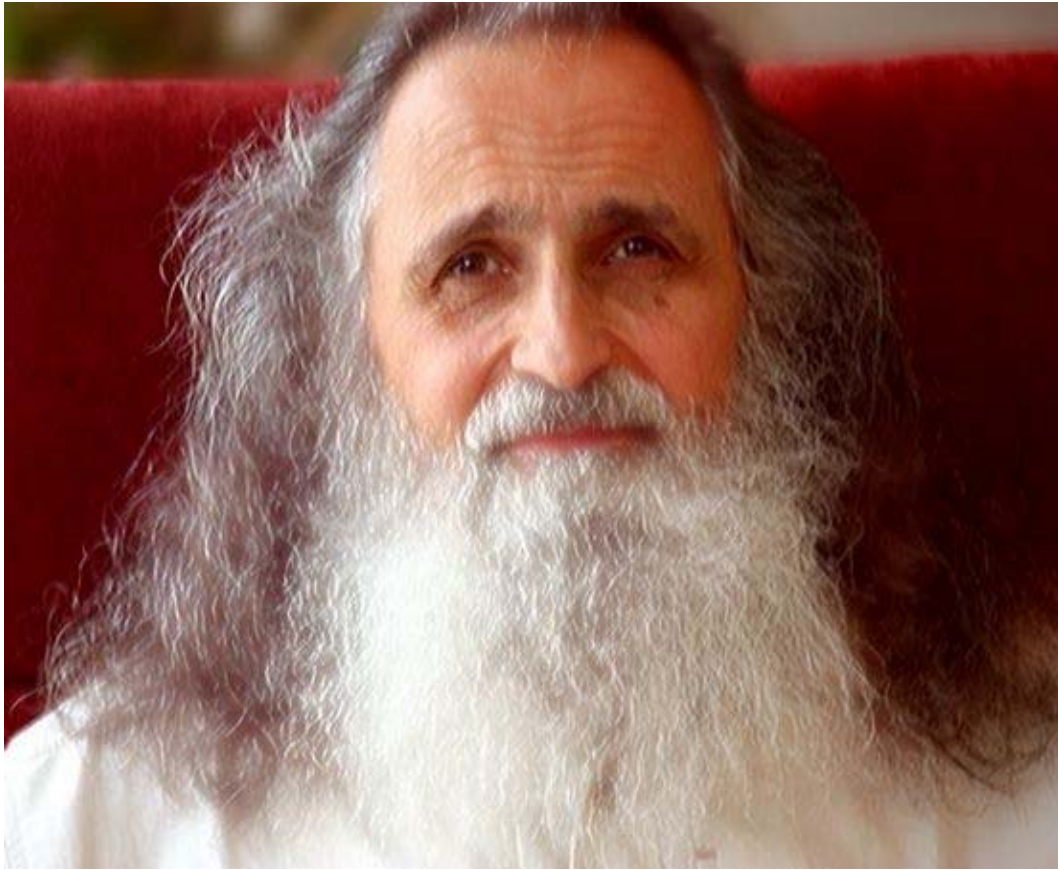


FOUNDATION COURSE KABBALAH

Part I



BY

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Preface

In our daily life we meet a lot of situations that in a way controls our life. They overrule us with their coarseness, fatality, and in a way there is no space for to practice our own free will. They are blocking our independent and independency actions; they evoke in us anger and incomprehension and at last a deep, everlasting disappointment. It seems inevitable and in a way it is. Because only by living according the laws of this world it isn't possible for a person to come to the achievement of the so longed wholeness, or it will be a long and unnecessarily painful way. And when a human being is in this aspect he only sees a fragment of the whole reality, and not the whole picture.

When the world was created there was given an instruction, and of course there was given to the whole mankind the instruction, but we have forgotten! There is only one subscription, one way, which leads to fulfilment.

So, everyone who reads this book and what is more, start working with what he reads, will feel the right way. He will be shown the way step-by-step that brings him to fulfilment, leads him to wholeness. And when you become attached and you want to know more, don't hesitate, you can always contact us, and may be start learning with the one who are walking the same way.

Please notice this book is a subscription from the spoken word, sometimes it is inevitable to make grammatical mistakes, but remember, it is as it is, the most important thing is to get the feeling with what has been said.

This book is for everyone who has the interest and the feeling of a demand deep within him for the spiritual. These lessons of the foundation course in kabbalah were given during the period of 2004 – 2005 in Amsterdam. These entire lessons were recorded. It is within our intention to make more and more lessons available in text and to submit at this book.

I feel a deep gratitude for my students Tineke Kivits and Tassos Panajotidis, without their help this e-book would not be realized.

This e-book is for them who are interested and to give them some impression from this first part in our education of the Lurian Kabbalah.

Shalom

Rabbi Michael-ben-Pesach Portnaar

Lesson 1

So far there was no need for to record the lessons. The last three months are to be seen as a warming up, a sort of preparation for how to give kabbalah. When a person starts with kabbalah he is full of pride. From the outside he may look like a very good and social person, but from within he is one piece of longing only for him self. Although he may have the point in the heart, meaning there is something in him pushing him forwards, higher; it has been broken during the first three months. A lot of people have started the course and some of them have left us for whatever reason. For them who have a group in another city can come together the day after or when they have time. And may be later we will have a camera too. And may be later on we can have live broadcasting so people can listen and follow our lessons directly live, but that is for the future.

Now we are working on a new site and this site will be a quite different one then all other sites concerning kabbalah. We are working only with a small group of people, sometimes till late in the night with limited forces but we will succeed. If a person gets paid for what he is doing directly he closes his heart, his heart shuts his doors directly, it happens. I have seen this happen a few times, it is my experience that this is what is happening. When a person does do something for the money his heart becomes cooler and he wants to do things all by himself. Then I see a person makes calculations, but I also see there are people who make there spare time free for the kabbalah and help with correction, translation etc.

And for this work they receive the highest reward. A reward only remains when a person does do something without the expectation for to receive a reward or when he says the work is the reward. In other words the doing *is* the reward. And this is the dream of the Creator that mankind will do something without the longing for to receive something in return. Not for himself or for the world to come. This will bring him to the paradise when there is not even one expectation for his work. It is the same for honour or when you say 'see how good I am in my heart', he is honouring himself. Or when he is doing something for free 'look at me how good I am'.

It looks good, but with this you can't reach the Creator. There is a law in the spiritual and accordingly in the Universe that says: **from above will be given only what is strictly necessarily**. What does this mean? It means when a person has the expectation for example 'now I do something so later I will be a good kabbalah teacher'. It is a very good thought isn't. And it is good for the beginner, why? One can't do anything in this world without asking a reward. He can't do otherwise because this is within nature, we will learn more about this later. He does do things, from the outside may be without the longing for a reward, but deep inside there is a trace of intention for his own interest.

In every one of us there's a track of selfishness, this is within every one of us, without any exception, because we lack the purity but we are all striving for this purpose. In a way this is a decision from above. From above we receive the strengths and these strengths are divided whereby a person who gives does do this with the selfish interest, and nothing comes from above. What he or she receives is what he has longed for. So when a person says: I want to be a kabbalah teacher I give a lot of sacrifices from my side. I stop going to the pub etc. and when I have become a teacher, and then I start giving lessons and earn a lot of money. What is wrong with this? Nothing is wrong in this but it is all for the own interest.

Don't think may be later there will be a professional teacher in the kabbalah. No one can be a professional teacher in the kabbalah. And for a person who says I want to do this not for myself but for the Creator, he doesn't mind. In a way he is working for free. But the most of us say: 'I have to make a living'. It won't be a problem if you only ask what you strictly need for your living. And what is more, then you receive from above the true real blessing, the high freedom of strength, strength that liberates you from your egoism that withhold you from the true reality. We aren't living in the true reality. Of course our daily life is reality, but we can't see how the world is made and how the world is function. In a way we are living in this world with our eyes closed. We are all blind, everyone, and the kabbalah is there for us to open our inner eyes and not the physical eyes. But as an outcome of the work, our physical eyesight will improve. But the kabbalah opens our true inner eyes, meaning it shows us the true relations within a person. See it this way, in the material world one invests all his strengths for example to buy a new car, and he saves for let say ten years, and he prays, and eventually he gets what he wants.

There is a magazine 'quote' and this magazine tells us about the 500 wealthiest people in the Netherlands. This is also kabbalah, this is life, someone writes about the expectations he has and says: "when I looked at my bank account I saw an amount of hundred million euros, and at that moment it was if all heavens were opened for me". What are these 'heavens'? Indeed his heaven was opened; he was as honest as he could be because for him his heaven opened through the questions he had asked.

But when you get involved with the real spiritual you will notice that your heavens are much higher then the heaven of this man who had hundred million euros on his account. We are talking about different heavens. We speak about the true heaven, the heaven were one receives life in his heart from the source. He will feel there is a strength within him, a strength that is tickling within him and slowly he receives the certainty that there is something, a strength that always will help him, a strength that is always prepared to help him and what is more, this strength will open more and higher heavens for him.

These are the spiritual heavens and from there is a never-ending flow of the giving. They give us a hundred million and may be even double but everything in relation with the spiritual. Can you imagine what it is, these spiritual pleasures? When you learn kabbalah it will happen, sometimes twenty times per day and your account in the spiritual world is growing and growing. But when you say, "that's it", because you are satisfied, you have a satisfied feeling and you give this splendour feeling directly at others, then there is the

danger you become an actor. That it becomes a particular role in your life. You know, a human being has to be very careful and reserved with his spiritual earnings.

The result of your pleasures is quite different. Every pleasure, as in the example - his dream of the hundred million euros, what when he has this amount, what then? The next day he will have a hangover, a hangover of hundred million. You know, in a way these hundred million euros doesn't have his interest any more. The effect of pleasure will be quite different. Every experience of pleasure, as in the example with the hundred million euros, is a long wanted dream and now when he has achieved this dream, what next? The next day he has a hangover of hundred million. These hundred million don't have his interest anymore.

We are living here in this material world and here it is with every pleasure the same, we can only experience the lowest pleasure. We call this in the name of animal pleasure, just as food, drink and sex, and there is also a higher strive for pleasure what we name the striving for richness: this is a striving what is very relative because this can be for every person different. And then we have a higher wish for power; honour etcetera and all our wishes culminate in the highest wish, science. But whatever wish you have, they all belong to our earthly life.

But there are certain wishes in the heart that can't be fulfilled not even with hundred million euros. A person who comes to the kabbalah chooses for a life that will give him an everlasting fulfilment. And if you want an everlasting fulfilment you have to work for it! First there is the need of a temporarily limitation, why, because the Creator wants us to receive, but we don't know how to receive.

The word kabbalah comes from the word receiving. Kabbalah is the teaching of how to receive, and nothing more. How can I receive in a way that I won't have a hangover afterwards? When you have received the wish, it will be followed by a hangover or a point of satisfaction. You had a wonderful diner and you feel satisfied, this feeling is not different from other things as richness and power!

It is written about Napoleon that he had said he had received the ultimate power: the whole world was under his power and he had received this from above, meaning the Creator. Notice that all great men of power are as puppets on a string and from above they have the order to reign here on earth. Also Napoleon had felt satisfaction during five or six days. And there were days when he went to the park with his beloved one because he was tired of all his generals.

When a person has received the power he won't get *the* satisfaction either he who works in science. For them who are working in science, who think they have the ultimate goal in life, come to the same delusion. Why? It is impossible to have the ultimate knowledge and in a way he knows, when he dies there will come someone else who goes even further then the point he had reached. It isn't his ultimate knowledge! In earlier days you saw great philosophers and they also thought they had reached the top of the hill. For example Hegel, a great German philosopher, he thought he had the greatest intellect. And

though, they will be disillusioned too. Why? The intellect of the Creator is far beyond; it is an eternal intellect, so great that we never can reach His ending.

It can't give a human being the ultimate satisfaction. What we have is limited and transitory while when a person keeps himself busy in a true and honest way with the spiritual, wonders will be happen. Not the miracles you think of but something will happen deep inside of you.

On a certain moment he will see and feel a certainty deep inside and he connects this with the ultimate intellect of the Creator. He doesn't understand what it is all about but he lays himself, as an embryo, in the womb. This is the attitude a person has to have, to lay his life into the hands of the Higher but what is the Higher? It is within me. In a way what you have to do is to lay yourself down in the hands of the Higher mind, and through this you will receive from the Higher, just as the embryo receives from his mother. What the mother eats, the embryo will eat the same. And this is what we have to do with every wish, to lay your self into the hands of the Higher in an unconditional way.

I have a neighbour who goes every weekend to a party, and he said to me: "At Monday I have an appointment with the psychologist", why? He needs him for to bring him back in the daily practical life. But when the weekend is there, he goes party. Deep inside a person knows, everyone knows he won't get the fulfilment here on earth in his earthly wishes. It is written in the Talmud and also in the Torah, a man dies without even the fulfilling of halve of his wishes. When you die there won't be the question how much you had have here on earth, neither at the workman nor at the millionaire. Both will come to the same conclusion, he didn't received not even the halve of all his money or food, or whatever earthly things he had longed for.

While a person who begins to come in contact with the spiritual, he receives every day. Every day he receives a portion of an infinite enjoying fulfilment, through what? Because this person, from and with his inner, he lays himself into the hands of the Creator and accepts whatever comes to him.

In my early days I also had all the longings a great businessman could have. I have been there too I was deep involved. But a person not only has to seek for richness or other things, he has to feel it too. What does it mean, "to lay all the sins upon yourself"? In the Hebrew language we say, "*nosé avón* – to carry the sins".

To carry means a person has to experience it all by himself and handle it all by himself. I don't need the hundred million euros in natural for to wake up the feeling inside of me for richness. For to be rich I can wake up the feeling and in a way carry the feeling of richness, it is the same with all the enjoyments of our life. You don't need the whole picture for to come in the spiritual. But in a way there has to be the need of all the wishes, why? Because it is human, it is within our human nature, in a simple way a person has to be part of it.

Whatever your wishes are, the wish for food, drink and sex and to have a family life, it is there. It is within our nature, a person can't say: "okay, I stop with this. A limitation is different and has to be there before you can come and involve yourself with the spiritual. But there isn't the need for pass through all the phases of richness and power and then come to the spiritual.

But these wishes have to be there within you. Why? Because then you make your ego eligible//fit and become as high as possible, so eventually you can come to a decision within the heart or come to a deep insight. Now you can say: "I am prepared to leave it all behind and keep myself busy with the spiritual".

When we transcribe this to a person who wants to learn the kabbalah: if he is a student or a baker, it is up to him which choices he makes. It is wrong to say: "now I keep myself busy with the spiritual for 100%", you have to eat and drink! You have to keep yourself busy with the daily courses, in earlier days this was haunting and working on the land, nowadays it is your wife//husband, a car and holiday. But when you keep yourself busy only with what you strictly need, you will go faster forwards in the spiritual.

But when you are still focussed on the wishes of these world and you invest too much energy in these wishes of food, drinks and other things, it will go at the expenditure of your spiritual development.

You can say: "what's then the benefit of the spiritual development? I want to become richer, is that wrong? Do I have to flee to a monastery?" NO. Not if you work with your intellect and with your capacity, given at you by nature, and you work eight ours per day. When you have to work eight ours per day for to earn a million euros per year, it could mean that this is what you have to do; that this is what is given to you for you to do. You don't invest 24 hours per day but only work eight ours with all the capacity you have within you. And another person has to work twelve ours per day for to earn 2000 euros per month. This is what he has to do and what has been given to him. Remember it is always individual. And it is the same with all the other wishes a person has.

Only a person himself specifies or thinks he specifies himself. Actually everything is being government from above; he thinks it is his wish, but all the wishes and thoughts are being whispered in our ears from above, in other words he is guided but it is the wish of the Creator to let us feel otherwise, that we have the feeling we aren't puppets on a string. He guides us in such a way that we think that all what we are doing is by our own choice. And in a way it is, it is my wish because otherwise there should be no freedom of my will.

But when a person keeps himself busy with the kabbalah, slowly there is a change in him or her. There are people who are coming to the kabbalah only for three lessons, others for three months till he has reached in his opinion the fulfilment that what he needed and then goes back to our world. To the wishes of the material world till the moment comes again he feels the urge for to come to the kabbalah.

It is written in the kabbalah that every person receives a chance once, twice or three times in his life for to occupy himself with the spiritual. But can we say he who didn't have the chance that he has a shortcoming?

You see, it is for you to know that the spiritual is not something a person can choose. It is a primal strength that wakes up this wish. It was predestined in the book of Zohar that this generation would feel this feeling, meaning in every person living at this moment in this world it is possible that he will be waked up for the spiritual. In a way it is the goal of every person, every person has to come to this fulfilment. Every person will feel, one way or another the wish for to come to the spiritual.

Of course the lower animal wishes are there for us to use them, it is a part of our existence, but besides this, or afterwards you can occupy you self with the spiritual. Why? Because it is the goal of our existence created within the creation of the world.

It isn't the person himself who chooses although it may look this way. Every person will come to his perfect fulfilment whereby all the strengths, given at him by the Creator, will come to a complete development. Of course we can't see this right away we don't see the differences. But later, step-by-step we will see the differences, every one of us. And when you say: "no not me", then you are acting like a child. Can we say to a child: "do this or do that"? No, a child wants to play with his toys. And can we blame him? It is the same for a grown up person, he is still playing in the so-called imaginary reality, he lives according this imaginary reality but there is no escape! So the sooner you come, the faster the better.

And it is possible that there is a question within you, if every one will come to his wholeness, why should we learn the kabbalah? You see, kabbalah is there to give us a way for to reach the finish as soon as possible.

You can compare this with for example a marathon. One person has reached the finish and there are others who are still running. By learning the kabbalah you are the one who will come sooner at the finish then others. And what is more, all the existing suffering, you don't have to go through it. It isn't necessarily for you to go through the suffering, you will walk before the evil or in other words the evil will walk behind you. You are one head before by occupying yourself with the kabbalah, but of course it will cost time and effort, effort for to make choices. What shall I do?

Where I give lessons opposite there is a bar 'Crea', and of course there is a lot of pleasure, but you have to scarify something. You sacrifice something for something far better, in other words you aspect something better. But is it possible for us to probe our own intentions? It is to say, can we probe our intentions considering the spiritual? Is it possible to probe with my learning in the kabbalah for to come to the goal of the Creator and therefore also the goal of creation? Is this possible?

Let me give you an example: for instance there are two people and one of them want to give the other a loan. He sees the other person needs the money and he wants to loan the

other the money. But he is unable to give sufficient security so I have to loan him the money in completely trust. I can say: “okay he is my friend and I love him, I trust him and I’m very pleased to give him ten pounds//euro”. Now we can say his trust is worthy ten pounds//euro. But for instance I loan him a hundred dollar//euro, so great is my confidence in him. But there is also a third option where I say, I have so much confidence in him, I give him the half of my property, which means he has a huge confidence. How big is your confidence?

Suppose he can’t give you anything back, it is possible too. Or does this possibility don’t come to your mind, suppose he can’t give the money back and despite you are willing to give him the half of your property. Here in the last example we see the love is far greater and his confidence is far greater then the person who wants to give his friend only ten pound//euro.

But there exist another form of trust: a trust of hundred percent whereby someone is prepared to give everything what he has without the knowing if the other could return it. This is an example of complete trust and of a deep faith, and through these examples we can probe ourselves and see how deep and true my intentions are.

What should you do if you should win the lottery and let’s say you win an amount of ten million euros? What would be the first thought in your mind? Don’t think about it, instantly you have to know right now how you should spend the money.

This is a way to become aware of our true intentions that we have regarding the Creator. Replace the names from the example into you and the Creator. Am I prepared to give myself completely at the Creator? You have to know it is exactly the same. Is my faith worth ten pound, not the material money but in strength wishes and with the things of whom I think I am. Am I prepared to give from myself? Meaning to lay myself, just as an embryo into the womb, into the womb of the Higher with a confidence so huge, from the inside of course, nothing from the outside. Am I willingly to sacrifice all the wishes I have from the inside with all the strength I have? How much time do I want to invest in the kabbalah and in the Creator? Not the investment of our material world, but from the inside, and with this inner alliance to feel the bound I have with everyone around me.

This is a way to probe your self constantly. Become aware of what your surrounding is saying to you. From the outside they try to prescribe what you have to do if you say I don’t have so much time for the kabbalah, or it cost me a lot of money, become aware that you are giving them the opportunity to react. Then you let prescribe others your destiny for example the society, your wife, your children or who there is in your surrounding and what is more, you start to try to justify yourself by saying: I didn’t had enough time but next week I can make myself free. Never, and I really mean never let others influence you from the outside, it is your life, you are the one who decide how much time you will spend in the spiritual, why, because this is all about you, we are only talking about you, and through this you will come step by step closer to yourself. So now others can’t tell you what to do or not to do, you have your destiny in your own hands!

Of course you can learn the whole day the torah but a half hour is also good, you have to know there are two very important elements in this study. And with study we mean the study for the spiritual or in other words, your intentions for the Higher. And as I have said there are two elements: quantity and quality. Quantity is how much time can I spend during a week in the spiritual and the quality is the intensity. You know, there can be a person who is learning all day and there can be someone who only has the possibility to spend only half an hour once a week, he has to work for a living, he has to do what he has to do.

Maybe he isn't as clever in this life and has to work hard for to earn a living. Maybe he doesn't use his elbows and he needs twelve hours per day for to make a decent living. Such a person can only spend fifteen minutes or less per day or maybe per week, but he does learn! You see, if he does do this with intensity so great, he can achieve as much as the other person who is learning eight hours per day. And from above they see everything, they see both persons, also the one who has only spend fifteen minutes. His fifteen minutes can produce more activity than the one who is studying eight hours per day. It is different in the spiritual. One can sit in the synagogue spending hours of study, and the only thing he does is wear out his trousers. There is no measurement in the spiritual.

A short story: at the beginning of the twentieth century there was a great wise rabbi in Israel: Rabbi Kook. He was the first rabbi of the land Israel and you know he who is the first is always very good. It is the same in our material world, the father starts a factory and works with heart and soul and then the son, he has an easy live. But about rabbi Kook, he was really a great man and once he came to the synagogue in Jerusalem, and you have to know, he was the greatest of his generation but in Jerusalem there were also great rabbies who knew a lot, who had a great statue, and strength and honour...

They showed him the great synagogue and of course the best of their students. He shakes hands with them but there was a short, tiny person, they didn't show him. But Rabbi Kook saw this person sitting in one of the corners of the synagogue and he approached him and what more, he made a deep bow for this little tiny person. And all the great rabbies was standing around him and the spokesman said to Rabbi Kook: "this person is alliterated. He can't read but he does look in the Talmud but he is far of a science, aren't you mistaken? But rabbi kook answered them: "although nature has given him a little, he uses it for the maximum."

Even when nature has given at you a little or you received a little from the Creator, use it with the utmost effort you have in you. And that's why Rabbi Kook bowed for this person. Because from above they look quite different upon us, the Creator looks with other eyes than we people who are living here in the material world. We look at someone and judge him by how many books he has written, or how many congresses he attended, but not so from above, the only thing they see from above is the intention – *kavanah*.

Not the strength, not the amount but the intensity is important. Kabbalah is quality and not the hours you spend during a day are important, through the intensity you will receive

the high light, it is all about how you work. For example: a person can have by nature the potential strength for to receive ten thousand of light units, or he has the potential for to make correction in such a way whereby he is capable to receive ten thousands of light units. And the little tiny man in our story, he is given by nature to receive hundreds of these light units. And the big one, he writes books and does do a lot for humanity and now he wins the Nobel price or whatever. Everyone knows him, he is an example for humanity and in a way he is.

And only his wife knows the tiny man. This is the way in which we look at persons. But from above they look different; they look at your true condition, deep inside. Everything in our world is keeping up appearance, and what is more, everyone appreciates it, but it's all appearance. The little tiny man in truth has made corrections in himself and used his strength and capacity of what nature has given to him.

The little tiny man in the corners of the synagogue used eighty percent of what he knows, so who had done more in the eyes of the Creator? Every one of us receives from above the strength of the giving, but we have to make a shift, and whom do you think has made the greatest shift. Indeed, the little tiny man. That's why rabbi Kook was such a great person, he had the capability to make himself very small from the inside, so now he was capable to see what others couldn't see, he saw this tiny man was far greater then the one who where sitting in the first row and who enjoyed themselves enormously because they felt themselves so good.

There are people who only can give a few coins to the poor and there are people who can give thousands of euros, but the Creator doesn't notice this, or the other things we do for other people. Of course it is good to be generous for others. But their intention is all about strength, how much strength can I give from myself or how many books do I have to write for to be seen as a genius or look at me how much money I donate to the poor. Look at me how generous I am but in reality his intention where only to be seen, to be honoured. And then we see the little tiny man; he is the one who has the victory.

If we really want to have a little understanding of the kabbalah it is essential to eliminate our intellect. Never make comparisons. We don't speak about this world although we use words of this world. Everything what is outside of you hasn't anything to do with the kabbalah. Everything you see is with the use of your five senses, but in the kabbalah we speak to your inner being. Our words are divining sparkles coming from the spiritual world.

What is a Jew? A Jew is the inner being within your self – in every one of us. And in the kabbalah we learn how to come in agreement with His qualities – therefore we use our inner. If you want to experience the spiritual then you have to come in agreement with the laws of the Universe, only then you can have an understanding of what spirituality means. And we are made in such a way that every one of us can come to wholeness, here on earth, and not in the hereafter. That's only a childish thought.

There are Jews' laws but they relate to the inner being. These Jews' laws are the laws of the Universe, given at us by way of Moses. And in the kabbalah we will learn about these laws. The real spirituality learns about these laws, the laws of the Universe and how to come in agreement with them – the agreement in quality.

To be a Jew means in the kabbalah to be an inner part of humanity. The interpretation of the word Jew means wholeness – to be one with the Creator. It is quite unacceptable to give your attention at the outward appearance. We are beginning with the striving for the spiritual – we are the first generation. Now the time is ripe for our souls, our souls are ready for to come to the fulfilment. Kabbalah is not hype. Everything is new and everything is aged, but for us it is new.

Everything what exists can we present in the following aspects:

- Inner – outer
- Higher - meaning closer to the light
- Lower - meaning darkness

The inner structure of the human being:

Our starting point is a dot; deep inside of us we have this dot that we give the name of EjnSof. EjnSof means the endless light.

This endless light lies deep inside of us and shines from this point. This light that shines from the deepest of the deepest is named EjnSof.

It is not mine, but it shines in me. We can name this God but we prefer to say the quality of the absolute unselfishness with is poured out in the Universe. From within this light – EjnSof shines: the endless light.

The more I come to this centre – higher – the more the light shines. But when I go further away from it, more to the outside, the darker it will be. You can compare this with a lamp and the lampshade. The more lampshades we place around the light, the diffuser the light will be and on a certain point the light isn't to be seen at all, but the light is still there!

In each one of us this Light is there. What matters is the developing of a person, how far or how much can he experience this Light.

Kabbalah is the teaching of corrections. Through your corrections you can come closer to the Light. And kabbalah helps us to develop our awareness. It is all about awareness, my own awareness, not what or who I am in this material world, but only what I can experience from my inner. Kabbalah is the study of our inner: that is what we are learning.

The inner being surrounds the EjnSof. And around this layer we see a new layer, we call this layer the neutral zone, or in other words the zone of good and evil. This is the zone a person can feel – or the good or the evil. Then the next layer is the layer of the outer

being, and with this we doesn't mean the physical person made of flesh and blood but his outer observations.

Within the part of the outer being there is inner part of the outer perceptions, we have named this "the story". In this story we see the stories of our values, all the religions, the up breeding, culture etc. etc. what we are doing is to penetrate these layer for to come to the true reality. And you have to learn this and work hard; it is not a present.

From the outside again we see the light, but now in the quality of nature. This is an encircling light but it surrounds us only from the outside – not outside of our skin – but we feel the reaction – the outer reaction of the light.

Now we can make the following plan:

- EjnSof
- The inner being
- The neutral zone
- The outer being
- The inner part of the outer being – the story
- The light from the outside

These are the layers that encircle our being.

What we experience is the story – the good and the evil isn't yours yet – but it comes to us through the story, the religion, the society etc. you have to penetrate to the deeper layers, till you come to the point were you find the real neutral zone, the zone where you can experience in truth the good and the evil that is within you. In a way it is you who has to be the prayer, in other words, the complete surrendering of your being, why, because it is the teaching of the Creator Himself.

You know, from the outside we are all the same. Only the inner is the spiritual. The zone of the story brings us not to the real experience of the good and evil. We have to go further. See it this way, as long a child is a child we accept his behaviour, he is still developing. In a kind of way a child is very primitive. But there are persons who are sixty or may be seventy years of age and still a child, very primitive. We have to go deeper, further in our developing and kabbalah brings us deeper – why are you here – because you already feel you have to go deeper.

Where is my true I?

The light isn't mine. It is a shining experienced by us – in the light there is no existence of the flesh – the light penetrates everything, in a way there is no matter for the spiritual light. The inner being has come so close to the light it doesn't exist any more. But the neutral zone, between the inner light and the outer light, in between there am I – with all the diversity, but we have to come as close as we can to the inner light for to experience the true I, an experience in the purest serenity – for to let the light shine upon my true I.

And with all your intellect you can't come there. You have to listen with your inner being, the inner being is leaning against the light, this is the point were the experience is

of the absolute good, and the further you go away from the inner light, when you come in the outer you experience the absolute evil. “Thy shall not kill” is absolutely a spiritual law, it is the law of the Universe. When you ignore this law you darken your way. Of course it is absolute evil but this doesn’t change the law of the Universe – the Universe remains good. You have to come to the experience of your good within you and not in the layer of the story; that is still in the outer.

With your awareness you have to come inside because from the inside you are one piece of feeling!! You have to know, one is only called a human when he has come to this point. The outer being is the story – the animal qualification – and of course there is good too, but it isn’t yours. It is the good within the evil, but it stays the outer. When one is still in the story love isn’t possible – only from the inner we can speak of love. What you love is the story because it has been told to you but you are lacking the sensitive organs, you have to know that from the inside there is still the evil. And as long one stays in the outer he desires a reward – the tiny it may see, it is still a phase of the evil.

But now we see a new generation who is awake. And the kabbalah is there for to uplift these people to a higher level, to a higher being. And the outer being never can come to this fulfilment. A Jew is he who has come to his inner and then he is standing near the Lord. The Lord is standing beside this person. Remember I only speak to your inner being. Don’t listen with your intellect, the intellect overrules and what is more, it blocks your way for to come to the inner.

The evil is in the observation. Know that from the inside everything is good!! Do we have a free choice there? ***Absolutely not***, you have to penetrate yourself and come to the deepest level within yourself. Choice is an illusion – a delay. The kabbalah teaches us how to come in contact with our self by way of love, only through the corrections I have to do I can come to the side which is named the good in me. And when I have come to my inner being then there is the next step, melting together with the Creator – to come in unity with the Creator.

Two extremes the Creator has created: the good and the evil. And only by learning one side we can come to the recognition of the other side, in other words, only when I recognise the evil I can come to the opposite, the good. Everyone who attends this course is here because he wants to work at him self. The starting point for the good is the moment when I am prepared to give up something of myself. When we are talking about Egypt we don’t talk about the land Egypt but we are talking about the outer being. A person comes to the border of the good and evil. But he has to go further, you have to come to your area of your good and evil – we call this the point within the heart – and then we can go further, to the inner. The true being is in the neutral zone – this is the point you have to achieve because this is my work area. The real inner being dissolves into the light.

The ten sephirot

Sphira (singular) means emanation of the light. There are ten emanations or in other words ten sephirot (plural). This is the language of the feeling – so the inner being can grow. How can the inner grow, by stimulating the good and the evil so now you can react and correct. Correction means looking at your self, to go inside.

It is from the deepest despairing that I give kabbalah. It isn't possible to give kabbalah lessons with the intellect, only from the feeling side. But the intellect resist, the outer strengths are so strong; all the resistance is coming from this point. Therefore it is written: "You have save me from the power of the strongest". The evil is strong and the good is weak. Herein we see the difficulty: the weakest has to over win the strongest. But know that eventually the weak will over win. At the end the good will over win always. In this we see a Universal law of the Creator.

The goal of the kabbalah is to awake the feeling, the spiritual feeling for to come to fulfilment. In the Holy Zohar – the five books of the Old Testament (Tanach) – is written about the laws of the Universe; no word is spoken about our world – the material world. Every being born in this world is as the outer being, meaning he lives with his five senses. This is the first phase of man – the outer being.

In the second phase a person experiences the point in his heart. ***But we don't mean the physical heart*** but the epical centre of his awareness. The point in the heart is the birth of the human being. We don't speak about the material being what we call the two-footed and speaking being who only lives according his five senses. This person doesn't know anything he even feels nothing. What he feels is the outer being. And he can't see a human being because he isn't aware of him self as a human being. Only when a person starts the search for whom he really is then there is the beginning of the real human being.

The point in the heart reflects the start of this search. You can't buy it or wake it up. It comes from above. And this is a Universal law – when a person comes to the kabbalah lessons this point is there already! As long a person is still into the first phase you can't do anything, in a way this person doesn't exist. But remember, in the eyes of the Creator everyone is good, perfect, whole. Their developing isn't yet ready but for the light they are all good. They don't see the light; all the hurting they do is at them selves. For the light everyone is visible, it is man himself who doesn't see the light.

Please notice no religion can give you the mechanism for the correction. It is you who has to think at the fulfilment of your life, every minute of your time. The real giving is only possible from the inner being. You have to love your inner being – but what are we doing, we neglect it or even worse we hate our inner being. There is so much spoken about the word sin, this is a sin, to give from your egoistic being. It isn't the reality nor it

is the truth. You have to learn to give from your inner being only then you can give to another person. Everything you give from your outer being is a sin. Only the inner being can give in an absolute unselfish way. This has to be our goal you have to grow up, to grow up for to come to your own fulfilment. Only then you can give.

The developing of the outer being starts with the search of food and drink, then he search for richness and then for power and finally he looks for all the wisdom in science. But all these aspects are connected with the outer being; everything is illusion, the absolute evil from the angle of truth.

Only when one comes to the point of the deepest disappointment, the moment when nothing can satisfy his longing, then the point in the heart becomes visible, tangible. And this point of the deepest disappointment comes from above, it is given from above so now he can start the searching for the light, and this person is ready for the kabbalah. The point in the heart is the starting point of this quest; therefore one has to come to the deepest disappointment – to the deepest despair – because only then one can see the light.

To see the light means making one self complete empty. When I want to see the light I have to make myself one with the qualities of the light – and this quality is the aspect of absolute unselfishness. So the second phase is the point in the heart, born from the deepest despair, disappointment. There is nothing what can satisfy this person. The Creator only wants one thing: you have to give up all the outer layers for to come to the inner layers – that is what we mean with sacrifice one self. This is the only aspect that will be seen from above. Once you have left this material world there will be only one question from the Higher: “did you work at your inner?” did you live according the story or according your true I – the inner being.

This is the birth of Man. Every person has to come to his own rebirth – rebirth is the feeling of the point in your heart – and not in the hereafter. It is the point where you feel the separation, you start to feel the light is good and all other things are as evil – everything is two folded. You have to experience both for to come and to make the right decision.

The wish of the Creator is to give the good and the pleasure – this is what you have to receive. This is a law of the Universe – He gives and I receive, this is our nature – to receive. But to become one with the light I have to develop the same quality as He has, the giving. Therefore I have to over win my nature – the aspect of the receiving – into the aspect of the giving. This is what I have to develop in my self, to give in an absolute unselfish way.

This is how I am created, this is the aspect of my nature: the receiving and as long I stay in the outer being I can't come to my fulfilment. Only in the aspect of the giving I can come the fulfilment. Everything comes from the light – from above. Every healing comes from within, from my inner. And when you hear the word healing don't make the mistake that we are talking about the physical body – it is only the consequence. When you learn

the kabbalah the light penetrates you, you will be surrounded by the light. And the more you learn how to give in the real way the more you will feel alive.

The third phase is the extension of the point in the heart. Everything comes from the spiritual. By building up your inner eventually you will overcome your outer. You will be the boss over your destiny – it is you who controls all your actions. The giving is an aspect of the spiritual world; in a way you will see your eyes will be opened. And then you can by way of this inner strength, over win the outer. And that's the wish of the Creator, that you will overcome the outer. Only then you can come to the real liberation.

Nothing is wrong. Your way of thinking is so because you're live is in this world. But remember your inner being doesn't see any evil. The inner being experiences joy – light. Only the inner being can have absolute joy. The outer being is the one who feels emotions – it is the outer being who is hurt. The absolute is within the inner being – and everything what doesn't relate to the inner is to be seen as animal, of course still human but animal like. Only he who is in contact with his inner being understands there is no death, that there is no person who can harm another person, because the true human being is the inner being.

The whole developing lies within your own awareness, in your observation. Everything what is outside of me – is only the Creator. The inner being is focused on the Creator.

End lesson 1

Lesson 2

Everyone who keeps himself busy with his inner being, works with his inner being, is a spiritual Jew. None of us can come to the unity with the higher qualities, as long one hasn't make corrections. All the names we see in the bible as Moses, Abraham etc are special strengths. The whole Thora, the whole Old Testament writes about *one* soul. Abraham is strength, Sarah is strength, and what we see is the male strength and the female strength. And this strength you have to build up within your self.

No man can come to wholeness, as long he hasn't developed the female side within him. And it is the same for a woman. Only when both strengths are developed within one person then we can say: "the righteousness will blossom as a palm tree". When a man wants to come to his own fulfilment he has to develop his left side, the female side within him. When he neglects this side and only works with his manpower, in a way he still has shortcomings. Man has to develop both. This is the same for a woman, only when one has developed both strength within him//her self one can come to fulfilment, wholeness.

Only when one has brought the inner in development, only then we can say one is free, free from animal desires. Only then we can say one has control about his/her personality. When man and woman are married, remember this is only a relation from the outside, from the outer being. Of course every one of us is in need of sexs, food and drink, but this doesn't mean one has a relation. Through the connection with your husband//wife you only see yourself, you see your right side, or you see your left side. But remember, the true relation lies with and in your inner. The true strength of the Creation lies in the malchut, only the male and female aspects are the one existing in this world, there is no separation in the spiritual world.

Become aware of it that we speak in the kabbalah only about the spiritual, never, and remember, never do we speak about the physical body or about emotions. The body can be changed, you know the heart is pure physical, you can replace it, and an organ is pure physical. But the soul remains unchanged; the soul is not something physical it is spiritual. We don't talk about this world. Of course there is a parallel with this world, and I have to use words of this world, but this doesn't mean I talk about this world. I can for instance talk about the pope of Rome, but then I am not talking about the man in person, the physical person, but about someone who has the power and leads this religion. Keep this in your mind every time you start reading.

And there is another thing you have always keep in your mind, and that is the question – why am I here? For knowledge: absolutely not! We are sitting here together because we want to learn how to come in contact with the spiritual. The spiritual is the light shining and sparkles within us. What we call the material, earthly being is the outer being. And this is not a subject in the kabbalah – and this is very important for you to remember and to understand. Only when you are prepared to make corrections within yourself, meaning to go the way not of the outer being but to start to find the way to go within, then, and

only then I can give you something. I am only guiding you to the inner being, but it has to be your wish too.

But for to come to you're inner being, you have to penetrate all the layers of the outer being. Only within you're inner being you will find the essence, this is the point where takes place the developing of the male and female in each one of us. Only when a person has brought this in balance then this person is named "a righteous person", or "a saint". Only within the inner you can develop the male and female, for to come in balance you have to go to your inner being.

There are four ways of communication:

The first – the lowest is the aspect of **receiving for the receiving**.

This means you want to receive no matter what happens, what the outcome is, I want to receive. For instance you want something, doesn't matter what the thing is, what matters is you want to have it in your possession. Here we see theft, rape etc. This is a pure animal desire, an animal form of egoism.

The next phase is – **I give but I want to receive**.

This is an aspect that also belongs to the outer being. There is a saying – I scratch your back, and you scratch mine. This is not giving, this is making a deal, and become aware of it, it happens in the subtlest way!! This is named the cultural egoism. I endure you so now you have to endure me too. It is a childish attitude. As long a person is sitting in these two phases he isn't ready for the kabbalah.

The following phase is the phase of **giving for the giving**.

There has to be a wish in the heart. There has to be the knowledge, a knowing that everyone is only keeping up appearance, once you have come to this point then you have come to the beginning of the giving for the giving. This is the starting point of the correction but it isn't the ultimate goal.

I don't have the strength for to come to the fourth phase: the phase of **to receive for to give**.

What do we mean by mentioning the name of the Creator? Who is the Lord? The Lord is the giving aspect, the giving strength. We don't know who the Lord himself is, we will never know but what we do know is His manifestation. And that is the quality of the giving; His quality is the aspect of the absolute unselfishness. This quality is poured out in the Universe; there is only the absolute unselfishness.

And we are made of this quality, the quality of altruism. Somewhere deep inside of me I have this quality too. But the contradiction is we are made only for to receive, in what manner we receive isn't important. The Lord only wants to give, and how we receive what He is giving at us is due to us.

There is absolute no life when there is only the receiving. And the giving for to receive is comedy, a lie. **All the aspect of the giving we see in this world isn't the giving.** It's the story telling us we have to give; we have to give money for instance at green peace or whatever authority is in need of money. We have to give for saving the world, but this is not the way for to come to your correction!! No religion, no religious person can come by way of giving as we have describe above, he//she can't come and won't come to correction.

But when we talk about the receiving for the giving – I receive and I want to give meaning I see He is the one who gives and the wish of the Creator is that I receive - then my giving is for to pleasure the Creator. You know, when you receive something and you know you are pleasing the one who gives, this is also a form of the giving. And this is unknown in this world. It's a gift from above and for us it is as a precious present. This is to give for the sake of the light of correction, to sacrifice your self in favour of the Light-the original Light of Creation. This is the light of chochmah – the giving and the light of chasadiem – the receiving.

Within every being there is a scattering of light in all kind of layers and this complete scale of light we name -partsofim-. In every person you can find this shining – in the deepest of the deepest there is a hole of this shining. You have to learn to experience the spiritual world – there is no understanding in the kabbalah with your intellect, your head. You have to go beyond your understanding. And this is so contradictory in what we are doing especially in the western world. Here one is thought to receive honour, how more intellect the greater the honour. And it is impossible to sacrifice the intellect. Understanding beyond the intellect – this is a stumbling block.

By reading this there will be more understanding about this expression, to give up your intellect//reasoning for the sake of the Higher. Everything is within you. And there is no need for sacrificing yourself – what you sacrifice is only from the outer being. Everything is within you, what you sacrifice is for the inner being.

There is no need for to sacrifice animals. In the early days man was very primitive they were like children. They were very primitive in their thinking, they didn't know better, now we know that al the sacrifice we are going to do is the sacrificing of the animal strength, the lower strength within you. It wasn't possible for man in those days to see their inner being; this is the first generation that can see the inner being. In those days their awareness was so small, their ego wasn't developed yet.

Nowadays there is an enormous desire for to receive the light. What do I need for to receive the water? I need a barrel. It is the same with the light the light needs a receiver. A barrel is as the emptiness within me – through my love for myself I receive emptiness. It is by way of the self-love I can see the emptiness and then I can see the despair, the deepest despair. And we need this because only then we can see. What do you see? Everything becomes useless, unnecessary, only then we can receive the light. Now we see life as bitter – sweet. But in the most inner place we see the shining of the light. And that is the place of the inner being.

The neutral zone – the zone wherein the good and the evil can be felt is my outer being. Be aware the outer being isn't my physical body, not the skin, the bones, the emotions etc. this has to do with **the outer side of my soul**. This is the part that we name – the animal soul in man. The inner being is the divine soul. And between these both zones – in a way the word neutral isn't a good word – but between these both zones there we see the zone of the man who can correct himself.

- The outer being
- The zone of correction
- The inner being

Only the outer being needs correction, the good and the evil in him. In this we see all our wishes, richness, power and science. In this zone we see the wishes of the greatest destroyer but also from the greatest scientist. And this zone is in need of correction. And know, religion doesn't bring us to the correction of this zone; they stay at the inner side of the outer being but it is still the outer being. We have to go through this zone too. We have to penetrate the zone of tradition, culture etc, for to reach the inner being. And religion can't bring us to this point, it is still a story for children, and as long you believe in religion you believe in the story. And the story is for children, but you have to grow up. Remember and come aware of it: religion stays at the inner side of the outer being.

When you want to come to your fulfilment, wholeness you have to learn kabbalah because in kabbalah we learn how to go beyond our understanding. And not to go under our intellect, here we find the fundamentalist. When one is under his intellect he isn't in contact with the spiritual, he doesn't work at himself. But he who comes to the border, he who is correcting himself, he who experiences the good and the bad, he has arrived at the point of awakening, we name this awakening 'the point in the heart'. The Creator doesn't want lies. There is one way for to come closer to the Creator and that is by working at your self. It is written in the book "the gates of salvation" 'when you give at yourself, at your inner being the gates will be opened'.

Only by surrendering one can come in truth to the real peace. What you have to do is to sacrifice your outer being for to come to your inner being. All the layers are within you, it is all yours and it is your task for to come to the experience of all these layers and to sacrifice – this is what we mean by surrendering, by working at yourself! It is you who has to learn to go beyond your understanding, beyond your intellect then we can see the way for the salvation. Remember the Creator doesn't interfere with the outer being; He doesn't listen to your outer being, the animal side of man. You have to come to the absolute emptiness, to the point of the deepest despair, the point you can't see the way out, that there is no chance, no power left in your life, because then, and only then one start the search. And this generation, we are the pioneers who prepare the way that leads to the inner being.

The book of Zohar is the Thora written in the language of the spiritual world. The Zohar is the commentary on the Thora. Everything is written in these books, in the language of

the spiritual world, the laws of the Universe. And these books are telling us that the sacrificing only concerns the inner being. You have to learn to give from your inner being. There is no other way of giving.

What we are doing, what we call giving is only from the outer being. Don't imagine that you have something to give!! It is you who has to come to the conviction, not only that, you have to feel it that there is nothing you can give and only then you can feel the victory. As long there is still the smallest point of the conviction you have something to give, you are lost. You have to work at yourself first, meaning to give at your inner being. This is what we mean by sacrificing the outer soul, the animal soul. And each one of us has to come to this experience because only then the wish of the outer being becomes transparent.

Shalom

Lesson 3

What is purification? What do we have to purify? What is the attitude you have to have from within? It has to be an attitude of – the outer doesn't interest me at all!! The outer has absolutely nothing to do with kabbalah. It is your task, and only your task to make the connection with the inner. Guarantee yourself so you can guarantee for the people around you. What does this mean? All the wishes we have have to become one wish. It has to become the fulfillment of the inner being, mine as well your inner being; in a way we have to look in one direction. And only by way of this attitude, by having one and the same wish, we can support each other.

Everything is within you, deep inside of you; see it as your country. And you have to become your own king; it is you who has to perform your own laws. See it as a life task, a goal of life. It isn't possible to connect yourself with a movement, whatever movement you think about because the only thing what matters is to find the real you. Kabbalah is a very personal teaching; kabbalah has only to do with your personal development. Only when I come, in myself, to the deepest disappointment, the realization that it is impossible to love someone else, because from a deep insight, a feeling, an awareness of mine shortcoming, then I have achieved the point where the work really begins, it is the beginning of myself. It is you who has to come to the understanding, to the realization nobody can give you love, no one can, only you!! It is the feeling of being left to one's own devices.

As long there is no love for yourself it is impossible to love another, if you do so you are cheating, it is unfair, you are only playing a game. Do you really think it is possible to love another as long you neglect who you are? You have to come to the deepest point, the zero point for to come to the understanding there is nothing you can give, absolutely nothing. Then this becomes a cry, a serious cry like a baby who is crying, it has to be the feeling of only the Creator can give an answer.

All the other things are only a game, it is you who has to come to the deepest disappointment, only then the Lord can help you. What is love? Love is every uncorrected wish. It is the wish of correcting your self because now you know everything is for the inner. Give at yourself – that is the giving where we are talking about – not at your neighbour who is in need of some money, or whatever institution, it is all in the game. To correct the wish that is the giving, and the rest is only a game.

When we start to give at our selves we are making a bond with the Lord. To give means you are correcting yourself, you correct your wish, and it doesn't matter how small the correction is. Give at your weak brother who is inside of you. And of course the outer world will find this very selfish but the outer world hasn't any understanding of the inner. The giving of the outer being is a lie, hypocrite!! **Give at your inner being.** And as long we hold on to our outer being it is impossible to come to our goal.

When you start reading these lessons, what has to be your attitude?

I only speak from my inner being – from my inner to your inner. *What is your inner being?* What is the attitude I have to have from within; with what do I have to listen, to read?

There is a principle: the law of agreement in quality. When I speak from the inner it is the inner that has to receive. So the right sense organs have to listen. This is very important. See it as an art; you have to develop the right sense organs, not only the five senses, but also the feeling for the spiritual.

Search and find a place deep inside of you; this is the place to listen, with and in a deep efficient way. In a way there has to be a wake-up call deep inside of you for to have the highest result. When you attend the lesson, or in this case, you start reading, and you only use your head you only receive ½ percent of what is talked about. There will be no discovery. Of course you want to understand but by using only your head you will achieve a minimum result.

It is all about ‘how will kabbalah help you to come to your goal’. Listen with your feeling. But what is mine feeling? None of you do know their feeling. When you start reading you have to be aware, and how can I come to the highest awareness, by going to the place, within myself, where is the greatest and deepest concentration of pain. Don’t show others your pain, only experience your pain, the deepest pain and with this you read, you listen. You are doing this only for you. Observe from that place what hurts the most. Kabbalah is helping you, and what is in need of help, there where you find the deepest pain, only then kabbalah can help you, this is the first start. Observe with the right intention, it is all about the intention, and when you have this intention you can move mountains, you will go as fast as a train.

And this is possible for everyone, when one has the right attitude, the right intention, each one of us can come to his fulfillment. What you have to do is to go to the epic center of your pain, from this point you have to read// to listen. It is all about the right intention. This is what the Creator sees. A king without a land, without a person is no king, the more people the happier the Creator will be. But it has to be your feeling, your intention. It is you who have to ask the question, and the answer will come from above. Notice that the solution is in your pain.

In the kabbalah we are talking about the ten sfiroth. These are the ten emanations of the light, ten flavors of a wish.

Singular is sfirah and the plural is sfiroth. Learn these ten sfiroth in this order:

Kether – chochmah – binah – chessed – gvoera – tieferet – netsach – hod – jessod – malchut.

Left line	Middle line	Right line
Restriction		Unrestricting
Receiving		Giving
Binah	Kether	Chochmah
	Daat	
Gvoera	Tieferet	Chessed
Hod	Jessod	Netsach
	Malchut	

There is no understanding in the kabbalah without the sfiroth. You can compare this with the bars for a musician. The Hebrew letters are as bars for the kabbalist.

There are ten sfiroth. But if you look good you see also the name Daat, but daat isn't an sfiroh. Don't worry, you will learn, step-by-step you will come to know them.

Don't ask question, why not? Questions in this stage are only from the outer. You want to know why, but it is the outer who wants to know the why. The how and what questions are important. How do I come to correction, what do I have to correct, and not the why!! The how and what questions will bring you further.

These ten sfiroth are there for every living being, is is the structure of everything what is present in this world, it is the structure of the building of all the powers, of all the strengths.

So our first task is – with what do I listen? With what do I observe, what has to be activated? And bring in your memory; we are not talking about the outer being – the physical body.

Everything at the right side is the side of the inner sense organs and not the flesh. All the strength, the powers that are inside of us are also within the kether. All the strengths – the Creator is Kether. You can compare this with a skull, kether is the skull and within the skull there is chochmah and binah. When you look at the above arrangement of the sfiroth, you see in the right three strengths – chochmah, chessed and netsach. These three strengths have to do with believe, simple believing. There are no questions if it is good or not. There is only the simple surrendering at the Higher.

The right side is the side of unrestricted feeling. The right side is also the male side. Unrestricting is a male strength. And remember we are only talking about one person; this strength is in each one of us. Now you see the eastern religions are male religions. They only talk about infinity, about Nirvana or whatever words they have that relate to unlimited. That is why some western people like to go to the east. It is the attraction of the infinity. But it has nothing to do with the spiritual!!

When souls are coming down to our world right away there is a separation. In the spiritual there is no separation, there is only wholeness, male and female are one. Only in our world, when the soul comes in this world there is separation. There is no middle line for the person who isn't corrected yet. What we see is a male soul in a male body and a female soul in a female body. Everything depends of the deeds of the person. But the spiritual man is one.

If we accept it or not, there is the government of the Creator – and when man does replace himself above this government he or she will be punished or he or she will be rewarded. Who is correcting them? Everything what isn't corrected yet still exist, nothing disappears in the spiritual. In a way we are all connected with the death because of the sinn of Adam, and with a lot of effort we still have to correct this sin.

Everything is being weight. We have to understand this; we have to come aware of this in everything what we are doing. In everything you do, it is you who is responsible. We aren't talking about hell that belongs to the story, no; we are talking about the chance to purify you. When you die the physical body disappears but all the memories will stay!! In fact, you will see all your acts, everything what you have done. Why, because your body can't cheat you any longer. And this purifies man; everything will go to His Higher goal.

