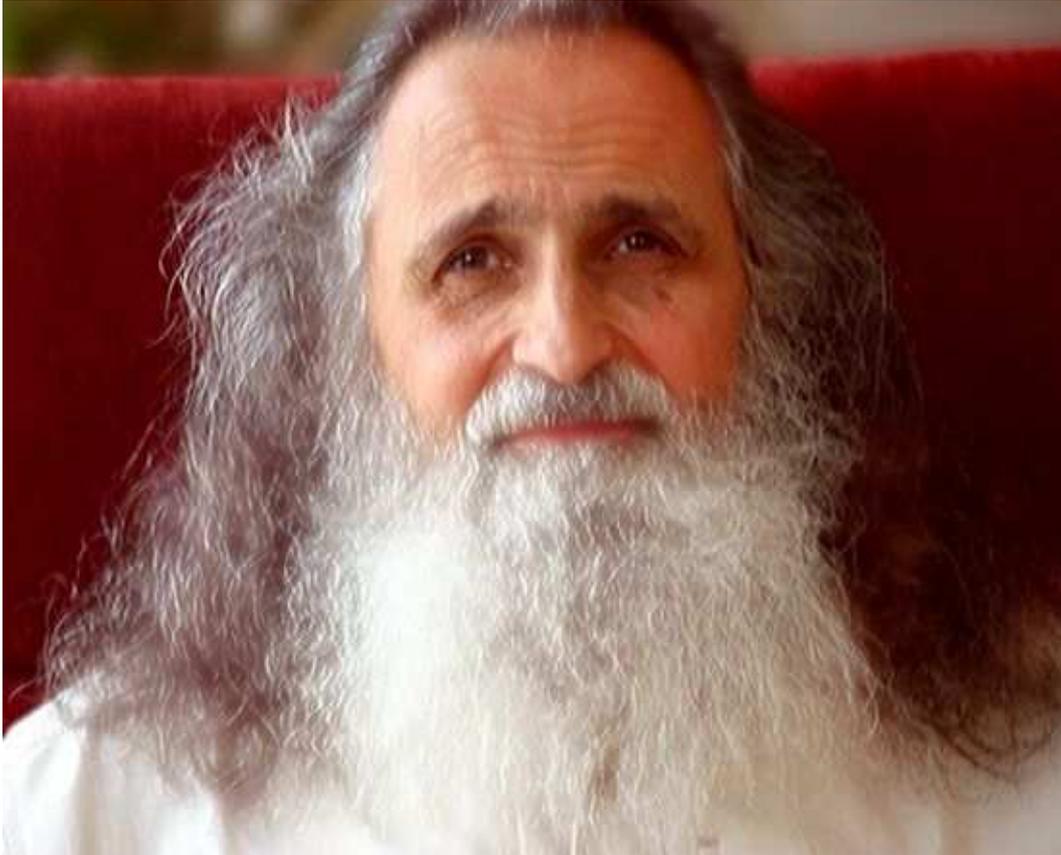


The Teachings of Foolishness

Part 1



by

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Appeal to the reader

When you feel you're stuck on a part of the text despite all your effort to try to find the answers by yourself, feel free to contact me via:

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Expression of gratitude

I want to thank my students, Tineke Kivits, Mirjam Kelderman and Tassos Panajotidis. Without their help the existence of this e-book wouldn't possible.

Because I wanted this e-book available for my students and readers as soon as possible there is the possibility of grammatical mistakes. We are still working on it.

About the book

Somewhere in the e-book “Kabbalah for complete Life Management” I have written ‘*the best thing is to read and learn from the most secret writings in the original language*’. Now the time has come to speak about the letters of the Holy language! *Holiness means to give*. When you read and learn the lessons of this book, know that you have to take your time. Do it slowly, with the utmost concentration. Every lesson, every page, every sentence, every word, every letter you see put it in your heart because it belongs to the Holy Language. To have some knowledge of the Hebrew letters is a must. Don’t underestimate this. The specific ability of the Holy language, the Hebrew letters, is to transform the kelim in the aspect of giving. No other language can do this. Only in and behind the Hebrew letters you can find the Holiness that takes the aspect of giving. The light - the Creator is within the Hebrew letters, there is no other place –*makom*- in Hebrew: מקום than in these letters. Particularly the kabalistic sources as: The teaching of the Kingdom of Heaven, the Zohar, Shlavej haSulam, Etz Chaim and TES. This is enough. The human being of our world is called ‘the lower human being’. The human being of the world Atzilut is called ‘the higher human being’ meaning it’s eternal, spiritual and giving. This higher being surrounds the Zeir Anpin ז’א of the world Atzilut. All the letters of the Torah and their combinations forms the body -*kelim*- of the Higher giving human being of Atzilut. These letters descended into our world coming from the ז’א of the world Atzilut. Now you will probably understand why it is so important to keep yourself busy with the secrets of the Torah, because only by doing this you can transform the kelim of receiving (belonging to the lower being), to the kelim of the giving belonging to the higher being. There is no other way to becoming a Higher being than slowly, step by step, building up the inner spiritual body that is in the Higher being. Only because of this you can receive salvation and wholeness. It is only possible develop kelim when you see and read the holy letters *otiejot* אותיות. In the Holy Scriptures there are another three elements called TaN’T. Ta is for Ta’agim – Crown above the holy letters. N stands for Nekudot – signs or dots indicate vowels. T stands for Ta’amim - taste. Ta’amim are also signs used in the liturgy and prayer books. *You can compare them with musical notation*. These three elements TaN’T are in conformity with three lights: NaRa’N – Nefesh – Ruach – Neshamah. Also with these three elements you can correct your kelim, the kelim of the wish of receive for receiving, in the kelim of giving, called ‘giving for giving’.

We are the ones who correct the creation *tikun briaah*. And this correction occurs when you correct your wish of receiving into the wish of giving. When you have received the kelim of “giving for giving”, know that this is not the last kelim. There is another phase: the receiving of the lights of Ga’R *giemel reshimot*. These kelim aren’t the true kelim belonging to the z’a and Malchut but in a way you ‘borrow’ them from the z’a from the Malchut of Binah. In a way, the kelim of z’a and malchut are for us the true kelim but they are separated from the three kelim: Kether, Chochmah and Binah, and the lights that belongs to these kelim: Nefesh Ruach and Neshamah. This is because of the first restriction *tzimtzum*. But in a way it is the light of Ga’R *giemel reshimot* or -in other words-, the shining of the Chochmah light. Only when you have arrived to this stage you can correct the kelim of “receive for receiving” into the kelim of giving –. We call this the last phase of ‘receiving because of giving’. This phase is embedded within the goal of Creation *matarat ha’briaah*. What is the intention of our study? The kabalistic sources are hidden in all our lessons and the digital books and by reading these books you can come to a complete transformation of your kelim. A complete transformation means: above the *chazeh* where is the kelim of “giving for giving”, and below the *chazeh*, the kelim of “receiving because of giving”.

How can you achieve this? From the study of Shlavej haSulam you receive the lights nefesh and ruach. From the study of the Zohar you mainly receive the light Neshamah. Then there is the study of the Etz Chaim *besides the comment of BaalHaSulam in TES*. From this study you receive Ga’R *the first three lights*. In addition you may read the e-book ‘the manual’ and ‘kabbalah for complete life management’. In all these works you may find your unique and individual method for the spiritual work of the Lurian kabbalah. In this manner you can stimulate your kelim and receive the corresponding lights what gives you the feeling of complete awareness in all the things you do in your daily work. That’s the reason why I want to address the importance of every lesson. Read every lesson slowly, and concentrate word by word and -if you have the chance-, do it with the Holy letters. Put in your heart the concept of quality over quantity. How much you do isn’t important: the intention, *kavanah*, is more important than what you think. And kabbalah helps! Read this book with full concentration, with absolute awareness and live your life using what you have read, and the path to the spiritual worlds will be open for you and you can and will come and feel your salvation. Use the highest intention and step-by-step you will walk into your own salvation, into your fulfillment, into your wholeness. Please notice that this e-book is taken from the oral lessons I taught to my students. Because you didn’t attend the lessons in person it might be difficult for you to fully comprehend it’s meaning and it may give you the impression of ‘what is this?’

because the language isn't always "correct" from the grammar perspective and may seem to you that there is no sequence because of the interruptions and additional explanations. Translating it as pure as possible will maintain the strength of the original spoken word. Because of the strengths hidden in the spoken word, it is important that you read slowly and, -above all-, don't hurry. In a way the written word has the same strength, but you have to be very accurate. Don't try to understand with your head but let the text come into you and place it deep into your heart.

Introduction

Five phases of the Liberator

1. The Name יְשׁוּעָה

I'm going to tell you things you haven't heard or read anywhere else. There is no rabbi in this world that received this information because only now it is the right time to pass on from above to those who are willing to listen and prepared to strive for complete fulfillment. This is the right time because this is the moment that every one of us is standing on the threshold of the complete liberation. The ultimate ending will be here very soon. The eternal teaching about the Kingdom of Heaven has been given to me. This teaching is a structural part of a general teaching. It is part of the process to liberate the human being from our evil habits. Death will no longer exist and we will come to the eternal existence.... to the creating thought of the Creator. All of this is part of the true teaching of the Lurian Kabalah. I'm not interested in knowing why it has been given to me and not to others. I open myself because I'm the one who needs this. A person always has to be prepared to say: "hinenie הִנְנִי *here I am*. Take advantage of me because I'm prepared to fulfill what needs to be fulfilled". That's why I'll say it once again: there is no one here on earth, no spiritual leader, clergyman, rabbi, minister, priest or guru who knows or did know or feel or felt this. If some pope could hear about this, he would be tremendously happy. If Mosheh could hear about this he would rise from his grave, from the unknown place where he is buried. He also would be tremendously happy if he could hear what I'm going to tell you. The very Shimon bar Jochai, the author of the holy book, the Zohar, would scream "Finally!! I didn't write the Zohar for nothing". And the last teacher I had – Ari would be very relieved and would say: "At last!! there is someone who does understand me". Without false or so-called modesty I can say this because all the wisdom I receive isn't from me. I pass on what is given to me. It is for you. You can use it in your daily work, to practice it in your daily life. In earlier days people weren't ready, but now the time is right.

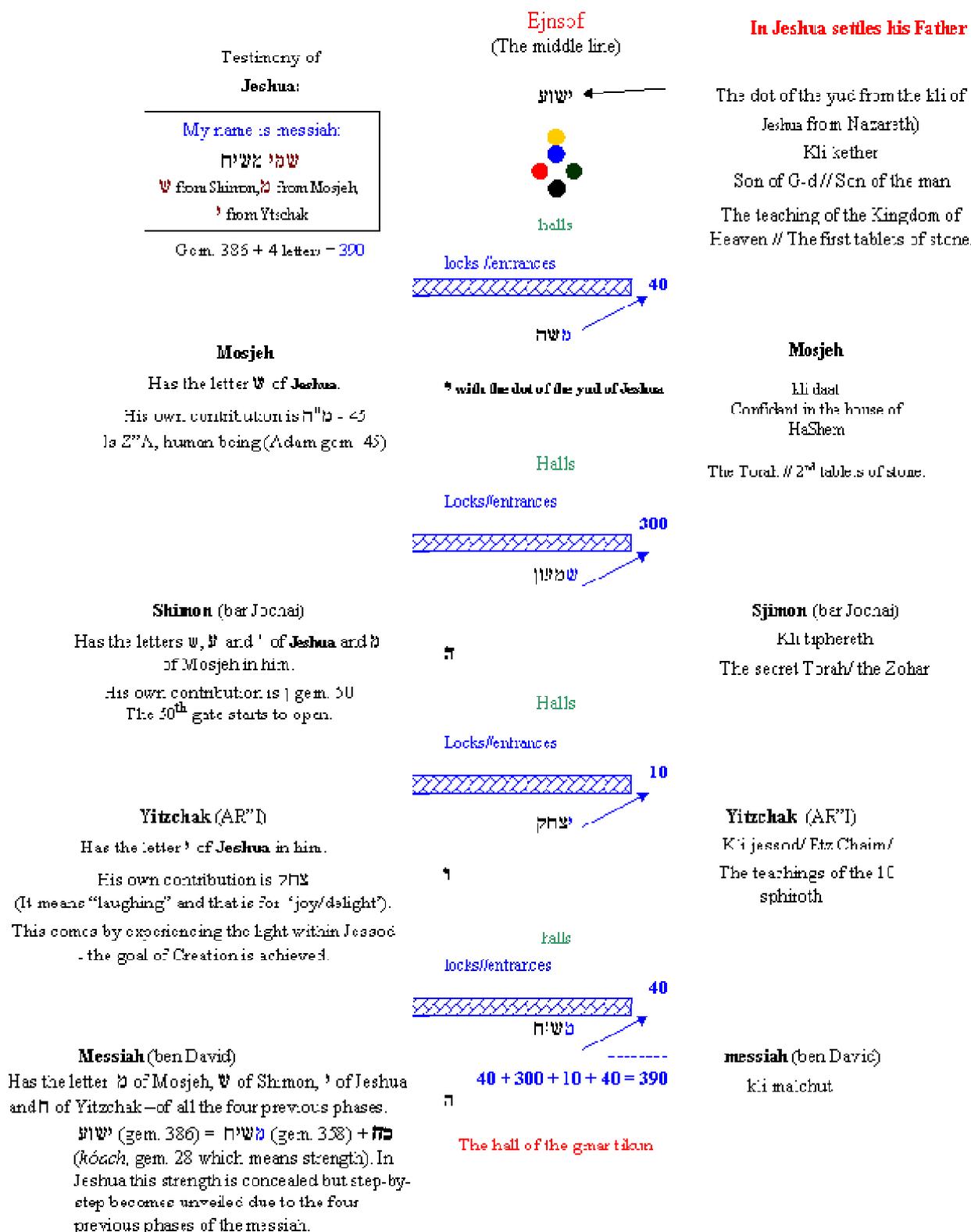
It is written: "And the whole world will know that You are HaShem". The reason for all the learning you do is to be able to achieve your salvation.

I have made a drawing. It's a drawing every wise person from the past had dream about, from the patriarch Avraham, Yitzchak, Ja'akov, till now. Every person who wants to achieve wholeness has this dream. Otherwise he wouldn't strive for happiness. Everything is in

conformity with His' creating thought. This is what I want to emphasize so you will read with full attention and with the right intention. The most important thing is – don't struggle!! Know that there will be no comprehension after one single reading. You will move forward - step by step - everything in conformity with your personal comprehension. With great satisfaction I show you the solution of this spiritual puzzle. The time was and is pressing to achieve the solution of this spiritual puzzle. Otherwise, how can we reach a full connection with the Creator? I have done things in my life that were impossible. Only possible if you achieve the experience of what we call life and to receive salvation. And I have received it!! Already in this first lesson you will see it. Look with the utmost attention to the next drawing and later I will explain it to you.

Drawing # 1

5 phases of the Redeemer



You can't understand right away what I have drawn for you. Keep this drawing in your memory and look at it now and later. It's a drawing that explains the reception of the light, as

well as in the common as in the special, given to the human being until the end of the fulfillment of the Creation. This is the first time that such a drawing has been made. I want to address the importance of this drawing, therefore, look carefully at it. First I want to say a few words. During the lessons my students asked about how was it possible that ישוע from Nazareth came later than Mosheh in chronological order? You see the name of ישוע written in his original language, it's very important to see names and some words in the holy language - the Hebrew - because the truth lies within the Holy letters. I will use the original names and I want to qualify their meaning. First a few words about the name ישוע Jeshua from Nazareth. In Christianity the name Jesus is valid and comes from the Greek translation of the Septuagint. First there was the Latin translation and later all other languages followed. The old Greek language didn't have sibilant sounds, for example 'sh' therefore they replaced the sibilant 'sh' into 's'. You can recognize a Greek word because a Greek word ends with "os" and -later on-, the Roman converted 'os' -into 'us' so His name became Jesus. The New Testament was firstly written in Greek language. That's why all other nations said Jesus instead of ישוע Jeshua. Owing to the fact that the name Jesus came into existence, the original intrinsic strength of the name ישוע Jeshua was lost. Some used and still uses to think of his name as a saving strength. This thought came from those who weren't Jews. Jews named him Jesha or, better, Josha. This name isn't correct either. In the Hebrew alphabet we have vowels represented as dots or *nekudah*. Beneath the letter shin there is a vowel named kubutz: ךּ , and when you see these three dots in this order: ךּ know it is the vowel – u -. In this there is a very deep secret: his name was Jesha or Josha in the period when there was not still a revelation of ישוע, or there was no one to whom could be revealed as ישוע. Why? In a way this sound of 'u' isn't a letter: only a nekudah, a vowel. As you may know, only the consonants are used in the holy language. They are meant to be "carriers" or "kelim" and are in conformity with the Universal Strengths. There is a great mystery in this holy name ישוע. When this name is concealed one sees this name without the letter waw ךּ. One only see the nekudah kubutz. That's why some read this name as Jesha or Josha. Only when ישוע reveals himself to the humanity, has the letter waw ךּ. This letter, waw: ךּ, shows a condition, a zivug *interaction* with the high light. But later I will tell you a lot more. Additionally, the Jews saw and see the name ישוע as the founder of the Christian religion. But ישוע didn't do anything to create this. It is an historic event without any involvement from ישוע.

There is an inexplicable hate within the soul of many Jews with respect to ישוע. In a way the name Jesha or Josha is a nickname or pet name of the name ישוע. Maybe his mother used this

name when he was a little child. But by making use of a pet name one sees himself still as someone who is small. His correct name is ישוע. Therefore, from now on, I will use only ישוע, because this is his true name: - ישוע. Some Jews call him Joshke. At the end of his name they added 'ke'. It seems as a pet name but in reality it is to make fun of his name, and we don't want to do this!! Whether you are a Jew or not, all of you will learn from this book is the real meaning of the name ישוע. For those interested to achieve fulfillment, I'll show them that it isn't possible to achieve fulfillment without this name: ישוע. For now this is enough about the name ישוע. In Christian religion it is a tradition to use capitals letters when pronouncing the name ישוע. I don't do this. When I speak about him I don't write his name with a capital, in contrary to Christians. For them the name ישוע is as G-d's name. But you have understand and know that this name, ישוע, is the highest Kether within the human souls.

The sphira kether, the highest Kether, belongs to both: to the Creator *and* to the Creation. Both components are within it: the nitzutz *sparkle* of the Creator *and* the nitzutz *sparkle* of the nivra *creation*. When I use the expression 'high Kether' I use the capital in the word Kether to distinguish between the high Kether from the lower kether of the souls. There is a Hebrew saying "jesh mi-jesh – the existing from the existing" and when I talk about this, I will of course use a capital, for example the name HaShem, HaWaJa'H, Elokim, the High light etc. As I have said before the meaning of the name ישוע is 'liberation, salvation'. Within this holy name lies the strength of salvation of the high Kether – there is absolutely no aviut in the high Kether.

Warning – In all these lessons, e-books, explanations and whatever I offer and will offer in the near future to my students and readers at two of our websites:

I NEVER SPEAK A WORD ABOUT PHYSICAL NATIONS, PEOPLE, RELIGIONS, GROUPS, PERSONS, etc!! When I use words like: Jew, Christian, Mosheh, the pope, a rabbi, a guru and even ישוע, I only mean the corresponding spiritual emanations, because everything is within **one** being. This material world isn't the subject of study of the Lurian Kabbalah; I only keep myself busy with the high spiritual roots of this world. All my students know and understand this principle, but you -dear reader- have to learn this. To no longer make any associative images with or behind my words, you will need a lot of effort. You have to put this deep in your heart: I never speak about human beings of flesh and blood, or about groups or institutions from this world. Free yourself from whatever associative images you may have. Don't expect any reaction from me concerning questions about this subject. What's

more: I don't assume any responsibility for a wrong interpretation of spiritual concepts, phenomena's and processes that you may conclude from these e-books and lessons. Therefore once again: all the words I speak aren't about this world.

2. ישוע was before Mosheh

How is this possible? I will explain it to you more deeply in this lesson. You need a deep understanding of this, otherwise you won't be able to get the true meaning of what I have written before and what I will write later. The correct name is ישוע. You will see it all fits within the strengths of all these letters of the holy Name in five phases. Look at the first drawing one more time: ישוע is kether; משה is daat - the middle line. The light always descends by the middle line.

I wrote before: ישוע from Nazareth, משה Mosheh, שמעון Shimon bar Jochai the author of the Zohar, יצחק Yitzchak Luria or ARI and the last is משיח messiah, the liberator. In this you see the descent of the whole light. All the five stages descending from the Kingdom of Heaven to our world. They are the kelim of the middle line as well in the common as in the particular. The light descends embedded within these kelim. Within the kelim comes the light. In which kli came the first light? In which kli comes the light at first? - Of course in kether. Even in the common, in humanity the light came at first in ישוע the high Kether. There is no other way; the light always descend by way of the middle line. First the light entered in ישוע and then the light descended to משה. First the light nefesh, -the lowest light- came in the kli of ישוע, the kli of kether. It doesn't matter where the kli kether is. It means the strength of ישוע. Put this in your heart. Not only that; concentrate! because what you are reading here isn't to be found anywhere else. What you are seeing here will give you insight in what we are doing. The question is – why do we say ישוע is the first one, although we see he came in chronological order after משה Mosheh? Even Paul said that ישוע was before משה. But Paul couldn't explain this, because he didn't had the knowledge about the sphiroth. The revelation of the sphiroth came later on. That's why he couldn't explain clearly why ישוע was before משה. Paul couldn't explain it but he knew intuitively that ישוע was before משה. He lacked the information of the sphiroth but we have the sphiroth and you will see how easy and great it is. You have to know that what is divine is simply genius. In opposition to the intellect, which is very complicated. And the latter is the destiny of the lower being. Only after משה, who received the Torah, the manifestation of ישוע came down to earth. But, what is the reason why ישוע came after משה chronologically and why do we say that ישוע is before משה? He came here around the year 2000, during the period of the end of the second temple. In a way the reception of the Torah took place long time before. How is this possible? For those who are learning kabbalah from

quite a long time, he/she might have an answer to himself. You already know a lot about the sphirot! How can we explain this? - Of course from the point of view of the spiritual itself. You already know everything has ten sphirot or, in other words, five stages, five kelim. When humanity was ready to receive the High Light, the Light entered first in the kli ישוע, the high Kether. There is no other possibility for the High Light than to enter in the thinnest kli and that's the Kether in the middle line. Does it make sense for you?. In doing this, the Light was revealed for the first time by way of the kli ישוע. This is the light called nefesh. Accordingly, the High Light came in the kli of משה. The light nefesh descended within the kli of משה via daat -on the middle line-, while in the kli ישוע entered the light called ruach. When we speak about the kli kether know this is a kli with the quality of ישוע the Sphira kether.

How does this fit in the name of יהוה? Is the kli kether the letter yud?

No, the kli kether - or ישוע -, is the dot of the letter yud in the name יהוה, or the name HaShem – יה'.

The second kli, the letter yud י in the name יהוה, is משה who is the kli daat because daat is in the middle line but in a way it works as chochmah – the yud י in the name יהוה.

The kli tiphereth or Shimon bar Jochai שמעון is the first letter hey ה of the name יהוה.

The kli jessod or Yitzhak יצחק is the letter vav ו in the name יהוה.

And the kli malchut or משיח –messiah-, is the second letter hey – ה - of the name יהוה. Every spiritual object has four stages. In a way in everything there is the name יהוה HaWaJa'H embedded. In everything is יהוה and in our case יהוה is in the middle line. I already gave you a hint regarding that ישוע is the strength of the dot in the letter yud, and the strength of משה is in the yud. But how can we see in this that ישוע is before משה? Think about this: Think about the yud and the dot of the yud. What is the smallest letter in the alphabet? The dot of the yud isn't a letter. The smallest manifestation of the light here on earth is yud. In this small letter is present the aviut of the name יהוה, the strength of יהוה is present in here in the yud but the dot of the yud isn't a letter...pay attention because this is absolutely unique what I'm now going to tell you, you can't find this anywhere. There is no document, no paper, no pope, no apostle or other saints who had the right words. Neither a kabbalist could put this into words. But what I'm going to tell you is the one and only true salvation!! What is the indication of the dot of the yud? **It is the connection** because kether is always the representative of the Creator. The Light. Kether has in himself two parts: an upper part and a lower part. The upper part of the kether is the sparkle of the Creator *nitzutz Bore*. This is manifest in the name ישוע. How was he named? He is named the son of G-d. Now you see: this indicates the upper part of

Kether. Expressed in religious terms this is “the son of G-d”. It is the expression of the upper part of the highest Kether ישוע. And in kabbalah this is called nitzutz Bore – the sparkle of the Creator within the kether. Only in kether this sparkle exists. No other spheroth have this nitzutz.

The lower part of the kether is called nitzutz nivra – this is the sparkle of creation within kether. This is another name of ישוע. When you look in the New Testament you will see it is written about ישוע he is called ‘the son of the man’: Two names. And who does know the difference? Why had ישוע these two seemingly opposite names? There was and is no person or saint who knew this. Only us, here in kabbalah, have insight for this. I don’t make myself vain, but what I’m going to tell you is unique. For the first time it will be manifested to everyone. What I’m going to tell you is for each person. What I will reveal to you isn’t to be found in America, nor Israel or in Rome. It has been given to me. I have the permission to disclose it and to pass it on. I don’t give lectures because I can’t speak from myself. Only in small groups - just as it is now - I can pass it on. I have found the salvation and will pass it on to you.

Yes, indeed I’ve found the absolute salvation, just as ישוע did, and because of this he has become my greatest teacher. Only in my personal condition I have received salvation. ישוע can bring salvation to the whole mankind, but every person has its own special, particular strength. Now you know you too have this strength. Therefore; pay attention: go and grab your chance!!

Kether is divided in two parts and ישוע had these two parts within himself. He had the upper part of the kether – the son of G-d. But this part ישוע kept him apart from the people. Now you see that indeed ישוע stood above the rest of the humanity because of this quality: his upper part of the kether. Why does kether have two parts? One is connected with the Creator and the other is connected with the creation. Otherwise how could the creation receive light? Creation is the wish to receive while the light – the Creator, is the wish of ‘only giving’. And within kether these two parts coexist.

It is written in the New Testament “the son of the man”. Now you know this has to do with the lower part of ישוע, the lower part of kether, that has to do with the creation. Every kether is the strength of ישוע.

Do not struggle against this. Neither from the outside nor from the inside, because when you do so, you lose the most unique opportunity for salvation. And this is meant for everyone!! While you read, remain in contact with you inner self; and later - when you close this e-book - , you can think about it and what you think is up to you. But while you are reading keep in

contact with your inner and don't struggle. The things that are going to happen to you will be huge, because you will receive something you can't receive anywhere else: there is no place where you can buy this.

Where it's written that ישוע is "the son of G-d", know that this is his connection with the EjnSof, with the Father, with HaWaJa'H, יהוה. What is the difference between the Light and the Father? In earlier days we couldn't see this, but it is one and the same: EjnSof, Light is what we call "the existence of the existence". The Father is Einsof embedded in the high Kether. When ישוע speaks about the Father, he speaks about the presence of the High Light in the upper part of the high Kether. This is also the presence of the Father, - of the High Light-, within ישוע.

3. What brought ישוע to this world?

What brought ישוע into this world? With this I don't mean what ישוע brought into the past, into history, but something that last for ever. He brought the teaching about the Kingdom of Heaven. Who merits to come to the Kingdom of Heaven? Is there something more than the high Kether who knows what the Kingdom of Heaven is? Who, besides the high Kether, does know about this? The word Heaven is written in the holy language in plural: שמים. Most of the time it is translated as heaven but in reality it is heavens. The meaning of Heaven is 'that what is above', what is outside the kelim. Thus, everything that is in the outer is kelim. There is the middle line: daat, tiphereth, jessod and malchut, all of them are kelim with aviut. It is impossible for kelim with aviut to be the Kingdom of Heavens. With the lower kelim it is possible to build up masach and by way of this one can come to the kether. What can we learn from this? The essence of the teaching of ישוע isn't the New Testament. When I speak about ישוע I speak about the teaching of the Kingdom of Heavens. The New Testament only describes the words of ישוע. The message of ישוע is incorporated into the New Testament. With this I mean the acts, the deeds of the apostles. All of this belongs to the religion of Christianity. I don't interfere myself with this! I have respect for Christianity in the same way I have respect for the Jewish religion but **I don't speak about religion!** When I speak about ישוע I don't speak about the New Testament. When I speak about the Torah, I don't speak about the Jewish religion. Put this in your heart: –kabbalah speaks about the Holy Spirit. Our task is to let the Holy Spirit penetrate into our being. That is our task. Not to occupy ourselves with traditions or other earthly interpretations of divinity. Kether is always the first and thinnest kli. Wherever you see kether, know he is the first and the thinnest because kether doesn't have aviut. Therefore only via kether one can enter the Kingdom of Heaven. Didn't ישוע say "only through me one can come to the light of the Father"? When you come to the

upper part of the high Kether you have reached the Father because the Father settles in the upper part of the high Kether. When ישוע spoke about his Father he meant the settling of the Light within the kli of the high Kether; this is the place where the Father settles. He also said (John 8:29): “The one who sent me is with me; he has not left me alone, for I always do what pleases him”. This was possible for ישוע because he was the complete kether. He didn't have aviut from to the lower aviut. Please pay attention to what you are going to read now. Read with the right intention and you will know, you will understand the inns and outs of the spiritual. When ישוע appeared for the first time what was the light he had? He only had the nefesh light. Before ישוע was here on earth there was no other light than the nefesh light. Pay attention! It isn't possible to transcend the nefesh light because the nefesh light is feminine. Only when there is the ruach light it is possible to pass on light. Nefesh is a feminine light and one only can receive this feminine light **but not pass it on!** Kether is the dot of the letter י yud. Yud is the smallest letter, the smallest kli. Only from yud starts the creation. ישוע wasn't a kli; only the dot of a kli. Therefore, before משה brought the Torah, one couldn't see ישוע. Before משה received the Torah it was impossible to see the nefesh light. The nefesh light was given to humanity, the nefesh light had already descended, but there was absolutely no one who could see it. The nefesh light already appeared but there was no person who could receive this light before the reception of the Torah. This is only possible by way of the letter yud י. Yud י is the first letter, the first design of a kli for the reception of the light. And the beginning of the letter yud י is the dot of the yud י. Therefore ישוע could manifest himself for the first time after the reception of the Torah, after the arrival of משה. Not only that: we also see in chronological order that ישוע came after some time in a physical body into this world. Why? How could he manifest himself? - Because in creation were two lights already. We say the nefesh light came into the world when ישוע arrived but the nefesh light already existed. Only when משה brought down the Torah, when the Torah was manifested, that the second

light, - ruach - came into existence because the Torah is the ruach light. Together with the nefesh light came the ruach light. Now we have two kelim, the kli of kether and the kli of chochmah. This is kli daat in the middle line who has two lights: light nefesh that descends into the kli of משה and the ruach light that enters into the kli ישוע. This is the reason why ישוע came after משה.

There is another reference in the Torah that shows us that the teaching of ישוע came before the teaching of the Torah. How can you determine that the teaching of the Kingdom of Heavens is above in the Torah, it is, before the reception of the Torah that משה gave at the nation of Israel? First משה went to the mountain and he came down with the first tablets of stone. What happened with those tablets of stone? משה shattered them down. That's why he had to climb up again to receive the second tablets of stone. The first tablets of stone contained the teachings of ישוע, the teachings of the Kingdom of Heavens. In a way it is very 'logical': משה brought down those tablets of stone. The Teaching of ישוע isn't the New Testament, but the Teaching of the Kingdom of Heavens. ישוע processed in his teaching all the shining of the First design of the Tablets of Stone in the new things he said. Only later in response of his words about his Teaching about the Kingdom of Heavens, one can partially resemble how the Kingdom of Heaven would look and how a person could enter. However the whole Teaching was written down in the first tablets of stones. What is the meaning of the breaking? This means that the High Kether had to manifest Himself in the upcoming phase. What משה did was to bring down the open Torah to the level of the kli daat. Accordingly, the light had to descend to a lower, another kelim because the Creator wanted more than only the Kether. It was in the plan of the Creator that eventually the light would come down completely, from kether to malchut.

The next step is the step of שמעון בר יוחאי Shimon bar Jochai who brought down the secret Torah. But first let us look carefully to משה. It isn't said regarding משה he was the son of the

man, nor the son of G-d. One only speak about the son of G-d or about the son of the man regarding ישוע. What is said about משה? That משה was a confidant. He was a confidant in the house of 'ה. What is the house of 'ה? How many walls have a house? Four. What is the house of 'ה? יהוה. Don't make connections with the material world. Not only that – brake away from whatever religion that your profess, from whatever testament there is, free yourself from whatever keeps you tied. We have no interest in testaments. The Creator has nothing to do with testaments: neither with the 'old' nor with the 'new' testament. It was the Christian synods and the Jewish Sanhedrin's *great meetings* that proclaimed the testaments. Of course this was good too, but their goal is to have the institutional power over the social, over the community, over cultures and societies. All good things - listen carefully to what I say - aren't wrong, but it has nothing to do with the truthful spiritual world. It can't save you. I speak about your personal salvation. Churches, synagogues, etc., they are all good for the outer being. For those who are still connected with their exterior and those who want to hold on to this. But the real salvation of the human being.... forget it! They can't bring salvation because salvation is an individual process. Now we live in the times of the coming of the messiah. Now we have to be very careful with our emotions: don't let your emotions control you. Whatever the emotions are, you have to be very careful.

Let me continue.... it was משה who brought down the second tablets of stones. This is the open Torah and this open Torah is given via the kli of daat. What is in the kli daat? In the kli daat there's right and left. In kether there wasn't right or left. In the highest unity of the kether, of ישוע there is no right or left. This is what kabbalah shows us. In kether everything is one. The human being *and* the Creator are as one. But the Creator hadn't the intention to stay only in the kli kether. It is in His intention to bring down the light all the way to malchut because malchut is the real creation. That is what malchut is – the real creation. Kether isn't the creation. The goal of the creation is Malchut. Between two kelim there are locks and

entrances. After משה the light descended further - via the middle line - to tiphereth, that's the secret Torah. Later I will explain more about the names you see in the first drawing. I will show you how amazing it is. How the holy letters are interwoven in this. The next phase is Yitzchak Luria יצחק לוריא. The light had to come down further to jessod. Jessod is יצחק לוריא. He has drawn up the whole structure of The Tree of Life's. The Tree of Life's is z'a, the same as the Torah is z'a. This is the descent of the light to malchut. And the last will be the name of משיח, the Redeemer.

4. I'm the first and the last

Let us now look at the deeper meaning of the Hebrew letters, in the names of the bearer's *merkawah* of the five kelim in the middle line. It's exactly the same in every human being as well in the common as in the special aspect. In us always the kether is the strength of ישוע, always the strength of the Kingdom of Heavens. In us משה is daat: the strength of the open Torah. Every human being has the strength of משה. Tiphereth always is the strength of the Zohar - the secret Torah, and it was Shimon bar Jochai נשמעו who brought this down. And by way of יצחק AR"י came down the strength of the Tree of Life's meaning the light came to jessod. And at the end – and this will be very soon – comes the strength of the ישוע משיח the Redeemer in his second appearance but now he will be enriched with the four former stages, in all the glory of HaWaJa'H. Look at the names of the first drawing: ישוע is the name of Kether. ישוע has the numerical value of 390: yud is ten, shin is 300, vav is 6, yain is 70 – together 386. Plus the four letters 390. Why do we add these four letters? In kether we add up as well the numerical value *as* the number of letters - the four letters of the name יהוה so 386 plus these four letters makes 390. This is the strength of ישוע. You can see this as a strength having 390 units. The next step is daat. This is the name of משה and when you read the name משה don't think about the person named משה. Never, not even for one moment think about the person: only see this name as strength. This strength is given to someone here on earth, someone who manifests himself as משה. Don't have interest in the person of משה: only in the strength of משה. It's the same with Michael Portnaar. Don't have interest in who he is. Only have interest in what comes down via Michael but the person Michael has nothing to do with it. May be there is something in my name 'Michael'. Michael means *mi-cha-el* which means G-d. I only speak about the Creator, but there is nothing in me; I don't have special qualities or character traits that has anything to do with my teaching and passing on in kabbalah. Look carefully to the name משה. Look closely and see the name of משה. There is a lot hidden within the names and when you look carefully a lot will be given to you. There is nothing in the lower what don't exist in the higher. What there is from משה till the משיח, it has to be inevitably present in Kether, because everything comes from Kether. Do you agree with this? The lower can't have what the higher doesn't. The higher gives to the lower. What a higher doesn't have he can't pass it on to a lower. Therefore in the name of ישוע all the four other names have to be present. ישוע has to manifest himself in משה because without ישוע there wouldn't be משה. Without ישוע and משה there wouldn't be נשמעו Shimon bar Jochai. Without

ישוע, משה and ישמעו there wouldn't be יצחק Yitzchak Luria AR"l. And without these four the משיח messiah can't come. Now we have five stages of the Redeemer and there is nothing more. Now look carefully to the Hebrew letters of these names. Look at the name of משה. Compare this name with the name of ישוע. Which letters are in agreement? Both names carry the ש: shin. In a way משה received the shin from ישוע. Always there has to be something in the lower that has to be present in the higher. In this case, Kether. The letters מmem and הhey are from משה - daat himself. This is the name מ'ה ma'h. Ma'h is the name of z'a – the open Torah. This is what משה brought with him because the משה had from ישוע. What you have to do is take away the letter ש shin from the name משה because this letter he received from ישוע. Now the question is what is the contribution of משה? Those are the letters ממem and ההey. מ is the first letter of his name and ה the last letter. מ and ה aren't present in the name of ישוע. Why aren't they present in ישוע? Of course, they are (potentially), but the work משה did was to deepen the light of kether to the kli of daat. He performed this by way of these two letters מ and ה from his name. The numerical value of מ and ה = 45. This same number is the numerical value of the word Adam אדם - meaning human in his earthly significance. What is the human being in his earthly significance? What are the characteristics of the human being? A human being has the male and the female, right and left. This begins with משה, with daat. In daat you see the beginning of these two aspects: right and left. We don't have this in ישוע. This is one of the reasons why Christians saw and see ישוע as G-d, because his upper part is connected with the divine. Can you see this? Do you still remember the upper part of the kether is named the son of G-d and the bottom of the kether is named 'human' – the son of the man?. That's why people saw and see him as G-d because his upper part was as G-d.

They saw and see him as G-d and as a human being together. This isn't so odd because the Creator gave the Christians something special: namely Goodness and Mercy from His inner. This is marvellous. Please notice: in every religion there is an element of truth. Don't think religion is as opium for the people, to provide them with spiritual soft drugs. The kind of religion doesn't matter. So the contribution of משה was the מ and the ה. Now we go further with the name of שמעון Shimon bar Jochai. For us only the first name is important, in this case שמעון who wrote the holy Zohar. From whom has ישמעו the ש? The ש comes from ישוע and from the name משה. The מ in his name comes from משה. The ע he has from the name ישוע and also the letter ו. Now you can see ישמעו has three letters of ישוע. More secrets of the Torah are revealed by way of שמעון. Can you see this? Three letters of ישוע are revealed in the name of שמעון bar Jochai. What is the contribution of שמעון? That is the

letter nun. Why nun? Nun has the numerical value of fifty and with his work of writing the Zohar, he created a small opening of the 50th gate. Not completely opened, but the gate is left ajar. This refers to the letter nun. Then the next one comes. The light descended further below to the jessod. Jessod is יצחק לוריא Yitzchak Luria, AR"l. His first name is יצחק. The same name as from יצחק the son of Avraham. The destiny of a human being is written in his first name. Let us look at the name of יצחק. The first letter of his name is י yud – chochmah. He has the י from ישוע. The other three letters are his contribution. When you look at the remaining three letters צחק you see a word with the essence of 'laughing'. The laughter has come with him. Laughter means joy, pleasure, etc. Why? – because the salvation is near. The salvation ישוע spoke about. With the arrival of יצחק the four lights have come into the world. The fourth is wa'k, not ga'r although we say the fourth light has entered. This is his contribution. The last light will come with משיח. The meaning of משיח is 'he who attracts'. Who is משיח? Of course this is ישוע. The משיח of malchut can't be someone else because in the name of משיח is the name of ישוע, in the kether – only in kether. I will give you a good advice: repeat this lesson as much as possible, do it a thousand times. Visualize this lesson. Nowhere in the whole world you can find such an important lesson!! This is so important because in this you will receive the absolute salvation. This is the spiritual puzzle already solved for those who are willing to hear. There is no interest in me how many people can hear or read this – one is enough!! The revelation of this puzzle has to go to the public now, in this time. It's given to me. The fifth stage, the final stage is of course משיח, the Redeemer. The first stage of the Redeemer is ישוע. In a way in every of these five stages there is the same Redeemer. The stage of the Redeemer in the kli kether is the first appearance of ישוע here on earth. What is written about him? We are learning this too:

"he is a poor soul sitting on a donkey".

Why is he sitting on a donkey? We already learned this in the holy Zohar in the maamar (article) of Rav Menuna Saba. He appeared to those two travellers. On which way? – he, too, was sitting on a donkey. Baal HaSulam explains this to us; he says a 'donkey' is the condition of ibur, that means creation. That was the ibur of the Redeemer when ישוע appeared for the first time. The appearance of ישוע was so normal one couldn't see he was so important. He was also sitting on a donkey. Why was he sitting on a donkey? His appearance was the first appearance to human mankind with the nefesh light and - as we know -, nefesh is the lowest light. That's why the first appearance was so shabby. After ישוע came משה. What is the meaning when we say the appearance of משה, or the second stage of the Redeemer comes? Is there some extra for the kli of ישוע? Yes, ruach. In a way there is an enrichment in ישוע. With

the arrival of משה there is more glory in the name of HaShem for ישוע. Has a paradox emerged between ישוע and Mosjeh? No, because they are all the same; only משה is the second appearance of the Redeemer. Of course משה isn't the Redeemer himself. משה is an addition from the Redeemer, who is kether. Everything comes from kether. What משה did was to attract the light further down to our world so that the light ruach could come here to earth. Who received the ruach light? - ישוע or kether received the ruach light. But, is Kether the whole meaning of everything? Yes, because kether is the crown. *What is the purpose of the Creation? That the light has to come and fill malchut completely.* Eventually malchut, the lowest kli, needs the nefesh light and when this happens in the kli of ישוע, it will enter the light of Jechidah. Eventually all splendour will come in the kli of ישוע, in the name of ישוע when he will appear for the second time in the gmar tikun. Gmar tikun is the last correction, when the light will descend completely to malchut. What will happen? All the five lights will be in their own place. When that day comes, HaShem and His Name will be one. The meaning of HaShem is light filling the kelim and His name means the kelim himself. Only then there will be oneness between light and kelim. What does it mean? Every kli will receive his corresponding light. For example the kli of malchut, or the משיח will have the nefesh light and in the kli jessod or יצהק will have the ruach light, etc. Eventually the kli kether or ישוע will have the light Jechidah, which will be the second appearance. It is also written and these are the words of ישוע: "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory"(Mathew 24:30). He describes this to his students too. Let us now look to the letters of the name משיח. The letter מ of משיח, or malchut comes from משה, the letter ש comes from ושמעו and the י comes from ישוע. These three letters of the name משיח are the first letters of the former names. His last letter, the letter ח from משיח is the third letter of the name יצהק! There is a difference, why? We will analyze this later on. For now you can see very clear that all the names are connected. And not only that: this is a causal connection. There is another hint pointing out to the same and it is that 'everything that exists in kether, inevitably exists in the rest of the creation or in all lower kelim'. Kether is the highest step considering the four lower sphiroth, in our case the four kelim: from daat to malchut. This is a fact and is also effective in the particular aspect of the lowest kelim itself: the first letter of a name has in itself everything that is to be seen in the next letters of that name. You could say the first letter dominates and represents everything of what is in the rest of the word. It doesn't matter if there is no agreement with the numerical value. Remember: the first letter has everything in itself, ...always.

Now let us look at the four stages of the name ישוע.

We have the name of משה; the first letter of משה is the letter מ with the numerical value of 40.

The next name is the name of ושמעון with the first letter ש. ש has the numerical value of 300.

Then we see יצחק with the first letter י and י is 10.

And the last one is the משיח with the first letter mem מ - 40

Now let us add these four numbers:

משה, with the first letter מ	40
ושמעון, with the first letter ש	300
יצחק, with the first letter י	10
<u>משיח, with the first letter מ</u>	<u>40 +</u>
	390

The name of ישוע has the numerical value of 386 and the four letters = 390. You already learned to count the number of letters of kether, therefore + four. There are five kelim, always. In these kelim the light enters. These are the kelim of the middle line and not the kelim beside the middle line. Beside the middle we have the work of right and left but the light always comes via the middle line. We speak about ten kelim but at the end the whole meaning of our work is to develop the five kelim of the middle line. Of course we have work to do in right and left – for example the chochmah and binah and between them משה or daat but in the middle line the light enters in our kelim by way of our kli daat. The Torah manifests itself by way of the kli daat. And we have to develop our kli kether by way of the Teaching of the ‘Kingdom of Heavens’, etc. The place of absolute oneness is in kether. Kether has neither right nor left only mercy in his purest form. Now you see why ישוע was only mercy. There is absolutely no severity *din* in kether. It was ישוע who brought mercy with him. What was/is the message of ישוע? The first kli you enter is the kli of ישוע. First you have to come to ישוע. By way of ישוע you can come into the Kingdom of Heaven because only within the upper part of ישוע or kether there’s the Father. There is no other way to come to the Father ישוע said. He said: “no one can come to the Father otherwise then by way of his son, only the son knows whose the Father”. Only the son knows his Father and no one knows the son except the Father. Only the Father knows who his son is and to whom he can manifest himself, to ישוע the son. Clear? Why is it impossible to come to the Father? You have to come first to ישוע because the Father is only within him. Within the high Kether there’s the Father. ישוע had a lot of objections against the Pharisees and the Sadducees, why? Listen carefully. Of course the Pharisees and the Sadducees aren’t important because they couldn’t receive light, absolutely not. They only received some shining of the light of nefesh and ruach. When one

doesn't accept the kli of Kether know it is impossible to receive light. For instance look at the Jews people, משה taught them the open torah. Without ישוע they can't receive light and come to salvation. משה is the kli daat. Daat means knowledge. משה brought the knowledge of the Only G'd in this world. For us knowledge means right and left, this is the true knowledge. משה brought down the Torah, he brought daat down to humanity. But he couldn't bring down the Torah to daat without passing the kether. The consequence of this is that everyone who learns the open Torah has to pass kether just as משה did, due to this everyone has to accept 'the Kingdom of Heaven'. When one doesn't accept this know you will stay without salvation just as the Jews nation. The salvation comes to you by way of the high Kether who has the light and in the light is embedded the Father. Of course everything comes from EjnSof. 'Father' is the embedding of the EjnSof within the kli kether. You can see this as a kind of roughening for the sake of creation. The creation is the wish to receive, is there another way for the creation to endure EjnSof? That's why EjnSof carries the name of HaWaJaH in his capacity as Creator – as the Father of creation. This refers to the four stages of the light, from high to low, and EjnSof touched them all so He could stay in contact forever with creation. He who doesn't accept the high Kether doesn't accept the kether within him. Is there another way to receive the high light? No. It was ישוע who came with a happy message, he said: "the Kingdom of Heavens is near". What does this mean? He meant to say: 'accept me, accept the high Kether than all of you will have permission to come to the Father, my Father, because no one can come to the Father than through me. Only by way of ישוע one can meet the Father who settles in him. Now you can see the problem of this nation. What are they doing? They accept משה, they accept the open Torah, the second tablets of stone but they refuse to receive the kether. This is why they can't go through the locks and entrances that are above them to ascend to the kether and receive their salvation. Above them, above משה, above the kli daat there are the locks. But while the Jews don't accept ישוע they neither accept the "Kingdom of Heavens". And - as a result - the locks above them remain locked. For them heavens are locked. Not only that, beneath them there is שמעון who is the Sphira tiphereth in the middle line and that's the secret Torah, the kabbalah. They also refuse to learn this although formally they have declared the Zohar as holy, still they don't learn it. And they who are learning it they do it in a way it doesn't help them or bring them to salvation. Therefore, they don't accept it. And the worst thing is they don't seem to have interest in changing. Now they have double-locked themselves! Can you understand this? ישוע spoke with them about this, he said: "open the locks, open the entrance and come to me, through me you will receive salvation". The salvation comes from above. Can you see this? Even in the sphira of שמעון of tiphereth there was the ongoing manifestation of the light in the secrets of the Torah

but they couldn't accept this either. Look around you and you won't see a single orthodox Jew who occupies himself with the secrets of the Torah. Of course they value the Torah but they don't touch it. Therefore, from above and from below the locks are closed. Heavens are closed and below they are closed too, that's why it is named 'double locked'. Why do I tell you this? So you will know very clearly that there is no other way for the Jews to receive salvation than by accepting ישוע in deep consciousness and truthful love. Please understand: they don't have to accept Christianity. Not at all. Christianity is a shortness too, so why should they go from one shortness to another? From one sickness to another?. What is the sickness of the Jews? They are double locked. And the sickness of Christianity – they only see ישוע on the cross as someone who paid all their debts. They only receive the shining of the light nefesh from heaven. When the main entrance is locked, know all other locks are closed too. What are the locks they have? The first lock is beneath the kether, the lock of משה the open Torah. In Christianity has something to do with the Torah. They too accept the Torah, but they don't practice it. So the steps below are unknown for them. Do you understand this? They only have the shining of the nefesh light and a little bit of the open Torah, of the ruach light. That's all. While the true salvation includes the five stages. In Christianity some speak about salvation, but this isn't the true salvation: only the beginning of the salvation and this beginning isn't enough. Instead of going beyond their understanding, they speak about the cross and the 'penance'. This is the opposite of the positive message of ישוע. He said that one has to go beyond his understanding, otherwise there is no chance to achieve the Kingdom of Heavens. By way of 'penance' it is impossible to achieve the Kingdom of Heavens. When one sees the Redeemer as someone who died on the cross because of our sins, it is impossible to achieve the true salvation. It isn't enough my beloved Christian brothers and sisters! This is only the beginning of the salvation. Of course: everything is within the high Kether and in the stage of ישוע - there is the beginning and the end of the salvation. He said: "I'm *aleph* א and I'm *taw* ת", or in our language 'I'm the first and the last'. This means ישוע will manifest himself in the משיח. So you see it all fits but you have to remember just ישוע doesn't give salvation because you would only have one kli, the slightest one with the lowest nefesh light. Now you maybe understand why a nun can speak so beautifully on television and you can feel the wonders of her religion. You can feel her in such a profound alliance with her religion and you feel her surrendering. Her religion is very different from a Jewish woman's religion. Why can we feel this - for example - when we meet a nun? - Because she is connected through her faith with ישוע. That's why she shines and speaks about the loving kindness of ישוע. But it is only the radiation of one kli of ישוע, all beneath this kli is locked for her. Thus, when one is a

Christian all other kelim below the kli kether are locked. The kli kether is Heavens, that's true, but they lack the entrance to their lower kelim, to malchut. That's why so many Christians have a double-life: from above they are almost angels, but deep inside they have a different feeling: full of misery and doubts. Why do they speak that much about the משיח? In a way they only speak about ישוע. In ישוע there is the kether and in his second appearance there is the משיח. Of course, ישוע settles there, but only potentially. A person has to do all the work himself. This is the only way to make the second appearance of the משיח possible. What they say and mean is "he will come". But the appearance of the Redeemer only can come when the light of Jechidah enters in the משיח, in the kli of malchut. The second appearance of משיח is in malchut. Which משיח? - Of course ישוע. There is no other משיח. Why? There is no second, or third or fourth man who is named the Redeemer. משה, שמעון and יצחק all of them have their share in the revelation of the משיח. For example משה is a strength given to the kli daat as an addition to support the second appearance of משיח.

שמעון also did his contribution. His contribution was given to him from above, so he too could contribute to the second appearance of משיח. What was the extra light that ישוע received when משה came into existence? - The light ruach. What was the extra light of שמעון? Due to his coming, due to his revealing of the secret Torah, ישוע received the light Neshamah. With the first appearance of ישוע the nefesh light came into the kli of ישוע. Through the arrival of משה the ruach light came into the kli of ישוע. Due to the arrival of שמעון the Neshamah light came into the kli of ישוע, into the kether. With יצחק came the fourth light. So, the contribution of יצחק took care of the Chajah light within ישוע. The Chajah light is the light of life. Eventually the משיח will come. Let it be in our days. What will happen? The light of Jechidah will come. One of our students noticed that the first two letters of ישוע the letters י yud and ש shin mean: "It exists". And in the name of the משיח we have these two letters too, only reversed. And when you turn the last two letters you see the word יה – life.

5. Why took ישוע the third letter of the name Yitzchak?

The last letter of the name משיח – the letter chet ח is the third letter of the name קהיצ. Why didn't he take the first letter just as he had done with the others names? We already learned the first letters of a word or name is modifying and special. But you have to know it is all-qualitative. It isn't necessarily the numerical value of the remaining letters of a name have the same gematria as the first letter of that name. Look now and then while you are reading this at the drawing. We saw the numerical value of the name ישוע is 386, plus the four letters – 390. The total numerical values of the first letters of the other names are 390 also. This is a fact and in this we see the highest phase has everything in itself what is present in all other lower phases, in our case regarding the highest kli in relation to the lower kelim till the משיח. Why isn't this rule value when we count from below to above? Didn't we learn at elementary school that the turning of numbers doesn't change the outcome when we add up two or more numbers? For example $3 + 5$ is the same as $5 + 3$. So why wasn't build up the name of the משיח with all the first letters of the names of kelim that were above him? In a way he is the result, the goal of the development of all former phases. Isn't it logical he already has in him the most useful and highest of what was in front of him? Meaning all the first letters of the kelim that where before him. We saw he took the first letter of שהמ, the first letter of מעוןש and the first letter of ישוע. So far it is according the rules.... but then...he took from the name קהיצ the third letter. Why didn't he follow the rules, why didn't he do what we expect to happen? In this there is a very great and deep secret.

When I come to the point to reveal deep secrets of the Torah I feel in myself an inner shyness. *With this I mean to reveal it to more than one person.* But I found in the book Zohar a pronunciation of the great Shimon bar Jochai himself. Every time when he had to reveal an important secret of the Torah to his devote disciples – and know in that time that were the greatest rabbi's ever – he started to cry and said: “Ah me when I tell it. And ah me when I don't tell it. When I tell the sinners they will see this as an opportunity not to work on themselves; they won't correct themselves in the three lines. But when I don't tell, all my students will stay ignorant.” What is the reason משיח took the third letter of קהיצ instead of the first letter? Be aware there is in the true spiritual a higher divine logic. This logic doesn't have to be the same as the logic we have here on earth what we tend to name as ‘common sense’. Contrary, the divine logic is opposite to our earthly thinking. It is written: “My thoughts aren't your thoughts”. This is what ordinary people use to call ‘Jews math's’. Meaning calculations, propositions, classifications etc one can't see the solution of the problems without knowledge of the spiritual laws with logic or a rational approach. On the contrary this ‘Jews maths’ can give us stunning results!! It's so different from the approach of he who's religious, or he who is doing it mechanical, geometrical, cybernetic etc, from he who is looking at it from his earthly intellect. They all learn dogmas and this isn't according the spiritual laws!! You have to know that in the spiritual something what is qualitative higher can be lower considering the sphiroth.

Remember this. Don't project your earthly understanding on the spiritual reality. Don't use your scientific, intellectual imagines because when you do so you will get lost. What's more, the spiritual will conceal itself from your inner awareness. What will be left is ‘the talking about kabbalah’. This is what is called ‘the philosophy of kabbalah’ or ‘the physics of kabbalah’, or ‘the cybernetic kabbalah’ etc. None of these will or can help you because they are all build up around the earthly or cosmic intellect. Try to understand and I know it is very hard to understand but the whole cosmos, till its lowest or last point of material belongs to our world!! There is no imagination that can grasp this!! In every imagination there is the

grasping of something what isn't material. For many years I teach my students this simple rule: what the earthly eye can see has no divine, no eternal or spiritual. Whatever imagines or material object you see know it is without the spiritual, without the divine. Without going beyond your intellect, without going beyond your understanding, it is difficult to accept. Your intellect can't agree with this!! You have to go beyond your intellect only than you can come to the experience that it is as I say it is. To go beyond your understanding is only to be done when you work individual on yourself!! You need the instructions of the spiritual laws and implement them in yourself otherwise it won't work. Don't aspect from me the words 'relax' or 'resign your fate'. I don't give you the opportunity to escape in whatever material imagination you wish to have and to see that as the so-called 'spiritual'. All the time I rap someone's knuckles till he has liberate himself completely of all the imagines he had about this earthly existence. In a way you can compare the learning in the Centre of the Lurian Kabbalah with the game that is on television namely 'the island Robinson'. A number of competitors are on this island and every time there is a contest and he who loses the contest has to leave the island. Eventually one survives and he is the winner. Of course I hope in our study I will have more than one winner but it will be a few. It is said: "1000 students start to learn only one will come tot the Light!"

Yitzchak is the kli of jessod. The whole aspect of correction is based on the eventually correction of this kli jessod and the uplifting to the kli kether. You can compare this with a building. Before an architect starts a drawing he wants to know how high the building has to be. When he knows the height of the building, he knows the number of floors and with this information he knows what kind of fundament he needs. Every building needs two fundamental information's: the fundament and the height. A fundament needs enough capacity for the height. These two activities have to be geared to one another. The same you see in the spiritual. The whole creation is based for 6000 years on the sphira of jessod, in the holy language jessod means fundament. We all need a distinguish fundament, bottom etc. The need of a fundament is the condition for the existing of the creation. It doesn't matter this temporary fundament is from the second restriction, in kabbalah the second restriction is named *tzimtzum bet*. Only when there is the gmar tikun *the final correction* there will be no restrictions. We learned in the Zohar the condition of the gmar tikun is only possible thanks to the fundament. During 6000 years we have to make restrictions otherwise there will be no experience of the gmar tikun. What do we mean with restrictions, with fundaments, with bottoms? Know this is always the jessod. To be more precise: the ateret jessod. Therefore it is crucial to study this very thoroughly.

