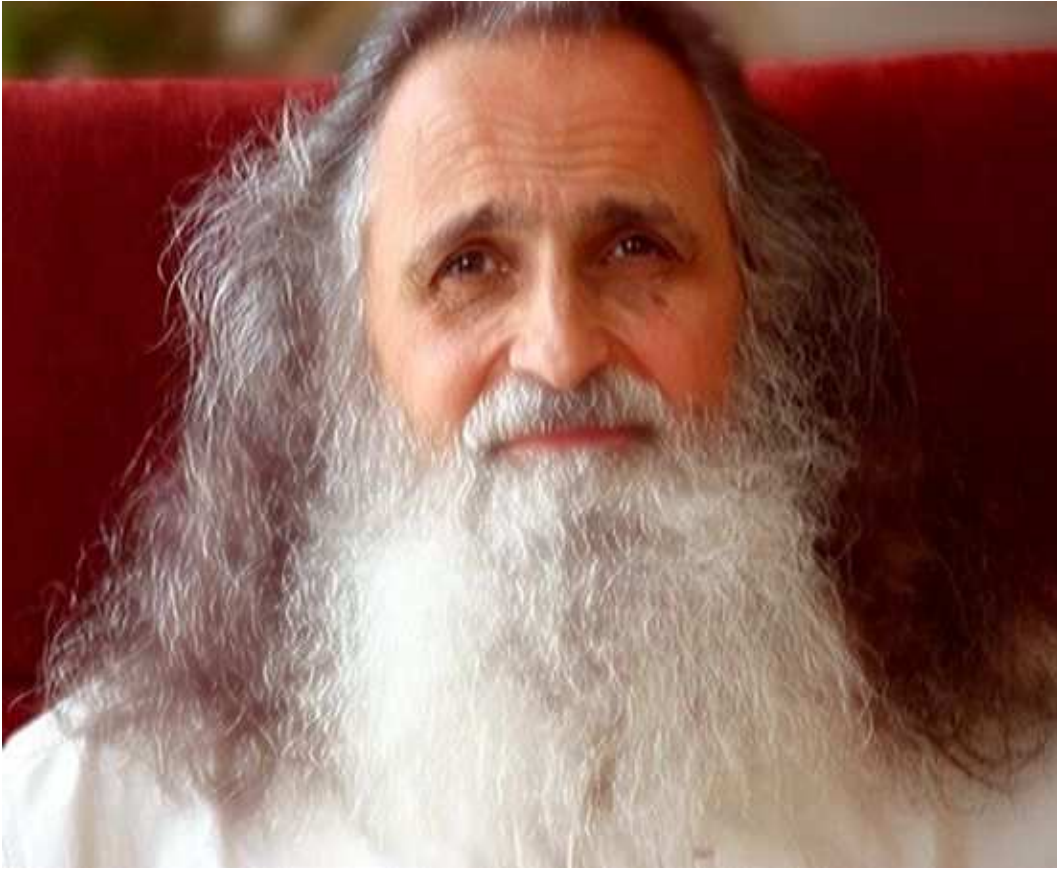


Learn Zohar



with

Rabbi Michael-ben-Pesach Portnaar

Verkabbala Uitgevers

Society for promotion of the knowledge of Kabbalah

Centre for Lurian Kabbalah

E-mail: verkabbala@planet.nl

Internetpage: www.kabbalah-arizal.com

Spuistraat 293

1012 VS Amsterdam

The Netherlands

Telephone: +31 (0)20 620 26 31

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No group, no society, nor any spiritual movement, or otherwise conformed to methods into group loyalty in the social society (social and animal), will receive the ultimate development which is excluded for and given for him personally! Only due to the individual aspects of the Lurian kabbalah what is the everlasting method that is in this time revealed to the human race, there is a positive chance. Therefore are given to this world the books of Ari and the Zohar so that every individual – and in that way the whole human race - can receive the ultimate release of his own egoistic slavery.

Rabbi Michael-ben-Pesach Portnaar

Notice to the reader

If you come to a difficulty in a part of the text despite the fact that you have tried everything to grasp it, then you may contact me without engagement by our e-mail address:

verkabbala@planet.nl

Thanks

Sincere thanks to my students Tineke Kivits for the whole translation in English and Tassos Panajotidis for graphic representation of drawings etc. Without their aid this e-book would not have been appeared.

About the book

The book is in Aramaic, the original text of Zohar, with the famous commentary of haSulam (the Ladder), which is in Hebrew. In our book both components are given in bold characters: both in the original language as in the English translation. The commentary of haSulam is not indicated separately, for it will not enhance clarity.

This book also includes two of my commentaries on the Zohar and haSulam:

1) **בדרך אל הסולם** - Badérech el-haSulám - On the way to the Ladder (abbr. BI"Š) is based on the Zohar lessons which I've started giving a couple of years ago in Amsterdam to my Dutch and Belgian students. Those lessons were recorded on audio.

2) **מרגלות הסולם** – Marglót haSulam - The Feet of the Ladder (abbr. M"Š) is based on the Zohar Lessons which I've started giving from September 2007 in English online. It is an important additional commentary that should be learned together with Baderech el haSulam.

As a result, one will learn each lesson as it were two times: at first Baderech el haSulam and next Marglot haSulam. Because of this the education material becomes more durable and will be notched in the inner self of the reader.

Everyone who reads this book with full attention and who will apply the content on himself, will sense the way to the spiritual worlds and his own salvation. Step by step you will be guided to your salvation, fulfillment and completeness. If you get deeply touched by it and you want to know more about the only Instruction, don't hesitate to contact us. It might be possible for you to start (or continue) your study at our Centre for Lurian Kabbalah.

This e-book is only in illustration of this section of our education in Lurian Kabbalah, to give an impression to one who may be interested.



At the cave where the Zohar is written, stands a stone with the names of ten rabbi's. They are all cooperators of the Zohar under the guidance of Shimon bar Yochai. The place where the cave is, is called 'the Iedra' (chamber).

Ha-Iedra

r. Shimon bar Yochai en r. Yosi and r. Chizkja and r. Yosi ben Yaakov and r. Yehuda and r. Aba and r. Eliëzer and r. Yitschak and r. Chija and r. Yejsi.

Foreword

To read and study the book Zohar. What does that mean to us?

The importance of learning the secret book Zohar is perhaps best illustrated by some statements of the former Torah-scholars and Kabbalists themselves. Also the text of Zohar shows us very clear how crucial it is to occupy ourselves with it.

There are no references mentioned at the quotations below, because they are of no importance to us. Moreover, we draw all from one Source.

Tikuney Zohar (part of Zohar):

“At this time...a spirit will go out and will not return - this is the spirit of Mashiach. Woe, to those who cause him to depart and leave the world, never to return! These are those who make the Torah as a dry, barren place and do not desire to immerse themselves in the wisdom of the Kabbalah. Woe to those, who bring about poverty and war and disgrace and murder and destruction in the world”.

“The letters of the word *Berejsjit* can be rearranged to read *atar yavesh*, which means ‘a river of the Torah destroyed and dry’. At that time when it is dry, the children below scream out in unison and say “*Shema Yisrael!*” - there is no sound and no answer yet. This is regarding he who causes Kabbalah and wisdom to depart from the Oral Torah and the Written Torah and causes others to not attempt to understand them, saying that there is nothing but *pshat*, the simple meaning in the Torah and Talmud”.

“Certainly they are as if they cause the divine flow to depart from this garden and river of the Torah. Woe to him - it would have been better that he had not been created in the world and not learned any Oral Torah, for it is considered as if he has returned the world to formlessness and chaos and causes poverty in the world and a lengthening of the period of exile”.

"One is obligated to involve himself to the best of his ability in the secrets of the Torah..."

Rabbi Avraham Azulai:

“Behold, without knowing the wisdom of the Kabbalah, one is like a beast...because he performs *mitzvot*, the commandments without knowing the reason and taste of them, only performing them as a tradition. And they resemble beasts that eat hay, which doesn't have the flavor of food meant for humans. And even if one is very involved in business matters and very preoccupied, he shouldn't exempt himself from occupying himself in this wisdom of Kabbalah. You should try to carve out some time from your daily activities each day in order that time will remain for immersing in this wisdom, because it is the foundations of the Torah. You are not exempt from the learning of the inner Torah, i.e. Kabbalah, because, without it, a person is an ox who eats straw”.

“The open involvement in the learning of Kabbalah has been forbidden only for the limited time period until the year 5,250 (1490 A.D.). The generation that came after is called the ‘Last generation’, and what was forbidden became allowed. And permission is granted to occupy ourselves in the study of Zohar. And from the year 5,300 (1540 A.D.) on it is most desirable that the masses, great and small, should occupy themselves in the study of Kabbalah. And because in this merit King Mashiach will come in the future - and not in any other merit - it is not proper to be discouraged in the study of Kabbalah”.

Rabbi Ja'akov Aboechatzeira:

“There is no joy like that of rejoicing in the knowledge of the Torah's secret wisdom, for this is the main reason that the soul comes into This World”.

“As long as a man does not know the Torah's secret wisdom, he walks in darkness, like a blind man in a chimney. When one knows this wisdom, he emerges from darkness into light”.

“A man's knowledge is not settled nor widened except through knowing the secrets of the Torah through the book of Zohar”.

Ramchal (Rabbi Mosje Chaim Luzzatto):

“Regarding a person that cries out all day in prayers and yet doesn't know the secret of unification of the name *HaWaJ*”*Ha* properly, is said: "Then shall they call upon Me, but I will not answer; they will seek me early but will not find me, for they hated knowledge and did not choose to fear the Lord."

“But those disciples of Kabbalah ascend above and connect to You with a bond of faith in order to draw forth divine good will from before You, and immediately the ocean of blessing splits open before them...and all your mysteries are revealed before them....And this is the Kabbalah, Wisdom of Truth which reveals Your Truth in the world”.

“It is known from the words of our sages that even reading the book Zohar without understanding a word from it is a great and powerful spiritual merit and one will be worth great miraculous things. And that can be compared with someone who is ill and urgently needs a doctor. He gives him a medicine. And even medical science does not know how to cure this illness; the medicine that the doctor gives to him works and heals.”

“Mankind becomes worthy and accelerates the redemption of ‘the nation of *Yisrael*’ (*yashár-Kel* - all those who long for union with the *HaWaJ*”*Ha*) through compassion, as it is written: ‘By the book Zohar it will be redeemed with mercy from the exile’.”

“All heavy regulations are being nullified, and there is nothing like the book Zohar that stands as a wall opposite all possible heavy regulations. It will purify and sanctify the soul until she is purified and radiating. It will protect one against evil occurrences in this world and in the world to come. One will be unreachable for the accusers and his evil inclination.”

“The book Zohar remains hidden till at the end of times the generation will come to which it will be revealed. By the merit of occupying oneself with this book, the Mashiach will come; hence the earth will be full of knowledge.”

“And just like Israel was not released from Egypt until it had been sanctified **from above** by the Holy One, Blessed be He, with the blood of the Pesach sacrifice and with the circumcision (both ‘sacrifices’ are meant that men give up their beastly *nefesh* in favour of giving), the future redemption (*geulah*) will be no release before people themselves will cause **from below** the final redemption and be worthy of becoming *kli* - a complete receiver of the blessing due to the holy effect of the light of Zohar. This is the wish of the Holy One, Blessed be He. Blessed is the one who becomes worth the light of Zohar.”

“By the merit of studying this book, the book Zohar, the Jewish nation will come in a merciful manner out of exile.

De Arizal (Rabbi Itschak Luria Ashkenasi):

“A person does not completely fulfill his obligation to study Torah by involving himself with Tanach, Mishna, *Aggadah*, and the Babylonian Talmud. Rather, one is obligated to involve himself to the best of his ability in Zohar, in the secrets of the Torah and the Work of the Chariot, for there is no greater pleasure for G-d in all the creation than when His children below involve themselves in the secrets of Torah - to know His greatness, His beauty, and His supremacy.

“My master, of blessed memory, used to say that regarding a person who is very sharp and quick-witted in in-depth study of Talmud, it is good for him to study one or two hours a day and not more - in order to smash *klipot*, the husks. But regarding a person who has difficulty with in-depth Talmud learning, it is better to probe the inner aspect of the thing, i.e. the fruit, rather than the *klipot*”

Rabbi Baal Sjem Tov:

“In this generation, that of "the heels of Mashiach", the Arizal and the Baal Shem Tov have said that it is a *mitzvah* to reveal hidden aspects of the Torah and supernal secrets in order to burn the "thorns from vineyard".

“The redemption of Israel and all the worth of Israel depend on the learning of the Zohar...”

Rabbi Vilna Gaon :

“He that is able to understand secrets of the Torah and does not try to understand them will be judged harshly, may G’d have mercy”.

"The essence of the Redemption depends upon learning Kabbalah..."

"The Redemption will only come about through learning Torah, and the essence of the redemption depends upon learning Kabbalah."

"All those who don't understand the secret meaning behind the *pshat*, the simple meaning, do not grasp even the simple meaning".

"The Evil Urge is unable to overcome all who occupy themselves in the hinting and secret levels of Torah".

Rabbi Ben Isj Chai:

"Listen, those that can hear, and understand, those with intelligence, to that which the sages have told us and that which they have cautioned and informed *every Jew*: to come close to the Holy by involvement in the secrets of Torah and her hidden aspects. "For it is a Tree of Life to those that grasp it."

Rabbi Sjlomo Eljasjiv:

"They say: 'It is written, 'The secret of *HaWaJ*' *Ha* is for those who fear Him'. This verse refers to the idea that even if a Jew learns Mishna, Gemara and yet has no awe of the Heavens - for naught does he splash in the great waters of Kabbalah, all in which he toils is for nothing. And every one who is G-d-fearing should actively pursue the hidden aspects of Torah, which are the essence of wisdom and knowledge, i.e. 'G-d's glory is a hidden thing'. When will you make glory for *HaWaJ*' *Ha*? When you are occupied with Kabbalah in the hidden aspects of Torah."

"I am very astounded regarding those Torah scholars of the generation that don't know anything, because they don't involve themselves in learning of Kabbalah. How can they stand not being involved in the Kabbalah, which is the inner aspect of the Torah? It is strange to them to the extent that they completely don't know what it is".

"And all of their excuses and reasons for not studying Kabbalah are totally inadequate, as it says: "For the Torah is not in the Heavens along". For if it was in the Heavens, one must go up after her. And it is simple that the meaning of this verse refers to all parts and levels of Torah, and the hidden aspect 'is superior to them all'".

Baal haSoelam (Rabbi Jehoeda Leib Ashlag):

"The redemption of Israel and all the worth of Israel is dependent on the learning of the Zohar and the innermost aspect of the Torah".

"How can they stand not being involved in Kabbalah, the inner aspect of the Torah..."

"The opposite is true also. All the afflictions and degradations that have come upon the Children of Israel are on account of their neglecting the most intimate part of Torah, and not having valued it but having related to it as something superfluous, G'd forbid".

Rabbi Awraham Jitschak HaCohen Kook:

“Due to alienation from Kabbalah, the ‘secrets of G-d’, the higher qualities of the depths of G-dly life are reduced to trivia that do not penetrate the depth of the soul. When this happens, the mightiest force is missing from the soul of nation and individual, and Exile finds favor essentially... We should not negate any conception based on rectitude and awe of Heaven of any form - only the aspect of such an approach that desires to negate the mysteries and their great influence on the spirit of the nation. This is a tragedy that we must combat with counsel and understanding, with holiness and courage”.

“Now, when the final salvation is imminent, ‘the voice of the dove is heard in our land, and the buds are seen in the land’ and the demand of seeking the light of *HaWaJ”Ha*, of seeking exalted spiritual redemption, of streaming to *HaWaJ”Ha* and His goodness, increases and burgeons. Now, the times require acquiring Kabbalah, the inner Torah, with holy visions that cannot begin to be heard but by the ascent of the soul and the exaltation of its strength in the light of its highest, purest life. A mass whose hearts have been touched by G-d, of this divine camp, will be the power that establishes the foundation of the salvation, the power that gives grace, the light of life and the pride of greatness to the entire *élan* essential of the national revival in the Land of Israel. The Zohar, which breaks new ways, making a way in the desert, a road in the wilderness - it and its entire crop are ready to open doors of redemption”.

Rabbi Michael-ben-Pesach Portnaar

No groups, no association, nor any spiritual movement, or otherwise, which are conformed to external methods, and mostly deals with group-principals (socially and beastly), will lead one to the ultimate development which is determined and exclusive only for him/her personal. Only due to the INDIVIDUAL method of the Lurian Kabbalah, which is the everlasting method which is in this time revealed to mankind, there is a real chance to it. Therefore the books of Ari and Zohar are given to the world, so that every individual – and in that way whole mankind – can go the fastest way to complete redemption, and receive the ultimate rescue from his egoistic slavery.

Prayer before learning the Zohar

(by Arizal)

תפלה קודם לימוד הזוהר מהאר"י זלה"ה

(מקורה מתחילת ספר פרי עץ חיים)

רבוֹן העוֹלָמִים וְאֲדוֹנֵי הָאֲדוֹנִים אֲב הַרְחָמִים וְהַסְּלִיחוֹת,
מוֹדִים אֲנַחְנוּ לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהי אֲבוֹתֵינוּ
בְּקִידָה וּבְהַשְׁתַּחֲוִיָּה שֶׁקִּרְבַּתְנוּ לְתוֹרָתְךָ וְלַעֲבוֹדָתְךָ עֲבוֹדַת
הַקֹּדֶשׁ, וְנָתַתָּ לָנוּ חֵלֶק בְּסוּדוֹת תּוֹרָתְךָ הַקְּדוֹשָׁה, מִה
אָנוּ, וּמִה חַיֵּינוּ אֲשֶׁר עָשִׂיתָ עִמָּנוּ חֶסֶד גָּדוֹל כְּזֶה, עַל
כֵּן אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ שֶׁתִּמְחֹל וְתִסְלַח לְכָל
חַטֹּאתֵינוּ וְעוֹנוֹתֵינוּ, וְאֵל יְהוִי עוֹנוֹתֵינוּ מִבְּדִלִים בֵּינֵינוּ
לְבִינֶךָ. וּבִכֵּן יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהי
אֲבוֹתֵינוּ, שֶׁתְּכַוֵּן אֶת לִבֵּנוּ לִירְאָתְךָ וּלְאַהֲבָתְךָ, וְתִקְשֵׁב
אָזְנֶיךָ לְדַבְרֵינוּ אֱלֹהִים, וְתִפְתַּח לְבַבְנוּ הָעַרְל בְּסוּדוֹת תּוֹרָתְךָ,
וְיִהְיֶה לְמוֹדֵינוּ זֶה נַחַת רוּחַ לְפָנֵי כֶּסֶף כְּבוֹדְךָ כְּרִיחַ
נִיחוּחַ, וְתִאֲצִיל עֲלֵינוּ אוֹר מְקוֹר נְשִׁמַּתְנוּ בְּכָל בְּחִינַתְנוּ,
וְשִׁתְּנֹצְצוּ נִיצוֹצוֹת עֲבֹדֶיךָ הַקְּדוֹשִׁים אֲשֶׁר עַל יָדָם גְּלִיתָ
דְּבָרֶיךָ אֱלֹהִים בְּעוֹלָם, וּזְכוּתָם וּזְכוּת אֲבוֹתָם וּזְכוּת תּוֹרָתָם
וְתַמִּימוֹתָם וְקְדוּשָׁתָם יַעֲמוֹד לָנוּ לְבַל נִפְשָׁל בְּדַבְרֵים
אֵלוּ, וּבְזְכוּתָם תִּאִיר עֵינֵינוּ כְּמֵה שְׁאֲנוּ לּוֹמְדִים כְּמֵאֲמַר
נְעִים זְמִירוֹת יִשְׂרָאֵל גַּל עֵינַי וְאִפְיֹטָה נִפְלְאוֹת מִתּוֹרָתְךָ.
יְהִי לְרְצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְפִי לְפָנֶיךָ יְהוָה צוּרֵי
וְגוֹאֲלֵי. כִּי יְהוָה יִתֵּן חֲכָמָה מִפִּינוּ דַּעַת וְתְבוּנָה:

Ribón ha-olamím wa-adonéj ha-adoním, aw
harachamán we-ha-slichót.

Modím anáchnu le'fanécha ADONÁJ ELOHÉJNU
we-ELOHÉJ awotéjnu,

be'kidá u-w-hishtachawája, she-kerawtánu l'toratécha
we-la-awodatécha, awodat

kódesh. We-natáta lánu chélek b'sodót toratécha ha-
k'dushá. Ma

ánu u-me chajéjnu ashér asíta imánu chésed gadól ka-
zé. Al

ken anáchnu mapílím tachanunéjnu l'fanécha, she-
timchól we-tislách l'chol

chatotéjnu wa-awonotéjnu, we-ál jih'jú awonotéjnu
mawdilím bejnéjnu

l'wejnécha. U-w'chén j'hi ratsón milfanécha
ADONÁJ ELOHÉJNU we-ELOHÉJ

awotéjnu, she-t'chonén et l'wawéjnu l'ir'atécha u-
l'ahawatécha, we-takshíw

oznécha l'dwaréjnu éle, we-tiftách l'wawéjnu hearél
be-sodót toratécha,

we-ih'jé limudéjnu ze náchat ruach lifnéj chisé
chwodécha k'réach

nichóach, we-taatsíl aléjnu or m'kór nishmatéjnu
b'chol b'chinatéjnu.

We-she-it'notsetsú nitsutsót awadécha ha-kedoshím
ashér al jadám gilíta

d'warécha éle ba-olám, u-z'chutám u-z'chút
awotám u-z'chút toratám

u-t'mimutám u-k'dushatám jaamód lánu l'wal
nikashél bi-d'warím

éle. U-wiz'chutám taír ejnéjnu we-má she-ánu
lomdím k'maamár

n'im z'mirót jisraél gal ejnáj we-abítá nifla'ót mi-
toratécha.

Jih'jú l'ratsón imréj fi we-hegjón libí l'fanécha
ADONÁJ tsurí

we-goalí. Kí ADONÁJ itén chochmá mi-píw dáat u-
t'wuná].

Master of the worlds and Lord of the lords, father of mercy and forgiveness. We thank you, HaWaJa”H, our Elokim and Elokim of our ancestors, by bowing and kneeling, that You have brought us closer to Your Torah and Your holy service. You have initiated us into the mysteries of Your holy Torah. What are we? What is our life that You have given us so much mercy. For this reason we give our prayer and kneel before You, because You give mercy and You forgive all our transgressions and sins. May our sins not bring separation between us and You.

For this reason, may it be Your will, HaWaJa”H, our Elokim and Elokim of our ancestors, to attune our hearts in such a way that we will fear and love You. Listen to our words and open our uncircumcised hearts to the mysteries of Your Torah. May our study, which we are about to do before the throne of Your glory, be pleasant as a pleasant fragrance. Shine upon us the light of the source of our souls in all our conditions.

May the sparkles of Your holy servants glow, through whom you revealed these words to the world. May their merits and those of their ancestors and the merits of their study and purity assist us, so that we do not stumble on the subject of the words which we are about to learn. May You shine upon us due to their merits by what we learn, as a pleasant expression of praise of Israel: “Open my eyes so that I will see the wonders in Your Torah”.

May the words of my mouth and the contemplation of my heart be pleasant to You, HaWaJa”H, my rock and my redeemer; because HaWaJa”H will give from His mouth the wisdom, knowledge and understanding.

בדרך אל הסולם - Badérech el-haSulám – On the way to the Ladder

Lesson 1

The time has come to learn the Zohar; it is given to us in this time. Each generation has a chance and we must take that chance. In the time of Moshe a chance was also given. Moshe said that he could not speak because his mouth was not well. In that time the chance was partly taken by building the golden calf. And also Noah was given the chance; he had built for 120 years on the Ark. The Creator had asked him to build the Ark with respect for all. And the people laughed at him. Each generation was given the possibilities... Ramchal, Ari. But not in this generation, we are already prepared to hear. We have come so low (therefore in a way very high) in our ego that we can understand and take in what is said in the Zohar.

The lessons are for students in this generation and for all the generations to come. Till the eve of the arrival of the Messiah there is only the Zohar. There will come may be refinements, but nothing else that can bring us liberation, rescue and achievement. Unconscious the Zohar brings us to a deeper and deeper level of our release.

It is therefore a must that these lessons in this generation also will be spoken to you, this is something what has to happen.

Nothing comes from above if it is not be awakened here. Only by bringing yourself in harmony with what is above us, miracles can and will happen. Why? You have made yourself receptive.

It is important that you desire to receive the light that Zohar brings you, so that you can come in union with what you read and hear about.

There is no suffering in the spiritual world. The Zohar does not use any word concerning suffering. What ever happens, it is never about suffering. Justify everything. Whatever you do, do it wit joy. The experience of suffering as such comes only by our lack at correctness.

Do not try to remember anything because that is an instrument of our world; try to absorb it in you. Bring yourself in agreement with the words you read or hear, so that you merge with it; that is the miracle what will happen.

The Zohar has been written in Aramaic. The Aramaic of Zohar is the most inner strength of the universe. The Hebrew language of the Torah is the first shell that covers the Aramaic. By reading it first in the Aramaic language, you reach out for the innermost shell. Then, when you start to read it in he Hebrew language you reach out for the first wrapping, and finely read it in your own language.

The accent in the Hebrew generally lies on the last syllable, which is not the case in the Aramaic. Aramaic is like the Hebrew language written from the right to the left, or from corrected to uncorrected. It is the task of Israel to make themselves transparent, to carry the higher first to themselves and then to all the peoples. Israel is the right strength in the man, and the peoples are the left strength in a man.

From the right side comes the light, from the left side comes the wisdom and the truth lies in the middle. This middle is also called the Torah, this *is* life. The complete Zohar speaks about the middle course.

Ten wise men have taken part in writing this book under guidance of Rashbi. They firstly quote a part of the 24 books of Tenach and afterwards they gave their comment; how the mental processes to be understand which take place in the book. Do not think of people if you see names because it concerns only forces in the Creation, it does not concerning people of flesh and blood. Once in a time there were people of flesh and blood on the earth, but that is no concerning of the Zohar.

Impure forces they gladly want to profit of the true light. By learning Zohar, all kinds of forces will try to hold us back of being busy with the Zohar. Even do, if you find the strength to continue learning Zohar the impure forces will say: this is nothing for you... you do not have to do this. Your ego, your basic rudiments, profits of your suffering, of the darkened strengths and there is no dark force while you are learning in the Zohar.

If a word finishes on a vowel and the next word begins with a *bet/pe/kaf*, you pronounce it as *wet/fe/chaf*. Figures are always indicated in the Hebrew with characters.

Ot (paragraph) alef (1)

Maamar מאמר (subject) haShoshana השושנה (the lily).

(א) רבי חזקיה (נ"א, רבי אלעזר, וכ"ה בזהרי חמה ובנסחת ארץ ישראל) פתח, כתיב (שיר השירים ב) כשושנה בין החוחים, מאן שושנה, דא כנסת ישראל, (בגין דאית שושנה ואית שושנה), מה שושנה דאיהי בין החוחים אית בה סומק וחזור, אופ כנסת ישראל אית בה דין ורחמי, מה שושנה אית בה תליסר עליון, אופ כנסת ישראל אית בה תליסר מכילין דרחמי דסחרין לה מכל סטרהא, אופ אלהים דהכא משעתא דאדכר, אפיק תליסר תיבין לסחרא לכנסת ישראל ולנטרא לה.

1) Rabbi Chizkiyah started to demonstrate with the verse: "as the lily under the thorns" (Sjir Hashirim 2:2). He asks: What is the lily? And he answers: "She is the community of Israel", which is Malchut. Because there is a lily; and there is a lily. Just like the lily between the thorns is red and white coloured, also the community of Israel is influenced by the qualities of judgement and mercy. Just like the lily has thirteen leaves, so is the community of Israel surrounded with thirteen attributes of mercy. Thus the name Elokim, as from the first indication which in the passage appears: "In the beginning Elokim created" (Bereshit 1:1) to the second indication of Elokim, produced thirteen words in the verse, he who translate themselves as: the sky, and, the ground, and the ground, was, without form, and vacuum, and darkness, was on, the surface, of the depth, and the spirit" (Ibid.2). These words surround and monitor the community of Israel.

Translation of Jehuda Ashlag (p. 1, right column, approximately in the middle):

R' Chizkiyah started etc. ר' חזקיה פתח וכו'.

To open the verse, the book or the Torah, the demonstration, his mouth. 'ר' - R' means rabbi.

It is written כתוב:

As a lily under the thorns: כשושנה בין החוחים

You must be prepared to strive for unity in the world, but that is only possible if you become absolute independent of all other people. Only then you can love the whole humanity. You must be one with the source. First you have to work at yourself and then you can love other people. We absolutely do not know what love is. No love exists, it is only a game - I scratch your back and in return you scratch mine. What however exists is the striving towards

agreement with the laws of the Universe, to be one with the strengths of the Universe that is love.

People of our world translate **שושנה בין התוחים** (lily under the thorns) with his earthly understanding lily as a rose, because it is written -under the thorns- whereas it is lily because it comes from the 2^e chapter of Shir haShirim and there king Solomon speaks about the lily. Lily, not the lily, the flower, itself, has the quality to make certain comparisons. There is something in it from a lily and from a rose, both qualities, and it is not of our concerning if something exists or not, because Zohar doesn't speak one word concerning our world, but how can we learn otherwise than using words of our world? The complete Zohar has one purpose, to bring man to a certain point outside the gravity, while they experience the gravity. We will obtain a new dimension of life: the delicate line in the middle.

We must experience the words of Zohar, it is as it is, do not try to bring it in rhyme with everything we know. Our knowing must be eliminated now, how else can we experience unknown dimension of perpetuity? To experience means that you draw yourself separately of the earthly intellect, but nobody takes away your earthly intellect!

He asks; שואל:

What is the lily?; מאן שושנה and he answers:

She is the collection (*knesset*) of Israel: זו היא כנסת ישראל.

This has nothing to do with the Israel of flesh and blood, (only if they link themselves with their spiritual roots) but it has everything to do with spiritual strengths. You must not think about the Knesset as the parliament because no word is spoken concerning our world, not in Zohar, not in Torah.

We will learn what heaven, ground etc. means because there is no other means then use the language of our world. Aramaic and Hebrew of the Torah have been preserved authentic, in which all strengths of the universe remain in their authentic form. Do not make any performance because that is a priori wrong. Understanding with your head will bring you nowhere in the spiritual, only when we experience. Experience brings understanding. Let yourself be guided by the Zohar.

We have no haste with the Zohar. If we do only one verse it can already be sufficient, because we have yet no *kelim*, no sense doors to give us a feeling of the spiritual. In other words, you have not opened the doors for spiritual nutrition. Gradually the light of Zohar will notch slightly into you, in your inner self; now it is a sequence of events of eating, drinking and sex, etc. Do not hold tide to your I, I, I, you will not lose your I, but let the Zohar do His work, make yourself like wax of a candle, receptively and gentle to make oneself soft so grooves can be made in which the light of Zohar can shine slightly.

That is Malchut; מלכות.

Malchut of the world Atsilut. Everything has ten sfiroth and the lowest, Malchut, is the collection of all strengths, in other words, Malchut is the actual creation. Question course participant: the physical? No, we do not speak about the physical. There are 10 emanations of light, the upper 9 are properties of the light itself, qualities of the Creator, and the 10th is Malchut, is the creation self. Because the Creator wanted to create a creation what would be unique. But the Malchut has also 10 in herself; 9 of the Malchut are also properties of the light itself; only 'Malchut the Malchut' is the actual creation. Inch by inch, we do not go further then Zohar indicates, I give a little explanation on the Sulam, but we let the Zohar be our guide.

Because there exists a lily and there exists a lily: דאית שושנה ואית שושנה.

He wants to draw a comparison between two forms - two situations - of lily.

Just like a lily, which is under the thorns: ממה שושנה בין החוחים,

Has that lily red: יש בה אדום

And white: וזהוור in themselves. We have said that we mean lily but nevertheless there are a little properties of a rose in it, the red and the white.

Also collection (Knesset) Israel: אף כנסת ישראל:

A kind of strength, Malchut of the world Atzilut,

Has in itself severity: יש בה דין,

And mercy: ורחמים

Look now which comparison the Zohar draws, to bring us, inch by inch the feeling for this spiritual family! Knesset Israel is the Malchut, from which all the good comes to us. White or clear has no impure strengths and red has. Knesset Israel has also severity –*din*- and mercy –*rachamim*- in itself, because the creation is built from those two forces: mercy and severity; we can't without those two forces. How we have to deal with these forces, the Zohar will learn us.

Just like a lily has 13 leaves: ממה שושנה יש בה י"ג עלים,

Also kneset Israel: כך כנסת ישראל,

Have 13 qualities of mercy: יש בה י"ג מדות הרחמים,

Which surrounds her from all sides: המסבבות אותה מכל צדדיה

This is the second comparison. So white and red of the lily corresponds with *din* and *rachamim* and another element of the lily is that a lily has 13 leaves, also Knesset Israel is surrounded by 13 qualities of mercy. Can you imagine yourself? So all of us who are learning the Kabbalah, those who are ready to bring themselves in agreement with Malchut, Knesset Israel, we all will learn of those higher administrative forces. While we are learning we let notch the same 13 properties of mercy in ourselves, we will be surrounded by the 13 properties of mercy.

Also Elokim: אף אלקים, the name of the Creator, who refers to His attitude with respect to lower creations under the law, *din*. What it all means comes later, we let the Zohar speak and not that I spell out every word because then it loses all vitality. You will experience everything on your own time. I pronounce that name as Elokim whereas it is written with a ה instead of ק. I pronounce it as Elokim because I do not want to use His name in vain. Remember that. And that is why I will speak about Elokim and write it with ק.

Also in your daily life, if you run on the street and for example you knock your feet and then you curse. What does the Creator have to do with that? You must let the qualities of the Creator curve into you. He desires eagerly that we become like Him according to His qualities. He is merciful, so must we. He is mercy, so we must be mercy to. So, from now on, if you bump into something, how much it will hurt you, do not try to use His name, be aware of what you are doing, do not use carelessly His name. Why? Everything you have built from your heart, at that moment you spit it out. That is the meaning of the proverb: to hang golden diamonds at the nose of a pig.

Thus the name Elokim, as from the moment that this is mentioned for the first time: משעה שנוזכר, which name in the verse of the Torah: ושבמקרא שבכאן is used: "Bereshit bara Elokim" (in the beginning Elokim created - Bereshit 1:1) בראשית ברא אלקים, to the second indication of the word Elokim, produced thirteen words: הוציא י"ג מלים and further on, to surround kneset Israel:

ולשמרה: and to protect him: ולשמרה את כנסת ישראל

Here he says that the 13 leaves and the 13 properties..... he wants to give us a proof from the Torah, because the Torah is the source of everything. After the 1st mention of Elokim and the 2nd mention are 13 words, and between those 2 indications are 13 words given of the qualities of mercy by which Elokim protects kneset Israel.

Those are: שוהן: (preposition:) את, **the sky:** השמים, **and the:** ואת, **earth:** הארץ, **and the earth:** והארץ, **was:** היתה, **savage:** תהו, **and empty:** ובהו, **and darkness:** וחשך, **above:** על, **the surface:** פני, **of the abyss of waters:** תהום, **and the spirit:** ורוח - up to the word Elokim (the joint word ו - "and" in the Hebrew both words become as one dear) with a next word to each other written and for this reason become as one.

What he wants to say; between the two indications of Elokim 13 words, thus, stand until the next mention of the word Elokim floated etc. 'דהיינו עד אלקים מרהפת וגו', with which is indicated that Elokim protects the entity kneset Israel.

Now we have simply translated the 1st ot (paragraph) of Zohar, and now we start with the explanation of bundle HaSulam, Yehuda Ashlag.

In the beginning we experience very little, because we have no *kelim*. We are all born as animals and gradually we must develop the feeling for the spiritual, because this is not given to mankind, we must all develop it. It is for this reason that a man becomes a real man only when he starts to work at himself. Of course we are all human beings, because in the eyes of the Creator we are all perfect, it is only within ourselves that we do not experience yet.

We develop therefore nothing, we get nothing, but we purify ourselves, we make ourselves transparent and as a result we get more insights, we get a feeling for the real spiritual and intellect, you cannot see them separate. In our world we have feeling *or* intellect. If a man only uses his intellect than he is a slave of his intellect and when he does do everything with his heart, he neglects his intellect. Apart from each other they do not bring people fulfilment. There has to come a middle course, whereby the hearts melts with the intellect and man no separation feels any more between the heart and the intellect.

Before man comes to Kabbalah, saying is one thing but his head thinks something else and his heart also. These are the three kingdoms. For this reason all perplexities come in people. All forms of impotence come as a result of this, also physical. Through Kabbalah you will bring together the intellect and feeling, and then as a result you obtain the middle course and that is the real reality. Only in the middle we can reach fulfilment. Then we can experience miracles every day. We do not need prophets anymore because all those prophets had turn, with enormous devotion, their earthly shortages into nothing; we do not need to do that in our generation.

What we have to do is to bring ourselves in harmony with the spiritual forces of the Zohar that comes to us. To make ourselves receptive and that brings us light. It is not me who does do anything but the light is working with me and the only thing I have to do is to make myself like wax, white wax and that is the problem, this is very hard. We all have the attitude of we know-it-all.

So, when you have read these words, work hard at this attitude of we know-it-all. Get started to work at you evil inclinations.

Not in your work of course, because there you must be a specialist, but in the spiritual you do not know where you are busy with.

Make yourself receptively and you will receive. Every one of us will receive, absolutely!

מרגלות הסולם – Marglót haSulam - The Feet of the Ladder

Lesson 1

We are starting, for the first time, with our first Zohar classes in English.

It is already several years that our english readers ask me to give the Zohar lessons in English, in such a way that it will help them. To help is the prime goal of the Zohar. Zohar is given to mankind in order to enable a person to cope with his evil incarnation and enable him to overwin it. Then the person will see the light, the prime light, light that gives him life and fulfilment on the background of all his work, achievements. I did not respond to all those requests, first of all because English is not my mothertongue and I don't live in an english speaking country, but in the Netherlands, Amsterdam. Everybody speaks a bit of English, but still it is not an English-speaking country. But the true reason was that the time did not come yet, was not ready to do this. And now we are starting already this Zoharlesson.

In this study I will combine all study of Kabbalah, with the Zohar as the central point, the crucial part of all of the study. And above this I will give all other aspects of Kabbalah from Ets Chaim, Tree of Life from Ari. Mainly everything will be based on Ari, the books of Ari, sjmonee sjaariem, the Eight Gates, and others.

First of all, before we will start with the Zohar, I need to give you some introduction in order to release some students of Kabbalah from many attitudes that they have received from other schools spread all over the world. There are three schools in the world: one in America and two in Israel. And all three of them, naturally bring a person to Kabbalah, but are just for beginners, for someone who starts with Kabbalah, who for the first time has the need for spirituality. The attitude is 'to know'. They want to know as they think that by knowing things, by knowledge, they come to revelation of the spirituality, that it will give live, happiness and fulfilment.

I must disappoint you if you would like to keep on going with this kind of attitudes. Because the true spirituality we only can find in a pure study, in a genuine study of the Zohar, that you cannot find in the world, and the genuine study of the books of the holy Ari, rabbi Luria Askenazi. In these books we can find the true way to the fulfilment.

The attitude is very important. My students in the Netherlands and Belgium already know how to adapt themselves during the lessons and when they are alone, when they study the Kabbalah at home. Especially in the lesson, when you listen to the voice of your teacher, how to behave yourself. Behaviour is the matter of the inner, the way how a person makes it in himself, the inner attitude, the intentions. In the holy language is it: kawwanna; plural is kawwannot. Make yourself open, receptive. Don't try to get it trough your earthly mind, through your intellect.

I had many students at the Zohar lessons – by this moment I have given exactly 100 lessons to my dutch and belgian students. Every lesson takes about three hours, so 300 hours of Zohar. About three years ago we decided not to let new students come to our main group in order to keep the level high, higher and deeper to learn the source of the Kabbalah. They don't ask just questions because it gives them an intellectual kick. They know to ask a question only when it comes out of a pain. Actually, I only answer these questions, because only these kind of questions when they are filled by an answer – a question is shortage, chisaron, and the answer by the teacher is a filling of the shortage. These kind of question do I answer, but even then I

teach them to be patient because all of those questions form their keliem, their receptacles, the shortage where eventually the light will come – sooner or later.

This is the kind of attitude that I want. Therefore I started this first lesson about the attitude and I will repeat it many many times and I will try to explain it more and more and deeper and deeper.

There are many other aspects which are related with the study of the Zohar. It is a holy study and not just to know, as I have told you. That is why you don't see in the world that they study the Zohar. In some places they study and say that it is enough – or even that it helps, to scan the Zohar and read the translation in English or another language.

I must disappoint you: both of them don't work. The scanning of the Zohar with your eyes will not help you. Maybe they want you to believe in it, but I tell you... the name of the Kabbalah is 'Chochmat ha-emet' wisdom of the truth. And that is why I must tell you the things as they are: scanning just with your eyes will not help you. You can study the whole Zohar ten times and it will not help you. To keep the pocket edition of the Zohar in your pocket near your heart neither will help a person. It might be good for your psychological condition but the Zohar has nothing to do with psychology. The Zohar brings a person spiritual elevation and not that the Zohar must be brought down in the earthly egoistic heads of a person who want only to use the Zohar. It is impossible to misuse the Zohar.

In the study with us, there will be no possibilities to escape working on yourself, working on your ego; not just talking about Kabbalahh, but living the Kabbalahh. That is what I see in the world: talking about the Kabbalah. They bring some ideas of the Kabbalahh, but only intellectual, to suit them with their egoistic heads, wishes, desires of the earthly people who just want more 'give me more, give me also spirituality'. Zohar says 'hav hav', barking like a dog. 'Hav' means to give in the holy language. And they say 'hav hav': give me this world and also the world to come. You will not find it with us.

You will be taken above and in the depth of your inner in order to come into a kind of conformity with the spirit of Zohar. Only this will help you. Only this will bring the redemption to a person. We will study Zohar in order to accelerate our personal redemption and with this also the redemption of others, but in a personal way and not in a group, for no group can bring redemption to a person. Even the study of Kabbalah will bring no redemption to someone who studies in a group. Because in a group a person can get consoled by someone else who is also blind and then one blind helps another blind. That is why we have to keep our eyes upwards to the eye that always sees, the eye that knows everything that is in everyone of us. The eye that doesn't close. We will see that is are not just words, it is the eye of Arich Anpin.

Do we need spirituality? For what need do we study spirituality? What is spirituality? You see how many questions rise up before we come to the Zohar. I know that most of my new students, who will study Zohar with us in English, they already started Zohar, maybe already for several years at one of the schools. All of these schools are based on the group-spirit. It is not that I criticise it – everything is good, otherwise it will not exist, but to me is given the method to come to spirituality along the shortest way. And the shortest way is the pure individual work on yourself by studying only Zohar and Ets Chaim, the Tree of Life, and that is given to me.

I feel that I am looking for words, I am sure that haKadosj Baruch Hu, the Creator will give me the right words, the right attitudes to study myself and to teach, the way to bring us and

the world to the goal of the creation. And just for one single goal of the creation: to study in order to know his Creator.

What is spirituality? Everyone speaks about it. The world is full of all kind of knowledges, religions, spiritual movements. Kabbalah is not a spiritual movement. I could not read it, I could not find it in the deepest sources of the Kabbalah, the most secret books where I could hear from the great holy people, the need to study in a group. Only a personal way. And even when people come together and they sit around the table, everyone is busy with himself and from inner point of view he want to connect himself to others, to everyone who study Kabbalah with him. But not in a pervers way, to dance with each other... there is nothing wrong with dancing together, drinking alcohol together and to go to the sea together, but it makes someone believe that through another person he can achieve spirituality, and that is impossible. It is only you and Einsof in all his lewoeshim, clothing, dressings, but you must do it, only you self. The questions that you have, you put to your own Creator. Everyone has the same Creator, but everyone has his own soul and everyone has its own level of spirituality.

What is spirituality? This answer we will try to find later on in this lesson. I call this lesson the preliminary lesson, but maybe we will call it the first lesson, even if we will not touch in this lesson the text of the Zohar self, it is the first lesson of the holy Zohar. It is not easy just to study even one and a half hour of Zohar in the way we will study. You will feel that it will take all the week to work it out.

What is actually spirituality? Everyone pretends that he has to do with something spiritual; I mean every movement, religion and they have different, sometimes completely different views. Someone worships animals and another one the earth and others take it higher and believe in the omnipotence of the sun or stars. How can we defind spirituality before we open the first page of the Zohar. In order to cleanse ourselves from all kinds of imaginations, knowledges that can disturb our wish to build up a tête a tête relation with Einsof.

It is like this: you can buy a radio receiver of low power, cheap, and you can only receive the radiowaves of the city where you live. You can buy a stronger one that can receive a greater region; if you live in America, you can receive then half of the country. There are also receivers that you can catch also the very special, very high frequencies of radiowaves, that enables a person to come in touch with a ship that sends some information. So everything is a question from where the information is received. The frequencies of the waves: the higher frequencies are the shorter waves and are the higher kind of information. In such a way works all the spiritual knowledge that is received here on earth. To a nation, a group of people or individuals is given the knowledge with the frequencies which are low, near to the earth; to others is given the higher. All kinds of wisdom are given on earth from a different level of the frequencies, like this example of radio-waves.

All of them, except the Kabbalah, lies in the placenta of the universe, like an embryo lies in the belly of his mother, secured by this place and feels comfortable overthere and sense material. In the same way is everything that is given to mankind: it is in the placenta of the universe. Of course something sensual resembles spirituality, but everything is in this placenta and there exist one instruction that is given to mankind to receive the spirituality from the source and that is out of this placenta of the universe.

It is from the area where there is nothing material, where no shuttle can ever enter, where no material molecule or atom will be able to enter. And also that place is structured higher and

higher up to the Einsof, up to where it is completely undefineable. That is the area of the spiritual worlds and over there are five spiritual worlds. Of course there are not only five, as they are endless. We say five because between the first, the highest one and the four lower worlds are endless worlds, but through Einsof we are connected with each other. From that place comes the only spirituality. In this sense spirituality means 'or chaya', the 'or chaim', the light of life. Only this light of the highest frequency of waves brings a person and human society, the whole universe, the redemption and fulfilment.

Every human being has in himself the whole structure of all these spiritual worlds, and by developing these he can attune himself to these worlds that form the 'etz chaim', the tree of life. In a human being there are four main places which we have to bring together in order to receive this light, or chaya, the living light, that brakes all the resistance in all the worlds and comes to the person who calls for it and who is prepared, who works on himself to receive it. How to receive this light, how to bring himself in conformity with this, is taught to us by the Zohar and the holy Ari.

Just in several words, it teaches us how to connect these four places in a person: his inner eyes, which correspond with his outer eyes of course as everything is built up in the same structure; the mouth of a person, what he says; the heart of a person, what and how he feels; and 'jesod', the foundation of a person that place which outer corresponds with the place of his sexual organs. Only by connecting these four places, which correspond with the four letters of the tetagrammaton 'YHVH' or 'chochma, binah, tiferet and malchut'. Everytime when a person connects these four places in himself to one line, he gets in touch with those areas outside of the placenta of the universe from where the light of life comes.

The clue is to learn how to connect, how to make the right connections and nothing can bring that to a person except the thorough study of the holy Zohar and the Etz Chaim of Ari. That is why it is so important to emphasize at all these aspects before we are starting to learn Zohar, why we learn Zohar. The goal must always be before our eyes.

Kabbalah is no religion and no science. Try to listen to what you hear whereby you switch off your head. I will never say to someone 'follow me'. After the lesson you can think what you want, but first try to get the information, what I say. Now it is very important: every word, every movement what I do... I am not only working with words, but what I say and how I say it, I do it with my inner places. The Zohar makes in me all kinds of places that are in common with the areas outside the placenta of the universe. That is why the information that you will receive, even from my voice, even when I will not find the right (English) word... from this you will also learn. Zohar reveals things and also hides; these two come hand in hand. That is why it is so important to tune yourself before you touch the real spirituality.

Be attentive what I said about this light of chaya, the light of life, which comes from the placenta of the universe, only this light has the higher frequencies that can brake all kinds of diseases, all kinds of results of sins of a person. How does a person sin? He wants to receive into his desires which are for himself. So he does it and even when he does not sin with hands and feet or other organs, he can still sin in his fantasy. By making sins he puts some of his creative, holy energies, which he produces with his fantasies, these holy energies are taken in captivity to all kinds of dressings. It gets dressed by unclean powers. How? We will study. Of course you studied something about Lilith and this kind. And in such a way these balls of energy which are presented and a person can't get rid of them. Only this light, if someone knows how to get it, come through, balance and go through it and releases the holy powers that are captured inside and gives life to a person.

In the same way is the method of the right healing, the spiritual healing, not like here on earth the paranormal things or psychological things but... that is why we say that where all the 'logics' ends, starts the spirituality. This is a small introduction to our study in order to give you some thoughts on how we will study. Of course I am trembling to start the Zohar itself in order that not I will speak but that the Zohar itself will speak; not that I will tell you words of wisdom, but I will only be a medium to bring the Zohar to you. My students know how this works. This requires also an additional attitude. Notice for yourself this word of attitude.

By the way, you will find some words (English words) which you can correct me or for which you have better suggestions. You are welcome to do so. I like to receive your remarks as I don't give these lessons for myself, but in first instance for you.

This special attitude, the world does not know. I did not meet it in any kabbalistic school in our time, but only in the school of rabbi Shimon bar Yochai and Ari one was obliged to do it, to make himself in conformity with this attitude. This is, when you listen to the lesson, to make yourself as a point, a dot. Of course your ego lives, but in the time that you listen to the lesson or work it out, that you make yourself as a dot then you will be able to receive. I do the same: on the day that I give my dutch Zoharlesson, on thursday from 6.30 pm, all the day I don't do anything. I don't study other things. Of course I look at the piece of Zohar that we will study to bring it in myself and to let it work, to let it happen in myself. To let the lesson just happen. But also I make myself just as a dot, all the day and also in the evening when I am in the class for the Zoharlesson.

Making yourself as a dot is a request and the term by which you will sooner, quicker and quicker will come in conformity with the higher. Only by making yourself as a dot. Why? We will learn that. By making yourself as a dot, you will lighten your own wish in order to correspond with the higher. And how it works, we will learn from the Zohar. It is very important and it took many lessons for me to give to my students until we made something during the lessons, that we feel that there is one stream of energies; all of them look in one direction. No one fights with his teacher. Because the teacher wants even more that the students will progress than the students themselves and they are aware of this.

So take this attitude and don't fight with what I say. Even if it seems to you completely wrong for what you have studied before. Maybe you studied at a school where they told you that the side of science of the Kabbalah is important. Look what they did, they took one undeviable reality in two pieces: one piece, on the right side is religion and is a piece of the true reality, and others took another part of it such as science, thinking, whereby no one of them has the right attitude because the goal of the development is to come in conformity with reality. The true reality is undeviable, whereby the mind doesn't want to overpower the heart, the feeling and the feeling, the heart doesn't want to overpower the mind. And they exist together in unity. This is the real spirituality. Not the mind rules, not the heart rules.

That is why in this world the eastern wisdom and filosofies i.o. don't present the full reality, because all of them are coming out of the heart, feeling. It looks as they also work with the mind, of course, but it comes through the heart. And the western religions, filosofies and all '...logy's' are structured in the way that the mind rules and neglect the heart. The Zohar gives the undeviable reality whereby no mind and no heart is struggling with each other. That is why I have this friendly request to keep in mind and heart to follow this. You are not following me, but your own way to your fulfilment through Zohar. This is a small introduction before we will pass to the Zohar.

A few words about the languages in which we will study. I told already that no scanning and no translation will help a person to achieve his eternal goal. That is why I ask everyone just to learn the Hebrew letters. That is enough and then step by step you will follow – not scanning. First I will read very slowly and you will follow it with your eyes. Don't push from inside, don't try to grasp it by powers from inside from your intellect, but just follow quiet, friendly, lovely the text in Aramaic and Hebrew. Only one language is given to mankind and that is 100% spiritual and that is Aramaic and Hebrew, the Zohar will tell us. Aramaic and Hebrew are two parts of the same code. The Zohar uses both of them. Hebrew is originally not the language of the nation, but Hebrew is a code. Later they used it as a language to speak. It is a special way to come in conformity with the powers of the universe. When I say universe, I mean everything that exist within the placenta and above the placenta of the universe. Every letter has a form, is build up in accordance with the laws of the universe. In that is the mystery and not that the letters are existing somewhere in the sky. But they are given here in accordance with these laws and powers of the universe. In such a way that if we study Zohar in the genuine code, this and only this will help. These two languages we need: the holy language Hebrew and the holy Aramaic of Zohar. How it works we will learn. There are two parts in a person: the upper part in his spiritual structure and the lower. This we will study later. It is absolutely necessary to study in these languages.

Most of my students when we started to study Zohar, did not know Hebrew. You don't need to speak it, you look at it and follow the letters and try to combine them with the number. Every letter has a number. Unite the number with the letter. Everything will go naturally, but you have to study. Only through these languages.

Now we are closer to start with the Zohar. How will we do that? We are at page 1. I will count the pages which have no 'normal' numbers, but in Hebrew. Page one has no number, but if you look at the second page you will see the letter bet, which is two. You will learn the numbers with the letters, the form of the letters. I will read first the Aramaic 'ot' paragraph, very slowly, so if you don't know Hebrew or a lot of Hebrew, you will get a great profit from this lessons. The groundtext of the Zohar is written in Aramaic. We made a file where you see how we have put the numbers at the lines, you have to do that by hand at both coloms as it was not possible to formatize that automatically. So put it yourself.

I will first read the 'ot' paragraph of the Zohar and then I will translate it into English and then I will go down to haSulam. In the middle of the page you see haSulam, the commentary of haSulam, the ladder, the spiritual ladder of Yehuda Ashlag. By the way, in the world you will not find an english translation of haSoelam. Listen to what I say: even when they promiss that it exist, I say it doesn't. No translation is made of h aSulam. They say that ordinary people will not understand it, that it is too difficult. But it is given to me and I see that this generation is already able to grasp things that before could only the great godly people grasp. The Kabbalah went already down to the ground, we only have to get it and rise up, elevate ourselves. The table is already prepared, all the delicious food is already on the table. We need only to come to the table and to eat it, to take it.

