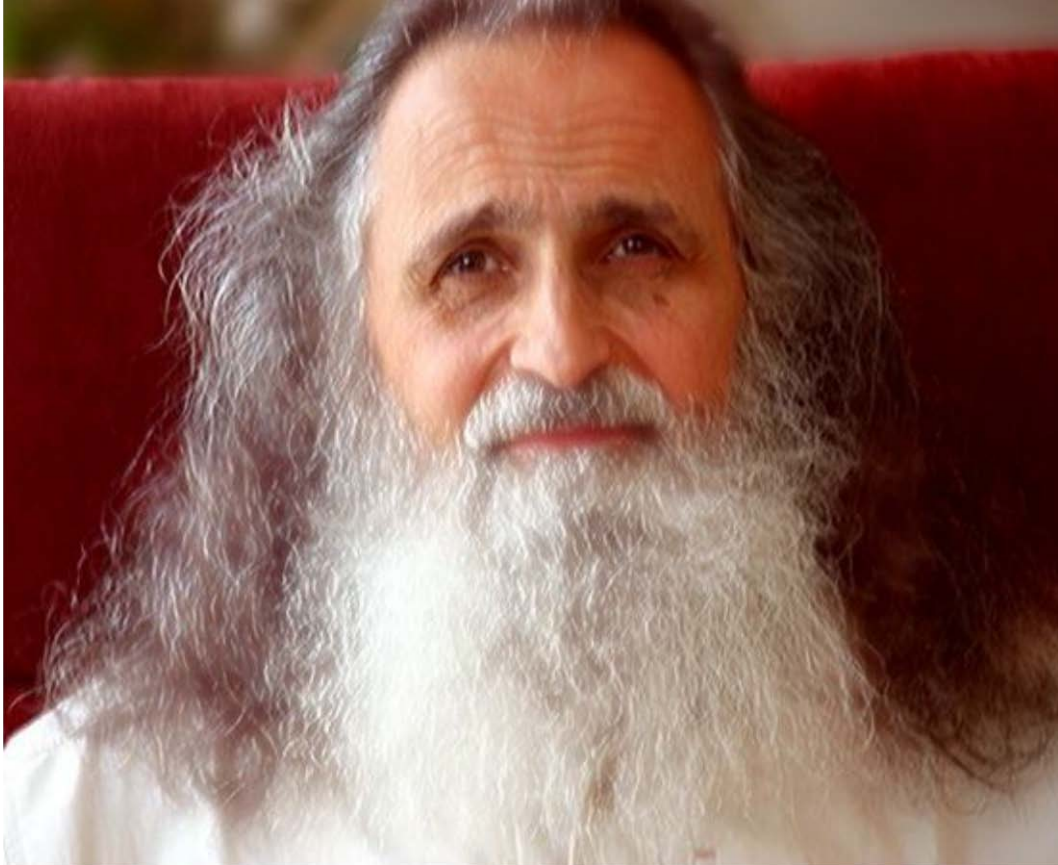


# **FOUNDATION COURSE KABBALAH**

## **Part II**



**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 19

The most important book is Zohar. Here in Zohar there is light *or*. Within the Zohar you see the margalot and this is the comment of AR"Y. I also make use of the book 'the eight gates' written by AR"Y. All I speak about comes from these sources. None of the words comes from myself. I only make use of AR"Y, Zohar and Jehudah Ashlag. When you read Zohar everything is there, the whole structure of the world etc, you don't need more.

Make yourself receptive while you are reading and don't be afraid for the strange words. Of course there will be a lot you can't understand but continue, don't be afraid even when you lack the understanding. The light *or* is there for you, you only have to make yourself receptive. Of course you will have a lot of questions but be patient. On the web there is a lot of material and the answers are hidden in one of these writings.

While you are reading it is possible you have the feeling of no understanding, accept this feeling. What you need are questions. Have questions and when time is ready the answers will be revealed to you. Remember, there is no understanding in kabbalah only questions. The questions have to arise within you because hidden in every question there is light *or*. Questions are shortness and only when you have shortness light *or* can and will enter you.

Look for the answers on your own way. This will be more precious than when another person gives to you the answer. Build up the questions! Progress in the kabbalah is when you don't understand. Understanding is from this world and kabbalah is contradicted to this world. When you have the feeling you don't understand, know this is progress according to the kabbalah. When you learn kabbalah you have to work on yourself. And this is not the only thing, at the same time you work for your surrounding. Know the exterior world doesn't understand this and doesn't see what you are doing.

Don't go outside to help other people. Learn kabbalah this is the only way to help other people. Your help is so much stronger when you learn kabbalah, has so much more value than whatever help you think you can give to the exterior world.

Let us look for example to suicide. We do this by using the five eternal questions: 1) what, 2) when, 3) why, 4) where, 5) who and the five eternal answers.

There is shortness in the first, let say 20%. *What* is the first shortness and is all about reaction. His reaction is 'always another person is guilty' or whatever. He has shortness considering his reaction.

The second question has the answer of now. Here we see he stays in the past. It doesn't matter what the situation is, I do understand but in truth he sins in the eyes of the Creator *Borè* and he sins considering his own life. He has to live in the present and not stuck in the past. When he lacks the strength to stay in the present **he** has a problem. You can only point out for him but he has to do the work. He has to look at his own reaction and he has to place it in the present. When he refuses this work nothing will help. Now we see again there is a shortness of 20% because he stays in the past.

Let us look to the third question with the answer – correction.

Everything is correction!! And when he stays in the neglecting phase he can't correct himself and he has shortness for another 20%.

And when we take the fourth question with the answer - in me, be aware this person can't look within himself. Always other people are guilty, he can't look within himself and again there is shortness for 20%.

The fifth question is with the answer me. But he never feels guilty. Other people are making mistakes he is okay, than we have shortness for 100%.

This person has no sense for life or whatever. He neglects the work on himself. And when a person can't work on himself, can't work with these five questions and answers there is no value any longer in his life. There is no perspective, nothing.

When a person comes to this point know this is the point of suicide. There are no wishes and when a person has no wishes at all he has come to 'the zero point'. The thought for suicide arises.

He has to conquer this thought and when he does he is ready for kabbalah. Now he is ready to receive the answers from within and from above. This will bring him back to life. He will become a bon vivant because he was once in the deepest point, he had experienced the deepest disappointment.

These eternal questions and answers are very important. When a person isn't able to give answers on these eternal questions and he already has lost 50% of his strength, know suicide is coming closer.

Whatever the situation is, know it is all about your reaction!! I'm talking about you and about the strengths within you. When you lose 50% of your strength you are no longer in balance and negative thoughts will be there and the longing to be dead can be overwhelming.

You meet a person and you want to help him give him these five eternal questions and five eternal answers no matter what the problem is. This is all you can do because you aren't corrected yet. Dissolve your shortness and through this you give him a little bit of help too. Only when you work with these five questions and answers you purify yourself and through this you help others. Try to understand this. Purify yourself and know while you are doing this you are helping other people.

Have the wish to become a better person and know at the same time this wish is given to you from above. You bring it down to the present and make corrections. Everyone who is living around you will have and feel the advantage of your work. There are no miracles. People want to believe in miracles but the miracle has to take place within you. And working very hard on your self can do this. Make yourself receptable and at the same time you are purifying yourself. But this work is the last thing man does. Everybody wants to have success without any effort.

I don't want to talk about meditation. Know the work with these five questions and five answers *is* meditation. Meditation means jichud. Later I will talk more about this.

I have found something marvelous. I'm reading the book 'the eight gates' of Ari. In this book there is a formula how man learns. And Zohar gives an explanation by way of the letters. There is a formula for the names, the words etc.

There is a special name of the Creator and when you pronounce this name with the right kavanah *intention* because the right kavanah is necessarily then you can rise up. There is a story in the bible that tells us about a sick man who rises up from his bed. I can't explain it yet because I haven't finished the book, but later I will tell you more about this.

Know there are no miracles unless we are prepared for it. We see things as miracles because we aren't prepared. But in essence there are no miracles. There are only strengths, strengths of the Creator and the Creator has a Name.

The creator has a lot of names but when you take the first letters of a certain name of the Creator you see a new name. Name means strength and this strength calls to you. This strength helps you to correct yourself, to make yourself more receptive, gives you energy etc.

There is a lot of strength in the name of the Creator but first you need the ultimate measure of the strength of to give. Without the strength of to give no formula will help you. Our shortness, the shortness where all of us have to work on is the aspect of granting, to see each other as brothers and sisters. Not because you want to be a good-hearted person but because it is in the wish of the Creator. There is no other way. It is a matter of to give or die.

Now we read from the text of the manual for the inner purification:

“Point three: there are many distinctions of steps and definitions in the spiritual word. We need to know this: when we speak about steps and about definitions it is about souls and their point of view considering their comprehension of what they can receive in this world. There is a rule: “what we can't comprehend can't be named”.

In this we see the word 'name' points out comprehension. We only can give a name at something when we have understanding about the thing we want to give a name or in other words, only when there is comprehension I can give the thing a name. Then I can give the quality of the thing a name.

It is written in the Torah: the Creator *Bore* brought all the animals to Adam and He said to Adam: How will you name them? The name you give at these animals so be it”. What was the reason for the Creator to act in this way? Not the Creator gave names but He let Adam do it.

**We** need the comprehension because Light *or* has absolute no name. There is no definition for light, no taste. Light is singular, eternal and has no taste at all. Only when you have a lot of flowers you can create a bouquet, only then it is one huge taste. The comprehension about what the name should be for an animal is very important, is the essence.

In the kabbalah we have several names for the Creator but there is one important name JaHWeH. I give you the name in Hebrew letters: yud ך hey ה wav ן hey ה – Hawajah. This name means: **He was, He is and He will be.**

You have to pronounce this name with the real kavanah *intention*. With the right kavanah I mean you make yourself receptive from within for this name. Later I will give you more details about the name but let me tell you first about how the letters were created.

First we have the letter yud ך and from this letter came the other letters, how? May be it is more interesting to continue with this subject; a name is a very interesting thing.

Yud is the first letter of the name Hawajah and this is the most important eternal Name of the Creator *Bore* with the meaning of: He was, He is and He will be.

Why this name? There were great cabbalists who had purified themselves and with purifying I mean they surrendered their selves completely to the higher, and they have given us this name. Of course there are many names but this name is the most important. This name is so important therefore I pronounce it in another way, I say: yud key wav key. The name Hawajah is also a possibility. But now I have pronounced the name as: yud hey wav hey with the intention to learn you about this holy Name, then I may use the Name this way.

In early days cabbalists experienced this name as very powerful. Not only one cabbalist but also all of them experienced this name as very powerful. They could comprehend this name just the way as it is: He was, He is and He will be. To give something a name means there is comprehension.

Great cabbalists experienced the power of this name and this was possible for them because they had sacrificed their selves. What does this mean, to sacrifice? In kabalah sacrifice means you give up your lower animal part. This is what they had done and when you follow these great wise man then you to receive step by step the strength from above. And this strength is the living strength, strength that gives live to everything.

Look at these four letters: yud - ך - hey - ה - wav - ו - hey - ה - Hawajah.

Read the letters from your right to the left then you see yud is the first letter and yud is the smallest letter in the Hebrew alphabet.

For letters: Hawajah and everything what lives you can recognize in this name. On the right we have chasadim *mercy* and left we have geburah *severity*. Chasadim means the strength of the good. Right and chasadim are both the strength of the good, of something what gives life. Right is also the male side of a being. And in the left we see the strength of the Creation itself, the reaction of the Creation – din *severity*, din and left or in other words our ego, the female side of a being.

yud hey wav hey – HaWaJaH. When we pronounce the name HaWaJaH we mean these four letters. But we don't pronounce them as is written here only once a year on the day of jom-kipur then the priest pronounce this name. It is written in the Torah: You shall not pronounce the Name in vain. Therefore read these letters as: yud key wav key.

This name has to be in your heart. What you have deep in your heart isn't four others therefore don't pronounce this name in vain. If you neglect this rule you throw away the place where is hidden this strength and when you are in need of this strength, where can you go? Create within you a place for this name; engrave this name deep in your heart.

All what we are doing: reading Zohar, pronouncing His name etc is to give Light the possibility to come within you.

Let the light make engravings of the holy names within you, why, name means strength, light *or* and in these engravings comes the light, strength. This is the name: JaHWeH.

Yud - ' - key - ה –wav - ו - key - ה . There is an enormous strength within these four letters - He was, He is, and He will be. Pronounce this name in the right order Hawajah.

There are several varieties of this Name see it this way; you too have all kind of varieties within you. Or in other words, considering us there is all kind of varieties, considering our kelim we see different names but considering the Creator there is only the existence of one.

See this Name as a skeleton: yud - ' - key - ה - wav - ו - key - ה. These four letters is the skeleton of existence. One day you will see and understand this; everything is build upon this Name. Of course there are more names but eventually they return to this Name. So what is the deeper meaning of this Name?

First there was nothing only light *or* and nothing more. Then there was something, existence. You can compare this with a white piece of paper, first the paper is completely white and than there is a little black dot. Something so small that even a dot is too large. You can find this image in the Torah. Within the torah you see this comparison with the single dot. And the meaning of this dot is that there was something, although small but it was one, EjnSof. This dot was the beginning of manifestation. From this dot came the letters and letters are a symbol for something what exists.

And this something is kelim. Let me give you again the example of the white piece of paper, first the paper is white and then a dot on the paper, letters on the paper and between the letters still white. You can compare these white fields with air, space. The Torah is written on parchment, all kind of letters, empty places, kelim and compositions and this reproduces the strength of the Universe as it is.

To know how the Universe is constructed you don't have to look to the night. Take a piece of white paper and draw some letters and when you order these letters in the right order you see something. And in the same way He created man. He created with all kind of vowels and signs the four elements – four elements and the fifth is the root. Everything consists of these four elements, everything what is in the Universe, small or large, these four letters are the skeletons of everything.

Let me give you another example: suppose all the air of the earth is gone. What will be left? We can't see it but it is the skeletal of everything. The whole Universe is created from these four letters; the smallest detail is within this Name. And it all began with a dot.

A dot is the beginning of something and the smallest letter of the Hebrew alphabet is the letter yud. But not only that, in the Hebrew alphabet the letters are at the same time a number and yud has the number ten. Note there are ten sphiroth.

The number ten is the absolute minimum because the letter yud is the smallest letter. When you look carefully at the letter yud you see the dot has a tail ' but in essence the meaning of the dot is the letter yud. It is always this way. First we have the dot coming from above and



than the yud with the tail as the connection with below. You can't see this here but when you look in the Torah you can see this.

From above we receive the dot and the dot stands for kether. The word kether has the meaning of root. Kether is the root of everything. The name yud is only the dot. See the yud as the smallest letter. You don't need to look at the sky, take a white piece of paper and you see EjnSof.

There is no manifestation yet and then suddenly there is something, yud ' and from yud it goes further. This yud is the beginning of the covenant made through all the letters. The letter yud is chochmah and the meaning of chochmah is wisdom. Light *or* chochmah means light *or* of wisdom.

The dot is the beginning of everything and in the kabbalah we name this the dot of the yud. It isn't a letter but it has already a name: kether. In this we see kether means root, something begins something starts to grow. Everything has a root – kether. And the second one is chochmah. And from chochmah there is binah and slowly we see the existence of the world.

In this way every wish comes to existence. So now you see there is a lot in the letter yud. And not only in the letter but in the number too you see a lot. Yud is ten because it is the tenth letter in the Hebrew alphabet. Later I will explain more about it.

Ten is a very important number – everything consists of ten and yud is the smallest letter. What does this mean? Yud is the smallest part of existence; it is the smallest element though everything is within. Ten dots, ten elements within this one dot - this little dot has within him ten dots but for now it is enough, I continue with the name.

The Name Hawajah – read this Name from your right to the left then we see the dot is the first and this is kether.

The second or in a way the first letter is yud and yud is chochmah.

The first hey we see is binah and the following letter is wav, z'a. And the last hey is malchut.

As I said before a letter has also a number and yud has the number of ten. When you look at the Hebrew alphabet you see the letter yud is the tenth letter. I also have said to you everything is to be seen in this Name, how let me begin to explain this.

There is the letter ' and in English I can write it down as yud, you see: yud-wav-dalet.

With all these letters you can research the whole Universe. You don't need more. Everything is to be found within these letters and he who has a lot of patience will experience but most of all you need a lot of patience.

Why do you have to be so patient? Each one of us has to purify himself and only when the purification takes place you will notice, experience. It doesn't matter what you see because it isn't given to man to explain this but the confirmation will come from within and even when you receive a little confirmation, know it means a lot. Realize it is a miracle for a being of flesh and blood to see the eternal therefore be patient.

I already have spoken about sfirah or sphirot. Sfirah is singular and sphirot is plural. In every sfirah there is strength and there are ten or five sphirot so there are several strengths too. Everything is in conformity so I continue with the name of Hawajah.

Yud ך is the sfirah chochmah and chochmah is the strength of wisdom. Chochmah is the light of wisdom *or chochmah*. Chochmah is the giving strength and the strength of to shed. This is what we mean when we speak about the male strength. It is the giving strength that is shed from above to below.

The first hey ה is the sfirah binah and binah is the strength of limitation. She is the first limitation. We need limitation otherwise how could we come to understanding? The light has to be limit otherwise it goes straight to below and how can we come to comprehension without light? Limitation is very important and the first limitation comes from binah. Binah is the strength of severity *din* in Hebrew and binah is the female strength. All of us experience the strength of severity of Binah in this world.

You may ask 'why do we need this' and the answer is - because it was in the wish of the Creator *Bore*. His wish was to have more than only light of wisdom. As you already know one against another is created, it is necessarily to have both strengths. Always have this in mind; each one of use has to experience these strengths within him, why, to unite them once again. The numerical value of binah is five – the letter hey is the fifth letter in the Hebrew alphabet.

The next letter is wav and wav is the sfirah of zeir anpin – z'a. Z'a is also the male aspect with the meaning of to shed. The numerical value of z'a - wav is six. Wav is the sixth letter in the Hebrew alphabet.

And the last letter is again the letter hey, but now it is the sfirah malchut. The meaning of malchut is kingdom. Malchut is female and with the strength to limit but this is a very severe limitation or in other words she is the perfect kli. She also has the number five.

So now you see four strengths of the Creator *Bore*. He created these four strengths. When you look close you see there are two letters Hey. And the letter hey stands for limitation so we have the first limitation and we have the second limitation, why?