In the holy Zohar is written and it is Rav ha'Menuna Saba who quotes a verse of Ecclesiastes: "I won't allow my mouth to bring my flesh to a sin". The Zohar names jessod 'basar kodesh' *the holy flesh*, and 'brit kodesh' *the holy pact*. What does this mean? All over the world you can't find a teaching that refers to this place in the human being named jessod. The reason for this is because the holiness is only given at Israel, as well in the common as in the particular aspect. Each being has his personal particular aspect of Israel. Note that I say 'each being'; whatever the background of a being is **each being has this personal particular aspect of Israel**. Is there a reason the Zohar names this place of jessod the 'holy flesh' or the 'holy pact'? Does this mean that jessod is the place of the holy connection with the Creator? Look what the Zohar is telling us: before a person opens his mouth to say something – including the conservation of his heart, meaning what the mouth doesn't speak out but the intention is there in the heart – he has to be very careful to bring his jessod not to sin. With this we mean - not to receive for him self. Intuitive we understand what is said. Now, throw away all the other thoughts you have in your head, let go of the inner resistance because the rescue is here!

Several years I have looked for what I'm now going to say to you. No person, no rabbi who did know this. Therefore they couldn't help me. They hadn't the liability to tell me that I could find the answer here in the book of Zohar and in the books of Ari and with ישוע. The question was: "How can I purify myself?" Only by way of the correction of the kli jessod you can purify yourself and accordingly build up and connect yourself with the Creator. Therefore have the deepest desire and concentration in what you are going to read.

I don't write as a writer – I speak. Listen and try to hear! This is the way to salvation. Only by way of the kli jessod, your kli jessod, your ateret jessod *and ateret means crown* you can come to the kli kether, to the awareness of the Kingdom of Heaven. This sphira is the only sphira who has this wonderful quality to ascend via the middle line to the kli kether. There is a principal in the spiritual: 'there is no disappearing in the spiritual'. Due to this jessod whenever he ascends or descends his basic place will last forever. When a person g'd forbid speaks some evil he attracts the strengths of hell – *gehinnom* in Hebrew. One opposite the other is created by the Creator – remember this. Is there another way He could rein His Creation? See this as the feedback of the high government to the being. Where is hell – hell is a condition within a being encouraged by the being himself. How? By making his mouth dirty. When he speaks negative words, curses etc he attracts the *sitra achra* - the impure strengths. By way of his mouth *peh* he makes *zivug*. By way of this *zivug* comes what is in his head, in his minds to the body. This is valid for as well the negative as the positive words. Please notice: hell isn't something what exists only when you are dead. It is a perception, a feeling, a condition what comes to live by way of the evil tong, by way of the adulterous thoughts and fantasies. Only by way of his own doing a person will experience hell on earth. Don't make the mistake to think there is the place of hell here on earth. Here on earth exists the correction by way of his free choice. When he is in the after life he won't have a free choice!! Therefore in the 'here after' there is unequivocal determined if he comes in paradise or in hell. It is impossible to choose a nice place by way of bribery etc. there won't be a question if you like this place or that.

Here on earth you have the free choice given at us by the Creator, in His great mercy He created one against the other to give you the opportunity of the free choice. Moshe said: "today you are standing before the Creator. Will it be life or will it be death. Choose for life". Here on earth we have the choice! Know the High government is working faultless, always. You can make the right choice when you have the ateret jessod as your fundament. In every condition this is the last sphira who can attracts the high light and pass it on, receiving for the sake of the giving. Now you can understand why ישוע choose the third letter of the name יצחק: to draw our attention to this special place because here is the link. The link is to find in the name of יצחק. Let me repeat this. What is the first thing we do in our correction? What do you do when you seek for a solution no matter what the problem is? You make your aviut thinner; aviut is the density of a wish. You go from the fourth stage to the third stage etc till you are purified completely of all the aviut and now you can bring the whole condition, problem etc to the kether. When you are in kether you are in the condition of *ibur*, *ibur* means beget, to reinforce. The high kether, ישוע, radiates in you kether this strength with the light nefesh. Accordingly you go down, step by step to the kli beneath, the kli of chochmah with the light of ruach. Then to the kli of binah with the light Neshamah, then the kli of z'a with the light Chajah, Chajah is the light of life. Jessod closes the z'a. It is possible you think that the ascending to the kli kether, the kli of ישוע is enough. But it isn't. It's a start; when you ascend you start with the kli kether and the receiving of ישוע here in the high Kether. That's why ישוע said: "come to me he who is tired". What does this mean 'tired'? Tired of the un-corrected

kelim, tired of the aviut and because of this one stays in darkness and feels tired. Look carefully!

When I talk about the un-corrected kelim, kelim without light, then I speak about the necessity to ascend to the kli kether first. Meaning you have to ascend to the most transparent place of your kelim. The level of the partsuf will be the level of malchut. This is because of the upside down connection between kelim and the lights. When you have corrected the kli chochmah you have the light of ruach. This level is bigger – it is the level of zeir anpin. And when you correct the kli binah you have the light of Neshamah. This is the level of binah. When there is the correction of the kli z’ a till the jessod with the attraction of the light Chajah, then there is the shining of the light chochmah and together with this the partsuf comes to the level of chochmah. And when the kli malchut is corrected, you have achieved the level of kether with the light jechidah or light kether that fills this level. This is a subject that causes a lot of confusion therefore pay attention: look carefully - do I talk about kelim or about the levels of the partsufim. When the light Chajah arrives in the partsuf – and this is the correction of the kli jessod – together with this there is what we call ‘the feeling of life’. Chajah is the light of life. Only when there is the light of Chajah the klipot disappears out of your perception. Klipot cleaves to the places where is chisaron *shortcoming*. And by way of the correction of the kli jessod or the ateret jessod *often these names are mixed up* you can come to the maximum of your individual wholeness during the 6000 years of creation. 6000 phases of corrections that will be enough for the klipot to leave you at peace. When you have reached this moment you experience the place of jessod – the place of living. When you are honest with yourself and feel deeply you acknowledge this is the place of your jessod where you already feel the true life. But when you go lower then you feel darkness, death.

This is the individual spiritual work – to correct all the wishes you have till the place of the ateret jessod. Then you are finished. This will be your gmar tikun, your eventual correction. Or in other words, whatever happens with you and around you, always you have the oneness with the Creator and you are in the fullness of life. There will be no more distraction because of your attachment with the high light. But before you achieve this know there is an order in this work what has to be done in every correction: the first thing you have to do is to make the aviut of your kelim thinner and this can be done by way of the ascending of the jessod to the kli kether or in other words, your connection with the high Kether, ישוע. Accordingly there is a gradual descending from the jessod till the end of your destination; the place of jessod self or the kli of צהק and with this there is the attraction of the high light Chajah to the jessod. But the aviut of the kelim stays in existence. You only have more consciousness to make thinner your wish but you have to know that the ‘heaviness’ is there always. There is a saying in the kabbalah: ‘nothing disappears in the spiritual’. When you have descend from the kli kether to the kli of chochmah you have enough strength to feel the aviut of the kli chochmah therefore you can make it more ‘transparent’ till you arrive at the kli jessod and the ateret jessod.

The Zohar explains us the jessod is the ‘tree of life’. Within the human being jessod belongs to the ‘tree of life’, it is the lowest point. Ateret jessod is the tree of good and evil within the human being. It is the ateret jessod who makes all the necessarily limitations and ascending of the Ma’N during this period of 6000 years – the phases of correction. Now you can see why the jessod is so important and needs a lot of attention. Notice we can’t correct everything, what you have to correct do it and what stays behind is named *lev ha’ewen* the heart of stone. It is impossible to correct this till the gmar tikun. This aspect is so relevant that this has become for all the students the reality of every day. This is the most important and intimate place of the inner work; the ‘pact’ we have made with the Creator. The Zohar is telling us:

only from this place one can see the Creator. Why this place? Try to find the answer by yourself. During the correction of the jessod there is the attraction of the shining of the light chochmah. In the holy language chochmah is *rei'a* to see and this refers to the eyes. By way of the place of ateret jessod the light *or chozer* ascends to the chochmah – to the eyes. Then you can ‘see’ the Creator or in other words the light *or chozer* covers the chochmah of the direct light *or jasjar*. The light *or chozer* reaches to the chochmah of the direct light therefore one can see the Creator. In his naivety the world thinks that the process of liberation is so high. One has all kind of fanciful ideas, developments etc. I still remember when I spoke a couple of years ago during the Zohar lessons about this subject, some students started to giggle. Before that time they hadn’t experienced this place while they were learning and then suddenly...this place was still sleeping meaning there wasn’t a correction at all therefore it was this place that started to giggle because of there material associations with the place of jessod. Of course after a while it was gone and now they know how it works. Therefore I have a very sincere request for you: don’t shame yourself for this place! It was ישוע himself who told us not to be ashamed for this place.

The strength of ישוע is connected with every jessod and via jessod the Ma’N arises to ישוע and this happens at the beginning of every correction – every prayer for healing. When a ‘blind’ person yields to ישוע: “son of David help me”. What does this mean? Ma’N – the request for help only can arise to the kether when you go in faith *lemalah miehadaat* – beyond your knowledge. Every time when a person requested at ישוע if he would heal him ישוע asked him if he had the faith ישוע could do this. Know that without faith *emunah in Hebrew* there is no help. *Emunah faith* beyond knowledge is the tool embedded in the control system. To bring yourself in conformity with the qualities of a higher level you need this tool. Let it be you who are yielding for help at ישוע and due to this you bring your jessod to the kli kether. When this happens a miracle takes place: the soon ישוע touches your eyes because you brought yourself in conformity with the qualities, you will see – you receive the shining of the light chochmah! What does it mean when a ‘deaf’ person yields to ישוע: “Help!” What is the meaning when ישוע touches your ear, your binah and you can hear? This is the receiving of the light Neshamah. There was a city named Kafarnaum *this is a corruption of the Hebrew kfar chanun what means village of comfort* and in this place ישוע couldn’t bring any healing because the inhabitants didn’t had *emunah faith* - only doubts. They asked: “who is that man? After all he is the son of Miriam and the carpenter Josef. And we know their children.... so how is it possible he could be so full of wisdom?” ישוע said: “he who is ashamed for me, I will be ashamed for him when I’m with the Father who is in Heaven”. The meaning of this is: I don’t let pass the Ma’N to go to the Father because there isn’t conformity in qualities. He is still ashamed for me therefore he wishes to receive only for himself. He hates the aspect of to give. But now let us return to the essence of jessod in connection with the letters of the name יצחק – the kli jessod. As I have said above, jessod – יצחק – is Ari. The first letter of יצחק is the yud of ישוע; this is the shining of chochmah from ישוע. The other three letters are his contribution – the letters tzadi צ chet ח and kuf ק and this is the word ‘laughter’.

Ari brought laughter and joy in this world. With Yitzchak Luria Ashkenazi four lights came in creation. And this place is indeed laughable. The whole world laughs about this. There are so many jokes about the Jews people with this aspect. All the so-called ‘Jews laws’ about pureness considering the family, the ritual bathing etc so unknown for them who didn’t received the teaching of liberation. Therefore their reaction is understandable. But Yitzchak Luria attracted the shining of the light chochmah to the level of the kli jessod to the whole world and to every person in particular. Me too started to laugh, became happy when I touched the tree of life from Yitzchak. This is the reaction of the experience when there is the

observation of the shining of chochmah in jessod – joyfulness, happiness and laughter. The light comes to the place that was first in darkness. All of this is in the name יצחק. Let's take the letters chet ח and yud י of the name יצחק and place them in this order – יה chai. As you already know jessod is also named chai – life. This is one word but we can do more. For instance let us take the last letter and place it in front, then the yud and the tzadi – ketz - what has the meaning of 'end'. These two words chai and ketz of the name יצחק have the meaning of 'living end', the living end of a partsuf! Always look to the holy letters. Only within the holy letters you will see the answers instead of working with your head in an intellectual manner. Ateret jessod is the end of every partsuf and only in this place the light of correction me come during the 6000 years of creation. This is the living end of the partsuf. The whole Universe is build on this fundament – in this stadium of correction. Only on this fundament we can build. The next step will be in the gmar tikun. Then the light, life will come in malchut too.

What will be the strength of malchut? That is hidden in the name of the redeemer משיח. Let us look at the letters of the משיח. Let me take the letters shin ש and mem מ – Shem – ש ם has the meaning of 'name'. Malchut is named 'name'. There are two letters left the yud י and chet ח what gives us the word of chai יה – live - as in the case of jessod. Let us place these two words together – chai and shem. When we make a word of it we see the word משיח – with the meaning of 'living name'. Or in other words the 'living malchut' is the content of the name משיח, the redeemer. When in the gmar tikun malchut receives the name *shem* life will be filled with light and then we have really the 'living malchut'. And who will bring this strength? The name of משיח! The light Jechidah will fill the malchut. Let us look again to the name of the משיח. What do we see...he took the first letter of the three former phases of the Liberator. From Moshe he took the letter מ, from Shimon he took the letter ש and from Jeshua he took the letter י. But considering Yitzchak there is something strange – he took the third letter what is the ח, why? By learning the torah we learn several facts and one of them is: when you notice something is an exception according the rule or a rule is illogical for you, meaning your common sense doesn't understand, know this is the place and the time to give deeper attention because there are hidden the secrets of the Torah. Here we have the exception of the rule that malchut or the משיח took the third letter, the ח of the name Yitzchak and not the first letter י. Malchut receives the strength to live from the jessod, always. Jessod gives her the letter ח. Due to this letter ח the malchut will become the 'living name' once the gmar tikun is there.

6. The mystery how to forgive the sins and evil etc within yourself

Is it possible for one being – one black box – to forgive another *black box*?

When you think this is possible know that it is a childish imagination. Of course it can be fun but it doesn't help! See it this way: a human being *is* the wish to receive for himself. This wish to receive for oneself can be material: material comfort, material pleasure. Food, drink, sex, wealth, power and science are strictly to be seen as material comfort and pleasure although you won't agree with this. For example science is very thin matter but it still belongs to our placenta. Even the laws of nature as we see with Einstein are matter. When someone is busy with the laws of nature for example the theory of relativity...know it is all within our world. But there are other wishes, spiritual wishes one wants to receive for oneself. A human being can strive for material things by way of his wish to receive for himself but a human being can also do things to soften his conscience for example to forgive someone. Know whatever form he chooses how to forgive someone in this world it is a way of softening his own conscience – always!

The conscience hurts and he doesn't like this feeling therefore he rather goes in the process of to forgive than to stay in this feeling. It is the *sitra achra s'a* within him whispering in his ears 'forgive him and you will feel better'. And every person likes to hear this although he isn't aware he is doing the will of 'another' because one has to know the conscience of a human being has nothing to do with the divine. Remember this. The conscience of a human being is a product of the *s'a* within the human being and one wants to keep it this way. When a person forgives another person he feels good. 'I was able to forgive him' and this is psychological a very good feeling. This is something one teaches in mental clinics but not only here also religious people have been taught this way and we are still doing this with our children in kindergarten. **I don't speak about forgiveness.** I only speak about 'everything is within one being'. Forgiveness has to take place within you otherwise you can't straight out with the higher.

Now I go further with the study of the mechanism of this because you have to use it on a daily base only then you can see how it works. As you know a person can come in the most ridiculous situations.

Suppose there are two brothers and both have the same job. One is looking at the other and of course he knows the ins and outs of their profession, how much they can earn etc. but now brother A sees that brother B steals his costumes. His conclusion is that his brother is a thief.

He says to himself 'my brother is stealing my costumers. He is driving in cars no other person can afford himself with such an occupation'. I'm telling you something of our daily live. In church his brother is sitting in the first bench and gives money and does do all kind of things for the church. Brother A has no peace. He sees brother B has success and though his hands aren't clean. Therefore he breaks with his brother and his family. The problem is; brother A couldn't find peace within himself. What is outside of him can't help him. Therefore he can come to such a miserable stage because from within.... there is the gnawing feeling and for him the solution is to make peace from the outside, for his own conscience; from the outside he wants to forgive his brother. But of course in the real spiritual this isn't the solution! This is a real story, the person told me this last week. This is why I bring up this subject; how can a person come to real spiritual calmness? Not by way of meditation, this if for children because it is only psychological, temporarily but not a correction. Listen to what I say – you don't bring yourself in conformity with the light. How does it work? What is the mechanism? In the real spiritual genius and divine are simple!!! The earthly being invents all kind of systems; one more complicated than the other and due to this one can't see the essence.

The way a person can sort out and receive the true calmness is simple. There is only the existence of the five kelim, as well in the common as in the particular: kether, chochmah, binah, zeir anpin ז'א and malchut. Within us is the kli kether but the kli kether has no aviut; it lacks the thickness for a wish and because of this it hasn't the strength of the Creation. From the point of view of the kli it is only the dot of the yud י. Here are no strengths from the human being. Every person has the kli kether. Pay attention because it is simple. Come in touch with the simplicity and it will help you. I practice this daily. The four lowest kelim – kli chochmah, kli binah, kli zeir anpin ז'א and kli malchut are the kelim of the name יהוה or in other words the four phases of the aviut. When I speak of aviut it means there is already some differentiation of the light, it has some strength of the creation. The kether is the phase of 0. In a way it is a kli and at the same time it lacks the strength of a wish.

You can see the kli of kether as the representative of the light and we name this ישוע.

ישוע means salvation. Whatever the rescue is you want to receive you have to ascend to your kether. Clear? As I said it is easy. When you are convinced of this you will receive everything. In a way you will have the salvation in your own hands! In every situation you have the five kelim therefore kether is present in every situation. Each kether receives the shining of another, higher kli kether. The existence of the kelim kether is endless. For instance the kli kether of malchut of the world asiah and the jessod of malchut of the world asiah has

ten sphirot. Thus there is the kether of the jessod of the malchut of the world asiah and this kether has again ten sphirot etc. All of this is in the tree of life and the higher you come the higher the kli of kether is. The higher the step the higher the kli of kether the more closer you come to the light. The highest kli of kether is in the name of the high Kether and this is the strength of ישוע. But of course every kli kether has the name ישוע. Don't think about a person when you read the name of ישוע, don't think about the person who was crucified on the cross. This is the common aspect and you have to know a little about it but the real work is within a person. The strength of every kether is the strength of ישוע, the strength of salvation. So what can you do when you are in a situation you can't handle? First you have to know you are connected with the four lowest kelim or in other words the phase of the fourth, third, second or first phase. What can you do? Make your aviut – the thickness of your wish thinner and bring it to your kether. The name of kether is ישוע, and he is the rescue in every situation.

In the common aspect on the scale of the souls given to the human being kether is the highest and this is ישוע, the ישוע from Netzaret - *Nazareth*. He is the highest, the first link and above him is הוהי the light itself. He is the first receiver of the high light for whole creation. He is the first one who receives the light of הוהי within him. Whatever the condition or situation is, one always has five kelim. ישוע who is the common and total Redeemer – or the common kether, from him comes the radiation to every kether no matter what the level or condition is. When you ascend in your particular situation to your kether you receive through your kether who is connected with ישוע the strength of liberation inherent in every kli kether. Know that in every person is present the liberation by way of his kli kether. Can you understand this? Don't think that you have to make the connection with ישוע, make the connection with your kether. The same is for all the rituals in a religion. Of course they are good too but it stays on the level of religion.

In everything there are levels of comprehension and perception. What can I do? Suppose I'm angry just as in the example I have given. I need to come to calmness, what is the correction *tikun in Hebrew* you can do? There are already a lot of things you have learned for instance; "live in the now", the five w's and other methods from our ground course, in a way they are all the same. When you look at the drawing you see on top the aspect of kelim. The most important thing you have to learn is about the kelim and the lights than the rescue is within your reach. You don't need more, no gods, no religion or other ways that distract you. You don't have to correct the light! Correct your kelim and the light is automatically there. Suppose I'm in the same condition as brother A and I can't find peace. My whole life will be this way, of course in all kind of varieties and of course I will find ways to soften my

conscience but still...the sense of guilt gnaws at me. What is the way to free my self of this? There is one important thing you have to know, when someone gets irritated because of his brother or someone else, **know this has nothing to do with the other person!** It is always the same; everyone thinks his neighbour has a better life than he has. The same in our example, brother A thinks that brother B steals his customers. Know the problem isn't in brother B therefore the correction don't have to take place in brother B. the problem is in brother A. The whole problem is within brother A. How can he come to calmness? See his problem as five kelim: kether, chochmah, binah, zeir anpin ז'א and malchut. There is a principle: the beginning of a correction isn't in the crying of "HaShem, HaShem help!" Do what the Torah scholars say: first do what is within your power. Afterwards there will be the moment you lack the strengths. No person has strength for this. But what is the reason I can't yield at once to HaShem? Why do I have to work so hard till I have come to the chochmah and than feel 'I can't go further'? I have to build up all the four strengths in every condition and I can do this by way of learning the Torah. What can brother a do? The first thing he has to do is by way of his own strength to make thinner his highest aviut//wish, the aviut of the fourth level till it becomes the third level. This is hard work. You can compare this with the starting of an engine. The motor needs a lot of power when starting the engine. It is the same in our work; we need a lot of power//strength to continue. He needs to go further to bring his feeling of angriness to the second level. He has to make thinner his aviut - his wish because he hasn't any control over himself, then he can go to the first level where are his own strengths. The most important thing is...he may not stop but he has to go further till he comes to kether. How can he come to the kether because the kether hasn't the aviut?

Every kli has the strength of ישוע but at this point the aviut is gone. Therefore the high Kether, the common ישוע, the prophet says: 'come to me and I will refresh you, I will 'comfort' everyone'. This means he has to come to his own kli kether. 'Come to me' means come to kether and every kether receives from the high Kether. Kether is the crown. Therefore also the common, the highest Kether is rewarded and with Him the whole world and all other nations, Christians and later also the Jews will recognize ישוע as the Kether, the crown above everything and everyone. And this will happen irrefutable! Can you understand this? ישוע is the crown on my individual crown. My kether is present in every situation that is mine situation. I can go as high as I want to but I have to know above this point there is the highest Kether and through Him the light of creation can come to me. Each kli kether has the same condition as the high Kether. When I achieve the kether no matter on which level I am, I have the same quality the same construction as the highest Kether, as ישוע who is *the* prophet.

Why? You have to know; what is within the smallest part of creation is inevitable present in the highest part. Every person has to go through these four phases. I'm talking about kelim that are without light. When brother A is angry because of his brother it only means he has five empty kelim, empty because there is no light. He only can come to the top when he passes all the four kelim and as a result his emptiness becomes thinner and his evil becomes less. Suppose a person reaches the fourth phase – the chochmah, what can he do to go further to the kli kether? The distance between kli kether and kli chochmah is as Saturn and the sand of the Dead Sea. Can you imagine... the difference in quality is so high.... is it possible for a person to take this step? The Creator has created an ingenious system and this is named 'emunah lemalah miehadaat' what means 'faith beyond understanding and knowledge'. Only when I have emunah lemalah miehadaat I can reach the kether. To every human being is given the way from malchut to chochmah or in other words from the fourth phase to the first phase. Of course I have to do the work to arrive at the first phase but it is given to everyone! And from this point I can go to kether by going lemalah miehadaat – beyond the understanding and knowledge. See kether, as the in-between between the creation and the Creator but kether is the creation himself. Creation already has the kli with four phases. Kli chochmah is the thinnest kli and a hint is given in the letter yud of the name יהוהי. Kether has no letter he is only the dot of the letter yud what means there is no aviut – the thickness of a wish. The kli chochmah has the aviut of the first phase. How can creation go from this first phase to the kether, to increase to the kether? Increase means to come in conformity with the quality of kli kether. Or in other words cover the kli kether, how is this possible? How can I go from phase 1 to phase 0? This is impossible with the intellect. There is absolutely no possibility to do this with the head. HaShem created it this way that we have to make use of our own strength that is from phase 4 to 1. Till the time HaShem comes. This gives you the feeling of forgiveness because in the kether you can't feel any longer the strength of yourself. When you have achieved the kether all the evil disappears. The same for all the things you are worried about. But where is the kether in me when I look to myself?

Malchut is the lowest. When I look within myself from below to above I see the higher I go the nearer I come to the kether. The top is my head and I can go even higher, above my head where is my kether. Repentance *tshuwah* doesn't mean from above to below but from below to above. In me I have the jesod and from this point my repentance start to above to the kether. How do I make my aviut thinner? The kli can't arise. It is possible to make my kli or wish thinner via the jesod. We already know the jesod has the strength to arise so by way of the jesod I can do all the uplifting. The last station is kether – and this is the complete

surrendering. First I have to do everything to go from phase 4 to phase 1. What is the way brother A can do this? He has to do everything what lies within his strength so he can justify his situation. He has to say: this is my situation and not my brother is guilty. Suppose his brother is guilty, he steals from his customers then there is the judicature or other organizations who deal with this. Therefore don't judge about another person even when he is your brother. There is a Midrash, an allegorical story about two brothers living in Jerusalem. They lived near each other. One was rich and the other was poor. Now the public holidays were coming so the rich brother went at night to the barn of his brother with a large bag filled with grain. He did this because he knew his brother was poor and had a big family.

Next day the poor brother saw the bag with grain. He thought heaven had given him this and he wanted to share this with his wealthy brother. But his wealthy brother may not know that it was coming from him and this is a real act of giving. So the next night he brought a half of the bag of grain to the barn of his rich brother. But his rich brother was on his way to the barn of his poor brother with a bag of grain so half way they met each other. The Midrash tells us that on that spot where they met each other, a temple was build. The whole meaning of this story is; go beyond your understanding. Only then you receive the Kingdom of Heavens and that is kether - the Kether within you and not somewhere else. Who can go beyond his understanding, he who overcomes his intellect will receive the Kingdom of Heavens. To go beyond your understanding is to go to your kli kether. What is the reason you can receive the Kingdom of Heaven only there? See it this way: when you have kether of a lower step know the malchut of the higher step is within this kether. The malchut of the higher step is above the kelim of my evil. Evil I experience for my brother. The malchut of the higher step is within my kether. This is a fact. This is the connection between the worlds and between partzufim and the sphirot. Whatever the condition is, the malchut of the higher step is within my kether. The name of the malchut of the higher step is "malchut shamaim – the Kingdom of Heavens. The meaning of the word malchut is Kingdom. Why is it the kingdom of heavens? The kelim that needs corrections is named earth, but the higher step is as 'heaven' considering my own kelim. In a way the kelim I have are the wishes to receive or in other words they are malchut considering the higher step. Know the malchut of a higher step is always within my kether. And this Malchut of a higher step is the kingdom of Heavens. So where do I go? The only thing I have to do is to go beyond my understanding. Let us return to the case of brother A and B; the intellect within me says that my brother is cheating. He steals from his customers. He does do all kind of illegal things. He has to otherwise how can he have such great cars and so much honour. I have to go beyond my understanding because the intellect

wants to control me, wants me to concentrate on the bad things. Or the intellect wants to concentrate me on the other side. Do you still remember? The other side is the side that says 'you are so good - you are a saint. You are one of a kind, etc'. The intellect can provoke you from the right side too. But in this case the intellect is provoking you from the left side. When you react you step in the trap of the sitra achra. What can you do? **Go beyond your understanding.** First you need your own strength to justify the situation or in other words, you have to grant your brother. This is given to us, to grant other people. When you do so you can arise from the 4th phase to the 3rd phase. All the work is within the four lowest kelim. When I can grant I make my aviut thinner, the agitation in me becomes less. The problem is I can't grant myself and as a consequence I can't grant another being. All the agitation is only because I give myself no rest, and this is because I can't grant myself. We always complain, complain about another person, about the society, the weather etc. it is always outside myself. This withholds me from going to my inner side. When brother A can grant his brother B and he can do this more and more his kelim becomes thinner. Due to this he reaches his true calmness. You have to do the same. And when you can come to the kli of chochmah and go beyond you're understanding and say: "although I don't understand I go beyond my intellect". How can I do this? The words ישוע spoke are characteristic for the kli kether.

For example: "when someone hits you on the right cheek, turn your left cheek to him". Only when you see the Hebrew letters you can come to a real understanding. Later we will study this in "the teaching of the Kingdom of Heavens" teaching of foolishness. In this book we shall learn the brit chadasha - the books of the New Testament in its original language. What ישוע said about the Kingdom of Heavens is all about the kli kether. When you live, when you practice the words you will learn you too will arise and enter the kli kether. Go beyond your intellect; go beyond your understanding, that's what you have to do. You only can enter the kli kether by way of your faith, not with any knowledge or intellect. Suppose someone is only learning with his intellect, he can't understand a thing. Without faith you can't come to the kether. Only when you come to the kether you can receive the light. As I have said earlier: within the kether lies embedded the malchut of a higher step and by way of this higher malchut you can attract everything, by way of the malchut of the good side of the 'tree of good and evil'. The higher malchut is within my kether and I choose for that side where the malchut is connected with the binah, 'the good side', or in other words, the second point. I choose for the malchut that is within my kether. Not for the malchut that gives me nothing. I connect myself with the malchut within my kether and this malchut is connected with the binah, the second point. From this point I receive all the good coming from the higher. Let me

quote ישוע: “ I do what my Father does from whom I receive everything”. All the time I have to go to the malchut of the higher step that is within my kether. Meaning, I carry the yoke of the Kingdom of Heavens. Yoke because it is beyond my understanding, beyond my intellect. It feels as carrying a yoke. Why – because I’m made to receive for myself. When I reach the kether I receive nothing what is for myself. And this is so unnatural. I am made, born with the wish to receive for myself. And when I come to the kether I experience something unnatural – and this is the aspect of to give. This is what you and every human being has to do, to carry the yoke of the Kingdom of Heavens. For them who are learning the books of Shlavej HaSulam are learning this. And it is the same what ישוע had said.

You have to learn it this way. This is only an introduction of the mystery of forgiveness. Don’t think when you read the word forgiveness you have to forgive another person. But you have to let go only then you can begin with the forgiveness of yourself. Don’t ask for forgiveness with your mouth at the Creator; it won’t help you. You have to go to your kether. When you say your prayers only with your mouth and hope that other people will think how great you are because you are praying.... no. ישוע looks to his’ people with love. It is given to all of us to come to your own rescue any moment. And the rescue will come! Do you remember the year 2000 at the end of the millennium the pope showed his expression of regret considering the Jews people? He asked forgiveness at the Jews people in what the church had done to them. It was very sincere. Not an act because it was given to him from above. The time of the Messiah has come. Pay attention: this is the time for the Jews people to ask for forgiveness that they let ישוע be killed. You don’t have to become a Christian. There is only one redeemer, one liberator for whole mankind. The time has come for the Jews people to show respect for the fact that they had killed ישוע. It is written in their law: “he who gives the order to kill another person is guilty for that murder”. In other words he is a killer too. Therefore listen good and let go the resistance in what I say only then I can help you. As you know there’s the common and the special aspect. What was the consequence in the common due to the killing of ישוע as a prophet? The gate to heaven was ‘killed’ – by killing him physically they killed the rescue that had to come to the earth. But when we look to the special aspect we see every Jew – and I mean every Jew even they who have been born after this killing – is guilty considering the killing of ישוע who was one of them. And with this they destroyed their own kether. And their personal kether is their rescue. So because of this event, that they killed ישוע, the gate, the entrance to the kli kether was closed. The consequence of this is much worse then you can imagine, why? As you already know on the scale of human souls the Jews souls are as the head. The three upper sphirot are the head. The higher kether

is closed and the high kether did come especially for them! So when the Jews people don't open the high kether they won't receive the rescue of ישוע. And he came especially for them! They are the first receivers of the light. And they can't receive the rescue till they have done tshuwah – repentance. Meaning till the time they open the kether. As a consequence of what they had done a wall was set up between the saving light of the Kingdom of Heaven and the nations of the world. So other people can't receive the light. And the Christians who believed and believe in ישוע, they only can receive a small light of the High Kether. Or in other words: when the Jews people would show their respect – so loud the whole world could hear them all the substantial problems will be solved from within. Open your heart and read carefully what I just said. Place in your heart what you just have read and do what you can do. If the Jews nation neglect this no end can come to all the crises, earthquakes, wars, famenine, flooding etc. A structural up building won't be possible, as long the Jews people don't come together and show their respect, make a little gesture. That they show their respect for the eyes of the whole world in what they had done. Only than the 'Jews' gates can go open and this will have an enormous outcome for the whole world. But it has to come from the land Israel, from the 'headquarters of the rabbinate of Jerusalem'. They handed over ישוע at the Romans. Therefore they have to clear the inner consciousness of whole humanity and the Jews who are living over whole the world have to support them. Of course everything is within you. As I have said before, there is the common and the special, individual aspect.

Or in other words: within you ישוע has to come alive! That's it. Let ישוע come alive. Create within yourself the opening for ישוע. Create within you the opening to the high Kether and the messiah can and will come. Listen to what I say and accept it – especially he or she who is a Jew! Know that every human being desires for the strength of the high Kether – know or unknown. But he or she who is reading this and is a Jew – accept the words you have just read. These are the words of a kabbalist of this time, the words of a kabbalist just before the arrival of the messiah. Don't ignore them!!

Hear them and see what you can do for your own sake? It isn't the intention a Jew has to become a Christian. The meaning is; they have to come in the same spiritual mikwe. That they can look and see the sin once done when ישוע, the redeemer of humanity, was killed and that they can forgive themselves! But it has to be done in public and that's it. Once when they have taken this step they can do what they want to do. There is a deep resistance in this because how is it possible the Jews people show their respect when they still have the feeling of "what He did to us...", can they feel sorrow for their role in the killing of ישוע? What has been done in His name considering the Jews people? No he is still guilty so why should I

forgive him? In a way they blame ישוע for everything! But that was then, now the time has come it can be done! If all Jews religious leaders and world leaders would step out of their position for the true peace, for the salvation, for the rescue, it can be done! In a way it is so simple. Just as ישוע said: is there any difficulty in the words said to a disabled person 'rise up and walk away?' What does this mean? Disabled is someone who can't come to the kether. He can't receive the light coming from the Kingdom of Heavens. This is where ישוע was speaking about. But the people didn't understand him. The inner mikwe was there to give a person the opportunity to feel the kether. In this was the salvation, the rescue. I was disabled and now I can walk. I was blind and now I can see. I was deaf and now I can hear, possible for each one of use after the mikwe. Not only in the regular aspect; don't point out your finger to he who is a Jew and say; they don't do this. It is revealed to you too! When you take these words within yourself place them in your heart and take action.... don't think 'oh he isn't doing this, why should I?' he who is working with this accelerates this process. The process of the ripening of the Jews people so they too can choose for ישוע instead of Barabas. It was their words 'ישוע had to die' and not Barabas. They had made the choice for Barabas within themselves. Because they had made this choice now there was and is discrepancy between them and the Creator. This is the reason the Jews people have so much misery. On that moment they had the choice to choose for ישוע but they choose for the bad guy within themselves. In that time they thought that they had made a right decision. They felt the strength, the four phases. They did what was within their power. They thought they could come to the Creator independently. Why? In a way there thinking was good and in a way there thinking was wrong. They saw the chochmah, binah, z'a and malchut – they saw the four-letter name of יהוה. What they didn't saw was the dot of the yud and the dot of the yud is part of the creating strength too. They couldn't see it because the dot of the yud has no kli, no aviut. You have to go beyond your thinking otherwise you can't see the dot of the yud. Therefore they couldn't see nor understand this saving strength, strength so soft, so full of mercy but without aviut. It was ישוע who took all the sins upon his shoulders – only to rescue them. What is the meaning of this? What is the meaning of 'he took all the sins, all the diseases upon his shoulders? He was kether and there is no aviut in kether. Kether has already all the ten sphiroth. As you know everything has ten sphiroth. Who is the ambassador or the kether himself.... the kether himself! And the other nine sphiroth are connected to this kether. They too lack the aviut but they are present and have the four phases within the kether (the first phase is chochmah, the second phase is binah, the third phase is the six sphiroth of z'a and the fourth phase is the malchut). This is what ישוע had 'laid on his shoulders', these are all

the 'sins' all the potential aviyut he took within himself. What is the inner meaning of 'the old testament' or 'old pact'? Everything is connected within this pact, within this testament and with everything I mean, 'we Jews people', 'we Christian people' etc. This is the consciousness of whole humanity. What is the inner meaning of 'the new testament' or 'new pact'? This is 'my' pact or in other words it is my personal connection with the Creator. And only this can bring and give fulfillment as well to him who is an individual as well to the whole community. Every person living here on earth has two strengths within him: the strength of 'Israel' – the wish to give and the strength of 'the nations of the world' – the wish to receive for one selves. Be alert that the nations of the world within you don't destroy your יִשְׂרָאֵל and kill him. When you notice the 'nations of the world' have more power within you and that they want to humiliate יִשְׂרָאֵל who is within you, resist! How? Go beyond your understanding. And when you do so every time you can say: "I HAVE OVERCOME THE WORLD".

7. The wish to believe

There is only one condition for success, for the rescue namely that you don't struggle otherwise you can't go further. You too have to go the same direction and when you lack the strength for this know it isn't wrong but when you don't want to go this direction...you have to know I can't bear this. Neither did ישוע. Do you remember the story about ישוע? Who were the ones he saved? Who were the ones he healed? Only they who believed him! Someone walked to him and asked him: "My daughter is so ill. Please only a word and she will be healed". This person believed ישוע and the reaction of ישוע was "your belief has saved you". Only when ישוע saw that someone believed him he was prepared to heal him but in his own town he couldn't do some miracles. Why? The reason was their lack of believes. "No prophet in its own city" means he who doesn't believe can't go to the kether. When there isn't the possibility to come to the kether there isn't the possibility to come to the gmar tikun – *the complete correction*. Can you see this? The kether and the malchut are connected with each other always. When you go to your kether by way of making thinner your aviut means that you come to kether with your Ma'N. What you bring to above you can bring to below as well – it is the same road. By making thinner your aviut you bring yourself to above. This means you go through your kelim to the top. And once you have arrived at the top you can go back to the beginning always. The malchut is connected with the kether always. You can see this as an interaction, what comes from the one brings you to the other.

But above all believe is necessarily. Don't think when you lack the belief you are lost. Remember the words ישוע spoke to his disciples when they came to him and said: "We saw someone who was acting in your name. Should we prevent him from doing this? He isn't allowed to do this because he isn't one of us". And ישוע said to them: "Let him free in what he is doing because – he who isn't against me is with me. Meaning, he who isn't against this believe gradually he will come to the same believe. Therefore when there is a shortcoming in the belief it isn't so bad. But it is different when you don't want to believe. Then you don't belong here. When I notice someone doesn't want to believe... first I'm very careful but when I notice by way of e-mail or so, I will be straight with this person. When someone is learning with us for many years and he is acting as a strange person meaning the differences in qualities becomes so great and he doesn't want to overcome the gap, he stills struggle then the time can come I say: "Here our relationship ends. You aren't welcome any longer as a

participant in our Zohar lessons in Amsterdam. You can stay as an external student assuming you will work on yourself!” We don’t need ‘dead souls’! Than again I receive e-mails who are so full of emotions, full of terrible things.... I see he is absolute against the belief. He is working with his head and when he hears the word ישוע the anger rises within him. Know this is common to this people because they are raised this way. They don’t know why but once they hear the word ישוע ...terrible things happen.

Why? How is this working? The word of ישוע the strength of ישוע feeds in them their impure strengths. You know such a person can bear a lot only when he hears the word ישוע ... and ישוע is the highest of the divine. He achieves the lowest layers present within him and he hasn’t any control. He can’t control his reaction although he may think that he belongs to our intern study. It doesn’t matter how long you learn kabbalah. Someone who enters today and tries to believe he is one of us and he will be saved. But someone who learns kabbalah for many many years and still hasn’t the belief nothing will help him. Try to believe. Try to go beyond your understanding only than you come in contact with your kether. There is no other way! And in the kether there is the Creator. Only when you go beyond your understanding you can come to the Creator. Please read carefully these words, no person can come to the Creator, whatever the number of praying he is saying, he can’t come to the Creator otherwise than to go first to his kli kether. What does this mean? Suppose you do a prayer and you think you are talking with the Creator but you ignore ישוע, it has no meaning. No prayer can come to the Creator, as long it hasn’t passed the name of ישוע. Your prayer has to go first to ישוע only than it can reach the Creator. When you aim your prayer to HaShem know it is always good and right because through this you give your prayer to ישוע. But it is better to say your prayer in the name of ישוע, always in the name of ישוע then you can come to the Creator. When you do otherwise, it stays a wishful thinking.

All the praying my brothers and sisters are doing...it is absolute worthless. They don’t want to see and they won’t believe that the Father is only within ישוע. Of course this can be very difficult for you and there is nothing wrong with that. Gradually you will overcome yourself and when that happens it will be revealed to you. But when there is still resistance...you still struggle because you don’t want to believe, it has no sense. Know I’m not busy with the proclaiming of Christianity. All over the Universe are spread out the sparkles of light. I only talk about the teaching of HaShem. I only talk about the total salvation. There is no other way for he who wants to come to his true destination then to pass the last point, the eye of the

needle, meaning the kli kether. This is the thinnest place. The place of ישוע and within there is embedded the high light. Only than you can come to HaShem. Name means kli. Say within yourself: “in the name of ישוע, our messiah” and you will and shall come to the Creator. It is your decision to work this way but at the same time you have to know when you do otherwise, it won't help you. A few days ago I saw on television how the bodies of a rabbi and his wife who were killed in Mumbai were brought from India to Israel. They enfolded the bodies with white sheets and then in the coffins. All this was done in a very extreme orthodox surrounding with the utmost ceremony accompanied with a few people of the government. An important rabbi held a speech and I heard the words he spoke. You know, I know all their prayers, prayers they studied for many years. So I heard the sermon of this solemn rabbi with a beautiful white beard, he looked so divine...but I didn't feel any holiness. He looked like a hollow doll. The words he spoke...only things he once learned. And when necessarily and on the right time he changed his voice, just the way to let the audience become touched. He was referring to Ari too because they all know Ari was a divine person. But was this a prayer? Will it rise to the Creator? No way! They only learn magic tricks. In this way it looks like a religious play. They know exactly what to say but it comes only from their lips and that is not a prayer.

First you have to come to ישוע otherwise you can't come to the Creator. You can pray for hours, the whole nation can pray a whole day and a whole night, even a whole year but it won't go to the Creator. There is only one high Kether – ישוע. He once said: “it is given to me by way of My Father, and, no one can come to the Father otherwise than through me”. This is a fact. But you have to come to the experience. You have to know what you experience. Not only words. Before you arrive at your final destination you have to cross the last station. And this last station is the acceptance of ישוע. How far will your prayer go? It doesn't matter if you can't do this, not at all. But when you still struggle, when you don't want to, that is something different. It is possible that some of you have problems with what you are reading. But when there is the wish to overcome this problem, the strength will be given to you and one day you will have to strength to overcome. There will be the day that the faith will be given to you. There is no problem for you to stay.

What does faith mean? Not the faith of a child. Not that you believe that all your sins will be forgiven, that is a very naïve believe. The real believe is, you make yourself free so from above they can give you faith. Faith means, you make the Ma'N and bring it to above. This is

the real faith, to bring the Ma'N to above to the kether. It is the way to the light – that is the real faith. It is easy to see what believe is and what isn't. Develop within you a kind of 'believe detector', a certain criterion. Or may be better an 'unbelief' detector', than you too could see the words the rabbi who spoke during the ceremony, where hollow, empty words, beautiful words for them who belong to the mass, only for the outer being but from within there was nothing. I could feel the words didn't go right away to HaShem. Ari had the gift to see if one spoke the truth or not. Don't think this is an exceptional gift you too can learn this. Don't think you have to be in isolation, that you have to be a saint.

You can learn this. Than you can see that from within there is a kind of an open light pillar coming till above the head. Just as the kav. A light pillar going to above and making the connection with the kether, the kether is the head and there is the spiritual. From that point it makes the connection with the light. This is the way to the light. And of course when you can make the connection here from below to above, from above it can come to you, to below. You only have to make yourself receivable. The way from above to below is there always. But from below, in a way we have closed this gate. This is what the people have done, but you have to know that from above the way to the human being was, is and will always be there. You only have to open this gate. And when there is no struggle you open your gate. This is a small group here in Amsterdam but even although it is a small group, each one of us has to point out to the same direction. Every time the Zohar brings us new revealing. In every lesson the gate once closed opens itself a tiny bit. Only with your cooperation this can happen, there is no other way. When you struggle and you don't want...**you have to leave the course.**

Gradually we will go deeper and deeper and all of us will come to a deep experience. A marvellous way lies open for us. Each one of you, everyone personal can come to his own experience of his gmar tikun *of his own complete correction*. This is our target that each one of us will and can reach the gmar tikun as an individual and as a group. In a way it is absolutely individual and at the same time it can happen as a group. But we have to work together, it won't happen when there is still someone who is against. During the lesson all of us have to be in a complete surrender, and when the lesson is over each one of us has to work on him or herself. In a way all of us do the same work, as a group and yet we are and stay an individual person. Don't think the Zohar is difficult, that you can't learn the Zohar. Only when you lack the faith it is difficult. It is the same for to stay alive in this world, without faith it is almost impossible. For a person who is without faith life is very heavy, very tragic.

It is you who experience life as easy or as heavy. It is all about what kind of faith you have; is it the belief under the understanding, meaning all you do is with your intellect, or can you go beyond your understanding. The last one isn't easy, you have to go first through your own strengths and of course in this you need your intellect. To go beyond your understanding doesn't mean that you don't use your intellect you need our intellect. But the scale may not go to the other side, that you do everything with your intellect. Although our intellect says to us, stay with me, there is a time you have to go beyond your understanding.

Look for example to the Talmud. It is a splendid peace of work but when you stay in the Talmud it won't help you. You know, our brains are so genius, all the logic and all the reasons but without faith it is nothing! Talmud is wonderful. But don't blame the Talmud. Talmud is a great peace of work only when you learn Talmud with your head, only with your head it won't help you. What does 'with your head' mean? When you stay within your head, within your understanding, the Creator can't hear you. Why not? Within the understanding means you stay within the kelim of kabbalah *the vessel of only to receive*. HaShem is the absolute wish of to give. How can you connect yourself with HaShem? Only when you bring yourself in conformity with His quality meaning you have to give also. How can you give at HaShem, is there something you can give at Him? Does He need something? Absolutely not. You can't give a thing. The only thing you can do is to make your aviut thinner because the wish to receive may not disappear. You only can make the wish thinner. Only than there can come the moment you come to the Kether and receive the light. But you can't stay in the Kether! It is only for a moment, you receive some rescue and this rescue gives some relieve but then you have to go further.

Now you know the way to above, you have come from below to above to the kli kether therefore you can do it once again. When you have more strength you can go back from the kli kether to a lower kelim. Than you receive the light ruach. The meaning is you have to go further but when you continue always have the connection with the kli kether. That means you are always connected with ישוע. And this is such an important message. Know you can connect yourself with the kether always. Don't shout when something isn't working the way you want to. Don't yell 'HaShem HaShem help me' because this is meaningless. Connect yourself with ישוע that will help you.

‘I have send my son already and He gave the message. Why don’t you learn from him? I have given everything - learn from Him!’ HaShem Himself says, “Why are you coming to Me”.

Clear? Learn what He had said.

End of lesson 7

8. Make no picture but experience ישוע

As you already know you have five sphirot. Make no connections with what kind of picture or symbols you may have. The Christians have received some symbols. For instance they know the symbol of the cross. This symbol is given to them. But it is the way what is given to them. Because you occupy yourself now with kabbalah there is no need for symbols any longer. But of course each one of you is free to see what he wants to see. When you are a Christian and you believe in the cross, in the crucifixion, of course you are free to believe! But at the same time you have to know there is the tree of Life, the five sphirot. There is nothing more. And as you already know these five sphirot are in essence ten sphirot because the fourth sphirot has six sphirot within itself. Five or ten, it is the same. Therefore when you make thinner your aviyut and you come to the kether, every time you connect yourself with the Saviour. Whatever it is what you experience - huge or small problems - try to bring yourself to some point of serenity. First try to do it independently and not that you scream right away to HaShem, which is not the intention. The whole meaning is; you have to walk with two legs here in this world. While you are walking here on this earth and live your life stay connected with Kether but don't ask right away for help. It is so important to live your life within yourself within your own strengths. When you experience your own strengths probably you will feel miserable. Why? Within your kli there is the malchut and the malchut is very heavy. What can you do? Bring this strength to above and the way to do this is by making your wish thinner. First go to the kli of z'a and then one higher and again higher and higher and so on. When you do this with your own strength you feel relief and at peace. Isn't this marvellous? Suppose you don't feel relieved, it is possible you have to work harder, to make thinner your wish. And when you come to the point you feel you can't do more, than you have arrived at ישוע and the only thing you can do now is to go beyond your understanding. But who is ישוע I connect myself? Not the person who is on the cross. One has made all kind of pictures of this person. When you still have the picture of a person from flesh and blood when you think about ישוע, you are wrong. Forget or change this picture! When you see ישוע as a person who once lived here on earth, when you still believe in the story they once told you, you don't work with your own kelim. When you stay in this phase you are as a child. And with all respect, you can't see ישוע, you can't see who he was is and will be in truth. A good Christian says: "The more I'm connected with my belief with ישוע the more emptiness I feel within my heart". This is what Mother Theresa said too when she won the

Nobel Prize. One thought she was so divine. They thought that mother Theresa could see and speak with ישוע. But at the end of her life she said: “No, I only feel emptiness”. She was very honest. It was a great sign of how deep her faith was. Remember this so you won’t act and think about ישוע as someone from flesh and blood. The New Testament is a beautiful addition done by the first Christians. The New Testament isn’t Jews. It doesn’t come from ישוע. Let me quote ישוע: “after three days I will arise from the dead and appear to you”. ישוע accompanied the Christians but not in a way He became a person of flesh and blood. The whole meaning is to connect your self with ישוע. This is not only spiritual or physical it’s more. When you connect yourself with ישוע then there is the feeling that you are a being of flesh and blood who lives here in the now. There is the feeling of the divine within you. Due to the connection with ישוע you attract the light to your whole body... in a way you feel the Creator within you. Or in other words, ישוע has become the body within you. Meaning your body feels the light that you attracted by way of your connection with ישוע. Every cell fills itself with the light of HaShem. As ישוע was in his life, so he is forever. What they had broken from ישוע was his physical body; only that part was taken from the earth. He was living within a body, that’s true. How? When we get time we will learn. We will learn from the Zohar for example considering the arising of the prophet Elijah. Now it isn’t the right time. For everything there is the right time. There is no need to hurry because then it would become philosophical. Then there will be no understanding but when the time is right we certainly will learn and experience how Elijah was taken alive into Heaven in the way it did happen with ישוע also. Gradually we will learn during the Zohar lessons and than it will be given at us from above.

I started this lesson with to tell you to make no pictures considering ישוע because every picture is material. A picture can’t rescue you. No cross nor icon has any spiritual value. Of course for the material world it can have some value. It can be a wonderful piece of handcraft but that’s it. The same for the rituals one makes for instance to make a cross. Or to look at the cross, the cross is made from some material, it is only a piece of wood or metal or whatever. Remember this *what you can see with your eyes isn’t divine*. But when you come in truth to ישוע you will be connected with ישוע, meaning you have the absolute believe and sincerity and you live according his word. In a way you receive a new spiritual body. When that happens you feel the changes considering the anger, the evil and all other things that first felt so awful and separated you. Now you can feel how the light enters you. When that happens your anger transforms in the goodness of the light. And all of this happens when you connect yourself with ישוע. Due to this connection you can feel whole and complete with ישוע but it is still your

body. What you feel is within your kelim; within your kelim you can feel one with ישוע. And this is something different than to believe in the story that is talking *about* ישוע. So different from the stories other people told you 'ישוע did this and ישוע did that'. For example the apostle Paul: There is a description of Paul where he describes how he saw ישוע (after his dead) and that ישוע said to him 'follow me'. With his outer being he saw ישוע. Remember, ישוע is a strength and only as a strength you can feel him and not as a being from flesh of blood. Even with the utmost imagination you have to know, no saint can be seen here in flesh and blood. Of course it is a beautiful story and people love stories. And they who founded Christianity knew this; this was the way to show it to the bourgeoisie. Not to corrupt them, it was necessarily for them. For instance: there is something you need to explain at a child, first you give him a picture – and here it was the picture of ישוע although he hadn't a picture. And in so many churches you see descriptions of ישוע. And all the descriptions of ישוע are different, the picture depends of how one wanted to see ישוע, catholic, protestant, reformed etc. all of them wanted their picture of ישוע. Do you understand? It is a statue or a picture instead of the strength of the high Kether. And in Africa there is another picture of Jeshua. A statue what fits in their culture.... anyway it is only a kind of civilization. Know a statue or picture of ישוע is against ישוע. Should ישוע be here he would disapprove it. In a way it all belongs to the aspect of idolatry. He would disgust it and at the same time I say, there is nothing wrong in it. It is good for them who belong to the mass. It is good for them who aren't grown up, for them who haven't become an adult. When one becomes an adult he has no need for whatever picture of ישוע in this world. Listen to what mother Theresa said at the end of here life. She was mature; she had the real connection with ישוע. What did she say at the end of here life? "I only feel emptiness". This is really a good message for them who are Christians. There is no picture of ישוע what can rescue you. Therefore connect yourself with **the strength** of ישוע feel the strength of ישוע within you. From the outside you can't feel him. Only from within you can feel your kether and nothing else. This is ישוע in every condition. Stop looking and searching for ישוע outside your self for example ישוע on the cross, become mature! Only a mature attitude will help you. Connect yourself with the strength of ישוע, that is a mature attitude and this experience will rescue you.

End of lesson 8

9. The teaching of יְשׁוּעָה as we can see in other parts of the Teaching of Redemption.

The intention of the laws of the Universe is only to come to the jesod, that you correct yourself to the point of the ateret jesod. The only way to correct your self is that you work hard on yourself and not only live according the rituals and traditions once given. Nowadays you can't find a rabbi, priest, minister or guru etc who is corrected. No way! The highest they can do is to oppress their wish to receive for themselves, and each one of them does do this in his own special traditional way. Their own evil isn't the subject or object of their work. What do they do? They make it all flat, flawless and colourless but it still exists! Each person has his own wish to receive and this wish will stay alive, always. Therefore to reduce or kill this wish isn't the solution, you can't transform your own evil this way. It is written in the inner laws of the Universe a Jew may not ask interest for lending some money. But there was a great rabbi named Hillel and he saw the desire for money in his brothers and sisters, in the mass so he invented a way to receive some interest. What did he do? He made a covenant between the giver and the receiver of the money and this is named 'prosbol'. It is an obligation for the holy people to follow the Torah and now they are 'allowed' to lend some money. Official without interest but in essence it is interest. I give you this example so you can understand what I mean. The Jews people have corrupt the laws of the Creator, laws that were meant to help a person to liberate himself. They only learn the Torah arbitrary. And what is more, they replace the spiritual Torah with earthly pictures, earthly imaginations. I can give you a lot of examples of how they have corrupted the Torah. It is forbidden to corrupt the strength of the Torah and one isn't allowed to undermine the Torah and try to find other solutions. This was the message of יְשׁוּעָה too. You can learn every religion, no matter which religions have your interest; it won't bring you to the redemption. Once the holy nation received the way to the redemption and look at them nowadays, they are so far away!! They are still sleeping and still in deep slavery. As you may have noticed I spend a lot of time at this teaching of "the Kingdom of Heavens". In every part of this teaching considering the redemption you can find a lot of finger points to this teaching of 'the Kingdom of Heavens'. What are the parts we have? There is the teaching of the Kingdom of Heavens and this is Kether, followed by the open Torah of Moshe that is daat. The Zohar is the secret Torah - tiphereth. The teaching of Kabbalah coming from Etz Chaim of AR"Y is jesod. And the חישמ comes within the malchut once there isn't the need to learn and teach the spiritual. That will be the time of what is said: "Every flesh will see the Creator". Whatever part you read, everywhere you can find clues considering the laws coming of the Teaching of the Kingdom

of Heavens. Let me give you some idea how to look at the signs given for example in the open Torah of Moshe considering the teaching of the Kingdom of Heavens. It is written: "Avraham goes to the promised land". What is the meaning of the word land? It's the place within a human being where he can be liberated of his evil and with evil I mean the wish to receive for him self. You can see the open Torah as a tool for how to come to liberation. The nation lived for forty years in the desert and there they studied the Torah in how to come into the Promised Land... And the only thing **ישוע** had done was to bring them redemption. When they were living in the desert they were free of the nation of the worlds what means the wish to receive for them selves. In the desert they learned how to work considering the giving. So now and then someone crossed their road and they destroyed him and of course the only reason for to act this way was because it was the command of HaShem. Don't think the deeds Moshe did were from him Moshe spoke with HaShem. Before he did do something he asked HaShem. It was his task to lead the holy nation to the Promised Land. And the Promised Land is Israel, Israel the land of liberation. This is what we see. What are we learning in the Zohar? At this moment we are half way in the first book of Zohar. And already you can see a lot of clues. Not only that, it had an impression on each one of us. Special when we were learning about Habakkuk, about the death of Habakkuk and his resurrection. A lot happened at that moment. It was a moment of revealing due to the concept of **ישוע** with the teaching of the Kingdom of Heavens. Not only that, you can see it in what we have learned considering Kether and about Atik of the world Atzilut. As you know in every kether there is the strength of **ישוע**. And the gmar tikun is the absolute redemption. Whatever page you open of the Zohar you can read about the redemption. And all of this is given to this nation in the four parts of the teaching about the Redemption. Let us look more close to all the references considering **ישוע** in the teaching of the five partsufim given at AR"Y and to the references in the whole kabbalah. AR"Y took the whole route of the EjnSof to our world from the Zohar. And he did this seen from the jesod. In the person of AR"Y the whole soul came to the complete development till the jesod while as we look at Shimon it was the development only to the level of tiphereth. Of course each one of them developed themselves till they had reached their jesod. For Moshe it was the jesod of daat. For Shimon bar Jochai it was tiphereth. But AR"Y achieved Jesod on the scale of whole mankind. He had the strength to attract the shining of the light chochmah because he was strong enough to reflect the true jesod for whole mankind. How can we see all the references regarding the teaching of the Kingdom of Heavens in the teaching of Kabbalah? First there is the EjnSof. EjnSof only has the wish to

give, the wish to build up the world. What is world? World is kli – EjnSof created the Kli and every moment He creates this kli to give His light within this kli. First there is the creation of shortness followed by the filling given to us by the Light. It was in His thought to create an independent creation, a creation that would be absolutely independent. The creation lacks the light. It only has kli without light. There is One Creator and there is One Creation. Every element of Creation is made in the way that every creature longs, desires to individuality. In every creature there is the wish to come to the complete development and fulfilling, and these entire individuals together makes the perfect creation. The next stage is the world of Adam Kadmon. The goal of the Creator is to give all His good and desire at His creation. In these spiritual worlds are the roots of the idea of the messiah. In a way here is already the strength of **ישוע** only potential meaning very thin. The manifestation will come later – this is only the first partsuf. How is the first partsuf build up? The first partsuf is named Galgalta and something special happens here. The direct light *or jasjar* comes in one step via the *peh mouth* to the *guf body* into the body of a *sphirah*. The light comes in Adam Kadmon and the light kether has within him all the other nine lights. This is something marvellous. This is only the case here in the partsuf Galgalta. In a way it is only one kli – malchut – and all the ten lights entered in one step. Of course there is some order within this one kli, an order considering height and lowness but still one kli. But already there was present the future kli Kether. In the partsuf Galgalta on the place of the kli kether there was already the light kether. Both are potential present – the kli kether with the light kether. This is something unique and only present in this first partsuf of the creation. When the *gmar tikun* will be there it will be this way only with a small difference, the high light will come all the way to the world *Asiah*. Then the second partsuf comes, this is the partsuf of A”B. What is within this second partsuf? The light kether left the Galgalta and didn’t come back in the creation. What is so special in this partsuf A”B? During the whole period of correction there isn’t the light of kether within this kelim. Where is the light Kether? The light kether is now beneath the malchut of the *rosh head* and stays there till the *gmar tikun*. Why is it there? To help the kelim to get the light – but it isn’t within the kelim but from above and from outside of the kelim. This is a very special condition – the light kether is outside the kelim, is outside the kelim kether and shines only from a distance. It was the wish of HaShem to make the kelim step by step only to make them independent. Look what happened in the partsuf A”B: the light didn’t came one time but ten times the light went in and out. This is what we name in kabbalah in the Hebrew language *mate we’lo mate*. The light comes in the kli kether and leaves the kli kether, comes to the kli

kether and goes further to the kli chochmah, it goes out and comes in etc. there is an universal law: the going in and going out of the light makes the kli. You also can see the idea of the Messiah has his roots here in this partsuf of A”B. There is the shining of the light of kether to his kli kether and you can see this as an intermediary between the light of the head and the kelim, but it stays outside always. It is only an intermediary between the EjnSof and the kelim. But the light kether what is now outside has been in the first partsuf of Galgalta, in the creation. First the light Kether entered the Galgalta and went out only afterwards. Therefore the kli kether has some taste of the light kether. Bring in your memory the principle: nothing disappears in the spiritual. The light kether has all the qualities. It has something from the creation coming from the place of the kli kether of the Galgalta – from within there is a trace of this place. The next step is a sign of the name **ישוע**; in the light kether there are already hidden some tracks of this future name. But for now it is only a light kelim meaning only structures of the spirituals worlds. On a later stage there will be the engraving within the souls of the human beings. In the partsuf A’B the souls aren’t present. The birth of souls takes place in the world Atzilut but already the conditions of **ישוע** are already present here in the higher worlds. Remember this principle: nothing can come in existence here below if it wasn’t already above. Or in other words: nothing exists in the special what isn’t in the common. But how can the messiah come? Was it possible for **ישוע** to come here on earth without a trace of his source in the spiritual worlds? Already you can see within the entering of the light and the spreading out of the light the structure and the conditions of the coming of the messiah. What I try to do is to give you a global idea of how I work within Kabbalah. Don’t make kabbalah a science g’d forbid although it can give you sometimes the impression. In what we learn there is already imbedded the redemption, have this always in your mind. For them who are learning TES have in your mind it is all about the developing of the spiritual worlds, about the unfolding of His thoughts of Creation. And in His thoughts is embedded the strength of the messiah, the saviour. When you keep this in mind the learning of TES will give you great satisfaction. Then you already know where it comes from and where it is meant to go.