After translating the ground text of Zohar in Aramaic, I will go down to the right side in haSulam and I will first read the commentary... HaSulam gives the literally translation of the Hebrew, with Aramaic words of course, of the Zohar with his additions, small explanations. This is normal, and then he gives explanation of words. HaSulam is in Hebrew. Many words are in Aramaic, but he gives it in Hebrew. Step by step we will learn it and it will become easily to us, in several months you will feel yourself very comfortable with it, you will not even think about the moment that you did not know how to follow. Like my students, no one has problems to follow the original text of the Zohar. Only reading, listening to the words of

the Zohar and follow it just with your eyes – no scanning, G'd forbid, but follow it with your eyes, even if you make mistakes sometimes, will help you enormously. You, your family, the whole world. It is work and if you work on it, make yourself smaller like a dot and let the higher wisdom come to you; fully rely on the Zohar. In such a way we will go on with the Zohar and the explanation of the Zohar and we will grow like mushrooms by the rain.

Now we are coming to the moment of beginning the actual study of Zohar. I needed all this words and about the attitude as I told you, in order to break your resistance a little bit and to prepare, your natural resistance... everyone has his own resistance, his own personality. If I will ask someone to break his resistance, naturally that he will resist that. But in this matter, only in this matter, try to make yourself receptive and don't fight. You will see a tremendous change in your life. It was the same with me. I could not find redemption, I could not find the way to the light. I studied a lot, all kinds of religions, knowledges, wisdom, everything until I came to the last station before the Creator and that is the holy Zohar. That is why I give it because I find here redemption and the way that leads to the utmost perfection. We just start in order to have some feeling with it and then we will repeat it next time, but that we feel it, that we also get some Zohar.

Page 1, line 1 : **Rabbi Chizkia** and in the fourth line we see 'maamar sjosjana'. 'Mamar' is article, expression; 'sjosjana' is lily. Actually 'sjosjana' some translate it as 'rose' and some translate it as 'lily'. In reality it is both. In our reality it is or lily or rose, but in spirituality it can be both. It combines two depending on the stage in which the sjosjana manifest itself. 'Maamar hasjosjana' article/expression the lily. Try not to rely on what you have learned about the lily, the waterlily, because everything what you have learned and what we will learn now is completely different. If you want that it helps you than don't rely on your knowledge. What you know, put it somewhere inside yourself, don't fix on it.

Line 5: 'ot aleph', paragraph or letter aleph patach, opened, this is a continuation of the first line 'Rabbi Chizkia', rabbi is his status and Chizkia is his name. Then on line 5 of the Zohar itself '**patach**', Rabbi Chizkia opened. He opened the discussion or the book of Thora, what he wanted to explain to us, **ketiv**, it is written **k'shoshana bein hachochiem**. as lily –or rose-between the thorns. **Maan shoshana, da kneset yisrael**. (I will read from point to point.) What is shoshana (we don't have to say lily as you learn the words.) that is gathering of yisrael.

Don't think of the relationship on earth. It has nothing to do with the nation of Israel. It is important to know that no word from Zohar is about our world. Nothing is said about our physical universe. Very important to accept what I say. By this study you must step by step let transform your inner system to make it in accordance with the laws of the universe and with what the Zohar speaks about. At first you will feel as Zohar speaks about earthly matters, G'd forbid, not one word, nor in Torah neither in the Zohar. Zohar uses the words of our world in order to express all the relations, conditions of the entire world. Entire world is everything what exist.

The first lesson is over. Try to work it out, try to listen to it, to follow it. Write down for yourself the attitudes, the new attitudes and it will in this great adventure towards the ruchaniut, the true spirituality and your own definite fulfilment.

בדרך אל הסולם - Badérech el-haSulám – On the way to the Ladder

Lesson 2

The source is Zohar, in this we find the Tree of life, and this Tree of Live will come invisibly within us. She is already in us, but we do not experience yet. Do not resist, do not try to understand with your head, then you will experience and start to reach out for a deeper understanding and loose hold on our world. You will use everything of our world, but you will be the master and you will not get addicted to what or whom whatever. Your attitude must be that you will learn Zohar, that you are doing something special.

It is all about your attitude, deep in you there is a silent devotion and that devotion is prayer. There must be absolutely rest, as well inside as outside.

The soon you enter the room where you start reading or hearing, be aware that you let your physical body outside. Do not think about your work or at the things you have to do. If you get interrupted than ask the person to leave you. In other words, make sure that you have time for yourself because it is all about your correction. When someone disturbs you do not be angry on him or her because it is not he/she who disturbs you but his/her ego. It is for the other person to give you some respect. Outer prayer will not work. So, if you start to learn or to hear about the Zohar, be aware that you are completely with yourself, in your thoughts and in everything you are doing.

HaSulam means the ladder. Just like Jacob's ladder, who saw the spiritual ladder on which the angels ran up and down, so Yehuda Ashlag has given his comment the name 'the ladder'. It is the intention that we by learning this comment, we increase on our personal spiritual ladder, because it concerns our personal growth. In other schools they give social Kabbalah, they start easy like a mother who feeds her baby first with her breasts and later on meat. So it is understandable but the time is so precious, we go directly for the personal growth, absolutely.

Only the yearning for your personal correction, as counterpart of your ego, your I, I, I, which is very high in this time, in the same way you must desire to your absolute personal correction, then miracles will happen. Of course, you have to be always pleasant and polite with others, but only you and the Creator exists and nothing else.

The Zohar is for this generation the only source for rescue. In this time there are no prophets, there are no wise men in the world. It is not needed any more. Who can say that he is wise? Only the Zohar can offer us the shortest route.

Still a couple of words yet, because I have already said, that the bad inclination works also on me.

One says that all roads lead to the city of Rome; you can travel via the Atlantic Ocean, or go to Roma via Alaska, from Amsterdam. It is the same with corrections: we all reach the end, but when? The fastest and most effective means of transport is Zohar. I have looked everywhere and everything, but it is only Zohar. Do not let yourselves be deceived by your mental understanding by reading more and more books, of course it gives you a very good feeling but it brings you not to the eternal city.

Comment of Yehuda Ashlag (p. 1 Right, the last four sentence after the break):

Explanation of words: ביאור הדברים,

10 sfirot are that:

keter: כתר, **chochmah:** חכמה, **binah:** בינה, **chesed:** חסד, **gevurah:** גבורה, **tiferet:** תפארת, **netzach:** נצח, **hod:** הוד, **jesod:** יסוד and **malchut:** מלכות.
And the essence of these 10 sfiroth is five: ועיקרן הוא רק חמש.
Therefore, there are five sfiroth.

(1st page, 2e column):

Keter, chochmah, binah, tiferet and malchut: כתר, חכמה, בינה, תפארת ומלכות.
Because the sfira tiferet contains in itself 6 sfirot: משום שספירת התפארת כוללת בתוכה שש ספירות
ChaGa'T: חג"ת (= chessed, gvoera, tieferet),
NH'J: נה"י (= netzach, hod, jesod).

So the sephirah tiferet contains six in itself. A total of ten sephirot and the fourth contains off six sephirot. It is therefore actual five if we consider those six sephirot as one. These six sephirot have all something in common, that's why they form one group.

They have become to five partsufim: והן נעשו חמש פרצופין

Partsuf means face, but in the Kabbalah it means spiritual object, something what has 10 sephirot in itself; everything what is created has in itself 5 basic sephirot, or 10 sephirot (with 6 of tiferet). They are certain radiations, which we call spectrum in our world. Just as the light that has 7 colours, 7 sephirot in itself. Soon we will understand all the phenomena in our world, we will understand the nature laws. Of everything we will experience the origin, understand, because we receive everything from the control system of the universe.

A"A: א"א this is an abbreviation of Arich Anpin; Arich means in the Aramaic long, and Anpin face, therefore long face, long of Chochma, something what has in itself a lot of Chochma.

Av"I: א"י this is an abbreviation of Abba and Ima, what means father and mother.

Arich Anpin is only Chochma and under Arich Anpin is another force. We see therefore how forces have been build to qualities. Therefore, under Arich Anpin there are father and mother. These are the father and mother we can find in religions, it is taken from the Kabbalah, although they didn't understand the meaning.

Therefore we start now with the celestial family, the strengths of the universe, how they are linked with each other, because we receive just as they do, only at a lower level. Everything is connected with each other. Nothing exists in the lower, what does not exist in the higher and nothing exists in general what does not exist in the particular.

While we are learning about the celestial family, the control system of the universe, then we learn also how to deal and how to function according to those laws of the universe.

We become a part of this family and through this we obtain the same serenity, strength as they have. We will learn that Abba and Ima live with each other in absolute serenity, while we...the whole world has to deal with the problems of men and women, they cannot communicate with each other or they dominate each other, they destroy each other or play a long life comedy.....but they don't come into the right way to each other. It is an example I quoted before, may be an ordinary example but it is absolutely spiritual.

And as a side effect we will also learn how to handle with our partners and other people. From the Kabbalah we learn how we have to do this and not the ideas that are bound down at time; a woman is free, a man is that etc, 30 years ago nobody took these words in the mouth... and we do not know which rare, bound to time ideas there will be over 50 years. In the

Kabbalah we learn what is right, what belongs to the Tree of Life, what the Creator had planted, as seeds, in the creation. And our wishful thinking, vogue, ideas of our time...of course there is always in it something from the inner self, progress; that you must know, because in each day there is, nevertheless progress, even in our world, because the control system works perfectly. In spite of what we are doing here on the earth, the control system works faultless.

So the second partsuf is Abba and Ima. The 4th sentence start with the abbreviations **ZO"N:** זר"ן, this is Zejr Anpin and malchut (Nukwa). Zejr Anpin is a male, lower partsuf and Nukwa is a female lower partsuf. Whereas Abba and Ima are in a higher degree, in absolute serenity, harmony, perfection, eternity and union, so are malchut and Zejr Anpin sometimes in perfection and sometimes not. Perfection is as a male and female potency. Both experiences 10 sephirot and they stand on the same altitude.

Just as in our world, if a man wants a perfect relation, not wants but deserves, than his wife must be at the same altitude, he must give her a chance to come to the same level; they do not need to share the same views, she must grow in her adultery in the same way as he grows in his. With man and woman I mean also partners who do have that role, therefore not only man and woman.

Zejr Anpin and malchut are also two partsufim, two strengths of the universe.

Arich Anpin is the highest strength of the world Atzilut, all vitalities comes from this world. Then Abba and Ima, which are two, and below them there are Zejr Anpin and malchut, they are also two and that gives a total of five. We to experience those five forces... I go further because I do not want to walk before the feet of my master. We must follow always His path.

(4th sentence the second word):

The Keter has been named: (abbr. נק')

In the name Arich Anpin: הכתר נק' בשם אריך אנפין

HaSulam tells us that there are five sephirot: Keter, Chochma, Binah, Zejr Anpin and malchut, and those emanations of light make five partsufim, five units of strengths: Arich Anpin, Abba and Ima, and ZO"N. Or we speak of sephirot or we speak of partsufim. Or we speak of the names of the Creator or we speak of the characters, it is all the same, only different from form, a different class but it is all the same: they are all names of the Creator. Arich Anpin is the highest partsuf, the highest unit of those strengths, and this is also Keter. There is a passage from one to the other: Keter is also Arich Anpin.

Chochma and Binah are called with the name Abba and Ima: חכמה ובינה נק' בשם אבא ואמא

As emanation of light it is a sephira, but when it is already formed to partsuf with the essence of Chochma, then it is Abba. Abba, father, is wisdom. And Binah is Ima, mother, is intuition, understanding. This does not mean that men have only wisdom and women intuition, absolutely not. This is what everyone must have in itself. The Kabbalah only speaks about *one* human being; all these forces are in *one* man.

The abbreviations ת"ת means tiferet.

Tiferet and malchut are called with the name Zejr Anpin and Nukwa:

ת"ת ומלכות, נק' בשם זעיר אנפין ונוקבא

As sephira it is tiferet, and as partsuf it is Zejr Anpin. A sephira has one certain quality in oneself, but partsuf have many qualities. For example, Zejr Anpin has in itself: right, left, before, behind, above and below: just as in our world. Malchut is the fifth sephira, is Nukwa. Malchut means that she experiences all her sephirot in herself, she is then cut off from Zejr

Anpin. When she is still adhered to Zejr Anpin, to the man, then she is called Nukwa, she is then as it were his female side.

Also in our world, if a woman is inwardly adhered to her man, then she is an appendix of the man. One does not understand what it is all about if there is written that a man must leave his family, his father and mother and that he must adhere to his wife and become one body. Zohar will reveal it to us. The intention is that we have revelations each lesson. From the Zohar self we will learn what is G'd. What happens in the synagogue, in churches has no value if it is not linked with the inner self. If you do not understand something that is no problem, we go inch by inch and slowly the celestial family will come alive to you. In the beginning it is difficult because you cannot give it a place in yourself, you don't have *kelim* for it, as it were, you don't have a bag where you can carry all these messages, but slightly the light of Zohar will make, unnoticed, grooves into you, caused by your desire and through your perseverance, and then suddenly, it will go flow from yourself.

Everything consists off five and the sephira tiferet consists off six. We must remember therefore that everything consists off five and not off ten. Everything consists off five. We have five fingers. Five toes and cultivated flowers have five leaves. It will be shown to us that everything exists like a pyramid. Of course we are all citizens with equal rights, but spiritual it is a question of pyramid. The one who works for his/her own development comes higher on the scale, he/she is the one who makes advantage of his/her strength and so rises on the scale, comes higher on the pyramid of spiritual strengths. Even by gems and minerals you have the form of a pyramid: there are gems and simply pebbles and you can find the pyramid in the plant kingdom. Everything has a horizontal sequence and a vertical sequence. In everything you can find the general and the particular.

When we have a break people talk louder with each other and that is understandable, because the higher we go in learning so the more resistance we will experience and then we try to escape in ordinary chit chat. So be aware because the bad inclination learns with us and wants to profit of it. As we say, the devil is always listening. It is to us that we do not react on his advice. How can we know what his advices are? Who's talking to me? My teacher said one's to me: "If there is something whispering in your ear and you do not know if it is your little devil or your true personality that wants to listen to the laws of the universe and wants to achieve fulfilment, if that what is whispering in your ears don't expect any efforts from you to do something, than know it comes from the devil". It comes from your left side because that side wants you to relax. Why? Then it can make profit of you. He says then that you must relax so he can suck from you, just like a blood piston. If you must do any effort, more and more effort, then know it comes from the good side in yourself, the right side. Both are necessary, it is not that we must ignore the devil, he wants to distract you, but by overcoming him you grow enormousness, and if you ignore him then you use less than the half of your potency. You don't want to see that side in you but it will gnaw at you till; please G-d forbid, you get a problem.

Therefore in the break there is more and louder speaking because he wants you to get out of you because he cannot profit if you are busy with the spiritual. You have just received a lot of holiness, of the spiritual and then in the break he wants it to take it away from you, the soon as possible. Be aware all the time also on the way back home, in the train or in the car. Do not talk to much, because you want so gladly give then, it doesn't requires any effort of you, you have so much received from the Zohar, you want to talk with everyone, you want to give air to your feelings and that comes from your left side. By talking you empty your heart. You waste then what you have just obtained. So, pay attention to your mouth. Do not speak too much, not even with your partner. Do much and speak a little.

(Page 1 left column, the one before the last rule of the first paragraph, between brackets.)

If something stands between brackets, it refers to something; we don't do anything with that.

Every course participant will learn and understand gradually, do not fear if you cannot apprehend. Eventually it will come into your heart.

And know that the secret: ודע, שסוד, essence but literally *sod* means secret.

Of seven days of the beginning: ז' ימי בראשית, the act of creation.

That is the secret: ה"ס (abbr. ה"ס *hu sod*)

Of two partsufim: ב' הפרצופין

Z"A and Nukwa of Atzilut: ז"א ונוקבא דאצילות.

The seven days in which the world is created that is Z"A and Nukwa of the world Atzilut. There are four worlds, four layers of experience of the spiritual. In spirituality, on the higher levels of the universe, there exist four layers of strengths and those are called worlds –*olamot*.

Question course participant: Why no five?

Five exists also, from the previous course (BCK – basic course of Kabbalah) from lesson 39 we have explained that, build up, the first world became Adam Kadmon, but this world we do not count, because our origin is of the second world; Adam Kadmon is too thin for us, we do not receive anything from this world till the arrival of the Messiah. For this reason the eternal name of the Eternal have also four characters. We receive light from four worlds.

So he says: The seven days of the creation are Z"A and malchut. We have said that there are five sephirot: Keter, Chochma, Binah, tiferet and malchut. Tiferet is also Zejr Anpin, as partsuf, and malchut is Nukwa. Z"A consists of six sephirot: chesed, gvura, tiferet, netzach, hod, jesod and malchut, which are together seven. That is what is created, so in the Atzilut there are five partsufim: Arich Anpin - long face - who is Chochma; a force in the universe what is Keter. A"A is a partsuf and Keter is a sephirah Under the A"A, his products, are Abba and Ima.

Answer on question course participant: nothing can arise without any reason. Sefira is an emanation of light and in the partsufim there are already built strengths. What we are learning is logic. There can nothing arise without reason, there is always reason and consequence.

If you see someone on the stage e.g. and he is doing something spontaneous, or another person is acting very spontaneous, know that spontaneity always arises through an enormous discipline from inside, as a result of reason and consequence. Consequence is then the reason for the following.

We are going to do that with Zohar, because nothing can arise without something. There remains however a bit unknown, but we are going to work at one's internal self what now is one undefined feeling, from the inside we build up a new construction, and that is what the Zohar teaches us. And not let things take their course, not claimed, that we in the rest of our life not know which strength is working in us. Isn't that a miserable way of life?

We must come back again and again and again, the soul, what you have not accomplished and then come again, once more misery, till you have accomplished what is written in the Zohar.

In the Torah is written that each flesh will see G'd, experience the laws of the universe and then it is not necessary to teach each other the Torah; our generation is favoured to receive the Zohar.

We are the first generation ever that is so close at the arrival of the Messiah, it is a privilege for us to receive the Torah; receive means that you receive it, that you want to receive it and

not as a baby take in the food what the mother gives. We have no choice, but nevertheless we must yearning for it. In last generations there were only a few individuals who did receive the Torah but not the mass. Ordinary, religious people don't need the Torah. They only require rules. Also that is necessary. In a way we are super-religious. As a religious person, a follower of a religion, who works with their hands and feet, when this soul leaves the earth, then this soul returns to the source (everyone has its own source, but all in one), then the Creator asks: "What did you do when you were on the earth?" Only on the earth we have the possibility for correction. The soul sees then what he has not corrected. And then he answers: "I always went to the synagogue, the church, I gave a lot, I had visited many patients, gave money to the poor etc." And then this person will be asked: "That is beautiful, but what are you doing here? You must go to the one you had served. You had served religion, the church, liberal or orthodox, or the chassadim, ask them for a reward because you had served them, I do not know you". Then of course this person is disappointed and he sees that everything he had done was for his own good, for his own honour, for his children etc, but not for the Creator and that is what is wrong.

You cannot learn the Zohar for yourself. Later on when you get more feeling for the Zohar, the Creator will love you, this means that you in quality correspond with Him. When a child does do good things, then the father will love him. It is the same here. We must do everything because of Him, and not for our selves; then we obtain the life and that is the work. And not that we want to have more and more and more, the out come will always deceit us.

So there are four worlds, for us Atzilut is important because from there comes Chochma, the light of the Creator. Z"A and Nukwa are together ZO"n. They are the lower male and female couple of the world Atzilut, where the government of the universe is coming from. Torah starts with the seven days of the act of creation, *zajin j'mej b'resjiet*. What this means the Zohar will say it slowly to us, let us feel it.

Another name for the sephira Keter is partsuf A"A, Chochma is Abba (father), Binah is Ima (mother), tiferet is Z"a and malchut is Nukwa.

We treat here the world Atzilut; everything comes from this world, even the world Adam Kadmon. What was then created? The world Atzilut had already been created before there were people. Under *olam* (world) Atzilut there were build the world: Bria, Yetzira, Assiah and our world. Zejr Anpin has six in itself and Nukwa is one, together they are the seven days of the act of creation. Everything what is above comes of course down. Bria comes from the word creating. Everything what is built under Z"A and Malchut, that is the world (*olam*). The seven days of the act of creation come therefore of Z"A and Malchut, this is what Yehuda Ashlag is telling to us.

Perhaps you notice already that this is a study, a spiritual science, and that it has nothing to do with religion, absolutely not. The laws of the universe have nothing to do with religion. To be religious that is not were the world has been created for, do you understand that? There are two strengths: right exist and left, mercy and severity; that is the world. We already find that in tiferet and Nukwa. We all will learn causality. In our feeling it seems all unknown, infinite. It is the intention to penetrate infinity. It always remains infinite, because the Creator is infinite. What good can be come of something that is finite? Do you know any object that is finite and where some good comes from? Also in the universe the light comes only from Ejnsuf and not from Z"A or Malchut, they only pass the strengths of light of infinity. Everything comes from Ejnsuf; all these strengths are only linings, coarsening of the light. That is of course necessary because without those concealing we cannot exist.

Ejnsuf is the light what descended from Atsmuto, His essence. There is namely (viz.) still something above the Creator himself. The Creator means the name of strength, in its quality

of creating the world. We cannot understand His essence, we only understand from the idea of the creation and that came out of His essence. The blueprint of the creation is to give pleasure to its creatures.

But what does it mean – give pleasure? What we understand as pleasures is egoism and not what the Creator had meant. We must realise that we must receive only for to give. Zohar will teach us that without any calculation from our head.

(2nd subparagraph, 2nd and 3th sentence)

That there are in them (in Z"A and Nukwa of Atzilut)

Seven sephirot ChaGa''T NeH''J and malchut: שיש בהם ז' ספירות חג"ת נה"י ומלכות,

These are abbreviations of chesed, gvura, tiferet, and netzach, hod, jesod.

Canal: כנ"ל, this is an abbreviation of *block hamper la'el*, we will frequently encounter this, it means: as was mentioned above.

Without any strain of our brains we will learn all of this, just as a child learns from the mother; this is a tree, a houses etc, a child wants eagerly learn so it asks mother: what is this, what is that? We must show the same eagerness for learning the Zohar as the child.

That, in these writings: אשר באלו הכתובים

Of the act of creation: דמעשה בראשית

Has been explained: מתבאר

How father and mother: איך אבא ואמא,

The two strengths, the partsufim of Atzilut

Which are Chochma and Binah: שהם חו"ב (abbr. חו"ב Chochma and Binah)

They have emanate האצילו אותם,

And hey have brought forth Z"A and Malchut.

If something is emanate in the world Atzilut then we say root Atzilut. Emanation is therefore from Atzilut. If something has brought for in Briah, then we say create, and from Yetzirah we say form and from Assiah it is doing. It becomes more and rougher, creating is higher than to form and forming is higher than to do something. An architect for example has an idea and another one gives shape to it and another one carries it out. So we can find the pyramid system also in our world. First there is the idea, then the creation and then the work with our hands and feet. Seven days of the creation, so all the qualities of the world which are created, Z"A and Nukwa, they are brought for by strengths which we call Abba and Ima.

From the beginning of their origin: מתחילת התהוותם,

From Z"A and Nukwa,

To the end of their full growing: עד סוף הגדלות,

Such as they behave themselves: שנוהג בהם

For: בהמשך

6000 year: שתא אלפי שני, because the creation is created for 6000 years, but we can shorten it.

Abba and Ima have brought fourth Z"A and Malchut, that they may behave themselves to those rules of the father and the mother, till the end of the creation.

And it is further explained here in Bereshit of Zohar: וענין זה מתבאר והולך כאן בזהר בראשית.

בדרך אל הסולם - Badérech el-haSulám – On the way to the Ladder

Lesson 3

Pronouncing the terms in its original language, Aramaic and Hebrew gives already strength and corrections.

When you come to the lesson are begin to read this, you must everything what worries you, turn off. Why? Then you can load yourself up for the complete week and more. Be accommodating and have no doubt because then you receive the most of it. Have faith. Your inner does not want to struggle against the spiritual information, but you outer will resist. Your inner behaves itself to the laws of the Universe and recognises the information.

(Page alef (1), ot alef (paragraph 1), 2e column, 2e paragraph).

We have done this in the previous lesson but it was not clear on the audio.

And know that the secret of 7 days of the act of creation: ודע, שסוד ז' ימי בראשית

That is the secret of two partsufim Z'A and nukwa,

Two units of strengths of the world Atzilut: ה"ס ב' הפרצופין ז"א ונוקבא דאצילות

This comes from the operational system in the Universe.

Zejr Anpin, zejr means small in the Aramaic and anpin means face. Arich Anpin therefore means long face, much wisdom, a lot of chochma, and Zejr Anpin few chochma and that isn't so bad because it is on another level.

That they have in itself seven sephirot ChaGa'T: chesed geburah, tiferet, NH'J: netzach, hod, jesod and Malcut: שיש בהם ז' ספירות חג"ת נה"י ומלכות

These are six sephirot from Z'A and Malchut, malchut is the last.

Kana'I: as above is mentioned.

That it is explained in these poems of the act of the beginning (the deed of the creation):

How father and mother, they are Chochma and Binah: איך אבא ואמא, שהם חו"ב

Chochma is Abba and Binah is Ima,

Emanate them: האצילו אותם,

Z'A and Malchut. That what is higher brings fourth what is lower.

From the beginning of their origin to the end of their full growing:

מתחילת התהוותם עד סוף הגדלות,

Such as they behave themselves during 6000 years: שנוהג בהם בהמשך שתא אלפי שני,

6000 years Z'A and Malchut behave themselves exactly according to the laws to where they were created at.

This subject is continually explained here in the Zohar, in the part of Bereshith:

וענין זה מתבאר והולך כאן בזוהר בראשית

Quite a lot of information do we have here. What is HaSulam telling us? Seven days of the creation those are the partsufim Z'A and Malchut. How is such an operational system come to being?

(During the following explanation drawing 3.1 was made)

We know that in the beginning there was only infinitely light, no creatures, nothing, everything was full with perfect light of infinity. Then it came into the thought of the Creator to create the creation, according certain laws. These laws are appointed by more and more concealing of the light.

First there is a blank board, you can comparison this with the light and then the light makes grooves in itself, all kind of matrixes, there came a spark of light just as with the first cell of the men: there comes a droplet of the man and this melt with the female element and this develops further and further; it is the same with the creation.

The light makes all sorts of coarsens, always harsher and more complicated to create a place eventually for the whole creation, to place people and nature.

So it became to the first world, the first serial of coarsens. Everything consists of five, light consists of five sorts of light, to the degree of coarsens: Keter, Chochma, Binah, Z" A and Malchut. .

The light had coarsened itself and in the centre of the creation, that was the point were the light withdraw itself so that there could be a space without light - without light means deficiency, wish, whereas fullness of light is perfection. Then the light (*or*) Ejnsof comes to the place where the creation would arise, first as a small ray so that the creatures could see Him. First you must give a small ray of light; this was enough to give the creation satisfaction and the power, the strength to come to perfection. So the first world was brought about, the world Adam Kadmon. This was yet a very thin world. It reached to the *tabur* of emanation of light.

The light Ejnsof reached to the point of our world, but stopped at the *tabur*. There were five of these receptions (see drawing 3.1), before the world Atzilut arose below. First the light could be received as far as the *tabur*, and it was through coarsening of the light that the world Atzilut arose. Below this there lie three more worlds: Briah, Yetzirah and Assiah, and our world. Our world does not belong to the spiritual world and is not an object of our study. But nevertheless we find the effect of the higher spiritual world back in our world.

In the world Atzilut there are no impure strengths, no dualism, no good or evil; there it still sits in the germ, it has not yet originated. The manifestation of dualism starts at Briah.

About what does Zohar speaks now, in this beginning? The Zohar speaks of the world (*olam*) Atzilut. All of us receive from Z" A (Zejr Anpin) and Malchut, these are the seven days of the creation. Z" A has six and Malchut *one*, everything has natural ten, but...before this was the breaking of the kelim, of forces, by the coarsening of the light. Everything what took place as far as the creation of the worlds Adam Kadmon, Atzilut, Briah, Yetzirah and Assiah, was done by the Creator or G'd or the light Himself. All these coarsens, al these matrixes, are build up in the light itself and of course, as a result, there were more coarsened forces, more veils created on the light (*or*) Ejnsof.

In the spiritual there is a rule that says the higher gives birth to the lower as it were, brings fourth the lower, let arise the lower.

Abba and Ima are one step higher than Z" A and Malchut. Abba is father and Ima is mother, and only father and mother can produce something. Zejr Anpien is the son and Malchut is the daughter; sometimes they will act in other qualities. It is the intention that we are going to learn this celestial family, because how strengths take place there, so they take also place in our world, only it is in our world covered, veiled. But as something is above, it must also be

below. There is absolute unity between above and below. And everything what we are doing in the Kabbalah is to pursue the same proportion as above.

Z" A and Malchut is the operational system of the Universe, six and one, seven days of the creation and from that everything comes down.

In our world there exist four directions: right, left, for, behind, high, low. This comes from Z" A and the last is Malchut.

In the other worlds we see the same structure, the same partsufim, the same coarsening of the light as in Atzilut, Only more coarsened, there is more good and evil, it seems more complicated. Before we correct ourselves it seems more complicated, more veiled, but eventually when people learn the kabbalah, he experiences that everything is simple. You only have to be able and to comprehend that by working on yourself, to bring up the notion, that all complexity can be brought back to simple proportions, high and simple because the higher it is the more simple, simple in its simplicity. The light itself what has created us, is simple.

We return to the Zohar now. The experience fields Briah, Yetzirah and Assiah and off man. The man can in his experience, in his working at himself, reach Atzilut.

The seven days of creation are therefore Z" A and Malchut and those have seven sephirot: ChaGa" T, NH' J and Malchut. Z" A is chesed, geburah, tiferet, netzach, hod and jesod.

Wherever it is, Z" A is always six. Actual Z" A includes in itself also the Malchut. When we speak of keter, then we have *one* sephira - keter, and the nine below are as it were included in itself, in the strength of keter. Sephira chochma has also ten in itself: from above he obtains the light of keter and from below, the eight sephirot are included in himself. So does Zejr Anpin also, his own strength, quality is six, but he has also ten sephirot in his self: keter, chochma binah, chesed, geburah, tiferet, netzach, hod, jesod and malchut. Its own strength is chesed up to and including jesod. From above he closes in keter, chochma and binah, and from below malchut. Its own quality is these six sephirot. If we hear: chesed, geburah, tiferet, netzach, hod and jesod, then we know that we are in Z" A. Further explanation of the feeling of the strength from the Universe, will bring us Zohar.

Binah e.g. also has 10 sephirot in itself: chesed the Binah, gevurah the Binah, tiferet the Binah etc. Binah therefore has also the properties of Z" A in herself. Ima, mother is Binah. In her abdomen she has Zejr Anpin. In her abdomen... it must come out, always. First there is little differentiation and then more and more coarsening.

HaSulam says further in this paragraph, that what we read in the beginning of Torah is how the father and mother have produced in the beginning, at the origin of the world - Z" A and Malchut.

This is what Torah speaks about and nothing else. Not over mountains, water etc. everything is absolutely about forces and nothing else: coarsening of lights, the operational system and how the human being, as the crown of the creation can come in resemblance by studying the operational system. By studying he let make in themselves grooves and let the same processes take place her below as it takes place above. Because everything what takes place in the Higher must be found back her below.

Father and mother have produced Z" A and Malchut from their origin until their full growing. Until both reach their own fulfilment, that Z" A and Malchut are full, experience 10 sephirot in themselves. Z" A has six sephirot and Malchut is as it were the tail of Z" A, they must have

both 10 and then they can come at the same level and merge together just as Abba and Ima who are perfect.

From A" A comes the light, life, that what gives rescue and at Abba and Ima there is already a certain coarsening but they are in perfect relationship with each other, that is named *zivug lo passik*, a merging without stopping. And Zejr Anpin and Malchut, they are merged sometimes with each other, but only when there is perfection, when severity is not manifesting itself.

We will learn how Z" A and Malchut come to perfection. Of course everything is perfect, but the creation has been made in such a way that the human being must make the final touch. If not so we were only puppets on a string, we would be like robots.

Now we have the chance, by our own effort, our contribution to make our world and the higher worlds, to come to perfection. Only man can do this.

Because, if we do not show some effort, we neglect the rules etc. then from above never can be realised 10 sephirot, that Z" A and Malchut will have 10 sephirot, because they do not need it.

Only by our stimulation, by every action we do, by bringing our prayer up to Atzilut and from Atzilut it goes to Ejnsof, because every link pass it on to above. And from above comes the light Ejnsof that as far as strenghts corresponds with every coarsening, partsuf, along which he comes down. And eventually there comes a little bit to me. But already, through my effort the light comes to all the worlds, to Z" A and Malchut. From below we cause the unity above and not the other way around.

From above will come nothing if you make no effort and lives well here.

It is as a reflection in a mirror, it is in that degree in which you say your true prayer, in what you asks what correspond with the laws of the Universe, therefore not egoistic, because egoistic questions do not come up. All regulations that are given to us from above, they exist only to bring us in agreement with the laws of the Universe. By living these regulations and by the true intention, we bring MA" N, female waters, up and MA" D comes down, male waters. By the time we will see what this is all about. Also in our world it is the same projection.

From above to below it is always the male light and from below to above it is always the female light.

The government of Z" A and Malchut, how they behave themselves, is for 6000 years the same. The creation will no longer exist then 6000 years. The Torah has been given approximately 3000 years ago and then it was already described that the world would exist for 6000 years, because the Creator could not veil this for His creatures. Only to very devoted people, Saints, whose souls and bodies were in agreement with the Universe, He had given this. Of course we do not mean the physical body, the body of flesh and blood.

We must maintain our body, just like our clothing, but no more because you body is exactly as perishable as your clothes.

Therefore everything behaves themselves this way during 6000 years. 6000 years also mean 6000 corrections. What it is, we will learn soon. Furthermore he says: the subject becomes here in Zohar, in the chapter Bereshit, because the complete Torah, the five books of Moses, is in chapters classified and every week one chapter is be read, and these correspond with regard to strenghts to the laws of the Universe.

For example Bereshit, concerning the act of creation, that soon starts, in the time when all strengths of the world come on the balance and in the Universe a judgement is passed. What does this mean? Of course everything is for the good, but if we do not well, then we feel as if we have given in. Each week has therefore its own chapter in Torah, which correspond with the strengths in the Universe. When someone learns Kabbalah, and strives for the eternal, then he can, only by reading the chapter of the week, see which strengths are in that week manifesting.

Of course all of us have our own corrections. Every day differ from another. Every Monday is different than the Monday before or the Monday that will come. And each correction, from every one of us is absolutely unique, but at the same time there exists the general and the particular. You can find the laws of Z'A and Malchut also here and at the same time everything is absolute unique.

And now we go further with the last paragraph. What did he say to us? The Zohar tells us yet about the birth of Z'A – the arising of these grooves which is Z'A, in the strength of the world Atzilut, from were all our corrections come, all our light –and Malchut.

(P1, 2nd column, from the one after last rule):

And rabbi Chizkiyah, one of the ten great rabbis who took part in the group around Sjimon bar Jochaj, he **opened** his mouth, the subject, the discussion **with explanation of the Nukwa of Z'A**: ור' חזקיה פתח בביאור הנוקבא דז"א.

HaSulam started her in *ot alef* to tell us about nukwa. Nukwa is another name for Malchut. Nukwa means a female element. Malchut, kingdom, if it is already build up, and we call her Nukwa when she is still an appendix of the male strength, of Zejr Anpin, - her body has not yet been build up. Sometimes we appoint it through each other. Just as in our world, first we say little girl and when she is developed we call her woman. When she is the little girl, nukwa, then she has to grow. At the beginning of the creation she has therefore not yet her own name, she is still nukwa of Z'A, because only Z'A is built up and she is an appendix of Z'A.

Nukwa the Zejr Anpin; the completely intention is that the woman become independent of the man and as a result, the man can really appreciate her. But he must yet grow to. As a side effect of what we are learning, a woman will reach independence of her man because even so as a woman she must give her heart to the Creator and not to her husband. The time is ripe that we become adults.

And men will learn to get independent also and arrange themselves to the laws of the Universe and will learn to give. In the controlling system of the Universe, Z'A will give at Nukwa, he will do everything to let her grown; and later on they will reach both independency and they will receive from Abba and Ima, father and mother.

The man must come free by learning to give. He will learn which love he may have for his wife; all this as a side effect. Something what does not exist in the control system of the Universe and what you invent by yourself, or with power and strength in this world tries to realise, that brings suffering to yourself and your partner and to others.

People who cannot face reality and all their perceptions of the world, they set them free in painting or writing, they put there their frustrations in and you are going to a bookstore and read such a book or you go to an auction and pay millions...Is it good for You? No, only for the author or artist.

Music is different, has less material reproduction. Is more penetrated. Music can come from Atzilut but it can come also from other worlds, of unclean forces, it can come out from the deepest of hell. And if people feed themselves with that, with the unclean forces where it arises from, then it is if people feed themselves with poison.

(End lesson 3 – part one)

Zohar and Torah only tell us about the controlling system of the Universe and nothing else.

(P.1, alef, 2nd column, last rule):

.....to explain the order of her (Nukwa of Z'A) emanation of Ima: לבאר סדר אצילותה מאמא
because everything yet concerns nukwa.

(P. 2, bet, 1st column, the right one because in Hebrew it goes from right to left):

The emanation therefore comes from the mother,

That she is the Binah who is mentioned: 'שהיא הבינה הנק'

With the name Elokim: בשם אלהים,

It is written with a ה but we pronounce it with a ק because it is a name of the Creator. So Binah is called Elokim. In the Torah it is not written that G'd created the heaven and the earth, but Elokim. It is important which name is used because everything what we are learning in the Torah are the names of the Creator, the strengths in the universe, the different coarsens of Ejnsof, and that are the names of the Creator.

Binah is a sephirah and Ima is a partsuf. Elokim is the name of the Creator who carries Binah We can therefore see the spiritual processes of several angles. Ima is partsuf from which nukwa arise, Ima is also Binah, a female element and also the name Elokim which stands in the Torah.

Zohar explains the Torah, which is the blueprint of the process of the creation. For this reason he indicates us in the language of the kabbalah, of the strengths of the Universe, references to what stands in the Torah. Elokim, G'd, that is Ima.

And that is that he opened with an explanation of the lily: וזהו שפתח בביאור השושנה,

That she is the nukwa of Zejr Anpin: שהיא הנוקבא דז"א

Shoshanah is also a name of the Creator, a coarsening of the light of the demonstration of the creating strength. What has lily to do with nukwa? Nukwa is imperfect, she is an appendix of Z'A, she has just appeared, still imperfect, and he draws a parallel with the lily, a lily is beautiful when she reach blossomed, but she is still under the thorns, he tells us, prickly, imperfect. HaSulam tries to bring us some feeling of what nukwa is.

It doesn't matter if you do not understand anything, because the rescue comes only from there, through Zohar, and nothing else. There is no other demonstration of the Creator then Zohar. All the others are veils, of course there is something in it, but it is covert.

All courses of Kabbalah do not help you. It will help you a little bit of course but on a childish manner because they have to do with secondary sources. They do not treat only Zohar.

I am prepared to continue with Zohar, even if there is only one student left; but all of you will manage.

"Talmud esser ha-sephiroth" of Yehudah Ashlag is a book of reference and from a book of reference you can learn but not become a specialist. If you only learn "Talmud esser ha-sephiroth", then you will never reach your rescuing.

Without any effort nothing will happen, without effort, without stimulation, nothing happens. Nothing comes from above if it is not stimulated here below. So if you only scan the Zohar with your eyes, it will not bring you redemption.

We are living today in absolute selfishness, so there must be something that has such a force that it can twist our nature, that it can do the impossible. Always go above the wish of only knowing. Soon you will learn to know the complete celestial family.

Nukwa and lily. At the manner how this is written we can experience a little the lily and in this way we experience the spiritual. Ima, the mother of nukwa, binah, is named Elokim.

The Torah opens with: *Bereshit bara Elokim et hasjamajiem v'et ha'arets*, In the beginning G'd created... and there stands: Elokim. We must know which name stands there, which sephirah, thus were it is to be found. Then we can see how everything comes from above to below.

He opened his demonstration with the explanation of the lily.

(2nd sentence)

That she, the shoshanah, the lily, where the Zohar speaks about, that this **is nukwa of Zejr Anpin; א"ה היא הנוקבא דז"א**,

And we all receive from this Malchut.

And the nukwa of the Zejr Anpin in the period of her full growing: והנוקבא דז"א בעת גדלותה

Is called with the name collection of Israel: נקראת בשם כנסת ישראל;

Look what he is saying to us: the nukwa of Z'A is just arise, is still small, not yet built up, has yet no sephiroth, she does have them but in potential, she has not yet come out. Just like a little girl, she is not yet a woman. So it is the same with nukwa, the lily.

So he is telling us that the nukwa of Z'A, the first small female element in the control system, that from there all creatures comes out; she brings birth to Briah, produced, Yetzirah, Assiah, the complete humanity, the flowers, everything.

Nukwa of Z'A is called, when she is full-grown, "collection of Israel". This is also a name of the Creator. As Israel here on earth, as a nation, brings itself in agreement with nukwa, and also become full-grown in her devotion tot the creating strengths, to the Creator, then they will be called also Knesset Israel. Knesset Israel is Malchut of the world Atzilut.

You can build up you relation with the Creator exclusively personally. Of course, if you have no strength, then you link yourself with a religion or group. We are sitting here because of the unity, but everyone must work for his personal, ultimate relationship with the Creator. For this reason we do not sing and dance. It is possible, may be later, when we are a bit independent of the group spirit because if we do that already then it is an act of adultery and brings us not to our aim.

When nukwa becomes grown-up, Malchut, then she is called Knesset Israel, collection of Israel. She has then collected all strengths in herself. If you hear the word Israel do not think of it as a nation because if he means the nation then he will say that. We are speaking here only about strengths, about grooves of the light and the effect from that, also on us. It concerns the spiritual worlds and not the material world. Remember that well! Zohar does not speak concerning people of flesh and blood.

We must follow him. If you do not understand something, be praised that you do not understand. The best way to see this is that your *kelim*, your sense doors will be carved in. The one you do not feel yet. Everything comes on its place, but you must want to receive, and not understand. You have to behave yourself as the Zohar wants you to behave. You must question the Higher and let the Higher forms you and do not say how you wanted to be formed. We have to arrange ourselves to Him.

Such as written further on: כמ"ש להלן
And that is what he says: וזהו שאומר,
What is the lily?: מאן שושנה,
That is Kneset Israel: דא כנסת ישראל.

(2nd paragraph):

And in that shoshanah there are two situations: ויש בשושנה זו ב' מצבים.

We already know that in shoshanah, lily, nukwa and Kneset Israel are.

Situation of katnut: מצב של קטנות,

Everything what is born is born small. Also when you come here you must be small too, in the spiritual and then you become slowly larger.

This means, the beginning of her full-grown: דהיינו של תחלת התהוותה,

The beginning of each gestation is small.

That then she has only one sephirah keter: שאז אין בה אלא ספי' אחת כתר

In the small situation the lily has only one sephirah - Keter.

That in her has been framed in light nefesh: שבתוכה מלובש אור הנפש שלה

In her, and 9, the character *tet* is also the figure nine, everything exist out ten, she has one sephiroth

And the under 9 sephiroth of her are considered that they fell outside the Atzilut:

וט' הספירות התחתונות שלה נבחנות כנופלות לבר מאצילות

And they are in the world Briah: והן בעולם הבריאה.

Enormously much information has been given to us. He says that Shoshanah, Malchut or nukwa, lily, or Kneset Israel, has two situations: a small one in which she does not experience 10 sephiroth and a large one.

In the small situation, katnut, Shoshanah exist, or Malchut, from one sephirah and the nine under are fallen in the world Briah. The world Briah is the world where clean and unclean strengths are. In Atzilut there are only clean strengths. That's why it is katnut, because there is only one sephirah.

Now still a small introduction. We must always know where we are speaking about. There are two things in the creation: light and *kli*, the recipient. Everything consist of 10 or 5, because Z"A consist of six.

We are speaking about *kli* if it concerns keter, chochma, binah, zejr anpin and malchut. In the beginning there is only one *kli* - keter. To obtain perfection we need light in five *kelim*. Those *kelim* are the tanks, the sense doors. If in me comes only the light keter, then I have only one compartment that can observe the light. The others exist already in me but they have not yet reached their full-grown. This has already been treated in the previous course, but not everyone was there.

(For the following text see also drawing 3.2):

Keter, chochma, binah, zejr anpin, and malchut are the *kelim* (singular is *kli*).

And above there are five lights, we can also name them: keter, chochma, binah, Z" A and malchut. But there are others names, names for to bring a feeling in us. The lowest light is called nefesh and corresponds with the sephirah malchut.

We always must distinguish where do we speak about; is it about kelim or concerns it the light. Light is that what fills the kelim. Light (*or*- plural- *orot*) nefesh is the smallest, the most harsh light. Above nefesh is *or ruach*, spirit, wind, this corresponds with Z" A. Binah is *or nesjamah*, soul. Chochma is *or chaja*, vitality and keter is *or jechieda*, unity. Later I will tell you what this all means, how you can taste this.

Zohar tells us that Shoshanah, nukwa, in her small condition has only one sephirah - keter. If we say that something has only one sephirah, experiences, then this means that someone has only the strength to experience one sephirah. Do you understand? The other sephirah are although in potency present. Just like an embryo, everything is already there. Keter is as it were arisen and the others are still in the germ.

How do the lights come into the *kli*? From above. And which light comes as first into the keter? Nefesh. The lowest light comes in the highest compartment, what is keter. Therefore if there is only one sephirah full-grown to receive the light then by definition she will receive the light nefesh.

Suppose that the shoshanah grows further, she produce more strength and she experience another sephirah, in other words, she is able to receive more light. How does this work?

Pay attention; when you are at home play with it, so that you master it well.

It is always in this way: in the keter sits the light nefesh, the lowest light. Now it is possible for chochma, the second compartment, to receive, he has now received strength too. Then the Second light goes, ruach, makes pressure because he wants to come within, but in keter sits the light nefesh.

The higher the light, the stronger it is regarding to strength. Or ruach will push because there is place. This is an enormous lesson: if we make a place free, then the light comes in automatically. We do not have to think that we want to receive the light but we must make place and then the light comes into us automatically.

If, for instance, I have only corrected myself for keter then only the light nefesh comes in. And now I have purified my compartment chochma, brought in agreement, and what is now going to happen? Because from above they want to give at us, whatever it costs, but if we cannot receive, then it cannot help us.

So if I bring the compartment chochma in agreement, then the lights ruach comes in and the light ruach push the light nefesh that sits in keter. This light nefesh is weaker then the light ruach, so the light nefesh sinks to chochma. And the light ruach comes in keter. We have then two lights. And in this way it goes further till every compartment is filled.

Zohar tells us that in the beginning there was created the mother and she created nukwa, shoshanah, the lily, Knesset Israel, in the small situation, because everything what is and will be born, is small. What means small? Small means that her five compartments, everything consists of five because the light itself consist of five, she could only experience keter and for that reason she could only receive the light nefesh. We always speak of two elements: or (light) and *kli*.

It is perhaps easier to see this as the principle of two cylinders (see drawing 3.2). As one cylinder enters another cylinder than the lower part of the upper comes in the upper part of the lower. The upper is then light, and the lower is kli. The lower part of the upper comes then in the highest part of the lower.

Each new light always comes in the keter. So does chaja comes later in the keter, when there is a place for it, when the spiritual object is ready for experiencing.

What do we have learned now? That in the beginning the Shoshanah is small and for this reason there is also spoken about the lily and under the thorns, the weak lily, katnut, little one, she could receive only *one* light.

As a result of a question from a course participant:

To reach an adult situation there are necessary five steps. Keter has in potential everything in itself. Keter pass it on to chckmah, and the quality of chochma is only to receive without input of itself. Chochma receives because from above something is descending on her, thus without her input, just like a child. At binah there starts the first response on the light, of the forming as it were of a small first response of the phase...Binah does not want to receive, she wants only to give, that is a higher phase then only chochma, in the forming of lights. The five phases are sufficient coarsening of the light for to come to complete development from whatever.

Z”A mainly wants to give and a little bit to receive, because he has father and mother. Mother only wants to give and daddy wants to receive. He has therefore learned from his father to receive and from the mother to give a little. Everything what exists in the world has to pass through those five phases. Also we have to pass through those five phases to reach our fulfilment.

Malchut wants to receive everything. This is her wish. At chochma this is not her wish. Here it is ordinary: there comes light and he receives it, like a baby. But malchut is the phase in which she saw that all those phases for itself....you must see it this way: keter is entirely in the middle, in the epic centre, and around keter is a ball of strengths, just as onion rings, first chochma and then binah, then Z”A and then, the last, malchut, the most harsh form.

And malchut wants to receive everything because malchut has everything in itself: father, mother, brother...He has seen that daddy wants to receive everything but without his own contribution. Daddy works as a worker on a factory and malchut wants to work for itself. Mother, binah, she only wanted to give but she has seen in Zejr Anpin that Zejr anpin can give a lot and receive a little and that it is great to receive and malchut firstly chose for the receiving.

But afterwards malchut felt a sense of shame, in metaphorical language, a sense of shame means that you feel that you receive and decide not to receive, not to be as a baby and not just as daddy, so to say. This means an adult wish and that is Malchut; the adult state in everything is Malchut.

We all learn because of this Malchut. All those other phases: keter, chochma, binah, Z”A, his qualities, coarsens of the light, but Malchut is already a prototype of the beginning of the world. For this reason it is called Kingdom. In religion they speak for this reason also of the Kingdom of Heavens. They speak then about Atzilut, about the Malchut of Atzilut. The kingdom, Malchut, has everything in itself.

Therefore everything consists of these five and Z”A has six components, because the lower the more variation, the more dimensions, because the man had to come, the man is no angel, he must have all kinds of facets in his selves otherwise he could not exist in such rough circumstances as our world. Rough with respect to higher strengths, they have not the freedom of choice. Whereas Malchut has in every situation, in each component of the creation, has a choice. Z”A not yet, he has to give at Malchut, but Malchut, of course malchut exists everywhere, also for example in Arich Anpin, in Abba and Ima because everything has ten, but the real Malchut, the Malchut of the world Atzilut is not the including of Malchut in the remaining sephirot.

Kether has also ten sephirot in his self, each sephirah has also malchut in themselves, but then it is Malchut at the level of that sephirah, for example in Binah there is malchut of Binah. Therefore actually, she is not the true Malchut. The true Malchut is the Malchut of Atzilut and she has also ten sephirot: keter the Malchut, chochma the Malchut etc..The true Malchut is in fact the creation. Malchut of Atzilut is in fact a prototype, of course it is already a creation but it exists in strength in Atzilut and later it comes to us.

Why does the light-spectrum consists of seven? Because the act of creation, Z”A and Malchut are seven, therefore at the creation of the world is seven. We must distinguish between five and seven. Seven as a result of which everything is characterised in our world, seven days of the week etc. It comes all from the control system of the Universe of Atzilut. And everything what is above is also to find her below. And it is our task to conform ourselves inwardly and to bring ourselves exactly in the same harmony with the Higher.

For this reason we learn about Atzilut. We will learn also Briah, and Yetzirah and Assiah.

Particularly Briah, Yetzirah and Assiah because this is the environment where our roots come from. In Atzilut of course we have our roots too but only in potential, with regard to strength, but

Briah has Gvurot, severity, and in Yetzirah there comes yet more severity and a little bit of mercy and in Assiah there comes more and more severity.

Thus He had to create the world, that we are not angels, that we come inch by inch higher, not to become angels but to express our prayer, that we our desire, our shortage bring up to the Higher, to our mum and daddy.

The prophet had also said: “Who are my father and mother?” He is my father and mother: Abba and Ima.

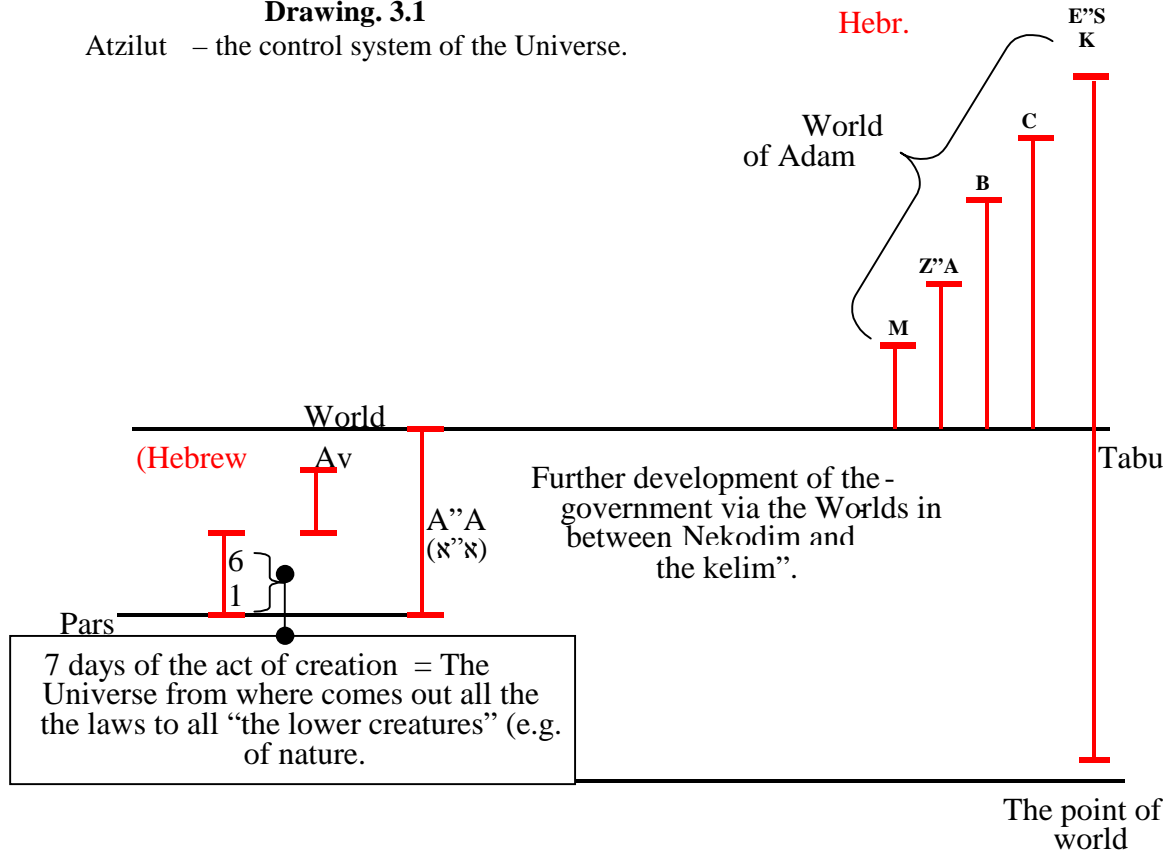
As you learn kabbalah you will understand that you have only *one* Father. One of the prophets was sitting for example in the temple and there was said: “Where are your father and mother? You are sitting in the temple and they are gone”. And that prophet said: “I sit here and I am talking with my Father. Where my Father is there I have to be too”. Not the father of flesh and blood, naturally.