You can't escape from your own development. When you do something that isn't allowed, you hurt for instance your fellow man, then the chance is very likely in the next life you will have a new chance. The soul has to be purified. For instance, a man abuses a woman in this life; it is possible in the next life he will return as a woman. As I have said, the soul has to be purified so now he may return in the body of a woman. Now the soul can experience how abuse feels in the body of a woman. And this has everything to do with the Universal law of agreement in quality. And no one can escape this; no one can

escape his corrections. This is not a punishment – it is necessarily for to come to correction. Everything has to be repaired, and each one of us has to do his own personal corrections.

And by way of incarnation we again have the chance to correct ourselves. See it as a stimulus so now you become responsible for what you feel and what you will do. Therefore, what you will do from this moment and further, become aware that it is there for you; it is an opportunity for you to make corrections. Not what has happen in the past, never make the mistake to see it as from the past, this is not the intention. How many of us already have made this mistake? It was the outer being, the person who was still a child, who has done that. The light never can make mistakes. Never, and behold this, never feel guilty about what ever have been happened in the past. As soon you return to the past, what you are doing is, you bring the past in the now, and then you go through it once again.

NOW is the moment to start your corrections – in a very conscious way, then you are living in the good. But start slowly, let say on the scale of 49% of debts and 51% of merits. Don't rush. Let go the guilt from the past, they are only memories; don't confront yourself with the past. Only keep yourself busy with the good!! What is darkness – it is only the absence of the light – the absence of your understanding. What you still not understand is as darkness and nothing more.

With what do you listen? Feel first, first one side of the picture and then the other side. Why do we use the physical body - because man is created in this way.

Look again to the example of the ten sfiroth.

The three first sfiroth are: Kether – Chochmah and Binah and they are known with the name ROSJ what is Hebrew for head. But try to remember the word rosj.

The next six sfiroth are: chessed – gvoera – tieferet – netsach – hod and jessod, and together they are named ZEIR ANPIN – Z''A, or GOEF – what is the Hebrew word for body.

And the last sfiarah is malchut, and she has everything to do with 'our world'.

Sometimes we talk about vijf sfiroth, this is because the six sfiroth as mentioned above, are seen as one. The name Z''A stands for the six sfiroth – chessed – gvoera, tieferet – netsach – hod – and jessod.

With what do I experience? With the female side of you, that is the left side where we see the names of: Binah – gvoera and hod, and these three stands for the female quality: limitation. It is the wife who gives limitation; she is the one who says no. In the spiritual she stands for the limitation of the light. Or in other words – so far reaches my understanding. Every female sfiarah makes a limitation. The first light was being passed on via the chochmah to the binah. And the binah reflects the light. Only by the reflection, the limitation we can come to the experience of the light. If we let the light pass then there is no experience.

Only by way of the experience, by the reflecting of the light the lights returns but now by way of the male side, the side of infinity, in believe etc. Remember: **without the reflection of the light the light can't be experienced.**

Only by way of the reflection it is possible to build up a **masach** – what is the Hebrew word for screen, but it is better to memorize the word masach. It is us who have to limit our selves for the sake of the infinity.

What we see in the eastern teaching is the teaching of the right side, the side of infinity. Everything is unlimited, unrestricted and the west has the teaching of limitation as we see for instance by Catholicism. But the true reality is in the middle line.

The right side stands for boundlessness, for the giving and the left side makes limitation and stands for the receiving. And in the middle we see the true reality. The story of Adam and Eve (Chawah in the Hebrew language) is the story of the separation of left and right.

Only in this world we see the separation. The light enters the male side and he has to pass it on to the female side. Then the female gives back. Chochmah is giving, chochmah also means wisdom, but his defect is he can't limit the wisdom. As you have read before it is clear: everything has to be limited, has to be experienced. And binah gives limitation at the wisdom of chochmah. Binah is the one who makes it suitable for to receive, only when we receive we can make limitations, can we come to the experience.

In this we see the male and the female are in need of each other and also we see this is present in each one of us, and every person has to develop this within him. Only then the binah can reflect the light of wisdom and hand it over to the chessed.

Chessed stands for mercy. And the female side lacks the light of chessed but now it is passed on by way of the chessed to gvoera, and gvoera means severity and resistance.

The strength of wisdom is present for to limit the mercy. You can compare this with a mother who loves her child, and at the same time she knows she has to let him go.

In a way she has to limit her love, only then her child can grow and become an adult too. If she stays in the protecting phase, the child can't learn and he or she won't become a fully developed person. She needs her severity for to make limitation. And only then by way of this side too we can come to the true reality, the middle line, which come into being through the interaction of the left- and the right side. It is us who make the connection but the resultant isn't ours, it comes form the Light Himself.

And by way of this interaction we see the coming up of the tieferet – the third line.

From the interaction between chessed (mercy) and gvoera (severity) the tieferet arises, if we do this job.

And my task is to guide you to your personal fulfillment, to the Land of the Creator, and His Land is open for everyone. No matter who or what you are – it is your personal fulfillment. What I do is showing you the way to this fulfillment.

A brief summary:

The light comes from the kether and goes to chochmah. Chochmah gives to the binah. Binah makes limitation and gives back the light. The light now goes to chessed and chessed passes the light to gvoera. Gvoera also makes limitation and reflects the light. Due to this interaction tieferet arise. Then the light goes to netsach who passes the light to hod. Hod reflects and from this interaction comes the jessod.

It is impossible for man to cheat himself. I can't do anything – I can't pull you to whatever place, what you experience is the call of your inner being; it is the teaching of your personal fulfillment. And by way of the kabbalah you reach this wholeness, if there is no struggle from you. Kabbalah is no movement; no religion or whatever exists in our world.

You have it all within you – it is up to you to discover what you have inside of you. And the Creator makes the middle line. All eastern teachings are in the right line. They give at the Creator without restriction. They are prepared to give up their ego completely. But the true reality is that you have both sides. Adam and Eve – chawah in the Hebrew language. The eastern teaching doesn't restrict and without restriction one can't come to the middle line. Buddha feels the Creator as un-endlessness, till man comes a step further, meaning he sees he needs both sides. Man has to bring himself in balance and then the Creator makes the middle line. And our task is to find the place of the right sense organ.

In Rosj there is no shortcoming, here is no need of correction. The most important place of correction is in the malchut – in 'our world'. And the right gives us the belief without verification. And in the left there is the ego – the egoistic side of man. Binah and chochmah are strengths and between them we see DAAT, in the middle, the central point of reality. And in Daat we make the screen, a kelim.

And through this we come to the scale of the possibility; or to the right where we have the chessed, or to the left where is the gvoera or in the middle were we have the tieferet.

When you are in the right side – meaning only the belief without knowledge, a believing in everything, then they can tell you anything. When you are in the left, then you are in your ego, this is the side were you have the feeling it isn't okay, the side where we feel the heavy conditions. That's why this side, the female side has to be sweeten by the opposite side, the strengths of the male.

All problems are in the left, all the pains and all the emotions – from gvoera to the middle, from the left to the middle, this is the part where we see our shortcomings. In the absolute side of the left and the absolute side of your left side to the middle, that is the part we have to correct. When we are in this part we feel surely the feeling of shortcoming, the feeling of emptiness. And that is what we call restrictions.

And it is the same with Hod - in hod we find the heaviest pieces we have to correct. Where do they come from? From the malchut, malchut is the I - the wish to receive for oneself. It is the uncorrected I. And each day a piece of your uncorrected self-love rises up so now you can correct this little piece. The path is from the malchut to the hod, the I

am, the epic center of the creating strength. Malchut can't receive the light. Therefore is created man to be a partner in the creating process, to work together, as partners, in the beautiful process of Creation.

The correction takes place from below to above, from above comes the light. All the pains are imbedded from the most outer side to the inner edge. The wholeness lies in the middle line, and only the Creator makes this line.

When we look again to the ten sfiroth we see the field of correction lies in the part we name body//torso – Toch in the Hebrew language. These are the following sfiroth: chessed – gvoera and netsach - hod. All the pains coming from the malchut are in the gvoera and hod (because binah is in the head – Rosj in the Hebrew language).

Don't try to understand because knowledge is limitation – in the west knowledge is at the top so now we don't have the possibility to go to the right. But it a way it is the same for the right, the right lacks the knowledge, what we see in the right – and also in all eastern teachings that there is no limitation in the following, they lack the knowledge, the intellect and therefore they can't go to the left.

And the true reality always lies in the middle; we can speak about the true reality when you come to your fulfillment, when you have fulfilled your goal. Nowadays we see how the right – eastern teachings - attracts western people. The western man has the need for this space, the need for this inner strength. But only the right isn't the right way, to lose your self in infinity isn't good either. And between those two sides there is another way, this is the area of the Creator, only in this area we can come, and we have to come each one of us in a personal way, in contact with the Creator. The reality lies for a part in the right **and** for a part in the left. The eastern teachings are having a lot of light, that's why western people are attracted to the east, but the light has to be reflected,

All what matters is to find the right balance between the feeling and the knowledge; the truth always lies in the middle. Kabbalah also lies in the middle; kabbalah is about the feeling and about the understanding. Moses – Mosje in the Hebrew language – had received the true reality – the laws of the Universe. Religion didn't. When you have insight you are in the middle line, and then the chance you will be a strayed to go to the left or the right is lessened.

Even in the Jews religion we see two movements, one movement lies in the right side and here the feeling is at the top, and there is a movement in the left side where the knowledge is at the top. And kabbalah brings you to the insight, and insight only comes when you have the understanding that none of these two will help.

Now we can make the following diagram:

Left	Right
<ul style="list-style-type: none">• Female• Intellect• Believe in knowledge• One want to know the Creator and the thinking• Science is very important• I don't know Him so He doesn't exist• The intellect is very important, he can't trust in what he don't see• Divides so now he can analyze	<ul style="list-style-type: none">• Male• Feeling• Believe under the knowledge• One follows but doesn't think by himself • There is no following and no dividing

The true reality is when you go in both lines; you have to face them both, as well the left side as the right side. Don't think this has anything to do with making a choice, it is hard work and you have to work with both sides!! And only you can go the middle, you can compare this with walking, we need both legs for to go forwards, in the spiritual it is the same, we go from the right to the middle, then from the left to the middle. And each one of us has to do this in his own personal way.

Where is awareness, observation? Gvoera has an utmost point, hod has an utmost point, and we call this the outer being. We have to go to the middle, and to be more specific, you have to go to the left side of the middle, this is the area where you can sweeten your ego and at the same time feel the connection with the Creator.

All the wishes are in you; this is the spiritual Jew in you. And sin, what is the interpretation of the word sin? All the wishes and strength you have and didn't bring to fulfillment, or in other words, you didn't bring them to the middle. The Universe, the laws of the Universe are only to comprehend when you are connected with your inner.

Shalom

Lesson 4

So much information, but when you make yourself small, tiny, humble, a lot of information will come to you, and ask, ask at the Creator for understanding that you may come to understanding. Each day you have to make yourself from within small for the Higher, and then blessing will be given at you.

What do I mean with making yourself small, tiny? Make yourself empty; make space in yourself so now it can come to you. This is fundamental, not only for what you read or hear, but it is fundamental for all the important things in your life as well for the spiritual. Make yourself empty, tiny. And what has to be alert, with what do you read or listen? Who is the one that is reading or listening, your head, your heart, or something more?

What is in need of correction? How can we come in relation with the Creator, how can we come to the understanding of the Creator? So many questions, but only one answer, you can learn everything with your head **except kabbalah**. It takes quite a time for you for to come to the understanding of the kabbalah. Each time you have to find in yourself wholeness. So what has to be aware? What is the best attitude so you can achieve the optimum?

When only using your head, you only use one aspect of the reality. When only using your heart, also then you use one aspect of the reality. When I only listen with my heart, I let other wishes asleep. Hear and listen – no matter if there is understanding, in this stage it isn't important. Your desire that is important, there has to be the desire for the understanding. This is enough – and your desire has to grow, by the growing of your desire you come to the understanding of your goal in life and to the experience of the Creator.

When the Creator created the world He made a pact with men. Actually He made four pacts with men. And it is men himself who have to observe these commandments, only then he will come in relationship with the Creator, into wholeness. Only when one observes these four commandments he can come to the true reality. Bring in your memory we aren't talking about the flesh, only about the observations. And these four commandments are observations, from above to below. Each moment of your life, every minute you have to face this and then you will see the true reality at your level. Then it is almost impossible to make a mistake, of course for people in this world you are still making mistakes, but for your inner it is good. This is a great secret and nobody has told this before, and I am telling you this, why? I want you, all of you to become to your fulfillment, that's why you are here, not for the long road, but for the short road, and kabbalah is the short road for to come to your fulfillment, wholeness.

The lower man as he is, is in agreement with the higher strength as it is constructed. The Creator has given to each person these four commandments and we are the receiving part. The Creator gives – and we only have the wish for to receive. We are the wish for to

receive and when we observe these commandments at the same time our concentration is aimed on the Creator, on the laws of the Universe.

We are talking about something that is much higher than religion does. The Creator has made these four pacts with men, and we have to learn these four commandments, each day of our life we have to be connected and live according to these four commandments, whatever you do, no matter who you are, always think about these four commandments, experience them, then your life will come to fulfillment, to wholeness.

Of course you have to make some effort; it can't be done in a split of a second, or with magic. Everything depends on your intention. So what are these four pacts the Creator has made with every person? It is important to know them, there is no change in it, He has made them and they will be the same forever, for eternity. From the first start of Creation till the end of the Creation, till the strength of the messiah shall come. No generation, anyone can change this. It is within us, it has to do with our inner and not with the outer being.

The four commandments:

- The commandment of the eyes
- The commandment of the mouth//tongue
- The commandment of the heart
- The commandment of the sexual forces, the strength of jessod.

These are the spiritual places of the observation. Don't think you can find them in the physical eyes, or in the physical tongue, in the physical parts of the body, but they are in agreement with the place of the mouth, the heart and the tongue. With the tongue we talk, we see with our eyes and with our heart we feel. They are a symbol of all our actions and deeds. For instance, with the mouth we take in food and we can speak with the mouth in grace about the Creator or we can curse with the same mouth. We can speak with soothed words or we can lie.

It is the same with the eyes; we can see the truth or the falsehood. We can see the wisdom in it, or not. There is the observation of the positive or of the negative, the things you may do or aren't allowed to do. Everything has a connection with our observance in the way we observe. Our observance is considering the commandment.

And the third commandment is the commandment with the body – tieferet. It is the commandment with the heart; this means our connection with the Creator, to feel, to love. Not the physical heart, this can be replaced. With the pact you can love your neighbour or hate him.

Follow the commandments and then you will receive your wholeness, your fulfillment. Don't be a slave in whatever situation you are. These three commandments, **the eyes** – to see pure, wisdom, insight, **the mouth/tongue** – to speak in a pure way and the

commandment of **the heart** – to feel pure, these three commandments are to be seen in a lot of teachings around the world, but not the fourth.

Only I tell you about the fourth commandment. This is the commandment of jessod, it is in our lower part of the body where you find the sexual organs, and here, in this area, there is an enormous well of energy. And with this area the Creator has made a pact too. All of us have heard of circumcision, but this has nothing to do with the physical body, bring in your memory, we don't talk about the physical body, it isn't about a piece of meat, but it is related with purity, the purest purity in the relation with this enormous well of energy. The Creator had made these pacts with Avraham.

Religions only speak about the first three pacts, but for them the fourth is taboo. Nobody does talk about this commandment. And in this place too, in this secret place, this place is in need, and not only in need, we have to correct this place too. It is the fourth commandment of jessod, and here we see the bounds that are forbidden, as for instance "You shall not sleep with thy mother", or "It is forbidden to sleep with an animal". And these are rules for all mankind. Don't be an ostrich!! No one can escape this commandment!! This body is given at you so now you can do your corrections, corrections that are related with these four pacts, it is you who have to finish this job.

The fourth commandment has everything to do with all the sins; all strengths are coming from this area. What do we have here, for example, incest, abuse, rape, adultery; they are all connected with the suffering of man, as well physical as spiritual, everything is interwoven with each other.

You have to comply with them because everything is interwoven with each other. And when you say, this is not of my business then the next generation has to do this. You have to know, it is in the program of the Creator that you should be whole, perfect, just as the Creator Him self. This is agreement in quality. The Creator is whole, perfect, and your program, your correction is there for you to come to the same wholeness.

You can't obey three pacts and neglect the fourth. It is everything or nothing. Wholeness is only to be seen in the spiritual. Not on earth, for example, in the Netherlands we see the "polder model". This means a bit of this and a bit of that. But not in the spiritual, here you have to observe all the four pacts, also the commandment of jessod. One man, one woman, why? It is enough; you don't need more because you have to come in relation with yourself.

I don't talk about Jews habits. I'm talking about the laws of the Universe considering the human being. I don't talk about this world or about other people. Do you want to finish your job? Then you have to follow the commandment of jessod too, no matter what you are: a man or a woman, the point is you have to work at yourself.

The moment your soul has left your physical body and went back to the Source there will be only one question at your soul. And this question isn't about what you have done in the material world, that you have been a good warrior or husband etc. no, the question

will be: “Did you worked at yourself? What have you done with the soul I had given to you?” Try to understand this very well; all imagination belongs to the lower animal behavior. It is hard to understand, of course it is good to be married, to have kids, it is a part of our being too, but never neglect the working at your inner. And therefore you are here, kabbalah teaches you how to work at yourself.

What does this mean to do good things with the strength of jessod? For instance: you fulfill the wish “you shall increase”, what does this mean? You give a new soul the opportunity to come in this world so now he can do his corrections also. But for you personal it is about the strength within you; the laws of the Universe, the spiritual. Become aware that there is a great interwovenness between what you do from your inner and how you act from the outside. Work at yourself; means working at the eternal wisdom, meaning the laws of the Universe given at us by the Creator, and we have to live according these laws. Or in other words work and live according these four pacts.

Not only with the commandment of the eyes, with your head, if you do so you only see a part of the reality. When you work and live according the first and second commandment you will see the reality more intense. And when you make use of the third commandment also, you will see the reality with new eyes, different, more spiritual. And when you attach the last commandment, the commandment of increasing, then you become aware of the true reality. Then you will see in truth the true reality. Then you have ended your slavery and nobody can grasp you anymore, you have control over your own life. Fate is now in your hands. These are the four pacts the Creator had made with every being – forever and ever. Religion tells you only about the first three. But with the fourth you achieve the total, the whole.

The ten sephirot

Ten flavors and these ten flavors have everything to do with reality, with the four pacts one has to obey. When you live according these four pacts then in every situation the result will be the maximum. And then you can experience the ten flavors; this is the moment of experience of action. The word sfirah (sfirah is singular and sephirot is plural) means gem, think at a sapphire. Sfirah is radiation, emanation means light, scattering, shining.

Ten flavors, it is all about the inner being, from the outside there is nothing. Only these ten sephirot exists, nothing more. No other strengths then these collections of strengths. The pronouncing of these ten names already gives you strength; if you live according the four commandments then everything is real. The more you combine the four commandments with each other, the more you connect the four commandments the more strength you will receive. You will receive a lot of willpower by living according these commandments; this is the strength of live.

What is spiritual – when I connect these four places with each other then I have a relation with the Creator. As long I don’t have the strength to live according these four places I

am still a child, to be an adult means living according these four pacts. These four places are extremely important.

Kabbalah is the language of the feeling; it is an inner language, kabbalah advices and talks about concepts. The most of it is written in the Hebrew language; see this language as a code, a code – a language of the spiritual, given at Moses. The Hebrew language is a cabbalistic code, reflected in the letters. The whole structure of the Universe is hidden in this language. Therefore it is very important to learn the Hebrew letters. In the Hebrew language we see the name of the creator יהוה – reading from the right to the left you see: joed hey wav hey.

When your intention is pure and you live according the four commandments you will receive the strength. The strength of the messiah will come as soon each of us is corrected. The time is ripe; our souls are ready to talk about it. The time is ripe for to live according these four commandments, to learn about the ten sephirot and when you use the name of the Creator too, then each one of you will come to the experience because hidden in these tools there lies a strength, each one of you will feel the outcome. But as long you don't pronounce the name of the Creator, don't live according these four commandments there is no relation with the Creator. The Creator can't hear you. Everything has to be according agreement in quality!!

Don't think okay the first three commandments I follow and the last I forget: then there is no relation with the Creator!! In the kabbalah we are only talking about things that last forever. It is impossible to play with everyone, no once can deny his correction, if you forsake then the next generation will feel the pain. As long you only want pleasure and neglect the fourth commandment, your intention is to have fun –pleasure, you use the fourth commandment in a wrong way...look, I don't condemn nobody, of course it is your business, but you have to know and what you do with it is up to you.

If you choose to live according the outer being, so be it, the inner being doesn't do any harm; the only result is that you are slowing down your process, you slow down your corrections. For as long you live according your outer being and you beg and ask at the Creator, know He doesn't hear you.

There is a Universal law: from above we only receive the good – everything what we receive from above is for correction only. If something happens to you it happens so now you can correct. When you hate someone – you don't live according the four commandments. When you have nasty thoughts how can the Creator hear you? Your heart can be open but as long you don't live according these four commandments you won't receive an answer.

May be later in time, all what we receive is from the Creator; He gives at us for us to correct. And this is very hard. Your intellect resists. Your intellect can't understand this. But you have to know; if you are still living and listening to your sensible sense, you won't come to fulfillment, you will never reach your destination. In a slow way you will come to understanding, step by step you will live for to achieve your goal, you will live

according to the four commandments. Why – because it is in the instruction from Above, this is how and wherefore you are made. Nobody has to suffer. One is in need of love for to sweeten the suffering. But only the Creator sweetens your pain, these four commandments sweeten your pain, there is no need for other words, you can say a prayer wordless the Creator hears you.

The commandment with the eyes is connected with Chochmah, wisdom. When you look in somebody's eyes you see his wisdom. Wisdom shines from the inside to the outside. What do we mean by living according to the eyes; it has everything to do with how we see this world. Is what we are seeing positive, are my thoughts still pure. If not you don't justify the leadership of the Creator. Whatever happens, to you or in the world, it happens because it is coming from above. Don't criticize because all the criticisms you have concern the Creator, He is the source of our life, He is the well where all the help comes from. The commandment of the eyes tells you that everything you do has to be good from the inside. Always, and remember always justify the government of the Creator.

Whatever happens, it is His correction. From deep inside it is your inner being that has to say: this is good too. Even when you lack the understanding, ask for the understanding!! The outer being lives according to his five senses, but the inner being has to feel joy. Even when you can't understand this, ask for understanding at the Creator. He knows what is good for you.

The spiritual work always goes from below to above. In the lessons we will discuss the correction of the soul, from below to above, or in other words, from our lower wishes to our higher wishes. The more you correct, the closer you come to the Creator and this all happens within your inner. What we are doing here is working at ourselves. And through this work we make in an invisible way connections with others, see this as a spider who is weaving his net, indivisible threads are being woven from one to another.

The way of the correction is from the malchut to the jessod and further on. Slowly we come to the observations of the kether in the malchut. Then we have in an sfirah the complete ten flavors. All ten flavors have to be correct before we come in the jessod, then again we start with the malchut of the jessod till we have correct all the ten flavors of the jessod, then we are ready to do the work in the hod. Higher and higher till you have taste all the ten flavors. And we need the four commandments in this work, what we are going to do is to rise up from the lower animal phase to the higher, the kether.

In the second part of the lessons we will discuss the kabbalah. The kabbalah gives us the way from above to below. There were great wise men that have arisen so high, they have told us about their observance and they were able to do so because they achieved a very high level of awareness. They could tell us the way from above to below. Why? Each one of us has to walk the way to above on his own personal journey. They told us how the way is from above to below so now we know the way, don't we?

Man has only one enemy – that is his own uncorrected wish. If you are still thinking you have another enemy you aren't ready. Your worst enemies are your uncorrected wishes.

When we neglect these four commandments then you have the feeling of hostility. When you have corrected yourself you will know, experience that everything is good. “See and taste how good the Creator is”, is a saying of the cabbalist. What do I have to do? To go with your believe beyond your understanding//intellect, that’s what you need. It is the wish of the Creator that we talk with Him! As long we aren’t corrected we will have doubt. When you arise at your personal ladder the doubt will change. Even when you don’t understand, believe beyond your understanding//intellect. It is the wish of the Creator that every person in an individual way comes to Him. Not by way of the mass spirit, not as a group or as a member of whatever religion, no, each one of us has to come in contact with Him in an exclusive personal way.

Therefore kabbalah is no movement – everything what is connected with a movement, a trend, you must try to see it from within. Whatever you see look at it from within. Each soul who belongs to the group spirit is at a certain level, he is in need of a group, a movement. But kabbalah is for them who are ready for the most individual personal way that leads to the Creator; he has to make his own efforts because only through his own efforts he can purify himself.

The intention has to be in you heart, ask from within your heart to be purified. Ask for the purification of all your bad thoughts, that you may be purified so you can live according the four commandments. It is the wish of the Creator Himself that you are in relation with Him. There are two participants – you and the Creator. It is the Creator and I, nothing more.

Only when we have brought together the ten sephirot we will see the Creator. By building up your strength by working at yourself, by living according these four commandments, the Creator will come. We have to wake up the ten strengths and this is only possible by working at ourselves.

What are the secrets of the Kabbalah, the secrets of the Torah: that which you don’t understand, you haven’t experienced yet, that’s a secret. When you feel your words can’t express what you feel, that’s a secret. The torah is only speaking about one soul; everything is spiritual. All the nations the torah speaks about, are only my wishes, they are within me. The torah only tells us basics, for example the wishes of Israel are the corrected wishes in me, no word about our world. Your soul is a part of Israel and the part of all the nations is also within your soul!

In the second part of the lesson we will discuss and study the spiritual ladder from above to below. They’re cabbalists who achieved the highest step and they have told us how the way is from above to below. The way from below to above is a personal way. What we are learning from these cabbalists is the way from above to below but I have to go in a personal way the way from below to above.

One does know everything about this world but nothing about the spiritual. In this we are as children. Just as children we are learning what we may do or not do. Only when one

has completed the corrections then he will receive the higher, this is the area where are no words, where is no understanding.

For to describe this world I use mine five senses. But the higher we come the lesser we can make a description. In a way it is indescribable – it is forbidden to talk about this level, everything goes from student to master, from agreement in quality. Every generation has his wise man that can tell us about the spiritual. We are only learning the way from above to below, this can be told. Every Jew has the obligation to learn this; one who isn't a Jew has the right.

You need the interest, the desire for the Creator. When you are reading something about kabbalah, you are reading something about the true spirituality, in spirituality there is no discrimination, it is open for everyone so now he can come to awareness. You can only experience through the inner being; the outer doesn't matter. Kabbalah teaches us about the spiritual ladder that goes from above to below, now you know the way back, and this way, each one of us has to go this way in his personal journey.

The inner purification leads us from below to above, but it is a personal work, only you can do this. Everything what has a connection with the outer you have to limit it otherwise it stays a hindering for you spiritual development. Stay who you are – notice all outer things aren't forbidden but you mustn't spend so much time on it. There is only one rule, be true at yourself, and everything what is outside of you doesn't belong to you. Let grow, from the inside, the wholeness. How? By making yourself small for the Higher and not only for the Higher, also for he who is living next to you. When you make yourself small, in every situation, it is you who will win. In this way you pull the right information to yourself. The lower you are from the inside, the more you receive. Don't see this making lower, smaller as humbleness but as an intense desire, the utmost desire for to receive, that is humbleness. The Creator enjoys he who desires in an utmost way. He sees your desire for to work at yourself.

Through this, and of course to live according the four commandments we can achieve everything. In both senses of the word miracles will happen as long you don't play a game because if you do so, the path will be a long and painful path. Through humbleness and the four commandments you make the path shorter, that is what we are learning in the kabbalah, the short road. I have written a manual and this manual is for you, as guidance for the way up. Read every sentence with the use of your four commandments and with the utmost desire for to come to understanding. The Creator says: "When you neglect Me one day I will neglect you for two days".

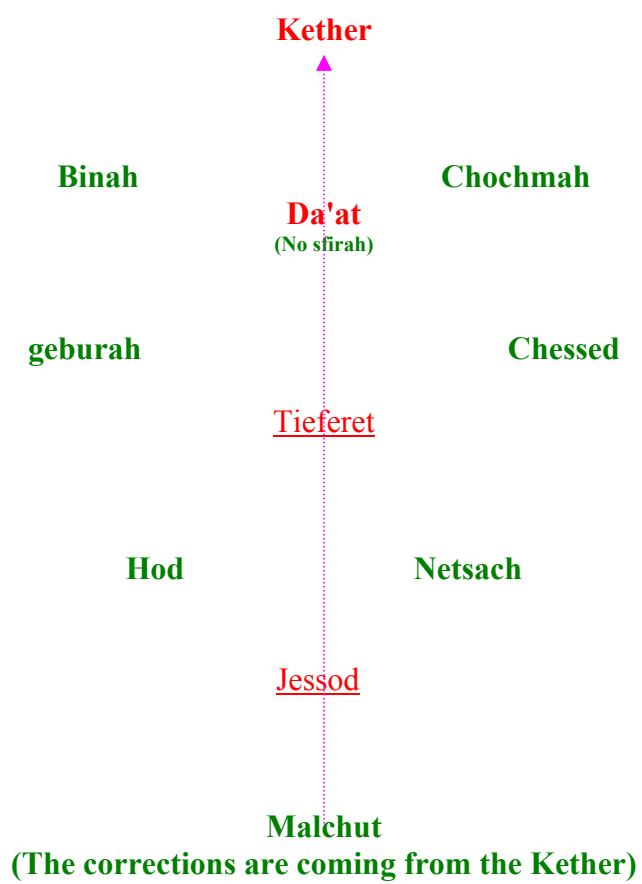
Think about the Creator every day, even for a second, this is enough for you so now you can't fall back in your unconsciousness. The spiritual is very thin, time fleets away, be aware of this. Therefore the outer world is very crucial. When you are in another surrounding without kabbalah, you will drag along, and we have said above, when you neglect the Creator for one day, He will neglect you for two days, this is a very serious study. Be aware of your surrounding. You have a free choice – you can pick your own surrounding. You are free to choose your surrounding, in this you have to be very strong.

Stay faith at your inner; search for the surrounding that is in agreement with your qualities. Only then you can stay faithful to the four commandments. It is you who have to improve yourself, only then you will taste all the layers of your personality and this is wonderful!!

Now you are no longer busy with the mass spirit but with your personal, individual journey. Don't strive for loneliness but open your heart for the people who are, just as you, looking for the Creator, who also have one goal. It is you who have to create a pure surrounding. Never and I really mean never lease your soul at them who are cynical.

Shalom

Drawing four



Lesson 5

The choice of your surrounding is your only choice, it's the only choice man has, so learn to choose your surrounding. There is a saying, you are what you eat but it is the same with your surrounding, you are what your surrounding is. So don't be a slave of your surrounding. May be it is possible you have to change your surrounding completely. Don't hesitate make your choice.

Remember everything is connected with the name of the Creator; with the four-letter name HaWaJa”H. Here we see the number is very significant, in this we see four different levels, four different conditions in man. There are also four different kinds of groups in the human being: 1) the people who just as you strive for the same goal, for to come to their personal fulfilment, 2) the people who support you, 3) the people who aren't interested in what you do and 4) them who are sceptic.

Create the surrounding you want to live in. Surround yourself with those people who, just as you, are striving for the true spiritual fulfilment. This is the group that has to be the most important for you. But be aware, we aren't talking about a sect or something like that. All of us are independent, individualistic. What we have common is the deep disappointment, each one of us had come to the point where he had said 'it's enough! There is no fulfilment in the material any longer; therefore we are now looking for something else and by way of this searching we can come to the Creator. At first there has to be the deepest disappointment, the world can't impress us any longer. This is the moment we can open our heart for the one and only source, the Creator. When there is no way out the windows of our heart will open, then the rescue is nearby. Now the light can shine through the windows and this gives hope and the assurance you are on the right path – your individual path.

When there is someone who teaches you a Hebrew letter, thank him, see him as a master, this will help you enormously in your own study, the aspect of the receiving will now be accompanied by the giving. No one else can purify your surrounding, you have to do this by yourself, and this is necessarily for to improve the quality, so now you also can come to fulfilment.

The second group are the people who support you. They are enthusiastic to see how you are developing yourself in a spiritual way. This gives them also the opportunity to keep themselves busy with the spiritual and now they can let grow the point in their heart too.

The third group are the people who are indifferent considering your study. They haven't an opinion and they are not standing you in the way.

But **the fourth** group, they who are cynical, avoid these people; if you are with them they will take you with them to the other side, so therefore avoid them!

Come to learn how to distinguish between these four different groups of people. By being alert your study will go fast forward. But there is another thing, there is a saying of “loves

thy neighbour”, how can we then neglect the one who are cynical, because he who is cynical belongs to ‘thy neighbour” too. It is easier for us who belongs to the first three groups, but he who is cynical? And what is more, it is everything or nothing in the spiritual world.

We are all descendants of Adam who was the first man. When Adam sinned, the fall of man, this is not what we thought it was. The spiritual body of Adam was broken and divided in many souls. Eventually we are all part of one and the same source. One is a part of the spiritual body of the Kether; another one is part of the Chessed etc. we can be a part of his shoulders, his throat, his feet, but we are all part of Adam. Where do you feel the pain, in your heart, in your head? It only means, all the strengths within myself, all the uncorrected wishes in me, they are hurting.

And the help I have to seek lies alongside the wishes I already have corrected, this is the place where I have to plead for help. This is the first step and afterwards I can go outside. But first I have to learn the spiritual, the teaching of the Creator. It is said that we have to love, and this is also meant for they who are cynical but they are not the one with whom we start!! First love them who have, just as you, the same wishes but it is only a start, it is only temporarily.

But I have to start with the first group because I don’t have enough strength, and when I begin with the first group I build up my strength. It is too easy for another person to distract me, to send me to the wrong way because my strength isn’t sufficient. Therefore I have to start with the first group, but later when my strength has grown I can extend this love to them who are cynical, because now you know everything is whole, perfect, even them who are cynical, the difference is they don’t know this!! I know he is ignorant but in the eyes of the Creator he is as perfect as I am.

Therefore when you have become to the highest level it is easy to love he who is cynical too. But this is only possible when you have correct yourself, if not it is a sin. As long you are uncorrected you aren’t in the situation for to give. It is a present from above when you can love the enemy but this present will only be given at you when you have healed your inner being. First you have to learn to love yourself, only then you can love another.

Our inner being is a very wise person therefore loves your inner!! Don’t start with the fourth group – when the time is ready you can work at this level too, first you have to build up your strength. What does it means to love someone, it only means you don’t hate him. And the effort has to be done now, how long it takes isn’t important, start step-be-step, slowly, don’t overreact, first give at your inner being.

The Creator had, has and will take care His teaching will exist forever. Always there will be souls who are striving for His fulfilment. What kind of soul are you? From which part from the body of Adam are you? There are also souls for who it is forbidden to do this work. Each one of us has to know his soul. Don’t you know your soul, have patience, and don’t fight. When there is the feeling of suffering you have to suffer, when you run away you flee from your life. The consequence isn’t important, all what you are doing is for

your inner being. It can't be done without the feeling of suffering!! When we are young we have pleasure but afterwards we see the other side of life, suffering. We have to know both.

When we are on our way up we meet several strengths, this is a structural theme and again and again we have to struggle with these strengths otherwise how can we come further? These strengths are there for to pull up our soul. And this pulling up of the soul can give a feeling of pain, of suffering, an inner hurting.

Or it is an outer pain, it doesn't matter, allow it, it is your lifebuoy, the only problem is we don't understand our soul yet. There will be a moment; you have the certainty, a feeling, something you can't describe, that is the moment you will know your biggest correction. Many corrections will take place only one correction is special. It is a very important correction, but for now you don't know this correction. It is you who have to purify yourself, learn to accept, accept everything what is coming your way till the moment you know your main correction. Suffering is a tremendous mechanism; don't flee for it, if you do so you won't grow.

We are first living in this world. The second world is the world of **Asiah**. Worlds are specific strengths within a being. It is a layer of your consciousness, an observance. Structural all strengths are from the Creator. When man feels more evil than good, he feels the powers of the world Asiah. Each one of us has to go through to this layer. You can't escape!! Each one of us has to go through this world of Asiah. It is your soul that has to come through. What we experience in the world Asiah is for 90% evil and for 10% good. All beginning is difficult but you have to transform this evil for to come in the second layer of the good.

The second layer is the world of **Jetsirah**. In this world you can experience the structure of 50% good against 50% evil. It is easier to go through. It is the learning of acceptance, to accept, from deep inside, everything what is coming your way. From inside I have to make myself small, tiny for the inner strength, for the strength of the Creator.

When we neglect this lesson suffering will be our part, we suffer because we are beloved from above!! When we have brought in balance the good and the evil we come in the third world, the world of **Briah**. The forces in the world of Briah are almost good, only 10% is evil. It is the same reality, what have changed are your observances, your awareness. And the fourth world, the world of **Atsilut** is absolutely good. And this world will be corrected as the last one and this will happen when the messiah arrives.

Do the things you can do!! How does it feel all these corrections? Remember, without suffering you won't reach a second world, it is impossible to reach a new world without suffering. We need the suffering for to come to transformation, for to come to the real well being. And it is you who has to transform. We can find everything in heaven except your respect, your attitude, and your preparedness for to make yourself small. His humbleness is to lift you up, when you think you can lift up yourself, you will be humiliated, and not by a human being but the Creator Himself will humiliate you.

Therefore be aware of your own attitude, what is your attitude? Of course the game mankind is playing is an easy play. All religions, all teachings are playing an easy play with us. Not in the kabbalah. I don't have time for a play.

It is impossible for us to love our neighbour. What we are doing is from our instinct, we need it for to survive but it isn't real love. We have to learn what real love is and this isn't possible by playing a game, only by working hard at your self. What do I mean with playing? To keep yourself busy with eating and drinking, to sing a song etc etc and of course by way of this method you will arrive eventually, but I want the best for all of you. He is showing us a shorter way, a way with less suffering.

The more you accept suffering the faster it goes. When you play it smoothens but it isn't the short road. I will bring you in a direct way; I like to teach you in a pure way, not with a mix of different games. He who's learning kabbalah and lives and works according His rules will go very fast. Even without learning the Hebrew language. It is good to learn the Hebrew language, but it isn't necessarily.

What I am doing is shower you, why, for to wake up you're inner being. This is the right moment to grasp it. There is nothing wrong in suffering but on the other hand don't seek the suffering. It is only your lifebuoy. When you fight against your suffering the more you put pressure on your system. Our system can regenerate completely by way of the spiritual. In a way the spiritual can heal every disease, but mostly we are to late with our correction. So from now on don't run away, learn how to become an independent person by way of your spirituality.

To keep yourself busy with the four commandments will keep your body as pure as possible. Remain true to yourself, stay who you are. Authenticity means faithful at yourself, when you do so, all the answers will come to you. At this moment you aren't aware of the things that have to be correct, but may be when the night has fallen, you may see what is in need of correction. All the corrections you do are good but it is all about one special correction, therefore you are here. This is the question you have to ask, ask for this one special correction, the most important correction for you during this live here on earth.

See your own weakness, have a desire for this special correction. Then you will see what is in need of the correction – this is your job, this is the way for to come to fulfilment. To be honest and to see the truth in yourself will bring you to fulfilment. Remember this is about you; this job can only be done by you. Therefore you are here in this world. When this special correction will be given at you and you start working with it, later on you will receive something more, purity. You will come to purity.

There will be an attraction of the same souls, and they will help you with your correction, you will come to purity. Souls of great justice, parts of souls will come to you, because you have purified yourself in such a way, now you are ready for to receive more and more. They will help you because they can see your purity. He who is higher has the obligation to help he who is lower. You can compare this with one great organ. The more

you purify yourself, the more souls from above will come to help you because you have purified yourself more and more. As long you stay pure they will stay and help you. Therefore, always be alert, stay positive, justify the government of the Creator, otherwise they will disappear.

Purity is so important. The more you purify yourself, the more you will attract the higher strengths and they will help you further, but as soon you start to dwell, they leave you. Whatever the problem is, see and look at it, always be humble considering the Higher. And this is very hard because our nature is our ego. It is your ego telling you to do it your way, and it seems unnatural, but the Creator wants us to overcome the ego. We have to overcome our ego otherwise how can we come in contact with the Creator? As long we stay concerned with our ego we will stay in the world of asiah, briaah and in the third world of jetsirah.

Our qualities aren't corresponding with Him. Atsilut is the Son of the Creator; here we see the highest strengths. And everyone can come to this level because your soul too comes from Adam. It doesn't matter what the level of your soul is, it is the question from above to make whole your soul and to put it back in the wandering soul of Adam.

Let me tell you more about the four commandments the Creator has made with **every human being**. Who was the first man? Adam is the first man. But what is a man. He or she is a man, is born to be a man when he acknowledge the Creator. Then we can speak about the birth of man. All the people around the world, the beautiful or powerful they may be, we still can't name them man. The definition of man is: he or she who is in the condition of accepting the Creator. This is the beginning of man. The soul last for ever – it's all about acknowledge, the stage man acknowledge his antipole in his existence, and this has started with Adam.

The torah is only speaking about the moment of the birth of man. Science talks about the material, earthly being and the outer being. But we are speaking about the spiritual being. After the fall of Adam he felt ashamed, he hid himself because for the first time he experienced shame. Don't think Adam was the first living creature, but all the beings living before Adam didn't feel shame, in a way all those people were living as animals, they were filled with lust and animal desires, there was absolutely no shame.

Adam felt ashamed so now he wanted to hide himself; he was wearing a tiny leaf, this was the beginning of the true being. The higher man climbs the spiritual ladder, the more he will experience shame. Why? Now he sees his uncorrected deeds against the wholeness of the Creator. When you can do this you have achieve a very high level in you development. The wish for the spiritual developing will grow day by day. Your love for the Creator will grow, slowly but steady.

When the Creator created man He made a bond with them, the four commandments. The first people didn't feel this bond, even now some are unaware of this bond but we are coming closer to the Creator. And in this coming closer we will come to remembrance of the four commandments: the commandments of the eyes, the tongue, the heart and the

area of the sexual organs. But as we have said before, it is all within us. Through this we will come to experience and the things that aren't in agreement are in the outer world. We will come to the experience and the observation of the strengths that lies within the sephirot. This is the high man in the Universe. The lower man is here, everything has to be in agreement with quality.

The high person is within the light and this is the soul and is named kelim. The lower man is named body and is within our world. Jessod, the fourth commandment is very heavy. We start our work with the first commandment, the commandment of the eyes, and slowly we descend down but the lower we come the heavier it become. No one recognise the jessod, why, it isn't given at man and he hasn't the tool for how to learn the jessod.

By way of the kabbalah we get access to the strength of jessod – strengths we have to develop within our selves, each one of use has to develop his or here jessod. It isn't about controlling these strengths; it isn't a question of to be a monk or to live celibate. People who think so aren't in control of these strengths, they avoid them and it is impossible to avoid these strengths. This is a very, very strong strength no one can avoid him. Masturbation isn't a correction, in contrary. The more you give in, the more you listen to this organ the more jessod wants to have. For women, if they are known of this they can do so much more then man, for man this is very difficult.

Everyone is playing this game, but for he //she who wants to live according this bond too, has to stop playing. Keep yourself busy with these four bonds, attaches them in all the things you do, it won't cost you time. When doing so you will start to feel, and more and more you will feel, you will come to the feeling of the real victory. You will come to the real prosperity and the seduction is gone.

Eyes belong to the Chochmah; look carefully with your eyes, not with the evil eye. In the eyes we have the male and the female, to look carefully counts as well for man as for women. What is the meaning of don't look with the evil eyes? Don't be jealous. Don't envy another person. You have to work at yourself, ask the Creator He may help you. This is about working at your self.

What's the meaning of to give? Who's the one that gives? You can't give a thing. Of course for the outer world you are antisocial, but we aren't talking about this world. You can't give; all the giving you do is a play, comedy. Ask the Creator, work at yourself, it's not about you but about the bond.

Don't speak with the evil tongue but not only our speaking is important, also the words we don't pronounce are important. The learning of the spiritual brings you to the good. Be honest to your self and stay positive. Don't curse or cursing another person neither humiliate him, whatever happens stay positive. Learn to distinguish between the good and the evil. The tongue belongs to the malchut of the Binah. Each sfirah has in itself ten sephirot. And this is the malchut of the Binah.

With the heart we reach the epic centre of the tieferet. Tieferet is the upper body, kether is the skull and in the skull are Chochmah and Binah. All the light we receive, the light that gives us life comes out of the head and descends to below. It is up to us to get the light to below, it's not the intention we keep the light in our head. If you do so, you will have a headache. The light has to be brought to below so now you can really enjoy. Tieferet is the body; two hands – the right hand is chessed and the left hand is geburah. The torso itself is tieferet till the end of the belly. This is the last place the light has to enter.

It is impossible to come to the understanding of the kabbalah with your head; you have to come to the tieferet because tieferet is the feeling. Tieferet is clear feeling. The commandment of the heart is connected with the feelings of hate and love. Hate and love are opposite. It is the Creator who has made the opposite. The light has to come within; it has to flow to all you inner places before you can come to fulfilment. Love has to flow. Where is love - hate is not there. Ask the Creator for help. Your prayer has to be focussed at the Creator. The praying from the inner is all what matters, this is your work, work at your corrections. Making yourself small is already a correction. What do we mean with making yourself small? It is the learning of the prayer from your inner being, only make yourself small considering the Higher, ask for love, know all the good is opposite the bad.

The fourth commandment is the bond with jessod and he has everything to do with the sexual organs. The Greek didn't understand the Jews. The circumcision of Avraham wasn't concerning the flesh. The bond of this intimate place is the place of craving desire. But only one relation is important, the relation with the Creator. You can't cheat jessod. You think, while you are watching a porno film, this can't hurt, but you think so because you don't know your jessod. While you are watching the telly, you are loosing your contact with the Creator!

Don't think I forbid you to watch the telly, or have sex with a partner. But what I say to you is, stay with one partner, it is enough. Don't think it is a sin if you do otherwise, but the thing is, you are losing time. You won't achieve a thing, only you will be thrown back. It will distract you from the right path; the path directly to the Creator, but keep in mind this also is good. It is you yourself who makes your path longer. Kabbalah is there for you to help you to shorten your way, to work more and more at your self.

The four commandments are there only for to bring you closer to the Creator. It is very hard to obey the jessod; we are created with dualism because it is our nature. The next step is the true study of your self, not of the mass. It is all about your development. It is you who has to come to experience; it is you who has to feel what is happening. And by way of the kabbalah you can come to wholeness, and this wholeness disconnect the dualism.

How can you see the good – look for the Creator, ask Him for help. By making contact with these four organs, not with one of them, but with all four you will come to see the good. The name of the Creator is made of four letters: ך joed, ה hey, ן wav, ם hey.

The eyes belong to joed ם the first letter of the four-letter name, and he is connected with the first bond, with the eyes – Chochmah.

The tongue belongs to the first hey ה of the four-letter name; this letter has everything to do with the experience and the feeling and belongs to the malchut of the Binah.

The hart belongs to the letter waw ן and here we have the experience of the tieferet.

And the fourth letter, the last hey ה belongs to jessod and when you have connected within yourself this last hey too you come to the experience of the Creator.

This is a short introduction of the bond of the four-letter name. It is a very important name. In this we see all the strengths that are in every human being. Live the bond, pronounce these letters, you will receive enormous strength. Without the bond they are worthless. You can ask the Creator for help but He doesn't know you. You have to connect your plead with the four bonds of the Creator so now He can and will help you. Together with the observance of the bond you can ask the Creator for help, for strength and He will help you. Only then you can come to fulfilment. Pronounce His name. Miracles will happen, absolutely, without doubt. But you have to live according these four commandments!!

All corrections are coming from the malchut. The malchut has to rise, to the jessod, then to hod, and from hod to netsach. Through your corrections malchut rises up. What is malchut? All your egoistic wishes are from the malchut. It sounds strange, but he who had sinned a lot, will receive a lot of strengths for to come to fulfilment. Why? Because this person has to work very hard and therefore he build up more strengths. This is the wish and the plan of the Creator himself. There is a saying: "he who comes to purify himself, will be helped." Because of this he comes closer to the Creator, and coming closing to the Creator means coming closer to fulfilment. Think about the four commandments, live according these four commandments and transform them, each day, each night, and forever and ever.

Shalom.

Lesson 6

I like to go with you to the very depths of life, to go deeper and deeper and deeper. Each day you have to go deeper and deeper within yourself. You are learning about yourself. Each lesson is divided in two parts. In the first part we will discuss the path how to come closer to our fulfillment. In the second part we discuss the kabbalah, the tree of life.

In the first part we discuss “The spiritual foundation of the kabbalah”. We start to read in this handbook the first article and this first article is a very important one. Each article gives a new dimension to your inner being. It is written in an ordinary language but what is hidden is enormous. Therefore read slowly, word for word. Let every word penetrate.

The first article tells us: “There is None Else Beside Him”. We will only discuss the text of Jehudah Ashlag. The meaning of this “Spiritual foundation of the kabbalah” is to purify your self and to open within you specific kelim and to close others. What I ask from you is to be receptive so the light can penetrate you and through this light you can come to learn how to change, that specific windows may open and others close. How and when you come to fulfillment is only in your hands, by way of your study, by way of your awareness you can come to fulfillment. It is already within you, the point is, you have to penetrate your understanding, your intellect, in me is the wish that the light may form you, that particular windows will go open and others be closed.

Only *one* strength exists, the creating Strength of the Creator. And this strength has the attribute of unselfishness. And the Universe is filled only with this attribute. It is the attribute of the giving. What we are going to learn and to do is how to come in conformity with this strength. This is His strength and with His strength He will shine upon us. This is what we do in the kabbalah. We have only the wish for the receiving – you will receive everything what you need for to come to your fulfillment.

“There is None Else Beside Him”.

There is ‘None Else beside Him’ means there is no other force in this world that is against Him. One force and we experience more than one force, why, because it is His wish. The name of this method of correction is “the left hand pushes away and the right hand attracts”. Left pushes away and right is the attracting strength.

The word kelim means observation organs. Through the observance of the light we can come to the correction of the left hand, meaning to transform the attribute of the left hand into the attribute of the right hand, and the attribute of the right is the attribute that belongs to the Creator, the act of giving. This is what we are going to do, to bring ourselves in conformity with His attribute. How? To open ourselves for His strength, His strength is around us and in the Universe, it is the strength coming from above and shining at us. What we have to do is to open ourselves for this strength and to bring ourselves in conformity with this strength; the outcome will be the same for each one of us, fulfillment.

Hidden in this one sentence we can find an enormous wisdom. I could talk days and days only about this sentence “*There is None Else Beside Him*”. A lot of forces are around us and the Creator has done this by purpose. It is His wish that we should give effort for to reach Him. It is the same as in the material world; when you want something and you fight for it, work hard for it, what will happen? Our hard labouring, our fighting does let grow the longing. What counts for this world, counts also for the spiritual world, the more effort you have to do, the more the longing grows for the Creator. In a way, when we have to give a lot of effort, it becomes more value. This is what we call in the Kabbalah “a stumbling rock”.

Nothing can bring you to your fulfillment then your own desire. “*There is no other strength*”, you have to believe in, believe in His and only strength. Of course you are just at the beginning of the path, therefore it is hard to see there is only **one** strength because in your awareness, you see different strengths. We have a lot of wishes and every wish pulls us to a certain place. For instance the wish for power gives you insight there is power in every form.

And there are also powers in the Universe we experience as evil. Why, because we don’t have the right kelim –the right organs for the right awareness. The problem is we can’t see yet the good behind the evil. In a way it is only a deviation of our perception, of our observance, till we have build up the strength to look through, that we may recognize this **one strength**.

Our first task is, our assignment is to believe in the **one strength**. Through this from above they will close particular windows, we can’t do this by our selves. *We don’t have the power for to uplift ourselves in the spiritual*. It is a shame the right intention of this word is lost; we have to try to find the right meaning of the word spiritual, and by finding the right intention everything will become well. Each one of us has expectations, each one of us want to receive something. The soon you active a particular window, for instance the window of “*There is None Else Beside Him*” love will come down, you have only to open this window by way of your believe.

There is only one window that let through the shining of the *living strength* – it is the window of “*There is None Else Beside Him*”. Therefore the first step in this study is to work at your self. We have to learn and to accept there is **one strength**. And by way of this you create another goal, other windows are going open for other wishes, if we avoid or neglect this we will deceive ourselves.

Kabbalah is a remedy, it is helping us; kabbalah helps man to dissolve his contradictions he feels by way of his faith, the strength will bring him to a higher level and then his contradiction is dissolved, now he can come to the experience of the good existing in the world.

Good and evil are two opposites; in every situation you will see the opposite. The Creator has created this by purpose. Why, so now you have the change to lift up yourself. Only

by way of a contradiction you can come to unity, to rise up in a new level, and in this new level you will meet again new contradictions, with the intention to come to the feeling of a new unity at this level. Step by step you rise in your level.

You build up within your self the strength for to come higher and higher and only then you have the capacity and not only the capacity but also now you are worth to dissolve the new antipole, with the intention for to bring it to oneness. This is the way for to grow, only by doing this work, to dissolve the contradictions by going beyond your intellect; you know it is a never-ending process.