There are four phases and by way of these four phases the kli was formed. We have the name Hawajah plus the dot and this dot is a phase too. But in a way this phase is hidden between the kli and the light or in other words it isn't possible to speak about kli only about light. Slowly when the development takes place, meaning the light became rougher and rougher till it reached the last hey, the stage of malchut then we see the complete kli, and kli also means wish, malchut is the complete wish.

The dot is hidden within the letter yud and the last hey is the completion of a kli and this completion we name wish. Before this there was no wish – EjnSof, only the dot, light. We can compare this with a white piece of paper: there is nothing, infinity without limitation means there is nothing. Look to a little child who is playing on the floor with his toys, there is only light. With no light I mean he doesn't have any comprehension. In a way he is just as my cat that lies a whole day on the couch. Whatever happens around him he has no interest in it.

He isn't able to make a limitation or in other words he isn't capable to limit the information. We need limitation. The first limitation wasn't enough because Binah is still very close to the light. There is some limitation in Binah, she limits chochmah but it isn't enough. There was the need for more limitation therefore we see more coarsening. And the dot became the letter hey. And the coarsening grows and grows till it became malchut. Malchut is the heaviest coarsening of the light.

But let us return to the letter yud, how can we see the four elements here in this so small letter? As I have said before everything has to be four so the letter yud has to be four too.

First we have the singular letter י, and another way to write down this letter is yud-waw-dalet. The singular letter י is chochmah without limitation. When I write down yud-waw-dalet, י this means there has been limitation and when there is limitation something can be filled with – light. י has the numerical value ten but when we look closely to yud-waw-dalet we see the numerical value has changed too, it has become twenty. י is ten, ו is six, ד is four and together it makes twenty.

The next step is to see how yud has in itself everything.

The letter י pointed out that it is only chochmah; pure concentration of chochmah but when you write יוּד all the elements are there. How, let me try to explain this to you.

Again we take the name of Hawajah.

- י is chochmah.
- yud-waw-dalet – י is the chochmah of the name Hawajah.
- Then we see the letter waw ו and the letter dalet ד.

Together waw and dalet makes ten – waw is six and dalet is four. Together they refer to yud because yud is ten too. Waw and dalet together are the Binah – ה of chochmah.

So now we have chochmah and binah within this letter yud. How about z'a and malchut because we have said everything has to be four: chochmah, binah, z'a and malchut.

It doesn't matter when you have no understanding yet, look at it, play with it and the understanding will come later.

We have waw and dalet, two singular letters, waw is z'a and dalet is malchut. But when we look closely to binah ה we see a big dalet and within a small waw, can you see this? So waw and dalet together makes binah.

Here in the letter yud-waw-dalet the waw is z'a as I have stressed before, z'a of the chochmah. But in binah we see the waw too ה but here he is still small, when you look carefully you see waw isn't complete, in a way he is missing his head, this is to stress that z'a is still a child in the tummy of his mother binah. Waw is z'a, the third letter of the four-letter name: Hawajah – yud key waw key. It is often written as Hawajah, the reason is that we shouldn't make use of His name in vain. And when you see written Hawajah pronounce it as yud key waw key. This is very important keep it in your heart when you see this name Hawajah.

I don't speak about sin but you have to know that you have to be very carefully with this. His strength is hidden in these letters, the strength of EjnSof. Is it possible to damage His strength? First there is EjnSof and from Him came all the letters, see these letters as a

developing, our developing and can we damage His developing? The most important thing is, we have to make ourselves receptive for His light.

Of course in early days there were strict rules, before the demolishing of the first temple it was forbidden for man to touch the Torah scroll, or to go in the temple at night because at night one is polluted. It was the same for women, when they had their period it was forbidden for them to go to the temple. In that time one was so afraid that such persons could offend Him that they were seen as an endanger for the holy Creator. Only when the period was over and when they had washed their selves they may enter the temple but only in the evening. Why in the evening? When dawn was falling a new day begins and then they were allowed to go to the first temple.

But when the first temple was destroyed *meaning the higher was concealed and the second temple was pronounced*, strength already had changed within man. His ego became bigger and now everyone is allowed to go to the temple. All the severe laws are gone but a cabbalist does understand this, for him it isn't the end of the severe laws. You have to be very refined with your strengths, even with the physics strengths.

We don't say it with so many words but everything is connected with each other. When I use the word dirty I don't mean someone is dirty because he didn't wash himself no.... everything is connected: your eyes, your mouth, your heart and the lower strengths.... These are the four letters within us.

Yud is chochmah and chochmah refers to the eyes. Hey is binah and refers to the mouth of malchut: binah of the malchut. And waw is z'a and z'a is the heart. And the second hey is the lower strength – jessod. These are the four elements in man and everything has to be in conformity with the spiritual. Everything has to be pure and when I use the word dirty, I don't mean someone hasn't taken a shower but he wasn't alert with for example his mouth.

We have to be very carefully because these are very fine things. And man has to bring himself in conformity with these four elements, always in every action and activity. Everything has to be in conformity with the spiritual.

Don't think you can sin here on earth but when you want to go forward in the spiritual you have to bring yourself in conformity with the eternal life. When you want to come in conformity with the higher you have to be very carefully in what you do, it isn't possible to avoid it any longer.

Let me return to the Name, z'a is the waw within the letter hey ה and dalet is in a way a roof above the waw and refers to malchut. Dalet is malchut and we can see this in the meaning of the word *dal*, *dal* means poverty. Malchut is poverty, malchut has nothing from herself only what she receives from her husband z'a because from z'a comes the second shedding.

To shed means the male gives something and she can receive. But here in the letter hey ה there is only a little shedding from the waw to malchut. Malchut is female and is the receiving element. But what is z'a without malchut? Nothing. What is a man without a woman? Only light. There is only the receiving but no manifestation and the wish of Bore is that we have all the four phases meaning from thin light to rougher light.

As I have said before Binah limits chochmah but it is a small limitation and *vav* and *dalet z'a and malchut* are her children. We learn about the holy family: chochmah and binah are the parents and *z'a and malchut* are their children. Everything consists in these four phases and these four phases are as a preparation for the merging with the higher. What is the higher merging?

The higher merging is the eternal merging or in Hebrew the eternal *zivug*. This is the condition of the higher chochmah and binah. And this higher *zivug* means father and mother with their children are in an everlasting relation with each other. And with their children *z'a and malchut* we mean our world. But after the demolishing of the temples this higher eternal *zivug* disappeared and our task is to make corrections so *z'a and malchut* once again come in relation with their higher father and mother. Now *z'a and malchut* are sometimes in *zivug* with each other and sometimes not.

Sometimes they watch to each other – face to face ( ) and sometimes they are back-to-back ) ( or he has his face turned to her back ) ) or she has her face turned to his back ( ( - four stages. But the higher father and mother – chochmah and binah always are in an eternal *zivug*.

This is what we learn in kabbalah, to learn about the holy higher family and to set our goal to be as them. All the blessings comes from chochmah and binah, all the strength is coming from them. And when we aim our thoughts to them we too can come in the same relation as they are. Of course not as clear as they do but in a way it is the same. And when the end has come, when the messiah has come then there will be the eternal complete merging, the eternal *zivug*.

What does this mean? There will be no longer shortage not with her and not with him. No feeling of drama or trauma, no heavenly feelings only completeness. And we can realize this. All the spiritual strengths are here and this gives strength.

Eventually *z'a* will be seen as the sun and *malchut* as the moon. In our world we see the sun is huge and full of light while the moon is small and has shortage, meaning sometimes she is huge when she is together with the sun and she has shortage when they aren't together. This is the reason why all special holidays are on the days of the full moon. This is the most beautiful moment to experience the oneness of the higher strength.

We saw in the letter *yud*, everything is in this letter. And *yud* is chochmah.

Now let us look to Binah. Where is Binah in the four letters of the Name: *י yud ה key ו vav ה key*?

When a writer writes the torah he has several rules. First he starts with the dot *·* and than the *י yud* the smallest letter. First he makes a dot – kether and from this dot he draws short lines, longer lines, etc.

Binah is the letter *hey ה* but the writer has started with the dot – kether of binah and the next stage is the *yud*, chochmah of the Binah. In everything we can see this beginning of kether and chochmah – first the dot and then the next stage. In everything I have kether and chochmah, whatever exists in our world it has these four phases: kether chochmah *Z'a* and *malchut*.

All thoughts and all wishes are formed by way of these four strengths. In every wish, in every *kli* you see the four phases. Even in every fabric you can see these four letters; *yud key vav*

key. In every solution of a problem you see yud key wav key, how and why I will explain to you later.

First we see the letter yud and this is chochmah. The first hey ה is Binah. In a way at the beginning she was part of the yud but later she separated herself from him. She builded up her own strengths and she did this by way of limitation.

Her next element is the male element within her - the little wav in the letter hey ה - you can see this as a period of pregnancy. First the male aspect in her had to grow and only when the child is born she feels free, relieved.

When the child is still in her tummy it is hard work but when the child is born she is relieved and this is the moment to become independent. The child grows and has to become independent too. There is no difference between this world and the spiritual world.

When Z'a comes from her tummy Z'a has a head too ו meaning ten sphiroth, he also has yud key wav key. As I have said before everything what is in existence has yud key wav key.

We have wav ו as a letter but also the word: wav ו alef א wav ו - ואו. Here we have an element of Binah too but I will explain this to you later.

At the end of the wav – ז'א we have malchut. But she *malchut* isn't developed yet.

Wav ואו: you see two times the letter wav. As we have said before, when we write a letter fully it means there is filling. Two times the letter wav, an independently receiving of the light. One wav ו from Z'a himself and with this wav he gives to her, and he only can give what he has - the letter wav. And when they have both the letter wav, we see a perfect malchut, a perfect female element.

When a woman is dependent from her husband, you know, to be in love is wonderful, to live together it is wonderful, but when she still depends on him, he will flee away!! It is the same when a man is too dependent from his wife then she flees away! Why? Because in every relation one has to become independent, both have to become grown up persons. Now you may ask, why merry - only for to have kids or that he//she will take care of me?

You have to know, in an inner way eventually a woman has to become independently of her man.

At the end of the whole developing of man we see z'a and malchut. And malchut will be equal to z'a only then there can be the eternal Zivug, when they are on the same height. When she has ten sphiroth and he has ten sphiroth then we speak of a real relationship between man and woman. Not when she is as a slave for him or when she is so feministic, both are wrong, both are the attitude of a child.

It is not good when she behaves like a slave but it isn't good either when she behaves in a very feministic way. Both are childish reactions. And don't think this is a thing only for woman. For man it is the same, he can behave as a macho. Then he neglects his left side, his female side within him. And when this is happening within a relation, both will be very unhappy. Why? Both are childish behaviour. And this is not according the plan of the Creation. Each one of us has both elements within us.

In everything there has to be the four elements: yud key wav key. And eventually at the end of the developing they will be equal to each other. The sun will be equal to the moon meaning two large lights in the sky shining equally. And this is already written but in earlier days one couldn't understand what the meaning was of this: that aswell in daytime and nighttime the light shall shine.

It is written: it was evening and it was morning, one day. What does this mean – the evening and the morning together are one day and not only the evening or only the morning. Morning is Z'a and night is malchut *nukweh* - the female aspect with shortage of light *or*. But eventually they will be equal, independent from each other because this is the wish of the Creator and lies within the Creation. But for now this is a huge problem.

Man and woman has to grow within a relation, both has to become an adult. First he seduces her because his developing isn't finished. He wants to have sex but refuses to work on him self. But slowly there will be a change, why fight with each other. Fighting is war and war is a very childish attitude.

## The names of Borè

Several names of the Creator *Bore* refer to His' multiple and comprehensive qualities considering the human being. Or in other words, we use the name Bore because in this name we see the revealing of these qualities considering this name: *Rachamim* loving kindness, *tsadik* he who is justice, *norá* inspiring, *rachok* from a distance, *karov* from near by. As I already have said to you it isn't possible to comprehend Bore. What we can comprehend is the light coming from Him, or to be more precise: the part of the light what enters the kli *you are the kli* and wakes up in us a specific feeling and this we name Bore. Every word, every sign in the Torah carries the information of Bore, carries His revelation therefore we say '*the whole Torah is the name of Bore*'.

**Kether** – with kether we refer to the light coming from Bore and in this light is embedded the embryo of the coming creation. The direct light *or jasjar* refers to the concealed creation and we refer to this with a small dot. In a way a dot is the beginning of everything.

**Chochmah** – chochmah is the first shedding of the light in the kli, temporary without any reaction. This phase is named chochmah and the reference is the dot with a small line ' . You can see this ' as a trace of light within a kli. It is the letter yud and is the male aspect of the Creation.

**Binah** – she is the first reaction of the kli on the light *it is the appearance of the light chasadim* and we refer to this as the shedding of the line in the width or in other words the first limitation. This is the female aspect in the Creation because limitation is a female strength.

**Z'A** – refers to the letter wav ך and the second shedding of the shining of the light chochmah from above to below. This is a male aspect in the Creation too. Shedding is a male aspect.

**Malchut** – we refer to malchut with the second letter hey ה, the same hey as in Binah. This is the phase of a complete wish, kli. It is named the second limitation of the light. This too is a female aspect in the Creation.

Everything what was, is and will be created has ten sphiroth or in other words – four steps *madregot* of a kli - four because the root *kether* is the dot of the letter yud ך. These are all kind of varieties of the individual filling on top of all the creatures that have the skeleton of the name HaWaJaH.

Within a kli two kinds of light enters: or chasadim and or chochmah. Although we can't speak in the spiritual world *olam* about places etc we make use of a language as 'branches' 'fork' etc. For instance we say 'or chasadim sheds her self in width and or chochmah sheds himself from above to below. *Chasadim* refers to the word *chessed* what means mercy, 'a width hand', 'a great heart', a frank soul'. *Chochmah* refers to the light coming from Bore to the Creation. In this we see the expression of the spiritual strengths.

When you see printed a horizontal line within kabalah, note this refers to the shedding of or chasadim within a kli. When you see a vertical line it refers to the shedding of or chochmah within a kli. The sources of all letters are yud and alef ך א. Every picture and particularly a letter is as kli on a white sheet of paper. The background is to be seen as the light *or*, there is no limitation. It isn't possible to comprehend the light *or* with our material eyes because our senses are kelim too.

**For now it is enough, play with the letters, work on yourself, shalom.**



## Lesson 20

As you may have noticed I always begin with a little talk.

This time I like to give you an answer on a question someone asked at me: “Who was your teacher?” My answer is ‘I don’t have a teacher’. The only teacher for me is AR”I. In me there is no wish to commit myself with a group. When I read AR”I I feel something I feel AR”I is coming within me. But each one of you is free to do what he or she wants to do.

The most important thing is: kabbalah has to help you. To succeed in this you have to know that it is very important to leave your intellect behind, this is the most important element of your study. In a way it is all about surrender. The thing is, again and again you have to try to leave your intellect for what it is because there is no understanding in kabbalah. The only thing you have to do is to make yourself receptive and open for the understanding. When you read with the intention to learn - know you are wrong. In a way it isn’t about your progression. Kabbalah is a spiritual upgrading of man and this is what you and I are doing. Don’t think you are the one who can save others, save yourself!!

My intention is to help you in the same way as AR”I did. Make yourself small, tiny, is there anything you know? The real spiritual is so thin; one wink with your eyelash and it is gone. Therefore don’t feel proud or good or whatever but make yourself small, tiny from within then you can receive the higher.

While you are reading know you don’t need something to memorize, to repeat again and again just as you did when you were in school. I want to go deeper and deeper; my desire is for the Creator Himself.

There were a few people who knew everything about kabbalah, AR”I and of course the author of Zohar but they are the same soul, of course another person in another time but the same soul. These two people with the same soul have reached this high level in contrary with others who didn’t reach this level.

I continue without a system because day and night I’m in contact with AR”I. Whatever it is I speak about it is not from me; it comes from above from the Higher. I don’t commit myself only what I can grasp from the real spiritual that I give to you. This is the work I do, to grasp and to try to connect myself with the higher. I experience AR”I as a living person, for me he is still alive.

With you I want to go as high as possible, I keep myself busy with what is for me the best. Nowhere in this world there is someone who teaches a group as I do, with you I want to realize the highest. That is my wish. The more you read the higher and deeper you will come. No repeating but higher and deeper because everyday is a new day, a new special day.

Let me continue with the manual for inner purification. The third article is about the spiritual understanding. Whatever our comprehension is, with ‘our’ I mean us, the receivers. In a way there is the wish for a reaction from our side, a very adequate reaction. Everything is perfect and we are perfect too. All of us are in a perfect wholeness. We don’t lack a thing only our reaction is inadequate and this is because we want to receive in an egoistic way where the quality of the Higher, of the Eternity is to give. Due to this there is discrepancy between the

light and us. You have to know this because now you can build up strength to erase the differences and try to come in conformity with His quality.

This is the work you and I have to do and within this work there are all kind of steps - *madregot (plural)* - all kind of differentiations to bring us in conformity with His' names. Every name is a step *madrega (singular)* of the Higher. First we have to know what it is then you can bring yourself in conformity.

Continuing reading the text: ...considering the comprehensions seen from the point of view of the souls what they receive in the worlds. Due to this the whole reality is divided in three steps. Seen from our point of view we only see three steps: His Essence, EjnSof and the souls. The Essence of the Light is there to manifest Himself but it is unreachable for us therefore we can't speak about it. The other two are EjnSof and the souls - *Neshamah or neshamot - singular or plural* - together three steps. We always begin with these three steps. And the next step is to make differentiations between the higher and the lower.

**Text:** *we can't speak about His' Essence because the root and the place of the Creatures begins in the Creation with what is said: "The end of His act lies within His wish."*

What does this mean? That already the end was there from the beginning. The root of everything is in the beginning. And as I have said before, we can't speak about His Essence. It is forbidden to speak about what was before the Creation. It is forbidden because it wasn't given to us. It is no subject of our study, no subject to comprehend. When you should speak about it know it is only speculation, nothing more. There is no understanding whatsoever therefore we can't speak about it. Please place this deep in your heart.

Comprehension has the meaning of experience - this is the real understanding. To experience is quit different then what we are used to do namely to learn by heart. This is not what I want; I want you to learn by way of experience without understanding. This is the way AR"I taught and he gave this experience only to a few of his pupils because the most of them couldn't do this.