You must always show some respect to the father and mother because they are the prototype, just as above. If you want to do well, then you must do it in this way, even if your father is a scoundrel, a womaniser or a drunkard. From the outside but particularly from within you must pay some respect, remember that well. Then you will teach yourself how to come in harmony with the higher worlds. Never be angry on your father and mother, never criticise them. It is not been given to you to do that. Have always respect because with this you work on your own fulfilment.

End lesson 3.

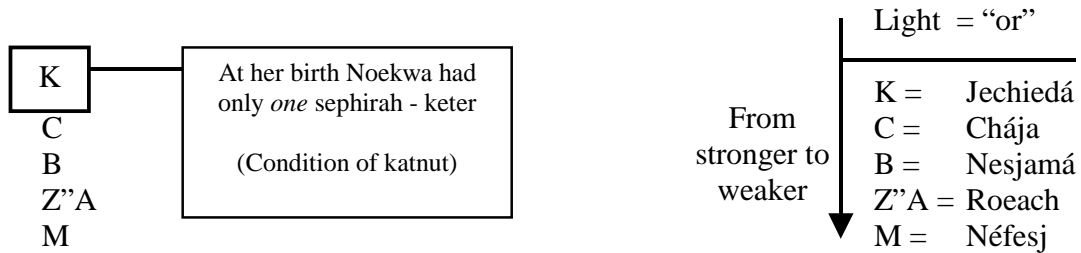
Drawing. 3.1

Atzilut – the control system of the Universe.



Drawing 3.2 Two unities in the Universe: Light and Klie

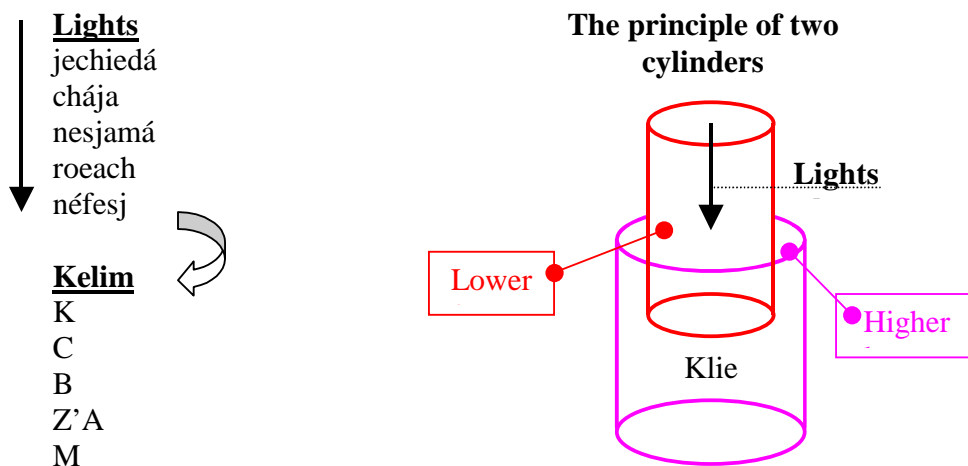
Klie (plural; Kelim):



Interaction (the coming in of the lights) between klie and light:

The inverted dependency between lights and kelim:

- At the lights there comes first the lower light in.
 - At kelim there is the receiving first from a higher compartment of the light.
- And in this way it goes further with all the 5 lights and the 5 compartments of a klie.



בדרך אל הסולם - Badérech el-haSulám – On the way to the Ladder

Lesson 4

There exist three things: light, kli (the recipient), and between them there are the coarsening of the light, the spiritual worlds.

You may not incorporate the light directly egoistic in you, therefore you have to reflect this first so that you learn to receive scanty measure and not receive immediately what you want.

Masach, a screen, is an anti-egoistic strength that man places between oneself, the light and the spiritual worlds.

Only to 'scan' the Zohar with your eyes will not help you because you don't make any effort. If you think it will help you, even a little, know that it is by suggestion. If some one asks you to do something and you don't have to make any effort, know it comes from the evil, the bad inclinations.

Everything what is qualitative well - dense at perpetuity – which is the manifestation of the good, is in each generation rare. Therefore never walk behind the mass because no good can come from that. In each generation it is always the few who bring enormous developments, and not the mass.

What concerns the spiritual there the mass will walk behind the individual, but concerning the general things, social life etc., there the individual must adapt to the mass. The closer you come at the good, the more efforts you have to provide. There are no other miracles then to come deeper and deeper and receive more and more from the good.

It is not given to man to finish his spiritual path; of course he can do this but it is not given to him to see the result of his spiritual work. Why? You have to work constantly at your self.

It is not like in our world that you should see the result.

In *Pirkei Awot*, the Scriptures of the Fathers, therein is written that it has not been given to people to finish his work. On the other hand there is also said: "You are neither not exempted for yourself to abstain". How is this possible? This is divine logic. It is not from our world. There is also written: "The Creator will finish it".

The finishing is not to us but you have to produce trust and belief. It is in the intention that you progress and not fall back to your old situations. And the belief, the confidence is vital because that means that you produce *MA"V* - prayer. Do not think that you return to the same spot. Say to yourself – I trust, I have faith.

Without belief we come nowhere. Belief means that you produce some effort. That you leave behind tracks of light. The more belief, the less doubts. I do not want this to become a sermon; Zohar self will give instructions.

Remember, write it down: At everything what we in Zohar self are learning (and not in the comment what explains Shoshana, lily, etc.), we should wonder ourselves: where is this on the spiritual ladder? Does Zohar speak about the world Adam Kadmon or does it concerns the

world Atzilut? Which partsuf? Which sephira? Does it concern light or kli? And do not discuss the words, such as lily, itself.

The author of Zohar together with nine of his students and other kabbalists use the language of our world, but they *never* mean the earthly proportions. *They always speak concerning the spiritual roots where all the blessings come from;* thus Atzilut and other worlds. There they speak about and no word concerning our world.

In the beginning this is very difficult for people so it goes inch by inch. Religion gives us also a picture of a man who is G'd. This is done for us to make it easier but it is not so because everything is absolutely spiritual.

Zohar speaks sometimes about the seven planets of the solar system such as Jupiter, Mars or Venus, but does he speak then concerning the planets? No. Later we will learn where the strength comes from to those planets. For example: the origin comes from Bria, from Bria light goes to these planets, but these planets, the lower root is in the second firmament of Assiah but everything there is still spiritual. Planets are also material.

The influence of the planets is however there, just as astrologers say, but the will of man passes through all planets. No planet can stop it. People can reach as far as Atzilut but the planets have their origin somewhere in the 2nd part of Bria, hence they get their radiation, whereas people stretch much higher than all the planets, also higher than the sun and the moon.

Also the sun receives his strength because in his self he has nothing spiritual, just like a human being. The man is also from oneself a 'black box'. When religion says that G'd is in people they mean that well, but if man does not bring himself in conformity with the spiritual, he has nothing spiritual in his self. The spiritual comes only when he realizes he does not only want to receive but also wants to give.

Perhaps after learning five or more years Kabbalah we can experience that we absolutely cannot give, also then you must bring forth trust and belief that you have come further, denser to the light, even if you know that you cannot give. In the kabbalah you do not come directly in the Nirvana. If the alarm clock goes, your ego becomes also awake and stands up right with you.

So remember that what Zohar says is absolutely spiritual, only the wavelengths are different. Although the language of our world is used, it concerns the spiritual roots. Do not get astray in their use of language, wonder yourself constantly about which part of the control process it concerns. Zohar speaks only about the control process, the control strength in the Universe. It is a fabulous logic but it requires absolute dedication.

Do not visualize either. Do not think also that by going through all the pages rapidly, we would go further too. You will experience nothing, you would nothing take in. Nobody of us is ready to go rapidly more than we are doing now. And it should be, however, significant.

Even myself, I do something of six pages on a day, and sometimes I do a complete day concerning one paragraph. And with the next reading of Zohar I can struggle perhaps for a week with myself to get some devotion so that I can receive of it. The great Ari could sometimes struggle for a week with one strophe: day and night learning one strophe and not coming through.

Perhaps we continue in the complete course five or ten pages, it doesn't matter. The result is our faith, belief, experience of the spiritual increases, that's what counts. Everything must grow.

Page 2, (bet, the 2nd character of the alphabet, placed on the top right-end corner of the page),

1st column, 1st paragraph:

And there are in this lily two situations: ויש בשושנה זו ב' מצבים

Situation of katnut: מצב של קטנות, small situation, when less than 10 sephirot are experienced.

This means the beginning of her full growing: דהיינו של תחלת התהוותה, the *Shoshana*.

We have said that the Zohar means with lily, nukwa, Malchut of the world Atzilut.

That then, in the situation of her katnut, **in her is not more than one sephira – keter:** שאז

אין בה אלא ספי' אחת כתר,

That within her is embedded light nefesh: שבתוכה מלובש אור הנפש שלה.

In the previous lesson we have seen the principle of two cylinders, light and kelim, that if a kli has only one little compartment, only keter (there always exists five but there is only the experience of one – keter. When experienced two it is keter and chochma) then comes in the lowest light - nefesh. There is a reversed dependency between lights and kelim. In kelim the highest is filled first and the lower light enters first. Till all the lights come into the kli because then everything is placed in order.

A kli has therefore five compartments and before those five lights can enter there is no agreement between the lights and the kelim, within the kelim. Kelim are the senses doors. Soon we will understand.

When a man at a certain step in two compartments can reflect the light, two lights enter, that is to say he can experience already two lights. This goes in this way further till he can experience all five compartments.

So in the small situation, the Malchut of Atzilut has only one sephira – keter and in this is one light - nefesh. Therefore, in the kli sits light. What is kli? Something material? Absolute not. In something what is not material there is something what is higher, thinner. Kli, what in a certain condition is kli, can with respect to the lower serve as light. Do you understand? It is not black and white.

The higher kli with respect to the lower kli is therefore light because it is a lighter form of light. With kelim we mean always a coarsening of the light, we never mean matter.

You will get used to it, inch by inch it will become clear. Higher is more fine, lower is harsher. Higher strength comes into lower strength. Kelim are therefore also forms of light.

Light is *Jesj m'jesj* - the existing of the existing and our kelim are *jesj m'ajin* - the existing from nothing, something that has come from nothing. This means that the creation is something what did not exist and in the reality was created - and that is called *from nothing*. First there was only light with the quality of GIVING. And then the creation was created with the quality of receiving, a quality that didn't exist before. And for this reason it is called *m'ajin the jesj*, the existing from nothing.

And nine lower sephirot of her are considered as to be fallen outside Atzilut:

וט' הספירות התחתונות שלה נבחנות כנופלות לבר מאצילות

We already discussed this a little bit last time. You could say that in Atzilut are only pure strengths. At the creation of the world it was in this way that the strength Malchut had one sephira in oneself and nine were fallen in the lower world Briah.

The Creator created the world in such a manner that there would be interaction between Him and us. Everything up to and including Atzilut has been build by the light Himself. Man has to make some effort to draw those nine sephirot on high. That is our task. This is the way the Creator created the world. By our prayer, the fulfilling of regulations, that we with that... Zohar will tell us, how these tools are working. There is no equivalent in what we will learn. It is by our doing that those nine sephirot slowly will be build up to the whole creation, Assiah, Yetzirah, Briah, and arrive again in Atzilut and *then* the strength of the Messiah will come.

In Atzilut therefore remains one sephira – keter, in tact and nine sephirot are fallen in Briah. Are fallen means that it isn't experienced in Atzilut.

And they are in the world Briah: יהן בעולם הבריאה

There are the same laws but there are more unclean strengths. The intention is for all strengths in the 6000 years of existing of the world, to bring them up to the world Atzilut. That is the intention of the creation.

6th sentence.

And beside in her is a situation of gadlut: ועוד בה מצב של גדלות

Gadlut comes from *gadol* what means – large: a large situation. Small, when I a can stay under the table and large is as I can sit at the table.

That then ascend nine sephirot the lower from her out of the world Briah to the world Atzilut: שאז מתעלות ט"ס התחתונות שלה מן עולם הבריאה אל עולם האצילות

For us it is important to know that the lowest nine sephirot were, at the time of creation, beneath her in the world Briah.

The large situation is that the lower sephirot ascend to Atzilut and with that she obtains ten full sephirot and she is an adult.

And she, Shoshana, is build by them: והיא נבנית עמהן

The bottom nine sephirot, **to a perfect partsuf of ten sephirot:** לפרצוף שלם בעשר ספירות: A partsuf is a spiritual object that has ten sephirot in itself. *Sjalem* means perfect and whole. *Sjalom* means peace and comes from the word *sjalem*, whole, complete. One can reach no peace before one becomes complete, whole.

Peace in our earthly understanding is the lack of war but that is no peace. In the Hebrew word we find the essence of the word. Peace does not mean: strike the fire or let we handle well with each other, we do not eat at each other table but we do tolerate each other. Toleration is not peace but it is however the way *to* peace, but it is not peace. Peace is love.

Love is when we are in complete agreement with the laws of the Universe, when we with respect to something experience ten sephirot then it is love. Then there is no place for unclean strengths.

Therefore in the large situation, he says, she has been built with the bottom nine sephirot to 10 sephirot, a complete partsuf, and then it is called *shalem*. The intention of our study is that we experience each day a little bit of *shalem*, *shalom*. You should not go to sleep before you become a little bit of *shalem*.

Do not go to sleep when you are angry or that you want 'to peel an apple' with the creating strengths. Ask, desire, until you feel *shalem* for this day and not for tomorrow. *Today*. And in this way you will build it up in yourself that you desire each moment to shalem. You will see that *shalom*, peace, is only in you and not that the neighbour or someone else strikes you.

And if you feel peace before you go to sleep, you experience therefore on that moment 10 sephirot. At that moment you bring your self in conformity with the Universe. It is always a moment in the present time, till you reach the point, by working at your self that there is constantly *shalem*. We must always work for ourselves but there comes a moment that the Creator as it were finishes it, that we feel permanently love and belief.

And then she ascends with Z"A, her man: ואז עולה עם ז"א בעלה,
To an equal step with Av"I of Atzilut: לקומה שווה עם אב"א דאצילות:
Abba - Chochma, and Ima- Binah of the control system of the Universe
And she holds them: ומלבישים אותם: . .
Therefore Malchut and Z"A ascend to Av"I and hold them. Later we will see what 'she holds them' means.

And then Z"A is called with the name Israel: ואז נק' ז"א, בשם ישראל
That he (Israel) exists of the characters (those forms two words) - **lie rosj:** שהוא אותיות לי
ראש

Israel consists out these two words: Lie - Me and rosj - head. *They are Me to head*. The strength Israel, Zejr Anpin and nukwa, as a control system, is as a head of the complete creation. What this all means we will see.

And the nukwa: והנוקבא:

Nukwa is another word for malchut, the female aspect. In the Hebrew language it is *negewa* - female. In this word we see also the root of the word *negev* what means hole. She has an opening in herself and through this opening the light goes to the lower worlds. In the Hebrew language every word is full of original meaning to strengths.

So we have said that Z"A, in his full condition, is called Israel.

...is called Kneset Israel: נק' בשם כנסת ישראל, the collection of Israel. The nukwa has now 10 sephirot in her self and therefore she is called the collection of Israel.

Because of the fact that she collects within herself all the lights of Israel: על שם שכונסת
בתוכה כל האורות של ישראל,
Zejr Anpin, **her man:** בעלה,

The strength from which she receives the light,

That she passes on: אל התחתונים: שהיא משפעת אותם (creatures), to us, to the lower, to the world Briah, Yetzirah, Assiah and all the remaining creatures.

We have got here enormously much information. In principle the complete kabbalah sits here too. You must see it in this way; the strength of the kabbalah, the strength of the creation lies not in the pages but in every peace, in every small detail. If we go through one detail very well then we have reached the aim. We do not have to eat a whole bread to know how bread tastes. It is the same here. There are here so many details.

We'll go through it now in a bird's eye view and at the same time I give some explanation. On the spiritual ladder, in the operational system of the Universe, is meant with Shoshana, Lily – Malchut. When Malchut has not yet reached *shalem*, is not yet complete or whole then we call her Nukwa.

The situation of katnut is if there is something lacking, thus at the nukwa of Atzilut. During her full growing, at the creating of the world she had only one sephira, keter. Only kether could receive. Everything what was in Atzilut could receive the light for oneself. What is under the world Atzilut, there is an enormously loss of strength of what one receives.

With regard to Atzilut, Briah is only a fraction of light. Moses or in Hebrew – *Mosje* - came to somewhere in Briah.

In the beginning you must not wonder why, ask yourself what and how. What are we learning and how is this build up or how does this come about. In this way you will learn a lot. Questions who are not answered yet they are your treasure - house. Do not want immediately an answer, let those questions simmer in you, you get desire and that desire will reflect the light in you and by your own efforts you will experience, you will come to an explosion of understanding.

And new questions will arise and you think ‘o dear’ ... and again there is light because from above one does not want to tire us. They want to give us everything but we must be ready. Kabbalah is not complicated, you must be open for it and everything goes open for you.

By studying the translated books of Kabbalah, may be you can become a professor but you will obtain not one drop of light. These authors aren't kabbalists, they know however very much but by knowing, one does not come to experiencing of the spiritual.

So she had only *one* sephira – keter. Light is always in the *kli*. The light, what is life, will come continually further. The *kli* is a border, a coarsening. The *kli* makes limits because it has not yet the strength for receiving, if you receive without having a *kli* you will stay behind with a hangover. You can comparison this with when you come back from a nice holiday, you have had a wonderful time, you could do everything what your hearts wanted to do and then you come back and need a shrink because you received more then you had strengths, you received egoistic.

Through the applauding of the whip man learn to master oneself in our world. Man has to learn to limit oneself because this is a projection of the Higher. The Higher will give us pleasure. He will enter you. It is easier not to drink then to stop after a couple of drinks because you are already weakened and it is easier for you to continue. For this reason there are some who say that they do not drink until they have the strength to stop after 2 or 3 drinks and then they are free and happy. But most of the time people cannot do this.

Do not struggle because then the light will make grooves, lay press on you and you have no more strength to resist him. Light wants to come in, again and again. You are the one who make restrictions. And if you cannot longer endure it you say: " I stop observing the light". First you let the light (pleasure) comes in (and you enjoy) because you didn't know in advance that it would provide you a hangover, because you have yet not the strength to endure more and you let it flow away. You don't want more and that is the reason you don't experience it longer.

Audio recording lesson 4 part 2

Do not attach any value to the drawings because in the spiritual there exist no drawings. I will also make less and less drawings. In the previous course I have made many and perhaps I will only make some refinements. Everything must come from within.

You must be patient, having patience when you feel nothing means that you however feel something, only you do not experience yet. Every week we make progress, all of us, certainly. The divine sparks and each time different, we pull them from below to above. Even if you feel a total loss *then* you must continue because each time you continue you will overcome.

So the nine sephirot of the Malchut are therefore considered to have fallen down. 'Considered' because nothing falls down and nothing remains above. No light moves itself. Ever since the creation everything is in absolute serenity and immobility. We on earth are moving, the whole control system is immobile and at the same time dynamic. How is that possible? You must see it in this way. Look to an electric saw, when the saw is spinning more and more you cannot see it move, do you? The more it is in the spiritual world, they have such a high frequency that there seems no difference between moving or not moving

All worlds are in themselves in absolute silence. There is no displacement. In the text is written: 'as fallen in Briah'. There does not stand that she is fallen because there is only perfection, everything is *shalem*. We will experience also more and more *shalem* in ourselves. And when the Zohar lifts us up we will see there are no more enemies; only your own bad inclinations experience you as an enemy.

Soon I have to incorporate my bad inclination also in the high level and then it will serve me. Never curse the badly in yourself. In Hebrew we say curse and not damn. Know that by pronouncing you already draw the negative forces to you, you open the gates to the unclean forces.

Even the word devil for example you must not pronounce it. Sometimes I use these words because they are necessary for the lesson but from within me I close a gate so that it does not damage me.

Everything is created the one opposite the other. There are two strengths and that is functional, everything is functional but you must not attract it by nasty things. So do not curse, do not scold.... By learning kabbalah it will disappear, you do not longer know how to pronounce them.

'As fallen' is only with regard to positioning, with regard to perception. Only keter was experienced in the beginning, in the small situation. The nine other sephirot were not yet experienced. They fell outside Atzilut in Briah. And there became a situation of gadlut. The nine sephirot of Briah ascend to Atzilut and everything in Atzilut reaches his perfection. Later we will see that also in the other worlds is a form of perfection.

Strive each day for perfection. Do not go to sleep if you are angry at something or someone because otherwise, you have not accomplished your day working at the spiritual and what you have done was useless for you.

If you pray while you are angry you sit with your prayer in our world and nothing ascends. Prayer is an inwardly attitude, you must produce an inner effort for to come in *shalem*, to become whole, complete. It concerns only this moment: *now* I am not whole; and it does not concern later.

If you feel no *shalem* you sit in katnut, a small condition, you do not feel 10 sephirot. You must consider the sephirot you do not experience as if they 'are fallen'. If you ask from within and desire *shalem* but you remain angry on whom or whatever, your prayer

will go nowhere; it is no prayer but twaddle. When you are angry you must continue till you become whole, till you obtain *shalem*, at your level of course because you always work on yourself.

When you are still angry you pronounce only words and no prayer. Your prayer does not ascend. Ascending means that you obtain a higher degree of unity, you experience more sephirot. How can you test this? If you are angry and you get through your prayer no doubts then you have got an answer.

When you experience only *one* sephirot this means that you have not yet the strength to walk through, to purify and let ascend the others. So it is absolutely to us and that is the most magnificent wonder: it is only due to us to obtain wholeness, perfection and to no one else. This is fabulous! From within you have to make efforts. The more sephirot you pull up the more *shalem* you feel.

Last night I lay in bed and outside there was a party with so loud music that my ears, my physical ears hurt. My ears had trouble with the decibels because decibels are not spiritual. At such a moment you must say: "*gam ze tov*", *this is good too*. You will see by your attitude music will no longer disturbs you. You reach that spot in yourself where only lives the eternal. Of course the outer of you will bother but the inner not and you fall in sleep. What kind of music it will be or you got a fine or whatever, you endure it with joy.

Say to yourself: *gam ze tov – this is good too*. Even if something happens what looks bad in your eyes say – *gam ze tov*. Later on you do not say it, but experience. It is only bad in your perception. What is wrong if there is something happening and you do not like it? You must find everything pleasant. Of course you should not go to some places where you can find trouble but if something comes on your path.....

He says further: "the nukwa ascend", because of the correction, perfection. If you feel yourself elevated for whatever earthly reason, it is if you have lift yourself up, it is the same in the spiritual. We can learn everything.

What Moses – *Mosje* and all other great prophets have done through their unique devotion we can also experience this with less effort. Why? Because it has already been, it already exists. So do not say: "It has not been given to me". It concerns the degree of your wish and devotion to your achievement and that is when you do well to the Creator.

Say to yourself: I will do anything. If my realization depends on corresponding with the laws of the Universe, with loving the Creator, I am prepared to do everything. Later on you change your mind and you will say: If mine progress means that I have to forget my progress but love the Creator...even if He let me die, al will always love Him.

Nukwa, the 9 sephirot from Briah they ascend thus to Atzilut. Then she has 10 and subsequently she ascend with Z"A to Abba and Ima; and they hold Av"I. Z"A is then called Israel - the words *lie rosj*.

Drawing 4:

To the right on the drawing there it is drawn as a vertical line because that is more skilful. But it is as on the left image at drawing 4: the higher is always within the lower.

Arich Anpin is therefore hold by Abba and Ima. To hold is as a lampshade. In our world it is impossible to experience the light without a lampshade.

First there was Ejnsof, light and from there came *one* ray and there became more and more coarsening, holdings, lampshades made to the point where the human being could be created.

In this way we do not see anything of the Creator and it was necessary that we are so far away, there are so many concealing we experience nothing, there are between our body and Ejnsof so many lamp shades, the light can not shine through, we feel if we are a black box. And from the experience as a black box we must make effort that inch by inch disappears the concealing. First we experience the most outer concealing and then it disappears. Then we are capable to see the light with one lampshade less.

Drawing 4, right image:

A"A, Av"I, Z"A, 1 sephira: Keter from nukwa in Atzilut and 9 sephirot in Briah.

This is the situation of the lily in the small condition where the Zohar speaks about. We can have an image when there is said that 9 sephirot have been fallen down. But it gives us little feeling for the spiritual. When he says that 1 sephira remains above and nine are down and that is the lily, the Zohar wants to impart a feeling in us.

When the 9 sephirot are ascended in Atzilut then it is above the waters. Water can also be muddy, with algae and plants and then... a splendid water lily. If a lily arises then you see firstly the flower bud, the crown and that is Keter. The 9 splendid compartments are still below, by the time they will come above the water.

Beside the lily we have to understand how this is on the Tree of Life, on the ladder. What we are learning is the Tree of Life and nothing else. Until the arrival of the Messiah there will change nothing, it is created forever. Politics and other things will change but not this, this is forever.

Nukwa experiences therefore only one compartment, sephira Keter because everything in Atzilut has light and everything what is below is as under the water. Of course there is life under water that lives in a different way, so here too.

Sulam tells us that it is a small condition: katnut. This comes from the word *katan*, small. Small means that there are not experienced 10 sephirot.

Gadlut means large condition. This comes from the word *gadol*, large. Nukwa has built 10 sephirot and we call this Malchut, Kingdom or K"I – Knesset Israel.

Zohar is telling us that she has passed everything up through her man Z"A. He gives her everything what he has because he must give her everything to let her come in the large condition. Because then he can make a perfect *zivug*, merging. In our world it is the same, when a man comes at a certain level he looks for a woman at the same level, not always but you have to have a woman who is alike, so too at Z"A.

Nukwa ascend and she becomes 10 sephirot. Then she is at the same level as Z"A and both hold Av"I in Atzilut. To hold means for example I come to a certain level in my comprehension, I comprehend a certain step, I come at the same level even it is one thousandth of a part. For that small part I experience now the higher step, I receive a new lampshade because now I hold a new situation. You put yourself, as an embryo, into the belly of that higher step without making calculations. You hardly understand anything of the new step, the new qualities because it belongs to a higher level and you are in some way a guest. You have to orient yourself like a blind kitten; actually you are still in darkness until you

come to the higher step and have found the strength – so there is first the situation of katnut and later gadlut. And you know the higher step, your Creator.

The new situation is higher than me. Z”A is larger than Malchut because she is only one sephira and Z”A has six. Together they hold Av”I. Both ascend and hold him. The light within them is the light of Av”I. At that moment, and not forever, they are in gadlut. This is what HaSulam wants to tell us.

If it is gadlut, this means that Z”A and Malchut as it were are *one* level, at the level of Av”I, they hold Av”I.

Of course in there is structure, Z”A holds Abba because everything correspond to quality and both are male. Abba has also his own structure. Nukwa holds Ima and both are female.

To hold means comprehend.

Gadlut is always temporarily. We can’t remain in gadlut. Of course we like this situation but there remain other aspects in which we have a shortcoming. We can receive for a certain condition 10 sephirot, when we have comprehension. Then we receive from the light new, higher things we do not comprehend, of above always new aspects come.

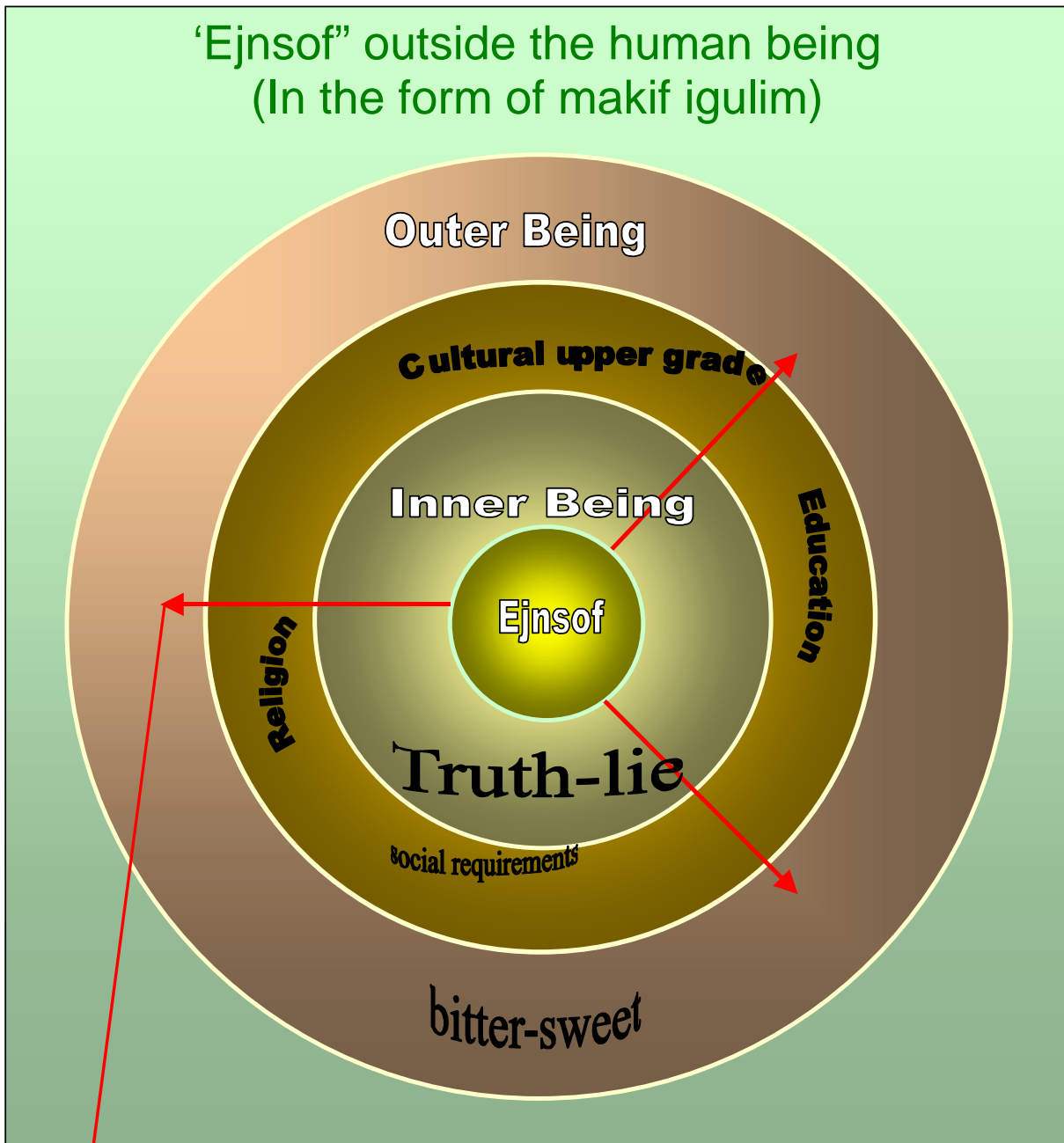
So after gadlut we get again katnut: katnut at the higher step. Like an adolescent who says that he has found the love of his life and later he has found another true love because he has reached a new comprehension

Do not hold tight to certain ideas, hold tight at nothing except your dedication to experience the spiritual and do not think at anything else because if you think; that’s the truth and you arrive in a new experience and come in other observations then as it were, you fall down. You come as it were on a new route and you experience what you didn’t experience before and that gives you the feeling of falling down.

I am used to that feeling of falling down, I have this the whole day and continually I say – *gam ze tov – this is good too*. Try to find the intention, from inside that you really mean the words you pronounce. Always want to be *shalem*.

Do not fall asleep before you are *shalem*, whole. Work to become *shalem*, remember this.

Curtains of the cultural upper grade
Draw .4



Ejnsof, enclosed in the worlds, penetrates the whole Creation in the form of the direct light *makif* and *pnimi*. Transmits the light at the inner being by way of him to his outer being.

בדרך אל הסולם - Badérech el-haSulám – On the way to the Ladder

Lesson 5

Page bet - 2, right column, 3rd paragraph – consists of 5 sentences:

And the condition of Katnut: והמצב של הקטנות, small condition,

Is in the name: בשם נק' is be called,

Shoshana between the thorns: שושנה בין החוחים.

Because nine bottom sephirot of her: משום שט"ס התחתונות שלה:

Have become empty of the light of Atzilut: נתרוקנו מאור האצילות.

We have seen the 9 sephirot of Atzilut are fallen in Bria. Bria, Yetzira and Assiah are the worlds of separation. There is already a small separation of the light. The 9 sephirot are as fallen in Bria and that's why they are without the light of Atzilut, light Chochma.

There are a total of 5 worlds and every world has its own coordinated light within. The world (*olam*) Adam Kadmon was the first world existed and is under the light of Keter, the highest light. Light Keter means also light of Yechida, unity.

In the next world there was less light because there was more coarsening. Atzilut is in relation with light Chaya – light Chochma. That's why all the good comes from Atzilut, from the light Chochma. And the 9 sephirot of the Shoshana, which are as fallen in Bria, they are considered as to be without light, neither light of Atzilut or light of Chochma. Because Bria is in relation with the light Neshamah, the light of Bria: this is the same but one is to quality and the other is to sephira.

Light Neshamah gives 'nurturing light', it is enough but it is not as the light Atzilut. In the world (*olam*) Yetzirah there is a lower light: light Ruach, light Z"V. And in *olam* Assiah is the highest coarsening of the light and therefore it receives the lowest light – light Nefesh. We had learnt the principle of the cylinder already.

Question course member: Is the level of the soul equal to the level of the light?

Answer: yes, you could say that. It is always related to what a *kli* can receive and *kli* is soul. When a *kli* has a certain level of development, level of correction, brought oneself in harmony with the Higher, it receives the light Chochma, light Chaya then you could say that the level of the soul is of Chaya of Atzilut.

When we speak about kelim then we always speak about kelim they are capable of receiving the light. We never speak about kelim that are not corrected. Zohar and so does Ari, they always speak about the kelim that are capable of to receive the lights we are learning and not before the correction.

Of course, all steps of the correction are discussed but when a soul is still egoistic it is considered as not existing. In the Kabbalah, when something hasn't yet experience light it is completely egoistic, it is considered as not existing. Of course it exists as a germ only it is not experienced yet.

During Yom Kippur – Day of Atonement the next prayer is pronounced: “Write us in the book of Life”. This means: let in our kelim, in our soul shine the light. Do not make any impression because there is no book!

So the 9 sephirot fell in *olam* Briah and there is *or* Neshamah, *or* Binah and that is a fraction of what *or* Chochma of Atzilut is. We will explain later. We must not try to go further then the Zohar explains to us.

Half way 3rd sentence:

And those stay behind in Briah as thorns: וּנְשָאֲרוּ כַהוֹחִים.

Thorns do not bloom there is no life in it. Do not make an image; it has to take you to the feeling of the essence what it is. They *stay in Briah without light* is as thorns. If we feel bad or irritated we feel stitches in our stomach, as something negative is stitching us, the same way with thorns. Zohar isn't symbolic or allegoric.

And the condition of gadlut: והמצב של הגדלות, the large condition,

Is named Shoshana common: נק' בשם שושנה סתם.

Shoshana common without designation. Shoshana under the thorns is a small condition of Malchut; only *one* sephira has light and the bottom 9 are as fallen. When Shoshana can fill everything with light she is in the condition of gadlut, large condition. All of us will experience this in oneself, that is named shoshana, lily,

Of Knesset Israel: או כנסת ישראל.

I say *Knesset* because the last world ended with a vowel and in Hebrew the next word is pronounced with CH in stat of K.

Zohar gives another name for Shoshana in the condition of gadlut, her large condition: Knesset Israel.

And this is what he had said: וזה אמרו,

He is *r'* Chizkiyah the author of this pronouncement,

There is a lily and there is a lily: אית שושנה ואית שושנה

There are two kinds of lilies. One lily in the situation of Katnut, small situation in where she only experiences *one* emanation of the light and the bottom 9 are considered as fallen in Briah. They have no light and they are seen as ‘under the thorns’. And the other situation of this Shoshana is Gadlut, the large situation coming from the word *gadol*, large. This means that all ten can experience the light. It is all about perception.

The strengths we are learning yet are of the world – *olam* Atzilut. This is the operational system of the Universe. Where are we? Atzilut is the operational system and under Atzilut comes the world Briah, Yetzirah and Assiah. In *BrY”A* (abbr. *Briah, Yetzirah and Assiah*) are the souls of *tsaddikim* – righteous, these very great souls can stay there regular. They draw from there their light and from Atzilut it flows to the other worlds. A very few special souls have their roots in Atzilut. Only once in a time of ten generations they come into a physical body.

And beyond these worlds there is the experience of our world. All the remaining souls of human beings are in our world, the experience is although from different places. All souls are therefore in Briah, Yetzirah and Assiah surplus our world as a continuation of the world Assiah. The human being corresponds with the Higher.

What we are learning about Nukwa of Shoshana are conditions we can experience: Z”A and Malchut. Z”A is the male principle, right, and Nukwa is the female principle, left.

We will see that the aim of the operational system is to bring them together. In our world too we strive and experience this. In the course of which we will experience both – the male and the female part in ourselves. Either you are a man or a woman this doesn't matter.

In every situation man has to learn to experience those two sides in oneself. And only this gives us the kiss of life, the lifebuoy as it were. When a man only experiences right or left he has a shortcoming. We will all learn this. I do not want to get under Zohar's feet.

6000 Years are given to let Z'A and Malchut come in complete merging and become large. Even the sun is larger than the moon. Zohar speaks with words of our world. The sun is Z'A and the moon is Nukwa. The sun also will be in these 6000 years larger than the moon. The intention is, we will see how this is done that at the end of these 6000 year, 6000 corrections, how they come at the same level. It has to be in our purpose that we come, in every situation, to experience both male – Z'A and female – Nukwa in ourselves.

Last paragraph:

See here the colour red learns: והנה גוון סומק מורה:

There is the gripping of the outer, forces: שיש שם אחיזה לחיצונים:

And of klipot: ולקליפות, - unclean forces.

Klipa means skin. Klipot is plural and klipa is singular.

Red means there is sucking from outside forces, of klipot. We call this unclean forces but it is not a good conception there unclean forces sounds as unclean, negative.

While on the contrary it isn't negative. It doesn't mean that everything is bad. Is the skin of an apple not good? Most of the time we do not eat the skin but it protects the fruit. We will learn everything in the creation is good, is functional.

By the time we will learn, I do not want to go ahead, Zohar must give us the feeling. Only Zohar can lead us.

To suck at: לינק ממנה

In Hebrew suck has the same meaning as the baby sucks at the breast of the mother. What a magnificent language – to suck of the pure, were the light is.

And that is in the condition of the Katnut: וזהו בזמן המצב של הקטנות:

In this time exist the sucking at something that is outside.

That these bottom 9 sephirot of her: שש"ס התחתונות שלה,

Of shoshana, of Nukwa

They are in Briah: הן בבריאה

And in her is also the aspect of white: ויש בה ג"כ בחינת חוור.

What means: דהיינו.

5th sentence, 2nd word:

In the kli Keter of her: בכלי דכתר שלה.

What does he tell us here? Suddenly he speaks about two colours. We can understand a lily has a white colour. Now he says the 9 bottom parts, sephirot, of lily, Malchut, Nukwa, has the colour red. Not that this is a colour, it doesn't concern colours only the qualitative content, to give us some feeling.

In the Sephira Keter, which remains in Atzilut, is the colour white. We can draw the conclusion it is white because there is light. He tells us now in the bottom 9 sephirot that it is a matter of outside forces and klipot, skins, unclean forces. He connects this with the colour red. In the sephira Keter there is white.

There is no sucking of outsiders: לחיצוניים שאין שם אחיזה in this Keter. So one sephira – Keter, where is light, stays in Atzilut. In this sephira sits the colour white, there is no sucking of outside forces, of unclean forces. We will see what it is all about. One sephira in white and the bottom 9 sephirot are still in red.

When a woman marries she has a white wedding dress because it is a tradition but in this tradition she shows us by her white dress – there is no place in me for others, outsiders to suck. The colour white shows that she is pure there is no sucking neither in thoughts. Our world is absolutely a reflection of the spiritual.

And that is what is written (abbr: ש"ז)

Just as Shoshana that she is under the thorns, she has the colours red and white: מה שושנה דאיהי בין החוחים אית בה סומק וחווור

So to Knesset Israel has in oneself severity and mercy: איהי כנסת ישראל אית בה דין ורחמי .
To reflect that also in her large condition: להורות כי גם בגדלותה:

Of lily, Shoshana, Malchut,

In the time she is called Knesset Israel: בעת שנקראת כנסת ישראל:

Because she has collected all the lights in herself therefore it is large condition

In spite of (abbr: אע"פ)

That she has risen and 'hold' the Binah: שעולה אז ומלבישה את הבינה:

In a large condition all 9 sephirot come from Briah up to Atzilut.

In her large condition, just as mentioned above: במצב גדלותה כנ"ל

Nevertheless (abbr: מ"מ)

1st sentence – 2nd column:

In her stays the aspect severity: נשארת בה בחינת דין

Because she: היא

The severity – *din*,

Is necessary for the secret of the screen: נצרכת לסוד המסך

Masach. So in her large condition exists *din* that is necessary for *masach* – screen.

That at her is installed because of the collided merging: המתוקן בה לצורך הזווג דהכאה

Collided merging. Through the colliding comes a merging. Be patient, soon I will tell you because it is of vital importance. The whole Zohar will build this up and a lot of new dimensions we will receive.

Due to severity which is in the screen: שבמסך שמשבת הדין

That strikes at the high light: הוא מכה על האור העליון

And let him return: ומחזירו לאחוריו .

And does descend with that ten sephirot of the reflecting light: ע"ס דאור חוזר

This is named light of severity: הנקרא אור של דין

Din and it is judgment too

And draws therein: וממשיך בתוכן

Into the reflecting light,

Ten sephirot of the direct light: ע"ס דאור ישר

Direct light is light what is not tied to a kli. Soon I give an explanation.

This is also named light of mercy: הנקרא אור של רחמים .

Yet we have seen three lights: light of severity, light of mercy and the reflecting light.

Therefore (abbr. וע"פ.)

In Knesset Israel too: גם בכנסת ישראל:

Nukwa in her large situation, when she has 10 sephirot,

Has in oneself severity and mercy: אית בה דין ורחמי

Opposite the red and the white in the lily under the thorns: כנגד הסומק והחווור שיש לשובנה בין החוחים.

Tremendously amount on information. We will try to decipher. Last time we already have said everything what Zohar tells us about our world we should look were Zohar speaks about in guarded terms, about which place in the operational system of the Universe.

We return to the last paragraph, 1st column: red means there is a sucking of outside forces and white means there is *no* sucking, there is light. We have seen in Shoshana is the colour white too and that is in the Keter. In Shoshana exist therefore two colours – white and red.

Zohar itself makes a comparison of Knesset Israel, the large condition of Malchut – Shoshana. We also have said there's shoshana, lily, under the thorns is a small condition of malchut. And Shoshana, without designation or under the thorns, is the large condition.

Now Zohar makes a connection with another definition: Knesset Israel. Opposite red we have severity because there is a shortcoming. Opposite the white of Keter, the first sephira of Shoshana, which is standing into the light, there is in Knesset Israel mercy too.

Nothing is red or white. It is only brought up to give us some feeling. White is pure and in red there is something in it. It is also the colour of passion. There is nothing wrong with the colour red there is only a kind of sucking from outside forces.

Malchut is the last station of the world Atzilut and borders on the lower worlds were is no perfection any more. Because it is a border station there are unclean forces too, klipot from the lower worlds.

It is the same with a man in our world: first he lives in a small street, may be as a student, of course it is not bad but later when he is graduated he goes to live in another surrounding. To come closer to 'the white' in his perception therefore he goes living in a nicer surrounding. It is the same in the spiritual: everything goes to perfection.

In the last sentence of the first column he tells us something special too. We should aspect that he is going to tell us only in the small condition there is a shortcoming, an absorbing of red forces. When there are 10 there is no place for the red, only for the white.

He however goes to disappoint us: we would think that if there are 10, we are in Gadlut and there is only white and fini. Why has this to be so difficult, why must there be two strengths if I have already corrected myself for a certain wish? Here is in enormous secret. It is of vital importance. Slowly I will try to explain, inch for inch...a marvelous revelation of the divine light.

He tells us in the second column at the top; in spite of the large condition in where Knesset Israel arrives there is severity – *din*. Later we will learn what it means to be in a large or small condition, how to come in these conditions.

In the beginning when there was no human being, the Creator has as it were, already built the mechanism so that it works, something can descend etc. After man is on earth nothing rises up on its self or descends in perception. Everything is dynamic, stable and static at the same time. Nothing moves. Only man moves, from the inside. Only man can rise up Malchut, Shoshana, and Knesset Israel out of Briah.

The 9 sephirot of the Shoshana stay in a way downstairs and in those 6000 years of the creation we have to let them go up, bring them to Atzilut. They can't do that on their own, only man can do this.

So when we yield for MA"ן, pronounce a prayer – prayer is quite different then we think, it is from the inside you ask at the Higher, we will all learn how it works. It is amazing what prayer is. Only man can from below raise a request, we shall learn to make movements from below to above and from above to below. Not only to above. In a way we ascend with our own Torah just as Moses. We too shall pull those forces to below.

To above and to below and with this we enrich the higher worlds how strange it may be sound. Through a good live, to life according the laws of the Universe we bring as it were perfection to the higher worlds. In this way the Creator created it, we are partners of Him.

And if we pronounce a prayer only then the Malchut pulls the Shoshana with her own 9 sephirot up high. Not necessarily all 9 together, it depends on your prayer. If my prayer is worth one sephira, only one sephira will descend, from red to white. And when my prayer becomes more sincere, powerful, it will be more.

We have to know nothing goes up if we don't make any effort here below and have the real desire. Not a childish nagging as 'give me this, give me that' but that what we ask bring to above with an altruistic attitude – in this way we come in harmony with the Universe and we arouse as it were something at Malchut.

It is from above that we arouse to do something for us. Nothing comes from above if it is here below not aroused. When a baby sleeps in the cradle, father and mother sleep too. It would be perfect if he sleeps the whole night. It is easier. When the baby wakes up and cries, the crying of a baby is horrible and it is a demanding crying. Mother wakes up and she wakes up the father.

It is the same in the spiritual: Ima, the mother, asks at the father and the father stands up and goes to the kitchen to make something hot, and she gives directly the baby food but the father has to do all kind of things, he can't give directly to the child....

Yet we are speaking over the control system itself, for the time being without the human being but man is absolutely involved.

He says Knesset Israel, the Malchut, were all of us from receive and who helps us with all our fulfilments in our life, brings us light Chochma, the light of life. She is in a border region and can bring it to us. She consists out of two strengths: severity – *din*, and mercy

– *rachamim*, considering the fact she has received the condition of *gadlut*, the large condition.

Now he is going to explain why. We should aspect that we have arrived in the Nirvana just as people do in our world and then *fini*. But it isn't. Even is we experience 10 sephirot always those two strengths – severity *din* and mercy *rachamim* are as it were integrated. We do not go to fly like angels.

He says *din* is necessary. We would say: “Give us only the good things, why severity?” We are learning how this is in the Universe and it is unshakeable what we are learning, it is forever, they are the laws of the Universe.

We have nothing to do with religion, absolutely not. Remember this. It is *not* a religion. For us religion means that we have trust in the laws of the Universe, faith, because we do not experience them yet. When we experience there is no need for faith. Only when we go further to the next step we need faith because we haven't yet the strength to experience.

Faith is necessarily for to penetrate the next step, to observe. If we have reached the next step our eyes are open for the concerning step. The step is in us too and there is an agreement with the step in Atzilut.

Every time you learn Zohar or you think at Zohar you must say to yourself: “This book concerns me”. This book speaks about everyone who is willing to learn and it doesn't concern peoples or for those who have a religion. Even when someone hasn't a religion Zohar speaks concerning him too. He gives this person the ability to come in harmony with the laws of the Universe. This is for everyone.

He says that severity – *din*, gradual we will use more and more Hebrew words because the strength in the word is valuable too, so *din* is needed for to build up the screen – *masach*.

He is telling us that there are in the large conditions two strengths: *din* and *rachamim*, severity and mercy. Why do we need severity? He tells us because of *masach*, the screen, anti egoistic force, limitation. Without limits we can't comprehend anything.

In every situation we need not only mercy but also a sort of restriction. For example, you are walking and you see someone in a terrible situation, by drugs or whatever, he has an uncared look, he smells badly and you feel in yourself rise up mercy, you give hem a lot of money or whatever. In religion this is very great, you have just received your salary and there is no restriction in your feeling of mercy – *rachamim* and you give him half or even more of your salary, a marvelous deed.

Without *din* this can be a deed of coward ness, a deed that is not in agreement with the laws of the Universe, it won't be any help. Why? Because one opposed the other must be weigh. Suppose you give him 500 euro and say: “Get up, find yourself a nice meal, a drink or go to the social security or look for a job”. In your eyes you do a good deed but in relation to him this is an act of adulterous. He accepts your money and directly he goes to a dealer or buys some drinks or whatever and it will not work out well for him. Everything must be done with moderation to the degree of the strengths. In the large condition you must have always these two strengths.

HaSulam says we need *din*, severity because of the *masach*, the screen. What is a screen in our world? Everything what has to be shielded, what makes a border is a screen. Why we

need this border, we shall see. First a little pause where you can eat and drink without masach!

Part two of lesson 5:

Severity – *din* is needed to build masach. The commentary, extension on Zohar tells us we need *din* for the secret of masach, which is installed at Malchut for the sake of the collided merging, *zivug the hakaa*. I will explain a little what is meant with this, not everyone has followed the previous course and this is a course at a different level.

Zivug means in Modern Hebrew copulation. Therefore, for an Israelite it is more difficult. Zohar uses terms as breasts, legs, hugging etc, things we associate with physical actions.

Try to learn only *zivug the hakaa*. *Zivug* is contact. To have contact with each other means unity, one reaches the level of the other. As a result of the inner work one element descend at the staircase to another staircase. How can we descend? I will try to explain how we receive the strength for the descending.

He tells us that for the sake of *din*, which is in the masach, it strikes at the high light and let him return. It is very important to know how this mechanism works because everything works in this way, each receiving of the light, every comprehension goes in this way.

See drawing 5 made during the following:

We have said there are always two participants: light and *kli*. Light shines as it were through the *kli*. Light has no limits. In a church or synagogue there shines the same light from above but we do not take notice of this. To remark the light, to observe the light an interaction has to be involved. A *kli* has to see the light, even for a small part. This is the mechanism between light and *kli*.

Of course the light has no limits wherever you are. Light is not bound to a place or at time, it is bound to nothing, light is eternal. Experiencing the light has everything to do with our capability of observation; it all depends on our degree of correction, of a *kli* to experience the light. Light has to be experienced. How? I explain it to you.

Zohar tells us even in the large situation two strengths remain in the *kli*. In a *kli* there is *din*, severity *and* *rachamim*, mercy. We need the strength of *din* for to make a limit – up to here and no further.

A *sephira* at the right side is always higher than at the left. For example: *Chesed* is at the right and *gvurah* (or *din* what in principle is the same – later we will learn the tricks) is left, the light comes from *chesed* to *gvurah* – *din*. The difficulty with drawings is that we try to remember them. It is drawn in such a way that it seems *chesed* is at the right and *gvurah* left but light falls straight down.

We have written – *chesed* is *rachamim*, Zohar says so but meant is light *chassadim* because *rachamim* is in the middle usually.

When light ascends it can't stop at *chesed*, *chassadim*, mercy because there is no limit at mercy. Only mercy without severity, *din*, leads to an immature act. *Chesed* makes no borders. To give without limit is actually no giving. Do you understand? When someone gives right out of his heart it is in the rule an act of adultery.

On the one hand it is good to give. How can giving be bad? A real giving is when there are those two strengths, on the one hand dedication *and* on the other hand a hidden severity. This is to give according the laws of the Universe and not according the intuition of ‘the human heart ‘ and/or their ideas.

Light always ascend to the masach, the screen and the masach is always at malchut, malchut therefore is the one who has the strength to feel din. If there is masach in gvurah we mean that Malchut is descended to gvurah. The whole purpose is that Malchut descends to Keter.

Din always exists, in a kind of blending other then black because it is mixed with the light, however it exists always. Because there is a kind of Malchut always, which is black, there enters absolutely no light.

For everyone and even for us who are trying to climb the spiritual ladder, din exists always. Of course it becomes easier, it will not give us the feeling of din but it is always hidden one way or the other.

It is necessary for us that din is present otherwise we couldn’t see the light. Zohar tells us din is strength of Malchut and is needed for the collided merging, *zivug the hakaa*.

The top nine sephirot are qualities of the light and because of this the light can come trough to Malchut, even to us. We have good qualities too, we can be nice because our top 9 sephirot have the quality of the light also and that’s why we can come in harmony, bring ourselves in agreement with the light. Of course it is not a correction but it gives us the chance to be good with each other at the outside.

Not the tenth sephira. It is not possible to show the tenth sephira and this is good because there is all the misery. For this reason you should not talk about your spiritual work because if you are busy with the spiritual you have to deal with malchut, with your dark side and do not talk about this, with no one only with the light...for to give your dark black Malchut another light gradation, for to merge it with the strength of chassadim or rachamim, to melt with your competitor, to learn your Malchut, your black spot to adept as much as possible to the light.

How does it go further? Light tries to penetrate in the Malchut because the Malchut, the kli, the creation has made a limit so that we do not receive egoistic. The law is made so that when we receive egoistic, we can’t experience absolutely anything. It is the same in our world. There is a song: “I can get no, satisfaction...”, and the singer of the song has achieved everything in his life what he wanted.

Why? Because the laws of the Universe are made in such a way that there is, was and will be no satisfaction if we do not adept to the laws of the Universe. If we do not adept to the laws of the Universe only misery will be there. And you go from one misery to the other.

Direct light – *or jasjar* is light what is not yet enclosed by a kli. Zohar tells us that we are created, just as the light to come directly downstairs. Adam Kadmon had no excuses: if you do well the light comes from Keter, Chochma, Binah and in this way directly downstairs and if you do no good, it stops. Then there is misery.

The human being couldn’t exist in this way and therefore the world has organized it for us in another way, as Adam Kadmon so that we too have two strengths. Mercy is wonderful but it is an immature condition. When man comes to full maturity he is

unfamiliar with right, left, it becomes one light, directly up high. Then man feels no pain.

Or jasjar always comes to Malchut. Malchut is the only place, in the worlds as here with us, were there is a consideration if we accept or refuse it. In this way Malchut does the same with us: three drinks and no more; I give her a kiss and no more.

To limit is very important. It is not wise to invite everyone, to let him in. You have to limit.

Firstly malchut reflects the direct light. It is the same here with us: do we take a cup of coffee or not, do I make that phone call or not.... everything what we do is according the same law.