Does this process end? It is not given to us to answer this question. While you are studying the kabbalah the result will be seen immediately this in contradiction with the outer being. But what is the result? You feel the antipole, and when you feel this you have to know it is only a shortcoming in your awareness, in your observance. Not for the Creator, He is perfect. And it is His wish we will come to His wholeness too. We aren't longer children of the Lord, those days are gone, He wants us to become His son and daughters, to be grown-up. Only in a grown-up way we can work at our corrections.

The distance between the Creator and you is so terrifically far away but *you can* return to Him. You have such a powerful tool, believe, and through believe you can make yourself whole, by having the faith there is only **one strength**. This is your healing power!! As long you see and feel there is evil, you see with your eyes several strengths; know you have work to do!!

This is what we mean by going beyond our understanding, that there is *none else beside Him*. Only by having this faith, this strength will help you, to know there is no other force. As long you experience the evil it only means you have work to do, you have to make a correction for to observe the right observance.

How can you correct yourself, think about the four commandments! When you open yourself for something different, for another window, you must know the tap starts to leak. And every leak is a lost of energy or in other words, this is a form of a sucking power outside your awareness. You only feel these forces when there is a shortcoming in your observance. Strive for a particular goal; this will help you to prevent another leak of energy.

In each one of us are observations that aren't corrected. As long something isn't corrected, you are attached to a particular strength and we see this strength as the wish. What is happening when I connect myself with other strengths then the **one strength**?

What one sees is other windows are open and through this open window there is the sucking away of our energy and this is what we do. It is the same with our observation mechanism - here are leaks to. When you do something what isn't right you fell down to the left and windows are opening themselves whereby the bad energy sucks away your energy. This is the reason why you don't see the higher consciousness, the whole reality. Each one of us observes according to his own observance. You have to keep yourself

busy with the inner, with this particular window so now you can stay alive. The window we have to open is the window for the eternal life.

There is no other strength besides Him.

When you neglect this principle life will cheat on you. Open this window!! This is the most strongest believe, you only need ***one*** window. Therefore you are here to go the path that leads you to this one window – there is no other strength besides Him. But it isn't an easy task; this is a learning process what can be painful. I don't concern myself with your learning process, what I do is to give you directions, I show you the path the wise man already had showed us, but the work only can be done by you. Kabbalah is a very strong medicine, not magic. Never accept things belonging to the outer world. Do you want to go forward in a very fast way then don't walk with them who are attached to the outer; they will absolutely slow you down.

When you have time for yourself think about this sentence - ***there is none else beside Him.*** Through this sentence you connect yourself with your eyes, with your tongue, your heart en your jessod, the last area of the forbidden thoughts. This last area of the jessod can be very subtle for instance to watch the telly, or gossip about others, or have bad thoughts about someone etc. you may think it is unnatural to live according these four commandments, and in a way it is. It is superhuman to believe in this one strength. It is superhuman to believe with the four commandments, but it is possible!!

By way of your sinful thoughts you will be punished, particular windows goes open and your energy leaks away and the consequence is you don't see the wholeness, your speaking with the evil tongue causes the leaking and you can't see the reality anymore. Why? There is no agreement with the quality of the Creator.

You are provoking powers in yourself contradiction to others, as two opposites. There can and has to be oneness, wholeness. The Creator loves you therefore you have the antipole. It is you who have as well love and evil within you. When there is anger you open the window of the evil and when you feel good you open the window of the good. Remember the principle – conformity with the attribute. This is oneness, wholeness. Each contradiction has the quality to withdraw strength away; this is your job, erase the contradiction within yourself and come to wholeness, to unity. It's your process, your growth.

For instance desire, desire isn't an attribute of the Creator. His attribute is to give, and when you have the desire to receive something, you have a contradiction. May be now you better understand the saying 'don't desire', correct the desire and you will stay in balance, stay in contact with the strength of the Creator, because the Creator is the strength of the giving.

Knowledge about Kabbalah.

The lessons are divided in two parts; the first part is about the structure of the spiritual work. In the second part we look at the structure of how the Creator created the world. This is the learning of the structure of the Universe. Don't think it is something scientific;

this structure can and have to be builds up in every person personally. Nothing exists in the common. What exists is there in small detail also, in the atom; the molecule gives us the knowledge of the whole. You can compare this with the DNA, the DNA of man tells us who the person is and it is the same in the spiritual. In you must live the conviction you can comprehend the Creator, His qualities and the learning of the structure of the Universe can bring it about.

By bringing the Universe within yourself it is possible for you to come to the experience of the Universe within you. The first part is about belief; this is a very tough part. In the second part we start to learn about the structure and this knowledge gives us strength and with this strength we strengthen our faith, believe. And through a stronger believe we can go deeper into the knowledge etc. therefore, make you receivable as much as possible, this is the way for to come to the experience. You have to feel, to experience the spiritual; it has to grow just as an embryo in the womb of the mother. That will bring us to rebirth.

Religions are speaking about the after life, not in the kabbalah; you have to come to the experience of the eternal in this life. It only makes sense to feel it in this life, we have to finish the job during this life and not in the after life, never forget this.

A person who wants to explain you something but he isn't quite capable he will use a lot of words, the more you understand the lesser words you need for to explain. And we are lacking the understanding, ask for understanding, the strength you may come to the understanding. It is all about your attitude, your wish for the understanding; this is the only thing that can help you.

You are as a guest in the land of the spiritual. There has to be within you the longing to become known with this land, to learn this land. By way of the kabbalah we can come to learn the spiritual land.

The coming into being of the Universe

First there was only light, the light filled everything and there was no place for shortcoming. Only the light, nothing more before the creation came into being. Only the light of the Creator, there was no place for shortcoming of the light or whatever, only singular whole light. This is His Essence; it is the attribute of the essence, His Essence.

To give a thing a name means we have come to a point of understanding. Therefore there is only one word, essence, what was before the essence we don't know. When the explanation is simple, know it is closer to the truth.

As I have said before, don't try to come to the understanding with your intellect, with your head; you have to use the four points, the four bonds. By using these four bonds you open yourself for the true conception. Don't fight, don't think you already understand, there is no understanding, this is only the beginning, we are only talking about the attribute of the Universe. In us are more qualities then we are aware of, but they are as an embryo deep within us. You are at the first beginning of your spiritual journey.

First everything was whole, perfect; there was only the filling with the light. This we name the one and only strength, His essence. Then there was the next step, in His mind came the thought to create the creatures, I tell you this in a language each one of us can understand. Why He did this isn't known, what was before the creation isn't known to us, to nobody. We can't talk about this preliminary phase of the creation, if we do so it becomes speculation, not knowledge, and in the kabbalah we only speak about the things we know. Knowledge is something you know by way of these four bonds; the knowledge with only your head is not the complete picture.

At the beginning there was only wholeness, oneness and absolute no shortness. Then there was the thought in Him for to create the creation. He is mercy, loving-kindness. He wants to give. It was and is His wish that there was something that should know about His attributes, about His Names. He wanted to reveal, create someone who should experience His attributes, His Names. Therefore He created us for to become to know Him.

What does this mean His Names? All His Names are connected with His attributes. Name means a particular strength connected with that particular name. The Hebrew language is the language of the Creator; it is the only language that has still the connection with His strength. The strengths are in the letters, in the open and closed letters, in every Hebrew letter is tangible His strength although coded but it is still a blueprint of existence.

Spoken language is human. Everything we read in the Torah, what we read is a primitive way of explaining so we the lower beings could understand a little bit. But it is all about the Names of the Creator. All letters of the Torah are names of the Creator. You can see them as the reflecting strengths of the Universe. It is our generation that has come to a higher level; they have a feeling and experience the subtle strength within the letters.

Each verse written in the Zohar gives strength, all the five books of Moshe they are all about His strength. And you can experience His shining through what you read, while you are sitting at home and no one else notice. It is you who pull from above to below. It is you who pull the very thin High strength to our world and at the same time it will be spread out over the earth.

First there was perfection, and then His Essence had the thought for to create the world. But how can one create something what is already perfect? It will be the same as it was before. Therefore He had to create something different, something that wasn't perfect at all.

That's why He pulled out Himself; withdraw Himself from the central point of the creation. And the deepest point is the earth. And not by accident does man live here. The human being is only living here. Of course there are other forces, but man is only here.

Everything what is made belongs to His strength and only from the central point the Creator had withdrawn Himself.

Draw for yourself a circle; do you see how perfect a circle is? You can compare this with the EjnSof, strength, a strength without an end, infinity. It is light with no end, which is the meaning of EjnSof. It was His wish to pull Himself back, to withdraw Himself and by way of this withdrawing became an empty place. Empty, absolute empty.

Can one imagine what emptiness is? Can you imagine something completely empty without a sparkle of light? The only method to try this is to imagine darkness; His empty place is a place of darkness, shortness. First there was wholeness and then emptiness and shortness. When you do this for the first time you can't feel a thing that's why you want to understand, but with understanding you won't come through, you have to feel it, you have to experience this. The problem is, the western man thinks with his head, everything is within his head. The heart is the inner side of the outer being. And with this organ we can't reach our real kelim because it isn't the real observation organ.

When you may have the thought 'but I already know the Creator', what are you doing here? You are here because you don't know the Creator yet. In a way the eastern man is much closer to the Creator than we are, at least considering his heart, not with his head, with his head he is far away from the Creator. Do you see the opposite, the western man is closer to the Creator with his head and the eastern man is closer to Him with his heart.

It is as it is, everything is good, while you are learning the kabbalah you will come to oneness because only when you have reached the oneness you can come closer to the reality. Therefore kabbalah unites. Everything becomes united in the higher; only when we stay in the lower we see all the differences. In the higher there is only oneness. And this oneness and this diversity was His entire plan, His wish.

When we look to religion, and this can be Christianity, Muslim or Jewish religion, they are telling us that on the last day we come to the light, to the Creator. But not we, I don't tell you to come in unity with your religion but *to come in unity with the Creator*. Each one of us has the obligation to taste the Creator by himself. All religions, all believe, they only bring you to the inner side of the outer side. They are sitting in the story. The kabbalah teaches us about the attributes of the Creator. Religion tells you to be merciful, to be good but how to come in agreement with His attributes they don't tell you.

What is the tool, how do I come in agreement with His qualities? Through the instructions of the four commandments, not by way of any religion or whatever believes you have. You will find your answers here in the kabbalah; here you will see the direction you have to follow. The shining will come to you and you will start to feel it.

So the act the Creator had done was the withdrawing and accordingly in this point there was place for the Creation. This is the empty place, the place of the shortcoming and in this place He created all the worlds. This was His first act, the creating of the empty place by way of His withdrawing of the central point, so now there was an empty place for the creation.

What was His next step? What has been created? He created limitation, restriction. What is within this limitation? There is only one way to learn the light, by learning the opposite and the opposite of light is darkness, emptiness. And through this it seems two things exist. Light is perfection *and* light is darkness also. Both are necessarily for to know the light. And accordingly the creation himself does do the work for to come in agreement with the light. You have to know everything is filled with light; shortness is only an observation of your awareness. He who experiences the Creator, he who accepts the Creator exists; he has begun to be a real Man.

All human relations begin with the recognition of the Creator. You can see this as minus versus plus, darkness versus emptiness, good versus evil. Wholeness is good; evil means it is still dark, the wholeness that is within the EjnSof, isn't reach yet. We have to do the same as He did, to create emptiness for to experience the light. When you are happy you don't see the light. Only when you feel the emptiness you start to feel the light. When you are in the emptiness your kelim will be revealed in you inner.

Only when you have emptiness there is the place for the birth of the kelim, and kelim are antennas for to receive the light. Only then the creation can be unfolded. And we need this process of unfolding for to come to our fulfillment. We will learn everything because there is no disappearance, this is one of the principles: there is no disappearance in the spiritual. When you start to remember this you make yourself receivable for drops of light that comes to you.

Faith and believe are strengths necessarily to talk about in our earthly language. Believe beyond knowledge, believe beyond understanding, what we are doing is to go directly to and in the spiritual, not magic, but to become really rich. And this is something a religion person can't understand.

By way of the kabbalah you come to the understanding that your attributes have to be in agreement with the attributes of the Creator otherwise you can't know Him, understand Him. Let His strength shine upon you. He has given at you a window and this window is also present in Him. Remember, His shining was, is and always will be there, it is you who has to be prepared to let His shining come through. The more you are coming in conformity with the light, the more you will have believed beyond your understanding.

But your first step is to believe this. That is the start of your believe beyond understanding and accordingly you will receive an extra strength. He will flooded you with light. Not because it is His wish but because you have longed for it.

So the first act was to withdraw Him self from the light, from the central point so now there is an empty space. And within this space there is absolutely no good. That is what I mean when I say there is no good in man, intrinsic there was and is no good in man ever.

When you hear somebody talks about how good man is, from now one knows this is the language of a child. There was and there will never be good in man because the good what was in the wholeness had itself withdrawn from the central point. Do you

understand? There is only emptiness, total emptiness. The Creator had withdrawn Himself for to give us space, for to give us freedom!! He did this so now there was the possibility for existence, for developing.

Try to visualize this: something is filled with light and then suddenly the light is gone. Visualize that space, an empty space so now you can have a glimpse of what the Creator had done. And in this we can see the next step, you can compare this with a ladder, once you know how something is working you can independent climb from below to above.

The Torah tells us about the creation and also the Torah is telling us 5000 year has gone by. Not a single world about what had happened before. The Torah only speaks how the Creator wanted to manifest Himself at the creation. Many generations have passed by before there was someone who could receive the light. Of course the beings living during the mammoth episode received light; each creature had received light. Man was born while the creation already existed.

The material world is build up with all kind of layers, from the most thick to the thinnest world. The thinner it is the further away for us; the spiritual is a very thin world but everything what is ahead the spiritual is material. We never can reach this world with something material, man can develop himself but all the material developing won't help him to reach the spiritual. It is impossible to reach the spiritual with something material.

Only when you develop yourself spiritual, by way of the four commandments, only then you can come to wholeness, to fulfillment. There is the EjnSof and what is outside the EjnSof is already material. We have to stay here! EjnSof is the endless light, is only infinity and we can't speak about it, not only can't but it is also forbidden for man to speak about it. There were some great cabbalists; they had experienced the high spheres. And we the lower man have to come to the experience of these spheres too, we have to work through, we can come to the edge of the Creation, not further because you can see this as the zero point, for to come to this point you have to become zero also.

There is no material in the spiritual, and only to the human being it is given to experience this. There is a saying; by the flesh you will see Me. It is only given at man to come to the experience of His greatness by way of our five senses.

Shalom and good luck

Lesson 7

A short meditation is a very good beginning of the lesson, a short preparation so now you can take in what you hear or read. By way of the meditation you can tune in on your inner being. Due to this tuning you hear better and the heard can be taken in more profound. Everything depends of your own attitude. It is your own contribution that makes your inner being quiet.

There is a law of the Universe: **nothing disappears in the spiritual.**

Therefore it is necessarily to purify yourself at beforehand so now you can attract the light. As a consequence of your purifying **the light will come down to you**, this is a law of the Universal too. The light is for each one of us and was is and will be available for them who have done the purification in this life, or will purify in this life and of course in other lives too, light is always there. When somebody dies there is a separation between the physical body and the soul. What stays behind is the separation line; try to imagine this as the taper of a candle.

People who have purified themselves and die leave behind a separation line and this line is still tangible from the grave till the spiritual. May be now you understand why people visit the graves of special people and why they feel such a deep impression. One feels the strengths that are still tangible as a column of strength, pure strength.

This column, this circle of strength lacks the ego; there is no breeding ground for the ego, that's why you become so quiet. The more you concentrate on your inner being, the less your ego will be nourished. When you have reached this point of stillness you are capable to take in as much you can of what you hear or read. Through this stillness you start to feel what the real essence is because your ego isn't there any longer. That's why you have to meditate. Through the meditation you make yourself receivable for the higher strengths, you are creating within yourself the connection with the Creator, you tune in with the attributes of the Creator. The more you do this the sooner you will come to your fulfilment. Slowly but steady a new person arise. Step by step you develop within yourself the qualities of the new man.

Messiah means that you make yourself ready for the unity with the higher strengths. You have to pull yourself out of the powers of your ego, by doing so you make use of the strength of the messiah, a strength that is in each on of us. The messiah isn't a person but strength within you. And through this connection and your holding on to the four commandments you already have start with the spiritual meditation.

The spiritual process is a process of gradualism, you have to be patient and it is you who have to know how far you can go. It is you who have to make sincerely considerations between how fast will I go and how can I do this with the utmost purity. Everyone wants to reach the finish as soon as possible. That's why so many questions are there about the Zohar. But my advice to you is; don't touch the Zohar yet. Nevertheless the translated

language because when you start to read the Zohar and you aren't ready for it, it is as a fairytale. The problem is, you start to make your own pictures.

And this is related to the Zohar, because reading the Zohar pictures will follow, why, it is the language of images. There is no person in the whole world that can understand the Zohar. Only a few can Zohar understand because it is all about understanding, you have to understand the Zohar.

As long there are pictures between you and the Creator you have work to do, you have to wipe them out so when the pictures are wiped out the Creator can come in. A true cabbalist only speaks and tells about what he had understood. Don't think you will understand the Zohar even when you read it in your own language.

The Zohar is translated in many languages, why, for the commerce, it is good for the commerce but not for you. Don't touch the Zohar, learn the things I had have and will tell you. It is possible to become a rabbi only by reading this; you don't need more, but for the moment don't touch the Zohar yet. When someone is ready I will learn with him the Zohar, but don't do it on your own.

You are sitting here on this lessons and you are reading this and all what I'm doing is to awake your inner being. In the books you won't read a thing about the inner being, what is written is for the outer being, it is knowledge of the tree of life, you lack the understanding. All what is written is there for the commerce.

So what is happening when you read books and you aren't ready for it, the book will close itself for you, the strength will be taken away. I sincerely wish you would become a cabbalist too. That you may become a teacher but only from within, because for a cabbalist the thinking process is disappeared, what do I mean with this, he stays forever and ever in contact with his inner being, so know what you are doing.

Give and pass on without receiving. You can earn money but when you do so you make yourself in essence lower. What I pass on to you is more then enough, all the further reading it won't bring you a step further. Believe, trust me, in me there is no other interest. Have control over your inquisitiveness. There are written many books and they only want to stimulate our brains. All the so-called spiritual books, they provoking only our brains but they won't bring you to fulfilment therefore don't touch them. Have self-control, what you are looking for is within yourself, that's the place where you have to start your search, remember this. It is far easier and you save a lot of money.

So what is the meaning of this course? What I'm trying to do is to accelerate the speed and the time of our correction. Let me give you an example, it is like a marathon, each participant will reach the finish. It is the same with the kabbalah. Each one of you will reach the finish, his goal, his destination; it is all about speed, the right and just speed. Therefore have self-control. I only guide you so you can come to your fulfilment. But don't follow me. Follow your inner guide.

The Creator looks for them who can make themselves small, people who haven't charisma. He who doesn't have charisma can make himself small, humble but in the right way and those people can learn and spread out what they have learned. Remember this, each time you start reading, you are doing this only for to come to your destination, your goal.

It is your goal, it is a part of you, and it is you who have to reach your goal. The goal is granted for you. It is the goal by which you can come to your fulfilment. Kabbalah is helping you for you to reach your own goal of creation. You have to do this; no one can do this for you. What we are learning is the true spirituality; it is all about you, notice yourself, only yourself. What is holding you back, who are holding you back for to learn this? How many excuses do you have for not to read this. When you say I don't have time, I have a headache etc; know this is only an excuse from your ego. When you say, I can't do this because I have to help another person; this is also an excuse of your ego!! Whatever the reason may be, you are already too late!!

You have to be your headache ahead. How? As soon you have the feeling something or someone is pulling you downwards, that's the point you have to be alert. What or who is pulling you downwards? Only then you can make preparations. In a way always be ahead of yourself. Notice, be alert, it is your ego. Your ego is whispering in your ears, it is telling you to take a pause, to relax. Your ego, your evil is whispering into your ears. Why?

The ego gains nothing when you keep yourself busy with the spiritual. All the energy that is setting free is not the food the ego likes. But when you are busy with the outer being, the ego wins. When you have yourself tuned in on your inner you have the feeling there is no now and here, even death has disappeared. But you have to know; the ego is still there. The ego is still active but for the moment it is quiet. Therefore always stay alert!! Find your own treasure, this is the point where the ego has no business; don't give the ego a fertile ground.

Sometime you notice you are too late, that's the moment to be kind for yourself. See it as a lesson; you have learned a new thing. Your ego is eager to seduce you; the ego wants to take advantages of you!! Therefore always remain true to yourself, awake your inner. Your ego is afraid for the inner, your ego is afraid for the sentence "I'm satisfied, I don't need more". Your ego is so afraid for this attitude, it can't stand it, but it is the moment your inner can benefit and now you are ready to keep yourself busy with the eternal.

There is nothing wrong in sickness. They are only lessons about our selves. For example, depression can be overcome by way of the inner, by having faith in yourself, and through this you will recognise more and more the strength in yourself. You are in a learning process and only by way of the learning process your faith will grow. When there is the thought deep within your consciousness of "I don't need nothing or nobody" then awareness will come from above. You will be helped from above – you have to learn to be without the outer means. Everything is spiritual notice this, be alert.

Another example; may be you are a smoker – look at yourself, what are you doing, see your movement. It seems innocent. Each time you blow out the smoke, you blow away the high feeling that is within you, and you are learning the kabbalah? You have to be aware of all your outer actions; you have work to do. Always be alert in whatever you are doing.

Now you are learning the kabbalah there is another thing to remind of, learn also you are lower than whoever. It is you who have to keep yourself busy with your fulfillment. Arrogance is from the outer. Always stay in contact with your inner. Listen carefully never talk about another person. In the kabbalah we don't talk about other persons, it is always about strengths the person carries within him. It is not about the person but about the strength. Make changes in your outer being – let it come in conformation with your inner. Always work on and with your inner, you can compare this with a sportsman who's training his body; you are training your inner.

It was Darwin who saw the outer being was related to the monkey. Don't think this has anything to do with unbelief. The outer being and the monkey, both are made from the material of the earth. The spiritual work has everything to do with doing things for the Creator because of the Creator. To do something for the Creator sounds easy but it isn't.

You can compare this with someone who is working for a company. He works for a special company; he can say that he is connected with 'his' company but he receives money from this company. You are working for the company because the company pays you, and as soon another company offers you more money, you go to the concurrent. Gone is the connection.

In the same way a religious person works for the Creator. I work for Him and now He can give me something in return. I work for Him so I may receive in return more life strength, more strength for the spiritual. Or I work for Him; so later I will have the reward. There are many reasons why a person works for the Creator. But know all these reasons are from a child, they are immature reasons. It's a depending love; you feel related, may be even a very strong relation with the Creator, but to work for the Creator because of the Creator sounds different. First you learn how to work for the Creator but at the end it has to be because of the Creator.

Special rich people want to learn kabbalah. Why? Rich people have everything what their hearts desires but there is no satisfaction. Their inner stays poor. That's why they want to learn kabbalah, for to get inner richness too. But they are learning for to receive something in return. Enough is enough. Learn to see the connection. When you have reached your fulfillment you won't be hungry any more. Therefore work because of the Creator and you will be filled.

Because of means it is His will, not yours. To make His attributes mine that is working because of the Creator. Agreement in quality, your inner has to be in conformity with His attributes. What are His attributes? We will learn. We will learn how the Universe is

created. This is the work because of the Creator. This is the way for to come to fulfilment.

Nobody can stronger your will. It is you who can bring yourself to fulfilment. To be part of a group assumes obligations. **We are free, completely free from the outside, but from the inside we are connected with each other.** He who has the longest breath will learn the Zohar, if it is the wish of the Creator.

It is the wish of the Creator to speak with your heart and say: “if this is what He wants”, or “the Creator has brought me here”. You think you have certain strengths, but it isn’t, they are His strength. You will learn in the right way to be assertive, each one of us has to be assertive. You have to speak for yourself, in everything.

The Creator gives you a sign, when you do something on your own, with your will you will get a sign. The Creator gives you a sign. Notice this always be alert. What is your special sign? Think about His help. With His help you can achieve anything. But not with your will, if you do so, you will receive a sign from above. Why? The sign will hold you back from doing something; therefore it is very important to recognise your sign, what is your sign?

Learn how to ask, learn the how and what questions, not the why. Ask at yourself; write it down, you will receive the answer about your question. It will occur in your thoughts or while you are reading something or you hear other people talk, this is very important. Why? Because now it is part of your understanding, not from someone else, not from a person who is teaching you.

Notice, it is not that I don’t want to give you an answer because I don’t want to; it goes far deeper. When I give an answer to your question, where is the learning for you? Make yourself small, tiny, humble and the answer will come to you. In a way you have to be very eager from within. The more you want to receive from within; the more you have to make your self smaller and more humble. The smaller you make yourself, the more you can receive. And this is the same for your surrounding.

We are all part of one soul, the soul of Adam. All the wishes upon the world, all the wishes are from the soul of Adam, his soul was broken because of the great sin. Later we will learn the details.

The more you come to know different people, the more wishes you come to know. Make all the other wishes yours because they will bring you to your fulfilment. You will be enriched by the culture of other people!! Each nation has his special roots. By way of taking something of their culture you enrich your own root. When you stay on your own, when you shut out others, stay in your own culture, you won’t receive enrichment in your life. And when you open your doors, the Creator will give you more work to do. Other people have other wishes and all those wishes are building up your kelim. What are kelim, those are the receptacles of the light. The more different wishes you have, the more kelim you are building up within you and this will bring you to the light.

All the wishes are coming from the roots of this one soul – the soul of Adam. And all these roots you have to take in, make them yours because by way of these roots you enrich yourself. This gives you a whole perfect image of the One Man – Adam. Therefore by making room in yourself for all kind of cultures you enrich yourself. And the room you make is the place for to let the light enters and at the same time you have to learn to stay faithful to your own root. To stay faithful to your root is very important. See it this way, you can learn from every being, all the wishes of other people are the wishes wherefrom you can make the most profit; this will enrich you.

It is the intention of the kabbalah to unite all religions. Above every religion there is strength, the one and only strength that has divided itself by way of personification. But in essence everything is coming from this one form, the absolute wholeness and unity. And he who has come to this understanding is capable to create in him space and this will bring him love. And each one of us, independent, each in a personal way will experience the true love as a result of their own efforts.

When someone is saying to you: “I have looked everywhere but I didn’t found”, know it isn’t true. He hasn’t searched enough. You have to give effort, a lot of effort only then you can come to the true love. And the true love is the everlasting love. A love that never passes away, a love that always will stay forever, but everything depends upon you, only you. The more effort you give, the greater the feeling of appreciation. It is the same in the spirituality. Nothing will and can happen for free, only with the kabbalah we accelerate the process. What will happen? You will be astonished; you notice you are open for another person, from the inside you want to give him a hug, not from the outer. But from within you start to feel love and the more you go further with your work you come to the point that even your worst enemy you want to hug him, but not now.

The bible says, ‘love thy neighbour’ but this is a game. First feel within the love for your self, not from the outside but from within. When you do it from the outside, you are a participant in the game, notice and become aware that only by way of your inner work you can and will come to the true love.

There is none else beside Him, let this be an inner prayer. Pronounce this softly in yourself. This is a sentence of great and wise cabbalists. And a cabbalist only says things he has experienced and understood.

There is none else beside Him; this has to be your inner prayer.

It is all about the corrections and you can make them only within yourself. It is all about the covenant with the Creator. May be you think and have the feeling it goes very slow, why? You want to know everything about the tree of life but be patient, you will receive it.

First there was the Light. And the Creator had pulled Himself back from the point – and outside this point there is the eternal infinitive light – EjnSof. What remained behind was an empty place. And in this empty place there was room for the Universe, for everything

what is material. This was His first act; the first manifestation of the Creator, the pulling back of the light was His first act of creation. And the second act, EjnSof, the light that entered the empty space but...the way He came in was different from the way He came out. Should it be the same everything would be filled with the light again, is it possible to speak of a creation then? It has to be different, how? The light entered the form, the empty space as a very tiny ray.

We will learn about this central point and everything about our world. There is no rougher world than our world. You will come to the experience that this is the roughest point. We see all the planets surrounding us. But it belongs to the point too. The point of the empty place is the point where all the material, all the physical is. And the light enters this form by way of a ray. Don't try to understand; later you will start to feel, to experience the world atzilut. But for the moment it is unknown for you, step-by-step you will come to the feeling.

The light enters by way of a small ray, what does this mean?

First there was only light, then emptiness, then a small ray of light. Why only a small ray? **One of His first actions was to make Himself small!!!** It is the same as I say to you, make yourself small, tiny. The Creator had made Himself small; you have to make yourself small too. This is His ray. Why a ray, because there wasn't any power in the emptiness. There was a lack of strength for to receive the light.

Suppose you have been blind till today, and now you can see, your eyes have to adjust to the light. One start with a small ray and when one is adjust the light may become sharper. If we should do otherwise the light will blind again. It is the same with His light; you have to build up slowly. You have to get used to the Light, to the pleasure you receive from the light, it has to build up step by step too. With how much pleasure you are satisfied? How much can you receive? Suppose you want the whole ray, could you stand it? Therefore, the light enters us very slowly.

There are two kinds of light: the direct light and the round light. Or in another way, there are two ways for to let the light come in, as a direct light or as a round light.

First the light enters and comes to a certain point, the round light. Then man can receive the direct light. And this is legitimate for every person living in this world. Each person living in this world can receive the round light. But the true spirituality goes on to the direct light, the light coming directly from the EjnSof to the Creator, this is the light we are going to experience. And this is named the personal experience with the Creator. The round light is the light of experience, we are making use of this light, but the true reality is within the direct light.

The Creator exists. Once you neglect or deny Him He pulls Himself back. He is laughing at you. You experience light but it is the round light, not the direct warm light, the relation with the Creator.

Let me tell you a short story: A little child is sitting on the shoulders of the father and the child is delighted it can see so many things. But after a while it is forgotten it was sitting on the shoulders of the father and starts to ask, where's my father? It's the same with the

Jews people. They are sitting on the shoulders of the Creator but they have forgotten. And they are asking 'where is the Creator', because they don't know they are still sitting on the shoulders of the Creator because the Creator has never thrown them away. Aren't we all sitting on His shoulders? Even an atheist is sitting on His shoulders only they won't or don't know this. To be a Jew means you are in contact with your inner being, every inner being is sitting on the shoulders of the Creator.

So at first there was a tiny ray, that's the reason why you have come to the kabbalah, that's why you are here and not another person. We are building up the relation with the Creator; we are going to build up ourselves from within, we structure ourselves from within just as it was in the beginning of the world. That is what we are going to do; we start to study this road, this path. "I am the way" is a very often-heard expression, but you have to build up this way within yourself.

It means to be penetrated by the light, to let the light shine within you, the flowing of the EjnSof. The closer you come to the edge the closer you near the inside, the closer we come to the EjnSof. And there we can find wholeness. But the further away of the edge, the cloudier it becomes, we are coming in the material world. The material world is a very heavy world. He, who has reached the Creator as far as possible, will feel the strength. But when one is far away from Him he feels shortness, he feels there is no free choice. Each one of us is connected with the Creator, known or unknown. Man is not as an angel. What does angel mean? An angel is a godly force that fulfils the wishes of the Creator. It is only a certain force.

The closer you come to the central point you will notice the force becomes more vertical. And somewhere halfway man is created. You can compare this with the process of the birth of a newborn child. First there is the seed and slowly the fruit is coming denser, more material. The closer we are coming to the earth the rougher the material and this happens because of His Strength.

All the processes of live you will come to understand them. Each one of you will come to the understanding, what you need is persistence. What we receive will never disappear; all the words you have read and are going to read are a connection with the eternal. When you die everything goes to one place, to the eternal place

We don't touch the flesh, of course in the beginning I'm speaking about this world but only to make it clear for you, but in the essence I'm not talking about this world!!

We start to work on our eternal soul, the soul that once had penetrated us. It is all about making us suitable for to receive the light. For to come in contact with the light, we want to finish the job. When we neglect this we have to come back and try it once again. This is the only goal we want to achieve: to come in contact with the inner light. All your sentences will be sharpened, your taste will increase, and this happens only by coming in contact with your inner light.

Shalom

Lesson 8

We are beginning to read in the spiritual foundation of the kabbalah “inner purification and structure”, the first and third paragraph. The first paragraph: ***There is None Else Beside Him***

The third paragraph: *let me say it this way, there are things in this world existing from the beginning for to help men to lead him astray from his right path, to keep him away from the holiness. And the advantages of these rejections are that men should receive by way of these rejections the necessity and the full wish the Creator may help him. He sees there is no other way for to survive.*

The first paragraph tells us there is no other strength against the Creator. It is all in your conception. We see other forces but this is the wish of the Creator. In a way it is His wish we have trouble. Trouble is as just important as success, only we have a different perception. But they are all signals, signs and it is up to us how to handle them. This method is named: “the left hand pushes away”, compare this with a mother who is pushing away her child so the child can learn to become independent too.

The right hand pulls and the left hand pushes away. Both belong to the correction. The first paragraph encloses the whole Torah. Left only pushes away so now you can grow up. Right is the attracting side, love. Both are a correction.

When you become ill, the left hand is at work, the Creator is pushing you away so now you have the opportunity to learn and to feel how He is pulling you back. Both strengths aren't yours they are from the Creator. Behold that you never say it is yours. It is given to you, for you to come to the understanding, to the experience. Both are equal in importance. It is often that the rejecting is more important then the pulling. When you feel rejected and you can learn from it, stay positive and have faith then the rejection is a marvellous lesson.

One hears so often the word sin, what is sin? Sin is the wish to receive for your own good. When you want something only for your self. This is sin, and when you are in this attitude, you will be pushed away.

But there is the opposite too, you can come too near to the Creator, He pushes you away also. Compare this with a mother who is letting go her child for to come independent. The Creator loves you; He is very found of you, as we say sometimes to a child “she//he is adorable” when we feel a lot of love for the child. And it sounds strange, but because He loves us so much, He pushes us away. His strength is very powerful. It is out of love He let us go, pushes us away so now we can grow up, become independent, that we may develop an independent love for Him. A mother who loves her child, she does do the same. She loves her child, but let it go to school; to leave the house etc. this is all necessarily for to teach her child to become independent too.

In the way the Creator does do this with us and we do the same in our earthly life. Try to accept this. Only then the love can become an independent love and not a forced love. Be aware that this has everything to do with the laws of the Universe. Of course I have the inclination to hold on, not to let go, just as all other beings. But they are awful inclinations. They have nothing to do with the laws of the Universe. You have to overcome these inclinations for to come in conformity with the laws of the Universe. Love doesn't know borders is a saying, but in a way there are the most beautiful boundaries.

The left hand is the side of limitation and when I fulfil this job the Creator can make the middle line. It is the process of pushes away and the attracting. Because of this, light develops. Light is a healing strength. It is the help I receive from the Creator. And I receive His help as soon as I come in balance, when I push away and attract, by way of this process healing comes into being. Each wish has to be corrected. There is nothing else what can help me, only when I handle this process in the right way then I receive help.

Don't think this process stops when for example one is demented; this process goes on and on!!

Is is us who are looking different to this people, but we are looking to the outer being, we judge with our five senses. It is the same for a person who lies, naturally, in coma. Not when one keeps him alive in a mechanical way, for example when he is already brain dead.

Always keep in mind the laws of the Universe. It is possible for this person to fulfil his inner corrections, but not when one is keeping him alive in a mechanical way, this is only interfering, not High strength. But when someone stays alive without mechanical help, he is still able to do his corrections!!

Of course it is our wish to help other people. But this has nothing to do with the inner. It is the same when one receives an injection so his life is floating away, he takes away, he neglects his correction, the goal of the Creator, and he is taking away the possibility to fulfil the job he has to do. The result is, he has to come back one again because he has failed his job. Men can't walk away from his misery. Misery, suffering is a positive thing, it is part of the correction. Only because one is so ignorant he isn't able to react on time. It is his ignorance one doesn't see the sign.

Only you are responsible for your deeds, it is up to you how you observe. Nobody is hurting you if you look to it in the right way. But when you think he is hurting you, then you are only in need of correction. It is within your observance; it has nothing to do with the other. You know, one is looking for excuses so they don't have to change their attitudes. Brake with your attitudes and also with the moment of relaxation. You don't have time for relaxation!!! When you keep yourself busy with the real spirituality you always have work to do. When you relax you bring your outer being to relaxation but the inner always has work to do, till the moment the Creator has penetrate you completely.

Don't strive for cabbalistic names. Take this message within YOU, in your own language then I can help you and you can pass on the kabbalah to others.

Kabbalah means receiving the strengths, it is all about receiving the strengths, believe in this, have faith in this. A cabbalist depends on his inner strength. He helps from the inner. The kabbalah is helping you so now you can go from within forwards. How? By way of the inner actions you incite the miracles of the Creator.

A miracle isn't something spontaneous, it is you, by way of your attitude you incite the miracles. You can't buy it, it is you who have to do the work and this is what I want you to learn. Nowhere else can you find this, no religion or science won't tell you this. There is no tool for to liberate a human person, only men himself can liberate himself. Miracles happen within you they are coming from within.

This is what all the great wise men have done. They corrected themselves they made themselves available. First they purified themselves. At home sitting under the attic. They made themselves small for the Higher.

They went to the desert and came back and could do miracles. Other thought it was a miracle but it was their own strength, their purification what we see. Always look to these stories with a spiritual eye. Never literal, it hasn't happen in a physical way. When you look at it in a literal way you are looking with your outer being, not with the inner being, remember this.

This generation is ripe for to pick the fruits of all the corrections that have been done over thousands of years. And we have done these corrections. Not the holy person, but we the common beings. From our generation and onwards it will happen. To everyone, no matter the religion you may have or who or what you are, each one of us will be healed, when you work on yourself, even while you are reading this.

NOT when you work from the outer. Remember that's only a game. There is no one who can help you, no healer or whatever, why not, because you are showing him your smallness and you are still a participant in the game. **It is yes or no in the spiritual.** We are living in the Netherlands and here we speak of the "polder model", meaning a little bit of this and a little bit of that, not in the spiritual, in the spiritual there is absolute wholeness. It is impossible to be in two places in the same time. First there is the separation for to see all the aspects, facets of the reality and afterwards you can unite them.

There is none else beside Him, is then to be seen. It is you who have to make the links with the Higher. At first it seems very controversial but as soon you come in relation with the Higher, unity will be there too. Then you see the strength, you receive the strength for to experience that *there is none else beside the Creating Strength*. Now you can see from a higher level. As long you stay on a lower level you see variety but on the higher level you see wholeness. First you see the lower forces, good and evil, left and right in your perception.

But when you attach the higher strengths it is as an extra dimension in your observation, in your awareness, first there is duality but afterwards there is wholeness. *Nothing disappears in the spiritual.* When you have achieved wholeness another duality steps forwards. And this goes on and on till you have done all your corrections. First there is de duality, the left hand pushes away so now you can come to wholeness and through this wholeness you can come to a new observation, but in the new observation of a higher level again you will see duality, and you have to bring this duality in oneness too. It is all about plus and minus; you need this for to experience. Only then you can grow. This is the tool you need and it seems so simple. The most teachings are talking about this but truth and untruth are very close to each other. It is very difficult to distinguish.

There are three aspects, three structures in our existing

The left side pushes away

The right side attracts

And the middle way

Each one of us tries to choose but it is the Creator Himself who makes the middle way. And this happens only when you step in the process of the left and the right. Come to this understanding and work on it, you correct your left side and the Creator will make the middle way. But don't do this work with your intellect; your intellect will bring you nowhere. The middle way is the resultant of the High Light. Don't think you are the one who is making a choice; or who can decide, when you think in this way know you are wrong. Left pushes away and right attracts. Here you have work to do, this is very important, crucial. The light is the resultant of your work. Work hard and connects yourself with the four commandments.

There are three conditions in this world

- 1) **Afterglow – is connected with the left side**
- 2) **Pre-glow– is connected with the right side**
- 3) **The now – is connected with the middle way**

When we have come to this understanding, we see this is all we need.

Whatever has happened in your life, it is the past. What have happened belongs to the past. Never make an association with the past. This is the stumbling rock; when we stay in the past. What has happened in the past leave it there, don't confront you with what had happened. Don't give the past any attention, neglect the contact with the past either it was good or bad, it doesn't matter. Never make contact with your past. This is indeed a stumbling rock but when you try and work it out, miracles will happen. Not magic but miracles, the point is, it is so very hard but only then miracles can happen. Try it out, live according this principle, so much will happen. Bring in your consciousness the afterglow has passes away. When we stay in the past we will feel and go through it again, each one of us has sinned in this. It seems so easy, but bring in your mind, afterglow and the past **it is over.** Whatever happens in your live, it is over.

This is one of the most important laws of the Universe. Take this to your heart. It is easy, a child play, but you have to digest it. Something comes from above, feel it and bring this in your memory. Have the wish to let go the past. What will happen, the outer disappears and your inner lives on forever. Everything what has happened, it has passed away. Experience the NOW; experience the four commandments you had made with the Created Strength. What has happened, it is over. Don't have afterglow in whatever you go through. Learn to experience the now.

When you eat, enjoy, when you work, work. Have joy in the things you do while you are doing them but not afterwards. The moment passes away, whatever it was don't talk about it or think about it. Don't live in the afterglow, either it was a good time or a bad time, when you stay in the past you impoverish your live. No afterglow, you have done something and it is over.

Come again in the moment of now; always have joy in this moment. Only in the now you must feel the joy. To live in the now also is a law of the Universe. Enjoy the things while you are doing them. Learn to live in the now. When you fall back in the afterglow you live in the shadow of life, then you live with you imagination. The problem is you start to compensate, acting, in a way it stays part of your life, it burdens your life. Don't make use of it, either it was positive or negative, don't us it. Live in the now and you will go so fast-forwards you can't even imagine. What has happened in the past, leave it there and don't think about it.

This is what the Creator wants from you. The Creator wants you to live in the now, that you enjoy now and not live in the past. It is the wish of the Creator. Live in the now, it is His will. When you experience the after flow know it is very egoistic. It is an expression of the outer being. You are in the story and the story shows you that you are special, but it isn't the wish of the Creator. Live now, that is His wish. Whatever happens, it was His wish. Do you want to change it? Live now, NOW.

Carpe diem - live for the moment is a very old verb. Live now. When you live in the now moment you won't sin. This is something you have to experience. When you live in the now unclean forces haven't a grip on you. Unclean forces mean everything and anything what sucks away your energy. Only when you stay in the moment of the now they can't have a grip on you.

Neither have pre-glow, when you are looking forward to experience something, for example a holiday, you don't live in the now moment either. The expectation gives you strength; it is not the strength of the Creator. You can find the Creator only in the now. In the pre-glow you can't find the Creator, the expectations keeps you going on and in this you give opportunity to the unclear powers too.

When you live in the past, have sorry for something or someone, you give the unclear powers the opportunity to suck your energy away. When you spend all your energy in compassion, to the unclear powers, you don't give anything to the Creator. Unclear

powers are your denial of Him. You assign certain powers to the past, which is the unclear power.

Bring in memory the four letters – joed hey wav hey. This means was, is, and will be. When you are still sitting in the past you separate yourself from the true reality. The true reality is to be found only in the now. You have a lack in your awareness; you don't see the true reality. Wherever your thoughts are, on something great or something evil, there is no observation of the now moment. And what is more, you are feeding the unclear powers, this is taking your energy away and this makes you very vulnerable. The true reality is – live in the NOW!!

Most of us are living for 70% in the past and for 30% in the now. If you live most of the time in the past you can't see the true reality. This is the root of all our diseases. He has given us from above 100% but we make use of it so little, and this makes us sick. The more you stay in the now the more you will see the true reality. And the true reality is the 100%, you can't change a thing in this. You can't see the true reality when you have 30%. Don't find it strange the Higher strength has to rap your knuckles. When you don't live the 100% He has to rap your knuckles, compare this with a father or mother who reprimands their child and give him a slap, the Creator does do the same with us by way of an illness or accident or whatever.

The higher strengths are trying to bring you in the here and now. Why? He wants to show you the true reality, the 100%. The more you live in the now the more you see the reality and the unclear forces stay outside. It only depends from you, from your observations. Live in the now, have the now-glow. Not the pre-glow or the afterglow *only the now-glow*. Behold this is a law of the Universe too. The Creator wants you to enjoy and you only can enjoy when you have now-glow for 100%. Then you have the energy and unclear forces don't have a grip on you. You are building up your own strengths. Do what you have to do, and when it is done don't think about it, don't think 'did I do the right thing' or 'was it wrong'. As soon you have finished the job, don't think about it!!

When you can do this, the High Strength will make for you the middle way. When you have done something, don't think about it, because then with your brains you start to evaluate, calculate: *don't do this*. When you stop doing so you will have the most perfect evaluation, how? When you stop evaluating the Creator begins to evaluate and He will bring you to the right solution. Not you're brains or your wishful thinking. Only the High Strength makes the middle line. Nobody is perfect; all of us are making this mistake, this sin. Remember this: when you have done something don't think about it. It is the Creator who evaluates. Our job is to work on the right- and left side. The Creator makes the middle way. We only have to stay in the now and nothing more, for 100%.

What is pre-glow? You aspect something what lies in the future, something what will happen later. For instance you think on an exam, do you feel already the headache? Why is this? You take away the strengths that will support you and it is you yourself who give space to the unclear forces, you are feeding these forces. We also can have negative pre-glow. Whatever your thoughts may be, it won't happen, they are only shadows.

Suppose you like to go on holiday to a far country but you are afraid to fly. What happens? You are already busy with the flight, stop doing this *live in the now!!* Visualize it is your first flight, experience the flight **only** when you step in the airplane, don't think on it at beforehand. This gives you a headache or whatever pains you may feel. We all make the same mistakes; we sin in the good as well in the bad. We have fear for something that will take place in the future; we have fear for what had happened in the past, where is your life? Live now!! Only today you can feel life, not tomorrow and not in the after life.

It is the wish of the Creator you live now. I don't tell you there are nothing in the afterlife; there is life too, absolutely. But that's for later. When I should tell you now it will be philosophy, philosophy is very close to the kabbalah. He who is interested in philosophy is a searcher too; you can't compare him with the one who is a religious person. The philosopher is very near to the spiritual. They are looking very hard; they are reading all kinds of books. I did the same, I thought I could find the spiritual in an intellectual way but I didn't receive any strength, now it is different, the kabbalah gives me strength. Don't think you have wasted your time with philosophy; see it as a preparation but only the words aren't enough.

When I already think about what could happen in the future, I already feel the pain or I'm afraid of what could happen, then I'm anticipating. I'm creating a shadow of life. In a way you are taking away your life. When you have fears for the future you are taking away your life. And it is the same when I feel fear coming from what had happened in the past, I'm taking away my own life!!

This is suicide, only different. Whenever you have pre-glow or afterglow, both are taking away your life. You already can think about the weekend, to go to a party, to do nice things, all these expectations gives you the feeling of being alive. Nothing must give you strength in life **only the now moment**. When you are in the now moment you don't have to be afraid or feel fear. Only by living in the now you can come to the understanding of what is happening without being afraid or to feel fear.

Hate is also something what comes in your mind when you are in the pre-glow or in the afterglow. You experience this or that and you start to calculate with your intellect and know your intellect always says – *it is wrong* – stop with this.

Learn to live in the now. It isn't easy. Our intellect speaks to us and says, "live for the moment", but it is our intellect speaking to us. You are the one who have to fulfill this, to experience this, only then you live in the now and this is named life, later we will come to a kabalistic meditation. But before I will do this you will already know what it is. Meditation is something you have to do at beforehand, before something happens to you. Do all your things in a meditative way means your concentration is completely in what you are doing, then you are living in the now. When you do something do it for 100%. As soon your thoughts are somewhere else you don't live anymore. You are then in the right

line or in the left line, your thoughts are in the afterglow or in the pre-glow, you have to stay in the middle, in the now.

This is what the Zohar is telling us, no other things, the Zohar is speaking about this subject. There are so many levels and each level has to do with the right line or the left line. The Zohar is telling us so much because there are so many levels. So many elevations and all of them are spoken of in the Zohar, and while you are reading this all, these different facets touch your inner. But don't touch the Zohar without any preparation!! Whatever the language may be. Only make use of the Zohar in the Hebrew language. Although you don't understand a word of the Hebrew language, reading one sentence in the book will help you tremendously.

One way or another it does do something within you, how, I will tell you later. For now your job is to stay in the now, to live and to experience today, this moment. How hard it may be, whatever you may have experienced in the past. As long you are sitting in the past and have thoughts about your father or mother who have done terrible things, be aware you aren't in contact with the Creator.

There are people who say they have seen the light and at the same time they tell you about their past, it is impossible, no light can be seen as long you are in the past or in the future, remember this.

A cabbalist doesn't speak about the past. What mine feeling is in this moment is mine business, I don't have to tell this to another person, people who are doing so keep themselves busy with the past. Of course you may do so, I don't forbid a thing g'd forbid, but when you want to increase your pace listen and read carefully what I'm saying to you. When you live in the past you are giving your strength to the past and you aren't living in the now. No matter when you are doing this, sitting in the afterglow or sitting in the pre-glow, you aren't living in the now, life exists from moment to moment.

There is no past, there is no future, only the moment of the now, think very clearly about this. Try to become consciousness of this. What is sin? Sin means you are sitting in the past. Always stay alert, be aware and very consciousness not to fly away to the past or whatever phantasm. Be alert even when you are watching the telly or in a state of relaxation, be very selective in what you are doing. Don't eat too much fast food. You are working on yourself; leave the fast food for what it is. In this you have to be alert too, always be alert, aware. Of course you may watch the telly or do other things, I don't forbid you anything!! But you must do it in a very alert and conscious way. There is so much to discover within you. Therefore; the things that have passed on don't think about it any longer.

Question: how is the communication – the communication back and forth with our world?

I already told you how the structure of men is.

The EjnSof, the endless light is within us, but this light isn't ours, it is from the Creator. This endless light is a kind of opening within us, only one doesn't feel it but it does exist. All our work is to feel more and more this opening, only then the light can come to us. Our rescue is within this opening, in the light what comes to us and penetrates us layer by layer, till it reached the layer of the inner being. Then we can experience. What do we experience? The absolute good, the experience of the inner being is the absolute good. The next layer is the layer of the good and evil, the true relation with the good and the bad. When you enter this area with your perception you experience partial the good and partial the bad. And the last layer is the layer of the outer being.

From above, he who doesn't concern himself with the inner isn't seen from above. He lives in this world according to the wishes of this world, what do I mean with this, I never talk about the flesh, the person who eats and drinks, but I speak about the being who only experiences these wishes, all other areas aren't existing for him, he can't feel them.

It is very important to understand that the outer being has an outer layer and an inner layer. The outer layer is the layer in which he experiences the material world and there is a part that experiences something more for example religion, whatever this religion may be, whatever his world view from his culture may be. This is the form of his inner perception, but it is on the inside of the outer being. He feels all kinds of sensual feelings and in this we see religion and philosophy, the earthly understandings of the human being. This is the outer being; he lives with his five senses.

The next step is the observation, now he starts to discover the good and the evil. Also in religion he sees the good and the bad. Religion is situated in the story, and in the story also is the experience of the good and evil because it is very close to the area of the true good and evil. Every creature has an outside, the outer skin where through he discovers everything, his animal lower needs and all his childish wishes. When one develops himself he starts his quest and religion tells him how to live but it isn't his' yet.

He still lives with his five senses but the soon he arises a little further, let say to the inner side of the outer being he starts to observe the good and the bad. Religion itself is within the story but it is also telling us about the good and the bad, why? Because religion is very near to the area of the true good and evil. The difference is he experiences the area of the good and bad but it isn't his', it still belongs to the outer being.

The true inner being begins from the point of the true good and evil. Then he starts to realize and this is the area where we are working. In our lecture we only speak and talk about the inner being. But more and more we will refine. Of course the beginning has to be simple, rougher but later on we will go in the refining.

He or she, who is coming to our study, comes through his or here corrections, experiences everything is good, the wishful thinking has disappeared, only the true good is there. Then you may ask, what is the work I have to do? I already worked with this. But no one, not one of us has penetrated this area for 100%, and that is our striving, our goal, the area of the true good and evil, the area that is within every creature. He who lives and works in the area of the true good and evil is the true being; he is called Man. Not the inner being of the outer being, they are as angels. Great cabbalists have reached this area and we are striving for to reach this area.

When you have come in the true inner being for 100% you have neared the Creator so close, then there is no matter of corrections anymore. But this is not the subject of our course. We are busy to penetrate the outer layer. It is up to us to penetrate this layer and almost 6000 years have passed away, therefore we keep ourselves busy with this subject, to transform the rest of the evil into the good. This is the area we have to discover.

We have to discover what still is in this area so we can transform the bad into the good. And all the pieces we have transformed into the good are added to the inner being. *There is no disappearance in the spiritual.* We make the area of the good bigger and bigger. In each one of us shines the endless light, EjnSof. Or the Lord, the Creator, the Creating Strength, He always shines in us, either we experience this or not.