I don't give you a direct answer because I want you to seek for the answer; you have to give a lot of effort in finding your answer. In a way the search for the answer is more important than the answer. When you have an answer at the same time there is limitation. And we are striving for the things that have no limitations in our world. And you can't find a study where you learn this. In our material world everything is about understanding but in the real spiritual it is quit different. Do you know what an oases is? You see an image, a shadow and when you come closer the shadow moves. What we are doing looks like this but the difference is - you come deeper in the oases but the shadow is gone.

Just as in a desert: you are thirsty and then you see water but when you near the water it is gone. In a way the work we do is as the striving for the water but there is a great difference, we near the goal although it seems unreachable. Know you will reach your goal. It is the same with the questions you have. When you have a question and the answer isn't there don't long for he who gives you an instant answer but work, give effort so you may reach the answer by yourself. When you are ready you will receive your answer.

It is very important to have questions. It is good you don't know everything. It is good you don't have the answer but please have the desire for the answer. The desire to know because

this longing is the kli, now you are as a barrel wherein can enter an answer. In the language of kabbalah we say, “*ejn or bli kli* – there is no light without a barrel”. When you have a barrel - *a kli* you can receive light – *or*. Have the questions and even when you haven’t an answer it doesn’t matter because in a way every question is shortness and all the shortness you have are making holes and in these holes can come the filling, the light, the eternal light.

We don’t speak about His essence; I don’t talk about His’ roots because it is impossible to know something about His essence. It is impossible to speak about His qualities. It isn’t given to man to know this therefore you can’t ask. It belongs to the period before the Creation. Can you have questions considering before the Creations? It isn’t in our power it doesn’t belong to our dimension to ask questions concerning this. Suppose someone asks questions concerning this, first it is philosophy and secondly you will come to the greatest disappointment. Your intellect likes philosophy but it doesn’t give you any development, it can’t rescue you.

**Text:** *infinity is the image of the Creation before the Creation. His wish to give pleasure to all creatures on the level of infinity, and this is named EjnSof Baruch – EjnSof the blessed.*

This is EjnSof. It is the beginning wherefrom the Creation was created. This beginning is also a point and we can’t know anything about it. But there is a difference, now we have His radiation although in an indirect way, His radiation is coming to us but still we can’t speak about it but we can feel it and make use of it when we come to the world of atzilut. Only when we come to the world Atzilut, Briah, Jetsirah and Asiah we can feel something but to know it is impossible. I talk about it and you read about it and that’s it. Slowly you will feel but for now you need patience and intention. EjnSof is infinity. EjnSof is the Creation.

**Text:** *this is the connection between His essence and the souls - nesjamot. We understand this connection as His’ wish to give pleasure at the creatures. Infinity is the beginning of this process and is named “light - or without kli”.*

We talk about light within a kli. When there is no light in a kli we are talking about birds in the sky and not in a cage. It is impossible to speak about light as long there is no light within ourselves or in other words, as long we don’t limit the light within ourselves.

**Text:** *and in this we see the root of all creatures.*

Light – *or* makes kli; light makes all the creatures therefore there has to be a root. We can learn from the root but what is within the root?

**Text:** *the root is the alliance with the Creator and the creatures. It is His wish to give pleasure to all creatures. This wish begins in the world of infinity and comes to the world of Asiah.*

Asiah is the last world. What is a world? World is the coarsening of the light. The lowest and last spiritual world is Asiah and then our material world begins.

**Text:** *souls are the receivers of the pleasure embedded in His wish to give pleasure. We use the concept of 'infinity' because it is all about the alliance between His essence and the souls.*

Of course there is an alliance between His essence and the souls. His essence we can't understand because in between there is infinity connecting His essence with the soul. This is the only alliance there is.

**Text:** *the only understanding we have is His wish to give pleasure to the creatures. Only this alliance is the subject of kabbalah. About other things we don't speak.*

We don't speak about it because we can't. Only the alliance between light - *or* and *kli* is the subject of our study and no more. We don't talk about morality or about religion or whatsoever only light - *or* and *kli*.

Light with the quality to give and *kli* with the quality to receive – wish. This is all there is although in all kind of varieties but no more - only to give and to receive. That's it. In a way it is so easy so simple; this is the subject of our study – all the varieties between the giving – infinity – *EjnSof* and *kli* – the wish.

This is our study: from *EjnSof* till the *kli* – the receiver till the world Asiah. We don't touch our world!! Our world doesn't have our interest. Of course we make comparisons with our world but we don't talk about our world. We only need to bring ourselves in conformity with the space between *EjnSof* and the *kli*. This is the spiritual world where we are speaking about in our study. And while we are studying we are bringing ourselves in conformity with these spiritual worlds and all the holes we have made by way of our questions, the light can enter and we can experience infinity.

**Text:** *limitation. The high light – or eljon has two elements: the comprehensible and the incomprehensible. What we discuss concerning or eljon is limited to our reaction of the comprehensible. He who comprehends and what is to be comprehended or in other words, He who can be comprehended. What the comprehended comprehends. We can only comprehend what is comprehensible.*

Sure you don't understand a word. Perhaps the words are dazzling before your eyes, no matter go further and take in what you can. When you think 'this is too difficult for me' know you haven't the right *kli*.

For now it is enough to know this: to give and to receive - Light and kli and between the light and *kli* you have masach - willpower.

Considering man – the *kli* we see *masach* – willpower and considering the light it is named worlds.

World or *masach* it is the same. Worlds are coarsening born from the *masach* because *masach* makes the coarsening. There is the system of filtering; there are filters in the worlds and there are filters within man. We study the filters of the world but in a way they are the same. We do what we have to do – working on ourselves till we come to the world *Atzilut*. In this world Adam the first man was created and when we come to this world it will be less thin; it is to be

said we won't feel it any longer as thin. Of course the world is thin and this thinness is very important but step by step we will learn more about it, feel more about it till we can feel and stay in the thinness. But not now, now we can't comprehend a thing.

**Text:** *man has to make corrections to receive the light and these corrections are named sphiroth. But the light doesn't change.*

What is sphiroth? Exists the sphiroth within the light? Which sphiroth are there? Are there sphiroth outside the human being? Why are there sphiroth?

Sphiroth is a quality, strength and light is strength. Within the light there are no sphiroth because light has no form. We experience our corrections as ten sphiroth, as ten flavors. We can see the sphiroth as light, as a spectrum of light, the seven colours of the rainbow but later I will tell you more.

As you know there are ten sphiroth and the first three are only a light that surrounds us. We only can experience seven sphiroth and the three others: kether, chochmah and binah, they are the light that surrounds us. And though there are ten sphiroth. Considering the light there are no changes. There is absolutely no change within the light; we are the one who changes because we are bringing ourselves in conformity with the light. How, because we react in an adequate manner and this is what we learn in kabalah. This is the only thing we learn in kabalah.

In the kabalah we learn how the coarsening of the light was structured. And this we name world's *olam singular and olamot plural*. We can see the ten sphiroth as a spiritual ladder and while we are learning, while we are bringing ourselves in conformity we rise upon this ladder. In a way we can experience this spiritual ladder within ourselves because the light makes engravings for the light that match with these engravings. When we say there are no changes why do we speak about worlds, spiritual worlds? And when there is a ladder in the spiritual world, why do we say there are no changes? Light is structured in a way each time we see new things.

The first light is infinite and this infinite light is surrounded by way of a robe and this robe becomes rougher and rougher but within there is still the infinite light. The light goes from EjnSof to the world Asiah and from Asiah to our world. It is our task to bring up strength so the last and roughest robe to make it thinner to reach the light and the light can reach us. When we reach such a coarsened level then the masach disappears. This masach disappears and we can go further, we can see by way of our inner eyes.

The last and lowest step is Asiah seen from the light but for us Asiah is the first step and when we have reached the world Asiah we can go further. In a way we receive something extra and when we climb up this ladder the coarsening of the light becomes less till we have reached our highest level. And this highest level is the true reality. Don't think the true reality is only at the highest level. Once you have solved the first screen what you will see is marvelous, you can compare this with a blind person who didn't saw a thing and then after an operation he can see. Can you imagine? Therefore we don't need the understanding only effort. Remember there is no understanding in the real spiritual.

Use this effort to make yourself receptable from within, ask the questions, desire for the answers in the same way you desire to what you desire for. And of course the work has to be

done, and when you have all these ingredients you will surely come to the experience. And when you have experienced once, you want more and more. What the experience will be doesn't matter; it is about the experience that gives you the wonderful feeling. Don't think I am fantasizing. When you experience you will see it wasn't fantasy. The time is ready, the time is there for you to experience and know the time is ready for everyone.

**Text:** *now you see there are two subjects within the prayer, we ask the Creator to help us and to give us freedom.*

Now we read a lot and later there will be the understanding. Then there is not only this book but I will make more for you. And everything comes from AR" I, not a word from me. The further we go the more I will use the original texts of AR" I just as I do with the Zohar.

This is the change: more text, more contents, better and better. Why? I'm growing, you are growing and that's why I can go deeper and deeper. First the Zohar in the way I translate for you, there is nobody in the world that does do this and this is unique!! I don't change a word of Zohar but we will feel deeper and deeper. It is the same as with EjnSof the light doesn't change, we change. What I do is to bring Zohar here to us so we can have the ultimate liberation. Not only for me but for all of you.

**Text: page 12 – introduction in kabbalah**

- **The wish - ratson to enjoy - the brick of our creation.**

This introduction in the kabbalah is written by Jehudah Ashlag and contains 40 pages.

1) Rabbi Chananja says: "Borè wishes to favor Israel therefore He gave them the Torah en de Prescriptions..."

Rabbi Chananja is one of the authors, one of the ten lights who had written the Zohar. There were ten lights. All the lights were represented. Each person had a special connection with one of the ten sphiroth. Someone had a connection with chochmah and another with binah. What does this mean? When you have ten persons each one of them has a special connection and the best combination is when each person represents one of the ten sphiroth. When these ten persons were together there was the light of ten sphiroth, can you imagine?

It is good to have a teacher and know one teacher is enough. When you want more teachers know you will be confused because each one of them have their special combination. When you have one teacher the shining will be from one source, what I mean is this: from the root of the soul from your teacher. Perhaps the root of your soul is different but the radiation comes from the same Source, the entrance of the light may be different but it is coming from one Source. And this radiation comes to you from your teacher. When you have more teachers at the same time it is possible that the information comes from different entrances. Of course the radiation in itself is the same, what I mean is this, the point of view will be different and this is what can confuse you.

Therefore it is better to have one teacher. I have my own gate, my own soul and I receive from AR" I. The school in Israel is connected with the Ashlag's. Ashlag was a great soul but a scientific soul, very high but also very dry. Ashlag also took it from AR" I but for me it is better to read AR' I than Ashlag. Do you see we both put from the same source – AR" I?

The gate wherefrom the light of AR”I comes is the gate in the middle. Some cabalists are from the left, for myself it comes from the right but AR”I is in the middle.

When one tries to formulate the spiritual it is quasi scientific and this is what the Israeli brothers are doing. This is a very long and difficult way, I want to go faster, I want to go straight to the goal. I don’t compromise because it will distract you but of course each one of you is free to make his own choices.

When you work on yourself in your comfortable room, at that moment the world receives an enormous radiation from that what you are reading. This won’t happen when you go to congresses and hug each other. Where are you? Of course it is nice but know this is an attitude from the modern cabalists. I have read a lot of material and never I have seen any mention of this but now, the modern cabalist goes to congresses, speaks and hears about kabbalah in a sophisticated manner. They talk about kabbalah for the time to come but the time to come is in the present. There is no future only the present. They develop a sort of power but is there power in the kabbalah? The less power you have the more rescue you receive.

The soon you think you understand know you will lose the thread. Know the thread is a very thin thread. You can’t lie in the spiritual. It is all about what you want. Do you want to be rescued? Then don’t walk with the mass, don’t go the same way just as others do, follow the road of AR”I. Let AR”I be the guide you want to follow. I follow AR”I, I give you the way of AR”I. But most of all, when you want to step out of the mass and you want to come to a personal relation with the spiritual, then you have to work on yourself, everything depends from you!!

There is a spiritual law: there is no violence in the spiritual. Therefore don’t advice kabbalah or dis-advise kabbalah. I only give to you what I see with my own eyes – and my eyes see, read AR”I. What I experience and see as a faster way to come to the eternal goal I pass on to you. This is what I do but you are free to make your own choice. You have to decide on your own what you want to do! What I try is this, I want to go as high as possible, in a direct way I want you to bring you to your, to our goal. I have the intention to bring you to a climax, to an eruption so you can experience the spiritual in a pure way together with me.

You know when you long for wholeness; in a way you have to be a little bit a- social. Don’t be social – everything you do in a social manner gives you a kick but afterwards you have the hangover. When you join a group – at that moment you feel the power but later you feel the depression – why? Know the real spiritual work is an individual process. Your work concerns only your individual spiritual work and this is in contrary to the mass - to the group spirit.

When you do your individual work there will be no hangover. Of course there will be ups and downs but they are yours, from your soul and this will happen when you start on your own sitting alone in your room.

We read further in de text:

We have to understand:

- What is the privilege that Bore gave at Israel?
- What is the ‘impurity’ in each one of us, an impurity that only can be dissolved with the help of the Torah and the Prescriptions?

In this short text is so much information. As you already know Israel is he and she who strives to come to the Creator *bore* in a direct way. And the word privilege – in Hebrew it is – *lizkot* – and this word has the same root as the word to purify. Therefore it is good to know a little bit of Hebrew then you can see the Torah isn't written in a symbolic language. There is a connection, a correspondence in the Torah between the words and the letters.

It becomes symbolic for him who doesn't understand. However it becomes reality when he has a little bit understanding. The symbolic language is for the head but in truth, considering the strength there is the experience and this is what we do. I want to come with you to the experience and later the comprehension but that is for later, our main goal is still the experience.

As I have said before, the root of the word privilege is the same as for the word to purify. Why is this given at Israel? Why did He choose Israel and gave to them the privilege? And what is the impurity in all of us? These are all words from Ashlag.

*Text: The goal of the creation is to give pleasure in abundance. Therefore Bore created in every soul an enormous shortness so the creation could receive His' pleasure.*

**Let there be shortness and the more shortness you have the bigger your kli the more pleasure you receive. These two things are so close linked with each other that it is impossible to divide them.**

What was created? The wish to receive!! When we have shortness we can receive. Suppose you aren't hungry and they serve you a fabulous meal. Can you enjoy? The essence of life is the wish to receive – please place this in your heart. The wish, your wish to live has to grow each day. The more this wish grows, when you have the real desire to live the true life, the more you will receive.

It is all in your hand!! There is no destiny working against you. Of course you have your personal destiny, each one of us is born under a specific sign and these signs have influence, but in reality when your desire for the real spiritual is enormous, you step out of your destiny. Indeed you can change your destiny. But when you live according the laws of nature then you are the subject of destiny, just as it is settled at the moment you where born. Remember this, only then the signs have influence. But for them who keep themselves busy with kabbalah, there is no influence, not at all!! Then there is nothing what can have influence, yes indeed; you have your destiny in your hands.

What does this means that the Creator *bore* gave at Israel the privilege - because Israel could purify their selves. But from what has Israel to purify their selves? So many questions, but then he explains:

There is light and within the light, within the source there is the wish to receive. In Hebrew this is – *ratson le'kabel*. *Ratson* is the wish to receive and this is within *EjnSof*. *EjnSof* and the wish to receive are 'sitting' together. How is this possible? This is hard to understand.



How can something what is undivided has two. In the EjnSof there is the source of the light as well the source to receive – the kli.

Even at such a high level both exists and as I have said many times before, in the real spirituality there is antithesis. It seems impossible, hard to imagine because our earthly intellect says it isn't possible, two things existing in one. But this is reality; within the light there is the root of the kli and this is what he (Ashlag) wants to tell us. Even the wish to receive comes from Eternity. All our wishes they are all coming from the Creator – *Bore*.

There is no understanding but the source of the kli is within the light. All the wishes are within the source. See it this way, the more a wish – the light – becomes rougher and rougher and eventually reaches our world, we see this in a way as darkness. For us the light is as darkness – of course the light is still light but for us, we are so far away; in our point of view it is darkness. Therefore we have to go to the light, we have to purify ourselves so we can experience the light. The light is roughened before it arrived at the human being till it became a wish here on earth.

That's why everything is so rough here on earth, rough from the outside but the real life, our existence is from within. Let me give you an example: when an astronaut goes to the moon, he is wrapped in a huge package, it is the same with our soul – our soul is wrapped into the body, notice we aren't our body – our body is only the package and the soul is within, just as the astronaut within his package.

The astronaut needs his package otherwise he couldn't fly into space, and we too need our body to stay here on earth. To live on earth we received the perfect robe – our physical body. Our body is as the capsule and the soul is within. This is very important to understand. The astronaut needs the capsule to go to the moon. We need our body to stay here on earth.

Let me give you another example:

When people talk about astronauts, they talk about the person who's within the package; they don't talk about his costume. They talk about the astronaut, about he who is within the capsule – it is the same with us. Your reality is within you – not the outside but the inside. Of course you feel your legs, your hands etc, but it is all about your wishes. When you are hungry – it's not your stomach that's hungry – your stomach has no wish for food, it is your wish for food. Can you see this?

Your fingers move because it is your wish that your fingers move. When there is no wish – nothing will happen. All the actions you do, the first action comes from that what is inside of you. People tell you that you have to purify yourself before you can experience the light, man has to purify himself means he has to purify his wish. When you still think you have to purify your body, the meat, know it is a childish thought.

What I do with you is to bring (y)our wishes in conformity with the light. We are going to explore all the worlds from above, from the EjnSof to beneath. Slowly we travel to the moment Adam was born so we can see what the material was where he was born from. When Adam was born all the awareness fields were different - in a way higher. All the strengths were connected with each other. We are been brought in a lower field meaning our inner was brought down but when this happened, all the sediments of strengths were scattered within us, this is the reason why we feel discrepancies within us, why we have so many doubts etc. and

this is necessarily so now we can make corrections and build up and bring up the sediments to above and this is what is meant with the word privilege.

He privileged Israel means - he who purifies his wishes, build up his inner, brings his inner in conformity with the higher, and he who does do this – is privileged.

There came two things in existence – light *or* and wish *ratson*. Light *or* is abundance *sjefa* in Hebrew and the wish to receive – *ratson le'kabel*.

Abundance *sjefa* is the same as light *or* and there is the wish to receive and they are both from the same Source. It is necessarily for man to develop within himself the wish to receive – *ratson le'kabel*. No word about to give. The Creator *Bore* wants us to receive. He created and He creates within us the wish to receive – not the wish to give!! This is very important therefore put this in your heart – only the wish to receive is created!!