What has the light of *or jasjar* to do if we drink a cup of coffee? You can see coffee as the direct light. Coffee is a stimulant. Spiritual or physical pleasure is only a difference in graduation of the light. All nurturing devices are given at us to confront. If you buy bread at the bakery you do not eat the whole bread at once. You eat it, slice for slice, you put in your mouth only what you can eat, then you chew, the whole process for to take it in. It is exactly the same in the spiritual.

The first reaction from below, from the kli is always: NO!! Every satisfaction, pleasure, you have to reject first. It is always this way, unchangeable. Till the arrival of the Messiah it will be in this way, it has never been different.

So first there is rejection, then calculation because we aren't corrected. The more you have learned Kabbalah, the more you are corrected you will feel that you have to think less, make less consideration. We think because we haven't enough strength, there has to come a situation that we don't have to think; it must become a spontaneous observation. The light comes to you and directly rejection and calculation. Calculating how much light you can receive just as with the slice of bread.

When you have no strength for receiving the light you can't see it. Therefore it is of vital importance to have in every situation rachamim or chassadim, to not become angry or furious, that is horrible. Everything you have build up will be pulled down through this behavior.

It is written: if you comply with the regulations written in the Torah such as – thou shall not kill etc., but you get angry, even about small things it is much worse than breaking the rules of the Torah. This is written. Can you imagine? Even the regulation – thou shall not kill. For everything what a human being does and is forbidden by the Torah there is a correction. There is a possibility for repentance.

Repentance is not something thought about by a church or a synagogue; it is established by the Creation Himself. Through repentance you can come to a clear conscience. When it is a sincere repentance. But when you become angry it will not be forgiven!! Everything you had built up, falls apart, you throw it as it were in the dustbin. The kli is broken then and no reparation is possible. You have to start again, start allover with your spiritual work.

This is no yoke!! Be aware of this.

Be care full, pay attention!! Do not be angry, not for one tiny moment. And it is not only about the utterance of your angry. When you feel anger comes up you must try to smother it right away so there will be no reaction.

It is not in our power to not become angry but we can nip it in the bud. For not to wait till it has come so far it has reached your feeling and then you become angry on who or whom. It is not religion. Religion say the same but in Kabbalah you learn the why, it comes namely from the laws of the Universe.

Anger, fury is more harmful than adultery or whatever although it looks in our eyes not so important. You become angry or furious and then you feel relaxed. Relaxed means there is no spiritual movement. You must not want to be relaxed. People love it to be relaxed because at that moment you don't feel pain. Just as the cat that's lying next to me, snoring, it doesn't hurt. It is good to go about with people who are relaxed. Of course you must strive to feel peace in yourself but not at the expense of everything so that you feel relaxed.

Before we calculate we have to reject. After the calculation you look wherefore you have the strength to receive altruistic - not receiving for yourself. Of course there must be pleasure but in such a way that you give pleasure at the Creator, at the laws of the Universe. This means that you bring yourself in harmony with the laws of the Universe. That is altruistic receiving, receiving in the good way.

Kabbalah will teach us that everything is allowed because in you is build up a system, you don't have to think anymore, don't have to make calculation because in you there is an anti egoistic system by which you let not through what isn't good for you. Of course droplets will come in, they are not yet corrected and this is good because then you have some work to do.

Receiving altruistic means reflected light – *or chozer*. At the drawing it is in blue there blue has the feature of rejecting. It is without an arrow because it is an ordinary rejection; it doesn't rise up to a particular height. Reflecting can be anything even a sentence in Zohar. Suppose I read Zohar, the text is the direct light – *or jasjar*. When you start you must reflect immediately, if you don't do this it becomes ordinary reading.

The reflection must be there right away and then you start to look what you can experience yet. Firstly rejection. Therefore this is called collided merging. First the rejecting and then reflecting, this means already a reaction at what I can take in from Zohar, or from a piece of meat I want to eat or another kind of pleasure. Everything in our world is pleasure. The Creator has created so that we only can receive. He wants to give us pleasure, anything what we want: but we can't or do not wanted it sometimes.

The reflecting light is named – *or chozer* or *or din*, light of severity. Severity there it comes from my inner and not from the light. Light is perfect and from mine reaction; from the fire in me there comes as it were a sort of light, light of mine resistance to not receive the light in all its richness. Light of severity, mine limitation and therefore it is called *or din*, light of severity.

The light of severity is thicker of course; it is not as fine as the coming direct light. The coming light is finer always, more delicate, of a higher frequency than the reflecting light. Therefore Zohar says to us in *or din* is the colour red and in *or jasjar* white. It is good to see it in this way.

The next phase he is telling us that the masach reject the coming light without an understanding of what pleasure is. For example: do you like coffee? No. Do you want to eat? No. Always first the rejection than the tasting – that is *or chozer* or *or din*. The reflecting is named *or chozer* and *or din* at quality, light of severity. *Or chozer* is direction it always descends. *Or din*, light of severity at quality because it is light of limitation.

I go e.g. to a party and in each eye I see ten women; but I can't even handle my own wife. The wish is there but do I have the strength? Man has to calculate always: I want this, do I have the strength? I want to have a Rolls Royce; do I have the strength to buy it? The wish has to be *kosher*, always.

You have to learn which wish is kosher for you. Don't look at other things. If it is not for you then it must be no problem too.

Or chozer, light what is thicker than the direct light, went on by forming a sort of canal, everything what is thicker can take in anything what is lighter. The direct light – *or jasjar* comes into the canal and partly merged with *or chozer* and enters the *kli*.

In the canal sits therefore red, not quite red because it is already merged when arriving at the *kli*. The *kli* is not corrected completely so when pleasure enters it is experienced in several ways. One person says I like coffee and another dislikes it. In this way there are several corrections.

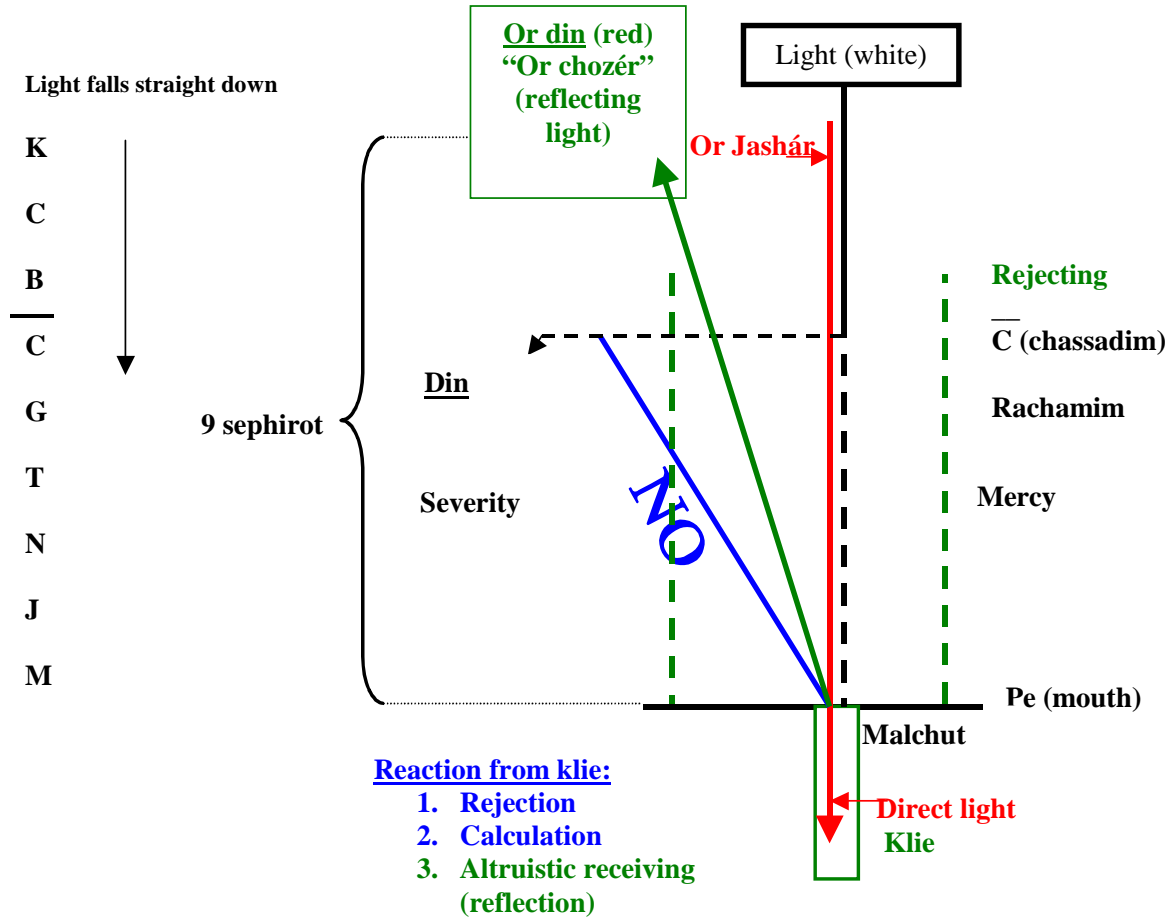
Zohar tells us that within sits the direct light and the *kli* surrounds, which is the reflecting light. *Kli* is nothing else then *or chozer*, it takes in the direct light and draws it inside that is *kli* and no more.

Kli therefore is that what you reflect. What you reflect is light too only thicker light and in this you take in the light you can handle at that moment. Via your mouth it enters in you. The place where light comes in is always named – *pe* – mouth. In the spiritual everything enters, just as at the human being, via the mouth. We will feel and not get lost in whatever exists in our world. We will see unity, wholeness in everything.

Say this week at anything you do: *Gam ze tov, this is good too*. Even if you have no strength to see it in truth, it is good to say *gam ze tov* not for today but for tomorrow and the day after tomorrow. Trough this you can reflect the light and will receive unity and shalom.

Shalom!

Drawing 5



בדרך אל הסולם - Badérech el-haSulám – On the way to the Ladder

Lesson 6

In the Hebrew language articles and prepositions are often coupled at the word they are connected to.

In the last lesson we were ended at page *bet* – two, second column, first paragraph. The subject was *zivug the hakaa*, collided merging. It is collided, because two opposite strengths collide to each other. The strength of Malchut, din, is rejected and the strength that comes in is rachamim, mercy.

First we thought someone could be a carrier of these qualities but now we know nobody is merciful. Mercy is namely a quality of the light that enters in a kli, in a human being, through the attitude of man to come in agreement with the higher. First there is always rejection and after that the light enters. Of course nothing enters but when you open yourself you have the feeling the light is entering you. It is therefore only a question of attitude and working at your self.

Page 2, 2nd column, 2nd paragraph:

And that is the secret of the sea made by Shlomo, King Solomon וז"ס הים שעשה שלמה, King Solomon, שני עשר בקר, Which is standing on 12 oxen,

Because these 9 sephirot, the lower of her, כי אלו טה"ס התחתונות שלה, Of Malchut, the nine bottom sephirot

They fell in Briah as mentioned above, לבריאה, כנ"ל שנפלו, Have undergo correction,

Installed themselves in the secret of 12 oxen, נתתקנו שם בסוד שני עשר בקר,

The 9 bottom sephirot of Nukwa, lily, are fallen in Briah, a small condition. Later we will see why something is not perfect right from the start. We have already said that white, Keter, stays above and in the 9 bottoms there is red, unclean forces with are as fallen to below.

And here he is telling us something more with prove from the Torah – because the Zohar is connected with the Torah; the upper sephira, Keter, stays in Atzilut. In kings II is written; king Solomon who built the first temple, built a sea that stood on 12 oxen. Just as in Amsterdam or another place where a lot of water is, where is build on pile foundations or pillars. And those pillars are 12 oxen.

And to Solomon was revealed what the meaning was because he had built the Temple and the Temple is the Malchut. The Temple where al the good comes from, everyone goes to a Temple to receive the light. The Temple is Nukwa and in the small condition are only the sea, 1 sephira and white, above, stands in Atzilut.

Suddenly he speaks about 12 oxen and not about 9 sephirot. Why? We will see later.

The point of Keter, ונקודת הכתר,

The small point of Keter that remains in Atzilut,

That remained in Atzilut, שנשארה באצילות,

As the last station of Atzilut,

That is the secret, ה"ס,

Hu sod means secret but also the essence but in Zohar it is secret because you have to penetrate; to make yourself receptive.

The sea, הים

The one sephira, Keter, is a parallel with the sea built by Solomon,

That is standing above them from above, העומד עליהם מלמעלה,

And all together they are named 13 leaves, וכללותם יחד נק' תליסר עלין,

First we had ten: one above and 9 below.

We have also 13 leaves of the lily, דשושנה.

And the subject of the division of these ten sephirot from her, וענין ההתחלקות הזו של עה"ס
שלה,

From Malchut

Unto the secret of 13 will be explained later in the commentary views of HaSulam,
לסוד י"ג מתבאר להלן במראות הסולם.

That is an extra commentary in which Yehuda Ashlag has written too. Later on we will see. There comes a comment to explain certain concepts.

We have seen one sephira is above and nine below. Here he is telling us about the sea corresponding with the one sephira, the sea is above and twelve oxen are below. And they support the one.

Zohar brings this forwards to create a feeling in us and also to make a connection with the Torah. I have often read this passage and only Zohar tells us what it is all about. King Solomon had built the Temple in this way. Above he had made the sea and below he had placed the pillars to support the bottom of the sea. Why he did this, we didn't know, only Zohar explains it to us.

The Temple is nothing more then Malchut surplus the other higher strengths, but especially from Malchut we receive everything. Malchut is the Temple and Solomon showed us it is the same structure as at the creating of the worlds: one above and nine below. Why this is, we will learn from Zohar.

Page 2, second column, 3th paragraph:

And see here the light, והנה המוחין,

Mochin is also a kind of light. Why there are several words for lights, we will see later.

Moach means also brains.

From Gadlut, דגדלות

The large condition in were all the ten sephirot radiate and experienced

From Nukwa, של הנוקבא

והנה המוחין דגדלות של הנוקבא,

Malchut, the whole meaning is to get Nukwa so far she obtains gadlut so she can receive the light in his full glory, because then she can irradiates it to the lower.

That there is in them a shining of Chochma, שיש בהם מהארת החכמה,

We will learn only Malchut does need Chochma. Everything is focused on to give Malchut Chochma, wisdom. King Solomon was named 'the wisest man ever' therefore he had to build the Temple because the wisest means that the Malchut, in his time, in his Temple, all 10 sephirot were radiating.

After all the sins and misery it is not possible to say the same in our time. It has to be in this way, but din; severity would manifest itself never so hard in every man and in history as it

had been. Of course it was the intention there would be two strengths in the Universe because both are needed.

But the human being has committed certain sins through bring down the wisdom from above, to oneself, to draw it, by wanted to know so eagerly and that is the misery. To know is good but knowing must be in such a way that it not breaks the sense doors as they were created.

If man wants to know, he spares no trouble or expense then he will come in misery.

This is such an important lesson for us. You must have the attitude to not want to know. Your bad inclination stimulates you to go reading and read more and more because it lives by seducing you to go reading. Your bad inclination profits from this. We will learn how man can bring himself in agreement with the laws of the Universe.

3th paragraph, 2nd sentence:

In them, In that Mochin, the light Nukwa receives, a **shining of Chochma**, Malchut has to receive. He is saying not in full glory only a spark. In A”A there is the complete Chochma, that’s very high. Man cannot receive Chochma, wisdom, in its full glory.

Adam had tried to draw the wisdom to himself, to below for the Creator. But the intention was however, by doing corrections he would pull himself above, there he would receive and then ascend to below, and not to draw everything from above to below. He had a little wisdom – Chochma - drew to below because there was no place to take in more. If we receive too much the kelim will break, the sense doors as they were established from the beginning of the creation, from his birth. And what he did, many generations after him did the same. In a way they deepened his sins.

The temptation for to know more is enormous. Because we always feel a kind of lack and we think by to know more and more we can compensate, that we will experience the 10 sephirot in ourselves, that we will receive fulfillment. And all of this is the whispering of the snake. He wants that we draw everything to ourselves. Where ever we are: “Take this, take that...” And when it cannot receives pleasure than it is about knowledge: “Go to read this, go to that place...”.

A ‘spark of Chochma’ that is a kosher way of receiving. Then it is possible for Malchut to stay in harmony with all the strengths. We too cannot draw Chochma to us.

She, the Mochin, is drawn to the secret, הם נמשכים מסוד,

Mie”sod means secret or essence; it comes from the word mashach, to draw. And from this word comes the word Messiah what means to draw, to suck.

From 13 names that are named 13 qualities of mercy, ימות הנק' י"ג מדות הרחמים

We do not understand anything, be patient, we will experience.

When we are speaking of a condition we speak about the receiver, kli and that what can be received – light. The 10 sephirot do receive. We want so gladly receive in our world but we must have a place for it. In our prayer we can ask for light but do we have a place for the light? Therefore we must do some effort.

There is a book that writes about people who have won a lot of money in a lottery e.g. and what is the result? It hasn’t go well with them. They couldn’t handle the large sum of money. A man has to build up his richness slowly then he can handle it, but when

someone receives suddenly an enormous amount of money...it is the same with other receiving.

First we had 13 leaves of the lily then the sea of Solomon, which is similar with the Keter of Nukwa in the Atzilut. And in Briah there stands 12 oxen. And now he is saying there are 13 qualities of mercy.

And that what is written is also K"Y (Knesset Israel), וי"ש אורף כ"י

Collection of Israel, the Malchut of Atzilut, who all the light, all the strengths has collected in oneself, in the gadlut, is in full glory.

He draws a comparison between the 13 leaves and Knesset Israel, to give us some feeling.

Sometimes he gives us a quote or he tells about the Temple of Solomon. We receive a new dimension, in this way we get an invisible amount of varies impressions. And these impressions slowly build up our kelim and in this enormous light can enter. If there is no interest for the spiritual then there is no kelim.

Some of us have only one aim; to get result and others are trying to understand everything with their head, when there is no kelim they cannot receive. You want to have it while you do not know what it is and what you can do with it. There is a law that says: you get no more from above then you can receive, that it will not break you. It is a kind of defending mechanism. Unless you are so stubborn, so foolish that you say; it doesn't matter and you take it.

It is written: when someone comes to purify oneself, he will be helped. It is also written that the one who comes to dirty oneself they will help him with that too!! This is also coming from above. You must not see something bad comes from above but the person here downstairs is opening all his canals for to dirty himself, he draws all the dirt to himself. He himself is the reason for all his misery. It is to purify or to dirt yourself, one-way or the other. In the spiritual there is no middle course. Your attitude must be perfect. Then you get the most of it.

There is in her 13 forgiveness's of mercy, אית בה י"ג מכילך דרחמי.

Forgiveness means that there is repentance. Repentance is; you turn yourself to the light and not to the little devil, to your own ego, to the malchut of the Malchut. And then you will experience a light that in a way brings the true repentance. All the attentions of unclean forces leave your observation.

Nothing sticks at us. We self let the unclean forces suck at us. That is not so bad but we have to work to receive a pure kelim. That will give us every day marvelous experiences; we will come more and more to fulfillment.

And the essence, the main issue, of what rabbi Chizkiyah, the whole paragraph is brought in his name, wants to learn us, והעיקר מה שבא ר' חזקיה להורות

In this comparison of the lily under the thorns and Knesset Israel, בהשוואה הזו משושנה דבין, החוחים לכנסת ישראל,

R' Chizkiyah wants to show the comparison between the lily under the thorns, the lily in a small condition and Knesset Israel that is in a large condition. Which comparison can we make now?

Nukwa has 1 sephira in Atzilut and 9 are below and that is lily under the thorns. Knesset Israel, Malchut, Kingdom, has 10 sephirot. In religion is also spoken of the Kingdom of Heavens and that is the Malchut were we are talking about yet. We will learn how all the qualities of the Kingdom of Heavens behave their selves and through this we can come into the Kingdom of Heavens.

It is said it is difficult to enter the Kingdom, to experience. You can compare it with someone who is very rich, rich at his own ego and for him it is very difficult to escape by the skin of one's teeth. He can't enter the Kingdom because to enter you need a place deep in yourself, a kind of place where all the unclean forces are at the gate to protect the Malchut.

The Malchut of Atzilut is the Kingdom of Heavens. And here we find din, severity and that's 'the stumbling block'. For evildoers this is the stumbling block because if they try to draw the light to themselves – richness too and so – then din, severity surrounds the Malchut. We can read in de Torah the story of Adam who was chased away of the Paradise. We will see that the Creator hadn't chased away Adam.

What is Paradise? Paradise is Atzilut, the place without unclean forces. Before the entrance was placed an angel: a certain strength, din, with a sword that cuts two ways. No one can enter. Here is an enormous secret how to enter the Kingdom of Heavens.

It is written, and in religion too, that a wealthy man can't escape by the skin of one's teeth. It is the same as with a camel, a camel has two large lumps at his back, he isn't smooth he has a lot of unnecessary things. A camel has as it were a bank account for two weeks at his back. In the Torah everything is about the spiritual. Why a camel and not an Olyphant? Because a camel saves, he doesn't live only today, he counts at his supply that is behind him and not in front of him.

It is said that it is difficult to come closer to the Creator because the closer you near, the heavier you feel yourself.

When you approach the Malchut of Atzilut you meet as it were the strengths named din, to protect the entrance to the Kingdom of Heavens. When someone nears with the wrong intention – an evildoer who has collect a lot of material and now he wants the spiritual too, such a person who is in the condition of maliciousness (in the condition of because slowly anything will come to fulfillment) then by din that surrounds the Malchut – the guard of Malchut – he will be punished or he punished himself.

But for those who want to bring themselves in agreement with the laws of the Universe, the same strengths, din, which surround the Malchut, build up gates. Gates because before you enter the throne room, just as in our world, there are many gates. It is the same for those who work at one self. From din, the severe strengths are building up as it were the gates, which bring him to the Kingdom of Heavens. So for them it is positive.

These strengths don't say to you: "Please enter dear child", or as Lazarus: "What are you sweet". Not in this way, you have to conquer and then you get the feeling as if you are brought on wings.

Some do ask their selves: why so difficult, why has the Creator made this so harsh, why do we have to earn first? First of all, the one who is an evildoer he has to experience,

from the inner, punishment. Punishment is needed; there must be the feeling if someone is beating him to make him to correct himself.

In a way it is a self-corrected system installed by the Creator Himself. When there is still a shortcoming in his behavior he gets an irritated feeling, he feels stitches, why? This is needed for him to strive to harmony, for to go further. If not we would be children forever. We have to work at ourselves.

For a professor in humanities at a university it is the same fulfillment – the experience of the spiritual – as for the common worker. Only the brains of the professor will be a stand in the way for him. You have to go namely above your brains. And it is very difficult for scientists who have built the earthly kelim to give this up to experience the spiritual. Knowledge has brought death in our world. When the time is ready we will learn.

So Rabbi Chizkiyah draws a comparison between lilies under the thorns, Malchut in the small condition with Knesset Israel. How can you compare a small condition with a large condition?

3th paragraph, 6th sentence, last word:

To teach us everything what is in the Nukwa in her large condition is necessarily

הוא ללמדנו, שכל שיש לנוקבא במצב גדלותה צריך

To find in her, opposite her, aspect of preparation and willingness,

להמצא בה כנגדן בה' הכנה והכשר

At the beginning of her full growing that is to say, in the condition of Katnut,

עוד בתחילת הויתה דהיינו במצב הקטנות

Here he is telling us the large condition is not right there, you don't become a millionaire suddenly, first you have to sell papers e.g., as a preparation for the large condition. The small condition of Nukwa is necessary as preparation for her large condition.

End part one lesson 6.

In the break we had food and drinks. Today it was the day of Gedalia, a fasting day. It is good to fast now and then if you do not whine. For me it is hard to fast but on the other hand I had had a very productive day. You aren't busy with material things. What I have done this day... Without fasting it would not be possible. It is good to fast but when you lose your devotion it is not good. Everything must be special and not only because it is written; what you make of it, that's the point.

End 7th sentence:

So the small condition is necessary as preparation for the large condition. If you want to climb the ladder you have to look i.e. at a top manager; how does he make things work? And slowly you learn to do the same.

And that is what is written, opposite the white and the red of Katnut,

שכנגד חוור וסומק דקטנות, וז"ש,

Lily had two colours; white in Keter and 9 bottoms were red, in Katnut. He is telling now opposite the white and the red of Katnut, whereby 1 sephira is in Atzilut and 9 were fallen in Briah.

Comes out of her, **originate from her,**

יוצא בה דין ורחמי בגדלות, Severity and mercy in Gadlut,

We say there are two strengths in the creation. Where do they come from? They come from Malchut, as a lily. Out of the one sephira, white, in Atzilut comes mercy and from the bottom 9 severity, din. Both are necessary. Of course not in the way we had experienced in history, all the slaughters and misery that was not the meaning. It hadn't to be in this way. If was necessary because of the consequence of our behavior.

Adam had sinned and there are kabbalists in this time – a lot of taboos are broken, they say anything is possible, even the sin of Adam was in the plan of the Creation. The consequence of his sin however was necessary. Din, severity and rachamim, mercy is of course necessary. They are brought in the world so we can come to our development, to our fulfillment.

The Creator is the absolute quality of absolute altruism which we experience everywhere. And that is all we can say about the Creator. He wants that we are the same as He.

At the time Adam had sinned those two strengths were already there but not in this amount.

There was little din, just enough to give a little bit fire to the human being, to give some taste at existence. Like soup, soup needs salt and pepper. Does salt and pepper tastes? No. But when we put it in the soup, yummy. Only din doesn't taste but together with mercy it makes a good soup. The Creator doesn't want the soup becomes bitter, that if we taste the soup we wouldn't like it. This is the consequence of the sin of Adam and of Kain and others. That's why the soup is bitter; it doesn't come from the Creator. There is too much din.

In gadlut therefore is din and rachamim. Anything what has been in the small condition exists in the large condition too. It is the same with business. At the beginning you must invest a lot, at the start you have the idea you only lose till the moment we call the breaking-even-point, the zero-point and after that it goes upwards. How can we bear this?

Most of the men consider their initial losses as real losses; it is absolutely structural. It is impossible to pass the breaking-even-point to the good if you not go first below that point. It is the same in the spiritual.

And opposite 13 leaves of Katnut comes out of her, the Malchut, 13 qualities of mercy in Gadlut, וכנגד י"ג עלין דקטנות יוצא בה י"ג מדות הרחמים בגדלות.

Malchut at her full growing is first in Katnut and later she comes in Gadlut whereby she maintains the two strengths of the last condition.

There exists something more whereby is drawn a comparison with the 13 leaves of the lily. In Katnut she has 13 leaves and in Gadlut there comes out 13 qualities of rachamim. Only from rachamim, only from the light that brings the good and not from din the side where the problems come from.

And he, והוא, rabbi Chizkiyah – a lot of reference will pass whereby Zohar or Yehuda Ashlag brings us in confusion. To what do they referred? He - she; it gives enormous problems to reveal this. Who is he? Who is she? For a cabbalist the gender is not a constant factor, on the one hand he says he and on the other hand he uses she. Everything is to quality.

Sometimes an entity is female, receptive, a corrective position and the cabbalist names it female. In another situation where he uses the same he names it male. For example: Nukwa, female, when she is corrected, Malchut, then she gives to a lower and she is in the quality of giver, the male. To give is a male condition and to receive is a female condition. In this way

the Universe is build up; the right side wants to give and the left side wants to receive. Both aren't perfect.

Of course only giving is beautiful but then you are too good for this world. The world is not made in this way; the world is a learning process. At the end you must have both strengths, experience in yourself din and rachamim. Rachamim must have the upper hand, not in an artificial way, only as strength. We must feel both strengths, this means that you become a human being. It doesn't matter of what gender you are.

If you experience the right side then you want to give, the male principle. Left side in the human being is female. Every human being, even the biggest macho and the greatest sex idol have to experience both sides in themselves. In this way the world is been made of. Only then a human being can come to fulfillment. In this way a man and a woman can have contact on equal grounds.

A human being has therefore two sides in oneself; male and female, right and left. When you are a man and you want to be a man, push and push the male side in you, you can't come to fulfillment. If you think only at male things it won't be anything, it is not in the laws of the Universe; it is a fabrication of man himself, although it is a marvelous idea.

What we are doing here is an ultimate personal process and no group happening. It is unique. What I tell you is not from me. Only if you work in an ultimate personal way at yourself you will come to fulfillment, and not through groups or other artificial ways whereby you feel relaxation.

And he, rabbi Chizkiyah, brings it here to learn the scriptures lying before us to explain the two orders of katnut and gadlut,

מביא זאת כאן, בכדי ללמדנו איך הכתובים שלפנינו מבארים אותם ב' הסדרים דקטנות וגדלות

These poems that are in front of us explain, with all their marvelous images, nothing else then the condition of katnut and gadlut. It is an enormous help for us because every situation we have to go through in ourselves, all the facets; small and than the larger one till you corrects another facet in yourself. Every facet is related to everything.

Which are in use at the shining of Nukwa, הנוהגים באצילות הנוקבא,

When Zohar or the Kabbalah speaks about something that is created in the world *olam* Atzilut, we use the verbal 'Atzilut' emanation - radiation. Katnut and gadlut are used at the emanation of Nukwa.

To continue on, 'Holech' means walking and when Holech is added at a verb a process is indicated a continuing process.

So too Elokim from here etc, כמו שממשיך והולך, אוף אלהים דהכא וכו'.

We have seen several times the name of Elokim, the name of the Creator. Especially in the first poems this name is used often. 'At the beginning Elokim created'. Elokim and not the Creator or the Merciful – the name of the Merciful is the four-lettering name.

We have said there are two strengths: din and rachamim. You can find this back in the names of the Creator. The name of the Creator is the entity of strengths in the operational system of the Universe where all din comes from, the severe law; it flows to us, the creation. The entire din we experience, we experience in the name Elokim.

Both strengths are functional in the creation. In Atzilut the name Elokim is for 100% good, 100% divine. It is the strength of severity but not in the form that the creation gets the sucking of unclean forces. By the way, the whole Torah is full with: they shall not kill etc. This comes from the name Elokim; of course there exists other things that are coming of the merciful Creator.

We can see it her too. Nukwa has in her large condition white, rachamim and red – din, as a residue of her small condition. There is absolutely nothing wrong with this. In malchut too are these two strengths.

We have also read there is a large condition in her, and this condition looks at the Nukwa in the small condition were she had 13 leaves. And now, in her large condition she has 13 qualities of mercy. And this seems to be crème the la crème, that there is only mercy.

Now perhaps we will understand why the name of the Creator at the beginning is named with the name din. We have seen that the Nukwa of Atzilut is first created in her small condition. First the heaven and the earth were created. Nothing was perfect directly.

Do you see what we are already learning from the story of the act of Creation? We can read in the Talmud; you have to prepare yourself at Friday to have a good Shabbat so you can eat, sleep, learn etc. If you do not prepare yourself for the Shabbat what can you eat at Shabbat? Everything is absolutely spiritual.

In the beginning everything was created in perfect harmony only it had to be unfolded. The Creator has built this all so ingenious, there must be interaction, combination and assistance of man himself; otherwise there would be no creation.

The structure of this development, the six days too, shows us a pattern so that human being should create at the same laws, comply with the same system and correct oneself, only man can contribute to the gadlut of the Nukwa.

Everything is perfect, even the Nukwa is created perfect only considering at the creation the Creator has made it in such a way, He concealed her in such a manner that only her head is above and the rest of her is in the swamp. It is therefore to man, as the only active creature the highest creature – animal don't have development – only man, by his wish and willingness can come in Higher agreement, can bring the operational system of the Universe to perfection.

Everything is perfect and at the same time for man it is Katnut. Malchut never can come to her 10 sephirot, to her fulfillment, without interaction of the human being, from everyone. Can you imagine? This is the spiritual, on the one hand there is perfection and on the other hand you have to work to come to perfection. You can't say this in our world – here we speak only of perfection of none perfection.

For a common person in our world this is understandable. Once a person asked me, and he was learning the 'common' Torah and I too have studied the 'common' Torah and Talmud, but I experienced this as a condition of Katnut. And that person asked me: "The Creator gave the Torah to the people of Israel. Did the Creator stayed behind without Torah?" This is a question of our world, from someone who wants to understand with his head. I explained to him the Creator doesn't give from His Essence.

It is the same with a mother who feeds her child with the breast. It doesn't stop. She doesn't give form her essence; she is not her breast.

When you look at a cow and you see the place where steak is coming from, do you get lust or feel hungry? In the same way a man who looks at a woman, he must become unattached of his lusts otherwise he dirties himself.

There is also a malchut of Atzilut of unclean forces and we can see this in pornography e.g.. Opposite the 4 worlds of divinity, of good strengths, there exists the same world of unclean forces. It is not, as many claims, because the world was created in this way and the human being was put in the middle.

The unclean system of the worlds was caused by Adam and *Chawah* - Eva and after them there were others who copied the sin of Adam. We will see that Kain who killed Abel – *Hewel*, was the same sin as from Adam. It was only a different expression of the same source.

Four worlds means an enormous strength, even in Atzilut exists Atzilut of unclean forces. Can you imagine how high man grips? In Torah we learn there came divine men on earth, refaim and nefilim; falling men came on earth and they took women from the earth and children were born. We will learn this later. It is the consequence of the sin of Adam.

Question course member: How can we divide the good strengths from other forces?

Answer: The one strength is intrinsic in the act of creation and the other one is the opposite. The more you correct yourself they will disappear out of your view. It is not something you can see, it depends on the amount of your serenity and how you strive, how much you desire. If a man only looks downstairs, to the earth, he is filled up to one's ears with other forces. He thinks nothing more exists.

Question: Those forces can be very similar?

Answer: We will learn this in Zohar. I only give you a few hands out so your knowing will be stilled a little but I do not go further then Zohar explains us yet. It wouldn't help you; you only want to know more. If I already tell you, you only get an intellectual kick and it is not allowed for me to tell you about something that brings no help, wouldn't have any effect.

If someone wants to know only for the knowing I can't speak further. For everything there is the right time.

We have to know very carefully there are two opposites strengths in the world and they are a product of the sin of Adam. When man uses those two strengths in a good way he will come to fulfillment but not when he is obsessed by din.

בדרך אל הסולם - Badérech el-haSulám – On the way to the Ladder

Lesson 7

The 13 qualities of mercy:

- 1) El – Name of the Creator at the level Chesed
- 2) Rachum – Merciful
- 3) We-chanun – and consolable
- 4) Erech – long
- 5) Apajim – in angry (long of anger, very patient to show His anger)
- 6) We-rav chesed – and very graciousness
- 7) We- emmet – and truthful
- 8) Notser chesed – that forms mercy
- 9) Le-alafim – at thousands
- 10) Nose awon – forgives (carries) sins
- 11) Wafesha– and criminal acts
- 12) We-chata'a – and slip ups
- 13) We-nakee – and purifies

In the Zohar we have reached the 13 qualities of mercy - rachamim. We are learning Kneset Israel, Malchut, is surround from above whit this, protect by this.

Yesterday evening and today it is Jom Kippur, Day of Atonement. On this day these 13 words are very important. They are spoken several times at this day but most of the people do not understand the meaning of this. Tonight we will pronounce these words, one time, just before the closing of the gates of the Heaven.

Jud” giemel medot werachamim – 13 qualities of mercy. This is the subject Zohar speaks about in the beginning and with this we learn Kneset Israel, the Malchut is surrounded, from above, protected and surrounded.

According the calender of the Universe, with is named the Jews calendar, this is the time – every year at the same moment there is from above a favorable moment for man, to give extra effort and to be carefully and with attention to be aware of his days and his live. That he become aware to not spoil his life in vain. In the first or second lesson we already had spoken about these 13 words written in the Torah: “At the beginning Elokim created...” The name Elokim was used because it is as it was perfect, only in Katnut.

Between the first and the second mentioning of the name Elokim are 13 words. These words correspond with the 13 words (see the beginning of this lesson) given later on to Moses when he asked at the Creator to tell him how He administrated the Universe. He wanted eagerly to know how this was working, knowing for to do and not to stimulate his intellect. Knowing for to serve, that's the point and not to know for yourself because then you are looking for death. Even for Moses it was a problem as it is for every generation and us.

In the Talmud Brachot – blessings – we can read this tractate wherein Moses asked at the Creator: “Please will you tell me...”. We always say you to the Creator; all other nations say You to the Creator, in a way this give a distance because for them the Creator is somewhere in a heaven, but for a Jew He is very near.

A Jew cannot say You to the Creator. To a stranger you say You. If there is a kinship you can say you to someone. We are not talking about religion here. I say once more; we have nothing to do with religion! It is the Creator and I, you and the Creator. And I have to bring myself in harmony with His laws, the laws are as they are and not a wishful thinking or to bring myself in agreement with whatever religion there exist. But if you want to do that; I will not stop you.

Moses was so surprised. He said: “*Ribbono shel olam* – Master of the Universe, tell me how do You control the Universe because I don’t understand”. He was the greatest ever and he didn’t understand. How can we understand? He said: “I look sometimes to someone who is righteous, a divine, a righteous person who does well and lives according the laws and still he is in distress, he suffers. And others who look as evildoers have earthly possessions and a marvelous life”. For him this was very strange and he wanted to know what the qualities were of the Universe and that the Creator would reveal Himself to him.

The Creator answered him: “I am the merciful for who I want to be merciful and I am graceful for who I want to be graceful”. In others words: it is not of your concern. Because if there would be an obvious government we would be as angels and it is just the intention by not understanding we bring up faith to believe it is good. If we should see someone who is nice and good for others, lives according the laws and he would receive directly a reward, we would do the same. But it is not in the intention that we see reason and cause. We can’t see why someone, who is in our eyes in evildoer, can have a wonderful life. There are laws but we can’t see them!

Moses insisted very much. He eagerly wanted to know and because he had reached a level the Creator couldn’t do if He didn’t saw him, He had to tell Moses. It is the same with us. The more you do, the more you bring yourself in harmony with the laws of the Universe, you may demand. Demanding of course in complete modesty and only when you have achieved the level, a level where you have earned as it were and not otherwise because if you demand unlawful it will be seen as the demanding of a child.

He demanded from the Creator and the Creator had revealed to him the 13 qualities of mercy. Before you pronounce these 13 words you say twice the four-lettering name of the Creator. Before the gates of the heaven are closing we will pronounce it together without standing up. In a synagogue they all stand up.

When you rise it means you have gadlut, completeness. If a man rise during the prayer he comes in a large condition regarding the prayer because prayers are made by great Wise Man in a perfect way. To sit is a small condition. Tonight people will kneel in the synagogue and it has to do with a certain level of devotion during the prayer whereby you sacrifice your self as it were.

Without sacrificing, without repentance it is absolutely impossible to achieve anything in life. Repentance is for us predestined by the operational system of the Universe. It is important that you rise up inwardly, to speak out the 13 qualities as praise for the King of the Universe. All these qualities you will find everywhere in the Universe and that is the condition when there is gadlut. If man not work at him self at daily terms he will lose touch with the eternal, the laws of the Universe and then he is asking for misery.

These 13 qualities of mercy will be pronounced several times in the synagogue today and during this the Ark will be open. Open means the higher strength turns His face to us. And at that time man must use this moment to do his uttermost best to make use of this opportunity. In a way it is not only for to day, it is for every day, don’t wait for this day.

Page bet – two, second column (which is the left column), the last two sentences:

This is what has been written, Elokim too etc, in the text it is with bolded lettering to show us it comes from the Zohar and now we will discuss this subject,

And now have come out 13 words, וז"ש, אורף אלהים וכו' אפיק י"ג תיבין

These 13 words are a prototype of mercy. You can read these words in the first few sentences in the Torah itself.

There is a principle: *ejn mukdám meochar ba-Torah* – there is no sooner or later in the Torah, there is no chronological order. Of course spiritual, everything what has happens with Moses and his people etc you can already see this in the roots of the act of creation itself. Everything is connected with each other; nothing comes from the nowhere. Later on we will see by Kain for instance where all the sins come from and what these sins are. And of course we can see the good things too.

Zohar is telling us that between the first announcement and the second announcement of the word Elokim there were 13 words and these words were the strengths of rachamim, mercy, only in the germ for to come out later, to sprout out later. In every generation we see the same mechanism working faultless only in a different form. In the act of creation we can see everything. Even unto the arrival of the Messiah we can see in the Torah. If you are familiar with the story of the act of creation you know what was, is and will be happen. All strengths are there already.

This learns the name Elokim in the poem here מורה, שאלהים שבמקרא דהכא

In the Torah itself he is quoting here: *page 3, comment HaSulam, first column (the right column there the Hebrew language goes from the right to the left):*

In the beginning Elokim created, בראשית ברא אלהים

You see the name Elokim and not G'd because we have to know about which strength we deal here,

That the secret is the Binah, שה"ס הבינה,

Binah therefore is Elokim

Does emanate the Nukwa of Z'A, המאצלת לנוקבא דז"א

We have said there are 6 sephirot of Z'A and one of Malchut. This is what has been created, the 7 days what is the same as the 7 sephirot.

Came out 13 words and these are, אפיק י"ג מלים שהן.

The Hebrew word 'et' is a passive voice, it is written with the first and the last letter of the Hebrew alphabet.

Et the heaven and et the earth and the earth was waste and empty and the darkness above the abyss and the spirit, את השמים ואת הארץ והארץ היתה תוהו ובוהו וחושך על פני תהום ורוח.

From the first to the second time Elokim is named, there are 13 words.

Everything is in the germ in the act of creation to be unfolding later. These 13 words of mercy are not the words of heaven and earth, spirit etc but they are already the qualities. Later in time at lower levels they will come as expression of the qualities. They manifest themselves to us as qualities. In the first sentences of the Torah it are only words, names of the Creator and at the 13 words of mercy they are the qualities of the Creator. They are the names of the Creator, do not images yourself a heaven or an earth because it has nothing to do with the material. Check out constantly that you make not images otherwise you think it is about

things that weren't meant to. Cabbalists always speak concerning strengths and this is only possible in our earthly language.

Heaven, earth, the earth was waste (chaos) and empty...but at the 13 words of mercy we already see the revelation of the Creator to Moses, in all these strengths that are the qualities of the Creator Himself. In the 13 words we are learning now; heaven, earth etc you can't see this, there it is still in the germ.

4th sentence in the middle:

So to the Elokim second, דהיינו עד אלהים תנינא,

To the second time the name of Elokim was mentioned: "And the spirit of G'd (breath) floated over the waters". Right from the beginning in the Torah we see these 13 words, 13 qualities of mercy, and with this the whole creation will be surrounded and protected.

That these 13 words, שאלו י"ג תיבין,

Sometimes he uses *Mila* and then *Tewa* for the word 'word'. Later we will see why.

To give a hint, רומזים

We will see often this word: to give a hint – *romzim*

At the 13 leaves of the lily under the thorns in the secret: the sea that stands above the 12 oxen, as mentioned above,

על אותם י"ג עליך של שושנה בין החוחים בסוד הים העומד על שני עשר בקר, כנ"ל

Last time we had spoken about Solomon who had built the Temple, this was a reference – *remmez* – to the spiritual level. Near the temple complex they had constructed a sea and under the sea were the pillars, 12 oxen. Is there something sacred at the sea or at the oxen? By no means! It was a reference on the Nukwa whereby one sephira was above the waters and 12 under. Of course people went there to bow. The common workers, in every nation, think that those things are secret. It is always easier to bow for something you can see. It is very difficult to realize something is divine what lives forever and is not made from brick or something else, that it is in the program and lives forever.

Many people who otherwise never go to a synagogue go at these days and they bow for the Ark and think something is in it; there is nothing divine in it!! Divine things lives forever, you must see it this way. Of course there is nothing wrong to go to the synagogue but when you bow for the Torah and think you bow for the Creator, the Eternal, it has no sense. You can only find something divine in a church or in the synagogue when you are in harmony, in agreement with the eternal, absolute laws of the Universe because that gives you life. He is therefore telling us that these 13 words have a parallel with the sea and the 12 oxen. The sea is somewhat floating, unlimited. And the oxen are standing under the *parsa* –a line that divides – in Briah. Oxen means heavy, physical.

This is preparation and to make oneself kosher (to prepare) for the condition of Kneset Israel, שהם הכנה והכשר לכנסת ישראל,

We have said Kneset Israel – Malchut is in her full condition. The fact that 12 are still in Briah and 1 above means she is still in a small condition and that is a period of preparation.

That she, Kneset Israel, collection of Israel, Malchut in her full glory, should receives 13 forgiveness's of mercy, שתקבל י"ג מכילן דרחמי

These 13 words: the heaven and the earth etc., where we already have spoken about, these are as it were indicators that Kneset Israel, Malchut, should receive later all these qualities of mercy. These 13 words written in the Torah; heaven, earth, spirit etc., are names of the

Creator in the germ, but when they have been worked out and come in the Knesset Israel, they have another form, the form of qualities.

There is no difference. All the laws of the Universe are simple and genius; you must run for everything what is complex. In our world it is sometimes a necessity but you have to bring it always to above so you can see the essence. It is always simple. Everything what is complex is in the essence, in the higher simple. Complex means there are antitheses.

And that is what has been said: to surround the Knesset Israel and to protect them,

ז"ש, לסחרא לכנסת ישראל ולנשרא לה,

Here we see that it was already in the act of creation. From Rosh Hashanah, New Year, onwards today ten days have passed – ten days means a whole partsuf. And today it is Jom Kippur, Day of Atonement and this is a very important moment to pronounce these 13 qualities.

About 4 minutes the gates of the Heaven will close. Of course this is not exactly so that everything will be closed. It is always good to come when the doors are opening or just for closing time but not when the gates are closed. Just before the shopkeeper closes the doors you can bargain. At the beginning of the day the shopkeeper thinks; “Let them come, I have the whole day’. It is the same with the Creator. Although the synagogue is filled with people, the Creator sees only the inside of a person.

When we pronounce these 13 words the inner devotion is very important; do not play comedy. Try to do it with complete devotion. We have no idea how much the Creator wants to close us in and to pour out His 13 qualities of mercy upon us. Try not to doubt. Before I say these 13 words I first pronounce the name of the Creator twice. Later we will see the structure of every word in the Hebrew. Where the strength comes from and where the strengths are in harmony in man himself.

It is our business too but we shall not pronounce the names written in the Torah; we have to do with the sephiroth. We will know where it is in ourselves. Which place you have to harmonize in yourself to bring yourself in agreement. *El* for example agrees with Chessed. Sefhira is emanation, reflection of the light and the names of the Creator.

The gates of the Heaven are yet closed but we can get such a power, we can open the gates promptly. We are not a passive link in a machine. If we are in agreement with the higher strengths we can demand.

A great saint has the power to let come out from him an enormous strength through which he can pronounce a prayer that through the force of the prayer can undo all the regulations, misery etc., that have to come in the world, because the High Court had already decided, passed the judgment because this is inevitable through the behavior of humanity.

A human being can undo the verdict from above. Do you see what is in a human being! What power man can build up! We have to become like Him and not in a hypocritical way make ourselves small. It depends only from you and not from somewhat or someone else, either religion or feast-days. Nothing happens if you only go to the synagogue or to the church. You can pronounce these 13 qualities at home in a little room or wherever you are, it has to be sincere!

Before the pronouncing of these 13 qualities of mercy you have to say twice the name Adonai. It is written the four-lettering name HaWaJ'A but instead we say this name, we pronounce Adonai. But in a common situation it is not aloud to pronounce the name Adonai so that you don't use the name of the Creator in vain. The four-lettering name means; 'was, is and shall be', no unclean forces suck at this name. In Adonai is everything and as strengths you will do unfolded. Even if you don't understand, say the words without doubt, with full devotion.

Doubt is the problem from everyone. The difference between a saint and others is that a saint has more confidence. Nobody has confidence from nature. You have to build up then you will experience. Experience and not knowing, from knowing comes no blessing from above. You can know anything; the Talmud, the Holy Scriptures, you can know them by heart and still nothing will happen. It is devotion; through devotion you receive anything.

First column, tenth sentence:

Because 13 qualities, כי י"ג מדות - *midot* means quality but also measuring. Everything what you can measure is a quality. When it is not measurable it is light,

Of mercy, הרחמים - *rachamim* comes from the word *rechem*, uterus. We too are as it were in the womb; the whole Universe is a kind of placenta for us. Everything is there, all the strengths, water.. Everything is in us too.

That they are complete mochin, שהן המוחין השלמים literally *mochin* means brains, light in the kelim of Z'A and Malchut, whole, **of דנוקבא**.

He is telling us the 13 qualities of mercy are light, no words but light. Perfect light of the Nukwa, the Malchut of Atzilut from where comes all the good to the creation. Later we will experience this, step by step because man is embedded in the Nukwa, we are a part of this. What happens in the Higher, happens too in the souls of man, remember this very carefully. We don't speak about our physical body.

That is namely no subject from the Kabbalah and at all no subject of the Torah. The body dies. This is difficult because people think it is sacred. My body doesn't differ from a body of a dog or another animal, it is al taken from the earth. There is nothing sacred at our body! Remember this! No man ever had a wonderful body. Saints had inwardly an enormous purification, but the flesh stinks just as from other beings. Of course you must take care for your body, you can't say; okay, my body isn't sacred, now I can do anything with it, adultery e.g.. In your body is your soul! You have to wash yourself, take care of yourself but from al of this, you won't become more sacred.

Neither through a ritual bath, *mikwe*, you become closer to the Creator if you are not from the inside open and you don't surrender. But if there is a complete surrender from the inside you can wash yourself even in a swamp and you become white and shining out of the water. Of course I can't say this, it is not proper, but by a right intention and surrendering the place doesn't matter for to come nearer to the Creator. I want that each of you go fast-forwards and that is only possible when I am honest and don't spare feelings. If you want to grow up, function in a way the Creator wants us to function and not according your own wishful thinking....

Once I was in a place in the Netherlands and in one street there were five or six churches and so much hate was there- it is the same with my people, there is a awful hate between different qualities, liberal and orthodox, they look at each other as a piece of dirt. And in the Netherlands there is less difference, catholic, protestant...they hate each other; it is not aloud

to greet each other. And a marriage between those beliefs is unthinkable. Even two young lovers, both from the Reformed church but of a different movement they couldn't marry. Like Romeo and Julia.

I want you to avoid such a behavior. It has nothing to do with what kind of colour we are, we are all in the same boat, we all strive for the same goal; everyone strives at his own to his own goal but we are connected with each other. Do you understand? Gradual you have to accept this with your heart. If you are a catholic try to accept someone who is reformed with your heart because with your hearts you are closer together, you are both Christian. And gradual you will have the strength to accept another person. And then you can accept a Jew too; of course all of you know what I am trying to say.

Why is it always a problem considering the Jews? The problems are in yourself; you have to accept the Jew in yourself and not the culture. Christian, Arabic or whatever religion of none religion you can come only to the Creator if you accept the 'Jew-department' in yourself. Inside we have all of us a Jew, we are connected with each other. Only a Jew, his birthright is Jews, he is always a Jew and he must stay close at the Creator. The Jew carries everyone in oneself. The Creator has the Jews scattered in all the nations so that they can take in all the qualities of the entire nation and then they can return to the 3th temple and when there is a temple service, all the nations will be present in the Jews. As a Jew all of us we will be present.

End part 1 of lesson 7

To tell lies is the most awful thing you can do. But it is so deep seated in us. We have to learn not to do this because after a while you do not know what is true and that is horrible. And then you do not know how you have to build up a relation with the Creator. We must make effort; we will learn this, to become more and more clear. Clear, not complicated because complication comes through the lies. The Creator has made man to be genius simplicity.

Simplicity and not strain the truth. In our world we see people who have an enormous wealth and who are honest, have done honest business; it is in their character. And there are people who have received their wealthy ness at a falsehood manner; they will not become happy and come closer to fulfillment. It is the same for all other things.

Page 3, first column, 11th sentence:

And it is considered that they נבחנוה שהן, the 13 qualities of mercy, **surround her en shine in her from all sides all round her** מסבבות ומאירות אליה מכל הצדדים סביב סביב,

Because Nukwa is in full condition and it is considered that they surround her,

And she is protect by them, ונשמרת על ידיהן,

Those 13 qualities of mercy,

From the touching of outsiders, ממגע החיצונים,

Outsiders are our own imperfection; the sucking of unclean forces is in us and it feels as an attack from outsiders,

Therefore a man who is less educated has more hate for other people. He is so full of unclean forces and they gnaw at him and he feels this and projects them at the outside world. The more we come in fulfillment, live according to the laws of the Universe, we get unattached from the sucking of the kliepot, the unclean forces. Everywhere where is a shortcoming in our fields of observation we have a feeling there is something sucking at us, we feel emptiness. Step by step we will learn what the sucking of unclean forces is. It is a feeling of a leakage, a

leak in you. A woman perhaps can understand this better; every month she has her period. In the spiritual there is a leakage too, at man *and* woman.

It depends of your development. Your development doesn't mean reading a lot of books but it has to do with your willingness to work at yourself; through this you work at your fulfillment and at the act of Creation. He is telling us: 'From the touch of outsiders', the Nukwa, the last strength of Atzilut, by bringing oneself in perfection – to be able to see all the lights – and she is surrounded by these strengths, these 13 qualities of mercy which everyone of us can feel.

In every situation you can feel if you are surrounded at that moment by the mercy of the Creator. At such a moment, on your level, you see clear, face-to-face at the Creator but on your level and not at the level Moses could see. Why can't we see Him? The unclean forces are still sucking at us. The Creator created also these unclean forces to let us grow, to let us come to adulthood. There must be an irritating feeling and that irritation makes that I become conscious there is a shortcoming in me, and then I start to work at myself. When do you go to a doctor? When you have pain and not when you are healthy. Often people go to late to the doctor.

Surrounded by 13 qualities gives you the feeling of protection. Why do we have fear? We are attracted by the unclean force and adulterous thoughts. We have to learn to remove these adulterous thoughts right at the start, when they are in the germ and not wait so they have become like a malicious swelling. Through the learning of Kabbalah you become attentive and you will react at time. We are a product of this Nukwa, this Malchut of the Atzilut from where comes all the good to our world. And now we see she is protected against the sucking of outsiders. These outsiders are for her always outsiders, outer strengths and she, and we too, experiences them as a condition of Katnut, when we have no 10 sephirot.

כי כל זמן שאין בה המוחין הגדולים, Because as long as she hasn't the great light,

Mochin, light of Z'A and Malchut, these 7 sephirot are named mochin,

בהארת החכמה, With a shining of Chokmah,

The malchut of Nukwa must always have a little Chokmah, wisdom. The other 9 sephirot doesn't need that, these are the qualities of the Creator and they have enough at Chassadim, mercy.

Only Malchut needs the large condition because she is the lowest of everything, she is the creation, the most rough of all. And the rougher it is the more Chokmah is needed. Chokmah can penetrate into these rough conditions. Look for example at two people. One of them has a little ego, egoism and the other has a large ego. It is easier to correct the little ego; he has small needs. The other person who wants the whole world has more trouble to correct himself. Suppose that both of them have correct themselves, the one with the bigger ego is higher, he is a blessing for himself, for the Creator and the whole world. But if they are not corrected, the one with the small ego is better; he is less dangerous for the society. The greater the ego of a person the more we want him here, at the study of the Kabbalah. But the one with the small ego can correct oneself sooner and he can be of help, he can help an evildoer. What does evildoer mean? That he is far away from his correction.

