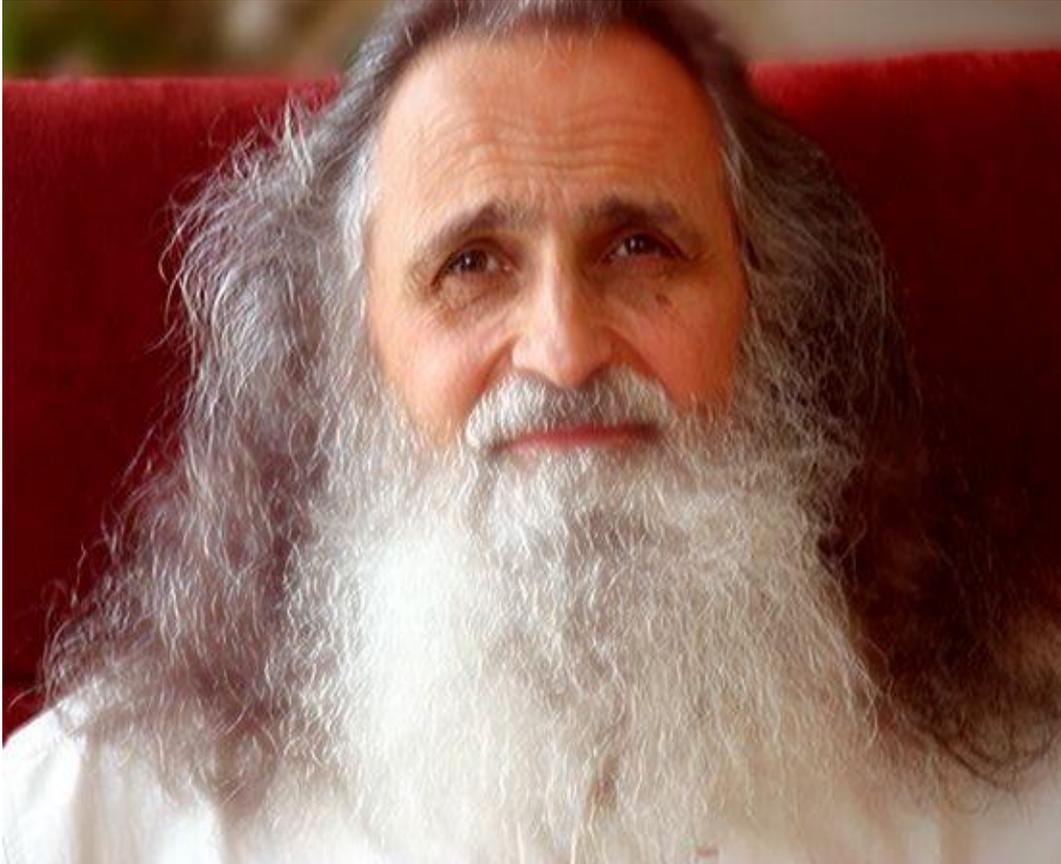


The Teachings of Foolishness

Part II



by

Rabbi Michael ben Pesach Portnaar

Verkabbala publishers

The Centre for Lurian Kabbalah
The Lurian University & Research Institute Association (LURIA)
E-mail: verkabbala@planet.nl
website: www.kabbalah-arizal.nl

Spuistraat 293
1012 VS Amsterdam
Netherlands
Telephone: +31 (0) 20 620 26 31
Fax: +31 (0) 20 620 22 25

All rights reserved

First edition

No part of this digital expenditure may be reproduced or transmitted in any form without permission in writing from the publisher, with exception for own use or considering articles and reviews unaltered with the indication of the source.

© Publisher Verkabbala publishers 2009

ISBN/EAN: 978-90-78125-11-2

הַבְּשׂוּרָה הַקְּדוּשָׁה עַל־פִּי מִתִּי פָּרָק ו

The holy message according Mataj *Matthews* verse 7

Sequel to part one:

In verse 13 he said 'come through the narrow opening because wide is the opening and wide is the way to corruption and many will walk this way'.

14 וְצָר הַפֶּתַח וּמוֹצָק דֶּרֶךְ הַחַיִּים וּמֵעַטִּים הֵם אֲשֶׁר יִמְצְאוּהָ:

14 and narrow is the opening everything what is within man and narrow the way to the life and only a few of them will find:

Look at the words Jeshua speaks to us. He doesn't speak about the mass event whereby everyone wants to be on the first row. Jeshua should say to us 'everyone would find. Believe the words I speak and everyone will...' no...the church says believe in Jeshua and you will be saved. But what does Jeshua say? Only a few will find the way to life. He uses the future tense. He says: don't seek outside yourself for me but look within yourself. Small means thin, the way via jesod is the small way, only through this way man can come to his real life because the biggest part of all human powers lies here. This is the place were you receive nutrition, that are the words of Jeshua.

**15 הַשְּׁמְרוּ לָכֶם מִנְּבִיאֵי הַשָּׁקֶר הַבָּאִים אֵלֵיכֶם בְּלִבוֹשׁ כְּבָשִׂים וּבְקִרְבָּם זֵאֲבִים
ט' רָפִים הֵמָּה:**

15 watch yourself for the false prophets who will come to you in sheep's clothing but from within they are raving wolves predatory:

You have to know there is only one teacher namely Jeshua. All others are manifestations of Jeshua in this world like Moshe, Shimon bar Jochai and Ari. They are manifestations of Jeshua in sequence. And the rest, what does Jeshua say? Be careful with them because they can speak beautiful words, they can be dressed in sheep's clothing but from within they are raving wolves. They are ravenous, they only want to take something away from you either material or spiritual because they want you to involve in the mass. Like Jeshua says even the Jews who want to reform others, they will cross the rivers to reform others, to bring them to the Torah but once reformed it will be worse than before. I have told you about the time I was an orthodox kabbalist some five years ago too but now... don't think any of you I want to reform you, that you have to become a Jew, don't have the slightest wish to become a Jew! It will bring you only from one misery to another. What good is it? Do you want to carry black and white? There clothing is black and white. It only shows how they see this world; black and white. It is a reflection of how they see things while HaShem shows us the whole kaleidoscope of lights, of all the colours...where are they? They are in all the sphirot. Where is black? Black is within malchut. Black is the place where shortness is, where no light is. All these orthodox people in black means they are without light. The Torah is light but they only use the Torah for their own profit, their own tradition therefore they can't see the light of the Torah. Is it then necessary for you to become a Jew? Do you want more darkness? Is this the

meaning of to be a Jew? The Creator didn't see them and even now He doesn't see them. Only the Creator sees them who are making an inner movement. He sees them who are working with their heart and not with their hands and feet. All the correction you do and you know this is hard work to see all the shortness you have and that it is impossible to correct them by your self... why is this impossible? Because when we see the Creator we see wholeness, fullness. What is the reason why the orthodox feel them so marvellous? They don't see the Creator!! They see their neighbour and he competes with him, who wants to know more, who is the best...and one grows higher knows exactly what is written in the scriptures...is this their religion? What about conversion? Does man become a better person because of this conversion? Black is the colour of malchut and malchut has no light only shortness. All other sphirot have colour. For instance the Zohar tells us green is the colour of z'a, binah is red and chochmah is white. As you know the z'a has six sphirot therefore they have all kind of shades. It isn't the intention of HaShem that we see life in black and white but that we experience and live all the colours. He is telling us the opening to the way of the true life is very small. We have learned the opening of this way goes via the jesod. Via the jesod you can come to the light of chochmah. That is the way to the real life; it is the way leading us to the receiving of the light chochmah. Now he gives us some information how to recognize these strengths within ourselves:

16 הֵפֶר תִּפְּירוּ אוֹתָם בְּפִרְיָם הֵיאָסְפוּ עֲנָבִים מִן־הַקֵּץ יָיִם אוֹ תְּאֵנִים
מִן־הַבְּרִקָּנִים:

16 learn to know them by their fruits sometimes the grapes are picked from the thorns or the fig from the thistles:

The deeds are a proof of what is within...from where the strengths are coming. On the actions of another you can see what is in his heart, not the words. I've experienced everything in my quest leading to the way of truth. I searched for a teacher and I couldn't find him. I have seen a lot of earthly wisdom. Many sheep clothing...all of them looked so nice but their deeds...When you see that someone belongs to a certain religion no matter what the religion is know this is a kind of limitation too although you know we are only speaking about one person. But when someone takes an identity and he separates himself from the source of life... let us look to ourselves, we are sitting here and belong to one country, we say all of us are inhabitants of the Netherlands. Be careful with these words because when you say you are a Dutchman meaning you belong to this nation, you connect yourself... of course it is good to have some affinity with your nation but be careful that you not connect your personal identity from within, your personal identity from within has to be free, doesn't belong to no one except the Creator. From the outside it is a different story but from within stay free! Don't connect yourself with a country, a group. There can be some interest but your inner identity doesn't belong to no one except the Creator. It is easy to say these words but it is as Jeshua tells us: only a few can find the way to the real life. One is still fleeing away from this place within the being. It is easier to flee in some identity because that gives more pleasure *they think*. There can be the same tradition, the same rituals and the same words for instance the word to survive. Let survive together, be solidary with each other... in Russia it is to be solidary against bears, against Tatars, everywhere you see this. Never connect yourself with something or someone then the words of Jeshua become true; 'the opening is narrow and the road is small and a few will find this way to the real life'. Why doesn't Jeshua speak like this 'everyone who accepts me shall find the way to life'? He doesn't say this. He clearly says to us...There are more than a billion of Christians, have they found this way? Are the Jews living this way? Do they follow the Torah? If they should have followed the Torah they

would have listen to Moshe. What did Moshe say? 'After me there will be a prophet'. What they do is the fulfilling of the Torah with their hands and feet. But it isn't the way to the real life. For thousands of years are they learning and still it doesn't help. Nothing will help them. Because of the tradition they still see the world as black and white: we are Jews and they aren't. Of course they are connected with each other but does this bring them to the light? The same for the Christians, it won't help them. Whatever the connection is they make it means they lose the small way leading to the real life. There are more then a billion Christians and each one of them believes in Jeshua, why is there still so much misery, why can't they find their way to the real life? What is the life they live? They can't see it because it is coffered with a layer of culture so one can't see the misery that is from within. From the outside they look fine, they have adjusted themselves but show me one Christian who says the way to the real life is small. All the priests, ministers, so many of them have abused little children and what comes out are only the tip of the iceberg. So many people keep their mouth shut up. All the misery, incest, abuse etc is only because they don't know the way to the real life where Jeshua is speaking about in verse 14, one doesn't know this therefore one doesn't know how to correct his jesod. But when the jesod is corrected... not every person can do this but all of us have to go this way, go deeper and deeper. Tell me, who can do this? Who can stand face to face with Jeshua? There is no other way then to stand face to face with Jeshua. It is given to the Jews, the inner circumcision, of course first the physical circumcision. Through the jesod you can come to the Creator. But what are they doing? In stead of develop themselves, to purify themselves, to build up their jesod they still acting with their hands and fee. Everything is written in the Torah but without Zohar and without the Brit Chadasha it is impossible to understand, impossible to touch the jesod. They can't enter because the jesod is the entrance to the Kingdom of Heavens. Only by way of the jesod the Ma'n can arise to the Kingdom of Heavens. This is the entrance and Jeshua says to us 'enter'. By way of the jesod you can enter and receive the Redemption. But they ignore it. And Christians they only speak about Jeshua. In their heads they have such beautiful words, so sensual and their theologies.... of course they have feelings; they know the rescue is in Jeshua but they lack the individual work. They have made a religion of it and for g'd sake don't think I blame them; it is only a phase in their development. I tell you there will be a time all the religion will have disappeared. Each person will work individual with the light by way of Jeshua. This time is already underway. You will see gradually it will die slowly. All these synagogues, churches and other building...none of them are connected with the truth, with Jeshua. Don't think they lie; everything is mixed with the truth so the strength of surviving is still there. Christianity exists now for more then 2000 and the Jews even more. Why is this? You have to know tradition is very strong, stubborn; it's like a habit. May be you now how difficult it is to change a habit, the strength that is needed to change? No one wants that. 'it is written....' all the rabies they don't understand a word of what is written in the Torah. What they understand they understand with their hands and feet. Everything is an illusion because they don't know about the secrets of the Torah, how to learn them. Isn't this strange? Of course somewhere on this planet there will be someone who knows but then a new question rises, why doesn't he teach others? Nowadays there is Internet; I haven't seen a website.... You can sit for hours but you won't see a word, a teaching. What you see, there are people who say they are learning the Zohar or the Brit Chadasha but they only quote verses, there is no connection, no structure.

Thin is the opening because the opening is via the jesod. Pay attention, be careful all the spiritual reflections you have or the thoughts you have let them be connected with your work, with your jesod otherwise there won't be progress. You can enjoy but you have to know how to enjoy. The word Jeshua speaks to us and when you connect them with the kabalah, when you see it isn't easy, only a few will find the way leading to the real life. Be alert for them

who clothe themselves in sheep clothing but from within they are as predatory teachers. Be alert for the nice words they use. Their words are clothed in such dignified clothing, so scientific or they use so high religious terms.... always be alert. Not unsuspecting but from within alert...know there is no other way than via Jeshua, via the connection of the jesod with the tiphereth what makes your anchor. Whatever you do, whatever it is you enjoy always have this connection. What did Jochanan ha'mitbil *john the Baptist* say? Straighten your ways meaning as a preparation for the receiving of the ruach ha'kodesh *the Holy Spirit*. The ruach ha'kodesh is the receiving of the treaty of the spirit of Jeshua; first there was john the Baptist, he Baptist the people with water. Water... one has to connect his jesod with the tiphereth. Tiphereth already belongs to the binah; she is part of the z'a – the ChaGaT *chesed geburah tiphereth* till the point of the chazeh which extends to the jesod of the binah. Binah she is water, the higher waters *maim eljonim in Hebrew*. And Jochanan says to us, prepare yourself. Straighten your ways meaning repentance. What is repentance? Repentance is the jesod or malchut but after the second tzimtzum we don't speak about malchut but about the ateret jesod. When we speak about jesod we mean the place where the dot of the malchut is attached because the whole correction...Who has to make the correction? For whom do they do them the corrections? The whole correction is for Malchut and not for jesod. When I speak about jesod I mean the malchut who is attached at the jesod. The first thing you have to do is to make your malchut as a dot and attaches here at the jesod, then make the anchoring. But first make your wish as a dot and then anchor your jesod with the tiphereth. In this step lies the anchoring of the malchut. When the jesod arises to the tiphereth the malchut goes with him and the jesod only becomes a dot, can you see this? When the jesod is connected with the malchut and the malchut is a dot at her place then the jesod is a small tiny place too. The measure of jesod is 1/3 of the normal measure of the sphirah; in his' place the jesod is 1/3 of the normal sphirah. 1/3 is very thin; small therefore Jeshua says 'small is the way. Because of your Ma'n the jesod can ascend to the tiphereth and becomes a whole sphirah and becomes as tiphereth. Besides the malchut grows together with the jesod on her place because she is attached with the jesod as a dot therefore together they ascend to the tiphereth then she has four sphiroth under her: netsach – hod – jesod and malchut. Further she goes and then she receives the ChaGaT *chesed – geburah and tiphereth* this is the great katnut and accordingly the gadlut when she goes to daat, then she receives nine sphiroth meaning here statue her spiritual building is ready and she can receive the light. As long the malchut is a dot she can't receive, the light can't enter but when the malchut together ascend with the jesod she becomes big enough and the light can enter. This way the corrections take place. Now you can understand that listen to all kind of ideologies isn't enough there has to be more for example the special aspect....when I speak about Jews and Christians I speak about the general aspect but in the special it is exactly the same. When you feel from within the temptation that all your inner teachers are so kind and justify everything and give good advice connect all these strengths within you. All the kind words your inner teacher is speaking to you are only because he wants that you stay away of the connectedness with the One and here you have to be alert. Here lies your work because every moment you have to adjust yourself to find the true way that directs you to your destination. And this way is very thin! Know that every person has his own personal and unique way. Not we, who is we, be alert in this because when you stay in we-ness it won't help you. More and more you have to detach yourself from all the we-ness. When you read this resistance can arise in you and know this is a common feeling because it is in nature of man to belong to a group but together with this you have to know that every feeling belonging to we-ness won't help you. Is it possible to combine these two feelings? Know that in the spiritual everything is one only here in this material world we have the contradictions. The common says love everyone; connect yourself with every being no matter where he is coming from, let go your judgement or whatever feeling may arise in

you. It is good to look for some time to all kind of movies because then you see other people living in another way. In your eyes they can be primitive or very rude but from within you have to arouse the strength that this is good too. Looking for instance to the National Geographic canal gives you a good idea of other nations and when you do so and feel some judgment arises in you, right away go within and know that other people are just as you, having family, children, want to be loved etc. if you can't do this you are far away from your wholeness and this is good too, then you have work to do! On the other hand the one that are near you, that are the most precious to you, you have to let them go too. Develop at yourself the feeling of absolute independency, which you can be independent of what is so precious your wife or husband, or children and grandchildren... look who's the most precious to you, there lies work too. Here too lies the work of detachment. Your heart has to be absolutely free of everything and everyone. We have spoken a lot of this. Jeshua tells us the same, what does he say - 'small is the opening'. Have the desire to find this narrow way, seek and you will find. Books aren't enough, my people are learning the books they know all the ins and outs of the books but does it help them? A father who only works for his family... that means he is still attached at his family. What did Jeshua say when his mother and brothers came to him? He said 'they are waiting for you. You are my family, my mother, my brothers and sisters but he who does do the wish of HaShem he is my mother, he is my brother'. That is freedom. In a way it is so simple and therefore so marvellous, magnificent and genius. And at the same time so hard and so far away but it is given to man... free your self, try to live and feel those two contradictions. Feel the tender love for every living being, for everything what is alive because everything what is here on this earth has the glory of HaShem, live for HaShem although he does do otherwise. Look around you, everything you see yields... has the strength and the glory of HaShem and at the same time you have to take distance and connect yourself with nothing. Only when you act this way you satisfies the conditions as Jeshua tells us 'in absolute certainty he will find the opening and the way to the true life'. It is given to everyone and yet only a few can find this way.

17 כֵּן כָּל־עֵץ טוֹב עֹשֶׂה פְּרִי טוֹב וְהַנִּשְׁחָת עֹשֶׂה פְּרִי רָע:

17 similarly every good tree makes good fruits the result shows you if the work was right and the tree that is rotten makes bad fruits:

What is the meaning of a good tree within man? This is the wish to give and the bad, rotten tree is the wish to receive for oneself.

18 עֵץ טוֹב לֹא־יִוּכַל עֲשׂוֹת פְּרִי רָע וְעֵץ נִשְׁחָת לֹא יַעֲשֶׂה פְּרִי טוֹב:

A good tree won't give bad fruits and a bad tree won't give good fruits:

Focus yourself in everything you do with these two aspects: am I doing this to receive or am I doing this because I want to give? Focus yourself on the anchoring meaning connect your jesod with the tiphereth. When you are asleep you can't do this but as soon you awake start right away this work. I practice this daily. You can learn so many things but when you ignore this rule nothing will help you. Of course the Zohar and other things we learn are important. They help you to make kelim but without your co-operation, without your heart it won't help. What helps is the connectedness between the malchut and the jesod they have to be one. Let your malchut cleaves at your jesod and when your jesod grow the malchut grows too. The jesod has the strength to ascend to above not the malchut only the jesod can arise. This is how it is made. You can compare the jesod with a plunger, as a cylinder that can up and down and together he takes with him the strength of the malchut. You can't move your kelim; you can't

pull them to above. What is the good tree Jeshua is speaking about? The good tree is the middle line; it's the column that is made by way of your anchoring between the malchut, jesod and tiphereth. *Last time I didn't speak about malchut but you will understand.* It is the trunk of the tree itself. And when there is the arising to the daat it is similarly to what we see when the tree gets branches, leaves and fruits. When a tree gives fruit you can compare this with the shining of the light chochmah within a partzuf, which is the meaning of to give fruit. Fruit is the product of zivug in the daat between chochmah and binah. Good fruits means the zivug was legitimate meaning the shining of the light chochmah comes by way of the middle line, via the column to the malchut to under the chazeh. The meaning of the bad tree is that there is the attraction of the light chochmah by way of the left line from above to below just in the case of Cain. He wanted to attract the light from above to himself. To himself means under the chazeh, clear? You are the kelim of kabbalah, of the receiving. It is said about Cain he was only – eleh. Under the chazeh we have man and above the chazeh are the kelim of HaShem. When the attraction of the light chochmah isn't in a legitimate way meaning not in the way as it is set by way of the laws of the Universe but the attraction is from above to below bad fruits will be result. This is how you can recognize a good tree or not. What is a tree? That is the building up because of your Ma'n. By way of your ma'n you can build up a good tree, the column that is build up from below. But one can have bad intentions when he does do Ma'n so the result will be a bad tree. This is where Jeshua is speaking about and not about a tree growing in your garden. He only speaks about the inner. We speak about the tree of life meaning the strengths form within, from z'a and nukwa that are within man. By working at himself, by the ascending of his ma'n man builds up the tree of life within him. You can see this in man too. You can verify this every day before you go to bed, was it a good day or a bad day. How can you see this? What experience do you need? Let there be the connectedness. Connectedness is the production of your action but how does it feel? Harmonious. You feel satisfied, relieved. You can be tired but the sign of a good occlusion is that you have absolute rest, that there is serenity before you fall asleep. Whatever you do...never use moderate coastal resources that will give you a hangover; you have to do this from within and not only an emotional feeling but also the absolute feeling of serenity.... absolute considering the last day. Every day again you must have the feeling of serenity as if you have never felt before. Not only when you are on vacation that you say 'I know that feeling when I have holiday' no...also when you have a hard day work, let there be this feeling every day and when you had a tough day have this feeling to. This is what I mean with every day, no matter how easy or hard your day was. There is a principle: one only ascends in the holy not descend. Although it seems to you if you are descending, we need signs because we want to measure but does not fool yourself...every evening and I say special evening because during the day we are working hard but when you go to bed, just before you close your eyes of fall asleep feel the rest, feel the connectedness with HaShem. Once again: don't do this in a moderate coastal way by taking a drink or a cigarette or whatever....the inner joy, serenity has to come from within otherwise you can't feel the real oneness.

19 וְכָל-עֵץ אֲשֶׁר-לֹא יַעֲשֶׂה פְּרִי טוֹב יִכָּרֵת וַיִּשְׂלַךְ בַּאֵשׁ:

19 and every tree that don't give good fruit in the holy language one doesn't speak of to give but to do, to do a fruit that will be cut of and throw away in the fire.

Everything is spiritual so what does this mean? As you already may know Ma'n can arise to attract evil, that's strength too. For instance in the Torah you can read the story of Bilham. Bilham was someone who could attract a very high klipot from above to do all kind of evil things. Know this is a giant strength too but he misused the creative strength of to give. He says every tree, column, man attracts, makes within himself and attacks also the light of chochmah, the fruit of the tree will be only to receive for oneself.... and it is good to cut this

of and throw it in the fire. Clear? The fire burns it. Fire is in relation with the binah of the left line. It is important for you to know, when you make ma'n, when you let arise ma'n that it will be done in a pure way otherwise you create the bad tree within yourself. Clear? Jeshua is only speaking about the inner strengths. A good tree, a bad tree everything lies within your intention – *kavanah* in Hebrew. If your attention *kavanah* is good you build up a good tree. Look for instance at the backbone – all the nerves are attached to the backbone – you can see the whole nerve system as branches. You can compare this with a tree heaving branches and leaves. At the end of the nerves is the strength of light, electricity, nerve impulses. See the similarity between the spiritual and the nerve system. From within every spiritual action is to be seen as a tree, a kind of tree is build up and it can be a good one or... what is the meaning of a good tree? The meaning of a good tree is the kelim are filled with light and man can experience the light. A bad tree means there is the attraction of the chochmah via the left line to below. Left is esh – fire and feels if it is dark, darkness. Only in the middle line there is the experience of light. In the right line there is only the experience of the light of HaShem but not our light. Of course this is a marvellous light because it is chasadim and no more but it isn't the true I. Where am I? You can feel yourself only in the left line, you can feel the fires coming from above via the binah but it isn't possible to extinguishing the fire: it is light but I have the experience of darkness. Look for instance at someone who is angry.... in a way it is beautiful to see, not beautiful but, like Othello who Desdemona strangles with so much passion, it is such an intense emotion.... such a power. It can be beautiful but these strengths that are coming in the left wing aren't coming from the spiritual strengths but because of the s'a. That's the left line. You can see the eyes are burning, chochmah; there is an overwhelming destroying strength therefore went to the middle line because only in the middle line there is the Creator. The Creator is only to be seen in the middle line. Who are the ones who meet each other in the middle line? You and the Light, you and HaShem, this is only possible in the middle line. In the right line there is HaShem without me and this can be a wonderful feeling but know this is what for instance a religious person feels. They have the feeling of – this is so great, HaShem loves me. Just as a baby that enjoys the presence of his mother but still he depends from here. The same with the right line know we need to go to the right line but only to get some strength and when we have received the strength you have to go to the left because in the left that's the place where my self is. Only in the left line there are the strengths I have attracted so now I can see myself the way I am no matter the time. Therefore only stay for a short while in there, always a little of the right... When I move between the right and the left I come to the line in the middle, HaShem pulls me to the middle line. The line in the middle is the Torah. All the strengths of Jeshua are in the middle line. He who doesn't accept Jeshua can't have the line in the middle... I would not know how to come to the middle line without Jeshua. It's a must; there is no other way. Otherwise you stay in these two strengths... he who is a Jew's orthodox person is in these two lines, neither in the right nor left but in the strengths coming from the right and left. From the outside he has clothed himself with chesed but from within there is the uncorrected left line. If there is a child from within only the child has a big beard... Or someone who is so kind from the outside has a lot of chasadim etc but from within he is a wolf. I have experienced this too. There are Rabbis who doesn't know a thing of the middle line. From the outside they have the Torah they have learned Talmud.... listen to what I say, I only speak considering strengths, everything is within one being but it is easier to speak in general. Just try to penetrate an orthodox Jew; no one can enter him... he doesn't know by himself how he is from within. His kelim are still uncorrected. He only learned from the book and it is the same with traditional Christians, for them too it is only clothing. All the things they learned... but from within there wasn't a correction. When you are in the middle line you have achieved the right condition for the combustion. Here in the middle line you meet Jeshua, Jeshua and you. Here in the middle

line there is malchut too, malchut that is you. Together with your malchut you pull the jesod – see the jesod as the locomotive and the malchut is the wagon – both going to kether. It is to say when you connect them with the kether and then a big locomotive or as Jeshua said a tree, both you have the trunk and the crown of the tree. The crown of the tree is only there when there is the connection with Jeshua. When there isn't the crown no fruits will be there either. Each one of you has to do this work for himself. The work is the most important of our study and not the learning. Practice kabalah, work on yourself.... Eventually the tree with the bad roots can be cut of, nothing can reach you.... the tree is cut off, what does this mean? When the tree is cut off it means it wasn't stable, not constructive therefore it can't lead to the eternal live, it doesn't bring you to wholeness. Man is made so at the end...every day is to be seen as the end in the special, he will be one just as HaShem is one. The multiplicity of man has to unify. HaShem is one and in my experience I need the feeling of oneness to. Whatever it is that brings me further away of this oneness...know oneness is only to be achieved by way of the middle line. I have to work in the right and left line to come in the middle line. And the middle line is the point where I can meet the Creator. Why? What is the Creator? The Creator is light. Through which line the light comes down into the partzuf? Only through the middle line because the work lies in the right and left line therefore always keeps in mind where is he talking about – does he speaks about the kelim – the side of man or is he talking about the light – the higher. In a way light doesn't know what is left or right but for us we have to speak about right and left because there are two strengths in the Universe. There is the light jasjar...what are the powers? They are as kelim. Light hasn't kli. Light comes down via the middle line to within. Light doesn't know separation. There is light chasadim, light chochmah.... it is man who tastes the ten sphirot. Remember there is no dividing in the light because light is plural. As I speak about chasadim and chochmah know they are mingled in each other, you can't separate them. But in the kelim here we have right, left and middle. Light only comes from above to below always no matter if you experience it or not, light always come through the middle line. It comes from above to below but we need the kelim. Suppose you only have kelim for the sphirot netsach hod and jesod, this is a small partzuf without body or head.... the light always comes from above by way of the head, via the nefesh. How? First it comes to the kli jesod because malchut is the dot. Light comes to the bottom and the bottom is jesod. Malchut is beyond the jesod and reflects the light to the sides, just as a fountain. Netsach hod and jesod are very heavy kelim. The direct light is reflected, it goes up through the middle line and again it reflects higher to the netsach and hod. I don't speak about light but from kelim. This way all sides will be filled with light. I speak about the filling of the light, a partzuf has katnut meaning the netsach hod and jesod are in the chesed geburah tiphereth, then the light goes through the middle line to the jesod but he first goes to netsach and hod because when the light reflects it is as sparkles, it doesn't go straight as one flow, as one column. It goes from netsach and hod and there is even more strength to go higher by way of the middle line because we are as canals and so it can go to tiphereth and from tiphereth to chesed and geburah. When there are nine sphirot it goes to daat. This is a more powerful strength of the entering of the light because man has kelim to experience. The higher a water fountain is the more strength there is when the water falls down. The same you can see with the kelim, when there are nine kelim, when there is the reflection to the daat it can go to the chochmah and binah of the kelim. Light always goes through the middle line. The corrections have to be done in the right and left.