Question: why are we created to receive and not a creature that wants to give?

Answer: it seems very logical. Angels want to give –why? Because an angel is created with the wish to give, an angel doesn't have to think, in a way they are like robots. But the Creator *Bore* decided to create a real partner – the human being. In His great wisdom He created us as His' real partner. And later we will learn more about the strengths; about the worlds of Adam Kadmon etc. we will learn all the varieties, all the embeddings of the light.

Have angels a free will? No. In a way it isn't a right question. Why did He create us, because, see it this way, can a piece of pottery say to the craftsman 'why did you make me this way?' There is no place for such a question. It will be different when you ask 'why did He create the wish to receive – *ratson le'kabel* – and not the wish to give? Then my answer is: the wish to receive – when the creation wants to receive the creation receives the light. In all kind of varieties and when a person receives light he feels good. Together with the light he receives a flavor of the quality of the light.

The first receiving is as the receiving for a child. First the just born baby receives milk from the mother and later the mother gives her child another kind of food till the moment he has grown up and becomes an adult then he doesn't need his mother to feed him. It is the same with the light. When the light gives and you receive the light, the Creator receives also – what does He receives? He receives the quality, the flavor of to give. Not the light itself does this receive but the Creator.

We already have read in the first text: there is light and the wish to receive. This is within the root, everything comes from the root – the wish and the quality of the light to give – it is in the same root - two qualities in one root. At the top is to give and underneath there is the receiving part. How? It is hard to understand. We can't have an understanding of this with our intellect, we have to go beyond our understanding, in Hebrew this is – *lemalah miehadaat* – beyond your understanding. But your wish to receive will grow when you go deeper. And the greater your wish to receive will be, the light enters and within the light there is the quality of to give.

Bur for now we lack the strength to receive. Why? In a way we are veiled for the light. Now we are as an embryo lying in the womb of our mother and we receive by way of the navel cord the food our mother eats. The food – the nutrition is in the blood and when the child is born the mother gives him milk. Milk is a different nutrition and when a child grows older the mother gives him bread and later on the food becomes rougher, has more structure. As I have

said before, the food changes when he becomes older and with this his strength grows. His understanding grows till he becomes an adult and can feel for himself the quality of the light.

It is the light Himself who let him feel and when this happens he feels ashamed; it is the feeling of 'I only can receive' but later he will notice that within this receiving lies the quality of to give and he sees that to give is a higher quality, it gives more insight and strength than the wish to receive. Therefore he starts to give. Not only simply giving. First to give because he doesn't have the strength to receive followed by the correction – *tikun* in Hebrew. He corrects the wish to receive for himself in the wish of to give for to give. He does do this because he doesn't have the strength to receive.

In the first text we have seen what has been created: the wish to receive and not the wish to give. Is there a mistake in the plan of the Creator? When I receive the light I feel the quality of the light is to give. Isn't that wonderful – when I receive the light I see the quality of to give is higher, is more perfect, eternal. Then I try to give too – not because it was my wish but because it was within the receiving light.

Only a few can come to this true wish of to give and he who comes to the kabbalah has something in him//here, he already tastes the light – the Giver and then he comes to kabbalah. There is a pushing within him, he doesn't understand but he tastes something of the wish to give in a real way. How and why we will learn later but first there is only the strength of to give for to give. But eventually we have to come to the wish to receive.

When you have strength you will receive also but the receiving will be as from a grown up child and not the receiving from a baby.... but because you have earned in an honest way ... and this is the difference between Adam and us. You know, we all reach the same condition as Adam had the difference is, you have earned it by way of all the hard work you have done. You have done your best and you did it in a very conscious way.

Is there a difference between the people who receive things of our material world and they who receive in a spiritual way? You know, it comes from the same Source. In a way the Source is the same because the kelim is the same. There is no other kelim. In earlier days the kelim was different, more egoistic but now you alter this kelim in a more altruistic kelim: the same kelim but your intention, your strength is changing. Because you have the intention to change the nature of the receiving does change too. There is still the receiving but how you receive that's the difference. Don't think there is something wrong in the egoistic receiving; everything has to be seen considering the eternal goal. Considering a human being it is an undeveloped wish but can we blame a child because he is still a child?

Remember, we are created with the wish to receive. Only later, when you and me are further in our development, meaning we can help others – how do we help others? Because you and I are working on ourselves and due to that we help others. Now we live in a time more people come to the real spiritual – with this I mean he who works on himself. In earlier days there where only a few but now more and more people are becoming more consciousness, they change their intention but still we are the receiving part.

A man can have the will to concur the world, what's wrong with that? You have to know, put it in your heart – there is nothing wrong with to receive even in the selfishness of men. Always keep in mind the goal of creation. All of us feel some power a natural force but nobody can force you. The communists tried it, when I was graduated it was on a free base to

work in a camp – but there was no choice to say no – this is what the communists means with ‘do some volunteer work’. In the real spiritual there is no force, nobody can force you to receive in an altruistic way.

It isn't wrong to receive; there is nothing wrong in egoism. Why not? It is all about development. There will be a time you will have the taste of the giving, given to you by the light, and when you feel this taste as a consequence you will feel ashamed, from inside because now you become aware you receive for yourself and this will be an huge shame.

As long one hasn't experienced this, what did he wrong? Never judge another person, you have kabalah – you want to give but he is still unaware of the real giving. Therefore don't judge or blame another person, when you do so, you break the most important law of the kabalah – there is no force in kabalah – in the spiritual.

Never push another person. In the same way I want to set up this course. Everyone is free to come and to go. There are no rules because each one of you have their own developing, different levels so be it. The life you live now is only a momentum. Can I push someone? Does it help? Remember – everyone has their own developing, it is enough for you to handle your own developing and this is possible because in a way we are all connected with each other – and that's the rescue!! Therefore no rules in this kabalah – you are here on a real voluntary base, nobody pushes you and don't push others either.

We talked about light and kli and the relation between them. Both are in essence within the light, within the EjnSof. They are connected to each other in a way the unity is still there, there is the wish of the receiving within the EjnSof and at the same time it doesn't want to receive.

### **Text paragraph 2**

*Ratson le'kabel* – the wish to receive with all its diversity is already there from the beginning of His plan of Creation. And this wish is inextricable connected with the abundance *sjèfa* the Creator had, has, and will have for us. *Ratson le'kabel* is the kli and the *sjèfa* is the light that fills the kli. Or and kli – these are the two elements in the spiritual; this is all what exists in the spiritual worlds.

The light gives abundance *sjèfa*. We have said – the worlds are roughened, the light becomes rougher and rougher. In a way this is the building up of a kli. The receiver wherein can come a higher aspect of the light. What is more delicate, more thin? Everything what is more thin is higher considering the coarsening. What is higher is as light for what is lower – the level doesn't matter, can you see this? What is higher is more refined. There is more purification: that what is more refined is as light for the lower, the level doesn't matter – we are talking about spiritual levels and as we have here on earth all kind of levels so too in the spiritual. Every higher step is considering the lower step as light - the lower step is the kli, can you see this? Everything is considering the other, only in quality. What for you in this moment can be as light, tomorrow it can be a kli because you are growing

It is always about quality. You always have to know where are we talking about. Is it the higher or is it the lower - considering the kli or considering the light. When we talk about the second sfirah chochmah and beneath chochmah there is binah, then of course binah is as a kli considering chochmah and chochmah is as light for the binah. Binah is rougher than chochmah. But considering Z'A who is beneath binah, for him binah is as light and z'a is the

kli, can you see this? Everything what is higher is light – *or* considering the lower – the kli. Light and kli, these are the two elements in the spiritual words. What does this mean?

For example: I have a kli of the level of binah, which light enters? The light of chochmah enters binah because chochmah is above binah. We only speak about kli and that what fills the kli - light *or*. Worlds are the roughening of the light and in these worlds can come a higher light – EjnSof - the endless light with all their varieties. The lower a world the more veiling there is, how? This is because the lower hasn't the strength to see the higher. What does the breaking of kelim means?

It is the same as in our world. You are a little bit clumsy and you break a glass – kelim can break too. Why does the kelim break? Adam was a kli too and he sinned, that's why his' kli was broken. It is hard to understand but in a way his kli was still whole but there was something broken – that's why he felt ashamed and hid himself. He felt his own nakedness – meaning his lowness considering the higher. How breaks the kli? It is the result of your egoistic and selfish actions. When you receive too much for yourself – you receive more than you can handle then your kli breaks.

Too much means you lack the strength, you receive more then you can handle. When you take in more then you have strength the kli will break. You can compare this with something in our material world: you eat or drink too much – later you feel terrible because it was too much – it is the same with the light. Only when I eat or drink what I need the kelim won't break. I have the desire for something and I'm satisfied with what I get this means I receive within my strength and the kelim doesn't break, this is the altruistic receiving. The breaking of kli means I have received too much. Each time you receive more then you can handle, you have the feeling of breaking. The same when you have eaten or drink too much – later you have a hangover and this is the breaking of kelim.

Not only in our world there is the breaking of kelim also in the spiritual world there is the breaking of kelim. And this is for several reasons. One reason is to create a certain atmosphere where the egoistic and altruistic can be mixed, that they can become aware of each other. How can something go from below to the higher – because it is mixed. You need the experience of both otherwise how can you make the choice – do I want to go up or do I want to go down? You have to know both ways! All the higher worlds – all the steps where made and broken and mixed with each other. All the qualities were mixed. Of course every mixture is different to give us the chance to climb up the ladder, but later I will tell you more about this.

## Lesson 21

There are more women than men on the course. I used to think this is shortness but now I see what happens outside the course in the world. Women have a voice nowadays. And this is in conformity with the descending of the shinah. Shinah is the representative of the holiness. Women represent malchut and the goal is abundance. All the good has to come down to the malchut.

Eventual men have to become full-grown persons so they can give at women. Don't think I talk about money or other material things. To give in the spiritual has another meaning. In earlier days women were oppressed just as the malchut was oppressed. The laws of the Universe are coming deeper and deeper to earth and this is the reason why women awake.

One of the most important laws in spirituality is "There is no violence in spirituality". As a consequence eventually violence will disappear here on earth. Violence is absolute forbidden here on earth.

Men use violence even against women and this is due to their immature position, due to their roughness. Roughness in the sense of not to be refined or not to be corrected. They aren't in conformity with their spiritual quality. And women don't accept this any longer. They don't accept violence and you can see this all over the world even in the eastern countries. This is no coincidence. When malchut has power, the strength of all the spiritual malchut's goes to malchut in every partsuf.

Women and men are both malchut. But considering women - female souls - they are more malchut than men - male souls. Therefore it is good women challenge every way of violence. But the feministic way isn't a good way, why not? Feminism is the other side of devotion and devotion isn't good because this is not the way for the soul to come in fulfillment. And the other side to be against man isn't good either. This too is an immature reaction. It has to be a mature reaction.

Every form of violence has to be battled, has to be report because in a way men want to stop the violence too. There will be a moment women are fed up and men are fed up. No woman wants to live this way either does man. That there is still violence is because of the reason he isn't corrected yet therefore we see all kind of violence i.e. assaults. A man still wants to have power considering a woman and this is so wrong, it is against the eternal laws of the Universe, absolutely.

Why has a man to give at a woman, at his wife? Man is the carrier of the strength of chasadim, the carrier of Z'A. Later we will learn more about this. Malchut shows herself more and more in our lower world therefore women show their selves more and more too. They receive the strength of the spiritual laws. That's why women are so visible nowadays. The reaction comes from below. You can see this as a prayer, Ma'N and this gives men the opportunity to change too. In a way the time is ready, women demand corrections and men have to react in an adequate manner.

**Text: inner purification:**

4. Why is it so difficult to annul yourself for the Creator *Bore*?

Left	Middle	Right
<p style="text-align: center;">With the intellect But the intellect silt up</p>	<p style="text-align: center;">In the middle. I try to teach kabbalah the way AR”I taught, without drawings only the one who are necessarily</p>	<p style="text-align: center;">Believe Too much believe isn’t good either. It is important to verify</p>

I want to treat with you the steps, the spiritual calculations, the numbers and all kind of combinations with the letters. This gives us so much information. AR”I only made four drawings in his book and there are five sphirot, how many drawings can one make? There are steps from above to below and from below to above. What kind of prayer descends and what is the prayer that ascends? There are so many things to discover and all of this I want to describe to you.

What are the strengths, the sphirot, the gematria and the used letters? The answers are to be found in the books of the divine AR”I and the author of Zohar. Who else can say more about this subject? Know Jehudah Ashlag didn’t add anything to AR”I. For each one of us this is very important - don’t add. What matters is the digestion. After the digestion the experience comes for each one of us. This is given to us isn’t this marvelous? And all of us are going to try to digest this.

Maybe the words a cabalist uses arouse in you some resistance. Perhaps you read something about to annul yourself and you think ‘okay I already have left this behind me’. Whatever your reaction is, try to change your attitude.

Whatever the words are it is all about the spiritual worlds. There is no word about our world. It is very difficult for a cabalist, a great responsibility for him to bring himself further down to reach his students.

To bring down doesn’t mean he is so high but see it this way, when he studies he attaches himself with the great cabalist from whom he is learning. When he starts teaching he has to bring himself down. This is very important because a student has to understand what the teacher is saying and not that he hears wonderful stories and doesn’t understand a word. The question always has to be from a higher point of view.

Text:

*To know the reason why it is so difficult for a person to annul himself for the Creator Bore is good. His striving has to be so that he has no worries about himself. He receives the idea the whole world stays the same while he disappears from this world and leave his family and friends behind while he annuls himself for the Creator Bore. The explanation for this is very simple and is named “the lack of confidence”. Due to this lack of confidence he doesn’t see for whom he has to annul himself.*

It is to say he isn't aware of the existence of the Creator *Bore*. And this arouses in him difficulties. Due to this lack of confidence now is given to him the chance to make himself small considering the intellect.

The Creator, what is the Creator *Bore*? You know it is the higher mind. When you are prepared to annul your earthly intellect again and again for the sake of the higher mind, this causes within you progression. In a way you don't lose a thing. You are who you are. As I already have said 'nothing disappears in the spiritual'. There is only the receiving of some extra. Don't be afraid to annul yourself. To annul yourself doesn't mean you have to neglect your intellect.

When I say the Creator is everything of course you may have your doubts. It is very good to have and feel doubts because now you want to investigate. You deepen yourself by looking at your doubts and this brings you to more awareness. You are the one who make effort because you want to have a clear answer but after this stage you can attach yourself on the higher and this means to annul yourself. As a result of all this work you receive strength, strength for to make more corrections. You receive an inner strength, the strength to live your life. This is what I mean with to annul your self. Every day you have to give effort to annul yourself.

When I read the books of AR" I I feel a lot of strength. Although AR" I was 38 of age when he died I feel his maturity. This shows us age isn't important.

It's all about to annul yourself for your higher intellect because a cabalist doesn't speak a word about this world. A cabalist doesn't feel the necessity to proof him self. Of course cabalists have their own struggle with the higher. Only a few people, and among them AR" I, had purified themselves in a way there was absolutely no personal profit to pass on kabalah.

When you want to use your intellect and try to find some logic in kabalah, know you will be lost. Never seek the answers within your earthly brains. Only when you connect yourself with the spiritual the eternal you can and will receive all the answers, even the questions of this world.



Text:

*The connection with the root, the Source takes place only when he becomes aware of Bore. This is the moment to enclose him self and to annul him self just as a candle does for the flame. Then there are no questions or arguments because everything takes place in a natural way.*

This has to happen within you too. Let it take place in a natural way. Never push or bite off more than you can chew. Of course you need a little effort but not too much. You are too late when an emotion as crying or yielding arises in you. Always try to be a step ahead.

It is written in a book that the only student of AR”I who had write down everything, one day AR”I rapped his knuckles, why, because AR”I saw that in this student arouses some anger. There was anger in this student because another student didn’t understand right away what he was explaining. And AR”I gave him the full blame because he was angry and to be angry or feel rage is absolute forbidden. Every sin can be forgiven except rage.

To sin means you receive in an egoist way. When you enjoy in a selfish way meaning you are receiving for yourself, this is the sin I’m talking about and not what other people say about sin. Sin is when you receive and lack the strength to receive in a kosher way meaning receiving in an altruistic way.

All these sins are repairable. You can feel sorrow or feel remorse but not for anger and rage. Please put this in your heart! The biggest, most miserable sins are to be repaired. Can you imagine? Even the biggest sinner can be forgiven but not rage and anger. Therefore be careful when anger arises in you. You feel irritated because another person steps in line just in front of you - be aware! Even when you think you are right and the other person is wrong, you think your anger is justified - know you are destroying yourself!!

Till so far you have worked so hard, you did so many corrections and in a split of a second everything is gone because you didn’t control yourself and felt angry. Ban anger, ban rage!! This is very difficult. What comes from your mind, out of your mouth let it be pure. Do you really want to achieve your goal? Know there is no other choice than to choose for the good. Of course you can have a moment you forget what you are doing and you sin but reparation is possible. Only when there is anger, rage the sin can’t be repaired whatever happens to you or to others.

Whatever happens to you or to others be aware of your reaction, never let it be anger or rage. You are so human and full of justice but when you feel anger or rage know you break everything you had build up before. You break everything!! Do you know how much effort you had invested in what you had build up? And then suddenly in a split of a second it is gone. This is what rage and anger does do with people therefore be aware, be very consciousness with this emotion.

I use words of this world but later I show it to you in a kabalistic way.

The handbook for kabalah paragraph 2 and 3  
*You can find paragraph 2 in the former lesson, now we continue with paragraph 3.*

The development of the ratson le'kabel *the wish to receive* is from above to below as mentioned in the former lesson. They are subject of the order of four stages; in Hebrew we call this four bechienot. This order is embedded in the secret code of the four letters of the Name Bore. The whole development of the Universe took place from this name HaWaJaH - יהוה.

Therefore we have the sphiroth. In the sphiroth we find all the strengths, all the processes that takes place within us as well in the world. Everything is reflected in these sphiroth. And we are going to learn everything about the sphiroth. Sphiroth are the emanations of the light reflected and embedded within us.

Due to this embedding you will see kabalah is no moral. There is no experience of morality within kabalah. I only talk about the laws of the Universe and these you can find within the sphiroth. You only have to bring yourself in conformity with these laws.