Question course participant: Does the size of the ego say something of the quality of the soul?

Answer: We do not know in what condition the soul is. No one can see this, either Moses couldn't see this and it is said he could speak with the Creator face-to-face. He hadn't to make so much effort as others must do. We will learn how we can make contact with the Creator; it would become as easy as to dial a phone number. Everything depends from you. If your

thoughts were at the outer and then you go and learn Zohar – on your level – you can see the Creator right in front of you.

You experience the inside, you see the reality clear and what was just before seems not to be connected with what you experience now. Nothing will rise if we don't evoke. All the regulations and what is destiny-according astrology will be destroyed by learning of the Kabbalah. Astrology can't reach the soul of a person. When man lives as an animal or as a social animal, he is in politics or professor or a Nobel Prize winner, the zodiac has influence on him and the force of the celestial bodies affects him. What we are learning reaches much higher, we reach beyond the celestial bodies and they do not have the power to withhold us.

What we are learning stays in our soul forever. That is why I tell you not to remember; not to hold on to what you are learning. It is coming in you and at the same time it is not from you. When you are in need it will come again and you can give it away. All the knowledge of our world; religion and philosophy it all belongs to the earthly structure. Of course it is of help for you in this world, but only in this world. When you die it goes together with you in the grave. What we are learning is not made by man. That's why you must not remember. Through more and more remembering you can't come closer at the Creator. That is absolutely impossible.

All this learning, Talmud and so more, only for the knowing, for the remembering, doesn't bring man closer to the Creator. It doesn't bring you freedom. Only a few of a whole generation can by learning of the Talmud and all other Jews science – science is also given from above – can come to the light. But the most of them are sitting there and get worn out clothes through the learning of all the dry reasons and they will not come closer to the Creator. Of course it is always better then doing bad business.

First paragraph the last 3 sentences from below, the third word:

Because all the time that there are no mochin of gadlut in her (in the Nukwa)

כי כל זמן שאין בה המוחין הגדולים because only Malchut needs mochin of gadlut, Chokmah, wisdom. That's why religions don't need wisdom. They only say: be mercy. That is good for angels, not for the human beings. Man comes from Nukwa and Nukwa can't come to perfection, to all these 13 qualities of mercy that surrounds her and that there is no sucking from unclean forces, without a little wisdom, without a shining of Chokmah. We will learn how this mechanism works. It is the same with us.

Chokmah comes from the left side, right and left are in a combination and from that it comes to an average where mercy is and within it is a little Chokmah. Chokmah is the strength of the act of Creation and has to be in us forever. There are 7 days of the week and Shabbat is Malchut. On every Shabbat a Jew must bring himself in connection with the primal strengths, the primal creation strengths. In this connection are all the strengths of the 7 days of the primal strengths; in this are all the answers that can be of help for humanity. Till the end of the correction they experience a little of the light every week. All of us have to bring up in ourselves these creating strengths and bring them to the light.

What is the consequence? When you buy a new battery and put it in your minidisk, play a little and then load up the battery, play a little and load up, in a way you don't let empty the battery complete, then it doesn't work after a short time because it didn't know its capacity. It is the same with man in our world. All those culture patterns, traditions etc., makes that we use only 2 % of our creating strengths. Einstein had said man uses his capacity only for 2%.

He wasn't a cabbalist although he could see this, marvelous. He was a man from our world and through the physics he could see this. After 2000 years of religion, culture patterns – and

they were necessary to make from the human being a tame animal – there is progression of course. But if you look at a lion that is free and lives in nature, he is beautiful. And if you look at a lion in the zoo he is a nice guy. You see him walking in the zoo but you miss something. Every day he is fed, he don't have to hunt, he doesn't use his creating strengths. The same with us, we too don't use our creating strengths every day. In the morning you get up, take coffee and you drive to your work, everything is arranged and where are your creating strengths?

Do you know anything of your creating strengths? Rather not. "Please, leave me alone". We only live with a maximum of the 2% given to us. Of course we have rest because we know how to behave in society, but through this we deny ourselves other things, you can't see salvation if you only use a little of the 100%. The other 98% is not in use, they lie sleeping in us. And then we are astonished why we have so much trouble. You don't use your creating strengths and then there will be diseases.

If you look at the misery of other people and you have compassion with them instead of to work at yourself, you think you are a good person because you have compassion but it is not good. If you don't work at yourself it is comedy. And that's what the whole world is doing: they look at the suffering of others because through that you feel yourself good. It is deceit. Try to work at yourself and do not run away. Man rather gives money to the poor – and this is a kind of run away from working at oneself.

Many of us fled away in doing good deeds and of course you have to do this but it is not all, only by doing this you don't come closer to the Creator. Remember this. Every day you have to pour out your creating strengths; in each situation. In everything you do, even in the smallest thing you must do it with full attention, with all your strengths. When we are at work we use a lot of our strengths but when we are at home we do less and less. And then you are as the battery. Your capacity becomes less till the moment all the life is out of you. There are people who are only 30 years and have none capacity left because they didn't use all of their own strengths.

Wherefrom comes all the cancer? It is by man himself because he doesn't use his creating strengths. Cancer means all the cells start to life for oneself because there comes no Chokmah. Only Chokmah has the power to destroy these entire swelling, spiritual as others; it is all the consequence of a shortcoming from the spiritual.

What is written about Moses before his death? "And Moses died", he was 120 years old, nobody knows where he is buried otherwise people would make pilgrimages and they would believe in Moses instead of the Creator. "His eyes were not troubled". His eyes were as bright as if he was 20 years. And this is possible for any of us who continuing with the Zohar. Through our learning we wake up the other 98% of our creating strengths, let them come to life. Now the remaining percents are latently present, death.

When we use these 98% and pull them up to the light, the high light will penetrate them with a shining of Chokmah. A shining of Chokmah because it is low. A higher as Arich Anpin needs the full of Chokmah. The lower, the less Chokmah is needed, only Malchut needs Chokmah. Nobody of the operational system needs Chokmah, they already have a lot of Chokmah and they do not need it for themselves. Remember this. All the 9 sephirot, all the strengths in the Universe serve man and man serve the Creator.

We don't have to know what the horoscope is telling us because if we do so, we show the celestial bodies are more important for us. And it is not created in this way. The celestial body

serves us. Man is the highest, the only creature that can reach for absolute perfection and can have the same strengths as the Creator. Of course you must have modesty to the Creator but on the other hand, He wants that we become like Him. This means that we can have the same qualities as He has.

From the 13 qualities, **מי"ג מדות**

See the beginning of this lesson. We have said as long as the Nukwa becomes no light of Gadlut, of perfection, thus not in the situation to experience,

יש בה יניקה להיצוניים.

As long as she isn't in perfection there is the sucking of outsiders.

He is telling us in which conditions Malchut can be find. Later we will come, step by step, to the mechanism how the Nukwa comes to perfection. And then we can realize it in ourselves. In every condition we can make that the 13 qualities of mercy will surround us.

Step by step we will learn and slowly it becomes of your own. Whatever you do, at your work, or when you receive a bad messages of have negative experiences, you won't see them anymore as negative. Your soul can see the perfection in it the more you correct yourself. All the misery is in you. Misery is not to be corrected, that gives you the feeling of misery or that other people make your life hell. At that moment you have the sucking of the unclean forces. What do you have to do on such a moment? Project the misery on others? Blame them?

You have to grow up and know in better or worse what your problem is. If you become irritated then you have crossed a border and then you must go to your inner, make contact with the inner and then you are ready in a second. You will ask yourself; "What was the misery I had just before, the feeling if I had crossed a border?" It was only because a fragment of you were sucked by other forces and the reason was your imperfect state and that gave you the feeling if others did attack you. If you continuous try to hold the strengths in you then you will feel were your own creating strengths are.

You and not society; you want to do something for society.. it is al a lie, an absolute lie. Look at politicians, I don't say that they are lying but they connect their aspirations only with society. And that is not wrong but if you do so you have to live your life again on this earth. It is all about your personal corrections. Not in society, not in history, was, is and shall be something wrong. You must have strength and ask for that strength to carry this. Know that all the problems are in you, absolutely!

When you start to work at yourself you will be released from all the problems in this life. Problems are the sucking of the Kliopot, the unclean forces. It doesn't matter what happens outside of you. It is all *in* you. Here is an enormous secret. Work at yourself, you will have a tremendous progression. What we are doing in the lessons in such a short time and when you work at yourself; others can't do that in a long time. *Work at yourself*. Of course you have to earn a living, have society obligations etc., and you can and have to do that but while you are doing this pay attention that you never cross your border.

Everything must be and stay in your own strength. If not you will receive a feeling, just as Sulam says: "as long the Malchut has a shortcoming of those 13 qualities..." has no full light in you then you feel betrayed, attacked by others or have fears etc. etc. etc. Everything depends from us. We are capable to have a perfect relation with the Creator. And depending of our effort, from our wishes it can be come true in a short time. Of course new, higher spiritual steps will be experienced but if you receive perfection, harmony at the step where

you are you will experience Ejnsof. Even at the lowest step you can experience these 13 qualities, you can be in harmony. And then you go further but now you have the experience of what perfection, harmony is.

What will happen then? You will get a new piece of work, new piece of your ego and again you must build up strengths in yourself for to do a correction at that level too. You come at a higher step were perhaps only one sephira is corrected and nine are below – just as with the Nukwa at the creation of the world, with 1 sephira in the Atzilut and 9 in the Briah.

About 1/100^{ste} of her has light because the Keter of the Nukwa has also 10 in his self. And then you have to build up again, as it were draw the 9 oxen up high so they can come into the sea and make a large sea. You get the perfect light of the step you are working at. And you go further and further to more and higher forms of perfection. And don't ask when you have to stop, that is a question of our world. From the inside you will get the feeling when you are ready but don't think that you can enjoy when you are ready. Think that you can relax. The wisest man on earth asked for more work when they were ready because they felt miserable, they hadn't anything to do on earth.

So do not ask what will happen afterwards because we won't explain it to you. Why not? Then you have a relation with the Creator, face to face and nobody can say anything about that. We are learning all kinds of procedures, all kind of qualities of the Creator but your relation with the Creator you have to build up by your self. I don't tell you follow me because everyone has his own relation with the Creator. This is unique in the world; we are following the Zohar and not the common features of an earthly leader. When you follow the features of an earthly leader you will receive of course his common features. I don't show you my work. You can't learn from my work, from my experience, do you understand?

I only give you a part of the Zohar, which is utilizing for everyone. You must feel and experience by your self. I give from the part I experience and the other side, the part that needs correction I give to the Creator. The side that needs correction you must only give to the Creator. If you stand on the feet of another person of course you have to talk about it but never speak about your spiritual work, with nobody.

Neither with your partner; has he to know what is going on in you? You have to try, at your level, to speak with the Creator face to face. This is a contradiction to our world; in our world people want you to relax. We don't want to relax but go forwards. Even if it hurts me to go forwards, I know then I have to go through inner layers that were at first as death for me. When you start to correct yourself you must walk through all the sins. You can't avoid, there is only one-way.

You have sinned, your inner is full of dust and now you want to start with a good life, you have to go to the same canal. At first you had dirty it and now you have to go through your own dirt. How is that possible without pain? If there is a blockage and you don't know it, you have to go through this blockage. Never before you had experienced this blockage and till now you have always said: "here is my limit, I don't go further". Why not? 2% is mine culture, mine tradition, mine strength. And in the spiritual you have to use all the strengths that is in you because if you do not so, all these inwardly places where you had sinned give you the feeling of pain. You have to go through it.

It is not real pain, no physical pain; you don't have to go to a doctor. At that moment when you start to work at yourself and don't go to a shrink or to the neighbors to clear your heart, but you work at yourself and ask at the 'high doctor', the only doctor, you ask at Him and tell

Him you are miserable and you don't know how to bring up the strength to purify yourself, He will help you, if it is sincere. Not if you play comedy.

Today it is Jom Kippur (Day of Atonement) and also today everything depends of your inwardly attitude. You can go to the synagogue and say your prayers but you will go forwards only by trust and devotion. Remember this. Otherwise it helps you only psychological and you don't near the Creator. We have said this before, it seems a repetition, but every time it is new because each time it is on a new level. We are here not for the learning but for the effect, that it helps us. That's why we have to repeat. All these repeats are not from me; they come from above.

End lesson 7

בדרך אל הסולם - Baderech el-haSulám – On the way to the Ladder

Lesson 8

Question from one of our course participants as a result of this lesson: If A”K (Adam Kadmon) was the first man, who will be the last?

Answer: The last person will be G’d Himself, after the revival of the Messiah, when all the corrections of the whole humanity are completed. After that there will be a series of transformations, where out the creation and the human being will be completely renewed because death will not exist anymore then. (This is although a part of the Kabbalah that belongs to ‘the secret part of the Torah’ and will not be educated. Every individual will receive this from above when he or she is ready.)

In this lesson we will go further with the second paragraph – *ot bet* – of the Zohar. But before we continuous I have to give a kind of introduction, a sort of knowledge, experience, we do require before we start with the next *ot*. If it should be from myself I would continuous the program and go further with *ot bet* but in the spiritual it is different.

Yesterday I went to bed but I couldn’t sleep though I felt complete rest, fullness and wholeness, it wasn’t a dream or vision but spiritual there appears the complete image of what I had to do this evening.

Now I start trying to explain you something tonight I couldn’t solve for many years for myself. Because, if I needed so many years and could not comprehend, and I don’t say I comprehend it now, but the picture became clearer for me, it will clarify a lot.

What we have done the last two years will be for a newcomer at the course go very fast. What I saw yesterday was no image or something like that, it wasn’t new but I received it at a very clarifying way. In the whole world I haven’t see what I want to tell you this evening.

Neither in Zohar you can find it in the form I want to give it to you. Zohar is given for eternity and I will give it to you at a way what is specific for this generation, that it may help all of us.

If we should continuous now with the *ot bet*, more variables will come and we could not digest it. That’s why I am asking you; please be silent, have intention also inwardly. Because it is not from me and it can float away instantly if there is no cooperation, I am not the boss. It has of course made carves in me and it will never disappear but to tell you..

I am going to try but if it works, I do not know.

Everything has to do with the Zohar and I have obvious taken the responsibility, it is given to me and that’s why it is revealed to me. Perhaps without you I wouldn’t receive.

Now we are in the time of *Sukkoth* – feast of Tabernacles. I don’t want to talk about this. Below you can find an article from the Zohar, chapter Noah, paragraph 97, correlated to Sukkoth and the 4 sorts of plants used by each Jew.

Sukkoth and arba minim (From Zohar – Noah 97)

Sukkoth (feast of Tabernacles) stands in the sign of the power that has the name HaWaJ'A over the unclean forces, which disguise the light of the Creator in the lower worlds and 'won't go along' with His high command (there comes nothing from above if we don't evoke here below!). When the dominion of this Name rise the evil forces will weaken and eventual they will disappear!!

The Jew, as an ambassador of the Creator shows up on these days with the holy four lettering-name; the name that is in agreement with the *arba minim*, the four sorts of plants, of the *lulaw*:

- 1) *Hadassim*; branch of the myrrh, (3 pieces): these are ChaGa'T of the letter **JUD** of the name of HaWaJ'A;
- 2) *Arawim*; branch of the willow, (2 pieces): these are Netzach and Hod, which attracts the first **HEY** of the four lettering name;
- 3) *Lulaw*, branch of the palm tree, (1 piece): this is Jesod, the letter **WAV** of the name of HaWaJ'A;
- 4) *Etrog*, citrus fruit, (1 piece): this is Malchut; the second **HEY** of the four lettering name HaWaJ'A.

All together they represent the seven fields of forces of the operational system of the Universe (Zejr Anpin and Malchut).

With these *arba minim* one tries to be favorable to the HaWaJ'A – to bring oneself in agreement with His qualities – and let the strength of His holy name HaWaJ'A reign over the lower unclean forces. Through this a Jew arouses at the same time the Holy waters – *majim kedoshim* – this means the descending on him from the high light, the blessings. And through this he will pour out the waters on the altar that is Malchut. (That's the reason to let the waters pour out in abundance at the altar – which is still done in Israel). With this one undermines the malicious waters – *majim hazejdonim*.

The branches and the citrus fruit together are named *lulaw*. Everything namely comes at the Nukwa – the Malchut, from Jesod, the last sephira van Zejr Anpin, the male strength that gives at her. Jesod is also *brit kodesh*, *brit mila*, what is the union between the Creator and Israel, between heaven and earth, between the lower and the higher. It receives in oneself everything what comes from above, from Binah and gives it through at Malchut, the earth and the feminine principle. And from Malchut the Atzilut it goes further to the souls of man.

Every Jew has to buy a lulaw-set for himself and someone from the course will take this with him. I don't buy it anymore because I don't let myself lead through the outward appearance of religion. I do eat of course kosher and that sort of things and I love the Creator, but not religion. For every one of us it comes in its own way.

A lulaw-set is 6+1 = 7 sephirot, the operational system of the Universe. When you learn the spiritual, on the one hand you will penetrate the secrets of the Universe and it is a good quality to research and to go deeper. Just as Moses, he too wanted to know exactly

how the Universe was function. You must have modesty and on the other hand you must be demanding, for the sake of the Creator you want to penetrate and not for yourself, you are doing this for to serve. The more you know, experience the spiritual, the more you can draw it to you and correct yourself and the whole world, from you and not from a groups spirit because no good comes from the groups spirit although it seems different.

You must work in an absolutely individual way, that's what the Creator eventually wants from us but you have to be ready for it. The greatest blessings in our world are received in small rooms, without people, without fuss, without crying or yelling.

We pronounce the name of HaWaJ'A and this eternal name of the Creator we can find everywhere, in every religion they pronounce this four lettering name.

I tried to penetrate this name; I wanted to know what it all meant. Who are you as a person to do that? The Creator eagerly wants that we do this; that we will know Him. Why is the four lettering name JKWK sacred? Wherefrom comes this name? I wanted to know so I could bring myself more in harmony with the eternal. I couldn't near the eternal, couldn't see where everything was coming from and couldn't see how this name was born were ever I sought.

This name is the name of the eternal Creator, in His quality of mercy. We only experience mercy when we have 10 sephirot. Ari told us not to speak about Adam Kadmon, it is so rarefy, it would be philosophy when we should talk about it. It is not allowed to speak about things we don't experience. That is Adam Kadmon, the first world. I want to show you a little bit so you can feel where it all comes from, without any logic, but higher.

We are not allowed to speak about Adam Kadmon and now I want you to tell you something what is even higher. Who am I to do so? But yesterday I got permission because it helps us. I got the conformation to do this; do I have than to ask for permission at a Rabbi? Someone who's from flesh and blood? You get permission if you may do this. It has nothing to do with me.

From Ejnsof, where was absolutely nothing, it came to below to us. Don't try to understand, not with logic or whatever, you can do that afterwards.

The etrog, a kind of citrus fruit is the Malchut. It is important that the stem is still there because otherwise it wouldn't be kosher. It is not for me to explain now. The lulaw, the branch of a palm is Jesod because eventual everything from above comes in the Jesod.

It corresponds by man with the place of the produce organs – of course not the organ what is between your legs but the strength that is in there. Jesod brings everything from above to below, to the Malchut. The etrog is Malchut. You hold the etrog at the downside of the lulaw and it is as if man comes into the woman. All branches together are the 6 sephirot of the Z'A.

The tree branches of the myrrh stands for chesed, gvurah and tiferet, the tree higher emanations of Z'A. These branches have little fragrance, the etrog has taste and fragrance because that is the Malchut and the Malchut is the purpose of the whole creation. Everything comes from above to the Malchut.

We use two branches of the willow and those stands for Netzach and Hod. Willow branches have neither taste nor fragrance. The branch of the palm tree is Jesod. This

gives a total of 6 sephirot. And below them is the Nukwa, the Malchut. And when everything is given at the Nukwa she becomes the Malchut of Knesset Israel, collection of Israel.

Zohar is telling us that the lulaw-set is Israel, as strength. Everything what goes from Israel, from Z'A to the Malchut is named Knesset Israel because it collects anything what is given from the Z'A at Malchut.

Just the shaking with the Lulaw (shake off to the earth) only because it is tradition, is not my way. I only do something when I experience it spiritual, that I feel the strength and that it gives me life. One shakes the lulaw in 6 directions: the four sides of the world, above and below and together they are the 6 sides of Z'A. The creation has qualities of 6 dimensions. Above it is still in the germ and the 7th is the Malchut.

Now I am going to tell you a Jews religious perception or tradition but I tell only about these things that will be of any help. That's why I want to tell you a little about Sukkoth, the feast of Tabernacles. Sukkoth lasts 8 days. The first 7 days the Jews brought sacrifices in the Temple. That was in former days, now we move our lips by saying prayers but it are exactly the same prayers as it were then at the beginning of the Temple service. In the eternal nothing changes. In those 7 days 70 bulls were sacrificed, 70 bulls for the 70 natural peoples; the world exists out 70 nations. In the VN of course you find more nations but in the roots there are 70 nations and the people of Israel – spiritual, not bound at a country or culture but in the Eternal.

All these 7 days not a word will be spoken about the Jew himself, the Jews say their blessings for all the other nations. Not that they are so good but it is a regulation from above; they have to do it this way. And only on the 8th day they may bring sacrifices – that is to say bring all the blessings for the 70 nations of the world here at earth. We only see what is material; we don't see all the blessings coming to the earth at these days for all the nations. At the 8th day – *Shimini Atseret* – the Jew may at last ask for himself. In this way the Creator learns how His people have to conduct with the spiritual. So at the last day they can come face-to-face, make an audience at the Creator. That's for now the Sukkoth.

What I want to tell you now has to be told in this generation. Not I, I, I, but I have to tell you, it has never told before at none group wherever. Now we are going to speak about the time long before the existence of the worlds, about the first step where it all comes from. It was always forbidden to speak about this. No one ever had the right feeling, the foreknowledge to do so. It was absolutely impossible.

It is written in Talmud also that it is forbidden to speak about the act of creation – *ma'ase Bereshit* – with someone. It is very high. Otherwise you will pronounce profanations about the higher at that is forbidden. And now I even go further. Higher than the spirit can reach, I have to tell you. I hope I will succeed because it is not in my hands.

We have said first everything was blank, there was only light. Everything was perfect and filled with the light of eternity what even was higher, it was the essence of the Creator and that is absolutely not to penetrate. From this essence came the Ejnsof, the light of eternity. It came into the thought of the Light of Eternity to create a creation.

Now we go looking how this developed. In the Zohar we speak constantly about HaWaJ'A, the name of the merciful Creator, which is the name revealed for the first time at Moses. We shall see that every human being, each day and in every situation can evoke this name.

The meaning of Sukkoth is to evoke willingness at the HaWaJ'A, with the lulaw so from above may come the waters of mercy, the light, the blessing to pour it out over us. And that comes to every nation, the whole world, to everything what lives. This name corrects the whole creation and breaks the resistance of everything what collaborates, of the evildoers who feed themselves with the unclean forces. And eventually, as cause of this development of the mankind, after 6000 years, all the unclean forces will be shine through by this four lettering name – HaWaJ'A.

There is nothing higher, more eternal than this name – HaWaJ'A.

Elokim is also a name of the Creator; it is not that the Creator has names that are perfect of imperfect; everything is being seen from our point of view. There is strength with the name Elokim and it means severity what is needed also. But when we correct ourselves the strength of the name of HaWaJ'A – JKWK – the eternal name of the Creator, shines upon us.

If you evoke this name and you can feel this name, you experience at that moment no pain. Pain is there because we are not capable to experience this eternal name.

I am going to try to tell you about the absolutely first beginning, with hands and feet, to show you how this Name here below was born for us, not for Him, only for us. It is the right time. AR'I couldn't pronounce it because no one did understand him. Even the greatest rabbi's who were sitting next to him couldn't understand.

Josef Karo was an enormous great scientist of the Torah and he was sleeping during the lessons of AR'I. So high it was. And the whole traditional Jews world learns from the book – *Shulan Aruch* – written by Josef Karo with all the laws in it. Josef Karo was a student of AR'I and they learn from him and not from AR'I. Of course Josef Karo was a divine man but only in this world, he couldn't bear the strength of AR'I when he was teaching. He felt a sleep and some people felt faint because it was so high. The more we learn, the more we go higher and go to below and go to all sides. Enormous strengths will be awakened in us.

The time is here, is ready. Josef Karo, the greatest person who had worked out all the laws for every generation, he couldn't handle. And he knew that AR'I was a divine man but he couldn't handle, not because he was strong in his wisdom, his divine wisdom but through his intellect, his human strength. And AR'I, he brought it from above to below. I want to try to do the same. Don't try to understand with your head.

When the Creator was still in His essence, there is nothing to comprehend. After that came the Ejnsuf. First there was His essence. No child can ever understand the essence of his father or mother. He can only understand the outside from his mother. She makes very tasty sandwiches.

Ejnsuf means: no end. Cabbalists only give names at something they can comprehend, when there is an inwardly agreement. And in Ejnsuf something came from His essence. From the essence of the King of the world we can know nothing, absolutely nothing but we can look further; what is possible for us to experience from Him because we have to bring ourselves in agreement, in harmony with His laws from the Universe.

So from Ejnsuf we can experience a little. Ejnsuf was the first that came out of His essence and when it came out it was all white – like an empty sheet of paper – everything was full of light and there was not a place that was imperfect.

All this was happening before the creation was created, before the Torah begins. In the Talmud is written that it is forbidden for two men to speak about the beginning, the first

step from the creation as it is written in the Torah: “And at the beginning the Creator created...”. It is forbidden to speak about this and I go even higher. I have to tell it here.

Ejnsuf was full of light and then it came in the thought, in the plan of Ejnsuf to create the creation. Our task is to look where the name JKWK comes from.

First there had to be a place, empty of light where the creation could come. The creation is already a kind of coarsening, something what doesn't belong to Ejnsuf. How is that possible? How can the finite come from the eternal? Impossible. How is this all possible? For a philosopher or through the logic of our world it is absolutely impossible to understand. We will learn from the logic of the Eternal Self. Before there was created a place for the whole creation.

From the moment Ejnsuf decided to create the creation, Ejnsuf made in oneself a sort of carvings in the light itself. Carvings mean a lack at perfection. That's why it is not good for a person to make tattoos because he makes in himself carvings, imperfections.

Ejnsuf made carvings in such a way in oneself that it looked from the perspective of the Ejnsuf he was as Ejnsuf, but from the perspective of the future creation it were carvings. You must see it this way.

In the divine logic two opposites can come together, something what is impossible in our world. Regarding the perspective of the Creator the Ejnsuf is Ejnsuf till our world. But regarding to us the Ejnsuf had made carvings. How is it possible to make something without a matrix?

Drawing 8

Ejnsuf is light. The light undergoes four stages. Keter will not be seen as a stadium. Keter is as it were a covering where are imbedded the four strengths of Chochma, Binah, Z”A and Malchut. Certain carvings were done; on the one hand it was Ejnsuf but on the other hand there is differentiation with the Ejnsuf. *Both are one.* Both are Ejnsuf and that corresponds later with the Keter. Then the first stage came. The stage of coarsening of the light: before the creation was created. We do not speak yet about sephirot.

It is impossible to tell but step-by-step all of you will experience, feel it. I do not only pronounce words but I try to bring over the strengths too. Inwardly you will understand, the inner will feel it. If you try to understand with the outside it will be as a millstone around your neck.

There exists a principle of AR”I: *mi besari echezé eloka* – “From mine flesh I shall see G’d”. This means that we will see the manifestation of the higher in the lower. We have everything what is in the higher and from the lower we can see the higher, as strengths we can trace back.

Stage 1 correspondence with Chochma and just as at Chochma there is a receiving, in the most premature phase a small carving whereby it still stays Ejnsuf. There is no shortcoming by the carving. How is that? Ask the Creator to help you to understand.

How is it possible to have finite and eternity together? Regarding the Higher there is absolute unity and seen from the lower there is a small carving, coarsening.

Stage 2 correspondences with Binah, stage 3 with Z”A and stage 4 with Malchut. Keter is the crown, Chochma is wisdom, Binah is understanding, Z”A and Tiferet are splendor and

Malchut is the Kingdom of heavens. All of this is in the light itself. Yehuda Ashlag calls it the 4 stadiums of Ejnsof. We call this the 4 stadiums of the world of eternity.

The Ejnsof makes carvings in itself in the side that is aimed at the creation. Everything comes from above to the fourth phase, to Malchut because phase 0 gives: phase 1 receives; phase 2 – Binah gives a reaction because she doesn't want to receive; phase 3 – Z" A gives a lot en receives a little; malchut only wants to receive. This together we name the world of eternity.

From the very early stage, the 4 stadiums of the forming of Ejnsof wherein Ejnsof makes carvings in a certain phase in it are for the benefit of the world. Here we see the 4 elements that we will see back in the name of the Creator but here they aren't manifesting itself because this is the world of eternity where only is *or* Ejnsof.

Stadium 0 is the upper part of the letter jud. To understand letter you can compare this with a blank sheet of paper; letter is the carving; not only dots but also letters and combinations of letters. This is a parallel between the writing on paper and the creating of carvings in space.

Do you now have a little sense why letters are so important? When we write on a white sheet with black ink it is analogue to the space where only is light, like the blank sheet and carvings are in the light, in the space. Just as if you make carves with your pen at the blank sheet. The Torah scroll is written in exactly the same way. Everything what was, is and shall be created is to find in the Torah. Just as the carvings in the light, from above to below to our world so are there carvings in the Torah scroll too.

Also the form and the combination of letters are the names of the Creator. The first carving of Ejnsof, Ejnsof is yet not a name, it is only eternity and there is no differentiation. There is only the existing of the light. How can you give a name when there is nothing? To give a name means coarsening, an identification. There must be something through which you get a remark of yourself, an extra carving. To give names is to make definitions, to get something out of the mass. The coming into being of the names of the Creator is to be seeing in phase 0. The upper curl of the letter jud shall be later the Keter.

Here we do not speak about the qualities of the sephirot yet. In the sephirot you can see specific strengths that are not in this stage. The Jud is stage 1, the Hey is stage 2, the Wav is stage 3 and the second Hey is stage 4. So even before the creation we already see the forms of the name of the Creator - JKWK. This name is yet not carved but it is already there in the germ.

Through these four phases everything will be born. Everything is necessary to come to something whereby a name can be given. To give a name four phases must be there *and* the stage 0, so in a way 5 phases. Stage 0 is the beginning; there is yet no place for the creation.

The carves were made in the light itself for the sake of stage 4 which is not yet Malchut. Everything is created fore stage 4 that is the etrog. The lulaw and so, everything is for the etrog that gives taste and fragrance. The Malchut too in our world has taste and fragrance.

Sometimes it seems if our world is too rough, have too much severity but only in our world we can experience the taste of eternity by working at ourselves. Nowhere else we can

experience this. Remember that! Religion says you will receive later, when you are not alive. It is not true. You have to work here. Otherwise you see only the misery and you think that this is our world. Of course the common man finds consoling in religion, it gives them rest and that too is good; *gam ze tov*.

You have to work here and do not think that it doesn't matter how you live your life and that later you will receive the reward.

The fourth phase received as a result of the former 4 carvings of the light because only the 4th phase receives. How has she experience this? She already had experienced the 4 in her. Every stage is more grown up than the former.

Stage 0 gives but only in the germ; the 1st stage receives as a baby. The 2nd stage want to give, doesn't want to receive because stage 2 – Binah, she looks at stage 1 and already sees that she has received from stage 0. The second stage makes the choice for stage 0 because that is higher; to give is higher than to receive. Stage 3 has everything in oneself, the receiving and the giving. Stage 4 receives everything.

Stage 1 receives without any wanting but stage 4 already has experienced the resistance in oneself. All carvings of stage 2, who doesn't want to receive – who has experienced in oneself the strengths of stage 3, which gives a lot and receives a little and yet he says it is better to receive.

All of them come to stage 4 and here is the receiving of the first 3 stages in oneself. The 4th stage, Malchut of Ejnsof, makes now carvings by himself because the 4th has everything received of the carvings of the light and now the same process is in him. In potential he is the prototype of the future creation.

In the same way he is building it up in oneself. At first everything came from the outside at the fourth stage but now it comes all in by her and now we are going to use the word Malchut. Malchut is stage 0, 1, 2, 3, 4 in oneself. The light in Malchut is the second carving of the light; from the moment the light has coarsening itself.

First the 4 stages had roughened themselves and than they come lower in the Malchut and there are the coarsening rougher. And yet it is al to be seen as Ejnsof. On the one hand you can see it as coarsening and on the other hand it enters without the masach, without the screen. It wasn't necessary to build up a screen; everything entered in a normal way. Of course in different gradations regarding the Malchut but everything is still Ejnsof.

At the moment the light enters the Malchut at the fourth stage, the light said: “Here we have to stop considering the coarsening. The place is so rough here, it is ready for the creation”. So the four worlds exist in the Malchut. Adam Kadmon is the first receiver of the light.

End part one lesson 8.

It doesn't matter if you do not experience anything where we are talking about, slowly you will. What did the Creator say to Moses? “Build the *mishkan*, the tent of the rendezvous, at the image just as you had seen when I told you”. Did Moses saw the Creator? Of course not!! Which Creator? What kind of image you can see of HIM? He is invisible. And yet He shows Moses an image...and that is what you will experience too. What I saw yesterday was as clear

as crystal. I lay several hours in my bed, awake, and could behold in the spiritual. It is incredible. For every one of us this is possible, the only thing you have to do is to make yourself receptive.

Our task was to know who JKWK is. We saw the first JKWK in the light itself and now we see it in the Malchut, exactly the same. Malchut: stage 0,1,2,3,4. These are rougher carvings of the light yet it is all rarefy. We call it Ejnsop but it has all the carvings necessary for the creations, how could the creations taste these 5 flavors otherwise then in this way?

Through the carvings an empty place originate, a place where the creation could be created. In stage 4, the Malchut, four worlds enter. First Adam Kadmon and AR”I said about AK: “Don’t speak about this world because that is speaking for the speaking, prophecy about anything there is, it is speaking without connecting yourself with the names of the Creator and that is a sin.” Do you see in how many ways a person can sin every day?

First Adam Kadmon came into the fourth stage of Malchut and afterwards Briah, Yetzirah, Assiah and the roughest place in the Universe is our world. There exists nothing rougher in the whole solar system. We are in the middle; in the absolute epic center of the roughest form of material of all galactic there exist. Even Mars who is close at us is rarefied. What is far away in the solar system is more rarefy till the place that is absolutely spiritual, where material transfers into the spiritual. The material never can come there; no space shuttle can penetrate this spiritual space.

Only a person, a human being can do this, sitting in a little room under the attic of his house. In a material way it will never work. Einstein had already seen this in the laws of physics.

The world Adam Kadmon, the first world, is for us the world 0 and is in agreement with the upper curl of the letter Jud. Atzilut is the world 1; this is Chochma and that is the whole letter Jud. Briah is world 2 and the first Hey. Yetzirah is world 3 and the Wav. Assiah is world 4 and is the second Hey. Together they are the rougher carvings of the Name JKWK, but they aren’t yet the name JKWK itself.

We can draw these four worlds as circles but also, as we had done before, whereby every world is above one another. The lower, the rougher. (*Look for an example the drawing 41 of last year*) in the last way you see what is higher and lower. And if it is reflected as circles you can see what is inner and outer, from the point of view of the light.

The four worlds are drawn from above to below and under them is the roughest, our world. Under Adam Kadmon is *tabur* and under the *tabur* Atzilut is beginning. We say everything comes from the Atzilut because that is wisdom; it is the upper dot of the letter Jud, the Jud of the name of the Creator. In Atzilut we find; Atik, Arich Anpin, Abba and Ima, Zejr Anpin and Malchut (Zo”N). And under Atzilut are the worlds of; Briah, Yetzirah and Assiah. Together they form the name JKWK, as mentioned before.

Only you must see this as general because every world has in itself these names too, only then as main quality of that specific world.

For us Atzilut is the most important world, we have said the letters where yet not existing, JKWK were carvings. What is the beginning were the letters come from? Just as in our world, when we write at a sheet of paper, we can find in the world Atzilut spiritual carvings named

letters because everything comes from the Atzilut. Unto Atzilut there were no letters – *ot means letter – otijot are letters*. It is not kelim what is the plural form of kli. Kli is what receives light. Letters are complete coarsening, unities at paper that brings differentiation, each one of them carrying its own significance information. Yet there are no kelim in Adam Kadmon. There everything is very thin; it is so thin there is nothing to study.

This is the reason why AR”I had said do not speak about Adam Kadmon, there is no kelim. Kelim or letters it is the same. We say letters on paper to draw a parallel with the light. When the light is completely Ejnsuf, it is as a blank paper or parchment, not even a single dot on it.

The second stage is the dot; it is neither a letter nor Ejnsuf. In this way, from were comes out the letters, the whole Universe is controlled; from the empty places at a sheet of paper with the Hebrew letters. The Hebrew letters gives us the coarsening of the light, information there exists something. Something exists already from the creation.

These white places, places where are no letters on the paper or at the parchment, are as the Ejnsuf, regarding the letters it is to be seen as light. It is only creation when we see the letters. If the light is not yet coarsening, there are no letters at the paper; this means there haven’t been the four phases. It is the same with the strengths in the Universe; these also have to undergo these four phases.

All of this you must see as a prelude at what I want to tell you. This is all necessary before we can come to the point. Half of our live is over and now we come to the point, the reason where we are living fore. Only very great, wise man can do this much earlier, others do it later and it doesn’t matter.

There were yet no kelim in the Adam Kadmon, only contours but no kelim. The creation wasn’t yet born that’s why AR”I said; do not talk about this subject.

The first in Atzilut is Atik and this means – early – it belongs at Adam Kadmon because there must be a gradual situation, there is always needed a kind of interim phase. Atik is not a kelim. In Arich Anpin there are some coarsening, kelim, but it is not a true kelim, the light is still very thin. Abba and Ima, father and mother, that is the strength that brings forth Zejr Anpin and Nukwa, from where we receive all the light, all the blessings.

What I want to tell you: Abba and Ima – Av”I – has 10 sephirot or 5, everything has 5. The 7 bottom sephirot of Av”I is the place where were formed the letters. From here come the strengths that we can comprehend in the Universe, only the letters or the combinations of letters, sentences we can comprehend. The same with the strengths from the 7-bottom sephirot of the Av”I. This we can comprehend, there are namely letters. So the 7 bottom sephirot of Av”I, of Binah, is the same as *Israel Saba u Tevuna – IshSu”T*, in this we see male and female. We explain this later.

We can understand this at all the levels: at Atzilut, Briah, Yetzirah and Assiah. The same construction is in everything as in Atik, Arich Anpin, Av”I and Zo”N. Now we see, for the first time, there is an understanding possible from the 7-bottom sephirot of the Binah. Here we see the full letters, at a sheet of paper and in the Universe, they are already constructed in such a way that it is to understand. In Arich Anpin it was already there but in the 7-bottom sephirot of the Binah it was coming out as a result. And there is still Zo”N, Z”A and Malchut.

Summary:

- 7 sephirot of the Binah – the upper 3 sephirot of Av”I we do not comprehend; we can’t reach the bottom 7 sephirot of the Binah but it is possible.
- Zejr Anpin.
- Nukwa. Nukwa means; it hasn’t blossomed yet.

In every partsuf, partsuf is 10 sephirot; we can see these 3 points. Only these 3 are of our concern, they need each other; Malchut can’t receive without the Zejr Anpin. Together they can combine and be elevated to undergo correction. Everything concerns these 3 levels. And under the Malchut there are the souls of man and of course also in our world.

We too have to elevate ourselves and bring all the strengths at the malchut of the world Atzilut. We are the lowest part of the Malchut. We are hanging at the Malchut, at the same way as we have seen hanging the Malchut at the olam Ejnsof. And if we bring our prayer, our shortcomings to the Malchut, she is just as a mother, she too has the vowel hey as Binah has. Therefore she felt herself obligated to aim at the Z”A who has 6 – why we will learn later – and together they go at the 7 sephirot of the Binah. They go up at the Av”I and from there all the blessings come.

These 7-bottom sephirot of the Binah are to compare with the lulaw and with the JKWK,

7 regarding the whole partsuf, regarding to oneself it is 10. Chesed, Gvurah and Tiferet – ChaGa”T – are the Jud as mentioned in the article about Sukkoth and the 4 sorts of plants at the beginning of this lesson. Here too you see the JKWK. This name of the Creator is to see in everything. Each sephira has the name of the Creator in one self. Every cell of a newborn mouse carries the material of the JKWK in one self, every living material carries these 5 or 10 sephirot.

During the time I lived in Russia, I had a partner who was a great professor and one day he brought me with the car to the university of Moscow, a marvelous building from the time of Stalin. He was impressed by the architecture because that was culture and for him culture was decisive. He was completely elevated of this beautiful building. In these days I didn’t know anything about Kabbalah and I saw a little mouse at the stair and said to him: “Look at that little mouse; it has more value than the building because it is alive”.

I am not yet finished with the revelation I got yesterday. It is still a prelude. I am telling you something that is useful for every day; I don’t want you to learn theories. Kabbalah, the spiritual is something you have to experience and not only talking about how the structure is, there is a saying; “the best horseman is always on his feet”.

Everything consists of 10 we have said;

Keter, Chochma, Binah, Chesed, Gvurah, Tiferet, Netzach, hod, Jesod and Malchut.

Keter is the upper dot of the **J**ud.

Chochma is the **J**ud.

Binah is the first **H**ey.

Z”A is the **W**av.

Malchut is the second **H**ey.

Each sephira has the same order. We already have said in every cell of a mouse for example, you can find the Creator. The Creator means the qualities of these four

stadiums. You can find it in rocks too only we can't see it. If we see a rock we think it is death but they are alive.

When you have been for example on a holiday for two weeks or more and you come home, when you enter the house the stones feel like death, and when you are at home you feel they come alive. With plants too, why? Man draws it all to oneself and gives it to all other creatures. Why is this important for me? To employ is very important.

In the last course I had told you we have to live in the now, don't think at the past or at any guilt you may have.

Do not have any guilt, by no means; it is a product of your ego. I told you do not hold contact with your past, but when it comes...I had applied that for later because then it was too much for us, we were not ready. I had said, if there comes something from your past, you had sinned, done silly things, or a person had hurt you, your father, the Germans.. Do not get fixed at the past, or whatever what comes in you.

But neither don't chase it away, it is of no help, by no means, it will return to you at double force. So do not suppress because it becomes more powerful that way.

When it comes in your thoughts let it simmering. I didn't say why. The power of the now clears the part of the past what has come in your thoughts. The mechanism I hadn't told you and without the mechanism it is only speaking for the speaking. We can explain everything with the 10 sephirot, with the name of the Eternal – JKWK. When we experience in each situation these 10 sephirot we live in eternity, then we experience absolutely no pain.

Now we are going to look at it from another point of view. Now we are speaking about the sephirot. I had told you too, do not live in the future, that are only expectations and they weaken you, your attention is then in the future. There is always misery when you live in the past or think too much at the future. Of course there are thoughts but let them be as a flash of light. All I had talked about came from the 10 sephirot but then I didn't find the right words and now I am trying, at the end of the lesson, the time for the lesson had nearly past away. Time is also linked at the bad principal. I could continue the whole night.

Keter, Chochma and Binah are the past.

Chesed, Gvurah and Tiferet are the present - in the body it is the romp – *guf*.

Netzach, Hod, Jesod are the future.

We put Malchut at the future too, but later we will see there exist as it were no Malchut in the Atzilut.

First you have to build up. Keter is the first that comes in your kelim. You build up the Keter with 1 compartment and there comes in the light. Everything what arrives first is the past. If you are in the now, you had had your kelim, received already. We have to live in the now then the future you don't experience, from there comes only a few flashings.

Chesed has also 10 sephirot: Keter the Chesed, Chochma the Chesed etc. Everything has 10 in itself. Gvurah too has 10 sephirot: Keter the Gvurah, Chochma the Gvurah etc. so too Tiferet.

When you live in the present, in the now, lives in your 3 kelim: Chesed, Gvurah and Tiferet, they form your body, the base of you. Suppose you live in Chesed, you have 10 sephirot. And Keter of Chesed, Chochma of Chesed and Binah of Chesed, you get them from the past. It is not that you are in the past; the past is embedded in the Chesed if you try to live completely in the Chesed.

In Chesed there is Netzach the Chesed, Hod the Chesed and Jesod the Chesed, so the future is also in the Chesed. You are sitting in the future too, but not in a way the past doesn't matter to you because everything is in you, you have to experience all 10.

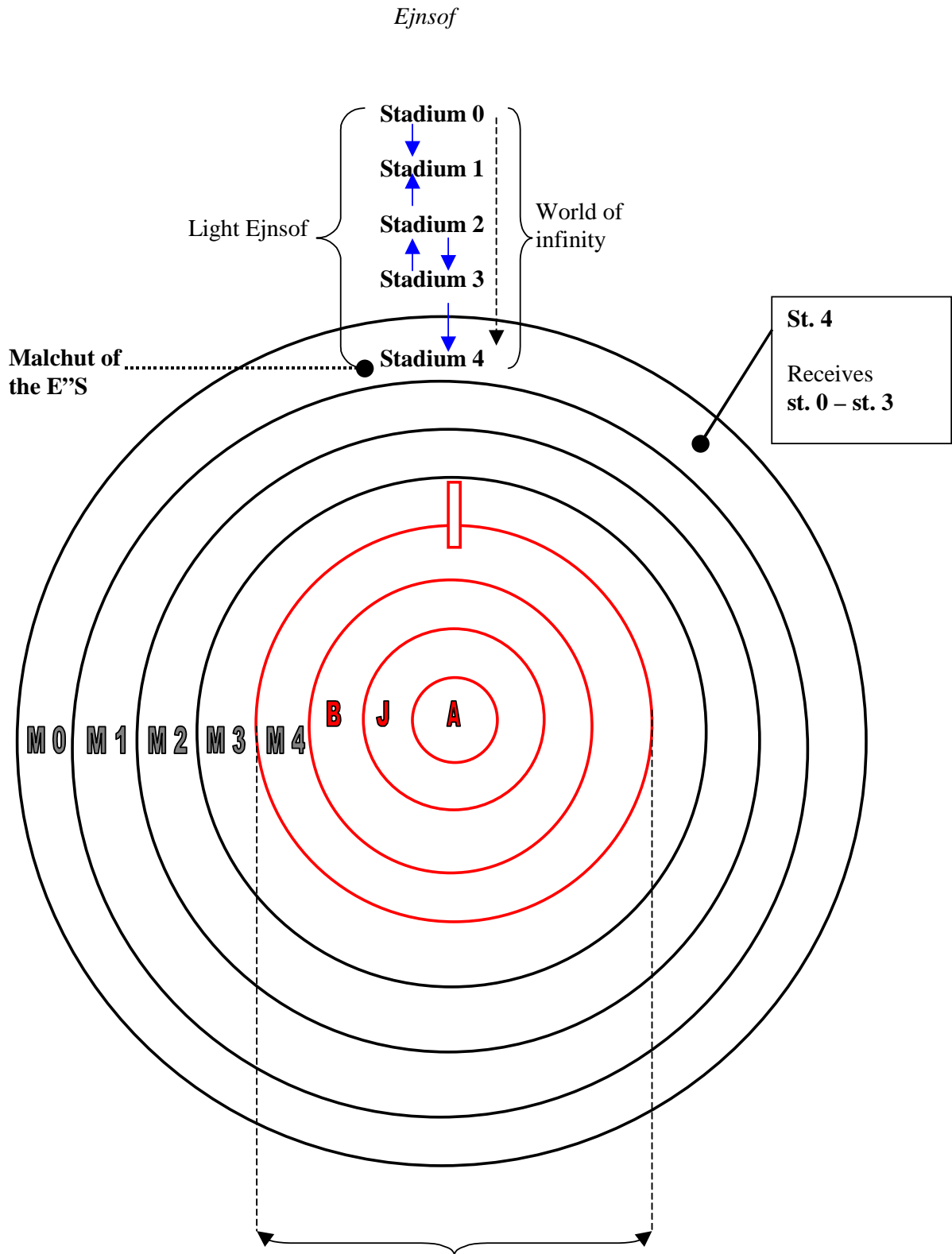
In the Chesed you have a piece of the past, a piece of the now and a piece of the future. You stay in the now but every sephira has 10 in itself, so in every sephira there is past, present and future. Basically you live in the now but in the particular you have 10 of Chesed, 10 of Gvurah and 10 of the tiferet.

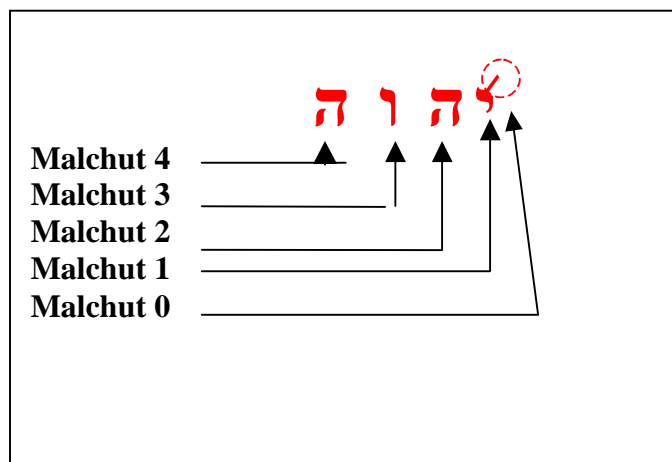
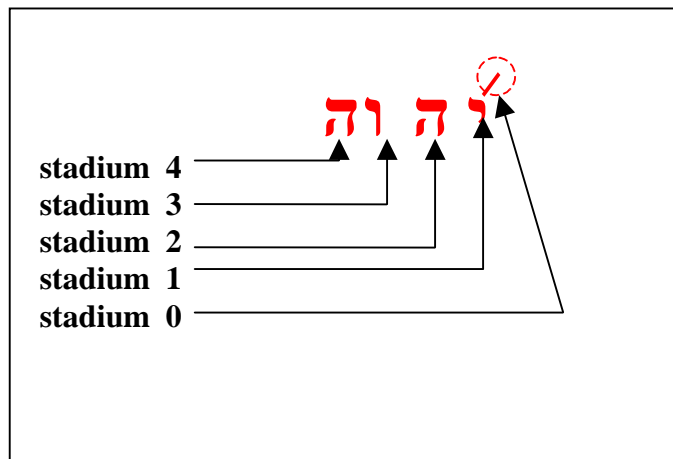
When you live in the now, in each situation, you have *and past and future*. You don't have to think about the past, it comes in you when you live in the present time. Your past has past away and it will come, implacable in the experience of the Chesed, Gvurah and Tiferet.

You may not receive in the lower part – Netzach, Hod and Jesod: it is not aloud to draw from above to here below. That was the sin of Adam; he had drawn all the strengths from above to below. Live in the now, the future is also present in the now. Do not think there is a future; future exists only in your imagination. Only the now exists. That's why we have said the Creator only lives in the now. To live only in the now means you live in your Chesed, Gvurah and Tiferet and may be you only reach one sephira of the now, know that in every sephira is *and past and now and future*.

End of lesson 8

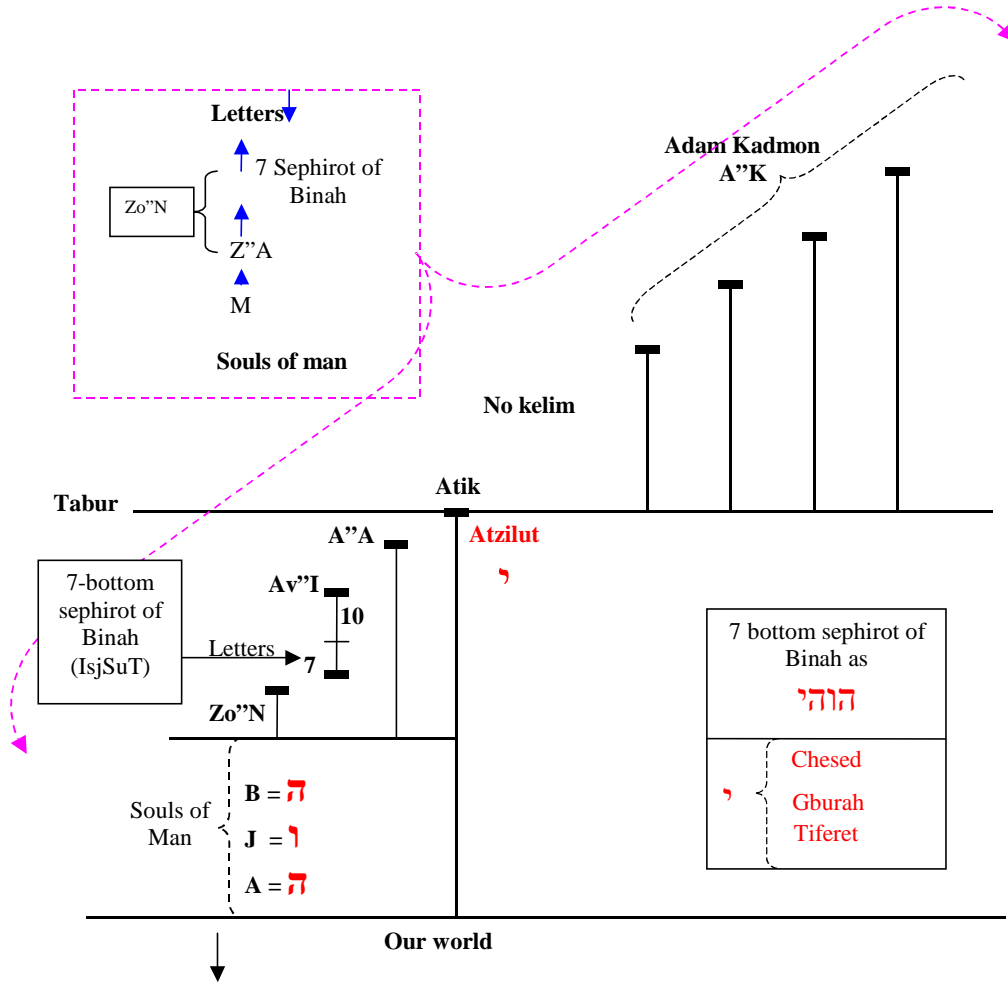
Draw. 8.1 The four stadiums of the forming of the light Ejnsof





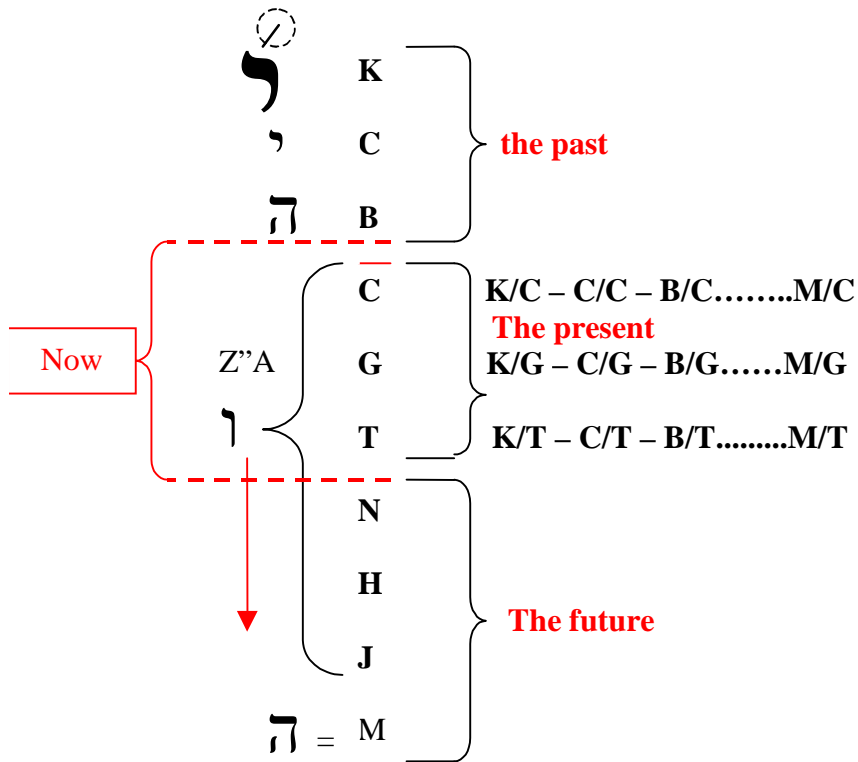
A"K	= World 0	=	
Atzilut	= World 1	=	
Briah	= World 2	=	
Yetzira	= World 3	=	
Assiah	= World 4	=	

Draw. 8.2



Klie = ot = letter
 Kelim = otijot = letters

Draw. 8.3



Everything is included: past, present and the future

בדרך אל הסולם - Badérech el-haSulám – On the way to the Ladder

Lesson 9

This afternoon one of our course members phoned me. She had followed the whole basic course and she said to me she wanted to stop because she hadn't enough knowledge to understand the Zohar. It is a very nice woman and she greets everyone etc.