20 לָכֵן בְּפִרְיָם תִּכְרִיחוּ אוֹתָם:

20 therefore because of their fruits you will know them:

He doesn't mean people.... it is allowed to say that it is in the general aspect but know he only speaks about one person. From the actions you do from within you can recognize if the fruits are good, if it is good trees or bad trees. Everything is within one being. Your deeds, your fruits, either the tree is good or bad, either your ma'n is in purity or not. Is it possible to measure the ma'n, if it is kosher? There is a question.... not special with the mouth, HaShem listen to your heart too. Very rarely one can say what is in his heart. A false reasoning is partly there. Of course you can speak beautiful words with your mouth but when the intention isn't in your heart it is nothing because HaShem only listen to your heart. Let your prayer come from your heart. Where does your prayer go? Always up - from the heart to the mouth. All your movements, your intentions from the heart have to be translated through the mouth with help of your language, your tongue etc. the language of your heart are your wishes, your feelings, the inner strengths man can't pronounce and what is more, you don't have to. When the wish has come to the mouth you have to speak but when the mouth isn't capable, no matter because HaShem listens to your heart. But when it comes from the mouth with the utmost purity an extra dimension is added because mouth is malchut. From the head light chochmah is attracted etc.

Look what Jeshua is saying, don't worship me:

ל' א כל-הָאֵלֵּי מֵר לִי אֵד נִי אֵד נִי יְבוֹא בְּמַלְכוּת הַשָּׁמַיִם כִּי אִם-הֵעֵשָׂה רְצוֹן
אָבִי שְׁבַשְׁמַיִם:

21 not everyone says to me My Lord my lord will come to the kingdom of heavens but only he who does do the wish of my father who is in heaven:

In this you see how men have made from Jeshua the image of g'd what wasn't the intention either from Jeshua himself. He only brought the wish of HaShem here on earth. He brought with him the kingdom of heavens otherwise, how would it possible for the kingdom of heaven to come here, embedded within the body? This is the meaning of the son of HaShem; he who brought the soul...this only could be done through one soul. Only one soul could bring the Redemption to other souls, it couldn't come directly from the Father. In a way everything is coming from the Father directly but by way of the son because was there another way of the Father who is the light, to manifest him self at the kelim with aviut? What conformity would there be? Therefore all the prayers the Jews peoples still do, it won't help them to find the Creator. Everything is given at them but they could accept the prophet although Moshe had named him. Is there another way for them to enter the Promised Land? They are still so far away. How come? The light of the Father who is HaShem who is in Heaven is only to be received through Jeshua, by attracting the high kli kether to oneself. No other connection is there. Is there a way for them who are the receivers of the wish to receive, to receive something from the wish to give? That's impossible. There is no other way...I can't understand why they are still so blind. They feel so great, their heads so big...for thousands of years and still they lack they understanding that kabbalah is the only way. *There's no word about Jeshua in kabbalah.* The language of kabbalah is a hidden language; it's a language of secrets. One has to come to the secrets of kabbalah by way of the torah. There is a saying: don't throw the pearls for the swine's. One has to prepare oneself otherwise he won't see the redemption. One has to follow the way to see Jeshua. This is the way of...no each one of you has to come to the secret by himself. But the secret is revealed only in a hidden language, it isn't written clear, open for the eyes of everyone. You have to find it out by yourself and this only can be done by your experience, you have to build up the strength. All the evidence is there, about the kether, the crown. There is only the speaking of kether, of the crown. And within the kether, within the story about the crown there is the strength of Jeshua. He's not

mentioned by named but they say...the problem is one still thinks Jeshua is a human being; someone from flesh and blood while the real meaning of Jeshua is Redemption. And redemption only comes by way of the kether. For them who follow the lessons of the night, in time we will learn about prayers and you will be amazed what you will learn the things Ari tells us about prayers. An ordinary Jew pronounces these prayers for thousands of year and still.... there are so many clues in so many places.... even the word Jeshua. This sentence 'May Your help come' is written in so many prayers. How is this written in Hebrew? May Your Jeshua come? These are the words of a Jew who doesn't believe in Jeshua. It's written in the prayer book prepared by the Great Meeting in the time of the last great prophets about 500 years before the birth of Jeshua. The Jews translate 'may we receive Jeshua' with 'may we receive your help'. In so many places of the prayer book is the word help but in the holy language it's Jeshua. They can't or they won't see this. Every Jew should ask me this question: where in kabalah do you read Jeshua is our saviour? And I would say, everywhere. It is written 'they don't have eyes to see and they don't have ears to hear'. What do they do? They destroy the Jeshua that's within them. **All the time I say 'they' but I mean 'I' because everything is within one being.** I too have destroyed Jeshua. I was also part of the people who delivered Jeshua, not only because I'm a Jew but still in all my actions and ideas, delusions or behaviour I deliver Jeshua. Of course I make a correction, that's my way because I'm the kelim. And because of this I sin, all of us sin...in Jews literature they give us the impression there are holy people. Even Shlomo ha'melach, King Solomon said 'there is not one person in the land who is righteous who can do well in the world and not sin. There was only one person – Jeshua. Therefore only by way of Jeshua you can penetrate your sins and connect yourself with the one who didn't sin. All the others have sinned. Read in the torah the story about Moshe, he hit the rock instead of to speak with the rock. More he did little things and in the eyes of the common people he looked holy but for him, for his level it wasn't. There has been no person who didn't sin here in this world except Jeshua. Don't think this was his' merit, his soul came from so high and it wasn't in his nature. Of course a question can rise in you 'why did he pray...sometime he went to the mountain to pray'. He had to pray because he was in the physical body; he felt all the nine lowest sphiroth of the kether within him. That's the meaning of 'he laid all the sins on himself'. But he didn't sin by himself because he is kether. Even the nine lowest sphiroth of the kether, there is no aviut. Therefore he couldn't sin, kether can't sin but he can bore, bore because it belongs to the kelim it isn't pure light. On the one hand it is as light because there's no aviut but it is as light. And on the other hand it is already the first manifestation of the wish to give in Creation. Kli chochmah is the wish to receive only it isn't the real wish to receive. The real wish of to receive is malchut. Chochmah already has the wish to receive. Moshe was daat; this is the wish to receive between them. Kether isn't light but the wish to give – and that's Jeshua. Is there another way to come to the light what the absolute quality is off to give than to become giver too? Pay attention; the quality of to give is the light and kether is the wish to give. The wish is the Creation because the wishing aspect isn't within the Creator. What is the meaning of wish? Wish means shortness; there is the lacking of something. Kether already means wish, it already belongs to the Creation but it is the wish to give and the giving is light. Isn't this a great combination here in the kli kether? The kli kether is the wish to give and the wish already is part in the Creation and to give belongs to the light. This is only to be seen here in this kli of kether. When so how can we connect ourselves? What about malchut of the EjnSof? They too are the absolute quality of to give. Only here in this malchut of the EjnSof there is already inherent the forming of the kli, the forming of the wish but still the wish to give only as a blueprint but not the wish to receive. *There is some rumour in the lecture room....* be careful with the questions, they have to fit; have to be from the same level. The things I'm talking about is so high, so thin and in a split of a second it's gone therefore be

careful with the questions that may arise in you. Kether is the wish to give. The wish is from the Creation and to give is the quality of the light. So how is it possible for someone to connect himself with the light what is the absolute giving and has no wish? As I said malchut of EjnSof isn't a wish although we speak about wish but that is only because we haven't the right words to speak about this subject. Malchut of EjnSof is only the quality of the light only considering the light itself – light has two very subtly form namely He and his Name are one. They are together as one. Man is the absolute wish to receive....there is not one person who has the wish to give within him. There has never been a person, neither Moshe, neither Shimon bar Jochai nor Ari who had within him the wish to give let alone someone else. They all have to build up the middle line. So how can a person, no matter whom, he who is the wish to receive connect himself with the quality of to give, not the kli but the quality? That means pure life. Chajej ha'chaim – life of life but no kli, how can we do this? By prayer? Forget it. Whatever the prayers are you pronounce you, man will stay the wish to receive for himself, always. And it is possible only by way of the wish to give. You need the conformity in wishes so how can a wish, shortness connect himself with the light that's perfect, whole? Is there something that can bring these two to each other? Is it possible to connect death with life? There is nothing. Man is the wish to receive for himself and you can't connect this quality with the quality of to give because the latter isn't kli. HaShem, the Creator, ha'Kadosh Baruch Hoe has devised a way to make it possible here in this world and that is by way of the kether. In Adam Kadmon there is Jeshua also, there he is in the Galgalta. Galgalta is Jeshua; it is before Jeshua but the strength, the idea of Jeshua is already there. There was only the need to bring him in human form so there would be some transportation to the human being and not only the kether of Adam Kadmon. HaShem made a very special construction for man who is the wish to receive, to connect him self with the kether in every situation. Every kether is Jeshua. Why is in every kether the Redemption? This is because kether is the wish and a wish can be connected with a wish. The wish to receive is a lower, very heavy wish and the wish to give is a high, very thin wish. Man who is the four lowest phases can connect himself with the kli kether, with the wish to give. There is the giving.... man doesn't make the connection with the giving...this is very important; man only can make the connection with the wish therefore it was necessarily the Messiah, the Saviour would come in a physical body to give man the conformity in quality. Man to man, wish to wish. When man connects himself with Jeshua, with kether in every situation than because of this connection with the kether.... the way to kether is open for every being in every situation always. Pay attention in what you read, it will be the first time ever...because of the connection with the kether man receives the wish to give. Within you, you have your kether and the kether that is within you makes the connection with the wish to give and because of this the kether is in connectedness with the Father, with the light that is the absolute quality of to give. Why? Now there is a consensus in conformity to quality. Do you understand? Read this over and over; meditate about what you just have read. Within the kether is the wish and I can connect myself with the wish – wish opposite wish. I make thinner my wish coming from the fourth phase-to-phase zero. And that is possible because I make the connection with kether. And every time when I make the connection with kether I receive the wish to give. There is no other way to come to this. To give is only possible in connection with Jeshua, with the kli kether. It is so simple and so brilliant. I have no words.... you have to experience; I can't pass on the essence of my experience, only because of your hard work you can come to the experience too. It is impossible to express my experience; it is even forbidden...of course to some extent but the essence of my experience you never can grasp, you have to do the work by yourself. You have to connect yourself with your kli kether and through this come in connection with Jeshua so only then you receive the wish, your wish, not my wish. There has never been a person who had the wish to give; only the kli kether and every kli kether is Jeshua. By way of the kli

kether I receive the wish to give and that isn't my wish to give. No one can give. Can I give? Have you ever seen a kabbalist, Shimon bar Jochai, Ari or some one else who could give? It is only possible by way of the connection with Jeshua. Shimon bar Jochai didn't spoke about Jeshua as they are used to speak about Jeshua of Nazareth, yet he spoke about Jeshua only he didn't mentioned the name of Jeshua of Nazareth. Not because he was afraid the Jews people would ignore him but for him it was Jeshua – it was the kli kether. Clear? We also make the connection between Jeshua and the messiah who is the kli kether. All the words I pronounce you can find them in the torah...don't think it is new only the time has come to reveal the eternal connectedness between the kli kether, between Jeshua from Nazareth, the connection with him and because of this the connection with the quality of the light. In verse 20 he said by their fruits you shall know them. Always you learn about man because of his fruits – also within one being. Suppose you have a wish and you realise this wish look where the performance of your wish leads to: does it bring you to the evil or to the good. It is all within one body, there are the general aspect and the special aspect. Know everything is within one being and when you have a certain wish and you bring the wish in action and you see the product of this wish does do evil, meaning the filling of the wish to receive is only for yourself, know it won't bring you improvement, won't bring you to the ultimate goal. What should you do? See the fruit isn't healthy what does this mean? May be you weren't ready to make use of this wish? Say to your self 'I wasn't ready to work with this wish in a proper way'. Put it aside and work with the wishes you ready for. You have to make effort to fulfil your wishes in a proper way. There will be tests; it can't be done without tests!

21 ל' א כָּל־הָאֱמִר לִי אֲדֹנָי אֲדֹנָי נִי יְבוֹא בְּמַלְכוּת הַשָּׁמַיִם כִּי אִם־הֵעֵשָׂה רְצוֹן
אָבִי שְׁבַשְׁמַיִם:

21 not everyone who says to me My Lord My Lord will come to the Kingdom of Heavens but only he who does do the wish of my Father who is in heaven:

Do you see what Jeshua is telling us? Don't think it's enough because of your education, because you have a high standard etc.... no.... Jeshua says to us not every person can come to the Kingdom of Heavens who says My Lord My Lord. He has to speak My Lord My Lord meaning Jeshua than he can receive from Jeshua because he asks at Jeshua. He asks for help at Jeshua. He says he can't come in the Kingdom of Heavens; he can't receive the light if he doesn't do the wish of the Father because Jeshua brings the light. Brings because it is continuously and not one or two thousand years ago. Jeshua brings the light of HaShem here in this world, to the souls by way of Jeshua. Jeshua brings the wish of his Father who is in Heaven to this world. He only says 'he who does do the wish of my Father who is in Heavens'. In a way we could say HaShem is the Father of Jeshua, of course our Father too but only for them who are doing His' wish. How can we do the wish of the Father? To fulfil the laws of the Universe, the laws Jeshua explains to us. This way all of us can come to the Kingdom of Heavens and not only by saying Jeshua Jeshua or My Lord My Lord. The wish of my Father means the laws of the Universe: what's forbidden is forbidden and what is allowed is allowed. Suppose someone says Adoni Adoni and at the same time he does do adultery or has more than one partner or all kind of other things.... what does Jeshua say? He tells us he who doesn't fulfil the laws of the Kingdom of Heavens can call to me what he wants but it won't help. It is so important for us to see the connection and not only Jeshua Jeshua or I believe, I believe in Jeshua in Jesus and then you're done. Suppose someone is full with drugs or alcohol and says I believe in Jesus.... you must to know that they go together. For the human being there is no difference but pay attention, for us there is no difference if you say Jeshua or Father in Heaven because Jeshua interprets the laws of the Father who is in Heavens

and we can receive and live according these laws by way of Jeshua, by way of the kli kether. With that you make the connection with Jeshua and together with this with the wish....How can we know what is the wish of his Father? Who can tell us about the wish of his Father? It's this father not ours. Jews say our Father, our King. Splendid it fits but only when there is the connection with Jeshua!! If you don't do so you can yell for thousands of years my Father, my King it won't help!! How do you know if it is the wish of the Creator? How do you know if it is the wish of the Father of Jeshua? He isn't our father. Our fathers, from everyone not only from the Jews, Christians are thieves, rapist.... why? All of us are the wish to receive! Therefore we are all rapists, thieves, haters.... all the evil is within us because we are the wish to receive for ourselves so how can you point yourself to the Father who is in Heavens who is the Giver? Is he our father? In some sense yes because the light had formed the kli but what can I buy for this knowledge? The whole Creation comes from the EjnSof but to know the Father.... the father who is in Jeshua. Only Jeshua has the conformity in quality. It is His Father and not ours. Not a living soul here on earth can say HaShem.... that in Heaven is his Father. How can a son recognise his Father? What do you need to recognise your Father? There has to be some similarity. All of us are as thieves and crooks and he who can't agree with this doesn't see reality then he is the liar. I remember a person who once learned with us. He was indignant this as an example. I told him every person without exception, every soul who had been here on earth even Ari, Shimon bar Jochai etc, no exception had on some point the idea to do it with his mother, everyone is a motherfucker. There was a student who said he didn't have that thought. If someone can't see the truth....I told him he was still underdeveloped because he couldn't admit he was a liar or he wasn't ready for it. That he was still a child to experience this. Because the crook is there in every human being all the time may be he was afraid to say it openly. May be that was the problem, that he had repressed this wish. I never can know the exact reason. Actually we have to shame ourselves. We have to be very modest when we say in the synagogue 'avinu malkenu' our King, our Father and make a bow.... it's sick. How can he who's a crook, a thief because he doesn't pay tax, or because he's a rapist or whatever...with 'they' I mean all human beings. I always say they but I mean 'everything is within one being'. I have exactly the same so when I say the Jews people or the Christians or whatever I mean 'everything is within one being'. I give the overall so you can feel. The torah doesn't speak either about the Jews people of flesh and blood but about one person. The torah doesn't speak about the Jews people of flesh and blood because everything is within one being. How can I yell avinu malkenu in the synagogue, in my inner synagogue if I ignore the laws of the Universe? But this is what takes place in the personal spiritual work. How can we say 'our Father who is in Heavens' if you see clearly you are not as Him? The father has a bright shining white face and we are as black as anthracite. We are black because of the sins. We are full with our sins. Place this deep in your heart and remember it for the rest of your life 'there is no good within us'. When you can comprehend this...the Father of Jeshua is pleased and wants to help us the soon we admit we are sons of thieves, crooks, rapists etc...there is no crime our fathers didn't commit. Be aware of this and the contrary will happen. The Father of Jeshua will definitely come to you once you admit this. This way you can receive from the Father of Jeshua by fulfilling the wish of his Father who is in Heavens. How can you know the wish of the Father? Only by way of Jeshua – there is no other way. Why does Jeshua say: not every person who says to me My Lord My Lord...why does a person say twice my lord? There is no disappearing in the spiritual. Jeshua brought the teaching of the Kingdom of Heaven here on earth. Nothing disappears – it is still here in the lower regions. After Jeshua ascended he went to the place where he's now. He is standing right this moment face to face with the Creator and pleads for us. He's always transparent when you let ascend your ma'n. What happens when you let arise your ma'n? First you say my lord to the kether in that situation. In every situation I let arise ma'n and say

Adoni to the lowest kether. *Questions then you point yourself to eleh?* No, when I point myself to Jeshua... We speak of Jeshua. When I let the ma'n arise from below to high, first to my kether, the kether of the situation I'm in, that's the first Adoni. And that rises to Adoni, Jeshua who is in heavens, one connection and one spiritual column of strengths going to Jeshua, to the high kether by way of all the worlds to the higher Jeshua in heaven. Therefore it isn't so funny people see Jeshua as g'd. In our point of view it is the second Adoni, Jeshua who is in heavens; his soul goes from this earth to heaven. And when one speaks of Jeshua as our shepherd here on earth we mean Jeshua who was here on earth. Every time you let your ma'n arise every kether goes with it. **And it will be on that day** the day of judgement as well in the common as in the special aspect. The day of judgement exist in every human being. When does this day come? Often at the end of the day, with the last breath, when the soul leaves the body then the truth will be revealed to him because all the connection with the earth has gone, he comes off the earth or in other words, all the material here on earth conceals the truth. That will be the day. **Many of them will say to me my Lord my Lord we have prophesied in your name** given prophecy **and in your name we have exorcised the evil spirits and in your name we have done many miracles** and I did a television show. Do you remember the story I told you once about an American evangelist? They hold a lady who acted very well. She yelled en played here role of possessed very persuasive. They hold the lady who was acting very well. And that man he's millionaire because everyone buy his CD's. He was a guitar player and became an evangelist. He knows how to perform. They hired a lady and with other people they held her and the evangelist yells to the so called evil spirits... and she turns as a snake and she has foam on her mouth... and the camera's rotates and at the end she is healed, free from the evil spirits...no one can verify. But on the day of judgement everything will be clear. Do you think all the human glory, all the CD's are important for Jeshua? Such a person has to pay a very high price may be even higher then others who believed in him, that he was the one who could this in name of Jeshua. You can pronounce the name of Jeshua thousand times, you can yell or do whatever it won't help you unless you do the wish of His Father otherwise you can't enter the Kingdom of Heavens. Only when you do the wish of His Father you can do miracles if it is given to you, only by doing the wish of His Father you can come in the Kingdom of Heavens What I say to you is this: 'this only can be done from the point of view of the Kingdom of Heavens'. Only when there is the connection with the Kingdom of heavens meaning the wish to give, than and may be than he can expel the evil spirits. What do I mean with evil spirit? The spirits within man who seduces him to do things so he receives for himself. Therefore Jeshua warns us for them who think they can do this kind of miracles...once in Russia there was a large man, he was very sympathetic but as high as a tree and he did all kind of things *Rasputin* yes a kind of Rasputin... he did all kind of things, comedy and once at the height of his career he died from one day to another. His fans said because everyone was so jealous. What jealousy? If someone is connected with Jeshua is there jealousy that works? If you are connected with Jeshua no evil eye here on earth can get you. No evil eye can get you spiritual. Why not? *Because it is below, they can't reach you and when they reach you....* Exactly they are below and no one who is below you *you have overcome* at that time you are ascended, connected with kether. Kether is beyond the understanding. You are connected with to give while they are still in the four stages may be not even in the four stages, further to below but *the high world...you will encounter them* encounter yes but they can't harm you *beyond the understanding there is no sitra achra*. Beyond the understanding, in kether the s'a can't hold on you. The s'a can't come to the kether while in the four lowest phases the s'a is part of the energies, of the strengths man needs and therefore the s'a can sucks the strengths of man but he who is connected with kether can make use of all the strengths. That's the whole crux of our study: all the time disconnects you, liberate yourself from the strengths of the s'a and connect yourself with