Let me give you a short overview:

The third partsuf is Sa”G. What happens in Sa”G? In sa’g you can see something that looks on the arrival of **ישוע** namely kether. Sa”G has two parts: one part has the sphirah kether above the tabur and the second part are the nekudot of sa’g, nekudot means dot and there are nine dots or nine nekudot and these nine nekudot are nine sphiroth of the sa’g that descend to

below under the tabur of sa'g. Why? Sa"G is binah and binah has an obligation considering zo'n z'a and nukwa. This third partsuf descends to under the tabur to help them, to give at them. Keep this in your memory; binah only comes down to help them, she is the giving part. When I speak about binah I mean the binah of the common aspect and the binah of the special aspect. In the special aspect there is the existence of binah in every sphirah. When I speak about the ascending to the kether I always mean the binah of the kether. Here in this partsuf you can see the further developing of the idea messiah. On the one hand the creation is made as a kli of receiving and this kli is opposite the quality of to give. But is there another way to create a creation than opposite the light? It was and is in His thought the creation would be autonomous. Therefore the creation has only the kli of receiving. Already there was in His thought the parallel of the aspect of two lines. The creating of the kli kabbalah *the kli of receiving* is on the one hand and this kli causes that the creation separates from the light. Together with the roughening the creation descends further to below. This is the meaning of roughening: the rougher the light the further away of the light. And on the other hand you can see that because of this idea there is the unfolding of the idea of the messiah. And at the same time HaShem brings us the way to the redemption in the same creation He created. Isn't this great? It is said about the Creator He strikes them who are fair and at the same time he takes care of their wounds. He created the wish to receive and He created the teaching of redemption and He did this by transmuting the wish to receive in the wish to give. And with this came in existence two lines: on one side there is the separation of HaShem and on the other side there is the idea of salvation. This process is to be seen here in Sa"G. The same is happening here. Binah comes down to under the tabur only to help. She comes down to give chasadim at her children. The next step is the world of nekudim. Here in this world nekudim the malchut is present in every kli. This is a further step in developing of the kelim. Something wonderful is happening here in the world nekudim: every sphirah has now two opposites – at the right side we have the sphirah itself and at the left side there is the limitation. In every sphirah the malchut ascends and has here place at the left side of every sphirah. At the right side there is the sphirah – the light chasadim and from the left side there is the limitation. Only when there is limitation there is a relation – then we have the giver and the receiver. This is the world nekudim. Instead of speaking left and right it is possible to divide the world nekudim in an upper- and under part. The upper part can receive the light while the under part – under the parsah – the light can't be received. So what does the Creator do? The Creator does something wonderful. He breaks the kelim of the world nekudim and after this breaking He mingles them because both are part of His creation. So first He breaks

the kelim and this is the cause of the masachim. Every part has in itself two parts: the part what can receive the light, the good part and the part what can't receive – the bad part. Every fragment has something of what belongs to above the chazeh – the light and has something what belongs to under the chazeh – here is only shortness or desire. Every fragment has something of the good and something of the evil. This is very special. In this you can see a further developing of the idea of the messiah. Every part and it doesn't matter how big or small the part is, both have these two parts: light and darkness, good and evil, do you understand? Why did He do this? Now in every part there is the redemption and the creation can receive it. In every part there are sparkles of light and due to this every fragment can correct itself because of the light is already there and now there is the possibility to step out of the darkness into the light. This is the world nekudim. The next world is the world of atzilut. This is the world of correction. This world atzilut is build up in two parts. The right part is the world atzilut. This side of the partsufim is light, is light of the level nefesh with a trace of ruach. The left side of the world atzilut contains the broken kelim that can be corrected. Again you can see the developing of the messiah, how the correction can go further in the creation. Is there more to see in the world atzilut? The malchut of the first limitation is now hidden in the Atik of the world atzilut. Is there a consequence? Everything what is now under this malchut can receive. Before this moment it wasn't possible to receive the light chochmah in the malchut because of the first limitation. Now she is hidden here in the Atik and due to this it is possible for everything what is beneath her to receive the light because she isn't the true malchut. From the arich anpin of the world atzilut there is no malchut of the first limitation. Instead of this malchut there is the ateret jesod meaning the creation can receive the light from this point of the arich anpin. There are two points in the malchut. There is the point of the tzimtzum alef and this point doesn't let through the light of Creation. The second point is the malchut of the second tzimtzum and by way of this point the light can come through to the creation because here the malchut is connected with the binah and the malchut of the first tzimtzum can't stop the light here. Therefore it is here where we see the further development of the creation in their way to the liberation. Here in this point we have the realisation of the idea of the messiah. In a way the messiah already exists only in the worlds and not in the souls. And here in the world atzilut are created the souls. We already know that souls are created but how? How was Adam created? Pay attention I will clear it for you short. The z'a and nukwa were ascended to the binah, to the aba *father* and iema *mother* of the world atzilut. Here in this place was the birth of Adam. Who is beneath the aba and iema and z'a? It is the place of the birth of Adam. This is the place of the roots of all souls. Now you can see the

roots of the souls are jesod and z'a of the world atzilut. Why? This all could happen because the zo'n ascended to this place and received the light of the aba and iema; due to this the birth of Adam took place here in this place. The light of aba was given to z'a and the light of iema was given to nukwa. It isn't possible to let the souls be born here in our place; it is only possible in the place of aba and iema. The light aba and iema have is named neshamah and the human being is in need of this neshamah. This is our source. The meaning of births is one step lower than the father and mother. Here it means that the place of the roots of the souls is from Israel Saba and Tvunah and further to below there are z'a and nukwa of the world atzilut. In the Torah there you find the names of Avraham, Yitzchak, Jakov etc, these persons were highly justified people and they were the carriers *merkawah* of the strengths of the z'a of the world atzilut. There is no kether in the z'a instead of kether there is the sphirah daat. Z'a has three lines and has the three sphiroth of the head: chochmah binah and daat. Normally the z'a only has six sphiroth and no head. When z'a has *gadlut great condition* he has nine sphiroth: in the head there are chochmah binah and daat, in the body there are chesed geburah and tiphereth and in the bottom of the body there are netsach hod and jesod. The true malchut isn't working here in the world atzilut although we speak of the malchut because here is the second tzimtzum but in real we mean the ateret jesod. In the world atzilut the order is this: there are nine sphiroth and the tenth sphiroth is the ateret jesod. As I said before the z'a himself has no kether, the kether was given to him by way of binah. She gave him the kether because she loved her son z'a so much. Now we have reached an important phase in the development of the spiritual worlds. **ישוע** the Redeemer had his first appearance as a human being here on earth and he was clothed with this kether of the z'a that was given to him by way of binah. This is the inner level of **ישוע** with the purity of binah. Can you imagine what kind of soul this was? On the one hand he was indeed a human being and on the other hand he was as binah. And you already know binah is pure chasadim, binah is the pure wish of to give. Now you can understand why in Christianity **ישוע** is for them g'd. But in real this kether hasn't the characteristics of the z'a! It still belongs to the binah and the binah is divine. Z'a and nukwa of the world atzilut are already the creation. Z'a and nukwa or Zo'n are the creation. So far what did you learn? Who is the creation? The creation is z'a and nukwa and **ישוע** is the kether of z'a coming from the binah. Binah isn't the creation she belongs to the Creator. Everything what you just have read is special; there is no place in the world where you can find this. This comes from the deepest sources of the kabbalah. This is the highest theology ever and it is revealed now for you for the first time. **ישוע** is kether and this kether

comes from the binah. On the one hand kether became the kether of z'a and z'a is the creation. This kether has become as the creation because he belongs to the z'a now. And on the other hand kether hasn't the characteristics of the z'a. This kether of the z'a is a very special kether. Later we will learn more about this than your eyes will see different and more. This kether belongs to the binah and binah isn't the creation. Binah is pure divinity, there is absolutely no evil in this binah therefore **ישוע** didn't know the evil. This kether is descended to the nine sphirot of the z'a in the condition of gadlut to be the crown for the z'a. Z'a is the strength of 'Israel from above' and here below on this earth there is the nation of Israel who are the carriers of the strength of z'a. It is their destiny to bring themselves in conformity with the higher z'a and to carry here below the strength of z'a and to pass it on. What does this mean? The kether of the z'a of the world atzilut is the strength of binah. This kether of the z'a has his strength of the binah. It was given by here at a higher part of the z'a. Here in the z'a of the world atzilut is the strength of the redemption because binah brings the redemption to here children, to the spiritual sphere that has the name of creation and she *binah* gives it to the partsufim of z'a and nukwa. Exactly the same has to take place here on earth considering the souls. This strength of redemption came down here in the body of Israel in the same way. And this is the strength **ישוע**. There is the strength of **ישוע** in the spiritual worlds and there is the strength of **ישוע** here on earth. The **ישוע** here on earth was clothed in the kether of the z'a. He is the carrier *the merkawah* the clothing of the kether of the z'a in his body here on earth. The spirit is still above but his body was here on earth. His spirit came down here on earth and with this I mean the nation of Israel - z'a with his own nine sphirot. **ישוע** is the kether, the crown of the nation of Israel because he is standing in the spiritual world also. From above the soul of **ישוע** is clothed with the z'a of the world atzilut. Kether means crown and a crown does belong to a king. Therefore **ישוע** is in strength the king of the nation of Israel. And on the other end there are the souls here below in the creation because the soul is the end, a soul is the crown of the whole creation. And the souls are clothed with these persons who have the thought of Creation in them and do the last touch meaning to bring the creation to fulfillment, to wholeness. Only by way of the ascending of ma'n done by these souls here on earth parts of the worlds BieJ'A can be corrected. Therefore HaShem sent the soul of **ישוע** to below so he could reveal His thought. Before this soul of **ישוע** came here on earth he was the ga'r of the kether of the world atzilut. Now you can understand why the redemption can be received only via **ישוע**. He is the Ga'r of the kether of the world atzilut.

Do you still remember where the malchut of the malchut was hidden in the atzilut? He was hidden in the head of Atik. Atik is the head of the head of the kether of the world atzilut. Kether, chochmah and binah all three of them form the head of atik. Beneath the ga'r of the binah of the atik there is hidden the true malchut of the malchut of the whole Universe, not only from the human being but from the whole Universe too. As I have said already the soul of **ישוע** was clothed with the body of this world, the clothing of the kether of the z'a of the atzilut. Do you still remember? His soul came here on earth and was clothed on the level of the kether of the z'a of the atzilut. But first his soul was clothed with the head of the atik of the atzilut and in the head of the atik of the atzilut there is the place of the malchut of the malchut. Or in other words, the soul of **ישוע** before he came here on earth was clothed with the head of the kether of the atzilut. Where can you find the true malchut during the 6000 years of creation - beneath the binah of the kether of the atik. And the soul of **ישוע** was above the place of the malchut of the malchut of the whole universe who was in the world of atzilut. Of course this is a kind of clothing because it is in a way a kli. It is the thinnest kli of the world atzilut and it is the connection between Adam Kadmon and the lower worlds. In a way the soul of **ישוע** didn't have aviut of the malchut of the malchut as the rest of the creation has. In him there was of course the malchut of the kether of atik in his kli before he came here to earth. He was the soul of the head of atik. And within there were the seven lower spheroth of the malchut of the Adam Kadmon. Do you still remember? It is always this way, the seven lower of a higher step are within the upper part of the lower step. Therefore he had the seven lower of the malchut of Adam Kadmon within him. Here in Adam Kadmon there isn't the mention of a real aviut but there was something because EjnSof was within his partsuf Galgalta therefore the EjnSof was also within him and this was the first form of a kli. And this was also the condition of the soul of **ישוע** before his descending and before he clothed himself with the body of our world. His soul was from atik and descended to our world. While he was descending to our world **ישוע** put on the kether of the z'a of the atzilut. Please pay attention. It isn't easy to talk about but gradually it will be given to you. Because of this reason there was, is and there will never be a human earthly being who is to compare with the soul of **ישוע**.

Neither Mosjeh, nor AR"Y nor Shimon bar Jochai. In a way it is super natural. Listen or read with the utmost attention because this is very special. What is the Creator? What are the worlds? This is EjnSof – the light himself – who had spread out more and more and his light became rougher and rougher so the kelim could come in existence. But there is a spiritual law that there is in the spiritual no disappearing. EjnSof stays on his place without any connection

with the creation. But to create the creation he had to make a kind of roughening and this he did by way of the Adam Kadmon. Within Adam Kadmon there are all kind of structures necessarily to create the right sphere so he could create a human being here on earth. What has been brought to here is the high law and the human being himself has to make the finishing touch. In a way the creator, the light, the source has clothed himself with the body of our world. It was His wish to be in this sphere of our world in the form of a human being. Why - to bring forth the living word, to bring the strength to whole humanity for to save them. Not in the way of kosher or not kosher, allowed or not allowed or the knowing but he wanted to be experienced in a very deep way. It was his wish to be experienced in a direct way meaning He and the human being. Therefore the creator had clothed himself with the body of a human being. Is this clear to you? I'm not talking about the Immaculate Conception or that kind of things. When you will learn the brit chadasha you will see gradually. Is it possible to bring the Creator who is invisible, who can't be connected, is it possible to bring him in something what is mortal for instance the human body? The creator gave his strength to his son; he had the strength of the 'son of g'd'. What do I mean with this? The father is the cause and the son is the reason. This is where the Torah is speaking about. I'm not talking about a being of flesh and blood. EjnSof clothed himself with all the clothing's there are. Concentrate yourself, the soul comes from the head of atik and within atik there is EjnSof. What I try to say is the highest you will ever hear or read. No theology can reach this point. Do I speak about the highest position, no! The next one will be Eli and he will make it clearer. The source of the soul of **ישוע** is within the head of atik before he descended to our world and put on the clothing of our world. While he was coming down he clothed the kether of the z'a of the world atzilut. But all of this took place within the head of atik. Before **ישוע** came down within him was the head of atik. This is above the malchut of the malchut. First there was the Adam Kadmon but it is still the EjnSof. In a way EjnSof is the Creator. EjnSof is within the head of the kether of the atik, he is the source of the soul of **ישוע**. And it was the Creator himself who let him down in the atzilut of the kether of the z'a of the world atzilut. How do I know this? By way of the kabbalah! Don't think I make this up. All the things I am telling you are coming from the Etz Chaim and other deep sources of the kabbalah and nowhere else! For example when you know how the world nekudim was and how it was after the correction of the world nekudim in the world atzilut, then you know the kether goes to the parsa. For now I don't have the right words to explain this to you, this isn't the right place but the whole kether of atik goes as a kli till the parsa of the world of atzilut. If this is the way a soul can take the same route to below. It was EjnSof who let down the soul of **ישוע** and to cloth the kether of the z'a of the world atzilut. There is no disappearance in the spiritual. Therefore it is not so rare to say that HaShem or g'd clothed himself with the body of the human being here in our world - the strength of kether who hasn't an aviut considering the human being because kether has the aviut of the phase zero. This strength doesn't belong to **הוהי** because it is the dot of the letter ' yud. Only by way of this name every person, regardless to which nation he belongs or to which religion he belongs he can receive his redemption. Also religion is a clothing, it is a mix of human intelligence and a little of the truth but beyond this structure every being has the same structure. Only by way of **ישוע**, by way of this strength man can find his redemption. The whole nation, everyone can receive a small light, a little nefesh regardless what his religious may be. But when you want to receive the light ruach or even the light neshamah you need to work hard. It was **ישוע** who showed us that there is no other way. In a way it is symbolic of what has to take place within a human being. It was necessarily for us to see it from the outside, physically, as a tragedy in the best form so the human being can come gradually within himself. He has to come to an understanding beyond the intellect otherwise he can't accept **ישוע**. Only **ישוע** can save you and you... and whole mankind. The

creator had one son and this son he had sacrificed for us to bring him here below. But there is no disappearing in the spiritual. After the sacrificing he returned to HaShem and he will be there always under HaShem, under the light as an advocate for His Father. Do you want to come to the light ascend to **ישוע**! As soon your believe grows you will experience marvelous things. You can endure everything! All the material worries will belong to the past because you will overcome them. You will feel you are guided too because you too will become part of HaShem and His son. You will be His son **ישוע**!

End of lesson 9

10. Brit chadasha – the new treaty

Now we have reached the point to start the learning of the brit chadasha and for this we make use of the Hebrew letters. **ישוע** spoke with his students in the Hebrew and Aramaic language. To see the Hebrew letters and to connect yourself with the Hebrew letters will enlighten you. During the lessons there will be place to deepen you into the laws of the Kingdom of Heavens and how to come there. This is our goal: gradually to come alive, to create a place within ourselves according the laws of the Kingdom of Heaven here on earth. Along with this the redemption will accompany you. All the laws given in the Torah are holy laws but the way how rabies have interpreted these laws, the way to make them understandable for the common people wasn't the way to bring them to the real redemption. I will not make it easier for you! Neither did **ישוע**! **ישוע** came down to us to uplift us and not to degrade the holiness as something earthly meaning only the wish to receive *for ourselves*. A human being has to come to his own redemption and to his highest fulfillment; this is the wish of the Creator! But not in the way the human being has done so far. Mostly a human being is satisfied with what he is. To begin you have to understand this: what is the real meaning of the words Old Testament and New Testament? To begin with the word testament this isn't a Hebrew word. The meaning of the word brit is treaty. The Old Testament is an old treaty – brit basar kodesh – the treaty of the holy flesh or the treaty to the flesh. Please concentrate yourself because this is one of the principles you have to know otherwise you won't understand what redemption is. This is a very deep secret, so deep to understand and on the other hand it is easy. The Creator or HaShem had made a treaty with the Jews people, the treaty to the flesh. The treaty with the patriarch Avraham *brit mila* or circumcision is to see by way of the flesh HaShem. Without the treaty of the flesh there wasn't the treaty with the Creator. In Hebrew flesh means basar and actually it is the jesod. This is one of the reasons the Torah gives so much attention to the 'flesh'. As you already may know in the Jews laws the cleansing of the hands, the flesh and other material things has an important role. It's an allegory referring to the future treaty HaShem wanted to do in the second phase of the revealing of His creation. In the last book of the Torah Moshe mentions this: after me there will be another prophet and you must listen to him. But they didn't, they didn't want to listen but stayed in the treaty of the flesh. You need to hear this a thousand times before it will penetrate you and then may be you hear what I say. Thousands of nights I couldn't sleep, there was no way out for me. The first treaty was the treaty of the flesh the Creator made with the Jews people. And Moshe said that there would be another prophet meaning there will be a manifestation after him and he is the one you have to listen to. Then came **ישוע** and what was the treaty he brought with him - the brit chadasha - the treaty of the spirit. Be alert in what I am now going to say to you: the old treaty was the treaty to the flesh and the new treaty is the treaty of the spirit. But what is the body...the flesh...it doesn't count any longer here in the second phase. This was the message **ישוע** had

for us; the treaty of the spirit has come. The treaty of the spirit... what is left of the importance of my flesh? Of course I have to pay attention and keep my body clean but is there more.... each one of use have to penetrate the flesh with the Holy Spirit. Only this can bring us to the redemption. The treaty of the flesh wasn't enough. It is only the first phase and this first treaty with HaShem wasn't enough. Of course the Jews had accept this and that was revolutionary because who in the world knew g'd? The world was with pagans and godless. The Jews were the first one who accepted in the flesh the Creator. And of course this was a great act and they received the mercy from above but it wasn't enough. The second phase the treaty of the spirit was and is needed too. This time it came for the whole world, first to the Jews but also to them who aren't Jews. But what did the Jews people say? "We have the law of Moshe". But Moshe pointed out to **ישוע** also but this they couldn't accept. What is holy for the Jews people, what do they see as g'd? Light. They see the Creator as someone who hasn't a body and has nothing to do with the material; the Creator is for them light, pure light not clothed with kelim. That is what they see "we are flesh and He is light". For the Jews people the Creator is someone who helps them, take care of them but they see it from the attitude as we 'we the Jews people'. Why? Because most of them are afraid to say: "The Creator has a personal relation with me". But why are they afraid? The reason is they see the Creator as something non-material, for them the Creator is the High Light and they are from the flesh, they feel themselves so opposite to the Light, but isn't this the first phase of the experience of the divine? Or in other words they are looking in the sky and see the birds flying in the sky. They see the birds but they can't touch them. To be a Jew has everything to do with the light and this is wonderful. Only the light is de source of live and they stay in the thinking of "who am I, I'm so small and the light is so high, too high for me what can the light do for me? I'm so small how can I connect myself with Him?" This is only possible by way of the Torah. But he is still learning how to follow the mitzvot in a childish way meaning with the treaty of the flesh. And that is not enough. Two phases are needed in everything. The first phase is the preparation. Why do we need two phases? There are two places within a partsuf. There is in a kli the place of achor *the back* and panim *the front*. The first phase is the achor *the back* and this is darkness. Is there another way to recognize the light otherwise then with a dark background? There is no other way to see the light then with kelim. What are kelim? Kelim is a form of darkness of the light. In everything we need the aspect of the opposite. From the darkness the light is to be seen. There is no other way - this is Jewry. What is Christianity? Pay attention in what I'm now going to say. No one can give you this answer. Of course they have sublime insights but they are coming from their own religion. They can't step out of their own religion therefore they can't see with a neutral position. What is Christianity? It is the same as in Jewry only in Christianity there is the belief of the embedding of the light, of the embedding of the Creator within the kli kether. For them this is g'd and they name it the son of G'd and they are right. But it is due to the Jewry. The Jews have done the preparation, they had the treaty to the flesh and as a result the second treaty could come. This is the treaty with the spirit, the treaty with **ישוע**. So in Christianity both are there. The source is the treaty to flesh coming from the Jews and the second treaty also came from the Jews, the treaty of the spirit. From this second treaty they took something but only something because it was and is not enough. For instance they didn't took the laws of the Torah. So what is then the source of their religion? What is their belief? The Jews believe in the high light but without kelim. This in contrast with the Christians who believe that the light is embedded within the Father - the body of the prophet who is for them as g'd. This is the embedding in the kether where is no aviut and is as g'd. For them **ישוע** is as the Son of Light, they have the kli kether **and** the Holy Spirit. They have the Father, the Son and the Holy Spirit, what does this mean? Where does this come from? They know about it but there is no understanding. In the fourth part of TES we have learned about the second distribution that in the kether stays behind two reshimot

tracks namely the male and female. After the pouring out of the light of the first distribution the male stayed behind. But you know that when the light leaves it never disappears completely, what stays behind is something you can compare with a candle that is burning, this is *reshimot a track of light*. There were two *reshimot* there, one *reshimot* is the *kli* self, **ישוע** the son. The Father is the light *chochmah* that entered the *partzuf* of A'B, the second *partzuf*. The light *chochmah* is embedded within the *kli kether*. And spirit is the male *reshimot* that stayed behind in the *partzuf* in the world *atzilut*. How is build up the world *atzilut*? What are the two components? There are two parameters in every spiritual object; one is the *hitlabshut*, a *reshimot* that points out what kind of light was there before because there is the here and after. In everything there is cause and reason. We can measure a spiritual object by way of two things - the light that had been there and the trace that stayed behind. And there is the second *aviut*, which is the thickness of a wish with the *masach* within the spiritual object. Remember the *reshimot* of the light is always one step higher than the *reshimot* of the *aviut*. What are the two subjects used in the building up of the world *atzilut*? This is the first phase and the phase zero. The first phase is *hitlabshut*. What light was there? What was the *reshimot* of the *hitlabshut*? *Ruach*. The whole world *atzilut* is build up with the *reshimot* of the light *ruach*. This is the first phase. And the *aviut* of the phase zero is the *nefesh*. The female – *nefesh* is phase zero and the male – *ruach* is phase 1. There is one strength in the *kether* with the *aviut* 0 and this is the *kli* **ישוע**. Let us look again to the image of the Christians: Father, Son and Holy Spirit. The *kli kether* is *nefesh* and is **ישוע** the son. The light what is embedded within the *kli kether* is the Father and the *reshimot* of the light *ruach* is the Holy Spirit or in Hebrew *ruach ha-kodesh*. When you learn *kabalah* you come to the understanding of every religion, science and whatever we have here on earth. From within you will receive the feeling that what you see, feel and experience is the holy teaching. This won't happen in religion because religion is partial; it is mingled with the material. When you come deeper in *kabalah* you will see and sometimes you can measure it and place it on the Three of Life. Why? *Kabalah* is the base of all-possible knowledge!

Question of a student: *why was there such a splitting?* This is a good question. First I'm not talking about religions, I have no interest but I need it to come closer to the divine. Why is this? First the Jews were against Christianity. In real they are very close but why are the Jews and the Christians split? The Jews believe in one *g'd*, a *g'd* that isn't materialized or in other words isn't embedded. Not one person knows where He is, where His place is because they are looking outside themselves. They can't experience the Creator in a physically way only by way of imagines. This is the experience of only religion. There is not one Jew who can tell you he has a person connection with *g'd*. And he is right! Jews people don't accept the *kli kether*. But if they would do so...this is a very deep subject but I do my best to explain it to you in a simple way. There is no acceptance of the *kli kether* in a Jew. Not personal and not in the creation. Why? They can't accept the embedding of the Creator, of the Father in the *kelim* of creation. For them the Creator is outside.... Look for example at the 13 postulates of the belief of Maimon. The creator doesn't connect himself with nobody. For them it is impossible the Creator can connect himself with something or someone. They saw the Creator has to be the source of live but suppose, when there would be a connection with something

what is limit, He can't be perfect! Therefore they can't accept the embedding of the light within a kelim, in the kli kether. Know the Creator is always embedded only in the kli kether. The Creator is within every kli kether. The next step is for the human being, he has to attract the shining of the Creator to the lower kelim by way of the daat and further below. Within the four lowest kelim of creation there is no light. This is what I name 'the black box'; this is the הוהי of the kelim. It is without light and there is the creation. But in the kether there is embedded the light always. Now the Jews don't accept the kli kether because they believe the Creator isn't connected with the creation. This is one of their thirteen principles of their belief. It was necessary to dissociate with all the material. In their perception the Creator can't connect Himself with the creation. For them the Creator and the human being are separated. Therefore they can't accept the kli kether. But when there is no accepting of the kli kether how in earth can they receive the light? They only have aviut but they lack the accepting of the kether and within the kether there is the Creator. What do they accept - the black box, the four phases, the הוהי of the Creation. Is there a possibility to connect the black box meaning a human being without kether, with the light? The creation – the four phases – is the wish to receive for oneself. This is the denial of to give and light is to give! Is it possible to connect day and night, light and darkness because they are so contrary? It is impossible for them to make the connection between the light- the giver and the human being – the receiver because there is no kli kether. Do you understand? This is why the Jews from within are against Christianity. In Christianity there is the belief of the materializing of g'd within the human being and this is really disgusting for he who is a Jew. There argumentation is: how can something what is infinite be embedded in what is so tiny as a human being? For your intellect it is hard to understand. Is it possible a Jew can become a Christian? They tried it in early days. But only to receive a higher standard or to practice a certain occupation etc but do you think that from within a Jew became or can become a Christian? I don't think so! I have searched in many books of the secret kabbalah but I haven't found one word about this subject. For thousands of years the belief of a Jew is so programmed he believes only in the light, the pure light and not in the embedding of the light within a kli, is it possible for him to believe that g'd is embedded within a kli? There is no reason for him not at all. That's why they are from within so against Christianity. But first there was Jewry and only later Christianity. The fundament of Christianity is the message of ישוע, *brit chadasha*, the treaty of the spirit. Don't think ישוע only came for the Christians He came for whole mankind. His message is the new treaty meaning the treaty in spirit and not in flesh. Of course the Jews nation is a very old nation, old in the meaning of 'blood and spirit' but the newer younger nations for example

Christians, he who was a heathen and became a Christian are new and younger considering the Jews. See it this way, from the first beginning there was the Jewry and they are still here. The second treaty was the treaty of the spirit and the newer nation took this as their religion. And not only this, it gave them the entrance to the redemption but **only** the entrance. They only can look at the redemption from outside the gates of the Kingdom of Heavens. Why? They only receive the shining of the kli kether but they can't ascend by themselves to the kli kether. They only can receive the kli kether from a distance. And what is more; they can't attract the light to below to the lower kelim. The Jews people have more depth because Moshe brought them to the kli of daat. Shimon bar Jochai brought them even lower to the kli tiphereth and Yitzchak Luria brought them to the jesod. The Jews people still don't accept what is beneath the kli daat and this is the problem. Therefore they stay attached at the kli daat and they still try to understand the divine with their head. As long there is no accepting of the others they will occupy themselves with their head. The Jews people only use their head considering the divine. While it is the wish of the Creator that every human being lives with g'd within himself meaning experience his own kelim. Only when the Creator can come within the kelim, within the body the person can experience g'd. This is what we call Life and not the intellectual reasoning's with the head. I hear the Jews people and their rabies talk but what they say is childish and spiritual immature. They have their intellect but they refuse to go beyond their intellect. Let me quote **ישוע** who said that their head are so big therefore they aren't capable to enter through the eye of the needle within the divine, within the Kingdom of Heavens. Due to this they refuse the redemption. From above they have no redemption! Their roots are gone, why? Because they only receive the shining of the kli daat and this is only because they still working with there heads and lips. This is what I mean with from their lips to outside. It doesn't come from their heart. They lack the willpower because the willpower has to come from their belief. And belief comes from their accepting of the kli kether and this is the missing link. The kether isn't there only because they don't want to come to kether. From origin they had free entrance to the kli kether. Because of the fact that they ignored Him they have lost the contact with the kether and without kether there is no experience of the light. There is no Jew who can experience the Creator. Of course he knows about the Creator but only with his head. But between the knowing and the feeling there is a difference of day and night. Christianity grasp at the kether. They are grasping at the treaty of the spirit but they can't go further. They can't bring it down therefore they think that the redemption will come in the afterlife. This is due to the shining of the kether from the surrounding light. This gives him the feeling it is outside from a future world instead of this world. But it has to be here on

this earth. Now you can understand why it is necessarily to learn as well the Old Testament as the New Testament. It is necessarily to study both because they belong to one teaching about the redemption. Clear? The Torah and the Zohar, the Etz Chaim and later b.e.h when we are ready with Shlavej haSulam then we can start with brit chadasha – the new testament in Hebrew. Then we can connect everything and this will be the teaching of the Kingdom of Heavens. The Torah is deeper in the kelim. We need the Zohar to explain the Torah. And we need Etz Chaim of Ari to explain all the other parts by way of the sphiroth. When a person learns the New Testament what does he receive? He receives from one kli namely the kli kether. Pay attention because this is very important. There is only the light nefesh when one would study only the Teaching of the Kingdom of Heavens without the other three parts of the teaching of Redemption. A Christian and each person who belongs to the Christian religion receive only the light nefesh of the kli kether. But when you study the Torah and you connect it with the study of the Kingdom of Heavens you will receive another light namely ruach. Ruach means the Holy Spirit or in Hebrew ruach ha-kodesh. Than he or she will receive the Holy Spirit. But when someone study the teaching of the Kingdom of Heavens and the Torah the kli kether enters within the light ruach. We are learning the Zohar and Ari therefore we can receive the neshamah and chajah. We will study the teaching of the Kingdom of Heavens in a way that we attract the lights beginning with the nefesh till the light chajah. Not only one kli but till the jesod. From the jesod we let ascend the light *or* chozer to the kether. We will pick up four lights here in the teaching of the Kingdom of Heavens. Everything is connected. When we learn the Kingdom of Heavens we need the elementary of the New Testament in the Hebrew language. But there is one thing you have to know, free yourself of the traditional New Testament and **ישוע**. Not forget but free yourself to start fresh so you can experience it in a new way because I will do it in another way! I will attract the deeper light from the teaching of the Kingdom of Heavens. I will make the connection between all the four parts in the teaching of our Lurian Kabbalah. Of course everything is in the teaching of the Kingdom of Heavens but only potential. But you have to know that they need each other. The teaching of the Kingdom of Heavens isn't enough we need to wake up the other kelim. It is the wish of the Creator that we do more then only grasp at the kli kether and sing hallelujah. He wants us to development all the four kelim within ourselves. This is what **ישוע** wants too he doesn't want to stay outside. The wish of **ישוע** is that we will come to Him. But this is only possible when a person can surrender himself at the kli kether in the same way **ישוע** did when he sacrificed himself, only then a person can receive his own kli kether. Do you remember what **ישוע** said, "my body is the bread and my blood is wine". What

is the meaning of these words? My body means chasadim. The light of the Father that is within the high Kether manifests himself as two sorts of light namely chasadim and as the shining of chochmah. When **ישוע** said: “eat my bread,” means take in my chasadim. When He said: “drink my blood,” means receive my chochmah. How can I receive the chochmah? Not only via the kli kether but also when you return from the Kingdom of Heavens to your jesod. There is no disappearing in the spiritual. The moment you have arrived in your kli jesod the light chochmah can enter in the kli kether. Then you can take in the blood or in other words you can take in **ישוע** within yourself. What I do is to explain the holy writings by way of kabbalah. Only this way you can come to the understanding of what is written in the Torah. This is the only way too to understand and to experience what is written in the teaching of the Kingdom of Heavens. Of course there are a lot of explanations, beautiful explanations a person can feel good overwhelmed but it won't rescue him. I have learned marvelous things in the Torah and in the Talmud but the rescue I couldn't find because there was no connection with the kether. Without kether it means nothing. When you read TES look carefully and you will see it is all about kether. If you read TES see how the whole fifth upper part of every five phases is only about kether and this you can find back in everything. AR”I didn't mention **ישוע** he is only talking about kether. Without kether understanding is impossible because in kether is hidden the Creator. There is no other entrance to the light, to the rescue. **ישוע** is the High Kether. He is the coordinated Kether. A few days ago I saw something on the telly. There was a person who had studied for many years theology in Rome and now he had written a book about Augustine. He was very honest and he said he hadn't found the Creator. But not only that he also said Augustine hadn't find the Creator either, so as a consequence neither the Fathers of the church. In his point of view Augustine had his doubts. This is marvelous. This gives me an insight that the Fathers of the church were honest men, they knew about the Creator but they couldn't find him. What does this mean? Only that they couldn't bring Him within their own kelim and now we are living in a time it is possible for us to do this, we can bring it to our jesod. Without a Canonization it is possible nowadays for you too, you only have to guard your jesod! In those days it was impossible. They could guard their head and even the shining of the guarding could come to the heart but not in the jesod. This is the reason why the light didn't come so deep. And there were and are people who are so honest they admit that they don't know the Creator. Religion only describes the Creator, good things about the Creator but they don't know Him due to the varieties of the light. First you have to receive from the Kether. If there is no receiving from the kether how can it go to the lower kelim? And they were so honest and said: “no I didn't find the Creator”.

All the Holy Fathers saw the shining of the light nefesh and that was what they did, speak about this light and they build up a great theology upon this light. They could speak about the Creator from several points of views but it stayed from the perspective of the kether because there was the light coming from. But they lacked the possibility to attract the light from the depth. Of course the Jews - and for heaven sake I don't blame them but the Jews are of course in the middle. It is impossible for the Jews to explain the Torah in a way it would help them who are Christians and I mention the Christians because they are the spiritual younger brothers of the Jews. The human being is in need of the Bible to let the light that is within the Bible would penetrate the beings because a Jew or he ignores the bible or he doesn't know the way to handle the bible properly. It is because of the Jews nation the light can shine at the rest of the world and the rest of the world means at everyone even the Christians. What does this mean? Than the light can enter within a deeper kelim but unfortunately the Jews don't do this. That's why Augustine couldn't find the Creator because the Jews – even in the time of Augustine and other Fathers of the church - were busy with the Torah in such a way it didn't help, not for them or for others. The only reason for this is because they interpreted the Torah from the treaty with the flesh. They were busy with for instance how to wash their hands, the ritual bath and how to clean pots and pans.... does this help? It is still divine laws but the Jews people couldn't come to the kether therefore there is no shining to them and by way of them to others. Do you see what I mean if I say that the Jews people are an obstacle for the light, they don't pass on the light! This is the essence to pull the Kingdom of Heavens to the Torah, to the Jews. It is so important that **they accept ישוע**. Not by becoming a Christians for heaven sake no but only accept **ישוע** because He is their Kether, their highest King – He is the kether for whole mankind. If only the great Jews leaders would make this clear to the Jews nation, not by becoming a Christian but only by way of accepting **ישוע**

Or let me put it this way, it would be devastating if a Jew becomes a Christian. Pleas read carefully my words, the Jews people may not become Christians they only have to accept **ישוע**, that's enough. Suppose the Jews would become Christians, is there somebody who can receive the high light and to pass it on? It would be devastating. The Jews people have to stay on their own place and while they are standing there accept **ישוע** from the bottom of their heart. This would give us a very reliable passing way of two sphiroth: kether and daat. The next step would be the accepting of the Zohar by the Jews because now they say: "We can't learn the Zohar, the Zohar is too high. The Zohar is so divine there is nobody who can reach this!" And indeed they are right. Why? First there has to be the accepting of **ישוע**, the kli kether only then than the Torah will reveal his secrets. Than the light of ruach can shine through the Torah and than your eyes will be opened for the Zohar. Clear? Now you may understand why the Jews people don't understand the Zohar and Etz Chaim from AR"Y. They can't and they don't have the understanding as long they ignore the teaching of **ישוע**, as long they don't accept the kli kether. For this reason the great rabbi Josef Karo a student of AR"Y

was sleeping during his lessons. Karo was a genius, he wrote several things for example the shulchan aruch – the codex of the daily laws for the Jews. Many Jews did and are studying this profound piece of work very accurate. He was a wise man, he had knowledge of everything and he was a good person but the kether he couldn't understand. Of course he knew that what his teacher was teaching him was divine...he knew AR" I spoke on behalf of HaShem but for him...he couldn't, that's why he fell a sleep. He came to the lessons but he fell a sleep. The kether was so high so powerful for him and the same we see with a few of the best students of ישוע. Do you remember the day ישוע took them to the garden of Gethsemane? What did ישוע say? "Stay awake, be alert!" (Meaning stay with me and don't fall in your spiritual sleep). But they couldn't. The flesh, the four lower phases couldn't handle the Kether. Don't we have the proverb 'the mind is willing but the flesh is weak'. In that night the strength of ישוע was so powerful they couldn't handle all those spiritual tension, so incredible high but still strengths of din, they couldn't experience it. They wanted to be part of it but they couldn't. ישוע ascended the mountain and prayed and went down and found them a sleep. And there is another story about ישוע who mounted a mountain and they saw him in a white cloth together with the prophets Eli and Moshe. It was outrageous and if it was real or not, they couldn't bare it. What did Petros Paul say? "Shall I build up three tents for the three of you?" The level of the strengths of kether was too high for them therefore they fell a sleep. This is why they have made rituals, to make the spiritual more material. Last night I saw on the telly a program about art in the Vatican. I saw a lot of paintings passing by but all with naked men and only a few naked women. This is the story from the conservator: "The roots of Christianity lies in the Jews religion but the Jews art has the most poor vision of art'. It was namely forbidden for them to portrait a human being. And more he said: "In Christianity there are a lot of statues and this represents the wealth of the Creator". A statue no matter if it is naked or not, that's not the problem but the danger lies in the idolizing of the statue. The next step is the idolizing of the statues. For example an ordinary person who is sitting in a church sees the statue of ישוע and he kneels for this statue but from within he lacks the strengths, he can't feel the strength of ישוע, the strength of redemption. And ישוע brought to us the treaty of the spirit and not the treaty with the statue. The same we see in temples in other religions. Of course statues can be beautiful and the craftwork can be formidable but it has nothing to do with the spiritual. Please I don't criticize but what they do is, they connect the art with religion but the art in itself can be formidable. And of course for them this is a source of income. All these statues are beautiful for the artists and the public but it is against the strength of the message of ישוע because he brought the treaty in spirit. In a way you can say a good artist brings the divine here on earth, an artist always has another idea of reality and he shows this in his pieces....

For instance a painter is someone who doesn't want or can't see reality and instead he makes a system of his perception by way of colour or whatever but not the true reality. In a way he develops his own way of seeing, a disorder of his un-corrected wishes. And this is good because this comes from above too. That an artist wants to connect his art with religion of the spiritual is great but keep in mind it stays a piece of wood or a piece of cloth with some painting on it, it's done by the hands of somebody and there is nothing divine in it. Of course you may admire his artistic quality but not more because that is wrong. I for instance love music and art, I can appreciate it enormously and I only say this to warn you. You can use it for beauty but be alert and stay awake so you won't use your imagination and get lost in the drama etc because then there is the danger of idolization and that is so dangerous for your inner. What is happening within you? You place an object between you and the redemption. Between you and ישוע or the kli kether, you place something between and this can have as a consequence spiritual suicide. May be you can explain in beautiful words how wonderful the art in the Vatican is, that it is divine and the museum is divine, that it is all for the glory of

g'd. This is no critic because in Christianity they are allowed to do it this way. But you have to know it was and it will never be the intention of **ישוע ישוע** brought to us the treaty of the spirit and not the treaty of the flesh. The book Zohar is a huge books it has many chapters but only in one place, and even then you have to read carefully you can see something of the chochmah ha'sichlut – the teaching of foolishness. It was the divine Rav ha'Menuna Saba who taught many devoted cabbalists – authors of the Zohar. The root of the soul of Rav ha'Menuna Saba comes from the seven lower sphiroth of the kether of the atik of the world atzilut. He was the greatest ever. The Zohar is telling us only when one has come through all the wisdom than he is ready for this secret teaching of chochmah ha'sichlut – the teaching of foolishness. Rav ha'Menuna Saba was the only one who could teach this. It is far beyond all the possible knowledge concerning the spiritual. What or how is this teaching? It is the teaching of lemalah miehadaat – to go beyond all understanding. Why is this named the teaching of foolishness? Of course for them who are living here in this material world they see this as foolishness. For them the knowing is more profitable and gives them more fun. But the teaching of how to give in truth – the teaching of the Kingdom of Heavens, that is the teaching of foolishness.

Therefore become a fool for **ישוע**, become a fool for your redemption.

End of the Introduction

הברית החדשה

Brit Chadasha

New treaty - **new testament**

Now we are going to learn the holy message according Mataj *Matthews*. It is important for you to know that the goal isn't the learning of brit chadasha *the New Testament* in itself. Our goal is the Kingdom of Heavens and we are going to attract the teaching of the Kingdom of Heavens from the brit chadasha meaning the words of ישוע him self and not what is said about him! What is said about him isn't important for us. We already have a huge piece of introduction of the teaching of foolishness. Here in this story you can learn all the things about ישוע or about kether. Know it is already given to you! Try to see all the words you read by the eyes of kabbalah. It is my intention to reflect it in such a way that it will help you. That it becomes a practical thing, that you can practise it in your daily life and at last can live according the laws of the Kingdom of Heavens. This is my intention. The laws of ישוע aren't different from the laws of the Torah. It was HaShem who let the soul of ישוע descend to fulfil the torah. Torah is the living strength of the z'a. The whole meaning was the nation Israel should live according the Torah and by this make corrections till the time had come that he would receive a freeing strength to liberate him from the slavery of the love for himself and this strength is present in ישוע. The completion of the Torah was in ישוע. Don't think the laws of the Torah make a fluent entity in the human being; it is from the right and from the left, kosher or not kosher, sin and merit. The whole meaning of these opposites was to take them away, to correct them, to let them come together in the higher and this can be done by going beyond the understanding and through this the absolute oneness with HaShem can become reality. This only can be done by way of ישוע. This is what we are learning. Whatever the subject is you study, you can come to this unity only the level will be different. See it this way, you uplift yourself, you will be pulled up high to the unity and when this happens you won't feel the s'a *sitra achra* any longer. What I want to do together with you is to go through the laws of ישוע in a very profound way and not the learning of the New Testament in itself. We don't need the testimony from whatever person has left behind for us. The testimony will come from ישוע coming from the kether. And as you already know the quality of the kether is the same regarding the level. Let us look to the text. When you look carefully you see the dot

of the vowel o is separated from the other letters. For example: קוֹן־אֵל . This is only due to the graphical aspect. In the language of the Torah, Zohar, Shlavej haSulam etc you often see the letter waw with a dot above the waw.

There is no numeration because the chapters are divided in verses and these are numbered. The translation is as accurate as possible – from the Hebrew language to the English language. Therefore it will be not the perfect grammatical translation, the important thing is that you learn how it feels in the Hebrew language so you can come deeper in the understanding of the words ישוע had spoken. What isn't important for us I leave it that way. This piece of work is written in the classical Hebrew language. Know this is a translation because the New Testament is originally written in Greek. Of course ישוע didn't speak Greek only Hebrew and Aramaic. There were only a few common people in Israel who could read, speak and understand the classic Hebrew. Most of them only spoke Aramaic. ישוע learnt from the old wise men in the Temple therefore everything is in the Hebrew language. In Christianity they say ישוע spoke Greek, if this is the truth or not for us it isn't important, you may think what you want. This is not the task of me and of the kabbalah to change your mind in this subject; my task is to pass on in a pure and secure way the words of ישוע himself. Let us start with the first page of the brit chadasha. We start from the beginning without leaving something blank, see this as a whole perfect document and in every sentence there is something to learn.

הַבְּשׂוּרָה הַקְּדוּשָׁה עַל־פִּי מַתַּי פָּרָק א

The holy message according Mataj *Matthews* verse 1

Mataj is the Hebrew name. Mataj means when. It is always this way, in a name you can see a message and in this case the message of this name is to look forward to the light of the Redemption. This first message is for me the most important because all the words of ישוע are there.

א סֵפֶר תּוֹלְדוֹת יֵשׁוּעַ הַמָּשִׁיחַ בֶּן־דָּוִד בֶּן־אַבְרָהָם:

Alef The book of the offspring of ישוע the messiah the liberator son of David and David is the son of Avraham:

Neither ישוע nor David is a direct son of Avraham and ישוע isn't the direct son of David. The ancestors of ישוע are David and Avraham. In a way it is remarkable the message of Mataj begins with the family register of ישוע. You can see directly that ישוע is the son of David and the son of Avraham. In a way he shows us that ישוע is a direct offspring of Avraham. He doesn't speak about the time before, the time of Noah or Adam. It was Avraham he mentioned first who had learned the Creator. He was the first person who did the tikun of the brit mila *the circumcision*. He watched over the jesod. Here you can see that the waking over the jesod came from Avraham. There was no one who experienced the place of the jesod before Avraham. Of course there was the birth of children but in a way they were so high in the spiritual, their spirit was so high therefore they couldn't experience, they couldn't see the Creator was manifesting Himself by way of the jesod to the human being, they didn't used their intellect. Avraham was the first person. We also know that ישוע has the name of the messiah, the redeemer. There is no other prophet who has this name. We call Ari divine, Josef was the justify one but no one had the name of the messiah and this is the strength that manifests itself by way of the kli kether.

2 אַבְרָהָם הוֹלִיד אֶת־יִצְחָק וְיִצְחָק הוֹלִיד אֶת־יַעֲקֹב בֶּן־יִצְחָק הוֹלִיד אֶת־יְהוּדָה וְאֶת־אֶחָיו:

2 Avraham gave birth to Yitzchak and Yitzchak gave birth to Ja'akov and Ja'akov gave birth to Jehudah and his brothers:

Why does he say Jehudah and his brothers? From all the twelve sons of Ja'akov he only mentions Jehudah because Jehudah comes from the line of David.

3 ויהודה הוליד את־פֶּרֶץ וְאֶת־זֶרַח מִתָּמָר וּפְרָץ הוֹלִיד אֶת־חֶצְרוֹן וְחֶצְרוֹן הוֹלִיד אֶת־רָם:
הוֹלִיד אֶת־רָם:

3 and Jehudah gave birth to Peretz and Zerach of Tamar, Tamar was the first wife of his other son who he had given Tamar. Then he had somehow contact with her. She gave birth at two children. He names those two and now he starts to speak about Jehudah because from Jehudah came the genealogist line to Jehudah. Not the two brothers but Peretz is important for us. **And Peretz** the name Peretz means 'he who broke through' **gave birth to Chetzron and Chetzron gave birth to Ram**: Ram means superior. Of course every name has a meaning but we continue because it isn't relevant for us:

4 וְרָם הוֹלִיד אֶת־עֲמִינָדָב וְעֲמִינָדָב הוֹלִיד אֶת־נְחֻשָׁן וְנְחֻשָׁן הוֹלִיד אֶת־שְׁלֹמוֹן:
4 and Ram gave birth to Aminadav Ami means my people and Madav means voluntarily, the generosity of my people **and Aminadav gave birth to Nachshon** from nachash because he was very smart **and Nachshon gave birth to Salmon**:

5 וְשְׁלֹמוֹן הוֹלִיד אֶת־בֹּאֵז מִרַחָב וְבֹאֵז הוֹלִיד אֶת־עוֹבֵד מִרוּת וְעוֹבֵד הוֹלִיד אֶת־יִשָּׁי:

5 and Salmon gave birth to Boaz of Rachav, Rachav gave birth at Boaz **and Boaz gave birth to Owed of Ruth**, Ruth was Moabites **and Owed gave birth to Jishaj**:

6 וַיְשִׁי הוֹלִיד אֶת־דָּוִד הַמֶּלֶךְ וְדָוִד הַמֶּלֶךְ הוֹלִיד אֶת־שְׁלֹמֹה מִהַמְּאִשָּׁת אֲוִרְיָה:
6 and Jishaj gave birth to king David and king David gave birth to Shlomo Salomon **the wife of Uriah**:

Do you see what the holy message is telling us; there is not one word of comedy. We already learned in the Zohar that it came from above the way he acted as he acted but here we learn that David made born Shlomo with the wife of Uriah the woman David took from Uriah. Here we see something special. No euphemistic thing but it is the wife of Uriah. He shows us that here on earth...the way HaShem wanted is something different, if it is a sin or not seen from above it can be different but here on earth the wife was married and he took here away. She is the wife of Uriah.

7 וַשְּׁלֹמֹה הוֹלִיד אֶת־רְחָבָם וְרְחָבָם הוֹלִיד אֶת־אֲבִיָּה וְאֲבִיָּה הוֹלִיד אֶת־אַסָּא:
אֶת־אַסָּא:

7 and Shlomo gave birth to Rechawam Rachav means wide and Am means people, the people had widened **and Rechawam gave birth to Awiah** every name has divine qualities for example Awiah אביה is awi my father and hey jud are the first two letters of Awiah meaning chochmah and binah **and Awiah gave birth to Asa**:

8 וְאַסָּא הוֹלִיד אֶת־יְהוֹשָׁפָט וַיְהוֹשָׁפָט הוֹלִיד אֶת־יֹרָם וַיֹּרָם הוֹלִיד אֶת עֲזִיָּהוּ:
8 and Asa gave birth to Jehoshafat and Jehoshafat gave birth to Joram and Joram gave birth to Uziah: the name Asa ... I can't explain every name. Some of them were very stubborn. All of them were kings but some of them had done bad things.

9 וְעֲזִיָּהוּ הוֹלִיד אֶת־יֹתָם וַיֹּתָם הוֹלִיד אֶת־אָחָז וְאָחָז הוֹלִיד אֶת־יְחִזְקִיָּהוּ:
9 and Uziah Uzi means my strength is jud-hey-vav **gave birth to Jotam** tam means simple whole, Jotam means he who will be whole **and Jotam gave birth to Achaz**, Achaz means a grasping strength **and Achaz gave birth to Jechizkiah:** the first letter yud points out to the future time, chazak means strong. Jechizkiah – he who will be strong plus jud-hey-vav. In his name you can see he will be strong by way of jud-hey-vav. In his name you can see his destiny.

10 וַיְחִזְקִיָּהוּ הוֹלִיד אֶת־מְנַשֶּׁה וּמְנַשֶּׁה הוֹלִיד אֶת־אָמוֹן וְאָמוֹן הוֹלִיד אֶת־יְאֲשִׁיָּהוּ:

10 and Jechizkiah gave birth to Menashe he was a great king but a terrible villain **and Menashe gave birth to Amon**, Amon comes from emunah *believe* **and Amon gave birth to Josiah:** Josiah means something, as I will place him, appointment.

11 וַיְאֲשִׁיָּהוּ הוֹלִיד אֶת־יְעֲנָנְיָהוּ וַיְעֲנָנְיָהוּ וְאֶת־אֶחָיו לָעֵת גְּלוֹת בָּבֶל:
11 and Josiah gave birth to Jechanjahu; this comes from chan - preparation. Jechanjahu - he who prepares or will be prepared by והי. **And his brothers till the time of the Babylonian captivity:** These are the names of Avraham till the Babylonian captivity.

12 וְאַחֲרֵי גְלוֹתָם בָּבֶלָה הוֹלִיד יְעֲנָנְיָהוּ אֶת שְׂאֲלִתִּיאֵל וְשְׂאֲלִתִּיאֵל הוֹלִיד אֶת־זְרֻבָּבֶל:

12 and after the captivity of Bavel the Babylonian captivity **Jechanjahu gave birth to She-alti'el;** she'alti - I have asked at kEL. After the Babylonian captivity the first-born king goes to kEL, because they were visiting the king **and she-alti'el gave birth to Zerubawel.** Zerubawel had developed in him enormous strength so one was thinking he could be the messiah. He did great things.

13 וְזֶרְבָבֶל הוֹלִיד אֶת־אַבְיָהוּד וְאַבְיָהוּד הוֹלִיד אֶת־אֶלְיָקִים וְאֶלְיָקִים הוֹלִיד אֶת־עֲזָרָה:

13 and Zerubawel gave birth to Awihud; with the meaning of my father is Jehud – oneness with my father. Jehud means also praise – praise my father. **And Awihud gave birth to Eljakim;** kEL is g'd who is embedded within the kli chesed, jakim means he who will arise – g'd will let him arise. **And Eljakim gave birth to Azur:** what means help.

See it this way; all the names that you see here are before the birth of ישוע. In every name is strength and all these strengths will come together in the strength of ישוע. And in the next generations will take place more and more purification in the male line.

14 וְעֲזָרָה הוֹלִיד אֶת־צְדוֹק וְצְדוֹק הוֹלִיד אֶת־יָכִין וְיָכִין הוֹלִיד אֶת־אֱלִיהוּד:

14 and Azur gave birth to Tzadok the justify one. The quality within the name means he has to show this quality **and Tzadok gave birth to Jachin** he will be prepared **and Jachin gave birth to Elihud:** I will praise the Lord.