You may sin or eat junk food; the light always shines within you. The problem is we experience Him less and less. It seems the Creator is leaving us but we are lacking His experience. We experience our outer being, this is our sin and because of this sin we are coming further and further away of the light. What is the solution? To work on yourself!! To recover all the feelings you have lost, to build up a new structure.

Each baby, each newborn child is as the outer being. Later on he will feel suffering, will be hurt, but in his first moments as a baby he only has the wish for to eat and drink. He doesn't know a thing. In a way a newborn child is pure egoism. Later he starts to feel and through this feeling he can near the area of the true good and evil, if it is the wish of the Creator.

What do I mean with this, it is the Creator who gives him the wish, and this wish is His light. It is the Creator Himself who gives the push, first we see the coming in existence of the point in the heart and his inner being starts to talk with him. He discovers the shortcomings within himself, this is the birth of the point in the heart and later he comes to the moment he will discover all the structures are within him.

All depends of your inner discovery. You already achieved His will. The perfection, the potential already is present in every human being. This is the work we have to do, to discover and feel all these layers and to bring them to the area of the true good and evil, to bring it to the real inner being.

The outer being only sees his I. He doesn't see something inner, no mercy etc. he feels himself as innocent as a baby, why? He only sees from the outer being, he doesn't feel a

thing within himself. He can't touch the mercy because mercy is within the EjnSof, in the endless light. Quality to agreement, I have to bring myself in agreement with the inner qualities only then I can see the mercy. I have to bring myself in agreement with the qualities. The light is mercy; I have to bring myself in conformity with His mercy. Men lack the intrinsic good. All the good is coming from the agreement to the quality, everything is coming from the light EjnSof and I have to bring myself in conformity.

I have three layers within myself.

The first layer is the layer of the EjnSof, the endless light.
The next layer is the layer of the inner being, the layer in where you can feel the true good and evil. It is the area of the transformation of the bad into the good, and through this you can come closer to the EjnSof. But at the same time this is the battlefield within you. Constantly you are working in this area. This is our place to work, to discover the evil and to bring it to the good and by way of this work one works on his inner extension. Or one works more and more to the outside and expands the evil further and further, the outer being.

Everything is agreement to quality.

What is the evil? The attribute of the evil is the wish to receive for his' own good. This is the attribute of the evil; pure egoism, the egoistic person, he who only wants to receive for his' own good. Behold he don't have to be a criminal necessarily. All people who want to receive only for their own good is busy with the evil, it is the outer being and he is only working for himself.

The inner being makes contact with his inner.

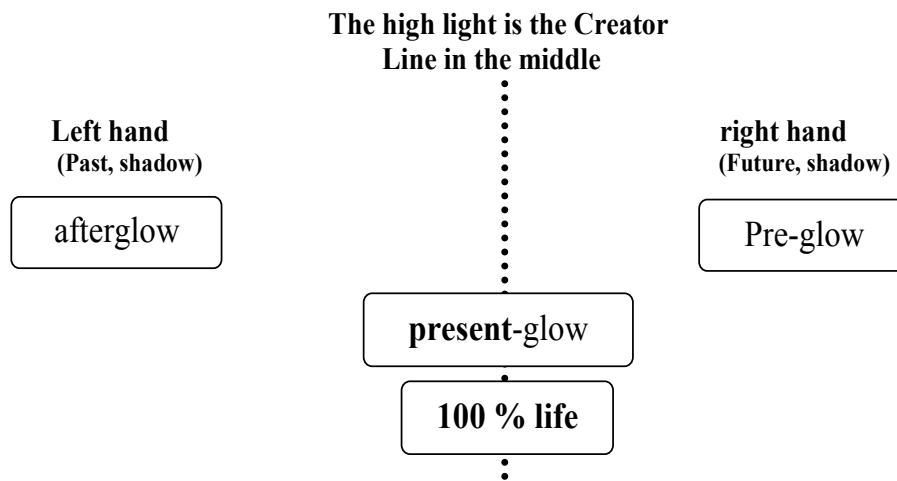
The outer being makes contact with his outer.

And we are going to work to bring everything in agreement to quality.

Good Luck.

To Live in 'The Present'

Drawing lesson 8



- There is a very important method given to us from above to strive every minute to stay in the “present”. Step by step we will learn what is the “present” but let me give you an idea: whatever you do and experience in your daily life and of course the spiritual work belongs to this too, you always have to bring it to your inner and do your work in three **lines**: first the left line then the right line and the Higher Light makes the line in the middle. Only the line in the middle is the true reality and we name this LIFE.
- Every moment you sit in “the past” *and notice that even one second ago belongs to the past*, or you have expectations for the future, *and this can be as well positive as negative*, when you are or in the past or in the future, you have absolutely no contact with the source of life – the only Creating Strength. In a way you are involved into a shadow and you only see a part of reality.
- When you are in a state as mentioned above you are ‘amenable’ to the evil, *such as diseases etc*, because in a way you create a fertilizing ground for the impure strengths and these strengths will fasten on it. *As you know already, impure strengths suck from every place where shortness is – and with shortness I mean also shortness in awareness!*
- When you look closely to the drawing you see the condition of the past is named “afterglow“ although it may seem contradicted to your sense of language. What I mean here is that you have a sort of aftertaste about something that did happen in the past. With pre-glow I talk about aftertaste in the sense of a tickling in the mouth coming from the joy you have when you think about something pleasant. In a way it hasn’t happened yet but you feel the saliva in your mouth and therefore I name it pre-glow.
- The ‘present glow’ is a condition of the true reality – *you can see this as a picture at a given moment as a consequence of your correction.*
- What I mean here is; don’t think too much but ACT. Every day you will have a unique opportunity to practice this and by doing so you add a day to your real life!

Lesson 9

About the relation teacher – student: it is important to know how my relation is considering you and every student and why I do what I do. When I start the lesson, or even before I start, I disconnect myself with my outer being and make myself small. Making myself small, considering everyone who is attending the lesson. I connect myself from the inside with the four places and this makes it possible for you to receive. In a way I make myself transparent, from the inside my ego is disappeared.

When you want to receive the optimum of the lesson, you have to do the same. As long your ego is attending you will receive nothing. You too have to disconnect yourself from your outer being; we both have to be disconnected with the outer being.

It is the same with the area of the good and evil, I don't show it to you. This is mine area, it only concerns me, this is mine personal area and only I have to work on it, therefore I have to close this area too. Of course a complete disconnection isn't possible but I'm making myself transparent. I treat you from the area of the good, the inner being, the area of the good. From this area I try to approach you.

There are several strengths and forces in the Universe, what are these strengths and forces? How are they manifesting themselves?

The Creator Himself makes all strengths, they manifests itself as a wavelength. We can observe these strengths as wavelengths. You can compare this with the radio, there are long and short wavelengths and there are very sensitive wavelengths, and even more and more sensitive wavelengths, there are wavelengths that are so sensitive no radar or satellite can attract these signals from the sky. All these wavelengths are longer and less sensitive than the wavelengths of the spiritual, they are in the inner being. The wavelengths of the spiritual are in every being, in his inner being.

In this spiritual wavelength there are billions of short and very strong lengths, stronger than whatever radar. The spiritual wavelengths are much shorter and stronger. We can approach this area but no radar or space vessel can enter this area, why not - because it is material. It is only possible for every human being to reach this area, and we, all beings have to and must come into this spiritual area. This spiritual area has no matter it is the zero-point.

Let me try to explain it to you.

The outer being is on the scale of the long wavelengths. The area of the good and evil is the short wavelength. And within the inner being we see the shortest but most powerful wavelengths. Suppose someone has a malicious tumor, he receives chemotherapy. Chemotherapy is the finest wavelength that can penetrate within the cell. But billion more times is the outcome of the strength coming from the inner being, can you imagine. The outer being is from the outside; he doesn't care about the spiritual. From within of the outer being we see the story. Each one of us has his own story.

One can be a Christian, a Jew, a Muslim or a philosopher but one is still between the layer of the outer being and the area of the good and evil. In this area we see also the diseases. They are on the inner side of the outer being. Why? One becomes ill when he is not in agreement with the laws of the Universe. What is he doing, why does he have a disease? Men are living according his outer wishes, no matter when he is a burglar or a famous scientist. He only lives in the outer area and when one sin in the area of the good and evil then the roots of the diseases will have a grip on him.

Of course you have to know diseases don't exist. In the system there is no existing of diseases but when you misbehave yourself, you don't live according the instructions (*remember the four commandments*) then you become ill. When you don't live according the laws of the Universe it is you yourself who attracts the evil. It is your uncorrected part what is the fertile ground and this is coming to you and manifests itself in you by way of physical problems. Then you suffer, why? It is only there for you to force you to do well.

The outer doesn't interest me. Diseases are beginning from the outer side and when you don't listen it becomes chronic, it goes to the inside. Then it becomes a sin. What does this mean a sin? When you make a mistake for the first time it isn't a sin. Even the second or the third time - it isn't a sin, but when you go on and on making the same mistake it will become a sin. Then it becomes a part of you, in a way it has settled itself within you. The first mistake is easy to correct but as soon it becomes a pattern, the soon you think it is something standard you can't judge clearly anymore.

We are only interested in the inner being. For example, one is demented, it is only damage from his outer being but his inner being is still alive. Of course one can give him an injection, but you have to know that his inner is still alive. Within him the sun is shining but doctors only see the outer being. In the eyes of the Creator he is still good because He sees the person already in the next stage. He sees the person who has corrected everything.

I know this is hard to understand. Therefore learn to distinguish the outer and the inner. What is the outer and what is the inner. Your questions have to be about the inner, these questions I will answer. Not the questions about this material world, I don't talk about this world.

Each one of us has a good part. For me this is a certainty but others don't know this yet. I want to penetrate the story and bring you to your inner being. The story is the outer part of the inner being. And I want to go to your inner. Therefore I make myself small then I can shine from within, this will bring communication back and forth, but you too have to make yourself small.

In the inner the wavelengths are very short but very strong. This is what I try to pass on; I try to pass on the spiritual strengths. I receive these strengths by way of reading the holy books, and while reading this books I do the same, I make myself small so now I can receive the short wavelengths.

While you are here I bombard you with these short wavelengths, I shine through your story. See it this way; your story is as limestone, soft and easy to penetrate and under the limestone there is the inner being. The story doesn't touch your inner!! The good has to come from the area of the good and evil. Not from the good of the religion or whatever, it has to come from your area, from your inner good. From my inner side I penetrate your outer for to come within your inner area. This is the subject of our study. We are talking about how man can correct himself, correct the area of the good and evil. This is our working area.

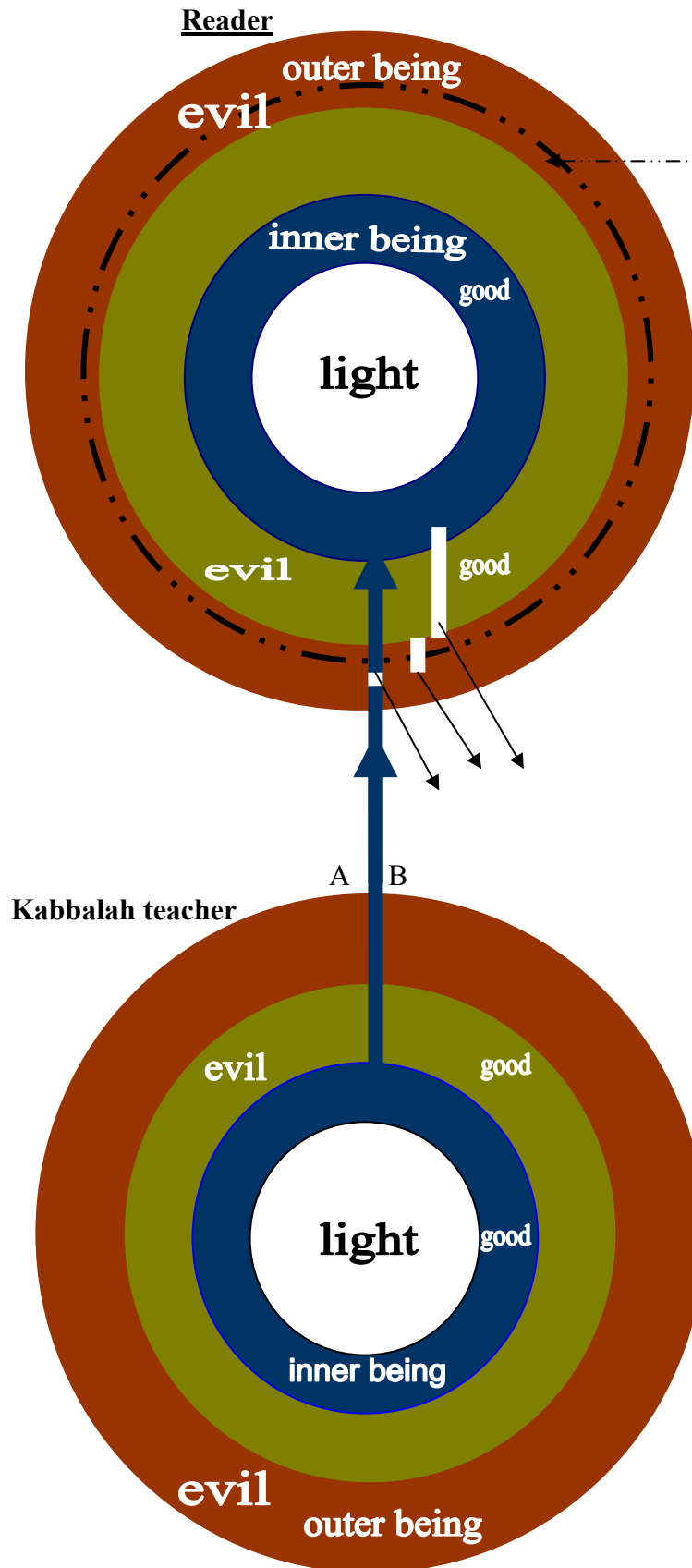
All religions are a forerunner of the true spiritual work. Kabbalah begins where religions ends. It is the kabbalah that brings you to your inner being. I penetrate this area. And when you listen and reading this and make yourself small it will certainly help. But you have to do your part, you have to help me, you have to help the Creator. Therefore do the same as I do, make you small, have the same behaviour. When you make yourself small it becomes easier for me to penetrate you, for to reach your inner, for to bombard your area of the good and evil, and then one day you will carry the fruit of our work, the limestone will be a fertilized ground. And my part is to approach you from mine inner area.

Of course I have an outer part too. But it's mine and it is up to me to work on it. Only in the inner being there is the good, there is sitting the Creator. My task is from within and not from the words, but it is about the strengths within the words. It is not about the singer but about the song. And through these strengths your limestone disappears, you will notice this because you can breathe deeper and become more pure. The more you purify yourself the deeper I can come, deeper and deeper and deeper. You will feel more and more but you have to cooperate with me. Your attitude has to be for 100% within, aimed at the spiritual. Not half-hearted, in the spiritual there is only everything or nothing.

You have to open your gates for 100%, open your gates to your inner being. Then my task will end. You will get a personal relation with the Creator. My task is only to penetrate your limestone area so now you can reach and come to your inner being. One day you will be independent, meaning you have your own direct relation with the Creator, with the light. Once you have become independent you can say your own prayer, but this is only possible when you have reached and experienced your inner. Only then you can come directly in contact with the Creator. And you will receive from Him the direct answer. The Creator has the shortest wavelengths. Within the EjnSof there is such a short wavelength and this wavelength will penetrate you completely, from the inner to the outer. Then you receive the strength that will expand your good more and more and more.

Shalom

Interaction between the Kabbalah teacher and the reader



By making himself small from within, the reader will become more receivable so now he can take in all what the teacher is saying and bring about in his inner.

The teacher makes himself smaller and lower then any reader, because only in this way he can give. He neglects during the lesson his outer being and his area from good and evil. Through this his area becomes more transparent and shines with inner strength, coming from the inner strength of the teacher. Now there is a revealing in words, drawings, and gestures to the reader. It goes through the area of the outer of the reader to the border of his area of good and evil. It is within this area the teacher 'fires' and stimulates the good within this area for now he can grow.

And within the reader starts to grow his inner spiritual pores (see drawing A, B and C) by which his area of good and evil will be taken in by the good more and more. The increasing of the good will be added to his inner being and will be never taken away from him. As you know the deeds of a human are only reaching to the area of his good and evil. But the area of his inner being always stays intact. The same relation as we see here between the teacher and the reader is also valid in all other ways of interaction, whereby there is a true form of the giving and/of a legitimate form of receiving.

Lesson 10

This lesson took place at the beginning of December 2004 and in that time of that year for the Jews it was the time where they celebrated the feast Chanukah. Chanukah is the feast wherein the Jews people during eight days let burn the light. I'm going to tell you about the history and the spiritual background.

About 165 B.C. the Hellenists came to the east. The rulers of that time were having a Greek background but there were also influences of the Syrian people because they had captured Israel also. Of course the people of Israel were revolting but a special family who claimed the victory did the most.

Be aware that we aren't talking about the personal human experiences but mainly about the strengths that were working in these days. What was the reason of this all? Not the event is important; it is all about the strengths that were active during this time. What ever has happen with Israel had to be happen. The strengths, it had to be happened here on earth. You have to know all the strengths, the spiritual strengths had to come one day upon the earth, why, the earth does need them, and all the strengths have been descended!!

No apocalypse will come, but be aware, what the higher doesn't see as an apocalypse doesn't mean we won't experience it as a disaster. But what is written in the book about the apocalypse, this won't happen. All the strengths the earth does need are here. Of course a hotbed will be there, but the higher strengths are ready.

The event in Israel in the year 165 BC had to happen. The history isn't important, it isn't relevant, but know it had to happen.

The feast of Chanukah is the symbol of the recapture of the Temple and one family of priests had done this, and afterwards they cleaned the Temple. All the occupations, what they had done and left behind, it had to be cleared.

The most of you are known with the candle that have place for seven candles, it is named the Menorah, and during that time they needed oil for to light the candles and to let them burn. Behold, everything is spiritual!! There was no oil because it had to be very special oil and the story tells us there was only one bottle of this special oil left, enough for one candle to burn.

Always must be there an agreement between the spiritual and the physical. What was it all about? The world was in spiritual darkness. It was the moment of the Hellenistic world and this world was focussed on culture, art, they made a lot of statues, people were focussed on their body- bodybuilding etc. Of course this time had brought a lot of good things but the problem was, they had forgotten the spiritual world. Only the outer was important. The highest adagio of the Greek was the standard of beauty.

It is written in the Old Testament the second son would bring beauty. And indeed the generation of David had brought the western world a lot of beautiful things for example art and culture, and the third son, Shem, he hold tight at the spiritual strengths. It was the time of the blossoming of beauty but without Shem it stays outer beauty only.

This is what we are talking about; this is the law of the strengths. It was forbidden for a Jew to keep himself busy with art, culture etc. why? When doing so one has the chance to make descriptions from within. A description between him and the inner strength, and this is idolization. By making descriptions one has the chance to pollute the covenant we have made with the Source. In a physical way it isn't important any more. It is all about the Jews people, about the altruistic wishes. The Greek dominated Israel, meaning, the people of Israel couldn't work any longer in a spiritual way on their selves.

It was the spiritual work that was oppressed. The outer, the egoistic wishes were far more important and not the condition of the soul. When we talk about the Greek, be aware we don't speak about the outer Greek, but about the outer condition within me. But the Jews people kept their selves busy with the outer, with culture and art etc. but once one is involved in this one can't fulfil his goal and as a result one falls in darkness.

The feast of Chanukah is therefore the feast that one commemorates men partial is lightened. On that moment something came from above, spiritual strengths descended on earth. Nothing disappears in the spiritual. There is a law showing us there is no disappearance in the spiritual. It is the universal law everything will be anchored for eternity; every soul descending here on earth will never be lost, even what you just have read will be there fore ever.

There are eight lights, a servant lits the candles, one is higher then the other, one has to light the other. The servant who lits the candles he serves others, he makes himself small and only by way of this making smaller he can serve others.

The first evening is the light of Shamash – the light of Chochmah; this is the seed of the light coming to earth, the smallest Sphira - malchut. Everything has to be corrected. And the way of corrections is from the finest to the rougher, first we correct our little wishes and afterwards the rougher wishes, one need more light for the rougher wishes, we need the light for to come through.

You can compare this with a swelling, when the swelling is small we need little medicine but when the swelling becomes greater and greater, we are in need of a something heavier, chemotherapy for example.

And there is another comparison, suppose one never drinks, he only drinks one glass, it is enough for him but for someone who is a regular drinker, he wants to drink more glasses. In everything we can see the way from the weakest to the strongest.

Women caused the light were diminished. **We don't talk about the physical women, only about strengths.** The female strengths are the egoistic wishes. Consider we need

them both, male and female. The woman lits the first candle of Chochmah to the Malchut, and the next day she lits Jessod, then two candles are burning. In this way we work from the left to the right, the light is lit and we are going to experience. All the lights will be burning till we have reached the eight days, the last candle. All the light comes from Chochmah and Chochmah means wisdom.

We have ten sphiroth. Everything is ten. In the singular light of the Creator are ten flavours. Kether, Binah etc. are variations of the light. The further we come downstairs the rougher it becomes. The lowest seven sephirot are rougher and the roughest is Malchut. A part of Binah is downstairs also. Binah has divided herself, her higher part lives next to the Chochmah so there is always light. This is the human being who has in himself as well the male part as the female part. When a man thinks he has only the masculine in him, he can't carry any fruits.

It was the same during the Second World War. Machos are ruing everything, they can only ruin. We need both, as well the male and the female, although there is a difference. The male part within a woman is female and the female part within man is masculine. Everything is qualitative. But you have both within you.

One third of the higher strengths stays with Chochmah. From Chochmah we receive the light. How comes the light to us? There has to be a merging as well in the physical as spiritual. The light has to penetrate you, a merging with the light. A bumping merging – *ziveoeg de haka'ah* – then the light can enter. It is the same in our world, a man makes the proposal, the woman says no, but he keeps trying and at the end she says yes. It is the same in the spiritual.

One third of the Binah is above, two third of the Binah descends to below, to her children, the products of Chochmah and Binah have the qualities of their children, it is the same in our world. Look at a woman who is playing with her child. It is easy for a woman to do so; it is the Binah who is descending. Kether, Chochmah and Binah are the altruistic wishes and under these wishes we see the egoistic wishes, the wish for to receive. Kether, Chochmah and Binah they don't have the need for to receive, but everything what is under the kether, Chochmah and Binah, there is the need for the receiving. They are the product of malchut; they want to receive.

The three first strengths are the strengths of the giving, then slowly the strength diminished, kether wants to give for 100%, Chochmah for 99% and with the Binah we see the beginning of the strength of limitation.

Chochmah is a little bit rougher, although very thin, but with Binah we have already the feeling of resistance. Sometimes Binah comes to below for to help the lower to come to the light. See the similarity with our world; first there was darkness. The time of the Hellenists was a time of spiritual darkness for people. A great part of the Jews people forgot the torah. They too build fitness centres, they too only thought about the physical body.

There was only interest for the physical body and less and lesser they went to the temple, that's why it became a time of darkness. Don't think the Greek were bad people. Remember, all misery is due to and for the sake of. There are always two parts in the spiritual and both can be in harmony. The contradiction is only here on earth but in the spiritual there is harmony only.

All misery was due to the Jews and all misery is for the sake of the Jews. Can you see how splendid this is? When the Jews should have fulfilled their task, they wouldn't have been of any interest for the Greek. If the Jew had spent his time at the torah and not otherwise, by spending his time at bodybuilding etc, the Greek would have received the light. But when a Jew neglects his work and is only interested in his physical body the Greek can't receive the light.

The service of the temple is divided in three levels. First we have the priests, then the Levite and the third level, Israel. This is the way in which the light comes to below. It comes from above to below. We can see this in the ten sphirot. The human being is as the ten sphirot, the three upper are the spiritual Jews: kether – the priests, Chochmah – Levite, and Binah – Israel.

What rests are the seven sphirot. Every Sphira has ten sphirot. Seven times ten is seventy. Seventy roots of the nations here on earth, seventy roots and beside these seventy nations we see a lot of sub-nations.

It is the task of the Jew to pass on, when they neglect their task then misery and suffering is the consequence. Of course it isn't only a problem of the Jews; it has also to do with the progression of the nations.

Don't think the Jew has a privileged position because they are in a higher spiritual level. They have to do this work; it is the law, see the Jew as the head and the nations as the body. Is there any advantage? What is a body without a head and what is a head without a body? A Jew only can come to his fulfilment once the nations have come to their fulfilment too. Why?

When only the head comes to his fulfilment then the three sphirot are standing very close to the Creator, it looks marvellous. But it is only three sphirot. Only when all ten sphirot are with the Creator we have fulfilment, as well for the Jew as for others. As a nation we are one, in the spirituality there is only oneness. Everything comes from one soul. The ten sphirot, the first three – the Jew, each one of us has these ten sphirot, regardless your origin!!

When we use the word Israel we don't speak about the land Israel, the meaning of the word Israel is – going directly to the Creator. It is an attribute most close to the Creator.

This is what we mean when we are speaking about Israel and nothing else. Each human being has these two strengths, the strength of Israel and the strength of the nations of the world: the children of Binah or in other words our egoistic wishes.

Of course every nation is unique and together we form a kaleidoscope from the Creator.

The candle we first lit is the malchut. This is the smallest one and then we lit the next one. The brightest is Chochmah because everything is coming from Chochmah.

It is very important to learn to distinguish what is the perspective you are talking about. Do we speak about the way from above to below, or do we speak about the way from below to above. Try to distinguish this otherwise there is no understanding at all of the torah.

<ul style="list-style-type: none">• Lights• First malchut• The smallest light• Goes to Jessod and• Hod till the Kether	<ul style="list-style-type: none">• Kelim• The wishes• Light from below first comes• In malchut and from there to• Jessod, Hod etc.
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We start with the easiest one.

The kli is the receiver and within the malchut we have the most roughest and toughest wishes. The light is coming from above; first it enters the kether, then Chochmah, Binah etc. The first light is the smallest light *it is the light of malchut* because light too has to be divided, the light has diminished her strength. First we have to learn how to handle the light, to enjoy the light, afterwards we can receive more and more. The Sphira malchut is the first one who will be filled, as the first one means the lowest light. Kether is upstairs and he is the last entering our consciousness.

First the malchut, the lowest light and from here we can go further, to above to the brighter light. See the eight sphirot as your inner space. The light enters first the malchut, it is a small light and we can come to the experience of this small light. Malchut are the wishes, the roughest wishes and this small light is enough to make the malchut transparent, to light her.

Once all the lights are here below then everything will come to its right place. The light is coming from above to below. See your malchut as an awareness compartment. Malchut lights the jessod and the light enters the jessod. We have to start from below otherwise the light can't reach their own place. We always begin from the left to the right, from the malchut to the jessod, from jessod to hod, and from hod to netsach etc.

Come to the understanding there is only the Now. Never think about the things happened in the past. First the Greek conquered Israel and then came the Romans. But we aren't talking about people; it's all about the victory in myself, the victory of the evil in myself. This is the victory we are talking about. Not the Greek or the roman is the enemy; I have only one enemy, my evil.

Of course the events of the past, it is our history but it is not our real enemy. You have to change your evil into the good. What is evil? Evil is only temporarily shortness; it is a shortness of the correction for to see the good behind the evil. The more you correct yourself, the more good you see. Our first correction is an easy correction and then the corrections become heavier. In the malchut we absolutely don't see the Creating Strength, in this part we are completely separated from the Holiness.

Only in this separation of the Holiness we can see that none of us is capable to save one self and from this point, this deepest point within our self, from the deepest disappointments, we see there is no chance at all to come to the light. From within there has to be the deepest cry, only then the light comes. We are all equal and the Creator wishes that we, as an equal partner long for Him. It is the Creator who created everything and it is up to me to let Him in. But we don't have the conformity with the light yet although religions tell us otherwise.

I have to come to the experience, I have to feel the desire, and the desire for the light has to be so tremendous so now I can approach Him in equality. Love has many ways, a lot of qualities. I love my child but I send him away. I don't say 'stay with me'. I have to let him go so now he can become independent too. We have to develop an independent love. It is the same in our relation with the Creator. We are dwelling from the light but it was His wish so now we can come to the independent love for the Creator – to go the way up as equal partners.

Everything is predestined. It is our choice what we do. Do we choose for the good or for the evil? This is the human being. He is in the left or in the right, he is with the light or he is in darkness. We need both, before we react we have to choose and through choosing we will be reward. You can only experience more light when you go higher and higher and your experience has to be in the Now and not in the hereafter!! People were kept stupid and this too was necessarily. Just as a mother who says to her child, eat so later you will be as strong as your mom or daddy.

This is the way for to come to the real experience of the light. We are not interested in traditions but you have to know the spiritual processes that are involved. Place and replace everything in the Now, not in the past. Experience the Now; you have to feel each experience in the Now. Only this moment is real, only this way you can come in contact with the spiritual.

When the Creator doesn't give a thing to a person yet, who am I to say which instruction he has to follow, or to say what he is doing wrong. **Never do this, never patronize** because it is you who don't receive the light. Make yourself small, humble. Whatever your religion may be, each one of us thinks his religion is the best but despite his religion he has to come in a personal way to the experience of the light. Each of us has to make himself transparent, open for the light for to enjoy the Creator, to enjoy the eternal life. Not in the hereafter but in this life. Only when we live in the Now we can experience the good and the evil.

Experience the strengths in the now brings forth the right reaction, only in the now you can experience. When we talk about day and night we mean the day is as light and the night is as darkness. Go to sleep as early you can. Let me tell you a story, it is about the time of the communism in Russia, when one wanted to join the party there were some questions:

Will you stop drinking? *Yes of course, I only drink when I attend the party.*

Will you stop smoking? *Yes of course, I only smoke when I attend the party.*

Will you stop looking at women? *Yes of course, no more women for me.*

Finally the last question – will you give up your life for the country? *Of course, what has been left of mine life?*

We too have to know what we are doing. Stop doing things that are withholding you from your great goal. Early in the morning the light raises – chessed is rising, mercy and shines the whole day. After dawn Gvurah comes – the female aspect and limitation. During and in the evening the light is limited through the female aspect – gvurah. This is a principle and principles are there for each one of us, wherever you may live on this earth. When it is daytime for you, chessed is present and when it is nighttime for you the gvurah is present. It is simple. And around midnight, at 12 o'clock there is a special strength, it is the strength of kindness. This is a very special moment. See it this way:

When you keep yourself busy at this moment in a very conscious way and ask at the Creator, you accelerate your process because during this moment you receive your kelim. When you pray at night you receive a little light in the form of a kli. Kli is an awareness organ and when the light rises and the light of chessed enters, you already have a vessel for to receive the light. It is that easy. Chessed shines the whole day and when I have a place for to receive the light I have made myself open, transparent. And the time of midnight is the best moment for to make myself transparent, susceptible, when it becomes morning you already have a place for the light to enter, the light of chessed, mercy.

When we pray in the evening we are making kelim for the daytime. Be aware behind every tradition there is the Creating Strength. It isn't about the tradition; tradition in itself doesn't mean a thing. It is all about the strength within the tradition that purifies. What will be purified? We will be purified from all our egoistic wishes.

Let me give you an example from this world: first there was crude oil. Crude oil doesn't burn so well. The oil has to be refined so the oil will burn well, the refiner the oil the better the burning. It is the same with us. The more we are purified the more light can enter within us. We need a place for to receive the light. We have to set free an inner place for to receive the light. It is all concerning inner strength, the true man is he who open himself, set himself free for the endless light – EjnSof. Make yourself small from within then you will receive from the higher. And this is your personal work; no one else can do this for you.

Let me give you an outline, I explain it to you once again so you will come to the right understanding:

- **First there is the EjnSof, the endless light. This light is covered with all kinds of forms, the ten sphiroth.**
- **Then we have the inner being.**
- **Then the area of the good and evil. The true good and evil within me.**
- **Finally the outer being, meaning his outer wishes for instance wishes as eating, drinking and sex.**
- **And around these forms we see the Creator in his quality named nature.**

We are looking from within to above. The EjnSof is upstairs and is within the inner being, then we have the level of the good and evil and the outer being.

Question: *when was the act of Creation?* Adam was made on the sixth day. All these forms were within Adam (see drawing). We are speaking from our awareness.

Adam was born - from within the Creator – the Lord. He only felt the inner being, there were no other feelings – this is what we mean when we speak about Adam. He only experienced his inner part, he was aware of the wishes from his head to his waist. Further he had no feeling. He wasn't aware of the strengths beneath his waist. Of course there was Chawa – Eve and they were naked. But don't think about a man and a woman, naked means they didn't felt shame. They hadn't entered the area of the good and evil. What he did was with his inner and this is what we call paradise or the Garden of Eden. It is the area of the inner being.

This area and the area of the good and evil are within every human being. These are our inner layers. It is the path of experience, the experience of the inner and the area of the good and evil. This is what we experience and this is also the subject of our study. The subject of our study is the inner being and the area of the good and evil. We have no interest for the outer being. No interest in whatever religion or culture or whatever your background may be. In our study we begin with the good and evil. Of course the outer being will be corrected but our preference lies in the inner. Kabbalah is about your inner.

Adam only felt his inner part. In a way he was the most perfect kind-hearted man. There was no separation between the inner and the area of the good and evil. His awareness was partly in the area of the good and evil, this is the part we name the source of life, it is our tree of life and every human being has this tree of life within him. The inner being reaches halfway the area of the good and the evil. Remember; good and evil, everything is qualitative. The closer you near the inner the more good and the closer you come to the outer the more evil.

And halfway we see the tree of life and this is the object the torah is speaking about. All these layers are within our inner, from the area of the good and evil. The tree of knowledge is the tree of good and evil. From this point we become aware of the sin,

present in every human being. What is sin? Adam was a kind-hearted man, the inner being and the paradise. Adam worked in the Garden of Eden; when we say worked, doesn't think he was working physically with spade and rake, he was gardening within his inner. He took away all the thorns, the weed; he turned the soil over so the rose could blossom.

This was the work he did in the paradise because EjnSof ordered him. It was the wish of the Creator that there would be three ascendings. Three ascendings of the light; the first ascending was on Shabbat – meaning the bringing in of the high light, then the second ascending and the third ascending of the light. But Adam couldn't wait for the third light; he already wanted to receive before the light was coming to him, before he had brought in the light within him. If he had done so he should have experienced from within the inner being till his outer being and there wouldn't have been any evil in the world.

Adam already had purified the half of the area of the good and evil – from within, and we are doing it from the outside. Adam had purified the half of the area from within. And that's why he felt himself as superman. The light gave him so much power, he felt as superman and therefore he thought by himself, I can do the rest on my own. He felt so strong he didn't wait for the light, the third ascending from the Creator. He thought he could achieve the light from the other side also, so strong he felt. He thought he could penetrate the world of the good and evil by way of him self.

And once we are thinking we can do something on our own, we see the snake, what is the snake? What are the powers of the snake? They are the forces of the outer being. The snake settles himself just halfway the area of the good and evil, the earthly egoistic wishes. In the beginning there was no snake. Adam had purified the paradise, his purifying reached almost to the area of the outer being and here he felt, experienced the snake, the powers of the outer being. And these powers were stimulating him, this was something new for him, he didn't felt this before so the separation with the outer being became smaller. Now the outer wishes could reach him.

Let me tell you a story about how I learned in Israel the Torah. I was a man of forty and was sitting between small boys, boys of a very young age, and with them I learned the Torah, all these boys, so innocent. I looked at these boys and saw they were just as Adam, they didn't felt the outer being. And I was wondering, what is their fulfillment? Of course one can come to his fulfillment but later when they are growing up and married, then they have taste the outer being. All the outer wishes will come to them, one can be a saint, but just when one is a saint, the seduction will be very powerful.

Why, because there is no opposite for to resist all these seductions. One has to taste just as Adam. It isn't wrong to use your wishes. You have to experience everything, but it is all about, what you are doing with your wishes. And that is only up to you. In yourself you have all the wishes and this isn't wrong. Each one of us has to become his own ruler. The more strength you build up the stronger you will become. Adam entered the outer area from within but he couldn't resist the temptation. In this way the Creator had created us – it is His wish to seduce us so now we can build up strength.

Adam felt the snake, he felt the snake stimulating him – why are you so divine, come have dinner with me, taste from the pleasure you can experience here with me. When Adam was so strong he wasn't aloud to go there, but now when he felt strong, first he experienced the strength of EjnSof but not the strength of the outer. And this too he had to experience. But in the beginning there was no temptation, he was still in the area of the absolute good but it wasn't his own will. The Creator told him not to go further, Adam wasn't ready for to penetrate the third light so the Creator said to him, 'wait for Me then you can enjoy it for ever'. But Adam thought: "I continue together with Chawa – Eve" and didn't realize it wasn't the right time and the right place. And through this he broke his consciousness in little pieces.

Question: *suppose you see a huge amount of money let say twenty million pounds, what do you do?* Can you withstand the temptation? Suppose you win the lottery. What are your plans, you are going to do this and that and as a consequence you don't think on the Creator at all. When you feel so happy you break the spiritual powers you have once build up. You only think about what can I do with all this money. There is no time left for to keep you busy with the inner. You know, then you are very to deplore, you are losing yourself because of all that money, and it was the same for Adam. Adam saw he could experience, he saw the temptation of the twenty million in the same way we see the temptation. O yes he thought at the Creator but his strength was gone. When you do the same you will be broken too, you are destroying yourself.

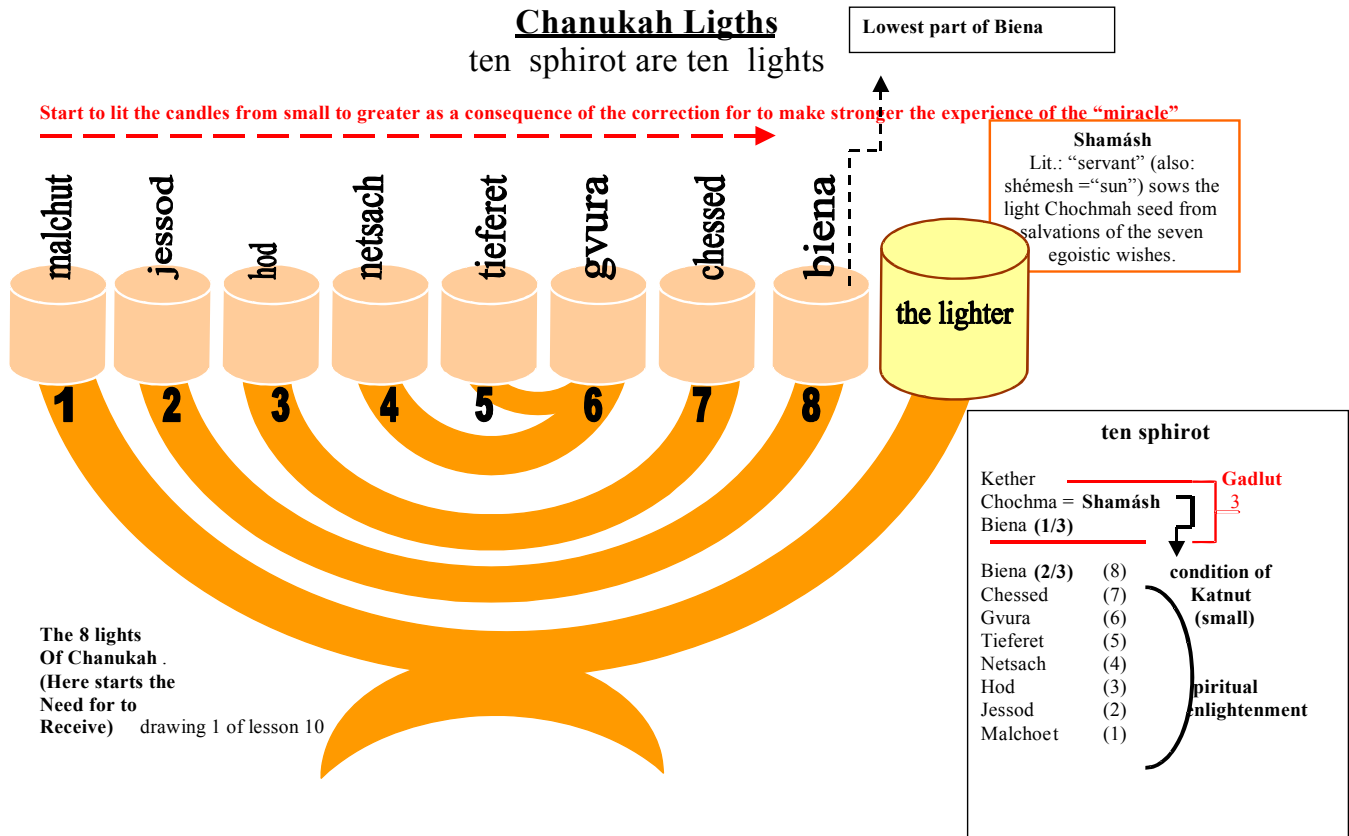
You have to know it is very difficult to live in the real spirituality. It is difficult to live in the now. No one knows what the now really is, so how can we long for something we don't know? The Creator manifests Himself only in the now but we are destroyed by the past and the future images. For instance, suppose you are dying. Just before someone dies he feels relieved. All the plans, all the physical matters, they are gone. This is such a relief there is no physical anymore; there is no more itching. When this is happening you come to the inner, there are no plans anymore and you step in the death of the physical robe.

The physical doesn't bother you anymore, you will be left at peace and this is the point to see the eternal moment. No new plans, no pain no nothing, I suggest don't wait for your death but live every minute if it was the last. Try to live if it is the last moment of your life, only then you can get a feeling of the now moment. When you only think at the last moment, is there a thought about the future? No loneliness in this last moment, no more sin, only living absolutely. In this moment you feel your breath, you can follow your heart. Try to live if it is the last moment of your life, only in the now you can feel alive. You have to fight every day and day, fight for yourself, for the goal of Creation considering your self.

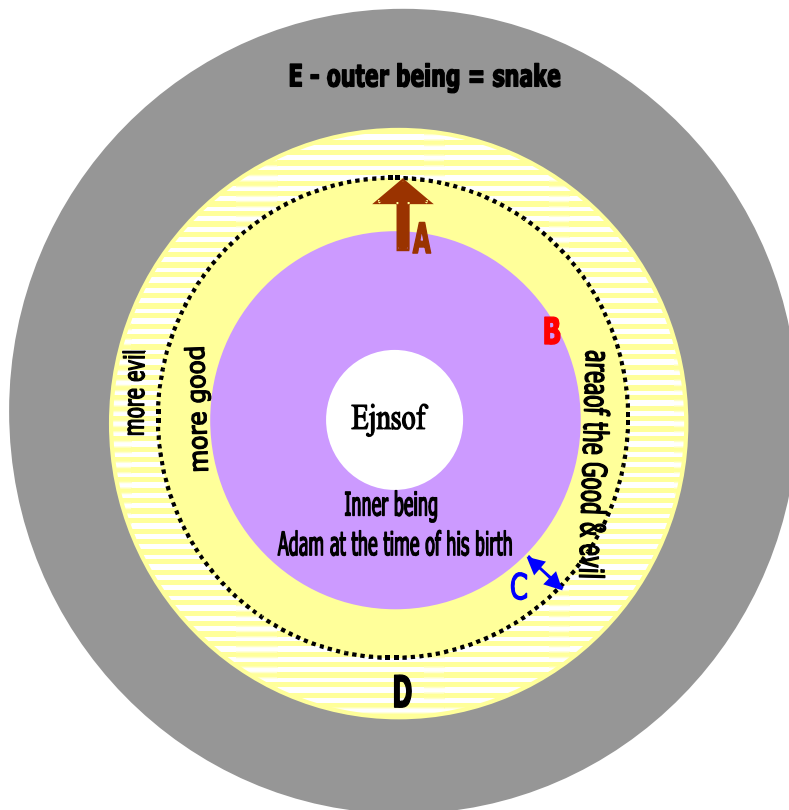
Good luck.

Chanukah Lights

ten sphirot are ten lights



Draw. 2 of lesson 10. Birth of Adam and 'the fall of sin'



Layers of the inner within the being

A - 'Inner being' (B) plus the area of the Good & evil, there is more Good than evil. (C) Together they are 'the Garden of Eden'. Here we see 'the Three of Life'.

C - the area of the Good & evil, there is more Good than evil..

D - the area of the Good & evil, there is more evil than Good. This area was forbidden for Adam because the Creator wanted him to wait (as long he wasn't corrected). Here is 'the three of knowledge of the Good & evil' Adam wasn't allowed to eat from this three (= not to take in the pleasure in a selfish way).

E - 'outer being' at the birth of Adam this wasn't develop yet. First he had worked in area C the Garden of Eden (purified) through this he came closer to the area of the outer being (= now he was capable to experience). In a way he felt coming from this unknown area of his inner the snake (= reaching his uncorrected female part). This 'Snake' start to seduce him for to come to the experience of this area. Then Adam 'sinned' - he received within his egoistic wishes (D) and felt he was falling down from his spiritual height to below. (First in D and then in C).

Lesson 11

I only tell you about the things I have experienced. I only *can* tell you about what I have experienced. It doesn't matter if you understand; it is all about the experience and to let the experience enter you. Due to life itself I have to learn to deal with my own ego. At the end of a life the own love will be revealed.

The first part is about the spiritual part. Kabbalah has to help you. We look at the text – page seven.

And it isn't enough he doesn't go forwards in his work. He sees he is going backwards. And he hasn't the strength to do the Torah and the Prescriptions with the intention of "for himself". And only by way of the true victory of all obstacles, with the "faith beyond knowledge", he can perform the Torah and the Prescription. But not always he has the strength to overcome the obstacles by going with his faith beyond the knowledge and he is forced to deviate from the path of the Creator, even with the intention 'for himself' he can't do it.

It isn't enough he doesn't goes forwards, means he who is working on himself he has the feeling he is going backwards. He doesn't follow the Prescriptions, the Laws of the Universe, and what is more, he can't do it for his own sake, there is no way he can follow them. He can't see his own advantage. Some people fulfil the Prescriptions with the thoughts, 'it is good for my children', or 'it is good for the afterlife' but they don't work in the now. Only by way of faith beyond knowledge he can follow the Prescriptions.

There are feelings of resistance from within till the change comes. You too can feel that a setback gives you strength and that this setback is the work of the Creator, then you can find the strength and accordingly you will have the experience and the feeling it will never leave you. Now you realise that your inner is a shelter and you always can rely on it. There is no golden mean, there is no escape, and you can't do it later or half-hearted.

A human being experiences all the unpleasant moments as suffering. It isn't easy to come here (*meaning to come to the course held in Amsterdam*). The ego is resisting, wants you to stay home, NEVER give way to your ego. This is the battle and you have to be the winner. How does the ego work?

Before we had started our spiritual work we did good deeds, why, because it was the wish of the ego and we felt good. The ego was satisfied and left us in peace. But now, now you are going to learn something different, the ego resists, it is your self-love that comes in resistance. Now the ego doesn't feel well. When your ego gives you these signs and you aren't listening to your ego you have to know the ego becomes angry, he doesn't get his way. At that moment the ego shows you his weakness. You have to know this is the sign you are proceeding. First the ego was calm and now he revolts, know this is progression!! Now the ego shows you his true face.

It is the ego telling you 'don't go to the kabbalah lesson... have a nice dinner, or do this, or do that'. The ego never tells you 'fight for your life'. And every moment has to be a fight for the life, for your fulfilment. You have to taste it; slowly you will come to reap your fruit. Every generation comes closer to the goal of the Creator. I'm only accelerating this process, your tempo. All the drawings I make are within you. Everything is within you.

On the drawing you see all the fields of strengths, the strengths of the Universe, the light and the slowly coarsening of the light.

First the Creator had everything within Him and then He withdraw himself so now there was place for the EjnSof, this is the light without any coarsening. This was His first creation. Then came the world of Adam Kadmon, the first world, the first coarsening of the light. This first light was very thin and transparent. This was the first coarsening for to create the creation. There had to be made several coarsening before it could arrive in our world. Till the point the light was so far away of his first source, the Essence could say now – I. There is no other creation that can say – I. The creations close to the light are more servants, not beings who can say I.

The first world, the world of Adam Kadmon was coarsened too and it became Atzilut. All the corrections we do are coming from this place. This is also a very thin world, so close to the EjnSof we can't speak about it, only in the manner of roots. Roots are the first experience, our first understanding about the material. We can't speak, it is even forbidden to speak about this. But I can tell you a little bit, only what is necessarily for the understanding.

Atzilut is the world of light and from this world we receive our corrections. After Atzilut are coming three more worlds namely: Briah, Jetsirah and Asiah. Three worlds of coarsening, more and more coarsening and the last part of the world Asiah is our world. What is our world? The world we experience, the world of our wishes, even the whole Universe – the planets, stars etc, everything what is material, even the space where space travel ever could come, it all belongs to our material world.

All the other parts where material can't come can only be penetrate by way of our spiritual understandings. No space travel can come here. We will see these are coverings of the EjnSof. The Hebrew word for world is *olam*. And *olama* means concealing = the concealed world. It is the concealing of the light and this is the subject of our study. We are going to study these four worlds: Atzilut, Briah, Jetsirah and Asiah. Why? We are looking from the light.

First there was light then the coarsening that surrounds and is within all other circles, like onion rings. One layer is from Adam Kadmon, this is a very thin layer surrounded by a circle. We are the product of our world. The Adam we are speaking about was born between the worlds Atzilut and Briah, seen from above. There were more and more coarsening and the roughest coarsening is the point in the middle of our world. Here we have all the wishes for to receive, including the stars, the sun, everything is plus and

minus. It is the same with the strengths in our world, plus and minus, adhesion and cohesion.

The most outer side is the roughest. The closer you go to the inner side the lighter and thinner the strengths will be till you come to the experience of the deepest and highest strength within yourself. Where do we find the human being of this world? On the outside, the outer circle; look at the drawing.

All the fields of strengths within the human being are EjnSof, then the inner being followed by the area of the good and evil and finally the outer being. Everything is in conformity with the attributes. The inner being is in conformity to Atzilut, this is the world of correction, and all the corrections are coming from this world. We need these corrections for to come in conformity to the attributes of the higher world.

What are the strengths we have to conform with? The human being is only in our world and in the area of Briah, Jetsirah and Asiah. In these worlds we have the area of the good and evil. The closer we near the inner being the closer we come to the world Briah. In the middle we see the world Jetsirah and our outer corresponds with the world Asiah. This is within us the area of our world, here we have the wishes of our world, for example food, drink etc.

What is the EjnSof within the human being? You can see this as the openings within a person were through he can receive the light. EjnSof is not a part of men but an opening for to experience the light. The other areas are also within the human being: the inner being, the area of the good and evil and our world; here we see the strengths, the wishes and the pleasure of our world. But all these worlds are within the EjnSof. The more I experience the good the closer I near the inner being. The more evil I experience the closer I come to the outer being. We can't know the EjnSof but the other worlds can be known: the fields of the inner being, the area of the good and evil and the outer being and these are related with the worlds: Briah, Jetsirah and Asiah.

These are the fields of experience. In these areas, in these worlds, in these fields of strengths, here is living the human being. When you can understand this you will go forwards very fast. It is all within you!! By your effort, by going inside you will come to the understanding, here we have the key of the eternal life.

First there was the EjnSof and then the layers. The layer of the inner being, this is the area of the absolute good. Then we have the area of the good and evil followed by the outer being. I have said once there is no good within a human being, and although now I say the inner being is the area of the absolute good, you may think this is a contradiction but it isn't. See it this way: suppose there is absolute no good in you how can you come in conformity with the absolute good?

These three layers are the human beings; this is the inner of the human being. Not the EjnSof, this is only an opening within the human being. But this opening is so splendid, through this opening the Light shines within me, whole the way in, it lives in me but it

isn't mine. It isn't part of mine wishes. We are talking about the structure of the tree of life. Is it possible for us to have the tree of life if we don't have anything good? The tree of life is part of the coarsening of the light. The Creator had done all the preparations. His wholeness is coarsened into five worlds.

Five different coarsenings are within us, within the hole of us, in the deepest of the deepest and from here the light of life comes to us. First the EjnSof, within the EjnSof are all kinds of variations, all the five worlds are in the EjnSof. In the deepest of the deepest there is shining the true light. Within the light itself there is a layer. First Adam Kadmon then Atzilut, a rougher and rougher form of the light but within is the endless light. And this is within me, in that hole, in the splendid opening I have within me; all the powers are coming from this place, the place where life comes from.

From this place the true reality comes. All the five worlds are within the EjnSof. Our world is the roughest world, the human being is the roughest and it is the animal aspect within the human being. The inner world, the good and evil, our world are the result of the agreement to quality, or in other words, it is the intention that we may come in conformity with these worlds. As the Prophet had said: "I am doing what my Father does".

This means: look deep within yourself then you will have access to the whole structure. EjnSof is the Father, I have left home and I have entered the outer wishes of the human being. This is the I, and the I is formed according to the structure, the rough form within me, and then I bring myself in conformity with the attributes I have within me.

This is the so-called point in the heart; this point in the heart is spreading out, here begins the wish but it isn't set free from the material and then one feels disappointed and goes to all kinds of courses, he is still looking for satisfaction coming from the wish of the heart. This we can find in every human being. There is no peace, in no one till the moment he starts to penetrate himself, the moment he starts the search for the truth. First there was deception but when he really searches for the truth he won't be disappointed any more, he has become a grown up person.