But for now it seems to you as moral. When I talk about anger and say to you 'let there be no anger within you', you may think I'm talking about morality. Of course there is this experience but when you grow, when you have the trust and the experience you will see it isn't a quality but something that gives you life, the eternal life.

Ratson le'kabel, the wish to receive, this is what is created. This is what we name kli – the wish to receive and the light *or* what we receive. *Or* and kli, that's all. There is light and the receiver of the light and between them you see several relations and these are named five sphiroth. And the fourth sphiroth has in itself six sphiroth and then we talk about ten sphiroth. But actually there are five sphiroth. How, we will learn.

Light *or* and kli are undoubted connected with each other. *Or* and kli. Together they come down from above to below. *Or* and the roughening of *or*. And this roughening is named world *olam*. *Or* and kli together both descend to below. The roughening forms a kli and within the kli there is a higher light, more refined and these two together are the soul. A soul is a kli wherein is embedded light. We only speak about a soul when the kli – who is the receiver, has light within the kli. These two descend together to below, always and they descend from one step to another step – *madregah* in Hebrew. The higher, the thinner the more refined and when it is lower, rougher the more egoistic a person is.

This is what comes down, the coarsening of the light together with the light. Till they come to the end of a place and there is no more descending possible according the Plan of Creation. Then this ratson le'kabel *wish to receive* is enough to create a human being. Or in other words, this is the existence of the absolute egoism or the complete, perfect wish to receive.

There is another important word, correction and in Hebrew this is *tikun*. First there is the descending to below to the place where one can come completely independent of the light. Only from this place begins the ascending. And this place has the name the world *olam asiah*.

Olam asiah is a spiritual world and our world is the last part of this world. We are living in a non-spiritual world – in a pure materialistic world. Please bring in your memory, we aren't talking about our world, it is a condition. I always speak about the inner being. I make use of the words of this world, I give you examples of this world but in essence I only speak about the inner world.

Can I give you an image of asiah? It is only a matter of experience. A spiritual experience and asiah is the lowest, she is the roughest light within our spiritual world. She is the connection between the spiritual strengths and we are living in our material world without this connection. Each one of us has to come sooner or later to this connection. Each one of us comes to a moment where he ascends, where he can uplift himself. Only then he realizes he has come to the lowest point and from that moment he starts to ascend. And this ascending is what we name life.

Let us return to the four-letter name of the Creator – יהוה. We pronounce this as HaWaJaH or Yahweh. We use these names in this way to not use His name in vain. Therefore we say HaWaJaH. When you look closely to the letters you see the order of letters is different. But these four letters are very important; with them you create a place where you can experience. Everything is hidden within this Name יהוה.

In kabbalah we see this Name as the skeleton of everything what exists. These are the letters of the eternal Name. They are the quality of to give. And the Universe is overloaded with this quality because of these four letters. And these four letters are in agreement with the ten sphirot – the ten emanations of light. You can see these four letters as a matrix and now I'm going to discuss this with you.

This is the empty place where I already spoke of and from this empty place the light had withdrawn itself. Then I said there was light everywhere. Then the light withdrawn itself from a central place and this place is named our world. First withdrawn and then the light came back only little by little. I compared this with a round to be seeing as a ball, a ball empty from within. Then the light returned only little by little in the form of a ray within this empty ball. It returned to the center. And this center is the Creator Himself. And the earth is in this center. This is the roughest situation. How can we look at this?

Don't see this as a circle but as a ball. Everywhere is light except here. Therefore it is the roughest place. First there was only light and suddenly the light withdrew. But before the light was withdrawn there was everywhere light, from all sides only light.

But now the light returns from above to the inside to the center and this is the subject of our study. We are going to study this light. There are five steps of roughening, five worlds. This incoming light we name the direct light *or jasjar*. This light enters step-by-step and at the same time the round light *or makif* is active, but this is not the subject of our study.

This round light *or makif* isn't so important for us. The direct light *or jasjar* is important for us. There is the light that comes to the center and here in this center is the beginning of our world. When I say our world I mean the experience, the condition of our world.

The roughest part is a part of nature itself. Within the earth there is magma, this too is the roughest part within the earth seen from a higher position. Nowhere in creation there is a creature that has such an intimate relation with the Creator than we have. There is the existence of the lifeless part – the mineral kingdom, the vegetable part and the animal part and man is only here on earth.

First we have the world of Adam Kadmon. Followed by the world Atzilut, Briah, Jeshirah and the last world is Asiah. All of these are above the spheres we are made of. Step by step you will learn. We are the continuation of the world Asiah. And this is the subject of our study.

We study the way from above to below so that you know the way and you can follow this way back from below to above.

Now we start our study more qualitative. Everything consists of five. First there is the EjnSof – the endless light and this light comes down till it touches Asiah – and our world as a continuation of the world Asiah. All these worlds are coming from the EjnSof. First there is the thin light and then the light becomes rougher and rougher. Look at the drawing, feel the drawing but don't memorize the drawing. These worlds do not exist on paper but in you. I'm talking about you! Why? What are the elements?

There is a principle: nothing exists in the smallest detail what doesn't exist in the common. I mean all existing is here. The light comes down from above to below. What is given to the universe exists of five worlds; five spiritual worlds and these five spiritual worlds have within them five worlds too.

Every partsuf is part of these five. Every part has their special radiation. Has special sphirot in itself. Has a special power. And every partsuf has in itself also five parts. The meaning of the word partsuf is sequence – a spiritual object – a spiritual body – a sequence of ten sphirot. And every partsuf has five or ten sphirot. And each sfirot exists of five and every part of these five sphirot has five- sub-sphirot, and these sub sphirot have sphirot in itself, so on and on - an endless sequence.

Know in detail this is endless. Although I speak with you about the five worlds I want you to look at the principle. When you understand the principle everything becomes simple. You have to know the Creator didn't give us difficult things. Simplicity is a key word in kabbalah. Real genius is to be recurring in simplicity. Therefore your work has to be simple too. Don't make it complex; we are the one who are making things complex with our intellect. Remember this: in essence it is still simple.

Every sfirot exists of five or ten sphirot. When we know that every sfirot exists of five and the whole universe exists of five, it is enough for us to study these five sphirot. When we understand the part we understand the whole.

Every sfirot has five parts: Kether – Chochmah – Binah – Zeir Anpin z'a -Malchut. Kether is the crown. Chochmah is wisdom. Everything what exists has these five parts. Sometimes I talk about ten sphirot, let me explain this: everything is five but zeir anpin z'a has in itself six sphirot. All these six sphirot of z'a are from the same quality. Only considering each other they are different then we can speak about ten sphirot. But because they are from one quality it is one sfirot. And when we look at z'a as one sfirot we talk about five.

Sometimes it is easier to talk about five sphirot. And these five sphirot are the subject of our study. We study the strengths of these five sphirot, the correlation between them etc. in a way the strengths and the correlation is the same only the place is different. I can talk about the five sphirot of Binah. Then everything is of the colour of Binah. All the worlds are then in Binah.

We have five worlds: Adam Kadmon – Atzilut – Briah – Jetsirah – Asiah. Five special spirituals worlds and it's always this way. Let me give you an example: Kether is Adam Kadmon. Chochmah is Atzilut. Binah is Briah. Z'a is Jetsirah. Malchut is Asiah. As you

already know – everything has to be in conformity with the quality. There has to be conformity with the strength of Atzilut etc. when I talk about the common or in detail, it is always the same element of the universe. Micro or macro – it is the same.

By studying the binah we learn about her nature and her function and with which world she is connected. When you know how these five sphiroth of Binah function, what the nature is of these five sphiroth, you can see the nature of the other sphiroth too. In the five sphiroth you can see the function of how the light passes through and how the receiving is. What the light is and what the Ma'N is. Ma'n is our prayer, our request. Every request has to come from below to above. By studying the binah we learn about the connection, Binah is related to the world Briah – what is the nature of this world.

We also have the names of the Creator, the four letter name of the Creator: yud hey wav hey - יהוה -.

We can connect the sphiroth with this name of the Creator: yud – chochmah. Hey – binah. Wav – z'a. Hey – malchut.

First there is EjnSof than the roughening. When there was only light kelim didn't exist. When the light started the roughening the first what became in existence was Kether. Kether is the beginning of creation. Kether is so thin, so delicate we can't reflect him in a letter. Letter already means a form of roughening. Letter doesn't mean roughening but it is a parallel between light and kli, a parallel between the empty places and the letter written on a paper. You can see the empty places on a paper as light, all the forms of letters and the empty places between the letters, in a way you can see them as the universe. And with these letters and empty places you can investigate and understand the whole universe and you don't need binoculars for to search the night sky. By studying these letters it is possible for you to learn the eternal: considering strength and experience.

Kether is the first sfirah and we appoint this sfirah not by way of a letter. Kether is the beginning therefore we use a dot. The dot is to be seen as the beginning of the letter yud. What does this mean? There is only light, pure light without roughening. And it isn't EjnSof either, there already is a little bit of roughening but not the real roughening, it is still light.

Kether – chochmah – binah – zeir anpin z'a – malchut are strengths of the roughening of the light. How can we study this? How can we measure this? How can we make calculations? How can we speak about the qualities? So many questions and one answer. For a cabalist it is enough to have the letters. With the letters and the empty places he can make several combinations, there is the gematria, there is the form of the letters. And he uses them for to analyze all the laws of the Universe.

How is this possible? It isn't ours; it is given to us from the great Creator so we won't be lost and walk as dwelling animals. You can compare this with something in our material world: when you buy a new machine together with the machine you receive a manual. The Creator had done the same with the Creation. He gave, He gives and He will give always a manual to particular souls. Always there will be someone who has the quality of to give. There always will be someone who is capable to purify himself so he can receive from the source of life. Always there will be someone who is capable to make himself receptable for the light and to pass it on to us.

Don't think this was easy. In those days these strengths weren't attracted here on earth. They had to pull them down. In our time it is easier, the strengths are already here and he who has the strong desire can experience these strengths. But the strong desire has to be there as well the will and the strength to purify him self. Please take notice of this: there is no magic, no fairytale but when someone can purify him self every day he will experience miracles

There was only light, pure light. No other thing exists. Than suddenly there was the roughening of the light, all kind of forms, worlds. When you have a matrix you can see how the original is. First the Creator *Bore* looked in the torah and than He created the world. What does this mean? Please don't imagine a person who looked in the scrolls of the torah. The scroll was before the creation. But He looked at the matrix and at the same time the creation was there. We are the one who are in need of the comparisons. The only thing we have to do is to look at the letters, look at the form, the relations, the combinations of words etc. by this you will learn about the worlds and come to the experience and later you can take it in.

So there is the universe, the roughening of the light and the letters, all kind of combinations of letters with the empty places. An empty place means light and when there is a letter it means there is a border, limitation and limitation means kelim. In a way you can see the letters as receivers.

First we have kether and the dot. Followed by chochmah pointed out by the letter yud ך. First kether than the dot on an empty paper, it is the same with the universe. First there was nothing and than the beginning of the roughening of the light.

The strength of kether is the strength of the beginning of the creation and we point this out with the dot of the letter yud ך. When you see the dot ך you see no yud. When we have the dot there is already a receiver of the light.

But the next stage is the yud ך and yud is chochmah. Yud is more than a dot but it is still the smallest letter of the alphabet. Why is she the smallest letter? Chochmah is as light therefore she doesn't have a kli. There is a little roughening but too small to be a kli, she is still as light. There is similarity with the dot but she is still very thin.

In the Hebrew alphabet letters are also numbers. Alef is one, bet is two and the yud is the number ten.

The developing continuous – there is binah pointed out by the letter hey - ה -.

What we see is a relation with the strength of the universe. There is the relation between light and the kelim and we compare this with the letters on a white sheet of paper. What we see are all kind of different relations between the light and kelim. Letters are kelim. There are different letters and as you know in the Hebrew letters there are no vowels. Of course there are vowels but different than in our alphabet. In the Hebrew alphabet a vowel is pointed out by way of a dot under or above a letter. Or you can see crowns or lines. All of these have the meaning of vowels.

The next sfirah is zeir anpin – z'a. And z'a is pointed out with the letter wav - ם -. Why? Later I will give you more details but for now it is important to learn the principles.

Four elements and these are reflected in the four letters. They are the reflection of the strengths of the universe. And when we learn about these elements you can bring yourself in conformity with the eternal. Step by step we will learn this, when you continue you will come deeper and deeper and see the refining, the details.

Z'a, ze'ir anpin is an Aramaic word and means small face. Aramaic was an important language in those days. You can compare this with the time when Latin was very important in our eastern world. Latin was for the more civilized people. It is the same with the Aramaic language. Aramaic was the language spoken by them who were civilized, had studied etc.

There is also another anpin: Arich Anpin what means long face, but later more.

We already have mentioned kether, chochmah, binah and z'a. And the fifth is malchut. Malchut is pointed out with the letter hey - ה - also.

Kether is only light. Followed by the four stages of light, the four forms of kli. These four stages are to be finding in everything. This is the four letter name of the Creator – yud hey waw hey. What exists have these four elements. And besides this we have all kind of varieties. Don't think there is variety in His name; the variety is in us how we experience these four stages.

Light was, is and always will be without form. Light doesn't come or goes away. The more we experience the light the more we have the feeling of something new. Something extra and this gives us the feeling the light is entering us.

In earlier days they couldn't experience but now you can. Therefore when you attend the lessons don't speak try to concentrate yourself. And for you, who are reading this, concentrate yourself and feel. Not only the words are important but also in a way it is the engraving right this moment what takes place. Live in what you read! For example I live in AR"Y and bring it to you. We can't see how it's working therefore don't think; let your mind be empty. No problems, no reactions only look and read.

Crucial is the connection between the strength of the Creator *Bore* and you. And this is the eternal strength of HaWaJaH - יהוה -. And this is what already exists in the universe reflected here with the letters.

These four letters are the connection with the name of the Creator. What exists exists of these four letters, the eternal name HaWaJaH - יהוה - with the ten sphiroth. Look carefully – kether is the dot. In a way we don't see the kether because actually kether is EjnSof.

What has come in realization is this name HaWaJaH - יהוה -. It is here in the form of kelim, receivers, creatures and all kind of varieties of this name. We will learn these are ten different names. Of course the Creator has more names but for now this is what we will learn, will experience in all kind of different ways. Every sfirah has a special something, a special colour and this is reflected by way of the letters, in the gematria, in the form and although there is so much difference, it is one. You experience every sfirah different but in a way it is the same.

Every place in the universe and in this world, between the EjnSof and our wish is one. Because of this we can speak of a personal relation between the Creator and the human being. All of this takes place within you. There will come a moment you will feel one; you feel the conformity with His quality.

When you see chochmah know she is connected with the letter yud י.

When you see binah know she is connected with the first hey ה of the eternal name. Sometimes I speak about six sphirot of the z'ar. This is the letter waw ו that has the gematria of six too. Yud has the gematria ten and hey is five.

When you add up these numbers:  $10 + 5 + 6 + 5 = 26$ . The torah is given to the 26<sup>th</sup> generation of Adam. Everything is connected with each other. From Adam till Noah there were ten generations. From Noah till Abraham we see also ten generations together twenty. Then we have six generations: the son of Abraham was Isaac, and the son of Isaac is Jacob, then Levi till we come to Moses. Why Moses? This generation was ready to experience the Name of HaWaJaH. Before Moses they weren't ready. They experienced the name Elokim what means severity. HaWaJaH is the name of mercy.

When you open the Torah you see the name Elokim. This is a heavy name, the name of severity *din*. With this severity *din* the Creator created the world and later he carved in the mercy *chesed*. Before Moses all generations were in the quality of severity. They were the generations of evildoers. Ten generations of evildoers because they hadn't developed their awareness, they couldn't experience the name of HaWaJaH - mercy. Moses was the first who could experience the name of HaWaJaH. The Creator manifested Himself to Moses through this name – HaWaJaH - יהוה - mercy. Before the generation of Moses there was only severity *din*. The Creator manifested Himself to Moses and gave him the torah.

This is the time where the Creator reveals himself again but now not only to one person, even not to one nation but now the whole world can experience His name. Now the name of the Creator - יהוה – HaWaJaH is to be revealed by way of kabbalah. His name is the blueprint for whole mankind. This is what is happening nowadays and this was already written in the Zohar. Now you can understand why people have so much interest in kabbalah.

Waw ו has gematria six. And here is the conformity with the six sphirot of z'ar. Always waw is the reflection of the name of the eternal creating strength.

And then we have malchut she is the second hey.

Now I have explained to you the connection between the sphirot and the eternal name. When I speak about five sphirot or about ten sphirot it is the same. The manifestation of the universe reflected in His name - HaWaJaH - יהוה - He was, He is and He will be.

Moses had the right kli. Moses was the most modest man in the world. He opened himself for this name HaWaJaH - יהוה - .

All these letters are interwoven. They are weaved in this name HaWaJaH - יהוה - . And the creator Himself revealed it to Moses. Moses was the one who experienced this Name. He understood the meaning of this Name HaWaJaH - יהוה – He was He is and He will be. He was aware of the past, the present and the future. There is a saying or a principle: only from the flesh the higher is to be learned. Only from the flesh you can experience the divine.

There are more forms to learn about the divine. This is possible because everything is considering form in conformity. Let's look at kether. Kether is only light, pure light. Kether is as EjnSof. But in essence it isn't EjnSof but his light surrounds. Just as the skull surrounds the brains of a being we see kether as an aura surrounding chochmah and binah. You could say kether is an aura, a skull and within are chochmah and binah.



Partzuf means ten sphiroth connected by each other, or five sphiroth. There is the partzuf kether, ten or five sphiroth with the colour of Kether. What does this mean? There is the kether of the kether, chochmah of the kether, binah of the kether, z'a of the kether and malchut of the kether. They have the same colour – kether. And this partzuf of kether has a special name – galgalta.

Partzuf galgalta is: kether of kether, chochmah of kether, binah of kether, z'a of kether and malchut of kether. The level doesn't matter; it can be the galgalta of Adam Kadmon, the galgalta of atzilut, or bria, jetsirah or asiah. When I speak about galgalta I speak about kether or about the partzuf kether. And partzuf means all the five or ten sphiroth are connected in one level – galgalta or kether.

Notice every sfirah has in itself also five or ten: for example binah of the kether. She has kether of the binah of kether, chochmah of the binah of kether, binah of the binah of kether, Z'a of the binah of kether, malchut of the binah of kether. May be your head is dazzling now, doesn't matter. For now feel and the understanding will come later.

Partzuf galgalta is: kether, chochmah, binah, z'a and malchut of kether, of the highest strengths.