So comes for everyone of us a moment where he/she has to make a decision for themselves.

In my studying of the Kabbalah I have to acknowledge still I don't understand. And at that moment you have to bring up faith. I know it is easy to say but everyone has to find it out for him/her self, but do understand that at the border of understanding - not understanding, there you find the salvation. Here at the border comes the moment you don't understand because it is higher than you can taste. At that moment it is half slumbering, as if you are sitting in the dark, that's the moment you can stop or continue.

Remember Moses when he climbed the mountain. There is no other way; you have to go higher and then you arrive at the clouds, it feels clouded. At that moment you understand nothing, hear nothing, but it is not forever because step-by-step you taste the flavor. Of course luck is necessary but you have to take care for that luck too by pushing yourself so you may receive the light. For every one of us it is possible to receive the light when you continuous.

When I started I had absolutely no taste, it hadn't any logic, and the descriptions about the lily and so more, I wanted instant formulas I could understand. A beta person needs formulas. Every lesson I try to tell you there is work to be done. Understanding is an unmovable fact and what we are doing is the process of understanding and not the understanding self.

We already have had eight lessons and have learnt one paragraph, one *ot*. In all the courses around the world they would be much further. A few years ago in Israel they gave 6 to 8 pages in two hours!! But is it possible to digest this? What we are doing is easier. The language we are using in the lesson is much easier than two years ago. The spiritual most not be an artificial language but simple. When there is no understanding, repeat, repeat, repeat and desire, inwardly that it will help you, even if you do not understand.

Paragraph 2 from the text of Zohar – page 3 – 3th sentence from above:

ב) ולבתר אדכר זמנא אחרא, אמאי אדכר זמנא אחרא, בגין ט) לאפקא
ה) חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות. ואינון
חמש תרעין. ועל רזא דא כתיב, ט) כוס ישועות אשא, דא י) כוס של ברכה. כוס של
ברכה אצטריך למהוי על חמש אצבען ולא יתיר, כגוונא דשושנה דיתבא על חמש
עלין תקיפין דוגמא ט) דחמש עצבען. ושושנה, דא איהי כוס של ברכה, מאלהים תנינא עד אלהים
תליתאה חמש תיבין. כאן ולהלאה, ז) אור דאתברי ואתגניז, ואתכליל בברית ההוא דעאל ה
בשושנה ואפיק בה זרעא. ודח אקרי ז) עץ עושה פרי אשר זרעו בו. ו והוא זרע, ק"מ באות
ברית ממש.

2. After this the name *Elokim* is mentioned once more in the passage: “*Elokim* spread out His self” (Bereshit 1:2). And why is this mentioned once again? To let come out the five heavy leaves which surround the lily. And these five leaves represent the five gates

of salvation. And about this secret is written in the poem: "I shall lift up the cup of salvation" (*Tehillim 116:13*). This is the 'cup of blessings' that is lifted up after a meal.

The cup of blessings has to rest at five fingers, and no more, just as the lily rests on the five heavy leaves, which represent the five fingers. And this lily is the cup of blessings. From the second to the third mentioning of the name Elokim, there are five words, which are translated as: "moved, over, the surface, of the waters, and said." And these words are a parallel with the five leaves.

From this point on the poem continues: "Elokim said... let there be light" (*Bereshit 1:3*). After the light was created, it was hidden and enclosed in the *brit* (union) that entered the lily and fertilized her. To this it is referred, as "a tree that carries fruits in where is a seed" (*Ibid.11*) and this seed is the *brit*.

2) *Comment HaSulam, page 3, 1st column – the right one, 2nd paragraph: 2, bet.*
(First you see 2 or 3 words that are bolded, these are from the Zohar self):

And then is named etc: ולבתר אדכר וכו'

He writes etc. because he doesn't want to cite the whole sentence.

And after that the name of Elokim is mentioned once more: ואה"כ נזכר שם אלקים פעם אחרת.

We have said in the first sentence of the Torah the name Elokim is mentioned for the first time: In the beginning G'd – Elokim – who is Binah – created.... And then 13 words were mentioned: the heaven and the earth etc. – and then again the name of Elokim. He told us that these 13 words refer to the 13 qualities of mercy. And now he is telling us what is written between the 2nd and the 3rd time the name Elokim is used in the Torah, in Genesis, Bereshit. Note that every word in the Torah is very important.

That means from Elokim who floated over the water: דהיינו אלקים מרחפת וגו',

That is the third time the name Elokim is used.

And why is it mentioned again: ולמה נזכר פעם אחרת.

That is done for to let come out the five tough leaves: הוא כדי להוציא חמשה עלים קשים,

"Five tough leaves", what is meant by this? Just let it happen, step-by-step, slowly we will learn everything. This is the simplest way. Zohar is simple; you only need ears to hear. It is us who are complicated; that's why we can't hear the Zohar. Regarding the eternity we have to set it up simple, then we will understand. Mine people doesn't understand a word. For them it is only a shining of divinity when it is intellectual, when there are complex logic implications. And Zohar speaks at a very high level. There's no complexity, we only have to taste it.

These surround the lily: המסבבים את השושנה,

Five tough leaves surrounds the lily

And these five leaves are named salvations: ואלו חמשת העלים נקראים ישועות:

There is absolute no salvation in these words, we have to learn to listen. Listen and desire than you will experience. These five tough leaves that surrounds the Shoshana are named in the one hand, tough and heavy and on the other hand they are salvation, rescuing.

And they are five gates: והם חמשה שערים,

Gates means that someone or something can walk through. Someone from the course who is reading a book told me that in the book there were mentioned gates of sorrow. I told him there is no sadness in the spiritual, we have translated it in this way, but it is not the real meaning of the word.

And about this secret is written: ועל סוד זה כתוב:

Somewhere in the Torah there is a poem:

I will raise a cup of salvation, which is the cup of blessing: כוס ישועות אשא, זו היא כוס של ברכה:

Here we have enormous information and when you try to understand this with your head you get lost.

Has to be stand at five fingers, and no more: צריכה להיות על חמש אצבעות ולא יותר ,
Just as the lily that is seated at the five tough leaves, and they, these five tough leaves
Stand opposite the five fingers: כמו השושנה היושבת על חמשה עלים קשים, שהם כנגד חמש אצבעות:
So these five tough leaves - when we are speaking about the cup of blessings and not about the lily - they are the five fingers where she stands on and the cup is the lily.
From the lily eventually comes the blessing, the light. The lily is the Keter who sits in the Atzilut and from there came out the five tough leaves.

And this lily is the cup of blessing: ושושנה זו היא כוס של ברכה:

Be patient, the mist will clear up soon.

And from the second name of Elokim: מהשם אלקים השני ,

Thus from the moment there is written in the Torah: “And G’d floated over the waters”

Till the name Elokim for the third time there are five words: עד שם אלקים השלישי חמש מילים:

Here he is telling us that these leaves refer to the Shoshana. Between the first and the second name of Elokim there are 13 words that refer to the 13 qualities of mercy. There are other comparisons too: the lily is above and 12 oxen are below in the Briah. And here between the second and the third mentioning of the name Elokim are five words. These five words from the Torah refer to the five tough leaves. The name Elokim is used and that refers to a shortcoming.

And now he is enumerate these words: **these are: floating:** שהן: מרחפת:

The Torah doesn’t use the past: it is written as floating, it is a process that continuous find place in the present time.

Above, surface, waters and He Said: על פני המים ויאמר:

That they are opposite, parallel in relation to, related to the **five leaves as mentioned above:** שהן כנגד ה' עלים הנ"ל

He is telling us that these five words from the Torah, which are mentioned between the second and the third name of Elokim, they are regarding the lily five leaves.

From here and further on where is said: מכאן ולהלאה, שנאמר: , in the Torah.

Only after the third time the name Elokim is mentioned there stands:

Elokim “there is light” etc.: אלקים יהי אור וגו'.

The Torah discusses also the process of origin from the Nukwa at the beginning at the act of creation.

This is the light that was created and hided and was supplemented in the bond, which entered the lily, and brings out in her, the Shoshana, the Nukwa, seed:

הוא האור שנברא ונגנז ונכלל בברית ההוא שנכנס בשושנה והוציא בה זרע ,

And that is named fruit making tree wherein is seed: וזה נקרא עץ עושה פרי אשר זרעו בו:

This tree has seed in itself.

And that seed is to find in the sign of the bond, really: והזרע ההוא נמצא באות ברית ממש:

Even when you are a rabbi and you read this you want to stop. It isn’t necessary to read the whole Torah, Kabbalah and Zohar. Everything what is written here in the Zohar has enormous revelations and when we pack it out slowly we will experience it in our self. There is so much information, power and light in it!

We have now translated one paragraph. Sometimes Sulam gives a piece of translation and then he gives comment and sometimes, like this paragraph, he gives in one time the whole translation and afterwards he gives a comment.

I didn't find anyone who could teach me this. You have to suffer, you must want to live in it. Suppose someone is very sick – G'd forbid – and he knows in Australia there is a great doctor who could cure him. What man does do to reach him? And for us it lays open. The true salvation is in front of us. I have been to a lot of rabbi's and searched for it in every person.

In former generations only few carried the spiritual seed but not any more in this generation. It isn't necessary because we have the Zohar and in here we find the seed and this seed will bring us the Zohar. You don't have to go to whatever places because you can only find the salvation in the Zohar. In this most simple way you can find it nowhere. From me comes nothing, the simple words sprout out of me and we are privileged to receive and give the blessing. From the inside you have to be as Rachel, the wife of Ja'acov. She demanded children.

2nd column, the left one, at page 3

Explanations of words, five tough strong, heavy, leaves:: חמש עלין תקיפין:

This is the secret of five Gvurot:: ה"ס ה"ג,

Gvurah is also a sephira but it is another strength then chassadim, it is the strength of the left side, power of reason, severity of the law.

From the Nukwa, that she reflects his ten sephirot: של הנוקבא, שהן ע"ס דאו"ה:

Light that does ascend the Nukwa by collided merging: של הנוקבא, שהן ע"ס דאו"ה:

Every comprehension is built up according the collided merging. Through the way of the collided merging. In Modern Hebrew this is named coitus. We have to overcome this association **with** or against, **the high light: באור העליון:**

So the Nukwa lets the 5 Gvurot, *or chozer*, the reflecting light ascend through the collided merging against the high light, light that will enters her. She brings up high from herself the reflecting light. The whole Universe is built according this collided merging – *zivug de Hakaa*. Ascending means comprehension. You can only comprehend more by confronting what you want to comprehend. You can only do this by the collided merging.

That is named, light of din: הנק' אור של דיין, severity.

Or Chozer is the light of severity. Everything what will be reflected from below is named *or chozer*, *or din*, light of severity. And everything what wants to enter is the light of mercy. When the light of severity rises up from the lower and it enters the light of mercy, then we speak of *zivug the hakaa*, a collided merging. The light from below makes as it were gates wherein the light of mercy, the light that gives life, which comes from above, can come through. There is written in the Torah: "Let your gates be open so the Creator can enters". The Creator is the light of mercy. Collided merging means the lower makes effort and desire to come in harmony with the higher.

5th sentence:

Because the ten sephirot of the direct light: כי עה"ס דאור ישר:

Direct light is not yet observed in the kelim though it enters

They are named five chassadim ChaGa'T and N"H: נק' ה' חסדים חג"ת נ"ה:

This is an abbreviation of Chesed, Gvurah and Tiferet, and of Netzach and Hod

And they are embedded in the five Gvurot ChaGa'T N"H of or chozer:

והן מתלבשות בה' גבורות חג"ת נ"ה דאו"ה.

The lower is embedded in the higher and the higher is always enclosed, surrounded by the lower. One partsuf enclosed another, comes as it were above just as with the lamp-shields.

From the inside there is the force light and it is enclosed through something that let the light comes through only more dimmed. It is the same light only from another quality. And these five sephirot of Chassadim are embedded – they come into a cloth. The lower is as a cloth at the higher. It is difficult to explain in an earthly language but it is the only tool we have.

These five chassadim, which come from above but do not yet enter, they are embedded or embed themselves in the five Gvurot of the reflecting light. It is clear what he is writing here but it is at us to come familiar with it. Besides, this book of the Zohar is the first edition of 21 books of the Zohar. It is the most important book because all understandings are here. And when you have gone through them all...

Everything is in here, even the fullest comment. In this book you can find everything to come to fulfillment. Every one of you can inhale this as an instrument for one self.

And these five tough leaves are strengths of severity that are in the screen present:

וואלו חמש עלין תקיפין הן, כחות הדין שבמסך

Screen is something what shields, protects between one and another and for this we need strength.

That, masach, screen, withhold the high light, which wants to enter, withhold to be embedded from the screen and from below: המעכב את האור העליון מהתלבש ממסך:

First everything is building up a screen in itself: “Just to here and no further”. This is always necessary to make no mistakes. And step-by-step you can bring up the strength to let it come in. If you let no one enters, not even the light, what will happen then with you? When you buy a piano and you let it stay in the sitting room without playing the piano, after a few years you can preserve the potatoes in it but not play the piano anymore. You have to play with your inner too and not the masach, put up the screen and say: ‘Just to here and no further’. Every time you have to bring up strength to let it enter, even when it is drop by drop. The more you receive and the receiving is not for yourself, you can let it enter.

That’s why now are mentioned only five tough leaves, because she, the Shoshana, is not

yet capable to make a merging with them: וע"כ נק' עתה רק ה' עלין תקיפין, כי עוד אינה ראויה לזווג עליהם, these five sephirot, chassadim, which comes to her.

She has yet five tough leaves, she isn't fit for the merging, for the *zivug*, with these five lights of chassadim. Look at a girl of ten year; she is behaving like a wild animal, walks like a boy. But later this will change and then there is chassadim, mercy is in her. You see the same in the spiritual. First everything is rough in the Shoshana.

And in the time of her up growing when her screen comes in merging with the high light: ובזמן הגדלות כשהמסך בא בזווג עם האור העליון: interaction.

These five tough leaves are called then five gvurot, as is mentioned above:

הם נק' ה' גבורות. כנ"ל.

End part one of lesson 9.

It is important to understand, to experience, what it is all about because every comprehension, every receiving of the light, and each obstacle to receive the light is depended of what I want to try to tell you. Only the Zohar can tell this. We follow what he, Sulam, is telling us.

See drawing 9:

His explanation starts with the five tough leaves. First he had told us about the Nukwa, Shoshana with 1 sephira above the parsa and 9 sephirot below in the Briah. Then he had said

that there are 13 leaves. Why 13 and 10? Later we will get a very good explanation. And now he is telling us there is five leaves more. Only what is above the water is lily and what is below under the water isn't yet come out. Around the lily in Atzilut came five tough leaves. These five tough leaves is the secret of the five Gvurot of the Nukwa and these are the 10 sephirot of *or chozer*. Before we continue I like to explain you something about *zivug of haka*.

Drawing 9.

Zivug is merging, *haka* means collided. You can nothing produce without *zivug* the *haka*. It is about how you are doing it. Everything is here to bring forth fruit. The higher always gives seed at the lower. Not that the lower is less because where would be the higher with his seed if there was no lower? Everything is built up in this way.

With learning or reading it is the same; if you read a book, what book doesn't matter, when you learn from a book it means that you are the lower regarding the book otherwise you wouldn't learn from the book. The content of the book, the subject matter is nothing more than seed and you make yourself receptive by the learning, to bring effort for to understand the subject, to let it come in: you make yourself as Nukwa, the female element, the receiver. In other circumstances you may give the content of the book to another person and then you are in the quality of the male element. Take a man in our world. Regarding his wife he is her husband, he is the giver at his wife. On the other hand when he wakes up in the morning and he goes to his work, he goes to his boss.

And within the colleagues at his work you see the relation lower and higher too. Even in the Netherlands where everything is very collegial. You have employer and employee. The one who gives is the one who gives seed at the lower. Anything what is given is seed, when it is knowledge or whatever. And regarding his children he is higher but regarding his boss he is lower and he has to take the orders of his boss, because he is higher.

Only in the spiritual it is the principle that the one who is higher must give more, but to give in another way because the relations are different in our world. Who can give more is higher. If you want to be higher you have to give more. And when you are willing to give more this means that there is progression. Not that you learn more pages of the Zohar but as a consequence of your study that you are prepared to give more from yourself. A higher step is always the male aspect and the lower is always the feminine aspect. The task of the male is to give at the female and the female has to receive and give it to her children. In this way it is build up. We also can see this in the Malchut, in the Nukwa.

Zivug de haka can only find place when one is ready, so only at Malchut and not at another sephira. None sephira is ready because we have said we need 5 stages for to come to an adult condition. And only an adult can make *zivug*. Children can't come to merging. That's why *zivug* is always in the Malchut. Later, when there is a particular correction in Atzilut, *tikun* it takes place whereby it comes at the Jesod. And behind the Jesod the Malchut sticks as it were but the *zivug* is always at the Malchut. There is always light and *kli* and between them there is interaction: light gives and *kli* makes as it were the gates open for the receiving.

To have strength to open the gates, to receive the light, there must be a stage that has to grow in the Nukwa so that she is capable for the receiving. When she was little she only had 1 sephira and the 9 below: that was everything she had. Everything is created to become eventually an adult, which is the law. You can't say that you want to be forever a child. Everything has to come to its full-grown; with pain, with diseases but it has to become adult. Adult means: merging with the higher. You can't say 'I don't want this' or that you hate the

male aspect. The inner female has to build up the 10 sephirot in oneself. You have to bring up strength to take in as much sephirot as possible: that is full-grown.

Kli can be everything. When I read a book I am the kli and the content of the book is as light. When you drink a cup of coffee you become by the wish for coffee the receiver and the coffee is the light, the giver. Dependent of the strength of the kli a merging will be made. Everything depends from the Malchut, in perspective. When the wish is made in such a way you can observe 10 things in yourself, we say there is a perfect wish and a perfect receiving, then you can taste the 10 flavors.

Lily under the thorns is at your level regarding your wish that you are correcting, if it is coffee or whatever. When we speak about the lily, Shoshana, then we speak about the general building up in the whole structure of the Creation. When you do not have enough strength you can only receive 1 sephira Keter and therein can come only the smallest light, light of Nefesh. And so your development continues. It is the same with Shoshana. The Creator created her in such a way that she has 1 sephira above and 9 below.

And of course, by our behavior, through prayers e.g. from the souls that are working here at the earth, she can be stimulated to grow and so the 9 sephirot can come above the water. The whole human mankind together contributes in a way to the wholeness of the Nukwa. The Torah speaks about this also: Sarah, who couldn't have children, not could bare and later had a child...it is all about strengths, *not one word about persons*.

See drawing 9:

The lowest light enters the highest kli. Kli Keter receives the light Nefesh. When a kli is capable to receive only 1 light that is the one who is standing above the waters. And when two kelim can receive, there will be two above the water.

Sulam also speaks about *or chozer*, the reflecting light. How can the light enter? The kli always puts a *masach*, a screen before the light so the light can't come in just like that because otherwise we would receive the light without deserving it and we wouldn't have taste from that what we receive. Malchut always comes first to above to the Keter, just as with the Shoshana. The first condition of correction is that there are 10 sephirot below and 0 above. Between them there is the *parsa* what means separation.

The second situation is the condition of lily under the thorns. This is the situation whereby 1 sephira is above the *parsa* and 9 are below. Only the Malchut can reflect the light. In the first situation there is no strength to receive the light. Five lights are above and five kelim are below. The light will enter the kli and the kli has only strength to say no, it don't let the light come in. It is as if you should sit at a royal table and you say no for the dinner only because you know that you will eat it for yourself.

The second situation means that the lily can reflect one light. With one light she already had come in agreement. You have got 1/10 of the understanding of one sephirot. And this can be anything of what you can understand; taste or whatever comprehension. A year ago I wouldn't be capable to understand something of the Zohar. It can go very fast; it is not that you have to learn for many years. Tree years ago I started and couldn't understand anything though it was good to be busy with the spiritual. The Messiah comes from the Zohar so all of us have to learn the Zohar.

Every year I started to try but only now I am so busy with it that it is given to me and can precede the process by passing it on. When you receive it for 1/10, you come through in what

is written, in your comprehension and not the general comprehension, this means you can reflect the light of Zohar and then you can receive a little. When there is only reflection and not yet comprehension that is good too. What we are doing here makes that you are building up a little kli by the listening and the desire.

What does these five leaves mean? First there was 1 sephira above and 9 under. The screen, the masach, the resistance at the light will increase. Her own strength starts to grow. Just as a young girl that becomes a teenager; so five screens come in her— *see drawing 9*. I try to explain it to you; it is not easy because how can you draw the spiritual? In her come five strengths, as potential in the masach. A sort of screen is build up but it has not yet the strength to reflect. By the reflecting you make as it were gates whereby the light can enters; you open yourself widely so the light can come in and here it is not possible for the light to enter yet.

Look at a young girl who says no-no-no. She is as a wild animal, as a boy. There are strengths in her she experience as severe. She wants to be tough because she feels the Gvurot, the strength of the earth, the resistance. Later she has to receive and then she needs these strengths. Men look tough but it is different as with women. It is not the same. Man and wife are very different; of course men and women have both the male and the female in their selves because everything consists of these two strengths. And yet there is a world of difference between them. In her these five strengths enters which are called masach.

And these five strengths that rise in her have yet no strength to reflect the light, to let the light enters, and these are named the tough leaves of the lily. It is a kind of metaphor what the Zohar is learning us; she, the Keter is full with light and these five strengths, five Gvurot, five tough leaves enclose her. Later Sulam says that it looks different but that is for later. These five strengths that are in her potential are the 10 sephirot of the reflecting light. Here we see that Sulam makes it himself more difficult than is necessary, later he will explain.

But first he is telling us that these are the Gvurot but later in the same paragraph he is telling us that it are first five tough leaves. Tough leaves mean that she can't reflect the light yet. When the strengths of the Nukwa have increase in strength so she can reflect, that the light can enters, then we speak of the five Gvurot. The strength of Nukwa is the Gvurot.

Zejr Anpin has the strength, the quality of Chassadim, mercy, the giving and is the male strength. Malchut lives from the Gvurot, din, limitation and that is always the female aspect. Remember this! In our world everything seems opposite because we are not yet corrected. The strength of Keter, Chochma and Binah is Chochma. Binah too has chassadim but only in the germ. The worked out strength of Chassadim is in Z" A and the worked out strengths of Gvurot is in the Malchut. Both strengths are present in the Universe. Here he speaks about the five Gvurot, when she has the five strengths to reflect the coming light.

When she has only the five Gvurot in the germ, in the form of the five tough leaves, then they enclose the one sephira. Five tough leaves mean the Nukwa, who isn't capable to reflect the light for the 9 sephirot, which are lying in the Briah. She is not yet in the position to bring them up all 9 so she can experience all the 10 sephirot. No I go ahead: the light of the Z" A what enters the Nukwa, she opens the gates as it were – the gates are the Gvurot – and there the light Chassadim can enters. Chassadim is thinner, higher light. And when the thinner light enters in the thicker light it is to be seen by the coarsening as a gate. Just as the Ritsea, which became two columns for the nation Israel. And this is what it is all about and not about the sea, which is of no interest for us. May be there was a natural phenomenon, was it predestined to happen in the creation, but that is not of our business.

The woman has Gvurot, din. Who thinks a woman is sweet has absolutely no understanding of what a woman is, what kind of strengths are in her. After thousand of years of comedy from the religion, we have made a sweet heart of her. A man can learn a lot from the woman, from the strengths she has in herself.

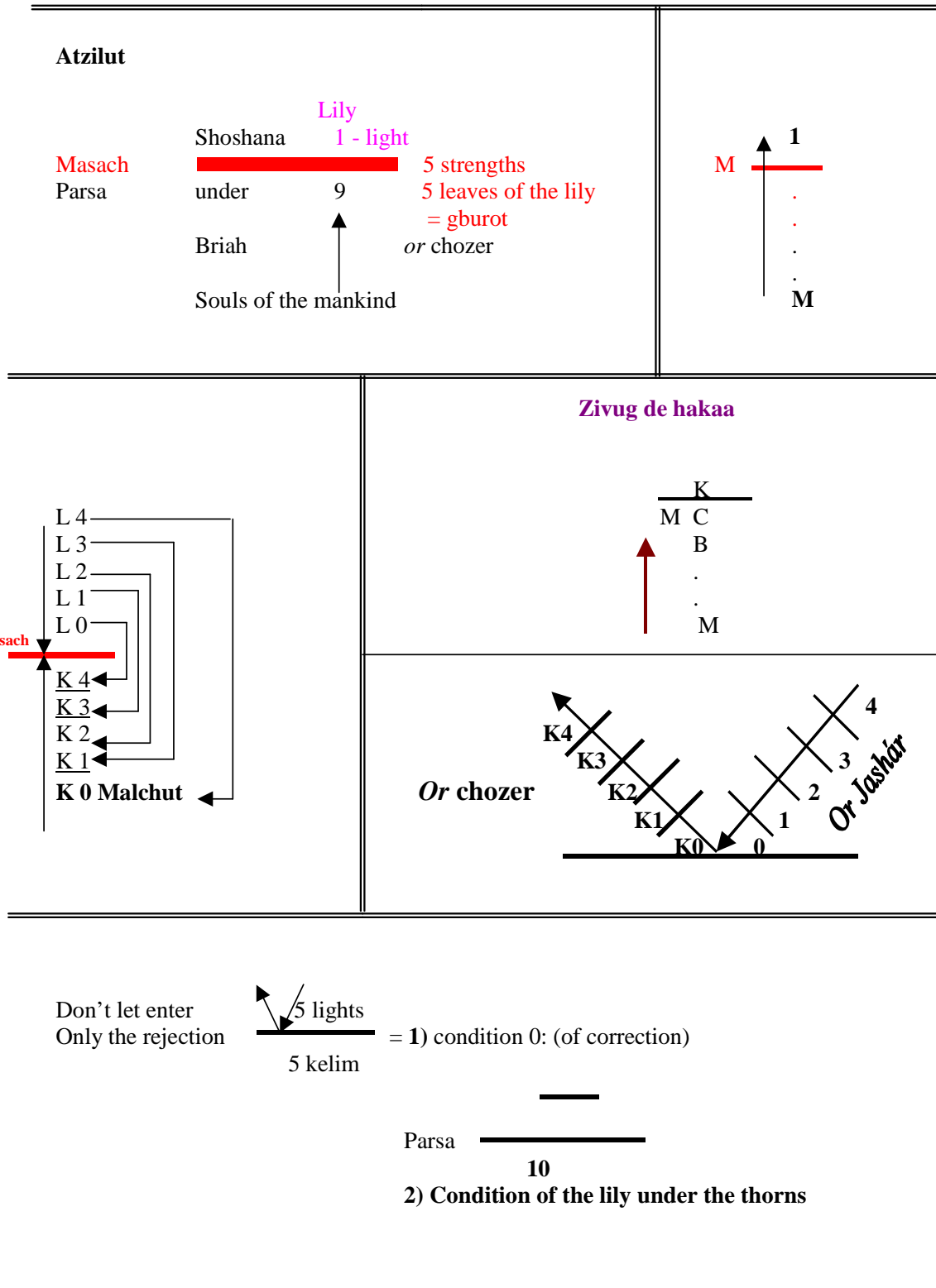
Look at the strengths necessary by the birth process; it is the creation of the world. The strengths of a woman are Gvurot, she lives from Gvurot, severity but it is not enough. The Gvurot of a woman has to be sweetened, there has to come light Chassadim, what comes from the man. That makes life in her because too much Gvurot is too heavy. There has to come the male strength in her and this doesn't mean in our earthly understanding that she has to marry, of course it can be easier for her, but it can become harsher too.

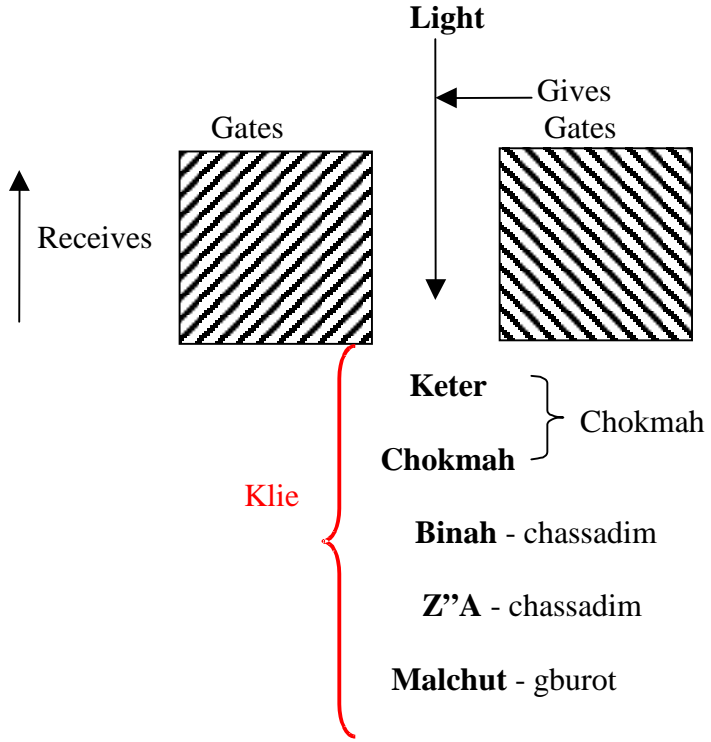
Chassadim has also a right and a left side and her man gives at her the Chassadim from his left side, because everything has to be in agreement. How can a man give at a woman at a healthy way – and not in a rude, perverted way, that she wants to come to merging? First he has to wake her up through his own Gvurot, the male Gvurot, the strength of the left side, to wake up in her the strengths for the merging. So first he pulls her up from the left side. Chassadim is the strength that belongs to the male aspect and with chassadim he can't wake her up. Within his chassadim there are two strengths too: right is chassadim of chassadim and left he has Gvurot of the quality of Chassadim.

A man brings her first to the left side because everything is created in agreement to qualities. A woman reacts on a man by his female side. The man thinks that he is tough but then he shows his female side. He can be attractive for a woman through his tough side but not for long because a man has to bring up Chessed after the zivug, then he has to bring up the creating strengths so he can do more and not to bring her up and that's it. Of course it is difficult to experience these strengths, step-by-step we will reach the end.

It has been a difficult lesson but that is good too. Continue in your own tempo.

Drawing 9 – Interaction between light and klie (*zivug de hakaa*)





בדרך אל הסולם - Badérech el-haSulám – On the way to the Ladder

Lesson 10

We continue with the Zohar, the Zohar is the main course.

In the first paragraph we have learned that the five leaves of the lily, the five gvurot, five *din*, are five severe strengths.

Page 3, 2nd column – the left side, 2nd paragraph:

And these five tough leaves: ואלו ה' עלין תקיפין masach, the strength that has arisen in the lily to resist the upcoming light. When the lily isn't in the situation to reflect the light she is named the five leaves: five tough leaves. In the next phase she can reflect the light, receive the light and then they are named five gvurot. Only listen without understanding, do not ask what and how, that will come later.

...That is the secret of the five words between the second mentioning of the name Elokim, the name of the Creator by which the world is created. In the commentary he writes the name not with an 'h' but with a 'k', for not using the name of the Creator in vain. Even in his commentary, can you imagine? Because only in the Torah this is allowed and he doesn't use the name with an 'h' in the commentary: ה"ס ה' תיבות שיש מאלקים תנינא עד אלהים תליתאה.

The third time is just before: "Let there be light". Between the second and the third time the name Elokim is used there were five words and through this he shows us the relation with the forming of the masach, the resistance of the Nukwa. These are the five tough leaves. Later it will all become clear because slowly we get kelim, the sensitive doors for the Zohar.

These words are: floating above the surface of the waters and (He) said: שהן: מרחפת על פני המים ויאמר

M'rachefet means floating, normally you see the present time of the word to float but here you see the word floating.

And that is what is written in the Zohar itself why is this called the name of the Creator, once more: וז"ש אמאי אדכר זמנא אחרא:

Why is the name of the Elokim mentioned once more?

Everything what is written in the Torah is the name of the Creator; every word is a specific strength in the Universe. How do we misuse these words!! It seems boring for you at the start, but every word is strength and gives us the additional strength and correction of the processes written in the Torah. The Torah doesn't speak about morality or whatever, that is what the common human being thinks. It are all names of the Creator and Strengths of the Universe and they are structured in such a way when a person reads this, and he knows what he is reading by the learning of Zohar, he will penetrate the unknown strengths because there is no other way to penetrate the spiritual then through the Zohar. Even if we don't understand, but when we have the complete devotion and the desire, we will receive without understanding. The understanding will come in its own time.

This means that here is a new proceeding: שמשמע שיש כאן פעולה חדשה,

Every time we see a new name of the Creator a new proceeding is meant.

And he says ויאמר ,

'He' refers here to the Zohar and we presume it is rabbi Chizkiyah because he was the first who opened his mouth in the first paragraph. Many antecedents we will meet and it is to us to decipher them. Of course I will assist you, for me too it is difficult to decipher the antecedents. That makes it so special. With purpose it is made in this way because you must think and feel. By working on it you start to feel because when it should be all deciphered for you, you would receive nothing.

I will not make a tame feeble story for you. The whole meaning is that you make effort and that's it. This is different then we are used to. We are used to understand things and that gives us an impulse. But here the meaning is that you lay your hand in the Hand of the Higher and come through to all the seeming confusions that the cabbalists have made for you and by this you will grow.

It is named to let come out of the Nukwa the five tough leaves: 'שהוא כדי להוציא מהנוקבא ה' עלין תקיפין אלן

Why is mentioned once more the name of Elokim, G'd in the quality of the severe law? He is saying it is done to let come out of the Nukwa the five tough leaves. And that's why the name of Elokim is used and not the name of the merciful G'd. At the use of the name we can see which strength is described. Here we see the five tough leaves sprout out and they surround the lily. The lily is as it were in the Atzilut and now five tough leaves appears and they refer at the continual building up of the masach in her, the strength to receive the upcoming light because without masach, without the screen nothing can be received.

They are these five tough leaves a preparation for the merging in the time of gadlut: שהם הכנה לזווג בזמן הגדלות

First 1 sephira came at the lily, above in the Atzilut and 9 were below in the Briah. Then we see a further development. It is the same in every development. In our condition too we see the same. Five tough leaves appears at her – everything consist of five - tough because it is only the strength in the potential, to be able to resist the light and not for to reflect the light. First you must have the resisting strength so the light can't penetrate. You can see this as a pre-phase, a person hasn't yet the strength to resist the light: the light only comes through him but he will feel nothing.

There is absolutely no consciousness to distinguish the light. The whole story about the Act of Creation, the whole Torah is therefore to learn and to become consciousness of the light. For us it is all the same light. A child too has to learn to distinguish what is good and what is wrong. In the spiritual it is not different; here too you have to learn to distinguish the light. The first phase in the distinguishing of the light is to learn how one can reject the light. Not reflecting but rejecting. The strength to say no has to grow in you.

Let me give you an example: someone has drinking problems or perhaps someone is addicted to watch the whole night porno. How can a person become released from an addiction? Listen very carefully. Suppose someone is addicted at alcohol. He can't distinguish the light, the alcohol because when he sees alcohol he drinks. He is not in the state to joy the drink. And that makes him addicted. And what is the first start of the correction; in a way you can use this for everything? First he has to bring up the strength to drink not a drop of alcohol because when he drinks one glass he hasn't any control.

When we are speaking about a body from a spiritual object, note that Chesed fulfills the role of Keter etc, just as we have mentioned above. In the body, the torso, there is no head but, just as we can see with our self, the head has an effect on the body, in the torso.

When you feel pain in you ear you feel it in your body. The whole body is connected but the source is in the head. We speak about an E.N.T specialist. There is no head-specialist who is concerned about the liver. You see the same here. When we speak about the head it is the strength of the head. For example: Chochma, who has also 5 in herself, form herself she has Chochma, from above she has Keter and Binah, Z'A and Malchut are embedded in herself as the other organs. Every sephira has 10 or 5. Keter has from himself Keter and Chochma is embedded in himself, but it is not the quality of Chochma, through the embedding he makes it his quality. Chochma draws from above the Keter in her and from below she draws Binah and that becomes the Binah of Chochma because everything is connected with another.

We already know that the Jews people were scattered around the world. On the one hand because they had sinned and on the other hand it was in the Plan of the Creator, because the Jews have the quality of the head. Is the head higher than the body? A head can't function without a body and without legs a person is handicapped. Everything is connected with each other. Everything must consist of 10, also the soul of every human being but in the general there is something that the Jews had to be scattered around the whole world. It is a funny thing, Jews from Russia moved to America or to France and they didn't understand why they did that. And then they stayed at one place. I too traveled trough Europe and have family in America; still I stay here in the Netherlands.

What is the meaning of this? When a Jew does his job, listen to his destination, and that doesn't mean he has to go to Israel, only when the time of the Messiah has arrived, the time of the third Temple, then all the Jews will come to Israel, to serve there, but it is not necessary before that time. So when someone goes to Israel in an artificial way, it is possible that he doesn't act according the Plan of the Creator. Of course, to be a Zionist is beautiful but a Jew is not made for to be a Zionist of Anti-Zionist. A Jew is made to correct himself and to help the whole world to come to fulfillment. When a Jew stays in the Netherlands for example and he doesn't understand why, it means that...Jew is the head and then he goes to a country where the nation is, the 70 nations are as it were scattered in the people of that country.

The Creator sends him to a country that is in agreement with his own character, his own roots. A Jew has of course his own roots, the Jew's roots but he must help other people, invisible, to help these people to come out of the klipot, the unclean forces and to draw the sparkles of deity up high. A Jew travels around the whole world and then he stays in one country, this means, it is his function to stay in that country, to work in that country and not somewhere else. Me for instance, I feel myself at home. And in Russia I didn't had that feeling although I have been born there, but in the spirit I belong here.

When I came to Amsterdam I felt myself at home. Can you imagine? As roots. We are scattered to draw the deity of all the other nations up high. And this is not because we are good; it is the task of every Jew. A Jew arrives in that country where he has to do his job, he arrives in that country because he is the head for all the souls of that particular country. And they are the body, the torso. And it is important that you receive from them the torso and the legs because together it becomes 10 sephiroth, wholeness.

My wife told me about an orthodox rabbi who was brought to Israel to be buried in his prayer rug – that I want too, not to be buried in a coffin. It is written in Zohar that when a Jew is not buried in Israel, his soul has to travel from the country where he had lived, by way of the

earth to find his way to Israel. Of course it is nice and handy when you are buried in Israel, then you don't have to do so much trouble. But it is very egoistic. If I am called, as a Jew to work here in the Netherlands – and I have seen many countries and only here I feel at ease, then I want to be buried here too, because I have worked for this country. And after the death of a cabbalist...it is not the meaning that people make a pilgrimage but if that may be a place to pray....

The body dies but the soul of a Jew who has past away ascent and pleads for that country because that is his root. Then he must not want to be buried in Israel because he has to make a long way there his way is here. Here is his job so here he must be buried. And then plead for that nation because that is your 7-bottom sephirot.

End of part one lesson 10

In the head there is always Keter, Chochma, Binah and the mouth – *pe*. The first receiving is always through the mouth and then to the body. There are receiving in the head too, spiritual, by the way of our hair we are nurtured too, it comes to our forehead and then the light can enter. We have two entrances in the ears and in the nose. Zohar will explain us why certain organs are paired, a left and a right organ, but that is for later. Even in our throat we have two entrances, one for the air and one for the food and drinks. In the reproductive organ of the man there are two openings, one for the sperm, the right one, the good one, and the left opening for the urine. Left is *din* and when it is in the right portion it is good. The most organs are paired but there are organs that are single.

In the beginning Nukwa had only 1 sephira but step-by-step it becomes three. Light always wants to penetrate. The first phase is to build up the *masach*. The second phase is the reflecting. Then it will come into the body. The body is the thicker light and the reaction is the making of the gates, just as the water that rises at both sides. Then the light can enter, be surrounded through 'walls' of *kelim*. *Zivug* is the upcoming of the light, the reflection and then the entering. This will happen at the place of *masach*. In *rosh* it will happen at the place of *pe* – mouth, there is the *masach*. At exactly the same way we receive the light of the Creator. In this way we can let come in G'd, there is no other way. It is a combined action.

Look in the Torah, what does Avraham do? He negotiate with G'd. In the story we can read that he knew that Sodom would break down, that there would be no *masachim* and other relations, there would be no contact with the Creator. And he asked: "Are there may be 50 righteousness? What does fifty means? Fifty are the 5 sephirot and each of them has 10 in it. Together 50. What Avraham meant was; is there someone who has corrected him self so that he had 50 righteousness. And there was not such a person. Then he asked: "may be 45?". No. "then may be... ". Eventually he said: "May be 10?" And there was not a person with 10 and then it is useless. Because when there is not one step that can reflect the light, it is not worthwhile in the Eyes of the Eternal.

The light what enters the *rosh* is the light Chochma. Chochma is thinner light, is ideas and the head can manage. But for the body it isn't food because the body is rudimentary. In the body, in the Z'A - the torso, there comes light too - the light Chassadim because there has been *masach*, the thicker light, the light that was coarsened. The main quality of Z'A is *chassadim*, mercy, the giving. And below is the *malchut*.

There is a merging that find place in *pe* – in the mouth because there is build up the *masach* and there the direct light will be reflected. Nukwa builds in her body her own *masach*, the five

tough leaves that can't reflect the upcoming light. At the moment they can reflect they are named five gyurot.

The whole Zohar is speaking about this. When the first receiving has been in the *rosh* he comes at Z"A. The direct light, the upcoming light arrives at the masach, at the receiver. The light Chochma is namely light, it has everything in it and is higher than chassadim that has only the giving. Regarding Chochma chassadim arises for the receiving. From the torso it goes to the malchut and she has already build the masach, the five tough leaves – you can compare this with the man who is sitting at home for 3 months to build up strength to resist the drink.

First he builds up strength for to stop drinking alcohol. He builds up five strengths whereas he doesn't know what he is doing. And when he feels he has the strength to not become addicted means he has strength: that he has build the 5 sephiroth regarding the booze and this too is a correction. Of course we are speaking her only about spiritual correction. By learning of the Kabbalah we will see that unnecessary things will leave us alone. Anything what is too much brings death. When a person has luxury he has to know how to handle. Of course there is difference, one person has enough at one steak and another needs more. He needs more power, has a greater stomach or greater eyes. Everyone has to make a decision for his own. It is possible to be a multi-millionaire and still has nothing unnecessary. When he is a good manager, is not addicted at the money and can work at himself spiritual then this is good too.

The light of chassadim enters in the body – *toch* – as direct light and wants to enter the Malchut. She hasn't yet the strength to reflect the light. Zohar is telling us that there is only one sephira above the water. In Torah, between the second and the third mentioning of Elokim are five words. The Torah is telling us that according the strengths, that at the one sephira of Nukwa there were build up strengths, the five tough leaves. These are strengths to withhold the light.

The spiritual worlds are differently composed than we are. We want to say, it doesn't matter but in the spiritual this is impossible. The Creator has made it impossible for us to receive egoistic. The system is made in a way one can't receive egoistic, there is no receiving beyond the powers you have. When we receive egoistic we feel death, the feeling of a hangover. All the laws in the Torah, the forbidding, persevere us to receive egoistic during these 6000 years. There is no egoistic receiving in the spiritual.

The whole spiritual ladder of Ja'acov is built in this way – the Tree of Life – when you hold on to this Tree you will get life. When you hold on at the Tree of Life you will see in the strengths there can't be an egoistic receiving, there is only altruistic receiving and from this receiving you don't get a hangover. It is the same at Nukwa. First appears Keter and the Zohar is telling us between the second and the third mentioning of the name Elokim, the severe names because here are build up the severe strengths. We will see which name was be used at the destroying of Sodom and at the Deluge of Noah.

In Keter we see the five tough leaves, masach because she hasn't the strength to reflect the light. In the third paragraph Sulam tells us: *“the fact she is called ChaGa'T and Na'H and not KaCha”B...*” what does he wants to say to us?

The light doesn't come from the mouth – *pe* – the head - but from Chassadim, from Z"A. Z"A is the torso and there are the five chassadim: ChaGa'T and they agree with KaCha”B. Netzach - in the torso - agrees with Z"A and Hod with Malchut. Each

partzuf, every spiritual unity has five sephirot. We see this too in the torso, in Z" A are five sephirot too but they are not named KaCha" B and Zo" N but 5 chassadim.

It is simple but it has taken several years for me to understand. There is none cabbalist in the whole world who can explain this. We are in need of so many words. Zohar doesn't explain it clearly; the matter is that you have to ask, desire, from the inside there must be a crying for the understanding. Do not try to understand with your head, the understanding has to come from the inside. Most of the rabbis have all their knowledge in their head, enormous knowledge but the Zohar isn't speaking to them but to me.

In Z" A are 5 chassadim and the Chochma isn't there because Z" A is not in need of the Chochma. Chochma came at the mouth – *pe* and was reflected by the masach. And this reflecting strength is named *or* din, light of din, *or* chozer because it comes from the Creation, from the downside. Everything what is under regarding the higher is to be seen as the Creation and the light. What is under the masach wants to receive, makes oneself receptive and then *or* Chochma enters in the *or* chassadim and together they become five chassadim. In *rosh* is only Chochma, singular, but in the torso, the Z" A there are five and now they are named chassadim.

These strengths are five chassadim. Now we know that the upcoming light at Nukwa are the five chassadim: ChaGa" T Na" H. Jesod also belongs to Z" A but he is as it were a point of collection. All the strengths are collected in the Jesod and Jesod gives them at the Malchut. In a way Jesod is the husband of Malchut.

First the lily had one sephira – Keter and then there is a swelling, the building of the strength of resistance, din and this is named five tough leaves. When everything is build up she has the strength to reflect and not only the resistance and that is named five gvurot. The female aspect is gvurot and the male aspect is chassadim. The quality of Nukwa is therefore gvurot. Z" A doesn't need this, he has only the strengths of chassadim, mercy.

Look at a man, when he doesn't want any responsibility he goes sitting half naked in the lotus position at the Ganges or at the Nile or Tigris. He doesn't need a woman or anybody. But a man is created just as Z" A to give at the Nukwa because the Nukwa hasn't anything of her own and she must receive from the Z" A. Her own strength is Gvurot and the Creator wanted that there would be these two strengths. How can the Gvurot come to her as they are not in the germ in Z" A? Of course you can find them in him too.

The five chassadim are in him and when the Nukwa makes in her own a reaction up high and says: "I want to have that cloth", he starts working in the night and gives her the cloth. For him self he doesn't need it. It is the same in the spiritual. As soon the Nukwa has the strength to react the Z" A wakes up. It is through the Gvurot in her that she makes gates and in there comes the light of Chassadim, from her left side, inwardly. The left side of chassadim is as the gvurot and they come at here to make her stronger. For her it is chassadim but for the Z" A it is Gvurot because Z" A has at his right side chassadim and at the left side Gvurot regarding himself.

Regarding the Nukwa it is Chassadim because his gvurot are of the quality of chassadim. Note that a man has also the male and female aspect in himself. The female aspect of the man is for the woman a male aspect. For him it is female, Gvurot and this he gives at her. Through her five gvurot she makes five gates in where his Gvurot can enter. These are the five gates before the heaven.

It is written in the Psalm: “Open your gates and let G’d enter”, that is the strength of Z”A that enters the Malchut. And we are under the Malchut and when we do the same action as Malchut we will open, by our prayers, the gates. A person ascends at the Malchut. We are the one that raises the Malchut and she goes up to Z”A and Z”A goes to the Binah and then to Chochma to arrive eventually at Ejnsof. The light comes from Ejnsof and comes down by ways of all the worlds and every link in the Creation will be filled.

And the person who is learning at 3 o’clock in the night will fill everything.

Kabbalah is as a rule learned at night, *be-chatsot lajla* – universal midnight, to maximally quicken the speed of our correction. When the night falls, the twilight also falls and then the din rules. By day chassadim rules, love, mercy; every day, as everything is created in this way. And at midnight of the Universe, which is mostly around 3 o’clock in the morning, the time when the day is stimulated, the powers of the left side are being stimulated, din, strictness of the law ... and if a human being sleeps at that time, then he wastes a beautiful chance in his life as his flesh gains the upper hand of him. Therefore we feel as a piece of meat in the morning and we need coffee to wake up. While the intention of the creative plan is that the human being stands up at 3 o’clock and brings Ma”N above, prayer, study. We don’t know what a prayer is, but the study of Kabbalah is a prayer, the study of the spiritual. How do we know what to say? “Give me, give me” as a child. But the study of Kabbalah is Ma”N, Torah is the middle line and when we learn at night, we let the middle line go above and in Binah, the left side which is gvurah, is softened, sweetened. We make sure that the middle line is also created in the higher spheres, so that the right line and the left line don’t fight with each other and are not two antipoles, but we make sure that the middle line is created above and then it comes back to us. Then we are the first who will receive the blessing. This way we can do a lot of corrections every night. It’s of course at the beginning difficult to stand up at 3 o’clock. Who will think this is worth the effort? Maybe if you feel better by it, but we still have to sacrifice here. I’ve always said that Kabbalah is individual and that I don’t interfere in your personal corrections, but of course I’m in some way involved with every one of you. But during the previous Sjabbat, my wife had lit the candles and I was busy ... new computer and so on and when I came to myself... Why am I telling you this? I’m telling this because it has in some way to do with every one of you and if you know how I experience it, then you will ... because every human being experiences it in the same way, of course a bit different, because your soul is different, but the principal is the same. Suddenly I received light, a fraction of a second and I was given an image what I had to do. I had a weak protest, but I knew that it was useless to protest. It’s not my plan. I learn Zohar, AR”I, need I to do more? It was about the night study. To learn every night from 3 till 5:30 Kabbalah. I protested a bit and said: ‘what if there are no candidates?’ and the answer was given me clearly in power ‘then you are free from this assignment’. This was given to me in order to propose it to you. It would be good if 1 or 2 people could come at night for the study and others can listen the lessons at home, preferably also at 3 o’clock in the morning. It’s every night except from Friday to Saturday as then I have to give my wife attention. That’s the law. I’ve calculated that what we do in one year with one lesson a week, we’ll do in one and a half month. And in 1 year, we’ll do as much as in 8 years and this is only calculated mathematically, from the spiritual point of view, it’s a lot more. Everything has to be like this, the best possible way of burning. We can’t bear to study Zohar more than one time a week. With Zohar I give sufficient explanation about the spiritual work and it’s sufficient for the human being, it’s the absolute minimum. But there are maybe other people who want to go faster. These people must also have a chance. If there are people who do the night study, then their power is also added to those who don’t do it. We all get something out of it. So it’s not a competition that the people who do the night study know more than the ones who don’t do it.

But there is a second condition that I have to tell you. There exists a law. We have seen that the 9 sfirot can receive the light, but not malchut. $1/10^{\text{th}}$ had to be given away to the divine. And that's the $1/10^{\text{th}}$ of what the Torah speaks of. What we do once a week is a course, but when it comes to the real study, at which we'll learn great things and will progress very fast with a lot of dedication, then it is needed. So $1/10^{\text{th}}$ of your income. If you're not willing to do it, then not. Of course it's not the intention that you by this will eat less. It's all not simple. How can someone progress without increasingly wanting to give. A kabbalist who learns more, needs to give more. $1/10^{\text{th}}$ is of course only a striving, give what you're capable to give. In the first part of the night study we'll learn Sjlavej HaSulam of Ashlag, 5 books, a sort of commentary on the whole Zohar, on Torah. It's a bit in the style of the guide for spiritual development, but built up towards the spiritual work. It shows Zohar of a lighter side. In the second part we'll study the two books of AR"Y, 600 pages, Ets Chaim. There are only a few in the world who have access to it. I have a special affinity with it as AR"Y is my teacher. The Hebrew is so simple, so high and so brilliant, because the spiritual is simple so is the language also simple. Of course everything revolves around Zohar. If you don't study at night and sleep till 7 o'clock, then you lose your life. It's unbelievable when you study at 3 o'clock. At the beginning you think: 'what did I get myself into', but if you see what you can achieve in one month ... pfff. It's moreover a favorable time as the gates are at that moment open from above. I don't have any words for it now, but Zohar will tell us all about it. The night study is of course free of obligations. You have to be physically and financially capable and both arouse enormous resistance within us. Our body will resist standing up at night and your mind will ask why you are giving away money. This is what concerns the night study. I had to pass this on, if there are no candidates then I'll go back to sleep.