Only when a person has worked on himself we can speak about the inner being, why? Because in the higher there is no differentiation, here we see one piece of feeling. But as long as a person doesn't look inside just as the Prophet did: "I am doing only what my Father does", he won't come in conformity, he will come into the world Asiah and this is the roughest world. Only when a person works on himself he can come in agreement with the qualities of the Higher and he can rise up to the world Jetsirah and from there to the world Briah and Atzilut. No one can come to the world of Adam Kadmon, see this world as the EjnSof, we can't experience this.

All these strengths, all these differentiations are within the light and this is only a spiritual world. But they exist in the Universe, macro, but also from within, micro. Not in the heart, in the heart we have the wish, the wish of 'how can I come with no effort to the highest profit'. This is the wish of the heart; there is no good in our heart.

People often talk about good, but the only good within a person is within the inner being. All the temptations I'm telling about are with the purpose so you can come in conformity, in conformity to the attributes because this is the path leading you to your life, to bring yourself in conformity to the light, with the laws of the Universe, with the laws of the Creator. This is it. How will we work? The closer you come to the EjnSof, all these worlds; they are the good side of a person, but when you come further away, the worse it will be. The inner being is the side of a person in conformity to the nearest world. Now you can create within yourself the inner world of Atzilut.

Where can you find the strength? This strength is within the magnificent point of the point in my heart. This point in the heart is the essence, the good in a person, which is in conformity with EjnSof, with the perfect spiritual world atzilut. Then we have our good and evil. This is the subject of our study; the worlds Binah, Jetsirah and Asiah. And the more we go to the outside the rougher it becomes. Strengths, the true strengths are within the light and we are building them up within ourselves, within the inner being. We are the roughest creatures and the intention is to come in conformity to the strength within the point of the heart. This is our work our goal. Adam wanted to experience just as we like to experience the EjnSof.

We are speaking only about four worlds although there are five worlds. Our world is the place of the wishes that have to do with eating, drinking etc, how we experience them, not the physical but the wishes we experience, our awareness that is our world. Wishes are from our world. We start the study in the area of the good and evil.

Within the spiritual world we see the worlds created by the Creator. And it was the Creator Himself who had coarsened the worlds. These coarsening is there, present for always. Why? So we would have the intention to bring our selves in conformity and to achieve the same attributes. There is no good within me and you and you and you. But when I bring mine inner world, the world of mine experiences, I bring this in conformity to the attributes of the higher then I will learn also the qualities of these attributes of every world.

What are the powers within these worlds, when I'm learning this at the same time I'm creating the inner being of the worlds Atzilut, Briah, Jetsirah. I'm creating the worlds within me. How do I create? There is a matrix, a blueprint. The light shining within me has an enormous power. The shorter the wavelength the stronger, the deeper I go within me the shorter the wavelength. And the radiation will become stronger and stronger, and the stronger they shine I will feel them better.

As we have told before, spiritual strengths are very short, shorter then whatever wavelength the science will discover. Science never will reach this short wavelength. This is only given to a human being. Every human being can reach this short wavelength by working on himself. That's why the Prophet had said: "you will do far more then the miracles I have done". What did he say? He said: each one of you will go deeper within himself; so deep that you will reach this short wavelength. 'Then you can move

mountains' He said. But what is the problem? The problem is doubt. And when you have doubts you don't know what you want, there is a wanting for everything. You want this and this but you lack the compromising. There is no strength to surrender yourself, to whom do you have to surrender? - Only to your inner true being.

All strengths are within you, just as the EjnSof. Kabbalah only says – bring yourself in conformity to the qualities. This is the way to create. By way of coming in conformity to the qualities I come in wholeness, and the wholeness is within me, it is mine blueprint.

When I'm talking to the light of the Creator, when I'm making myself transparent the light will make a blueprint, I give Him the chance to penetrate me. This is what each one of us has to do, open yourself in a spiritual way and make yourself receptive. By making yourself receptive you open yourself for the true source of life.

Read carefully, concentrate yourself, take in the words you are going to read, make yourself small, transparent, this is the way to open yourself for the light, in this way you are making a matrix, a blueprint so the light can and will make an imprint. Make yourself as wax; it is easy to make an imprint in wax.

The meaning of the kabbalah is to receive. This is the receiving. This is what kabbalah teaches you. Open yourself for the light, for the source, the essence, the EjnSof. Kabbalah doesn't speak about a Jew, a Muslim or whatever person. I'm only speaking about the strengths within every human being.

The Jews did understand this, they were the first who made their selves receptive to the light, and this is the true meaning of the word Jew. It is the inner being within the human being and not the Jew of flesh and blood. Of course Jews people have the talent for the spiritual but when they neglect their talent misery will be the outcome. If only 1 % should learn kabbalah a lot of misery will disappear, and not in how they are acting those days.

Each one of us has to come to the deepest disappointment. Listen to what I say. I say each one of us, meaning all the people and not only the Jews. Kabbalah is for every person and we have to help each other. Only when one tries completely, fully to come to the depth of the spiritual then man will be liberated. Not everyone has the strength. Not everyone is keeping himself busy with the inner. It doesn't matter. But you have to know you have to work harder, double as hard!!

For a Jew this is an obligation, every Jew has to do this because when a Jew neglects his task no one will receive the light. You have to accept this. Don't think a Jew is higher or lower, but it is the Wish of the Creator, in His eyes man is nothing worth without the Jew

Real richness is within the inner, one can't buy this, and this is kabbalah. Kabbalah gives you the inner richness. In the first part I have talked about the spiritual purification. From our outer rough part we try to go within. But to penetrate this rough and heavy material is hard and needs a lot of time. It is a slowly process. Each day you will have new experiences. It is you who have to come to the thinnest part within yourself by refining

the rough material. You have to penetrate yourself; this is what we do in the first part. This is the spiritual work of every being so now you can experience these three worlds. You have to give the utmost effort for to come higher, only when you are higher you will experience, you will experience the truth. In the second part we will study the worlds.

We start with the EjnSof. Then we have the first coarsening, the world of Adam Kadmon. Then the world Atzilut in where we feel our nature; first everything is very thin and therefore very difficult. We are going to study the worlds Briah, Jetsirah and Asiah. The Creator had created all these worlds and then He shackled them, all the pieces were mingled so now He could create Adam. How He did this we will learn later. Everything goes in conformity to the qualities. We are going to learn the structure, how the worlds are made. All these worlds are within me, where, in the magnificent hole within me. It is you who is going to penetrate so now you can come to the experience.

This hole within me will shine and you have done this by studying the strengths, these strengths are going to shine upon you and within you. The only thing you have to do is to make yourself small, to make that specific layer within you available, making yourself available so now these strengths can and will enter and this will bring you in conformity to the attributes. By way of this learning you make yourself from within ready. It is you yourself making yourself in conformity with the strengths then you can start to know them and at the same time the light will make an imprint deep within us. The light has such a power it penetrates you completely. The deeper you can go, the closer you near the EjnSof the further the light will come within you.

The complete correction will find place only when the arrival of the Messiah is there. The correction takes up the holy sparkles to above, they will surround the earthly world and then there is no longer the itching. The snake, our world, this is the snake won't bother you any longer because we are surrounded by way of this holy sparkle of the inner being. The snake is bothering us and each person feels these disturbances. You can't do a thing about this. Only by keeping yourself busy with your inner you can bear it. But you have to work on yourself in a true way; when there is no playing you will receive the strength. You will receive what we name believe beyond the understanding, this is the start. You have to know that your intellect is luring you. It says all nice things to you for example: "why make yourself small, why should you annul yourself etc".

I'm speaking about your life; let it be your life. There is no other way then to come to the deepest disappointment, only then you can go inside, then you start the work. It is your travel, your path leading to your inner, to your EjnSof. It is you who have to be aware when you have the feeling of severity, the power of angeriness, then you have to try to work on yourself, to bring yourself to Chassadim, to mercy. This is your work, with every feeling

of deception, depressing, angriness or even when you think evil on someone else. Ask the strength of Binah as soon you have such thoughts. That Binah may help you to lessen your thoughts and wishes so now you may receive love. Only by love you can lessen your wishes and this is your work, you have to do this on your own, it is you who has to ask in every situation for the strength to help you till the day you die. It is your work to bring every wish to the inner. You are, you was en will never be guilty as soon you go within.

Don't give up you are who you are. It is your path, the path leading to your inner, to your inner being. Every movement has to be brought inside. Sweeten your powers of angriness, deception etc so now you can experience the support of the light. When you become angry you are as dead, then there is no relation with the light. Open yourself for the love, for the source of life.

Shalom

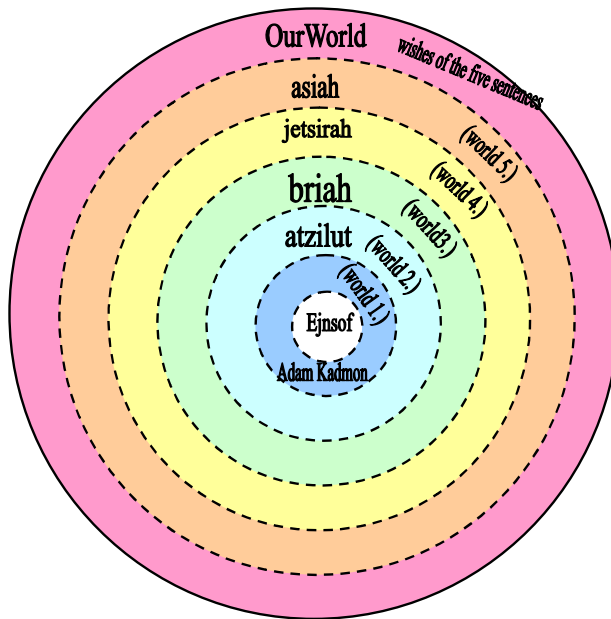
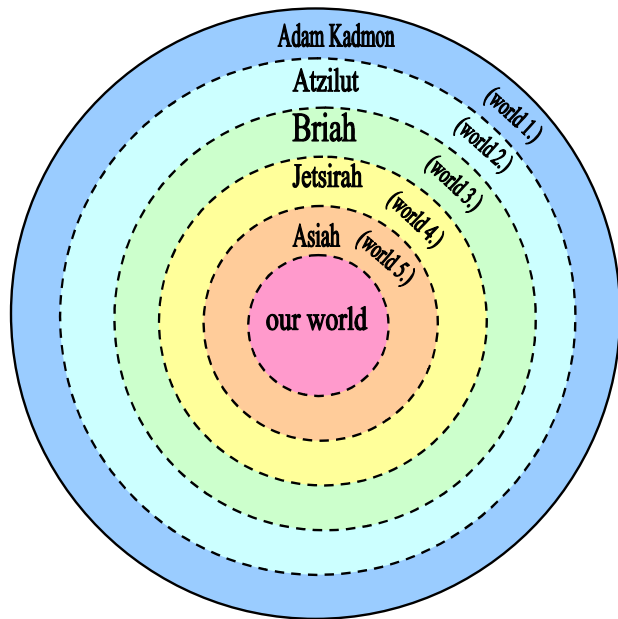
Fields of strengths within the spiritual worlds (= in light) to be seen from above to below. The result of the creating process: first there was the EjnSof – the endless Light. Then It coarsened itself for to become the spiritual world of Adam Kadmon – this world is the first level of the coarsening of the light. Later on we will study this. Atzilut is the world of correction – the second level of the coarsening of the light. All our prayers are aimed to this world. From here the Light of correction descends from the EjnSof to the souls.

Fields of strengths within the creation (= in kli, soul) to be seen from below to upstairs. The result of the correction process: first there is the elevation ('dilution') considering the awareness of the spiritual world asiah. Then there is the dilution to the Jetsirah, Briah en Atzilut (the world of Adam Kadmon isn't perceptible). The light of correction comes from the world Atzilut that involves the light of EjnSof. The area of the 'Good & evil' is in conformity with the attributes of the world Briah, jetsirah and asiah; the 'Inner being' is in agreement with the world atzilut.

Light

Lesson 11. Drawing 1

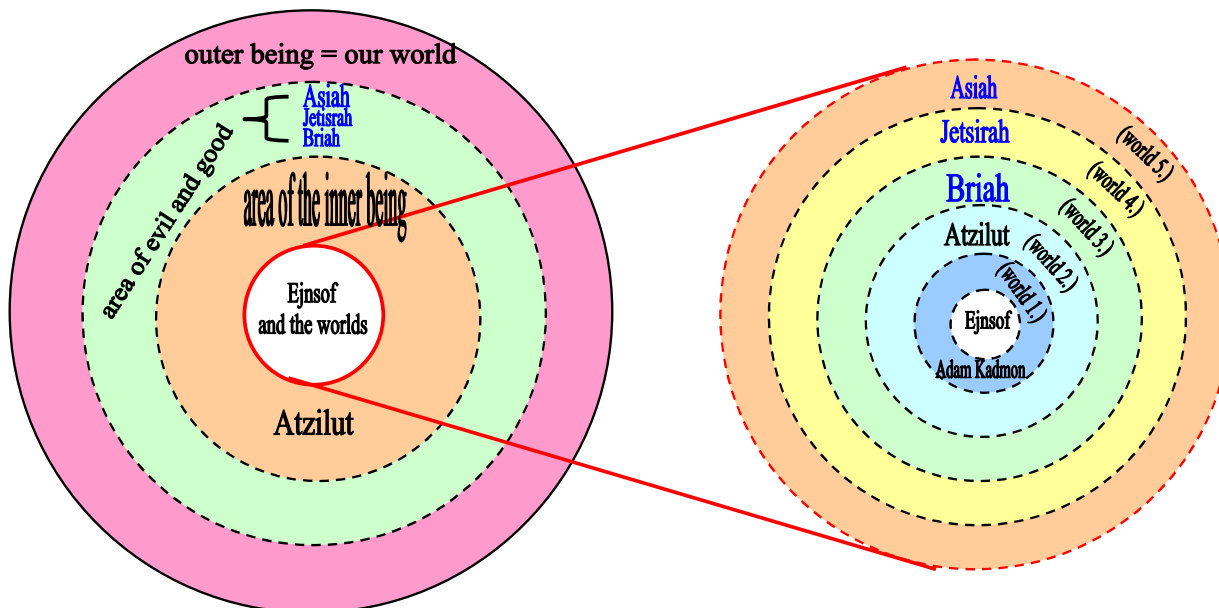
Kli



Conformity according the attributes

We see on the drawing below two circles: the drawing in the right represents the structure and division of the spiritual worlds (= coarsening of the light EjnSof). Within we see the true EjnSof without coverings (coarsening). Then we see the spiritual worlds increasing with the coarsening: Adam Kadmon, Atzilut, Briah Jetsirah and Asiah. 'Our world' doesn't belong to the concept of the spiritual worlds because they are "lower" then the shining of the direct light of EjnSof. The left circle shows us the known structure of the fields of strength within the human being. With two red lines we see the indication were the structure of the spiritual worlds are within us. Also we see the conformity within the human being as showed between the areas of the inner and the spiritual worlds as they are within him, within the field (surrounded) of EjnSof and from there to the inner shining. (we don't experience the world Adam Kadmon because it was created before the creation of the human being and therefore we can't experience him from within).

Lesson 11. drawing 2



Lesson 12

There is a very important principle: everything what is simple is genius, real and true. When it becomes complicated know the truth is disguised. What is true is simple, easy.

We continue with the book of inner purification. On page six we see the structure of the human being. We look at the human being from above to below. But it is also possible to look from below to above. The drawing on page nine shows us the structure from within to the outside. What is within is higher with respect to the outer. We see an inner circle, which is higher. What is higher? With higher we mean closer to the Creator, closer to the light, more delicate. Lower is closer to the malchut, the lower we come the rougher and further away from the Creator. Everything what is within is higher, closer to the goal.

On page seven we read: *it is said, "there is none else beside Him"*.

No other strength, this is a principle you have to remember will you progress. This is something that has to be in your heart, and when you have except this you are half way. **"There is none else beside Him"**. You can know everything but when you lack this understanding, this principle, nothing can help you. This sentence belongs to Jehudah Ashlag.

He who is working on himself, he who is doing the spiritual work has the feeling he is falling down constantly, he feels he lacks the strengths for this work.

We read: *"and it isn't enough he is going forwards in his work. He sees he is going backwards. And he hasn't the strengths for to do the Torah and the prescriptions with the intention "for himself"*. Especially when one starts this is a common feeling. These opposites strengths are fighting within you for to stay alive. In a way you are taking away the fertile ground for the ego.

But it is a mock fight. When you really victory you're selfish love will be gone, lessened and now there is no longer an obstacle for you to come in contact with your inner. Or in other words you will see more and more your inner being and you will keep yourself more and more busy with the inner and not with the outer. When we first start it seems if there is no progress. You think there is only descending and no progressions. *"...And he doesn't see the end of this situation"*. But don't have a desire for the end!! Just continue. You have to work and make stronger your believe beyond your understanding, this has to grow. Only by going beyond the knowledge it becomes possible – but this is very difficult. We have to have faith. Only then there is progression. We have come to the awareness only the Creator can help.

This is hard to understand. What we want to understand with our intellect is difficult. Why? We see the contradictions hidden in the spiritual and with our intellect we don't understand them. Our intellect is the one who says it is this or that, only when we come

on a higher level we can unite them. Good and evil will be united on a higher level. First one feels misery and has the feeling he can't do a thing. And this feeling becomes worse. Where from does this feeling come?

From the Creator, it is the Creator Himself who is sending this to you, it is to say only in your opinion you think you are going down, but for the Creator Himself you have to know, He is bringing you closer to the goal of Creation. Each person has to come to his deepest disappointment before he can stand up and see only the Creator can help him. For every person it is necessarily he goes through this process, it makes him stronger, only then he can come to the aspect of faith beyond the understanding and this is the true strength.

When one wants to be full of strength he does do everything on his own. Look for example to politician etc; the Creator won't reveal Himself to them. Why not? They are already strong; they don't need help so why should the Creator interfere with them.

The Creator helps him who is weak. In a way you have to be weak, porous, then the Creator can help you. Who else the creator should give? Only to them who are weak, only then He can give the spiritual. What do I mean with weak, I mean weak from the inside, for them who can make themselves small, tiny. Weak means to make yourself as an intermediary, to make yourself transparent for the spiritual, to make yourself empty, receivable, receptive, then the spiritual can and will come to you.

What are you learning? You learn to make yourself from within, small for the Only Creating Strength, the King. Only the weak one's do need the King. The king gives to them who are weak, the same as we see in our material world. You will receive everything, as long you stay faithful at the King. Why is their misery? Because you are feeling yourself strong and it is all about to feel yourself weak from the inside, and this is only possible when you are in pain. This is misery. Real misery is when you hold up your hands to the sky and has the feeling there is no one who can help you. Of course to other persons you are still strong, but not if you want to stand before the Creator, then your power has to be gone. Feel yourself weak it is your rescue. Weak from the inside, when you stop fighting, when there is no longer any resistance, it has to happen from the inside, everything takes place within you!!

Text: and this will bring him to the feeling in the heart that he is in need the Creator will open his eyes and heart so now he can come in truth to his goal: to come in unity with Him, for ever.

Read every word very carefully. First there is the acceptance of the feeling you have to make yourself weak for Him. And this has to come from you; with all your heart and soul you have to be aware of this. Not saying: "yes I do", without your heart. This has to come from deep within; you have to feel the power of the opposition not only simple faith and think o yes I will be saved.

When there is no preparation, when you have done nothing you won't come to the true faith. You won't receive the real strength. It has to come from your heart, the desire has to be felt deep inside of you, only then the Creator will notice you.

Who can do this work? The one who aren't Jews, they can summon up all their strength. Not the Jews people, this has already been written in the holy books. Therefore what is happening those days, it is good, it is already written in the holy books, the non-Jews people will receive the strength. But first there has to be the necessity, and then the Creator will open your eyes and brings you closer to His goal. What is your goal - to come in unity with Him forever. What does this mean unity forever with the Creator? Then you can't sin. What is sin? Only when you do something that separates you from the Creator, you sin when you separate yourself from the source of live. When you have the feeling you are lonely you are separated from the source of life. Each feeling of loneliness means you are separated from the creator.

Don't think when you keep yourself busy with the spiritual the feelings of unpleasantness will disappear. You have to know this: when you feel yourself lonely or miserable, you already have sinned. Or in other words, you are lonely because you are without Him, because when you are with Him there is no feeling of loneliness or self-pity, do you see the difference? Keep yourself busy with the spiritual means directing your prayer to Him, to the Only Creating Strength. What is prayer? When you pray you have a feeling of oneness, why do you need that feeling- so now you can come to live in the moment.

There is a momentum of merging, you feel, you experience the Only Creating Strength. In a way you are on the same wavelength, you are merging together in the same wavelength and then you will be written in the book of life. What is the book of life? Don't think we are talking about a book as we have in the material world. Feeling the merging, the moment of unity with the One Creating Strength, *that* is the book of life. Then you feel alive. When you are lonely you have gone too far, you have been separated too far. And in this we see already the world sin. Separation isn't good considering the Creator. When you have the feeling of separation you have gone too far. Remember this. Ask the Creator for help in time.

Text: "in this you will come to the recognition all the separations you had felt are coming from the Creator. Not because you weren't okay, or you haven't the wish for to overcome. But you have to know the real help is there only for them who has the wish, the real wish for to come closer to Him. He won't be satisfied with little, He wants everything, and it isn't His wish you stay as a stubborn child. Therefore the Creator helps you so now you can't say there is so little in the torah and in the prescriptions and all the good deeds I did, but still I'm missing something".

When you feel pushed away know is it the Creator who is working with you, not because He wants to tease you but for you to come closer to Him. Deep within us there has to be this wish for to near Him, then He will near you. There won't come any help from above when there wasn't first the question, the wish from below, remember this, bring this in your heart. The greater your wish the greater the merging with the Creator, you have to

come to the experience, there has to be the engraving and time by time you will learn on the exact moment to handle, to cry out His name in time, your prayer has to be on the right time.

First the Creator let you fall. He wants your heart completely, He doesn't take no for an answer, or maybe. Therefore you can have the feeling the Creator is beating you. But what do you do with the moments of pleasure? Are you crying out for Him then? No. And the consequence is, you are standing still. Remember this. Each time the Creator is showing us a little piece of our ego, our uncorrected part. So now you have work to do. This is the work we have to do. What you are doing as a job, for a living, it is for the outer being, and of course this is necessarily too. But the inner work is the most important work you have, what is this work, each time you have to make corrections from within.

It is the instruction from above. Each person, no matter where he comes from, has to work on and with his inner. No person is free from this job!! Be happy when you feel lonely, you have work to do!! The Creator is there for you to help you with your corrections. When you run away you won't reach the goal. All the unpleasantness is your rescue. He doesn't leave you behind as a little child, as someone without knowledge. You feel shortness, how can you bare this, by making yourself small, tiny from within. And you are doing this only for Him, for the Creator.

When you feel yourself strong, and He is strong too, what is happening, two powerful strengths are coming together and they reject each other. The light can't come in. only by making yourself as a limestone - do you still remember - only when you are as wax the light can enter. Who is the resisting one? Your own self-love, your self-love closes your heart for the inner work. The one who are strong have the most resistance and that's why they become ill. Why? For to break down the resistance, therefore: *"he receives the help from above, so now he can't say the torah and the prescriptions and the good deeds are with the Creator, and he is lacking something."*

You receive all the help from above only when you feel one with the King. You will receive His strength and He will lift you up. The only thing we have to do is to obey His' laws. Therefore we are learning the laws of this mighty King, the Only Creating Strength who lives forever.

In a way we are all participants of this one King. When you come to this understanding, to see and accept this, you will come to experience Him. No one, the powerful he may be, can't escape this or deny this. But he/she who is reading this is far closer to the Creator.

You are doing this on your own strength, but this is the wish of the Creator too, we are all servants of the Creator. But he who's working on himself has more freedom in his work. All those powerful people, the world leaders, they fulfill His wish as a blind person. They are as puppets on a string. But we are looking, searching for to come in contact with the Creating Strength and this is what we experience, what we feel, the coming in conformity with the Only Creating Strength, and we aren't longer wandering in this world.

You are experiencing His strength and you see He is Good. You can see the good in His strength because you are one with Him, one with the Creating Strength so now you can go everywhere because this feeling is within you. Wherever you go you will feel the connection with Him. This feeling comes from deep within and you know by making yourself small, tiny, you won't lose it.

Don't judge about yourself; let the Creator be your judge. When you give, in the right way, you will receive tenfold.

The next subject is TES. This is an abbreviation for Talmud Esser ha'Sphiroth, or the teaching of the ten sphiroth. And we name this TES; TES is the teaching of the ten sphiroth. *'Feel the radiation coming from this work'*. TES consists of 16 parts and this writing is a commentary on the three of lives, the famous book of Ari consisting of 2000 pages. First you have to become used to the language, the translation is literal and when time goes by you will come to the feeling. TES is not a learning book but a guide, a reference book for to come to a better understanding of the Zohar. Therefore we start with this book.

The text of Ari is bolted. When you read these words of Ari, even without understanding, an enormous light will be coming to you when you make yourself small!! Ask the Creator for understanding because within the letters the Creator is hiding Himself, by reading the letters; scanning the letters you draw the light to you. The Creator is light. Here you have the pure light and nowhere else you will find this.

Or pnemi means the inner light, and the comment comes from Jehudah Ashlag. The bolded letters are from Ari and the text is from Jehudah. Each Hebrew word has strength. And for Jehudah Ari was his source.

The first text:

Know, before the creatures were created and creations were created, the singular high light filled the whole reality. There was no free place in the form of empty air and space, though everything was filled with the singular endless light and there was no beginning or ending, everything was sole, singular, fully homogenous light, and the name is endless light – EjnSof.

Before the Creation was created the light filled the whole reality. First there was only light, endless light and this light filled everything. Then – the light had a thought, the strength for to limit him self. Wherefore? For to create. When everything is light how can the light create, this is only possible by limitation, first there has to be the limitation and then you can do something. This was the first act of the light, and we have to do the same. When you want something, first you have to limit yourself. Then you can go

further but first you have to create some space. This is the first thing we have to do, to make space.

Everything what you learn and read about in the kabbalah has nothing to do with time or place, everything is spiritual. Don't try to understand, there is absolutely no understanding with your head, in a way your head is the end, your head is restricting you and everything what we are learning in the kabbalah is the teaching of the endlessness because only what is endless can be grasp by way of endless' too. Therefore the head can't come to the understanding of the endlessness. We need the faith of believe beyond understanding then we can come to understanding. It has to go beyond your understanding, beyond your earthly understanding.

When a person starts to build up the spiritual within him we should see around the head an aura. Every person has an aura.

Look at old paintings, or others portrayals. This light of the aura has to come within you and when this happens already small corrections have took place. This aura is hanging around the head of every soul. And we have to bring this light to within. This light of this aura has to come within you, and as long it hasn't entered you are still sitting in the past. You don't live in the now. Of course you are trying hard, but only when you make place for this light, this surrounding light every person has, then it can enters you. You have to make place for to receive this light. But because of your ego, and the ego says to you be strong, then you say I am I. And then the aura, the light stays outside you.

Each person has this light – the aura around him. It is very thin and by reading this text and all the spiritual work you do this surrounding light enters you. The more you let the light come in the light of the aura will lessen. Why? You already have the light taken in; this is your act of creation considering yourself.

Your aura is floating around you only because you don't let the aura come in. and this is due to your self love, due to your earthly stubbornness you don't have place for your true I. The great cabbalists had the light brought in. they could live in the now, they could experience the Creator; they could speak with the Creator. They don't need to incarnate they are ready. When they are coming back, it isn't for them.

We will learn this too, the aura is yours but you don't experience it yet but because of the listening, the reading, step-by-step it will be taken in, by way of your spiritual work you are doing right now, then you too merge together with the light. What is the merging we are talking about? It is the feeling you are together with the Creator. Then there is no awareness of time or place in this world anymore. Ari is speaking to us from this place. The great Jehudah speaks to us from the man who had taken in the whole aura already. And we are people where the aura is hanging outside, we are listing with our aura outside of us and he is speaking to us from his perspective, that is to say, from the aura that is within already. He was ready, he didn't feel time or place anymore but could see from there.

When you work from within to the outside, meaning you have correct yourself from within you too can take in the light from outside. Then we too feel there are no time or places but only the consciousness of the now. So by reading these texts your aura will be taken in, your aura, not the aura of you're neighbour, or partner.

In the spiritual there are no dilutions, no changes. All the changes we are speaking about, doesn't mean the first condition disappears and receives another form. Nothing disappears in the spiritual and this means, when you experience something and later you have another experience you have to know the first experience is still there.

All your experiences always exist; you are changing by way of your spiritual work. You will go forwards but the first experience still exists. What was before you started always stays in existing. This is in contrary with our earthly thinking, we think when we move a thing it is gone from the place wherefrom we have taken it away, but not in the spiritual, there is no disappearing in the spiritual.

Therefore when you start to work on yourself, you won't lose a thing, you will receive more, extra. Slowly this thought has to be brought in your heart, step by step you have to make place for new thoughts, another pattern of thinking. The first time you are reading this there will be no understanding at all. But by re-reading and re- reading and with the wish in your heart, this will help you, then you too will come to the experience. But you have to remember this: There is no disappearing in the spiritual. All changes are extra. Each experience is very precious, stays forever in existing. You are only adding, more and more and more. Nothing disappears.

When we talk about changes in the kabbalah we mean something has been added. You don't have to be afraid you will lose something of yourself. Every wish, every expectation you have, will stay, will always exists no one can taken this away from you. It is the common person who is afraid something will be taken away from him. Nothing will be taken away from you only adding, only more and more experiencing. You will come to see the real person who you really are. A new sixth feeling will come in developing within yourself; a feeling for the spiritual and no one else can give you this. It wasn't given to you by birth; this is something you have to develop by way of your experiencing.

Each one of us has to bring this in developing. Changes in the kabbalah means you have received new additional conditions but the first original conditions haven't changed. All the changes and extras are only in the material, not in the spiritual, but although we aren't in the spiritual we can experience certain elements. All your inner movements are like a prototype of the spiritual it is only embedded with material embeddings. And this is very hard to understand for them who are just starting with the real spiritual work. It is Ari who is warning us "it is hard in the beginning therefore we have to overcome, a new observation has to grow in our selves so a new opening can be made and this new opening gives us the chance to experience in a new way".

What was before will now be experienced in another way. First we are occupied only with techniques and all kind of terms. This is our limitation in the beginning. We are here in the material world, sitting in time and place and this we have to overcome. You have to know, a cabbalist is talking about the spiritual but he uses earthly terms but they are only symbols, it are clues from above, from the spiritual roots. All words we use like: Abraham did this and that, the speaking about Jews. When we hear the word Jew we think about the Jews people living in our world but the torah doesn't speak about these earthly Jews. Also the New Testament doesn't speak about persons in flesh and blood, only about spiritual ideas.

It is you who has to come to the understanding; you have to find the meaning behind the words. The light comes, the light descends – but the light never moves!!! It isn't about your religion. Not the religion you have been growing up with, this only limits you.

You have to come to faith by way of the understanding, by way of the experience, only then the light can enters you. Try to experience every sentence you read, read again, read slowly and feel, experience the words deep from within. You have to work hard, again and again you have to work very hard, try to come to the understanding, and the doing, every effort you give gives you extra light. Read the concepts, re-read them then you will come to the understanding, this is learning; don't go further if you haven't come to the understanding of the first text. Repeat the names, the words, let them entering you. Why? This is the building up of your kelim. This is the forming within you of new awareness organs, and this will happen by re-reading the text, again and again. Be patient, this is very special.

Good luck

Lesson 13

This lesson took place the Thursday after Boxing Day 2005, when took place the tsunami. Therefore this is a very special lesson.

This is lesson 13; thirteen is a beautiful number and not an unlucky number as the most of us think. In contrary it is a very successful number. Don't be afraid for this number, the number thirteen is bringing you good luck, it brings only well, it is a very good number.

Before Michael goes further he places a remark for the students that are attending his course in Amsterdam. He asks them not to start talking when the lesson is over, that they should leave as quiet as possible. Why? By coming to the lesson you are making yourself receivable for the higher. In a way your ego is sleeping but as soon the lesson has finished directly the ego wakes up.

You see another person has build up the strength within him and now your ego wants to suck this away from the other person. You want to have a part of his strength, but please notice, this is all happening in an unconscious way, and we are still growing. It is the ego that's doing this; therefore I ask to all of you to become conscious of this. Stay quiet when the lesson is over; don't talk with someone else, when you have a question, do it later, by e-mail or something like that. But not here, try to go away in silence. Then each one of you can take with him what he had received and this will happen when you leave in silence.

Everything what is happening outside of us is very important. No cabbalist separates himself from the world. He lives in the middle of the misery because he too is a product of the Creator. Everything what is happening is a sign from above, it is for us to accept and not to say: 'I don't like it' or 'I can't accept this'. In a way we have to be warriors who are learning to act in a right way, not by acting like an ostrich but to confront ourselves with the subject.

I wanted to continue with the book but because of what is happening now I like to anticipate in what is happening. A true cabbalist is anticipating in what is happening around him. He is learning from what the day is bringing him and looks at it and makes the connections with the eternal. You too have to learn to ask the question coming from the inside and to answer them with your inner.

Never stay too long in grief or sadness. You have to work on yourself. When you stay in grief or sadness you aren't working on yourself. You have to live in the moment of the now. When you stay in the past then there is no hunger for life. Stay in the now, this will bring you happiness, not for a short moment but forever, not only for the here after, but now. Live now and experience the happiness you have today.

We can learn from anything. There are three types of people and especially from these three types of people we can learn a lot. What kind of people do we mean? First we have

the person, whose imagination is enormous, then we have the body-builder, we can learn even more from him and the last is the charlatan, we also can learn a lot from him.

Laughter is audible coming from the students who are attending the lesson, but Michael is very serious. We can learn from everything, don't feel insulted. In everything there is learning.

He who has a lot of imagination is someone who doesn't want to live here on earth. He is searching and tries everything; he is very creative and tries to do everything what isn't in conformity with the common. He is striving for something he can't find in the reality and we too can learn a lot from this person. In a way we are as him. We don't have contact with the Creator although we believe we have. That's why we can learn a lot from he who has a lot of imagination.

We too have a certain idea of the future. What is the future? I have talked in the last lesson about the aura that is hanging around our head, the surrounding light we have to bring within. Inner, not from the outside, everything is from within. The aura hanging around our head gives us a special feeling and this feeling is the future.

What can we learn from the body-builder? Discipline. A body builder builds up his body, he has a certain goal, may be he wants to win a gold medal. So physically he is building up his body but this has an outcome in the inner too. We also are like body builders, only for the spiritual. We are building up the spiritual in the same way as the body builder is doing with his body. He is working on the outer, his muscles etc, he is training and training for to become stronger and stronger. He has a special diet; he needs a lot of discipline and he is learning this.

We are doing exactly the same, only not from the outside but from the inside, we are building up our inner so the inner becomes large and great to. But the difference is, when the bodybuilder becomes ill he is as a small boy. He complains; he feels weak etc, but not we. Of course we can become ill but we don't complain, we behave as warriors. But both of us are working in a very disciplined way we; don't eat junk food etc. Only the intention is difference, the goal is different. Therefore we can learn a lot of a body builder.

What left is the charlatan. A charlatan is very important. What is characteristic for a charlatan? In a very devious way he reaches his goal. He deceives another for to reach his goal. And from this person too you can learn a lot because in the spiritual you have to deal with your ego. And the ego is far stronger then you, therefore know, the ego wants to have the victory and you have to be very cunning. Don't break the ego; don't have the intention for to break the ego but it is **YOU** who have to victory over the ego.

You have to fight with your ego but not with the intention for to break it, so you need the cunningness of the charlatan. Something has to be leftover of the ego, because out of the leftovers will come, at the end, the strongest light. So you may cheat the ego, deceive him

and play a game with him. In a way you have to be very consciousness with your ego, like a charlatan.

Now you see you can learn a lot of these three types of people, accept all the signals because these signals are coming from the Creator!

All disasters, all the misery is due this nation and for the sake of this nation. What does this mean? They don't learn, they neglect to learn the secret part of the Torah, therefore we see all the earthquakes, all the tsunami's and others disasters, and there will come more. Enormous disasters will come; you can see this when you look to the operating system of the Universe. We can, and will receive the eternal life, this life isn't changeable, and everything is coming from above.

We have to work here below, from below we have to bring it to above, this is called ma'n – maim nukweh – female waters. Ma'n is a prayer from the conditions of today, of the now, a prayer is committed on time, and you are aiming yourself to above, reaching for the eternity. The reaction will come from the eternity; the answer will be given to you in the context of eternity. So now you can see what will happen.

A cabbalist can see more than a prophet, because a cabbalist sees the truth, he is observing during daytime. You will come to the understanding of the mechanism of all disasters then you can warn people for the eventually coming disaster.

Listen carefully. Take away all your resistance; the resistance is coming from your intellect. I need the words of the material world but I'm not talking about this world, don't try to understand this in an intellectual way. Everything is from within, the inner – remember this!!

I like to tell you about the reason, the true mechanism, then you have a tool helping you to stay out from a disaster. And even you can have some influence on your surrounding. Everything lies in the hands of the people *and not in the hands of angles or gods or whatever!* **The higher is never sending us a disaster. He is Good, absolutely Good.**

Take away your resistance; listen with your inner because this is very difficult. We have a lot of variables, we can't see clear yet because we aren't ready with our corrections.

I already told you about the empty place that came into being after the EjnSof was gone. The EjnSof had left a certain place and afterwards He returned but only bit-by-bit. Everything is round light – *igolim* and there is direct light – *or jasjar*.

First there was light – EjnSof. It withdraws Himself for to create space and the following what happened was the returning as the direct light – *or jasjar*. The example of a funnel makes it very clear. Look at the drawing at the end of this lesson.

All the light is coming from above and spread itself out as round light, you can compare this with the wide opening of the funnel. This light is spreading out to the inside like drip

irrigation - drip by drip. Small parts of the light are coming inwards by way of the small opening till it reaches its goal, the direct light – *or jasjar*.

First we have the world of Adam Kadmon, the first world and then the world of Atzilut, the second world. There are five worlds as we have mentioned before. What do we mean with five worlds? Worlds are coarsening of the light. Within the small dot we have the Universe, the cosmos. This is the lowest, the most rough aspect considering the strengths.

First there was the round light and then the direct light. The EjnSof created the world; all creatures can receive the round light. Everything receives the round light. You can compare this with our sun that is shining for each one of us and everything receives the shining of the sun.

The round light is the minimum one does receive, and this count for the plants, the animals, the stones etc, as well for all human beings, they are all receiving this round light for to stay alive. Everything needs this light and we call this light *or nefesh*. This is the most round light everyone receives.

He is very merciful; everything receives this light – *or nefesh*. The direct light – *or jasjar* is only for the human kind. This direct light – *or jasjar* is our contact with the higher strengths. This light has five coarsening. Before men were created this light was already introduced and we have to do the same. Only man can receive the direct light – *or jasjar* he can evoke this light.

Our world is the earth and the heaven. Think about airplanes flying through the air. Our world too has the round light; all what is here upon earth has the round light. All the four forms in nature: the lifeless – minerals, the plants and herbals, the animals and the human being all of them receive the round light. The direct light *or jasjar* is coming from the EjnSof, it isn't the light nefesh, but it is so much stronger.

After the light of nefesh comes the light of ruach, the light ruach is stronger than the light of nefesh. The light ruach is a strongly light and gives us more life power; it is a very intensive light, far more qualitative.

The human being is considering his spiritual strength, here on earth as the EjnSof is considering the spiritual. *This means: we as human beings have a creative task considering the worlds beneath us: the animal kingdom, the plant kingdom and the mineral kingdom.* That is the meaning what we have just said and when you read further it will become more clear to you.

The human being has certain strengths and the intensity of the light what gives us life are both necessarily for our planet. Only here on earth it is possible for man to receive the direct light – *or jasjar*, only the human being can receive this. Of course we see on our earth forms far thinner, delicate than we are, we see the animal kingdom, the plant kingdom and the mineral kingdom. And deep inside the earth we have magma. By

looking at the earth we see the same drawing as in the spiritual. Here on earth the human being is on top, and in the spiritual world EjnSof is on top.

Beneath the human being we see the animal kingdom and we can look at this as a more coarsening of the light, the animal kingdom is higher than the plant kingdom and the next in range is the mineral kingdom and the last is the magma deep inside the earth. But only the human being is authorized by the Creator Himself to receive the direct light and to pass this on to the kingdoms below. Now you can see a human being has a creative function also. It is given to man and he can **and** has to do this.

The round light is for everyone, this round light belongs to the EjnSof, to the endless light and we name this light or nefesh. This light is necessarily for everything what is living here on earth and was, is and always will be present. And all of them are looking for the direct light. This higher, stronger light man can pass on to everything what is beneath. Everything what is beneath yearns for this light; they too want to receive the direct light.

Look how the Creator had made us. We are just as the Creator; the human being here on earth has the same role as the Creator has in the whole existence. Now you may be understand why man can be so overconfident. Sometimes he feels as strong as a big tree, he looks and his power and he feels himself as the king on earth, just as the Creator is the King about everything.

Above us we see the same, look at the drawing.

Look at the black dot; within this dot we see the earth, look at His plan so you won't become overconfident. We think and we feel we are the greatest, but do you see how small we really are, just a dot, a humble dot and this is how we have to feel, humble and small. It is only a small fragment of the powers created by Him. Each one of us has to feel this.

Of course we already are aware of the surrounding strength, but we have to experience much more. This is not only valid for one person, for a special person because each one of us is equal; every creature here on earth has to come to this feeling. There is no exception! There is no advantage in the spiritual; in the spiritual every one is equal. Only in our world we distinguish ourselves but not in the spiritual, here we have to work each one of us for our selves.

You can be chosen that is possible. The Jews people are at the moment in an absolute sleep considering their spiritual condition, therefore we see all the disasters, and not only the Jews people but also all nations, because the Jews people are the spiritual man.

There is the same structure, it is the human being who is pulling the light or *Chochmah* to himself, to the planet – when you have some understanding in this you will understand also the general. When you understand the principle you can come to the understanding of the general because within the detail the general is enclosed, is present already. When the Creator created the Creation everything was perfect already.

Everything had his borders, when He created the seas they were on their right places, each hole was in the right place and everyone was satisfied. But not man, man hadn't reached his border, it is for the human being to achieve his limit, and he has to work hard for to reach his border. The rest of the creation don't have to do this, they are perfect already. They don't have to teach this therefore everything is depending from the human being.

The influence of the stars, it is only on a low level, on a lower frequency – the zodiac is there for the animal-like person, not for the higher being. You can't compare the powers of the zodiac with the strength man can attract, with the radiation man can attract to him.

As I have said just before, the seas were created in a perfect condition, there wasn't the necessity for the water to burst its banks, and there was no shortness in nature. The Creation is created with no shortness considering nature. It was created in such a way the sea hadn't to burst its banks. All the water stayed within their territories, everything was perfect.

There was no need for the sea to burst out its banks; there was no earthquake or tsunami. In the beginning everything was satisfied and there was no cause for to do so, everything was in balance and then men came. We can read this in Genesis. "And yet there was no rainfall because there was no man on earth". The rain was only needed for man. Before this moment there wasn't something like rainfall, only man can ask for rain. This is really the truth, only man can ask for rain. But man doesn't know how to ask for rain anymore. In early days there was a prayer for rain and the rainfall was there. Not anymore and we don't have always the need for it. You have to know we have forgotten; we are lost. The whole mechanism is micro – macro.

The people here on earth have to do a prayer, a prayer is an inner effort, and we have to do a prayer to the EjnSof. To turn our eyes to above, this is named ma'n. Ma'n means female waters. When we bring our prayer to above, our ma'n, in return we will receive ma'd. Ma'd comes from above to below.

I only talk about the spiritual. This is the mechanism of the Creator installed by Him; it is the connection between the human being and the Creator. Nowadays we have the system of punishment and reward. But punishment is there for the sake of the development, if this shouldn't happen we would stay as an ignorant child. It is given to us, to the human being to bring up a prayer, to make ma'n, even on Sundays.

On this day we have a certain quality, intensity, sigma, an enumeration of all the ma'n, from the whole mankind till the single person about the seven billion persons. From this entity, mankind, He is expecting from us to make ma'n. This is a special strength of the light, the light ruach.

This strength can be called on and in return received by he who has done the calling. **And each person living on this earth can do this.** There were great souls who could call on the light Neshamah. But the expression of the prayer, ma'n, should be enough to leave

the borders quiet, to let them come in peace. What does this mean? Everything comes from the Zohar. This is given only to man. Only man can attract this strong light by way of the true prayer, by raising himself up to the source of life and in return there will be the receiving of ma'd, ma'd is becoming from above to below and is equal to the ma'n.

We are starting from below, it goes from below to above, from asiah to the EjnSof, and this is the only way the light comes to us: from above. All life comes from the EjnSof and descends to the human being.

It is only given to man for to do this invocation and the animal kingdom is the first kingdom that will profit, will learn from it. The animals will receive the light in an unconscious way but this doesn't matter; they can bring it over to the plants, then to the minerals and then to the center of the earth, the magma. And this is our job; by way of the good effort of the human being the whole planet can come alive. Look at this tsunami – people were sleeping but the animals were alert. Not many animals were killed; they were alert. He who is sleeping can't be alert. When one doesn't do this job, he doesn't realize his goal then the animal has to flee.

By way of our prayer, our ma'n, the light of ruach can be invoked. There were great souls who could call a greater light, the light Neshamah in the favor of whole the world. Everything we are doing is in the favor for the animals and the plants, everything what is living here on earth will profit.

It is often said we are kings of the earth – this means: we have to invoke; we have to raise ourselves to the source. When there is no ma'n, or not enough ma'n, there will be no ma'd. We are the greatest destroyers, we need ma'd. When man doesn't do the prayer - *ma'n* - ma'd won't come to below.

We are responsible for what is happening in the world, every disaster, every tsunami, we are the one that are responsible. Whatever the time will be good or bad, it is to us and not to the Creator. Try to understand this – the Creator is the quality of absolute unselfishness and this quality is in the whole universe, everywhere, in the same form, as a whole singular perfect eternal unselfishness. Can you imagine?

We are the one who are changing, our awareness is changing but the light stays perfect, whole eternal. It is to us to draw the good to ourselves. We have to make our wishes more transparent; I have to look up high and not to below. Here below we have the ego, all the misery but upstairs we see the source of life. It is outside my vision that's why I have to raise myself up high.

To bring up the ma'n; I have to bring the ma'n to above so the ma'd can come down. In a clear and pure way so the light can fill you. There is no movement, everything is perfect, everywhere. There is no empty place everything is perfect. This emptiness, wholeness consists of all kind of garments. To us is given the matrix of - **הוהי** - the name of the Creator. To us is given this job but also given to us is the free choice. The free choice we

have is enormous, we are the kings of this planet, to us is given the government; you have to know the Creator has given us a huge amount of authority.

To raise yourself up means make your wish more transparent, purer, meaning making yourself visible for the Source of Live and give a prayer – ma'n from below to above. This is what we mean when we say raise yourself up and when you do so the ma'd can come down, the fulfillment.

We don't have the powers to control and to manage nature. We are depending on the ma'd, this light has to penetrate our planet. And we have to wake up from below and draw it to below. We are free creatures when we are doing this. And it doesn't matter if another person doesn't do this – **then you double it!!!**

Don't whine if you see another person doesn't do this, don't blame him but work harder, double it. When another person doesn't do this the point in the heart hasn't been waked up. You have to know – *from above they will wake him up*; the person isn't to blame and it's not to you to have critic. Never criticize nor decide for another person. You have to do your job, even double. Do what you can do.

A great person can bring up ma'n. A great cabbalist or he who is a righteous person can do this and this is an enormous correction for the world. When someone dies there is a lot of grief but it isn't necessarily. When such a great person dies he gives so much, in that moment he goes beyond his boundary and in that moment he can send a lot of ma'd to the earth, this happens three days after his passing away. Meaning it happens in three phases: in three phases he is sending to below enormous strength and this strength will never be lost.

There is a law that is telling us, every ma'd that has come to below will never disappear, stays forever with us. Now the earth is the owner of this strength and it will never return. It stays forever on this earth; it is our heritage.

What the great wise man once had done, in a way we are their product, all of us make use of this, we are all depending from each other and at the same time we are independent from each other. But we need each other. The Creator only sees the total, the prayer, and the strength of the prayer embedded in all the ma'n; all the wishes are the strengths of Adam. The strength of Adam is in each one of us. Adam couldn't do this by himself. This was his fall, and now his task is divided. We are all carries of his strength.

His job is poured out in us so the job can be finished. That's why we have nowadays so many people. One has shortness and another gives extra. When a person neglects this work, the working on himself, his soul will be divided in smaller pieces after his death. But in every part we have the blueprint from this one soul, everything is perfect, but the job has to be done, the contribution may be smaller in intensity. Then a next generation can continue with this part.

Try to make your soul perfect. By doing so the whole creation will be fulfilled. This is what we are doing, but we are depending from each other. Man has work to do and his soul will take part in the corrections. He will come to the absolute corrections and he hasn't to return. When he returns it is his own decision. Mostly for to help on a voluntary base the people here on earth. But it isn't necessarily. You can finish your job. You can make your own corrections, you have to make your own corrections but in a way we are all depending of each other. How?

I would like to tell you a short story. There were several people who had bought a ticket for a boat. All passengers are in the boat and one passenger has with him a drill and when he is sitting on his place, he drills a hole under his seat. Of course there is a reaction of other people "what are you doing". But the man says, "it is not of your business, I have bought a ticket for this place and I'm allowed to drill". But the other people are responding "but then the boat sinks". But the man has no interest, for him his place is of interest and he wants to do what he wants to do.

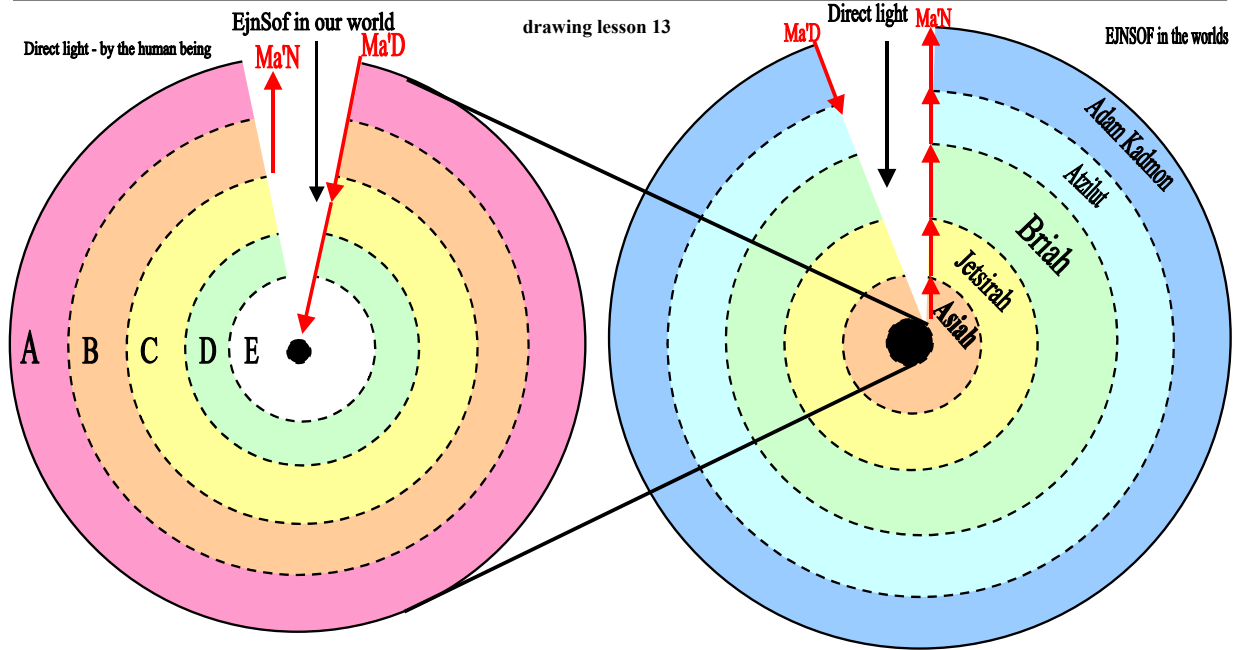
We are all sitting in this boat. Each one of us is working independently but we are depending from each other.

Disasters are happening due to us, not by the hand of the Creator, or by nature whatever science is telling you. We are responsible for what is happening.

We have to have good intentions, good expectations. We have to be alert, to live according the Laws of the Universe *this is our responsibility*. We have to attract the direct light *or jasjar* so the animals will receive the blessings too.