Jeshua. Jeshua is the wish of to give and by way of Jeshua you have access to eternity. The mechanism of HaShem...he putted man in the crudest world, in a swamp where you can't move, immersed in the wish to receive for oneself. Man is prisoner in the crudest and yet the most fine wishes to receive for him self. And he can't do otherwise because he is created this way. Man is the wish to receive. If otherwise we wouldn't be free, the creation wouldn't exist. And yet He gave us the saviour how to come out of the swamp and to enter the Creation, to connect ourselves with the kli kether and by way of the kli kether with the kli Jeshua of HaShem. And because of this His wish, the wish of HaShem can come to here and make His wish as our wish. The old wise man said: "he who makes His wish to his will He HaShem will enslave the wish of your enemies". What does this mean? There is no other enemy than the wish to receive for our selves. *To Jeshua and back cleansing...* yes all the time cleansing *but not stay there*. The whole meaning is. When you connect yourself with Jeshua every day you cleans yourself.... That's the real cleansing and of course we have to wash our hands three times in the morning, three times what does this mean. How much you wash your hands when there is no spiritual cleansing from within you stays dirty. There is a prescription to wash his hands three times: first the right hand because the correction begins in the right and then the left hand. What did you do? You have made the middle line of what? Of the carriage: netsach hod and jesod of the kelim. In a way you have made a correction by washing the hands. If you want to do this with your hands you have to know what you are doing. By doing so you have cleansed your netsach hod and jesod, you have brought your ma'n to above to 1/3 of the partzuf. Then you wash your right hand - the third time. That's the chesed geburah and tiphereth, the second part of your partzuf in this level. It is still a spiritual low level, of the level asiah but asiah has ten sphiroth also. The third time is the rosh: kether chochmah and binah – the Ga'r. By washing your hands in the morning three times; right left right you come in the middle line. The first time you come to your jesod of the kelim, of the kelim and not of the level. The second time you come to the middle line to tiphereth and then right left you come to daat and you connect yourself with Jeshua. Keep this in mind when you do this prescription. Then you fulfil a spiritual law, the wish of HaShem in a right way. This is the wish of HaShem; He wants us to do His' wish. To wash your hands because it is a prescription without knowing the why has no sense. Without kavanah *intention* means you are still a child and the Creator wants you to become a grown up person. Suppose a person washes his hands only because of tradition, because he had learned it this way, know HaShem won't notice him. Why? Know the Father of Jeshua only pay attention in the work of the heart. Clear? Place this deep in your heart; don't let yourself be misguided by all kind of manual and foot processes of ideas of the prescriptions. It won't work! All the time be alert and focus on the work of the heart. Why is it the work of the heart and not from jesod? Didn't we learn the work is in the jesod? Why do we say HaShem notices the work of the heart and not of the jesod? Everything comes from the jesod? And daat – *the intellect* is important too? The heart is the upper part of tiphereth, 1/3 of the tiphereth above the chazeh. Do we have above the chazeh the kelim of man or from the Creator? Under the chazeh are the kelim of man. The true aspect of man is under the chazeh because this is the kelim of receiving. What did the Creator make? What is Creation? The wish to receive so what is the kelim above the chazeh? This is the connection of the qualities of HaShem within man and man is malchut. After the second tzimtzum *limitation* malchut stands in tiphereth or in the binah as we say. Clear? She moved a little to give us. Within our malchut there is netsach hod and jesod and they give us the chance to pull up. Is there another way for the malchut to ascend if she hadn't within her the netsach hod and jesod of the z'a? The first station is above the chazeh – the 1/3 of tiphereth. Under the chazeh there is 2/3 of tiphereth. The second part of tiphereth is between the chazeh and tabur and the third part of tiphereth is under the tabur. Above the chazeh there is 1/3 of the tiphereth and this is called heart of man. Therefore we say HaShem

wants the heart of man because it's His' kli. He wants man to uplift himself to above the chazeh, to the tiphereth – that's the work of the heart. How do we do this? We already learned this in the anchoring of the jesod and tiphereth. The Creator has nothing to do with what is under the chazeh of man. This is very important. Therefore the part under the chazeh stays in darkness. There is no one else who can anchor the light than man himself. Man himself can anchor the light above the chazeh, the light of HaShem or 1/3 of tiphereth. What is the tool given to us? Which sphirot can help us to do this? That's the 2/ 3 part of tiphereth. Seen from above the tiphereth is one sphirot but divided in three: under en above the chazeh for the lower but tiphereth considering herself.... tiphereth is binah of the body.... has binah the wish to receive? No, tiphereth her level is as binah of the body. In itself it is HaShem also. When you make the connection, the anchor with the lower part of tiphereth.... it has to be one line. You can't see this but to me there is always the connection. When I lecture my jesod is connected.... you can compare this with the attitude of a singer or with someone who sports, there is no difference with the spiritual. Jesod doesn't look to himself but he is connected with the lower part of tiphereth. The lower part of tiphereth is connected with the second part of tiphereth. The lower part of tiphereth is under the tabur, the same as my jesod. Clear? Can you do this too? Of course, bring up your ma'n to the lower tiphereth, to the third part of tiphereth what is under the tabur. *The same story as we have learned in Zohar, it's on our level.* I can connect my jesod with the lower part of tiphereth just as the malchut with here binah. I make the connection with the lower part of tiphereth. Why? Both are under the tabur. One is lower but both are in the middle line and at any time I can make the connection. This is the first preparation. The third tiphereth that is under the tabur is always connection from within with the second tiphereth that reaches to the chazeh and is connected with the upper part of tiphereth. This way I make an anchor with the upper part of tiphereth named heart. "HaShem listens to the heart". Why listens - because to the chazeh, from the chazeh to above there comes the jesod of binah. And binah is hearing. Till the chazeh is the hearing, the upper part of tiphereth is binah of the body meaning HaShem listens to the heart of man and not to the lips *mouth* of man, that's daat. There was a question in the break: is it theoretically possible, if someone has done all his corrections he can't do forbidden things, meaning forbidden by the Torah and the laws of the Kingdom of heavens? 'I have done all my corrections?' then it is possible to have more than one wife if I do this because of the giving, not for lust because I'm perfect, I have done all my corrections? All I do is for to give'. It is possible to ask such a hypothetical question because the question comes from a position that isn't corrected. When man corrects more and more he receives the strength to sin less. He receives strength to live more and more according the laws of the Universe, the laws of the Kingdom of Heavens. This doesn't mean he is free so he can do all he desires. The more he corrects himself he receives the strength to do well, to do the deeds that are the wish of the Father of Jeshua. All the deeds man does are in the package within man and they will last forever, it is the building material of man. There is not one cabbalist or saint, no man who can look at a woman without emotions. Although he won't act, in his imagination he does. I say man but it is the same for women. Till your last breath you will feel this. This you can't correct. Why? Because they are wishes and the wish in it self will exist. I can make the wish more sophisticated, the hot item will be gone but the wish will stay. All the time there is the opportunity and my body.... slowly my nature will overcome the desires, the wishes and have the strength not to sin. *Is that the pleasure?* This is the highest pleasure. There is the opportunity and there is my nature but I have overcome my body and the desire for this I have overcome. Don't think the wish, the desire is gone still there is the desire to sleep with all the beautiful women. This desire will be there till your last breath. Remember this. *This is our condition.* Yes indeed this is how we are made. What is man *he is the process of correction and not a protocol.* You are the one who does do the things; it comes from you because in the light there is the taste of the Creator

too. You have the taste that to give is very powerful, is forever and gives more life than the receiving part. *What do you mean with protocol? That it doesn't exist? That it is not existence?* No, it isn't existence.... *what is corrected.* You can say *eventual corrected* there is no correction. The wish to receive that is what exists; this is what the Creator created. The creation is the wish to receive. Never think otherwise. The process to do corrections comes from man because he has the wish to bring himself in conformity with the Higher, but not that it goes further. Therefore there is the laughter about the wish of to give. They think it is foolish. Everything is given to enjoy. Therefore you have all the thoughts to enjoy. A woman has this thought when she sees a nice man, she too has the desire for him although she has a good man at home but this man...the *neighbour has greener grass*. A woman can be so far away of her own desires that she says she only loves her husband *that are the best. The neighbours' grass is greener but there are yellow spots too. That I like*. Don't fool yourself and say 'I love my wife so much there is no need for me to look at others'. You say *you protect yourself* no you can do correction. You can have the knowledge 'I have one wife and I don't look at others' because it is a mitzvah, a prescription do not desire another woman or do illegal things. You will obey but from above it isn't given. *This we know already for a long time?* Of course you know this the correction process is ours. The more you correct the more you will have control over your feelings. You can see a beautiful woman and be friends, or work with her because she is a very good professional and you want to learn from her and you are so corrected the lust to seduce her is gone. You can look at her and see her beauty and at the same time you know what is outside of me is the Creator so you won't touch her. This gives you a higher pleasure than to touch her. Now you have control over your feelings. You have overcome the desire and there is strength...maybe this is an answer considering your question.

When you fulfil the wish of the Father of Jeshua eventually you can say in truth Adoni Adoni My Lord, my Lord and there is nothing you need because by way of Jeshua you receive everything. You can do what you want here on earth, you can receive but you won't sin anymore. Know wishes will last for ever so, if you know this how is it possible not to sin anymore? You will have the strength of to overcome. For instance you see a beautiful woman and your eyes don't know she is married, your eyes don't look to your passport, to your wedding book. Only the wish to receive is created and how you use this wish that's up to you. Always there will be the attraction for the other part or the preference in what you eat, but how you use this wish; it is only up to you. When you follow your wish to receive you follow your instincts, just as animals. This is the way you are programmed. When you say no and the Creator wants you to receive, you will receive but now you receive in a kosher way. *All the time they play comedy.* Indeed the majority plays comedy. One is always faking and one doesn't have the strength to erase sin. *Most of the time people work in a hypocrite way.* That's horrible; it is *then we are in hell*. Look when one does do in a hypocrite way if he's a saint or decent but from within he is still uncorrected and the outcome will be that he will be punished. Now you can understand why orthodox, religious people are slaughtered first because they have to live according to the laws instead of acting. He who doesn't play comedy his punishment won't be so severe. For them who say Adoni and between the altar and themselves seduce women and children, that's awful, pure comedy. This is where Jeshua is talking about. We must keep an eye on the work we do from within. Is there a way to learn this? What is the most powerful way to learn this? Every morning write down that there has never been a person who was and will be good, that he hasn't been a crook or rapist. Every living person who has been here on earth, except Jeshua, there has never been a living soul who has the kli Kether only Jeshua, He could say in truth My Father is good. Why? Jeshua had drawn all the nine lowest spheroth. He took on him all the sins. He was part of; he

made himself as Israel Saba and Tvunah and just as Israel Saba and Tvunah he ascended to give zo'n z'a and nukwa a chance. In the same way Jeshua came down to make it work for us otherwise there would never be a chance for us to come out of our sins. It is impossible for man to come out of his sins by learning the Torah. It is written in the Torah the Creator said to his people 'I will live amidst the dirt'. When? When Jeshua is here. I will send Jeshua – just as Moshe had said 'after me there will be another prophet'. That will be the time you will be saved and the dirt will be washed away. What is the dirt? That is the wish to receive for yourself. And he who lives according the Torah and he doesn't do this because it is the wish of the Creator, is there a chance for him to come out of the dirt? One fulfils the Torah till Daat and then he stops. This is the spiritual death. Only when you leave behind the wish to receive for yourself and go beyond your understanding you can connect yourself with Jeshua. Every day we wash ourselves and this to is as a washing of ourselves. When you have been for a long time under water and you come up you take a deep breath. This is how the connection with Jeshua is. Only by way of the connection with Jeshua you can come alive until you have done all your corrections here on earth and yes indeed you can come to your personal gmar tikun i.e. when you have connected all your wishes with the kli Kether and filled with chochmah and chasadim. That everything will be filled except the last part of malchut. You already learned there are 32 wishes you can't correct till the gmar tikun. This is the heart of stone. The most important thing is, know deep in your heart there is nothing good within you. Don't be apathetic. By way of Jeshua you will receive the good. See Jeshua as the good one. He let us know not he but his Father was good. We speak of Jeshua, of his Ga'r, he's the son of g'd therefore we can say he is good considering the wa'k of Jeshua. These are the connections of all sphirot in the kether. This is good too but they are mingled with the four phases of the kether who is the aspect of to give only in a lower form. Therefore all what we study especially brit chadasha and of course in Zohar etc, it is one study. What is the meaning of our study? To build within us an outstanding spiritual instrument, like a Stradivarius. So refined, so deep in touch with what is, was and will be. You will never fall to the former place. We are changing and every time you will have the stimulations because of Jeshua. Is it possible to have stimulations when one is in prison, only when there is the connection with Jeshua than there is the stimulus? You can compare this with someone who is ill and receives new blood. It doesn't matter; I say what comes into my mind...an infusion, like breathing. Like some one who is under water and appears on the surface, he takes a deep breath, he is relieved. There isn't the slightest connection with religion even when I say something that looks religious. There isn't a trace of religious within me it is all gone. Jeshua wasn't religious! Why should I be religious? My teacher wasn't religious so why should I be religious? If there is someone who becomes religious in the name of Jeshua, it is up to him. I'm not religious. Jeshua was the only soul here on earth that wasn't religious. All people are somehow religious, you can believe in spirits, in mother earth, in trees, fetishism etc. you can pray to spirits, to trees, animals, stones etc. and there are people who admire an invisible g'd. Their tradition is as Christianity or Jews. It is all the same. It is only a variety to pray to spirits. They think it's higher. Higher, lower it is all religion. And he who lives here on earth and says he doesn't believe because he is a scientist, he believes too, he believes in science. He goes within his intellect and believes in what he sees. His thoughts are limited and he thinks believes his job is everything. The earth is filled with religion. There can be someone who says I don't believe but he believes in money. There are a lot of people for who money is religion. Or there are people who say they don't believe in g'd and the way they do this is as a religion...they are without g'd but that is their religion. Here on earth it can't be otherwise. Here on earth there is the need for a grip but once you have grip in Jeshua you can let go whatever form of religion holds you. Every form of religion is a form of connectedness. *It is necessary to find* each one of us needs a certain identity. Whether he owes to the group he is connected with or he owes

to the knowledge etc, no matter what it is it is a group. Because of this he is connected with the earth, with all kind of varieties of the four phases meaning the wishes to receive for one self. Look around you and see that all people who were once here on earth, or who are just now here on earth or who will come after us, all of them are in a way religious and this stops only when one goes beyond his understanding, beyond his intellect and connects himself with Jeshua. Is there a Christian who is free? What brings freedom? Freedom is only for them who disconnect him from religion; no matter the religion he has and connects himself face to face with Jeshua. Why? By connecting yourself with Jeshua you connect yourself with the kli that isn't the kli of receiving. Remember there is not one wish that can liberate you if it is still a wish to receive. Only the Creator is free and his son Jeshua is free also. *The surrounding of religious people is the mass it isn't individual* exactly. Every person here on earth belongs to the mass spirit. Or he belongs to the mass that is connected with a kind of religion and this can be a tradition religion or a new religion for instance he's an atheist or anarchist, or he is a communist etc. no matter what his connection is, it isn't connected with Jeshua. And Jeshua is the wish to give. Whatever his form of religious is, it makes him a strutter, a vain person or a slave. A Christian person is always vain *and the group encourage him in this* we are Christians or we are Catholics or Jews or Chassidim or Lubavitsch or whatever rebbe they have. Or in other words all kind of religious is a form of vanity except when you connect yourself with Jeshua face to face. Man becomes vain because of his religion. The feeling of belonging to a group gives him grip and this grip is a shadow, a ghost, it isn't true...it doesn't rescue you. *You can feel better because you are sitting here* exactly you can feel better because you are here, you can have the feeling I'm one of the chosen. What we learn and what we do is individual and each one of us makes his individual connection with Jeshua. Each one of us has to be very humble considering Jeshua. *I think this wasn't previously possible... it is a combination of... and the language we have now....* Indeed. The time for the shechinah to come here on earth is ready, now it is the time we can experience. *Can give it a name* indeed can give it a name, look how the words... never there has been someone who spoke in a language people could understand. All kind of languages were used. Now it is the time to open your eyes. *It is verifiable.* Not only that, can we give an argument what is against? For fifteen minutes ago I said that *human value* yes you said it by yourself and you gave an answer by yourself. A few people are here to learn about the connection with Jeshua, this isn't a form of religion. He said we could be vain too because we are so special...that we make ourselves vain because it is given to us to connect ourselves with the true life. All of us can be making vain and he gives us an answer by himself. I also said make a paper with the text that there is not one person here on earth that was, is or will be good. I.e. even we who are so low can be vain. Others think they have something to be proud of. We know there is nothing we have to be proud of. *I have the feeling I have throw this away* of course *but it is still somewhere within me* of course it is within us. Vanity is within us but we are working on it. That's the point. *That you realize you have fallen in the pitfall that you know what is going on.* The moment it happens of course you react, it's normal. When you see something beautiful make your own words. Look for someone who is in your experience an idol, who is the best or so handsome and write beneath the words I have said. It can be your wife, why? Even Jeshua told us 'don't say to me I'm good. Only the Father who is in heavens is good' Can you see how the Zohar is intertwined with the Brit Chadasha? They help each other, it becomes one. The work we do has two phases: the first phase is to work with the klipah the impure strengths within ourselves. All the time I only speak about the wish to receive for one self. Here in this wish there is the first phase to overcome a part of the evil. But this doesn't mean we make from our enemy a friend. What we do is, we place him in a prison, we monitor him but he doesn't become a friend. In the spiritual work it is the same, I have to overcome, I let the ma'n ascend and the first time I do this is only to receive some chochmah without

chasadim. With this you can overcome your klipah because you ascend from the klipah, from under the chazeh but only once, only in what we name: zo'n ascends with our ma'n to Israel Saba and Tvunah. There is chochmah but without chasadim. Therefore here is still fear. After a victory there is still fear. You have overcome the enemy but he is still alive. It was an enemy within you; your wish to receive for yourself and you can't break or kill this wish. It is part of you. How does it work when a person doesn't work on himself? His good side isn't developed. He is full of himself. He looks like a kingdom of evil. The wish to receive for himself is so in charge but afterwards, when he awakes he gets the feeling he has two kingdoms, one good – above the chazeh and one beneath – under the chazeh the evil part. And this is all within one being. The meaning is to connect – these two kingdoms and make them one kingdom. Two antagonists, they fight and hate each other but you have to unite them as one kingdom. That's the goal for every living being here on earth. How? First they teach him that one part of the kingdom has to overcome the other part. But the result isn't one kingdom. Exactly the same happened in the land of Israel. After the death of Salomon his sons divided the land in two kingdoms. You can see this happened in America too; there is the north and the south. This is because of the spiritual. Man can overcome his evil but the evil still exists. The evil doesn't start to work voluntarily for the oneness. Therefore there is still fear and you need guards. There is all kind of masachim – screens for this because the evil can come out and this will last till you have transformed it in the good. This is named repentance with love. Everything can become love but this isn't the love you know, not the love that's naïve or without strengths but it is the love of Jeshua. Jeshua let us feel what real love is. And this happens only when you work for to give as well above the chazeh as under the chazeh. You give because of the giving – above the chazeh and beneath the chazeh there is the receiving because of the giving. This is the correction or *tikun* in Hebrew. Jeshua is telling about this. First you have to come beyond your intellect, there you can do a free choice and from that point you can draw the good to below. To bring the good to bellows means don't stay in kether but bring the good the whole down to jesod – we don't speak about malchut till the gmar tikun. Through this the kingdom becomes one, you can't divide it. Due to this you can make use of all your strengths that are within you. That's a fact. As you know there are two strengths in the universe: the holy and impure strengths. And both are wonderful! Thanks the impure strengths also because without these strengths it isn't possible to see the holiness. It is said about Magdalena she was a prostitute but in the Hebrew language she has another name namely Magda. Later we will learn more about this. You can compare this with the malchut of the impure strengths. First malchut was impure then she purified herself. Magdalena is a holy woman too and not from a good breeding, that she was raised well and that she was a good woman and didn't do anything wrong, that she was free from the impure thoughts.....all the sins are coming from the Creator. And because of these sins you can ascend. That's what the Creator wants from you. He wants you to know there is nothing within you, for everything you need the Creator even for the sins you do. You can see and read this in all holy books. For instance Moshe didn't want and could not move to Egypt to save the nation. What did he say? 'I have no mouth' meaning there is no peh, I'm without light I'm impotent considering the strengths, spiritual I'm without strengths. What did HaShem say? I will accompany you, together. How can we involve HaShem? By going to Jeshua and together with him you can go forward every day. Each day will bring something new so you can do a correction, you can overcome yourself. This way you receive the strength and due do this strength you will sin less and less. But you have to know the sin will ever lasted. What is sin? That is your package of wishes and till your last breath you will have them. The wish to receive comes from the Creator, what will we do without His' wish? Is it possible to erase something the Creator created? We can't! What you can do is to build yourself up, that you build up a new body meaning the wish to give. This wasn't created. All

the time you need to build up yourself and the inns and out how to do this, you learn in the Brit Chadashah.

Now we return to our text, he said in verse 22:

22 וְהָיָה בַּיּוֹם הַהוּא יֹאמְרוּ רַבִּים אֵלַי אֲדֹנָי אֲדֹנָי הֲלֹא בְשִׁמְךָ נִבְאֵנוּ וּבְשִׁמְךָ גִּרְשָׁנוּ לְשָׂדִים וּבְשִׁמְךָ עָשִׂינוּ נִפְלְאוֹת רַבּוֹת:

22 And it will be on that day many of them will say to me My Lord My Lord didn't we do the prophecy in your name and in your name we casted away the evil spirits and in your name we did great miracles:

23 אֲזַי אֶעֱנֶה־בָּם לֵאמֹר מֵעוֹלָם לֹא יָדַעְתִּי אֶתְכֶם סוּרוּ מִמֶּנִּי פֹּעֲלֵי אָוֶן:

23 I will answer them saying never I have known you go away from me you who are doing injustice.

Injustice is a sin too. What does this mean? With our mouth we say: Lord, lord Jeshua...with our mouth we call his name and not only that, look to all the meetings....this isn't the way. Do this when you are in your small room where nobody can see you and then call the name HaShem. Jeshua shows us how to do this. He will teach us to name the name of HaShem in the name of Jeshua. That is what he is telling us. He says: 'the answer I will give is – I have never known them'. What does he means? To know them with the heart and not with the mouth – I have never known you – means he only knows the heart and not the words. He says 'go away from me because you aren't in conformity with me, we have nothing in common what can I give to you?' Jeshua isn't intrusive. There is a law that teaches us 'there is no violence in the spiritual'. Jeshua isn't intrusive, never is it man who has to....in this respect it is true that my religious and Christian brothers, priest they never agree: Jeshua is elitist kabbalah is elitist, elitist in the best sense. Not that you see yourself as important because you have to know there isn't one good person. Someone who is learning kabbalah knows more especially he has nothing good within him so how can he say he is elitist? Elitist in the sense of we have to ascend to Jeshua. Jeshua can't come to you or to someone else, that isn't possible. It is man himself who have to uplift himself to Jeshua. There is a law that tells us: nothing comes from above if there is no generation from below. Is it possible that the strength of to give can come to the strength of to receive? What will become of it? The kli that receives what comes from above will receives it for the bad, for the evil, in the klipot and this isn't the way. Therefore from above they only give what we really need, what is in conformity with our qualities. Does this mean Jeshua is elitist? Absolutely. It isn't horizontal. Jeshua is for everyone but you have to ascend to Jeshua. Imagine a pyramid, the top is small and this top is Jeshua. It is the intention you come as high as possible and the higher a soul can come the more he is in conformity with Jeshua meaning the wish to give. The lower you are the nearer you are with the mass. The more below you are the more you are with the mass. In the bottom of the pyramid there is the biggest mass considering the quantity. The higher the thinner it becomes the less you see. The closer you come to Jeshua the more you can merge with him. The more you go to below the less density there is, the higher you can reach the density will grow meaning his essence will be more concentrated. Look carefully to the words we say that jeshua is for everyone. Of course this is true, for them who are specialist in Christianity they say 'Jesus is for everyone'. And this is right because what is here below exists in the higher too. Everything comes from Jeshua, the high kether. Every dot of a

pyramide has something of jeshua. In every soul there is the kli of kether. So when you look at this from the horizontal point of view it is true. For every person, Chinese, Indians, etc. of course they have their own religion....*is this the meaning of Jeshua loves every person, because he sees in every person a trace of kether? For me it is very hard to deal with people who don't strive.....unintelligible.* Of course in every person....we know that after the breaking of the kelim in the world nekudim and after the breaking of the soul of Adam there is in every soul the kelim of to give and the kelim of to receive. All of us have place for chasadim and gevurot. It is all mingled. After the breaking every piece has in itself...or in other words there are parts of above the chazeh and there are parts of under the chazeh. Above the chazeh there is the good and under the chazeh there is the evil. Every person without exception...this is hard to except. Does every person have this? There are so many bad guys. At some point I have said during the night lesson in every person there is a Hitler. Every person, even the greatest destroyer has this. Hitler, when he drove with his care through the cities that were destroyed and he saw the dogs he cried, he had tears in his eyes. He too had a trace of humanity, not when he saw people but when he saw animals. Animals are part of the creation too. He had a trace of sentiment...every person has within him something of the good and of the evil. I always speak from the condition men has right now. There is the condition when a man is an evildoer and there is the condition when a man is justice. Don't say man is justifying because there has never been a person who was justified. Never! Except Jeshua, he was a special soul, he is the dot of the pyramid and there is only oneness. The top of the pyramid is one and that's Jeshua. And at the same time you can't say about someone that he is a destroyer that he is a criminal because it is only a condition and that condition can last some time but there was never someone who was for 100% a criminal. There was, is and there will never be such a person. The creator won't bring someone to earth with such a condition. Even Hitler, in his generation he was someone who had huge ideas of destruction and the outcome....who knows what they say in other generation, it isn't given to us but may be they say he had done marvelous corrections. Everything is possible. We don't know the exact reason, someone can come here to earth and apparently does do good things and we can say he is a saint...what does Jeshua say? 'I don't know him' while other people saw him and say he is a real saint...see it this way, in every person there is a good side and a bad side. At the top of the pyramid there is only one soul, the soul of Jeshua. See it this way. *Spiritual pyramids* yes a pyramid of the soul, clear? We only speak about the spiritual. What is in the higher worlds is here below too. I speak about the spiritual pyramid but these spiritual steps are to find here too in this world, in our wish to receive for ourselves here on earth. Everything comes from the kli of Jeshua. The dot we have within us connects us with the light, with the dot of the pyramid and from this dot of the pyramid we attract the light to our world. Do you see they are all the kelim of humanity, just as a pyramid? How? When you see the top from above it is above but in the center. The top of the pyramid is filled with light. What we see as a dot is the light, the Father. How the light does go to every part of the pyramid? It goes only by way of the top and not via sideways. There is a law: everything comes from the higher to the lower. First it goes to the top of the pyramid, there takes place the distribution to all sides of the pyramid. If there is a person who calls the name of Jeshua not in a sincere way meaning not with his heart, his intention isn't honest then Jeshua says: I have never know you. This is very special what we are learning here about Jeshua. You can learn a lot about the spiritual but when you start to speak about Jeshua you have reached the moment of truth. In the spiritual work and also in a church they don't speak about Jeshua. Of course their intention is right the problem is they lack the right tool. What you are reading here, for the first time ever it is given to humanity. The time of the coming of the messiah is here therefore the secrets of kabbalah, of the Torah are revealed. This is the moment of truth. You can learn for many years but as long the learning is without a touch of Jeshua it has no

sense. And what do we see, the moment we have touched Jeshua people disappeared. Why? The soon you keep yourself busy with Jeshua the moment of lying is over. Jeshua penetrates you to your deepest cell. Therefore jeshua says 'I didn't know you, never'. You couldn't accept me. All the words I spoke about the kingdom of Heavens, you didn't listen. They rather kept themselves busy with empty words but not here, I explain to you the practical side of life. Once there was an American and he came to me, for many years he had learned kabbalah, he knew the Hebrew language and he had even a group in America. He sent me a beautiful letter. It is a Jews man and I saw he had learned a lot. He was a young man with three children and he wrote that he wanted to have lessons from me. He saw the picture on the internet, it looks as a guru and he had read all the books so he wanted me as rav and work with me to receive smicha, a diploma as a rabbi in kabbalah. On our site he had seen there was such a paper and he wanted from me smicha, initiation to become a rabbi in kabbalah. Of course I didn't do this....you are my students and to you I pass on. If HaShem should send to me someone as this Jews man, someone who really learns, even in Hebrew, and he learns one of the latest books of Ari, of course this isn't the right place, but the sha'ar hagilglim and Zohar....i have asked him to show me what he had learned. May be it is childish, it doesn't matter he can do it; I always give someone a chance. I would like someone to accompany, that he would become a specialist in kabbalah, in the sense of that he is committed from above. I only can help. I send him another email and he answered me what he had learned. He thought I would study with him, one on one but that I don't do. Jeshua is the highest teacher, he is the top of the pyramid says to me: 'what I whisper in your ear during the night say it out loud during the day'. Do you understand? Not in a secret way, not one on one..... it has to be available for everyone so they can work with it too. I told you I participate in a Russian forum.I launched there the English form and I placed his two letters without his name. I suggested him to learn via the English forum, it isn't necessarily to give your name but it is preferable, it shows you are open minded and don't want to learn in a secret way. When a person has nothing to hide he says, of course let me do that, I am interested, it is good to learn with other people so other people can learn what I learn. Others can read too what I read but the ascending via the pyramid, that is something you have to do on your own, that is a personal way for everyone. I rather want to learn with him via the forum so it would be transparent. He said he is transparent but when someone is really transparent you must also show you have nothing to hide just as Jeshua says and not hide yourself and sit in an attic room one on one. I have given him the address where I have placed his two letters without mention his name but I have never receive an answer. He was finished. For him it wasn't necessarily to learn more. He wanted to be a rabbi in kabbalah but he disappeared. He wanted to study one on one but is there a way in kabbalah to study one on one? Only the ascending via the pyramid is personal. Each one of us has to make his own connection with Jeshua to come higher in his kelim. The pyramid is within you. Don't have interest how another person pyramid looks like. Does that help you? Only look at your pyramid and at the same time when you do this you ascend in the common aspect top via the common pyramid. Know that within you there is the same pyramid and above your pyramid there is Jeshua and strive for him. Make your pyramid empty and fill your pyramid with Jeshua. *Suppose someone is under your pyramid considering you and he has a true question about something and you can collect that for him, then it's good to pass it on to him....*Absolutely. Suppose someone is in general under the pyramid, he is completely in this world and asks questions...every soul, even from him who doesn't do a thing in this world; he only lives with his five sentences....as I told you before in every being there is the aspect of good and evil. He lives according his own development process and is still unaware; everyone without exception has this structure. When you tell him about the pyramid, about the place where you are...always bring the teaching via your kelim. There is no other way because then it is talking about, just as they do.