End of lesson 10

בדרך אל הסולם - Baderech el-haSulám – On the way to the Ladder

Lesson 11

Kabbalah is a study that has nothing to do with our earthly intellect so doesn't try to learn Kabbalah with your head. If you do so you get tired. When learning at night you overcome your physical body. It is impossible to become rich when you are at sleep, and this is also for the spiritual! When you stay in your bed sleeping the whole night, your body will be the boss and everything what you learn stays in the first grade. The body means the wish for to receive. I know that it looks illogical but you have to go in battle with your own earthly intellect if you don't want that your body reign over you. You will notice that you don't get tired because tiredness comes through your intellect, your intellect want to stay the boss and doesn't want to surrender to the Higher.

The more you overcome your body – and that means the wish to receive – the less power it gets. Never, and I mean never go in discussion with your intellect, the snake, because you will always loose that battle. Adam had lost this battle too because he had tried to reason with his intellect. In every generation the one who is debating with his intellect is the loser although he had conquered the world. Keep this always in your mind!

Your body consumes you and makes that you resignation in who and what you are but how many days do you have in this life??

The ultimate goal in the learning of Kabbalah is gadlut. When you start learning Kabbalah you have to be very cautious because you haven't strength yet. There had been many things in your life, sins you had and have done and there is nothing wrong in it *if* you start working at yourself now. In the whole Universe and here on earth there are no two persons who are in need of the same correction. Everyone has his own unique package.

So be careful, you do less and less but that doesn't bring you to the ultimate goal, start to fear, to fear G'd because this is a constructive fear, this fear tells you; do not receive egoistic.

The ultimate goal is that you receive such strength, an assurance from the inside that there is nothing and no one you have to be afraid for. You receive the wholeness with the eternal live and nobody can disturb that. That is the ultimate goal. This is where you have to work at but please be careful.

In the spiritual there is no competition. When you feel competition then you are not busy with the spiritual. The only competition is in your self: "how can I give more". Everyone here in this group works as an individual, everyone works for oneself and through this we help each other.

Page 3, gimel, 2nd column (left-column) last paragraph:

In this paragraph we are discussing the five tough leaves that surround the lily. They form the masach; the strength that gives resistance whereby the strength that reflects the light isn't present yet. Reflecting means that you have the strength to let something enter.

And this is what is written, five gates etc, cup of saving: in the time of gadlut, the large condition: וז"ש, חמש תרעין וכו' כוס ישועות: היינו בעת הגדלות

Whereby five tough leaves have become five gvurot, then they are considered as five gates, gates that are open to receive the five lights of mercy of the direct light. Then they

are named savings, for this reason. Then the Nukwa is named, the name is always in agreement with the strengths, in the spiritual and in the true reality, **cup of saving or a cup of blessing:** שה' עליך תקיפין נעשו לה' גבורות, אז הם נבחנים לחמש תרעין, שהם שערים פתוחים לקבל ה' החסדים: דאור ישר. וכן הם נקראים ישועות מטעם זה. ואז נק' הנוקבא כום ישועות או כום של ברכה

Because by their power the Nukwa becomes a kli, there is always the intention to make a kli because only in this way the light can enter. Do not think, “If I have the light...” because that is only possible when you have kli. The kli is the most important; **that can hold the blessing, which she is,** the blessing, **five lights of mercy as mentioned above:** כי בסגולתן נעשית הנוקבא כלי מחזיק הברכה, שהיא ה"ח הנ"ל.

The blessing arrives but we can't hold on if we don't have a cup to receive.

Please note: *never think that the spiritual is difficult!* The understanding doesn't matter. I am speaking to your inner being and you're inner being reacts. The outer being wants to understand with the intellect and that makes you tired while Kabbalah isn't tired. Me for instance, I could continue the whole night. A little doze is enough.

When you need more know that you are on the wrong path. Then you give yourself over at death and death is the goal of your body, the body wants to pleasure you. Remember this. This is the battle the Creator has destined for us and everyone can overcome: “I am tired, I am weak.” I am the most weakened of you all but the wish for life is enormous. Kabbalah gives us life.

First he had named the five tough leaves, Nukwa had only 1 sephira – Keter – above in Atzilut and 9 were fallen in the Briah.

The next stage is; the Nukwa grows in strength and she gets five tough leaves, masach, the strength to give resistance for to withhold the light when she hasn't enough strength because the light may only enters when the light is sufficiently reflected. The strength of the five tough leaves increases and the Nukwa gets the strength to reflect the upcoming light – or chassadim of Z'A. The upcoming of the reflecting light whereby she reflects the or chassadim, which is surrounded by the gvurot, enters the female side of Z'A that she had brought up. And this he compares with the five gates. When or din descends, or chassadim ascends. The upcoming light enters and in a way this is the building of gates where through the light can enter.

Zohar tries to bring us the feeling of what gates are. It is the strength of Malchut when she can reflect. At the five tough leaves there is only resistance, there is strength in the masach but not enough to reflect. Instead of or din, light of severity, the reflecting light, or chozer, Zohar is speaking about these five gates. It is exactly the same but in this way he tries us to give us a feeling for what we are learning. The Tree of Life of AR'I quotes the Zohar but it only uses the direct language of the Kabbalah.

Five gates because now the Nukwa is in gadlut, the large condition, now she can reflect the light and let it enter: then there is the possibility for to experience the 10 sephirot. And in Zohar this is compared with the five gates, the reflecting light as five gates.

We see this back in the temple-service. Of course, people think there were sacrificed animals but everything is spiritual. But there was sacrificed an animal at the altar, what kind of animal? It is the same as what we are doing during the night study: we lay or body at the altar, we get up in the night for to learn and you can see this as if we bring our animal to the temple

and sacrifice it, because the animal in us wants to receive, that is our body and that you put at the altar, the malchut.

The temple of course was also a place in Jerusalem, directly behind the western wall there was the altar, there were all the sacrificing because that's the place on earth, also geographical, that agrees with all the sacrificing that was, is and will be brought for the whole mankind, and not only for the Jews people.

In the lower world the altar is Nukwa, the Nukwa that is above in the Atzilut. Her 9-bottom sephirot can only with effort, by sacrificing descend.

Every time you overcome the wish for to receive for your self is to be seen as a sacrifice. In the temple there were two altars: one for the rough things, for special organs and there was an altar for the delicate things. Jechezkiel had enormous prophecies written about the third temple and Zohar will tell us step-by-step. When the organs from an animal were laid down at the altar and sprinkled with wine, special herbs and special formulas, a cremation found place on a lower level. Then an overwhelming fire came that everything burned away. They knew how to do that but of course it came through the devotion of the people and not as a reaction on that meat.

They knew how to surrender in a complete way. To open yourself that is surrendering and this we see at Nukwa also; she made open her five gates, *or chozer*. First there has to go smoke from below to above before a fire from above appears, *chassadim*. The light of *din*, the heavy strength makes gates wherein can comes the light of *chassadim* – mercy and that makes it sweet. Lovely odors for the Great Man that is the Z'A. We can find the altar only on the earth but as strength it agrees with the Nukwa of Atzilut. In Atzilut we can find the control system of Nukwa and Z'A. In her large condition Nukwa brings *din*, severity up high and by that she is suitable to let enter the Z'A, *or chassadim*.

When there was a sacrificing ceremony all the people kneeled because every one felt the Devine Presence. With their earthly intellect they came to the temple, they wanted forgiveness, the feeling from inside to be whole – shalem, and to experience eternity and not only misery, severity. It is in our hands if we receive the positive strength of mercy. First Z'A gives five *chassadim* who enters the gates of Nukwa and then a shining of *Chochma* arrives. Without *Chochma* Nukwa can't have pleasure.

It is the same for our world. A man has of course a female and a male side in himself and he has to bring up the strength, so too the woman and together they give with mercy a little piece of *Chochma*. Not his *Chochma* but from the *Binah*, he only pass it through.

Five gates. The fourth sentence: gates that are open to receive the five lights of *chassadim*, Z'A. And the whole temple ceremony had everything to do with communication, interaction between the human being and the Creator whereby the Creator is nothing more then the strength of Z'A. It is to us to cause the right reaction and inevitable we will get an answer and savings, in every situation.

Every time we have to overcome. I don't give you false hope or that you may think it may come by tricks or whatever. A few weeks ago a reporter called me and he asked me if I wanted to give an interview for an exhibition. I told him that I don't give interviews. But a few days later he phoned me again and I told him to go to our site. And again he called me, and I like it when one is persuading, I didn't give an interview because everything what he wanted to know he could find at our site but I have helped him a

little. He asked me: “What do you think about the case in Israel? There was a cabbalist who had taken an amount of money for to cure someone of cancer. What is your opinion?”

I don't read papers anymore; I am not interested in what a person does in this world. I told him this had nothing to do with Kabbalah. It is up to you to avoid cancer. For everything you do you have to make an account. It is not eye for an eye but you have to overcome yourself. Do not work with the ideas of this time. When someone works at oneself... there were cabbalists who had diseases too bit it is different; they did that as a sacrifice for other people. A very great righteous person can be scarified for another person and he wants to do this very much. Look to our saints, they always say '*hineni*' - *here I am*.

Josef too said: “here I am”. Why? Because when someone has come to such a level he can't refuse. What is the opposite? Sometimes it is better to give a life then to ask constantly ‘what kind of life is this?’ But you have to work slowly.

Through the sacrificing ceremony they came in the condition of gadlut. People came to the temple and felled relieved because afterwards the felt the Devine Presence.

We don't have to go to a temple; we can experience this more often in our little room under the attic. The place is not important. With the right intention it is as if you were in the temple. Just as Nukwa you have opened the gates through *or chozer* and by that the light can enter. Everything is in our hands but you have to do it. Not everyone has to follow the night study but it is good to overcome your intellect and at least once a week tries to get up and learn and you will see it will give you salvation.

First the Nukwa was only 1 sephira surrounded by five strengths that were not awake yet. Now we compare the Nukwa with a cup and the five fingers with *or chozer*. In the cup the light chassadim enters. Everything comes from the Atzilut. Via jesod of Z'A it goes to the Nukwa. The jesod of a person enters the female organ. When she is capable to receive the gadlut then she can pass it through to all the worlds, at Briah, Yetzirah, Assiah and the person who is living there. The whole meaning of this is that it goes to the Creation and the Creation is the human being. Malchut receives and she gives at us.

Of course there will be questions. When everything is at Malchut to give at us, why don't we experience? Why don't we feel that she is giving at us? Because we do not have the same qualities as she has. We only want to receive for ourselves and that makes it impossible. This is the law. You may belief me or not, when there is a receiving for yourself it is deemed to failure, you can compare this with a hole in you, all the blessing comes to you but it goes right away through you and you have felt nothing.

When the Nukwa is capable to bring up the five gvurot, five fingers form the five gates. You can compare this with a cup standing at five fingers. These five fingers hold the cup upright so there can be a receiving. Through this image you can get a feeling what it is all about. In the Tree of Life it is written absolutely different. We will learn step-by-step. The Tree of Life is much higher than the Zohar. Zohar is as a transmission between the higher and the lower and the Tree of Life is pure light.

The Tree of Life also comes from the Zohar. It was given at AR'I, from above, he could see the light, the operational system and take it out while we see in Zohar all kind of things like the lily etc. We have to work. There is nothing free in this world. The

intellectual person says it is complicated; he doesn't want to work at himself he rather takes a pill. I have stopped to give people advice, they wanted to give me so much money if I let happen miracles. And that has absolutely nothing to do with Kabbalah. There is written: "it is not aloud to help someone who's not worth to be helped".

When someone has a wrong way of live and you are helping him and you tell him once, twice, three times, then you have to let him go so he can undergo the misery and that will help him, in stead of "come to me" because in this way you are corrupting the world. When someone wants to bless you, in a church or in a synagogue, you have to flee away, it is all wishful thinking and it only makes you weak. Can you make a confession for someone who is just as uncorrected as you? Only for the Creator you can make confession.

When you do this for a person you deny the conduction of the Creator. You will receive punishment by your own wrong attitude. If you belief an amulet or water can be sacred, can be of help, you are wrong, then you are still a child. Even in the Nukwa one can grow only according strengths.

In every new situation we are under the thorns. It is not difficult but you have to learn to surrender. This is where you have to occupy yourself. Your intellect makes you tired. Of course there is limitation, you are inside your skin and that feels save. Try to conquer your intellect; that is enemy number one. He is your enemy because the intellect is difficult to over come. The moment you have conquered, it will help you. Your intellect is a small mechanism that only can help you in the striving for the higher, and no more!

Because you have still a shortcoming the intellect rules you, it has to compensate what you lack inside. You don't work at yourself, you don't want to see the reality and then the intellect takes the system over. For example, you go to a party with your wife and she is talking with someone and you are drinking, one drink after the other and you get drunk. What does your wife say? You go in the passenger's seat, I drive. And that is what you are doing in the real life too; you let your female side, the intellect at the steer. Many of us think that the intellect is of the male side but they are absolutely wrong. In your wishes, there is your strength. There is 98% of our strength and this enormous creativity we let unattached. The intellect is good for 1 or 2 %. All the gadgets nowadays, mobiles, space etc. very nice but it is only good for these 2 %. And the 98% is unattached because you don't want to be involved with the eternal.

End part one lesson 11

Page four, first column: and see here the number of sephirot that there are two aspects: or the number is 10, which 5 of them are principle as mentioned above, or they can be in the number of 13, as there are 13 qualities of mercy. Of course always 5 or 10 but there is something of 13 in it too, like the 13 qualities of mercy. **And the difference between them, between 10 and 13, that the number 10 learns us about sephirot Zo"n, Z"A and Nukwa, that they have only or chassadim in their selves and then we speak of 10 sephirot. (It is all about the how and what and not the why, do you still remember?) And the number 13 learns us about mochin:**

והנה מספר הספי' הן בב' בחי' או במספר עשר, שעיקרן הן המש בחי' כנ"ל. או במספר י"ג, כמו י"ג מדות הרחמים. וההבדל ביניהם הוא, שהמספר עשר מורה על ספירת זו"ן שיש בהן רק אור חסדים לבד. והמספר י"ג מורה על המוחין

Mochin is as a kind of light within the Z"A and Malchut.

And when it is higher, in Binah and Chochma then we speak about light, when it is lower in Z" A and Malchut we speak about Mochin. Moach is brains; in man the brains is higher too, everything comes from the brains but how we use it that is another story.

When we speak about the 13, we speak about the gadlut whereby not only *or* chassadim is received but also a sparkle of Chochma and that brings wholeness. Not only mercy or only Chochma, the left side, we can't experience the pure Chochma. When we are making the line in the middle, and the Zohar will learn us how, a sparkle of Chochma is in the *or* chassadim because when it arrives at the Z" A and the Nukwa then there is already a shining in it.

At the higher, Keter and Chochma, there is the real Chochma because the higher can comprehend more. For a child you make the lemonade drinkable with water, you don't give it at the child in the concentrate form.

We, as mankind, also have to learn to prefer a sparkle of Chochma above the heavy Chochma that will give us a hangover; it is not made in the system that we receive in the pure form. We will learn what it is all about and then we know how to react.

Yesterday, during the night lesson we were talking about: *it was evening; it was morning, one day.* You can find the whole Kabbalah in this sentence. Darkness is a structural part of the light. Both make a day. This has a person to learn by heart. All comprehensions are in this way: first there is darkness and than it becomes light. Do not be afraid for depressives; do not flee for one of those two strengths. Only you can change yourself.

With a shining of Chochma that is received by the Zo" N: **דהארר חכמה המקובלת לוי"ן.**
What is drinking at a kosher way and what is drinking at an egoistic and foolish way? When you come somewhere and they are giving you whiskey and cookies, how do you handle this? When first you take a couple of whiskeys you take the *or* Chochma pure, that will give you a hangover. So, what is the best way to do this? First you take the cookie and drench it in the whiskey and then you eat the cookie. The food goes for the drinking.

The food is as *or* Chassadim, light of mercy and therein are drops of alcohol, *or* Chochma, a sparkle of Chochma. When you drink alcohol, drink it during diner, whatever your culture may be. This is according the laws of the Universe. If you act in another way; you take first the *or* Chozer and afterwards you take the *or* Chassadim it is not the good way, it has to go together, always. It is all about the principle and not about culture. Do not take in the light immediately. Eat and the side effect is the drinking.

Nukwa receives only a sparkle of Chochma. And we, as a product of Z" A and Nukwa are not capable to receive the pure Chochma.

If we do it otherwise then we step in the footsteps of Adam, and of Kain and Abel by drawing the light from above to below. This can only happens, without a hangover, when you are in the middle line whereby the chassadim, the cookie is drenched in the alcohol. When you have more strength you can drench the cookie a bit longer. Eating is higher than drinking and then we have - *jajin m'sameach* – wine that brings pleasure. *Jajin m'shaker* is wine that makes you drunk. When you are working with the spiritual it isn't suitable to drink. Of course drinking is social and pleasure but...there is less and less need for alcohol. The need at alcohol comes from all the overreacted situations, when you don't have control over a situation and now you

want to relax. Your body says: 'take a drink' because then you get drowsy and tired. And the whole purpose is that we do not feel any tiredness, that we overcome our body.

This is given to anyone; everyone who is sitting here has the potential in oneself to free him or herself of tiredness. Of course you have to do some physical work and then you are in need of a short rest. But when someone knows how to practice his job...there were house painters at work and one of them, a young lad painted with a lot of power, if he was fighting with a sword, smoking cigarettes and yelling while his older colleague was painting if he was Rembrandt, he didn't get tired.

When you get tired you give your self over at the bad inclinations. Remember this! A human is not made to be tired!! When you are working in a fabric of course they want to explore you, but don't let yourself be rushed. Each moment you get rushed the bad inclination has influence at you because the human being is not made to be tired. Through Kabbalah you will start to feel the inner strength and that makes you less tired. You can do more and more and you will receive more clarity.

And this subject, about the numbers 10 and 13, will be explained in b'marot HaSulam:

וענין זה מתבאר להלן במראות הסולם

At the next page below there starts an extra commentary of Sulam that is named *b'marot HaSulam, vision of Sulam*. There he will teach us the principles of the Kabbalah. These principles are the highest, higher than mathematics and physics, even higher than Einstein and other Nobel Prize winners will use and invent till the coming of the Messiah.

And at the same time it is simple. How is this possible? For Kabbalah you most have a feeling. There is nothing to remember in the Zohar. The task is to make yourself receptive and *that is all* and then you will never be tired. This is the only thing you have to remember! When you are tired, adultery thoughts of overdone wishes will come to you. Are you the boss over all these thoughts? Of course not, they come and they go, you most recognize them directly, not put them away nor react at them, then you will not become tired. It is simple but you have to be careful.

Step-be-step a system is building up in you and the 13 qualities of mercy will surround you and they will not aloud that you will be sucked. What is sucking? You are looking out of the window; your mouth goes open and you continuing starring out of the window. Or you are watching television and something takes your attention; know that everything on the television is there to get you! Absolutely! Everything is pointed at one point, to take your attention, even when you are walking on the street. Always you have to be careful, be aware, don't let yourself be sucked. Everything is up to you.

Page 4, first column, second paragraph:

And he, the Zohar, says, the cup of blessing learns us about the attraction of five chassadim within the 5 gvurot of her, from the Nukwa, as mentioned above:

ואומר, שכוס של ברכה המורה על המשכת ה' חסדים תוך ה' גבורות שלה, כנ"ל

Last time we have said the own strength of Nukwa is gvurot - din. That's why she is in need of Chassadim, mercy, she needs Z'A for to sweeten her gvurot. That makes it bearable for her to receive the light. And he says, the cup of bracha, blessings, represents the cup with the blessings – that what comes in the cup – wine – gives us blessing, chassadim. That gives us bracha. This is not everything – it is only the first step of gadlut, her large condition. There is already the receiving of Chassadim. Nukwa already has 5 tough leaves; she has the strength to reflect the light. That's why everyone

wants to receive blessings that mean one is not in misery. You have the feeling, from above, if there is some relief.

That has to be at five fingers: ואומר, שכוס של ברכה המורה על המשכת ה' חסדים תוך ה' גבורות שלה, כנ"ל

In the original text it is written in bolded letters, which is the text of the Zohar itself and a continuing on 'the cup of blessing' in the former paragraph. When I have a cup, resting at my five fingers, mine five fingers are gvurot – the reaction of Nukwa – and in the cup, what is the Nukwa, there enters the light chassadim and that is named bracha, blessing. It is named blessing because it gives her life, she doesn't stay in the condition of severity.

That is to say, only in the number 10: דהיינו רק במספר עשר.

Five fingers is five gvurot, reflecting strengths and therein comes the corresponding five lights of chassadim from Z'A. that's why it is only 10 sephirot. When we are speaking of 10 sephirot it means there is only the light of chassadim and when we are talking about the 13 qualities of mercy we speak about gadlut whereby not only the chassadim enters but also the Nukwa descend and the chassadim receive or Chochma. That is a higher condition whereby all the 13 qualities of rachamim, mercy, surround her.

Surrounding because she can't yet receive them in her self. She is already steady but it has to be gathered too. A birth in the hand is worth two in the bush. It is better to receive one sephira – Keter, than nothing. This birth you put in a cage in the garden and you take care of it and later other birds will visit her and she tells how wonderful she feels herself and slowly one after the others will come. So you see, you have to start with one.

These are ChaGa"t N"H. when we are speaking about 5 sephirot in the head – rosh, we are talking about Keter, Chochma, Binah, Z'A and malchut. When we are speaking over Chassadim, about the body of the 10 sephirot or about something that can only receive chassadim, we are talking about Chesed, Gvurah, tiferet, netzach and hod. When there is only chassadim then Keter, Chochma and Binah sink and they become chesed, gvurah and tiferet. Netzach is Z'A and hod is Malchut.

...As mentioned above and not more, than 10 or 5 sephirot. At chassadim we are always speaking of 5. **That is to say in contrast with the number 13:** שהן חג"ת נ"ה כנ"ל ולא יתיר, דהיינו לאפוקי ממספר י"ג.

Everything is 10 and now suddenly he says 13.

And the reason is that the Nukwa isn't capable: והטעם הוא, כי אין הנוק' ראוייה Chassadim without Chochma isn't sufficient; it doesn't give fulfillment. Why does she receive only 5 or 10?

...To receive Chochma in the secret of 13: לקבל חכמה מסוד הי"ג

She hasn't yet strength, only when Nukwa has 13 she can receive Chochma.

I repeat: learn the how and what and not the why. The answers on the why questions you will receive from above. Your why's, your questions are your kelim. Not your intellect has to ask for the why questions but it has to come from your incapacity to experience, that's your why without any definition. From the inside there are the entire why's and all these why's will get an answer but do not try to understand with your intellect. Your intellect has only a small capacity, 2% for to take care of us, that we

don't burn our fingers or jump out of the window etc. all scientists uses only these 2%. Of course it is given from above but it is not the salvation.

When we say that something isn't suitable then we mean it hasn't enough strength yet. Each person is capable to receive the full salvation regardless his origin or culture, regardless his intellect given at his birth, everyone can come to fulfillment. He is only not yet suitable because he hasn't work at himself.

She isn't suitable to receive the Chochma, Chochma in the sense of 13, **without the covering of Chochma in chassadim:** זולת בדרך התלבשות החכמה בחסרים
Without the penetrating of Chochma in the chassadim.

How can it penetrate? Chochma is heavier light than chassadim. Chochma comes from Keter, Chochma, Binah, it is thinner. And chassadim is light of Z'A. Chochma always enters because everything what is higher can penetrate the lower. When the Chochma in her enters, slowly, dependent of her strength, she experience the 13 qualities of mercy from the Creator. Everything is in our hands to experience the eternal, the love of the Creator and not to be tired etc. this is only possible when we make ourselves receptive, that we first receive chassadim and that means blessing. And then you can come to gadlut, the large condition wherein the chassadim can receive Chochma.

Not pure Chochma just as a person drinks pure vodka, he tosses down a few vodkas and he sits straight, that is not by his inner work but what was in his glass. In my younger years I went to parties and after 37 minutes I left. I knew that the cosiness was at its top and they would hug but after 3 minutes it would change and then there would be a fight. Try to do this in every situation. Know that if you receive more than you can handle, it will change in the evil, to the experience of dinim and other things. That's the time to leave and do not listen what others want to tell you, their misery etc, you must flee away.

Let others do that. There are people who get a kick out of listen to the misery of other people. It is all about the weather or about the partner or whatever, it's an endless sequence, it is in our character, there is a shortcoming and the subject doesn't matter because a person can talk about anything.

From the inside there are not yet kelim for the blessing, for to receive the chassadim. And you have to seek for the chassadim and as a consequence of your quest there will come a little Chochma. And in the large condition you will see that there is no tiredness. Only then! It is that sparkle of Chochma that enters you and breaks the resistance in your body.

Look at the night study. I don't want to plead for the night study, everyone has to make his own decision, but the aim of the night study is to break the laws of gravity and not to destroy them but to break through because the laws of gravity and the physical feeling are both from the Creator. We have to stand up in the night to break through the gravity. Every new morning again and again and then you come to a breakthrough and another breakthrough and then there comes a morning and you stand up at 3 o'clock dancing because you have made it. And after two hours study you feel step-by-step the light Chochma is penetrating you, then you are in the gadlut. And you go to your work or you go home and lie down for a few minutes, it is sufficient. There is a little surrendering and you make a credit what is given to you, from above, during the night.

When you don't follow the night study, try to learn an hour something of the practical Kabbalah and an hour Zohar, but you have to stand up during that time. The whole

meaning is that you break through the laws of gravity in yourself, because those exist. You have the strength to break through and then you receive chassadim with a sparkle of Chochma. And slowly it will stay with you; you can wake it up at every moment, just as if you make a phone call.

You will feel where it is inside of you, you can call it each moment. The how I don't teach at you because you have to feel it for yourself. What is your personal relationship with the Creator – there is only one Creator but everyone has his own experience and relation with the Creator. I can't tell you, 'do as I have done', that would be foolish. There are no two persons the same and everyone have to make his own correction. I don't tell you a thing about mine; there is no point in it. I only give you the Zohar, the operational system and you have to practice it.

Can you imagine how personal it all is? AR'I tells us there is not one day the same, the correction you did today is for today and tomorrow you have to do another one, the correction I do is never the same as a correction you do, there is no righteous that looks at another righteous, no saint that looks at another saint. So when you attach yourself at a saint or rabbi, *never* attach yourself, to nobody!! You may of course have some respect, for what we do, for the Creator but never follow me. There is not a word from or about myself. Only you and not a group; this is the only thing you have to remember, all other things are comedy.

Page 4, first column, first paragraph 7th sentence.

And from that point one has to draw the blessing, a blessing doesn't appear as a lightning in a clear sky, only through your inner work you can draw the blessing, chassadim as a preparation for the large condition. That is the five chassadim, which is the blessing, through the way of our five fingers. When someone bless the wine he has to put the cup at his five fingers and think what it is all about, at that moment he draws the chassadim and he makes effort to uplift the five gvurot and then chassadim can come in the cup. The chassadim is as diluted wine and when the Chochma is there too, it becomes stronger.

.. Those are five gvurot: ולפיכך אצטרך מקודם להמשיך ברכה, שהם ה' חסדים על ידי ה' אצבען דוקא, שהן ה'

These five gvurot are the five fingers. Why do we need the blessing? Because we feel, from the inside din, severity and it is not the meaning that we stay in the severity, which is not the true reality. Every time we make considerations; shall I do this, shall I do that, is severity and that we bring, as a sacrifice up high and ask for help and then chassadim will come. Our severity will be sweetened, healed. In other words we bring some balsam in our wounds and that make's it bearable and gives live.

.. And only then she is, Nukwa, capable to receive from the 13: ואז יכולה לקבל גם מי"ג

First she receives from the 10 that are 5 chassadim. Mercy is only a preparation. Therefore it wasn't enough for the chosen nation to plead for mercy and announce this is the most important principle of the Creator because mercy will never be the goal of the Creation and the service at the Creator. Of course this was necessary in history for the most not-Jews people to announce the mercy but now, *in this time we are ready to see that there are two strengths in the Universe and they are both structural* and now we are ready to receive some Chochma and not only mercy because the human being can't live only with mercy. There has to be a shining of Chochma in us too, that makes a person can come to fulfillment.

End lesson 11

בדרך אל הסולם - Badérech el-haSoelám – On the way to the ladder

Lesson 12

Try to ask questions that don't come out of your wish to understand with your mind, because that doesn't bring salvation. And then you will see that it's not difficult. When you read and hear the text, try to be in the present, with the utmost concentration, so that you will be filled with the light of the Creator. Learn to make certain movements inside yourself, restrict your own space because of the higher, and then you'll experience the higher within yourself. The spiritual doesn't have anything to do with spiritualization. The spiritual is nowhere else than where Einsof is. Only when you experience it within yourself, that is the spiritual.

We're at the beginning of Genesis, Breshit, and then we'll continue to Adam, the sin of Adam, and we'll learn what it all means, we'll be amazed by it. And then we come to Cain. We'll learn that everything that exists in the theology, with all the saints, is spiritualization and not the true spiritual. Don't try to hold on to propositions that existed. They were all kind people who wanted to receive it, but it wasn't the time yet to receive it. The smallest now can receive more than the great Augustine. They had to sacrifice themselves, self-punishment. We

don't need that. Not that we can do everything that we want, but restriction has to be an aware restriction and not by self-punishment.

We don't have anything to do with spiritualization, because that doesn't give life. It's only hope for something that is outside yourself. While the hope is only within you, the hope and the salvation is only within yourself, in every human being. Don't run after medieval opinions of others, as they're in our time not valid anymore. Try within yourself to say a prayer. So that the text reflects back to you. You lift it, you want to receive light and then you'll receive light. Because when a human being brings himself in accordance with what he learns, Zohar says, then it's without doubt that the light will come. Don't try to get hold of it with your mind, but make yourself receptive. Listen, accept it, also when you don't master the Hebrew language, it doesn't matter, because I pull it down from above, it isn't mine. And then every one of us will make it.

It's not difficult, everyone in the world is scared of Zohar, but if you adopt a simple attitude towards it, then it will speak to you. But if you try to understand it with your head, then everything will close for you.

The attitude from within is crucial.

Page 4, dalet, 1st column, 2nd paragraph, v'omer:

And he, Zohar, says that the cup of blessing learns us about the attraction of five chassadim within her five gvurot, of nukvah, as mentioned above. The whole intention is that the light from above – from z"ra and binah – comes in nukvah, because she can then pass it on to the rest of the creation, to Briyah, Yetzirah, Assiyah, and finally the human being.

That the cup has to rest on five fingers, at which the five fingers are like or chozer, reflected light, which is gvurah. She brings gvurah above and chassadim enters. We, as a product of nukvah, do exactly the same. In our prayer we bring above the heavy bitterness, gvurot – no human being has the power to sweeten the bitterness by himself – and then it becomes like five fingers, five gates in which the chassadim can enter. Chassadim means mercy. You then experience mercy within your din that you bring above. And the gvurot that go above and in there enter five lights of chassadim, which is called blessing. Blessing is not yet gadlut, it's not the moment of the perfect state of nukvah. Blessing is still chassadim.

That is to say 2nd paragraph line 4) only in the number ten. He already told us that the number ten is used to attract chassadim. Just know it's like this. The why comes later, and is even not necessary, because it will be given to you from within. **They are ChaGa"t Na"H,** chesed, gvurah, tiferet, netzach and hod. ChaGa"t of Z"ra, are like KaCha"B, and netzach is z"ra and hod is as malchut in regard to z"ra. Z"ra has also five and they're called ChaGa"t Na"H and the sixth is yesod. Where do those five chassadim come from? Z"ra has 6 sfirot. Five are chassadim and then there is still at the bottom yesod. ChaGa"t is just like KaCha"B. In KaCha"B they have light Chochmah and Z"ra doesn't have light Chochmah, KaCha"B has as it were descended in the body and are called ChaGa"t. Netzach of Z"ra is z"ra and hod is malchut of z"ra, because everything has 5. Nukvah, Malchut, has also five and also there they're called ChaGa"t Na"H, but all of the quality of gvurah, of din. In Z"ra it's all or Chassadim, light of mercy. Nukvah therefore needs to receive of Z"ra masculine chassadim. How can she then receive? In the spiritual and also in all earthly things you receive through collided merging, zivug, copulation. Every comprehension is a form of copulation. The whole correction is to merge with the higher, by reflecting the higher light – just like a man and a woman, at first indicate that you want to unite with the higher, if you stand on one level. You then reflect what the higher shines to you. The higher, the masculine sees that there is a reaction and then a communication comes forth, there is an interaction. The lower then makes itself receptive, just like nukvah, she reflects 5 gvurah and chassadim enters and you get *bracha*, blessing. There is no other way to receive blessing.

If someone takes a hard line, then he can't achieve anything. Therefore: make yourself receptive in regard to the higher. The whole correction of us and the whole creation is based on the principle to not pull the or chassadim from above to below, to make zivug there,

merging, copulation, just like Adam did and others who tried, because then you can't experience the light. But make an effort, prayer, to be pulled above, to pull your own shortages above, and cause there that Z'A and Malchut by your efforts merge and then it all goes through to Einsof and comes back with the blessing and the light chassadim. And if you then preserve, dependant of the power of your prayer, then you also receive or chochmah in your chassadim. And that gives life. According to the principle, we have to know principles and then we can see the wood for the trees, that everything a lower causes to the higher, in the matter of good, the lower gets also from the higher. So if we cause by our prayer that the Malchut brings it to the Z'A and then further to Einsof, because we only get light from Einsof and from no one else. The others only pass it on.

And then we get all the good that we caused the higher. The good comes from above, only if you call for it. This is a totally different look than what was understood by humanity in the whole history. Not that we understand it, but it's given to us now. And only the man causes the good to himself. If you call up the good in the higher, by your prayer and attitude, then you also get it from above. Otherwise nothing will happen and there will be only suffering and of course you'll get indirectly something good out of your suffering, because you'll say that you've suffered a lot by something and therefore won't do it again. This is then through negation. The whole history is nothing else than this.

So he says in the fourth line "only in the number 10", and ten is as five, only that z'a is written out. That is ChaGa" T Na" H, it's called like this in the body of 10 sfirot of Z'A. And in the head, they have other names KaCha" B Zo" N. There are also 5 in Malchut, but they are of *din*, strictness. Din also rules in our world, and there is nothing wrong about it, but a man has to take trouble to not choose for din, but to raise as it were din above and not to pull din below like Adam did and every destructor, and then chassadim comes from above.

In our world we can't live only from chassadim. It's 'wishful thinking' if you think it's possible. Maybe they can crucify someone by mercy, but a man can't get life through mercy alone. There has to be din in our world, it's created like this. We have to pull the din, the strictness above, because we can't live in din. The world isn't created like this and by our desire for the higher, chassadim will come and enter in our din. By our din we make a case, a cover, just like gates. Just like with the queen who sits in the coach and you can see on both sides guards. It's the same way with us, the guards are the strictness that we bring above and in there enters light of mercy, or chassadim. In the matter of powers.

We expect all kinds of images, spiritualization, but it's all about powers. You can attract chassadim and continually deeper, in different kinds... Every day you can pull the Mashiach out of you. The Mashiach is in every man. You have to be Mashiach for yourself. You have to make from beneath your tough, heavy leaves continually tougher and pull them above as gvurot and in there light chassadim comes, mercy. Not a prophet gives you mercy, but you give yourself mercy. Everyone has to make an effort on its own to pull the mercy to yourself. And not in the name of someone else, but in the name of yourself, your relation with the higher, the next step and nothing else. Everything is only in your inner.

It's an childish attitude to think that someone else can help you. Thousands of years they try to make the human being a tamed, domesticated animal. Has the man become happier by it? Of course it all goes to the ending. It's now revealed to us and not because we are smart. In the contrary. You have to give up all your cleverness, intellect and then miracles will happen. 'How can I give it from myself', that's the stubborn part of us, the wish to understand with our mind, while it stands in our way. We have to give it up. Everything that you have learned – I've also received higher education, became doctor, attended Technical College, I've studied all kinds of things, but I've renounced everything. Of course nothing disappears, you can't throw it away, but it's like I've thrown it in a ditch. It doesn't mean anything to me anymore, because every wisdom in our world is nothing compared to the divine light. Nothing is asked from us except desire and continually more trust, faith. Belief, trust, that is or chassadim.

What is faith? If we would have some kind of spiritual X-rays and could see through the body, then we could see when a human being is in prayer, that something goes above from his inner, like clouds. Clouds of thick light, not corrected, with a great wish thickness, aviyut and in there comes thinner light and that is or chassadim, light of mercy which will soften your din, your strictness. Every day again, and every time another correction till it's so purified, cleaned that what you bring above isn't heavy anymore as or chassadim shines through it and then a bit of chochmah comes in there and it becomes finer, more transparent. That is what we call a pleasant smell for the Creator. That is the offering, just like in the Temple when animals were offered on the altar. We don't need that anymore. Your sincere prayer is sufficient. You lay your ego, your self-love on the altar, malchut, and then a cure comes. Everything is in our hands.

And not more, than 5 fingers on which the cup of blessing rests. It's a metaphor.

(Page 4, 1st column, 12th line from above)

I.e. contrary to the number 13. The number 10 means gvurot, din, that you or nukvah – it's the same – bring above and then 5 chassadim come from above and that is 10.

So the number 10 is about attracting or chassadim, light of mercy. It's actually a preparation to the true receiving of the light chochmah. Only chassadim is for malchut and for us not enough. Mercy is pleasant, but it's not the true reality. It's the preparation to the full-grown receiving, which is chassadim with a bit of chochmah. We have said that nukvah firstly brings 5 gvurot above. At first there are 5 tough leaves and as a reaction she brings 5 gvurot above as a prayer and in there come 5 chassadim. So she receives 5 chassadim, blessings. It's like she rose up to the Z'A in quality, because if a lower rises up to the higher, it becomes as the higher. That is the law. And if a higher descends to a lower, of course not by itself, but only the outside, to help the lower, then it becomes as the lower.

We're going to learn how the system in the creation works. I've searched for the answer, but couldn't find it anywhere, not in the Talmud etc. I was dead from inside, I had no power anymore, I was absolutely disappointed. Religion, wisdoms, it's too good to be true. In regard to Zohar it's all worth nothing. There is no perfection in it as it doesn't come directly from the Creator, it's only a concealment. You have to desire more for the spiritual than for wealth, honor, power and then it will be revealed to you. Do your work and so, do what you have to do, but what you do in your free time... It's like someone who doesn't have food and suddenly finds a treasure-chamber. And that's nothing in comparison with what I've found. I didn't want to share it with anyone, because I wanted to work with it day and night, but it's given to me so that I can pass it on to others.

The receipt of chassadim in which is chochmah, opens our eyes. Mercy is disguised, the eyes half slumbering, it doesn't give the light of wisdom which gives us light. And that is 13. The nukvah has received 5 chassadim, which means that she merged together with Z'A, which is a step higher. Because she adapted herself to the Z'A, he only needs chassadim, she came to the level of Z'A. She then receives chassadim in her gvurot. And what she receives from the higher, that is the common area where they correspond to qualities. That means that malchut climbed up in that extent of merging qua qualities. Principle: nothing disappears in the spiritual. So she still exists in her own place. Therefore you preserve all the powers that you had and get new dimensions.

Z'A is characterized by chassadim, he doesn't need chochmah. She now climbed up to his level. He, my partner doesn't need chochmah, but I do. Certain common characteristics bring you together, but you come from below and you need more than chassadim.

A great Roman regent was appointed in the country Judea, Israel and – this is also mentioned in the Talmud, that at first he was a swineherd, he was Jewish, but became Roman. He was appointed as a ruler. The Jewish people in the environment looked down on him, they despised him. He remembered that and when he became a ruler, he put them all in their proper place. It is also written that although he was a great Roman, he felt within that he still was a swineherd. If you go up from below to above, there always remain marks of the lower. When

he became a ruler and sat at the royal table, he still had an appetite for bacon, etc. Just like a regular swineherd.

It's the same with Malchut. She climbs to Z" A, where only love and chassadim is and she says "give me a piece of black bread, bacon, etc"; the lower needs a bit of chochmah and then she feels great.

Take that part of 'My Fair Lady', she was a florist and she was made a lady in 3 months. She ate in London with the aristocracy and when she was at her ease she began talking in her old language.

The same is with malchut, she wants something lively that Z" A doesn't need. He then has to pull down some chochmah for her. He thinks it's brutal, but she wants it and needs it. He gives something from his left side, chassadim, but from the left side.

The first phase is that she, from her own position and her own powers; gvurot, din, makes an appeal to Z" A. And Z" A then gives her chassadim. She needs it, it softens as it were her coarseness with regard to him. She then climbs to him, because to merge with him, she has to get up the power to climb to him. When she's at the level of Z" A, she then has chassadim and not her gvurot as she masters that already. She needs chochmah and she's in his level of chassadim. She now pulls chassadim above, just like she did with her din, strictness. She's in mercy and she wants something more lively.

So she rose up to Z" A, but she isn't satisfied with only chassadim. She also needs a bit of chochmah, but not too much of course, otherwise we would not be able to see anything and we would be in complete darkness. So it has to be pulled down with moderation, in doses. So chassadim with a bit of chochmah. So don't lace liqueur with coffee, but lace coffee with liqueur. Then it's pleasant.

When nukvah rises up to z" a, then her environment is chassadim, but she still needs chochmah. She now goes with the chassadim above so that chochmah can enter there, because she – malchut, but also we – are not able to experience chochmah without it being enclosed in chassadim. If we pull down pure pleasure, rough pleasure, then we'll never experience the light, but we'll fall into sin.

So she's now at the level of Z" A and again she brings above Ma" N, the light reflects and then she can already ... not chassadim like in her own place, before she reflected chassadim of Z" A, as that is the coming light to nukvah, ... but now she rose up to Z" A. Who is above Z" A? Binah and she doesn't need chochmah. But when the lower rises up to a higher, then the whole spiritual ladder rises above. Nothing disappears in the spiritual, so the standard ladder stays always in the same place. But she's now in the position of Z" A, she's one step higher. Z" A then goes to Binah and Binah goes to Chochmah. And chochmah can be received here. So at first nukvah rises one step above. She is then in the place of Z" A, she then receives mercy of him, chassadim. That is called bracha, to receive blessing. Therefore the Creator said to Avraham that he would be as chassadim for the people, because the quality of Avraham is Chessed. He had achieved that through his spiritual work. It's also written with regard to Avraham "everyone that blesses you, will be blessed and everyone that curses you, will be cursed".

Before I didn't understand a word and no rabbi could give me an answer, but Zohar opened my eyes. What does it mean when the Creator said that Avraham would be the blessing? The Creator is the power of Z" A and Avraham was a man, a soul that became a merkavah, a wagon, a throne in which the Creator could reside. That means that he rose up to Z" A, to chessed of Z" A. When a soul achieves something, then it remains the property of the whole world. Because what is pulled down, doesn't go away. Avraham was the first, the only, that could dress/cover the power of chessed of Z" A. That means that he could, just like Nukvah, bring the powers of Gvurot above and it extended till the sfera chessed of Z" A.

Therefore every man who blesses Avraham, i.e. that you by your efforts as it were lay yourself like an embryo in his soul, that you trust that Avraham is the father of mankind. You then unite yourself with him. As well as Jews as no Jews, because it's written that he will be

the blessing of all mankind, at all times. That means that we by our prayer pull our gvurot above and dress (cover) the soul of Avraham. He is the carrier of the sfirah, the light chessed and we as it were connect our wagon to him and he is the locomotive. Through that we go with our gvurot above and just like Z" A gives mercy, chassadim to Nukvah, like this Avraham gives in our souls.

Because when a lower stands in the position of a higher, then he becomes as the higher. You then receive the light of the position you stand in. Of course the body of Avraham fell apart, but the light that he attracted will exist forever. If you rise up to him, to that soul, then he will give chassadim in your gvurot and that is called to receive blessing, bracha.

And what does curse mean? That you don't rise up to receive chassadim, the high light, but that you pull down the light to your awkward situation and that is a sin. Because chassadim is where Z" A is and the unclean powers don't want mercy. 2000 years they said in religion mercy and they were done. Because with chassadim you are from one side protected from the unclean powers, but you don't receive chochmah. From one side it's a kind of protection. You know what I'm talking about: do you believe in the name of... then you get mercy. That's correct from one side, but our nature is not only chassadim, would it be this way then religion would be right.

It's only one phase in the steady climbing of Nukvah. In the first phase Nukvah rises to Z" A en he then goes to Binah, that is a higher form of light chassadim.

The next step is that Nukvah, who is in the position of Z" A and is surrounded by chassadim, brings above chassadim. Therefore it is said that the left 5 fingers where the cup rests on is the 1st rising. At first we hold the cup with two hands and then in the right hand. So at first we reflect with gvurot to receive chassadim of Z" A. Then to the right side, chassadim. She brings above chassadim as Ma" N, as a prayer, gates and in there comes chochmah. So the Nukvah makes an appeal from the position of Z" A, Z" A then goes to Binah and Binah goes to Chochmah. Zo" N are descendants qua powers of Binah and Binah is in Chochmah. Binah herself doesn't need Chochmah, but because a lower goes to a higher, a lower becomes like the higher, so she becomes Chochmah and underneath is Z" A who is now in the position of Binah and Nukvah is in the position of Z" A, because everything rose one step higher. Binah who is in the position of Chochmah has the power to give Chochmah.

Z" A has to always give to Nukvah, it doesn't matter in which position he's in. Z" A now gets light Chochmah, but Binah gives a bit of Chochmah, the amount that Z" A can endure.

Margaret Thatcher was a prime minister and by day she was in the parliament, but at home she said: dju dju dju and the like to her daughter. Was that Thatcher? It's the same with Binah who's now in Chochmah, she gives Chochmah to Z" A, at his level. Tachter also didn't say to her daughter that she had given a nice speech in the parliament about budget... She only gives to her daughter what applies to her. It's the same with Binah. Binah gives a bit of Chochmah to Z" A, but he doesn't need it, he only needs chassadim. But in the matter of creative power, he has to give it to his wife, nukvah, because they have already a relation and she needs Chochmah. He is a serving-hatch. We'll continue in a bit with Zohar, and it will give you Chochmah in the chassadim that I give you.

End 1st part of the lesson.

We only have one lesson a week and I'm therefore hurried to say as much as possible.

Principle things that you need to understand. A break during the lesson is of course pleasant, I understand. You had a rough day and you want to relax a bit, talk about your family, children, ...

Why? Because then as it were a valve opens. It's pleasant for your animal part. You then feel good. On the other hand, if you don't take a break, you need to stay concentrated for 2 and half hours. Of course you can go to the toilet etc... But don't talk about your daily problems. For you they can seem important, but actually they are small problems, because you can't see the true reality and don't want to see it. You can't see it because you don't want to see it. And therefore you continually fall into small, human problems.

Therefore, if you ask me, then I'll say: come here and try to leave all your small problems outside. What's is your great gladness in comparison with Kabbalah? Nothing. What's your biggest problem in comparison with your study of Kabbalah? Nothing. It doesn't exist in the true reality, only in your imagination. It's your escape from reality. There is an escape from the true reality to the left and an escape to the right. The escape to religion, Jewish, Christian, Buddhism, it's an approach from right.

All Eastern teachings approach the true reality from right. It's not wrong, but you're not busy with the true reality. Of course you'll awake later, but not yet and that's a pity. If life is precious to you, then you'll say 'no thank you, I want Kabbalah, I want to see the true reality'. Every moment has to be dear to you and you have to see it as an unique moment. And if you during this unique moment talk about something else, then you waste at this moment your life. You should see it this way. If you see it in another way, then you're Esau or Isjmael, then you're busy with outer things. Okay, let's say that you win with the lottery 100 million. Then you should come here and continue with the study of Kabbalah, because the 100 million is nothing for your personal progress. Or what you lose, it's worth nothing. If you see it in another way then you're not ready. But if you see it this way, then you can learn Zohar.

I told you before that I needed two years to translate TES and put it every week little by little online in our website. I also need two years to finish, b'ezrat Hasjem, the 21 books of Zohar. And Talmud Esser haSfirot has 16 parts. I need these two years to finish Zohar from a to z. I don't learn it like they do in Israel, they only learn the Hebrew parts there. I'm not telling they can't do it, there are a few who can. But I do everything from Zohar, the Aramaic and the Hebrew. I don't skip the Aramaic, like they do. They don't have time. I have all the time for kabbalah. So during those two years, I will be ready with Zohar, I will have finished it for the first time. You are never ready with Zohar, but I will then have worked out everything. At that time you'll be ready with TES and I'll be ready with Zohar. I will then give you every week a part of Zohar, like with TES. Pure Zohar with the Aramaic, I will translate it for you. Just as pure as I'm doing now. Without fantasy, without blahblah. Zohar without blahblah.

When you learn regular Talmud, every day one page. Then it will take you 7 years. 7 years for 1 Talmud, and then you'll also be deceived. Because after 7 years, you'll ask yourself: 'what in G'ds name have I done during the past 7 years?'. It's great, a lot of knowledge, but you'll say 'where is the Creator'. I couldn't find it in the Talmud. What I want to say is that it doesn't grip you anymore. But if someone says that it grips him, then he should go and learn it. But once you've done TES, after two years, and when you start learning Talmud, please... Then you don't want it anymore, because then you want Zohar. After Zohar you'll understand the Talmud. What it all means when it's written about a Jew stealing from another Jew, etc. You'll see the Creator behind it all.

It's the same with Zohar, if you start with Zohar now, then you'll make the same mistake as I did when I started learning Talmud. And every day I felt that I was important, my intellect was developing 100%. Therefore there are a lot of intellectuals in our world. They learn Talmud and it all comes in their head, but there is no correction. Then you have a beautiful belief, there are great rabbi's who are experts in Torah and Talmud, they know a lot, but it's Jewish culture. It's great, but there is no correction.

Let's say that you go to an university and want to study physics. You enter the university and say: 'I've read in the newspaper about a certain substance called 'neutrino' and I want to learn about that substance'. The professor will then say: 'take it easy. You first have to learn regular mathematics, physics and 'neutrino' comes later, after 3 or 4 years'. We also need 4 years, like rabbi Jehuda Ashlag says that you need 3 to 5 years to enter the spirituality. If you want to study the neutrino of Kabbalah, then you also need to invest a few years.

It means that you can start working on it and come every day closer to the neutrino. That is our plan. That we don't keep repeating articles. Therefore I want one of our people to go to Israel and specialize himself in the introduction of the science of kabbalah. So he can draw on

the board and I can explain. It's very difficult for me to explain to beginners, because then I would be at a loss for words.

There are kabbalists who come from the left to the kabbalah. I come more from the right. Who is better? It's just a matter of what kind of soul you have. Therefore it would be useful if someone could go there and bring something from the left side, let's say a bit of science. Who was Esav? He who believes in the mind. And that is klipat Esav. What is the unclean power? Only Torah is clean, only the true reality is clean. If you approach the reality from left, then you have too much wisdom. We can see that in the West. Wisdom, knowledge, but there is no chessed, belief. Also the Jews in Holland are Western, they only use their head. And that is called klipa Esau. It's the approach of the reality through the intellectual. The brilliant quality of everything that gives the mind pleasure, that is Esau. That is chochmah. And that corresponds with the powers in the universe and the way of correction through right, left and the Torah. Because here .. is belief, but belief under knowledge, 'knowledge is my belief, my belief is what I know'. Your knowledge is your pride... Look at the West, there are gigantic layers of generations of pride, arrogance. Their pedantic nature is so deep-seated that it seems impossible to remove it. And that means the unclean power of Esau.

We can do everything, 'the sky is the limit', but only in the knowledge and not in the intuition, belief. And on the other hand you have the right side, Ishmael. They say: 'I know G'd' and the Westerner doesn't know G'd. The people from the right say to the Westerners, Americans that they are g'dless. What do they mean by that? They are from the right side and it is therefore for them easier to give up their life for nothing, for an idea, to blow themselves up.

Why? Because he has belief and for Esau it's ridiculous to blow himself up? Why? He uses his head. That is the power of the West. Every person has within himself Esau, Ishmael and Israel or Torah or Kabbalah, we will call more names. Israel doesn't mean the people that live in Israel. Do you understand?

So there are conditions and they can change. Because if we look 500 years back, then it was the opposite. In the Islamic world was then the knowledge, for example in Spain, while it was a dark period in Europe, crusades.

No, look. First of all we're not speaking about history and about nations. Of course certain nations are carriers of these powers, but also then knowledge was ... knowledge and knowledge are different things. Knowledge of civilized Arabs of the time from 14th, 15th century came through belief. All their developments of linguistics and also positive science came from them, but it came from the side of klipat Ishmael. We are not talking about technological progress. We're talking about the structural powers from the right and the structural powers from the left. It doesn't necessarily have to be a Western person. There is the true reality, the approach of the true reality from the left and the approach of the true reality from the right. This is what we're talking about.

Right decides the left side...

Of course... Within Esau there is again Ishmael and Esau. Why? Every smallest detail corresponds with the general aspect. There are hundreds, all kinds of variations of powers. We say it this way, but ... here are a lot of variations of approach. Till here there are uncountable variations of left to the middle. And here (Michael is showing it on the board) are also uncountable variations of souls, conditions of right to the middle. That is the goal of the creation, that the creation finally comes to salvation and the salvation is the true reality till the gmar tikun, the final correction.

... Right and left... they neutralize each other?

It's good what you say, but it's not a balance of powers. It's not that they have to bring each other in balance. But it's about these powers growing towards the middle. And therefore you now see in the West, as an example, that they go a lot to the East... and the people from the East go to the West. But the meaning is that the left grows towards the middle and the right

grows towards the middle. They all go there. And that again finds its expression in the two powers of good and evil. I'm not talking about the good and evil as it's here, but the apparent. The one says that it's good and the other one says that it's the other way round, because they both are as it were in two different sides of the truth. Therefore they see it that way. And that is only an observation. If a man rises in his observation through all the worlds, then he brings Esau and Ishmael within himself to Israel.

It's not that the right is better than the left. We'll learn later how it all works. Chochmah means bare wisdom, so wisdom ... when you learn Torah, there was a person Balaam, he was the greatest wise man of the nations of the world. As far as wisdom he was even greater than Moses. How can that be? The Talmud says it. Before I couldn't understand it. Why? It doesn't grasp the language of the wisdom. It grasps it, but a bit allegorical and so, you can't... How can it be? Mosje (Moses) is here () and Balaam is here (). In the name is the answer of the powers. Torah only speaks of powers. We'll talk about it later.

So the Talmud says that he had more chochmah than Mosje who stood in the middle... of course it's like this. Why? It's a bit early, but I'll try to talk about it a little bit. So what is the West and the East? No balance, it's always war from within and therefore we also see it from the outside.

What does Torah mean? What does the true path mean? Not surplus chochmah, wisdom of a man from the left, who has tremendous wisdom, bare wisdom, but not mixed with chessed, love. I can't yet explain it to you, but we're almost there. We've learned in one of our lessons, do you remember, that malchut made a screen and then the direct light came and that is the light of chochmah. That is the light of the true wisdom. And what does the creation then do? The creation reflects it. And that is the reflected power of the creation itself, we call it or chozer, and that as it were covers, dresses the light chochmah. Light chochmah enters the case and the case forms the chessed itself.