The next partzuf is chochmah. Chochmah also has ten sphiroth or five sphiroth: Kether of the chochmah; chochmah of the chochmah; binah of the chochmah; z'a of the chochmah and malchut of the chochmah. This partzuf is named A"B. What does chochmah means? Chochmah means wisdom.

Kether is the crown. Kether has no body. Kether is so thin, so refined it is outside the being, outside the creation. See kether as a root, a seed were all the potential is within. But we can't see it.

The next phase is chochmah – wisdom. Chochmah is the light of wisdom. In a way this is where all of us take our strength, she is the light of creation. Chochmah – wisdom followed by binah – insight. Binah is insight – understanding – intuition.

Z'a has something from binah and he has something from malchut. Z'a is in between. Binah is the female and she has the quality of to give, she only wants to give and not to receive. She isn't interested in the light of chochmah. She has enough. Z'a and malchut are here children. Z'a is the male strength, the strength that passes on and malchut is the female strength. Therefore she has the letter hey too just as binah. You can see binah as the mother. But binah doesn't need the light of chochmah. Chochmah is the father, wisdom and binah is insight. She is the intuition of the mother.

Try to see all these sphiroth as a family. Experience them as a family, look at the relation between them. In a way this is our divine family but they are not outside of you somewhere in heaven but they exists within you. In each one of us.

Z'a is the son and malchut is the daughter. And they, z'a and malchut, they need the light of chochmah. Why? The lower you come the heavier the kelim. Heavy means rougher and when something is rougher it needs stronger light. The heavier the kelim, the higher the light you need. And binah is next to chochmah she doesn't need him. She is still very light, very high.

She is still in the higher regions. For herself she doesn't need chochmah, only when her children z'a and malchut ask for this light.

Only then binah turns herself to chochmah and asks him some light. But the light isn't for her it is for her children. She has enough chochmah; enough of the male strength of chochmah but it is not for her. This is the relation of the higher family. This is how the Creator had created it. Chochmah is the male element because he receives all the light necessarily for the creation. Binah is the female element and only when there is the male and the female something can come forth. The same here on earth there is no difference. Both are created and both are unchangeable, are always in harmony and are always in wholeness.

What does this mean wholeness? They always have *zivug* with each other. They are in a continuous love for each other. That's why they don't need anything. They receive wherever they are. But considering z'a and malchut it is different. They are created with a seemingly shortness. And of course there is shortness considering the sin of the first man Adam. This was an immense sin. In Israel there are colleagues they say the sin of Adam was already there in the plan of the Creator. The human being had to undergo but this I haven't read anywhere. It wasn't the meaning of the Creator we should suffer for 6000 years.

The intention was we would finish it. Don't think when you read 6000 years about the years, as we know them. Adam had to wait till the seventh day, the day of Shabbat. On this day the light should come. What does this mean? The male and the female, Adam and Chawah *Eva* would reach the wholeness and have the same relation as the higher strengths, as chochmah and binah. And in a way everything would have been realized.

The sin of Adam was huge and now every generation has the chance to finish it, to correct what was wrong. And eventually after the final correction, after 6000 years the strength of the Messiah will come. Just as we have nowadays the strength of the four letter Name HaWaJaH - יהוה -. This name was given to the 26<sup>th</sup> generation and revealed to Moses. And now we experience the revelation here in the kabbalah. We are the receivers and we can pass it on.

We have the possibility to connect ourselves with the Creator. Every person can uplift himself and go to his ultimate goal. But it all depends from you from your effort from the quality of your effort. And you can come in person to your final correction. You don't have to wait till the 6000 years are passed by. As I have said before, don't think about calendar years but in a way there is some similarity. The 6000 years of correction are similar to the 6000 year of the Jews calendar.

But the sin of Adam was so enormous; nobody can correct himself completely till the arrival of the messiah. This is something different as you have heard before. All misery, it isn't necessarily to correct everything. Make correction in the things you have to correct. This is enough for you to experience wholeness although the sin isn't purified completely.

Chochmah and binah are always in complete wholeness, in an everlasting *zivug*, in an absolute intercourse. Their love is complete and they are in perfect harmony. In contrast with z'a and malchut, they don't have this situation.

And we are beneath the malchut, we are the offspring of malchut and we have to learn all the prescriptions and have to do the good deeds. We are the one who have to give Ma'N to the malchut. And malchut who has the shortness connects her self with her husband z'a. See the

sphiroth as a family then you can understand a little how the relation is in the divine family. Together, the z'a and malchut go to binah because binah is the one who can give to them.

But Adam turned away from chochmah, in what way we will learn. For now it is enough for you to know the principles. Only the how and what is enough, later you can fill in the why.

And binah who had received the request of their children goes to chochmah. Chochmah who has all the strength gives her the strength, the seed. What does the word seed means? Binah receives the female seed or in other words the female waters. And by way of this receiving in her womb grows a fruit, the spiritual fruit.

This spiritual fruit is in conformity with the shortness, with the request of someone here on earth that had brought up shortness to above. And this request stays in her tummy for nine months, seven months or twelve months, depending of the soul that is going to be born.

When the time is ripe the fruit comes out of the binah followed by a stage of spiritual feeding. Just as a newborn baby drinks from the breast of the mother, so this feeding is soft, fluid too. How this takes place I will explain to you later. But for now it is enough to know the phase of feeding with the breast as a spiritual development of the kli.

And when this stage is completed another kind of feeding takes place just as in our world. When the baby grows older we feed him with other food such as bread and vegetables. Two years of feeding and seven years till he becomes twelve and has more strength. Then he reaches the age of twenty and becomes an adult too. Now he is ready and can have children too, meaning to give the opportunity for new souls to come here and to make their own corrections.

Where is the strength of chochmah there also is the gematria of 72. Chochmah is a''B – the A stands for ayin and the B for bet. Ayin is the number 70 and bet is two – together 72 – A''B.

Binah is Sa''G – the S is for samech and the G is for giemel. Samech is 60 and giemel is 3 – together 63 – Sa''G.

Z'a is Ma'H – the M is for mem and the H is for hey. Mem is 40 and Hey is 5 – together 45 – Ma'H.

Malchut is Bo'N – the B for bet and the N for nun. Bet is 2 and nun is 50 – together 52 – malchut.

Take this for granted, feel what you read and the rest comes later.

Shalom

Drawing belonging to lesson 21 and 22

**Names of five Olamot – *worlds*, Sphiroth and Partsufim**

OLAMOT	SPHIROTH	PARTSUFIM
1. Olam  Adam Kadmon (A"K)	Kether  Chochmah  Binah  Z"a  Malchut	Galtalta  A"B  Sa"G  M"aH  Bo"N
2. Olam  Atzilut	Kether  Chochmah  binah  z"a  malchut	Arich Anpin (A"A)  Abba we-Ima (Av"I)  Israel-Saba oe-Tvunah (ISjSu'"T)  M"aH (z"a and malchut named Zo"N)  Bo"N, nukva
3. Olam  Briah	Kether  Chochmah  binah  z"a  malchut	Arich Anpin (A"A)  Abba we-Ima (Aw"I)  Israel-Saba oe-Tvunah (ISjSu'"T)  M"aH (z"a and malchut named Zo"N)  Bo"N, nukva
4. Olam		

<p>Jetsirah</p>	<p>kether  chochmah  binah  Z"a  Malchut</p>	<p>Arich Anpin (A"A)  Abba we-Ima (Av"I)  Israel-Saba oe-Tvunah (ISjSu'"T)  M"aH (z"a and malchut named Zo"N)  Bo"N, nukva</p>
<p>5. Olam</p> <p>Asiah</p>	<p>Kether  Chochmah  binah  z"a  malchut</p>	<p>Arich Anpin (A"A)  Abba we-Ima (Aw"I)  Israel-Saba oe-Tvunah (ISjSu'"T)  M"aH (z"a and malchut named Zo"N)  Bo"N, nukva</p>

## Reflection of the spiritual strengths in the Universe

Everything we know about Boré and His Creation is to be expressed (and to be studied) in the following ways:

1) By way of:

<b>SPHIROTH</b>	<b>Partzufim</b>	<b>WORLDS /OLAMOT</b>
Kether	Galgalta	A"K (Adam Kadmon)
Chochmah	A"B	Atzilut
binah	Sa"G	Briah
Z"A	Ma "H	Jetsirah
Malchut	Bo"N	Asiah

All of these are kelim either in the spiritual worlds or in the souls of the human being (and in other creatures)

2) By way of:

<b>Lights</b>	<b>Specific names of these lights are:</b>
Light kether	Jechidah
light chochmah	Chajah
Light binah	Neshamah
Light Z"A	Ruach
Light malchut	Nefesh

3) By way of:

**LETTERS** (that are in conformity with 5 sphiroth – partsuf - olamot

**Conformity with the SFIRAH**

The dot of yud	Kether
Yud	Chochmah
Hej	binah
wav	Z'A
Hej	Malchut

4) By way of:

TaNT'A =  
PUNCTUATION  
MARKS (that are in conformity with the five lights above- in- or beneath the letters = kelim)

**Meaning**

**Conformity with the SFIRAH**

--	--	Kether
Taamim	Sing symbols <i>kantilatie symbols</i>	Chochmah
Nekudot	vowels	Binah
Taagin	Crowns above certain letters	Z'A
Otiejot	letters = kelim	Malchut

5) By way of:

Names of the Creator	Conformity with the sfirah
<b>EHJE</b> = alef-hej-yud-hej	KETHER
<b>JaH</b> = yud-hej	CHOCHMAH
<b>HaVaJ”A</b> (yud-hej-vav-hej) with nekud ‘Elohim’	BINAH
<b>EL</b> = alef-lamed	CHESSED
<b>ELOHJieM</b> (pronounced as ‘Elohim’) = alef-lamed-hej-yud-hej	GEBURAH
<b>HaVaJ”A</b> (yud-hej-vav-hej) with the nekud: sjva-cholam-kamats	TIFERET
<b>TseVaOT</b> (HaVaJ”A Tsevaot = netsach; Elohiem Tsevaot = hod)	NETSACH and HOD
<b>SJaDaJ</b> =sjien-dalet-yud  or <b>EL ChaJ</b> = alef-lamed chet-yud	JESOD
<b>ADNJie</b> (pronounced as Adni with the accent on the ‘A’) = alef-dalet-nun-yud	MALCHUT



6) By way of:

<b>PARTS OF THE BODY OF MAN</b>	<b>Conformity with the sfirah</b>
<b>Galgólet</b> (skull)	KETHER
<b>Móach</b> (brains)	CHOCHMAH
<b>Garón</b> (throth/neck)	BINAH
<b>Zróa jamíen</b> (Rightarm)	CHESED
<b>Zróa smol</b> (leftarm)	GEBURAH
<b>Goef</b> (body or torso)	TIFERET
<b>Sjokiem of Ragláim</b> (thigh or legs)	NETSACH and HOD
<b>Gied</b> (lid)	JESOD
<b>Tsepornáim</b> (toenails)	MALCHUT

## Lesson 22

It is written, “*he who gives will be given and he who doesn’t give it will taken away from him even the things he wasn’t meant to give*”. This is quite different than “he who has at him will be given and he who doesn’t have it shall taken away”. The latter weren’t the words of the prophet. It is written in this manner because in those days they couldn’t understand that when someone gives he would receive more. This was un-logical for them. Therefore they changed this sentence and said, “he who has will be given”.

There is a story about a great King: the King had the intention to travel and before he went he called all his knights and gave every knight a coin. When the King returned he called his knights and they told him what they had done with the coin. There was a knight who said he had made 15 coins of it and another knight said he had made 10 coins of it. But there was also a knight who told the King he had hidden the coin into the ground. From the last was taken away and they who had made more of it they received more.

Of course in this little story is a very wise lesson. It comes from the verse “he who gives him will be given”. This is hard to understand. There is no logic. When you give you have less is our thought. How is this possible? I show you the why and how.

When I give then things will be given at me. He who gives at him will be given. Therefore it is very wise to give.

I told you the true knowledge is to have the right intention in what you do. It is all about the intention, *kavanah in Hebrew*. When you give something without the right intention you can’t name it to give.

Suppose I give something to you but in return I expect something back, this is what I mean with not having the right intention. This is what you have to learn step by step. Let me give you an example: your child is playing with another child and you say to your child “let him play with your toy”. Your child obeys you and gives his toy at him but this is not what I mean with to give. It’s a learning process for the child and you too have to learn to give in a right way.

We want to gain time therefore we have the deep desire to do well. We try and try with the right intention *kavanah*. What is the right *kavanah* – you do something and in return you don’t want to receive a thing.

When you do so you receive more than you had given. At you will be given more than you had given. When there is no expectation the gates of light will go open for you. the gates of mercy and everything what is there is for you. But this won’t happen when you expect something in return. This is a great principle therefore always be aware of this. It is more important then to know the sphiroth. That comes later but for now this principle is more important. Continuous be aware of what you do.

Are you doing it with the wish to receive something in return? Be aware of this, why are you doing it - may be you have the wish to receive the light in return for what you are doing, this isn’t good either. When you have the wish to receive light know it still belongs to the receiving of something in return. Do the things you have to do because the Creator is great, because the goal of creation is so marvelous. Do it because you see the light is the quality of

to give and don't have the wish for whatever receiving. Do it because you want to be as He. Let this be your only reason; you want to bring yourself in conformity with the light.

When I was reading AR"Y I came across – I'm attached to AR"Y – when I read AR"Y I experience the spiritual and I didn't find no one in the whole kabbalah who gave me this experience. Of course there have been greater cabbalists than AR"Y but none of them were so divine as AR"Y. AR"Y is so pure and while I was reading AR"Y I saw something extraordinary.

As I have mentioned before, you can see everywhere the name of HaWaJaH, the four-letter name of the Creator. It is the skeleton of everything what exists. Later we will study this. You can find everything back in this name HaWaJaH. Sometimes they pronounce this name as Jehovah or Yahweh. These are very special names, I use them for our study but these names please don't use them in vain.

There are four letters. And these four letters are qualities. The first two letters yud ך and hey ה have the quality of to give and the third and fourth letter wav ן and hey ה are the quality of to receive.

Of course in essence there is no matter of receiving or giving because everything is one, but to make it more comprehensible for us I use these terms.

Yud ך and hey ה represent chochmah and binah. All religions are talking about someone as the Father. This is the Father in heaven to whom one self is aiming. He is the letter yud ך, chochmah. He is the male strength. He is the spreading of the light. And the first hey ה is binah. She is the female strength and her quality is to make borders, to limit the light. And this strength is necessarily too. But when I talk about yud ך know there is no border only wholeness. Yud ך and hey ה - chochmah and binah are the higher strengths within us. They give to each other continuously. Later you will come to the experience of this.

Then there are the receivers; wav ן and the second hey ה. Wav ן is z'a and the second hey ה is malchut. Chochmah and binah are the parents. Binah is the mother and z'a is her son. This too you can find in all kind of religions because it comes from the kabbalah. Every religion talks about the mother and the father - why - to give us an example of the qualities of the Father.

The quality of the father is to give. He always gives. He gives at his wife, the mother. Here you see the same partnership as in our material world. As you already know we aren't talking about our world but a cabbalist uses words of our world such as father and mother. Chochmah and binah are as the father and mother and z'a and malchut are as their children. Remember it is all about strengths. Don't make the mistake to make some imagines. Z'a is the male and malchut the female. Z'a is the letter wav ן and malchut is the second hey ה.

On the one hand they are still as children. Z'a - the letter wav ן - the male aspect and malchut the second letter hey ה – the female aspect, they only have six-sphiroth meaning they are in the condition of Katnut *a small condition*. And Katnut means there is shortness, they are still as children. But when they are grown up they have ten sphiroth. And what we are going to see is the growing up of these children.

Everything is spiritual. I only make use of the comparisons with our material world. As in our material world one has to be an adult to father children, the same is for the spiritual. In the spiritual there is also the necessity to be grown up to father children. Only because of this I

make use of comparisons in this world but I'm talking about the spiritual! Everything begins with a little kiss, the arousing of the male and the female. Malchut is the bride who makes herself beautiful for her husband – z'a.

This means all kind of actions, spiritual actions whereby they become adults and when they are grown up they can make zivug and they can come together and merge with each other. Everything is about the spiritual world although we make use of words of our world. There is a saying from the cabbalists "from your flesh you will see the divine". They saw the connection between the being here in the material with the spiritual. They saw how man was made with all his organs etc and they made the comparison with the spiritual.

The four letters yud hey wav hey HaWaJaH. Yud י and the first hey ה are the givers and the wav ו with the second hey ה are the receivers. This is where it is all about – to give and to receive. Know everything is good – to receive is good and to give is good. What matters is your intention – how do you receive and how do you give. In a way giving can become receiving. But when you give and you expect something in return in essence it is to be seen as receiving. What matters is your intention. It is important to be very serious with this; there is no place for comedy. From within there has to be the true intention. Intention *kavanah* means everything in kabbalah. The more pure your intention the faster you will go forward. With the right intention *kavanah* you purify yourself. What is the right intention *kavanah*? That you receive nothing in return for what you do.

From the moment you start seriously with kabbalah this has to be in your heart - give without any expectation to receive something in return. Of course this is hard, it seems impossible but you have to do it!!

Considering the first two letters – the yud י and the first hey ה the wav ו and the second hey ה are receivers. Considering these first two letters. All the light comes from yud י. Yud י gives to binah - Chochmah gives to binah. And binah gives to her children: z'a and malchut - wav ו gives to malchut. In a way malchut is the crown of everything. She is the crown of the whole creation. She is the true creation. The others are strengths necessarily because they are here to help the malchut. But malchut is the creation.

This we can see in our world too – man and woman - he gives to her. Considering the wife, the bride he is the giver. And she is the essence of the creation. Therefore a man has to give at his wife in a grown up manner. Not as a child and abuses her. Men have to become grown up persons too.

What does this mean to give? Michael gives an example and asks one of the students to come forward. Suppose I'm the giver then I have to know why do I give, always. You have to know it within your body, in all your organs. Whatever the reason when you give you have within you the yud hey wav hey HaWaJaH.

To let it be worthwhile the things you give know it has to do with these four letters HaWaJaH. I have read this in one of the books of AR"YI. When I give I'm the yud י and hey ה – the father and the mother. Yud י and the first hey ה are the higher strengths from what I'm supposing to give. And the receiver receives what I have in my hand. What is in my hand is yud י. Yud י is chochmah - light. What I want to give is the first letter yud י. What I give doesn't matter. It is yud י – chochmah – light. And binah, what does the binah do? She makes a limit and you can see this by way of my hand. My hand is the letter hey ה. We all need a tool to give, a box or whatever. You have to put the light in something.