They walk to the bookshelf and quote what another has said....learn to speak, it has to come via your kelim and pass it on in words he can understand. That is possible. *You always receive questions. It happens to me. When I notice someone has a honest question and I have the right intention to give, I do it.* Absolutely. Your heart, it is your heart what gives you the signal if you can do it or not. Always listen to your heart. The first impulse is the most powerful and the most important. I am talking about the heart that understands and not the physical heart that pumps blood around....the understanding heart doesn't make mistakes. The heart can't lie. The heart is a faultlessly instrument. When your heart says to you to do things or not, always listen to your heart. That's the difference between the true work of Jeshua and the work with the mind as they do in religions. There is also another aspect but the time....

Next time we will bring in memory the words of this verse: **I will answer them saying never I have known you go away from me you who are doing injustice.**

The Star of David or 'Swastika'

I stopped in the former lesson at page 40, the second column right, line thirteen.... and of course I wanted to continue were I was stopped but on the way to the lecture room, in a split of a second I saw something and what I saw I want to tell you. I was so amazed of what they gave to me; I have to tell it to all of you. What I'm now going to tell is never tolled before. Of course it is a great word to say 'never tolled' but what I'm now going to tell you has never been made public...and in a split of a second it was given to me. I don't know yet how I'm going to say it but I'm going to do it and with the help from above it will all come in a way as it may come. Listen carefully to what I'm going to tell you and with this you will receive a clearer connection between reality and the Zohar.

It all began in the right column of page 40 in the 16th sentence. We already read this but then I didn't saw it. I saw other things and not what is given to me today. What is given to me today I like to tell you but before I start all of you have to know that what I say is only spiritual. Don't make connections, imagines or whatever with nations, with good or bad people...fights against this otherwise your immature feeling will take control over you and you will think that I'm speaking about people. **I never speak about people!!** When you have the thought I speak about people you are so wrong.... you didn't learn a thing. I don't have interest in people neither when they are good or bad, neither when they are Jews, Christians etc...

When you learn kabbalah your perception has to go beyond all the diverse observations, only then you can touch the spiritual. Be yourself and listen.... listen to the energy embedded in the words, no Jew, no Christian no whatever and when you do so.... you will hear, receive the most wonderful things no other person ever heard. It is given to me in a split of a second when I came to the lecture room. I can't continue.... All of us have to learn to make connections between the reality and the Zohar.

Now let us return to the right column and look what is written between the 16th sentence and sentence 41...here you see the prophecy of the Second World War. If this had become known before that time a lot of people could have been saved. It is written in detail and absolutely not in the way de Jong (*a Dutch person who had written a lot about this war*) had written his

encyclopedia about the second war about the six million...it has no meaning, not at all. Of course it is a masterpiece but only for them who are living in this world.

In these 26 lines of the Zohar is written the prophecy of the war and not only that, also how people can correct them selves and how to save the world. It is given only to the human being to save the world. From the point of view of the Creator everything is whole and perfect. In His thoughts there are no wars.... from above everything is perfect. What happens here below is only because of the human being him self. War, tsunami's, earthquakes.... it is all because of the human being himself. Here in these 26 sentences it is all written...and in a split of second it is given to me. Who am I? Nothing, no word is from me!! I don't know why it is given to me and I don't bother with that, it is as it is. Let me try to explain to you what is given to me.

We are talking about the letter peh פ and the letter peh פ thought she was worthy to create the world because she is the beginning of the word Pedut *Hebrew* or Purkana *Aramaic* and the meaning of these words is liberation or redemption. The Creator said to her: "in you also is the beginning of the word Pesha *crime*". The letter peh פ is the first letter of these two words: liberation and crime. Liberation when one asks and prays for it but when one isn't worthy the liberation it becomes crime. This is a good introduction to continue with what I want to tell you.

Page 40 - line 16:

כי הגלות והגאולה הנוהגים בעולם, הן תלויות בנוקבא, כי בעת שהנוקבא מחוסרת בנין ג"ר, הנק' מוחין, הנה אז גלו ישראל מעל אדמתם, ארץ ישראל. כי א"י של מטה מכוונת נגד ארץ ישראל של מעלה, שהיא הנוקבא דז"א. וכמו שיש פירוד למעלה בין הז"א שנק' ישראל, לנוקבא שהיא ארצו. כן ישראל שלמטה נפרדים מארצם. וכשבני ישראל מטיבים מעשיהם, גורמים שישראל של מעלה משפיע בנוקביה, שהיא ארצו, ובונה אותה עם מוחין ומתיחד עמה פב"פ.

כי הגלות והגאולה הנוהגים בעולם, **Because** הגלות ha-galut, **the diversion and** הגאולה ha-ge'ula, **the liberation as it is in this world** depends from the nukwa (of the world atzilut).

because during the time when nukwa lacks the building of the Ga'R, that are named mochin,

Israel will be banned from their land, erez Israel, the land of Israel.

Because the land Israel from below is opposite the land Israel from above, which is the nukwa of the z'a.

Just as there is separation between z'a that is named Israel and the nukwa that she is His land,

So too Israel from below is separated from their land.

and when the sons of Israel better their deeds, they cause that Israel from above gives at his nukwa who is His land

and builds her up with the mochin and unite himself with her panim-to-panim, face to face.

The word galut *separation* and the word ge'ulah *liberation* are from the same root. We make use of these strengths in this world and we are depending on the nukwa of the atzilut. Thus, during the time the building up of nukwa isn't complete, and with this I mean that she misses her three first sphiroth, then the separation of Israel takes place. Don't think when you read Israel about someone in flesh and blood. When the malchut of the world atzilut hasn't ten sphiroth *and this is to be seen from the second tzimtzum* then Israel is excluded, separated

from their land, the land Israel. The land Israel here below is the same as the land Israel from above, they are from z'a and malchut. The Israel from above is nukwa of the z'a the female element of the z'a.

This is only a short introduction to give you a solid base. What follows is very important; when Israel from below neglects the spiritual laws of the Torah, as a result here below a separation will take place between the land Israel – z'a and nukwa. The land *eretz in Hebrew* from below is in conformity with the nukwa of the z'a. Israel here on earth is in conformity with the z'a of the world atzilut. This shows us there is a separation above between the z'a and nukwa of the world atzilut, because Israel from above is qua strength of the control system of z'a, and malchut of the atzilut is named land of Israel. Z'a is Israel and the nukwa; the female part is the land Israel. These strengths, the outcome of these strengths is here on earth too.

As you see Israel from below is also separated from their land. As long the malchut is in *katnut small conditions* his Israel will be excluded from their land, spiritual. And when the son's Israel's better their deeds they cause that Israel from above – z'a – gives at the nukwa from above. The people, the whole world and we receive from this nukwa from the world atzilut. We receive everything from this nukwa from the world atzilut. First Israel, but than each person who acts according the spiritual law of to give, they too come in conformity in quality with the z'a. Then the z'a gives at his nukwa by way of zivug, by way of their wholeness. And due to this zivug all the good comes to the earth.

No wars, no hunger, no earthquakes and tsunami's etc can take place here on earth...when Israel betters their deeds here on earth!! When they neglect this the z'a and nukwa from above will be separated. And when nukwa is separated from her husband z'a she receives nothing. What can she give to the lower, to the souls here on earth if she receives nothing? When z'a and nukwa are separated no good can come here on earth. What happens is that the pesha – *crime* will increase.

The devastation here on earth will increase because of the neglecting of Israel. Is this clear? There would be no misery on earth if Israel should heal the separation between the nukwa and the z'a of the control system of the Universe. Of course also the 'nations of the world' they too desire to their Israel. Due to their desire the z'a and malchut can come together. But you have to know, when Israel neglects this work the outcome will be war, famenine, earthquakes etc.

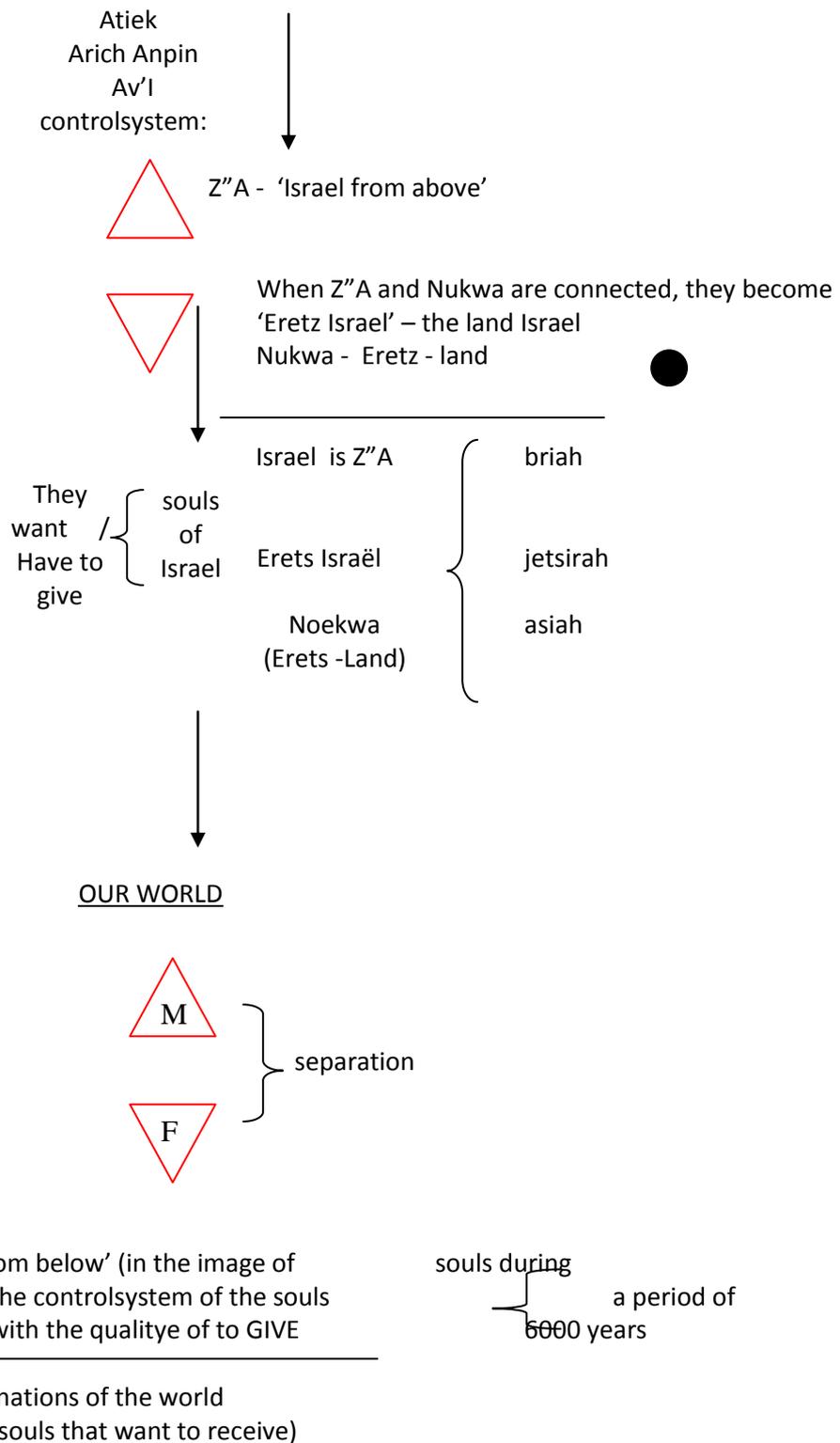
But when every single human being works on his own individual 'Israel' the z'a and nukwa can build themselves up and unite once again. Due to this union...from this zivug will be created new things and all the good will come to the lower, to bria, to jetsirah, to asiah, to all the souls beyond the asiah. That is what we name panim be'panim – face to face. This is a short introduction to make us ready for what I'm going to say.

... ואז גם בני ישראל שלמטה זוכים לגאולה וגם הם שבים לאדמתם. And then also the sons of Israel below are worthy for the liberation and they too can return to their land.

This was also the case after the Second World War.... prophesized in the Zohar even the year.... you can read it all in the Zohar. Later I will share this with you so that you too can see it is all written in the Zohar. Your own destination is there written in the Zohar. I read the Zohar; the Zohar tells me what to do, is there something of my own will?

Before I continue let me make a drawing. Sometimes it is good to have a drawing therefore look carefully and with the utmost intention to this drawing:

WORLD ATZILUT – the world of correction



What exists comes from the world atzilut. I only mention this because for us the z'a and nukwa are more important. When you look at the drawing you see under the parsa, under the line of separation there are the world's briaH, jetsirah and asiah. I'm not interested in the world's briaH, jetsirah and asiah but my interest is for the souls who are there and these souls we name Israel. And with Israel I mean every person who desires and strives to come in

contact with the Creator or in other words, he who really wants to give. And under the world asiah there is our world. In our world there are souls too but they are in the conditions of receive to receive. The souls of Israel are in the conditions or they should be in the condition of to give.

The souls of ‘the nations of the world’ are in the situation that they ‘may’ give. Of course gradually they too have to go to the condition of the complete giving but for now they are in the situation of ‘they may give’. In contrary to Israel who is obligated to give, they don’t have a choice.... please place this deep in your heart. They have received the Torah – the teaching of how to give. And once received this teaching they can’t say: “No I’m not going to do that”. They can’t say: “this is not for me. I place back the piece of meat what was removed during the circumcision”. Spiritual it has the same meaning. When a Jew neglects the spiritual laws he neglects, he disobeys the words of Jeshua.... he doesn’t want to connect himself with Jeshua. By doing this way he says: “give me back the flesh that once was cut of as a sign of the bond with the Creation”. Everything is spiritual; everything is to be seen as strength.

Here we have two strengths: there is the phase of ‘Israel’ and ‘the land of Israel – *eretz Israel*, just as in the world atzilut in the case of z’a and malchut. Israel is as the z’a below and the eretz Israel is as the nukwa.

The Zohar tells us that z’a and malchut make the control system. From above something extra is given at the z’a and malchut but in a way it is the z’a and malchut who take care of what comes to us. Everything comes from the nukwa.

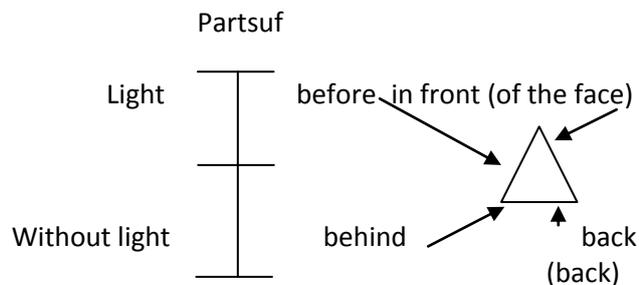
What is the Zohar here telling us? There are four stages between the z’a and nukwa to be seen as from low to high, qualitative. The first stage is the stage as how they are born just as in the case of Adam and Chawah *eve in the western language*. Look at the drawing: they are z’a and nukwa. It doesn’t matter if we say z’a or Adam, or nukwa instead of Chawah. Of course there is a slight difference, they are lower but only as a covering. Adam is in a way a covering for the z’a. It is something spiritual on the level of z’a, as a carrier *merkawah* of the strength and in the case of z’a it is Adam. Or for example Moshe who could go to the atzilut, come to the deed of z’a.

Adam and Chawah were born in the condition of ‘achor be’achor – *back to back*’. What’s between the back is named ‘a wall’. In one of my introduction lessons I have spoken about this. What kind of wall is this? It is the wall from above. Z’a comes from the binah so above the wall there is the shining of the binah or in other words – she shines between the back. I have given you the following example; when I was in the army and was on guard with another soldier, we stood back to back so the impure strengths, the bandits, the nationalists in Moldavia couldn’t shoot us from behind. Behind means shortness. This is a very important subject because this example coffer many aspects in what I’m going to tell.

When I draw a triangle with the point to above see the upper point as the front of a kli, the underside is the back of a kli; the condition wherein it is located. The front is the face and the backside is the back.

Let me make it more comprehensible. There is a partsuf, what kind of partsuf doesn't matter. In the front there is light and the backside is without light. Every partsuf has two parts: the upper part and the lower part. It is possible to explain this with the drawing of triangles. Some people draw scales but a triangle is better. A triangle is a figure of three lines; we can compare this with the situation after the second tzimtzum; after the second tzimtzum there are only three kelim. A circle is perfect; there are no squares, no imperfectness.

A square means four kelim. A circle means all the five kelim. So, when there will be the gmar tikun *the final correction* all the five kelim are present and everything will be whole. Till this gmar tikun there are only three kelim. The remaining two kelim are within binah. It is given to me to draw the kelim as a triangle. The meaning of triangle is that two dimensions are missing. Till the gmar tikun we only have three kelim. Nobody has more kelim. The remaining two only shine but we can't experience them. Clear?



A kli has a front and a backside. The front is the upper part of a partsuf till the middle. From the middle to below it is the backside – this is to be seen as the horizontal line of a triangle. See this example as another way to explain certain spiritual processes, something what can't be done in a vertical structure. Therefore sometimes it is convenient to make a drawing to show you different options. A triangle is as a partsuf where the light is present. To show you the relation between two kelim this it is the simplest way. Within a partsuf there is the same relation. The first relation is the relation between the male and female, as back-to-back, this is the simplest phase of a zivug.

The whole meaning of creation is to bring the male and the female together. Everything what lives has the same correction; to make the male and female as one. All the misery comes because each one of us neglects to do this. There is a Russian saying: “when Ivan is present Maria is gone. When Maria is present, Ivan is gone”. That is their mentality, always something missing. Everything is built up this way but you have to look at this as immaterial. The male and the female are within one object and within the object they have to meet each other. This is how the world is made and every human being has to bring these two together.

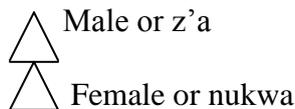
The first position is the position back to back. Bring in your memory I'm only talking about one person. The upper part and the bottom part are in this position: 

Why do I place them in this position? There is no difference between high and low they are still beside each other. This is the first position; the right is the male and the left is the female.

Qua strengths this is the case, always. Right is chessed or chasadim – to give. Left is geburah or gvurot – to receive. This is the condition of the z'a and malchut when they *the world* were created, this is the condition of Adam and Chawah. Every spiritual correction begins with this condition. See this figure as an initial zivug, the joining together of the male and the female. This is only the very beginning of a zivug.

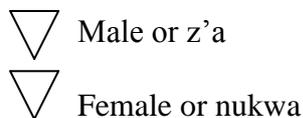
When two 'faces' are looking to each other we already can say zivug. Once again I'm not talking about the material world. The perfect zivug is when two faces are looking to each other.

When the first stage receives more strength or in other words, when the z'a and malchut within a human being has more strength the second phase can develop. The second phase, the second position is:

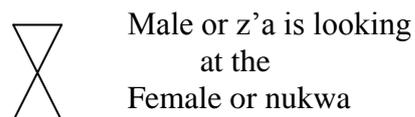


Nukwa the female looks to him, to z'a. She looks to above and he is looking to above and not at her although there is a meeting point.

The third position is the position where he is looking at here and she looks downstairs. He is still higher than she because everything comes from the male. But why did she turn herself? The reason for this is because she lacks the strength to look face to face. The female isn't purified yet therefore she can't look at him.



The fourth position is the most perfect position.



What does the second form of the zivug means? She is ready for the zivug but he isn't. She is then looking to his back. He gives her light by way of his back. He doesn't give her all the ten sphiroth, only the light of his six sphiroth and this is the small condition. His backside has light also only more fainted. He gives from his backside and not from his front. In a way this is a zivug too.

The third form of zivug is higher than the former two zivugs. He is looking to below at here but she is also looking to below. When I say from above to below I mean chochmah. When I speak about chasadim and gvurot then I speak about right and left. Her back is turned to his face meaning she hasn't the strength to make zivug with him face to face yet.

The fourth position is the most perfect position. He or z'a looks at here – nukwa and nukwa turns her face to him. She goes to him and makes zivug with him.



This is the most perfect zivug between z'a and nukwa. Both *triangles* are penetrating each other. She is looking to above and he is looking to below, they join together, mingle with each other and this is unity, oneness. This is the formula for wholeness, for shalom, peace. Intuitive every person understands this; it is given to every nation. This is what is called the 'star of David'. And from David comes Jeshua and the Messiah – the Redeemer. What is the Redeemer? That is the strength when the whole Universe comes to one big zivug; meaning when all nations are in conformity with each other, then the male and the female within the human beings and within the worlds are one.

This zivug is the best one - it is the biggest zivug. Why are there only four phases? This is the four-letter name הוהי the name of HaWaJaH. They are the four phases present in creation or in other words the position face to face. The whole meaning of the creation is to come to this position – the position of wholeness. Of course this wholeness comes by way of the z'a and nukwa via Jeshua and the Messiah.

The Zohar is telling us that the z'a and nukwa of the world atzilut, that due to the deeds of the lower - the deeds of Israel below - they aren't in conformity. In more simple words: because of the deeds here below the z'a and nukwa *Israel and His land* from above are separated. This is why we speak about Israel here below because Israel from below has to do everything what lies in their strength to strive for the fourth position. Whatever happens they have to strive for the fourth position. Each day every Jew has to connect himself from within with the four-letter name הוהי: from above to his middle and from his middle to below within his partzuf.

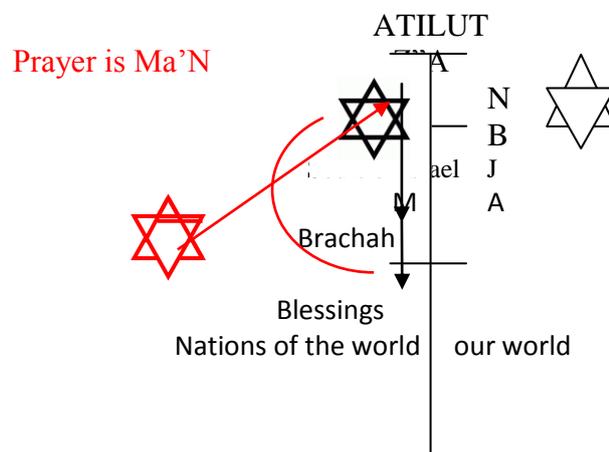
Whatever he does he has to make this connection. There is no escape possible!! Of course he can play comedy but he has to know, when he does do so Israel will be the first who will be hit. Why? Spiritual Israel is higher than the nations of the world. The souls of Israel are higher and with this I don't mean the souls of other people are less but Israel is the one who receives first. And he who receives first can and has to pass it on. Don't think with your earthly mind 'oh Israel is higher', don't.... everything is in need of one and another!! A head needs the body and the body needs the head! When something happens Israel will be the first who feels it and this is only due to the neglecting of Israel to receive the light. As a result they can't pass on the light to others. In every place there has to be the unity of the four-letter name הוהי.

We know that nothing comes from above when there is no stimulation from below. This is a very important principle. Suppose Israel from below is as phase one: he looks to above and she looks to below. Binah doesn't give protection as in the first zivug. The first position is a marvelous position; in a way it is a form of correction. When Adam and Chawah are back-to-back this is already a form of correction – it is the beginning of the correction. It is already a zivug and

between them there is the light of binah – chasadim. Chasadim protects the back although they only have the front. What is the meaning of ‘they are created this way?’ They were already whole from the front. The front is the kelim of to give and the back is the kelim of receiving. Adam and Chawah were created this way - they could give but there wasn’t the back.... so they couldn’t do a perfect zivug meaning to attract the light chochmah all the way to below. This was the sin.

As I have said before; nothing comes to us when there is no stimulation from our side. Israel from below or in other words ‘the land Israel’ or ‘nukwa’ the female side of Israel. Due to their deeds – that they couldn’t strive for the zivug as we see in the star of David - they bring forth the separation between the male and the female above in the world atzilut. When there is here below no striving for the zivug then as a consequence there is separation above. No prayer comes to above and due to this everything will be separated.

But suppose Israel betters their deeds what will be the consequence:



There are two strengths in Israel –z’^a and nukwa and we can compare them with the male and the female. When one doesn’t live according the laws of the Torah – meaning the secret part of the Torah – one doesn’t want to learn kabbalah and not live according the laws then the male part of Israel makes himself dirty. And what can a woman receive from him when he is dirty? I’m not talking about people only about the bad deeds the human being are doing. And in this you can see the preference for other cultures and the ignoring of the Creator.... it is written in the Torah: turn your face to His face.

When indeed Israel would better their deeds what would happen? Than the ma’n – the prayer, request, his good deeds can go upwards till the nukwa who is the mother of Israel, and by doing this she will be activated in all her four stages of the light by way of these four positions – and when this happens she is obligated to give what people are asking here from below.

By way of the prayer she gradually can return to the four positions, four phases of the zivug: first they are back to back, they can feel each other and then she turns herself to him and embraces him. She pulls him up in the same way a human being does. She pulls him up from the left. He gives here from his left side. And then together they go to above till they are in absolute oneness. This will happen here below too: the nation of Israel and his land, z’^a and malchut will bring

themselves to the position of the Star of David. The male and the female will be united, considering prayer, considering unity - "Hear Israel...." - by saying this prayer it can and will happen.

And because of this they bring the Star of David from above to themselves. Z'va and malchut from the world atzilut will have the same position as the male and the female from below, and when this happens all the good will come from the world atzilut. As I have said 'nothing comes from above when there is no stimulation from below...the star of David shall appear in the higher worlds too. The ten sphirot, z'va and malchut will have ten sphirot – he has grown up and has ten sphirot and she has grown up and has ten sphirot.

All the good only can come when the zivug is whole. From the malchut all the good will descend further to below to our world, to the souls of Israel. The roots of the souls of Israel are lighter because they are the wish to give.

All of us are here in our body in this world so what do I mean with the souls who are in this world? With this I mean; the souls who are in this world in the condition of only to receive. The light goes first to Israel and then it goes to all the others. Very slowly in a proper way so they can't abuse it – meaning to receive only for them selves. When Israel receives this strength – a strength that isn't theirs but a strength coming from above, then the nations of the world can receive the blessings *brachot in Hebrew* just as it was in the period of King Solomon. This was a period of peace – a deep peace as not have been here before and not will be thereafter. The peace was complete...because the shginah was there. Now it is different, we have so much luxury but we lack the spiritual.