The creation is created in the way that the true wisdom, the wisdom of the true reality only can enter the human being when it is covered in the case, in the chessed. Only chessed is not enough. Why not? Because it doesn't give power. This is the secret that I've been looking for. I travelled, but didn't find it. Look, when the light, all the knowledge, enters and when I confront it. I first reflect it and that is already a power. I don't take the chochmah in myself. Balaam his power was that he just received pure chochmah, pure wisdom within himself. He just receives it without questioning if it's correct or not, if it's the right way to receive it or not. And therefore this chochmah brings darkness.

What is klipa? Klipa is the unclean power and it always asks to abuse the light. To take advantage of the light, but not in the way that the light wants it, like how it is programmed to be received. It says in the program that you can't receive the light that comes from above in the original form, but it has to be as it were edited. It has to be covered, there has to be a case, by the or chozer, chessed.

That means that your attitude from within has to be like this; that you adjust yourself to not to receive of the light of the Creator, but that you say 'I want to give the Creator pleasure, affection. I want to give the Creator pleasure in everything that I do'. Giving pleasure means that you want to give to Him and that giving is the case in which a reaction can come and in which the light of chochmah can enter and that is the wisdom, chochmah of Mosje or the Torah. And if you don't do it this way, then it is klipat Esau or Balaam. Therefore it is said in the Talmud that the chochmah of Balaam is bigger than of Mosje. Why? Because he received it in the pure form and Mosje covered it in affection and therefore it gave up power, because it's not pure. That means that you for example can drink pure vodka and others drink vodka with jus d'orange and have pleasure while the other feels drunk and uncomfortable. Therefore the chochmah of Balaam is bigger, but is not durable. The chochmah of Mosje is durable. By this receipt you get the eternity. It stays within you and you get the eternity. While all the wisdom of Esau is doomed to ruin.

Can you see the three powers? So we have had the three lines and the importance of reflection, that you first say 'no, I only want to give'. If you say that you only want to give, then in that power in which you want to give, in that case of power in which you want to give, enters chochmah. And that is the eternity.

Are there any questions (*yes, but inaudible*)

Balaam was asked by the king of Moab to curse the people of Israel. He knew that Balaam was capable of doing that. How could he be capable of doing that? Why could Balaam curse the Jewish people, the chosen people? Now we can see why the Jewish people are the chosen ones, because they get and chochmah and chessed and not only chessed as it were belief without wisdom, but they get chessed, giving, and they also get chochmah inside. They get both inside. The case is the belief. And inside the belief is the wisdom, the or chochmah. That they receive in their kelim the true light. Therefore it is said 'mi Tsion tetse Torah', out of Tsion, the Torah will go out. Go out or enter is the same. Goes out of Tsion, because they will work up, the ones that call themselves Israel and can give, and in that giving the light chochmah enters. That is the whole difference. That is what the Torah speaks of.

So Balaam had to curse the people of Israel. What is curse? It's useful to know the story of the Torah, physical, narrative. You don't have to imagine anything, but just read the story, just like Harry Potter. What does it mean that he wants to curse Israel. First of all he had that enormous chochmah and he had to in another way, I don't want to talk about astrological things, but also that... he found a moment in the year, in every year certain conditions exist in which people, yews are in, Pesach... all kinds of conditions and there are moments when the Jewish people as it were weakens. As it were, it seems that they weaken, because we'll learn in the Kabbalah that during the critical moment of qualitative change of a condition, that it doesn't happen in another way than in the form of extreme weakness, almost fainting etc.. and suddenly you're in another level. Different, positive.

We've learned that Esau, from left, only wants to control, with the head. Because when you control everything, then you are strong, but spiritually you don't progress. You don't progress in the quality of your life. You only want to have everything under control, power, be the boss. What does it mean? Chochmah, left, your head wants to control everything that happens in you. From one hand you have an advantage compared to the right, of Isjmael. Because Isjmael says 'my head is nothing, my heart is for the Creator, but I only use my head...'. Every human being has all those powers within himself.

He wants to rule over the system. If we project it to the human wishes, then we have Isjmael, if we only follow the heart, commit adultery. If someone says that he's not like this, then he can leave the lesson, because then he... or he can apply for pope or rabbi... So the heart only wants to commit adultery, it's naturally like this. It's not bad. We'll learn later why it's not bad. But you have to concur it.

The head wants to rule over the heart. Then we have two rulers in one system. The head says 'I'm the boss'. He knows that the heart only wants to commit adultery and he says 'no, I'm going to control that and I'm going to control it so that I don't feel what's in there. Break the adulterous heart. I'm going to control it'. That is not good. And the other side is also not good.

Kabbalah means that there is a 'tuning' between that and that. Everything comes first from above in the head of a partzuf, the spiritual, and then it slowly comes in the toch, the body. First it comes in the head. Everything that exists, exists out of three parts: rosj, head; toch, middle; sof, the end part. There always has to be a coordination. The head has to be at the right moment ready to admit. In every condition, the head has to, during the critical moment of change of one condition to the other... at that moment, when the human being does it in a good way, then he weakens. His head as it were weakens.

At that moment, during every condition, also in our daily conditions, when you go from one condition to another, it works in this way. You let your head weaken. An enormous power comes at you. That comes as a sign of the new light, the new step and that is so enormous big

and it comes in your head. Then your head as it were surrenders, it sleeps as it were, it's always a bit latent. At that moment the heart starts to receive that light. It then comes in your heart and that is the moment as if you're fainting. As a result of the interaction between the head and the heart a new condition comes, impulse, at which the human being comes in a complete different level, a totally different human being. A new element comes in you, light then enters in you.

Light that you and all the generations before you, could never have observed. Also the generation that saw the Creator tête à tête on the mount Sinai. Also they could not achieve a fraction of what we're capable of achieving now. Because we're the generation of the days of the Messiah, the last generation. That means that it still can last a few generations. A generation doesn't mean 40 years. Generations come back again in other appearances, every generation continually progresses.

So because he had so much knowledge, he knew the moment when the Jews were weak. The moment when they would come to a newer, higher state, condition. He knew that Jews have moments in which they are weak, but he didn't know Torah, because he was from the left. Torah says that during those moment when Israel is weak, structurally weak, change, that they are during that moment on the turn between one condition and a higher condition.

He didn't know Torah and thought that it was a condition when Israel is weak and that means that G'd is then apart from them. And he thought 'o, now I can...'. He made all those korbanot, sacrifices to break through the case of love of the Creator for the Jews, and as it were to cause a short-circuit in them. To pull the power down, to cause a short-circuit as it were that they would receive an enormous light.

By all those sacrifices he wanted to pull an enormous light down so that it would break through Israel. This way they would be cut off from their Torah, so their kelim would break and they would not have power to defeat the Moab people. Because the Creator said 'you have to break through all the seven nations of Palestina, Israel, the land of Canaan'. We'll see later what those seven nations mean. Three of the Creator which we can't touch, because they are those three... and here we have seven sfirot: chessed, gvurah, tiferet, netzach, hod, jessod and malchut.

Israel had to work up power for every layer, build up the case, separately for chessed and then the light can enter. Then they had to work up a case for gvurah and another light would enter. This way for all the seven corrections, till they could completely enter the land of Israel, because that is the land Israel, Canaan, later it becomes Israel. That is the land where Israel should come. And that he wanted to break.

How did he do that? He told the king of Moab: 'look, I've tried this part. Seven sfirot chessed, gvurah, tiferet, netzach, hod, jessod, malchut. In regard to the story. And here... are the legs and you know where the wishes are between the legs'. And what did he advise the Moab people: 'I could not curse the people of Israel, it did not work, but what I advise you is to tempt them with your wives. Leave your wives to the Israeli people and they will as it were commit adultery, have sexual intercourse, etc.'.

What does the Torah speak of? Sof, that are the wishes from within. So he told them: 'I could not break them here, let the light come to sof without them being prepared, without them being corrected.' Because committing adultery with the wives of Moab... Jews, Israel had then all the creating powers in themselves and so the best advice was 'let them commit adultery with the perverse women of Moab'. It doesn't mean the wives of Moab, but the powers. Torah always speaks of powers and not of nations and so on.

That was the advice, and it happened this way. A huge plague came and 4000 people died. And Pinchas came, a great, high priest, that with a stick... a long story. It's all about the powers that I speak of. So if you know the three powers that are in the creation: left, right, middle... Middle is Torah, Kabbalah, Israel, Mosje... I could give more names. The name is a reproduction of the comprehension of that power that the comprehender... The comprehender gives a name to that that he comprehends. We'll see in the Zohar what this all means. Zohar

describes certain concepts and in there is the description of those powers, in the formula of the powers that exist.

I didn't know what to tell. Every Thursday (the day of the course) I pace up and down, and do other things and then I don't know what I will say. And therefore on one hand it is maybe good, but on the other hand... look that is also Kabbalah, but the practical side of Kabbalah. So we also need someone from the left, like the left Kabbalists do: very scientific and systematic. That appeals to people, especially people who work with their head. And then it's difficult for them to come outside their head. They know everything about sfirot, but still it is difficult for them to approach torah.

I'm a man from right (of course I also have something from the left) and therefore I can't do it in a different way. Therefore 600.000 souls approach the true reality from their own side. So maybe 300.000 here and 300.000 here. It would be good if someone of us who's more of the side of Esau, there are enough Esau's in this country, could go to Israel and tell you the systematical Kabbalah. I would then sit next to you and talk about Torah, other things that you're still not able to take on.

What did the people in this world do? We're not speaking about good or evil. It's just development. They've cut as it were the reality in fragments, because they couldn't see the reality as a whole. Therefore different teachings came to life, by belief here, or by knowledge there. People ask if Kabbalah is a science. Yes, if we say that one leg of the Kabbalah is intellectual, then we say that Kabbalah is scientific. If we take the second leg, we know that the Creator created the world on two legs 'ze lo ma ze' the one towards the other. If we take the second leg, then we can say that Kabbalah is belief.

If there is only knowledge and no belief, then it means that he didn't yet come to belief. And Kabbalah or the true reality is belief above knowledge. That means the symbiosis of two. Belief above knowledge means that there is belief and knowledge. There is knowledge, but there also belief above knowledge. That means that both exist and towards the middle a symbiosis is made. Just like what a physicist does, split elements, an enormous power, but you can then merge them together, then an enormous power comes to life.

A last remark: why is the people of Israel chosen? The whole right side came in the Jewish people by the patriarch Avraham. He introduced the quality of belief in this world. Before him it didn't exist. Avraham had 100% belief, without questioning what it all is. He didn't have left, he as it were chopped it off and completely united himself with the Creator, only right. That is Avraham, his quality is chessed, love, safety, mercy, that is Avraham.

That is the first leg of which the Jewish people came to life. But that is not enough. It is right of the reality, but it's a good start. So at the ground of the Jew is always chessed. Why? Avraham is the first patriarch. If a Jew digs deep within himself, then he'll find love, chessed, because he comes from Avraham.

Then his son Jitzchak came. His power is gvura, resistance, but good resistance by knowledge. Knowledge of the Creator and building up within himself powers that Avraham didn't develop. Avraham was love and this power, Western man, everything is in it, but he built everything up within himself, he built all the other powers as opposing power of chessed. Gvura, enormous power, enormous knowledge, as opposing power of love. Love without knowledge is adultery.

The third father, Ja'akov, came and from him began the Jewish people. Ja'akov has tiferet, magnificence, he has the two. Ja'akov introduced for the first time the quality of the fear of the Lord, jira. If my people don't practice fear of the Lord, then on what is it based on? Ja'akov is perfection, is the true reality. Experiencing the true reality is Ja'akov. The most important quality of Ja'akov is fear of the Lord. What is that? From his father Jitzchak he took severity, though din, and from his grandfather he took love. He merged them both together and that makes fear of the Lord. And not what we call fear of the Lord, because we don't even know what that is.

We can see now that the fear of the Lord is the basis for comprehending the true reality. If you want to progress, if your life is precious to you and want to get the utmost of it, then you have to grow the fear of the Lord within yourself, learn what it is, awe. Awe for who? For the greatness of the power of the absolute unselfishness in the universe. You have to fear that, because you are worth nothing in comparison to it. See yourself, and feel truly that you are nothing in regard to the eternal power. David said: 'I'm a worm and not a man'. David, the king of who the Messiah will come.

You have to grow the fear of the Lord within yourself. You have to learn what it is, because it is the basis. If you don't have the fear for the Lord in everything that you learn, then it will not help you. If you learn Talmud without the fear of the Lord, then it's absolutely nothing and an enormous punishment will come. Of course every Jew has fear of the Lord and then love comes. And also when love comes...

I now almost talk in religious terms because I can't yet talk with you in sfirot. If I show you it in sfirot, then you will see things... but it will come. Immediately after Easter we begin with the 10 lessons of the Kabbalah. Try now to read it as much as you can. That great professor who visited me said that we'll correct it together. It will be a great translation. It's the basis of the Kabbalah, to understand, to begin with. If you can see the whole story, till the goal of the creation, then we can...

I can now see that I'm capable of giving you that after Easter. For me there was a problem to give that, because I can't give like the other teachers do. They give it in a sober way. They can draw all the worlds, they know them all by heart. I can't even dream of doing that like them, 21 year old boys know all the drawings. But where is the fear of the Lord? You can't go a step further and you won't receive anything. You can read thousands of books, including Zohar, but it will be all against you.

You can't touch Zohar if you haven't built up the fear of the heaven (irat sjamaym). Because only then you can touch Zohar. Otherwise you touch something that is of fire and flame, a knife that cuts on both sides. It is dreadful if you see the truth, even when it's peeping through a small hole.

בדרך אל הסולם - Badérech el-haSoelám – On the way to the ladder

Lesson 13

ומשמע, שהכונה היא על ה' אצבען דיד שמאל, שהן ה"ג, כי ה' אצבען דיד ימין ה"ס ה"ח. ולפיכך צריכים להגביה את הכוס של ברכה בב' ידים, דהיינו גם עם ה' אצבען דיד שמאל, כדי לרמז על הכונה הנ"ל דה"ג. אמנם אח"ז בתחילת הברכה צריכים להשאיר את הכוס על ה' אצבען דיד ימין בלבד, כי אין לעורר אחיזה לס"א היונקת משמאל.

וז"ש, מכאן ולהלאה אור: כלומר, אלהים תליתאה אדכר במאמר יהי אור וכו' שהוא להאציל בחינת הגדלות דנוקבא, שה"ס ה"ח וי"ג מכילין דרחמי, אשר ה' החסדים ה"ס ה' פעמים אור שבמאמר, שהן: יהי אור, ויהי אור, האור כי טוב, בין האור, לאור יום. והי"ג מכילין דרחמי מרומזין בכתוב ויהי ערב ויהי בוקר יום אחד. כי אחד ה"ס י"ג והוא גם בגי' י"ג. (ועי' בתי"ז תיקון כ"ו).

וה' האורות הללו, ה"ס משחז"ל האור שברא הקב"ה ביום א' היה אדם צופה בו מסוף העולם עד סופו כיון שנסתכל הקב"ה בדור המבול ובדור הפלגה וראה שמעשיהם מקולקלים, עמד וגנזו מהם, (תגיגה י"ב) וזה אמרו דאתברי ואתגניז.

Page dalet, 4, first column (right column), line 18

Just listen, try to make yourself receptive and don't think 'what do I understand of it?'. Everything comes in time. You have to experience it. Kabbalah, the spiritual, can't be understood. Experience it! And if you experience it, then you will understand it. You can't count in the spiritual on understanding. You have to count on experiencing. What does it give

you of light! And as a side effect, you get to understand it. While in our world we first want to get hold of it with our mind. This is impossible in the spiritual.

We now start with Zohar, comment of HaSulam. Zohar is not difficult. The spiritual is not difficult. Your own resistance makes it difficult, your mind wants to rule. That is the problem. If you learn to make yourself receptive for the spiritual, that you don't want to be the boss, don't get under your own feet, then you'll experience it. Be receptive to the light. You can't understand spiritual information with your mind. Make yourself receptive and you'll understand it. You don't have a reservoir yet to start experiencing it.

In the last lesson we said that the first phase of the receipt of the nukvah is the she reflects her five gvurot up and receives in there five chassadim of z'a, five lights of mercy and in there she reflects up her own power, female power, gvurot, dinim, strictness. Zohar compares it with a cup. Cup of blessing. If we speak of blessing, then we know it's the number 10. Gvurot, din, strictness is reflected and in there comes light chassadim. But this is only a preparation and not the goal. It is said that this is brachah, blessing. Receiving blessing is the first phase in the receipt of light, correction. Then he says:

ומשמע, שהכונה היא על ה' אצבען דיד שמאל, **That means, that the meaning of it is** that we place it **on five fingers of the left hand.** Zohar draws a parallel between the attraction of blessing and the placing of the cup in the left hand. What is the intention? We know that the blessing is mostly pronounced for example at the start of a feast-day, by drinking wine. You place the cup on five fingers. He drops a hint that you first need to place the cup in your left hand. Why? Left means gvurot, dinim. You place it first on your five fingers of your left hand, gvurot. This is then the first phase of receiving the light.

The gvurot are the five fingers of the left hand, the female element of the operational system of the universe. Because she reflects five gvurot and in there come five chassadim, five lights of mercy. The nukvah is by this sweetened. Her strictness becomes less heavy, because chassadim is now inside the severity. This is the first phase. Therefore place it first in your left hand. We have told that nukvah first has five tough leaves and has afterwards enough power to reflect the light by her gvurot and light chassadim can enter. This is called in the language of feeling, or of Torah 'receive blessing'. We call this by the number of 10. But this is not enough.

The five fingers of the left hand **שהן ה"ג** **that are five gvurot**, qualities of strictness **כי ה' אצבען** **because five fingers of the right hand, that is the secret of five chassadim.** Right is chassadim. If we put the cup for a moment aside, then it is meant like this: two hands... It is not by coincidence 'hands'. We'll see that also in a partzuf, in the ten sfirot, hands are chessed and gvurot, qualitative. The ten sfirot are also made in the form of a human being. Keter, chochmah, binah, chessed right, gvurah left: chessed and gvurot are also hands. Right hand is chassadim and left hand is gvurah. Then you also see five. Five of the right hand are chassadim, mercy. And the five of the left hand are strictness, din.

Then he says that the five fingers of the right hand are chassadim, so to speak so that a human being will start to feel it and can compare it with the cup in which light or wine enters – it's the same. This also occurs in religion. You have to pronounce a blessing over wine and drink it... it's all spiritual. Of course they made it in our world a tradition. But we know how the matter stands. The five fingers of the right hand symbolize as it were the five chassadim, five powers of mercy. The five fingers of the left hand are five powers of strictness, female power. Right is masculine that gives and the feminine receives.

The cup in two hands: if someone knows what he's talking about, then it's as if it were first placed in two hands. Why? The left hand is gvurot and the right hand is chassadim. The right hand, the right five fingers make sure that the light enters. How does it happen? Normally the light comes from above to below, one experiences it from above to below. If it's light chochmah, then it comes indeed from above to below. If it's chassadim and gvurot, it are the same sort of powers, the chassadim is then only mercy and gvurot a sort of reaction on mercy, a sort of antipole of mercy, but of the same kind.

A creation, also we as creatures experience mercy breadthways. Not everything is high/low. Experiencing space breadthways within yourself is marked by chassadim. Do you understand? Therefore it's presented as right and left. Also in the tree of life you can see that chessed is right and gvurah is left. And lower: netzach right and hod left. Why? Because the power of chassadim is breadthways. Also we feel it. If you see a poor man in the street and you give him something. You get a sort of feeling, express sympathy, even in our world. Of course it's not the light that we talk about. Here we talk about spiritual light, but also then you experience something breadthways, warmth, etc. That is also a sort of reflection of the light chassadim, mercy, love that you experience.

But when you for example read a difficult passage of Zohar and you have to use your mind of higher wisdom, then you also have the feeling that the light comes from above to below. Just like 'the wisdom is above me', 'the Creator is above me' and then you receive from above to below. But mercy is another power, a bit weaker power, only giving and it is as if it were seen breadthways.

The left five fingers are the five gvurot and the right five fingers are the chassadim. Right always gives to left, as right is always masculine and left is always feminine. Right gives to left. Qualitatively speaking right stands higher than left. But because it concerns the light chassadim, we put it breadthways, horizontal. Correction always begins from left. Right helps left to correct, but the correction is needed in the left. The feminine element, also in the human being, needs correction.

Our ego, our self-love, not corrected qualities need correction; and that is called the feminine power, also in a human being. If a man is ruled by a certain state of his ego, his self-love, then he shows a feminine part of himself, even when we think that it is in our world different. If a man is willing to give, just to give, then it's his masculine side. We think the opposite in our world. We think that a woman gives, but a woman receives. A woman has also two sides. Right is giver with regard to left.

The light comes first to chessed. We have seen that with the 10 sfirot of Adam Kadmon, when there were no three lines yet. At first there were 10 sfirot under each other, with Adam Kadmon: keter, chochmah, etc...in the beginning it was like this, but steadily... because the lower a man comes. We only speak of left and right in the world atzilut, briyah, yetzirah and assiyah, but not in Adam Kadmon, because everything is there still thin, void, there are no kelim yet.

He says that we first have to place it in our left hand and then pronounce the blessing. Pronouncing the blessing means that you attract the light to yourself. You let the light come from z'a and malchut, that goes above and comes back to your right hand, chassadim. You do that together. The left hand reflects and the right gives. Doing it together means that there is a unity.

During the pronunciation of it in the synagogue or church, the person who is going to pronounce the blessing takes the cup in his left hand, because everything comes first in the left hand. Nothing comes from above if it's not stimulated from below. The five gvurot of the nukvah, we function exactly in the same way, it first has to be stimulated, the five tough leaves are reflected and then the second hand is also placed on the cup. That means that there is a combined action between mercy and gvurot. Right then gives mercy as it were to the nukvah. Do you understand? Five fingers of the left make as it were gates, reservoirs in which light chassadim can enter. That is the meaning of two hands.

Just listen. You don't have to understand it. Later Sulam will give us a great explanation, below the next page. It's a great comment in which is explained what five, ten, thirteen, blessing mean. He will explain us in a modern language. Not in the language of Zohar, but in the pure language of Kabbalah. The meaning is to steadily learn the language of Kabbalah. See how many words I need to explain this all, while in the language of Kabbalah I can say it in five or ten words.

So first you place it in your left hand, then you join them together and then you place it in your right hand. Why first left? Because the rising has to come from below. Left is feminine, it is below and it has first to be raised by letting her gvurot reflect and then you bring it in two hands. You have to work up an intention, kavanot within yourself before you pronounce the blessing. If a common man just pronounces it and then drinks it ... that is just. But if you do it on Friday evening, Sjabbat, or another time and you have the intention that you raise in your left hand for the higher...

Ask the higher for light because within yourself you are full of strictness. Then when you pronounce the words and connect it with the higher and let the light shine below; that goes through the right hand. Within myself I need to have the intention that I connect them both. Strictness makes as it were halls, gates in which the light of mercy can enter. That is called kos bracha; cup of blessing. The nukvah receives it and gives back light chassadim to the human being who pronounces the blessing, or in the number ten. By this the state of din, strictness of the law is mixed with mercy. This is then somewhat a corrected state.

ולפיכך צריכים להגביה את הכוס של ברכה בב' ידיים, and for this reason one has to raise the cup with two hands, so first one and then two hands, אצבען דיד שמאל, i.e. also together with the five fingers of the left hand. The meaning of the creation is to take part in the creative plan. The creation is created and the 'last touch' has to take place in cooperation between the creation and the Creator Himself. The Creator is in the Kabbalah the operational system of the universe: that is what we learn. The lower has to be elevated, receive from the higher and then go back to its own position, but then refined. Go back below and take all the good with him. That is what we learn. This is predestinated in the creative plan.

ג. ל דה"ג. כדי לרמז על הכונה הנ"ל דה"ג. to drop a hint to, allude to, the intention as said above about the five gvurot. We are steadily not going to use the English words anymore. We don't have to speak Hebrew, but we have to steadily use the kabalistic terms that are full of power. So to drop a hint that the five gvurot... so if we pull left to right, we drop a hint that left is gvurot and they come together with the chassadim. Gvurot gives space and she is the throne in which the light chassadim enters.

Till now we didn't say anything, we just went through the acts of first in the left hand, then in both hands, taking into account the intention within ourselves that we bring together gvurot and chassadim. Gvurot initiates the approach in behalf of the unity. The meaning of the whole Kabbalah is to achieve unity in the higher level. Who of us who studies with us knows unity?

Everyone only knows the opposite. Everyone who starts to work on himself, and that is good. The man in the street doesn't feel torn by all kinds of powers. It is good that you feel it.

Then you bring it together. You or nukvah, it's the same, have to work up power to rise to chassadim. Chassadim is higher of power than gvurot. We have to pull above gvurot, the feminine power, make it receptive for the chassadim. We symbolize it by holding it in two hands. Then we pronounce the blessing. The hands, when we do it, symbolize chessed, gvurah, tiferet, the middle piece of the sfirot. What I'm trying to say is absolutely not difficult, I just need a lot of words. We have to pull it somewhere within us, but we don't have a place to experience the spiritual information and therefore it seems difficult.

Look to the actions that we do with our hands. It are all acts in chessed, gvurah, tiferet, the middle piece of our ten sfirot. The meaning is that we experience the ten sfirot. We have told that the right hand is chassadim and the left hand is gvurah. With what do I pronounce bracha, blessing? With my mouth. Mouth is the underside of the head as it were, of keter, chochmah and binah. The mouth is the malchut of binah. The higher of the mouth of the head... it all goes to Einsof, then it goes to my head, comes to my mouth and when I pronounce it with my mouth, it comes from my mouth down to the right side. Which is the next sfirot, under the binah? Chessed.

When I pronounce it, I then pull light from the head and it goes to the chessed. Then chessed gives it to the lower, as the higher always gives to the lower. We involve the higher into this. Therefore we pronounce it with our mouth. In the Kabbalah mouth is called peh; it's malchut of binah; the last sfirot of binah.

It's great when you start experiencing this. You'll see that nothing in the world can be compared to what you receive here. All the treasures in the world are worth nothing compared to experiencing the eternity. What can we experience in our world? Food, drink, sex... so what? A bit of money, a bit of power... all childish things.

Line 23 - **However, at the start of pronouncing the blessing one has to hold the cup only in the five fingers of the right hand**, we have said that malchut always gets higher. First she raises to chessed, to zeir anpin. And from chessed she goes up to the binah. We have already talked about this. From her position as malchut she goes up to zeir anpin, to the higher. In the spiritual everything is hierarchic. Also in our world everything is hierarchic, we only don't see the hierarchy. Higher, lower, the Creator has created everything in this way, hierarchic. The same is in our world. There exists the top 500 richest people of Holland. You also have the top richest people of the world, and on the top of the pyramid mister Gates stands. The pyramid exists in different respects, but we don't have to look to others. You always have to look to your own pyramid. You have to see your own pyramid and not a higher one. Your own pyramid in the spiritual has to have such a priority that you continually climb higher.

So he says that you first hold the cup in your left hand, then with both hands – the nukvah is then merged, has made zivug. In the spiritual every rising happens through zivug. And then you hold the cup only in the right hand.

כי אין לעורר אחיזה לס"א because one is not allowed to arouse the sucking attaching of the **sitrah achrah** the abbreviation of **sitrah achrah** is s"א; the translation of this Aramaic word is 'other side' and means unclean power. 'Other side', not this side, is the word for the unclean power. **Sitrah Achrah** is commonly used. **Sitrah** is side and **achrah** is other in Hebrew. With this the unclean power is meant. It can also be satan... all the power that opposes the holiness. All the power that tries to tempt the human being into receiving for himself, egoistically.

If you strive, work up power for the good, then you enfeeble, weaken the sitrah achrah. You then enfeeble the unclean power. The world is made in this way 'ze leumat ze asa Elokim' the Creator created the one towards the other so that there could be a healthy battle for the good. So that the man wouldn't be a robot, but could have free choice. Therefore it's made in this way. It is hard and though. Why couldn't I stay in the incubator when I was born, during that time it was fun and enjoyable? It's not up to us to say how we want it. How the man is made, for which purpose, you have to strive for that and not wishful thinking. A program is made and you have to chose for the good.

Why do we now hold it in the right hand and not anymore in the left? He says to not arouse the sucking of the unclean powers. **היינוקת משמאל**. **so that she sucks on the left** because left... the unclean powers always suck on the left. Right says 'I give' and the unclean power doesn't like giving. So when the man gives, then the unclean power doesn't have anything to attach on. But only when the human being attracts chochmah, wisdom, that is spicy and the unclean power lives from that.

Why is it like this? Of course the one towards the other is created, but also because in the worlds and later on with the human being, the spiritual body of Adam and others sinned and qua powers it was crumbled. Everything as it were tumbled down so that the human being could later built up the world by own inspiration and initiative.

Everything, all the powers tumbled down; as well as good powers, sparkles of light, as of left, powers of din. Everything fell down. Of course when something falls down, then the heaviest falls lower, also in our world. Qua powers, din and a bit further where sucking of klipot are, fell down. Under all those splinters, there is the place, the department in the man of klipot. Underneath. Without breaking the man can't learn Kabbalah. Without breaking the man absolutely can't build up anything in the spiritual. The man who just walks in the street isn't broken – maybe a phew problems because the neighbor has more than him, but from within he isn't broken. He feels good. Just look to television, you often see people who are the salt of the earth. It's beautiful to see, but...

From within the man needs first to realize his own evil. That is already a high step to face up to, recognize your own evil. Go in the street and ask somebody to his own evil. He will say that the society and someone else is guilty, but not he. He can become better, but... Of course it's better to let yourself break from within. Without that there is no progress. Schools that learn you to get rich, they say that you don't have to break yourself. You just have to learn and you'll get stronger. I don't know where they found that, but I learn Zohar.

Of course if you want to progress you need to first break and then build yourself up. All those sins and all those developments of humanity... we are in any case broken, but you have to experience the fractured in yourself and don't think that you are whole. That is already a great progress if you realize that you are broken. The Creator loves a man with a broken heart. That is very special. We don't understand what a 'broken heart' means. It means a lot. It means that a man is already aware of his own evil, because he sees the Creator in front of him.

How can you be aware of your own evil? That means that you in regard to something are aware of your own evil. If you don't yet see it, then you are ignorant, unaware. It's very important to recognize your own evil. Then you'll see that all the klipot, unclean powers in you, are under all your sparks of light. Sparks of light are lighter. Let us take a glass, for example you fill it with different liquids. The heavy liquids fall the lowest and the lighter ones come above. It's the same with the sparks of light after the breaking, they are qualitative higher. Your broken inner has the same construction as the tree of life, only broken, but the

construction always stays the same. Just like a DNA cell, it has a certain construction, certain formula. Even when you're broken and don't experience anything in the spiritual, even then the formula still exists. One molecule H₂O, the whole ocean, exactly the same.

Those unclean powers are heavy powers and after the breaking they are all at the bottom, sediment. In those unclean powers there are still sparks of light, of heavier light. They are mixed with the unclean powers. Therefore you have to be very careful with them. Just like tonight, just when I wanted to leave a Russian guy called who also does some Kabbalah in Israel. He said: 'Help'. He is 49 years old and has gone through everything. He said 'help' to me. Of course he has to say that to the Creator. I didn't help him, but I said a bit how to come out of it. I said a phew words, I had to hurry to the lesson. He said: 'I want to do good to everyone, I want to kill the evil in me'. I said that he can't do any good to anybody if he wants to kill the evil inside him. He said: 'Today I want to break him', and I replied: 'then he will break you sooner. Your goodness has no single basis to exist'.

He has learned a lot of Kabbalah, and still he doesn't understand it. When I said a phew words to him, he replied 'oh that is the way it is'. I said him a phew words, but maybe he needed it. Maybe he was in a bit of confusion. Something about love affair. Maybe a separation. It can happen. He said that he wanted to break his evil, but we have learned that you always have to give the dog a small bone and not break it. Because otherwise he will start to bark and press above charges against you. If you want to break him, then he becomes two times bigger. The problems in his relation with his wife... he couldn't even go outside. It's great, you can make a movie of it. I don't feel anything of what he says, it's childish.

I still tried to give him some advice. I said to him: 'try to focus within yourself and go deeper, more intense, deeper than the love for your wife, who is of flesh and blood. Make every effort to love the Creator as much as you love your wife. Does it work? Difficult. My advice to you is to work on yourself and to love the Creator a bit more than your wife. That is your salvation. Only then you can see the true relation with your wife and otherwise you don't see anything, no true relations.

So don't break it, because in the broken parts are still sparks of light, heavy sparks, that you still can take out. Therefore we always have to give a bit to the sitrah achrah. Within the unclean powers there is a great light and for which you don't have the power to pull it above, and you want to break it? What will then remain of it? Only your love for your beloved. A man in our world is ruled by the unclean power. He also said to me that the Creator said to him to break his unclean power. I told him that the unclean power can come in different forms, disguises to mislead you. You have to work up power to pull though.

Why did I have to deviate from, tell this whole story – now the whole point of the story comes: the unclean powers lie completely underneath, also with us and also with the greatest saint. Underneath, by yesod, the genital organ of the human being – we don't call it this way, it's about the powers inside, there the unclean powers are attached to, they draw energy from there. And because they are below in the structure of the man ... the lower, the heavier the power and the higher and heavier ray of lights you need to penetrate them. Just like G'd forbid with cancer: how heavier the cancerous tumour, the heavier the course of chemotherapy is. It's the same in the spiritual. The heavier unclean powers tempt the human being to attract light chochmah.

The whole sin of the man is that he falls prey to the temptation of unclean powers. Also in our world when someone is in another city for business, far away of his wife and he starts looking to others, there is nobody that can see him. His ego, his self-love will blind him and say 'oh,

you will get such a kick out of this'. You can be able to cope with a lot, but you have to work up power to not become a victim.

A Dutch businessman goes to a Third World country and sees beautiful girls. What does he do... In every respect the unclean power within a man will say 'take it, gather ye rosebuds while ye may'. The unclean power can become so strong within him. He has to recognize it when it comes in his head, in his thought. Then it drops to his heart and further and his sold. A man is very weak. So of what loyalty does one speak in the church or in any other place? If a man sees something lying and nobody pays attention, then he takes it. If you think that it isn't true, then you don't know yourself. When you recognize that in yourself, that everything is in you, then that is the beginning of your development. I say to myself: 'I'm a killer, I'm a raper'. Remember that we have all the wishes in ourselves.

A human being has everything that is in the world, all the powers, within himself. Because the manifestation of all the powers, also unclean powers in our world... it's only not developed within you. I have also Hitler in myself and Mosje. All these powers are present within you, only what you do with it, that is important. One becomes a destructor. Every man has the power within himself to become Caligula, but it's not developed within you. There are no people in our study who think that they are good. The basic principle of the true study is that you come here and say that you have all the sins inside yourself. If you don't yet see that, then you are not ready for the spiritual. They who go to institutions like temples feel themselves complete, perfect. Even when they sin, they don't feel that they sin 'okay, something happened, but I remain clean'.

I know people through the Internet from Holland, Belgium, Germany, etc. And people who don't yet work on themselves ask me all kinds of personal questions. I never respond, only give general answers. 'I had a relationship and I now begin with a new relationship and I have all kinds of feelings, I'm clean and I don't have the feeling that I have sinned'; stay as a child. Then a man is not ready for the spiritual. You just have to give him a potato. You give them the best, but they want potatoes. He wants mass. He still belongs to the mass spirit and is not ready to see himself as an individual, to enter an individual relationship with the higher. It's like this.

Because the unclean power is so low in the lower level of the man, then the lighter light, light chassadim, is not enough to shine through the heavy powers of the unclean powers, to make it more transparent. It's like refinement. A refinery that for example doesn't have enough capacity to crack crude oil. It can crack different things, but not crude oil. To crack heavy powers then of course you need an enormous cracking power and that is light chochmah. Therefore they tempt the human being to pull the light chochmah down. And when a man does it... They promise the human being the end of the world, an enormous pleasure that a man will receive. And the human being becomes a victim of it and feels deceived. And he doesn't understand how it all works. And his whole life repeats itself, goes to the therapist and so, but doesn't get free from it. You have to do inner work.

Therefore he says that you bring the cup to the right hand and not that you hold it with your two hands, because the left side sucks up the unclean powers. You received chassadim and now you can receive a shine, a bit of chochmah, wisdom and that is meat and drink for the unclean powers. Therefore he says that you have to hold it in your right hand, so that the left is not mixed with the right. The good part of the left hand has now come over to the right hand, and everything that sucks stays outside.

On the one hand the left side, din, strictness desires chochmah, because that is what she needs. Din is a good power. There are two powers: din and chassadim and both are good powers. The creation is created in this way. But left wants to involve chochmah... if chochmah is attracted with moderation and above our middle and not under our middle, then it's a good receipt. Zohar will clarify everything. Holding the cup in the right hand and not in the left means that you take distance. You don't let the unclean powers that suck in the left side, gvurot, participate in the rising.

(2nd part of the lesson)

Just listen. Accept it without using your mind. I use a lot of lyrical elaborations, but it's necessary till we become receptive and are able to take on the spiritual information almost without any words. The spiritual is simple. Also the words that we use are simple. I also try to use as much simple words as possible. Everything that is intellectual stands in our way. See how many times I repeat things. You need to have the right attitude, then you'll be able to grow very fast in our study. Save yourself a lot of misery, come again and again, again misery, bang your head again against a brick wall... Save yourself that misery.

(line 26): **וי"ש, מכאן ולהלאה אור** and that is what he Zohar says, from here and further it becomes **light**. What means light? If we open the story of the creation, we see that after the third time that the name Elokim is used: and G'd said let there be light. Only then it is written 'let there be light'. So after the third time the name of Elokim is used, it is written 'let there be light'. What does Zohar want to say? First we have told the name of Elokim, the Creator and secondly we saw that everything was the process of the construction of nuvah, the creation, malchut, the kingdom of heaven. That is what in the beginning of the story of the Creation is built up. We've seen it in the first sentence: bresjyt barah Elokim et hasjamaym we ha'aretz', in the beginning Elokim, the Creator created heaven and earth. Then the name of Elokim is used for the second time and then for the third time. All stadia in the construction of the building of nukvah and that is the creation. When the nukvah is built up till the malchut, then she can let the light enter in herself and let other creatures be created.

We are product of it. First Briyah, Yetzirah, Assiyah and then our world and also us in our world. The story of the creation is about malchut, kingdom of heaven. Religion speaks of it. I always wanted to know what it was. It comes from the Torah; malchut sjamayim. The people have translated it as kingdom of heaven. But what is it exactly? Where is it? We can indicate it exactly where it is in the Kabbalah. Later we'll also be able to exactly feel where the kingdom of heaven is. Isn't it great? I've travelled all through the world and nobody could give me an answer.

Zohar tells us that we can structure it within ourselves. Within myself I can search for parallels with the kingdom of heaven. Then I'm no longer blind. Step by step you will develop yourself according to the creative plan, like the Creator wants us to be like Him. A human being has to strive to become just like the Creator qua qualities. Can you imagine that? With all due respect. It is important to know and to never forget that we are not blind and that we are not submitted to fate. A human being is absolutely free to completely and perfectly build himself up. Together with your study, your trust, emuna, has to grow. Power of trust and not only 'yes, I believe'. The power has to come from within the study by which you build yourself up and allow yourself to be build up. You have to work on it, you won't get there with your head.

Three times we have seen the name of Elokim in the beginning of the Torah. Afterwards follows: 'let there be light'. What does Zohar want to tell us? Till now nukvah was built up to be able to receive chassadim. The cup was brought from left to right, chassadim was received.

That is the first phase of gadlut, large state, ten sfirot, it is already built up. And now in the Torah comes the creation of the light and he indicates that this is the second phase of the receiving of 13 words, gadlut of the large state. Zohar indicates that this refers to 'let there be light' in the Torah. Look what happens further.

'אלהים תליתאה אדכר במאמר יהי אור וכו' i.e. **when Elokim was called for the third time** in the story of the creation **in the saying: let there be light etc.** We have already seen that the nukvah has built herself up... has received till now chassadim. So in the beginning, malchut, kingdom of heaven was built up in the way that one sfirah keter was above and nine were as fallen in Briyah. That was the beginning. Then it was said that there were also five words and that is the further development of the malchut by which she build up five tough leaves and that is the masach, anti-egoistic power, the screen, but she couldn't reflect the light. She could only say 'no', not receive the light. She didn't have any power yet. We could say that we can't receive the light because we don't have any power. We could take on all the pleasure of the world in ourselves, but we don't have the power. Then you say that you don't want to be rich and other stuff, because you don't have the power. If you would have the power, then you would do it. This is an example from our world, but it's also the same in the spiritual: I don't have the power and therefore I say no.

The next phase is what we have just read, that the malchut, nukvah could already reflect five gvurot and receive five chassadim. He draws a parallel with the Torah, with the story of the creation. And now he says that the third time that the name of Elokim is used, that that is the beginning of receiving of the light. Therefore it is written: 'let there be light'. Light is or and that is already light chochmah. Let there be light means that the creation now not only can receive chassadim, mercy, but is now also able to receive a shine, a bit of chochmah. And only this gives the creation life and not only mercy, love, because the creation can't live from love only. Also we can't live from chassadim only; okay, vacation maybe, two weeks, but afterwards... you have to develop your left side.

What is an adult man: the more he gives, the more he wants and can give. And what do we see in reality? First a beautiful, perfect relationship. They go to the cinema and give each other a kiss and then further. They have a lot to do with each other and after a few weeks he doesn't feel like doing anything and she doesn't feel like doing anything, because they both want to receive for themselves. They both get blasé, surfeited. A man who works on himself does never get surfeited in love. A kabbalist has till his last breath powers to love his wife.

One projects it on our world. But when you learn Kabbalah, you then always have a relationship with your wife, with your left side and a woman has always a relationship with her masculine power, her right side and then you are complete. One is only called a man when he experiences both powers within himself. When you learn Kabbalah – Madonna has discovered it – then you don't need a rejuvenating cure. You can do everything till your last breath, you have the power to do it. And not that you for a moment... and then you're ready and start to fantasize.

It doesn't matter what you do, because of Kabbalah you'll always have a desire for more. The creative power will within you come to surface. We have already said that you need to use your battery till it's completely empty, then it will last longer. When you only use your battery a bit, then it will break fast.

'I.e. the third time Elokim is used, is called in the saying let there be light and so on...' that means that at that moment the malchut can receive the light of the creation and can pass it on

to the lower worlds Briyah, Yetzirah, Assiyah and our world. See how structural it is; simple and still brilliant.

להאציל בהינת הגדלות **to emanate the aspect of gadlut** large, adult state **דנוקבא of the nukvah**, nukvah and not malchut because she now comes to her large state **שה"ס ה"ה that is the secret of five chassadim** he says that gadlut are five chassadim, that is the first phase of gadlut, the first rising of nukvah to zejr anpin. Nukvah rises to z'a and receives chassadim, mercy. Then she rises from zejr anpin to binah and receives there a shine of chochmah, wisdom, that gives her life, so not only chassadim.

So what is gadlut then, large state of the nukvah? That are five chassadim, just like five fingers of the right hand. That is the first phase of her gadlut. First she reflected it, then she pulled it above to z'a where she gets chassadim. And then she doesn't reflect gvurot anymore, she is now in the level of z'a. When a lower comes to a higher, it becomes as the higher. Nukvah is now situated on the level of z'a. Now a higher light comes from above, light chochmah, and she reflects it with chassadim of z'a and light chochmah enters. That is the second phase and that is thirteen.

וי"ג מכילן דרחמי, and 13 qualities (literally: forgivenesses) **of mercy**, only there she receives the light of mercy. Light of mercy is light chassadim with a shine, splash of chochmah. Do you all see what it is? Only chassadim is not enough. This is the way the Creator created the creation. That is the second phase.

Do you all see it? Step by step. Don't think if you understand it. It isn't about understanding. Every one of you will make it. The only problem is your mind, intellect. Nobody takes away your mind. If the lesson is over and you go outside, then you'll have the same intellect as you had before, but when you work with the spiritual, the eternal... how can you try to understand the eternal with you egoistical mind. Is that possible? Absolutely not. Our head is for 100 % egoistical, only wants to receive for itself, or for his family, that is exactly the same. Everything for myself. How can I bring in the eternal in my earthly mind? That is absolutely impossible. There is only one way and that is to give up your mind, that you go above your mind, this way you make yourself receptive to experience the eternal.

If someone starts with Kabbalah, the spiritual, then of course he tries to do it with his head, mind. Also I tried in the beginning with my head. Everything depends on you. The whole point is the degree of delivery to the wish to receive the higher. If Madonna, a business woman, performs somewhere, with all the dancing, show etc, it's 100% discipline, trained. We think it's spontaneous, but every movement is outlined. Her body has to obey her mind. Her mind has the power above the performances that she makes. And then she goes home and does Kabbalah. How? At that moment she has to completely give up her mind, otherwise it won't work. You have to do the same, regardless the work you do. Blessings, success, everything is in your hands. Nothing comes from above if it's not stimulated from beneath.

We go further with what he says. What does gadlut mean? He says that it is five chassadim. That is the first phase of gadlut. She has gvurot and needs chassadim to soften a bit her gvurot. And 13 forgivenesses of mercy. That is the full-grown state of malchut.

ה' החסדים ה"ס by which five chassadim is the secret he draws a parallel: the five chassadim... in the Torah a hint is dropped, in the story of the creation the word 'light' is used five times. It shows us a certain spiritual process of the growing of the nukvah. And he says to us: 'look Torah drops us a hint in the story of the creation, by which **ה' פעמים five times** – not four or six times - **אור שבמאמר, 'light' is called**, and that hints at the first phase

of the receiving of the gadlut. The Creator said 'let there be light'. If you want to learn Kabbalah, then you need to know the story of the book of Mozes. Just read it a phew times, without understand anything. Just know what it's about.

וייהי **that are**: the first use of the word light is **יהי אור let there be light**. The second is **וייהי אור and there was light**. And the Creator saw that the light was good **כי טוב, the light that is good**, that is the third time. The fourth time the word light is used: Elokim separated the light from the darkness, **בין האור between light** and He called **לאור יום. the light day**. In the Torah, the story of the creation, the word light is used five times. The Zohar tells us that it is a hint of the first receipt of the nukvah, of chassadim. That is what the Torah speaks of. Do you understand what I mean? This way we penetrate the creative plan of the Master.

Look how good we proceed and don't stay blind with all those stories and interpretations of the Torah... all for children. Also my people... they walk around with long beards, but don't understand anything. Also my brothers... every day they read the Torah and don't understand a word. Of course there are also enormous kabbalists who have an enormous knowledge, also of Zohar, but they can't link them together.

If someone is an orthodox, then he can't be a kabbalist, otherwise he plays comedy. Of course someone can also walk around in black clothing and be at the same time a kabbalist, but you can't link those two together. Just like in the past, if someone becomes a kabbalist and lives in an orthodox district, then he is bound to the culture, but from inside he isn't an orthodox anymore. An orthodox only does it with his hands and feet without understanding what he does, it's not important for him. A kabbalist already knows what he does, he's focused on the goal of his own life that is connected with the goal of the creation with regard to him. It's above everything that a man in this world can expect.

So light is called five times and that refers to the five chassadim.

and the 13 qualities of mercy, there is dropped a hint in the writing the verse **וייהי ערב ויהי בוקר יום אחד** **and there was evening and there was morning day one**. There is nowhere written 'first day'. If it's translated as first day, then it is out of ignorance of the translators. They did their best, but don't understand how it all works.

The hint on the second phase of the large state was given in the verse 'and there was evening and there was morning day one'. How can we see that? **והוא גם בגי' י"ג (ועי' בתי"ז תיקון כ"ו)**. **כי אחד ה"ס י"ג**, **because number one is the secret of 13 and is also gematria 13**. אחד = alef = 1, chet = 8, dalet = 4, total = 13. He says that the hint about the second phase of the gadlut of malchut is given in the word echad, one. Now we can imagine a bit when we say 'Hear Israel ... G'd is one', then we mean of course a higher state by which one means thirteen, because one is the numerical value of thirteen. So when we say that the Creator is one, then we are surrounded by 13 qualities of mercy, by which no unclean power has the power to suck on us.

In the next page is the comment marglot haSulam, vision of Sulam and there he will explain us everything in a great (linguistic) usage. Without Jehuda Ashlag I would also not be able to understand a single word. The language ... like he has written... a divine man. He has written it all during the beginning of the fifties. Without him I would not be able to learn Ari and without both we would not be able to understand Zohar. The Creator has given us those three and with that the salvation. Step by step we'll learn to receive the salvation. We receive it every day, unnoticed.

and these five lights about **ה"ס משחז"ל האור שברא הקב"ה ביום א' היה אדם** which is spoken in the Torah **is the secret of what the wise men have said the light that the**

Holy One, blessed be He created on the first day and Adam could see in that light **צופה בו** **from one far end of the world till the other.** What is the world? Malchut of the world atzilut. Adam could see before his sin all the steps. He was complete.

Sometimes he says Hasjem, the Name, sometimes he says Elokim, sometimes Hawayah and here Hakadosj barug Hoe, the Holy One, blessed be He. Everything has power and there are different expressions of it. Gradually we'll also use it and not always Creator, because that gives little information. We are going to use the names of the Creator that reflect those powers. Here and in the lesson we'll make use of the powers. We started doing it, instead of Creator we say Hasjem.

Since the Holy One, blessed be He the light itself, Ejnsof **saw in the generation of the great flood (deluge) and in the generation of the tower of bavel (babel) that their deeds** of those generations **were bad deeds** **מקולקלים** it also means to break; that those generations broke things that were created. We know that the generation before the flood... later we'll learn what kind of terrible sins they committed. What then was an enormous sin, is now a piece of cake... we'll learn which sin it was. I don't want to run ahead of things, we'll see it a few pages later. But if we become aware of the consequences of that sin and clean ourselves, we'll gradually get back the light of which Adam also could see from one far end to the other. That means that he could see the complete light. The Creator said that so that they could realize that they had sinned, did wrong deeds in those two generations.

He draw Himself up and concealed the light from them. Do you see it? The light was meant for the creation. It's not that the Creator puts on a act, He wants that we first do our homework and that we then get a new position, a higher salary, get light, but because we, Adam, have sinned... Therefore the light had to be concealed till we could work up power again, could correct us from below to above, desire for it and then we can receive the light.

Everything is absolutely up to us, every person can bring himself to completeness. Nothing comes from above if it isn't stimulated from below. Nothing comes from above, absolutely nothing. You have to call for it and then it will come for sure. But you have to do it and not someone else or a church, synagogue, rabbi... A rabbi can maybe give you a little push, but eventually you have to do it. Only you and not the church, synagogue or someone else can do it for you.

And He concealed the light that was with the creation, that was called five times.

And that is what he said in the Zohar **He created that and He concealed that** that light, because the man could not manage it.

and that is what he says, and He has enclosed that – here is an enormous secret and an enormous salvation if we later we'll learn what those words mean – 'He has enclosed that' He brought all the light somewhere below and has enclosed it **in a covenant**, it also means yessod; we'll learn what it all is. Here is an enormous secret. Without experiencing the power of yessod inside you – we'll see what it all means; in there is the salvation, there you can see the Creator. Someone can say what he wants, but if he doesn't experience yessod then he hasn't seen the light, it's absolutely impossible. Do you understand?

A man needs each time to have an attitude... we have 10 sfirot in ourselves and you always need to be connected with your yessod, not the genital organ, but the power that corresponds with that place as it were from inside. The power comes from there. You have 10 sfirot and through your yessod you can reflect the highest light. Through your yessod and not through your heart, because through your heart you'll only get a short reflection. Through reflecting your yessod, in there is an enormous secret. Before the Zohar was given, only a phew in the world could see through it from above. We can all realize it within ourselves. We'll gradually feel more power in our kelim. First keter and then chochmah... we're going to have power for chochmah in our kelim; from above to below, till we come to yessod.

The place of yessod is the last station and from there comes the highest light that we can achieve and the salvation. And the reflected light is so much that we can receive the thirteen qualities of mercy, only if we can reflect light from the position of yessod. Therefore the Jewish people were to do brit milah. It all has to do with the spiritual. This way the three unclean powers in the foreskin are as it were cut off. Of course it is spiritual.

A not Jew who is not circumcised, but learns to work up power from below his yessod, will also as it were be circumcised in his heart and also receive the light, but Jews are priests of the world. They are appointed in this world as priests. They have to work hard on themselves and for others. Therefore Jews had to have an extra dimension to circumcise themselves and a Jewish wife needs to be careful with her menses, that she doesn't have intercourse with her husband while she has her period. Everything is derived from the spiritual powers. We'll learn that everything is derived from the spiritual powers.

That is the spiritual and not those stories that are told about the immaculate conception. It are all fantasies of the uncorrected man. It's not given to the world, you can only come to the spiritual through the Jew within yourself. They absolutely don't know anything of the spiritual. For example there doesn't exist anything spiritual in the theology, in Christian things. But there is some talk about the spiritual. Remember what I say if you want salvation. Rescue only exists in your own corrections and not in the immaculate conception, because that is all nonsense.

King David had the powers of malchut. King means crown. So he was the keter of malchut. David married with Bat Sheva (Bathseba), the wife of Uria, she was already married. So she was absolutely not a virgin. And later from her comes the Mashiach. The liberator comes from her and not the immaculate conception, dismay. Do you understand? David married this woman because from above she was predestined for him.

Next time I will tell you how it all comes. In the source there is only one soul. Every soul exists out of two: masculine and feminine. And when it comes to earth it is divided in a masculine body and a feminine body. A man always needs to search for his own female soul that is imbedded in a feminine body and only then he will receive his own fulfillment. It was the same with David. Of course he also had another wife and so, but his feminine soul, his feminine side, his partner in the higher was the wife of Uria, the other man. And then he sinned by sending him to the eastern front to break him, but she was meant for him.

A man can have three marriages... It doesn't matter how many marriages you have, as long as you find your nukvah (the true partner) your own wife that from above is meant for you... Just look at religious families, there one marries at the earliest possible opportunity that other people choose for you, 10 children are made, but was she the one for him?

You have to search. A man can sometimes cross oceans to find his partner, that from above is the same soul, but the feminine part. Every woman also feels fit when the right man receives her, finds her. Do you understand? We'll see the true relations of the Torah.

What good do you have with a wife who is a virgin? That is only good for your ego. You can also marry a woman who has already been married a few times, as long as you find your nukvah, as long as it is your feminine element of your soul. That is holiness. Holiness is not putting up an act by marring by all means a woman who is a virgin en thinking that that is holy; absolutely not. Holy is what is holy in the higher, then it's also holy on earth.

Step by step we'll learn the spiritual and not a comedy.

The best for this week is to search for your own partner.