Gam ze tov

In the right circle you see the spiritual worlds as the EjnSof created them during the process of creation. He did so for to make an example for the human being so man could do the same in our world. Now man can bring over the blessings and the abundance of the EjnSof to our world and to all the creatures here on earth. The black dot is our world. Created in the center. In the left circle we see all the creatures of our world: A-human being; B-animal kingdom; C-vegetal kingdom; D-seas; E- earth. And the black dot is the epic center – magma. In both circles we see dots pointing out the round light – *iegolim*. This light of the lowest level – or *nefesh* is given from above to the whole creation. This light is the lowest light or strength of life that every creature receives free. But there is another mechanism in the creation – the direct light. And the human being himself only can attract this light. There are several levels; from the lowest – or *nefesh*, then or *ruach* and then the or *Neshamah*. Man can attract this light by way of his good deeds and his requests – *ma'n* – on the Creator. And as an answer from above comes the direct light to us – *ma'd*.



Lesson 14

Text: inner purification

The truth is, when man has his true wish, he will receive the help from above. What is the help he receives? He will be showed on a certain moment he isn't okay. Thus: he will receive thoughts and knowledge that are against the spiritual work. This is only happening to show him he isn't in completely oneness with the Creator. And the more he tries, the more he will see, constantly, he is much further from holiness then others who are feeling themselves in full connection with the Creator.

This is the writing of the son of Jehudah Ashlag. I will explain it to you.

The First condition is the true wish. The wish has to be completely, the intensity – *kavanah* – of the wish is very important. In a way this is the first demand you need for to receive the help of the higher strength – the true wish.

Look at the next sentence. Do you see the controversial? *The help will be that one is showing him he isn't okay.* Is this help? We want to be sweetened and not to be showed that we are further away from our goal. Only in the spiritual this is possible, you can't do this because you aren't corrected yet. Because of this you see this as something controversial but seen from above it aren't. Try to see it this way; from above they are sending you help. Help means; from above one is showing you, you aren't okay in that moment.

Text: *and he receives the thoughts and the knowledge from above that are against the spiritual work.* This seems so controversial. You want to be helped, from above you want to receive the strengths, you want to hear that everything is good. You want to be stimulated and now you hear that you are far away from the spiritual work. Why? The first sentence makes already clear: so you will come to the true wish. You don't have the strength; you are unknown of your true wish. That's why they show you from above you have still shortness. Till the moment you will receive the true wish. Only the true wish will be answered.

Text: *this is happening for to show him he isn't in complete oneness with the Creator. He is showing you that aren't in conformity with the higher step. The Creator is the absolutely unselfishness poured out in the Universe.*

Let us look at this in another way. What or who is the Creator?

The Creator is every higher moment then the level I have in this moment. The Creator is always on a higher step then the step I'm in this moment. No matter the moment, each step I can't receive, where I lack the strength, is for me the Creator. Till the moment I become aware of this step and start to prepare myself for the next one.

So for everyone the Creator is on another step!! Be aware it is the same Creator, for Him everything is eternal and unchangeable, but not for us. For us He is every day different, our awareness is changing that's why we experience Him all the time in a different way.

When you are learning the kabbalah, each day you receive another image from the Creator. The Creator is my own awareness on every rough, higher step. Do I need some resistance for the Creator? Each step is within me, it is mine and it belongs to my inner strength. To experience the Creator belongs to the work of the inner strength. The work I do, every day again, to develop myself for the next step, that's the Creator. When you can see and understand this, it is impossible for you not to justify Him. It is something from me; it isn't something outside me. It isn't important how He looks. It is all about how I experience Him. It is all about mine conformity with His qualities.

And when I have brought my qualities in conformity, each day a bit more, I become higher, on a new step and I experience the Creator in a new way.

Text: and the more he complains and tries, the more he sees – constantly – he is further away from holiness.

This is how a cabbalist is acting: he hears others say they are filled with His love, but a cabbalist feels the shortness. Strange, controversial, why?

In our world we have right and left but on a higher level there is unity. This is the contradiction. When we try to understand something from the spiritual world with our earthly intellect contradiction will be the outcome. Then we experience the contradiction.

Help from above exists; only this help is the showing one isn't okay. And for a normal person this isn't help. The earthly person, and above all the western man, wants a straight answer. He is asking only: give to me; give at me. But in the kabbalah we are the one who have to give and have to come in conformity with His qualities, and this is quite a job!!

Text: and he is complaining and can't justify the behavior of the Creator considering him. And this is hurting him – why isn't he in oneness with the Creator? In his awareness he sees he is lacking holiness. And even when he receives some awakening from above, an awaking that is feeding him; he falls down directly.

The higher, the closer a person comes to the Creator, he demands more and more. And he is capable to demand from the Creator. The Creator is a higher step then the level of this moment.

I'm working, I feel myself connected with the Higher step but I haven't received it yet. But I feel the connection although a little bit, therefore I feel I may demand more. I want to climb up higher and higher, I want to experience, to become aware. I need this for to know this step. Knowledge is experience, not something with our mind. And when I feel this I know I may demand because the Creator is the higher step.

In this new level I also have the desire to become one with Him. This is the Creator. It isn't important what other people may think. Therefore don't interfere with others. It is all about your experience. It is you, yourself who has to come nearer to the Creator in your special way. You have undoubted another picture of the Creator; it is your next step.

This is the wish that have to be within you, you're longing for to merge with the Higher step. To merge means you understand, you comprehended. Then you know how the qualities in that step were where you had longed for. You feel the life, you experience. You understand what you feel. This is the meaning of merging; you understand the next step. But you have to know; for everyone it is the same ladder only the experience of the ladder is special, related to the experience of every person.

Text: *he always complains...*

Now you know, the Creator is the next higher step within yourself, a piece of your inner; it is a piece you don't understand yet. There is no experience therefore you can't justify. We are the last generation before the coming of the messiah. This is the time for the revealing of the language. The next step is a piece of my inner that has to be brought in conformity with the light, the new step. Therefore we demand and complain because we want to come to the experience.

When you are sensible you can justify Him. The problem is, one doesn't justify and what's more he makes other imagines, idols etc., but it is a piece of your inner you don't have experienced yet what wants to be justified. And this is where you are so afraid from. And of course it can be terrifying; in early days it was all covered up and now you want to experience and to feel it. It feels like a heavy cloud, or as darkness, why? You don't have the strength to experience this small piece of your inner. Therefore always justify the Creator because you are striving for the higher step. You want to merge with Him and He is helping you. Always justify His help!!

You only can go higher when you have the experience. The higher step is only the experience of the Creator on a higher level then the level you have now. Do you see how simple it is? Now you know what you have to do. Always justify your condition, your situation because you are striving for the higher step. And as soon you have arrived this level there you will feel darkness. And once again you have to start with the justifying. Again there is the complaining and the demanding because you want to go further and further till you have achieved the higher step and the story continuous. You start the demanding because you have taste the higher step.

Know in the spiritual you will be helped because it is His wish that you will come to above. First there is the taste and then the growing. You will go higher and higher, this is the real growing. You come closer and closer to the Creator and each time you will meet Him in every new step.

When you just start He looks very severe, that is to say – only in your eyes – but in truth He is stimulating you. He is helping you for to come higher and when you come higher know He is changing too – that is to say – in your eyes only – now you are the one who

see other qualities in Him. Therefore you may demand because you have done a great job. You have brought yourself in conformity with a part of Him, with His qualities and you want to taste more, you want to grow. Therefore you may demand.

You are the one who is coming higher and there is no longer loneliness. Loneliness; that is you *and* the new next step, you can't stay in the former level but you lack the strength for the higher next step and now you feel this new step, the new step is calling you: come to Me, come to Me, but the problem is, you don't know how. You lack the strength therefore you have to be very sensible and to justify this feeling because this higher new step is a part of you too.

Not that there is somewhere something like a god. Not here or there but within you. What we are learning concerns only the inner; you're inner. To know god is to become familiar with you're inner. You only have to deal with your inner and not the image made by the outer being. You have to deal with your own progression, your own goal; to come in conformity with the light. The light is shining to you from the front, as a new higher step.

The light is winking you and the more you learn about the control system, you know how it works and then you are in the situation to open yourself for what can come to you. Now you can come to the experience because you know how it Works. This is the work you have to do, step by step. When you have shown you are capable for this work the Creator will give you work to do. But only when you have shown Him you are capable, this is how it works.

With our earthly understanding we can't justify the Creator. Do you know why not? Our earthly understanding sees everything as contradiction. Remember the words the Creator spoke to Adam: you may eat from all the trees; eat all the fruits except one. And the snake that is our earthly understanding sees this as controversial. The snake doesn't see the difference between one tree and another tree.

When you try to come to the understanding with your earthly mind, when you want to understand the spiritual with your earthly mind, it is certain, for hundred percent, you will have problems. You will never come to the understanding. This is only possible when you go beyond your intellect meaning to not decide with your earthly understanding, your selfish mind.

When you go beyond your earthly understanding you will be brought from one step to another. The Creator takes you on His wings, meaning, he who is striving for the spiritual will have the feeling of merging together with the Higher strength, and this gives you the feeling if you are carried on wings, that you are carried on the wings of His providence. The earth is malchut – the severity and for you there is no longer the misery from the earth.

Text: *and this is hurting him* – why isn't he in wholeness with the Creator, so he can have the awareness he has no holiness within him. And even when he receives encouragement from above that feeds him on a certain moment, he feels he is falling down immediately.

Look at drawing 14.1

I – I observe as I. There is an experience from mine I, me as a person. Above myself there is the Creator, the higher step within me. Everything what you are learning is first of all considering your individual inner, even when we speak about the outer we speak about your reaction considering what is happening outside of you. As long you are criticizing the outer you are acting like a child. This is no subject for investigation because you never can know what is really happening outside of you. Know that everything what exists, consist of two elements. Everything has an inner and an outer. The outer is the part you can see but know this is only a reaction from something from outside of you. This we call subjectivity.

It is us who are changing, it is our reaction coming from our own awareness system and this will always be subjective, therefore it is no subject of our study. Science only keeps itself busy with what is objective. At least they think but contrary. A scientist observes in another way, he measures certain strengths, certain vibrations but everything indirectly.

The Creator you experience is only the higher, the next step within your inner. The Creator is the light and we aren't interested in how the light is formed from the outside. There is no interest in me for to know how the Creator is from the outside; I have only interest for how to come in conformity with Him, with the strength, with mine higher step. The image of god, the Creator can't be measured and know it has no sense to talk about.

We can only study that step we can experience by way of our senses, the receptacles that are our receivers. When you hear or read the word Creator know we are only meaning the outcome of the light considering myself, mine inner, due to the next higher step. Why can't there be a justification considering Him? Each one of us is building up the going beyond the feeling. The feeling where am I. We are building something like an upper building, look at the drawing.

There is something what is above me and this is between the Creator and me. I'm fine, I'm good, and there is something good within me. This is the affirmation used in the alternative circuit. But is it possible to say that I have something good in me? A person does feel himself better than another person and this is the speaking of the ego. Everyone is so sweet; you are suffering together with the community, absolutely.

But we are working on ourselves, of course you can have sympathy for another person, but you have to see him as a whole being, then you have ma'n and when you have ma'n ma'd will come down. But first you have to work on yourself and later you can sympathize with the community. And when you are going to work in this way you will be of greater help than only the raising of funds.

Of course this is necessarily too, it has to be done, but it doesn't mean a thing, as long you don't work with and on your inner. As well the physical as well the spiritual has to be involved. Only the physical won't work and you have to become aware of this, so now

you can do the ma'n and because of the ma'n, ma'd can comes down. This is the true help, become aware of this.

Don't help another person for the reason you want to feel good. Bring yourself in conformity with the laws of the Universe, this is important and will be seen from above. When you give you have to give from the inner. When there is only the outer giving it won't do a thing. Don't think you are doing well; you haven't done a thing. Become aware of this: for instance you give someone money and you feel good from the inside, know this giving has sweetened you're thoughts, but you haven't done a thing. It is utterly worthless. It is only in your imagination, you think you have done a good thing but you have to know there is on earth no person who had something good within him, and such a person will never come!!

You have to know what is good; good is the quality of the absolute unselfishness that exists forever. But why do we have this feeling or why does it seem someone is doing a good thing. Let me try to give you an explanation. For instance; I bring myself in conformity with the qualities of the Universe, and this is good, this is the absolute unselfishness and now I have come in conformity with this quality and I'm capable to receive this good, is this goodness mine?

When I feel myself good, I receive, is it mine? You can compare this with a person who is working in a bank, or in a shop and during the day he receives a lot of money, is this money his? All the good we receive is given to us because we are doing the work, we are bringing ourselves in conformity with the laws of Universe, the true unselfishness. Each step is more unselfish then the former step. Each next step is closer to the light, to the eternity; therefore know when you want to give, firstly do your job within, and do this always!!

What is this job, become aware nothing belongs to you. When you are still thinking it is all happening because of you; you are playing with yourself. You won't gain a thing. Wherefore do you give? Only when you give in the right way, meaning it comes from within and not from the outer, it comes from your unselfishness, this is the true giving.

The Creator doesn't help me. I do a lot of work but still He isn't helping me. And this is due to the concealed wish or it is not my true wish; wish means the right intensity, the right amount, it has to be pure. Only when the wish comes from deep within it may become the true wish. But first you have to come free from your own love before you can come to the true wish.

I have a wish, shortness. I want to connect myself with the next step and it isn't working. Why not? I'm too lazy or whatever thought may come in you're mind. Most of the time people are doing it in this way; between their selves and the light they are building up an idol, some image, some god or whatever name you want to give. The problem is, they don't announce their selves directly to the light, to the Only Creating Strength.

When you are acting this way you can't see well. Of course you may feel yourself good but you have to know that the powers coming to you aren't from the right and true source, meaning the Light Himself. In stead of aiming myself directly to Him, meaning to give the prayer, the ma'n – *the female waters* – to Him, I aim myself at something different and not to the higher step, to the good what is within me. What I'm doing is to give something a certain value and this gives me strength, the expectation, the reward gives me strength.

Each one of us may have a wish but it isn't your primary goal. You have to strive for the only true higher step within you. Don't ask for sub goals, of course it isn't forbidden, but you have to ask for the higher step, only from this new step can and will come the light.

We are learning the kabbalah, the structure of the Universe, and the structure of me. I start to justify the higher strength within me although it is still unknown or maybe I can feel it a little bit. And through this justifying I get rid of the idol I had within me. I throw it away because this idol is hindering me. Now I aim myself to the Created strength, the manifestation of the higher step. Now I can see who is really good, because now I know that He is good and does good, only the Light is good.

Know that only the qualities of the absolute unselfishness are good, only this is good and nothing or nobody else is good, and as long I have the conviction that someone does do something good, I start to make an idol, I am playing a role in some sort of comedy.

Never let other things be the objects of your so-called true love. Know that magnetic force is not love. Love only belongs to the Created Strength because this is the source of our live, when you are doing otherwise; you will come to a deep disappointment. Everything what is outside of Him, everything you give your attention; your love, isn't coming from the true Creating strength. Of course you may marry, have children and so on, but all the people who are striving for the earthly love will come to the deepest disappointment.

When you love the Creator you can marry the biggest outlaw and be happy. Why? You will be happy because you are one with the One Creating Strength and not depending on your earthly partner.

Know that whatever you are putting between you and the Creator is hindering you. At this moment you won't see this but you have to know that you are calling to someone you have put between you and the Creator. When there comes misery and you open your eyes, and you ask for help, you want to direct yourself to the Creator then He says to you: " You have someone else, he is your idol, go to him, you don't have a relation with Me, go to the other person". You have to know this.

The one who is in contact with you will reward you. When this is an earthly being know you will receive little (although you may think otherwise) and you stay weak. Whatever happens know to whom you direct yourself. When there is a problem to whom do you direct yourself? Who is going to help you? Then you start crying while the problem was,

you weren't directing yourself to the true source. And this is your mistake and all of us are making this mistake.

But when you throw away all the idols you have, your heart isn't longing any longer to them, you will see the Creator and the Creator means your own higher step!!

For instance, you are standing on the fifth and you want to go to the sixth that is the Creator. What is unknown to you is the Creator; every higher considering the lower has more quality of unselfishness.

Everything what is in conformity with the laws of the Universe has more light, has more life in it. The more a person can give in the true way – as we have told above – the more he will grown up. When a person is still incapable to give he is like a child. We stay like children when we can't give, when we are still in the aspect of jealousy. When you are pleased that another has more then you have, you have become a grown up person. To be a grown up person means to grant, even your enemy.

When I take away all the images, the intermediary between the Creator and me then I can see in truth the Creator.

When we are talking about Moses – *Mosje* –we are talking about strength and **never** about a person. Never has been there the intention that you should idolize the person. When you idolize *Mosje* you do the same as with other idols or intermediaries. It is all about to build up strengths within you and to come in conformity with those strengths.

The intention is to bring you in conformity with the strength of the prophet. The name is the naming of the understanding, of your comprehension but it has nothing to do with the person himself. *Mosje* is a level of a higher comprehension, is a higher step. *Mosje* stands for someone who has come close to the Creator. Therefore do remember when we talk about *Mosje* we aren't talking about a human being but about the level someone has reached. You have to know this by heart. It doesn't matter which intermediary you ask for help, you don't ask directly at the Creator, keep this in mind, always direct yourself to Him then you're true wish will be revealed and filled.

Suppose from now on you delete all the intermediaries between you and the Creator, what follows? First you had the thought you were good but now you look to above and there is no one, there is nobody between you and the Creator, now you see the next higher step. Your intention isn't point out on something what is outside of you; everything what is outside of you can't be comprehend. Of course I see for instance a plant, I know the name of the plant but do I know the plant? Can I say what the plant really is? I know his qualities, I know if the plant smells or that it is poisoned or not, but that is all I can say about the plant.

It is the same with kabbalah. Only what we can comprehend we can give a name, that what I experience, understand, comprehend I can say I know it. But when I say with my

earthly understanding that it is this or that, this isn't real. When I'm doing something with my earthly understanding know this isn't the real learning.

There are very few people who can do otherwise. A great person is to be recognized through his 'fingerspitzengefühl'. When you have no longer an intermediary, you no longer count upon an idol or someone/something else, it is you and the Creator then you see your ego. You see the person who you really are and then you are conscious about your ego. And this I a very great level and this is my wish, that all of you who are reading this will come to this awareness.

When you still think you have something good in yourself or you think that another person is good, good friends etc, you are acting still as a child. You have to come to the moment you haven't anything before you. Now you can come to the experience of the next step within yourself. And when you have come to this moment you will experience something great, something marvelous and you like to go on. But you haven't the strength for to achieve the next step although you are striving for it. This is the moment you have to know - the striving and the work you do - that is the path leading to your higher step. The striving is the path.

And then, undoubted, when there is no longer an intermediary, you also can look to below and what you see is your ego. You notice that the ego is very powerful, has all the power, it is the faro within myself. The ego, the faro is so strong that with your own strength you can't have victory and this is the moment the higher step is waiting for.

When you see your ego is very powerful in every step and that the ego is beholding you for to go forwards. Like the Faro that didn't let go the people of Israel out of Egypt, this is what I'm trying to tell you. Only then you can see your ego and then the ten plagues will come. Wherefore? It is the ego that has to receive the ten plagues, it is to say, the ten sphirot. The ten sphirot are the ten plagues. How?

When you go beyond your earthly intellect, each time you go beyond your understanding your ego receives an enormous blow. But never break your ego; a new blow means the ego becomes smaller, quieter. The blow the ego receives is necessarily for you to become smarter than the ego. In a way when your ego receives a blow this means you are cheating your ego. You give something small to your ego so the ego is now satisfied but you bring yourself to the good, the greatest part is for you.

And when you act in this way the ego receives a blow; this is what we mean considering the blow. Therefore, Jacob had to cheat on Esau. Esau was the power for to receive and Jacob is the altruistic strength and this strength seems weaker considering the egoistic power.

And with weaker I mean the strength of Jacob isn't based on the earthly intellect but always goes beyond the understanding. When one goes beyond his understanding he can say: what is going on, don't eat from the tree of knowledge. Look at the tree, how beautiful, but don't touch it. He can say no, it's prohibited, I absolutely have no

understanding why it is prohibited, I can't understand it with my earthly understanding but I go beyond the understanding. I do this or I don't do it but whatever is the case; I go beyond my understanding for to fulfill the wish of my higher steps.

The higher step is mine, and when I bring the higher step within me in conformity with the light belonging to the higher step, then I go beyond my understanding, and this is the First condition for to grow in a spiritual way. Why? A higher step means a higher measure of the giving. You may come in the situation you will see things others don't see, from within you come to the recognition and this is what matters.

Two people can sit next to each other; one does see something and the other person don't. Both experience and see differently, both experience their own reality. Each person lives in another world. Therefore always justify the Creator and this is only possible when there is no one between you and the Creator.

Do you still remember: "There is none else beside Him". And when you have come to the deeper understanding of this sentence you have come to a deeper part of yourself, your inner, the part you haven't experienced yet. Each day you will meet new things. For the Creator it is always good but in your opinion, in your awareness it will change all the time.

You know you will never have a dull moment with the Creator. You think you already know something, but with the Creator you will see, again and again new observations, each day you will experience new strengths, new understandings.

Question of a student: "How do I know if I'm dealing with my ego or with the Creator?" and the answer of Michael is: "There is an easy way to remember this. When you do something and your body likes it, or it says to you; do it, it is good for you. Then this means you are wrong. Meaning you act according the wish of the ego.

When you do something and your body likes it, is satisfied, you are satisfying your ego. But when you want to do something, a certain inner movement, and together with the inner the outer moves too, your physical body, your ego isn't happy and doesn't like it, it says no to you. It is saying to you; you can't do this. When there is the nagging from within, you become nasty then you have to know, this is the thing you have to do".

Therefore when your body says, it is good for you, most of the time the ego is speaking to you. When your body says, don't do this, it doesn't feel good, know the Creator is speaking to you. When your body is telling you don't do this or that, you have to be alert- this body doesn't want to do this, then you don't sweeten your body, now it can't receive.

Later you will feel more and more and you will become more consciousness. It is you who is developing yourself. You can compare this with the scale of Richter: the scale of ten shiroth. On our earth we see ten shakings. You have to develop in yourself the

feeling, the feeling of what does a shaking mean for you. When you feel a shaking know that your ego is telling you to do this or that or don't do this or don't do that.

Always look within yourself and try to see who is talking. When your body is talking in favor for itself, it wants to be sweetened then you have to know: who is the one who gets satisfied in what I'm going to do.

By learning the kabbalah you come to know that when your body is satisfied you are working for the ego. When you feel discouraged, it needs a lot of effort, there is no understanding, you don't understand a word of what you are reading then it is good, meaning you are climbing the ladder to a next step. When there is understanding you are sweetening your body, your ego. Behold of this. It is easy and at the same time very difficult. You have to know when you live a good life you will receive signals from within and that is the moment to be very alert.

You are the one who is building up your own scale of Richter. And it is you who have to say I go further and further, and tomorrow I climb up another higher step. Don't wait, don't postpone till the other day because if you do so, you will fall. Don't wait till the moment you have fallen and then cry. Your cry has to be before the fall and you can do this by learning with your inner, by recognizing your inner, how to act and react with your own inner.

How the kabbalah teaching is build up.

The first part is the part of the inner building and in the second part we will learn how to awaken from within the feeling how to come closer to the higher step. We will learn the structure of the Universe, how the Creator had made this.

I still talk about the beginning and may be you think there is no progression. But you have to have the feeling, when I am telling you about the mechanism of the light it will be of great help for later, it will become easier for you. Therefore I have to repeat and I do this as much as possible. I stay longer in the thin area and later on I will slowly descend to the world where we are born. We will feel the earth, we will feel the pleasure and we will like it to be here, but this is for later, be patient.

First there is only the light and we already know the First act of the Creator is His withdrawing from a certain place. This place stays empty, without light. This place the Creator created for to give light only now in the form of the direct light – *or jasjar*.

First the act of withdrawing and then a new form of light: the direct light – *or jasjar* and the round light *or makif*. First we have the round light because the round light comes before the direct light. But what is round and what is direct? The round light is the light every living creature receives.

All pleasure, all good feelings are everywhere and for everyone. The round light creates, gives pleasure to every side. But the Creator had made a special act for the human being.

Only the human can receive beside the round light the direct light, but for to receive the direct light one has to do something extra.

I make some restrictions for myself, temporarily till I have the strength to receive a higher light, a light more intense, what has a higher intension and is coming from above and isn't around me, but it is from above; the direct light - *or jasjar*.

I will explain it to you again but now more specific.

First there was the unrestricted light, the EjnSof. Everything what did exist was EjnSof. Then the Creator withdrawn Himself and a new empty space were there. In this was room for the Creation. Afterwards the light returned back but now as a very thin ray. How is this ray formed? First of all there has to be a process outside the Creation that had formed this ray. When we say that everything what is outside is EjnSof, it has no borders and then suddenly the light returns in the form of limitation, the direct light has limited itself, this light had to be formed at beforehand.

Before the light entered the empty place, the empty place for what would be the Creation, the light had limited itself in four specific phases. Four phase's means:

First there was only His essence, unknown, something we can't understand. Then from His' essence the light came from the Creator – the light EjnSof. The light EjnSof is endless light but it had to adjust itself in what His plan was for to create the Creation.

Of course in itself there is no limitation, but for the favor of the Creation, He wanted, the light wanted that He should be known. When there should be nobody who should know He is Good?

It was and is His wish we will come in conformity with His qualities so we can come to the experience of all the good He has. This was and is His goal and not our personal goal. His goal is that we will live in eternity. Of course we have to eat and drink etc, but it is His wish that we keep ourselves busy with the act of Creation considering the Creator. This is very important; we have to come in conformity with Him considering the act of Creation.

First the Essence and then the EjnSof but the EjnSof had to endure four stages before it could enter the Creation. The first phase is EjnSof – kether. In a way kether isn't a level but a light He wanted to come in the Creation. It was His wish the light should enter within this place. The thought about what could come in.

First we see kether and then chochmah. Chochmah is the First roughening of the light. Kether is transparent, and chochmah is the first receiver meaning the chochmah becomes rougher. First there has to be the coarsening before the Creation could be created.

Chochmah is a coarsening and then we have the following coarsening – binah. Each sfirah has certain qualities that are specific for its own level. And then we have the next coarsening – zeir anpin or Z'A. And the last is malchut and malchut is the future creation.

And what I have mentioned above all of this is named: world - *olam*, the world of infinity in the world EjnSof - infinite light.

All these phases are only coarsening, everything is coarsening and everything receives only from the EjnSof the infinite light.

These are the stages of the forming of the light, of the direct light. Four stages (*we don't see the Kether as a phase*) that are coming first before the forming of the light that will enter afterwards the Creator had withdrawn Him back. From kether to malchut – everything consist of these five phases. (*When we name the spiroth from Kether to malchut know they are five*).

Malchut is the creation, the future creation. Those four stages before the creation was created isn't the real creation, only a preparation of the EjnSof for to create the malchut. It is all about this; everything is needed for to create the malchut. Here is the place for the worlds we are going to study. But we will speak only about the coarsening, about the quality of the coarsening because this is the only thing we can learn and talk about.

There is nothing in the common what doesn't exist in the special. But our study is only about the direct light and not about the round light, the round light hasn't our interest, of course we will talk about it but not more.

Kabbalah has no theory because theory doesn't exist. You have everything within you. It is you who is going to experience because it is all yours. You will feel the strengths that are within you. We will give everything a definition, when we talk about binah you will know what binah is. You will experience what is above or what is kether. Your own inner is the object of our study and that is what we will learn.

There can never be an understanding in what or who the Creator is, you can only come to the understanding of yourself. Everything what I'm going to talk about, the drawings etc, you are the one who have to bring them within you. There can only be learning when you have brought it within yourself.

The light had withdrawn itself and this light is named the World of limitation or in Hebrew – *olam ha'tzimtzum*. Olam means world and tzimtzum is the limitation: the world of limitation. From the First beginning we see it is all about limitation.

When a person isn't prepared, from within, to limit himself he can't see the light. Only the round light he will see because the round light is here for every living creature. We are talking about the direct light, this light he can't see.

Limitation means you take distance of your own love because only then you can see what is outside of you. The direct light is the subject of our study and we are going to study the world of limitation also.

Look at the drawing: the little dot is our world, our planet. When you look at the drawing you see the earth and all the levels of strengths. In our world we are working with all the laws of nature. Look how much strength there are. But without your fulfillment you can't come to the experience of these strengths otherwise then to experience them first within you.

The light had itself withdrawn, limited itself for to come back within the worlds and to come in conformity with the qualities of the light. This means, we are learning His control system.

The First act within the worlds was the withdrawing of the light and the making of the First limitation – *Tzimtzum*. Now you can see the first stage of our correction has to be limitation too. Limitation means, to limit all your wishes. Without the limitation you can't and won't experience the light, there will be no experience of the light of life.

Your first act has to be limitation, temporarily, because you haven't the strength yet for to receive the direct light. First the limitation, each time, every day, and the faster, the more intense and the more complete you can limit your wishes the sooner you will receive the light.

Therefore try to limit yourself as much as possible your wishes, temporarily, you will see how fast you go forwards. And you will notice this isn't a fairytale. It is all about the limitation of you. This limitation is also valid for our earthly wishes, or better to say, especially our earthly wishes. When you are a smoker try to limit yourself in the smoking and when you are a drinker, limit yourself in drinking or whatever habit you have.

When you can limit yourself in these earthly wishes you will notice it has its outcome in the spiritual too. It also has an effect on your inner and you will receive the light from above, the light of life is there for you to be received. Not later, not in the hereafter, but here on earth when time is ready.

The light of life is the light of Chochmah - or *Chochmah*. And the limitation is needed for to receive this light or Chochmah.

When you have finished this reading, start to work on yourself, begin in a simple way to limit your wishes, first begin with the small wishes and the more work you do, in a way you are building up strength for to limit the greater wishes.

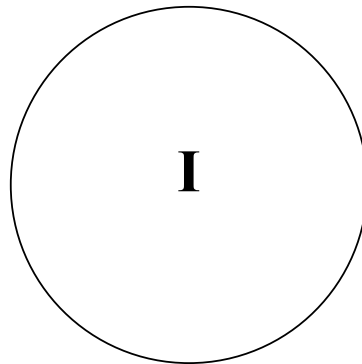
Good luck to you all.

Drawing 14.1

Phase I: the forming of an intermediary between the inner of the human being and the only Creating Strength is the cause there won't come real help from above. And it is man himself who is the cause of all the//his misery.

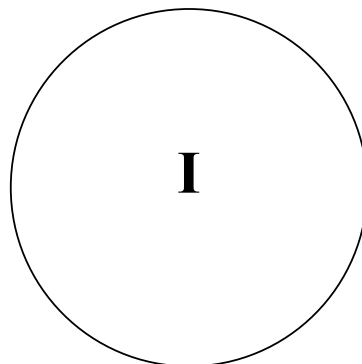
The only Creating Strength = the source of life

Upper building: 'the intermediary' – he is the object of admiration (idol). Man believes in him and expects from him all the good. Through this he is making a projection between him and the Creator. This prevents him to point himself in a direct way to the Creator and therefore he doesn't receive the real help from the Only Creating source. This also causes within him that He doesn't show him his egoism in full capacity and therefore he can't experience his egoism fully.



Phase II: because he starts studying the spiritual work and through the working on himself the image of the 'intermediary' disappears. Now he and his upper building see the shining, in a direct way, of the Only Creating Strength = the source of life. Now he can see more and more his own egoism and also experiences his own egoism. And this leads to the true prayer – ma'n. And when he forms the **true wish**, it is to say in intensity and quantitative, from above will come an answer. It is certain he can count on the help from above according the spiritual law: a higher always wishes to help the lower, in all circumstances. The only condition is; the lower may not receive any damage through the help from above (for instance, when it isn't his true wish).

The only Creating Strength = the source of life

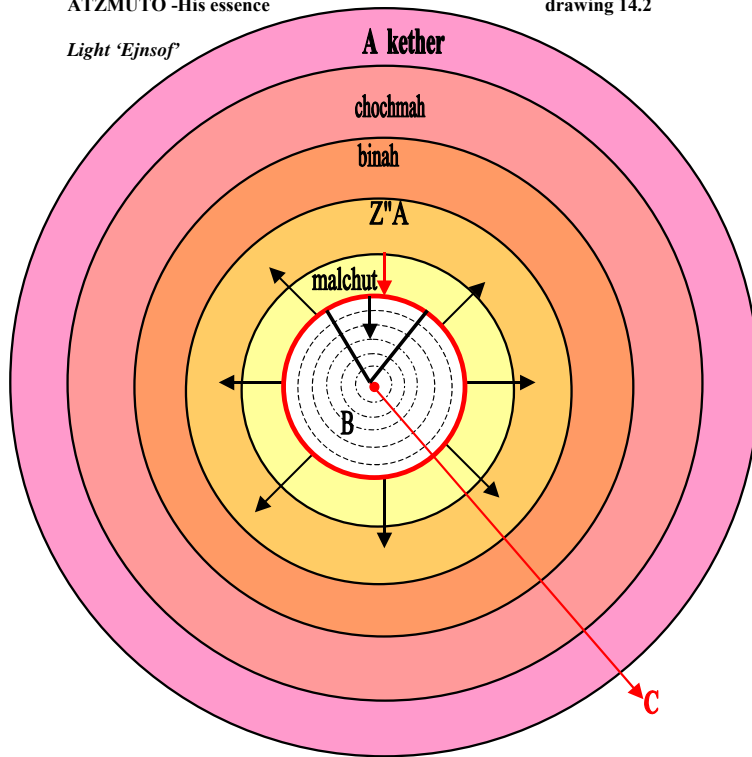


Egoism

ATZMUTO -His essence

drawing 14.2

Light 'Ejnsof'



First there was only **ATZMUTO** – His essence. He is unfathomable and therefore He is no object of our study. From **Atzmuto** came the creating thought – for to create a creation so now there would be someone who could become known of his Good. This Creating thought is named **EjnSof** – the infinite light. **EjnSof** has in Himself the laws (His qualities) of the Universe. These qualities are infinite, unchangeable and perfect/whole. Now the human being can bring himself, by way of his spiritual work, in conformity with His qualities and merge together with Him. But first the **EjnSof** had coarsened Himself. He did this because His light is too strong; the Creation isn't able to receive Him in a direct way. Before He created the Creation there was a time He only created four phases of the coarsening of the Light (*arba bchienot de or jasjar*). You can see them on the drawing indicated with the letter **A**. All these pre-phases are in the World of Infinity– **Olam EjnSof**. The malchut of the **Olam EjnSof** has ten sphirot and the last one is the malchut of the malchut (indicated on the drawing with the letter **B**) and is named the World of limitation – **Olam Tzimtzum**. Within this world there was another coarsening of the **EjnSof**: **Olam Adam Kadmon, olam Atsilut, olam Briah, olam Jetsirah** and *olam Asiah*. The lowest and the roughest place is the world *asiah* - *olam Asiah*. And that is **our world** indicated on the drawing with the letter **C**. We are going to study the structure of all these five worlds, from above to below (and man is put here too) with all the mutual relations that are taking place there. This we name the “spiritual ladder”, the ladder of Jacob. When we become familiar with the structure as it is from above to below, we can climb up this ladder from below to above.

Lesson 15

In the previous lesson I have talked a lot about limitation. Malchut had limited herself. Without limitation we can't have contact with the Higher strength, the Only Creating Strength. Therefore I have asked to all of you to work on this subject of limitation.

Now it is time to add a new aspect namely pleasure. When there is no pleasure in the limitation the limitation is useless. When you limit yourself **do it with pleasure** – always.

This is hard to understand with our earthly intellect but we already know that everything in the spiritual is controversial. How is it possible to unite two extreme poles? There is no unity possible within our earthly understanding but in the spiritual it can be done. When one comes to a higher level he will notice the oneness. In the kabbalah we are learning to see and to find in every situation the wholeness – shalom. Through the kabbalah we learn how to correct each conflict. Not to speak to one's mouth but the real unity on a higher level. This is only possible when you feel the pleasure from within and you have to learn this.

I had asked you to limit yourself, and now you feel suffering, you find yourself so sad or//and lonely or whatever emotion you have. Is it possible to come in contact with the higher step in this situation? Absolutely not. This is a rare kind of limitation and won't give you a thing. From within there has to be a limitation, from the outside you have your five senses and you have to use them. Keep in mind we aren't talking in the kabbalah about a person from flesh and blood or about emotions. Everything is spiritual, even the outer!!

Let go all the feeling and images of the flesh and blood. The eternal life will exist forever; this is the subject of our study. And the inner being, the inner that is within me, is the one who has to experience joy. You may say: what about all the pictures about Asia - I have to feel joy? This isn't possible; it is inhumane, barbarian, controversial. And of course when you look at this with your earthly intellect you are right. All the time we will meet these things and the intellect will say, 'no this isn't possible, it is controversial'.

It all started with Adam. When Adam met the snake, the snake said to Adam: "where are you talking about, do you really think you may not eat from the tree of knowledge. Look at that tree, how wonderful this tree is, look at the fruits, eat, and Adam with his earthly understanding he agreed with the snake.

When we look to the spiritual by way of our intellect we will always see the contradiction. The Creator asked Adam to limit himself but he couldn't do it. It should have been better when Adam had said to the snake, and the snake is our earthly understanding and will stay with us to the last day of our life. It would have been better if Adam had said: "I don't understand why the Creator had given to me this task, for not to

eat from the tree of knowledge. But I won't do it, I go beyond my understanding." In the kabbalah we will learn to go every time again and again beyond our understanding.

It is our intellect that says each time again it is controversial and you have to know, the intellect is right!! The snake is right always. We say: taste the day, and eventually or when you know what your goal is, or when you don't have the understanding, always go beyond your understanding. Always limit yourself and always have pleasure. To find pleasure in the limitation, is this possible? First I was used to go out and have a few drinks and now you are saying to me don't go and feel joy in it? When I stay at home I feel sad.

When you feel sad remember the following: only the outer being feels sadness, the inner being always has joy; the inner being loves it because the inner being has only two things – truth or untruth. And the inner being knows what is true or not true, only you aren't aware of this, this feeling or level isn't development within you therefore you have little resistance considering the outer being. And you have to know the outer being is very strong and the inner being isn't (yet) therefore you have to go beyond your understanding. Say to yourself: "I don't understand it yet but I will do it", and this cost a lot of effort because it isn't only about saying this with your mouth but actually do it!! For the doing you need strength. You need the strength so it won't be a simple saying; you have to mean it even when it is hurting you. The pain is from the outer being, remember this. Only from the inside; your inner will have the joy.

We have the feeling we have to do this in a forced way and actually it is because we have so many variables. Maybe it seems to you I'm talking about something philosophical but kabbalah hasn't a thing with philosophy.

In previous lessons I have talked about the ma'n, in this we will see the enjoyment. A prayer means: I bring myself in agreement with the higher. What is the higher? You know everything is within you; the problem is you don't experience this yet. Each higher step is mine god. Do remember this. Don't speculate about something different, it will bring you nowhere, except a headache. Kabbalah is there for you to help you, kabbalah is a very practical teaching.

What do I mean with joy? Joy is one of the conditions for to go forwards, joy can be felled from the inner but how do we experience the joy?

Joy is always something what is higher. When you strive in truth for the spiritual then you will have the feeling that you are uplifting yourself. Or when you pronounce a prayer to the higher, but know this is only possible with joy.

In this we also see the contradiction, I make a wish or I give a prayer and to give a prayer means there is shortness, it is the same with a wish, when I have a wish it means I have shortness.

How is it possible to pronounce a prayer with joy while in reality you have shortness? You have to know, a prayer without joy isn't a prayer, then you look like a child who is nagging for more sweets or for a toy, do you understand? There is nagging and there is praying. Feel the difference, when you pronounce a prayer, you feel you lack something and you want to have it. You don't have the strength and you ask for it or you feel the darkness around you and you are asking for enlighten. Whatever it is you have to do it with joy. When you do it with joy know this is a sign of sincerity. Never think you are a sad person that is nagging. Joy means you are sincere and this is very important.

Let me give you an example, suppose you need an operation and of course you are afraid, it is very understandable but from deep within you feel joy, how is this possible? See it this way, you are in pain and someone is going to help you, of course you are afraid but when the pain is gone you know you will have joy because you feel much better – it is the same with the spiritual.

All the work you do will give you everlasting joy, therefore now is the time for limitation. What do you have to limit? Your earthly pleasures, limit yourself in your earthly pleasures, in the working out of your earthly wishes, to satisfy your earthly wishes because when you keep yourself busy with earthly wishes how can there be progression? The limitation is not for the sake of the limitation itself; this is what religions are telling us.

You limit your wishes, your family, your ego but the Creator doesn't want you to break the ego. This is the biggest mistake made in whole history. Look for example to China. First the people were poor and were satisfied with one cup of rice, but nowadays they taste the luxury and they love capitalism.

They are such a good people, but it isn't in the instruction to make from man a halfhearted person. Now they are awake, now there is concurrence, every Chinese becomes a person. They are coming out of their group spirit. Every person has to come out of the group spirit because now man is capable to build up the relation, the individual relation with the Only Creating Strength. But this is only possible when one becomes an individual and has joy. Joy is a very important condition. Only when one has joy the Ma'd can come down and this is written in the Zohar.

In the Zohar we see the story about Josef, First he was with the faro, and he was an important minister. He was a chief over the prisoners; every life was in his hands. He had a very high position and then the roles were twist round. He was thrown in the prison. And while he was in prison we see the same phrase: the Creator was with him. When Josef was an important minister and when he was in prison; the Creator was with him. When he was successful and when he was in prison the Creator gave him Chessed – mercy.

Josef was a very special person, he enjoyed living near the faro *and* while he was in prison. It is the same soul, the same attitude, to have joy in both conditions. There is no

holiness in man only when he is in joy! This is very important, don't make this mistake otherwise you limit yourself in a negative way.

We are talking about the limitations that are present in the plan of Creation. Always stay alert considering time. How sad you may be, you are wasting your time when you are sad. To be sad is so useless. Don't be sad or lonely.

What does it mean to be lonely?

We are reading in the text:

A man always has to try to follow the path where he can flow together with the Creator, that all his thoughts will be with Him. Even when he is in the most horrible situation and he thinks it can't be worse. How can man liberate himself from the power of the Creator? Can there be another power? A power that is withholding him for to come in holiness and that has in him the power to do good or evil? Not at all, when we think there is another power beside the Creator we are so wrong, when you think there is a power that withhold you from doing good deeds and to follow the path of the Creator, you are really mistaking. Know that everything comes from the Creator Himself.

What does it mean; man has to choose the path for to flow together with the Creator. When I first start what does this mean coming together, what it is the meaning of this for me? Only empty words? You have to know your goal, something you have to strive for. You want something but you have to know there is only the striving for to come in unity with the plan of Creation; you always have to strive for to come in unity with the Only Creating Strength, to unite yourself with His strength. When you have the feeling you lack oneness then you have something to do. But I'm ignorant about the flowing together, I don't know how this feels, how can I experience this. Look at the earthly merging; it can be an example for you. Of course the earthly merging is something physical but it is a very good example for the spiritual.

The spiritual is far higher and more intense than the earthly merging. To be one, two bodies melting together, in the spiritual you can have this feeling too, to become one with the only creating strength, although you don't know it yet. What is the only creating strength – it is the higher step.

What I'm longing for is the next step. You can see this as a relation too, you desire for the next step and when you have arrived in this step, you feel and see the higher step. Then there will be far more understanding, comprehension, far greater than what you have now. Can you imagine – this is merging. In a way you are putting yourself, you cleave on the higher step, you will see and feel and understand it is all within you.

The kabbalah is only speaking about the things within you. The Zohar is speaking only about one soul, the experience of one soul. No word about the mass or about a nation but about one soul, although he uses the words of our earthly language. And the intellect can't understand this.

All these stories and all these actions how can they be part of one soul? So many words, places, names like patriarchs, twelve apostles, twelve patriarchs; and it is all spiritual meaning they are in agreement with each other. Know it is only about the spiritual.

About the merging, merging means I surrender myself to the first next step. Surrendering, when you want to have progression you have to learn about surrendering. Don't be afraid for surrendering. Know we aren't talking about our world, when we say surrendering we mean to merge together with the higher step – this is surrendering. Don't have thoughts about the earthly merging, you can become a member of a party and merge together with the ideas from that party or let me give you another example, the Olympic thought for example. You merge together with sport etc. You will receive from the object, from the strength of your merging, this is your receiving, and you receive from all the earthly events.

But not in the spiritual, here we have the merging with ourselves. To surrender yourself to yourself, we are speaking about the surrendering of the light shining within you. Within your inner and with the level of your inner, your inner has to be in conformity with the spiritual ladder. This is what we are going to do. It is so easy to surrender yourself to what is within you, easier than an outer surrendering.

The only creating strength is in Josef. I bring myself in conformity with the next step, the next higher level within me, I am bringing myself in conformity with the only creating strength and I can do this when I have the feeling. There is no need for differentiation, only what rises up in your mind, today, you are the one who know the higher and this is for every person individual. This is the real merging “that all my thoughts will be with and for Him”.

We don't talk about emotions. When all you're thought are with the only creating strengths your feelings will follow. When you feel sad, know the feeling can't be changed, we haven't the strength to change the feelings; **feelings are the wishes given to us from above**. Don't think a cabbalist knows what he feels within five minutes. This isn't given to anybody. But we can do the following, no matter how you are feeling, man has the power because that is given to him, to awake himself up for joy, to go to the next step and to work and to cleave himself with the higher step. This is the way to come higher.

I need strength, why, because there is someone else within me who wants to pull me down, our ego is pulling us downwards. Your ego doesn't want this, it is to say of course the ego wants it; the ego is there for you to build up the strength so you can attach yourself with the higher, and due to this you overcome your ego. This battle finds place each day but each day is different, it is the same process but higher and higher, never backwards!!

The laws, everything has to do with the laws but we don't know the laws yet. This is what we are going to do, to learn the laws and to cleave on them. Each person as an individual has to merge with his own Creator. Not with the Creator from another person

but with your own Creator. It is impossible to connect yourself with the Creator of another person. You have to do your own corrections; that what is given to you within your own kelim. Never say: "he is in the situation he can do it but not me, I'm still weak". NEVER say this. You are perfect in the way you are, in the eyes of the Creator you are really perfect! Each one of us is perfect but we have to work all of us within our own structure, remember this.

When you understand this very well you will never envy another person. You will know that it is all about your correction; this is what the higher is asking from you. Each one of us has the possibility and the strength for to do what is given to him. Know the corrections given to you are there for you to correct during 6000 years, and you can do it. Don't say I'm too weak; know it is your ego talking to you. Never say but...it is your ego. Your ego wants to keep you under pressure; he withholds you to think about the goal of Creation.

In the Torah is written a story about the faro. The faro said that other people were lazy; let me give them extra work. They must work hard so they can't think about their selves. Be aware is there a difference between that period and the 24 hours economy we have those days?! We are all looking for new things and the concurrence is enormous.

'Work liberates' the faro said. Let me keep them under pressure; give them a lot of work to do. But the pressure is from within. As you already know the Torah doesn't speak a word about our physical world, the Torah doesn't talk about working with our hands and feet, it is our ego that gives you this pressure, it is your ego speaking to you: keep yourself busy. Work, work, work, there is no difference, can you see this. When you work harder and harder you are running away from yourself, you don't have time to think about yourself.

What is the sense of life, the taste of life? When you don't think about it yet, when is there the time for to do so? When you think about the taste of life you can't be sad, when you don't think about the earthly matters you can't be sad. You become sad because you think about earthly matters. This is very special, to have joy, to feel the joy, without any contradiction you can't come further. Therefore start working, start the work from within.

We are all coming from one soul, as if we were structured from one rock, the soul of Adam. The awareness, the consciousness from Adam was tremendous. He could see everything what was in the world; he could oversee the whole plan of creation, the splendor of the plan of creation. Of course there is sin; this is present in the plan also. The problem is; we had made and still make the sin a little bit too big. Therefore the way back is so long, but eventually all of us will return.

What is the sense of going back to the state of Adam? We have to go back but now in a very conscious way and not as we have done in earlier days, like a child. The whole history is within us; we have to come through and to unite ourselves in joy.

Suppose a person knows already what he has to do according the plan of the Creation. Say he already knows how the Netherlands will look at the end of the creation plan. When one knows this he can work about it – he can carry it out.

A reaction from above will come. What should become of the Netherlands? In no way livable – no tolerance: that isn't awareness – it is only temporarily. There will be a sort of community, a sort of relation as a living Netherlands. Each one of us thinks we are living but this is an inner thought, we still live beneath the level of the real life. The level of life only begins when you can, in truth, love another person. Only when you are sincere, that you can really love someone even for a little bit. Even this small part is a sign you are coming on the level of life, meaning you are working spiritually.

When you can love another person it is a sign you are growing and the sooner you start with this work, the better. From within love every person and it will become the reality. What do I mean with this 'will become reality? Suppose you have a bakery and your neighbor has a grocery. No worries any longer that may be you go bankrupt; you don't have to keep yourself busy with how to survive. Suppose you become ill and than your neighbor say to you: "here are some vegetables and when you are better there will be a period you can help me". Than you can go sleeping every night without worries and stand up every morning with peace and joy, no worries for tomorrow. It is possible when we stay granted for each other, then no one has to have worries and the real living can start.

Don't think this is a utopia – it is possible when we start working on ourselves, each one of us has to work on his inner because everyone has to be corrected. Then there is no jealousy or envy or whatever thought man can have. But for the moment it isn't possible, we are still filled with jealousy but when we are all corrected the jealousy will be gone. Then we are capable to be without envy. We will be capable to grant.

There is no reason any longer for to feel our selves better then another person because every person will be corrected. We don't need to feel ourselves better; the flesh will be gone, only the spiritual is there.

Question from a student: "*will there be death?*"

The answer of Michael: after 6000 years nobody will die. What is death? There will be no more death. Now we are learning what is given to us for us to understand. I can't go further but I can speak about it a little. These 6000 years are there for us to correct ourselves, till the coming of the Messiah. Later we will learn more about this and not the things we have learned in school. But after the 6000 years comes the 7000 years and this is a period where everything will be in place. There is no cabbalist who is talking about this, they know, they even know there will be an 8000 years and 9000 and 10.000 years. And when the 10.000 of corrections are finished death won't be there anymore.

First there will come an end to all the dead wishes. What does this mean, first all your wishes will riot, and this is necessarily for to free yourself from your dead wishes. But it is impossible to talk about this; we can't say a word about this. There is a principle: what you don't experience don't talk about it! We can't talk about this because we haven't the

feeling yet. When we should talk about it, without the feeling, then we are speculating. As you know already, it is all about your feeling; you have to arouse your feeling.

When one comes first to the kabbalah he thinks he can go fast forwards but not in the kabbalah!! Kabbalah is about quality. I want you to feel, even for a short moment, that you feel, really feel the gates of heaven are open for you. You don't need to eat the whole bread for to have the taste of it. It is enough to eat one slice. When you eat only a slice of bread you know the taste and that is enough. It is the same in the spiritual, you don't need to read all the 2000 pages of TES, it is enough when you have taste it.

Perhaps you have the taste for it after reading 100 pages. It isn't difficult. It isn't the intention of the Creation to overload us with intellectual business. What is eternal is simple, easy! The genius lies in the simplicity, in the wholeness because everything what is in wholeness is true. You have to know this and not talk to someone's mouth. Every inner movement whereby you strive for wholeness and not for diversity, you will go forwards, this is progression according the plan of the Creation.

Jehudah Ashlag had written TES and he had written many works for to make it easier for us so we could come to the understanding. We are in need of his writings, nobody or may be one or two persons, could come to the understanding. We wouldn't know how to come to salvation. Jehudah Ashlag had made it simple for us so each person should understand. Know that each person can come to the understanding, what you need is honesty and the intention to work for it till the last moment of your life. You have to know the victory is guaranteed. Your own victories, the victory of your ego and therefore don't destroy your ego, never.

Even when you are in the most awful situation, when you have the feeling it can't be worse, also then you have to strive for the merging with Him and stay in joyfulness. Whatever happens, you have to have joy and this is very hard, I don't say to you it is easy but you have to justify, you need to justify the whole control system then you will succeed. Justify the control system of the One Created Strength.

When something nasty happens, correct it, you have to cleanse your inner. See it as a learning process and this only can be done when you justify. What do I mean with justifying - that you feel joy even in the things you dislike.

Is it possible to liberate oneself from the power of the Creator? This is a rhetorical question. Is it possible to liberate oneself even when one doesn't believe in the One Creating Strength? You need trust. Suppose you stay faithful for example nature, one day you will come to the understanding, one way or another. Now you experience disaster till the moment you enter the right path. Then you have become aware. Why shouldn't you choose earlier for the good?

Every day, each moment and every situation you have the choice for to live or to die. Even in the most trivial situations we have this choice. To choose for life means merging with the Only Creating Strength, meaning to become a grown up person, spiritual.

And with death I mean that you say I have my own existing. Beside the Creator I have my own area. You are separating yourself and know you will lose! We are so afraid to lose, and this is whispered in your ears by your ego. It is your ego saying this to you: "Feel for yourself, don't trust the higher strength, separated yourself". This is the ego and when you listen to the ego you certainly will lose. You have to merge with the One Creating Strength then you will find yourself.

Look at a child, put a child in a positive surrounding and see how the child blossoms. And when a child is raised up in a completely different surrounding it feels separated. What will become of him? You know on beforehand it will go wrong. Of course there is a new chance for him in another generation for to come to correction.

Always take care that you are in a good surrounding. When you are true to your inner you will blossom therefore it is so important to avoid people who are smoking and/or drinking, even a little, know they aren't ready with their inner yet.