Do you have more clarity now? The good deeds from Israel here below causes that Israel from above can make zivug, can make the star of David, can come to wholeness and pass it on to the z'va and malchut, going the whole way to the Source of Israel, to the Source of the control system of the Universe, to the giving. Then the female aspect will be awakened – binah and she can give the light to the worlds underneath her. In the kabbalah we learn that the binah has to feed them. The light comes from kether and goes to chochmah, from chochmah the light goes to binah. Binah reflects the light because she says: "I don't want to receive in the same way as chochmah receives". She receives because she wants to give. Therefore she receives only one sparkle and then another sparkle and slowly she feeds the z'va and malchut who are growing in her belly. What do I mean with 'in her belly'? This has the meaning of the end of her development. This is the way that the light comes from above - can you see how it works? All the good comes to our earth and Israel is the first who receives - then the nations of the world. Only then there will be inner peace and silence.

So far this was only a small introduction of what we already have learned in the Zohar. And all what I have said here only comes from these few sentences – from page 40 line 13. This we already have learned and now it is time for the prophecy of the Zohar.

Sometimes I say the Zohar can make prophecies.... but this is only possible when people learn the Zohar and know how to adjust the system. When a person learns and lives according to the Zohar his reaction will be on time and the whole humanity can be saved.... but when the people neglect this of course the result is theirs too.

Israel is the giving strength and when they don't build up this strength, when they don't build up the star of David...and they can do this by making a connection with Jeshua meaning to bring the yud ךhey ןof the male together with the wav ןhey ןof the female and let them make a zivug, than the Eternal Name can be made. But because of their neglecting all the misery we have is the consequence of their ignorance.

What do I mean with 'to evoke the Eternal Name'? Only this: to unite within yourself the male with the female. Just as in the holy name of yud hey wav hey יהוהי. The male letters of His name are the yud ךhey ןand the female letters of His name are the wav ןhey ןwhat does this mean? You have ten sphiroth – five from above and five from below. When you connect the five sphiroth from above with the five of below by way of a zivug then you connect yourself from within and have the ten sphiroth – meaning the Star of David. And who is the strength of the Star of David – of course Jeshua, the Messiah.

Let me continue...I don't talk about the wars as they have been in our world, I don't talk about the Jews nations of flesh and blood, about the German people.... remember this I DON'T SPEAK ABOUT THEM. I only speak about strengths, holy strengths and the strengths of the z'a and nukwa on one side and the impure strengths on the other side.

The nation of Israel has to be the carrier of the holy strengths. Here on earth we see nations are the carriers of the impure strengths but it is all about Israel and not about other strengths. What is created is created for the sake of Israel, and with Israel I mean the strength of to give present in every human being. This is where the Torah is speaking about...

Now we have come to what is said in the Zohar on page 40, the first column and we start reading from the 16th sentence.

If Israel from beneath should do good deeds or in other words awaken the zivug – and this is what I name 'the star of David', the position of face to face – than all the good can come to the earth. What is embedded in His plan of Creation can be given to the human beings here on earth.

Let me draw for you the Star of David  - how is the building up of this star? You already saw this star exits out of two kelim, the male art and the female art.

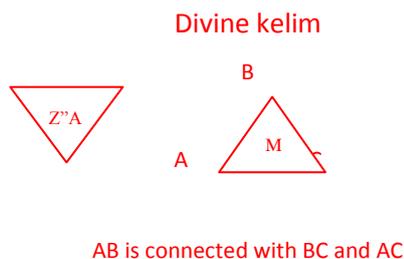
The figure is a triangle because there are three kelim. What exists has three kelim and not more. As well in the divine situations as well in the impure situations there are three kelim. (If you want to make a drawing of this then the divine situations are placed on the right and the impure situations on the left.)

The Star of David is a symbol of the perfect condition, of blessings, of fulfillment, of all the good; shalom etc. but when Israel neglects the mitzvah to make unity what will happen?

When they don't make the Star of David then...you have to know in the spiritual there is no middle road! In our world it is different, you can do a little of this and you can do a little of that but spiritual.... you can't! There is the Star of David in the spiritual or there is something opposite – the impure strengths. When Israel neglects the work of the Star of David what will happen? Concentrate yourself in what I'm now going to say, only once a lifetime you will hear this, there is no person who can explain this to you. People are forgotten how to connect themselves with Jeshua...is there someone who can do this? They didn't listen to Moshe – he

already spoke of Jeshua the Messiah. One doesn't learn Ari. The same with the Zohar.... there is no one who understands Jeshua. Jew or no Jew...even Ari they don't understand. Listen carefully in what I'm going to tell you, no Rabi can tell you this. What I'm going to tell you, it isn't from me. These are the words of the Creator via Jeshua, Moshe, Shimon and Ari.... I only pass it on.

The Star of David is an image of the holy position of kelim. The condition of two kelim – male and female – that are looking to each other. Then all the parts present in the creation are connected with each other and when Israel neglects this mitzvah...



Kelim (aswell of Z'A aswell of Malchut):

AB is Nuwa
 BC is Z''A
 AC is Binah

In everything there are three kelim: binah, z'a and nukwa. Till the gmar tikun *the complete correction*, the kelim of the kether and the chochmah aren't present.

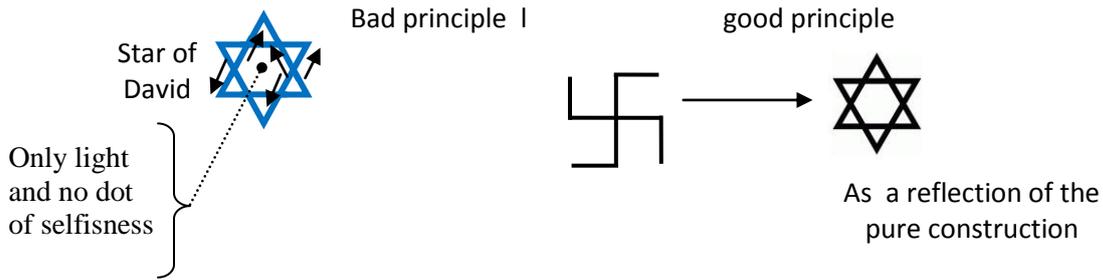
When Israel from below makes zivug, bring forth the star of David, the position of face to face, then all the good embedded in His plan of Creation comes down to the creation.

What will happen when Israel neglects this and doesn't make the Star of David? As a result of this neglecting the three parts of the kelim will fall apart, there will be no connection. Instead of one triangle the spiritual speaks about a half swastika. The two triangles *the male and the female* of the Star of David becomes a swastika. Look at the drawing here below and see the male strength z'a of the impure strengths is from the upper right of the swastika. The line that begins from the upper left presents the female strength, nukwa of the impure strengths. *As you can imagine the students were overwhelmed when they saw the sign of the impure strengths.*

Now you can see the male and the female are separated from each other. Binah doesn't connect the z'a with the nukwa. Israel from below didn't want to have this unity. They wanted to be a professor, a musician, scientist but they didn't want to do the work of unity, to unite Israel from below with Israel from above. Of course there is nothing wrong to be a professor but he who wants to be a professor has to strive for this unity at the same time! Once they are neglecting this kelim falls apart. What do you see? Z'a is looking to one side and the nukwa is looking to the other side. The kli is broken. Instead of the Star of David you see the swastika. There is nothing

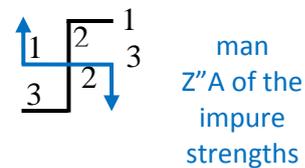
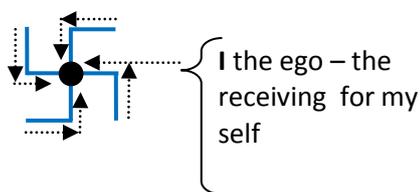
more. These are the two extremes. The Star of David is the symbol of the unity between malchut and the z'a. The swastika is the evil, the kelim aren't connected with each other.

Construction of the Blessed world in accordance with the plan of Creation:



Construction of the damned world conform the impure strengths as a consequence at the lacking of "stars of David":

reflection of the impure destroying strengths



Look carefully to the drawing, what do you see? Is there something in the middle of the Star of David? No, there is nothing, not even a black dot. This means there is no limitation. What do you see in the middle of the swastika? There you see a dot, a dot that connects all the sides just as a spider. What is the difference between the dot in the middle of the swastika and the middle of the Star of David where you see nothing? The centre of the swastika shows us the black point – the wish to receive for one self. There is only the wish to receive for one self. All the strengths – and as you know a kli is strength – belong to the elements of the male and the female kelim. And in the swastika there are all attracted to one place, to one devastated thought and devastated wish to receive everything in this point – the wish to receive for one self.

Now let us look carefully to the Star of David. Where are the points? They are out of the centre, out of themselves. All the strengths are attracted to the outside. In the centre you see nothing. Everything goes to the outside – to give. There is only the giving and not the receiving for one self. Only this will bring the solution. What is outside myself is light. From within there is the conformity to quality. From within there is light and there is no point of selfishness.

Now I will show you something.... be concentrated, we near the Second World War. When did this war begun? In 1939. What is era? Era is yud-hey-wav-hey יהוה, only four letters. The creator has created everything...so too the years, the days and the nights. Of course years are yud-hey-wav-hey יהוה. What is the consequence of this? Let me try to explain this to you. There is always light and kelim...in everything. Let us look closer to 1939. 19 is the female part and 39 is the male part. What does this mean female and male?

19 is the number value of Chawah חַוָּה the wife of Adam. So what is the meaning of the year 1939 in the kabbalah? Think about this. I'm only speaking about the numbers. Not of the events but only of the numbers. 39 has a deeper meaning because there are 39 mitzvot to work on Shabbat. When a Jew does do some work on the day of Shabbat he will be killed by way of one of the four forms of death of the *bet-din* the earthly Jews court of justice. When the time is ready I will teach you.... when a Jew works on Shabbat he disgraces the Creator. 39 also has the meaning of 39 whips – the Torah speaks about this. There is written in the Torah: “you will give him 39 whips, not 40 because one has to be missing. 39 is the factor of correction and the 40th may not be present.

In this you see the female 19 was whole only the male 39 had shortcomings. I only mention this...I want to say more but I see most of you aren't ready to receive. Don't think about the war, I don't speak about the war. When you think so...you are still a child. I see at the faces of my students it is hard but place this in your heart...I'm not speaking about the war, about Jews of Germans or whatever. I make use of the numbers....

Let us go to the end of the war, to the year of 1945. What do we see in this number? As you already now the 19 is the number of Chawah – the whole number of the female. The female part is the part that begins from the middle to below of a partsuf. Now, when I write down these two numbers, I place the year 1939 on the left, the year the war started and I place the year 1945 on the right, the end of the war.

45 is the number value of Adam אָדָם the first man. There was a huge correction of the sin of Adam and Chawah in that year of 1945. Only look at this from the point of view of numbers, not the Jews era or the Christian era. There is only one era – the era of the whole Universe. Forget the history – only see the numbers. A number is a number. When I write down 45, it stays 45. Whatever calendar you have, 45 means 45. Why is the number of 45 so important? Now I'm speaking about our world and not about His plan of Creation.

The Gregorian calendar is given to the Jews nation and to other nations; it is given from above absolutely. The other nations have the calendar of the sun and the Jews nation has the calendar of the moon. Is one more perfect than the other? You can't judge this. There is only a different point of view: the calendar given to the Jews nation marks the point of creation of the world; this is named 'the meridian'. And the Gregorian calendar has the beginning point of the resurrection of Jeshua the Messiah. And this is always Pesach. Now it isn't the time and the right moment to talk about, later more...

A lot of countries are using the Gregorian calendar. What happens here on this earth is counted from the Gregorian calendar, all the business, wars etc.... it has nothing to do with the Christian religion. The Gregorian calendar is good and particular precise only the Jews people don't understand this. For them their calendar is more proper, for them it is the calendar of the Universe. You have to know there are no wars in heaven.

There are wars here on this earth and this is due to the uncorrected conditions of the people. Therefore it has nothing to do with the Jews calendar of the Universe. Can you understand? Of course some events are in agreement for example the period when the nation of Israel left Egypt. But wars as we have nowadays aren't programmed in His Creation plan of the Universe; they are related with the uncorrected beings and with their development. The time of the human correction is given to man him self. So you see the years as we see in the Gregorian calendar are related with the things here on earth.

yourself. Look to your friend *another Jews student* do you think he finds it easy? The difference is, he already has overcome a little because he wants to live. Your wish to live has to be there too. And the feedback of one of the students is: "this is my female side!". Very good.

Note; these two students stayed with us for about 120 lessons of Zohar but when I started to talk about Jeshua they disappeared.

What was before the war? It all started about the year 1932. I don't want to talk about these numbers...I could speak for hours about these numbers, why Hitler had the power. I don't do this but if you want to write a book about this, I can give you the manuscript and you can publish it under your name and you can earn a lot of money with this...but it stays in the outer world.

I only talk about the essence. There is a principle: no devastating misery will come here on earth before the Creator has given to a great tzadik a sign. Tzadik is he who is very justice in that generation. Why? This tzadik can have the strength by way of his prayer that people would better their deeds. By way of his prayer Ma'N will arise to above and as a consequence the misery will be less....

This was the case in the year of 1920. Jehudah Ashlag saw because of his learning in the kabbalah that the year 1932 would be a terrible year – something devastated would take place and would kill a lot of people.... and first the Jews would be killed. Jehudah knew this and he informed the rabbis but they wouldn't listen. So Jehudah left with his family Poland and went to Israel. But how could Jehudah know this?

There is the spiritual law of the distance of three sphiroth: when the light goes out of a kelim and there is a distance of more than three kelim, the light fades away. Jehudah saw this. His soul was so divine genius, from the first beginning of the assimilation of the Jews in Germany about 1812 *and this was due to the freedom Napoleon gave to several European countries including Germany*, so about the year 1932 a period of circa 40 years had passed, a period of three generations. A period of a generation is according the wise man of the Torah about 40 year. And in the common aspect one generation is equal with one sphirah. What follows is a period of 120 years of separation – the Jews people will be separated from the light of the Creator, from the control system of z'a and nukwa of the world atzilut. This was the base of the prophecy of Jehudah. I only give you some rough information, not the details.

Before the second war.... Hitler wasn't against the Jews from the beginning. What does Hitler means? Look good and throw away all your thoughts about the war, who is good and who is bad...I only speak about strengths, the strength of the Star of David and the strengths of the swastika.

There are no other strengths! Remember this! When one wins the other loses. When the other wins the first one loses. So the year 1932 was the year, no Ma'N could arise to the z'a and malchut of the world atzilut. The control system, the z'a and malchut were separated from each other. As a consequence Israel here on earth also was separated from the land Israel. From within they were separated. No Jew could receive the light. And when Israel spiritual doesn't receive the light...who can pass on the light to them who aren't a Jew? The church? Can a church do this? A church can do good things, gather people together and sing hallelujah but do they receive the Light of the Creator? Not directly. Once the Jews people received the Torah. The churches, synagogues can do good things but I'm talking about the light of

salvation for whole mankind. To attract the light from the control system – from z'a and malchut – and this is given from above to Israel.

Do you think the Creator will change his thoughts, even when His people are doing wrong? Not at all!! Only when they behave well, do good deeds than from above zivug can be done. Clear? The zivug is the zivug of the Star of David and that comes to the whole mankind, first to Israel and then to the rest of the world. This is written in the book Brit Chadasha. It was Paul who said that when the Jews people do well they would be the first who should receive the blessings. But when they neglect this the first punishment will come to them too. Clear?

The partsuf of whole mankind

1. On the scale of the nations of the earth.
2. On the scale of the coming in being of the three sons of Noah.

Light

Jeshua – the highest Kether

ROSH – ChaBa”D

Israel (descendants of Shem):
Chochmah – koanim, priests
Binah – Leviten
Daat – Israel – the nation itself

TOCH - ChaGa”T

Descendants of Jafet:
10 basic-nations of Chessed
10 basic-nations of Gvurah
10 basic-nations of Tiphereth

SOF – NeHJie”M

Descendants of Cham:
10 basic-nations of Netsach
10 basic-nations of Hod
10 basic-nations of Jessod
10 basic-nations of Malchut

Light

SHEM

JAFET

CHAM

Pay attention and be alert to make no connections with history. So about 1932 there was absolute darkness in the whole world, but above all in Germany. They all wanted to fight, wanted to have war and this was due to the separation from above of the z'a and malchut. And when z'a and malchut from above are separated war will be the consequence. There is no air,

no relieve for the human being. There is no light of Chochmah and of Chasadim. That's why Hitler could take the power. When he had the power he didn't chase after the Jews people.... this was only a consequence of...

The reason Hitler could take the power was because Israel neglected to make zivug between the z'a and malchut. There were not enough prayers – Ma'n – that went to above so the nukwa by way of the z'a could give strength to some souls here on earth. There was no strength to attract the Star of David. That's why Hitler could take the power. All important positions, in Germany but also in other countries, where occupied by.... yes indeed Jews people! All directors of banks...all the money...the military industry was in the hands of Jews people. They had the power, the money, influences in the movie industry, science.... but there was no one who could attract the high zivug. When the Jews people are busy with earthly business...who else can connect the yud hey יה with the vav hey ו? Who can look for the Creator? Who can ask at the Creator? Only a few.

Jehudah Ashlag already mentioned this, of course in other words because he couldn't explain it clearly...it wasn't given to him to explain it clearly but he knew. What I tell you Jehudah couldn't tell then. This is the first time someone is speaking about this. Hitler had the power and in the beginning he didn't say anything about the Jews people. And above all, the Jews people supported him.... but after a while.... now listen carefully in what I'm going to say. I don't speak about history, not about the history of the Jews nation, I speak about the Creator and about whole mankind and about the control system.... the truth itself is speaking to you. What did the Jews people say?

There was a escalation.... the more power Hitler got the more he agitated the Jews people...of course this was given to him from above. It was given at him to agitate the Jews people so they should return to the Creator. That they should give prayer, a true prayer and that they should stop with acting.... now listen carefully. There is no place in the world where you can hear this, only once a lifetime you will hear this. Therefore open your heart and be very alert on your emotions, grow up. What I'm going to say is...I mean it is constructive.... Friendly...meant for the Jews people...

I'm not talking about history. I will explain it to you by way of the sphiroth.... the Jews people wouldn't listen, from the year 1932 till...their situation became anxious only due to there lacking of their prayer.... they ignored the Creator. What did they do.... they helped to build up the military industry of Hitler and Hitler was placed here because of there lacking to make zivug between z'a and malchut. It was the Creator who brought the soul of Hitler here below to make His correction because the Jews people didn't do it. All the years Hitler had the power the Jews people had helped him. And when he had the power they collaborated. The first one who started with the collaboration was Israel.... open your heart and remember I'm not talking about history. They collaborated with the impure strength of Hitler, that's the case. It is not about the person...

But gradually it escalated. The Jews people in Germany didn't want to listen any longer to the message of Hitler – his rough words. But these words were given to him. It was by way of the strength of Creator he had to torture them. And this they didn't want to hear. What the Jews people who lived in Germany had achieved...the science, the winners of the Nobel Prize...it was now all against the Jews people self. All the fine doctors in Germany who were so genius...now they used it against them. All the horrible experiments used on the Jews

people...it was given from above. Open your heart and listen carefully...this is a small group... I'm not speaking to the old people living in a old mans home who where once in these camps. If they could hear me.... they would kill me.

But it is as it is, the Jews people neglected the warning words of Hitler...and it wasn't from Hitler himself but given to him from above. They didn't listen and continued with their wishes for money, power, weapons etc. It was the Jews people who arranged the biggest pack of thieves while Hitler had the power. He couldn't do otherwise. So what did he do eventually? It weren't his words, the words were given to him from above but eventually he said: the Jews people have to wear the yellow Star of David!

Now the Jews people came in resistance, this was a huge offending for them, it was horrible because they felt themselves as Germans.... so they started to demonstrate in the streets of Berlin and sang the German folksongs, in public they sang "wir sind Deutscher". And the words Hitler spoke came from above from the Creator. He said to Hitler 'let them wear the Star of David'. Isn't this beautiful? Let them wear the Star of David...from the inside of course but the Jews people felt offended.

Read these words in the right context but if would meet a world leader I would ask him, let them wear the star of David from this moment.... it would be marvelous. Then each person would recognize the Creator is alive! And His people wouldn't be offended any longer.

This was one of the prophecies written in the Zohar 2000 years ago to warn us that we shouldn't wrap our kelim, that we won't make a swastika of our kelim.

This is what we have learned in these 26 sentences of the Zohar. It was given to me from above to make a small illustration. Now you know that what we are doing isn't only book learning. All the sphiroth, partzufim, worlds...see the connection and you will see it is a living thing. For me it is absolutely alive. This is only one example of what is written in the Zohar. It's not about Hitler, Stalin, Haman or all the others 'criminals'.... do you remember the movie 'the Exodus'...all the ships sailing to the Promised Land, all the people who were killed.... were killed by the Jews elite. Of course the good strength was present too but the impure strength had so much power...look for instance to the Jews counsel present in that time here in the Netherlands. All of them were collaborators.... they only acted from the wish to receive for themselves. From within they were wearing the Jews swastikas.

After the war was a blooming time for the nation of Israel. For the first time, after so many years, the people of Israel could return to the Promised Land. Don't think this was because of here below, everything was arranged from above! The period after the war was the beginning of the salvation. The war was necessarily because of the correction of the Jews nation. Was the war the wish of the Creator? Of course not. Who did broke the kelim? The human beings!! Can you see what the cause was of this war? There have been many wars and still there are wars.... every day you have to fight with your bad beginning – the wish to receive for yourself – the swastika that wants to destroy you. And this is given to you from above so now you can build up the strength. The strength needed for to build up the Star of David.

As you already know, one against the other is created, there is the Star of David or there is the swastika. To be precise, each person has these two strengths: the good and bad strength. The bad strength is the swastika, the selfish being. And the good beginning is the Star of David.

Place this in your heart because then you have the opportunity to see the whole, then you can make with the lines of the triangle the star of David, the triangle kelim.

Note: the war was about a period of six years. In the spiritual a year is not exactly 365 days, what I mean is this, when a period of 365 days has passed, a year is gone. When it is the first day after the 365 days in the spiritual we already speak about a year. So, during six years there was a war and in the seventh year the Shabbat begun. Well done!

Let us continue:

24 לְכוּן כָּל־הַשִּׁמְעַתְּ דְּבַרִי אֵלֶּהָ וַעֲשֵׂהָ אֲתָם אֲדַמְּהוּ לְאִישׁ חָכָם אֲשֶׁר־בָּנָה
אֶת־בֵּיתוֹ עַל־הַצּוּר:

24 therefore anyone who listens to my words and does do them I will compare them with a wise man who build his house on a rock.

Who is the rock? The rock he speaks about is jeshua.

25 וַיִּרְדּוּ הַגְּשָׁם וַיִּשְׁטְפוּ הַנְּחָלִים וַיִּנְשְׁבוּ הַרוּחוֹת וַיִּגְעוּ בַּבַּיִת הַהוּא וְלֹא נָפַל כִּי
יִסַּד עַל־הַצּוּר:

25 and when it rains and the flows rivers pour and when the wind blows and shall rush at this house he had built and it will not fall because it is based on the rock.

This rock is Jeshua. He is the dot of the pyramide. There is no other rock then the rock of Jeshua,

26 וְכָל־הַשִּׁמְעַתְּ דְּבַרִי אֵלֶּהָ וְלֹא יַעֲשֵׂהָ אֲתָם יְדַמְּהוּ לְאִישׁ בַּעַר אֲשֶׁר־בָּנָה
אֶת־בֵּיתוֹ עַל־הַחֹל:

26 and anyone who listens to my words and don't do them the doing is important. It is all about listen and do will be compared with a foolish man who builds his house on sand.

27 וַיִּרְדּוּ הַגְּשָׁם וַיִּשְׁטְפוּ הַנְּחָלִים וַיִּנְשְׁבוּ הַרוּחוֹת וַיִּפְּגְעוּ בַּבַּיִת הַהוּא וַיִּפֹּל וַתְּהִי
מִפְּלֹתוֹ גְּדוּלָּה:

27 and it will rain and the flows rivers will pour and the winds will blow and they shall beat against this house and it will fall and its fall will be great.

28 וַיְהִי כִּכְלֹת יִשׁוּעַ לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשְׁתַּמְּחֻם הַמּוֹן הָעָם עַל־תּוֹרָתוֹ:
28 and it was when Jeshua ended speaking I translate in the same sequence as the Hebrew words these words and the crowd was astonished about his teaching.

29 כִּי הָיָה מְלַמֵּד אוֹתָם כְּאִישׁ שֶׁלְטוֹן וְלֹא כְּסוֹפְרִים:

29 for he taught them as a man who has power and not as someone who is a scholar.

It's amazing what he tells us. There only can be power in your speaking when you have experienced Jeshua. Only in Jeshua there is light. Only in Jeshua is embedded the Father and because of this he had the power. Why had Jeshua power? He had power because he was the ten sphirot of kether. His partzuf was build up to the chazeh of kether and also under the chazeh he was kether. Due to this you can see there is no separation, he is one and there was,

is and there will never be a person here on earth that has this oneness. All of us have duality, in each one of us there is duality between the two kingdoms within himself. Only Jeshua is one, whole and we receive our basic from Jeshua. He teaches us how to make the kingdom one. That what is above and under the chazeh will be one and then you have the power. Then you will receive the power within yourself, a power so great you can't compare with whatever power there is here on earth.