There is only light and kli. Chochmah is yud ך, the present I want to give and binah - hey ה she is the palm of my hand. In my hand I hold the present. The light chochmah is in the hand binah. And what I give is female. And he who receives has to do two things. His upper arm is wav ן and his hand is the second hey ה. This is very special. Try to feel this, play with it. In this way you learn what I mean with intention.

I put something in the hand of the other, what does this mean? Then there is the merging – the zivug – the unity of the yud hey wav hey HaWaJaH. When our hands touches each other we have unite the Creator by way of my giving and his receiving. The receiver has to receive with the right intention *kavanah* too. When he receives his hand makes a limit. It doesn't matter what the other person may think, he has to receive with his wav ן and hey ה. His hand is malchut, she is the receiver and by way of this we bring together the name of the Creator. And when you do this in a sincere way you praise the Creating strength.

This way, every time when you do this you will learn to give with the right intention – yud hey wav hey HaWaJaH. There is no more. Only this we have to consider. This is where it is all about – these four letters HaWaJaH. Unite these four letters yud hey wav hey HaWaJaH. They are the higher strengths, the giving strengths and the receiving strengths.

Yud ך is what you give. Yud ך is light, pleasure and blessing. Whatever you give it is yud ך. The first hey ה is binah and she makes the limit. Yud ך and hey ה are always together, they are always in perfect harmony. And the wav ן and the second hey ה – sometimes they are in harmony and sometimes not. What does this means perfect harmony? When they have the ten sphirot. When it is less, for example only seven, they can't make children. He can't give because there is shortness and when there is shortness there is no zivug. You can't make children without zivug. Everything is spiritual. Sometimes the wav ן and hey ה are in agreement with each other and sometimes they aren't. This is something you have to feel.

When you give you have something in your hand. What is in your hand is as light. And light is yud ך. Binah is the palm of the hand wherein is the present – the light. And the other person has his upper arm what is the wav ן and his hand is the malchut. I'm the one whom gives and he receives and both we unite the four letters yud hey wav hey HaWaJaH. This is the name of the Creator and we unite His Name. Both are important. There is the giving and there is the receiving, he receives because I'm the giver. And the receiver gives because he receives.

I do him a favor and when he receives he receives a present. Be very conscious when you receive a present. Of course in this world people give you a present and expect something in return. It's your birthday and I give you a present and when it is my birthday I want you to give me a present in return. Of course this is good too. It is part of the learning process. But your intentions have to be different from this moment. And of course you will notice the egoistic part in this but you have to know, this is good too. You have to receive in this way and what is outside of you, see it as the Creator. It isn't up to you to judge how he has to give, or in an egoistic way or in an altruistic way. This isn't given to you. Never, and I really mean never judge other people.

There are many examples to know if something is good or not. The strength of yud hey wav hey HaWaJaH is a universal strength. His people had treated him *Mosjeh* very bad, therefore he *Mosjeh* said to the Creator "I'm placed in the midst of this nation but they have a dirty mouth with dirty letters". Meaning they gossip a lot. And because of this he was punished.

Not a punishment as we know but his soul had to return. He had to come back for to set right of what he had said. He had to suffer while he thought he did well. Of course the intention was good but you have to know: the higher a person comes, the more responsible he is as well in the material world as in the spiritual world.

You have to know the Creator is very particular with the tsadikim *they who are with justice*, with the people who near Him. In a way the punishment for them is more severe. Not a punishment but something in the way of correction. Mosjeh *Moses* had said: “and You gave me this nation”, and another time he said the nation was as a donkey. And the meaning of donkey is very stubborn. And Mosjeh received many corrections for these words. Even when you think in this way, know the thinking is as bad as the saying. Never think in a judgmental way about others. Never give a judgment about their intentions. This is very important. This is the stumbling block.

There is no person inclusive myself who didn't sin with this. Try, always try not to judge about other people, nor from within nor from the outside. When you do so you will go forward very fast. May be you still have the feeling of judgment but when you feel you want to judge someone, stop yourself from doing it. Say to your self “I have learned that all judgment is wrong. I lack the strength but I won't do it”. Slowly you will receive the second nature. Your first nature won't break and the second nature will become stronger and stronger. The first nature will never disappear so that you may think you have become a saint. What does this mean a saint? When you have the right intention. When you can do what is said above, you are a saint. Then you become a saint. When you see people acting as a saint but you hear them gossip about other people, know there is nothing divine in them. It is the same for the thinking although you never can know what others are thinking. Therefore never speak or think evil. A religious person knows he may not speak evil about others. But this is also value for the thinking!! This is the striving for the truth, not to speak evil and not to think evil. When you notice you want to speak or think evil, stop yourself right away!

The moment you notice you want to think or speak evil become aware of a signal. A signal has to be there. A signal so you can stop. May be you think but this is not for me, I already have overcome this; know you are playing comedy with yourself. This affects all of us. Be honest to yourself and never think how far other people may be. You will never know! Why? You can't experience his kelim. Therefore never think about it. When a person, a killer, a thief does do things and you think he is wrong, it is not up to you! Of course he will receive punishment according our laws but never, never give your judgment. Be very careful with this because this is very crucial.

Charity is also a thing to be very careful with. Why do you give charity? Do you like it; do you feel good when you give money? Does the charity come from your heart or are you fooling yourself! Think this way: whatever is outside me, it is the Creator. What I see outside of me I see the Creator. I see everywhere yud hey wav hey HaWaJaH. I lack the understanding but I believe this is the eternal Name of the eternal creating strength. I want to unite this Name, the yud ך and the first hey ה with the wav ך and the second hey ה. And when I try this I'm working with myself. This is an eternal work, this work will be seen from above. In a way it will be written on your account from above. It is written in the Torah: “he who gives he will be given”. In early days they couldn't understand this and even nowadays there is little understanding about this.

But now you know what is meant with to give. By uniting the holy Name you will come to the experience of oneness too. And this is what is meant with 'and he will be given too'. Every time you give in this way it will be written on your account, on your eternal account. And all these little amounts will be there forever and will never be lost.

There may arise a question in you: may I never think about the person who is giving me something? Of course, the outer person will think about the other person. As you know there's the inner and the outer being. The outer being thinks about Harry, Jack, or whomever he is giving. But the outer being is the being with the five senses. But you, when you give something at Harry have these four letters HaWaJaH in your mind so the thing you give and the why will be united and it isn't important how the other receives. If he does do it in a proper way or not, it is not your business. Suppose you want to give a beggar a few pounds and he asks for more, he wants fifty. It isn't up to you to have a judgment.

What he wants to do with the money... may be he wants to buy some beverages or drugs it isn't your business. Before you give think about this and when you're sure there will be no judgment - then give, put the money in his hand in the way as I have said above. You give, your hand is binah and what's in your hand is light, and his arm is the wav ו and his hand is malchut – the second hey ה. Then you unite the act of giving and receiving within yourself without any judgment about what the other will do, what his intention may be because you will never know.

No one can know this. Of course you see people on television and they say they can read other people minds. They are great artists; they let others believe that he can do this. But it isn't possible, absolute nonsense!! No person, no one can think or know what other people think. Why? This isn't given to us. When you meet people and they say otherwise know it is comedy, a great act. I saw on the television a man, a great medium who could in a theater where were gathered thousand of people; he could find blind folded the person where they had hidden some money. Beautiful. Marvelous. Why don't you teach us this? When you do this a lot of people will come to kabbalah. Then they think, when I do kabbalah I learn miracles and than I can rope a bank or something. Than kabalah is worth to learn.

No my beloved ones. In kabbalah there is work to do. You have to work very hard. You have to learn how to give. This is the real giving yud hey wav hey HaWaJaH. To unite these four letters. And he who gives he will be given. And he who doesn't give it will be taken away from him, even the things he wasn't meant to give. This is funny, isn't it? But it really this way!

When a person keeps himself busy with the laws of our material world, he will make mistakes. He wants more and more...but when you learn kabbalah you learn how to give and the light teaches you not to make mistakes, AR"י explains this to us in a simple and easy way.

Let me give you another example. For this I use the denominator and the divisor just as we use in contractions Look for this at the drawing. When something becomes smaller the result becomes bigger. When the divisor becomes smaller and we strive for the zero than the whole image strives to eternity.

We already have learned the formula of the five questions and the five eternal answers. Let me use this formula:

## ***Five eternal answers***

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### **Five questions**

The five questions are beneath. Always there is a condition where we can make use of these five questions: what – when – why – where – who.

And above there are the five eternal answers. Suppose there is a situation it doesn't matter what or how. Of course it is important but I let the matter for what it is. Why? It is about the question I feel within me, the situation is only the trigger for the feeling within me, and with the feeling I can use the questions. I have to use these questions.

There is always – what is this? What disturbs me or what makes me angry or what makes me so happy. All these emotions can kill me. Even happiness can kill a person. People died because they had won a huge amount of money.

Therefore even with happiness or pleasure make use of this formula: what – when – why – where – who. When you look carefully you'll see it is within you. You are the one who arouse the love in yourself. You are the one who arouse the emotions within yourself. There is no drama; there is only drama when you don't work in an adequately way with this formula. With these five eternal answers you can bring yourself in conformity.

What is a question? Question means: it can be a severe situation and you don't know how to act or you feel shortness. When there is no question then there is no shortness. When I have a question there is shortness, I desire for an answer. An answer is the filling of the shortness. Try to look and see it this way.

The questions are beneath and these questions keep me in darkness, they can give me the feeling of darkness. I find myself in a particular situation and the five answers are above the line. Everything what is above the line is light. Under the line there is shortness. Or in other words: above the line there is the giving and under the line there is the receiving.

**To give**

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**To receive**

The filling lies within the eternal answers. When you try in every situation to bring the five questions in conformity with the eternal answer, what will happen?

You let the shortness of the five questions disappear. How do you do that? You need strength to do this so you can bring yourself in conformity with the reaction you have now. Not the reaction of the past because when you look back and stay in the past you deny the questions. You have to fill them with the eternal answers and this is only be done by staying in the now.

By doing this you weaken the questions by bringing yourself in conformity with the eternal answers. In a way you make a limit, there is the striving for the zero-point. The more you bring your questions in conformity with the eternal answers, when you use the strength you have within you, the questions will weaken, will disappear.



The divisor changes, there is the striving for the zero-point. What does this mean? The more you come to this zero-point the more it will be filled with the eternal answers. And due to this you come to the experience of eternity. But it is you who has to work with the five questions and the five eternal answers. You need the strength to strive for the zero-point. And when you do so you can experience eternity.

### ***Five eternal answers***

----- Eternity

### **Five questions**

The meaning of kabbalah is to bring up the questions of what – where – why – who - when above the line. Above the line you have the eternal answers. Also from within you have to bring the questions to above to experience the five eternal answers, and because of that you experience eternity. Within your being, beneath the line, beneath yourself there are the most severe questions. All misery comes from this point what hasn't been corrected yet.

Religions etc, it all belongs to above the line. What you see in a church or in a synagogue, it is nice, feels good. People wearing their most beautiful clothes but when you take off the clothes.... no religions had any access to this point. Why? The time wasn't ready.

You have to come to the point beneath your navel, the questions lying beneath this point. Here are all the problems. Only kabbalah gives you strength, gives you the mechanism to work with it. Work with it in a right way. Not with your head because if you do so there is the chance it becomes magic, idolization etc and magic nor idolization has helped the human beings. Religions told us to stay away from this point, "don't touch it" they said, and this was good too. But now time has come to work with this point too. And by working with it you fulfill the meaning of Creation. Why? The Creator created as well the good and the bad. Both are created by the Creator, He created both. Everything has two sides; see it as the two sides of a coin. When you look in this classroom, men are sitting on one side and women are sitting on one side. It is not about what is good or bad. Even when you hear someone saying the male strength is good - know the other side is necessarily too. Both are necessarily. Can you see this? Each one of us has within these two parts.

Churches, synagogues they used to say 'stay away from this area'. They said 'the devil is there'. Of course you have to be careful but what does this mean devil? Devil means your egoism. Devil is the wish to receive only for your self.

Slowly you are going to bring your self in conformity with the eternal answers. Whatever the question may be bring it to above. Never stay beneath always pull up the questions, your wishes because above the navel is the part where you can do your corrections. Don't do it below the navel because the strengths are very heavy there.

I make use of the comparison below and above. Above we have the good part and below there is the evil part. Above we have the light and below we have misery and the heavy strengths. Of course this is not literally. What I mean, I'm talking about strengths. And there are lower strengths and higher strengths and in our observance we see above and beneath. But when you look from above, the same way as the Creator does, you should see everything is whole.

Why? What is within is whole and the human being is surrounded with the physical body, but I'm only talking about what is within.

I never speak about the physical. The physical is needed just as the package for an astronaut. And when you look inside you see from above to below the letters yud ך hey ה and below there is no evil. The point is, we aren't corrected yet and this gives us the feeling of misery. During this time an enormous correction takes place. I really mean enormous, what was unthinkable for our parents it comes to the surface nowadays. All the violation breaks through.

Rape for instance, during the medieval there was no attention for this but nowadays a woman can go to the police. Not only in our country, all over the world. What has been hidden comes to the surface. Don't say it is wrong; it only comes to the surface. This is the most important thing: it comes to the surface. It has to be brought from below to above. From the darkness to the light, can you see this? Seen from above everything is light.

Beneath the line we have the way ך and the second hey ה, this is where the correction begins. This is the contraction. From above contraction doesn't exist. There are only contractions from our side. Whatever exists, it has the yud ך hey ה above the contraction and beneath the line we have way ך and the second hey ה. And the line is the parsa. This is the image seen from the creation. The Creator sees it otherwise, for Him there is no contraction. For Him everything is one, whole, complete – yud hey way hey HaWaJaH.

And of course it is the same here. Only we have the parsa, the line that divides. Why is there the line? We have to bring up the strength to come above the parsa. See the parsa as a limit, as a border. It is written in Genesis: The Creator chased Adam and Chawah *Eva* away from the Garden of Eden. And in front of the Garden of Eden He had put an angel with a flame or a two-sided sword. That's the parsa. Above the parsa we have paradise and beneath the parsa there's Hell.

Hell is in our awareness or what we name our world. He chased us away of Paradise, what does this mean? This means the experience of our world or the experience of the five senses. There is no parsa from above and when Adam was born there was no parsa either. Adam didn't have the feeling of a parsa but he had done something so the parsa came in existence. In a way we have the parsa, the Paradise and here is God. What was the experience of God? They spoke with God when they were in the paradise. There was no parsa. What does this mean god?

God is yud hey way hey HaWaJaH.

Where was the experience of God? The experience of god means the experience of yud hey way hey HaWaJaH without the parsa. Why can't we experience god? Due to the sin of Adam and due to the sins of the generations after Adam the parsa came in existence.

What had they done? What were the awful sins they had done? First there was the sin of Adam and Chawah *Eva*, than the generation of mabul *the generation of the flood*, and later, I will explain it to you when the time is right. All the misery came from one generation upon the other generation. In a way this was a huge chain reaction. First the generation of the flood, than the generation of the tower of Babylon and the last generation was the generation of the Egyptian exile, three enormous sins. But later I will speak more about this.

Everything has to be corrected – what did happen during that period we have to correct this.

Religions tell us it was in the plan of the Creator, but it wasn't!! Even modern cabbalists say it was in the plan of the Creator that it was necessarily for us to come to development. But I can't find this in the books I have read. And when I can't find it in the books I don't tell you. For me, what I tell you has to be based on the absolute sources and for me the sources are the Zohar and AR"Y. And I can't find it there.

Others may pretend that they have a system, I only tell you what I have read in AR"Y and AR"Y is telling us there is no dividing line between the yud hey wav hey יהוה. There is no dividing between the yud ך hey ה and the wav ן hey ה. When there is no dividing than there is unity – oneness just as I have given in the example of the two hands. This was also the case with Adam and Chawah *Eva*.

Adam and Chawah didn't feel a separation therefore they didn't have the need for clothing. They were naked. There wasn't the necessity for clothing. They were in need of clothing when they experienced the separation. And we too experience this separation although we don't speak about it. But when you come to kabbalah you become consciousness about it. Others stay in there unconsciousness and this is good too. Still they are naïve or play comedy, so what, it isn't up to you to have any judgment. For them no dividing exists.

There are people who speak freely, are straight meaning they don't have the feeling of the dividing line. One can still be naïve. He can still play comedy in the same way a politician does. Can you ever know what or how a politician is? He doesn't know it by himself!! A politician is a clever person, he reacts on special situations, he takes his chances and he looks and acts. He doesn't do it for him self, he looks carefully how relations can be used because he loves power. Therefore he wants to have control. But you have to know this, great politician they don't know who they are because they are as puppets on the string, puppets in the hand of the Higher. He makes use of the higher strengths that's why he looks so sturdy.

The meaning of our corrections is to come to the right awareness, meaning there is no dividing between yud hey wav hey HaWaJaH because only in our awareness there is separation. From the moment Adam sinned the separation was in our awareness. I said from the moment Adam sinned and not Chawah. In the torah you will see it is written: sometimes Adam was the cause of the sin and sometimes Chawah was the cause of the sin. We will learn this but both are the cause of the sin. In some respect it was she and in some respect it was he. Don't blame only women for this.

The dividing line exists only in our awareness. Yud ך and hey ה always are in wholeness, in love and wav ן and hey ה have to come to the same situation. They have to learn from yud ך hey ה, in a way copy them so they too can come to wholeness. And at the end, what will be there at the end? The name yud hey wav hey HaWaJaH!

What will happen when they have ten sphirot, when they are perfect? Of course they are already whole only in our awareness we see shortness. Is there something wrong between the wav ן and hey ה? Apparently they are separated but suppose they are one that they have zivug what will happen then?

Why do we need these four letters HaWaJaH if the wav and hey disappear within the yud and the first hey. When there is wholeness only yud and hey are left. Of course everything will

have these four HaWaJaH but the true existence is the yud ך and the first hey ה. Wholeness without shortness, shortness is only below the line in the wav ן and in the second hey ה. Here in the wav and hey there is shortness in our awareness but seen from above there is no shortness. What we see is this:

Yud ך is ten and hey ה is ten - *look carefully at this hey ה the hey is divided in dalet and wav. Dalet is four and wav is six together ten.* But the wav ן, the Creator made the wav only with six sphiroth. And the second hey has one Sphira. Only the experience has remained after the sin of Adam. What was the meaning of the Creator? For Him the yud and hey are ten but man was so stubborn. It wasn't in His intention man would suffer for many years, that there would be war etc. Eventually man comes to the light because he grows up due to all the experiences of the fire and water. But this wasn't His intention!! He gave Adam the chance to make the wav ן and hey ה complete but what Adam did...and what Chawah did.... only because of their sins and because of the sins of the next generations the dividing line came in existence.