15 וְאֱלִיהוּד הוֹלִיד אֶת־אֶלְעָזָר וְאֶלְעָזָר הוֹלִיד אֶת־מָטָן וּמָטָן הוֹלִיד אֶת־יַעֲקֹב ב:

15 and Elihud gave birth to Elazar kEL is g'd embedded within the kli chesed and azar means help **and Elazar gave birth to Matan** present **and Matan gave birth to Ja'akov:** this is the second Ja'akov of this series.

16 וַיַּעֲקֹב הוֹלִיד אֶת־יוֹסֵף בַּעַל מִרְיָם אֲשֶׁר מִמֶּנָּה נוֹלַד יֵשׁוּעַ הַנִּקְרָא מְשִׁיחַ:

16 and Ja'akov gave birth to Josef the husband of Mirjam the name of the mother of ישוע was Mirjam and not Maria. They have translated this name in Maria but it is Mirjam **and from here was born ישוע who is named messiah:**

All the previous births are in the male line because it is Jews tradition that it goes via the male line. As you can see the name of the father is given and he gave birth to the son but now we see that it is written 'from here' from Mirjam. We will see what he is going to tell us.

17 וְהָיָה כָּל־הַדָּרוֹת מִן־אַבְרָהָם עַד־דָּוִד אַרְבָּעָה עָשָׂר דָּרוֹת וּמִן־דָּוִד עַד־גְּלוֹת בָּבֶל אַרְבָּעָה עָשָׂר דָּרוֹת וּמִגְּלוֹת בָּבֶל עַד־הַמְּשִׁיחַ אַרְבָּעָה עָשָׂר דָּרוֹת:

17 and see all the generation of Avraham till David are fourteen generations, and from David till the Babylonian captivity are fourteen generations and from the Babylonian captivity till the messiah are again fourteen generations:

Together forty-two. We already learned in the Zohar this is the name of mem'bet. We also have learned that from kether are the four letters, the single HaWaJaH הוהי, from chochmah are coming ten letters – the filling of the name Hawajah, and from binah are coming twenty-eight letters, this is the filling of the filling and together forty-two. I don't say it has something to do with this but know everything is interwoven with each other. We have learned in the Zohar that the in act of Creation the name of Elokim is mentioned forty-two times. Forty-two is also the strength of ascending from the lower to the higher. By way of this name one can ascend. The people of Jisrael had forty-two places to rest when they were in the desert before they came to the holy land. The same is here when we look at the forty-two generations previous of ישוע. There had to be forty-two generations for to give enough purificationthe ancestors had to be purified to come to the most pure body as possible. Therefore you can see in all these names the optimum purification so the messiah could come in this body.

18 וְזֶה דְבַר הַלְלֵת יֵשׁוּעַ הַמְּשִׁיחַ מִרְיָם אִמּוֹ הַיְתֵהּ מֵאֵת רֵשָׁה לְיוֹסֵף וּבְטָרָם יָבֵּא
אֵלֶיהָ נִמְצְאָת הָרָה מִרוּחַ הַקֹּדֶשׁ:

18 and that is the birth of ישוע the Redeemer took place, Mirjam his mother was engaged with Josef and before he came to her had intercourse with her that she became pregnant of the ruach ha'kodesh: the holy spirit.

This you can find nowhere either in Jewish sources!! Of course with our earthly feeling it is very strange. You can believe in it when you stay under your intellect but how is it compatible? When you teach kabbalah and you learn how the higher descends to a lower, you know that a soul can't come down without the embedding of the physical, so how can the ruach ha'kodesh, the Holy Spirit makes pregnant a woman of flesh and blood?

First we have to go beyond our understanding for to come to the understanding and at the same time use everything what we have. What I mean is this, try to understand and justify and only when there is no way out for you than you say: "for HaShem nothing is impossible". This is the way you have to do it, only when you notice something is impossible within or beyond your understanding. Then we have the answer that the ruach ha'kodesh made Mirjam pregnant. In the kabbalah, in the Zohar we teach.... always look what is the subject spoken about. We have two parents of flesh of blood: we have our father and mother of flesh and blood. But in heaven there we have a father and mother also namely the z'a and nukwa. He is telling us the ruach ha'kodesh, the Holy Spirit.... ruach comes from the z'a so it has to come from the z'a to below to Mirjam. This is the strength that gave birth at ישוע. Now the question is within her flesh there has to be the male and the female aspect. A human being is covered with his physical organs and has everything to make a child of flesh. We also have learned that three objects have to be present for to give birth at a child: the father, the mother and the Creator – the ruach ha'kodesh, z'a. This is a fact. The father gives what is white and the mother gives what is red and the ruach ha'kodesh gives the soul. Why? Pay attention. It is not easy to find the right words; there is a lot of information in several layers. Here we have a deep secret. So pay attention and leave out the thoughts of the Christians who are in this document also.... I don't say it is wrong but there were things they couldn't understand. They hadn't the kabbalah, it wasn't revealed yet. So one thing has to be clear with you, you have to accept; the spiritual has nothing to do with the material. Please do understand this. Know spiritual strengths have absolute nothing to do, no connection or whatever with the physical.

The physical comes from the systems of the impure strengths. This exists too. Therefore the impure strength is so stubborn within us and this is what you have to overcome. The body is impure completely. Please place this deep in your heart. You have to penetrate many layers to understand this secret.

There is no connection between the spirit and the body. Of course you can see how the external side of a being is connected with the spiritual. In former lessons I have told you it is possible to see some spiritual information in a face of someone, for example the wrinkles a person has and in his eyes. You can see the condition of a person but this doesn't mean in heaven sake that the physical carries something of the spiritual. Only the radiation of the light manifests itself in for example the face but also in other places, but the body in itself has nothing to do with the spiritual. No matter who is in front of you! So how can we say that the Holy Spirit has come into a woman? That the Holy Spirit has made her pregnant without the embedding of the Holy Spirit? The same a man gives his seed in a woman.... How can it be reconciled the Holy Spirit has come down and without a man brought the seed within a woman? Without seed no baby! Is there another way to become pregnant? We need the male and the female. Here in this document it is written the Holy Spirit has come in here and not the Creator himself. The Holy Spirit is lower and coarser thus the covering of the Creator. Now you may be can understand. Again pay attention there is no one who does understand this either in the Vatican. What they have done is some theology and nothing more. Who am I to think otherwise? Only by way of the thinking and the feeling in the spiritual! The Holy Spirit descended to Mirjam, he made himself rougher. The strength that brought down the ruach ha'kodesh is seed in the spiritual. The soul of a child was brought down and the ruach ha'kodesh has him self covered in a way that he came to here in the form of seed. How? This is not something we can discuss now because we have to many physical associations and our believe is still under our understanding therefore later...know that believe what is inside of our understanding can't help us. Only the belief beyond our understanding can help us. Of course you have to do some research but then you have to go beyond your understanding and do not say you can't do this. The whole meaning of the Creator is that we do some research considering Him and then go beyond our understanding. Don't let the product of your investigation be the end but only a contribution for the understanding of a certain phenomenon. This is what we do. According our investigation with all the baggage we have concerning the spiritual world the ruach ha'kodesh came upon Mirjam. The physical of the male was so refined... we already learned the male line... was the father or the son of the line of Avraham and David? The father Josef, his father was already purified for many generations so he could be the father. You can see he isn't the physical father of ישוע but he had the purity. There is not one word about his wife. His wife of course was also from jehuda. In those days they married only within their own tribe therefore his wife was a descendant of jehuda. This is all we can say so far concerning the pregnancy of Mirjam with the ruach ha'kodesh. In a way it isn't relevant for our study how the Holy Spirit came without the physical seed of the father in Mirjam. This isn't our task we aren't better if we know it or not. Important for us is what Jeshua had said himself. His words will help us. Here this document is telling us that he without a father... the most we can say is seen from the kabalah that the ruach ha'kodesh has transformed itself within the form that came within her. Just as rain falls downs so the ruach ha'kodesh can transform itself in a special case in the form of a seed and make a woman pregnant. It is enough for now. No groundbreaking conclusions whether the Christians have added something, it isn't in our interest. The only thing you have to know is: when there is something you don't understand say you don't know it and investigate what you can and no more.

19 וְיִוְסֵר בְּעֵלָה אִישׁ צְדִיק וְלֹא אָבָה לְתַתָּהּ לְחַרְפָּה וַיֵּאמֶר אֲשֶׁלְחֶנָּה בַּסֶּתֶר:

19 and Josef her husband is a righteous mans and he didn't wish to give here shame it was not his wish to shame here and he said to himself I will expel here in secret:

**20 הוא חשב כִּזֹּאת וְהִנֵּה מִלְאָךְ יְהוָה נֹרְאָה אֵלָיו בְּחִלּוֹם וַיֹּאמֶר יוֹסֵף בֶּן־דָּוִד
אֶל־תִּירָא מִקַּחַת אֶת מִרְיָם אִשְׁתְּךָ כִּי הַנּוֹצֵר בְּקִרְבָּהּ מֵרוּחַ הַקֹּדֶשׁ הוּא:**

20 he was thinking and thinking and behold the angel of Hawajah the merciful side of HaShem appeared at him in his dream and said Josef the son of David have no fear to take Mirjam as your wife because the fruit in her belly is from the holy spirit:

**21 וְהִיא יִלְדֶת בֵּן וְקָרָאתָ אֶת־שְׁמוֹ יֵשׁוּעַ כִּי הוּא יוֹשִׁיעַ אֶת־עַמּוֹ מִחַטֹּאתֵיהֶם:
21 and she will give birth and you, you the father will give him the name ישוע because he will liberate his people of their sins:**

Isn't this a Jews document? The angel of HaShem said ישוע would liberate his people from their sins. Not all the nations, that is for later but first the ga'r the head of a partsuf has to be liberated. First there is the correction of the lighter kelim. ישוע is kether. The Jews people are ga'r, chochmah binah and daat, the head of a partsuf of a human being. ישוע the kli kether, first it is on one side of the head if it is part of the head, the nation Israel and on the other hand it is above chochmah binah and daat. Chochmah are the kohanim, the priests when they have gadlut. Binah are the Leviten they helped the priests in their gadlut therefore they are binah. Daat is the nation of Israel the middle line that receives the light by the service of the other two, right and left - chochmah and binah. The light is passed on from the daat at the za't *the seven lower sphirot* and they are the nations of the worlds. Everything has ten so you see seventy basic nations and from them came all the people. Who is the one who has to purify first? The lighter kelim, first the kli kether then the kli of chochmah and so on to below and the last one is malchut. Therefore he says; he will save his people of their sins. Of course other nations will follow.... but first the Jews have to be saved because the first receiving is in the head, everything has to come down from the head to below. Can you see what the meaning is when I say the Jews people are a buffer between the light and the nations of the world? ישוע is kether he is standing alone. And in the kether is embedded the father. If the Jews would accept ישוע ...then they could connect themselves with the kether and from the kether the father can shine. Then they can pass it on to the other nations of the world. This is the whole meaning of the plan of the Creator; this is why he had sent his son ישוע. As long as the Jews people don't accept ישוע what will happen? The Jews people hang at ChaBaD *chochmah binah daat*. They don't accept ישוע thus from above they are locked and there is nothing for them to pass on. On top we have one sphirot kether, ChaBaD is the Jews nation and below are the seventy nations and they can't receive the light embedded in ישוע because of the Jews people. Of course you can say the Christians who believe in ישוע can receive but.... They can't receive the whole light, the whole redemption of ישוע; they only have some taste of the redemption. ChaBaD and the Jews people are in between. Because the Jews people don't accept ישוע the seven lower sphirot – the Christians – can receive sparsely the light of ישוע because the light embedded within ישוע is embedded, is darkened by way of the Jews kelim of ChaBaD. But when the Jews people would reveal ישוע Not by becoming a Christian for heaven sake no but only by accepting the messiah, accepting the kli kether than their kelim of ChaBaD will be purified. Than the light can shine and come to the seven lower sphirot. That is the whole punch line. The creator had made it this way. All we need are the ten sphirot and then you can see everything. Therefore he says because he will save his people from their sins. Look at the language the Jews people use even in the Modern Hebrew. They name him Josha or Jesha. Pay attention because here a great secret is hidden. Be alert in

your reading than you can receive the light, you will be purified. Each one of us needs the absolute purification to receive salvation. Salvation means all the blessings are coming to you and to your family, to all relatives. Purify yourself and miracles will happen! Once again look carefully to the name of ישוע. What have the Jews done? They took away the letter ayin ע and now his name is Jeshu, they write his name without ayin. Therefore they can't experience him. Ayin means eye and eye is chochmah. They can't see the wisdom of HaShem hidden in ישוע. Ayin also has the number of seventy; seven times ten is seventy nations, while the light of Creation has to pass on by way of the kli of Jeshua. We see the failure but they can't see that within ישוע because without the letter ayin there is no significant salvation. And to see this... for the first time this secret is revealed. Of course don't project this on others; it is all within YOU, it has to take place in your area!

22 וְכָל־זֶה אֵת הַיְתָה לְמַלְאֵת אֶת־דְּבַר יְהוָה אֲשֶׁר־דִּבֶּר בְּיַד הַנְּבִיא לְאִמֹּר:
22 and all of this was to fulfil the word of Hawajah who spoke by way of his prophet saying:

23 הִנֵּה הָעַלְמָה הָרְהָה וַיִּלְדֶת בֵּן וַקְרָאוּ שְׁמוֹ עִמְנוּאֵל אֲשֶׁר פִּירוּשׁוֹ הָאֵל עִמָּנוּ:
23 behold the virgin has become pregnant and gave birth to a son and they gave him the name of Imanu'el what means kEL the creator who is embedded within the kli chesed is with us: this is the nickname of the messiah, one of his qualities that he characterized.

24 וַיִּקְרַע יוֹסֵף מִשְׁנָתוֹ וַיַּעַשׂ כְּאֲשֶׁר צִוָּהוּ מִלְּאֲךִי יְהוָה וַיָּאֶסֶף אֶת־אִשְׁתּוֹ אֶל בֵּיתוֹ:

24 and Josef wake up of his sleep and he carried out the task the angel of Hawajah gave to him and brought his wife to his home:

He was engaged with here. She was not in his house but now he brought his wife into his house.

25 וְלֹא יָדָעָה עַד כִּי־יֵלְדָה בֵּן (אֶת־בְּכוֹרָהּ) וַיִּקְרָא אֶת־שְׁמוֹ יֵשׁוּעַ:

25 and he didn't know her in Hebrew the meaning of knowing a woman is to have sexual contact with her. He had no physical contact with her **till she gave birth to a son**

(Her first born child) and he named him ישוע.

הַבְּשׂוּרָה הַקְּדוּשָׁה עַל־פִּי מִתִּי פָּרָק ב *The holy message according Mataj verse 2*

ב וַיְהִי בִימֵי הוֹרְדוֹס הַמֶּלֶךְ כַּאֲשֶׁר נוֹלַד יֵשׁוּעַ בְּבֵית־לֶחֶם יְהוּדָה וַיֵּבֶ אֹ
מַגִּישִׁים מֵאֶרֶץ מִזְרָח יְרוּשָׁלַיִם:

Bet) And it was during the days of Hordos Herodes the king when was born in Beitlechem the house of bread of the area **Jehuda** Israel was divided in bribes. **And there were magicians;** here is not the use of the word chachamim because it was the wise man of the east, magicians, charmers and magicians. The New Testament calls them as the wise of the east, **from the eastern land to Jerusalem:**

2 וַיֵּ אָמְרוּ אֵיךָ מֶלֶךְ הַיְּהוּדִים אֲשֶׁר יֵלֵד כִּי רָאִינוּ אֶת־כּוֹכְבוֹ בַּמִּזְרָח וְנָבֵ א
לְהַשְׁתַּחֲוֹת לוֹ:

2 and they had said where is the king of the Jews that would be born because we have seen the star in the east and we have come to throw ourselves down for him:

This is from the holy language. Why isn't it enough to bow or to kneel? Because it is the kether and the lower who comes to the kether makes him self as an embryo, he can't walk he hasn't legs. In a way it is if he is laying, has no partsuf. A baby lies flat he can't sit. He is only working with his NeHieJ *netsach hod jesod*; the torso and head are spiritual still on the level of the legs. When a baby grows up and start to eat corn etc and he can sit then it becomes ChaGaT *chesed geburah tiphereth*. The centerpiece is developed. And later when he can stand on his two feet then he receives the head. On special occasions for example Holidays when they open in the temple the highest of the highest – in the synagogue this is a symbolic place where is placed the Torah. It is only the symbol focused on the savior, on ישוע the kether. Only when you near ישוע the kether you come to the highest of the highest in the being and this happens when a person throw himself in front of ישוע.

3 וַיְהִי כַשֶּׁמֶע הוֹרְדוֹס הַמֶּלֶךְ אֶת־דְּבָרֵיהֶם וַיַּחֲרַד הוּא וְכָל־יְרוּשָׁלַיִם עִמּוֹ:
3 and it was then when king Hordos heard their words and started and whole Jerusalem together with him:

He was appointed over Jerusalem. Of course it is understandable he started when he heard the king of the Jews was born. He was a treat for him but why was started whole Jerusalem with him? Why didn't Jerusalem rejoice? They act submissively towards the Roman. So when you hear a king is born for the Jews, wouldn't you be hopeful? For already 2000 years the Jews people started from this name. Here in this name is the strength to penetrate and to come to a place within you, a place that doesn't belong to this world. It is your real centre. An enormous strength lies in this name every time when you speak out loud this name but this strength pushes to all the strengths you saw as the truth. Here in this name is hidden a strength that penetrates all the apparent truths of the being and this hurts, it hurts enormously when you see the truth. To aim yourself to the truth is devastating because then you see...here in this area you see your real shortcoming and at the same time there is a very thin thread of rescue. Look

carefully to what ישוע did before he was handed over to the Jews, the horror he experienced because he was here in the flesh and blood! What terror he had undergone, on the one hand his connectedness with the Creator was so great, he saw the Creator. His soul was in the physical and from there he saw he had to fulfill his task, to bring redemption. He could not say no. This is what you have to do too, do you want to accept the real truth than go deeper and deeper meaning experience the awful and yet beautiful experiences because here in the awful experiences is hidden a thin thread of the redemption and nowhere else.

4 וַיִּקְהַל אֶת-כָּל-רְאִשֵׁי הַכֹּהֲנִים וְסוֹפְרֵי הַעֵם וַיִּשְׁאַל אֹתָם לֵאמֹר אִיפֹה יוֹלֵד הַמָּשִׁיחַ:

4 and he gathered all the heads high priests and the Torah scholars of the people; so free comes from the word sefer meaning scribes of the people and he asked them saying everything has to fit, everything has to be as is spoken in the Torah and in the Tenach about ישוע, know the whole tenach speaks about ישוע. He wanted them to tell him the place where is the messiah born:

5 וַיֹּאמְרוּ לוֹ בְּבֵית-לְחֶם יְהוּדָה כִּי-כֵן כָּתוּב בְּיַד הַנְּבִיאַ:

5 and they said to him in the city of Beit-lechem in the area of Jehuda because so it is written by the prophet:

6 וְאַתָּה בֵּית-לְחֶם אֶרֶץ יְהוּדָה אֵינְךָ צָעִיר בְּאַלְפֵי יְהוּדָה כִּי מִמֶּנּוּ יֵצֵא מוֹשֵׁל אֲשֶׁר יִרְעֶה אֶת-עַמִּי יִשְׂרָאֵל:

6 these are the words of that prophet: and you Beitlechem of the land Jehuda isn't the youngest of the leaders of Jehuda because from you will come the ruler who will guard my people of Jisrael:

From above from the Creator, in the torah itself are written the signs that the ruler over the people of Jisrael will be born in Beitlechem.

7 אַז קָרָא הוֹרְדוֹס לַמַּגִּישִׁים בְּסֵתֶר וַיִּחְקֹר לְדַעַת הָעֵת אֲשֶׁר נִרְאָה הַכּוֹכָב:

7 then calls Hordos the magicians in secret and he investigated them to know the time when the star appeared:

8 וַיִּשְׁלְחֵם בֵּית־לְחֶם וַיֵּאמֶר לְכוּ חֲקְרוּ הַיֵּטֵב עַל־דְּבַר הַנְּעָר וְהָיָה כִּי־תִמְצְאוּן אֹתוֹ וְהִגַּדְתֶּם לִי וְאֵבֶּ אֶה לְהַשְׁתַּחֲוֹת־לוֹ גַּם־אֲנִי:

8 and he send them to Beitlechem and he said, research properly the issue of the boy and the moment when you will find him and tell me and I will come so me too can throw myself for him:

9 וַיְהִי כַּשְּׂמַעֵם אֶת־דְּבָרֵי הַמֶּלֶךְ וַיֵּלְכוּ וַהֲיָה הַכּוֹכֵב אֲשֶׁר־רָאוּ בְּמִזְרַח הַלֵּךְ לְפָנֵיהֶם עַד אֲשֶׁר־בָּא וַיַּעַמְד מִמַּעַל לְאֲשֶׁר־הָיָה שָׁם הַיֶּלֶד:

9 and it was then they heard the words of the king and they left and behold the star of Israel they saw in the east went for them till it came and stand above there were the boy was.

10 וַיֵּרְאוּ אֶת־הַכּוֹכֵב וַיִּשְׂמְחוּ שְׂמֹחָה גְדוֹלָה עַד־מָאֹד:

10 and they saw the star and they had great joy:

11 וַיָּבֹאוּ הַבַּיְתָה וַיִּמְצְאוּ אֶת־הַיֶּלֶד עִם־מִרְיָם אִמּוֹ וַיִּפְּלוּ עַל־פְּנֵיהֶם

וַיִּשְׁתַּחֲוּוּ־לוֹ וַיִּפְתְּחוּ אֶת־אֲצִרֹתָם וַיִּקְרִיבוּ לוֹ מִנְחָה זָהָב וּלְבוֹנָה וְנִמְרוֹ:

11 and they came into the house and they found the child with Mirjam his mother and they fell on their faces and they throw themselves down before him and they opened their treasures and brought for him gifts gold incense/lavender and mire:

12 וַיִּצְווּ בְּחִלּוֹם לְבַלְתִּי שׁוּב אֶל־הוֹרְדוֹס וַיֵּלְכוּ בְּדֶרֶךְ אַחֵר אֶל־אֲרָצָם:

12 and at them was given the task in the dream to not return to the king Hordos and they took another way to their land:

13 הֵם הָלְכוּ מִשָּׁם וַהֲיָה מִלְּאָךְ יְהוָה נִרְאָה אֱלֹהֵי־יֹסֵף בְּחִלּוֹם לְאִמֹ רַקוּם קַח

אֶת־הַיֶּלֶד וְאֶת־אִמּוֹ וּבְרַחֲלֶךְ מִצְרַיִמָה וְהָיָה־שָׁם עַד־אֲם אֶמְרָתִי אֵלֶיךָ כִּי

הוֹרְדוֹס מְבַקֵּשׁ אֶת־נַפְשׁ הַנְּעָר לְקַחְתָּהּ:

13 they went from there and behold the angel of Hawajah not the angel of Elokim, but of Hawajah, the angel of mercy appeared at Josef the father of Jeshua in the dream saying stand up and take the child and his mother and flee to the land Egypt and stay there till I will tell you because Hordos seeks the nefesh of the child to take it away:

Seeks the nefesh to kill him. Here we see a scene of the beginning of the struggle between the Kedusha and the klipot. From the outside we see the metaphor that king Hordos the king of the klipot wants to kill the newborn child – the kli kether who just had arrived. Hordos – here we see the influence of the Greek, os is a Greek ending of a word. If you omit the last letter samech then you get hordo this is the stem and means to bring down – Jeridah: to bring down. You can always see the strength in the Hebrew word. Hordos is the strength to bring things down just as the klipah.

14 וַיָּקָם וַיִּקַּח אֶת־הַיֶּלֶד וְאֶת־אִמּוֹ לַיְלָה וַיִּבְרַח מִצְרַיִם:

14 and he stood up and took his child and his mother in the night and fled to Mitzraim: Egypt.

Mitzraim means land of oppression or constriction. Everything what is happening with ישוע, his life is written down in the Holy Scriptures – the Torah by the prophets, that the fled to Mitzraim had to happen, it was written in the Torah – the prophets.

15 וַיְהִי־שָׁם עַד מוֹת הוֹרְדוֹס לְמַלְאֲת אֶת־דְּבַר יְהוָה בְּיַד הַנְּבִיא לְאִמֹּר
מִצְרַיִם קָרָאתִי לְבְנִי:

15 and he was still there till Hordos died to fulfill the word of Hawajah by the prophet saying that Hawajah in his prophecy says from Mitzraim I have called to my son: or in other words from the oppression I have called to my son.

16 וַיֵּרָא הוֹרְדוֹס כִּי הִתְלוּ בוֹ הַמְּגִישִׁים וַיִּקְצֹף מְאֹד וַיִּשְׁלַח וַיַּהַרֵּג
אֶת־כָּל־הַיְלָדִים אֲשֶׁר בְּבֵית־לֶחֶם וּבְכָל־גְּבוּלֶיהָ לְמִבּוֹן־שָׁנָתָם וְלִמְטָה לְפִי הָעֵת
אֲשֶׁר חָקַר מִפִּי הַמְּגִישִׁים:

16 and Hordos saw the magicians have misled him and he was very angry and hurt and he sent and let kill all the boys of the city Beit-lechem and in the whole surrounding between two years old and younger according the time he investigated by way of the magicians: just as the magicians told him in the beginning, that they saw stars etc.

17 אַז הוּקַם הַנְּאֻמָּר בְּפִי יִרְמְיָהוּ הַנְּבִיא לְאִמֹּר:

17 then was fulfilled what was said by the mouth of Jirmiahu the prophet saying:

18 קוֹל בְּרָמָה נִשְׁמָע נְהִי וּבְכִי תִמְרוּרִים רָחֵל מְבַכָּה עַל־בְּנֵיהָ מֵאַנָּה לְהַנְחִים
עַל־בְּנֵיהָ כִּי אֵינָנּוּ:

18 the voice in Rama every word, every city in Israel is named after Israel of the higher, z'a. The city Rama in the higher heard complained and bitterly weeping is there Rachel she is the nukwa, malchut crying over her sons and refused to be comfort over her sons because they are gone:

19 וַיְהִי אַחֲרֵי מוֹת הוֹרְדוֹס וַהֲיָה מְלָאֲךָ יְהוָה נֹרְאָה בְּחֵלוֹם אֶל־יוֹסֵף בְּאֶרֶץ
מִצְרַיִם:

19 and it was after the dead of Hordos and behold the angel of Hawajah appeared at Josef in the land Mitzraim: Egypt.

20 וַיֹּאמֶר אֵלָיו קוּם קַח אֶת-הַיֶּלֶד וְאֶת-אִמּוֹ וְלֵךְ שׁוּב אֶל-אֶרֶץ יִשְׂרָאֵל כִּי מֵתוּ
הַמְּבַקְשִׁים אֶת-נַפְשׁ הַיֶּלֶד:

20 and he said to him to Josef take the child and his mother and return to the land Israel because he is dead he who sought the nefesh of the child:

Is the holy language not a beautiful language? They don't say that they want to kill him but they want to kill his nefesh. And do you see the list of acts? One act followed by another act. Here they speak about the steps. First – stand up and then take the child, and then take his mother, and go, return to the land of Israel. There is so much to say about this but for now it isn't the main issue, for now we focus on the words of the king of the divine for always ישוע.

21 וַיִּקָּם וַיִּקַּח אֶת-הַיֶּלֶד וְאֶת-אִמּוֹ וַיָּבֹא אֶרֶץ יִשְׂרָאֵל:

21 and he stood up and took the child and his mother and he came to the land of Israel:

22 וּכְשָׁמְעוּ כִּי אַרְכְּלוֹס מֶלֶךְ בִּיהוּדָה פָּתַח הוֹרְדוֹס אָבִיו וַיִּירָא לָלֶכֶת שָׁמָּה
וַיִּצְוֶה בְּחִלּוֹם וַיֵּלֶךְ לוֹ אֶל-אַרְצוֹת הַגָּלִיל:

22 there is a certain danger from the outside and he chooses a certain city. But it is all according to the prophecy as written in the Tenach about ישוע.

And when he heard that Archalos was king in Jehuda ruled in the region of Jehuda instead of Hordos his father he was afraid to go there and he was dedicated in his dream to go to the region of Galil:

He wanted to go back to Jehuda. He was the last of his generation who knew to which tribe he belonged. After the destroying of the second temple nobody knew from who he was. HaShem made it so. Even now in these days the Jews don't know to which tribe they belong. That is a great concealment. Of course later it will be revealed. Josef was of the tribe Jehuda, therefore he wanted to go back to his own region but he saw that he was in danger. Therefore he went to Galil – Galilee. The word Galil comes from gal – l'galeh this is a form of revelation. It is the place of revelation. Pay attention, look carefully to the words. Look at the word ישוע in Hebrew letters and also look at the city where he lived, look at the Hebrew words because the strength is there.

23 וַיָּבֹא אִישׁוֹב בְּעִיר הַנִּקְרָאת נִצְרֶת לְמִלַּאת הַדָּבָר הַנִּאָּמָר עַל-פִּי הַנְּבִיאִים כִּי
נִצְרִי יִקְרָא לוֹ:

23 and he went his father with the family and sat in the city named Nitzaret Nazareth but the difference between Nitzaret and Nazareth is huge. They couldn't pronounce the tz – to fulfill the word that was said by the prophets and they said, even in the prophecy before because natzri Nazarene he will be called: Natzri to the name of the city. The Jews started to name the Christians notzrim, Nazarene. And Christianity they name natzrut – this is a noun.

הַבְּשׂוּרָה הַקְּדוּשָׁה עַל־פִּי מִתִּי פֶּרֶק ג' *The holy message according Mataj verse 3*

This third perk is about Jochanan hamatbil or Johannes the Baptist. Hamatbil is he who does tefilla – he who baptized, does do the mikwe he who immersed man. In the Hebrew language everything is within the name. In the name Jochanan you see all the strengths he had.

ג בְּיָמִים הָהֵם קָם יוֹחָנָן הַמַּטְבִּיל וַיְהִי קוֹרֵא בַּמִּדְבָּר יְהוּדָה לְאֹמֵר:

Giemel in those days Jochanan hamatbil Johannes the Baptist and he called in the part of the desert of the bribe jehuda saying:

We need Jochanan hamatbil because he is related to ישוע. In Jochanan is chanun and Chen – gives comfort, mercy.

2 שׁוּבוּ כִּי מַלְכוּת הַשָּׁמַיִם קְרִיבָה לָבוֹא:

2 returns the tshuwah because the Kingdom of Heavens is nearby to come:

The Kingdom of heavens is nearby and first there is Jochanan, he prepares the people for the arrival of ישוע. Why? We always are in need of preparation to receive the light. ישוע brought the light. What do we need to receive the light? Kli! That was the message of Jochanan hamatbil; return and make a kli. The kingdom of Heavens...with the arrival of ישוע the time has come... ישוע didn't know this when he was speaking about this but from above he had already learned it was near. He said: "make all the preparation", or in other words make kelim because later the light will come and you need kelim to receive this light what will save you.

3 כִּי זֶה הוּא אֲשֶׁר נִבְּא עָלָיו יִשְׁעִיהוּ הַנְּבִיא לְאֹמֵר קוֹל קוֹרֵא בַּמִּדְבָּר פְּנֹו

דְּרָרְהוּ יִשְׂרוּ מְסֻלוֹתָיו:

3 because that was the foreplay over him Jochanan Jeshajahu hanavi Jeshaha the prophet saying Jeshajahu says the voice calls in the desert make way for HaShem within the being. The being is as a pipe filled with mud. He says 'make your pipe; free your body perceptions from within with water'. He did it with water. With water you can wash away all impurities. Jochanan baptized the man with water **make his paths:**

4 וַיִּוְחַנֵּן לְבוּשׁוֹ עֵצֵר גְּמָלִים וְאַזּוּר עוֹר בְּמַתְנָיו וּמְאַכְלוֹ תְּגָבִים וְדָבַשׁ הַיַּעַר:
4 and Jochanan his clothing was of camel hair and his belt was from the skin around his loins and his food were from grasshoppers and the honey was from the forest:

5 וַיֵּצֵא אֵלָיו יְרוּשָׁלַיִם וְכָל־יְהוּדָה וְכָל־כְּפַר הַיַּרְדֵּן:
5 and came out to him to Jerusalem and the whole region of Jehuda and the whole valley of the Jordan: in Hebrew it is Jarden.

6 וַיִּטְבְּלוּ עָלָיו בְּיַרְדֵּן וַיְתַוּדוּ אֶת־חַטָּאתָם:
6 and they were immersed baptized by him in the river of Jarden and they confessed their sins:

7 וַיְהִי כִּרְאוֹתוֹ רַבִּים מִן־הַפְּרוּשִׁים וְהַצְדֻקִים נִגְשִׂים לְהִטְבֵּל וַיֵּ אָמַר לָהֶם
יְלִדֵי־צִפְעוֹנִים מִי הַשְּׂכִיל אֶתְכֶם לְהַמְלִיט מִן־הַקֶּצֶף הַעֲתִיד לָבֹא:
We are learning from the original sources, it happened as it is written this way. The strengths are here in this holy language.

7 and it was that saw them many when many of them saw of the prushim Pharisee. In the word prushim is the meaning of they who isolate themselves of the evil and another category the tzadukim Sadducees – this name comes from the founder of this movement tzaduk - who neared him to be immersed and he said to them children offspring of the snakes who had taught you intellectual to consider the escape of the wrath that will come in the future:

He was not so happy that others came to him and wanted to be immersed. He could see who were right, who was ready and who not.

8 לָכֵן עָשׂוּ פָּרִי רְאוּי לְתַשׁוּבָה:
8 therefore he said to them make bring fourth the fruit that is suitable for the tshuwah: repentance. To bring fourth the fruit means do repentance.

9 וְאַל־תִּתְחַשְׁבוּ בְּלִבְבְּכֶם יְאֹמַר אַבְרָהָם הוּא אָבִינוּ כִּי אֲנִי אֵימָר לָכֶם כִּי
מִן־הָאֲבָנִים הָאֵלֶּה יְכוּל הָאֵל הַיָּם לְהַקִּים בָּנִים לְאַבְרָהָם:
9 and don't think in your heart by saying Avraham is our father and have merits because I say to you that from these rocks he showed them the rocks the Elokim can set in the sons for Avraham:

וּכְבַר הַיּוֹשִׁים הַגֵּרֶזֶן עַל־שׁ רֶשׁ הַעֵצִים וְהִנֵּה כָל־עֵץ אֲשֶׁר אֵינְנו עֹשֶׂה פְּרִי טוֹב
יִפְרֹת וַיִּשְׁלַךְ בָּאֵשׁ: 10

10 and an ax is already set in the trunk of the trees and behold every tree who bring not fourth fruit the fruit of repentance will be cut and throw into the fire:

It isn't important if the grammar is right in this translation. The meaning of this is that you learn the Hebrew language.

11 הִנֵּן אֲנִי כִי טוֹבֵל אֶתְכֶם בַּמַּיִם לְתַשׁוּבָה וְהָבֵא אַחֲרַי חֶזֶק מִמֶּנִּי אֲשֶׁר קָטַן נְתִי
מִשְׂאֵת נְעָלָיו וְהוּא יֵטֵב לְ אֶתְכֶם בְּרוּחַ הַקֹּדֶשׁ וְבָאֵשׁ:

11 behold I baptize you with water for the repentance and he who will come after me is stronger than me that I'm so tiny, even to wear his shoes for him and he will baptize by way of the ruach ha'kodesh the holy spirit and by way of the fire:

What are they telling us? He says "I will baptize you with water". We saw Jochanan hamatbil came as a preparation for the coming of ישוע, he came to bring people to the repentance so they could build up the kli. We need a kli to receive the light. Afterwards ישוע will come and one will be prepared meaning have kelim to accept his Redemption. "I baptize you with water" what does this mean? What will happen during the period of preparation, the period of the making of kelim within a being? First he goes to the right and there he can receive the chasadim, the water. And he continuous "you are children of the snake cunning etc, there is only the receiving for yourself within you. Purify your observation canal, purify yourself, purify the way of HaShem – in the right, left and the middle, as well horizontal as well vertical, then he continuous with "go and make tshuwah" meaning go to the right. The meaning of the right is to bring together two points, the point of your malchut, your din and bring it to the binah, to the right side or you could say to above, it's the same. When I speak from the left to the right I talk about bringing the gvurot to the chasadim en when I speak from below to above it is the light chochmah. He is saying go from the right to the left or from below to above. Meaning go from malchut to the binah. Connect yourself with the binah that is the meaning of the baptizing with water. 'Considering the tshuwah'. Let us look to this word in the Hebrew language - תשובה – tshuw hey; bring the letter hey back to the binah that is your tshuwah. Not to receive it for yourself but to bring it to the binah. Binah is called water and water purifies the wish to receive for one selves. First bring you malchut, your din to the binah or in other words first make katnut. This is the sequence you have to follow: first make katnut and than gadlut. What is gadlut? When ישוע comes, when the ruach ha'kodesh, the Holy Spirit comes. First you have to make katnut and than gadlut. Katnut has several phases. The smallest katnut is when you go to the binah of the kli kether. This gives is only a small piece of the kli kether – this is the smallest correction that exists. Then one can correct the whole kli kether. The next step is the step to the kli chochmah. Now there is more katnut and one can receive two lights. This way one can come gradually to the gadlut. 'Make first katnut' this were his words, first purify yourself, make thinner your aviut and then come to the binah. This is tsuwah – he baptized them with water. What is happening here? A person is immersed in water meaning he completely goes under water or in other words the whole partzuf goes to the binah. Afterwards he appears clean meaning he has kelim and then he can receive the light of katnut. This is what he did. Of course we are only speaking of something what is happening within a person. If a person goes under water without preparation –of course nothing will happen! You have to know what you are doing, you have to believe because belief is what you need otherwise you can't connect your malchut - din the lowest

hey with the binah. How can you persuade a man that he overcomes his desire for the receiving - only by faith! This is what he is telling us. And we see more, he hadn't the intention to immerse right away the Pharisees and the Sadducees because he saw their intentions. They only came to him because they were afraid for the coming anger and not spontaneously. This came only from the desire to receive for themselves. They wanted the good for themselves so that they went well. 'And he who will come after me, he will be stronger than me'. Stronger because he brings gadlut, gadlut comes from the left side and from there comes the ruach ha'kodesh the Holy Spirit, the chochmah comes from the left. And this had to be connected. Within the chasadim there has to shine the chochmah. Chasadim is the condition. The spiritual immersing is the condition to receive יָשׁוּעַ. There is no other way because first one has to make kelim, receive chasadim. 'Stronger than me' means chochmah. 'He who will come after me' is the shining of the light chochmah. 'I'm too small to carry even his shoes', shoes mean malchut. He is saying 'I'm smaller than the malchut. 'And he will baptize you by the ruach ha'kodesh'. Here you see the Holy Spirit isn't coming from our earthly mind. The Holy Spirit is something that comes through a person and then comes out, it isn't a product of himself, a person receives and pronounces it therefore it is so powerful. This is what יָשׁוּעַ did. Because of this the people were so amazed, it wasn't the power of יָשׁוּעַ but it was the whole shining of the light chochmah while they only had learned to receive the symbols of the strength of HaShem, in the way the rabbis had taught them. In what they are learning there is no strength of the ruach ha'kodesh, why? They are learning from the same sources. The only reason is that they don't let the ruach ha'kodesh correct them therefore they can't come to the kli kether and that's why they can't receive the ruach ha'kodesh, the Holy Spirit. While they have it within them! Some of them are as big as a tree, so strong. Can you imagine what the strength would be if he should make himself small? If he only would correct himself and let himself not too much involved with tradition...how marvelous this would be for whole mankind, for the whole world! 'He will baptize you with the ruach ha'kodesh and by way of fire', fire is from the left line and water is the right line. How do we know this? Look carefully to the Hebrew word of heaven shamaim here we see the word esh - fire and maim - water. In the right we have maim and in the left we have esh. יָשׁוּעַ will baptize you with the ruach ha'kodesh, the Holy Spirit and that is the line in the middle. Here we have all the three lines. יָשׁוּעַ will give you the ruach ha'kodesh that is the line in the middle and the fire that is the left line and all of this because of the baptizing of Jochanan, from him they received the water, the right line. So you see they have it all. This is what Jochanan says: 'I baptize you only with the right line', meaning I will give you a little chasadim while יָשׁוּעַ will shine by way of his light through the rest of the kelim.

12 וּבְיָדוֹ הַמְזִרָה וְזָרָה אֶת־גֶּרְנוֹ וְאָסַף אֶת־דָּגְנוֹ אֶל־אוֹצְרוֹ וְאֶת־הַמֶּץ יִשְׂרָפֶנּוּ
בְּאֵשׁ אֲשֶׁר לֹא תִכָּבֵה:

12 these are the words of Jochanan who spoke about ישוע, over he who will come:

And in his hand is the winnow and he will thresh just as blowing of the corn so the chaff will be separated of the corn **and he will purify his threshing floor and he will collect his grain to his point of assembly and the chaff will be burned in the fire that won't be fade away:**

What is the meaning of this? The good within a being will be separated of the klipot as well in the common as in the special. We only learn the special in one being. This process where Jochanan is speaking about we have to achieve this in ourselves.

13 וַיָּבֹא יֵשׁוּעַ מִן־הַגָּלִיל הַיְרֵדָנָה אֶל־יוֹחָנָן לְהִטְבֵּל עִלָּיָדוֹ:

13 **and ישוע came from galil Galilee** - galil comes from the word l'gale reveal. The place galil is the place of revealing. **And ישוע came from galil to the Jarden the Jordan to Jochanan to be baptized by his hand:**

It is a little bit odd for us. You would say one is stronger than the other. Jochanan said "he who will come after me will be far stronger than me". How can it be reconciled that the man who is stronger than Jochanan that he will be immersed by him? He who immersed is higher? Otherwise he can't do this? He has to be from a higher level, what meaning has it otherwise? Jochanan is weaker so why can he immerse ישוע? Later you will read all about this.

From this point the lessons will be different. It's not like I tell and you listen. That what I tell to you is revealed to me. The meaning is, we are going to cooperate, that because of our preparation and attitude during the lessons new revealing will come.

14 וַיֹּחֲזֵק יוֹחָנָן חֲשׂוֹךְ אוֹתוֹ לֵאמֹר אֲנִי כִי צָרִיךְ לְהִטְבֵּל עִלָּיָדְךָ וְאַתָּה בָּא אֵלַי:

14 **and Jochanan pulled him back saying I am the one who needs to be baptized by you and you come to me?**

15 וַיַּעַן יֵשׁוּעַ וַיֹּאמֶר אֵלָיו הַנִּיחָה לִּי כִי כֵן נִצְּוָה לְשָׂנִינוּ לְמַלְא כָּל־הַצְּדָקָה וַיִּנַּח לוֹ:

15 **and ישוע answered him and said to him let it happen to me because so it fits both of us to the whole justice to fulfill and he Jochanan let him become:**

ישוע said that both were needed. First there had to be katnut, always. ישוע was about to take upon him the Kingdom of Heavens and to pull it down. He had to start again. This is always the case. If someone wants to come in the gadlut he has to start with the katnut of that level. Therefore ישוע said to him, give me katnut, give me water the condition of chasadim but I will receive it on my level, the level I will receive gadlut while you stay in katnut, but from you I receive katnut, chasadim. 'It fits us both to fulfill justice', why both? Because there are two parts of a partsuf, above the chazeh we have chasadim and beneath the chazeh we have chochmah. You are doing it with only chasadim; the kelim of HaShem while I do it with the kelim of kabbalah, by me the person will be enlightened in his kelim of kabbalah. Only by way of the shining of the light chochmah it is possible to contemplate on the kelim that are beneath the chazeh. Without the light chochmah the light only comes to the chazeh and not below the

chazeh. This is the strength of ישוע. Therefore he says 'it fits us both to fulfill. Clear? And he did it to him', Jochanan baptized ישוע. This means ישוע received from him the chasadim because that was the strength of Jochanan. Within him ישוע had the strength of chochmah. The strength as fire and in the beginning – before he started to preach he was already ready to receive wholeness. Therefore he needed to receive the chasadim of Jochanan. The strength of ישוע was fire. Only by way of those two he could receive the ruach ha'kodesh.

16 וַיְהִי כִּאֲשֶׁר נִטְבַּל יֵשׁוּעַ וַיִּמָּהַר וַיַּעַל מִן־הַמַּיִם וַהֲיָה הַשָּׁמַיִם נִפְתָּחוּ־לּוֹ וַיֵּרָא
אֶת־רוּחַ אֱלֹהִים יוֹרְדָת כְּיוֹנָה וְנָחָה עָלָיו:

16 and it was then ישוע was baptized and he rushed and stood up from the waters water is chasadim, he stood up is chochmah. He was tiny with chasadim and he stood up of the waters, he received the whole partsuf chochmah **and see the heaven is opened for him and he saw the spirit of Elokim** the holy spirit, the middle line he received via those two **he came down as a dove and rested upon him:** on ישוע

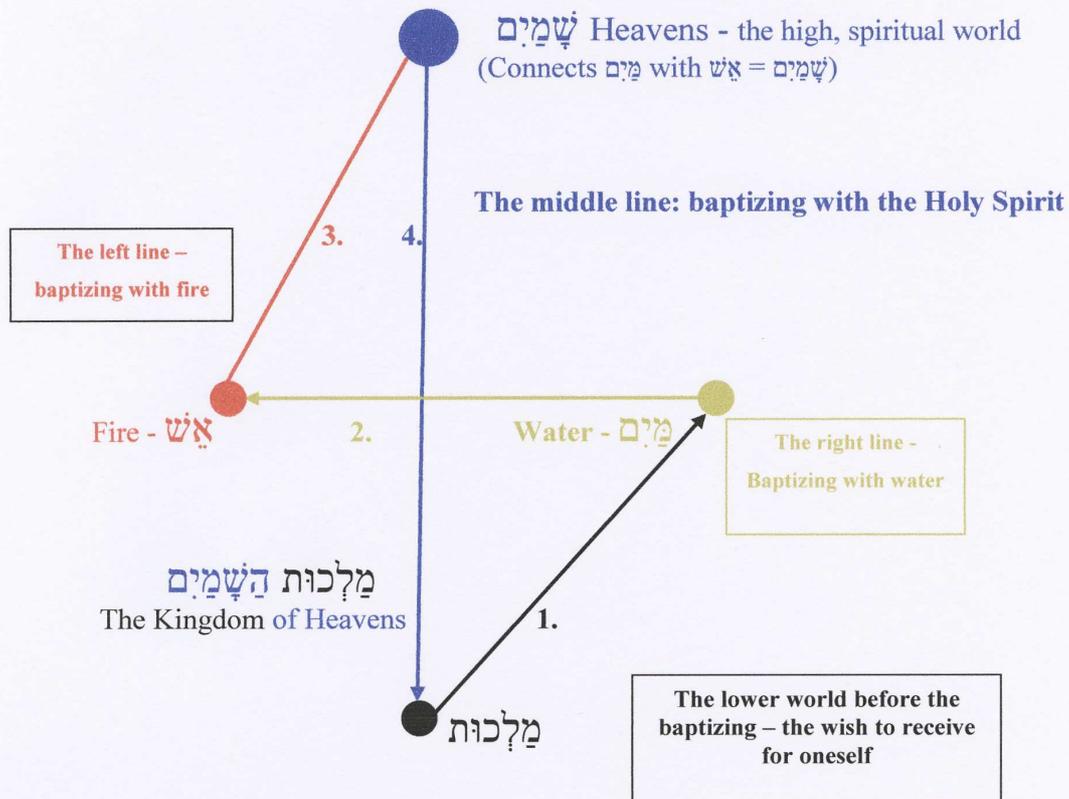
17 וַהֲיָה קוֹל מִן־הַשָּׁמַיִם אוֹמֵר זֶה בְּנִי יְדִידִי אֲשֶׁר־רָצִיתִי בּוֹ:

17 and behold the voice came out of heaven and said this is my son, my favorite wherein I have the wish: he who was wished by me

You already know ישוע is the ga'r of the kether. There has never been a soul on earth that was of the ga'r of the kli kether. You also have learned that benjahu ben jehujada was from the kether of atik. And we have learned that rabba Menuna Saba helped the two travelers who where on their way to HaShem. HaSulam says there were others too but they were from the wa'k of the kether. ישוע came from the ga'r, the three first sphirot of the kether of atik and as you know the malchut of the malchut is hidden there. ישוע is above the malchut of the malchut. ישוע belongs to the kether, chochmah and binah of the atik. We can say kether but any way it is above the malchut of the malchut who is hidden. All other souls were under this malchut of malchut. They have the influence, the carry all the various sizes of the gravitational laws. They are from the creation and the soul of ישוע is above the malchut of the malchut who is hidden. Therefore HaShem says from heaven, from z'a over him 'this is my son', because he is the kether who came from me. Kether is my son. The first one is the kli kether. The kli kether has as well the light as the strengths of the wishes. And this is the strength, the only redemptive strength. This is the strength that brings a person to redemption. This is where our learning is all about, that you will be penetrated by these strengths. When you do everything what lies within your power you will experience miracles...spontaneously you will die. Life has to be full of consciousness then you live consciously.

Drawing 2:

drawing 2 the way to the Kingdom of Heavens



The steps leading to the Kingdom of Heavens:

1. Go to the right to receive chasadim (water)
2. Go to the left to receive the shining of chochmah (fire)
3. Come to the middle line - to the Heaven where is embedded the Holy Spirit
4. The Heavens descends to the malchut and together they form the Kingdom of Heavens

The Kingdom of Heavens is:

Bringing the Holy Spirit (**the inner laws of the Universe**) from the Heavens (**the higher spiritual worlds**) to the Kingdom (**the lower material world**). **The Holy Spirit penetrates the lower world and death no longer exists - his egoistic aspires.**

The holy message according Mataj *Matthews* verse 4

ד אַז נִשָּׂא הַרוּחַ אֶת־יֵשׁוּעַ הַמְּדַבֵּרָה לְמַעַן יִנְסֶהוּ הַשָּׂטָן:

4 then brought the holy spirit ישוע to the desert so Satan could test him:

Through the baptism ישוע received chasadim and then the ruach who descended upon him brought him to the left line to test him. In the left line there isn't Satan but he clings at left. From the left he attracts people; he seduces them so they will bring down the chochmah via the left line and not via the middle line. Only one line – chasadim - isn't wholeness. Therefore the spirit who came from above brought ישוע to the left to the desert. Why is the desert left? Because light is seen there as if it has not been, chochmah without chasadim is as the desert, one can't live there.

2 וַיְהִי אַחֲרַי צוּמוֹ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וַיִּרְעֵב:

2 and it was after his fast of forty days and forty nights and he was hungry:

What does this mean his fast of forty days and forty nights? This means the ascending of the malchut by way of the NeHieJ *netsach hod jesod*. The four sphirot of malchut ascends - netsach hod jesod malchut - to the condition of above the chazeh. Four times ten. By the fast of forty days and forty nights he came above the chazeh. Please do understand that here they don't speak about the earthly nights and days. The torah and the holy treaty don't speak about the earthly days and nights. Forty means sphirot, day and nights because there is right and left. 'He was hungry' means he was hungry for the light.

3 וַיִּגַּשׁ אֵלָיו הַמְּנַסֶּה וַיֹּאמֶר אִם בֶּן־הָאֵל הַיִּם אַתָּה דַּבֵּר לְאַבְנֵים הָאֵלֶּה וְתַהֲיֶינָה לֶקְחָם:

3 and the seducer neared him and said, if you are the son of Elokim and Elokim is binah and she is chasadim, through the name of Elokim HaShem created the world speak to these stones and they will become bread:

Stones have no chasadim. Bread is chasadim. Then you can reduce your appetite. What is the meaning of the ascending from under the parsa to the parsa? I once told you that if I had to give a lecture I had to make effort and the outside was like a gloom, it looks if I am angry. If I have to come up I'm a bit heavy. We will learn ישוע did the same. This is the way to the parsa. When you come through the parsa it is neither alive nor dead. The place of the parsa is the place where the klipot are. When you come through the parsa in other words you come in heaven. Afterwards comes the hunger the desire to live, relief and strength from within. But approaching the parsa gives the feeling if there is no strength. And this you have to overcome. The parsa is the dividing line between the higher and the lower.

4 וַיַּעַן נִי אָמַר הֵן כָּתוּב ל' אֵל-עַל-הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל-כָּל-מוֹצֵא
כִּי-יֵהֱנֶה:

4 and he answered and he said it is written in the torah not only for bread the being will live but for everything what comes out of the mouth of Hawajah:

A human being should not live for bread alone. What does this mean? Not only for chasadim a man will live because it isn't enough. Man needs chochmah - the left side. Chochmah comes from the mouth of HaShem and both are needed. He thought he could provoke him that he would do the way Satan told him. He however he appealed to the statements of the Torah. Life of man isn't only chasadim but also what comes from the mouth of HaShem – chochmah.

5 וַיִּשְׂאֵהוּ הַשָּׁטָן אֶל-עִיר הַקֹּדֶשׁ וַיַּעֲמִידֵהוּ עַל-פְּנֵת-גֹּגֶן בַּיִת הַמִּקְדָּשׁ:
5 and Satan brought him on wings to the holy city everyone thinks right away at Jerusalem and he places him on the roof of the temple:

What does this mean? Only by way of kabbalah you can come to the understanding. The strength of the temple is the top four of the world bria. We already have learned this. The throne is HaShem in the world bria, the top four of bria. The roof of the bait ha' mikdash is the top of the bria and this is the floor of atzilut. On the other side of the roof of a lower floor is the higher. He tells us he brought us to the edge of the world atzilut. On the roof of the bait ha' mikdash; with his feet in the malchut of the atzilut, meaning that he compared with what was earlier has come further. He already passed the lower tests, to make bread from the stones. Qualitatively he has now more difficult tests to pass. In verse 6 it becomes clear what we already have learned in the kabbalah and in the traditional Torah. When you are reading this always have in your mind the tree of life. The tree of Life is the z' a of the world atzilut. Who is standing on the top of the z' a of the world atzilut? That is the kether of the z' a of the world atzilut. This is the strength of ישוע when he arrived here in this world. Who is standing on top of the tree of Life? ישוע.

6 וַיִּאמֶר אֱלֹהֵי אֱמֶת בְּנֵי-הָאֱלֹהִים אֲתָה נָפַל לְמַטָּה כִּי כָתוּב כִּי מִלְּאָכְיוֹ יִצְוֶה-לְךָ
וְעַל-כַּפַּיִם יִשְׂאוּנֶךָ פְּנֵי-תַגִּי וְיִבְאֲרוּנֶךָ רַגְלֶיךָ:

6 if you are the son of Elokim fall down because it is written because He Elokim shall instruct his angels considering you and on their hands meaning on their wings they will carry you so your feet won't bump to a rock.

What is the understanding you get by way of kabbalah? Where is ישוע standing? I have told you from now on we will cooperate during the lessons. The whole meaning is that it will be given to us. Where is ישוע standing now? He stands with his feet at the floor of the world atzilut thus malchut of the world atzilut. He completely stands at the very sacred considering his strengths, his comprehension. What is the seduction of Satan? Jump to the worlds of BiJA bria jetsirah asiah, there are the angels. The angels will carry you on their wings and they won't let you fall. Nothing will happen to you! Your feet won't bump to a rock. So what was it Satan wanted ישוע to do? That ישוע would pull down the light of chochmah out of the world atzilut by way of the left side and than commit sin. Clear? This is what he wants.

7 וַיֹּאמֶר אֵלָיו יְשׁוּעַ וְעוֹד כָּתוּב לֹא תִנְסֶה אֶת יְהוָה אֵל הַיֵּךְ:

7 and ישוע said to him and still besides it is written you shall Hawajah your Elokim not test.

A man can be put to do tests but HaShem? This means he tries to bribe HaShem that He would do things that weren't built-in in His wish. He wanted to let HaShem do things that weren't according the laws of the Universe. Just as he who says: I have prayed a lot about my father and still he died, I don't believe in the Creator. Or as someone who says: I'm prepared to belief but first He has to give me a reward. This is wishful thinking; this is the testing of HaShem. Why is it forbidden to test HaShem in this case? HaShem has build up the creation in such a way that the light of chochmah can't and may not come to the worlds BiJA *briah jetsirah asiah*. This isn't in the direction of the Creator. Therefore ישוע says he can't do this. The same for us, always try to see reality this way and not by way of the wishful thinking. Don't learn kabbalah so by way of the ma'n you do all the things you wish will be fulfilled. You don't know what you are saying! It is possible you wish something and it may look good in your eyes but it can be a disaster for your growth. Therefore it will not be given to you neither if you want to receive it without all the tests, without your adapting to the laws of the Universe. Everything what we are learning here in the brit chadasha you can look for it within the teaching of the kabbalah. And what comes into our minds we have to interpret, it has to help us. Know that ישוע is among us and hears every word. I only open my mouth and nothing more, if you eat your breakfast with ישוע. Don't try to interpret with your mind but how it pups into our mind with what we know about kabbalah. The goal of the Creation is to please the creation. And by transforming your wish of to receive in the wish of to give than everything will come to you without problems. The tests will be soft and delicate or even better you won't experience it as a test but the pain is the pain of love. It doesn't matter if I'm in the right line or in the left line. The Creator wants me to contact Him.