Not even Napoleon or Hitler, no Alexander the Great or whatsoever ruler there was had this power of Jeshua. What did Napoleon say? He said that there were only 5 or 6 days in his life he really felt comfortable. The rest was only hard work. There is no ruler who has the power who hasn't a heart of stone. Their hearts are exhausted, they need heart valves. All of them had a heart attack; all of them are heart patients. Don't confuse my words and think that every heart patient is a ruler. The true power is the power you have within you. The power you have has to be within your kelim. *The same with ms patients, they want to have control about their brains therefore they have ms in their brains.* Someone who has a heart of stone or he who has dementia, Miss Thatcher was a year of 70 or even younger when she had dementia. Everything is aimed only to the earthly power, to the knowing, ruling with the head but this isn't power. Therefore Jeshua told us; what is there to gain for a man when he has the whole world but has loosened himself? Do you want the true life? Then dispose all the outer earthly power and let there be the power within you. The power within you, what does that mean? Over who does this power rules? You need the strength, the power that rules the bad habit within you. And not only overcome the bad habit because then there are still two kingdoms. One rules and the other undermines. That is no life! That is no freedom! Real power is when all the strengths from above and under the chazeh *the two kingdoms* are one and this can be done when you go beyond your understanding. Again and again you have to go beyond your understanding meaning connect yourself with Jeshua. You let go the wish to receive for yourself and due to this you receive the real life. Where do you feel this life? It is there in the place where you have freed yourself from the wish to receive for yourself and from there it goes to under the chazeh, to the place of separation meaning the place of your navel cord. The navel cord is the place of separation and due to all this work you become one, whole. I want to tell you something wonderful in brief. Perhaps a next time I can continue. Do you still remember the anchoring I spoke about two or three lessons ago? I had said in technical terms....I do understand the words I speak and I feel them but maybe it is hard for you to feel. How can you connect the jesod with tiphereth? How can you connect the lower tiphereth with your higher tiphereth? That's the whole punch line – to connect the lower kingdom with the higher kingdom. This is where I am talking about; this is the power Jeshua had. The people heard him and were amazed because their scholars didn't spoke that way. I also walked around the world to see the greatest rabies but there was no one who gave me the impression he had this power, clear? That he had the power over himself. Not one of them. Look around the whole the world, see them talking but they only talk with words therefore they lack the power. There is not one rabbi who is working on himself meaning connect these two kingdoms he has in himself. They speak with two tongues. They speak to the people with their lips from above the chazeh but there isn't the connection with what is under their chazeh. What do you do about that? First heal yourself! How? We have learned that there has to be the connection between jesod and tiphereth. Of course it is still words but how can you feel this? I have been thinking how I can explain it to you. Maybe I do it next time there is not much time left and when I do it now it will be confusing therefore next time. What Jeshua said and what the people felt what was in him, that he had the power this you only can see in Jeshua. Only Jeshua has the absolute oneness meaning what is above the chazeh and what is under the chazeh is one. Both are kli kether without aviut. I always wonder about him, even as

a child. How could this strength be so true, this oneness...you find nowhere else. Jeshua spoke about the absolute oneness, the perfect kingdom. The kingdom of heavens was alive in him and we are still busy with making corrections every day. Gradually we too come in connection with Jeshua. Not the way as some think that Jeshua healed someone and that he was cured.....he healed them only for the time being, it was a momentum. What did he say to people he had healed? Go to the chapel and bring a sacrifice or something and do not sin again. They weren't healed forever! What did he do? He showed them the strength of HaShem because of his mercy. He showed them he was the messiah. In many cases they were healed for a moment not permanent. *It's a small road....*Exactly and he had given strength to them to see in that moment the truth so they could make the connection between what was above the chazeh with what was under the chazeh. That is the real healing; to connect what is above the chazeh with what is under the chazeh and to feel this I will explain this to you later b'ezrat HaShem. Not only what I have explained to you in a technical way that too is the strength to connect your jesod. You can also say: then give me that feeling, how to connect my jesod with tiphereth. Next time I will try to explain it to you how you can let grow the strength within you. The true power given at man is the power to rule his own wishes, to rule his own body or in other words to rule the wish to receive for himself what is the evil within him. Let there be the concentration from within. You don't have to close your eyes; the concentration has to be from within. Prepare yourself for the meeting with Jeshua; the intention of all these lessons is that you will meet Jeshua. Don't talk about Jeshua but meet Jeshua! When you meet Jeshua you have the feeling and not the thinking. With your thinking you can't understand Jeshua only when you feel him and when your heart melts for Jeshua. Then it will enter you as balsam, you will experience life within you and these moments are so wonderful. Experience them, first a small moment but gradually more and more and then there will be the time you can make contact with Jeshua over a longer period and due to this your contact with Jeshua will be anchored deep within you. That will be the moment you can't untie your contact with Jeshua. You can't and you won't untie yourself from Jeshua. Try to think of nothing from within, let there be no thoughts, no worries etc. don't let there be worries about others i.e. your children, your partner...empty yourself completely so Jeshua can enter you. What did Jeshua say? He who loves his mother, father, children and grandchildren more than me will not come to me. He won't receive the redemption. Why not? This person has leased a part of his heart to something what doesn't belong to the spiritual. Of course you need to love your children and what is more here in this world but know this is only the embedding and not the essence. The essence is special for Jeshua and not for anyone else. Give your love to the four phases of the wish to receive for yourself. Deserves that love? Of course not, no way, the love is for that what has not avit and that is Jeshua. Jeshua is connected with the light of immortality. It was Jeshua who brought us the way to immortality. Our physical body dies, it is nothing. If you have the feeling you come closer to the experience of immortality you will see your body helps you to gain your goal meaning your body helps you. Your body adjusts to your new form of existence. Every time you refresh yourself the body goes with you meaning you overcome your body. The body follows you. It overcomes in every respect i.e. food, drinks, intercourse, the desire for wealth, money, power, science. Look good; what I desire is it strictly necessary or is there too much attention for what isn't so relevant. Does it bring me to my goal or contrary brings it me further away. Let your goal be connected with Jeshua otherwise it is a delusion. As Jeshua says you can overcome the whole world but lose yourself. What good is there? What are we learning in the Zohar lately? We learned about the impure strengths, about the sin of Cain and the mechanism of sin, the mechanism of the structure of the male and female of the s-a. What we learn is so marvelous and it helps us to come to more understanding about the words Jeshua spoke concerning the casting out of the evil spirit...in his name. How the function is because that is

very important. To learn Zohar is a must just as we are learning now the Brit Chadashah. In Zohar we learn about chochmah and here from Jeshua we learn a lot about chasadim, about chesed but chochmah too. In Zohar we learn the structure of the impure strengths. The Zohar tells us how men because of his sin...because of the sin of Cain the two forces, the male and the female of the klipah, how to bring them to oneness which he *Cain* and his ascendants, has given away their eternity because of the sin. They attached themselves in that what was mortal or in other words with all their power they wanted something that didn't brought them life. We need to be picky all the time. All the time you need to look carefully in what you want. All of us have the four phases of the wish to receive except Jeshua. In a way we are made to make mistakes. Why? When you go a little bit to the right and to the left, that's no mistake, we need to do this to correct ourselves. If there is someone who says to you he had never sinned, know he isn't ready. There were no men who hadn't sin because every men has aviut. The only exception is Jeshua, he didn't have aviut. All of us have aviut and our work is to adjust.

To adjust, last time I told you I wanted to give you a practical exercise so you should recognize the feeling of anchoring and to know how to anchoring. What is there to anchoring? Anchor your jesod with the upper part of tiphereth – I explained it to you in a simple way. I told you the upper part of tiphereth is above the chazeh. When you anchor these two parts you already have a connection at least a starting point of the connection between what is above the chazeh and what is under the chazeh. That is the correction – tikun in Hebrew. This is what men have to do, to connect as much as possible these two. From within we can't do this. Of course we work from within but all the work we do, for 6000 years the separation is there. The kelim of under the chazeh stays separated with the kelim of above the chazeh. The anchoring is only in some degree. The meaning of anchoring is that you connect these two with each other. That what is under comes in what is above but it doesn't become one. Of course there is a place of seam and you can notice that place but it isn't a monolithic connection. It doesn't matter. We do what we can do. How can we make in a practical way the connection between jesod and tiphereth? I know what I say because from within...but how can I explain it to you. In a split of a second I saw the way to explain it to you so you too can bring it in practice. In our daily life we see two things; we experience two sorts of pressure. Listen carefully. I explain at you in simple words the deepest things men can experience. There is no end at the depth of the words I say to you. We are busy, always. In every situation there is pressure from outside. The pressure from outside in itself is not interesting; I care more about what the pressure does do with me. There is also pressure within me i.e. the pressure of desire. That is within me. This happens before I see the object of my desire. It is from within or certain strengths start to bubble within me, this is the feeling of inner pressure. There is also a pressure from outside and you feel that too. You walk and you think what will I do...you feel the pressure from outside. You experience the tree, you experience the outer world and you smell all kind of fragrances with all your sentences. No matter which sentence is working you experience pressure. It can be pleasant or it can be annoying. The soon a child is born it starts to cry. It is a terrible experience for a child when it comes out of the womb. It was so cozy there and then suddenly pressure from all sides...from within and from outside. He is so small but potential he has it all. All the wishes are there already, the wish for food, drink, intercourse etc. it is all there potential but he can't touch it. This is an enormous pressure as well from within as from the outside and his whole life this pressure stays. We have to distinguish; we have to learn this carefully what the pressure from outside is and what the pressure from within is. This is very important. Try to experience this for yourself. No one than you can encounter, play with it, work with it, only you. Everyone learns this within his kelim. I only tell you in general, I tell you the how and what but you have to do it by yourself. The spiritual is made in a way you are the one who learns and apply

it within your kelim. There is nothing more than you. There is not one person who is alike another. No way. Of course there can be some similarity but from deep within, only there you can feel and measure the pressure coming from within or from outside. In this you are unique. And there is more, also the moment, the experience is unique, what was once there the next time it will be different! There is pressure from within and there is pressure from outside. Is it now a little clear for you what the meaning from within and outside is? From within there is the pressure of the uncorrected wishes. Of course you need to correct them, you can't escape. You can shout and say "I'm a simple person I don't want to make corrections" but you have to know the inner pressure will stay. The ambient light is still outside and we experience this as pressure. We also speak about the inner pressure and this is due to our uncorrected wishes. The meaning of not being corrected is that a part of you is still suppressed. Or in other words there are still kelim that needs correction. Kelim that are special for you to feel good are still unrecognized within you. Due to this you feel the inner pressure. Inner pressure is independent of what is going on inside of you. Together with this there is the outer pressure. You feel the influence of the outer pressure in your skin, your eyes and also spiritual from within this light has effect on you. There is a correction of every day with its own moment which has nothing to do with your personal correction, nothing to do with your soul and this gives pressure too. This pressure you have to endure also. This pressure can be nice meaning you are ready to receive but when it is an unpleasant feeling it means there is a separation between you and reality. And what's more you can experience both and sometimes at the same time, that is the meaning of the outer pressure. There is the law or principle of the equal pressure. What does this mean? In whatever condition or situation you are you have to make the inner pressure and the outer pressure equal. Not from within.....the pressure from within can be more chasadim or more gevurot. And from outside there can be pressure....it is possible the pressure from within can't be anchored so the pressure from outside leveling or reacts so you can have the impression there is more pressure from outside then from within or conversely. Whatever it is it's a condition of unbalance. *Just as airpressure*. What happens when a person dives. The deeper he goes the stronger his equipment. The deeper man goes into the water the more pressure he experiences. Therefore a person needs more advanced equipment when he goes deeper. The lower he goes the material is of aluminum, this can handle the outer pressure. This too is a anchoring and your work has to be the same. Not by making yourself stronger from within but to stay receivable. Let there be no tension. When you feel tension know you are wrong, then there is no anchoring. When there is the anchoring then there is no tension! Let there be no tension, either in your daily life. The moment you feel tension, no matter what kind of tension, know you are not capable to react in a proper way. It is as if you are driving under influence. Right that moment you live under influence. That moment you lack the strength to oversee the whole. You can say that you are so busy - don't! Never let there be pressure. I know it is hard, we have to learn this. I practice this daily too and every day there is a moment I have to adjust myself. We are far from divine! Every time you adjust yourself means you adjust yourself to be divine. This is the middle line. What I give here are practical advices so you too can come to the experience. Not that you say 'I go to binah etc.', of course this is possible too but it can be confusing. Gradually learn this and you will see what it does with you even in your sphirot. What I tell you here is practical. First let there be no tension. To be without tension is good. A lot of people like to work under pressure. They are used to this but the problem is, the pressure stays even when they don't need the pressure. The tension you had when you were young, stays with you. Of course when you were young you weren't capable to handle it but now....now you don't need it any more. Now you have to get rid of this tension. Instead of tension let there be some activity. Not the things you learn in phycology or other ...logy that you need to relax and take a drink or do something you like. To be active means that you are in a situation you can relax....when you

are free and even when you are in your bed don't relax! What they tell you brings you to death. Even when you are in your bed you need a kind of activity. Of course when you are asleep you can't do anything but when you are awake, when you are in the condition of not asleep and not really awake, that's the moment you have to stay in control and not your body. This is what you have to learn, this is the victory I'm talking about. Jeshua tells us the same only he uses other words. We are learning the same only in a different way. Do you understand what I mean with the pressure from within and from outside? It has to be equal always. It is possible you say that now you are learning kabbalah you feel more fire but it is a constructive fire. Let there be a constructive fire within you that always burns. This is what you have to build up. At the same time know the extinguish fire has to burn all the time. It happened with Moshe when he saw the burning bushes and at the same time the bushes weren't at fire. Behind the burning bushes there was an angel speaking to Moshe. What does this mean? This is the condition you need to have....in a way it has to be your goal. All of us have to come to this situation where the fire can't be extinguished and that you hear the voice belonging to the Father, the Father of Jeshua. The light that is burning means you have achieved the moment the high light can enter you, penetrates all your kelim. All the resistance is gone and the light can enter. Your aura is completely within you. This is the moment where all the aspects of life are in balance, as well the inner as the outer pressure. In the torah is written the story of the burning bushes and it is a symbol of the relation between Jeshua and his Father. The bush that is burning and doesn't extinguish.....this is a very deep secret, Jeshua saw the burning bushes and we too can see. Let there be in every meeting with Jeshua this feeling of the burning bushes. The bushes are a kind of kelim that are burning. When something burns it is lightened, it gives light. Why fire? It isn't a usual light but the light of creation. The light of creation means the light has entered your kelim. The burning bush is a symbol for the high light within the kli of Jeshua. The light, fire, the bushes aren't extinguished through the fire or the light it is only a symbol in the torah. Moshe saw this. Don't think Moshe saw in a horizontal way as the story is being told but he saw from within, he could go beyond himself. From within his kelim he came to the jesod of Moshe and he saw the burning bush, Jeshua....if the ma'n rises from the jesod then you attract the light of almost kether to yourself. This way Jeshua saw the kli kether and the light what was within the kli kether meaning the Creator, Hawajah, HaShem or the angle of HaShem because it already was embedded and that's the one who spoke by way of the burning bush, from behind the bush to Moshe. The separation was the bush or in other words Jeshua. This was the turning point in the life of Moshe because here he received the task to return to Mitzraim – Egypt to release the nation of Israel and bring them to Egypt. Only then....meaning this was the moment he had a reflection. He could kether or the blazing fire or the light of HaShem see and know this light of kether is a light that always burns but never consumes. This is the feeling you have to feel when you near Jeshua. Let it be absolute rest and at the same time is it below us, above us. It is rest and serenity and at the same time it is a blazing fire and you have to endure it. How? The soon you near Jeshua you are saved, you are in the middle of nirvana is what they say, but is this true? One says 'oh I'm connected with Jeshua.....' Above there is Jeshua, the connection with Jeshua but below there is the blazing fire meaning all your kelim of kabbalah *of receiving* all the kelim of the four phases are burning because of the living life, because of Jeshua, because of the redemption. Not to serve Jeshua that you kneel for him or whatever but rise to Jeshua and receive the true life from him. There is no other way to receive the true life – it is the burning bush that never consumes. You have to feel this, below and within the place of jesod. Within jesod there can be the feeling of the burning desire to all the wishes of the world. There is nothing wrong with this world as long you make use of it in moderation and for the sake of your goal. Let your wishes be constructive and not destructive. The divine fire can be present in jesod also. It is said 'the torah is fire' meaning that you

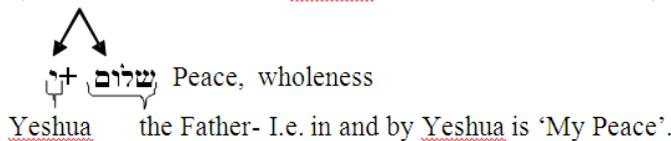
transform the lower part in fire. We need fire, let you kelim be fuel for the fire. What does this mean? Then it becomes one melted whole that flows to Jeshua. When it comes to Jeshua it becomes joy. In the torah is written 'as a pleasant fragrance'. You can compare this with a fumace for instance the melted metal with all kind of contaminates the higher you go you see the products rise in the air within the fumace and they are very thin. The fire that is below is blazing fire.....the same with us. As in a fumace the blazing fire is below and the higher you go the thinner the lighter. There is no difference with the spiritual: below there is the blazing fire; the fire of the s'a or of the torah – the divine fire. There is no other way. One against the other this way HaShem had made it. Each moment we need the sparkles of the divine to separate them from the s'a and bring them to the divine fire. Are there question about the equal pressure? Bring this in practice. In every situation you have to catch the pressure coming from outside. Know the pressure is yours. Not literally this pressure is yours but the experience is yours. Outer pressure, inner pressure, they are both yours and you have to bring them in balance. Not supplant, be open and all the time adjust to bring them to the same level. This is what you have to do. Some say 'no that's not what I want to do, I only keep myself busy with the spiritual, I only learn'. I know this feeling, me too enjoyed the time in my attic room, only to keep myself busy with the torah and without any interest for the outer pressure. There are people who learn torah day and night and think they are doing something. Of course it is good to have a short period of being alone but it has to be temporary. For me it took several years. There was no interest for the world but it has to be temporary. Don't let it become a habit or a philosophy. Never think that what is outside of you that it isn't your business, or that you think you are so divine because with these thoughts you don't serve the Creator. From Jeshua we learn philosophy isn't the way. What did he do after he had undergone all the tests of the devil? When he was a child he studied Torah. This is good too. Afterwards he went spiritual to the desert and after the victory of the evil – not his evil but the common victory of the s'a – he had overcome the whole evil and not only his evil but the evil of whole community. What did he do afterwards? He went outside. He pronounced it but know this doesn't mean you have to do the same, that you start preaching also, absolutely not! It means you need those two aspects within you too. Two aspects: the pressure from within and the pressure from outside. Only the pressure from within isn't enough. Don't protect yourself for the outer world. Never let there be a moment of protection for the outer world. For instance when you are alone don't be alone with yourself. Pay attention in these words because many of us do make this mistake. Don't think you have two faces, two tongues, that there are two persons in one being, that you are this and from the outside you are different. Know you have both – there is the inner and there is the outer and all the time you have to experience them, to adjust them. That is the true knowledge. It is practice and theory in one. When you feel the pressure from outside is more than the pressure from within it means the anchoring isn't sufficient and you have to work on it. All the time these two....even when you are alone never have the feeling you are alone. When you are alone in your bed and listen to music there is no one beside you: feel the outer pressure! Than you have both. To be only with the inner isn't enough. When you learn Zohar or Torah never be turned inside know it is always a combination with the outer world. Always have contact with the outer world. Even when you are alone experience the outer world. Don't separate yourself from the outer word. There is a great misunderstanding by them who meditate for example; they think it is good to be separated from the outer world. There is no exception, let there be always the connection with the outer world. This we learn from Jeshua. Always stay connected with the creator even when you are alone in your attic room. You want to learn the Creator therefore you have to go deeper and deeper and this is only possible when you stay connected with the outer world. I have never felt such a connectedness as I feel now. Even now deep secrets are revealed to me and I don't have to work hard. Of course what you learn take it in. it has to become alive,

bubbling in yourself and afterwards trust the holy spirit – the ruach ha’kodesh and this spirit is only to be received by way of Jeshua. The Holy Spirit is ruach coming from the Father by way of Jeshua. You don’t need to walk to your bookshelf, you will have an inner security what is the truth, the truth of that moment, your truth. Your truth always is connected with the common truth there is only the comprehension of this moment. Who can say he has the whole truth? No body. It’s about the connection with the truth so you will have the security of the condition you have for that moment. The truth is Jeshua, the strength of kether where the Father is embedded. This is the only truth and you can take from this truth and it doesn’t matter how much you take. It’s the truth and it is your truth and at the same time it is part of the high truth, the pure truth of Jeshua. As Jeshua said: I’m the way, truth and love.

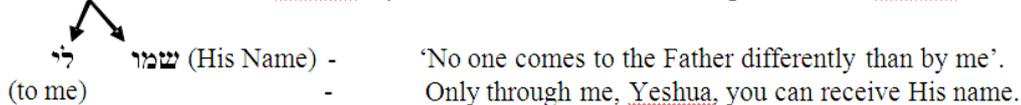
Who receives Yeshua, receives My peace

- 1) [shlom] שלומי means My peace (the peace of HaShem – The Father of Yeshua)
 gem.: 386 ⇔ gem.: ישוע (Yeshua)

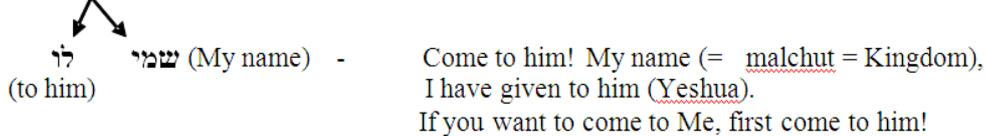
- 2) שלומי ⇔ ישוע - In Yeshua is embedded his Father (shalom). In Yeshua is Shalom.



- 3) שלומי - Yeshua says: His name (of the Father) is given to me (Yeshua).



- 4) שלומי - His Father says: My name, I have given to him (Yeshua).



HaShem speaks in the torah, the prophets too spoke for the Creator – the Creator promises to his people, to everyone who is connected with the divine meaning every person who strives for the goal of creation, let him receive My peace. Who’s peace? The peace of the Father of Jeshua. Jeshua spoke to his students saying ‘I give you my peace’. In Christianity they say the same ‘the peace of Jeshua’. Look carefully to the Hebrew letters. The Hebrew letters will open for you gates that are closed for others, even for the Jews people and others because they have no connections with Jeshua. Jeshua isn’t in their heart and therefore they can’t receive the Holy Spirit. They can learn so much Torah but the Holy Spirit won’t come. And when you say ‘I believe in Jeshua’ and do nothing the Holy Spirit won’t come either.

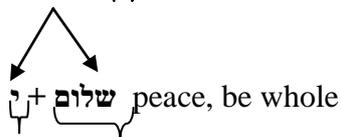
This drawing is our bases and with this drawing you will come to a deeper understanding of what ‘my peace’ means in the holy language.

1) שלומי means My peace (the peace of HaShem – the father of Jeshua)

gem.: 386 386 ⇔ gem.: ישוע (Jeshua)

Ad 1) שלומי shlomi, my peace. My peace is the peace of HaShem or in other words the Father of Jeshua. How do we know it is the Father of Jeshua? Jeshua will reveal himself to you. Look at the word shlomi. The numerical value is 386 and that is the same numerical value of the word Jeshua. Jeshua is my peace. It is the Creator who says that My peace is the numerical value of Jeshua so he who receives My peace receives Jeshua also.

2) שלומי ⇔ ישוע - In Jeshua is embedded his Father. In Jeshua is shalom.



Jeshua the Father - or in other words: in and through Jeshua is ‘My peace’.

Ad 2) שלומי Shlomi has the words of שלום shalom plus yud.

Shalom is the Father not Jeshua. Shalom is absolute serenity and is the light itself. Men is kli not shalom. Jeshua said ‘don’t call me good, good is only my Father’. Shalom means peace, to be whole and that’s the Father. Jeshua is ten sphiroth of the kli kether. At the end of shalom – there we find the shell of what is inside – his then sphiroth of kether, Jeshua. shalom is the Father. The Father is embedded within jeshua. In jeshua there is shalom – peace. Shalom plus yud gives the numerical value of Jeshua – the yud of Jeshua plus the embedding of the Father. Now you see Jeshua isn’t only ten sphiroth of the kether but it is the Father who is embedded within Jeshua plus Jeshua and that is the redemption. Jeshua, first we go to Jeshua and by way of the clothing of Jeshua we receive shalom. By way of Jeshua I receive peace. Study this, meditate about this drawing and internalize the strengths. Let these letters burn even when you are walking in a park. I walk a lot with my wife in the park. I have become more flexible because all the fat I have returned by way of Jeshua. What is given to me by way of the s’a is gone; all the fat is burned. You can’t lie in kabbalah. All the fat that is around your waist and all the other things, you have to overcome them. All of them are given to you by way of the s’a. Of course you have to consider your body, it has to be clean etc. but the body hasn’t priority. You only need the necessarily fat and the rest, the bone is for the dog.

3) שלומי - Jeshua says: His name (*of the Father*) is given to me (*Jeshua*).


 (To me) שמו (his name) - "Nobody comes to the Father other than by me.
 - Only via me - Jeshua you can receive His name.

Ad 3) we know shlomi is Jeshua. Now we divide this name in shmo and li. Shmo is malchut of the atzilut but it is his name too. The name of whom? Of the Father, of HaShem. Li means to me or in other words shlomi is the numerical value of Jeshua and Jeshua says: His name is given to me. Do you remember what Jeshua have said? The Father had given everything to me. To whom had he given? He gave at the kether because the kether receives everything. This is what we see – shmo li – his name, the name of HaShem and that is given to me. Shmo li is the numerical value of Jeshua. It's the same as he said. I only took a few of his statements and wrote them down; nobody comes to the Father other than by me. Only by way of me – Jeshua – you can receive His name, the name of HaShem. You only can receive the name of HaShem by way of me. Why? Shmo li. His name is given at Jeshua. The nation is blind because of the knowledge, because of the pride; because of they were the chosen one....their divine election is in the connectedness with Jeshua. Only by way of Jeshua one can connect himself with the Father there is no other way. I have told in the night lessons how wonderful it would be if my people would accept Jeshua. It would be a special wonder coming to this world. How relieved all the nations would be....the warmth, the love one could experience because the Jews people are the one who are the first to receive, they truly are the first to receive. Jeshua comes from this nation. Every being of this nation has the qualities of Jeshua. Of course all beings have this strength of Jeshua but the Jews people...the nation of Israel are the head of humanity. This is why the people of Israel receive first. Of course in every being there is Israel but also in the common. There would be no question of any crisis whatsoever. All misery would be gone. Look to the words that are written here, how wonderful it is that the revealing is given to them who are connected with Jeshua and his Father. Here you see the formula of the rescue. The rescue is Jeshua. How is this rescue? It is in four variants, four different angles of the aspect rescue – Jeshua and his Father.

4) שלומי - His Father says: My name I give to him (*Jeshua*)


 (To him) שמי (My name) - come to him! My name (*malchut = the Kingdom*
 I gave to him (Jeshua).