Only because of this shortness came in existence. One Sphira was left for malchut, and six for the z'a. We, the souls are still beneath the dividing line, beneath the wav ן and hey ה. And we as souls have to strive, we have to live a good life; we have to live according His' Prescriptions. Not only with our hands and feet *meaning literally* but spiritual. You can go to a church, to a synagogue and do all kind of things but when you do forbidden things as written in the torah, can a church or a synagogue help you? Only misery helps you. Because of all the misery you will learn. Now you are learning kabbalah and torah and because of this you learn what is forbidden and what isn't and due to this you can be a step ahead of misery.

Not because of all the suffering and misery but because of love. At least we try to bring in the love although it doesn't work all the time. A human being is a very stubborn being. But you are trying and because of this you feel more and more the wholeness of the yud ך and the first hey ה and the more you feel, the more you experience the more you want to strive. More and more corrections rises up to the malchut and from the malchut they rise up to the second hey, than the connection can be made with the wav and together they go to the yud and the first hey. And when they go together to the yud and the first hey they take with them your request and from the yud and the first hey it goes to EjnSof. From EjnSof comes the light, the answer on your prayer, the filling of your shortness, the eternal answer of your question. Questions are prayers. What is a prayer? Your question is your prayer. You have a question for the Higher. Prayer is question. Say to yourself: "I don't understand, I have no understanding why there is so much misery. I don't understand why people hate each other so much. But whatever happens it is about my reaction. It is within me. I lack the understanding therefore please give me insight, give me strength".

You have questions for your higher, it is within and for you and the higher within you gives you the answer. Is there a difficulty? The only thing you have to remember is – be honest and sincere. The true intention is needed but what is true intention? What is true or not true? Can I ask for myself? Of course you may have something for yourself, you work hard, you work to have a living, to have food etc. you have to work to stay alive but don't live because you have to work. Try to be sincere in your requests. Your prayer is your request. Your prayer is a question. And question means I want something. You want to have the answer because the answer gives you light, insight and this is all you need.

I think it is easier to replace the word prayer by the word question. The word prayer is misused so many times. No one does understand the real deeper meaning of the word prayer. The way people used a prayer was in a childish way, it was more of: give me this.... give me that... give give give. And he knew he had to ask for other people too because he had learned it, but the real prayer? Try to ask the right questions, from within because you have the desire to become in conformity with the answers. Grow up!! Don't ask as a wining child but in a sincere and grown up way.

Only the name of AR"Y is divine. He gave at him the teaching of kabbalah. He gave His' instructions to the divine AR"Y, only to this person. Was there need for more? No. There is no person, neither in the Jews world, saying there were two people who had received the instruction how to use the Universe, only AR"Y. When you know this is it necessarily to follow other people who of course tell us all kind of beautiful stories knowing these stories are coming from their earthly souls? But why do we have to follow AR"Y? Was there nobody else? Of course, there is the author of Zohar but they are the same soul. The author of Zohar and AR"Y are the same soul.

I talk a lot and the reason for this is because there is a lot of shortness. We have so many varieties. Step by step you will receive more information about the sphiroth and other things. Then I can go deeper.

Our beginning is EjnSof – eternity. EjnSof is named eternity and I already have told you, from EjnSof was emanated a ray till the point of our world but this ray didn't touched our world. World is a spiritual concept. Worlds are strengths, only strengths. We only speak about strengths within kabbalah. Remember this, carry this in your heart – we only speak about strengths. A ray comes from above to below. You can compare this with a plumb line.

Why does one use a plumb line? To see if something is straight and this is a very good comparison with the ray of light. It is the same with the strength, the gravitation here on earth. There is a saying: as above so beneath or so father so son, exactly the same because there is nothing else only the higher and the lower. The further you go in kabbalah the more you will experience. There is a Father above us, thinner, deeper, stronger, as a plumb line. The Creator of the light, He let down the light from above to below to our world. Of course before the creation there was everywhere light but after the creation the light was straight to below. Look carefully at the drawing.

Here below it goes very slow. As we say: step-by-step. First you have to come through to a place named machsom. The meaning of the word machsom is barrier. There is a barrier between the experiences of our world and the spiritual world - with the light. The difficulty of the experience of the spiritual world lies in this barrier. You can compare this with the launching of a space vessel. One needs a lot of forces to launch a space vessel.

This is a very good comparison with the spiritual; the transition from our material world to the spiritual world is a very important step. Each one of us takes that step separately, not as a collective. There is no mention in the books of AR"Y that it would be a collective thing, only personal. Each person has to pass this barrier in his personal actions, in his personal experiences. The crossing of the barrier is an individual process. Each person can walk the path to above, to the spiritual but he has to cross the barrier in an individual way. From above each one of us, every person is seen as an individual unique person.

This is one of the reasons the group doesn't have to be bigger. No larger location because I like to have contact with each one of you. Not a contact as we have in the material world but from within, to connect myself with you and help you from within. What I experience in AR" I and what I receive from AR" I I like to pass it on to you, to each one of you. And at the same time each one of you has to cross the barrier with the use of his strength, you have to cross the barrier by yourself; only than you can go higher.

There were cabbalists who were greater than AR" I, who did know more. They had learned more but AR" I was the only person, from above he was worth to pass on the instructions. Why? AR" I writes about the author of the Zohar, RaShbi *rabbi sjimon bar jochai* and he *RaShbi* was part of a very productive generation. In that generation there were great wise men that knew a lot of kabbalah. In a way they knew more about the instruction but it was only given to AR" I to pass it on. Why?

Let me try to explain this to you so you don't have to listen to whatever Rabi is telling you. I show you in a simple and easy way in which way it works. As I have said before, the light comes down as a plumb line. In an unfailing way the light comes down. The soul of AR" I was the only soul ever, qua structure it came straight down as a plumb line, in an unfailing way from above to below and from below to above.

There were great cabbalists but their souls didn't have the level of the soul of AR" I. It was given from above to the soul of AR" I that he was exactly in the middle and when one is exactly in the middle we name this the true reality. When there is even the slightest differ, either to the right or to the left, it isn't any longer the true reality. Can you understand this?

AR" I was exactly in the middle. There is the right line and there is the left line and there is the line in the middle. What exists has these corrections: right – left – middle. What is on the left side from the true reality is the domination of the intellect. The intellect represses the heart so the intellect becomes stronger. What is on the right side from the true reality is the domination of the feeling, intuition. The heart rules and the intellect is gone – the intellect is under the heart. And the line in the middle is absolute oneness, wholeness. Peace between the intellect and the heart. Both, the feeling and the intellect are given to us from above with the intention that both are whole, one – shalom. What does this mean? Don't fight with each other - learn to grant so you can stay in balance.

There are souls who are from the left side and there are souls from the right side, this is given from above or in other words, it is in the nature of the being.

To be on the left side of the middle line means the intellect dominates the heart, dominates the feeling. Of course the intellect has to be active but you have to know what I mean with feeling. I don't mean the feeling of someone who thinks he feels or dreams but about the structural feeling within the being. No phantasy but the spiritual feeling. With the intellect I mean the structural intellect and not only the earthly intellect. When the intellect dominates - rules the feeling I talk about the left line, about souls having their roots in the left line. Left of the true reality. When someone has more feeling, as we can see in religions and especially nowadays in the eastern religions, they are from the right side. In a way the left side destroys the feeling.

As you already know I don't talk about cabbalists or about religions. I only speak about one person - everything is within one person. You have moments the intellect rules and there are moments the feeling is more important. All the time you go from the left to the right and

when you notice you go too much to the left you have to correct yourself. With correction I mean you have to make from within an inner movement. Say to your intellect: "I know you are right, you know exactly how I have to act but still I look to the eternal answers". When you work with the eternal answers you make already the movement to the right. It is the same when you are too far in the right. Then too you have to make a correction. When the feeling dominates say to yourself: 'this is beautiful, splendid but I have to limit myself'. All the time I go from the left to the right and from the right to the left and I cross the middle line, till I can stay in the middle line.

Step by step bring yourself to the middle. The great cabbalists were people, most of them were a little from the left. The intellect was ruling them. In a way a person who is deep in the left abuses his feeling. Don't think this is wrong – this was needed too. Only AR" I was in the middle and when you learn from AR" I, only AR" I, you learn how to adjust the right- and the left line. How do you recognize someone who is in the left line? That's a person who calculates all the time. Why? He is convinced the whole world has to be left from the kabbalah. But not everyone belongs to the left side. I'm a little from the right side and AR" I said: 'every person who is from the left side needs the strength that will bring him a little bit more to the right side – right from the middle line'. Why?

The right side means chessed. The more you can surrender yourself, open yourself the more chessed can come in. Of course you can learn from the left, from your intellect. What can you learn from the left – about groups, how to form groups. They are masters in this because all of them work in teams, in groups. But AR" I he is directly to the Creator. Jehudah Ashlag was a little from the left, only a little but still. That's the reason why Ashlag can be so dry. Ashlag is very beautiful too but sometimes he is a little dry. Try to see it this way: AR" I is in the middle and Jehudah Ashlag is a little bit more to the left. But only AR" I was exactly in the middle, as a plumb line. Not to the right or to the left but exactly in the middle.

He who is more in the left his intellect dominates. He experiences life as lonesome, he doesn't feel love. Me for instance I don't know this feeling. Everything depends from your soul, the structure of your soul. When your soul is more from the left you need a lot of strength, you have to work hard to come to the middle. Not your intellect has to be the boss but you! And he who is more from the right has to come to the middle too. When someone says to you: 'follow me' you have to know whom are you going to follow? Only AR" I was from the middle and when you follow AR" I it will help you to come to the middle too.

Good luck

## Drawing 22.1

### **Tsedaká** (charity)

You already learned everything has within it self the four letter name HaWaJaH **יהוה**.

In every action of to give, in every fulfilling of the Prescriptions and in the learning you do, always there has to be the right intention *kavanah*: to connect the first two letters with the last two letters of the name HaWaJaH **יהוה**. With this you bring forward the unity and the kingdom of the Eternal here on earth and in heaven – meaning the spiritual worlds. By doing this you bring yourself in conformity with the laws of the Universe.

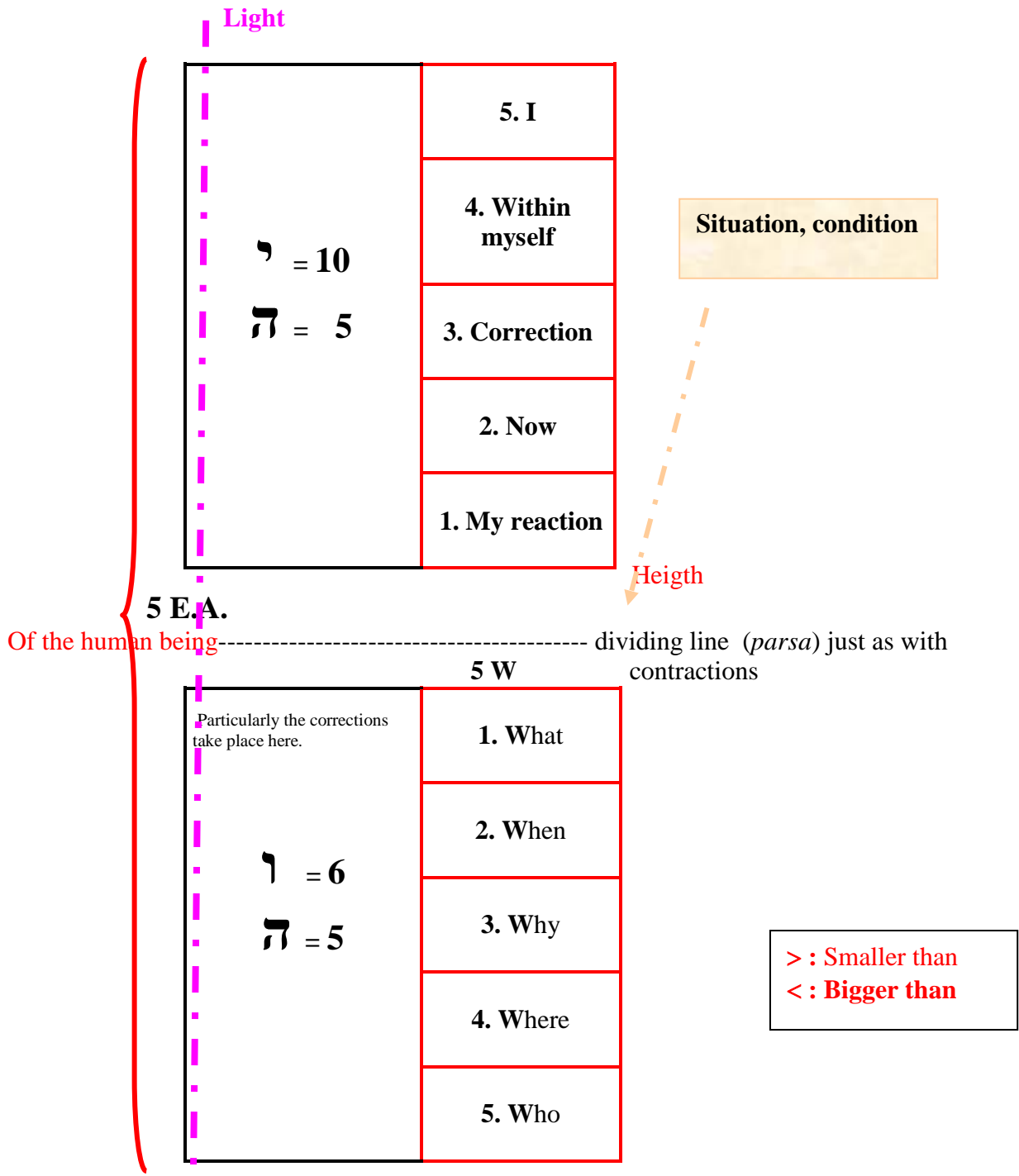
The divine AR”I teaches us when one gives something to another person the one who gives is as **יה** and the receiver is as **וה**. The subject of him who gives is in a way the letter yud of the name HaWaJaH. You can see this as light or pleasure while the palm of his hand forms the first letter hey.

The receiver needs the right intention *kavanah* meaning his upper arm is as the letter waw while his hand wherein he receives the gift is the second letter hey.

In this way both parties are bringing about the unity of HaWaJaH and this giving will be willingly accepted from above.



Drawing 22.2



**Comparison with contractions:** the smaller the divider the bigger the dividend. The more one brings his 5 W's in conformity with the 5 EA's and the W's vapors by way of the EA's, the closer he comes to the eventually correction and experience wholeness. tot de uiteindelijke correctie en ervaring van de volmaakte.

5 E.A. (denominator)

----- =  $\infty$  (Infinity=EjnSof) >

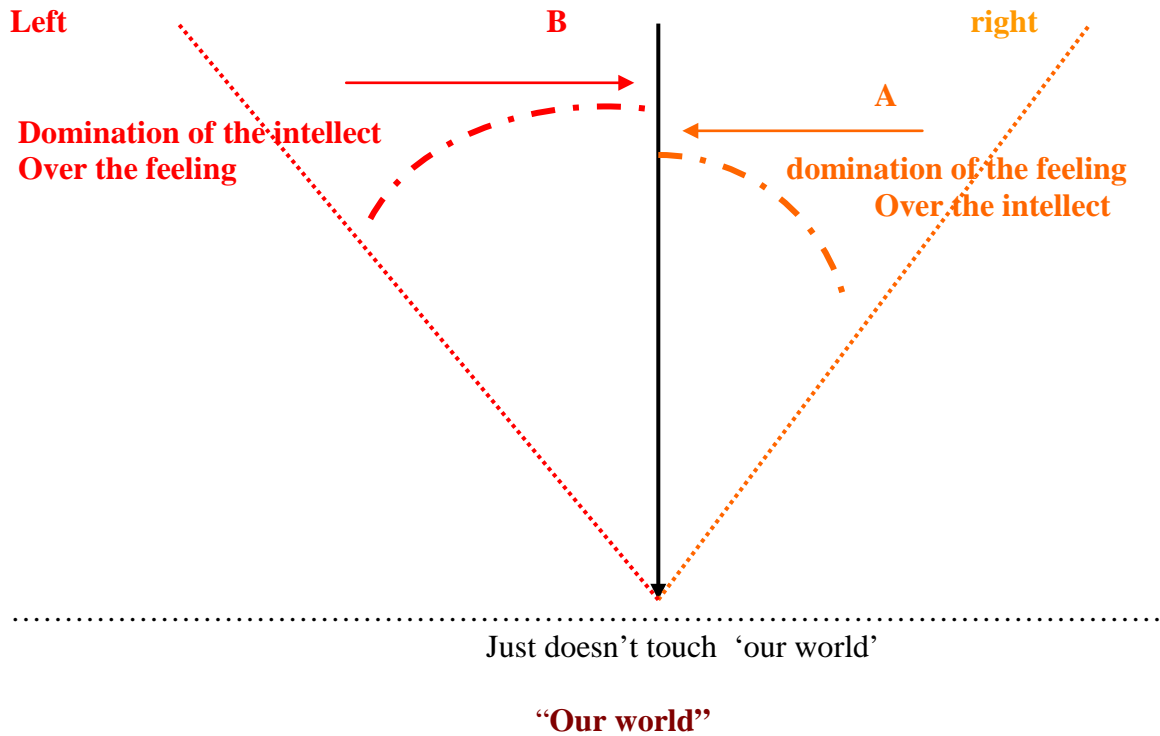
< 5 W (divisor) strives to the 0



**Drawing 22.3**

**Spiritual world, the ladder**

From **EjnSof** comes the ray of light *kav* embedded in the worlds // partsufim/sphiroth //kelim as the true reality right from above to below (as a plumb line).



*Specification:*

**A** – correction: the re-adjustment of the left to the right to the middle point – the true reality whereby the intellect comes in peace and harmony with the feeling.

**B** – correction: the re-adjustment of the right to the left to the middle point – the true reality whereby the intellect comes in peace and harmony with the feeling.