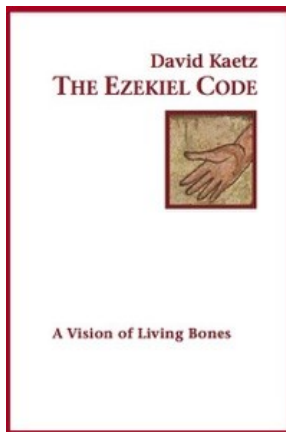


# The Ezekiel Code – David Kaetz

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*“And I will give you a new heart, and I will put a new spirit within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.”*  
*Ezekiel 36:26*

After an intensely painful personal process several years ago, experiencing how my heart was broken and deflated, damaged beyond repair, I wrote this poem:

### **Buried Heart**

And so I bury my heart  
Entrust it to mother earth  
That one day it may blossom  
Someday - a bridge too far for me  
Rest in peace

The text forced its way out in a stream of tears and created confusion; how could I live without a heart? I couldn't, could I? A short time later I received a new heart. Tiny. Filled with gratitude, I accepted it.

A few years later I stumbled upon The Ezekiel Code by David Kaetz. And in it was the above text from the Bible, Ezekiel 36:26. I don't think I've been touched so intensely by a book before. Or rather a booklet, that is so much bigger on the inside than on the outside. Thus, for me it is in itself a symbolic representation of man, who carries the connection to the Divine within.

Four millimeters. I've measured it. The pages are slightly larger than A5. The thinnest book I have ever read, but the size is inversely proportional to the content and to the impact it had on me. For a time it has been my bible. As a mirror of a deeply personal process AND as a mirror of the present time.



The author, David Kaetz, is a Feldenkrais teacher, musician, author and developer of the method "Listening with your whole body," about which he has written an equally recommendable book.

Kaetz has a great talent for expressing complex issues compactly and understandably, without losing depth. Descriptive, in an almost poetic style, with an extraordinarily friendly, disarming tone. In very readable English in this case.

In *The Ezekiel Code*, he has built a bridge between Jung's work on the inner world and that of Feldenkrais on the organization of movement. In doing so, he translates original Hebrew texts from the biblical book of Ezekiel into various versions in English.

In 48 pages, including endpapers, introductions, footnotes and foreword, he brings us to a way of navigating through the unknown, as Ezekiel suggests. And what a helping hand for our times, both individually and collectively!

*"Navigating the Unknown with Ezekiel"*

*When we set about the process of integration, no one – not the client and not the practitioner – can possibly know everything there is to know about the field of relationships in which he or she is engaged. We are sailing in the unknown. In these waters, we are better guided by trustfully not knowing than by all that we imagine we know. That, in any case, is how Ezekiel did it."*

Since I was not raised very biblically, I first read the source document the writer cites; the book of Ezekiel. God instructs Ezekiel to utter prophecies to the people living in exile. Kaetz addresses that story; he connects the archetype of Renewal to Moshe Feldenkrais' teaching on the organization of our bodies through the skeleton.

He shows how God lifts Ezekiel up to the prophetic state. The hand of God lifts him above the normal, making him visionary and able to speak prophecies. So Ezekiel does not speak from himself as a human being, but is lifted up into the Divine. Kaetz dares to ask what that Divine principle actually is, then, and comes up with a stunningly clear insight about it, which he substantiates well: "*He who causes to be.*" The Organizing Principle.

Ezekiel's being lifted up precedes the lifting up of the people when they are re-connected to their Organizing Principle. Uprightness is central to human beings. Kaetz shows how our vertical skeleton influences our orientation in space and time as well as our perception of gravity. "*We do not see things as they are; we see things the way we move.*" Every single human experiences the process of getting into a vertical state, since we are not born that way. Our uprighteness is also being expressed in our language. Body and soul are intimately connected.



The people in the book Ezekiel undergo many purges and hardships. When Ezekiel gives his most relevant prophecy, he sees in a vision (in a lifted state) the people in all their suffering as a field full of dry, bare bones. Although we initially associate bones with death, that is not what they stand for here. Bones have eternal value. They barely burn or decay. They carry within them the seed of life.

Kaetz illustrates the indivisibility of body and soul in various ways. Being torn into pieces and put back together again is an archetypal motif seen in various stories but also in Shamanic traditions. Kaetz points out that the Hebrew word “etzem” means bone as well as Self. The field of meaning of this word includes to materialize or to show up in person, in reality.

Bones represent the Self that has become matter. Thus, they represent Life in connection with the undying Organizing Principle, or in Jungian terms the Self.

Since as humans we stand on two feet, we organize our bones in a unique way. *“When we stand, we are a self in a way characteristic of humanity.”*

God is the only one who does not suffer and can oversee the whole picture. He addresses Ezekiel as a human being and asks him if these bones can live. Ezekiel recognizes God's position and that it is in His hands; after all, He is the organizing principle. Then God instructs him to speak to the bones to call them to life. They reorganize, the bones come back together, knowing exactly where to be put. God gives them new sinews, new muscles, new skin. But they aren't breathing yet. With the invocation of breath through the four winds, the bodies fill with breath and raise themselves up. God instructs Ezekiel to listen to their voices. They let him know how cut off from life they are and without hope. God pledges to deliver them from their despair and release them from exile.

Kaetz says of this:

*“When brokenness is replaced by wholeness, at that moment, in that sweet spot of connectedness, the feeling of being in exile is replaced by the feeling of being at home in oneself. The holy land is when you feel whole.”*

The rich symbolism, the connection between Jung and Feldenkrais and the layers of meaning provided in this book can be explained by no one more clearly than David Kaetz himself. It cannot even be summarized. This book has to be read and experienced.

What it means to me is coming back to life after a purging process. Whatever dies in you and however cut off you feel from life, this story shows where there is hope: In reconnecting with your Organizing Principle, whether you call it God, Source, Nature or something else. It is the basis of our existence, of our being. Kaetz:

*“He who causes to be.” is actually the closest grammatical understanding of the tetragrammaton JHWH in Hebrew. It is the verb ‘to be,’ usually translated as I am what I am. But more plausibly, he who causes to be.*

From that connection comes Renewal. Your parts are joined (wholeness), you are given a new heart (the organ of connection) and new life is breathed into you. The transformation of trauma is thus a spiritual healing process, reconnecting you to the source of your existence. When you arise, you are not the same as before. In Jungian terms, this is the individuation process; becoming who you were



meant to be. You come closer to the Self, the organizing principle of the psyche, which appears in projection as God.

Remarkably in the present time, we see this happening not only individually, but also collectively. The unnameable suffering caused by the separation from the life-giving principle leads to a renewed need for connection. People are reconnecting with each other, nature and their spiritual origins.

The people in the book of Ezekiel are exiled, but ultimately God revives the people - through his prophet. Apparently, through all the suffering and purging, our time offers an opportunity for collective healing by restoring the connection to the divine nature we have lost. This is not done directly by God, but through people who are already working from that connection, in the service of the Organizing Principle.

This is a hopeful perspective in a dark time for so many people.

[https://mail.davidraphaelkaetz.com/David\\_Kaetz/Writings.html](https://mail.davidraphaelkaetz.com/David_Kaetz/Writings.html)

Monique Damen

[www.kommacoaching.nl](http://www.kommacoaching.nl)

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