Ad 4) you can divide the five letters of shlomi in shmi and lo, my name and to him. This is to be seen from the perspective of the Creator. The third is given from the perspective of Jeshua. That is the testimony of Jeshua: his name is given to me. We will soon find that everywhere in Jeshua. Here in 4 it is the testimony of HaShem: My name is to him, given to Jeshua. His Father says: my name I have given to Jeshua. Shmi lo has the numerical value Jeshua and from the word shlomi – my peace. Or in other words HaShem says – come to him. Shim, my name...what did we learn? Shmo is echad – He and His name are one. What does this mean. He is the light, z'a. And shmi is from shem – malchut. Shmi is my kingdom, my malchut. He says my kingdom of the heavens I gave to Jeshua. Here we see all the testimonies: The testimony of Jeshua and the testimony of his Father. This was about his name. There are more, other deeper things but for now these 4 are enough. Meditate about this. I told you my wife and I are used to walk in the park when the weather is nice and we have small talk, if my wife wants to talk about the spiritual I say no, not now. We are in the outer world, this is from

HaShem too and this we have to receive too. The spiritual...the outer world, it is all the same. There is no difference; all of them are components of the same. It is we the people who are kelim who are making separations. We say this is inner and that is outer, this is this and that is that etc. eventually you have to come to a condition that you don't know the difference between the inner and the outer. Everything has to be one. In the light there is no difference between the light of chasadim and the light chochmah. It is man who experience ten flavors of the light but light has no flavors. Let it be for us the same. When you walk outside then notice the world is yours. The whole world is made for you. Know that you are connected with everything what is in the world. This way we walk on the street or in a park and when my wife wants to talk about the spiritual I say 'please not now. Smell the trees, take a deep breath, look at the leaves how they appears. Only one month and it's gone. Feel in every leaf Jeshua'. Do we need more? When you look at the leaves is there the necessity for a testimony? Is there the need for any proof? Everything is around you. When we walk along a house where the roses are blossoming, we can smell the fragrance. That's spirituality! Jeshua and the Creator accompanied by his Father. Never think you have to separate yourself. While we are walking we look at the people we pass. Not sunk in thoughts but see, feel everything what is around us, feel it with all our sentences, the fifth, the sixth, the spiritual. That's the moment you are one with HaShem. You only need the eternal life. Don't think 'I'm ready with my work and now I spend some time in kabbalah, I isolate myself or I go to sleep.....Never have the feeling that you are alone. Feel every moment the whole world. Feel every moment than you have it all and loneliness, where is loneliness? Jeshua is my teacher. Since I know jeshua I don't know what loneliness is. We are not made to be separated but on the other hand you have to be alert that you don't cleave at the group spirit. These two things....on the one hand there is the connection with HaShem and on the other hand do not lease your heart to another. The connection with Jeshua, with the Creator is so different. It will open the whole world for you. When I walk and don't think about the Torah, about the Zohar, I'm not so deep in my spirit but I experience only with my five sentences....of course the anchoring has to be there because when you lack the anchoring then it is pleasure only for yourself. Enjoy with all your sentences and have the anchoring within yourself, between your jesod and tiphereth otherwise it is comedy, like a dog that smells only this world. That's no work, that's only pleasure without connectedness. Without the anchoring all your actions are for yourself and that will give you a hangover. Then you smell a rose, and that's it. I speak about the everlasting pleasure. About the pleasure that doesn't end. This is only possible when there is the anchoring and the anchoring is the equality of the inner pressure and the outer pressure. Something wonderful may happen. While I'm not concentrated on the spiritual but focused on the little details, smell the leaves etc., what is outside me is part of myself, it is the whole world I'm connected with, then comes the world of shlomi comes in my mind. In broad daylight I see the sky within my head and the letters of shlomi are burning, shem li, shmi lo.....I see the burning letters while I am not busy with my study.... I do tell you this so you can practice this too. Don't meditate, men isn't made for meditation. Meditation is four them whose head is sick. Sick heads need meditation so they can flee from their illness. What kind of meditation do they need? They meditate to bring themselves in pureness or.....look to every leaf, open your eyes, touch it. Try to look how things live, look to everything and when you do so you don't need meditation. You don't need any testimony or proof. They want to understand with their head who g'd is, they want to make a picture of g'd. Therefore a religious person, even the great leaders they talk about the Creator but they don't see the Creator in every leaf, in every tree. Even every stone breaths life and tells us about his peace and gives us serenity, love and eternal life. I don't need to meditate! You don't need to pray! Later when the time is ready we will learn Pri Etz Chaim, it's a book of Ari about the prayer. We will learn about the prayers, about the spiritual words, the spiritual connectedness. We

will learn about the prayers as they are made before the great meeting about 500 years before the birth of Jeshua. They were so great; they had the connectedness with the higher. It will help us to understand the deeper structure of the world; it will connect us in a deeper level with Jeshua and by way of him with his Father. What we are doing, it is so great. Only from within. We won't learn how to act with the small boxes a Jew carries on his head and how they have to look. I remember a Talmud academy and they measured the boxes if they were square or not. For them it is a divine occupation but it has nothing to do with the divine. The same with the prayer shawl; on every corner the threads has to be precise otherwise it isn't kosher...does it help? We will learn the real prayer to understand Jeshua in a deeper way and by way of Jeshua we can come to his Father. I want to emphasize once again: be aware of the four combinations of these names. Visualize them, it is allowed to visualize the letters. Look to the letters and their composition. I have only revealed one corner of the veil but there is so much more, such a deep secrets. Brit Chadashah is hidden in the name of shlomi, Jeshua. Jeshua and shlomi are the same. They are reflected here in the brit Chadashah. See where the material for the lessons comes from. Not from other books. There are no other books there is only Jeshua and the Holy Spirit.

We now continue with Brit Chadashah page 8.

Concentrate yourself and look carefully to the Hebrew letters, here is the revelation.

הַבְּשׂוּרָה הַקְּדוּשָׁה עַל־פִּי מִתִּי פָּרַק ח

The holy message according Mataj *Matthews* verse 8

ח וַיֵּרַד מִן־הַהָר וַיֵּלֶךְ אַחֲרָיו הַמִּזְבֵּן עִם רַב:

Chet 8 And he Jeshua descended the mountain and behind him went a large crowd. The English isn't important; I try to translate as literally as possible.

2 וַהֲיָה אִישׁ מִצָּרַע בָּא וַיִּשְׁתַּחוּ־לוֹ וַיֹּאמֶר אֵד נִי אִם־תִּרְצֶה תִּוְכַל לְטַהֲרֵנִי:

2 and behold a leper man came to him and felled down in front of him and said Master if it is your wish you can purify me.

See what the holy language says. This you don't see in whatever translation of the New Testament, you can only see this in the holy language. You only have to know how to look and this is only possible with a special preparation. 'And behold a leper man....' is there someone who can give me the symptoms of a leper? Skin ulcers, arms white as snow. The Torah talks about a leper and one thinks the torah is talking about a physical leper but that's not the issue. The outer leprosy is the consequence of the inner leprosy. The Torah talks about the inner leprosy. That he has the outer leprosy is the consequence of his inner leprosy. You can see the outer leprosy but how is this in line with the inner leprosy? Look good to the word leper in Hebrew מצרע. You see the word tzar צר what has the meaning of enemy. We are looking for the inner leprosy of the understanding of the Torah. One person says tzar means enemy. This is good; here we see that within man is tzar צר - the enemy. Another person says there is ra רע - evil in the word. This is good too. Now we have two meanings referring to the inner leprosy; that man is guided by evil. But there is another possibility namely when we

look to the whole word מצרע we already see the meaning: matzo מצ and ra רע what means matzo מצ – is in him and ra רע – evil. So the true translation of the word leper מצרע – is: the evil is in him. Leper means man is up to his ears in the evil. His guidance is fed by his own evil, angriness. This is the spiritual condition of a leper. What did we learn from Jeshua? He healed the leper. Now we know what this is. The evil reign's man and Jeshua heals man from the evil that is within. In this chapter eight we see a very special aspect: the healing by Jeshua, the healing of the sick. We have to look very carefully to see how this works, what is the mechanism of the healing of Jeshua? It is unknown in the world. One still has childish thoughts and believes Jeshua healed somebody because of the words he spoke. Since time immemorial, there have been no ...if Jeshua did these things...where are followers of Jeshua pleading that they believe in him and that they too can do the same as Jeshua namely healing others, healing others and bring them back to life? Why is there no one? Why can't we see this? Do we only need to believe? After Jeshua there were people who healed others but is there any proof? Of course beautiful books are written but they only describe the physical miracles and man believes them....in every generation there is the need of proof. Why not in the Vatican?

They are smart people, not only holy but smart too. Why don't they show the strength one has when he believes in Jeshua. They make use of the name of Jesus to heal others, to drive out demons etc. there are enough customers who have evil demons. Why aren't they healed? Aren't you a supporter of Jeshua? Why don't they do this? This is a simple proof that this wasn't the strength of Jeshua. Jeshua would never go to a person in a wheelchair and say 'stand up and walk'. No one does do this. How with the fund and all the patients who need a psychiatrist....the psychiatrist would be without work if all would be cured. Why has a psychiatrist so many patients and is the number of patients growing? In this you can see it is all comedy but what's more, the people seem to like it. Perhaps in the west there are few who believes in the miracles of Jeshua but how with the third world countries? They are still ignorant about His miracles. Let us look more deeply into this. Not that we say we have the truth, that isn't our intention but let us look with humility to the text and look at Jeshua and have the wish he gives us the answer within the framework of kabbalah – the Lurian kabbalah, there is no other kabbalah. There are the Christian kabbalah and others but all of them come from the Lurian kabbalah – of the development of the learning of Jeshua. It is only the effect of the simple idea of to give and this we can find in Jeshua. The way miracles happens....it is very important that we see how it works. Let us repeat verse 2 because I want to show you another aspect.

2 וְהִנֵּה אִישׁ מִצְרַע בָּא וַיִּשְׁתַּחוּ-לוֹ וַיֹּאמֶר אָדֹנָי אִם-תִּרְצֶה תִּטְהַרֵנִי:
2 and behold a leper man came to him and felled down in front of him and said Master if it is your wish you can purify me.

The first verb is na בא – came, 'he came to Jeshua'. We already know what the meaning is to come to Jeshua namely the inner. There is no meaning in the words that he came physical to Jeshua. To come to Jeshua has the meaning that one makes himself small, tiny – to reduce the wish to receive. The phase of receiving becomes smaller: from the 4th phase to the 3, 2, 1 and even the 0. That is the real meaning to come to Jeshua. And 'he fell down before him'. To come to Jeshua means to go through the four stages. Stage four is malchut. To go through your four stages means to come to Jeshua, that is the meaning of na בא. This is the moment when man reaches his kli kether. In this case Jeshua but first man has to come through his four stages. He has to come to chochmah or daat of his kelim and then 'he fell down before him'. From the first stage – the chochmah to the stage zero. To fell down before Jeshua means

from the most thin kelim of kabbalah to the kli kether. We are talking about a leprosy that came in two phases to Jeshua and fell down before him meaning there was absolutely no aviut. 'And he said to Jeshua....' every word is important, each action is important and not only that, the sequence is important too. First he came to Jeshua, then he fell down for him, and then he said. Notice the sequence, without the sequence it would be nonsense. First one has to go through the four stages and then he can throw himself and the last one is the speaking. When is the moment we talk to each other? When one sees each other, when there is contact face to face. The same here, only then one can say 'my Lord'. Why my lord? Because one comes to another and that's the moment one has left his kelim of kabbalah, has left the four stages and one came to his kli kether and there is the lord therefore he says 'my lord'. What did he say? 'When it is your wish Jeshua then you are capable to purify me'. He doesn't say 'my lord purifies me' but 'if it is your wish'. In this we see clearly the necessity of the wish of Jeshua has to be part of it. 'If you desire to give me then you can purify me'. The first action of the leprosy was to activate the wish in himself for the purifying only then he can say to him 'you Jeshua, when you have the wish too' meaning when there is with you the same activation....how? Because of the wish, to activate the wish for the purifying in our self we activate in Jeshua the wish to purify only then the purifying can take place. 'Then you can purify me'. The lower man has to do all these actions, this is the work he has to do, to come in contact with Jeshua and this work is explained here in this verse. Can you see it is hard work to reach Jeshua? Only the speaking isn't enough, you can't say give me this or give me that. What we see here in the Brit Chadashah is all about the inner work.

Now we are going to see how it is from the point of view of Jeshua. Only when we make use of the verbs we can see how he did it. What did Jeshua?

וַיִּשְׁלַח יֵשׁוּעַ אֶת-יָדוֹ וַיַּגַּע-בּוֹ וַיֹּאמֶר הֲפִיץ אָנֹכִי כִי טָהָר וּבִרְגַע נִרְפְּאָה צָרְעָתוֹ:
3 and Jeshua reached out his hand and touched him and he said it is my wish, be pure and in that moment he was cured of his leprosy.

Let us look step by step to each verb he used. See the steps Jeshua did, how he build up his healing. 'And Jeshua reached out his arm', this is literally – he reached out his hand. He was the first to reach out his hand. What does it mean hand? Jeshua is above and that has the same meaning as within. Man goes to kether in a certain condition; in this case we see the request for healing. Within or above there is the kether. Jeshua stretched out his hand meaning from his upper kether he stretched out his hand to the kether of this being, the person who asks for help. In this we see the conformity in quality. Jeshua is the high kether and every kether is connected with another kether. This person has reached his kether therefore Jeshua could stretched out his hand to this person. 'And he touched him'. When two spiritual objects have an abutment then in thus abutment there is the conformity to quality. The first phase is he stretched out his hand and the next phase is he touched the man – here we have conformity in quality. The next step is the speaking. Only then he can speak to the person. Only when a person is in conformity with Jeshua and has a request – ma'n - Jeshua can speak with him. 'And Jeshua touched him' no matter where he touched him it is the place of pain, the place of shortness. To say is already the performance. He said 'I have the wish'. What is the wish of jeshua? The wish of to give. The meaning of 'I wish' is I give you the light that shines in me. It is man who let ascend ma'n and it is Jeshua who gives ma'd. Ma'd – the answer comes from above from My Father. 'Be pure' and this is in the imperative. Here we see the imperative and not as the language of the rabbis who says 'go and learn something' that are only words. Here we see Jeshua uses the strength of the light he receives from his Father and pass it on to the person. 'And in that moment he was cured', meaning the evil within him - the

real enemy – was no longer his enemy, was no longer the evil. But the fact he was cured is that forever? Absolutely not, it is only once. Only when he doesn't sin anymore he is cured but it is just as a massage, when the massage is over the pain comes back because the cause isn't healed. But Jeshua heals the cause and when this happens man is really cured but still he has free choice, he is responsible for his own deeds. Therefore Jeshua says 'go home but do not sin'. It is you who determine there is no one else who can do this for you. In that moment he was raised and he was raised because of him but only this time, the next time it is up to you.

4 וַיֹּאמֶר אֵלָיו יֵשׁוּעַ רְאֵה אֶל־תְּסַפֵּר לְאִישׁ וְלִךְ הִרְאֵה אֶל־הַכֹּהֵן וְהִקְרַבְתָּ
אֶת־הַקֶּרְבָּן אֲשֶׁר צִוָּה מֹשֶׁה לְעֵדוּת לָהֶם:

4 and Jeshua said to him to the person he cured be careful and don't tell others and go and expose yourself to the priest and bring a sacrifice just as Moshe had instructed them to witness.

Jeshua said to him 'be careful don't tell it others'. Do you see what he is saying? Is it possible to tell nobody about the miracle what just had happen to him? One should think 'tell everybody about the miracle what had happen to me'. Go to your psychiatrist or to your family and tell them how marvelous this is. But Jeshua says 'don't tell others'. Why? It is an inner experience, because of the work you have done you have come face to face with the divine. Don't tell others because then you expose yourself meaning you lease your heart to others, you tell others you are on the level of Me, of the level of kether because that is the place where the healing comes from. 'Don't tell others' means to him who is still in the four stages of the receiving. If you tell this to a person who is still in his four stages you lower yourself to his level meaning to his level of receiving and due to this you attract the strength of him and because of your contact with him it goes to his s'a. And by way of him it goes to the impure strengths. From Me you attracted the pure strength and now you lose this strength by talking to others and what is more it goes to the s'a. What have you achieved? Deep within you have made a place to come in conformity with Me and you have worked hard to reach that place, you lowered yourself for Me and because of this you received the healing. And now you lease your heart and go from this holy place by talking to others, by exposing yourself to others instead of to stay in contact with the holy place, keep this place for yourself. That's why he says 'expose you to a priest'. Why a priest? Jeshua is the high priest. Once and for all: why should you expose yourself to a priest of flesh and blood? Do you see what he is saying? Isn't this controversial? He says 'I have healed you' so why go to a priest? Is there a priest who can cure you? Why, the temples were still there and he says 'go to the priest and bring a sacrifice. If it has to be an animal, a lam or so....it depends from the wealth of that person, what income he has. He could bring a pigeon and for them who couldn't bread was enough. Each person could do this in his own way. 'Bring the sacrifice to the temple, to the priest'. Why, what is the reason? It was made this way. Moshe received this so man could do the same so he could come to the pureness within himself and with HaShem. Why do we need Jeshua? What was the reason the leper didn't go to a temple but to Jeshua? The end of this sentence is important, here he says 'for them to witness'. That they should hear..... Jeshua said 'I'm not here to divide but to fulfill'. Jeshua showed us here the way how priests cured persons in the temples; it is the image of what Jeshua does. After me there won't be another because the Holy Spirit will do the healing. But now the temple is here and I am here – during the time of Jeshua temples where still there, what was the reason that the temples where still there the moment Jeshua came? Why? The reason for this was to give them the chance to give repentance. To give the chance at the nation of Israel to do repentance so they could accept

Jeshua as the messiah. Therefore he says 'do what Moshe says' because it is given at Moshe the treaty of the flesh and I came here to give the treaty of the spirit. After me there is no need to give sacrifices the way Moshe did in the flesh, only the spiritual deeds meaning to give spiritual repentance. In this he showed us the law of Moshe is still intact it is only an addition, a second phase – the healing through the Holy Spirit.

5 וַיְהִי כִּבְּאוֹ אֶל-כְּפַר-נַחֻם וַיִּגַּשׁ אֵלָיו שָׂר-מֵאָה אֶחָד וַיִּתְחַנֵּן-לוֹ לֵאמֹר:

5 and it was then when they came to the place named Kfar Nachum normally this name is translated in Kafarnaum but the original name is Kfar Nachum. Kfar has the meaning of village and nachum means mercy. It hasn't to be necessarily a village it can be a city also but kfar has the meaning of village. **And to him came an officer or military.** Meah מֵאָה means hundred and שָׂר sar is he who does do an order, thus someone who has the command over hundred soldiers **and begged him saying:**

Before we continue look carefully and with the utmost attention to every word because in this chapter you can see the miracles Jeshua did. We have to understand this quit well. What is the miracle and how took it place? Who is the first who lends himself for the miracle, the higher or the lower? 'When they came to this place kfar nachum – the village of mercy an officer neared him. To near has the meaning of to come closer considering quality. What did he do first? He neared Jeshua and the next verb is to beg. First the nearing and then the begging, do you see this? Not that there is right away the yielding for help while one is still in the wish of to receive for oneself. The question is for the higher, Jeshua, the Creator who is embedded within the kli kether and the kli kether that's Jeshua. You can ask by way of the Creator or you ask by way of Jeshua. There is no difference between those two. When you direct your question to Jeshua know you direct yourself to HaShem who is embedded within him. First you have to near kether and the next step is to ask for mercy, asking and not begging. It is marvelous the way we are learning here....

He says to Jeshua:

6 אָדֹנָי הִנֵּה נִעְרִי נָפֵל לְמִשְׁכַּב בְּבֵיתִי וְהוּא נֹכַח אֲבָרִים וּמְעֵנָה עַד-מָאֵד:

6 my lord now he can say my lord **beholds my son is bedridden in my house and he is paralyzed and has deep pain:**

7 וַיֹּאמֶר יֵשׁוּעַ אֵלָיו אָבֹא וְרָפָאתִיו:

7 and Jeshua said to him I will come and I will heal him:

Do you see this? The father prays for his son. In a way it is the father who prays to Jeshua for his son and Jeshua answers him with 'I will come and I will heal him'.

8 וַיַּעַן שָׂר-הַמֵּאָה וַיֹּאמֶר אָדֹנָי נִקְלָתִי מֵאֲשֶׁר תָּבֹא בְּצֵל קוֹרְתִי רַק דְּבַר-נָא דְבַר וְנִרְפָּא נִעְרִי:

8 and the officer said to him my lord I'm not worthy that you will come to me in the shadow of my house only say the word and my son will be healed:

In this you see the word is enough and distance plays no role. Only say the word and he will be healed. Isn't this interesting – the healing was done by Jeshua indirectly. He doesn't see the sick personally and the person himself didn't ask for healing. And there is more – it is very

special what we see here in Brit Chadashah: not only he who asks in person for healing receives the healing, it also can be done by a third person and the healing will be received. Isn't this miraculous? We know every person has to rescue himself because everyone has his own kelim and has to give his own ma'n. One can only come to Jeshua by asking himself and not when others are asking. So how is it possible a son is healed while he didn't do the request? The child, the son didn't show his own belief but it is the belief of the father. Do you see the problem? The answer isn't so simple because everyone has his own kelim. Suppose it can be done this way isn't there the possibility to let someone pray for whole mankind? Man doesn't want to do it by himself so wouldn't this be a perfect solution that one person prays? Let someone rise and pray for the nation of Israel, let him say 'save the whole nation from the wish to receive for themselves, take them out of all the misery'. My whole person is buried under the load of the wish to receive for myself. With hands and feet they trample Jeshua. They want to conquer the whole world. So what? Let come the merciful person who believes in Jeshua and has the strength to pray for the whole community and for their own people or at least a part of it. Not their work but his work. Here we see the father believes Jeshua can do this. He knows, he don't have to come to his house, he says 'say one word and it will happen'. Why isn't this possible nowadays? This is a very interesting question. 'Only say one word and my boy will be healed'. Isn't this a testimony of deep faith? In this sentence so many layers are hidden, the level of insight.....it isn't so easy to speak about all these levels. Gradually we will come closer to the revealing. So indirectly and not by way of the kelim of the applicant but by way of the kelim from the person who prays for him, from the father who prays for his son.

The officer who had a hundred soldiers says:

9 כִּי אֲנִי כִּי אִישׁ אֲשֶׁר תַּחַת מְמַשְׁלָה וְגַם-יֵישׁ תַּחַת יָדַי אֲנִישִׁי צָבָא וְאִמְרָתִי לְזֶה
 לֵךְ וְהֵלֵךְ וְלָזֶה בּוֹא וּבֹא וְלֵעֲבָדַי עֲשֵׂה-זֶה אֶת וְעֲשֵׂה:

9 because I'm a man who has a lot of influence, I'm a subordinate and I have people under me soldiers and I say to one go and he goes and I say to another come and he comes and to my slave I say do this and he does do it:

This way he knew there is a spiritual power also and he knew Jeshua had this power

10 וַיִּשְׁמַע יֵשׁוּעַ וַיִּתְמַה וַיֹּאמֶר אֶל-הֵהָּ לְכִים אַחֲרָיו אֲמֵן אֵימַר אֲנִי לְכֵם
 גַּם-בְּיִשְׂרָאֵל לֹא-אֶמְצָאֲתִי אֲמוּנָה רַבָּה כֹּז אֶת:

10 and Jeshua heard his words and was surprised and he said to them who were walking behind him, truly I say to you in Israel I didn't find such a deep faith:

The officer was a Roman.

11 וְאֲנִי אֵימַר לְכֵם רַבִּים יָבֹאוּ מִמְּזֶרֶח וּמִמְּעַרְב וַיִּסְבּוּ עִם-אַבְרָהָם וַיִּצְחָק
 וַיַּעֲקֹב בְּמַלְכוּת הַשָּׁמַיִם:

11 and I say to you many come from the east and from the west and they will join Avraham Yitzchak and Ja'akov in the kingdom of heavens:

Do you see what he is telling us here? Not only Israel.....and yet when Israel doesn't have the faith they won't join Avraham, Yitzchak and Ja'akov who are the patriarchs in the kingdom of heavens. Nothing will help, no birth certificate, no belonging in the flesh as long there is no connectedness with Jeshua. As long there is no connectedness with kether one won't come in

the kingdom of heavens. I'm still surprised one doesn't understand because it is so simple. The truth is so simple so obvious....once one has the first phase one has to enter the second phase. *Who says A must say B too.* Exactly. First one receives the Torah in the flesh and then one receives the Torah in spirit. Is one so blind? I don't understand and I can't imagine that my people who had a lot of dignity and good brains can do this....look the Jews are always the best. Sometimes we don't know they are Jews and sometimes they don't know they are Jews but they are simply the best....Whatever they do they can reach the top, in basketball.....not in football I don't know the reason it doesn't matter. But when you look at theater, art....take for example Hollywood, all the directors are Jews. Why? They invest a lot in Torah. They have the capacity to see the Creator and because they saw once the Creator they still have the strength. They stood there while they received the Torah; the light penetrated them while others have to work hard to reach this level. This nation was struck by lightning, the light penetrated them. For them is learning, the applying so easy and yet they don't see the truth, the truth is still hidden for their eyes namely Jeshua. It would be an absolute change once they can receive this. The impact would be enormous but for now the things they do are so childish. With childish I mean the wish to receive for one self; eating, drinking, make a family, wealth, power and science instead of asking for the salvation. There is no salvation. Know this and don't make the same mistake. They had made a mistake and the mistake is still here till one comes to Jeshua. There is no other salvation. You can wait for the messiah for the savior but it is you who has to come, there is no other salvation. Most of the other things are childish or speculations. All the religions, wisdoms are the product of the hand of man and they only have a little shining of the symbol of the light. 'And I say to you many will come from the east and from the west'. Why didn't he mention the north and the south? From the east and the west means from the right to the left and not from the middle line. He doesn't speak about the corners but from the east and the west, right and left. He speaks about them who didn't come yet to the truth. They who come from the east, from the right line or lean against the right line and they who come from the west, from the left line or lean against the left line they will come to the middle line. All of them will lean against Avraham, Yitzhak and Ja'akov in the kingdom of heavens. Only in the kingdom of heavens there is the middle line.

12 אָבֵל בְּנֵי הַמְּלָכוֹת הַמָּה יִגְרְשׁוּ אֶל־הַחֹשֶׁךְ הַחַיצוֹן שָׁם תִּהְיֶה הַיְלָלָה וְחֶרֶד הַשָּׁנִים:

12 but the sons of the kingdom will be chased to the outer darkness to outside and there will be crying and teeth:

In reality it means they belong to the kingdom of heavens – Israel because their nature, their souls belong to the kingdom of heavens. The kingdom of heavens is kether and they belong to the head – kether, chochmah, binah and they will be chased to the outer darkness. Do you see? No matter what their descent is, no one can say 'I'm a son of Avraham or Yitzchak or Ja'akov, or that I'm a son of a great spiritual man I belong to the kingdom of heavens.....NO. It's about them who believes **now** and **is connected** with Jeshua; he belongs to the sons of the kingdom of heavens.