There time hasn't come yet and when you are close to them you will feel sad too, the danger is so great you think okay, it isn't so bad but before you know you are behaving like them, you can't limit yourself. You need first the confidence and confidence has to grow. You feel sad and you start eating and drinking. Take a drink when you are feeling good!! When you take a drink when you are feeling good you can enjoy it, you feel the pleasure; do you see how simple it can be?

Is there another power that hinders you to enter heaven? Often we are acting like this: I haven't the strength – my ego is too strong – I don't have the chance to work myself up. When you are behaving in such a way know that in such a moment you sin. In this moment you are weakening yourself, in a way you are giving up considering your ego. Let there never be a giving up considering the ego.

When you come to the kabbalah you have to work on yourself, and you will notice I'm not talking about magic. Every moment is a moment of working on yourself, in every situation you have the choice for to stay alive or to die. When you feel sad know you are as dead. Of course there can be a moment of sadness but within the sadness you have to feel a sparkle of joy because this sparkle is going to help you. This sparkle is the source of live.

For me I can't understand people who are sad. When you feel yourself sad you are wasting your time! There is no time for sadness. It's a pity, it is your life given to you and you are still nagging– do you want to stay a child?

When you feel sad you are for 100% separated from the Creator. You are separating yourself from the Only Creating Strength. He will never separated Him self from us. The quality of our selfishness will be there always. The good is there always and it is up to us to make ourselves receivable. Look, each person will have a moment of sadness, a feeling

he isn't okay from within, but you know there are always two conditions – one against the other.

This is how the Creator had created the World. When you are feeling sad don't think: "okay I don't care how I feel myself", because this is cheating on yourself. We will learn in kabbalah there are two sides – when I'm in the moment of don't feeling okay then I have to know for a 100% certainty that this moment is good for me. This is a sign - I have to make changes - for to change this sad situation. This is the moment for to change it in joy. Why? When I have a sad moment and I know this moment is good for me, meaning, in this moment there is someone above me who shows me this condition, someone is showing to me whatever the situation is, **it is good for me**. When I can do this I feel satisfaction and of course at that moment I can think 'of course there are two sides always'. When you only think about the good things you are still acting like a child.

There are two sides and I need them for to recognize the ego. When I look down I see the severe strength of the ego and when I look up I see the Only Creating Strength. And it is me who has to make the choice.

Don't think your ego is your worst enemy, the ego also can be acting as a halfhearted person, as the dressed up inner of the Creator. And I'm very sincere!! Look it this way: the ego has to stay strong to you. How could you otherwise come to wisdom? Do you want to stay a child? Do you still want to be pampered? When you stay as a child you won't grow. When you think there is a nasty power outside the Creator, a power who is hindering you for to do good things, know you are very wrong. This you have to know. **There is no other strength besides the strength of the Creator**. Take this deep in your heart.

When you work slowly but steady and the longer you work on yourself, there comes a time you can't walk away from the spiritual. You can compare this with the learning of a profession, once you have learned it and you are good in it, is there another wish?

It is the same with the spiritual. The more you do this work you will notice it has become your only wish. You will fall in love with the spiritual; it will be your only love. You can't sleep from joy. All the sad conditions, seemingly sad, the loneliness, you will love it. You will have pleasure in everything considering yourself and the Creator.

Text: and this is what Baal Shem Tov had written: He who says in the world there is another power, an unclear strength, is still in line of them who "serve other gods". He is not violating because he has heresy thoughts but because he is thinking there are other strengths outside the Creator.

TES: know, before the creation was created and creations were created, the singular high light filled the whole reality. There was no free space in the form of empty air and space. Everything was filled with the singular eternal light. There was neither beginning nor an end. There was only the singular completely homogenize light. And the name of this endless light is EjnSof.

When you lack something you can ask for it.

You have come to a point it is very important for you to hear, not listening. Slowly when you continue reading you will hear because all what you have read and will read it is not of myself. I used to be me, me and me... but not any more. When you come in contact with the real spiritual you will notice there will be a change, and this change is marvelous. When you too discover the merging with the Creator you will experience something what goes beyond your understanding. But for now we are as children who say: I, I, I. But by way of the merging with the Creator there will be a change.

From the moment you taste, you really taste the spiritual, you know, your fear will disappear. There is no longer fear for to give your opinion. Your earthly thoughts, opinions, ideas, what is the truth for you, will change. This is the real victory. There is no greater challenge and no greater pleasure then the spiritual. Do you know why – the spiritual will never deceive you. In our world we will be deceived but not in the real spiritual. Why? Now you are in agreement with the Instructor Himself, with the Maker of everything and this is wonderful.

It is my advice to you to read TES very slowly, and not only slowly but with a very respectful attitude. There are people who say: “O this is easy but the manual for the inner purification, that is difficult”. Those people are living in an upside down world. TES is something you can’t understand. Without guidance there is no person who can come to the understanding of TES. Do you know why? Because we are all making imagines in us, you are looking to your own imagines *and there are no imagines in TES*. Everything is whole and unchangeable.

We talk about light and the light is doing this and that but in reality *there is no movement in the light*. What does this mean? Slowly I will teach you and all of us will come to our goal. In a way it is a very different dimension of the seeing. And all of us will learn to see this new dimension. It has been there from the day you were born, you only have to develop it and this is great.

The text of ARI

1 – *the understanding of the spiritual time will be explained very clearly in “the inner reflection” at the end of the first part of TES.*

He doesn’t start in the beginning with the spiritual time, but later. This is not the right time for this discussion.

2 – so the light was spread out from the essence of the Creator. Know, all the names and definitions, used in the science of Kabbalah, don’t speak about the essence of the Creator. **They are speaking about the light what was spread out from His essence.** There is not one word about the essence of the Creator. And this reflects the law of: “what one can’t comprehend it is impossible to be named”. Remember this and don’t make this mistake.

The light filled the singular light, the whole reality. It is the light coming from His essence. And this is singular, high light without any coarsening. It is there in it's original form. Later there is the coarsening and at the end we see the human being.

What is the law we are talking about? We are talking about the Jews law and these are the laws of the Universe. When you read Jews law don't think it is the law of the Jews people, the people of flesh and blood. *The Jews laws are the laws of the Universe*. It has nothing to do with the Jews people who are neglecting these laws. He who lives according the laws of the Universe, he//she is a Jew!!

Of course the Jews people have traces in their souls, but as long they neglect this law they aren't Jews. Everything is according these laws. What I say to you, what you read here is based on these laws and it has nothing to do with whatever philosophy or earthly understanding.

Once you come higher you will notice everything is one. There are things that aren't easy to explain by way of the kabbalah, but when you come higher, you always have to go higher; you will come to the unity too and will not have any longer discrepancy in you. In the end everything comes to oneness.

Let us look at this sentence: "what you can't understand, you know nothing about it, it is impossible to give it a name". You have to know, in the kabbalah we are not talking just like that. One doesn't speak about things that one hasn't experienced. What is written a cabbalist had had the experience!! This person had reached a certain height, position and from this point of view he is talking. These were persons who had purified themselves so they could experience the light. And he who follows and tries to imagine this situation, he who opens his inner self, pronounce a prayer and has the deep longing for to come to the understanding of what they are saying, he will come, undoubtedly to the experience.

What is the intention of this? Kabbalah says there is no disappearing. What or how is our attitude? What is the change? Know everything is about the experience, to come to the feeling of the real spiritual. You are reading this text but it is not enough, you have to live according what you are reading. You have to change your attitude for to come in conformation with what you are reading.

There is not one word that says to you 'become a monk'. When you do so you are only fleeting away from yourself. You have to do what lies in your possibilities, whatever you can do. There will never be the wish from above, and there has never been this wish, you will do something that lies outside your reach. But every moment you have to over win your ego. They never give you from above things to do you can't do, there is no overtime in the spiritual work!!

And when you come to this understanding and work hard on yourself, you will be granted the Creator goes away from you. Why? Now you can develop your own strength and climb the hill on your own and not with the help of the Creator.

Noah walked with the Creator, he was walking hand in hand with the Creator, but Avraham walked in front of the Creator. The Creator was walking behind him. Avraham had the strength to walk in front of Him, he had power of his own, and he didn't see the Creator. What does this mean? He had faith beyond his understanding. He wasn't in need of the Creator that He should walk beside him. When the Creator is beside you, you never know how it is to be alone.

What we are learning is how to reach the real spiritual. When you read TES, and you bring yourself in conformity with it, you will be saved. There is no other saviour. By reading we are bringing ourselves in conformity with what we are reading. And then the light shines, due to the inner agreement. The light only shines to these places that are in conformity with the inner.

Think about x-rays. The difference is, we are talking about rays, and the spiritual rays are far stronger. These rays are making engravings within you. Within you there is a place, the light is making engravings in this empty place, and these are the places that are in agreement with the light. What next? It is the light making within you certain holes, inner spaces. Space, what is space? You need these spaces so the light can be received and experienced. Before you had these spaces there was no experience. And what is it your experience? Oneness. Wholeness. Fullness.

Without space there is no experience. There only can be experiences in the spaces that are engraved by the light. Only there!! Another place isn't suitable. Why not? They aren't purified by way of the reading, your attitude etc. but the engraving will be done, unnoticed. Empty places, inner space and you can go to such a place and experience the wholeness, the unchangeable. Why? Within you are formed the spaces by way of the light with the according level. We are working on the conformity between our inner and the light.

Don't have any interests for the light outside yourself. Why? The light outside you isn't understandable. To have interest in the outer light causes you are going to make imagines, and there will be no feeling, no experience. You won't experience the Creating Strength. You can come to this experience only when you let the light make engravings within you, deeper holes, in the way the light wants to do it. Don't think you have any saying in this, you can't say: "I want this or that". How do we know this? Due to the person who already came to the holiness, he who was receivable for the light, to let the light make all the engravings the light wanted to engrave, in all kind of levels.

Thus at the same time while you are reading this, slowly, open spaces arises in you. And besides this, you can always go to this place. Suppose you are in misery, now you know which place to go because within you there is a place, already engraved by the light. Don't think the light can enter you without the engravings.

The only thing you have to do is to be receivable for to receive the light. Let the light make engravings within you. What are these engravings? Higher understandings, more comprehension, more comfort, all new kind of spiritual pleasure and you can't compare

this with your earthly pleasures. There is no comparison in this world with this pleasure. Let the light engrave the smallest place within you and you will receive more and more. Jehudah Ashlag was completely engraved by the light. Don't be afraid to be engraved by the light. Make yourself receivable for the light

Therefore you have to limit your earthly wishes. The more you limit your earthly wishes, the faster you will come to the spiritual. Instead of the earthly wishes you receive the spiritual, the eternal strength, the true existence.

But where do I experience this? In the same kelim, the same inner space where once was your earthly wish. Where once were those trivial things. But now, in the same place, in this kelim, in exact this place you will experience pleasure. First your inner loved to be in a disco but now your inner will love this pleasure. You know, you have to long for it. All the limitations you make for yourself, in a way you have already taste it!! You had the experience!! Make space for the new experiences. You already had experienced the earthly pleasures, why again and again?

There is no disappearing, you can continue because the experience was there. Why not invest in the eternal life? You have to know this – you have the obligations to do this, okay you can wait till another life, but you have to come to this point. So why not now? You will be the first and you don't have to wait for the misery that will pushes you for to come to the good

All these earthquakes, tsunamis, they won't be necessarily anymore. It is because of us and due to us, because the most of us are unwilling to strive for their goal. You have to strive for your personal goal. What is your goal? Let it be the oneness and the flowing together with the Creator. There is nothing else in this world that can help you. No technical solutions. Of course all the technique we have nowadays, it is wonderful. It is given to us so we don't have to be in a way slaves. He, who is saying that all these technical things as computers and televisions are bad, is walking behind. It is the same with Internet. Know everything comes from the Creator and please make in a very thankful way use of it.

The engravings we receive are made by the Light itself and not for example through a teacher. I can't give you anything. I don't show you my corrections it isn't necessarily. What I show to you, what I'm trying to do is to give from my engravings to you for to help you. I speak from these places and not with my ego. Have the same attitude; while you are reading, listen. Never think it is way beyond your understanding. There is no comparison. Therefore make yourself small, tiny, suitable, available. It is all about your measure of surrendering. That is what I recommend all of you especially for them who are working with their head.

Of course you have to make use of your head, of your earthly intellect, but try to go a step further. Only then you can develop something extra, a new dimension and you will notice life has sense. Each day you have to wake up and feel the pleasure. Avoid the daily grind. Do what your feeling says you to do. One day you sleep a little bit longer, and the

next day you are early awake, stand up! Let go the dogmatic rules. Play with it. Know the feeling given to you isn't yours.

This feeling of you, all the feelings you have know they are whispered in your ears from above. You can't stay in your feelings; you have to come through for to come to the spiritual. We think this feeling is ours, that it is you. But it is strength given to you from above. Each time when a feeling arises in you, slowly work it out. And by reading TES you will come to the experience. When you start working this way you bring everything back to the Source. Every thought will be brought back to the Source. And you know nothing disappears in the spiritual. All the work you do, whatever you work through, it is all profit. You achieve more inner space. There won't disappear a thing. Know by working in this way your earthly strengths won't less, contrary you will gain a lot.

TES – 3 everything is so confusing – we are speaking about something what was already there, before the worlds were created. And when it is in this way, what is the reality we are speaking about, what fills the high light? You have to know; it is all about the worlds and all the souls existing already and about the souls who are waiting to appear, in all their variety, till the moment they come to there eventually correction too – all of them are enclosed in the endlessness of the Creator. They exist in their fullness and wholeness. We can't separate them from the light. We only know their aspects, their qualities. We only can distinguish two conditions in this common reality:

- 1 – the form wherein they exist forever. In all their wholeness and fullness.
- 2 – the way they are reconstructed, how they come down and make themselves new after the first limitation in the worlds with the names: Adam Kadmon, Atzilut, Briah, Jetsirah and Asiah.

First there was the singular light filling the whole reality. What reality? Light. But this is all before the Creation. What is the reality mentioned here? It looks like an earthly riddle. This is because you don't have a feeling for the spiritual yet. See it this way, the light fills everything, there are no differences between height and low, no differences between the creatures. About what reality can we talk?

What is the reality we are talking about? There was only light even before the Creation. And in this light we see the roots, the essence of everything what will be created, from the beginning till the end of time. Everything is within this light. Endless light means no end. Can there be something that is ending, is this possible? It is hard to understand.

I know this rises far above your imagination. Know everything was there already, in essence. You can compare this with the seed of a man; all the qualities of the newborn child are already there. Or the seed of a plant, an animal, it only has to be sowed, and then all kinds of plants can grow. All generations are coming from this one seed. It is the same with the whole reality.

Whatever will appear, all the pleasure, all the suffering, all the joy, it was already there in the light of the Creation. This is our first start of the light, later we will see, slowly, all the

coarsening and differentiations. Now it is very thin. Slowly we will come to the earthly material, the existing of man. And when we have arrived in this station we will experience the deeper layers of our inner. But for now it is far too high. That's why it is so strange; it is if it is still outside of me. Later, step-by-step you will experience more and more. All these 2000 pages are about me, about every soul who is reading this. It is only about you. This story is about your soul, it is within you. All the changes are within you. Nothing is outside you. And when you come to the experience you will feel the whole world within you. You will be the master and no god or something you believe in, will control you.

Now you may have the feeling of a puppet on a string. And indeed, the outer person is as a puppet on a string, a robot. With outside we mean outside the spiritual work. When you read the word outside know we always talk about the spiritual condition. With the outer we mean someone who hasn't worked on himself yet. He obeys the Creator and does do the work the Creator wants him to do, but not we. Why - Because the Creator doesn't have to force us. When you start working on yourself you see the Only Creating Strength within you.

What exist in this world is two persons, two strengths. But in a way it is One Strength because all of us are coming from this One Strength. Our destination is from one root. You can compare this with a child; in each life there comes a moment to be independent although the connection with the parents will be there forever. We too have an everlasting connection with our Creator, with this one strength. But we have to become independent therefore we have to take some distance. Separate us. This is the only way to become an adult. And with adult we mean, to give.

When you start to give, you have become a grown up person, independent. And when you have reached this level you connect yourself with your Father. Only now in a very conscious way, not as a demanding child, you will see Him as a partner in the work named Creation. Enjoy your work; fulfill the work of limitation with joy. When there is no joy limitation will be as a heavy task. Now the joy is a very relevant part of the work you do.

Therefore feel the joy!

Lesson 16

In the former version of TES we used a lot of Hebrew terminology. In a way terminology isn't the right word. Hebrew is a code, the language of the kabbalah. Slowly you will know it by heart, not simply by learning it with your head but through recognizing. And the recognizing will be there by reading this again and again; you will become used to these words and soon you will recognize them.

The most important thing is your attitude. The learning of the material is secondary. You can find this in TES. The most important thing to know is that while you are reading; make yourself small, humble, receivable. And this is the most difficult part. Why, because your ego doesn't let you go, it holds tied to your pride. Don't say too soon: "but I'm humble and modest". We all lack humbleness and modesty!

What are the basic ideas of the kabbalah?

There are three elements in the Creation. What exists in the Universe and what is happening, we can bring this back to three basic elements:

Borè	- the Only Creating Strength
Nivra	- the creation
Masach	- the screen

Let us begin with the word Borè. In the cabbalistic language we use this word for the Creator. It is very important to make use of the Hebrew words and the word Borè is a very good example. Borè is a participle; therefore it should be better to translate this word as in a process – *meaning while the process of creating is taking place* because it isn't a verb and not a person is meant, but here we see the process of creating.

So from now on I will use this word instead of the One Creating Strength – Borè. And opposite Borè we have the creation and the Hebrew word for creation is nivra. And nivra also is a participle. So in this word we see the process also.

Therefore when we speak about the creation or about the Creating Strength, we see Borè opposite the Nivra. In the kabbalah we put elements that are qualitative opposite each other. For example; you can compare a hand only with another hand. One hand may be bigger and another smaller but it stays a hand. And you can't compare a hand with for example feet. It is the same here. We always look to the elements that are corresponding.

- Borè – Creator
- Nivra – Creation

When we speak about light, in a way we make use of the word Borè. Everything comes from Borè and the Hebrew word for light is – *or* -. Therefore we are going to use more and more the word *or*. What comes from Borè is *or* – light or in other words, delight. All the delight we receive comes from above.

And opposite *or* – light we have *kli*. And when we use the word *kli* we refer to he who receives. But we can say instead of *kli* – wish. The wish is the receiver.

The Hebrew word for wish is *ratson*. And this word we often see in TES also. Wish is the receiver of the light – *or*. Wish means shortness. There is shortness for the filling. And the filling is *or*. And the wish is *ratson*.

We start with a few words. But by using them we reach the heart of kabbalah. In a way our work will be faster. All kinds of words don't confuse and effective us any longer due to the terminology coming from our language. By using words of our language there is the danger of all kinds of interpretation.

When you see the word *Borè* you don't have to think anymore at someone who you see as for example a prophet or whatever imagines you have with the word Creator. Don't think you have to throw away these imagines, the meaning is that you come deeper, penetrate the real meaning of a word for to reach deeper levels. It is good to come to the true meaning of the terminology. Cabbalists used the words of our language because in everything we have to see the similarity. It has to correspond, the higher with the lower. Cabbalists did make use of the words of our language to make the spiritual world more understandable.

Light – *or* and opposite *or* we have wish – *kli//ratson*.

The plural of *kli* is *kelim*. And the plural of *ratson* is *retsonot*. Don't get confused; don't think oh now I have to learn Hebrew words. You will learn but in another way then you think because we don't make use of the intellectual learning.

When two people are sitting next each other and one is a professor and the other is a carpenter. Of course the professor will learn faster the terminology because he is an intellectual. With less effort he will learn and makes use of the Hebrew words, with his intellectual mind. He has developed a system of thinking and this he is putting opposite *Borè*. He protects himself against *Borè*. Between him and *Borè* is his thinking. The thinking he has developed during many years. And this intellectual thinking replaces *Borè*.

While the carpenter, for him it is difficult to remember these words. He isn't as educated as the professor; his language won't be so profound. And may be it is difficult for him to learn these words but the positive side of this is, he will feel and will have the taste for the spiritual far easier. You have to know **Borè doesn't make any difference between people**, for Him all people are equal and all of them can and will be capable to learn the spiritual.

Isn't this marvelous. Therefore everyone is welcome for to come to learn kabbalah. I never ask, what is your education. It isn't important. What you need is the deep wish for the spiritual. You need to be aware of your goal considering the creation, this is important and nothing else. So it is possible, one understands very quick and this may be the reason for another person to feel himself as stupid. But you have to know: **he who is intellectual**

and understands things very easy won't be better in the spiritual because the spiritual has nothing to do with the intellectual understanding. He can learn it by heart, can learn the language perfectly and at the same time, feel nothing. Be aware of this. You will learn, by repeating and by way of the feeling.

BORE	KELIM	OR
<i>Creator</i>	NIVRA	Delight
	Creation	

In this figure we see the Creator – *Borè*, the Creation – *nivra* and the delight – *or*, this is what is given to us.

Opposite the delight we have suffering. There is suffering due to the lacking of pleasure. Suffering is the lacking of pleasure. A little child can suffer because another child has taken away his toy. This is his suffering.

The third element is *masach*. Literally *masach* means screen. Between *Borè* and the *Nivra*, between all kinds of varieties, there has to be *masach* according the instruction, the laws of the Universe.

Masach is screen, but what does this mean. Above the awareness organs of a human being, man has to make, by way of his efforts, a kind of filter. In a way the *masach* has something to do with willpower.

Man needs his willpower for to come in conformity with the qualities of *Borè*, with the spiritual, with the never-ending strength.

How can one come to this agreement? Only by way of willpower and this gives us a new question. How do we get willpower? By coming more and more in unity, to victory over the self-love. But for to have victory over our self-love we need strength, power and the result of this power is the victory. And this strength is named – *masach*.

First we see a screen, the system of filtering so now we can by way of this system come in contact with *Borè*, with our inner higher step, we can go from below to above. We have already talked about *Ma'n*, our request from below. And by way of this system of filtering – the *masach*, from above will come to below the *Ma'd*. *Ma'd* is the abundance and he who did arouse the *Ma'n* will receive this abundance – the *Ma'd*.

Masach is within the creature – the *nivra*. But *Borè* has *masach* too. The plural of *masach* is *masachim*.

Borè is a synonym for light – *or*, for the EjnSof, the everlasting love. And the wish *ratson* of Borè is that we the creation – *nivra* will receive His light – *or*. Because it is His *ratson* man would receive *or*, He made the *kli* and the *ratson* within man.

Therefore Borè coarsened the light - *or*.

This coarsening of the light – *or*, all these levels of coarsening is also named *masachim* – the plural of *masach*. Considering the creation – *nivra* it is *masachim*, but considering Borè it is *masach*.

The worlds are *kelim*, the formed *kelim*. *Kelim* is the coarsening of the light EjnSof. The Hebrew word of world is *olam* and the plural is *olamot*.

Every wish, every world, every step is a coarsening of the light and is named world – *olam*. We can say a *kli* that is in conformity with the light *or*, is world *olam*. And between the light and the *kli* we have the *masachim*.

And *masach* is like a screen, a kind of filter system. For to give the *kli* the opportunity to receive the light *or*. And within every world – *olam*, we have *partsofim*.

The meaning of the word *partsofim* is face. *Partsofim* is plural and *partsof* is singular. It is the same as in our world; we can see in someone's face if he can receive the light or not. When someone's face is in darkness he doesn't receive the light or he isn't aware of the light. But when a face is shining, the light has been received and experienced.

From the EjnSof to our world, the world where we see the human race, between the EjnSof and our world, there are five worlds. At least, five worlds that are important for us, but a lot more worlds are in between. And another name for these worlds is steps or in Hebrew *madregot*. *Madrega* is singular and *madregot* is plural.

The subject of our study is these five worlds although the last four worlds are the main subject of our study. They are in a way our *kelim*, the coarsening of the light EjnSof. We are studying these worlds for to make ourselves receivable so now we can receive the light *or*.

We have discussed three elements and there is nothing else in the Universe. Every event, every wish, all the people that were, are and will be are to be analysed by way of these three elements: the Creator *Borè* – screen *masach* – Creation *nivra*.

And this is what we are going to learn, how these worlds *olamot* are working. And between the *olamot* we have the *kelim* or *partsofim*, and the creation *nivra* is in need of the *kelim* otherwise how could they receive the light?

Whatever takes place around or within you; it is all about for to come to the experience. We can't come to the understanding why things are happening as they are happening without experience. We need our reaction on certain events for to come to understanding.

Tomorrow you are reading the paper and there is a message that touches you, then you start making projections, imagines as a reaction of what you just had read. We hear something about a certain event and we feel if the event had happen to us, but what we hear or read it is always 'second hand', it is coming from another source. Are we really capable to know what really had happen? We can't. We only have our reaction. And what are the leftovers shouldn't have our interest because the essence we never will know.

I only have my reaction on the event. Our kli doesn't know either what it is because it is formed by the light *or*.

First there was the Light – EjnSof. And by way of the coarsening the light had formed a kli. And slowly, by way of all the coarsening of the light there was the kli. And the kli could only come to existence through the masach. Masach is a counterforce, because there is some resistance, and by way of this resistance the light – EjnSof could coarsen Itself.

Don't make the mistake to think the light in itself was coarsened. Know the EjnSof, wherever it is, shines on the same way, even here on earth. We are the one who aren't capable to see Him, to experience the Source in His true self. We only can experience Him by way of His coarsening. But it is written in the Zohar, concealing is revealing. By way of the concealing we come to the revealing and for this we need the screen *masach*, there is no other way for to come to the experience of the light.

All the creatures here on earth including the humankind, have a minimum of His' light: light of maintenance. You can compare this with a candle and the sunlight on a sunny day. The difference is huge.

There are people who experience the light as a candle. And it doesn't matter how important or how rich you are. One can be the greatest scientist if he experiences little light it is the experience of a candle. And another person, it doesn't matter what or who he is, when he feels the light, the pleasure in his striving, he experiences the light as the light of the sun.

Know that every living creature here on earth has the minimum of Light given to him through the Borè.

Man can receive what is given to him for him to receive, but for to come to the receiving of the light he has to make the masach. Only by way of the masach, by the building up of the masach man can come to the receiving of the light. We don't need something else, only the masach. And this is the main subject of the kabbalah.

Let us look at this step-by-step.

Above us we have the light, we are here below and between us and the light we have the masach – screen.

What is coming from above is the light *or*. There are many varieties of the light, but we will discuss this later.

And here below we have the kli, the wish for to receive.

And in between we have the masach.

The kli can't receive the light *or* as long there is no masach.

In a way you can see the masach as an intermediary. Look to the history, or whatever religion. Always we see the figure of an intermediary. These people had build up in themselves the screen *masach* and passed the receiving on to the kli, to the people, the wishes of the people.

They passed on the light because man wasn't capable to do this on his own. But now they could receive it through the intermediary, the prophet who had build up in him the masach. It is very important for you to know, a prophet only received the light *or* because he had build up his *masach*, he had made himself receivable for the light. He did his own spiritual work!!

He builds up the whole system of masachim; all the counterforce he had build up in himself he gave it to the people, to the kli. And the people, the kelim could receive but in a way they were so ignorant. And because they were so ignorant they counted on that one person, the prophet, or nowadays they are counting on a rabbi or on someone who has charisma. They see in him the light. But you who are learning the kabbalah, you come to learn to build up your independent system of masachim and no longer be dependent of whatever intermediary there is.

The danger of an intermediary is the creating of group spirit. But we have come in this time and this is the time of the ending. Each one of us can build up, by way of his own strength, his own system of masachim. We don't need an intermediary, no rabbi, prophet or god appointed by they who were ignorant.

Each person, independently and independent, no matter how smart he is, can come to the receiving of the light by way of his own system. Isn't this marvelous? No matter who or what he is he can receive the light, do you see how generous the light is

In the eyes of Borè there is no exception. We are all His' sons, absolutely each one of us. Every living creature living here on earth is His' son, not only the Jews, or the Muslims or the Christians. Everyone!! And when a Jews person doesn't build up his masach he isn't named a son of the Creator. Only in the Zohar we can read this, not in the traditional Jews teachings or anywhere else, only in the Zohar.

A religious person says: “gosh, god is so far away, He is so high and I’m so small”. Or one says: “I don’t need this, I don’t have to build up the masach, of course I do believe but to build up a relation with the Creator... I build up my own creator, my own light *or*”.

From now on I’m going to use more and more the Hebrew words and not the words of our earthly understanding because the earthly words are connected with the earthly stories. Or he says: “I can’t need the contact with Borè. Why should I? I already have contact with the story, with the torah”.

Of course we know Borè is in all writings, in every cabbalistic book and in the torah. The book of torah is kabbalah. Behind all those stories you can find Borè when you work on yourself. What is the work you have to do? You have to build up the masach.

See it this way: you have the sourcebook, you have TES and the torah, and all of this is as light for you. Behind every word there is Borè. See the text as coarsening of the light, and your work is to find out, to confront yourself with the text by reading very slowly and profound. And not only that, to be modest and humble at the same time, this is the attitude you need for to build up your masach.

You need the masach, you need the border because the light *or* has to come against the surface of your receptive organs. And the beginning of the building up of your masach starts when you say: “now I stop with the receiving. I make *tzimtzum* – limitation”. This word *tzimtzum* is a very important word.

Malchut, the *kli malchut* was the first one who made a *tzimtzum* limitation. There are two limitations in the teaching of the kabbalah.. We only make temporarily *tzimtzum* but in the spiritual, in the Higher there were two limitations. One took place, the first *tzimtzum* and then another one, the second *tzimtzum*.

Tzimtzum alef, and tzimtzum bet.

Tzimtzum alef was necessarily for to make the limitation – *tzimtzum*. This is the first act; we need *tzimtzum* in every correction of a wish, the first inner act. How can we make the first *tzimtzum*? What you need is the intention. It can only be done by way of your intention. The Hebrew word for intention is *kavanah*.

It is said in the Modern Hebrew language 70% of the words of the torah are still used. But this isn’t true. May be in words, indeed in words they use 70% of the words belonging to the holy language...**but they don’t use the holy words in a holy way!!**

What makes a language holy? The holy intention *kavanah* and what is this holy *kavanah*? It is the *kavanah* for to give. And what they are doing is to make use of the holy language for to have small talk. It has nothing to do with the holy language although they use this language.

We make use of a code in the kabbalah. This code comes from Abraham and Moses and other cabbalistic who told us it is a holy language. Therefore all these words we read, the

language of the kabbalah, we have to read them with the right intention, the holy *kavanah* then it becomes a holy language. It is our intention, our *kavanah* that makes it holy and this *kavanah* is the spiritual movement.

We are the one who make the movement – the movement in the holy is the spiritual coming closing to the quality of the light – *or*. It is a coming closing between the *kli* that has been created and the light *or*. *Kli* is the creation that is created for to receive and the light *or* is the quality of to give.

The coming closer of the *kli* to the light *or*, has been brought about by way of the *kavanah*, the holy intention, the spiritual movement.

Now you can see the way to progress, the improvement can be done only by making use of your *kavanah*, your intention. Your *kavanah*, your intention, you can't buy it in a shop nor it can be given to you by a friend as a present. It is hard work, every day you have to have the strength for this *kavanah*. The *kavanah* that is leading you to the light *or*.

All of us, the whole humanity is born with the quality of to receive. We are receivers and now you start working opposite your nature. You need the strength, the *kavanah*, the right *kavanah* for to come in conformity with the light *or*, and for this we need the right *kavanah*. You have to build up your *kavanah* for to go against your nature, the wish for to receive due to the receiving, and to come in agreement with the light *or*, which is eternal, unchangeable.

Light is coming to us and this light has a name too – *or jasjar* – direct light or the coming light.

This *or jasjar* touches that what I try to build up because of my limitation. Try to understand the meaning of limitation. For us limitation means; I have build up the strength within myself for to limit myself. We need strength for to limit ourselves.

One needs strength for to say: “I don't receive, I stop with the egoistic receiving”. If you can say this it means you have build up some strength. You have build up your *masach* – the screen above your awareness organs. I restrict myself for the coming light, the light *or* of the Borè – Creator. I don't want to make use of this light in an egoistic selfish way. Therefore I limit myself. Now you maybe understand the word screen better because it feels if there is a screen within you.

Let me give you an example. When you were young and went to a disco and danced and drank a lot of alcohol. Now you are older and you have left this experience behind you. Now you can limit yourself. You don't drink at all or maybe one or two alcoholic drinks. You don't need the whole bottle because now you know tomorrow you will have a hangover, and it isn't worth. You know how you feel tomorrow, how nasty you can be for yourself and for others. You know how depressed you will be after having too many drinks. Therefore you can limit yourself. Now you have enough and can enjoy those one

or two drinks, it is enough. You have build up a screen against the drink. You have build up a kind of border, a point where you can say: “it is enough”.

It is the same in the spiritual. Everything comes from the spiritual. What exists comes from the same Source.

Or jasjar – the direct light comes down and strikes with you, against your *masach* – screen. When you have made a limitation – *tzimtzum*, *or jasjar* strikes to your *masach*. You have made a *tzimtzum* because you don’t want to receive in an egoistic way but the *or jasjar* the wish of *or jasjar* is to penetrate you, therefore it pushes and pushes. Each moment, every minute it wants to penetrate you. When you wake up tomorrow you feel *or jasjar* pushing. You feel this because it is Borè Himself who wants to give us pleasure. And you have made a *tzimtzum* by way of your *kli*, your *masach*. Not by way of Borè.

It is the *kli* itself who wants to come in conformation with the light *or*, because in the light *or* there is a *kli* and a greater pleasure. A higher existence then the wish to receive in an egoistic way, therefore the light *or* wants to penetrate us, and this is what we experience every day again and again. All the suffering, all your misery comes due to the light *or*.

The light *or* wants to penetrate us and because we can’t receive the light otherwise then in an egoistic way we feel the misery, just as if we have a hangover, and when we have this feeling we go to a psychiatric or whatever names they gives themselves.

All of us experience problems, some of us have stress, a burn out etc. and this is due to one reason: we receive in an egoistic way or we say no, I don’t want to receive, I have enough. I already have enough misery and when you feel you have enough you say no to the light. And for a change you start drinking, blowing, smoking etc etc. these are artificial limitations, please become aware of this. One can run away to a monastery or whatever place only for to escape life. One escapes because one hasn’t the courage to choose for life. That’s why one limits him self and becomes ill, feels the stress etc. And this is all due to the egoistic receiving.

Build up your *masach*. Every morning when you wake up think about your *masach*. Know the light *or* wants to penetrate you. The light *or* wants to give but it is us who aren’t capable to receive all the pleasure He has for us. It is my own shortness. And I try and try, every action, every deed I want to make more intense for to receive more *or*, to receive more of the light so I can come closer to my fulfillment.

That’s why in the beginning people feel such an enormous pressure when they start learning the kabbalah. But there comes a moment they can’t stop, they can’t run away for the spiritual work. They are building up the *masach*, more and more and higher and higher. One is bringing himself more in conformity with the light *or*. And then suddenly there is less light *or*, one has come outside his spiritual aura. The concentration is gone and he suffers because he can’t receive.

He feels the light *or*, from the outside but at the same time he knows the light *or* is there for him. This specific light *or*, wants to penetrate his specific soul. And he knows the pressure will be less. The pressure is only there because he isn't capable to receive the light because he is still in need of corrections.

He feels *or jasjar* the direct light coming to his *masach*. The *masach* he had made by way of his *tzimtzum* limitation and now he is capable to reflect this *or jasjar*. To reflect means; he feels the light, he feels the strength and though he doesn't let the light come in. He knows he hasn't the strength for to let the light come in.

This acknowledges of having no strength, the first of having no strength for to receive the light *or*, is named *tzimtzum* limitation. Of course there will raise in you a question. What is the purpose of this *tzimtzum*? The purpose is enormousness because man is created for to receive, for to enjoy and not for to limit himself. The Creator – Borè wants, it is His wish that we will be filled with the light *or* completely. He wishes to fill us with light till infinity. And we only have to bring ourselves in conformity with His qualities.

This first stage of the correction is the making of *tzimtzum* limitation. But I do this only temporarily because I haven't the strength for to receive *or*. But although I limit myself I receive a kind of pleasure. It is another pleasure then when I would receive the direct light *or jasjar*. *Or jasjar* is direct pleasure. A wonderful pleasure because it is the light of life. What comes to us comes from *or jasjar*, we take courage from this *or jasjar*.

Or jasjar only tells us something about how the light comes to us. How the light of creation comes to the *kli*, in a direct way, but it doesn't tell us something about His quality.

When we speak about quality we talk about *or chochmah*. *Or jasjar* in quality is *or chochmah*. Don't be afraid when you feel losing the thread. *Or chochmah* is the light of wisdom, of life. *Or chochmah* is very strong and powerful and has *or jasjar* the direct light. But you have to know we can't receive this light in a pure form. That's why we have to make *tzimtzum*. *Tzimtzum* means I can reflect a little bit *or jasjar*. And that part I reflect receives a new name – *or chozer* – the reflecting light.

This means I have build up within myself the strength for not to receive *or jasjar*. My *or chozer* is the reaction on *or jasjar*.

Or jasjar and *or chozer* they only give us the direction of the light. *Or jasjar* comes to us from above to below and *or chozer* the reflecting light goes from below to above.

When we want to say something about the quality we use other words. *Or jasjar* is in quality *or chasadim* - light of mercy. This is the light of to give. And *or chochmah* is the light we have to receive. From above to below this *or chochmah* has to penetrate us. And

or chasadim is the quality of the Creator *Borè* Himself. In a way it is His *kavanah*, His intention, His inner movement.

All our work is to come in conformity with the qualities of *Borè*. He has the intention *kavanah* for to give. And we have to come instead of to be a receiving part, to become the giving too. What can we give? How do we give? You are going to do nothing!! You make *tzimtzum* limitation. You give back!! You give at the Creator *Borè* by way of your *tzimtzum* instead of to receive. Of course this *tzimtzum* is only temporarily. It is His *kavanah* that we, the creation should receive the light.

And we will receive, of course we have to receive but we lack the strength therefore we have to reflect the light *or jasjar*. And later, when we have the strength for to receive in a proper way, with the right intention *kavanah* for to give, we can and have to receive. Do you remember the story of the host and his guest?

Or chasadim, the light of mercy has an enormous pleasure. Pleasure by way of the *kli* that experience the giving. It is the same as in our world. Each one of us knows how wonderful it is to give. There are people who enjoy so much the giving; they can give away everything.

But as you have learned always be alert. Alert in what – in how you give. For example; you want to give a person a very expensive present. Why do you want to give such an expensive present, is it for to sweeten your ego? Be very careful. Can you give this present to someone without any meaning of the price? I mean, can you give because it is only for to give? Only then it will be a real present. And not only for the receiver, for you too, you will receive *or chasadim*.

When you give always be alert – what is my intention – *kavanah*. Do I give this present in an altruistic way or is there deep within some pleasure, am I sweeten my ego? This is your work; this is how you build up your screen *masach*. Give because it is the wish of the Creator *Borè* – we name this *giving in the name of Heaven*. This means you only receive *or chasadim* otherwise it will be very egoistic.

First we have *tzimtzum* limitation and accordingly you build up your *masach* screen. To give for the sake of to give - what does this mean? You reflect the light. There are all kinds of steps *madregot* in the light, all kind of degrees of *or chozer*, to give for the sake of to give. And the third phase is to come eventually to the aspect of to receive for to give. This is the stage of the altruistic receiving.

Extension lesson 16

OR JASJAR]	OR CHOZER]
OR CHOCHMAH Light of wisdom	OR CHASADIM light of mercy

- *Or jasjar* - the receiving. We have the lower receiving, to receive things because we simply want to have them, mostly material things.
- *Or chozer* - light of reflection, limitation.
- Returns as *or chochmah* - to give for to give. This already is an altruistic deed but there is a higher aspect.
- *Or chasadim* - to receive for to give - altruistic giving and altruistic receiving.

What we are doing is to come in conformity with the language we are going to use. Therefore we need the right intention – *kavanah* in Hebrew. Kabbalah is a holy language and we need the right intention – the right *kavanah*. And this intention – *kavanah* within holiness is movement.

We are making a movement within holiness. The holiness is the spiritual coming together, to come in conformation with His' qualities, for to come to the light – *or*.

The approaching between the *kli*, the creation that is created for to receive and the light *or* what has the quality of only giving. And this brings about by way of the *kavanah* – the intention, the inner movement.

Now you know how you can go forward - only and exclusive by way of the *kavanah*. You can't go to a shop for to buy one pound of *kavanah*, you have to bring up the strength for to make your own *kavanah*, to lead your *kavanah* in the direction of the light *or*.

The whole creation is created with the quality for to receive. We are all *kelim* for to receive the light and now you are going to make yourself suitable for to receive this wonderful light *or*. And this work is really supernatural!!!

We have to bring up the strength for the *kavanah* for to come in conformity with the light *or*. The light is unchangeable, eternal. We are the one who can and have to change; we are the one who are on the road.

Or jasjar is the direct light and this comes to you. It comes to you in what is your tzimtzum. Tzimtzum with the meaning of, I had the strength, I have limit myself. I have limit myself for not to receive in an egoistic way. This means you have go beyond your awareness, beyond your awareness you have build up the masach and this masach withhold the light *or of Borè*

Only from within you can have the feeling you have build up the masach. But of course there is the comparison with this world. When you were young and drank a lot, or in other words, you hadn't the masach, but now you have had the experience, you don't drink or at least only a few drinks, meaning you have build up the masach for the drinking.

You already had the experience; you don't need to drink, you know the taste of alcohol and what is more, you know the effect of drinking too much. It was and isn't good for you or for your surrounding and now you have build up the masach for alcohol. You are the one who decides where the limit is, the moment where you say: "it is enough". It is the same in the spiritual because everything is coming from the spiritual.

The direct light *or jasjar* collides against your screen *masach*, made by your tzimtzum. You don't receive the light but the light wants to penetrate you, every day you feel this, you make tzimtzum, masach and the light pushes you, it wants to penetrate you. The wish of the light is to give us pleasure.

Therefore we suffer and feel unpleasant because the light wants to penetrate us. And you have limit yourself. Otherwise you receive and when you lack the strength for to receive, and when you are lacking the strength and still receive the light you have a big problem.

There is a law, a universal law "*ejn or bli kli*", meaning there is no light without kli. When there is no kli, there will be no light. The tzimtzum was there because of the kli and not because of the light *or*. It was the kli itself who wanted to come in conformity with the light *or* because there is *or* within the kli. *Or* in the kli means a greater pleasure, a higher existence, a higher standard of the receiving and not only the egoistic receiving. Therefore the light *or* tries and tries to penetrate us so we can experience this.

Now we have the egoistic receiving or no receiving at all. But whatever it is you feel miserable, you suffer and look for some sweetening in alcohol, drugs, etc. in a way these are all artificial limitations. To go to a monastery is also a good example. It is a running away of life. For not to limit one self. But because we don't want to limit or selves, don't make tzimtzum, we feel miserable. And this is mainly due to the egoistic receiving. When we once know the strength of the masach it becomes different. Every morning when I wake up I have to face my masach.

And masach means the measure wherein I can receive *or jasjar*. Although *or jasjar* keeps pushing, now I know I'm not capable to receive all the light. It is my shortness therefore I try, in every action, to multiply the kavanah, so I will be capable to receive the light. For to come closer to my fulfillment.

Now you see why there is such an enormous pressure when you start learning kabbalah. You can't stop. You can't run away. And you know this is wonderful because now you are going to build up other kinds of masachim (the plural of masach). You build up a higher masach in which you come in agreement. And the consequence is you feel less light outside of you. The light above you becomes less and accordingly you suffer less. There is less suffering in the not receiving because now you receive more. This is kabbalah, less *or* remains. But what stays is more concentrated; it is specific for your soul. The light is in conformity with the light therefore you feel less pressure. When you experience pressure it is because you can't receive and you can't receive because you haven't been corrected.

This is what is going to happen. First there is the light *or* coming against your masach. And the masach is there because of the tzimtzum you have made. You are the one who reflects the light.

Reflecting means, you feel, you feel the strength of the light but you don't let it enter because now you know you haven't the strength for to let the light come in. and to know you have no strength for to let the light come in, is the first stage named tzimtzum.

It is hard to understand, the light wants us to give pleasure, wants us to fill with His' light completely till eternity.

It is up to us for to come in conformity with Him, with His qualities. And the making of the tzimtzum is the first step. It is the first stage of correction although temporarily because I lack the strength yet.

And while I'm doing this I experience pleasure. Not the pleasure of the receiving of *or jasjar*, it is different.

Or jasjar is direct pleasure, a very strong pleasure; it is the pleasure for to feel oneself alive. And each one us receive from this *or jasjar*. *Or jasjar* is an expression of how the light is coming to us, namely in a direct way, from above to below. But no explanation about his quality, *or chochmah* is quality.

Or jasjar is in quality *or chochmah*. And *chochmah* is wisdom, is *or* of life.

Or chochmah is very strong. Is very powerful. Within *or chochmah* is *or jasjar* and we can't receive this light in its pure form therefore we have to make tzimtzum. Tzimtzum means I reflect a little bit of *or jasjar* and the reflecting light is *or chozer*.

Or chozer therefore means reflecting light. And when there is *or chozer*, it means you have used from within the strength, the strength for not to receive *or jasjar*.

It is known to you the creation is created for to enjoy, for to feel pleasure. Now you know *or chozer* is a reaction on *or jasjar*.

Or jasjar = the direct light and comes from above to below.

And in quality it is *or chochmah* = the light of wisdom.

And *or chozer* is reflecting light, light coming from below to above.

And in quality it is *or chasadim*.

Or chochmah comes from above to below. This is the light we have to receive; the light that penetrates us.

And *or chasadim* is also from the Creator; in this we see the *kli*, the movement of *Borè* with the intention – *kavanah*. In a way we can replace the word *kavanah* with the word *or chozer*. *Kavanah* is the intention for to give. And in a way *tzimtzum* is an act of giving.

You give but what do you give, you don't give anything because you want to come in conformity with the light, with *Borè*, with His quality. Therefore you don't receive, and this not receiving is as giving. Your refusing is as giving for the light. Only temporarily because it is His intention we should receive.

It is our wish to receive. We are created with the wish to receive. We have to receive; we are made in this way. But we lack the strength for the real pleasure. Therefore we have to reflect *or jasjar*. And later when we have build up the right intention, the intention for to give, then we can and may receive. But it has to be accompanied by the intention for to give. Just as the story of the host and the guest.

Or chasadim is the light of mercy and within *or chasadim* we have an enormous pleasure.

I experience pleasure from the giving. There are a lot of people even in this material world, who enjoy giving. You and me enjoy the aspect of giving. All of us experience the pleasure in the giving. But it is very important for you to know how you give. You have to be very alert in the aspect of giving. I can give someone a present, a very expensive present. But what is mine intention? Do I want in return to receive the pleasure because I have given such an expensive present? Or may be he is such an important person; I have to give him a precious present, why?

It is my egoistic wish to give. This expensive present, the price is so high; I need the pleasure because it was so expensive. Always be very alert in this. How do you give? Is your giving because you want to give? Only then it will be a real present, even for you. Only then you can receive *or chasadim*. This is the way for to give.

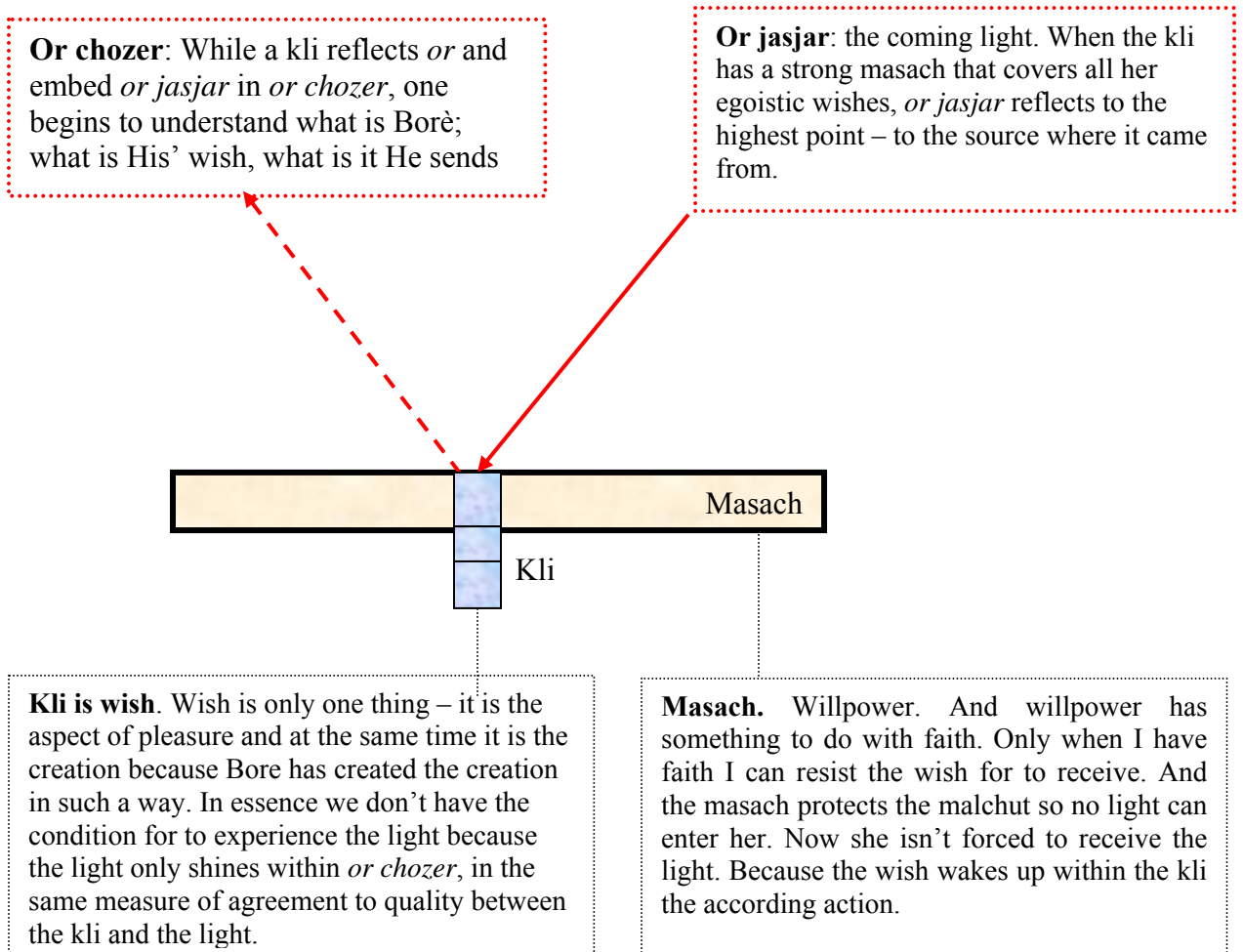
When you give and receive pleasure, an egoistic pleasure, only for to show others how good you are, disappointment will be the outcome. And not only disappointment, you bring yourself to a lower degree. You lower yourself and you have to do extra work for to come again to the step where you once were.

Drawing 16

From the EjnSof comes a light directly to the creatures – this light is named *or jasjar* – the direct light. This is a singular light. What does this mean singular? It is one light, not a completion of billions separately sparkles – tastes. In a way there are never separately tastes in the light. It is the user who gives the taste – *kli* – by way of his personal qualities. Depending of the fact how his *kli* can embed this incoming light by way of his willpower – *or chozer* only in the same measure he can come to the understanding, the feeling of the direct light.

Or chozer is in a way the true embedding of a *kli* on the light of Bore. And when this *or chozer* embeds the incoming light they become one. And within this embedding of *or chozer*, the bound between *kli* and *or* becomes real.

Of course, this bound depends on what Bore gives at the creation – *kli*; how the light builds up the *kli* – the *malchut*; in what way forms the *malchut* the *masach*.



Lesson 17

Kabbalah is in a way a code. And I will use as much as possible this code. Therefore I give to you the Hebrew words, starting with the Zohar, with the vowels and then the Dutch translation, as precise as possible. Then I will translate the comment of Ashlag. Ashlag gives us a very extended commentary on the Zohar. And when we have time I will search for you all kind of comments of other great cabbalists and translate them.

This way you will have after a while a lot of material and you can make a bundle of this. Then you will have enormous light for you to come to your fulfillment. Because the reading of kabbalah gives us strength, light – *or*. You only need the right intention – *kavanah*, the kavanah for the truth, the truth for to come to your fulfillment. This is what has to be in each one of us. And you, who are reading this, have the longing for the truth, for the fulfillment.

Truth is the desire for the own fulfillment. And we need one thing more, the disposal of your selfish love. And you can do this by reading these texts, to see the Hebrew words because by way of this you will receive the strength.

I already talked about prayer. Now I want to give you some extra.

Beside the prayer there is one thing more in the spiritual work. A tool you can use in the spiritual work namely meditation. And this is very important. In religion there is no meditation. An ordinary dogmatic religion has no room for meditation. And in a way he who's religious isn't in need of meditation. What he does do is all kind of ordinary deeds but no spiritual work.