8 וַיֹּסֶף הַשָּׁטָן וַיִּשְׂאֵהוּ אֶל-הָר גֹּבַהּ מְאֹד וַיִּרְאֵהוּ אֶת-כָּל מַמְלָכוֹת תַּיִבָּל וּכְבוֹדָן:

8 and Satan continued repeated gave more tests and he brought him to a very high mountain and showed him all the kingdoms of the lower earth just as the kingdoms here in this world with al their display of power and the forces of the children of man to see and their glory:

What you are learning here in the brit chadasha will help you, on the one hand from the learning of the kabbalah and on the other hand from the strength coming of the ruach ha'kodesh. On the previous lesson casual we went through the miraculous birth of ישוע. I told you I hadn't prepared my les, everything comes during the lesson. The meaning is that we receive of the living g'd, from ישוע. Once He said to his students 'don't be afraid in what you are going to say when they will oppress you'. We are only speaking about one person. When the klipot wants to oppress you from above the right words will come and you know what you have to say. Therefore without any explanation we went through the birth of ישוע. Basically the kabbalah says three parents have to be involved: the father, the mother and the Holy Spirit or the ruach ha'kodesh. HaShem brings the soul between the father and the mother. I told you in that what we couldn't understand.... nothing is impossible for HaShem. Not by simplifying things and say HaShem can do everything but by way of the ma'n and not expecting the answer right away. You have to be patience! But now I will explain it to you so you know how it works. Now it is revealed to me. First I couldn't understand and laughed with the

virgin birth. Nobody does understand this neither the Christians. Don't think too much about it. For years I have studied kabbalah day and nights and it is still a preparation, it has to happen to you. I sat at breakfast with my wife. She something said about ישוע. It came down and she was the first who received, she is nukwa. I had not heard but I took the subject she was talking about and suddenly, in a split of a second I saw the image...decades I couldn't penetrate and now... I saw all the details. A few days later again it happened to me so I knew we are ready to talk about. In the previous lessons...it wasn't the right time but now. These are things you can't provoke, if it won't happen it's okay then a next time. So now I can speak about the miraculous birth of ישוע. How is this with the sphiroth? How can I place this within the sphiroth? Now it is the right time to speak about. In perk alef verse 18 we see the aspect about the birth of ישוע the messiah. There is written Mirjam his mother... and before her husband Josef came to her – had contact with her, it appeared that she was pregnant of the ruach ha'kodesh, the Holy Spirit. Listen in a way if you know nothing. Pay attention and have in your mind the sphiroth. Who are in the spiritual the fathers of the human being, of his soul? The fathers of the soul of the human being are z'a and nukwa. And their fathers are aba and iema, for us they are our grandparents. You have learned it is not possible for the z'a and nukwa to make zivug on their own place because the klipot is too near. Besides before a being can be born he needs the neshamah. A human being distinguishes himself by way of the neshamah, the divine soul. Who are the carriers of this divine soul - that are aba and iema. You also have learned that when the zo'n ascends to the level of aba and iema, z'a clothes aba and nukwa clothes iema or in other words, through z'a comes the shining of aba and through nukwa comes the shining of iema. Here on this level they can make zivug to let born the human beings but not on their own level. First they have to ascend to above and later go back to their own place. Let us look closer to the word ascending. You can do an ascending without light – this is when you make thinner your aviut, your wish becomes smaller. The wish of the fourth phase ascends to the kether to the phase zero. This is the dilution to the phase zero. This is one way to ascend. You make yourself less, smaller, more transparent so you could receive the light and bring it back to below. But there is another ascending; the ascending to the zo'n when this happens we speak about the ascending qua level. Say there is the ascending of the zo'n to the aba and iema then I don't mean that they make themselves smaller but now they come on the same level with aba and iema, they cloth aba and iema. This is the receiving of the lights. Don't confuse these two concepts. When the zo'n ascends to the aba and iema they receive the light neshamah. This is the first gadlut. Do you still remember? Then they make zivug and can bring forth the souls of the human beings. The next step is when the soul comes out – the place of the zo'n of the world atzilut. Then the soul descends in our world in a child that will be born. That is as it normally occurs. There is a higher ascending then only to the aba and iema and that is on Shavuot. In the Zohar we already have learned a lot about Shavuot, this is the feast of the receiving of the Torah in generally and this is also the condition of the gmar tikun. From Pesach begins the ascending, the receiving of a higher step. From the second day of the Pesach we start to count 49 steps, from the malchut to chesed. On the fiftieth day, on the eve of Shavuot one receives ga'r. From the second day of Pesach begins the sphirat ha'omer this is the moment of the counting of the 49 sphiroth. Till Shavuot z'a comes to aba and iema, z'a gets nine sphiroth. Take this for granted later I will go in details, Z'a gets the nine sphiroth without kether. On the eve of Shavuot z'a receives the kether. How is this possible? I already told you that the z'a receives the kether of the binah. Who gives the kether at the z'a? It isn't binah but it is arich anpin who is a step higher. Of course it is given through the aba and iema because from above the z'a is aba and iema. The structure of the tree of life doesn't change no matter the way something ascends. Above the z'a there is always aba and iema. And above aba and iema there is arich anpin. The eve of Shavuot is the fiftieth day from the second day of Pesach. On that eve the

z'a ascends to the arich anpin. This is the ultimate condition, the highest condition although later he descends again but this is the perfect condition when the z'a goes to the arich anpin. The perfect condition of the nukwa is when she goes to aba and iema. Arich anpin is as the partsuf A''B – chochmah and iema is as Sa'g. Both are the same. On this eve of Shavuot the z'a ascends to the arich anpin. From arich anpin he receives the kether the tenth sphirah. Together with kether he receives an enormous mochin and this refers to the jesod of the z'a. Mochin is light but you can give it the name of seed. Z'a receives the kether, the strength of יְשׁוּעַ and together with the kli kether the z'a receives the light of ga'r and this he brings to his jesod. Of course you can always return when you have ascended. So the z'a returns to his place and he brings to himself all the mochin to the jesod. Where is the malchut? She clothed the aba and iema, she was as binah. There is no s'a *sitra achra* in the binah. Together with the descending of the z'a the malchut descends with him therefore the malchut takes with her the quality of the binah to the malchut, because there is no disappearing in the spiritual. This is the framework for the discussing of the conceiving of יְשׁוּעַ. We learned that Mirjam the mother of יְשׁוּעַ was pregnant of the ruach ha'kodesh. Z'a who has received the kether and with this the mochin of the gadlut returns. And the jesod... stay focussed only the principle is important. Later we will return.... The place of the jesod of the z'a is...I have to make some framework for you; there is no other way. The jesod of the aba is longer than the jesod of iema because he is the male. The jesod of the aba extends him self to the jesod of the z'a so this is under his chazeh. The jesod of the iema only reaches to the chazeh and not beneath. The z'a has all the shining of the jesod of the aba, that's his norm. Due to the generation of Shavuot the malchut returned from the place where she was namely iema, and as you know there is no disappearing in the spiritual she took with her the shining of the iema meaning the tracks *reshimot*. On the eve of Shavuot this happened with Mirjam the mother of יְשׁוּעַ. On this eve יְשׁוּעַ was conceived. We are over the forty days so the 29 of May 2009, 6 siwan 5769. After seven months he was born. Special souls are born after seven months. Why? For now accept this you will learn later. What was happening in the higher? I don't speak about the material what was here on this earth. I speak about the higher and when you learn about the higher you can see how it was here below. Everything has to be in conformity - as above so below. The nation of Israel went from Egypt, this happened as well above as below. So what is it what happened on that eve in that year when יְשׁוּעַ was conceived? The jesod has now ten sphiroth and he gave the mochin at the nukwa. The jesod of the z'a of the world atzilut gave the mochin, the seed at the nukwa or malchut of the world atzilut. Within the jesod is the radiation of aba the father. Nukwa has what she has taken with her from the iema but malchut on her own, on her own place in the world atzilut is stained. With what? She has two points. One point is connected with the binah and this point isn't stained, this is only the wish to give, purity. Malchut has two points: one is without a stain but the malchut of the malchut has shortness and this is a form of stainless. In this night the nukwa received the radiation of iema. The iema is shining within her. During this night the nukwa stays stainless. Stainless with the meaning of without her wish to receive, stainless of the malchut of the malchut, jesod gives this seed at the malchut and this seed is named ruach ha'kodesh. Ruach means spirit but also level of the light ruach. From who receives the jesod of the z'a the ruach? From aba and iema. The level of the aba and iema is the light neshamah. But why is it ruach? The place of the aba and iema is the place of neshamah but the place of the zo'n – when a higher comes to a lower then it changes a little bit and becomes as the lower, this is the meaning of the ruach because this is the place corresponding with the z'a. And it is kodesh.... we learned the kodesh concerns aba and iema. Therefore it is the ruach ha'kodesh. It is the level of the z'a but it comes from the aba and iema who are embedded in the zo'n. Gradually we will learn but for now this is enough. Jesod gives the seed in the atzilut; the mochin at the nukwa while the nukwa is stainless. This is the Immaculate Conception.

Regarding a question//remark of a student.

Now the nukwa has the qualities of the iema. Here we mean the qualities of the sphirot. Malchut undergoes tzimtzum *limitation*. Limitation means shortness. All shortness causes stains. Look for example to this world when a woman is pregnant she is without stained conditions neither physically. She has no signs of blood; there is an uplifting as in the case of the zo'n when the zo'n ascends to the aba and iema to make a child. The same here, a woman has during her pregnancy a sort of uplifting whereby she receives from the iema. Now we are speaking about the shortness considering the malchut therefore she is stained. Without stains there is the wish to give and that's binah. The quality of binah is the same as in the white and when there is place for black dots.... malchut has places for shortness, of tzimtzum and this is named stained. When this is the case the s'a *sitra achra* may seize. But in the condition of Shavuot when יָשׁוּעַ was conceived.... In this night we have to learn the torah during whole the night because in this night this zivug takes place. Normally there is no zivug in the evening but in this night it happened. Therefore it is said don't sleep this night. During this night from above the zivug takes place. During this night the zivug took place in the world atzilut and you can compare this great zivug with the gmar tikun whereby the z'a ascends to the level of arich anpin and the nukwa ascends to the level of binah. Therefore the ruach ha'kodesh, the jesod shines at the nukwa, she is as nukwa but in this special night of the Shavuot she is as binah. This is the reason why in every generation, even after and it is written in the torah that man and wife in this night...they learn through the whole night.... a great zivug takes place in the world atzilut. Clear? And all of this happened in this night therefore it is named in the world atzilut the accumulate conception. Nukwa was as binah and she received from the jesod. Her quality was during this moment not visible. Just as in the case when a woman is pregnant, you can't see her blood. So far this night. The same has to take place here in this world. This was a very special miracle. It was the wish from above that it would happen just in this night of the Shavuot, in this night the ruach ha'kodesh descended from above into the jesod of the atzilut to the malchut of the atzilut. The same has to take place in this world. Exactly the same. Normally this happens between a man and woman, they have physically contacted to conceive a child. But here we speak about the great condition where the binah... I told you only the radiation of binah but it was more. In the night יָשׁוּעַ was conceived it was special, it was more there happened another special miracle. Binah or iema descended within the malchut completely. Not only a little bit, only a shining from a distance just as it happens every year on Shavuot. The malchut ascends to the binah and returns with the shining of binah. It isn't the binah but it is the shining of the binah from a distance. Pay attention in what I say, binah never comes through the chazeh to below but now the jesod of the binah comes through the parsa to the malchut. I explain it to you very short, this isn't the right time to go deeper but for now know this is a great miracle. Due to this the seed, the ruach ha'kodesh came in the malchut, in the nukwa. She was clean. When I say seed know the ruach ha'kodesh isn't seed in the sense of seed. How it was here on earth.... of course the ruach ha'kodesh somehow has to be thicken in order to achieve. How is not interesting for me because when I know how it is in the spiritual I have faith. I don't have a problem in the acceptance how HaShem established it here. When I know how it took place in the world atzilut during that particular night it is enough for me. Therefore the Christians speak about the connectedness between יָשׁוּעַ and Mirjam *Maria*. She is divine too. The higher Mirjam and the lower Mirjam. When I speak about Maria I mean Mirjam, the malchut who has a connection with the binah. Here on earth it is the same. There is a Maria of flesh and blood and there is a Maria who is connected spiritual with the qualities of the malchut who is penetrated by the binah. The Maria / Mirjam here on earth had the same spiritual connectedness between the two nukwa's. When there is this connectedness you can receive as well from z'a and from aba. From aba

because he is as iema.... the connectedness.... this is the connectedness between ישוע and Mirjam. Now you can see Mirjam is divine. The holy Mirjam or the holy Maria. Who is kadosh, holy? Kadosh is binah. When you hear the word kadosh know this is the level someone is connected with the aba and iema. Not only the binah of the Israel Saba and Tvunah but aba and iema as well. Now you see without kabalah and without a revelation it is impossible to come through. You walk somewhere and then suddenly something is coming from the sky...and you receive light? How can I tell you in words...in a split of a second I saw everything, I didn't need all these words. I need the words to pass it on to they who are here below and then I need so many words so you can understand. When you learn kabalah you will notice the higher you come the less words you need. One word can be enough. In one word it can be all clear for you. I only explain this to you so now you know how it works. It does not just come naturally and not because of all the effort in this moment. I have done the effort earlier; thousands of nights are within this moment all the ma'n came together and when this happens I make myself receptive. Not in the way of pushing, not that I say 'I want to understand', there will never be an understanding only humbleness. Let it happen to you!! I have proved it can be done and I am sure that it will happen therefore I don't have to push. Why is it written in the Torah three days before Shavuot, before the receiving of the Torah, people need to do special things such as washing their clothes, have no sexual contact, don't smear yourself with oil, fast a little...to undergo certain corrections? They had to deny themselves certain things. Why? Light can't come without a preparation. Man need to make kelim. Why it is written three days and not for instance three days and three nights? Why it is written HaShem said to Moshe they had to prepare themselves three days? They needed to wash their clothes and do certain things. Why was this preparation needed to receive this big event of the receiving of the Torah? As we already have learned z'a is day and nukwa is night - three days and each day more and more. Three days were needed for Shavuot to let the z'a ascends to the arich anpin to pick up kether. On the first day z'a ascended to the binah, to IsSa'T *Israel Saba and Tvunah*. On the second day he ascended to the aba and iema. The third day till the eve of Shavuot he ascended to the arich anpin. Three days he needed to ascend to his perfect place - the arich anpin. And all of this is written in the Torah. See it this way, in the Torah are written both treaties. The new treaty, what has come from the new treaty was what the Christians had made of it, parallel with what is written in the Torah. Pay attention, even the words I have spoken about the birth of ישוע, this has never been revealed in history of man, this is the first time. First there was no knowledge of the sphiroth and second the time wasn't ready. The feast of Shavuot has everything to do with the receiving of the Torah. Here on this eve of Shavuot ישוע has been conceived. The Torah was needed as a remedy to overcome the s'a, the bad habits. Here on this evening of Shavuot the same strength manifests itself in the spirit of the Redemption. The Torah already writes about this second treaty the treaty in spirit. What is the feast of Pesach? What is it the Jews do? They have to eat matzes and now because the temple is gone they don't have to eat lam. First there was the sacrificing of the lam in the temple. Nowadays what people are doing concerning Pesach has everything to do with the pleasure in the flesh. They have to eat, it has to be pleasant.... although a change takes place but the essence is still the treaty to the flesh. Of course this is good, it is a preparation for the true redemption that comes with ישוע. Every year they do the same "the messiah will come. We have left Egypt". From one slavery to another slavery! The meaning is you have to come out of the flesh -to overcome the flesh. When you act this way.... the entire feast they have from the Torah they only celebrate them from the flesh while the Torah isn't only the treaty to the flesh. What does the Torah say? 'Do it from your flesh and from the flesh you will see Me'. When you want to see the divine you need to abandon your flesh, you have to go beyond your flesh. That is the treaty of ישוע. On Shavuot we see how ישוע was conceived. What was the time ישוע was born according the calendar of the time of the

Universe and not according our Gregorian time? In which Jews feast is the birth of ישוע? Chanukah! Not the celebrations of the feast when they celebrate that the chashmonahim overcome the Greek army and cleaned the temple. This is the true treaty, not the treaty to the flesh but in spirit. Of course everything was necessarily but not for all time. What did the wise men of the torah say – in gmar tikun only Purim will be left. All the other feasts will no longer be valid. Not in the flesh. Every feast you see in the Torah know ישוע is hidden there as the treaty in spirit. Of course first we have spoken about the treaty but I didn't say it was about the New Testament. In the New Testament you see the statements of ישוע. After this the Christians have made a feast also. They have Pentecost; also the fiftieth day. Everything is parallel but within their religious building. In a way Christianity is a form of lawush *clothing*. They have their projection of Shavuot in their religion. In principle both are connected within the torah. Every Jews feast... I celebrate every Jews feast in its real meaning, in the way the inner torah tells me meaning the treaty of the spirit and not the treaty of the flesh. When it is Pesach I eat matza but the intention is different. When they celebrate Rosh Hashanah they eat apples with honey, everything is in the flesh but in real it is about the spirit. Don't think this is wrong you only have to make the right intention. Only the flesh isn't enough, it won't help you. Of course it connects people.... but they won't get closer to the real spiritual. The point is you have to come from one treaty to another. This is the road, the path you have to go and the Jews have these two. What is Jew – Jew is Israel in every human being. Now you can see there is a relation between the feast and ישוע. There is no difference in the feast of Chanukah. The first night of Chanukah is the night ישוע was born and every next night is a miracle. The lightning of every candle symbolizes more light, more strength. They found one pot in the temple and they had light for eight days. This is only to the flesh, a symbol for the true and eternal redemption and not for one time. What was after the chashmonahim, after this victory? A few years later, twenty or forty.... There is no interest in me for history it isn't my occupation. The history of the Jews...does it help me? Has it helped anyone? Nobody! A few years later another power will overcome them. Is this victory? While someone who celebrates Chanukah with the right intention will receive the eternal victory. What will he celebrate? He celebrates every victory in himself. How? The first night you lit the candle is the birth of ישוע. During the whole day the strength will become more. When ישוע, the kli kether have more and more strength the redemption becomes more too. And on the eight day he was circumcised. These are the eight days of Chanukah. Circumcision means he freed himself on the level of katnut. Small candles mean the condition of katnut. And on the eighth day he cut himself of from Satan. In this way you can see during the whole year the phases someone had to go through when his aim is the strength of ישוע considering the treaty of the spirit. Now it is time for a question: in one of the previous lesson we have learned in the perk two verse one 'and it was in the days of king Hordos etc...and there came magicians from the eastern land to Jerusalem and they saw the star of ישוע'. They saw the star of ישוע and they followed this star. And this star stopped right above the place where ישוע was lying in his cot. What does this means cabalistic? Why exactly opposite Him? We already have learned about the four amah. Who is above your four amah – that is your root. The star leaded them to above ישוע because there is the kav, opposite Him, the root and the branch together as one. Always it has been this way but now they saw it from their land. There is no disappearing in the spiritual. From their land they saw the root in Heaven and they followed this root and saw the light because of their magic, how it doesn't matter, they saw the light that would bring the redemption. Magicians, they wanted to free themselves of the magic and they knew this strength of ישוע would free them from darkness. Make within your heart a connection with what we are learning, as above so below. What about Pentecost... what is Pentecost? Christians have made this feast because of the story in the New Testament. What does Pentecost mean? Where from came ישוע? His father, aba who belongs to binah brought him from above to below, from aba

came the seed and from iema the red. The seed came to z'a. In the night of Shavuot z'a receives first kether. From the night of the conceiving of ישוע kether was there. Then the condition of z'a in the higher descended to the zo'n on their place. Then it descended to our world in exactly the same way. The way up is only possible when you take the same route back. This is the real meaning of resurrection. He came from there...he had made this road before because there is no disappearing in the spiritual. Therefore all the good a righteous person does stays here on earth. Of course there is something that goes up but there is nothing lost. Do you understand what it means when there are more and more righteous people...after every righteous person you see a blossoming. Look for instance after the years of ישוע.... According the sages he was only busy with his apostles a few months. We have learned on the moment he received the ruach ha'kodesh he pointed out his students. He gave to them the whole teaching. For him he didn't have to learn more. He gave them everything and then he sends them away. Know this was the shortest spiritual course ever! They didn't need so much time while we are learning six, seven or more years because we don't have a teacher as ישוע. Since the moment I have found ישוע within myself it goes very fast. Therefore can you imagine how it was when ישוע taught at his twelve students, and all of them were Jews but not wise men of the torah. Only simple people, not men with brains, one of them was a publican, not that I say that he wasn't clever enough may be he was, and another one was a fisherman, honest and simple people who had a lot of faith. When ישוע said to them 'follow me' they followed him. They saw he was divine. Therefore one course a couple of months was enough for them. The radiation of their Master, his highness, binah.... no other person has ever reach this. Shimon bar Jochai is the left side of daat of the z'a just as Mosjeh but still in the left side. There has never been who was kether of the z'a of the world atzilut. No other person could cloth the kether of the z'a of the atzilut. And this kether came to us. Of course this ruach ha'kodesh, the Holy Spirit came to him in a split of a second on the shlechin. This word shlechin is Hebrew for apostle, missionary. They received this in themselves while we have to learn very hard. The same with us, when you leave your head behind just as the shlechin did, his students...of course they tried it with their head too but they couldn't understand him, they had to go beyond their understanding and though they have left him. To go away, to leave is very important, disappear for a moment...there were moments they had to leave him because this is necessarily too. He knew it had to be this way and then they could experience Him once more, they felt alive. The first man was born after the ascending of z'a and nukwa to the aba and iema. Then something extra was there. Not the ascending of the z'a to the arich anpin as we see on Shavuot, before this there where two ascendings of the worlds. Someone has to give ma'n. Who? There was no one who could give ma'n. On the sixth day there where two ascendings of the worlds and together with them.... the zo'n ascends also to the place of the aba and iema....

Where was the malchut of the malchut? All the worlds ascend in two ascendings. In a way the whole BiJA ascends this way except the four lower of the world atzilut they where already in the world atzilut. Even the BiJA ascends in two ascendings and only a part of the asiah was on the place of the ga'r of the bria. Can you imagine how high the conditions of the worlds where when Adam was born? It was so different then what we have nowadays. How many words do I need for what I received in a split of a second! Why? In the higher you don't need words only if you bring it down. From above it is very thin and it isn't simple to bring it down, then it becomes heavier and rougher, there is no other way. The light is there for us to receive here on earth, here on earth there is the need for the light. Above there are many helpers, here we need the light. Here is the evil the leftovers of the malchut. To clear all of this that is our task. This is what I wanted to tell you about this miraculous birth. Pentecost: it came from above to below; a canal is ready so it can go back any time. Therefore ישוע said, "I return to above." It is this simple. Now you can understand the meaning of ma'n in our study,

the more ma'n you have the more you can return, up and down, up and down etc. while a religious person says everything is horizontal. He is social, wants to work horizontal. But you have to know, when there is no relation with above, you don't work with the higher there is nothing to give. What can he who works horizontal give - only misery to another? Is it possible to help someone who is horizontal? First you have to pull it up than you can give. This is the only way. Only by way of the canals made you can go up even when you have died, when the body falls apart, it is the same way.... don't think there is another way to go up. By way of all the canals you have build up in your self through the spiritual work you do, you can pull up your soul. Therefore he who only lives in this world, only for the wish to receive for himself, for him death can be terrible because the soul can't come out. You can't see this but the suffering can be horrible. What he has done it is in front of his spirit. For him it is really horrible to let his soul come out. He wants it but he can't. He didn't make any preparation during his life, can you imagine? While Jakov he only coughed and his soul was gone. Without problems because he who is ready... because during his life he had made the canals so his soul was in a split of a second above.

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8 וַיֹּסֶף הַשָּׁטָן וַיִּשְׂאֵהוּ אֶל-הַר גְּבוּרָה מְאֹד וַיִּרְאֵהוּ אֶת-כָּל מַמְלָכוֹת תְּיָבֶל וּכְבוֹדָן:

8 and satan continued repeated, more and more tests **and he brought him to a very high mountain and let him all the kingdoms** of the lower earth just as the kingdoms in this world with all the power of the children of the earth **see and their glory:** their palaces and everything.

9 וַיֹּאמֶר אֵלָיו כָּל-זֶה אֶתְּנֶנָּה אִם-תִּקַּד וְתִשְׁתַּחֲוֶה לִּי:

9 and he said to him all of that I will give to you if you bow and throw yourself for me: What does this mean? What did he showed him? He brought him higher to a very high mountain and showed him all the kingdoms of the earth, the whole wish to receive. All varieties of the wish to receive, in their glory and in there honour and he said 'I will give you everything if you bow for me', meaning give the half of you first from under the chazeh and then he said 'throw yourself completely for me', or in other words give your whole partzuf, what you have and what you are it is for me. Why was he saying this to ישוע? Why was Satan speaking in these words and not to somebody else? A very high mountain within the spirit. He only speaks to ישוע 'I will give you all the kingdoms when you bent and throw yourself for me'. Why is he offering this to ישוע and not to somebody else? What was the value ישוע had within him so Satan was prepared to give him all the kingdoms, all the glamour if he would bow for him? Why? The s'a *sitra achra* lives only by the grace of what he receives from men. Don't think the s'a will ask this at an ordinary person, the whole world is working for him! The whole world is bowing for the s'a. One bends because he wants money, and another bends because he wants power and another person wants to be a rabbi, a greater rabbi, to be the greatest rabbi... or he wants to be a spiritual leader. Had ישוע the wish to be a spiritual leader? Did he say he was a spiritual leader? Has he established a school? Brought he his own system? No he said 'what does my Father, I do, nothing is mine". Once again: why the s'a... no Satan the overall strength... HaShem gave all the power over this world to Satan. It was so great what he did. This way he could have feedback. Satan performs the duties of a Minister of HaShem. Pay attention, if you can understand this all the childish thoughts...the Creator himself for the function of the feedback appointed Satan. Satan only has one mission: to seduce men – every man. Once man is tempted he is not interesting for the s'a. When man

can't resist the temptation he falls to his knees for Satan, or throw himself down for the s'a. When he lies down, admitted, seduced by the s'a who says to him 'strive for more money'. He will do it and then when he is finished the s'a has lost his interest in him. He toils and toils... there are no endings. And what's more the Creator has no interest in him either because he is still under the power of Satan. Know that HaShem has no interest either in such cases! Only when men overcome the s'a even it is only a small bit then this small piece of victory, the willpower arising is for the Creator. The creator sees this and what is still under the power of the wish to receive for one self, the Creator has nothing to do with that. The Creator created the creation but it is the creation that has to transform itself in the wish to give. Once man feels he is oppressed by the s'a and gives in, he only wants money.... Not because he is a powerful man and uses his capacities but he who is greedy, does do everything to become richer and richer and causes all the misery... he who can't withstand the seduction – he bends for Satan and throw himself down for him. Satan says this because all the people living here in this material world are more or less undermined by him. One more than another – one can say 'for ten thousand pound I won't bow for you but for hundred thousand I will think about it'. Everyone has his price. Eventually everyone give way to Satan. This is our world. Show me one person who wouldn't bend for Satan, including myself. Who am I? Suppose someone comes to me and says: "Michael for charity, for kabalah, for the Creator... I give you five million pounds and make all your books and translate them in all languages.... The rest of your life you are doing well. I have enough to do namely work hard on myself. Should I deal with other things? Five million pound... what should I say? I don't know. Imaginative of course because I know Satan will have a hard time with me even harder then three months ago. A half year earlier he could take me easy but now.... The whole meaning is that you can say 'with the day he will have more trouble to seduce me'. Who will have a hard time – the Satan within you. Don't think Satan is outside of you, he is within you and you have to overcome him till you meet ישוע ישוע had the strength and the attractive power for Satan as nobody else. What did Satan do? He offered him the whole world 'all the wishes the world longs for I will fulfil them for you. I will give you everything'. Learn form ישוע and say no to Satan on your level. Strive every day to do your best and say no to the s'a till you have come to the point where all your wishes to receive are corrected. In response to a question concerning adultery and other forms of sexual perversion.... this is in the right side. Neither the right nor in the left there is klipot; there are only strengths of the Creator. What does the right mean? This is the side where you make shorter your wish to receive; here you bring your wish to binah. You make your wish thinner and instead of bringing the wish to malchut you bring it to binah. You will see only kether and chochmah in front of you, two lights namely nefesh and ruach. This is the right line. Here the wish is short, nefesh and ruach or kether and chochmah of the kelim. So on the right side there is always shortness, only two kelim are activated and not five. And where is shortness there is also the possibility for the klipot to suck. What is on the left? There we have chochmah and no chasadim. Here is darkness and the klipot will suck here also. Without chasadim there is shortness. On the right there is the lacking of chochmah, there are only two kelim. Therefore on the right the klipot sucks from beneath at people to seduce them for example to do adultery or perversion to attract gadlut --- to pull the light at the klipot by way of the right side meaning perverse sexual acts and thoughts. I don't speak about what man can do with his organs, with his hand and feet. Know that if it is in your mind it is sin too. When the perverse ideas comes within your head don't graduate them but the thing is don't get fixated because this is coming from above to. Why? To urge you to correct yourself!! There is not one person here on earth that doesn't know what this is. He who says he don't have this is not suitable for a grownup course. Let him go to the synagogue or to a church, there they will tell him he is a good person and tell him he can become better. From the right there is the klipot of Jismael. This klipot tried to seduce the

neighbours of Israel in the time when the torah was given, the Moabites... what was the opinion of Bilham? How to dissuade the Jews from the Creator and to kill them? The advice Bilham gave at the Moabites was give your girls and women... and let the Jews man do what they want to do with them because of this they will become perverse and loose there strength to serve HaShem. Pay attention – man looses his strength when he gives in at the klipot either right or left. Otherwise man would live forever and receive everything and be happy, have no misery or diseases. This is the right side the side of seduction. This is in agreement with what we have learned about the right side of the klipot. Who was that? The z'a, the male of the klipah persuades you to stay away of the right side. What does he say? 'You can do it, you are a Don Juan, you can handle every man/woman. Do it, it isn't...'. This male klipah tries to distress you by insisting mainly on the sexual... the right side is also the side of stealing. Illegal adulterous thoughts and stealing belong to the same side. Stealing is also from the klipah of the right side. The left side is the klipah of Esau. He is the one who insists killing. Don't think there is only the killing with a sword or other weapons it is also the condition whereby someone thinks he is killing another person. Anger and resentment malice etc they all come from the left. This is the klipot insisting that a person draws the chochmah by way of the left to below, from above the chazeh to under the chazeh. For the kelim of to give this isn't a problem but under the chazeh there are the klipot. Therefore they tow at us from below so a person will draw the light from under the chazeh from the left to further below. The light is above the chazeh and under the chazeh it is forbidden to draw the chochmah without chasadim because then it goes to the klipot. Only by way of the middle line you can draw chochmah, this is chochmah without head, without ga'r. But when the chochmah has chasadim you are allowed to draw it to you. Chasadim makes the protection against the klipot. Clear? When there is chasadim without chochmah there is shortness too. On the right side the klipot are also under the chazeh. Here they want to tow the chasadim for themselves under the chazeh. When a person does do this the chasadim of ga'r of binah comes down and this is a very huge chasadim. The good chasadim is from zo'n, the male chasadim. But when there is the drawing of the binah it is chochmah, this is strength just as chochmah. It is the chasadim of aba and iema from the right and this is a mightily strength. In ga'r there is always chochmah. From the right there is chochmah. Ga'r of the chasadim is also attractive for the klipot of right.

But now let us continue with the text, page 4 sentence 1.
 What did Satan say to ישוע? He said:

9 וַיֹּאמֶר אֵלָיו כָּל־זֶּאת אֶתֶּן לְךָ אֶתְּנֶנָּה אִם־תִּקַּד וְתִשְׁתַּחֲוֶה לִּי
9 and he said to him all of that those kingdoms etc I will give to you when you bow and throw yourself for me:

At the end of the previous lesson I have said I would not know what I would do if I am tested. Nobody can know this. Someone said that when a person is whole, has gmar tikun he will know. But it isn't. Remember there is only the now and here and don't think you can endure it tomorrow. It isn't possible. It is written 'he who is justice don't let him count on his fairness in the time of misery'. Don't say you have so much justice you have enough for the time when there is misery. Why? When there is misery the klipot attacks you and on that moment you need to resist the klipot. Don't think 'yesterday I could resist. I had so much merits, I can count on yesterday'. Every situation is 50-50 and in every situation you have to choose for the good side. This is the way the Creator created us, all the time you have to make a choice. And this is mightily. Let every day be a challenge for you. Every day you have to choose. Every

day the s'a says to you, even when you are a kabbalist and he can endure a lot, but the s'a says 'nobody does see you, do it'. No human remains saved, not the Pope or whoever. Even in the gmar tikun. When someone has reached his gmar tikun he has corrected his evil, he can bear it. He has the strength for each moment to make it a perfect moment but we have to fight. In every moment he has to choose for this or that. When you near your gmar tikun you will do it different. And when you have reached your gmar tikun you know in every moment there is the love, the connection with HaShem. Whatever happens you can intercept it with love. There is no longer the fighting. Your own evil is corrected and you see how whole and perfect the world is. You experience from within the wholeness and that small bit – the 32 wishes of the stone heart – that only can be corrected during the general gmar tikun, they are hanging on this person as dust of the earth. There are no sparkles left only dormant, they don't bother him. Now he can endure everything with love. You know the word endure isn't the right word. He has the strength not to sin. When he sees something with his eyes and there is some attraction – of course this stays. A person, even with his eyes...it doesn't help. In the Middle Ages they made him blind, they thought 'then he can't see it', but than.... the s'a makes more beautiful imagines of women or something as in reality. He has the strength to endure everything is love. The strength he has from within is so strong; they don't have to give him a large portion to test him. Only a trace to keep him sharp because you have to know there is always room for improvement. When a person reaches his gmar tikun he can stay alive, he can do other correction for others. He can become sick. But as soon you fix yourself on what the s'a gives you, know the s'a already has seduced you. And when you bring it in practice, to the jesod it becomes really a sin. We learned that ישוע ...it is written in the torah a person who desires what another has it is already a sin. He doesn't touch it but with his eyes...it is a sin too. The desire is already in the heart, you have opened your heart. When it is only in the head, phase 0, it is in the form of thoughts; you didn't allow it to come within, there is no body to cloth the desire. When it comes within your heart and you don't give it attention you will overcome, then you are on time. Every time when a person has a desire within his heart and he don't need it necessarily he stands on his knees for the s'a. He pollutes his heart. He already gives a piece of his life at the villain, at the old and foolish king who has no strength of him self.

Verse 10: "and he said to him...". From within ישוע had the strength. Don't think ישוע was talking with his mouth to Satan if Satan was someone in person. Whatever ישוע did he have done from within. He felt the nine lowest or seven, this we name the seven lowest - za't of the kli kether. He had received the nine lowest spheroth of the kether, connected with his kether – the kether of the kether. That was his temptation. Of course Satan was present only potential. He had to do with these strengths and these strengths wanted to tempt him. It was the thinnest form of Satan, the top of the s'a who wanted to tempt ישוע.

10 וַיֹּאמֶר אֵלָיו יֵשׁוּעַ סוּר מִמֶּנִּי הַשָּׁטָן כִּי כָתוּב לִיהוָה אֵלֶיךָ תִשְׁתַּחֲוֶה וְאוֹתוֹ לְבַדּוֹ תַעֲבֹד:

10 and ישוע said to him go away from me satan because it is written look what he is doing, he relates himself on the word of HaShem because it is written for Hawaja'h your Elokim throw yourself down and only for Him you shall work:

To do only for Him the inner work. It is written this way. What ישוע did is a tip for us. Instantly when you feel the temptation bring your ma'n to above and look at HaShem. It is written: 'only for HaShem – ejn od milwado *there is no other than Him*. Throw yourself only for Him and not for someone else. Place this in your mind and in your feelings.

11 וַיִּרְף מִמֶּנּוּ הַשָּׁטָן וְהִיָּה נִגְשׂוֹ אֵלָיו מַלְאָכִים וַיִּשְׁרְתוּהוּ:

11 and Satan let him alone and behold angels and they served him:

All the time you overcome Satan you will have the feeling angels, a very soft pillow is yours. All the strength that is in the Universe will help you. Remember everything what we learn put it into practice. Don't think HaShem made a theory he only made the practice. Whatever you learn put it into practice.

12 וַיְהִי כִּשְׁמֹעַ עַיְשׂוֹעַ כִּי הִסְגִּירוּ אֶת־יֹחָנָן וַיִּלְךְ אֶל אֶרֶץ הַגָּלִיל:

12 and it was then heard Jochanan the Baptist was taken prison and he went to Galil Galilee:

Why - because they had captured Jochanan.

13 וַיֵּצֵא מִנְצָרֶת וַיָּבֹא וַיֵּשֶׁב בְּכַפְר־נַחֻם אֲשֶׁר עַל־שְׂפַת הַיָּם בְּגִבּוֹל זְבֻלוֹן וַנִּפְתְּלִי:

13 and he came from Netzaret the city of Nazareth and he came and sat in Kfar-nachum this they have translated as Kafarnaum. Kfar means village and nachum is the name of the village – comfort-the village of comfort. He sat in the place with the name kfar nachum. **Coastal of the see in the area of Zewulun and Naftali:** sons of Ja'akov in the north of Israel.

14 לְמַלֵּאת הַנְּבִיאָה עַל־פִּי יֵשַׁעְיָהוּ הַנְּבִיא לְאִמֹּר:

14 to fulfil the thing what has been said by Jeshajahu Jesaha, the prophet saying:

15 אֶרֶצָה זְבֻלוֹן וְאֶרֶצָה נַפְתָּלִי דֶרֶךְ הַיָּם עֶבֶר הַיַּרְדֵּן גְּלִיל הַגּוֹיִם:

15 the land of zewulun and the land of Naftali on the way to the sea in Trans-Jordan over the Jordan **Galil of the people:** gentiles. In the north of Israel was a place where Sancherib a Syrian king who was a great conqueror of Israel, first he expelled the Jews from the land Israel and in the north, in the region Galil he had made all settlements.

16 הָעָם הָהֵן לְכִים בַּחֲשֵׁךְ רָאוּ אֹר גָּדוֹל יִשְׁבִּי בְּאֶרֶץ צְלֻמוֹת אֹר נִגְהַ עֲלֵיהֶם:

16 the people that walk in darkness in the north the region of Galil saw the great light they who settled themselves in the land of darkness//abyss light of splendour came over them: In his prophecy Jeshajahu said the light would come on Galil. But the Jews weren't there, only other settlements and there ישוע had to manifest himself for the first time. In this is a big reference from within the land Israel.

17 מִן־הַעַת הַהִיא הֵחֵל יֵשׁוּעַ לְקַרֵּא קְרוּא וְאָמַר שׁוּבוּ כִּי מַלְכוּת הַשָּׁמַיִם קָרְבָה לְבֹא:

17 from that moment ישוע started to call to preach and to say return repentance because the Kingdom of Heaven is come near is coming.

18 וַיְהִי בְּהַתְהַלְכוֹ עַל־יַד יַם־הַגָּלִיל וַיֵּרָא וְהִיָּה לְשָׁנֵי אַנְשִׁים אַחִים שְׂמֵעוֹן

הַנִּקְרָא פֶטְרוֹס וְאַנְדֵרִי אַחִיו מִשְׁלֵיכִים מְצוּדָה בַּיָּם כִּי דִיגִים הֵם:

18 it was then he walked along the sea of Galil and he saw and behold two man, brothers one was Shimon named Petros Shimon is his Jews name and Petros also is a Jews name but because the Greek.... the Greek had a lot of influence then, -os comes from the Greek. The nickname of Shimon was Petros this comes from patar. Remove the last part of the word in this case -os because this is from the Greek and doesn't belong to a Jews word. Patar has the meaning of arrange, he arranged himself, to offer an arrangement, to compromise. And the Romans made of Petros Petrus. **And Andraj** André, Andreus. Neder is oath or vow. In the name Andraj we see: the vow I did I will do, compliance **his brother he saw them threw the fishing nets in the sea because they are fishermen:**

Pay attention. Without the hebrew language it is difficult to understand. The word fisherman דיג singular and plural דיגים. Dag is fish and dajag is fisherman.

19 וַיֹּאמֶר אֲלֵיהֶם לְכוּ אַחֲרָי וְאֶשְׂמְכֶם לְדִיגֵי אַנְשִׁים:

19 and he ישוע **said to them** to the two fishermen **go behind me and I will make that you can fish on people:**

Catch people or something like that is the translation in the New Testament. But how could ישוע have said "you will catch people"? For the people living in this world for them it is literally and they try to catch all people to convert them. I couldn't understand ישוע would have said this 'walk behind me and you will catch people'. Dajag – fisherman comes from the same root as do-eg, to care about or to take care of.

ישוע said to these two men "walk behind me and I can make you so you will take care of the people", and not fishing people. It is important that your starting point is the Hebrew language and not the translation. Therefore it is crucial – even for he who is a Christian to learn the New Testament in the language of the Creator.

20 וַיַּעֲזְבוּ מְהֵרָה אֶת הַמַּכְמָרוֹת וַיֵּלְכוּ אַחֲרָיו:

20 and they left there fishing nets behind and they walked behind him:

21 וַיְהִי כְּעָבְרוֹ מִשָּׁם וַיֵּרָא שְׁנֵי אַנְשִׁים אֲחִים אַחֲרֵים אֶת־יַעֲקֹב בֶּן־זַבְדַּי וְאֶת־יוֹחָנָן אָחִיו בְּאֶנְיָה עִם־זַבְדַּי אֲבִיהֶם וְהֵמָּה מְתַקְּנִים אֶת־מַכְמָרוֹתָם וַיִּקְרָא אֲלֵיהֶם:

21 and it was then he passed there and he saw two other brothers one was Ja'akov son of **Zavdaj**, Zebedeus: the last two letters –us comes from the Roman. The fricative consonant 'v' they changed in 'b'. And at last they made one word instead of two: zav and daj – he sufficient flows. The strength of his father is he sufficient flows **and his brother Jochanan** Johannes. The Greek didn't pronounce the 'ch' so they made the 'h'. The word Johannes comes from the Greek translation **in a boat with Zavdaj their father and they were repairing there fishing nets and he called them:**

22 וַיַּעֲזְבוּ מְהֵרָה אֶת־הָאֶנְיָה וְאֶת־אֲבִיהֶם וַיֵּלְכוּ אַחֲרָיו:

22 and quick right away **left their boat and their father and went after him** ישוע:

Look carefully to this sequence: they left the boat and then their father.

23 וַיֵּסֶב יֵשׁוּעַ בְּכָל־הַגָּלִיל וַיְלַמֵּד בְּכַנְסִיּוֹתֵיהֶם וַיְבַשֵּׂר בְּשׂוֹרַת הַמְּלָכוֹת וַיֵּרָפֵא
כָּל־מַחְלָה וְכָל־מְדוּנָה בָּעָם:

23 and moved around throughout Galil the whole area of Galil. It is interesting he didn't go to other areas. Galil come from the word gale – revelation. The revelation was in Galil. And he taught in their synagogues and he pronounced the message of the malchut because who was the one who had to receive? The malchut because the malchut is the creation. In every human being this is the place of redemption. Eventual the light will come to the malchut. He pronounced the message of the malchut shamaim, the Kingdom of Heaven. Here you only read malchut and he healed every disease and every ailment in people. What disease is he talking about? We will see.

24 וְשָׁמְעוּ יֵצֵא בְּכָל־אֶרֶץ סוּרְיָא וַיָּבִיאוּ אֵלָיו אֵת כָּל־הַחֹלִים וּמְכַאוּבִים וְאַחֻזֵּי
שָׁדִים וּמְכֵי יָרַח וּנְכֵי אַבְרִים וַיֵּרְפָאֵם:

24 and the rumour about him from across the whole country of Suria Syria all the sick ones tortured by their diseases and pains and possessed literally they who where caught by evil spirits and the people with lunatics and disabled and he healed them:

הַמְּעֻנִים בְּכָל־חֲלָיִם They who are tortured by all diseases; this is one kind of the general.

The second is וּמְכַאוּבִים and all pains. וְאַחֻזֵּי שָׁדִים And then those who are possessed by evil spirits, not psychologically normal are the third form. And he who had יָרַח וּמְכֵי

lunatics is the fourth. And the fifth וּנְכֵי אַבְרִים who are disabled. וַיֵּרְפָאֵם

And he cured them. Five stages not more. Five different diseases men had because all the diseases are from the mental due to the difference in conformity with the light. All the diseases are only because of the discrepancy between the being, the wish to receive and this wish has many forms, and the light. ישוע had the absolute conformity with the qualities of the light therefore he could see these five sorts of diseases within the being, how? Only by waking up their faith. We saw how he cured them. He simply asked: “do you belief I can do this? Do you belief a human being can do this?” When the person said, “yes I believe” meaning his despair.... there are five forms of despair that brings man to a disease. You can see this in the reflection of the five categories of being ill. When he believed in ישוע it means he had the belief to bring the ma'n to the kether and from the kether one receives the light. The light comes and breaks the resisting within the being and this resisting is on the root of his particular disease caused only by way of the difference in quality from within with the wish to give of HaShem. He knew he could correct this disease within that person.

25 וַיֵּלְכוּ אַחֲרָיו הַמַּגִּידִים מִן־הַגָּלִיל וּמִן־עֵשְׂרַת הָעָרִים וּמִירוּשָׁלַיִם
וּמִיהוּדָה וּמִעֵבֶר לַיַּרְדֵּן:

25 and walked behind him many people of the Galil and of the ten cities and of Jerusalem and Jehuda and of Trans-Jordan:

הַבְּשׂוּרָה הַקְּדוּשָׁה עַל־פִּי מִתִּי פָּרָק ה

The holy message according Mataj *Matthews* verse 5

ה וַיְהִי כִּרְאוֹתוֹ אֶת־הַמּוֹן הָעָם וַיַּעַל הָהָרָה וַיֵּשֶׁב שָׁם וַיִּגָּשׁוּ אֵלָיו תַּלְמִידָיו:

Hey – five) and it was then he saw the crowd of people and he ascended the mountain and he sat there and approached him his disciples:

Till so far we only discussed four disciples. *Hehara* comes from the word *har, hiher*, the word of contemplate, mountain. Mountain has in the Hebrew language the same stem as contemplate. Therefore you often see written Avraham mounted the mountain. When you contemplate about something you can have the feeling that you are standing in front of a mountain.

2 וַיִּפְתַּח אֶת־פִּיו וַיֹּרֶם וַיֹּאמֶר:

2 and he opened his mouth and taught them and said:

This is the moment his teaching starts, the teaching of the Kingdom of Heavens. We learned he withstand from within all the temptations Satan had given at him. Jeshua always speaks about the inner being and not about the outer. Keep this in mind. Although all of this happened in the material, it is about the inner work he did and the manifestation of this to others.

3 אֲשֶׁר־יְעֲנִי הָרוּחַ כִּי לָהֶם מַלְכוּת הַשָּׁמַיִם:

3 happy praised are the poor in spirit because at them is given the Kingdom of Heavens:

Only to them who are poor in spirit, the one who can make themselves poor of spirit, who can make them selves poor of spiritual knowledge and philosophies etc. make your spirit poor. Spirit has five phases. To make your spirit poor means stage zero, to overcome yourself, to make thinner your own wish because of the higher. 'At them is given the Kingdom of Heavens' means at them is given the rescue. This rescue one receives in the malchut shamaim that is embedded within every kli of kether.

4 אֲשֶׁר־יֵאָבְדוּ כִּי־יִנְחָמוּ:

4 happy are they who mourn because they shall be comforted:

To mourn means to empty your own kelim, make your kelim as wax so you can take in everything. Literally *awalim* means they who are mourning about the dead, about someone else. He says to mourn: they, who have remorse, do repentance.

5 אֲשֶׁר־יִעֲנֻוּ כִּי־יִרְשׁוּ אֶרֶץ:

5 happy are the humble because they will inherit the earth:

Earth is malchut. Humble is he who can come to his lowness, to his own kelim, he who brings down the light to malchut. He will inherit the earth, malchut. He only speaks about the spiritual conditions, about how a person can become happy. When a being is happy from within it shows from the outside.

6 אֲשֶׁרֵי הָרְעֵבִים וְהַצְמֵאִים לְצַדִּיקָה כִּי־הֵם יִשְׂבְּעוּ:

6 happy are they who are hungry and thirsty for justice because they will be satisfied:

Who can be satisfied? Look at this world is there someone satisfied? One can have a million pounds still he wants more. But a man can be satisfied – this is what we are learning here in the words of Jeshua if he is hungry and thirsty for justice. Justice means the middle line. From within he strives for the conformity in qualities with HaShem. He will be satisfied. Who can come to this satisfaction? One is always so busy, always trying to reach a new goal. How can you come to your satisfaction? Satisfaction means rest and serenity. The word *sewa* – satisfaction is the same as *shewa* – seven. As you know the Hebrew language is build up with consonants. Words with the same consonants are related. When a person achieves the seven lower sphiroth he will be satisfied. Know that what you are reading is spiritual information, it is here to help you, to bring you in conformity with The qualities. What we are learning here also is a part of the torah. The thing Jeshua speaks about...his teaching is torah.

7 אֲשֶׁרֵי הִרְחֲמִנִים כִּי־הֵם יִרְחָמוּ:

7 happy are they who show mercy because they will receive mercy:

Mida neged mida – quality against quality. When a person has build up the mercy within him know that from above they will treat him on the same way. Kli and light. Rachamim the light of mercy, the light of the middle line isn't given within man. Right is chasadim, left is chochmah and in between there is Rachamim: chasadim with within the shining of chochmah.

8 אֲשֶׁרֵי בָרִי לֵבָב כִּי־הֵם יִחְזוּ אֶת־הָאֵל הַיָּם:

8 happy who have a pure heart because they will see Elokim:

Why doesn't he speak about Hawajah? When you have purified yourself to the jesod you can see Hawajah, the light chochmah. To purify means you let ascend your ma'n or *or chozer* to the light of chochmah of the direct light. Chochmah means the light of Hawajah. He who has a pure heart has two parts of the partzuf only. When there is no pure head the heart can't be pure either. The light first enters the head and then goes to below. It goes via the Ga'r to the ChaGaT and that's Elokim, katnut. He only sees the Creator as a strong Master, katnut. This is what Jeshua is telling us.

9 אֲשֶׁרֵי רָדְפֵי שְׁלוֹם כִּי־בְנֵי אֵל הֵם יִקְרָא לָהֶם:

9 happy are they who chase strive for shalom because sons of Elokim will be their name:

Shalom is jesod, the middle line. They who are striving mean they don't have it yet. They who strive are the sons of Elokim. From Elokim comes down the sons of Elokim - the ChaGaT *chesed geburah tiphereth NeHeJiM netsach hod jesod malchut*.

10 אֲשֶׁרֵי הַנִּרְדָּפִים בְּגִלּוֹל הַצְּדָקָה כִּי לָהֶם מַלְכוּת הַשָּׁמַיִם:

10 happy are they who are persecuted because their justice because for them is the Kingdom of Heavens:

Tzedaka is the jesod of the middle line. They who are persecuted – know that Jeshua is speaking about things that are only in one being. Who is persecuting the human being - the sitra achra. Jeshua isn't speaking about the nations of the world, about the Romans etc. he never complained about this. These are things outside a being but they reflect the struggle within the being. All the agitation, misery, persecutions are there because the inner isn't corrected. From within there is the calling that from the outside the destruction will come. Justice, *tzedaka* comes from the word *tzadik* and this is the jesod. *Tzadi* is the number 90. There is no malchut from the second *tzimtzum*; this place has been taken by the *ateret jesod*. *Ateret jesod* is as the malchut. They will be persecuted because of the *tzedaka* means persecuted by the *klipot*. He who is *tzadik* can endure and doesn't give anything to his *klipot*. He has malchut *shamaim*. He let ascend the *or chozer* till the *kether*. And within his *kether* is the malchut *shamaim*, the malchut of the higher steps. 'Happy are they...' who are following me, who drink from me. He is speaking to his disciples and in a way we are his disciples too. See it this way: all of us are disciples of all the four stages of the messiah. The highest is *kether* – Jeshua and then there is *Shimon bar Jochai*...all of them are stages of one messiah. You could say there are four teachers but we can say also there is one teacher only. It is the same. The synchronicity is to bring the teaching of liberation from above to below. You can say you have one teacher – Jeshua. For me it doesn't matter if I speak about Jeshua or about *Shimon bar Jochai*. For me *Ari* is still the most powerful.... this isn't the right word, it is different. When I speak about *kether* it is *kli kether* and no more. There is no involvement of the rest. When we learn *Ari* it goes deeper, we bring the light of Jeshua deeper and that can give you the feeling if the light comes to *jesod* in all its four stages. *Ari* is different; it is deeper because we pull it down. While when we are learning the Kingdom of Heavens we uplift ourselves to the *kether* and stay in the *kli kether* while we have more *kelim*. But the intention is not to stay in the *kli kether* but to bring it down. Do you understand? If you want the liberation know in *kether* there is only the light *nefesh*. When we are finished with *Brit Chadasha* our eyes will see different in the *Zohar*. Then it is possible to connect the strength of Jeshua with others and that will have a great impact. When we are ready with *Brit Chadasha* we will continue with *Zohar* and *Ari*. We will have more places to pull down the high light, to *jesod* who is near malchut. The development of our study of *Brit Chadasha* will be clearly noticeable certainly when we connect the strengths of Jeshua with all the other studies.

11 אֲשֶׁרֵיכֶם כִּי־יִחַרְפוּ וְרִדְפוּ אֹתְכֶם וְדָבְרוּ עֲלֵיכֶם בְּשִׁקְרָה כָּל־רָע בְּעִבּוּרַי:

11 happy praised are they who will experience shame and they will persecute you and will talk about all the evil lies because of me:

By 'they' are not referred to other people. 'They' means all the *klipot* within you; they are the ones who want to dissuade you of me. Through your faith in me they will disappoint you and persecute you. What will happen to you? Is it possible he will be attacked by the *klipot* if he doesn't belief in Jeshua, when he won't come to *kether* but stays in the *kelim* of *kabalah*? No! Suppose he does do the work the body likes, what he does is *lo Lishma* not in the name of Heaven he will receive a kick, fuel to learn more rules and have more merits here or in the future. There is something what gives him the feeling he receives wages and that makes him warm so he can continue with the work. He has acceptations considering the reward that

means he is working for the s'a sitra achra, every man in his own degree. He bows or throws himself for the s'a. Then he is not despised or persecuted by the s'a because he is already under the power of the s'a who need him not to pursue. One is doing this for money and another desires physical pleasures for instance sex. And another does do everything to become a rabbi so others will call him rabbi or he wants to be seen. These are all kind of varieties to bow or to throw oneself for the s'a except Jeshua. Why? What are the sphirot the s'a can have influence? Only the kelim that belongs to creation has four stages or aviut, these are the ones the s'a preyed on. And of course the kli who is nearest the light is the most desirable for her. The kli kether has hidden in himself the light of HaShem; here is the malchut shamaim / the malchut of the higher. The malchut of the higher always is embedded within the kether of a lower, here is the light of the higher step and the s'a desires for this light too. Don't think the s'a comes this high, she will stay down always but she uses man, she is always beneath man but she seduces him so he will pass on the light of the high places to her. She is under, always. She can give man the feeling if she is very high so man will sin more and then.... her strength can come up – it isn't the *or chozer* – and she can absorb more of the light man had attracted to him self. The more powerful a man becomes the refiner the s'a will be. Know that he who is working on himself and he falls, his falling will be far greater. Therefore the s'a preyed on him who is really working on himself. Place this deep in your heart: he who works *Lishma* in the Name he has to endure the attacks of the s'a and not he who belongs to the mass, he who goes to a synagogue because he is doing this only for himself for fun or to receive honour. Of course he has the idea he is doing it for Heaven but this is the voice of the s'a too. He who belongs to the mass isn't equal to the spiritual work. Therefore it takes so long, 3000 years or so. What they are doing is in conformity with the s'a. Only when man begins to work *Lishma* in the Name he is attacked by the s'a. Place this in your heart. If you aren't attacked...therefore Jeshua says 'happy are they who will experience shame and they will persecuted you and they will speak lies about all the evil because of me'. Because you hang at the kether, you make thinner yourself to near the kether. This means the four lowest kelim have to receive from kether. This means that all the kelim are now working in the quality of to give and of course the s'a can't withstand this, she revolts and she will besiege and beset you. He says you are happy because you are doing this because of My Name. Why should you be happy? Because of Me you receive life. All these depressions and persecutions you feel and endure are because you want to receive the true life. Therefore you are happy.

12 שְׂמְחוּ וְגִילוּ כִּי שְׂכָרְכֶם רַב בַּשָּׁמַיִם כִּי־כֵן רָדְפוּ אֶת־הַנְּבִיאִים אֲשֶׁר הָיוּ
לְפָנֶיכֶם:

12 be happy and cheerful because your wage reward is great in Heaven because so they persecuted the prophets which were before you:

Prophets that were before the disciples of Jeshua, they too were persecuted by the s'a. You can say it was the mass, the people, the religious leaders etc but it comes from the same source namely the s'a. But we are speaking about one person. There is no interest in Jews or in others because everything is from within. It's a persecution from within which you can experience from the outside also but Jeshua only spoke about what takes place within. In everything he says is an enormous strength.

13 אַתֶּם מֶלַח הָאָרֶץ וְאַם־הַמֶּלַח הִיָּה תִפֹּל בְּמָה יִמְלַח הֵן ל' אֲיִצְלַח עוֹד לִפְנֵי
כִּי אִם־לְהִשָּׁלִיךְ חוּצָה וְהִיָּה מִרְמָס לְבַנֵּי אָדָם:

13 you are the salt of the earth and if the salt his taste strength is gone with what will it be salted and it will no longer be suitable otherwise than to be disposed and than trampled by the human being:

Salt is something special. They used a lot of salt in the temples. Salt is resistant to rotting meat otherwise it would be spoiled, the same here. The Hebrew word for salt is melech מלח but later we will learn more about this word.

14 אַתֶּם אֹרֹךְ שֶׁל־עוֹלָם עִיר י' שְׁכַת עַל־הָהָר ל' א תִּסְתָּר:

14 you are the light of the world a city who sits on the mountain shall not be concealed: concealed from the light.

Mountain is a high place and means kether. He who hangs on the kether is the light of the world. The world is four stages and malchut is the fourth. In the creation are created all these four stages. The kether is in-between the light and the creation. Now Jeshua isn't only speaking to his disciples but to disciples who will come later meaning everyone who will accept Jeshua or kether. This is all about you and not about others. When you near kether you receive the light and this light will shine at the four lowest stages what I name the black square box.