Meditation is there for you to help you to build up the spiritual. For to bring yourself in conformity with the eternal strength, eternity, wholeness. We have the spiritual meditation especially for the first part of our inner purification.

What is prayer? What is meditation? When do we pray? When do we meditate?

We make a prayer when we have the feeling from within, a clear conviction, the situation can't be handled by us and we need to do a prayer. We have to give a prayer. And we can do this when we have from within the conviction we aren't capable to do a thing. When we have come to a point we lack the strength for to do something, and then we say a prayer.

Of course, every day you say your prayer because every day is unique in this Creation. And of course, you don't lack every day the strength, that you are feeling powerless. There are days you have strength. And when you have strength you have to wake up the zero point. What does this mean? This is the moment for you to give more effort for learning by example the kabbalah, the texts you already have. Because now you can go higher, you have the strength to play with it, you want to go higher and then, then you have the feeling you are powerless considering the higher. Do this at least once a day. And when you are honest to yourself you will have a reason for a prayer. Don't think you won't have a reason; otherwise you won't be reading this.

This is prayer: when I know I lack the strength for to help myself, for to do something. In a way you have to come to a deep cry within yourself, a cry pointed out to your higher step – Borè. Not Borè, it is the light what is activating us. It is the reflection of His divine strength, a stamp. The light has made in me a stamp, and to this stamp I have to point out myself and that is prayer.

What is meditation?

Meditation is having awareness in every situation. When I'm awake, I see every situation clearly and I can look deep inside me and meditate about it. We already have spoken about *kli*, about *or* chozer etc. and by way of this we will learn how to meditate.

Do you remember the last lesson? There is *or* light, *masach* screen, and *kli* a receiving vessel. This is all what we need and now I will explain to you these three elements.

Whatever the situation is or what the reason may be for this situation, I have to bring it to my inner and meditate. Are there any adjustments I have to make? Whatever it is always make contact with the light *or*, make contact with eternity. And you can do this wherever you are!!

In Hebrew meditation is *jichut*. As you have learnt in the previous lesson kabbalah is a code. And *jichut* means wholeness, oneness. The plural of *jichut* is *jichudim*.

What is meditation? Meditation is oneness, the striving for oneness. And with what do I bring myself in oneness. With the light – *or*. With what is my next step, every moment when you feel lost, you feel an inner conflict, whatever the reason may be, know the *or* has abandon you.

But as long you feel in yourself the strength, you aren't exhausted – meditate!! Pronounce the *jichut*. Give; give the effort for to come to oneness. Meditate only when you have the strength. That is the real meditation.

Why are we doing this? Because it is within the instruction, the program of the Universe, everything lies within you, so **do what you are capable to do**. Do it!! This is *jichut*. This is meditation.

Real meditation is when you have still strength. Know when you have still strength, it isn't the right time for a prayer. As long you feel within yourself some strength, meditate. If you do otherwise you are busy with something what is not helping you for to go forward spiritual.

But when you have still strength – meditate! Make use of the strength you have within in you for to come in oneness. This isn't the time for a prayer. A prayer is a cry for help. Know the difference between prayer and meditation. When you have still some strength, make use of this strength. As long you have a little bit strength, use it for to come to *jichut* – to oneness. You can come to oneness by way of your own strengths and this is meditation. Become aware of this and save it in your heart.

When you become used to this, you will notice you will go forward very fast, and not only you but also your surrounding. This is the tool, the right tool for you therefore make use of it. You know, kabbalah is a very practical teaching. What I do is giving you some instructions, giving you some tools, but **you** have to bring them in practice. You have to bring it within you and meditate and see what you can use. Therefore to be receivable is very important. This is what you have to do. Make yourself receivable for what you hear and/or read, and make it practical. Your whole live will become wonderful.

Each one of us comes in a situation, in a certain condition and this event brings me out of balance. I am no longer in unity with myself, with my higher step, with the light – *or*. I feel the loneliness and this is a moment, the right moment for me to ask some questions on myself. I have to ask these questions on myself. It is me who can help me in an active way and therefore I need to ask some questions.

Look at the drawing belonging to this lesson 17.

First we have the five questions, we call them the five W's.

1. **What**
2. **When**
3. **Why**
4. **Where**
5. **Who**

In every situation, every event I have to make use of these five W's, from within because you know everything is from within in kabbalah.

In every situation, every moment you have to ask within yourself: what, when, why, where and who.

There are five answers, five eternal answers:

1. **My reaction**
2. **Now**
3. **Correction**
4. **Within me**
5. **Me**

Whatever the situation will be, you will receive the eternal answers. And these eternal answers are right, always. You have to arouse them in yourself, work on them; it is you who have to bring your condition in conformity with the right answer.

1) **My reaction** - Whatever the situation may be, however you feel yourself, be honest to yourself and ask – what is my reaction. You always have a reaction on what is happening. Learn to say, okay something terrible has happen but it is my reaction. It is about my reaction. What is outside of me, no person can comprehend, how wise he will be. What

you can do is to describe the situation but what you can understand is up to you, it is your reaction.

The reaction is always yours. Your reaction on what has happened. And you are the one to bring it within, to your inner. Say: it is mine reaction. With this you come within your borders. And know, the higher can be comprehended only within your borders, within your kelim. If you do otherwise, what are you doing? You let yourself dragged in whatever you let yourself drag in. You think you are human, or you think this is terrible, you think you are right and when you do so, you come outside your borders. In a way this is an act of adultery, an act of adultery considering the corrections. Considering the world; considering *Borè* – the Creator. Remember this very clearly: it is always your reactions on what is happening in your surrounding.

2) **Now** - Whatever happens, it happens in the now, always. You are sitting at home thinking about something, what do you do? You are doing adultery considering your situation. When you are in the past, whatever it may be, an event three days ago, three months of may be three hours ago. You are going to worry and when you do so, you take away your life. It sounds harsh, but this is what you are doing, you are taking away your life when you live in the past. You can compare it with suicide. What are you doing?

Suppose something terrible has happen, you are in the middle of a mourning process. This is good, but you have to know, only for the time being. Don't stay too long in this process. There are people who stay in this process for years. Of course there will be moments of remembering, but look at them from the position of the NOW. Whatever the reason is for to be in the past, when you stay in the past you take away the strength you have to use NOW. Whatever the remembering will be, look at it from the NOW. When I can give myself the answer from the NOW, I will receive energy for 100%. Or I experience the energy for 100% within me.

This is the only way for to handle the reality, it is always in the NOW. When you are with your thoughts in the past, you are losing energy. Become aware of your reaction and work on it for 100%. It is you yourself, who have to pull you out of the past, and therefore you need a lot of strength, you have to make a lot of effort. And when you do so you will have 100%. It is the same with the future; don't stay there too long. A flash is enough. Over and over again you have to pull yourself back to the NOW and when you do so you will receive 100%. Why?

3) **Why** - The correction. Know you never can't give a sensible answer on a why question. You will be mistaken, always. But it becomes possible with these eternal answers. Why. For to bring in myself a correction. What kind of correction - from whom? Of course from me but also considering the whole. Deep in my heart I have to say, **correction.**

Of course the work has to be done from the outside but from deep within my heart I have to give the effort for to correct myself. For not to become involved, for not to let myself drag in whatever situation. No tragedy, whatever the situation may be!! Say within your

heart, no tragedy because there is not such a thing as tragedy within the plan of Creation. Don't waist your time with dreaming. There has never been an apocalypse; there has never been such a tragedy.

May be there could have been an apocalypse but only for the good. And when is this possible - only when death is involved. When all the years of correction have passed away, death will be no longer there. And this is the only apocalypse that would take place. This is what you have to do, to let die your self-love, and when you do so you become a Jew, jichut, then you have oneness with the *Borè* – Creator.

Then you can and will come in conformity with eternity. There will be no longer any tragedy, whatever the conditions may be. You have to know, in the spiritual never took place such a thing as a tragedy, never. When you think, 'but this isn't possible, of course there has been tragedies, a lot of tragedies, look at the history', what are you doing here?

Don't think this way. These are sentiments of the group spirit and we have nothing to do with the group spirit, only with ourselves. You can have love for the group spirit but not for to cooperate with the group spirit. For to work with the group spirit because you feel loyal to them, you feel emotion, you feel the tragedy. Please be aware of this. Never let yourself be lead astray by your so-called human reactions.

4) **Where** - Within myself. Whatever happens say to your self; it is within me. Never think you can know a thing outside yourself. All the seemingly miseries, feelings, know you can never feel a thing coming from the past. You have to know, each day is different. Sixty years ago, it was a different reality. Every day has a special correction.

It is not about the knowing. But from deep inside you have to know it is all about the correction. Deep within you feel, have the conviction, it is all about correction. And be aware, our earthly understandings, our earthly intellect says: that person he is a villain, he is guilty. The why and the where - always have them within you and never outside yourself, no other place then within you. You are here, now, you are within yourself, in this place where you are right now, and that is within you!

5) **Who** - And here is only one answer possible, me. It is I myself. I'm the one who have to do the correction. It looks simple but know it is very difficult - this need training. Every situation that takes place, use this, not only the reading but work with it.

Your inner reaction is mediation. The inner action you do, it is you who have to build up the inner strength for that condition, your answer has to come from deep within. You are the one who has to agree, meaning you have to justify this answer.

It is said, he who doesn't take preparation for and before Shabbat won't enjoy. What does this mean? First there has to be some preparations and then you can study. Meditation is as making preparation and the result is oneness – Shabbat. This is Shabbat. And not as my Jews brothers celebrate Shabbat with eating and drinking and wear beautiful clothing.

But let us continue with what we have learned in lesson 16.

You have read about *or jasjar* and about *masach*. You know there is *or* and there is *kli*.

Or jasjar – the direct light: *masach* – screen: *or* – light: *kli* – the receiver or wish.

There is *or* and there is *kli* and in between we have *masach*. *Masach* is to be seen as willpower, your strength for not to receive the pleasure in an egoistic selfish way. This is what we name *masach*. *Or jasjar* the direct light is coming to me and now I reflect this light and this reflecting light is named *or chozer*.

When I use my *masach*, my willpower meaning; I reflect whatever is coming to me. I confront myself with what is coming to me and I look in what kind of measure I can receive. And when I have build up the *masach*, the *kli* can receive another kind of light – or *chozer*. Or *chozer* is a thick light.

And with this in mind let us look what I already have told to you in this lesson. Let us look to the five questions and the five eternal answers – the five W's.

I already told you, every situation or condition is something what wants to come within me, wants to penetrate me. Have pressure on me. From outside there is constantly the pressure of penetrating, either good things or bad things. The seductions are enormous. And they all want to penetrate me. Everything what is coming from outside wants to penetrate me. How can I deal with this - by way of meditation. By way of meditation I can and will have victory.

Always there are circumstances, situations trying to disturb me. You can compare this with a game, the game of the cat with the mouse. Because there are things I like to receive and there are things I don't like to receive. When I make use of this meditation, I build up within myself a kind of filter system. And this filter system helps me to receive what is good for me, what is good for me for to come in fulfillment. And for this I make use of the eternal answers. In every situation I make use of these answers, and the result of my effort, the answers will be reflected within *or chozer* – the reflecting light. It is me who is reflecting. I make use of these answers in every situation or condition.

The situation- the condition is *or jasjar* the direct light. What I want to achieve is this: that you see I'm not talking about something theoretical. This mechanism is created and installed by the Creator and when we make use of this mechanism we become aware of the interaction between light and shortness – or in Hebrew: between *or* and *kli*.

The situation or the condition is the same as *or jasjar*. It wants to penetrate. Know pleasure, pleasure in itself isn't wrong. It is the way in which I handle it, do I have the strength or do I lack the strength for to handle it. In other words, what am I going to do with it?

Know that what comes to us, is given to us from above, so now we can build up the strength. That we should choose the right way and not only the short way or to cut of the way, to take the short route isn't always faster.

We have the situation, it is *or jasjar* who is having pressure on me, who wants to seduce me. And what is the role of the *kli* in this construction of the five questions?

In every situation or condition there are questions such as: why me, who has done this to me, etc. Now you have answers: why is for the correction, who is me. By using these answers you will reveal within yourself what was hidden. Now you begin to see what was hidden within our world.

Remember: there is a particular situation or condition that wants to penetrate, and this is *or jasjar* – the direct light.

The questions are *kli*. *Kli* means shortness. *Kli* means wishes. In what way can I evolve the situation? The answer is *or chozer*.

And *masach*? *Masach* is the strength, the willpower for to realize these eternal answers. This is the *masach*. It isn't difficult, when you once have figured this out you will see through it. But you have to bring it in practice. You need the desire for to do this, for to do it this way.

You need the strength, the willpower for to realize these eternal answers; that's *masach*. Another way to look at *masach* is the strength of the now, the now moment. Let me explain it to you in other words. We have to build up the willpower, the eternal strength for these eternal answers. I have the perfect situation minus the strength of today of my present situation.

We have the eternal strength of the eternal answers and we have the conditions of the present strength of my present situation.

When you take those two strengths and you take the present strength that lies beneath the eternal situation and you withdraw them, the answer is the difference.

Eternal Answers

Present strength

And this gives a difference.

We have the eternal answers for every situation. We also have the strength; the inner strength that is in conformity with the five answers.

The strength of the eternal answer is the maximum strength.

The condition I have now is considering the answer always less; otherwise it would be zero, meaning I would be in the strength of the now. When there remains something between the strength of the eternal answer and I withdraw the present situation, what left is the delta.

And mediation means I have to neutralize the delta so it becomes zero. Or in other words, that it has come in balance, equal to each other. And this is the present situation, the

strength of the now. And in the now I have 100% and when I have this situation I feel myself complete, there is no longer loneliness because there is no difference any longer. The delta has disappeared; there is no difference between the five eternal answers. And when I work hard, make effort whereby I make use of the willpower for to reach the right answer I am in the strength of the now considering the answer.

We have the situation – *kli*. And *kli* is to be seen as a question, shortness. And we have light – *or* and screen – *masach* within the situation. Now I'm going to ask myself: who is the Creator – *Borè*, who is He, what is the why. How am I going to build this up?

We have *kli* and we have *or* plus the situation, the condition. There is so much seduction how can I resist? With the five questions – when I have a question I have shortness. And there are five answers and I can divide them in strength – for example in a scale of 1 – 5.

For example: what is my task? My task is, the light is coming to me and I have a question, this question is shortness, wish, is something what is uncorrected within me. And I want the filling. Look it this way: question means shortness and the answer is the filling.

Be aware light - *or* always wants to fill us, everywhere. When you ask me a question, I take up high your question. And then I give you an answer. When I do so the answer I give to you, you will understand and take it in. it isn't a simple answer in words but it is the strength I'm giving to you. Not only the words are relevant, the strength is an essential part of the question. When I take up high the question I can give an answer on the same level from whom is asking. Now there is agreement with the answer and the question, I can give a suitable answer.

You have your awareness organs and on the surface of these awareness organs you build up considering your answers the eternal answers. First you need strength for to build up the eternal answers. How will this be done? Know everything is happening within you. And not only say this with your mouth but also feel it, feel it within you, you have to be very sincere with yourself. Only then you can build up the answer, the strength for your questions. You have five questions, therefore there are five strengths considering the five answers.

And for to reflect the five answers you need strength, strength for to say, whatever is happening, it is happening for the sake of the correction. And for this you need strength. Because the ego, your ego says to you: “no, it was his fault, not mine.”

I need strength for to say: “it is for the correction, whatever happens it is a correction.” And you need strength also for not to say: everything is perfect. You need strength for to be really seriously with this work, this work of correction.

Whatever the situation is, a good or a bad situation, I need strength and this is the building up of the *masach*.

We have to do this work, the building up of the masach till the coming of the Messiah. In every situation, even in science, when there is sickness, or whatever happens, you need the strength for the building up of the masach. Know that the answers, even for the biggest problems, lies in these answers. Let every question begin with these five words, and the answer is your correction. In every situation you can make use of these five questions and answers.

The more I build up the strength within myself; I will notice I can handle a situation better and better. The situation - my ego wants me to believe another person is guilty. But when I'm working with these W's, I justify in a right way. Only by way of these five eternal answers I can come to the real justifying, these answer will bring me to the good, always.

Of course I have to work hard. I need a lot of effort for to approach a situation in this way but this is the way in which I can correct myself. Whatever happens it is for your personal progression, it is you who has to come to fulfillment, and remember, do it with joy!! Bring in the joy in all the work you have to do. Without joy it isn't possible. What does this mean? When you haven't the joy, you don't feel joy know you are neglecting the five answers. And these five answers are the mediation.

Meditation is that piece of difference between the perfect answer and my uncorrected reaction.

It is all about how do I bring myself, in every situation in agreement with these five questions and these five eternal answers. It will work, constantly and forever. This will bring you to the best situation in that moment.

Build up the strength. Build up the difference between the strength and the eternal answers. The eternal answers have certain strengths for the sake of the correction. When you are in the condition of correction, know this is a specific strength.

When there is no correction, you neglect or forget to use this, know you will have shortness. Shortness of strength for the eternal answer, it doesn't matter whatever situation you may have, when you neglect this you have shortness. As long something remains, some residue, you need strength for to come to the zero point. And the zero point is the strength of the now. The strength of the now is the condition of the zero.

I already told you, live in the now. It is easy to say but now you have a tool. Use this tool and you will come in the now. The more you are in the now, strive for 100%, the more you will come alive. Depression etc will disappear. Suffering will disappear. Man isn't created for to suffer, remember this.

It was and is man himself who has elevated the suffering. There is suffering but only as a by-product of your correction. But suffering isn't necessarily. See the suffering as growing pains, just as with a little child who is suffering because teeth are coming through.

We are suffering because we can't give. This is the only reason for the suffering in the world. When I am in the condition of receiving for myself I have suffering - and I suffer when I feel pity with myself, become aware of this. Of course there are moments of deep suffering, but when I try, whatever the situation may be, but I try to reduce it to the zero point, I'm building up the strength.

Every time when you meditate, what are you doing? You pull out the light out of your egoistic wishes. And this is what we have to do. There is no other work given to us. Meditation means, you are making an inner movement.

You are bringing sparkles of light to above and there they will be corrected. And this work will bring you to wholeness. But it is you who has to bring up the strength for to come in that situation to wholeness. Your self-love has to be reduced to a minimum. In a way let your ego rotten away. What is happening when you put a seed into the ground? It rots, every time when you meditate your self-love, your ego rots.

Rotten seems an awful word, but it is the same with a seed in the ground. When a seed doesn't rot, it is impossible for a plant to grow. You come alive when you let your ego, your self-love rotten away. See it this way, your ego; your self-love is fertilizing the ground so the eternal body can grow. And this is what you are doing, you let grow the sparkles of light out of your ego. This is the process of resurrection, the resurrection of the dead - the resurrection of the dead bodies.

What remains is your true ego. We only can speak about ego when it is mingled with the sparkles of the light. Unclean forces of my own love, the wish for to receive for myself has to be mingled with the sparkles of light *or*. This is what has to happen.

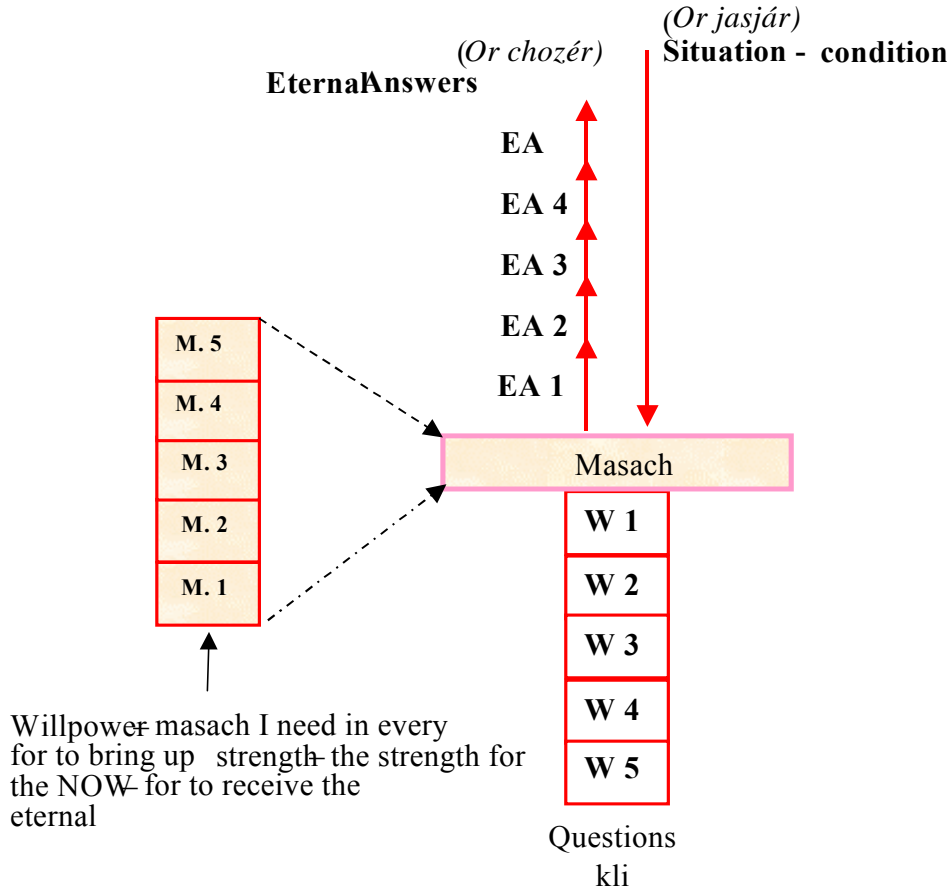
The wish for to receive is a neutral wish, egoism isn't born, receiving doesn't work but you have to know, within the wish of receiving are sparkles of light. And we have to bring them up high and this is only possible when I let my ego rotten in the ground. And this rotten seed can't hurt me, only then I can become free and when I'm free I can and will come to the eternal wholeness.

Maybe your head is dazzling now; let the words slowly penetrate you. What we are doing is superhuman. What does superhuman means? Human is egoistic, when I'm doing it for myself. When I want to profit from every situation. Our work is to pull the light out of the ego to above. This is our benefit, to raise the light, what does this mean; you say I'm still uncorrected I'm still in darkness.

It is written in Genesis: The creator created, divided, made a separation between the light and darkness. And we are doing the same. We also have to divide, every moment, again and again and again. We are pulling the light of the darkness. This is the work you and me are doing.

Drawing 17

MEDITATION, part



Questions (5 W's)		'Eternal' Answers (5 A's)	'Eternal' Answers (5 A's)	Is to be achieved by way of the masach (will power)
1	What	My correction	My correction	M. 1
2	When	Now	Now	M. 2
3	Why	Correction	Correction	M. 3
4	Where	Within myself	Within myself	M. 4
5	Who	me	me	M. 5

Every situation (stimulus) that occurs or I find myself in, is to be considered as *or jasjar*, pleasure, seduction – as well positive as negative. How do I handle this? Is there a possibility to have victory over the situation, the stimulus? Or in other words, how can I come closer to the experience of the infinity, the experience of the unchangeable, the wholeness, the goal of the Creation? Whatever the situation may be, I have to be aware of these five questions. These five questions cover every situation. We name these questions the five W's. And they form *kli* – shortness and where is shortness there is the need for filling – answers. There only is ONE eternal answer on each of these questions. And they give us the perfect solution considering your never-ending goal. But it isn't enough to know these answers. We also need the corresponding strengths for to let these answers digest within ourselves. When there isn't the corresponding strength, empty words are the result. The strength of each answer forms the condition of the strength in the Now. How can I reach this? I have to bring the present strength in conformity with the eternal answer. I do this by questioning these five questions. Or in other words, I have to do the inner work for to erase the difference of the perfect situation (the goal of Creation) minus the strength of the situation (shortness).

And I do this by way of meditation or in Hebrew *jichud*. Only then I can reflect *or jasjar* (or the situation what has pressure on me) by way of *or chozer* – the reflecting light (and for this I need *masach* – the willpower for to resist). Accordingly I can calculate (and this is an automatically process) how much I can receive in an altruistic way.

Lesson 18

There is only one kabalah. I strive for the real kabalah. Or in other words, I make myself receivable for kabalah. Exactly three years ago (and this is written on the third February 2005) I started with the kabalah. It has been a road full of trial and error but it is given to me from above that I have to go this road.

When something is given from above one has to do it!! Therefore I try. I try with the utmost effort to keep kabalah pure. And this means no commerce. The translation I do, the translation of Zohar and all other things, it is unique. In the world is no place where you can find it this way.

Come to experience kabalah. You can't learn it. It is hard to understand when I say that none of us is capable to give but later you will come to the understanding. May be there is resistance while you reading this but know it is your intellect that doesn't have any agreement with this. Your intellect is saying, "You can give, look how much you give". But the way one gives, even a little bit is egoism. Pure egoism. Even lower then egoism but later we will learn more about this.

It is necessarily you feel kabalah. It is impossible to learn // to understand kabalah with your head. In the whole world there is no person who can and will understand kabalah with his head. **You have to experience kabalah.** In the same way you have to experience light, the experience of the hidden light. To give is an inner movement and this is very difficult. Over and over again there will be within your feeling the sense of (seemingly) falling. Notice you aren't capable to give and at the same time be aware you grow. That moment of falling down, when you feel you aren't capable to give means you come closer to wholeness to the Creator – *Borè*.

Kabalah is within you it is your inner organization. It is you who has to organize your inner that is kabalah. Kabalah is a story told by the greatest cabalists. And I only speak with you about what they had told. I translate for you the Zohar in a pure way. As true as possible in the way the great cabalist had written it. Not a translation of another translation only pure Zohar, an integral translation of the Zohar written by the great cabalist.

I will give you a translation as pure as possible; I will do everything what lies within my capacity. I'm reading the books of AR"Y, the greatest cabalist ever. I haven't seen another as high as he is it is to say nothing higher in this world means, in comparison with the instruction of the One Creating Strength. I will give you pieces of AR"Y and natural the source of the Zohar itself. No word, nothing from me or from other living cabalists only AR"Y.

AR"Y is still alive for me. I feel AR"Y has the eternal life. He had reached this and when you read AR"Y you feel the eternal life too. He had attracted it from above to here below and when I read this I feel the strength of life flowing within my veins. And this happens

only when I read AR”I. Of course Jehudah Ashlag who had written the commentary on the Zohar, he was enormous high too.

But for me AR”I is the highest and the most important. Jehudah Ashlag had taken from AR”I too. I translate the Zohar in a way you will never find. No other translation will be so pure. I live and sit with AR”I. The rescue I receive is by way of AR”I. By way of AR”I I receive the light. Of course all the light is coming from EjnSof, from the Creator – *Borè*. He is the One and Only Source.

Is it possible for us who are so low to receive the Light without a person who had showed us the right way, the right path? AR”I had given us the right path. When you should say: “I can do it on my own”, know it is a very childish reaction. When you say you can do it on your own you will stay beneath the level of the spiritual, beneath the level of the real life and that will be very childish.

There are already two books: the manual for the inner purification and the introduction in kabbalah. Besides this I start with Zohar. And Zohar is ‘crème de la crème’ in all levels. Light will come from Zohar. I give you the Hebrew translation as pure as possible. It will be as the shining of the sun. You will receive light by way of Zohar. I will give a short commentary coming from the best sources for example AR”I. It will be as manna from heaven. And this will work. Why? Each one of you receives and tastes, each one of you receives his specific taste and this is wonderful.

The great cabalists themselves had said ‘read Zohar’. Although you can’t read one Hebrew word it will be worth reading Zohar. You only need the most important ingredient - *kavanah* - the intention. And when you have the right kavanah Zohar gives you light. Zohar gives you the feeling, the power to give in a right way. And this will be your rescue. To give in a real and pure way is your rescue.

Therefore read Zohar even when you lack the understanding. I will help you, I will explain to you so you will see the whole picture. But never try to understand Zohar with your head, with your intellect. Then it won’t work. It is impossible to have some understanding when you read with your intellect.

Make yourself small tiny humble. In a way make yourself invisible. Only your inner has to be here and the outer has to stay invisible. And when you do so your ego falls asleep. When you make your outer invisible your ego won’t be fed. When you are ready with this read Zohar. But first you have to work. Make yourself small tiny humble. This is the work you have to do. It is better to get confused by the seemingly chaos then be sweetened by way of beautiful words.

I don’t make the text easier for you because then I throw away the essence. It is better to get confused. Choose for the confusing and not for a simple reading. You are here to develop yourself and from within the developing take place. When you notice that you have no understanding and you think there are some mistakes – let the mistakes be there. You lack the feeling for the spiritual that’s why you think there are mistakes. You don’t

have the feeling for the spiritual, not one of us has this feeling. You have to be very patient because it goes very slowly. Patient is very important.

I try to give you a translation as pure and correct as possible. I can't translate it in another way. Pureness is very important for me. I follow the words of AR"Y. Who am I to change things? Because of AR"Y I see the light, due to him I strive for the light, what more can I do?

Only with Zohar you can and build up your future. The work already started. Brick by brick you build up the light within you. When you start reading Zohar you become aware of a new terminology. But there is a glossary of kabalistic words on the web site.

All the drawings we have and will come draw them within you. It is you who learns kabbalah therefore receives it within you. Let kabbalah help you and the understanding comes later. Of course your head is necessary but to receive the light within you, you need the most important ingredient: *kavanah* the intention.

The real spiritual world is the world of all the wishes, altruistic wishes. Our earthly intellect says: 'the spiritual world has nothing to do with wishes. The Creation is too high'. And kabbalah says: The EjnSof and all other things are wishes. Wishes means shortness. The creation is shortness'.

What is creation? Shortness, we lack the light. Everything what was and is created belongs to the wishes. Higher worlds are wishes too, spiritual wishes. As I have explained in previous lessons, these are coarsening of the light.

The first name of the coarsening of the light is, wish – *ratson*. The spiritual world is the world of wishes. In a way it is a specific coarsening of the light and coarsening of the light is wish. For all human beings every higher step *madrega* is as EjnSof. EjnSof is endlessness wherefrom the Creation descended.

What you can't experience, what you don't have or haven't awareness for is for you as light and not kli. Kli is the receiver. Open yourself and let these words penetrate you. Let these words resolve within you. Your intellect doesn't understand and will fight. Stop fighting and only take it in.

Try to imagine it within you when it already lives within you. What you don't experience yet is as light for you. And every time when you have a higher experience a coarsening has been taken away from your inner eyes and then you will and can see. To see means to experience and you need the experience to come to understanding.

A cabbalist continues takes in till he reaches the highest understanding - what for him is the highest understanding. AR"Y and Jehudah Ashlag had reached the highest level what for a human intellect is to be reached. Of course considering their soul. Therefore you can learn from them. You learn from them the highest what is given to your soul. It is always

the same step. You can't say 'I have received the light' if you don't know a thing about the spiritual ladder.

How can you receive the light? Does light fall from heaven? What can you receive from heaven? Rain, snow and mercy: the round light. This is what a child receives but the direct light *or jasjar* means you have contact with the Creator in a direct way, this you don't receive. For to receive the direct light you have to work. It is written: "when someone says to you I have found the light but I didn't do any work, don't believe him". No one receives the light for free for nothing. What you receive free is only the maintenance light. It is only the light to stay alive.

The Creator gives to everyone. It doesn't matter what or who he is. The round light is there for everyone. Therefore let's hope you will be favored to find the higher strength. Strength that you won't become a victim of the commerce, that our kabbalah will stay pure and real.

It is very hard for people once they have money or when other people adore them. Is it possible for any one of us not to give in? The human element yields for money for adoration. It is human but you will lose the spiritual. Therefore be very careful!!

I have to be very careful too. Today I know a lot but tomorrow when a new day begins I know nothing. It is the same for each one of us. Each day you have to prepare yourself. Each day you have to sacrifice your ego; each day needs your sacrifice completely. What do you have to sacrifice - only your ego.

It is your heart that experiences what you are doing. Your success depends from the goal you have set. What is your goal? You can have all kinds of goals; you want to marry, have kids, you want this and that etc. but what is your real goal? Focus on your real goal and don't deceive yourself. Go deeper and deeper within yourself and try to have one goal: the eternal spiritual goal. This has to become your goal too because all the earthly wishes all the earthly goals will disappoint you.

Whatever your earthly wish will be you will be disappointed. There will never be the satisfaction and you will stay poor forever. Suppose you feel a lot of power there will always be the anxiety that there is another person who has more power than you. It is the same with the wishes that aren't related to your main goal you won't come to your fulfillment. Only in the spiritual you can come to your fulfillment. In the spiritual we don't say: "he is a great Rabbi he is much higher", no because you have always yourself. You are you it is your spiritual goal and here is no deceiving.

Of course you may have certain goals but let the real spiritual be the most essential goal. The goal of Creation has to be the most important goal for you. There is no deceiving in this goal because you will be able to manage it always. And with this you can cope with every moment of suffering, misery or whatever.

I go further with the five questions and the five eternal answers. This has to be for us our guideline.

In the previous lesson I have told you:

There is a situation or condition, light – *or* that wants to penetrate you. And the five questions and answers are: 1) what – my reaction, 2) when – now, 3) why – correction, 4) Where – in me, 5) who – me.

It is also possible to represent them in kabalistic terms:

- Kli and *or*
- Wish and *or*
- Shortness//question

Within a kli you have a situation or condition that wants to have control over you wants to penetrate you. A certain condition will give you the feeling of depression. It is the same with *or jasjar*. *Or jasjar* is the stimulating light and you have to be the one who can resist – *or chozer*. Therefore you need these five questions and these five eternal answers, to build up the strength within you and to ask these questions with all your heart and to give yourself honest answers. You need all these eternal answers from the first till the fifth question.

Only in this way you can achieve something. What do you achieve? When you reflect a situation meaning you have strength within you, you don't give a situation or condition a chance to penetrate you.

It is the same with feelings you like, for example you can feel a lot of love. But you have to be very alert for the things that are trying to overwhelm you. You have to go beyond your strength meaning to build up within you the strength to say: "this is my reaction". Remember it is always your reaction!!

When can you say this? Only in the present and not when you are in the past. When you wake up in the morning and you had a dream, don't think about the dream it already belongs to the past. It was part of your assimilation - always live in the present.

Know the why is always correction. Whatever the dream was, say to yourself: 'it was a correction'. Let go the question of the why because then you approach the question in an intellect manner. In a way don't think about it or in other words don't have any interest for it. When it is not clear to you, don't ask.

In early days there were prophets who had all kind of visions. But it was then. People were in need because their developing wasn't in a way as we see nowadays. The kabalah gives you clear answers therefore let your dream go and stay in the present. Now we know dreams are necessarily to absorb the things we do in daytime.

By learning kabalah your mind will receive clarity and not in your dreams. In your dreams you go through your things. What is it you go through when you dream? At night,

when you are asleep it is only your physical body lying there. Where is your soul when you are asleep? What lies in your bed is the lower component, a very low component of you. What had stay behind is your animal like soul and everything what is higher leaves you during the night. What do you see in your dreams? Neglect your dreams!!

Thus what is the correction? When you find yourself in a specific situation be receivable for these eternal questions: what, when, why, where and who.

By way of kabalah you learn to investigate everything. We investigate the Creator and not the so cold religious imagines. These are childish things. Know that all kind of religious prayers have no value. Religious prayers are for children. Don't think a religious prayer is such a thing like a verse you say with your mouth. You have to investigate. The real prayer is there to help you to come in relation with something higher namely your higher step. You need the wish for the new higher step and the wish for the understanding of this new higher step.

Now you find yourself in a lower step and you need the desire to escape this step because of the higher step. This is what matters and not that you aren't well. When you don't feel well it is important for you why you are feeling this way. And I want to say something more: when you do well, you live well and though you feel bad know it is good for you. It is good for you to feel bad but don't stay to long in this feeling. As soon you have this feeling ask yourself these five questions and give yourself these five answers. And for this you need strength. Don't say everything is perfect. Of course you may say this but you have to be alert, work with these questions!!

When you are exhausted it is too late. Be alert when this feeling begins because when you feel the first stage, something wants to seduce you and you feel you are lacking the strength for to withstand the temptation, start working with the questions and the answers. Don't let it enter you completely. Work with the questions and know everything lies in your hands!!

This solution is given to us; it is for everyone who wants to prevent depression, it is for him or her who wants to prevent the feeling of not being well. Therefore don't wait to long. When you neglect this you feel pity and you feel sad. In every situation be on time with confronting yourself with these five questions and bring up the strength to give these five eternal answers. Know these answers are right always till the coming of the messiah, the eternity. Whatever the situation may be say to yourself: what is my reaction. Be honest to yourself and feel the strength to give yourself an eternal answer. This is the work you have to do therefore do it!

This is the work given at mankind. It's a fact. This isn't coming from me but from above. And everything what comes from above is for 100% good. The questions will be the same always. The difference lies in the delta. The difference lies between your condition you have this moment and the eternal answer – the perfect condition.

This is the difference you have to get rid of; the difference between your present condition and the perfect answer. Answer is light and question is shortness. When you have a question know this means you have shortness. When you receive an answer know you receive a sparkle of light: Light and shortness, or darkness. What is darkness? Darkness is there when you have no power and you lack the knowledge to handle the situation in a proper way

The filling for my questions lies in the eternal answers or in other words the answer is light. And I do this by way of *or chozer* the reflecting light. But first I have to bring up within myself the strength. And the delta is the difference.

I have question one and delta one. And I have to work on this to get the eternal answer. The same with question two and delta two, I have to work with all the five deltas because in every situation I have these five. Of course there are more questions possible but these are the most important. In a way they are the essence of the questions.

I already told you it is you who have to give a real answer. You are the one who have to build up the strength to give the answer coming from your heart and from your soul. You have to wake up these answers and you have to accept them. What will be the result of all the inner work you do?

The result is *masach* – the screen or willpower or in other words the anti egoistic strength. The *masach* already has in essence the five answers. Slowly you will get used to this. By reading the manual and the reading of the kabbalah teaching you will feel how it works.

The first eternal question *or chozer* is the weakest one. Meaning there is only the reflection and no receiving. It always works in this way. The weakest resistance is to say ‘no I don’t receive’ and this already gives you a reward in having a feeling of the light of giving. To give already gives you the feeling that you are alive. But to give is only one half while the wish of the Creator is you should receive but in a way that it is giving. Receive to give, to give pleasure. The first question is only the reflecting.

In this lesson Michael asked the students who were present in the room not to speak with each other as much as they are doing. It’s a habit to help others. When another person has no understanding it is so easy to help him. But there is a danger that one thinks he knows more than another person. And we are all students. Your help has to be in helping another person to talk about the Creator *Borè*. With what the subject is but no explanation.

May be a long time you are present here and another person just walks in. Each person has his own corrections and has to work on himself. It is good to help another person but not here. Here no one is better or less.

In the material world it is possible to have the attitude of teacher but not here. Here we are working with things that are very thin and refined. There is no grasping in the spiritual. You have to make yourself receivable for the real spiritual. It is inhuman what

we are doing and therefore do your own job. You have to bring everything to the spiritual. Investigate yourself and know the answers can be discovered here in the kabbalah. Kabbalah isn't a religion, kabbalah isn't this or that; kabbalah *is* kabbalah.

There is so much talking about the spiritual. They are talking *about* the spiritual; it is still human. But we are learning the laws of the Universe and they aren't Jews or Christian or whatever. There is only *Borè and or*: the Creator and light and *kli* the human being. What we are learning has nothing to do with people, no Jew or whatever he may be. Know the real spiritual is open for everyone.

The Creator doesn't make any difference in whom or what He sees. The word spiritual is being used in such a common way but it is you who has to see, for yourself, what is spiritual and what not. When you do something and it gives you the feeling of being well your body likes it don't think it has anything to do with the spiritual. When you work in the real spiritual and you feel your body is protesting and says: "what are you doing, this is foolish", know you are on the right path!!

May be you are busy with the spiritual. Then you have to know the spiritual is contradicted in what one usually thinks what the spiritual is. Search for the real spiritual. The real spiritual is the experience of the source of life and for this you have to give the utmost effort. Give and not receive. Know you lack the strength to give.

When you come to the second question you have a little strength and you will feel the merging, the unity, the oneness. When you reach the real spiritual it will become clear for you.

You received jichud. What does this mean? As a consequence of the inner work you do, to bring about the eternal answers, as a result you receive unity. You receive the feeling of oneness considering the situation. When you confront yourself in the right way within every situation as a consequence you receive wholeness, oneness considering the eternal answers.

When you keep yourself busy with the second till the fifth question considering the eternal answers oneness will be the outcome. Considering your inner and the light. What lies outside of you is as light and this is hard to understand. It is important for you to know when you feel in every situation, every condition a reaction that this is coming from above. It is given to you so now you have the chance to work. Therefore become aware of the reaction. The reaction may be positive or negative, good or bad know it is your feeling what matters.

Good or bad is relative. It is all about your reaction. Give a reaction on the second question in an adequate manner. Plus or minus it doesn't matter and this is hard to understand because we are very selective. When we like it we accept it. When there is no pleasure we want to ignore it. This is what we do in this material world. We make our choices in the same way a little child does. The mother feeds her child with healthy food but the child wants sweeties. The child likes candy or a cookie. And we do the same with

the spiritual. Every day we feel a lot of stimulus. But we only search for the things we like.

Therefore it is very important for you who are reading this, for he or she who is striving for wholeness don't be very picky. Don't search for what you like, don't search for the prince on the white horse who says to you: "you are good", or for someone who is saying 'yes' to you in everything what you do. Search for the people who are difficult because the work lies in to accept them as they are.

When you do otherwise you pamper yourself and that has nothing to do with the real spiritual work. Don't pamper yourself; don't have even the wish for it. Look around you and see how your contact with others is. Is it in a hypocrite way or do you want to be the good guy? Never play the good guy. Someone can be very unpleasant in your eyes. But maybe he tries to stress something out and you felt annoyed but in a way he is telling the truth to you. Be grateful for to have these people around you! He dares to say something to you okay you don't like it but you have to know always feel joy. All the irritations are coming from your outside. And you need them for to make yourself strong, to build up the resistant to experience the true reality. Isn't this wonderful? Therefore when someone is irritating you don't look for what he is saying.

There was a great cabalist and one tried to make him angry but it didn't work. He was insensitive for the irritation. Of course there can be a little irritation, suppose it starts raining and you are without an umbrella then there is irritation but only from the outside. From within you have to feel joy... remember the song: "I'm singing in the rain". The inner person always knows the eternal answers.

What is the meaning of the four questions and four answers, the plus and the minus? Why four and not five. The first question is only the reflecting but the next four questions give us the experience of oneness of justice. I am talking about a real deed, the inner justification in the sense of getting rid of the five deltas. To get rid of the stimulus that takes place in a specific situation. I don't have any interest for the stimulus. In the material world we talk about being assertive. This is being assertive in the right sense of word.

It isn't the intention that you come in resistance but to come in a true way of being assertive. You know, all these questions and eternal answers are the inner solution but you also know you have to work on it by acting in a material way. But the essence is the inner aspect, the inner justification of the situation. You are the one who gives the effort. You receive the strength to justify the stimulus in that specific situation. And not by saying 'this is good', or, 'he hit me on the right cheek and now I turn my left cheek to him'. There is a deeper understanding within these words but you have to work on it, you have to do your inner work.

Take responsibility in your own hands, it is the first step you have to make and then you come in infinity. Every situation is bound on time whatever the situation may be. Always see the eternal context even in the most trivial no-nonsense thing. The eternal context is

so important for us. Every time when you bring it to the infinity you are working with yourself. Desire for the spiritual, long for the real spiritual because he who has a deep desire does do everything. Whatever the situation may be he wants to have profit. It is all about your reaction, the way you react.

Everything is good in the sense of you didn't have another option so why irritate yourself. Okay may be you did react in a foolish way but there was a voice within you, let say the voice of foolishness and you couldn't bring it to the eternal by way of the questions. Eternal means when you say 'I bring this situation or this condition the way I experience it, I bring it in the present. You only have to say, 'from within I have kelim. Only from within I can understand infinity'. Not to go outside of you this has never worked and will never work.

The only place where you can find the real spiritual is within you. People talk about philosophy. Does philosophy rescue you? They name it spiritual but it is still connected with the intellect. It is beautiful but intellectual. They say 'what I don't understand doesn't exist'. This is an intellectual approach and not spiritual. It is the same with theology, beautiful but has it anything to do with the real spiritual? They talk about the spiritual but you have to feel, experience the spiritual.

These five questions have to be within you. Feel them within yourself. It is you who have to have strength to justify a situation. And this only can be done by way of the five eternal answers. Bring them to an eternal context; whatever happens to you this is what you have to do. You can make use of anything. Whatever the situation may be bring it in contact with the eternal, isn't this marvelous. You can make use of every situation to bring it in connection with the Creator and this is a beautiful event. Whatever happens you will stay in contact with infinity; there will be an everlasting connection with the eternal. You have done your job something wanted to penetrate you and you had build up in yourself the strength to evaluate the situation.

Make yourself receivable for these questions and bring them together. Let it become one strength and bring it in contact with eternity. Whatever the situation may be, a funeral or a wedding you can stay in the present.

Of course when you have to deal with a situation of a funeral there is grief. We stay human; we are beings of flesh and blood but don't stay there too long only for a short time. As soon as possible connect yourself with eternity, with the One Created Strength and let emotions for what they are. Emotions are something, it is overvalued, we make use of emotions and this is still very childish.

Always justify the One Created Strength!

May be you ask 'why may I not comfort someone?' Know everything is spiritual. From above He gives and He takes, is there place for you to comfort another person? When you still think so you think like a child. You are still playing. There is no drama in this world whatever happens remember there is, was and will be no drama in this world!!

- The Creator is one
- See everything in context with infinity.

And you can do this by saying ‘the Creator is one’.

You will come and love the Creator with whole your heart, with all your strength, with all the power you have within you. In every situation even a funeral. When someone dies feel joy, feel an immense joy. The joy has to be more then when you have a positive situation. Feel the greatest joy in the most difficult situation; feel that you are connected with the Creator in a way you have never felt before.

Your love has to be for the One Creating Strength – let your love be with *Borè*. Who is the one next to you? That is your own love. Feel joy in every situation. And joy is there when you are in contact with eternity with the eternal questions and eternal answers, when you have victory over your situation. What does this mean? Whatever the situation may be, whatever the stimulus is it can’t overwhelm you any more.

You did a great job from within. You have build up the inner strength to get rid of the deltas. And you have done this by justifying the situation. And as a result you received the connection considering the situation. Now you know everything comes from the Creator, He gives and when He gives to you, you receive light. This is what we mean when we say someone received the light by way of the masach, by way of the anti-egoistic strength, by way of his will power. Only when you have done this job you can receive light.

You feel horrible and still you let yourself be guided by the light. Now you can transform it in joy because you build up the strength within you. By way of these answers you give to yourself, you wake up within you the strength and by way of this you receive the connection. And through all these connections you experience light. Whatever the situation is, whatever the stimulus is face it, do your job from within and you will receive the light – *or*.

Build up within you the strength. Do this because of the eternal wholeness. Because your desire to live is so great and because your desire to come to your fulfillment is there, because you love life!! Seek within your self in every situation and know this gives strength. When you work on yourself everything will be good, perfect forever.

Whatever you do, do it in a perfect way. Place everything in the perspective of the eternal and you will receive the light in every situation. Justify a situation by bringing up the strength. Do it and don’t miss a thing take every chance. I know the work you do is inhumane. Kabbalah is inhuman according the human norm. You live in this world but always there is work to do in every situation. There is a specific situation; the emotions wants to drag you outside yourself and you gave in but now you know how to stay in contact with your inner. Only from your inner you can feel the present, the eternal. From

outside you feel the emotions and when you give in you stay as a child, is this what you want? Make use of the five questions and five answers in every situation. When you see the eternal context you will know every situation comes from above.

Whatever happens it has sense. It comes from above and it has sense regardless what it is. It isn't given to us to give answers.

Always man has worked on him self, worked on his own fulfillment through the years and through the ages. One has worked on him self and through this working he worked for the whole community. The work for the whole only can be done through the individual work, never by way of the mass.

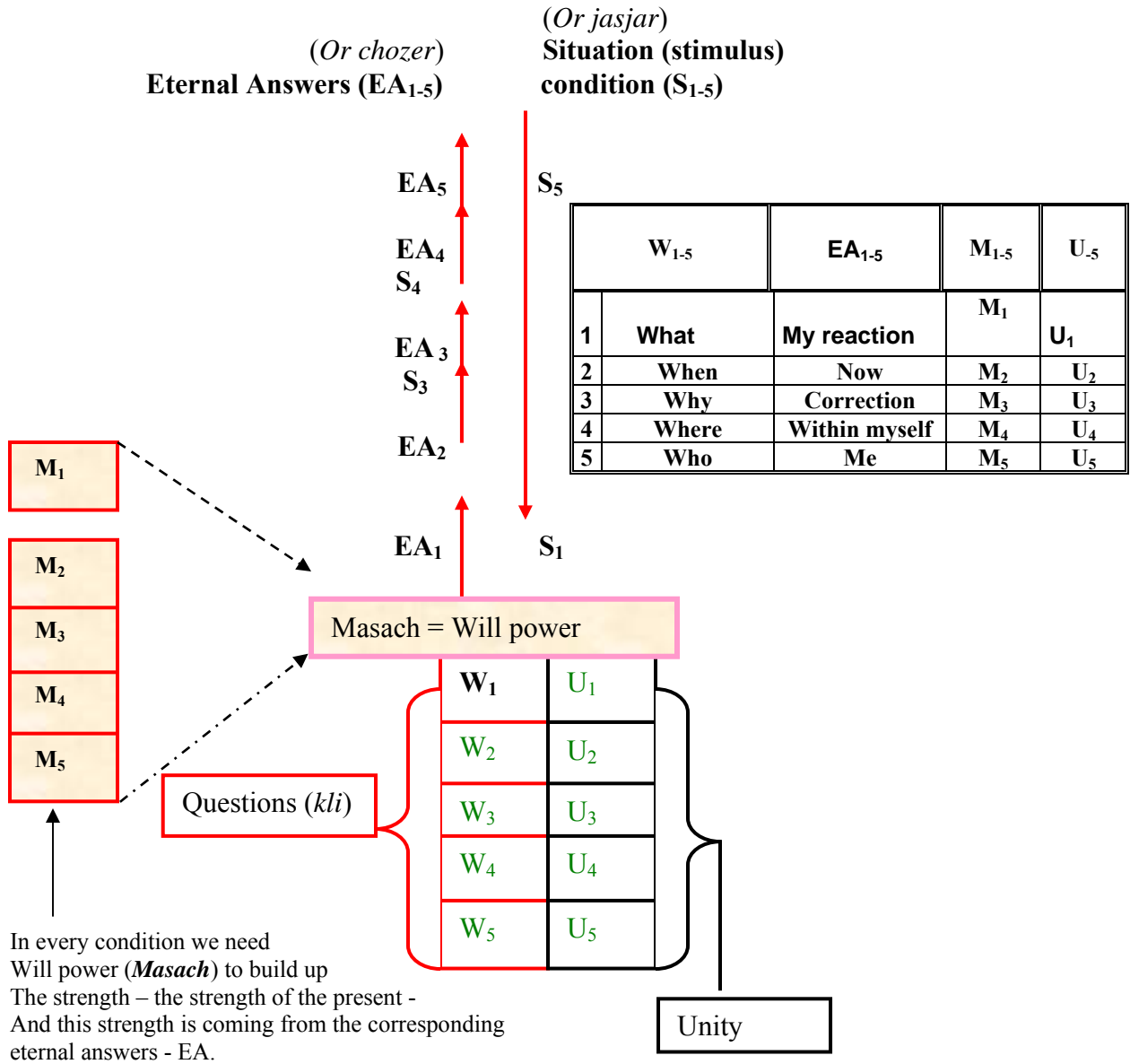
You receive light *or* from kabalah. What you read is as receiving light. In the measure you reflect you can see the desire for the understanding. What you do, what you receive **is** light coming through the kabalah. Each situation is suitable for investigation, in each situation lies a rescue, light *or*.

Work with the five eternal questions and the five eternal answers and while you are doing this you are working on your own fulfillment.

Shalom.

Drawing 18

MEDITATION part II



There is a difference between the inner situations of justifying EA 1-5 and the experience of the present situation//stimulus. The moment I feel shortness I give answers united with time. When I'm capable to erase the difference I come to a new experience, namely the experience of Unity (U 1-5) with the eternal considering the stimulus (S 1-5) from outside. This brings me to the inner (and of course at the same time to the outer) true peace and love considering the outer stimulus, whatever this may be. This makes me free and independent because I act from a deep consciousness everything what is outside of me is good and comes from above. Everything what is outside of me is the One Creating Strength – *bore*, He doesn't change and His Laws of the Universe are perfect. The outcome is: I experience the oneness with all the Creating Strength available in the Universe and within me because they are in conformity with each other. But I have to practice and by way of practice I grow and can justify everything what is coming to me. It isn't enough to say 'yes I justify'. To justify and to give a true answer with the five eternal answers I need to build up the strength within me. Therefore I have to make use of every stimulus and can't ignore them. Only in this way I can go forwards with my spiritual developing and come to the perfect condition of wholeness and I can come, in person, to my *gmar tiekoen* – the final correction and with this personal *gmar tiekoen* whole humanity can come to the *gmar tiekoen*.