15 גַּם אֵין מְדַלִּיקִים גַּר לְשׁוֹם אוֹתוֹ תַּחַת הָאֵיפָה כִּי אִם־עַל־הַמְּנוֹרָה לְהָאֵיר
לְכָל־אֲשֶׁר בַּבַּיִת:

15 also one lights a candle not because of to place the candle under a bushel but one puts it on the candlestick to shine to all of them who are in the house:

Who is the house? A house has four stages, four walls. The house is malchut who has four stages. She is the one who needs the light scattered by the candle. There remains a kind of *reshimot* tracks that has to shine at the kelim. That is what he always says about the light. He is speaking about this with his disciples. And whom are his disciples considering the sphirot? He says, they who receive the nine lowest of kether. Also we receive from the za't – the seven lowest. You can say nine because this belongs to the first tzimtzum – the kelim of Adam Kadmon. When we speak about seven we speak about the second tzimtzum. Who is the Jeshua we are receiving from? Is this the son of g'd or the son of man? In relation to HaShem when Jeshua was on the mountain together with Moshe and Eli, then he was the son of g'd. We are receiving from the Jeshua the son of man. We only can receive from the lowest half of the kether. Jeshua has two parts of the kether. No one is capable to receive the upper part *the ga'r* of the kether. This is not possible. Jeshua was the only one because his soul was from the *ga'r* of atik. All of us are from the malchut who is hidden in *de ga'r* of atik therefore we only can receive from Jeshua in his quality of the son of man. Man has to be the boss whether the pleasure will enter him or not, the same with enjoyment and light etc. he also decides the measure of how much will enter. That is what Jeshua had said: the son of man is the master over Shabbat. Not the Shabbat is the master over man. For he who is religious Shabbat is a holy day. Here you see all kind of things that are forbidden. Every generation makes new fencings to the laws. You may not do this.... you may not do that.... but man is the boss over his Shabbat. Why? It was Jeshua who said man has the power over Shabbat. What did he meant with this? Jeshua was an example and he wanted man would follow him and become

boss over his Shabbat. When man comes to the experience of the world atzilut and receives from the world atzilut he experiences more than the three worlds of BiJA *briah jetsirah asiah*, than he is master over his Shabbat. What is man and what is Shabbat? Everything consists of internal and external. Who is internal, man or Shabbat? Who is more important man or the world? Of course it is a combination both from Creation. Man is more internal. Man is placed in this world. For instance: who is more important the king of his room? The king can die while the room has more value; there is gold etc. the king is more important seen from the inside. Man is the internal of the world. He is the crown of the creation and not the creation itself, not the rooms, palaces etc. the same here: not the spiritual worlds, not the angels – how beautiful they are presented, so close to the Creator. Yet they are not the purpose of the creation – man is. Man is given the finishing touch. Man is the partner of the Creator in his Plan of Creation. We see Shabbat is within man. Four worlds: atzilut, briah, jetsirah, asiah A BiJA are within man. Man has everything in himself he is a small world. The strength of Shabbat is given to us from above but as part of the creation. Shabbat is more a condition of the malchut and man is within this malchut and malchut means kingdom. Man is put in this kingdom. Always have eye for the essence: what is internal and what is eternal. Traditionally you see the whole nation has learned it this way, it is grown so that the outer part has become more important than the inner part. We learn the truth instead of many well-intended fictions. Something what isn't inherently present in His plan of Creation or is within the strengths of the Universe is for us friction. Human thoughts are about the spiritual while the spiritual has another structure. The Creator says: 'My thoughts aren't your thoughts'. To know how it works we must conform to the higher and this we learn from the Torah scholars. They had transformed themselves: the wish to receive is transformed in the wish to give. If man have a place in himself because of the giving he already has a place that is in conformity with the higher and now he is capable to communicate with the higher. We are learning kabbalah and by way of you inner attitude you can aim yourself to a certain goal within yourself and bring yourself in conformity with the higher and do marvellous deeds. Know that visions and ecstasy are not of this time. When someone raises something in an ecstasy way, know that you have to flee instantly. Know that in this time everything is clear and transparent you don't need the ecstasy!! It is only fantasy and not the way the Creator is communicating with us. Man only can receive when he makes himself receptive. Man is the wish to receive in an egoistic way and the Creator is the wish to give. How can you bring these two in harmony? Let the receiver work as the giver. The receiver has to make himself receptive for this what means he has to thinner his wish because of the unity with the higher. And for this he doesn't need ecstasy or trance or whatever. Know that sects and within the religious traditions one closes his eyes to communicate with the 'father in heaven...' Mentally pronouncing words is that something? Does bring this you in conformity with the Creator? I saw on the TV something strange; an English speaking man was standing on the table. He had no arms and legs he was born this way and when he opened his mouth.... I wish there are somewhere here on earth Jews people who can speak as this man. He was so sincere, without the audience to play... I felt that from within the faith was shining in him and I know where I am talking about because I had set myself also in the same wavelength within me that has a certain degree of conformity with the higher. From this point I listened and could hear what he was saying and not in the way how common people listen. There was a moment I looked through him; I didn't notice he was without arms and legs. He became bigger and bigger I only saw his inner body, his spiritual body. This was through the power of faith. The way he talked about HaShem and Jeshua.... he spoke of faith not in a way as they do in church, no he spoke from that special place within a being where man can speak, communicate with the Creator directly. This man, his performance was professional and yet he spoke with faith. He was so glad and happy. I felt the happiness, the radiation of his happiness. It was great that he

showed us this miracle, I don't know if other people saw the same as I did but he demonstrated the strength of Jeshua. He showed us 'I'm without arms and yet Jeshua gave me arms. I'm without legs but He has given me legs'. These are the miracles where Jeshua is talking about. The miracles like this man radiated.... He who thinks Jeshua spit into the eyes of a blind person and takes it literally, that is idolatry. That is the most pure idolatry to think Jeshua said to he who was disabled 'get up and go', that is physical. Know the Creator has no concern with the flesh and blood of a human being. Man has to take care for that. One is born without arms and legs and this man the way he was standing on the table. He said, "The miracle happens to me, I was born this way. This was the way the Creator gave to me the task to show His Glory and bring it over to others". If I was a healthy man probably I was doing something different. Who knows, may be he was a dancer or villain.... but now he brought down the strength from above. This is the miracle and not Jeshua or one of his disciples had done something physically that he who could not walk that they said, get up and go and the man walked away, no...of course the audience would be amazed, but then, this isn't a miracle more a trick. He who still wants to believe this he is against the Creator because when someone is born with eyes that can't see know it is for the glory of the Creator. Man is made for the glory of the Creator. Whether he is blind or whatever...no person is perfect. Many apparently are perfect but they camouflage the invisible defects. No person here on this earth is perfect. And when he is from the outside perfect from within he is rotten. It is made this way because men have to ask the Creator and he has to know he lives for the glory of the Creator and not for his own glory. This way man learns to give. Please do understand this. Later when the time is ready I will speak about miracles this was only an introduction. Look and see the miracles of Jeshua with grown up eyes.

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Jeshua said to his disciples don't put the lamp under the bushel but let it shine in the house.

16 בֵּן יָאֵר אֹרְכֶם לְפָנַי בְּנֵי הָאָדָם לְמַעַן יִרְאוּ מַעֲשֵׂיכֶם הַטּוֹבִים וְשִׁבְּחוּ
אֶת־אֲבִיכֶם שְׁבַשְׁמַיִם:

16 also let your light shine for man so they can see your good deeds and will praise your Father in Heaven:

Look how great he presents this to them, he doesn't speak about himself; there is not one word about him or about his rank. He only says 'show you're light' and because of this man will praise the Father who is in Heaven. You see that man also participates in the heritage of Jeshua if he lives according his words. The whole teaching of Jeshua comes from his Father and when you exclude these words in your heart you too will near the Father of Jeshua and He will be your Father too.

17 אַל־תִּדְמֶוּ כִּי בָאתִי לְהַפֵּר אֶת־הַתּוֹרָה אוֹ אֶת־דְּבָרֵי הַנְּבִיאִים לֹא בָאתִי
לְהַפֵּר כִּי אִם־לְמַלֵּאת:

Now he is speaking about himself.

17 you must not imagine that I came to remove the Torah or the words of the prophets, I didn't came here to remove but to fulfil:

The whole Torah is given at the nation of Israel and they had to compliances them meticulously – word for word till Jeshua would come. From the moment of Avraham they had to live according the laws of the Torah, the treaty of the flesh. Therefore they had to

compliance these laws in flesh. Not only the flesh because we see the prophets reprimanded them as they completed the laws in an easy manner meaning only material. For instance when they offered animals in the temples and they saw they did not repent, and when their prayer was only an outward action. Of course they had to fulfil the Torah meticulously till the time Jeshua should come, the whole Torah is speaking about this fulfilment. But this fulfilment has to happen within the soul of the man Jeshua. He only says he fulfils the Torah. There is no disappearing in the spiritual. All the laws written in the Torah are holy laws, laws of the Universe and they are not eliminated by My arrival. My arrival will bring the Torah to fulfilment. Without Jeshua there won't be fulfilment, nobody would come to a smooth connection with the Creator. But during the time of Moshe the Torah is dual: kosher or not kosher, Jew or not Jew, lawful - unlawful, clean – unclean etc. what is written in the Torah the places of fulfilment are about Jeshua. He brought the Torah to fulfilment. He fulfilled the laws and because of his sacrificing, the words he brought to his Father, which is the dualism of the laws in the time when man had to carry them out physically, he Jeshua brought them to the spiritual. The Torah is accomplished, is brought to oneness. This doesn't mean we don't have to learn the Torah or don't have to fulfil the laws but in a different light. The oneness he achieved is the oneness of the Torah of the atzilut; this is what Jeshua had done. All the dualism Jeshua had solved and with this the oneness with HaShem is guaranteed. This is what Jeshua had done. Even in these days, he who lives according the word of the Torah literally without accepting Jeshua can't come to the oneness with HaShem and can't receive the redemption. The whole Torah is speaking about Jeshua. In a way the whole nation of the Creator is sacrificed to **the** idea of the Creator to bring the creation all the good. And the whole nation must to this. It was within the soul of Jeshua and because of his sacrificing the highest point is achieved. Therefore he says to fulfil and he who connects himself with the fulfilment of Jeshua fulfils the Torah also. Know that the connection with Jeshua is essential, in Jerusalem there are many of them who keep themselves busy with the Torah but there is no connection with Jeshua. What they do is only in the flesh and know only through this work they already generate a lot of strength however what they are doing, in my eyes it is useless and yet they can do so much, if they would attract the light and pass it on...alas they have still the expectation that their intellectual study will fulfil them. But this already took place! The only thing they have to do is to open their eyes and accept the mercy and not stubbornly stick to the tradition because then the heart remains of stone. **Bring you heart back to it softness.** And this can be done if the intellectual isn't the boss and by accepting Jeshua because the whole Torah speaks about this, about this fulfilment. Connect the Torah with Jeshua then everything will have sense, every word will become a living word. Know that without Jeshua you can learn the Torah for thousands of years but it won't help you. It is only waist of time and waist of the effort because it won't give you life. This is what Jeshua is telling us and this is the way I experience also.

18 כִּי אָמֵן אֶמַר אֲנִי לָכֶם עַד כִּי־יַעֲבְרוּ הַשָּׁמַיִם וְהָאָרֶץ לֹא תֵעָבֵר יוֹד אַחַת
 אוֹ-קוֹץ אַחַד מִן־הַתּוֹרָה עַד אֲשֶׁר יָקִים הַכֹּל:

Now concentrate yourself because the things he says are so deep:

18 for truly I say to you until heaven and earth will pass away no yud in the literature of the Christians is used another word but this is the word Jeshua said. We are learning in the original language, the Hebrew. Yud is the smallest letter of the alphabet. **Or the dot** of the yud **the Torah takes away till everything will happen:**

What is he saying here? The yud and the dot of the yud are kether and chochmah of the Torah, the crown of the Torah. The point here isn't that a small thing should disappear but

that the very high yud and the dot – the kether and the chochmah not will be removed of the Torah. He is telling us that even the yud and the dot of the yud of the Torah means you are only learning about the smallest kelim. What is the Torah? The rules of the Torah are necessary to receive the light within the kelim. If one is speaking about the yud – the kli chochmah, and from the dot of the yud – the kli kether, one speaks about the smallest kelim of the Torah meaning this is what the Torah causes within man, corrects and brings light. Therefore he says:

19 לְכֵן הָאִישׁ אֲשֶׁר יִפָּר אַחַת מִן־הַמִּצְוֹת הַקְּטַנּוֹת הָאֵלֶּה וַיִּלְמַד אֶת־בְּנֵי הָאָדָם
לַעֲשׂוֹת כְּמוֹהוּ קָטוֹן יִקְרָא לוֹ בְּמַלְכוּת הַשָּׁמַיִם וְאֲשֶׁר יַעֲשֶׂה וַיִּלְמַד אוֹתוֹן לְזֶה
גָּדוֹל יִקְרָא בְּמַלְכוּת הַשָּׁמַיִם:

19 a man who takes away one of these small rules rules of the smallest kelim the Torah appeals to meaning kether and chochmah **and will teach man to do as he does one will call him little in the Kingdom of Heavens and he who does do these small rules and teaches them he will be named great in the kingdom of Heavens:**

20 כִּי אֲנִי אֶמַר לָכֶם אִם לֹא־אֶתְהִיָּה צְדָקַתְכֶם מְרַבָּה מִצְדַּקַּת הַסּוֹפְרִים
וְהַפְּרוּשִׁים לֹא תִבְאוּ בְּמַלְכוּת הַשָּׁמַיִם:

20 because I the high kli of kether say to you if you are not greater than the justice of the scribes and the Pharisees then you won't enter the Kingdom of Heavens:

Greater than the justice means higher also till the kli kether, slowly he reveals to us the laws of the kingdom of heavens and compares them with the interpretation of the laws given at Moshe and with the interpretation of the laws of the scribes and the Pharisees. It is already written in the Torah but the interpretation of the laws is different. In a way Moshe had to make some concessions with the people. Not in the way he had adapted the Torah for the people but he had made some concessions because they weren't ready for the treaty of the spiritual. So for the time being, till Jeshua should come, till their wisdom would be enough he gave them the laws in such a way they could use them. You have to know a government can legislate what it wants but when the people can't understand what use has it? With Jeshua the moment was there one could see the laws of HaShem in a direct way, experience them, accept them and live with them in spirit. These are the laws that bring eternal life. How much you learn the Torah, one hour, thirteen hours, even a whole day, when there isn't the acceptance of Jeshua you won't receive the eternal live here on this world. I don't speak about the future world, all the interpretations, all those imagines and theology.... I only speak about the experience of the eternal life in this world. Here was brought the redemption by Jeshua and here on earth by way of the laws of the Kingdom of Heavens we can come to the eternal life on earth too. It happens here and when you can do it here, you can do it in the afterlife too. And when you can't do it here...it is written in the Talmud "if someone is on earth a coachman, who will he be in the future world?" If he is here a coachman then in the future world he need two horses also. Spiritual it will be on the same level. He who lacks the spiritual here how can he gather it there? The work has to come from this world; here is the chance to enrich your soul 620 times. There are 613 rules of the Torah and 7 of the Noachiden. 620 is the numerical value of kether. Therefore you have to bring your malchut to the level of kether, that is our task here on this earth and he who won't gather eternal life here...How can you gather eternal life here on earth? This can be done by way of the Torah that already has been fulfilled by Jeshua. This is the extra of the Torah that will help you. Jeshua who fulfilled the Torah is your help but when you learn without Jeshua meaning a

covert way to do it for yourself, you want to receive for yourself. Children are learning the Torah and they say to them it will give you life, you will receive a reward in this world and in the future world and one learns the Torah because one is afraid for punishment. There is only the giving so one can receive, or one receives because of the receiving. But here, when you learn the Torah here with us and you accept and see the light of Jeshua, you will see and feel the true meaning in the way the Creator wants you to feel and see here on this earth, you will see the way to come to your eternity. He begins to tell us now:

21 הֲלֹא שָׁמַעְתֶּם כִּי נֹאמֵר לְרֵאשִׁינִים לֹא תִרְצַח וְאֲשֶׁר יִרְצַח חַיִּב הוּא לְבֵית דִּין:

21 you have heard it is said to the first wise man and Moshe too is as the first, it is written in the Torah meaning the one who brought the treaty to the flesh **thou shall not kill and he who kills receives punishments of the court:**

Here we will see the difference between the laws of the Kingdom of Heavens and the modified version as it was given at the Jews:

22 וְאֲנִי אֹמֵר לָכֶם כָּל־אֲשֶׁר יִקְצֹף עַל־אֶחָיו חַיִּב הוּא לְבֵית דִּין וְאֲשֶׁר יֹאמֵר אֶל־אֶחָיו רֵקֵא חַיִּב הוּא לְסִנְהֶדְרִין וְאֲשֶׁר נִבְּלַל יִקְרָא לוֹ הוּא מְחַיֵּב אֶשׁ גִּיהֵנּוֹם:
22 but I tell you anyone who is angry with his neighbour the word *chinam* was placed here what means for nothing but I have took it away because even when someone has made you angry and he deserves punishment in your eyes.... **which is subject to the court** he needs punishment by the court **and who would say to his neighbour** literally: his brother **nitwit, which is subject to the Great Assembly** who should try him **and who names him** his neighbour, his brother **a fool is guilty and deserves hellfire:**

This is the true law. In this you can see Jeshua came here not with the laws of the flesh but with the laws of spirit. Suppose one is angry on someone but he doesn't show this. Nobody can see he is angry. The reason isn't important. The laws as they are given in the Torah of Moshe he isn't guilty because he didn't do anything, he didn't hit the other person. It is written 'eye for an eye' but he didn't do anything only from within he is angry. Moshe knew how to handle his people. In a way it was very progressive what the Jews received because there wasn't a spiritual law in the world yet, this was the first phase. Now we are learning that he who is angry with another person he deserves the punishment of hellfire. Everything is here on earth, not that it will be later.

From within especially when you work individual.... when you feel anger you feel the hellfire also. He who is angry all the time in a way he has become immune for the hellfire, he is so ironclad he can't experience. How is this? If a person is angry, not one time but two, three and even more it becomes a habit and he is allowed. He can't see it is a sin. The meaning of hellfire is that when you become angry with another person the holiness disappears from you. What Jeshua did, he only brought back our inner freedom. Before Jeshua it was the process of becoming a being. But after Jeshua the process of individualism began, now man came in the phase of the individual governance of HaShem. This is the time one can't hide behind the mass any longer, behind religion etc. Only man has made from it a kind of social living with something of reality within while Jeshua came here to announce the time is ready for all souls to direct himself to the individual governance of HaShem. Is there a higher feeling than the feeling of being an independent person? What is higher than the feeling of a great relationship with life? And this Jeshua taught us! You don't need more. You only have to go beyond your

understanding while the Torah is only intellectual. The Talmud is so intellectual – they connected the divine laws with the intellectual laws of Aristotle and I know what I'm saying! Clear? They applied the logic of Aristotle with the laws of the Torah. Of course there are good things in it but it is still with the head. Now it has become a kind of Jews philosophy. The Talmud is divine but the way in which they learn the Talmud can't help them. No Christianity, no guru or rabbi.... You need no one. Not even a teacher. This is what we are learning. Gradually I will take you to the point of independency. This is the highest goal of this study, this is what I want, I want you to be as independent as you can and stop searching for another teacher. We have Jeshua, he himself told this to us because he was so connected with the Creator. Is there someone who can say the same? No one was, is or will be who can speak these words till the time of the gmar tikun. It is written 'thou shall not kill', Jeshua showed us that if someone is ashamed, in a way this is killing too. Why? What are the consequences if someone ashamed you? What happens with the face of he who has been insulted? He becomes pale. Why pale? The blood has gone from the face. He must refrain and uses a lot of blood. Blood is the life stream of the body and now he uses all the blood to refrain himself therefore he becomes pale. This is what man does, he takes away the blood and than he is dead. It is written in the Torah and here in the Kingdom of Heavens the interpretation of Jeshua is you may absolutely not ashamed another person; don't speak evil words to him. What is outside of you is the Creator. Is it possible to ashamed another person? Know what you are doing when you are angry, you hurt yourself more than the other! It happens to you! From within you will have the feeling of hellfire and not somewhere else as religion tells us. Religion can't help you. Stay in the here and now, say this to yourself so when you feel the anger rises in you think about the words Jeshua had spoken. Think that the hellfire will be within you; you will be separated from the Creator and won't experience His mercy any longer. It is you who take away the blood stream from yourself. Isn't this the most valuable motivation to not hurt another person? Stay in the here and now, don't think about the future. Of course there is no disappearing in the spiritual but it is important to stay in the here and now. When you are angry you won't live in the here and now!! Than you are connected with the s'a, with a shadow and not with reality. This is why man has malignant cells in his body! All the moments you are angry, all the moments you are not in conformity with the laws of the Kingdom of Heavens these cells grow in you. At those moments all the diseases, misery g'd forbid are pulled to us. Life is then extracted from you. Have awareness for this, if there isn't yet some understanding, meditate! Do you have a little understanding of what Jeshua had brought to us? He brought the redemption in all the real life situations, every moment in the here and now to save every being from himself – from the wish to receive selfish. The laws of his Father Jeshua brought to us. If you live according these laws you will be saved. The anger will leave you, you will come to the moment you don't know what anger is. All the effort, the strength put in the anger... that is the hellfire. When there is anger know the hellfire is there too or in other words the s'a enters you. I have told you that what you do the outcome will be tangible in the future because everything is connected and there is nothing lost in the spiritual but that is not the issue for today. Today you are alive, today you have to make choices, is there space for anger? It is only a natural tendency for self-preservation. I must have priority in everything. Know this is the self-love speaking within you.

Learn from Jeshua and become sensitive for his words without your knowledge that you want to relate.... say 'I believe in Jeshua because I know He is my saviour. He rescues me whatever the situation is'. Of course I have to be the active part. When I'm not active and choose for the way that isn't in conformity with the laws of Heavens I will receive a blow although I find that not a blow. The rescue is not somewhere in heaven, it is only in my awareness, in my adaptation at the laws of the kingdom of Heavens. The z'a is mercy and

from him comes the Kingdom of Heavens. Malchut is light without chochmah, without chasadim. It is z'a who is Heaven and gives chasadim at the Kingdom. We are part of his Kingdom and we need to pull the Heaven in the Kingdom, in the malchut. And this is what we are doing by way of the laws of Jeshua. Not something different. He is not telling you the things you may do or not do. He, who wants to be rescued, wants to live, effervescence from within and not feel muddy needs to follow the laws of Jeshua.

Now he gives us a set of laws of the Kingdom of Heavens:

23 לָכֵן אִם־תִּקְרִיב קָרְבָּנְךָ אֶל־הַמִּזְבֵּחַ וְזָכַרְתָּ כִּי־יֵשׁ לְאַחֶיךָ דִּבְרַר רֵיב עִמָּךְ:
23 therefore if you will bring your sacrifice on the altar and you bring in your memory that your neighbour has a dispute with you:

24 הִנֵּחַ שָׁם אֶת־קָרְבָּנְךָ לְפָנָי הַמִּזְבֵּחַ וּלְךָ כִּפּוּר אֶת־פְּנֵי אַחֶיךָ וְאַחֶרֶי כֵן בּוֹא
הִקְרַב אֶת־קָרְבָּנְךָ:

24 leave there your sacrifice on the altar and reconcile with your brother neighbour.
Jeshua uses the word brother **and accordingly bring you sacrifice** on the altar:

Literally: reconcile the face of your brother. By quarrel man brings the face of the other down and than he need him to cheer up. Everything is within one man. Don't think Jeshua is speaking about our social conditions. Of course this is important too and you have to follow them but first man has to come in clarity with himself. When the temple still stood one thought a sacrifice was enough depending of how rich a person was. There was the sacrifice of a cow, a lam or when one was very poor a pigeon; it was depending of how rich one was. When you see the lam dying.... it was a symbol. This way man came to terms with the higher, by seeing, the deeds of flesh and blood, with hands and feet. From within man came to terms with the higher. Pay attention; don't think this was necessarily for the Creator, for the light. The Creator is light. Does the light need the flesh of an animal? Does the light need the smell of meet? It was man who needed this. All the sacrifices were for man. Don't think the Creator does need this. It was only for man. *Korban* the Hebrew word for sacrifice, look at this word ברק the stem means to near, to come closer. In the holy language it means sacrifice with the meaning of to come closer to the light, to the Creator. When you bring a sacrifice and with this I don't mean the physical sacrifice but with the intention of to give meaning you want to compensate the bad things you did, that brings the reconciliation with man himself. Man brings reconciliation by way of the deed of to give. This way he redeems himself from his evil. This is the experience of reconciliation. He feels relief and can breath deeper. Know the act of to give has everything to do with belief. If you do it without belief, you only do it because it is written it has no meaning no matter what your sacrifice will be. If there is from below no repentance, you can't thinner your wish it has no meaning, remember this. Jeshua spoke for all times not only for that moment, it is valid even these days. He says 'if you bring your sacrifice'. What is the sacrificing of these days? Your prayer! After the destroying of the second temple the prayer became valid and not the sacrificing service. Why was this after the destroying of the second temple? It was together with the coming of Jeshua. The worship, the temple was dissolved because of the great sins done by the people and at the same time there was the rescue, instead of the service the prayer came. Now it is the intention you do your prayer from within coming from your heart. Together with Jeshua came the aspect of the individual. With Jeshua came the connectedness with the Creator in an individual manner. Before Jeshua no man had contact with HaShem. Avraham thought HaShem was somewhere on a mountain, somewhere very high. He had to climb a mountain just as Moshe who

mounted the mountain. Only with Moshe HaShem manifested himself as Hawajah the Merciful. But Moshe he had to mount a mountain, it was from the outside HaShem manifested Himself but with the coming of Jeshua the Creator is in your heart, in the heart of every being. The temple is in your heart! Of course the temple always has been in the heart but now the time was ready that it could be manifest within the being. And what the third temple will be...in the Zohar you can read both temples where made by man from the outside as a symbol but the third temple will be the first temple and is there for Jerusalem and for whole mankind. The third temple is a temple not made by hands but will descend from above to below. What does this mean? Without Zohar it is hard to understand. The feet of the messiah will stand on the Mount of Olives. This means the light of atzilut descends to asiah and the BiJA *briah jetsirah asiah* ascend to the atzilut. The correction of the BiJA is that they will ascend to the atzilut and than descend in 3 times 3 phases descend to the asiah. That is the arrival of the third temple, this just in general. Now it is the time to let your prayer be the virtual heart – not the heart of flesh and blood but as the epic centre of your inner strengths because that is your temple. You pray with your mouth but your mouth must be connected with the heart. Let your prayer be a sacrifice, your ma'n. During the service of the temple it was ma'n by way of the sacrificing of the meat and other things but now it make no sense to sacrifice some meat or give other things to the divine. In India for instance there they have a beautiful tradition, they offer all kind of things at their gods but it is tradition, they belief in that piece of meat. Know it is idolatry considering the real spiritual. They put it down for their gods so they have a good mood but does the divine need a good mood? I don't think so. It is you who have to bring ma'n from within to above and only when you bring yourself in conformity with the laws of the Kingdom of Heavens it can happen.

And this is what we are learning. There isn't another way. How can you do your ma'n? By listing what Jeshua had said and do what he has said. What were his words – **build the temple within you**. Not in a direct way but he who have eyes will see. When you say to your neighbour 'you are a fool' or 'a nitwit' it is you who deserve hellfire because you soil yourself, you soil your inner world and the good strength will leave you and there will be the experience of infernal forces. What Jeshua said, his words are so powerful, short but powerful and it is for all times. Okay you don't need to search for every word it isn't necessarily to search for what he has said for instance about the service. The most important thing is, know it is within you, in your heart these are the words of Jeshua and you can already find this back in verse 22. There he is speaking about the refining of the laws of the Torah, bring them within you and never think they are outside. This is the only place you can find this. No scholar of the Torah, not even Moshe and he is daat has brought this to us. Only one and no second but the life of Jeshua is to see in the Torah. The art of making your life a masterpiece comes from Jeshua. What is a masterpiece? See yourself as an individual and make your inner this way. When you let Jeshua enters your heart you can go from one end to the other end. This is what I mean with a full life, with to be whole. Only this brings you alive and not the learning because of the learning. Of course we need Zohar and the other books because there are so many places within us, all kind of levels but the place where isn't the aviut, where we lack the covering this is the place of the true experience and that brings us the teaching of Jeshua. You need Zohar because it is another covering, it is the place of tiphereth the place of the navel and here the deep strengths already present have to be development. When you open yourself for Jeshua you will experience and see life in its most pure form. Now, here right this moment Jeshua is here, I can feel Him. Not that I can touch him but I feel him from within, his strength, his mercy and his warmth, his love.... right this moment he is here. How is this possible? Open yourself; wake up from within, not by singing hallelujah or closing your eyes but to bring yourself in conformity. You don't need anyone. Of course it is great when a few

people come together and have the same feeling but it isn't necessarily. More and more you will experience what I'm talking about. He says "leave your offering there before the altar and reconcile yourself with your brother". Who is the brother he is speaking about? Who brings the offering? Know that it is all within you, it is the good within you namely the wish to give and he is angry on the other – the wish to receive. Know both are needed to serve HaShem. Don't say 'I'm good', you need both: the kelim of to give from above the chazeh – this is the good part within you. Everything is within you. Don't look for the social connections because it won't help you. And the other kelim is the kelim of kabbalah under the chazeh that is your bad habit. This is your anger. And what does Jeshua say? When you bring an offering only from the good side it isn't an offering. Your Kingdom is split in two and only from the good part you offer to the higher. But first you have to reconcile yourself with the bad habit and then together they start the work to give. First work and not only with the good intention, the work lies in the effort to connect with what lies under the chazeh. The whole punch line is this connection. This is the quarrel, the dispute. When Jeshua speaks about the quarrel and the dispute he always speaks about one person because within every being there is the good and the bad habit. When Jeshua says 'you have to do this' in a way he speaks to the good habit because this side always listen to Jeshua. The bad habit doesn't want to listen therefore you have work to do, within your kelim bring together the good habit with the bad habit. That is your willpower. Of course the learning of the Kingdom of Heavens will help you if you remember everything is within one person. Nowadays a person prays but is his prayer real? Is his prayer an offering? For instance before you start praying you think about you work of that day and you remember you named someone a nitwit because he couldn't understand something about the computer and now you think you have to ask him for forgiveness, that is not a prayer. You named him nitwit meaning you have named your kelim of kabbalah nitwit because the good habit within you doesn't do such an announcement. It was your evil of the bad habit coming from under the chazeh. This is the point where all the misery comes from and what you have done was only a projection on the outer world. And you have to deal with this. That part had offended the other physical; do you need reconciliation with that person? Of course you may do that but the most important thing is, you have to seek for the reconciliation within yourself! Be careful when you go to the other person, may be you are only soothing your conscience or you want to get rid of your frustration. The work lies within you, there you need to work with your bad habit because that's the one who is responsible. And with the good habit you can bring up the strength to work with your bad habit. The effort has to come from the good habit and the mercy is for the part under your chazeh. With this you reconcile your kelim of kabbalah. This is the moment you have only one partzuf: one above the chazeh what is the kelim of to give and one kelim of kabbalah who is working together with the kelim of to give thus he doesn't receive. This is your work; connect what is under your chazeh with the kelim of to give. You have five kelim who now take pleasure with the chasadim.

Normally it has to be chasadim with chochmah but now there is only the light of chasadim in your five kelim, the light of to give. And it's enough. Your partzuf is now filled with the light of chasadim. And from that position you pray to HaShem. It is Jeshua who says reconcile first your kelim of kabbalah; use all your five kelim then your inner will be whole. To receive wholeness you have to be whole but first reconcile your kelim of kabbalah. And this is what you have to do when you have named someone a nitwit, it doesn't matter if you did this aloud or only within your heart, that's the same. This is what we learn through the laws of the Kingdom of Heavens, there is no difference if you say something aloud or only within your heart. In both cases you have to reconcile the evil... First the reconciliation with the kelim of kabbalah because there is all the evil, all the misery, all the funny words you have spoken. Now you have the five kelim, although only filled with chasadim but it's enough to come to

wholeness. From these five kelim you do your ma'n – make thinner till you have achieved the kether. That is the point where the strength comes from and than you descend because you have already five kelim. This way you make yourself whole by connecting the two brothers that are within you. Now you create the conditions to receive wholeness. This is what Jeshua is telling us. Everything is within one person; never have the projection on the outside. Of course you may say sorry but it won't reconcile the two brothers that are within you. Jeshua says 'go to your brother', but don't think he means you have to go to your brother of flesh and blood, remember Jeshua is talking about the brother that is within you! With that brother you have to be one, it is within your kelim, the wholeness the oneness is within your kelim, this is what he means. Clear? What you are reading bring it in practice. That is what Jeshua wants you to do. Okay you are reading about Jeshua but it isn't about Jeshua, it is about you, what does Jeshua say in verse 16? 'Let your light shine for the people'. He does not speak only to his disciples, to his students but to everyone who finds wholeness in Jeshua. This is what you have to do too. He says 'show your light at the people so they can see your good deeds and they will praise your father who is in heaven'. The father of Jeshua is embedded within Jeshua; this can be done in each one of us. Only you have to bring this in your awareness. Thank and praise the father of Jeshua, let him become your father too so you will receive wholeness too. The father comes via Jeshua. Act as Jeshua, make his laws your laws and practise them in your mind daily. Your work is an individual work everything is within you. This way you become part of Jeshua and you receive the redemption in the here and now.

25 מֵהָרַחֵק הִתְרַצֵּה לְאִישׁ רִיבְךָ בְּעוֹדְךָ בְּדַרְכְּךָ אִתּוֹ פְּנֵי־יִסְגִּירְךָ אִישׁ רִיבְךָ
 אֶל־הַשֹּׁפֵט וְהַשֹּׁפֵט יִפֹּט וְהַשֹּׁפֵט יִסְגִּירְךָ לְשׁוֹטֵר וְהַשֹּׁטֵר יִשְׁלַחְךָ אֶל־בַּיִת הַכְּלָא:

25 be quick and make kindly your opponent the man of your dispute while you are on the road with him that he doesn't surrender your opponent to the judge and the judge will lock you up surrender, to give up **at the guard and shall send you to prison:**

What is it about? Who is the opponent within the being? That's the bad habit. He says, while you are on the road make peace with him. The opponent is the bad habit within us, always. Don't make concessions! Let him work for the good part, the part of to give.

26 אָמֵן אֲמַר אֲנִי לָךְ לֹא תֵצֵא מִשָּׁם עַד אִם־שַׁלַּמְתָּ אֶת־הַפְּרוּטָה הָאֲחֵרוֹנָה:
26 truly I say to you, you won't come until you pay the last penny:

27 שָׁמַעְתֶּם כִּי נֹאמַר לְרֵאשִׁינִים לֹא תִנְאָף:
27 you have heard what is said to the first they who receive the torah you shall not commit adultery:

28 וְאֲנִי אֲמַר לָכֶם כָּל־הַמִּסְתַּכֵּל בְּאִשָּׁה לְחַמֵּד אוֹתָהּ נָא הִיא נֹאפָה בְּלִבּוֹ:
 The law of the Kingdom of Heavens:
28 and I say to you he who looks at a woman to desire her, the adultery already is in your heart:

It is exactly the same whether he.... in the traditional torah one of the commandments is not to desire. Still they think if they don't touch her.... they think the real sin is when you touch her when you commit the act. One of the crucial laws of the Kingdom of Heavens is; what is in your heart that's what you are. Not that anyone commits a crime and he isn't caught...do you want the eternal live pay attention on your heart!! You can say but the Kingdom of

Heavens is the inner of man and when he brings his inner in conformity then the Kingdom of Heavens is within him. You have nowhere to go. Every time bring your heart in conformity, how? Despite all the heavy feelings, all the desires.... live in the now, that is the time you can overcome. Let every moment be a now moment. Only about the now Jeshua is speaking because in the now you can experience the Creator, not in you plans about the future or what was in the past. Life can be full only in the now; this is the moment to experience your wholeness. In once second you are blow away because the s'a seduces you, the s'a doesn't want you to be in the now, what's in the now for the s'a – nothing. In the now there is the experience of Jeshua. When you are busy know the contact with Jeshua isn't there, there is no contact with the kli kether, how do you come to the light? By being busy, angry...when you feel you are under pressure, no matter what the pressure is you betray Jeshua, that is the moment you betray yourself.

29 וְאִם תִּכְשִׁילְךָ עֵינַי יְמִינְךָ נִקֵּר אוֹתָהּ וְהִשְׁלַךְ מִמֶּנּוּ כִּי טוֹב לְךָ אֲשֶׁר יֵאבֹד
אֶחָד מֵאַבְרָיִךְ מִרְדַּת כָּל־גּוּפְךָ אֶל־גֵּיהֶנּוֹם:

29 if your right eye brings you away bothers you, seduces you penetrates you pluck it out and throw it away from you because it is better one organ will be lost than your whole body descends to the gehinnom: to hell, to the klipot.

When your right eye seduces you throw it away. What left is the rest of your partzuf. The right eye is the kli chochmah. Look what he is talking about. He only speaks about the right eye, why? We will see. It means you let yourself seduce by the klipot of the right. This is the strong, powerful klipot of the right, the klipot of the sexual perversion, adultery. The eye sees, the right eye because this is the klipot of the right leaning to the chasadim. This is a terrible klipah the klipah of the right. It is the eastern klipah. Every nation, every being has his talent. The Moabites, all those seven nations in the land of Israel were of these klipah. Of course we don't speak about the nation of flesh and blood, but it is the klipah of the right and man experience difficulty to free him self of this klipah. The left klipah is terrible too but this klipah has a limit. In the right klipah there is no limit. You can correct and correct but always come forth a new klipah. This is one of the reasons I came to the west. This is the place where I have to be, just here to work in the area of the left. HaShem is sending you to the place where you can do the most productive corrections. I went to the west and not to Israel because Israel is too far in the right, of course the temperature is nice and it is cosy but there are a lot of invisible things adjacent to the klipot of the right. Therefore Jeshua speaks about the right eye. This is a very high klipah; it reaches to the top of the partzuf, the right side till the kli of chochmah.

30 וְאִם־יִדְדֶךָ הִימָנִית תִּכְשִׁילְךָ קַצֵּץ אוֹתָהּ וְהִשְׁלַךְ מִמֶּנּוּ כִּי טוֹב לְךָ אֲשֶׁר יֵאבֹד
אֶחָד מֵאַבְרָיִךְ מִרְדַּת כָּל־גּוּפְךָ אֶל־גֵּיהֶנּוֹם:

30 and when the right hand wants to seduce you cut if off and throw it away because it is better for you to lose one of your organs than with your whole body descends to the gehinnom:

For your information Jeshua doesn't speak about the body of flesh and blood, all the miracles Jeshua did are miracles of the soul, of the inner strength. What strength has our body? Only from the klipot! The body is taken from the system of unclean powers. Who thinks otherwise doesn't understand. Even Jeshua had to ascend to the mountain to pray to HaShem. All the powerful, thin temptations he had to endure came from the body. Each person who has a

body, and there isn't one who hasn't a body, it comes from the system of unclean powers. It is very important to be aware of this. All the time know Jeshua brought here the rescue for the soul of the human being that will help you. The soul needs the rescue, the soul needs the healing, the soul has to become whole. And when the soul receives the rescue, when the soul becomes whole, when man will be healed from within then...just as we saw with the man without hands and feet, via Jeshua he received hands and feet. Then it make sense, meditate about this. All the words Jeshua spoke of are about the Kingdom of Heavens and not about our physical clothing. This clothing returns where it came from. Is there a difference between the flesh of man and the flesh of a chimpanzee? He only has more hair....

Jeshua speaks to us and says 'when the right hand seduces you' or in other words when the klipah that leans to the kli chesed seduces you, throw it away, abandon your kli chesed because it only means you haven't enough strength. And when you haven't enough strength don't make use of it. Cut it of and work with the rest of your partzuf, with the strength you can use instead of continuing the attraction of the light chesed by way of the kli chesed, to pull it further to the right.

31 וְנָאָמַר אִישׁ כִּי יִשְׁלַח אֶת־אִשְׁתּוֹ וְנָתַן לָהּ סֵפֶר כְּרִיתוֹת:

31 and it is said in the laws of the torah **a man who will send away his wife and gives here a divorce letter:** in the Hebrew language it is the 'book of the cutting', cut yourself of. The Hebrew word for book is sefer what means radiation, shining.

Now he says marvellous things. Of course you need ears to hear, to understand.

32 וְאָנֹכִי אֶמַר לְכֶם הַמְּשַׁלַּח אֶת־אִשְׁתּוֹ בְּלִתִּי עַל־דָּבָר זְנוּת מְבִיָּאָה לְיָדֵי נְאֻפִים וְהַלְקַח אֶת־הַגְּרוּשָׁה לּוֹ לְאִשָּׁה נְאֻף הוּא:

32 and I kli kether, the high kether in who is settled the kingdom of Heavens **say to you, he who sends away his wife because unlike adultery, he brings her to adultery and he who takes the divorced woman he is a really adultery.**

This is really great. Do you know why? Every woman who is divorced from her husband in a way he sends her away for other reason then adultery is as a forbidden fruit. Who married her – spiritual in purity he commits adultery because she is still connected with her husband who has sent her away. For us in our time it's a joke, it has become normal. The whole meaning is...gradually it becomes a fact. Not in a way one comes free although in some things it can be the case but when one wants to come to terms with the higher, wants to pure himself from within, wants to build up the eternal life, wants to receive rescue know you have to listen to these laws. One sins once, a second time and a third time. In one generation they say 'although it is forbidden but it's okay...', although the first generation allowed it with difficulty. But in the next generation it has become easier and in the third generation it has become normal. Who is not subject to this prohibition? It isn't the intention you say 'okay who can live according the things Jeshua said?' Know we are only speaking about one person. Now we are learning Jeshua and not yesterday. Realise yourself the moment you are reading this is the moment to guard yourself with these laws, every moment because everything is within one being. Look what he says to us. He who sends away his wife without the reason of adultery, he brings her to adultery and she becomes a forbidden fruit. The one who takes her as his wife when she is divorced it is he who commits adultery. This is very deep. Go beyond your understanding that will help you. Of course don't think he is speaking about several people, it is within one being. You as a person have to develop your nukwa within yourself. We only speak about the interior of a human being and not about how your relation is with

other people. Of course you can derivative this but the most important thing is your inner, the inner of each one of us has to be purified meaning develop your own nukwa from within. All of us have right and left, in the left is nukwa, and she is the female side, the receiving side. Don't send her away; don't give here at the klipot, don't let her descend to the klipot. What's special about the hand that you can do things with your hand that's prohibitive? What is it you can do with your hand that brings you to tempt you so your whole body descends to the gehinnom, hell? There is a special quality concerning the hand. They can stay on their own place just as chesed and geburah, the middle part of a partzuf. What is it you can do with your hand? You can lift them up, bring blessing, you can lift up your chesed and geburah. The kohanim, the high priests brought their hands up as a sign of uplifting, use your hands for HaShem. You can also make hands down and then they reach below your knees, under the tabur. This result indicates you can sin. By bringing your hands down you can bring your whole body to hell. To under the parsa, under the tabur where are the klipot. Look and see the great things he says. He makes us aware that someone may not send his wife away but when he has sent her away and another takes her, it is the other who commits adultery. Why is this so important? What's the point? What is the place where a man commits sin? In the jesod one violates his' jesod. This is what Jeshua makes clear to us. Jesod is the one who has to give at the nukwa and when the nukwa is violated the jesod can't give at her and instead of to give at her it is the klipot who receives. This is adultery. The name of the place of the jesod in the Dutch language is cross. This is the original meaning of the word cross. Cross in a person is the jesod. Now you know the meaning of the word cross. There are beautiful for instances with the word cross; 'carry your cross' is one of them. What is a cross from the outside? Only a piece of wood, two pieces of wood ...meditate about this and forget what religion has made from it... the cross, the guarding over your jesod. The Dutch language is clear in this. That's nice. There is no other way to come to purity how much you learn and how much you try. A couple of months ago a married Jews American Russian man came on our site and he sent me an email. He had questions he wanted to know and he said to me he wanted to work at his self-love and he was prepared to do everything. When I receive such an email how can I refuse? I sent him to the Russian forum and he started to work. He read the book kabalalah for life management. A few days ago he sent me another email, he said he had read the book but didn't find the answer how to correct his jesod because he wanted to do this. He understood there is the secret of to be or not to be. I told him to read the book not once but at least five times. To read one time is as the first intercourse, it isn't enough. You have to read it once more and again discover new things. He said something interesting in his email: what I do with my wife.... he means he don't has intercourse during her period. He tries to enforce the laws just as it is written in the torah; taharat hamishpaga – pure family life, intercourse etc. he says he is doing this but lo Lishma. That's the way my brothers do. They don't correct their jesod because this only can be done by way of Jeshua. Jesod has four stages and there lies your work. To purify your jesod is a hell of a job. Of course he understood that and wants to taste life and not in a way one is doing who only sees this as a play. They only see the flesh and through that one can't come to redemption. Neither if one lives according the laws as it is written in the torah – taharat hamishpaga – pure family life. One needs to work at his jesod otherwise he can't come to his true purity. Jesod has four stages and there you have to work. This is a hell of a job the purifying of your jesod. And this only can be done with Jeshua. Without Jeshua it only flesh and that won't give you redemption. How can you work here? Be careful, very careful with this place even with your partner. You need a very special attitude. Gradually learn and live up to the words Jeshua spoke, and the words of Zohar because everything has a relation with this place. Here is the entrance to heaven because this is the place where you can let ascend the or chozer to the highest place to the light chochmah. Only the shining of the light chochmah can level the klipot, take away the klipot. There is no other

way than the ascending of the or chozer from the place of jesod. Only this way you can reach the spiritual wavelength. Jeshua tells us this in a very sublime way. Everything is within one person and as a result between people, with your partner. But the correction always is within you. If you can do this automatically you can do it with your partner. Another person never can know what is inside your head, what your feeling is, he never can know this. Therefore it is very important to be sincere and honest – that is purity. Please understand that there are no tricks! You can't pretend. To receive the eternal life you have to work on yourself, work in this place there is no other possibility. Don't think you will receive the eternal life if you haven't received it here. As it is here so it will be in the hereafter. Nowadays it isn't a problem to divorce even in the traditional teachings because they made this for man. Moshe he knew they couldn't accept the laws of the Kingdom of Heavens. Not that he was plodding with these laws but he made them in such a way they would be useful for the time being till the treaty of the spirit would come. It is written in the torah a man can divorce his wife a la minute because the coffee was not good or whatever he has in his mind, he can do this. What is allowed for an orthodox man, a traditional man who lives according the laws and actions of the board? Suppose his wife is sick and he goes somewhere else, he goes to another place to fulfil his needs is this the originally? Is this whereby a man can come to his fulfilment? Can a man be proud because he fulfils the law of Moshe? None of them lives according the laws of Moshe although they are taught in the torah. And it is written not the teaching is the essence but the doing. What we are learning from the laws of the Kingdom of Heavens of Jeshua can broaden your inner from one end to the other end of the world. That does not mean man can do whatever he wants to do with whomever he chooses it to do. That it is overtly or covertly allowed within certain religion that is terrible. Is this the way man can come to his fulfilment? One by one we will see the laws of the Kingdoms of Heavens. Make yourself receptive, learn them and bring them in practice. It will broaden your inner and you can go from one end to the other end of the world.

33 עוד נשמעתם כי נאמר לראשנים ל' א תשבוע לשקר ושלם ליהוה
שבועותיך:

33 and even more have you heard what is written in the torah **because it is said to the first** the receivers of the torah **thou shall not swear to lie and pay at HaShem your oath:**

When you pronounce an oath for HaShem than you should comply. It is written in the torah. There are all kind of laws about the swearing, about oaths. A man can swear 'tomorrow I will do it' or say other things. This is discussed in many laws. Now look now what Jeshua says about this:

34 ואני אומר לכם ל' א תשבועו כל-שבועה ל' א בשמים כי-כסא אל הים
המה:

34 and I say to you do not swear an oath not in the name of Heaven because they are the throne of Elokim:

What did he say? Let man not swear in the name of Heavens because Heavens is the throne for Elokim. How can we see this in the spiroth? Shamaim *Heavens* is z'a and he is the throne for Elokim. Elokim is binah. Throne is the place of the throne - the merkawah *the carriage*. Elokim is the higher world. Is it possible to swear in the name of Heavens that are z'a and the throne for binah, Elokim, the name of HaShem?

35 וְלֹא בְּאָרֶץ כִּי־הָדוּם רָגְלָיו הָיָא וְלֹא בִירוּשָׁלַיִם כִּי־הִיא קְרִית מְלֶךְ רָב:
35 and not in the name of the earth that is malchut because the earth is the pedestal of his feet and swear not in the name of Jerusalem because this is the city of the great king:

Jerusalem is malchut also. Jerusalem – *jir shalem* – that the ayin is missing doesn't matter; the city of freedom, of wholeness meaning in this city the gmar tikun of peace will come.

36 אַף בְּחַיֵי רֹאשְׁךָ אַל־תִּשָׁבַע כִּי־לֹא תוּכַל לְהַפִּיךְ שַׁעֲרֶה אַחַת לְלְבָנָה אוֹ לְשֹׁחַרְרָה:
36 even through the life of your head you will not swear so do not say 'I swear with my head' because you can't convert not even one hair of your head in white or in black:

White, black, they are all forces of the light and you are only a black box meaning you only can receive settle yourself for the higher. Is it possible to swear? When someone swears it is if it belongs to him.

37 אַךְ־יִהְיֶה דְבַרְכֶם הֵן הֵן לֹא לֹא וְהַיּוֹתֵר עַל אֵלֶּה מִן־הֶרַע הוּא:
37 let your words be yes is yes and your no is a no and more than this belongs to the evil:
In this law lies a deeper meaning for our daily use. Of course you have to say some things when you are working but notice only say the strict necessary. Pay attention in what you say. You don't have to silence but be efficient only say the strict necessary. He is telling us only take the smallest element meaning only what you need to make a decision. What you have to say about a problem, or so bring it back to its essence so you have the point where you can make a choice; to say yes or no. All the talking is because one takes a too large piece and you can't handle. Therefore one speaks endless. All the so cold discussions are fruitless. First you have to make a problem smaller to the smallest element because than you can say yes or no. There is nothing more. When there is more know it comes from the evil, is fuelled by the evil. One talks and talks till suddenly he is without strengths. His strength has gone. Therefore pay attention in what you are going to say.... Often it is a consequence of tiredness. And what does do a child? A child starts to scream and cry when it is tired. It is the same with man he starts to talk. Unwind yourself and bring yourself in a condition of peace so you can make a right decision: yes or no. Only yes or no and you can do this every moment. It is made this way that man can take in every situation an easy decision: yes or no. This is the condition of fifty-fifty. It is yes or no and not more. The next situation also is fifty-fifty. Again reduce this situation to a small part because now you know when it is to big you can't dissolve. Bring it back to the yes or no. Learn this and bring it in practice, when there are large problems bring it back to small parts. Start from the bottom because it is very important not to give in, avoid the global situation because it will not give you a structural construction. What is he telling us? You have heard about the laws that are given to the first, the laws of the first treaty, the treaty of the flesh. And I tell you about the treaty of the spirit and this is in conformity with the eternal laws of the Universe. Only this will give you redemption. What is the redemption? Wholeness and the feeling from within that you are whole. You connect yourself with the kli of kether and this gives you the feeling of strength within you, which is your redemption.

38 שְׁמַעְתֶּם כִּי נֹאמַר עֵין תַּחַת עֵין שֶׁן תַּחַת שֶׁן:
38 you have heard it is said eye for an eye and tooth for a tooth:

Or in other words this is a form of revenge. It is very nice with arguments, in the Talmud they say it isn't about revenge but about relations. If someone has done some damage one has to

compensate him adequately. A very nice thought but it is written eye for an eye and tooth for a tooth.

This is really a mightily instruction:

39 וְאָנִי אֶמַר לָכֶם אַל־תִּתְקוּמְמוּ לְרֹשָׁע וְהִמָּכָה אוֹתְךָ עַל־הַלְחִי הַיְמָנִית
הִטֵּה־לוֹ גַּם אֶת־הָאַחֶרֶת:

39 but I say to you don't take revenge to an evildoer he who is without laws and he who hits you on the right cheek turn him the other cheek:

The stem of 'don't take revenge' has also the meaning of 'don't stand up'; don't be rebellious on he who is without laws. We already learned this in the Zohar. If the s'a hits you on the right cheek, turn your left cheek to here. The meaning of the right cheek is that she wants to hit you or in other words wants to seduce you. She does do this for instance by saying that you are so good.

When you listen to him you fall in the pit from the right side, this is the male klipah and is weaker than the female. Why? The z'a of the klipah is weaker than.... The z'a of the klipah only has six sphirot. The impure strengths are built up this way while the female s'a is build up with ten sphirot. There is something interesting with the klipot namely the male side is weaker than the female side contrary to the holiness, there the female is weaker. So the s'a takes you from the right side, here man have pride and he brings him to the left side and hits him on the left side.

Here on the left side the malchut of the klipah is laughing at him. She sucks him, laughs at him and says 'you are a fool you can't do anything'. This is the klipah of the left. Look for instance how the relation is between man and wife, when a woman says about her husband 'he can't do this etc' I know for him it is misery because she represents the female side of the s'a. The thing is, always encourage the other!

'If a person hits you on the right cheek, give him your left cheek too':

Panim פנים means front, face is a dual, a word used in plural. Just as the word shamaim שמים, the end of the word is plural: -ים and therefore translated as heavens. So you see in Hebrew the word face is in plural - panim פנים. There is of course the singular form namely pen פה. Pen has the meaning of one side of the face. On one side there is pen and on the other side there is pen. Together panim. Jeshua refers to the word pen: if a person hits you on the right cheek, give him your left cheek. Jeshua speaks in Hebrew, about pen. 'If a person hits you on the right pen' means the right part of the face and not the right cheek as one translated. That's the mystery of this pronunciation. If a person hits you on the right pen give him your left pen. Thus when the s'a hits you on the right pen - the gematria of pen פה is 130. Jeshua says: if the s'a hits you on the right pen, on your right part of your face give him your left side, what does this mean?

Pen is the gematria of 130 and 130 is five times Hawajah 5 הוה: times 26 because face is five times chasadim חסדים. Five times chasadim is five times Hawajah is 5 times 26 is 130. And there are 130 in the right side and 130 in the left side. Five-sphirot תורפים to 26. When the s'a hits you to the right pen, the right cheek it is the male s'a. How? In what way? He hits you on the right cheek by flattering you. Flattering is a male strength, he says 'you are so good, what a babe are you'. And when you listen to him and receive his flattering you start to believe in it, that's the moment the s'a takes your soul and brings it to the left side and there is the female side, the nukwa who shorts her and brings her to death – spiritual death. The female s'a is the left side of the face, the left pen and this is 26 to 5 and they are the gvurot. Her temptations, her destroy lies in the way she suggests he can't do a thing, nothing right, he is a

spiritual nitwit etc. while the male s'a who is the right side of the face, the right pen does do this on a sly coaxing way 'you are so handsome, so great etc'. What does this mean? What are the words of Jeshua? When the male s'a hits you on the right cheek, don't get fixed. Don't react, don't let the or chozer come up because together with the or chozer the s'a will penetrate you. What is he saying? Don't react. Reinforce the strength of the 130 of the right side the five times chasadim as a counterforce, meaning don't react. Let the s'a flatters you from the right and don't respond on his flattering. What's more you turn your left cheek, your left pen, why? It is possible because we are all human and your reaction is a bit too late or may be there is no reaction and the temptation of the right side, the male s'a flatters you. What to do when he hits you on the right cheek? Give him you're left pen, the five times gvurot so the female side of the s'a can't seduce you. This is briefly about the pen. Panim is face and pen is one side – or the right or left side of the face.

40 וְאִשָּׁר יִחַפּוּץ לְרִיב עִמָּךְ וְלִקְחַת אֶת־כִּתְּוֹנְךָ תִּתְּנֵהוּ גַם אֶת־הַמָּעִיל:

40 and he wishes to argue with you and take of your shirt, give him your cloak too:

What does this mean? Once again everything is within one person. Who is the one who wishes to argue with you? Only your bad habit wants to argue with you and take away your shirt. Where is the shirt on your body? Of course you wear a shirt on your body, the torso. He wants to take away your katnut meaning don't respond. He says 'give him the cloak too'. Cloak is lower, reaches the legs meaning the whole partzuf. Have mercy even for your bad habits because when the bad habit receives nothing, the s'a receives nothing - let him try to work in the giving! Mil ליעמ means cloak - the gadlut *great condition*. We already have learned this with Jakov and Esau. Jakov had a daughter named Dina – din. Jakov who is the good habit, had a brother named Esau - the bad habit. Jakov is from the holy side of the Tree of Life. Jakov didn't want to give his daughter at Esau. It is written in the Talmud: if Esau should take Dina as his wife Esau would be influenced by Dina because she is from the good side and he would go the right way. But Jakov refused. That's why she was raped by one of the princes of the people who were there. There is no disappearing in the spiritual. It is also a sign of what we are learning here. Give at your bad habit meaning we have to serve the Creator both ways, connect both sides with the light. In general the good habit is from the head till the waist and the bad habit is from the waist to below. Clear? Both have to be involved in the work of to give because both are part of your kelim.

41 וְהָאֵלֹהִים יִסֵּר אֹתְךָ לְלֶכֶת עִמּוֹ דֶּרֶךְ מִיל לְךָ אֶתוֹ שְׁנַיִם:

41 and he who forces you to go the road of one mile go with him two miles:

42 הַשָּׂאֵל מֵאִתְּךָ תִּתְּנֵהוּ וְהַבֵּא לָלוֹת מִמֶּךָ אֶל־תִּשָּׁב פָּנָיו:

42 and he who asks you give him and he who comes to borrow from you don't turn him down: literally its says don't turn down his face.

All the time he is making a parallel between the old treaties given to the first – the treaty of the flesh with the treaty of the spiritual.

43 שְׁמַעְתֶּם כִּי נֹאמַר וְאַהֲבַתְּ לְרֵעֶךָ וְשִׂנְאָתָא אֶת־אֹיְבֶיךָ:

43 you have heard what is said in the torah it is said and thou shall love your neighbour and hate your enemy:

44 וְאָנִי אֶמֶר לָכֶם אֲהַבּוּ אֶת־אֹיְבֵיכֶם (בְּרַכּוּ אֶת־מְקַלְלֵיכֶם הַיְטִיבוּ לְשׂוֹנְאֵיכֶם)
וְהִתְפַּלְלוּ בְעֵד (מִכְאִיְבֵיכֶם וְ) רְדִפֵיכֶם:

44 But I tell you love your enemy (bless them who curse you and do good at them who hates you) and pray for (them who hurt you) them who persecute you:

This is very difficult. One projects this on the outside world and if one does do this it's comedy, always because it is not possible to do this without the achievement from inside. Every person needs the activation of this striving. Don't think you can project His' words on the outside because then it becomes comedy. It is all about your attitude from within. Who are my enemies? That's clear isn't it? It's about the strengths of your uncorrected wishes, the wishes of to receive for yourself. What does Jeshua say? Love these wishes. Why is it so hard for man to do this? Why does he hate his enemies? Because he hates himself! He has no contact with his s'a, his own wishes. The s'a isn't even the right word but the uncorrected wishes. Is this not conflicting with what we have said earlier: eye for an eye and tooth for a tooth? We just have learned if your right eye or your right hand seduces you.... it's different; it's the approaching of the s'a. Pay attention. The uncorrected wishes, the wishes to receive for one selves and the s'a are two different things. The s'a tries to seduce you and you have to be alert in this. Be careful that you don't suffer from him. Be alert! But here he is speaking about your enemies. Who is the 'you' – that is the wish to give within you. That is the part in you that works to transform his wishes of to receive in the wishes of to give. And the wishes that won't let them be transformed that is your enemy. And He says 'love them!'. Love is chasadim, give them at the chasadim let them work for the sake of to give. It is the same in our world; in the material world it works the same. Earlier in Russia and also here I have been often in a situation people fight with each other. When you near them with this attitude of love, of chasadim that you not fight against them they will stop. Their ardour ceases. They won't fight with you if you won't fight. It is always this way. Look outside: a person is a night out and he wants to tease someone he looks for the person who resonates with him. When they go to a football game and together with other supporters...then it makes sense. But when the counterpart doesn't want to fight there will be no fight. It is the same within a person.

But does those two belong to each other? The s'a, the prosecutor points you at your enemies. Of course see your enemy in the light as if he is your friend, only something what isn't corrected. It doesn't matter if it is outside because everything what is outside is the Creator. Nothing from outside should distract you from your work. This is what we learn from Jeshua. What did they do with him? Humiliated him and even more in many ways. There was no resistance from him. It is incomprehensible how this works because wholeness, the Kingdom of Heavens can obtain only from the inside. I haven't seen this anywhere. I have travelled the whole world. I was looking for someone within my people who were holy. I wanted to find someone who had the spiritual of Jeshua, the same strength of him but I didn't find anyone. In their vision it's clear who is the enemy and who is a friend. The Americans are our friends and others are enemies. Measure yourself all the time. After a while you have to make an evaluation 'what about my enemies? Do I have less enemies?' when you feel you have less enemies then you have went ahead. That's a sign, for your feeling you went ahead. Between brackets there is written "bless them who curses you". Blessing is chasadim always. The curse always is from the left meaning to lean too far to the left with the wish to attract the light chochmah further below. To attract the light chochmah further below means to the klipot and that's the curse. What can you do? This curse, the strength of the curse is within you. It is the wish to receive for your self and this wish is in need of chasadim, give chasadim to this wish. What is missing when there is a curse? Chasadim. When the chochmah is misused give it the

chasadim. Together with chasadim it is allowed to receive the chochmah because now it doesn't go to the klipot. Blessing and curse. The curse is the pulling of the light chochmah to you. Recently I saw a movie about piracy, about the greatest pirate ever. They had to conquer a certain island. The good pirates said 'to fight with them...' On the island there was the strength of the s'a. A woman was taken to go there with a necklace or something but for me the strengths were important. The wild pirates on that island had something stolen and they were cursed. He told at the lady what the curse was. It was great. She had also seen them eating and drinking, how they destroyed themselves. It does not benefit. What they eat... where they hungry... they only wanted more there is no end. That's the curse. That's the difference between Jakov and Esau – the good habit and the bad habit. When Jakov returned to Esau he said 'I have everything, I'm round, I'm whole. And Esau said 'I have a lot', not that is was enough. That's the difference between who is blessed and who is cursed. The movie went on and there were more challenges. It is never enough. It is the greediness, always more and more without blessing. So Jeshua says 'bless the cursed one within yourself'. With that he means the person who says 'I want more and more' and this person you have to give chasadim. Let your right give at the left.

Why do we need to love another person? Look what he is telling us:

45 לְמַעַן תִּהְיוּ בָנִים לְאֲבִיכֶם שֶׁבִשְׁמַיִם אֲשֶׁר הוּא מְזַרְחֵה שֶׁמֶשׁוֹ לְרָעִים
וְלְטוֹבִים וּמְמַטֵּיר עַל-הַצְּדִיקִים וְגַם עַל-הַרְשָׁעִים:

45 that you will be sons for your father z' a who is in heaven because he let the sun shine in the bad ones and in the good ones and he brings rain on them who are justice and on the one who are the evildoers without laws:

This is the law of the Kingdom of Heavens. Not the earthly law of 'they are good and the others are bad'. That is only wishful thinking. In terms of strengths the light shines to them who are justice and to them who are the evildoers. Why does the light not distinguish? Know the distinction comes from the kelim. Light never changes!! The kav that goes from the Galgalta to Adam Kadmon, till the malchut of the world asiah it is still the kav. This means the kelim or in other words the worlds; the coarsening of the light indicates the level of the kether. In the world atzilut the coarsening of the kelim is of the level chochmah. And in the world bria it is binah etc. clear? The same with man, the light stays exact the same. The light comes in my kelim and because of this I have the feeling of a certain limitation but the light itself doesn't know limitation. When the light comes in my kelim I feel the limitation of the light but the light penetrates me and feels no limitation. Whatever the limitation man makes – the Justify One doesn't make limitations and the evildoer he doesn't make limitation either or there is no bad limitation – only on the part of the receiver there is difference in the taste of light. Considering the light there are no changes. Therefore Jeshua says 'let your father who is in heavens shine the sun as well to the bad as to the good. Bad or good considering the kelim. Now right this moment he is bad but he can be good another moment considering his kelim meaning his kelim can be ready. When the kelim experiences the light as good it is his corrected kelim. When there is the experience of the bad know the kelim is still uncorrected. The idea is that everyone should have in order to set himself from the point of view of the light there is no.... the light HaShem doesn't distinguish between good and evil. Place this deep in your heart and don't think that you or someone else is good. When you think you are good you have reached the end of your development meaning you don't have shortness *chisaron*. From who do you receive if you have no shortness? It is great when you have the greatest shortness that there is nobody with so much shortness only then you are suitable for

the light, this way you will go forward very fast. Have the idea of ‘nobody has so much shortness as I have’ this way you will go forward very fast. Say by yourself ‘I have the greatest shortness ever of every person on earth’ and why is this so true? Who is the other part? We always are related to the light itself. Only by way of my kelim I can observe. Everything what is outside myself is the Creator. When I look to all of you... seen from the point of view of the Creator all of you are filled with Him. The problem is you see within yourself only shortness. For instance when I look at you I know that what I see is HaShem, is light and He fills you completely. But seen from the point of view of you, your inner doesn’t see it this way because you only see your shortness. This way each person has to work on himself and see what is outside him is light. There is only the experience of your kelim. Don’t project this on somebody else; don’t say another person is bad. Is it possible you can enter his kelim? Someone can be evil in your eyes but do you know something of his development, his work and the path he has to walk? You only can know what is within your kelim. See it this way: I and light, I and wholeness. When I’m standing for the light I experience the wholeness, I only feel that I’m the one who have shortness do you understand? What did Jeshua say when a woman walked behind him and said to him ‘good’ he answered ‘no, only the Father is good’. Even the high kether is created. Jakov said ‘I have everything’. Jakov said to Esau ‘I’m satisfied with what I have’, what I have from the good but of course he had shortness. Only considering the bad habit he was pointed out that what he received from the good was enough for him on this moment meaning the things he could receive. What does it mean Jakov said ‘I have everything?’ the condition I have now, the kelim that are build up right this moment when I was with Lawan – he worked for twenty years for the two nukwa’s – I have build up my kelim and that is enough for me. Jakov is the right side and Esau is the left side. You can look at it also in this way. When you look in the holy language *jesh mi ha’kol* I have everything *kol* is z’a. The word *kol* לל is the letter kaf and the letter lamed 20 and 30 makes 50. These are the five sphiroth of the five chasadim and *ha’kol* לכה with the letter hey – hey is malchut, five sphiroth gives the condition where you see the zivug between the jesod of the z’a and the malchut. This is the perfect zivug, unity between the male and female. So the meaning of his words is ‘I have brought the jesod and the malchut together’. The strength of Jakov is the tiphereth of z’a. Now you see what it means that HaShem is shining in the same way to us, to everything. This is very important. Look for instance to religion, it doesn’t matter which because within every religion it is said ‘we are the ones who will be saved, not the others’. Or they say that others aren’t good. But we are learning the laws of the Universe and not the earthly traditions therefore learn and know the light shines for each one of us. That will bring you redemption. Let the energy you attract comes from the Source and not by deviations from traditions. We don’t need history. For the first time we are doing this. The unwavering laws of the Universe given by way of Jeshua, this is the original and not something else. You can search the whole world but you won’t find something as this. There has never been a soul who received the redemption, the inner laws of the Universe in its most pure form as Jeshua.

46 כִּי אִם-תִּתְּאוּרְבוּ אֶת-אֵ הַבֵּיכֶם מֵהַשְׂכֻּרְכֶם הֲלֹא גַם-הֵמָּה כֹּסִים יַעֲשׂוּ-זֹאת:
46 for if you will love them who you loved your loved ones what is your salary what is your reward, what is the effort you spend in your transformation process concerning your wish to receive for yourself in the wish to give because the tax collectors will do the same:

The tax collector means he who receives for himself. They only love them who love him – selfish love. Can you see the greatness in his words? Don’t only love them who love you. This you can project in this world also. On your work or somewhere else there is always someone you like. What do you do? You look for the ones who gives you a good feeling

because then there is no work to do. It has to be absolutely the same for you and that's hard. Is it possible to near him who is in your eyes an enemy, you dislike him so much, you feel uncomfortable when you are near him... to change your attitude considering this person? This is the work and for this you will receive a reward. Rewards in the sense of you are correcting your kelim in to give. Do you see it is practical what we are learning? You have to apply by trial and error, each day you can and have to do this.

Another variant of what he just had said:

47 וְאִם-תִּשְׁאַלּוּ לְשָׁלוֹם אֶחְיֶיכֶם בְּלֶבָד מִה־שִׁבְחֵיכֶם הֲלֹא גַם-הֵם כְּסִים יַעֲשׂוּ-זֶה אֶת-זֶה:

47 if you will greet literal: ask for peace **only your brothers what is valuable to the tax collectors** they who live their life to the full **act this way:**

If you respect this all Jeshua says:

48 לָכֵן הָיוּ שְׁלֵמִים כַּאֲשֶׁר אָבִיכֶם שְׁבִינְמִים שְׁלֵם הוּא:

48 therefore be whole perfect just as your father who is in heaven is perfect and whole:

Actually he tells us.... the conformity with quality: be whole, perfect just as your Father is whole. How can we be perfect? How can we become whole? What was the way the Zohar has given to us to choose for the whole, the good? What was the action we have to do? We learned the malchut has two points. We have to bring the malchut to the binah. Be careful to bring your malchut to the binah because then the malchut starts to work for the sake of giving. Of course this isn't the end because the meaning is to receive but any way there is the giving. It's not only to bring the malchut to the binah but to every sphirah in the binah. When I say 'to the binah' I mean bring first the binah to the kether, this is the shortest partzuf. Then you expand and bring your binah to the chochmah. There is always a connection between the malchut and the binah – that are these two points. This way you can make yourself whole, complete. This way we make ourselves just as our Father in Heavens. The heavens are z'a and the father is aba who is sitting on his throne in the z'a. This way the malchut ascends to the binah and becomes the throne of the binah. What we are learning has to be practical. Learn to apply with trial and error... all the time there is the trial and error but who is the one who falls and stands up? The malchut. Pay attention the lowest point of the malchut doesn't fall from the binah to here own place because then the curse, his shortness comes visible within you. When the malchut is in the binah which point manifests it self? It is the manifestation of the binah. Here in the binah there was no limitation *tzimtzum* so here you can receive, clear? If you connect yourself with binah you are allowed to receive the light even when it is within your malchut because it will be chasadim with the shining of chochmah. This is a legitimate way to receive and this is the way Jeshua spoke of 'this way you will be whole just as your Father who is in Heaven is whole'.

הַבְּשׂוּרָה הַקְּדוּשָׁה עַל-פִּי מִתִּי פֶּרֶק ו

The holy message according Mataj *Matthews* verse 6

Look what the advice is he gives to us and the whole world doesn't hear or listen to. One says "yes, I believe in Jesus etc..." but the words he is speaking...they don't hear. Pay attention,

don't think I point to them but I'm pointing to myself and to us. We have to follow his advice. The whole meaning of this study is to look for and to come to the eternal life. Know the eternal life is given to everyone but you have to correct yourself all the time. I mean the whole time you have to do corrections, correct yourself and then return to the eternal rhythm, to the rhythm of eternity. This is what we are learning here from Jeshua. Jeshua doesn't change. Pay attention in what he says:

ו הַשְׁמְרוּ לָכֶם מַעֲשׂוֹת צְדָקָתְכֶם לִפְנֵי בְנֵי אָדָם לְהִרְאוֹת לָהֶם כִּי אִם-כֵּן
אֵין-לָכֶם שְׂכָר מֵאֵת אֲבִיכֶם שְׂבִשְׂמַיִם:

Way 6 - ensure the deeds you do of justice do not face the people that they will notice them because if it is this way you will have no wages of your Father who is in Heavens:

What does this mean 'then you won't have your wage?' If you are doing something and you are doing it because of other people the Creator doesn't see what you are doing. The meaning of this is: every act of justice you do isn't an act of the real spirit. The real spiritual act is when you do something without the expectation others will notice what you have done. This is why they go to churches and synagogues because they want to be noticed. Of course you will be noticed. Everyone is sitting there with a face; each one of them is busy with themselves meaning one wants to be seen by others while it is the time for prayer. We will learn great things considering the subject of prayer, what it is according Jeshua. At the same time it is one of the most important warnings of Jeshua: be careful with the good deeds you do because there will be no wages of the Father in Heavens. What is wage? That's the spiritual improvement as a consequence of the conformity to quality with your Father who is in Heavens. He is the Giver so you have to give too but when I want to be noticed I have to receive. The act of justice can also mean charity. Give at charity in the special.

2 לֵכֵן בַּעֲשׂוֹתְךָ צְדָקָה אַל-תִּרְיַע לִפְנֵיךָ בַשּׁוּפָר כַּאֲשֶׁר יַעֲשׂוּ הַחֲנִפִּים בְּבֵיתִי
כְּנִסְיֹת וּבָרְחֹבֹת לְמַעַן יְהַלְלוּ אוֹתָם הָאֲנָשִׁים אֲמֵן אֲמַר אֲנִי לָכֶם הִמָּה נִשְׂאוּ
אֶת שְׂכָרָם:

2 therefore when you do the act of charity, don't shout it with your trumpet just as the hypocrites are doing in their synagogues and on the streets so people will praise them, truly I say to you they already carry their wages:

They already receive their wages; they don't need the wages of the Father in Heavens. Their wages lies in the feeling that they are seen. The wish to receive for oneself is fulfilled.

3 וְאַתָּה בַּעֲשׂוֹתְךָ צְדָקָה אַל-תִּדַּע שְׂמֵאלְךָ אֵת אֲשֶׁר עֹשֶׂה יְמִינְךָ:
3 but you when you do charity or justice don't let your left side know what your right side is doing:

What does this mean? Literally it means you don't know whom you are giving, who is receiving. The left should not know what the right does. What does this mean? This means the left line and the right line. Who is the giver? Right is the giver and the left is the receiver. He is telling us, your left side what is the receiving side must not know what your right side, your giving side is doing. As you know everything is within one being. Don't project it on others. Here he says do not know who the giver is or in other words even within yourself your receiver may not know who is the giver. So modest you have to be from within if you wish

your Father who is in Heaven will see you, in the sense of your conformity considering the qualities. This is the way you have to act.

4 לְמַעַן תִּהְיֶה צְדָקָתְךָ בְּסֵתֶר וְאָבִיךָ הֵרָאָה בַּמְסֻתָּרִים הוּא יִגְמְלֶךָ:

4 that your charity will be in secret and your Father who sees in secret will reward you:

Reward: conformity in quality. Your charity and your act of justice must be in secret. This is so strong; man himself has to be considering HaShem modest *be-tzniyuta*. Even when you give at HaShem and this is the only thing we have to do, it must be in a modest way. Don't be from within as a yielding child or in other words blow in a horn, screams that you give at HaShem. Cover yourself from within when you give at Him, that's nice. The truth is anything but what people do. This we learn from Jeshua. Do you see his teachings of modesty?

5 וְכִי תִתְפַּלֵּל אֶל־תְּהִי כַחֲנִיפִים הֵא הָבִים לְהִתְפַּלֵּל בְּעַמּוּדָם בְּבֵתֵי כְנִסְיוֹת וּבְכַנּוֹת הַשְּׁוֹקִים לְמַעַן יֵרְאוּ לְבָנֵי אָדָם אָמֵן אִמֵּר אֲנִי לָכֶם הִמָּה נִשְׂאוּ אֶת שְׂכָרָם:

5 and when you pray be not like hypocrites pretenders who loves to pray while they are standing in the synagogue and on the corners of the streets in order to show themselves to the people, truly I say to you they carry their reward:

What does this mean? They already have their reward. Their reward is that one is looking at them and they appreciate them. Here in Amsterdam a great rabbi has said many times considering the visiting of the synagogue a person has to stand overseeing other people and then pray. This is their ambition just as it was 2000 years ago. There is no change! Still they walk with their prayer shawl and walk outside so others can see them. Still their wish is to receive honour and show themselves to people rather than to the Creator. He is right; he says they already carry their wages, literally. They receive their wages from the one who is as dead as they are, meaning from a person who is living today but not tomorrow, this is what they receive instead of the eternal life. Look what Jeshua is telling us. No one does do that. The followers of Christianity do everything except the things Jeshua had said so what can we expect from others, the pretenders of the nation, the Jews people. Of course they don't know the difference and they won't but he who does believe in Jeshua has to do as Jeshua is telling him and not only say 'I believe in Jeshua' and go to the church to show himself no matter in what way. Pay attention in the words of Jeshua. Here you find the essence of the prayer, how you have to pray so it becomes useful. There is no difference when a person goes to church or when he eats a cookie. After the service he is hungry again. The same when a person goes to a synagogue. Take notice of the words of Jeshua because they will help you i.e. the Father who is in Heavens hears you and not other people, other black boxes. It is extremely important to meditate about the words Jeshua had spoken, look to this small sentence:

6 וְאִתָּה כִּי תִתְפַּלֵּל בּוֹא בְחֻדְרְךָ וּסְגֵר דְלַתְךָ בְּעַדְךָ וְהִתְפַּלֵּל אֶל־אָבִיךָ אָשֶׁר בְּסֵתֶר וְאָבִיךָ הֵרָאָה בַּמְסֻתָּרִים הוּא יִגְמְלֶךָ:

6 but when you pray go to your room and close the door behind you and pray to your Father who is unseen will give you rewards you:

Pay attention: nowhere you can find your Father, not in church, not in a synagogue or temple, the Father always is unseen. From the unseen you can see the hidden and not from a visible

point. Every word he says is the path to experience and let it come deep inside you there where the eternal life is. This is the highest a person can wish for.

7 וּבְהִתְפַּלֵּלְכֶם אֶל־תִּפְטְפוּטוּ כַּגּוֹיִם הָאֵלֶּם מְרִיִּם בְּלִבְכֶם בְּרֹב דְּבָרֵינוּ וְנִשְׁמָע׃
7 and when you pray don't act as the nations gentiles empty talk who say within their heart through so many words we will be heard:

They think the more words the better; the quicker the Lord will hear my prayer. Don't do this don't use too many words!

8 וְאַתֶּם אֶל־תִּדְמּוּ לָהֶם כִּי יוֹדַע אֲבִיכֶם כָּל־צְרָכְכֶם בְּטָרֶם תִּשְׁאַלוּ מִמֶּנּוּ׃
8 and you don't be equal to them because your Father already knows your needs even before you ask:

The Father is the light and the person is the kli. The Father, light is perfect in all the worlds, always. The light penetrates Creation. All the shortness existing within a kli, He knows. Is there for you a reason to shout? Of course not, only the question has to come from below, from you.

He is showing us the way in which you can do this:

9 לָכֵן כֹּה תִתְפַּלְלוּ אֲבִינוּ שְׁבִשְׁמִים יִתְקַדַּשׁ שְׁמֶךָ׃
9 so you will pray our Father who is in Heavens may your name be sanctified:

Always praise first the higher. Why? You detached yourself from your deficits. If you praise HaShem you go to the right line.

10 תָּבֵא מַלְכוּתְךָ יַעֲשֵׂה רְצוֹנְךָ כַּאֲשֶׁר בְּשָׁמַיִם גַּם בְּאָרֶץ׃
10 let your kingdom come may your will be done as in heaven as well here on earth:

11 אֶת־לֶחֶם חֻקֵּנוּ תֵּן־לָנוּ הַיּוֹם׃
11 the bread we deserve our part of the bread – only what we strictly need give this to us today:

12 וּמַחֲלֵל־לָנוּ עַל־חַבֹּתֵינוּ כַּאֲשֶׁר מַחֲלֵנוּ גַם־אֲנַחְנוּ לְחַיְבֵינוּ׃
12 and forgive us our sins as we forgive those who owe us:

We are to blame in front of Your Father by sinning and we ask You for forgiveness, as we forgive them. If there is no forgiveness within us how can we receive forgiveness? How much work is here in every requirement of the Kingdom of Heavens, do you see this?

13 וְאַל־תְּבִיאֵנוּ לְיַדֵּי נִסְיוֹן כִּי אִם־תִּחַלְצֵנוּ מִן־הָרָע כִּי לָךְ הַמַּמְלָכָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת לְעוֹלָמֵי עוֹלָמִים אָמֵן׃
13 and lead us not to test but liberate us of the evil, now he gives a tribute in between because the kingdom is to You and the strength and the splendour forever amen:

Now we have knowledge from the sphiroth so we know the 'kingdom' is malchut, and 'the strength' is geburah – the left. Malchut isn't the left but she draws from the left. And 'forever amen' that's the tiphereth. Look to this conditions. It is very important to listen very deeply to the words of Jeshua. Behind these words there are the strengths you can find high in the Three of Lives.

14 כִּי אִם-תִּמְחַלוּ לְבְנֵי-אָדָם עַל-חַטֹּאתֵיכֶם יִמְחַל גַּם-לָכֶם אֲבִיכֶם שְׁבַשְׁמַיִם:
14 because if you forgive others their sins so your Father who is in Heavens forgives you:

This is so simple. As we say in Hebrew – *mida kneged mida* quality to quality. Like an echo, the way man prepares him selves; the way the Father prepares Himself. Always you see conformity in quality. If man forgives the sins of another he chooses for to give. Directly he receives the feeling, the experience of the Creator. Directly he receives within his kli the Creator.

15 וְאִם לֹא תִמְחַלוּ לְבְנֵי אָדָם גַּם-אֲבִיכֶם לֹא-יִמְחַל לְחַטֹּאתֵיכֶם:
15 and if you don't forgive the other, neither your Father will forgive your sins:

It could not easier. This is crystal clear. Here you don't have to think to which sphirah do I have to go, do I have to do this or that, no you don't have to do anything. Only learn and bring it in practice. Let there be the forgiveness from within, try to do this every moment at your work outside your office, wherever you are. When you neglect this now you know others will do the same with you. This is the clearest instruction Jeshua gave to us. There is no thinking only the practice. Of course you need a piece of faith, let your faith grow. How? By practice, practice and practice, by correcting yourself all the time. The same subject about the things you do let them be for HaShem and not for other people, not because you want to be noticeable.

16 וְכִי תִצְוּמוּ אַל-תִּהְיוּ זֹעֲפִים כַּחֲנִפִּים הַמְשַׁנִּים אֶת-פְּנֵיהֶם לְהִרְאוֹת צָמִים
לְבְנֵי אָדָם אָמֵן אֲמַר אֲנִי לָכֶם הִמָּה נִשְׂאוּ אֶת-שַׂכְרָם:
16 and when you fast don't be sad just as the hypocrites who are changes their faces to show others they are fasting, truly I say to you they carry their wages.

They receive wages of man and not from the Father who is in Heavens. Look at the word *tatzumu* תצומו with the meaning you will fast. The first letter tav indicates the future time. To fast is *tzum* צום. What do you do when you fasting? You don't eat, have no intercourse.... to fast is *tzimtzum limitation*. This you can see in the word of *tzum* – to fast. What is the real meaning of to fast? The common people is learned to fast meaning not to eat, not to drink and sometimes don't have intercourse...five essential things considering Yom Kippur. It comes from the word *tzim-tzum*. Don't think that when you don't eat it's enough. To fast comes from the word *limit*. The whole meaning is man has to limit himself and this doesn't mean necessarily he may not eat. He must make *tzimtzum*. This is hidden in the word *tzum*. Make *tzimtzum* meaning don't receive. Now let us look to his advice. Don't show to others that you limit yourself, that other people can see on your face you have make *tzimtzum*, a certain limitation.

17 וְאֵתָהּ כִּי תִצְוּמוּ סוּךְ אֶת-רֹאשׁוֹ וְרַחֵץ אֶת-פָּנֶיךָ:
17 but when you fast or in other words you make *tzimtzum* with the meaning you don't want to receive ointment your head as you do normally when you receive. Jeshua is telling us show pleasure and don't show what is inside of you. When you fast ointment your head meaning let there be joy for you because you only do this for HaShem. Your limitations are in the name of HaShem and wash your face:

18 אֲשֶׁר לֹא-תִרְאֶה צָם לְבִנְיָ אָדָם כִּי אִם-לְאָבִיךָ בְּסֵתֶר וְאָבִיךָ הָרֹאֶה
בְּמִסְתָּרִים הוּא יִגְמֹלְךָ:

18 So as a person who is fasting you don't show yourself to other people only to your Father in secret and your Father who sees in secret he will reward you:

Isn't this great: your Father who sees in secret. Have ears to hear and eyes to see. The Father who sees in secret and not what is visible for man. This is very important. Meditate about this. The Father who sees in secret and not all that chatter, all those many prayers that are empty talk. All the prayers man does do in the synagogue these days it is useless. Listen carefully to these words. What they do is only for others, for the outside. And when it is Yom Kippur they stand and some of them don't eat but they get a kick as others see how happy they are. Some of them faint and need to be taken home. I have seen this with my own eyes. They came with a stretcher and people were hired for this reason - all of this it's comedy only to show... And who has attention for this, they continue the service while another person lies on a stretcher. And this happens only after a few hour of fasting. It is all comedy with what reason? One obtains nothing. Of course later they say 'look he is a hero, his health isn't so good and still he came to the synagogue....' It is only for the devil and not for the Creator because it is all for tribute. As it was 3000 years ago it still is nowadays, there has been no change, why? They don't want to see the truth *emet*. Only when you accept Jeshua you have *emet*. Jeshua is the only one who has *emet*. Know when the *emet* is lacking it is comedy. Therefore all the misery for thousands of years is only because of their stubbornness. They do it just for appearance, for the outer being and not for the Father who sees only in secret. Know this and place it deep in your heart. Only in secret the Father reveals himself. Only because of your deeds you can increase in your awareness for the eternal and for the eternal life. All your strivings have to be in secret. It is all about your intention *kavanah* in Hebrew.

19 אַל תִּתְאָצְרוּ לָכֶם אוֹצְרוֹת בְּאָרֶץ אֲשֶׁר יֵאָכְלוּם שָׁם כֶּסֶף וְרֶקֶב וְגַנְבִים יִחְתְּרוּ
וְגַנְבוּ:

19 gather no treasures here on earth that the moth will eat it because all the treasures are impermanent **and** subject to **decay and thieves will break in and steal it:**

In business I have experienced so much. I have seen many people who had worked hard all their lives and then suddenly a heart attack. What use has it? Live in the now, don't collect or when there is some collection don't do it for the future. Do you have some money on your save account don't let it be for the future. Don't say 'but I need this for maintaining the business' or whatever. Say 'I have this because I want to live in the now', and 'I have this because I want to work now, keep up the business now', but never think 'I do it for the future' because if you do so the s'a will seduce you directly and when that happens your life is finished. Live in the now – place these words deep in your heart – of course a small sum of money you need on your bank account but only for to enjoy it now, right this moment and not for the future. Don't have fear for what will happen in the future. This is the real faith and this you have to build up. Pay attention in the words Jeshua speaks, when he is talking about the material he means the things that are outside the inner being. When he is talking about the heavens he means the inner being. Jeshua would cause that you become whole from within. There is nothing more, not a heaven somewhere in a future world. When you have this expectation know it is coming from the s'a. The s'a lets you believe there is a reward in this world and in the future world, know this is still childish. Jeshua wants us to be alert we have to make our inner whole; we have to liberate ourselves from the things that are useless. It isn't

wrong to have a save account but your inner may not be attached to it. Your inner being has to be free, free from all the things and belongings that are impermanent, useless and so on. In a way they are a standing in a way so you can't come to the eternal life. The eternal life is here and now, clear? You can't find the eternal life neither in the future nor in the past only in the now, this is what Jeshua is telling and teaching us. The strength and the message of Jeshua are so strong. You can come to the experience of the eternal life through nothing; nothingness rewards you with the experience of the eternal life.

20 אָבֵל תֵּאָצְרוּ לְכֶם אוֹצְרוֹת בַּשָּׁמַיִם אֲשֶׁר סָס וְרָקֵב ל' אִי אֶכְלוּם שָׁם וְגַנָּבִים ל' אֵי יִהְיֶה וְל' אֵי יִגְנֹבוּ:

20 but collect your treasures in heavens in your inner considering your qualities in conformity with the higher, with the z'a, the act of giving **where the moth and decay don't digest and the thieves can't break in and can't steal:**

In this small sentence are so many deep levels to explain but for now it is enough to bring it in practice.

21 כִּי בְמָקוֹם אֲשֶׁר-אוֹצְרֶכֶם בּוֹ שָׁם יִהְיֶה גַם-לִבְכֶּכֶם:
want op de plaats Er staat binkom, maak daar bamakom van **waar jouw schatten zijn daar zullen ook jullie harten zijn.**

21 because in this place it is written binkom but read it as be'makom **where your treasures are there will be your hearts too:**

Clear? We also can turn this: he says when your treasures are outside of your kelim, outside your inner are where is no heart meaning you heart can't be influenced there. Let your hear be filled with HaShem and not with all kind of treasures that are impermanent. That's it. This is a very clear and simple message. The language of Jeshua is so clear and unique. His instructions.... you only need His words, no measures or explanations from whomever, only Jeshua.

22 נֵר הַגּוּף הָעַיִן וְאֵם-עַיִן תְּמִימָה כָּל-גּוּפְךָ יֵאֹר:

22 the candle of the body is the eye and when your eye is pure perfect and simple **your whole body will shine:**

Isn't this beautiful? Now you see how important it is to look with your good eye. What is the consequence when someone looks to another person with envy, desire or with angeriness? What is the consequence? He brings his body in darkness. This is the simplest explanation ever. This is a full instruction how to bring yourself in purity and live the real life.

23 וְאֵם-עַיִן רָעָה כָּל-גּוּפְךָ יִחְשֶׁךְ וְאֵם יִחְשֶׁךְ הָאֹר אֲשֶׁר בְּקִרְבְּךָ מִהָרֵב הַחֹשֶׁךְ:

23 and if your eye is evil your body will be in darkness and if there is darkness the light that was once there how big is the darkness:

Here he is speaking about the eye and in verse 22 he says the candle of the body is the eye. The eye is shining and not the light. I already have spoken about the black box, man is a black box, the black box shines only because of the candle that is within the body and that's the eye. Everything comes from above and enters first the eye – chochmah – in a way aba and iema are the eyes but the thing is, now you see how important it is to stay pure. These are all measures given in his prescriptions. You can see the sequence, more and more he wakes you up for wholeness. There are many layers hidden in this.

24 ל' א יוכל איש לעבד שני אדנים כי ישנא את האחד ויאבה את האחר או ידבק באחד ויבזה את האחר ל' א תוכלו עבוד את האל הים ואת הממון:
24 man can't serve two gentlemen because one he will hate and the other he will love or when he is attached to the one he will despise the other you can't serve as well Elokim as well money:

This is so spiritual! What is he telling us here? You can't serve HaShem only a little. In the spiritual it is everything or nothing. HaShem wants the complete kavanah and not only a bit. Don't be afraid when you can't do this but have the right intention, the right kavanah that is the complete faith.

25 על-כן אמר אני לכם אל תדאגו לנפשכם לאמר מה נאכל ומה נשתה ולגופכם לאמר מה נלבש הלא הנפש היא יקרה מן המזון והגוף יקר מן המלבוש:
25 therefore I say to you don't be worried about yourself saying what will we eat and what will we drink and don't worry about your body saying with what will I cloth myself because the nefesh the lowest part of the soul is more valuable than the food and the body is more valuable, precious well beloved than clothing:

26 הביטו אל-עוף השמים וראו הן ל' א יזרעו ול' א יקצרו ול' א יאספו לאסמים ואביכם שבים מכליל א' תם הלא א' אתם נעלייתם עליהם מא' ד:
26 Look to the birds in the sky and see they don't sow and don't harvest and they don't collect in their barns while your Father who is in Heavens maintains them and you are even loftier than they:

This is a very good sentence to meditate about when you are sitting in a park and look to the birds or other animals, everywhere there is food and water for them. Why is man so worried about the financial crisis and so more? He is only feeding his s'a.

27 ומי בכ'ם בדאגתו יוכל להוסיף על-קומתו אמה אחת:
27 and he who is worried who can add more to his statue to his length of one el:

All your worries they won't bring you anywhere. Is there something you want? Bring your hands to the wheel and act! All your worries they are fundamentally wrong.

28 וללבוש למה תדאגה התבוננו-נא אל-שושני השדה הצ' מחות:
28 and to worry about clothing why be worried about that pay attention for the lilies of the field that grow:

29 ל' א' יעמלו וְל' א' יטוּו וְאָנִי א' מֵר לָכֶם כִּי גַם־שָׁלֹמֹה בְּכָל־הַדָּרוֹ ל' אֲהִיָּה
לְבוּשׁ כְּאַחַת מֵהֵנָּה:

29 they don't toil and wave and I say to you that even king Salome with all his splendour wasn't dressed as one of them:

What does this mean? Salome had many concerns in his life. Look in Ecclesiastes 'he worked hard during his life'. When he was at the end of his life he said 'I have worked so hard and later my family, my sons will use this, misuse this entire etc'. His clothing etc it was all a product of his hard work but the lilies of the field have more splendour because they receive in a simple way, careless. They tune in with the Creator. It is remarkable and hard to understand these words of Jeshua. Everybody says it is good to work and now Jeshua is telling us that man is definitely not to worry, has to free himself from all worries.

30 וְאִם־כָּכָה מְלַבִּישׁ הָאֵלֹהִים אֶת־חֲצִיר הַשָּׂדֶה אֲשֶׁר הַיּוֹם צִמַּח וּמָחָר יִשָּׂלַךְ
לְתוֹךְ הַתַּנּוּר אַף כִּי־אַתְּכֶם קָטַנִּי אֲמוּנָה:

30 and if so clothed the Elokim the grass of the field that grows today and tomorrow will be thrown in the oven would he not do this for you who has so little faith:

31 לָכֵן אַל־תִּדְאָגוּ לְאֹמֶר מַה־נֹּאכַל וּמַה־נִּשְׁתֶּה וּמַה־נִּלְבָּשׁ:

31 therefore don't worry saying what will we eat and what will we drink and with what will we be clothed:

32 כִּי אֶת־כָּל־אַלֶּה מְבַקְשִׁים הַגּוֹיִם הֵלֵא יִדַּע אֲבִיכֶם אֲשֶׁר בְּשָׁמַיִם כִּי צְרִיכִים
אַתֶּם לְכָל־אַלֶּה:

32 because all the requests of the nations i.e. the nations are asking for this and not Israel meaning the wish to receive in an egoistic way your Father who is in Heavens he knows all the needs you have:

Look what he guarantees us if we do what he says:

33 אַךְ דְּרָשׁוּ בְּרֵאשׁוֹנָה אֶת־מַלְכוּת אֱלֹהִים וְאֶת־צְדָקָתוֹ וְנוֹסַף לָכֶם כָּל־אַלֶּה:

33 but first request for the kingdom the malchut of Elokim g'd and his justice and all of that you will be added:

All the things as food, drink and clothing will be added but search for justice and search for the Malchut of Elokim.

34 לָכֵן אַל־תִּדְאָגוּ לְיוֹם מָחָר כִּי יוֹם מָחָר הוּא יִדְאָג לוֹ וְדַיָּה לְצָרָה בְּשַׁעֲתָה:

34 Therefore don't worry about tomorrow Jeshua don't say tomorrow but now, because only in the now is the life because the day of tomorrow will have its own worries and each moment has its own evil:

This is an expression you could translate as 'every moment has its own evil'. Don't think about tomorrow...tomorrow will have its own evil meaning the wish to receive. When man says 'I see tomorrow' he has work to do today and don't worry about tomorrow.

Now you have heard a great deal for today and I have a tricky question for you namely; there are people who say the shuah, the destroying in the Second World War didn't exist and there are people who say there was the shuah. What is the truth? You are learning kabbalah and how can you give a useful answer on this question. No one has clarity in this. See it this way when there is a dispute in the world a certain opinion knows this isn't coincidence. Don't say 'that is rubbish' or 'who denies the shuah are anti Semites...' not only Jews but also gypsies were killed in Russia.... twenty million Russians were killed. The shuah is very powerful considering the six million Jews that were killed so how is it possible there are people who deny while there are documents and concentration camps and the consequences we see still today. What is a useful answer? Not an answer from the point of view as a victim but from the truth. Was there the shuah or not. Know there are two possibilities you can give an answer, which one do you choose? You can go beyond your understanding and say there wasn't the shuah. When you go beyond your understanding you give an answer from the perspective of the light. And light doesn't change. Whether it was before the shuah, during the shuah or after the shuah light is still light. Seen from the perspective of the Creator there was no shuah. The Father loves the Jews people before the shuah, during the shuah and after the shuah. Not only the Jews people he loves everyone even the Nazi's. What happened due to the kelim, due to humanity because of their actions...don't say it was good or bad, it isn't my intention to judge. Here below we can say there was a shuah but not from above. Here below nations were standing opposite each other. In which way... there are many explanations because there are so many levels. From below, from the point of view of the kelim, from the perspective of man there was a shuah. But seen from the higher, from the Creator, the Father, light stays light; light was is and will shine before the shuah, during the shuah and after the shuah. From above they don't know about the shuah. From above there is only the act of to give. From below a lot can be done. All kind of abnormalities is only here below and due to this a shuah could come in existence. Clear? Look at this with other eyes. The truth is only to be seen when you open your eyes and don't use a selective emotion from a certain moment. Now it is Shavuot, Pentecost the feast of the receiving of the Torah. From Jeshua we received also the torah but now as a treaty of the spirit. Each year the Jews people celebrate Shavuot to the flesh, even today. We see the parallel – there is the receiving to the flesh because there is no disappearing in the spiritual and.... pay attention be alert in what I am going to say. The Jews people celebrate the receiving of the Torah to the flesh or in other words the treaty of the flesh. And at the same time or almost the same time the Christians have Pentecost what also means the receiving of the Torah. It is the same with a slight difference namely the last is in spirit. What do they celebrate during Pentecost? The Holy Spirit came upon them. On the apostle, the shalichim, the missionaries, the Holy Spirit came upon them. They started to speak a foreign language and did all kind of things; it was if they were drunk. It was because of this day because there is no disappearing in the spiritual. Probably it was on the same day together with the feast of Shavuot. In a way its amazing these two treaties are standing next each other and nearly on the same time.... I mean the corrections coming from the Torah are in the air. It's amazing both can exist. There is no disappearing in the spiritual. The treaty of the flesh isn't eliminated contrary it still exist and there has come some extra namely the treaty of the spirit. The first wasn't eliminated and Jeshua already spoke about this. What did he say? No yud, no dot of the Torah will be eliminated because of his coming - only Jeshua who fulfilled the Torah. What does this mean that Jeshua fulfilled the Torah? How can we reconcile? Why do we need the Torah? Relax, eat, act as if you were at home, to night we celebrate. Listen, relax yourself, be yourself that's important. The more relaxed you are the more can enter you. Yawn is good; it has the meaning of receptiveness. Things you oppress during your daily life can now enter you. Sit relaxed and read, first there was the Torah. One has to fulfil the Torah, perform and learn the Torah and do the prescriptions. Then Jeshua

came who fulfilled the Torah and became as the Torah. So how do we continue with the Torah? Do we take the practical way of the halachot? Halachot is plural and halacha is singular with the meaning of laws in Jewry. How do we look to this practical halachot as it is written in the Torah? In the Torah itself are laws written black on white. There are also laws special made by the rabbis and these are much larger than it is in the Torah. There are 613 prescriptions in the Torah although you can't find them directly. Most of them are indirectly, derived by some secret words in the Torah of course done by the same rabbis but man has to fulfil them. A Jew has to fulfil them. For he who isn't a Jew have to follow the seven commandments of the noachiden or in other words the ten commandments, the ten words Moshe brought down of the mount Sinai, as it is mentioned on the *luchot ha-brit* – the two tables of stone. Before Jeshua they had to be fulfilled but how today, after the time Jeshua had fulfilled the whole Torah? How to interpret this? Did Moshe this? Did Ari this? Didn't fulfilled Shimon bar Jochai the whole Torah? How do we look at this? The Torah was on the mount of Sinai, what does this mean? This is very important because we weren't finished to explain this in detail. But now while we are learning brit chadasha things become clearer and we see with different eyes. Now we can see why there was first the manifestation of the Torah considering the treaty of the flesh and later the treaty to spirit. First there is the flesh because first there is the lower and later the higher. What is Torah? We already learned the Torah is a remedy as it is written; HaShem says 'I created the bad habit and the Torah is the remedy'. HaShem says 'I created the bad habit within man' meaning the wish to receive in a selfish way. 'And I created the Torah as remedy against the wish to receive for oneself', to transform the wish to receive for oneself in the wish of to give. This is what we have learned. We already learned 'every prescription has a deposit'. Within every prescription the light is embedded within the prescription. If one does do this prescription the light what is hidden within the prescription reveals it self. By doing such a prescription one transforms a piece of his selfish wish in a piece of the wish to give. All the 613 prescriptions given in the Torah are there to transform the 613 wishes in the wish to give. Each prescription aims a certain desire in man. Of course not only in detail but also for the common, particular for one specific wish but also for the common, the other wishes to transform them in the wish to work for to give. What is the essence of the Torah? What does the Torah do? You have read and learned when a person does do a prescription with hands and feet, without intention because it is written one may not add or may not reduce *ma'ase* only with hands and feet. But now you are learning kabbalah and you may add because when we talk about the intention you may always add. The more intention you have the better but considering the act it is forbidden. It is written in the Torah one may not add with hands and feet. What does this instruction do within man? Build up kelim! What are the kelim build up by the Torah? If the Torah like Moshe brought down was good enough to transform the kelim of man from the wish to receive in the wish to give, why do we need a second treaty? It is written in the Talmud; 'the Torah is given as a remedy against the bad habit'. Isn't this enough? If the Torah like Moshe brought down was fulfilled completely then man had transformed himself in the giving. If man transforms his kelim completely in the giving he can receive light, the redemption. So why was it necessary to bring a second treaty, the treaty in spirit? Does this mean the first one wasn't enough? Jeshua is telling us keep your hands off from the Torah because all the words written in the Torah are divine and not even one yud, the smallest dot can change this. He who tries this will be named little in the Kingdom of Heavens. So keep in mind why do we need these two treaties? What does the Torah and what doesn't? You can't say there is something wrong with the Torah because it is so perfect; everything what comes from above is perfect. But why wasn't it enough? This is very important. I couldn't sleep for many nights. Not because I wanted to know but I wanted to understand this deep mystery so light can enters me. The light chochmah is as a balsam, as the elixir of life. When the light chochmah enters... the feeling is

so great. When you receive an answer, an answer you can't find here in this world, when such an answer enters you that's magnificent. It brings you alive! What about the Torah? It isn't possible to transform the absolute receiver in an absolute giver in one day. Therefore the Torah was given to the people that were in Egypt. Because of a special providence they were brought in exile, they had to endure the absolute slavery, humiliation etc. And from that point, this absolute zero point where all hope was left, from that point they were raised to life. Of course this is symbolic, it gives us an idea what can come after the Redemption, after the spiritual Redemption in the *gmar tikun* and after the coming of the Messiah. That was the liberation of Egypt followed by the receiving of the Torah. Is it possible to make a whole nation in such a short time that they would have the wish of to give? They had come very close before they sinned with the golden calf. They already had changed in such a short time their inner so why.... you could say because of their sins the need for someone who could make the correction was great. First there were the prophets who explained the sins the people had done, you know this nation had and has to be the first that enter the holy. They are chosen to be the first to enter. What is the strength of the Torah? What is the effect of the Torah within man? Before the Torah was given man was in complete baseness. One didn't know anymore about the situation of Adam before he had sinned. It was sin after sin. One wasn't consciousness about the sins he did. Sin didn't exist for them any longer it became habitual. How about the time before the Flood before the Torah was given? There is the time before the Flood and there is the time after the Flood. Now I am speaking about the time before the moment of the receiving of the Torah by Moshe. The whole world was sunk in sin. Even the Jews people living in Egypt, they were in the 49ste – the lowest degree of tum-ah *impurity*. One more and no return was possible. They were so low and yet because of this degree of lowness when one purifies his sin it becomes a very deep kelim and when this kelim is purified and build up, that is magnificent. What then does the Torah do? Any prescription of the Torah kills man, kills the wish to receive for oneself. How? The Torah continues only in him who let himself be killed, he who passes death. This we already learned in our night lessons. Here in this pronunciation of the Torah Scholars there is the core of what the Torah does: the Torah makes man consciousness of his sins. To be consciousness of your sins means you already have build up kelim. For instance the Torah says you may not have intercourse with your mother. But the whole world did it as you can read in the Greek mythology for instance about the Oedipus complex etc. afterwards it became a complex but it has always been. Or with a sister, incest... Pay attention in what I say: so far you can't find a family in the whole word including the holy and so-called pious families where is no incest. I'm not necessarily say about the act but in their minds, their wishes. You have to know that these are the same for the spiritual, the act and the wish. A father can have the thought to have intercourse with his daughter. The feeling can be so strong he wants to do it. One person does do it and another person not, the last person has build up in himself enough strength for not doing it. That is a strong man. What is the reason man have forbidden sexual acts as it is forbidden in the Torah? Know that it was custom before the time of the Torah. Then it wasn't seen as a sin. It all started with Adam. Adam has done this and his offspring continued but from the moment the laws of the Torah were given it was forbidden. It was taught at the Jews and later transferred to the nations of the world who had the seven Noachidische laws and in these laws it was forbidden too. This belongs to whole humanity. More prohibits were given at the Jews. I tell you there is no family here on earth even in this time that in some way there is incest. Either in the mind or in the heart or in the act and the last one is the most radical what we can see or hear about. What we hear about incest is only a top it happens in every family over the whole world while it is forbidden. First it was also not allowed but later when the Torah was given and this prohibit descended to below man experienced it as a sin. What is the real meaning of man experienced it as a sin? It is written in the Torah you may not have

intercourse with your father or mother. The desire to do so was limited *tzimtzum* was installed, a small piece of man died. The spontaneous life was restricted. In every prescription of the Torah there is restriction. As they say it was necessarily for the nation of Israel to live the Torah strictly – with hands and feet till the time has come the strength would be structured in such a way Jeshua, the messiah could come and during his first arrival fulfil the Torah completely. The only person who can, could and will fulfil the Torah is Jeshua. The Torah was given at Moshe but in this Torah is woven the allusions that the second prophet will come after Moshe. Moshe said: after me will come a prophet and you have to listen to him because he will fulfil the Torah. We are a paraphrase Moshe said, we only can fulfil the Torah in the way of right – left, kosher – not kosher, permitted – not permitted thus the Torah of BiJA *Briah Jetsirah Asiah*. This is given at me to give you the second tables of stones. There was no one who could fulfil the Torah in the sense it would be fluent meaning all the 613 prescriptions brought back to one meaning to the absolute oneness with the one Creator except Jeshua. Once again: the Torah was received for the time being meaning the period man could correct himself from within with the help of these 613 prescriptions. Later some rabies have added seven new laws for instance to wash your hands. They made a lot of additions, fencings in this law. All these fencings aren't the law of the Torah; they protect the Torah so one should not violate the Torah. This is the practical Halacha. What did Jeshua say to them who neared him and asked him for help, to cure them, to save them? Go to your priests and do as they say, those Pharisees and Sofrim, the scholars of the books but know they don't act this way. It is exactly the same with the rabies. Do they act as they say to the people? First of all they know what the laws of the Torah are and what their laws are, what they added to protect man. They know how far they can go and still stay within the fencings. They know prohibits they give at man aren't real prohibits of the Creator but a fence over a fence. They know this and self they can go deeper to the essence of the prescription. They know in this way they will have no harm or violate the Torah. What did Jeshua said too? Don't act as they are acting because they do not move not even for an inch to do it by them selves. You who belong to the bourgeoisie, to you they say what you have to do or not. The burden is for others because they know how far to go. From the outside it is all so clean but they know it isn't from the Torah. A fence isn't so bad. The Torah is given at us so we can become consciousness of what is sin. Before a man knows he may not have intercourse with his mother he phantasy about his mother. She is the first woman in his life. For instance she is the once who gives him a bath. Even a boy or girl with the age of 2, 3 feels his sexuality, indirectly and not in the way we think about sexuality but...I remember myself when I was about a year or two. I already felt everything about sexuality. It is the same for each one of us, conscious or not. When a child is 2 and his mother washes him he has fantasy although he don't know how to act. It is the same for a girl, her father is a prince or a king, he is so big and while she is sitting on his knee she has fantasy too...all kind of things man can't handle. It is due to culture, religion or the social norms he knows it isn't allowed. And this is because of the Torah. The nations of the world received this. This is the Torah as Moshe received. There was no person beside Jeshua who could fulfil the Torah. Why? There are the aspects of right and left, permitted – not permitted, milk- and products of meat. Duality is the characteristic of the world BiJA *briah jetsirah asiah*. He who lives up the Torah can experience the worlds of BiJA. He experiences a bit of the word *asiah*, a bit of the world *jetsirah* and even a bit of *Briah*. This is what man can do because of the Torah. I mean all the facets of the Torah: the Talmud, Mishna and everything, with everything on and on. One can't solve duality unless one brings it up to the world *Atzilut*. Here one can bring wholeness between right and left. Moshe was *Daat* of the *z'a* of the world *atzilut*. But *daat* isn't *kether*. In *kether* there isn't duality. *Kether* doesn't know duality. This we have learned from the *arich anpin* of the world *atzilut* because it is written and He says: I'm *Hawajah*, I don't change *ani Hawajah lo shaniti*,

or I'm Hawajah, with Me there is no other. They same with Jeshua, there is no other meaning no left or right only one.

Arich anpin is the lowest kether of the world atzilut.

The daat of z'a of the world atzilut is atzilut and everything is chochmah but daat still has right and left. Daat has two parts; he has something of chochmah and something of binah. This way.... tiphereth is Moshe, daat of the z'a. It is written 'there was no prophet as Moshe in Israel. In Israel was not a prophet.... Z'a, the nine sphirot that are in conformity with the people of Israel. Jeshua didn't belong to Israel; they came from above, from the binah to the z'a, as kether and this he fulfilled. What did the scholars of the Torah say about the spiritual level of Moshe? What I'm going to say isn't a cabalistic explanation but it is written; Moshe from his head until his middle he was Elokim and from his middle to below he was *iesh* a man of a high level. From his middle to below he was *iesh* a great man but not Elokim only from his head until his middle, his parsah he was Elokim. We have learned he was opposite the binah. In daat of a lower step is embedded the jesod of a higher step. There is the shining of the binah and binah is Elokim meaning she shines at him until his middle. Until his middle he had the divine strength of the Elokim. He brought down the Torah to below but did he fulfill the Torah? He did what he could but he only fulfilled the Torah until his middle. This is what the scholar of the Torah says. Moshe didn't have the strength of Elokim below his middle. Of course he had some correction but there was still some grasping of the klipot. There was something...he didn't complete in the sense of to make whole, to become one with the Torah with the Creator. The Torah is the Creator – ha'Kadosh Baruch hoe. From ha'Kadosh Baruch hoe, the binah is descended the Torah to the z'a of the atzilut that is the Torah. When kether is missing there are no ten sphirot therefore any fulfillment. The fulfillment of Moshe wasn't complete. That's why he said 'after me there will come another prophet who is higher than me and to him you have to listen'. Who is higher than the daat? That's the kether of the z'a and then comes the absolute ten sphirot of the z'a meaning the complete Torah. Completely means ten sphirot, ten general sphirot of the z'a of the world atzilut and this accomplished Jeshua. Shimon bar Jochai who is the highest who can be as him? He was the tiphereth of the z'a and tiphereth has both sides; chesed on the right and geburah on the left. Neither he could accomplish the torah completely. Even those two units are without kether. The same with Ari. Who can speak about the level of these so powerful souls? And though no one could fulfil the Torah. There was always something of a sin below the chazeh; the place one needs correction *tikun*. Of course there were man who came to their individual gmar tikun. As you know we have the special and the general. The general aspect of Moshe was half Elokim and half below the chazeh. Above the chazeh he fulfilled the Torah completely but not from below the chazeh. In the special aspect he completed it all, he had his complete tikun for him self. He was definitely developed in his own ten sphirot – in his soul in the special.

Therefore he reached his own gmar tikun just as Baal HaSulam, Jehuda Ashlag reached his own gmar tikun. He too was completely whole but in the special considering his own soul. But considering the general aspect there was no one who completed the Torah only the soul that descended from the binah itself to the z'a. We learned about special souls who have their roots in the seven lower of the atik of the world atzilut such as Benjahu ben Jehujada and Rav ha'Menuna Saba. There are a number of them who have their roots in de seven lower sphirot of the atik of the world atzilut. This is a special nation not like Jeshua. The root of Jeshua was in the ga'r of the atik of the world atzilut. All other souls are hidden in the malchut who is hidden in the atik of the world atzilut. The soul that is below this malchut is subject to the laws of gravity, to Creation while the soul of Jeshua was above this hidden malchut, the general malchut of the malchut that is hidden and lies under the binah of the atik of the world

atzilut. In this we see and understand the necessity of the second treaty in spirit. Before Jeshua it was impossible. Of course there were great souls who could experience this but they couldn't enter the Kingdom of Heavens. You can't say Moshe wasn't because he was opposite the kether but with the knowledge of the Torah... the Torah only can penetrate the kelim of man and kill it. Look for example to orthodox man, the strength they have.... there is so much depth. This depth is due to their learning in the Torah and that kills the receiving aspect within man because the experience of the sin... the prohibits of allowed or not allowed and the things you may do or not do, all of this is a burden for man because he doesn't understand the reason of this. You have to do it. On Pesach you have to eat matzes. Does it taste? From my childhood I have eaten...my parents celebrated Pesach I still remember the atmosphere, my father was making jokes and juggled. All those nice things so the taste of matzes didn't matter, there were enough good associates. But when man doesn't have these nice things what does the matzes mean for him? There are so many commandments in the Torah do this do that...what is there for fun to? This also is a burden for man and not only prohibits. The torah kills within man his wild untamed part, his natural man because the natural man is only the wish to receive. All the spontaneity, al the strengths within his natural man, he hasn't limitations. What he wants he does. Step for step the Torah kills man. First it has to kill within him who are Jews and than the Jews brought it to the other nations. Look what Jeshua did. Who brought the Torah in the world? The Jews, Jeshua. The Jews stuck in their Judaism. Only in their ghettos, only busy with them selves, they learn the torah, the divine laws that are given to whole humanity. There were Christians and others and about them they say 'let them do what they want to do, it does not interest us'. How many Christians are there in the world? Probably a few billion I don't know. And how many Chinese and Indians - nine billion? May be five billion Chinese and Japanese then we might have one billion or more Christians. Who brought the Torah with all his commandments and prohibits into the world? The Jews brought this into the world. By who? Jeshua. It was due to Jeshua the Torah came alive in the not Jews world. Jeshua is the biggest distributor of the Torah in the world. Moshe only gave it to his people; a few million people and they gave it to someone else. Jeshua gave it to billion of people. We will see with absolute certainty that whole mankind will accept Jeshua. There is no other messiah. Even the Chinese will see this. Gradually they too.... of course there tradition won't be lost, the same for the Japanese traditions, they always will nod their head but gradually, more and more there will be the acceptance of Jeshua. Don't think they have to become Christians; the strength of redemption is in the air. Once again: the completion of the Torah...as one says the practical halachot, the practical laws won't rescue humanity. All these fulfilments with their hands and feet...am I allowed to do this or not.... see it this way; Jeshua says 'you must do one and the other not resist. Do the spiritual **and** the things you have to do with your hands and feet. I'm not saying you don't have to. It is important you don't act in an unreasonable way considering the practical requirements. There is nothing wrong with the laws of the rabies but mainly they are only fences around the laws of the Torah. And when you do the fences because of the fences it is good, they protect you but you have to know the essence is within. This loses time, one looses time because one is doing it practical, physical, mechanical and is missing the spiritual. Know that HaShem only sees the work that lies within your heart. What you do with your hands and feet HaShem doesn't see them. It is only a preparation, when man does do something with his hands and feet, when he starts doing something.... of course children do things with their hands and feet but the spiritual is there to you know. The essence isn't what you do with your hands and feet. Of course it doesn't hurt to do the practical halachot. When man thinks Shabbat is holy and not the person who is doing Shabbat, that it is something from outside because they have told him now it is the day of Shabbat so you must do this etc. what does one do? He concentrates himself on the side issue and not on the essence, and that's a

pity. From the moment of the arrival of Jeshua instead of the practical halachot came the Holy Spirit. Each person who is really connected with Jeshua receives from above the Holy Spirit even considering the actions he does. In this he ascends more and more and its quality of service to HaShem is far greater than the things the Jews people are doing with their hands and feet, of course only a small part of this nation because the other part is still in darkness. Who of them accept Jeshua, his resurrection from Heaven? Why? Jeshua brought it down and after his crucifixion he ascended just as he had said. After three days he ascended to the place where he came from namely his Father. And from that point – there is no disappearing in the spiritual – the Holy Spirit descends to them who connect themselves with Jeshua. Therefore they are free in their doing, they don't need all these unnecessary actions with their hands and feet as the nation is still doing because of their blindness. I don't tell you what I do but know it is only a little. I have no need. I don't tell you what to do or not to do. I've seen everything. To perfection I wanted to fulfil the Torah but gradually now I follow Jeshua and his completion of the Torah. Not that I... no person can fulfil the Torah but because Jeshua fulfilled the Torah that's why we can learn the Brit Chadasha, the treaty in spirit. This treaty of spirit was given to him because he had fulfilled the Torah; he fulfilled the whole Torah in the flesh. Therefore you can read in the psalm He had taken all the sins of the world on his shoulders. What does this mean all the sins of the world? Jeshua was conscious of all the wishes and he could bring them to the light by way of the Holy Spirit. He was conscious of all the sins while he didn't sin. What is the second treaty? That's the Brit chadasha we are learning. Don't think it is different from the Torah; it is only another way, more higher to fulfil the Torah, a mature way to fulfil the Torah. What do you do when you have overcome a certain hunger, a certain prohibit written in the Torah? What is the purpose? To overcome means you make place for the light within your kelim. Clear? Before you had the desire to do something for instance a forbidden sexual act. This doesn't mean that afterwards this wish has disappeared – there is no disappearing in the spiritual – all the wishes within man stay. What you feel is different and another can have the same feeling, only stronger. No man has other feelings the depth can be different. All the wishes that exist in the world you have them too. The development of the wish, the intensity of the wish can be different. One can have done more correction considering that wish may be in a past life and another person is still subject in this wish. There are people who commit incest but you not. Thoughts arise within us. Is there a man who doesn't have these thoughts during the night? No matter if he is a scholar of the Torah or a kabbalist, no matter his age he can be seventy or older, at night we are all sleepy, have dreams. They can come from your childhood, from the time when you had fantasy about your mother or may be from later. The matter is you have overcome them in a conscious way. What does this mean, overcome? Not that you want to suppress these wishes but that you become aware of the fact you wanted to do it with your mother or something. Not in the way you say I'm an adult, it was taught me this way but that you had overcome, you don't want it anymore. You say I'm a singer and I'm a killer, I have everything within myself and I know I have them but I overcome. Clear? The wish to receive is within me...all the 49 levels of the impure I have them within myself. I carry these wishes and I don't flee or think I'm without these wishes I'm a saint. There was only one true saint and that was Jeshua. All the so-called saints of this material world because they had done this and he died for that...a true saint has carried all the sins and only Jeshua had done this. Therefore connect yourself with Jeshua, try to live the life he had lived. What does this mean to connect you? This means to bring you in conformity with his qualities. In that meeting point with the other there is similarity. By way of this meeting point you can receive everything. That's the case while we are learning in the Brit Chadasha about him who knew that only by touching Jeshua it could happen to him, because of this touching he could receive the healing and would be saved. Only by touching his robe man could receive healing, could be saved. From within there has

to be the conformity in quality. No more you need. Only in the measure you are in conformity with Jeshua you receive everything from him. There is no other way. Know you can receive it all meaning become aware of all the sins of this world and don't be a hypocrite who thinks he is a saint. Holy means you are carrying the devil within you meaning the wishes to receive for yourself, that this wish becomes heavier and heavier. Look to the story when Jeshua is nearly to die, a few of his disciples couldn't bare the tension and fell asleep while Jeshua a little further was praying. It became so heavy for them. This means you experience your lowest kelim, the lower you can come within your prayer the higher your or chozer can go. When I see a person who surrenders himself during his prayer and he becomes so light, sublimely from the outside...it's nothing. What does Jeshua say? 'Go home alone, separately in your room that's the place to do your prayer and not from the outside'. You have to go, have the wish to reach the deepest level within yourself, your prayer has to become so heavy, the heavier your prayer the higher you can go and the closer you near the strength of Jeshua, that's the point where you can receive from Him.

הַבְּשׂוּרָה הַקְּדוּשָׁה עַל־פִּי מִתִּי פָּרָק ו

The holy message according Mataj *Matthews* verse 7

ז אַל-תִּשְׁפֹּטוּ טו לְמַעַן אֲשֶׁר לֹא תִשְׁפֹּטוּ:

Zain 7 – don't judge so you will not be judged:

Notice all mitzvot of Jeshua are spiritual. Not one of them is material. All of them are practical. In a way it is a quintessence of the Torah.

If you do the commandments given by Him you don't need more. Included are all the laws of the Torah in the most sublime way. It is not the Torah or the Brit Chadasha. The Brit Chadasha isn't additional; it's a higher level for the fulfilling of the Torah on a spiritual higher level. Special for he who is a Jew this is hard to understand for them it's a stumbling block. What is the way to fulfil the prescriptions? It's like floating because one doesn't have faith therefore one can't understand what Jeshua is saying. One clings at the Torah and can't see the essence why the Torah is given to us. The whole meaning of the giving of the Torah is that man can make himself empty so another prophet could come, like Moshe said 'after me there will be another prophet'. Moshe said to his people 'I give you the Torah to empty yourself, to kill yourself meaning your wish to receive for yourself, to become consciousness of sin. After me there will be another prophet and he will give filling in your empty kelim'. The kelim you have emptied by way of the Torah. Is this clear? Either the strength of the Torah or the strength of Jeshua, it is one and not two different things. It's the fulfilment. What is fulfilment? Is it the making of kelim, the making of an empty place or the coming of the light? Of course it's the coming of the light. What is fulfilment? Is it when the palace is clean and beautiful or when the king arrives? Of course the arrival of the king is more important. The light goes on and everyone is there to see him. The light burns; everyone is alive when the king arrives. The same here in the Torah and in the fulfilling of the Torah with Jeshua, it was Jeshua who filled the empty kelim. What happens when someone learns Torah and doesn't accept Jeshua? There is the empty kelim but the kelim isn't sufficiently clean because there is still the bad habit, they don't transform the bad habit meaning the wish to receive in the wish of to give. They become consciousness when they learn Torah but only of their sins, than he knows he is living in his own garbage. The words of HaShem are written in the

Torah: 'I come here to live amidst your garbage.' Meaning 'for the time being' before I send my son to you who will fill your kelim and that is your reward. The fulfilling of the torah is the coming of the light within the kelim. That is what we learn here in brit chadasha. I hope the connectedness with the Torah and what we are learning is now clear for you. Try to accept than you will have everything you don't need more. You will receive all the treasures of the world. Nothing will be impossible for you if you bring it in practice, what you do, what you feel what you can reach is your personal fulfilment and not only a theoretical thing. See this broadly 'Don't judge so you will not be judged'. Not only the judging by way of your mouth but also the judging with your heart...we already discussed this a lot. You have everything within you. Never judge about things what are outside your kelim. You can't judge about something what is outside your kelim because you can't feel or taste what is outside my kelim. I never can know what is in another kelim. Neither can I judge about a table that is standing next to me because what is outside of me isn't me, is beyond my perception. Of course there is some relation with what is outside but the essence I never can know neither considering things nor people. What does Jeshua say about this? It is ridiculous and unimportant if you judge. You have nothing because everything is within you. Within you there is the Kingdom of Heavens. Never point with your finger forwards. Never think when I am dead and in the hereafter...the Kingdom of Heavens is within you or in other words the connectedness, the kether is the place where you can connect yourself with the Kingdom of Heavens. Keep yourself busy only with your kelim and that's it. That is the essence of 'don't judge so you will not be judged'. When you judge who will judge you? No one can judge you. When you judge you step out of your kelim. Man is not judged as long he stays within his kelim. You can do everything, your work, being social etc but from within don't reveal your heart, never lease your heart. Clear? Pay attention never lease your heart neither to your husband, your wife, your children etc. of course you love your wife, your children, your husband but that is relatively. You love him because he is a part of you as well as your children and grandchildren etc. but at the same time are they an obstacle. What do I mean with they are a part of you? It feels if they are a part of you. Your wife, your children they feel as if they are part from you while it is outside of you! Your child isn't only a piece of meat it has your genes but that doesn't mean it is yours because the real being is from within. Your child or grandchild, your wife or husband every person has his own soul, his own four ama and you need to respect this. Don't enter this territory because that is forbidden, than you will be judged. When man gives his heart to his wife, child, culture, a music instrument or whatever, than he lends himself for an assessment. To judge means you throw away a piece of yourself, you throw it away and this is how man is made. You project a part of your strengths to something what is outside of you. You connect yourself with what is outside you instead of structuring yourself from within that you will be one. Man is a small world. When you connect yourself with what is within with something what is outside it means you destroy your small world. What is written in the New Testament? Even when you do this for a yud or a jota, a small dot of your heart, you connect your strengths with what is outside you...you may do everything, you may have affinity with other but your heart, never lease your inner to someone else! When you connect yourself with what is inside with what is outside right that moment you give away a piece of your heart, of your inner world. Man is a small world meaning you have destroyed your world. You have destroyed the oneness within yourself. It is so small, so high, the connectedness between the general and the special. You destroy an element of Creation followed by a judgement of others. Why? In the general there is only oneness, wholeness. In Christianity this is a high standard, connect yourself with another but in real it is only a leasing of your heart. What I tell you here are the words of Jeshua. On the one hand they have Jeshua but on the other hand the understanding of his words aren't so deep and they have made of it a moral between people. When someone accepts Jeshua and the

laws of the Kingdom of Heavens then as a consequence he will have oneness, love. Only then and not sooner because suppose someone says he believes Jeshua and at the same time he projects it on someone else, he tries to love the other person, it won't help him. No good has come from that and this wasn't the intention of Jeshua. Later you will see marvellous things, facts and evidences of what I tell. Man may love the whole world but **never** lease your heart only to Jeshua. How come? Jeshua isn't part of this world, one tries to make him subject of this world...sometimes he is human and sometimes he is g'd. He is kether and kether doesn't have aviut therefore you may connect yourself with him. The forbidden connection we talk about is the connection with the four stages because there is aviut. You lease your heart if you connect yourself with the four stages of another person. You lease your true world, the oneness that is within you, your wholeness you are leasing therefore you destroy your world. Right that moment you have discrepancy with the laws of the Universe. The laws of the Universe are one but you have brought your strengths out of balance. And you have created this imbalance by yourself due to your connectedness with what is outside you. When you connect your heart with what is outside then you create imbalance between you and the wholeness of the Universe. How can you experience this? Like a boomerang it comes back in your kelim. Know the higher never judges man! The higher, the Creator, the light never judges about man. Is it possible a Father can judge his child in the spiritual? How can the Higher step judge a lower step? This is impossible. What does someone experience when he is in imbalance? He experiences that piece of himself with what he connected with the other and in the same measure he experiences the imbalance of the wholeness and that is your betrayal of Jeshua, that is the betrayal of Jeshua. This is the subject I am talking about. In the measure of your betrayal of Jeshua, of your betrayal of the light in the same measure you receive from the backside of the light because now you have an empty piece and in this empty piece there is no conformity with the light. A part is missing therefore you experience shortness you experience your shadow. This you experience as if someone judges you. That is the judgement you feel. Never think you will be judged from above. All the things you have learned about hell and more, it's childish! It is you who judge! How do you judge? This only can be done when you connect yourself with what is outside you. That is the judgement you do. We have learned in the Zohar about the idolization of other g'ds, with this you make an attachment with what is outside you therefore separation is the consequence. You make the separation between the name Elokim, between mi and eleh therefore your world isn't evanescent. The same we are learning here about Jeshua. Do you see that everything is one the Torah is one? Bring it within your kelim. The things Jeshua tells us, it's great, sublime. Due to Jeshua you can taste the light, feel the Creator within you. I feel he is here. I can't explain, if he is touching me. It is just if I touch with my fingers the living life. When I feel this I have no words.... These are moments.... if a part of him is within me. I can't tell you how this is; you have to experience this by yourself. There is only experience in the spiritual. The moment you start to judge it means you connect your heart with something what is outside of you. Know you never can enter the kelim of another person but when you connect yourself, in a passive or active way know there is no disappearing in the spiritual, it means you attach yourself with the other. You give notice to the other person. There is the existence of the evil eye; this is what we mean with the evil eye. There is a person with his evil energy he attaches himself with someone else. Know that he who learns kabalah is free, isn't subject for this evil eye, isn't subject for black magic. Why? You can only enslave someone who is lower. Depending wherefrom someone attracts his strength it can be a curse or a blessing. Clear? Let me explain it once more: suppose a person who is standing on a higher step and attracts strengths from a very deep level another person who is lower on the step and attracts his strengths from the place where he is from, these two strengths can't meet each other, can't reach him. What I mean is this, the evil eye; the curse can't reach the higher place. He who

clings at Jeshua and this is the highest place considering the divine he is free from all the impure strengths. But you have to know that still these strengths can come to you in the form of your thoughts, your wishes. How is this possible? Because there is the principle 'nothing disappears in the spiritual'. The wish to receive, your material, you have to carry it. This is the deeper meaning of the words Jeshua spoke 'to carry your cross'. It was Shimon who carried the cross of Jeshua, the cross Jeshua was crucified. Carry and carry, still carrying but when the light is coming from the highest, from the highest divine...there will never be a soul as Jeshua and from him you can receive the balm for the soul, the strength the purifying strength and due to this no evil will stay with you. Become conscious of this, therefore repeat and bring what you read in practice. Build up the absolute personal relation with this strength. As I told you, it is so deep, it's like being embraced by him and all the chasadim gives strength and life. I experience in the deepest depth of myself the light, the mercy so the impure strengths have no effect on me. Of course when the course is over they will attack me. And in every moment, the now moment I have to overcome them only now this moment and not later. Try to internalize it now right this moment. What you feel now remember this and you will receive a piece of the rescue. Some extra will be given at you for the future experience of the divine. What you experience now right this moment is the eternal life and not something else. Jeshua *is* the eternal life. Don't judge so you will be judged. Because of your judgement you let yourself be judged. You are the one who is judging therefore you judge yourself. You will see that it is unnecessary, not useful only your s'a likes it and your bad habit wants you to judge other. Of course you don't want to do this but you have to know this is the wish that is still working for it self. This is the rough material working within you that judges and accuses. Overcome this every moment. Only when you cling at Jeshua and listen to the words he has spoken you can overcome yourself. Don't think there is someone who can overcome this. I haven't spoken a rabbi or other people who doesn't judge. One is judging Christians and another is judging Jews, all of them judge. How do I know this? When someone names himself a Jew or he is a follower of Judaism or Christianity he judges right that moment meaning he attaches himself to something specific. He has attached himself for something that isn't Jeshua. When someone has attached himself at Christianity means he is torn away of Jeshua. The same when he is a Jew. Place this deep in your heart: when one doesn't acknowledge Jeshua he judges himself. You can only have a connection with Jeshua because there are no four stages. It's a part of you. It is your kli kether. Don't think he is another part of you. Pay attention: it isn't something else. Receive yourself and with this you can connect yourself with your kether, which makes you whole. To attract Jeshua has only the meaning because of your connection with Jeshua you receive your own kether. Whatever the situation is you call upon Him you receive your own kli kether. You connect yourself with your four stages and that is the meaning of becoming whole. Don't think it is something outside. Following a comment: 6000 years. The torah is in conformity with the six day of Creation. It is written that 1000 years here on earth are as one day in the eyes of the Creator. Six days here on earth means 6000 years...and each one of us has to become whole. After the 6000 years there will be the gmar tikun and the whole Creation will be united. This is in general. I always speak about one person, one being. I don't speak about the general because I have no interest for this. As it is in one person, so it will be in general. It doesn't matter if I speak about the general or when I speak about the special. It is easier and...to whom is Jeshua speaking? He speaks to the strengths that are within one being. Look what he is telling us, he speaks in plural he says 'you'. Don't judge, you should not judge. What's the you within one being? Those are all my thoughts. That is where he is talking about. He doesn't speak in plural only to one being. Always he is speaking to one being and within this one person he speaks about several aspects, about all his wishes. What does the strength of Jeshua do? It transforms all the wishes within man in the aspect of to give. This is very important therefore keep this in

mind. Jeshua doesn't speak to the community. Of course you can say Jeshua is speaking in general to the whole community, to the whole world but that isn't what concerns us. If a person overcomes himself he overcomes the whole world. Jeshua said the same. If you overcome the whole world, you lose yourself, what good is it? You can say it otherwise: if you overcome the whole world inside of you meaning the wish to receive for oneself, you can say you have overcome the whole world. As you know the brit chadasha is written in Greek but jeshua spoke Aramaic. Because we learn Zohar also we learn Aramaic. When jeshua was in the temple and when he learned Torah he spoke with the scholars in the holy language. The divine angels couldn't understand Aramaic. The Aramaic language is very close to the holy language and this language the angels don't know. They know and understand all other languages of the nations of the world but aramaic is for them as the back side *achoraim in hebrew* the back side of the holy language meaning the aspect *wa'k six ends* of the holy language without *mochin* of the *ga'r three first sphiroth*. The Aramaic language is the language of yammering. It isn't a nice language just as yammering isn't nice. The revelation of the *achoraim* takes place when one does do bad deeds or when his *ma'n* isn't pure, does not cover the holy angels. They can't experience this. They are protected because they are within the *chasadim*. As I said the Aramaic language is a language of shortness and as Jeshua said the language of gritting teeth. Therefore he spoke this language. The holy angels can't touch this language therefore they can't touch Jeshua because they lack the strength of *ma'h* of the lower world in their selves. Jeshua is the *kether* from above the *chazeh* and from *Tipereth* to below he was *kether* too. Therefore he didn't know the aspect of *Ma'h* although he was here as a human being. He only was the aspect of *kether*. Due to this he can give man rescue because he doesn't belong to the prison. All of us are living in the prison of this world, all of us except Jeshua because he was born free. He spoke in the Aramaic language to the people. First he had to speak to their *achoraim* so they could do *tshuwah repentance*, the baptizing. Baptizing is *achoraim* also. To baptize with water means to set about the *achoraim*, to bring the light *chasadim* into the *achoraim*. To baptize with the holy spirit means *Ga'r*. The holy language is *Ga'r*. The holy language can reach above the *chazeh*. Because of the holy language one can let grow his place above the *chazeh*. By way of the Aramaic language we harass therefore we let grow, transform our *kelim* of the *achoraim* below the *chazeh*. In the north, in Galil they spoke Aramaic just as Jeshua only a dialect. This is also the language of the Zohar, the Aramaic of the Zohar. Aramaic means *Wa'k* meaning shortness. If the *Ma'n* isn't brought up in purity it is the language of Aramaic. Therefore Jeshua descended in Galil and not in Jerusalem because there they didn't speak the language of shortness. Spiritual the nation was in a terrible condition. Therefore it was necessary to speak this language. *Tardemah deep sleep* has the same numerical value as *Targum*, the word for Aramaic. When we divide this word *tardemah* in two we get *tarad* and *mah* what means 'brought *Ma'h* to below'. Because there were no sufficient deeds in purity, in the ascending of the *Ma'h* the *Zo'n* was brought down and became their *achoraim* so their shortness could be revealed. The Aramaic language isn't a language of purity therefore 'I will bring them in their memory by way of my tongue and my lips', meaning in a real prayer the *achoraim* – the *Ma'h* is revealed. This is the secret of *tarad mah*. *Deep sleep* means he who let descend the *Ma'h* to below. The Creator is simple. The simpler something is the more genius. In this world one thinks it is otherwise. They read a lot of books but this only brings them further away of the Creator. Without Jeshua no person can come to the divine here in this world. This is absolute impossible and one doesn't need to be a Christian. There are Christians who make imagines, worship Jeshua and worship Maria, the divine Maria. Of course it came from the kabbalah but they understood it on their own way. They didn't accept Talmud. It was given to them from above, from the Holy Spirit to see the Talmud not as a holy scripture. They have accepted the 24 books, the Torah and the Tenach but not the oral Torah. The oral Torah is the Torah of BiJA *briah jetsira asiah* the worlds that

are separated of Atzilut. The Jews people received it all but they didn't understand either. For them it is the same, only by accepting Jeshua they can come to the Creator. It is strange the high gentleman who have so much knowledge can't make this little step. Why? For the same reason: they are connected by commonality, the group 'what if I'm different than the rest'. They need for them to be the same is huge, 'why should I be different'. Know the Creator looks to us from His point of view from above and He sees every man is different while considering his education he belongs to a group, he is seen from above as an individual. It is so simple. It could not simpler and at the same time it is the stumbling rock. They couldn't understand Jeshua because they weren't connected with their own kli kether. To surrender yourself at the higher means to surrender yourself at your kli kether and this they couldn't do. Still they wanted to use their intellect, receive a kick when one was learning. It's a pity but it is as it is. Know this is good too but one chooses for the hard way. You can compare this when you are standing on a crossroad, one way is shorter but one chooses the longer way. The highest wish I have is to explain to someone the real true spiritual so he could experience, taste it. But without Ieshua I can't do this. If you see someone and he tries hard but he is doing it without Jeshua know it isn't kosher. He who doesn't accept Jeshua can't work in a kosher way everything is within one being. I explain it to you in a general way. It is so simple to surrender yourself to your kli kether, to Jeshua. The more you bring up Ma'n bring it to your kli kether. All the kethers are connected with each other. Your heart will receive what it wants. You don't need books; there is nothing you need – only Jeshua. We are teaching Zohar, TES, Etz Chaim, Shlavej haSulam, the groundcourse...so many words. Why do we need all of this if only Jeshua can bring us to the Redemption? I say to you that only the connection with Jeshua can give you Redemption. There is no other way He is the only Saviour. Of course for example the Buddhists have their way and others have their way.... of course there is the aspect of culture but don't confuse this with the way to HaShem. For example India has a beautiful culture too, the attachment considering women, their contemplation, their meditation, so beautiful.impenetrable for him who is from the west. You can copy everything, you can immigrate to India but you won't succeed. But does it bring man to the Creator? Absolutely not.

Only jeshua...I don't say christianity or judaism. I don't say judaism brings redemption. Not one will be saved by judaism. The strength of Redemption only comes from Jeshua. But why do we have Zohar etc? The light of Jeshua descends to build up our kelim. It has a minor role considering the believe in Jeshua. The believe, faith in Jeshua is the most important, even in our study. For me it is the same if I learn the Zohar or TES or whatever, always there is the connection with Jeshua, whatever I learn I see the connection with Jeshua. What is the purpose of man? What is it the Creator wants from man? That man receive everything. The purpose of the Creator is to give everything, that man would be one with Him, that he would become the son of the Creator. Therefore he has to build up the perfect faith. Not learning of the facts although this we need too but only to build up the perfect faith. Only the perfect faith brings man redemption and not the intellectual thing. See it this way, all the deep secrets you learn from the Zohar and other books are as fuel to let burn the fire within your heart, the fire of desire to build up the perfect faith so you can connect yourself with the Eternal, with the Light. Not the names of the sphirot and so on. I don't learn, I don't need it any more. To read one sentence is enough, it gives me strength for the whole day. It is my deepest wish you will achieve this point too. I don't say I have the perfect faith but I can say several things are so.....only from above they know how far it is. Is it possible to build up the perfect faith? What does Jeshua say? Knock on the door and the door will open or he who seeks will find. Where are the doors? Each time you have a new door. Within you there are the doors and these doors will bring you to the malchut. Your malchut is your true I. This you build up the kli kether, kether of the kether. Again and again you see new doors and every time you have

to knock in a sincere way meaning with all the strengths you have within your heart. Then a door will open so you can enter and receive your mochin. Then another door is opening meaning a piece of your faith has grow and when you knock on the next door your faith will grow. This is what Jeshua is saying to you but never doubt. When you doubt it means your heart is split, so it is written in the brit chadasha. The whole meaning of our study is to make your heart whole. That man becomes as the whole nation, as one. Is there someone you need? A guru? Is there anything sacred at a guru? Is there something divine when you see the Dalai Lama? He has his own kelim and you don't know how his kelim works. I would not recommend to enter his kelim to see how his kelim is. All buddhists would fly away, even from my kelim, clear? Never you can enter the kelim of another person or see what is inside except Jeshua. Jehsua is the whole kether, from aboven and from below he was and is kether. You can knock on his door.....on your kether and receive the rescue. There isn't another person where you can do this. Place this deep in your heart. Now it is the time to realize this. Don't go to the right nor to the left, not where the mass is going to but go to your Jeshua. By way of your kelim you can go to Jeshua. Only Jeshua will give you the Redemption, not a guru or a rabbi or a teacher like me. The only thing I do....my task is to pass on the fire of my heart and the motivation that is burning deep inside me so each on of you will achieve his own perfect faith. This is the goal of our study and it should be of every man and not to cling at a group or whatever, this only will bring you further away from your purpose. The holy criptures is build up on the ten sphiroth, the kabalah. Without kabalah you can't receive the Redemption. Jeshua was so amazed the chosen people who where intend to receive as the first this redemption that they couldn't accept this. What where his words? 'How often I wanted to embrace you Jerusalem?' meaning to give at you. But they didn't want it. I'm the smallest. If you don't make yourself small you can't receive a thing. In the spiritual you have to serve if you want to become higher. Is there someone in my nation who wants to serve from within? From the outside of course they look so pious... I don't understand.....

But let us repeat the first verse from chapter seven:

ז אל־תִּשְׁפֹּט טו לְמַעַן אֲשֶׁר לֹא תִשְׁפָּטוּ:

I don't like the word thou shalt as it is used in the old language. In the holy language it is written you.

Zain – seven: You will not judge so that you will not be judged:

2 כִּי בַמִּשְׁפָּט אֲשֶׁר אַתֶּם שׁ כְּפֹטִים וּבַמִּדָּה אֲשֶׁר אַתֶּם מִדְּדִים יִמַּד לְכֶם:
2 because of the judgement that you judge you will be judged and because of this quality or the measure you measure, you will be measured.

What does this mean? Pay attention: nothing will come from above before it is aroused here below. When there are good things here below, kosher things, kosher thoughts meaning in conformity with the Torah meaning because of to give, it will come back to you. There is only serenity above. But in our experience, when there is no conformity with the Higher Government, the qualities of to give we feel discrepancy with the Higher. This gives us the feeling you are judged in the same measure as you judge yourself. Don't think it has something to do with other people, how you judge about other people. For the Creator there is only one being. If you judge about something or someone you deviate from your own

strengths, you step outside your four ama and therefore you experience unpleasantness or you have the feeling you are being judged. This is what Jeshua tells us.

3 וְלָמָּה זֶה תִּרְאֶה אֶת־הַקֵּיסָם בְּעֵין אָחִיךָ וְאֶל־הַקּוֹרָה אֲשֶׁר בְּעֵינֶיךָ לֹא תִּבְיט:

3 why should you see a splinter in the eye of your brother while the bar in your eyes you don't see:

What do you do? You judge others views, others kelim and for you this is as a splinter, the outer. Know you have your own kelim, your wish to receive for yourself in all kind of heavy varieties. You have to work on your own kelim! What use has it when you don't see the bar in your eye meaning your own kelim? Don't involve yourself with your brother don't judge about him. What is the meaning of your brother? Not in the sense of – I'm a Jew and my brother he is a Jew too. This is a childish thought. What is your brother? Everything what is outside you is the Creator so in a way every person is as a part of you, just as my brother.

4 וְאִיךָ תֵּאמַר אֶל־אָחִיךָ הַנִּיחָה לִּי וְאֶסֶר אֶת־הַקֵּיסָם מֵעֵינֶיךָ וְהִנֵּה הַקּוֹרָה בְּעֵינֶיךָ:

4 is it possible to say to your brother allow me to take away the splinter from your eyes and behold the bar is in your own eye:

Do you see what Jeshua is teaching us? Is it possible to help another person while you don't work at your kelim? The only thing given to you is the work in your own kelim!! Therefore any help one does do here in this world without the working on oneself is to see as a hiding more than it is help. Know from above they don't see this as help. Work on yourself and thus you help the other because we are connected with each other as one. Suppose someone wants to help another know he is in a delusion he can help another!! And that's wrong. Is it possible to help another? What does Jeshua say to us? You only can help another person if you work on yourself, when you make corrections in your own kelim. And in the same measure you correct yourself you can help another. The words of Jeshua are very subtle. There is no understanding because one sees it horizontal. What you see is this: one sick mind helps another sick mind. And they do this in the name of Jeshua and all of them speak the words of Jeshua just as the evangelists...it doesn't work! Did you see in real someone stood up from his wheelchair because of the words of an evangelist? Only in commercials! Suppose it would be this way...one is still thinking as primitives. They haven't a real understanding of the words of Jeshua. What did Jeshua say to his twelve disciples? I give you the power to drive off the evil spirits from man. This too He gave to them but did someone actually see this? Which generation? *It is written down as an eyewitness report.* Exactly. Pay attention we are learning the truth. In a way there where eleven disciples because one was a traitor. There where only eleven who where his direct students. In them he has imposed his hands, he appointed, gave the strength, developed inside and gave them the strengths and the power to drive off the evil spirits. With the intention they should pass it on to another generation and so on. There is no change in the Holy Spirit. Why can't we see this? Jeshua never had the intention to cure someone who was physically paralyzed, it is physically...the whole meaning is to cure them who are spiritual paralyzed, to purify the soul and not the physical. Your physicality dies, goes into your grave and never returns despite all the expectations of them who are religious, so too my brothers. What do I get? Nothing. The spiritual body you have build up, your partzuf will rise and filled with the glory of HaShem. Clear? The earth will stay. One doesn't understand because they don't know the Zohar. The earth will stay; life will stay here on earth but our perception, all the transformations men makes when the s'a will cease to exist will bring eternal life. What brought death? Death brought sin. When you dispose your sin from the world the eternal life will come in existence. Of course you can't see this properly because the sin is still with and within us. But you have to know the

transformation takes place, but how to continue...we only learn the taste of the Torah and something of the gmar tikun. What is after the gmar tikun...that we learn from the Zohar. Actually the disclosure and the things that will happen after the gmar tikun, the transformation to the eternal life will only be experienced after your personal gmar tikun. Only then it will be revealed to you.... then the Creator will talk with you in a personal way – face to face in a language another person can't understand. This experience and perception you receive in this face-to-face relationship is beyond words. Why? The language from our world isn't sufficient; this language is only created to live here. Your experience and perception can't be expressed in words only in the measure of your soul, how your soul is build up you can experience. There are no words to explain it to another person. It is spiritual. It's like tasting. Can you explain someone the taste of a fruit if he has never taste the fruit? You can talk about how delicious the fruit was but does the other understand? The other person can go to a library and search in books about the fruit but does it help?

5 הַחֲנִיף הָסֵר בְּרֵאשׁוֹנָה אֶת־הַקּוֹרָה מֵעֵינֶיךָ וְאַחֲרֵי כֵן רֵא הַתְּרָאָה לְהָסִיר
אֶת־הַקִּיסָם מֵעֵין אָחִיךָ:

5 the hypocrite you are put away the bar from your eye and then you will certainly see the splinter in the eye of your brother and remove it:

What does Jeshua say? He doesn't say others things and we are learning from him. Make the correction within yourself before you offer to help another person. For example look on Internet what do they write about the spiritual? You see all varieties of the s'a, the Satan in all kind of clothing who tries to withhold you from the real knowledge, the real way to happiness, pleasure and fulfilment.

Look what he is saying. Don't become reckless and think you can help another being!

6 אַל־תִּתְּנוּ אֶת־הַקֹּדֶשׁ לְכֶלְבִּים וְאַל־תִּשְׁלִיכוּ פְּנִינֵיכֶם לְפָנֵי הַחֲזִירִים
פֶּן־יִרְמְסוּם בְּרַגְלֵיהֶם וּפְּנוּ וְטָרְפוּ אֶתְכֶם:

6 don't give the divine to the dogs who are the dogs – of course the s'a **and don't throw your pearls before the pigs** your pearls means your inner, your kelim you have leased at the s'a once you want to help another person and you aren't corrected meaning you have still the thought you can help another being. You bring yourself in danger. As long you aren't corrected you can't help another person. Who will profit? That's the s'a within you. This is the meaning of the words Jeshua spoke to us 'don't throw your pearls for the pigs **so they can't trample them under their feet and return to you and tear you:**

Do you see? He is speaking to us meaning to all the strengths that are within us, all the wishes we have inside. Do you see the words of Jeshua are about the most pure individual spiritual work? He was the first and the last that brought the basics for the individual spiritual work here on earth. From that moment Jeshua appeared here on earth the we-time is over, the I-time has come.

Man should think he might not help another person before he is corrected after reading of these six verses that contains all kind of warnings. But suddenly he changes and shows us a new way:

7 וְשִׂאֵלוֹ וַיִּנָּתֶן לָכֶם דְּרָשׁוּ וְתִמְצְאוּ דְּפָקוּ וַיִּפְתַּח לָכֶם:

7 ask and you will be given, seek and you will be given and will be opened to you:

Within man him self. The meaning of ‘question’ is to bring your Ma’n to above. He who let ascends the real Ma’n will receive right away, definitely. In the same measure his Ma’n rises.... you don’t have to learn the stories, the religions. Jeshua teaches us how to let ascend Ma’n. When we are finished with Shlavej haSulam we start learning pri etz chaim – then we will learn how to pray. Your prayer means Ma’n. With the help of Jeshua and Ari we will learn how to ask so it will be given at us. ‘Seek and you will find’. The meaning of to seek is that you give effort. Search within you there is no other place to search. Don’t go to buildings or to lectures. Search within you because only there you will find the rescue. Each time when you arrive at a new step you will have the feeling of you are lost, if you have to start again. Don’t think there is even one kabbalist who can count on what he had studied for let say the last 30 years, every morning he awakes he’s a new being, the same for you. Once more you feel the need for the help of HaShem but this doesn’t mean you are lost. You know the rescue, the redemption is there.... the difference is, he who works on himself knows there is the redemption but he has to give effort and he who works hard and rushes himself from one place to another wont’have that feeling, he thinks there is no rescue. He who works hard on himself knows he can’t count on the merits he had achieved, because he had written a book or studied many nights because he knows there is no disappearing in the spiritual but he has to search over and over. He knows His wisdom is infinite, his treasure room is so immense and everything the Creator wants to give is there. Man can say it’s enough; I’m ready but how to continue? Honestly I say to you I study less then in earlier days, I used to learn with small breaks. This doesn’t mean I’m ready but it is given to me to apply the kabbalah in my daily work. It is more strenuous and demands more strength then only reading books. In a way it’s a different way of working, of applying. I don’t say study and study.... all the things you study bring them in practice. The most important thing is to bring in practice all the things you learn. He is telling us ‘ask and you will be given’. He doesn’t say may be but your question has to come from the depth of your heart. First he warns us ‘don’t be a hypocrite to think you can help another person’ or in other words he is telling us we are as a black box, all of us come from the four stages. Then he says ‘ask, let your Ma’n rise to the kli of kether’. The kli kether doesn’t have aviut, isn’t part of our black box. He says our and not you because if he should say so it would be ‘me Jeshua and you’. All wishes man has are from the chochmah till the malchut – these are the four stages. Bring up your Ma’n and once arrived in the kether there is oneness he says. Therefore he says ‘yours’. Knock and it will be opened for you. Each morning there is the feeling if you are standing for a new wall, a new door. Each time you have to knock, keep knocking, keep asking. Stay focussed on the wall beneath you meaning let your Ma’n rise and knock. It doesn’t matter what you receive because of your Ma’n it will knock at the door. With what can you knock? Not with the wish to receive for yourself but by way of the Ma’n, to let the Ma’n rise so the Ma’d – the answer can come down and knocks at your door just as the or jasjar considering the masach, the malchut. And it will be opened to you. And he tells us - with all certainty.

8 כִּי כָל־הַשׁ אֵל יִקְבַּל נְהַד רַשׁ יִמְצָא נְהַד יִכַּן יִפְתַּח לוֹ:

8 for everyone who asks will receive look how simple the spiritual is everyone who seeks will find with absolute certainty and everyone who knocks to him it will be opened:

Wherefrom comes this certainty? Everything is within one being. Man is created in the image of HaShem. If man asks he asks at HaShem and so he gives at HaShem. The more he asks the more he comes in agreement with HaShem therefore he will receive. What is the goal of HaShem – he wants to give pleasure at the lower, he wants them to come to fulfilment. He

who seeks will find. What is he looking for? For the good and that's HaShem only and this he will certainly find. For him who knocks the revealing will come from above.

9 הַיֵּשׁ בְּכֶם אִישׁ אֲשֶׁר יִשְׁאַל מִמֶּנּוּ בָּנוּ לֶחֶם וְנָתַן-לוֹ אָבֶן:

9 is there a man among you a person of whom his son asks him bread and he would give him stone:

Is there among you whose son meaning a lower step. If a lower step asks at the higher for bread meaning chasadim, binah is there someone who would give him a stone – malchut. The meaning of stone is without light, malchut. A higher only gives what the lower needs. And the Father does do this in the same way with us he says.

10 וְכִי יִשְׁאַל מִמֶּנּוּ דָג הַיָּתֵן-לוֹ נָחָשׁ:

10 and if he would ask for fish should he give him a snake:

11 הֲיֵן אַתֶּם הָרָעִים יְדַעִים לָתֵת מַתָּנוֹת טְבוֹת לְבָנֵיכֶם אֲף־כִּי-אַבִּיכֶם שִׁבְשַׁמִּים יִתֵּן אֲךָ-טוֹב לְשׂ אֲלֵים מֵאֲתוֹ:

11 look at you who are angry the evildoers know to give good gifts at your sons will your Father who is in Heavens not give the good to them who ask:

12 לָכֵן כֹּל אֲשֶׁר תִּרְצוּ שְׂיַעֲשׂוּ. לָכֶם בְּנֵי הָאָדָם עֲשׂוּ. לָהֶם גַּם-אַתֶּם כִּי-זֹאת הַתּוֹרָה וְהַנְּבִיאִים:

12 therefore anything you wish that people will do to you so do you at them also do to them because that is the whole Torah and the Prophets:

His words are very special. It has to be in conformity. If you want to receive the good you have to do well the other. Let there be conformity in quality. He says the whole Torah and all the Prophets. If you do it this way – do well at others in a way that they would treat you the same way then you fulfil the whole Torah. If you are capable to do this you are done, then there is nothing to learn for you. All the time we learn how to overcome our bad habits. To do good deeds isn't hard but our self-love is so stubborn. All the time we say the same thing only from a different angle, then it comes from the Torah, then the prophets etc. all the time we have to bomb our s'a so there will be the moment we are capable to fulfil what is written in the verse. This is the highest rescue. To treat other people in the way you want them to treat you. Unless you're a masochist you want to hurt yourself...what he is telling us it is the whole Torah, it is the whole teaching. But how can we do this? He is teaching us the how, we are learning from him. From kabbalah, from Jeshua we have a detailed plan how we can do this from within. What we should look at. Very important but later I tell you more.

Look what he is telling us. It is so important and only this one sentence; the most individual work brings man redemption. Look what Jeshua is telling us every word is unique:

13 בֹּאוּ בַּפֶּתַח הַצָּר כִּי רָחֵב הַפֶּתַח וּמְרוֹחַת דֶּרֶךְ הָאֲבִדוֹן וְרַבִּים אֲשֶׁר יֵבְאוּ בוֹ:

13 come in or through the small opening because wide is the opening and extensive is the way to corruption and many of you will go that way:

Here He shows us how individual the rescue is. Know the redemption isn't a mass production but a very individual thing. Many of us will go the way of corruption by searching the wide roads, clear? While in reality it is a very small opening and in the Zohar we have learned where this small opening is namely the jesod. In the jesod is the opening for the rescue. This is what he is telling us. And he is telling us the way to hell also because they are situated side by side. Here you can find the highest klipot too, there is no other way. You can compare this with the nearing of the palace of the king, where are the guards? Of course the guards are near the gate and only them who have the power, have perseverance can go the whole way to the palace. The king likes to meet the others; it is the same here because everything is within one being. Man has to come to his own jesod and enter his jesod – the kingdom of heavens. Therefore make thinner your kelim to the stage of kether and then bring it to your jesod. Via your jesod you can enter your kingdom of heavens. The rescues forces are there. The connectedness is between the eleh and mi by way of the jesod. Keep purifying your jesod so you can make contact between the eleh and mi. The words Jeshua speaks are your starting point. Apparently he speaks.... we know he speaks via the jesod but how can we realize this in our daily life? Let me give you a practical advise, you already know every action you do here in this world needs a certain attitude from within, from the outside physically and emotionally. A certain strength that helps to give resistance for instance when you walk you have help from your backbone otherwise you couldn't walk. We need support to stand upright otherwise we couldn't walk. A singer for instance needs some resistance for his natural way of breathing because otherwise he wouldn't have the strength to sing. You can't see how a singer is doing this but his breath is different, he needs a special technique so he can tighten his abdominal muscles that support him, even his back gives him a special support. One is working in one direction and the other in another direction to give resistance, a certain support to let arise a special effect. This you can see in many things. The nature from outside is amorphous, without form. It seems so relax, so defenseless or in other words it is only instinctive but it gives us the intention of a natural way, if there is no strength within or any tension. But man has to know he has to go beyond his nature, he has to bring up some strength to achieve a special effect so he can do what he wants to do, whatever his activity will be. I can give you many examples, each branch has his own posture, support so he can achieve the best effect for to do what he wants to do. This I name anchoring. For instance a dancer does do a certain anchoring with his neck so he stands upright, that he will have a nice posture. This I name anchoring. Each profession, each activity needs his anchoring. The same with the spiritual, we need a deep anchoring to resist the s'a. There is so much seduction in one day.... and each one of us does experience this. In every step you make you need resistance for the seduction, there are things you may do and there are things you may not do. Ask yourself - what I now want to do is this for the Creator or is it kosher or not and so on. The opportunities to make mistakes are so huge. What does Jeshua say? When you want to take away the splinter in someone eyes while the bar is still in your eyes.... don't miscalculate! Therefore keep looking for the practical things that can be of use for you and don't stay with your nose in the books. All the theories...bring them in practice so you will feel good and relieved. What we need is the best anchoring for our spiritual work therefore work on this anchoring. What is there to anchor? We have two parts in the partzuf: above the chazeh there is the good habit and under the chazeh there is the bad habit and we have to transform the bad habit. Above the chazeh there is.... pay attention in what you are going to read, it is way deep. It comes from the highest source and I try to reflect them in a simple language while maintaining the strength. So above the chazeh there is mi and under the chazeh we have eleh. How to make the connection in this holy name of Elokim? This only can be done by way of your Ma'n meaning what is under the chazeh to let it arise to above the chazeh. Under the chazeh you can't do a thing, first the strength of Eleh has to arise – we

can't bring the kelim to above only the strength of eleh; know strength can have two things, light or shortness. Shortness is strength too but here we have to be careful, that you don't bring up the strength of shortness and receive the light in an illegal way. So how can you bring the name Elokim to oneness, wholeness, the connection between eleh and mi because this is what you have to do? The reshimot of -eleh that are under the chazeh has to arise to above the chazeh and to connect it with the -im to make the name Elokim, if you can do this and make whole the name Elokim than this name rest upon you – on the -mi and on the -eleh. From above we have oneness – Elokim and this will shine to below, that is the correction. This we know because the whole Zohar is talking about this. You can use other words for above and under. Above the chazeh is also the right side and under the chazeh is the left side, it depends of your point of view, or we speak about chasadim or about chochmah. What can you do? It is clear that we need Ma'n. Ma'n rises up when we feel the need, when you have already the feeling of shortness. Of course the feeling of shortness is there continuously because there are so many kelim that needs correction. So what can you do besides the aspect of Ma'n? Build up your inner anchoring. Every speciality has its own anchoring. Every speciality needs concentration to build up the special effect needed for that speciality. What is the spiritual anchoring? That is the connecting of above the chazeh with under the chazeh. And with what can we connect? Which sphirah is common? This is one third of the tiphereth above the chazeh and under the chazeh there is the rest namely 2/3 of the tiphereth. Where is the anchoring? Midst all these strengths there is the anchoring. Only via the middle line there can be the anchoring and not from netsach, hod...look how a ship is anchored, it is still upright and there is only a slight movement to the right and the left. One third of tiphereth is above the chazeh, this is the part we have to connect with the lower 2/3 part of the tiphereth that is under the chazeh – from the chest to the navel cord. What I say to you, you can feel it, it isn't theory. The thing is, I need so many words but gradually.... you have to understand where I'm talking about. The upper one third of tiphereth that is the part you have to connect with the lower 2/3 of tiphereth and then connect this with the jesod. Jesod is the one who keeps the netsach and hod in balance. In a way within jesod there are netsach and hod: the right side of jesod is a part of netsach, it's a connection with netsach and in the left side there is the connection with hod. So in a way netsach and hod are within jesod but only jesod is the one who can help us to make the connection because he is from the middle line. All the sphiroth are connected by way of one line, the middle line. All the seven sphiroth are connected with each other, this we already have learned in the Zohar. Chesed, geburah, tiphereth, netsach, hod, jesod and malchut are connected with each other, always. And each one of them has seven sphiroth in itself. What can you do? Whatever you do, always bring from within the upper one third of the tiphereth in connection with jesod. Both are z'a. Tiphereth is z'a and jesod is z'a, it is the last station. In a way it is a gathering point of z'a and via this point all can be given at malchut. Let there be the connection, always. Let the place under your chazeh, you can use the word tabur, navel.... Before the tabur there are two parts of the tiphereth, 2/3 of the tiphereth.

Question: do you mean to split the tiphereth in then sphiroth? No. There are three parts of the tiphereth: there is the upper part of the tiphereth and the two lower parts of the tiphereth under the chazeh. And these three parts you have to connect. When you do this know you haven't reach the oneness, the connection when there is no Ma'n. But the thing is, first make the anchoring, not the correction but the anchoring between the jesod and tiphereth, from under with above the chazeh. See it this way; your lower part never can be separated from the upper part. Keep in mind this anchoring, that the jesod is connected with jesod and feel it...when there isn't the connection know the lower part can do what it wants meaning it takes a being from one end to another end. And when you have this connection.... don't create any tension when you have this connection, don't sit with your bottom tight. There has to be a connection

but without tension! When there is some activity it doesn't mean some tension has to be there. What is activity? Activity is a flow of energy and it has nothing to do with tension g'd forbid. The meaning of tension is that you have the wrong concentration. Suppose someone has broken his leg and he needs an operation, he needs a special pin to heal the leg. After a while the pin can be removed, it is the same with us, after a while you will do things automatically without thinking. Your system will know how to act. For instance a singer, does he need to think how to breathe while he is singing? It is a product of his hard work, of his exercise day in day out. The same with the spiritual, this is why you have to make the anchoring first to be concentrated so you can stay in one line. Meaning above the chazeh and under the chazeh stay with each other. Then there is a connection between the tiphereth and jesod. This is where Jeshua is speaking about when he talks about the wakening. Could Jeshua explain this to men? Of course the time was ready but men weren't awake. They couldn't work at their jesod. For this reason his disciples couldn't understand him. Every time they needed an explanation. Jeshua was talking with his connectedness with his corrected jesod: he was kether. His jesod was different. Each person has his own soul. Our jesod is a part of the creation, part of the nine lower sphiroth, always. But the jesod of Jeshua was of the strength of kether, the jesod of kether. That is something different. He always spoke from this point, from his jesod of the kether while they couldn't reach or see or feel this point. Therefore they couldn't understand. Only with jesod, jesod is the spot where you can feel; react in a right way in what he says. Only by way of the jesod you can go to chochmah. This I wanted to tell you about the spiritual anchoring. Keep this in mind and when you do so your lower part won't have a separated life, then there isn't a double life. There is a saying: the soul is easy but the flesh is weak. What does this mean? From above the chazeh you want to do good things but under the chazeh that's the part who wants to do otherwise. This is what Jeshua is telling us. There is no control under the chazeh. Now you know when you need a firm shoulder anchor yourself and let this be a permanent anchoring, let this anchoring be there before you act spiritual and not only during a spiritual action, let it be there in all your actions. Whatever the action is, first make the anchoring because that gives you the connectedness between the part that is above the chazeh with the part that is under the chazeh. Feel your tiphereth, feel your connection.

Question: is the tiphereth exactly on the line of separation? Yes, a little above the chazeh that's the place where the connection has to take place.

Question: chesed and geburah? Chesed and geburah are above the chazeh; in the first 1/3 of tiphereth there are the qualities of chesed and geburah. Tiphereth is the line in the middle and has in itself the chesed and geburah in the most sublime way. Jesod has.... under the chazeh that is the place you can compare with the anchoring of the world. What is your work? Let your tiphereth and jesod be anchored but you have to do this on your own. As you already know nothing comes from above if there is no call from here below. Only by way of your preparedness of your jesod this extra anchoring can take place. Know jesod is very willingly, flexible; it can move all sides but keep you jesod connected by way of the middle line with the upper part of tiphereth. This gives you all. Your jesod is connected with the ateret jesod, the malchut of the second tzimtzum. Jesod is connected with the ateret jesod and she is as malchut. In a way jesod is connected with malchut because he gives at the malchut by way of the line in the middle. Jesod has the capability to anchor himself from the right and from the left, with netsach and hod within himself. If you make the right anchoring – meaning the jesod with the upper part of tiphereth, the upper tiphereth has in itself the chesed and geburah so now you have all seven sphiroth, the whole body. The whole body is prepared to work in the spiritual meaning to do the work of to give. And when this takes place all the anchoring is done because the anchoring from above, chesed geburah and tiphereth are there already. And there is the anchoring from below with jesod netsach and hod. The only thing you have to do

is to make the connection between jesod and tiphereth. This connection from above the chazeh with what is under the chazeh, that is your job given to you. Man has to make the connection with the ateret jesod and when he can do this, everything is connected with each other. For instance, look at someone who does make a jump, he jumps 100 meters, look how fully he is concentrated. He takes a special pose and his concentration is fully so he can have the best jump. He puts himself in such a position he can do the best jump. It is the same with the spiritual. You too want to finish, you are the one who finish and the anchoring is your concentration. Each day, every action let it be as this jump. But you have to know this is a jerky work. For a good start you need an excellent position and that is the anchoring. And only you can do the anchoring. Connect what is above the chazeh with what is under the chazeh. Why? The kelim of under the chazeh.... chazeh means, the malchut is there in the chazeh; the malchut has risen to the place of the chazeh thanks to the second tzimtzum. We also are a product of this second tzimtzum. In the place of the chazeh there is the malchut of the body that has arisen to this place. Our job is to connect these two. The kelim of the Creator are above the chazeh, these are the kelim of to give. This inclusion is within man, is within creation of the kelim of the Creator. These are the kelim above the chazeh. In general man wants to do good things once he is connected with above his chazeh just as Jeshua tells us, the soul is willing, prepared to do good things but not the flesh. The flesh is the area under the chazeh, that's the problem. The malchut who has arisen thanks to the second tzimtzum to the chazeh stands here. *Under the chochmah, but isn't this higher?* In every part of the body even the head.... in the head she is under the chochmah and in the body she stands in the tiphereth. Tiphereth is the binah of the body. Actually she stands in all the three parts. In the body the malchut stands in the tiphereth and to be more specific: 1/3 of the tiphereth is as 1/3 of the binah of the head, the part that is still above the chazeh. The kelim of Creation are under the chazeh. These kelim are yours, that is you. Generally we have to correct what is under the chazeh because above the chazeh there are kelim that are thinner. These are the kelim of the Creator. These kelim are thinner, more transparent but there is also something we have to correct because these are the kelim of to give. Because they are thinner and more transparent it is easier. In general we see man is inclined to do good things but he can't because he is still under the chazeh. When one is in church or in the synagogue he looks like an angel but he is still under the chazeh. Why? That part is still closed and he doesn't know how to work with this part. They only teach the open Torah and have no interest to go deeper. The same for them who name themselves Christians, they too only learn what is written, what the priests tell them. The same applies to them – they don't work with themselves. *But when they sit in church or in the synagogue aren't they arisen?* Why do they go to the church or the synagogue? They sit in church or in the synagogue to receive honour, for themselves or for their children, or because of the society or they think that all the merits they do will count. Or 'when I do this I will have more money, I will be healthier or it is good for my children or there won't be any punishment'. With this attitude one is making a deal with the Creator. Let me show you what Jeshua is saying about this, what Jeshua did. He started to pray alone. He never went where the mass was. He fed 5000 people but he didn't pray with the mass. He tells us "go to your room where you are alone and pray". What is the meaning of alone? The Hebrew word of alone is *badad* 772 and has the gematria of ten. Later we will learn the spiritual meaning. There is a rule that says 'only when ten Jews man gather together in the synagogue the Creator will come, then one is aloud to pray'. Badad – to be alone has the numerical value of ten -the ten sphirot within man. Never Jeshua said to his disciples 'now let us pray'. Contrary he said not to do this. Don't pray the way hypocrites do on the corner of the street or in the synagogue. Pray when you are alone in your room, within the four walls meaning four stages. Later we will learn what the exact meaning of this is but for now know 'only this prayer will be answered'. So far about the anchoring, the start position in

every situation. Bring in practice the things you are learning. All the things I tell - look for them how to bring them in practise. Not only the things I tell you but also the things Jeshua tells us. Don't think I tell something different, may be in other words but it is the same, I'm learning from Jeshua, I receive from him and I pass it on to you but it is you who have to practise. HaShem only wants the work we do with our heart and not what we do with our head. Let this be your starting point in every situation – how can I do practically. This will make that your lower halve won't wobble because of the words 'shall I do this or shall I do that...'. This only confuses man and already he is in the 'arka' *the bottom* in his klipot and he brings his

-eleh to this klipot and he creates new offspring's, does do deeds.... offspring means new steps. His offspring will be born with the same misery as he has. Therefore make the anchoring, be aware of his start position so you can stay alert, don't have any tension but stay awake and be aware of the difference between the anchoring...this only means an inner attitude, a sort of activity whereby you are awake, alert. Have every moment this inner activity of awareness. Through this work you make a candle from within, let this candle burn every day of you're live. The light has been here even under the chazeh but the light has disappeared, what left were some traces *reshimot in Hebrew* traces of light are present always. This is the work you do: from your jesod you attract a trace of light of jesod to the tiphereth. This is the making of a soft pillar within you. Pay attention: don't let your muscles be tight. Of course you have to feel your muscles but don't let them be tight. A runner isn't tight either but he is active. If all his muscles were tight he couldn't do a thing, soon he would be tiered and his legs should acidify. Take notice that when your attitude is tight you will acidify too. This is the acidifying of the breads during Pesach. Not the cleaning of the house and all the outer material things while within a lot has to be done considering your jesod. Most of them work with their hands and feet, the open Torah. I don't say the open Torah is wrong. It is given to us with the right kavanah and the right kavanah is the inner Torah. Only then it has sense, has more strength. When you still work with your hands and feet know the part above the chazeh and the part under the chazeh are separated. "Ele'h is our g'd" they said and this is written when Moshe didn't appear. Only under the chazeh, these three letters -eleh are our g'd and they didn't want to make the connection with the -im of the word Elokim. This is where the Torah speaks about and this will bring you saviour, will cure you and will bring fulfilment; only these two parts – one part above the chazeh and one part under the chazeh. With all the actions you do anchor the column. Practise this and soon you will notice it works! This is the meaning of this course; you are the rabbit that is in the laboratory that is tested on instead of to learn because of the learning. All will be opened for you. A small bite every day that's enough, I have all the books you need. You can study and study and memorise everything you read but it won't work. Step by step continue and bring it in practice, this was the way Jeshua did. All the lectures of Jeshua are about this. What did he say? 'All hypocrites bring in practise the things you learn'. He who studies only because of the study and don't practise – he's a hypocrite. He didn't say other things only bring the Torah in realization so you can feel the words of the Torah; the words of the Torah have to penetrate you every day, every week, every month, year... All the things you learn they have to become fluent within you. The place of jesod that's within you has to become a well. Living water flowing from your jesod and fill your body, fill your whole life, that's the meaning. See the Torah as a living organism. Through this learning life will be bubbling within yourself. 'What you want others to do so do to others' are the words of Jeshua. This sentence is so powerful and so true – in this sentence lays the whole Torah. So many pronunciations Jeshua did and they are coming from all angles and because of this he touches our inner from different angles, this will give you the opportunity to near him, to near the fulfilment of the Torah because that is the meaning of all the words he spoke. Nobody has fulfilled the Torah only Jeshua. From him

we can learn the Torah; from him we can touch the fulfilment of the Torah but you have to practise it than life will start within you. Don't learn to memorize, that you can quote what you have learned. This is what they teach you at the Talmud academy, there a rabbi is so proud because he can quote the books 'Jeremiah did this read part...page...he knows exactly the right pages but does it help? You can study and study but it won't help you, don't think you can come to your fulfilment because of all this learning. What is fulfilment? That you have connected the part above the chazeh, your head with the part what is under the chazeh. Real fulfilment is one territory – your territory and the territory of HaShem are one that is the real fulfilment. Of course you need your territory and you have to keep it but the thing is, make them one territory just as Jeshua did. Jeshua made one territory, the part above the chazeh and the part under the chazeh where one, that is one territory. Only this brings you fulfilment. Of course you still feel the heavy things of under the chazeh that aren't corrected but still have the intention to make them one, that's your work. What is the sacrifice you have to do? It is the sacrificing of your wish to receive for yourself; you have to transform this wish in the wish of to give. This is the way to let the light come under the chazeh through the middle line. But without some sacrifice it can't be done and Jeshua is telling us this, he is the living example of this work. Without sacrificing one can't come to the eternal life. All the sacrificing you do, all the pain you feel, all the misery you feel now it is as the bite of a mosquito considering the result. The result, the things man can achieve I can't describe so incredible they are. Every day learn to sacrifice a part of your wish to receive for yourself, transform every day this wish in the part of to give, a small bit.... it's enough. There will never be a disappearing of your wish, your wish will last for ever because didn't we learn that there isn't any disappearing in the spiritual? Even when you are laying on your death bed there will be the wish to do this or to do that, the longing will still be there...no matter if you are 80 or 90. Even when you aren't capable to fulfil the wishes because of the experience you long for them. This is the nature of man and it is part of under the chazeh. All the desires you have are given to you from above!! Remember this, you can't kill them but what you do, how you treat this desires there lies your work. Make an anchor for all the wishes and desires you have and correct them by way of the middle line. That will give you the victory but each day you have to start afresh. Be happy with all the challenges you receive. Together with the victory of all these challenges an indescribable feeling will arise within you, a feeling of spiritual happiness you never felt before.

End of part one.