Each moment when you don't believe, when you aren't connected from within with the control system and accept the laws of the kingdom of heavens then you aren't a son, then you don't belong to the kingdom of heavens. This is very important; the depth of this sentence is very deep! Let this be a sign so you know forever that he who doesn't believe in Jeshua, he who can't go beyond his understanding.....know they don't belong to the kingdom of heavens. He

can show you his passport and show you his pedigree and maybe he belongs to the kohanim – the priest of Israel but it has no significance as long he doesn't believe in Jeshua. Nothing can help him! Vice versa, when somebody says 'for generations we are believers in Jeshua, are for many generations Christians', but for him he doesn't practice....of course he can go to church but does he believe? Does he live according his belief? Is his faith everything for him? If not he isn't a real Christian and doesn't belong to the sons of the kingdom of heaven. It's simple. You have to know: it is this way. What about all those others? How about the Orientals, the Chinese and others.....we only speak about a condition man has at some point. Of course there is the common but that hasn't our interest. There are many Chinese who aren't sons of the kingdom of heavens but that doesn't interest us. We are talking about someone who goes beyond his understanding from within and believes in Jeshua, he will receive salvation. We aren't interested if you are a son of the kingdom of heavens and that you are proud of it...it is about your salvation. Just as a baby in the belly of his mother who feeds himself by way of the navel cord so too we can receive in the spiritual only from our spiritual navel cord – the stretched hand of Jeshua. It is written in the Torah: HaShem stretches his hand to the nation of Israel. And He does do this with the hand of Jeshua. HaShem can't stretch his hand! What does this mean to stretch his hand? To stretch his hands means to come in the kelim and this is only possible by way of Jeshua, by way of the kli kether but man has to arouse himself to make contact with Jeshua.

Now let us continue with verse 13. This is a nice number – the 13 qualities of mercy. We will see what it is.

13 וַיֹּאמֶר יֵשׁוּעַ אֶל־שָׂר־הַמֵּאָה לֵךְ וְכַאֲמוֹנְתְךָ כִּן יִהְיֶה־לְךָ וַיִּרְפָּא נַעֲרוֹ בַּשָּׁעָה
הַהִיא:

13 and Jeshua said to this officer of the hundred soldiers go and like your faith so will be it and his son was healed right that moment:

This isn't just a word, just an action. Jeshua speaks in the Imperative GO with a lot of strength. Receive the light and go with your faith straight home. Did Jeshua give the impression he healed the son himself? Nothing says Jeshua healed the boy but his believers, they who followed him have interpreted his words and said He did miracles but Jeshua doesn't say this. He says 'your faith will heal the boy'. All the so called miracles are this way – man has to bring up faith, only that will help. It doesn't matter what he do only faith can help him! Here you see how important it was for Jeshua that each person would be independent. One doesn't need to belong to a group to be healed; in contrary when you belong to a certain religion it is counterproductive. Only your personal faith will save you and not the feeling you have to belong to a group, to a certain religion. There are no Christians Jews or others....only when you have the strength every day; because every day you have a new situation and every day you need the strength to go forwards. Look to yourself, can you recognize yourself, do you see how you was 3 months ago? Of course it is hard to measure but you have become different and this process won't stop. All the time you let yourself change because of the contact with the spiritual and this only can be done with Jeshua. He says 'go and just as your faith is so be it'. He doesn't say 'go and believe in me and I will heal you'. Nothing says Jeshua spoke these words. Jeshua is connected with his Father who is embedded within him and he knows his Father does do the miracles and not he. It is the Father who is doing the miracles and not Jeshua. Let your attitude be the same as Jeshua. Not you neither Jeshua has the strength only our Father He is the one who has the strength! There never was or has been a prophet and there will never be a prophet.....no prophets will come

because there is no need. Jeshua was the last prophet. There were founded new religions and they had a prophet but that prophet was local and brought about new religions but Jeshua was the last great prophet. Do we need another prophet?

14 וַיָּבֹא יֵשׁוּעַ בֵּיתָהּ פֶּטְרוֹס וַיִּרְא אֶת־חֻמּוֹתוֹ נֹפֶלֶת לְמִשְׁכָּב וְחוֹלַת קִדְחָת:
14 and Jeshua came in the house of Petros and saw his mother in law and she was bedridden and she had fever:

The Latin name is Petrus - *English Peter*. There was a lot of influence of the Greek so the name became Petros but his Hebrew name was Shimon. His social name was Petros. The miracles he did....look good what he does, what is involved in the miracles. She lay in bed and the son of the officer lay in bed too. To be in bed means lying flat – have neither partzuf nor sphiroth. To lie flat because of spiritual conditions, know all diseases are spiritual shortcomings!

15 וַיִּגַע בְּיָדָהּ וַתִּרְפָּה מִמְּצָה הַקִּדְחָת וַתִּקַּם וַתִּשְׁרָתֶם:
15 and he touched her hand and the fever became less and she stood up and served him:

Here we see a new aspect; she had fever meaning she was completely involved with the wish of receiving for herself. The evil in her became bigger and bigger – that's the fever. Don't think this was only then, the same with us nowadays! Someone can have a cold or another disease it only means there was no resistance. When there is no resistance one is susceptible to the disease meaning **he thought or wished to receive something for himself and wasn't careful with his thought / wishes**. This is the only reason when someone has a cold or fever, the resistance is gone. 'Jeshua touched her hand' means there was contact – conformity in qualities. Here we don't see the woman asked for healing. She was the mother in law of Petros so obviously the whole family had faith. 'He touched her hand' is to be seen as some form of conformity in quality.

16 וַיְהִי לַעֲרֵב וַיָּבִיאוּ אֵלָיו רַבִּים אֲחֻזֵּי שֵׁדִים וַיְגַרְשׁ אֶת־הָרוּחֹת בְּדָבָר פִּי וַיִּרְפָּא אֶת כָּל־הַחֹלִים:
16 And it was in the evening and one brought him many who were seized by evil spirits and he banished the spirits by the word of his mouth and healed all the sickened:

Not a simple lunatic he healed, always look to the Hebrew letters.

17 לְמַלְאֲת אֶת אֲשֶׁר דִּבֶּר יִשְׁעִיהוּ הַנְּבִיא לְאִמּוֹר חֲלִינּוּ הוּא נִשָּׂא וּמְכָא בִּינוּ סְבָלִים:
17 this to bring in fulfillment what the prophet Jeshajahu Jesaha had said one verse – Jeshajahu said in his prophecy about Jeshua, considering the flesh Jeshua came later than Jeshajahu our diseases he Jeshua will carry and our pains he will bear:

Look to the Hebrew name of ישעיהו Jeshajahu, do you see the name of Jeshua? It is for the first time I see this. Now it is revealed to us because now we are busy with Jeshua. When we take the letters of Jeshua ישוע two letters remain – yud י and hey ה. ישעיהו Jeshajahu wasn't an ordinary person, he too gave prophecy we can see this in his name where is hidden the name

of Jeshua. Prophecy is only possible with the name of Jeshua, with the embedding of the kli kether and he *Jeshajahu* had the letters yud hey added. Yud is chochmah and hey is binah – aba and iema, the Creator himself. In this case we see the Father of Jeshua also – the yud and hey are the two letters of the name of the Father of Jeshua. In his prophecy he already told us about the strength of Jeshua and of the strength of the Father. He *Jeshajahu* was one of the greatest prophets. What did he say? Jeshua will carry all our diseases. Diseases is the same as sin. What does it mean he carried all the diseases? Within the kether there is everything but the kether himself doesn't have diseases or pain which belongs to the creation, to the wish to receive for one self where the aviut is. In all the four phases we have different levels of the wish to receive for one self. What is pain? Pain is the wish to receive. The desire causes human pain. Pain and illness can exist only because of the wish to receive for one self. The experience of pain...the experience of the wish to receive is the pain and the kether in every being can bear it. Kether or Jeshua in every being – they are equal; they have the same strengths to bear the pains. What can be the practical meaning of this for us? How can we bear pain? There is only one answer – go to your Jeshua, to your kether. As I said before the kether doesn't know aviut therefore the pain is tolerable once you are connected with your kli kether. Clear? Don't think there is another way for salvation. Without Jeshua you will stay in intolerable pain, in intolerable anxiety....go to your kli kether that's the place where the salvation can take place. Not in nirvana – thinking the pain doesn't exist but carry your pain. Jeshua carries our pain! Go to your kether and Jeshua will carry your pain and diseases. Know that kether is in your kelim. Don't think this is some theoretical, symbolic or religious teaching. It is all about your feeling; it is the wish of Jeshua that you develop your feeling for the real salvation. Not the talking about Jeshua in a theoretical way so the pain won't be solved; contrary the pain becomes more and more. When you stay in the theoretical way you only flee away of your own rescue.

18 וַיְהִי כִּרְאֹת יֵשׁוּעַ הַמּוֹן עִם רַב סְבִיב תָּיו וַיֵּצֵא לָעֵבֶר רַ מְשֻׁם אֶל-יַעֲבָר הַיָּם:
18 and it was then Jeshua saw the big crowd around him he carried on and from there he went to the other side of the sea:

He saw so many people. Why did he run away? Look what is written. This isn't a simple story – what is the specialty of these words? He saw a big crowd around him. May be you think, but isn't that marvelous to be circled with so many people. But not Jeshua, he went to the other side of the sea. Why? That is up to you to find out the reason why he did what he did. We can suspect the reason of what he did. Never had we seen him praying amidst the people. Always he went aside to pray. Not as we see nowadays where the people pray amidst all the attributes of the so called holiness. Where the people put on their most beautiful dress and go to church or synagogue, it is comedy! Does it help? Of course not, it can give them a special feeling but will the pain be less? May be for a moment but the pain is still there. We see Jeshua leaves the crowd and of course they were surprised.

19 וַיָּגֵשׁ אֵלָיו אֶחָד הַסּוֹפְרִים וַיֹּאמֶר אֵלָיו רַבִּי אֵלְכָה אַחֲרֶיךָ אֶל כָּל-אַשְׁרֵי תֵלֵךְ:
19 and then came to him one of the scribes and he said to him rabbi I will go behind you and follow you wherever you go:

I will follow you wherever you go – man has to be prepared to follow Jeshua in all his' words, in all the clues he gives to us. In everything and not say 'this I do but in the other aspect I

don't follow him'. It is about the complete transformation and not only a part of the wish of our Father.

In this sentence are hidden many layers too:

20 וַיֹּאמֶר אֵלָיו יֵשׁוּעַ לְשׁוֹעָלִים יִשְׁחֹרְרוּ וּלְעוֹף הַשָּׁמַיִם קְנִיּוֹת וּבֶן־הָאָדָם אֵין לוֹ מְקוֹם לְהִנָּח אֶת־רֹאשׁוֹ:

20 and Jeshua said to them foxes have holes and the birds in the sky have their nests but the son of man has no place to rest his head:

Here the words of Jeshua are very deep. 'Foxes have holes and birds in the sky; everybody has his own house but not the son of man'. What is the meaning of his' words? Make yourself weak from within and collect the answer. Collect the answer from the spiritual that makes you soft, tender. Make yourself tender because of the contact with Jeshua. As long you are still busy with your brains the answer will be hard, hard as stone. He says 'all foxes', foxes live on earth and he follows with what lives in the sky, birds.... actually all the living beings and not only animals. It is interesting he uses the names of some animals but all of them have houses except the son of man. What does this mean? *Man can ascend to above....above what?* I think you will give the right answer but make it more concrete. I will help you. All creatures living here on earth have a house except the son of man; here he meant himself...we know the son of man is the side of Jeshua, which what belongs to Jeshua but he doesn't have *any borders*. What do creatures have? The wish to receive. What means house? Four walls. Four phases, everything what lives has four phases, housing, a place to live, a framework, the wish to receive for himself, four phases, but the son of man – Jeshua his seven lower. The head of Jeshua, the kether of Jeshua is the son of g'd, the connection with g'd. The kether of Jeshua has nothing to do with the creation while the nine lower sphiroth are the embedding of the creation within the kli kether. But they lack aviut therefore he says the son of man has no place to put down his head here in the creation. He can't embed himself within the creation, within the four phases of the wish to receive for himself. He is the wish to give while the creation is the wish to receive. He doesn't have the connection; he can't lay down his head within the four phases of the wish to receive. In the wish to receive there are four phases. We already learned the divine and the impure can't be in the same place. The creator says "I and the evildoer can't be under the same roof". Evildoer means the wish to receive for oneself. It is impossible to attract two different qualities to one place. Where the divine is there is no place for the impure vice versa. It is not that the wish to receive for oneself is impure, it is possible to correct this but what I mean is: it is the wish to receive for oneself while Jeshua is the wish to give. Therefore the wish to give can't rest here below in the wish to receive for one self. In a way his words are so deep. It means Jeshua always stays on the level of kether and not as religion wants us to believe that Jeshua comes when there is misery, when someone is still in the situation of the wish to receive. Forget it, this is only wishful thinking. But on the other hand, when a person - and his condition doesn't matter - but he gives a true prayer, he has the faith Jeshua is the messiah, he believes the light of HaShem is embedded within Jeshua he will receive help. But it won't happen in the place of man himself, don't pull down Jeshua. Do you see the difference? Look carefully to the words of Jeshua 'the son of man has no place here on earth to lay down his head', meaning to come in conformity with what is here, not with his lowest aspect – the wish to receive....Jeshua can't embed himself, there is no man here on earth where Jeshua can embed himself. What do we see in the name of the prophet Jeshajahu? Jeshua is embedded within his name. How can we say otherwise? Considering strengths we can what means in the root of the soul of Jeshajahu. But here on

earth it is impossible Jeshua should come down and embed himself in a creature living on earth. What is the meaning of the name Jeshua within the name of Jeshajahu? Not Jeshua came down. Jeshua can't come down as ordinary people think; man has to go to Jeshua. Jeshua says 'he who is tired comes to me and I will refresh him'. The whole meaning of our lessons is to come to Jeshua, he doesn't come to you! You have to go to Jeshua! When I say Jeshua is here sitting at our table don't think he is here.....it means we are sitting at his table! The table we are sitting at is the same table where Jeshua is sitting at only above, in heaven and our table is here. We are sitting at his table means we have uplift ourselves to his level. Do you understand? Don't think jeshua can be here in a body of flesh and blood. You have to ascend to Jeshua, your soul has to ascend to the level of Jeshua only then you can experience if Jeshua is here, if he is present in flesh and blood. Let go the childish thoughts that Jeshua came here on earth and one saw him as a person of flesh of blood. They say one could touch and feel his body but you have to know, it is only possible to see Jeshua in a body when one has uplift himself to the kli kether. Only in this condition one can see him and one can see him as someone of flesh and blood. What do I mean with flesh and blood? Flesh and blood has the meaning of a whole partzuf, the three of life of Jeshua, the kingdom of heavens, the whole kli kether in all its facets, ten sphiroth. This is what one can see because one sees Jeshua in all his strengths, from the right and from the left, from above and below because there are nine sphiroth too. That is the whole body. Than one can feel his spirit within himself. It is the same feeling when one comes to the kli kether. One feels himself, his own body that embeds the body of Jeshua, than it is possible to prick him. You have come to your kli kether; your body embeds the body of the ten sphiroth of Jeshua than you feel as if Jeshua is of flesh and blood. You only can feel this when you have entered your kli kether, only then you can feel Jeshua is alive. It is possible to experience this here on earth. How? Not by using your earthly eyes, your material eyes that only look, have interest for the wish to receive for one self. Who can say he saw him? Didn't his students saw him after he died; it is written in the New Testament...he came to them, why? They aroused him, they brought themselves in the spiritual condition so they could see him, it all happened in one month. It is a true testimony but then it was over, he didn't come year after year. It all happened in one month because then they had the strength to see Jeshua here on earth meaning they had the strength to come in contact with him here on earth. He showed them the way how to communicate. In a way he had brought them to the kli kether. That was the subject of his study with his students – to bring them to the kli kether. In a way he had made the way clear for his students so they could study how to come to the kli kether by themselves and then they too could heal people. How could they heal someone from their pains and illness? Only by going to the kli kether because all other kelim have the wish to receive for one self and there are the forms of illness and pains. The wish to receive for one self is the source of all illness, the source of all pain. How to liberate yourself? Go to your kli kether – it is that simple! The message is so simple but you have to do it! Look for instance to all the great wise man, to the so called holy man, they say "no we didn't see him". Do you remember mother Teresa? She was very honest when she received the Nobel Prize, she said she didn't saw him; she only had emptiness in herself. And you who are reading this, you can see Jeshua, you aren't mother Teresa or father...you aren't a saint but when you take notice of all you have read it can happen, it will happen! Do you understand? I say this with all certainty because it is so simple. Of course you need preparation and you need the right attitude. Make yourself receivable and feel, feel FEEL. Jeshua lives, he is the living strength. Don't think you can feel the Creator as someone from flesh and blood, in flesh and blood you only can see your kli, your kli kether – Jeshua as the body of your kli. It is given to me from above to realize it in words. Don't think it was easy for me. For me it was difficult too, how could I penetrate the mystery of the body of Jeshua? I had heard about it and I could feel it but to express myself.....what I tell you now is

only once – it is the first time ever but now it can go further here on earth. The time was ripe; it has nothing to do with me, clear? Don't think one has to separate himself. Separation is a condition. Have within you a place where is the everlasting desire, search for the desert. Have within you a desert and go to this desert, Jeshua did that too. He was amidst a large crowd, he showed them miracles...he was surrounded by the mass and yet he went away. In this he shows us how to act, that you too have to go to a place within yourself. There are places surrounded by a large crowd and there are place as a desert, or mountains, or a sea, there too is a place, a condition you can walk over the sea. Jeshua taught us that – live in connectedness with Jeshua and via Jeshua with his Father.

21 וְאִישׁ אֲחֵר מִן־הַתְּלָמִידִים אָמַר אֵלָיו אֲדֹנָי הַנִּיחָה־לִּי וְאֵלֶךְ בְּרַאשׁוֹנָה לְקַבֵּר אֶת־אָבִי:

21 another man of his students said to him Jeshua my lord please let me first bury my father and then I will follow you:

22 וַיֹּאמֶר אֵלָיו יֵשׁוּעַ לֵךְ אַחֲרַי וְהִנַּח לַמָּתִים לְקַבֵּר אֶת־מֵתֵיהֶם:

22 and Jeshua said to him go behind me and follow me and leave the death to the death to bury them:

Do you see what he says here, go behind me and not only follow me. Before you there is Jeshua, the kli kether. Go behind me, walk behind me, all the time be connected with me, the kli kether.

And he says more 'let the death bury their death'. They who are only busy with the wish to receive are death. Let them bury the death. Death means nothing, has no value therefore don't keep yourself busy with it. All the ceremonies one uses when they bury someone, they come from man himself, are human traditions. To die is liberation therefore don't mourn. Keep yourself busy with the spiritual and not with a corps! Don't keep yourself busy with the wish to receive because that means death. Don't think you go one step further as long you keep yourself busy with the wish to receive. Of course you have your needs but only what is strictly necessarily. Do you need an expensive car? What will happen when you have a Ferrari? Only your ego, your pride is fed. You have to come to your essence because only then you can feel it has no meaning. Know all the material is no progression. The only effort man gives is to become wealthier but the true effort is to sin less, to act in another way. That he does do things more consciousness that is progression. This Jeshua taught his students.

23 וַיֵּרֶד אֶל־הָאֲנָיָה וַיֵּרְדוּ אִתּוֹ תְּלָמִידָיו:

23 and he Jeshua descended in a boat and together with him descended his students:

What follows are the lessons he gave to his students.

24 וְהָיָה סַעַר גָּדוֹל הָיָה בָיָם עַד־אֲשֶׁר כָּסוּ הַגַּלִּים אֶת־הָאֲנָיָה וְהוּא יָשָׁן:

24 and behold in the sea there was a huge storm so strong the waves covered the boat while he was asleep:

25 וַיִּגְשׂוּ אֵלָיו תְּלָמִידָיו וַיַּעֲרִרוּ אוֹתוֹ לֵאמֹר הוֹשִׁיעֵנוּ אֲדֹנָי יְיָנוּ אֲבָדְנוּ:

25 and his students neared him and woke him up saying save us lord we are sinking:

What is the Brit Chadashah talking about? Man can have all kind of imagines while he is reading this. He sees water, the sea, the storm...it isn't so bad when you have these imagines but you have to know when the outer being sees these imagines, the outer being can't disconnect himself from these imagines. Don't think I'm different. When my outer being hears this it too sees imagines, it is as a movie with Jesus Christ as the star and he is on sea...it isn't so bad but you have to know what you see isn't spiritual! When you have only material imagines, your outer sees the divine and thinks he is the divine, know this then you won't get lost. Then you can see Jeshua as someone who has saved you, as someone who does do miracles, he could walk over the sea. All Jeshua tells us is spiritual and he does do this to correct your soul, to bring you in conformity with the strength of his Father. This is the only salvation man can receive. That is the meaning of his words, to bring you to his Father. What is the meaning of the words that his students neared him? The students are in the boat together with him. They were at the same time in the same boat and he had no problems. He was quiet, in serenity. He was filled with love, full with the connectedness of his Father, he didn't have problems. They felt the storm within themselves! They felt the strengths that made them uncomfortable and they saw he was so quiet. 'They woke him up', they aroused him and they asked him for help. To arouse means ma'n. They brought ma'n to the kether. Not in a horizontal way as one may think meaning it is a story. Of course in reality they saw him here on earth but that isn't important. Important is the message – how he behaved himself with them. He taught them to make ma'n so they could come to him. Not in a horizontal way but with ma'n. What is the meaning: that they were in a boat and came to him and he was asleep? What is the message in these words? Is there a healing strength? What can you do with it? You can believe in the story instead of seeing the message Jeshua gives to us. Let us look carefully to what is written here. First – they neared him. They ascended, all their four phases of the wish to receive for themselves goes to his kli. To make light means go to the kli kether. Second – they woke him. The lower has to arouse the self before he can awake the higher and then the higher can give at the lower. We already have learned this considering zo'n – z'a and nukwa. Man does do the prayer, let ascend ma'n that goes to the zo'n. First malchut is aroused and she connects herself with the z'a. Through this the answer comes – ma'd, light; salvation comes down to the man who did the ma'n. The same happens here: 'his students neared him'. That is the first action, the ascending to the kli kether. 'They woke him up'. They aroused him to help them. What did they say? Save us - הושיענו – hoshi-enu. Here in this word you see the name of Jeshua ישוע. What left are the letters הנו. When we put these letters in another sequence הנו it means treasure, capital. All of this is hidden in the word hoshi-enu הושיענו. Jeshua gives the power, the strength.

'Our lord, we are sinking'. What does this mean, sinking? We disclosed ourselves. We gave up everything and came to you, to the kli kether but now we are gone, we are lost and we are disclosed, save us now. Actual we are ready to receive your salvation. In this verse we see all aspects how man can come in touch with Jeshua. Here in Brit Chadashah we learn how man can receive salvation. Here we see three steps added with the step to abandon *in Hebrew awadnu* אבדנו, to lose one self in Jeshua. These are the conditions and Jeshua teaches them to us, brit Chadashah is teaching this. This isn't a horizontal story, a simple story that they go to a boat and that it became a historical moment. It doesn't help, it only gives you some imagines but not the instructions how you can stir up the salvation within you. Brit Chadashah teaches us how every person in an individual way can come to his own salvation, that each person must come to Jeshua and Brit Chadashah shows us the way how to do it. The work isn't so difficult; you only have to do it! You have to do it in your own way and there is no one who can help you. Who is the one that can help you? Is there a priest, a minister, a rabbi

who can help you to come to your salvation? There is nobody. You can agree or not there is no one who can help you because it is an individual work. You have to do it on your own and that's why the mass hates this work, they don't want to work individual. They rather put their own will in the hands of a priest, a minister a rabbi or a guru. They do anything to avoid the individual work. Only when you step on the path of the individual work you can meet Jeshua and he is the one who can give you the salvation. Here in verse 25 the salvation is hidden. You can't find it in the outer story. In the story we read that they were afraid and in their anxiety they went to him but when you go to the inner story you will find Jeshua. Of course when you read this story as a fairytale, a bedtime story they came to him with fear in their faces and of course their hearts will sink. Therefore let us go to the next verse.

26 וַיֹּאמֶר אֲלֵיהֶם קְטַנֵּי אֱמוּנָה מַה חִרְדִּים אַתֶּם וַיִּקָּם וַיִּגְעַר בְּרוּחֹת וּבַיָּם וַתְּהִי דְמָמָה רַבָּה:

26 and Jeshua said to them you of little faith why are you so afraid and he stood up and addressed himself to the winds and the sea in a severe way and it there was a great silence:

Do you see what he is saying here - You of little faith because you have to do it by yourself. Why does he speak this way? If he is the savior why doesn't he say, no matter what your faith is I will rescue you. If Jeshua had come for the mass it would be no problem, one has more faith than another but it doesn't matter Jeshua will save them. It's not that simple. He says 'you of little faith'; each one of us has to come to his own salvation by way of his own faith. Okay you come to the Father by way of me but not me, Jeshua, brings....it isn't my strength that rescues you but by way of me you can come....Pay attention this is very crucial; the message of Jeshua is very simple. It is the wish of the Creator we come to the rescue by way of Jeshua. It is you who have to enlarge your faith, you have to ascend and receive the salvation by way of me because I'm the way. Jeshua doesn't say 'I'm the light'. Where does he say he is the light? No he says 'I'm the way, the truth and love', and all of this is in the middle line within the kelim. That's me and because of me....integrate my message within you, take it in then come to me and to the light and you will receive the rescue of the klipot, nothing else. What is the rescue we have to receive? Only the rescue of the klipot! There is no other opportunity to rescue you from the klipot. Don't stay in your klipot and forget to live. Life begins when you come above the klipot. Therefore he said 'you of little faith' meaning increase your faith. Not that he belittle them. 'Why are you so afraid?' put this verse deep in your heart. No matter how small or great the fear inside of you may be - say to yourself: **קְטַנֵּי אֱמוּנָה** ketani emunah – little faith. Bring within you the peace, the great silence. This can be done by coming to me and by way of me you will receive of the Father. What did Jeshua? Here are some clues: he stood up. Every word is important he is giving now the instruction. What Jeshua is doing, so do you! Jeshua wasn't in a lying position and spoke in a severe way to the winds and the sea. No it is written: and he stood up. Jeshua stoop up, for the sake of them he stood up meaning he made gadlut, he made the great condition. Only from a greater position the higher can give to a lower. The higher always is the condition of katnut, in a way a higher doesn't need gadlut. Katnut means chasadim. When you have chasadim is it necessarily to become in the great condition, in the ten sphiroth? There are always ten sphiroth but he only keeps the chasadim that is enough for the higher. But when a lower asks the higher has to let down his lower part – his netzach hod jesod. He already has ten sphiroth and he can pull down the mochin, he can pass it on to the lower. 'And Jeshua stood up', he made gadlut, he has the light chochmah. Only with the light chochmah he could calm down the winds and the sea or in other words he calmed down the troublemakers within man. 'He

stood up and rebuked the winds and the sea and it became silent'. Look to the clues he is giving us and bring them in practice. Kabbalah has to be a practical teaching. Only when you do, and of course you will fall but get up and continue, go beyond your understanding than with all certainty you will build up a marvelous relation with Jeshua because that is the meaning of our study, that you build up a strong relation with Jeshua.

27 וַיִּתְמְהוּ הָאֲנָשִׁים וַיֹּאמְרוּ מִי אֵפוֹא הוּא אֲשֶׁר גַּם-הַרוּחֹת וְהַיָּם אֵלָיו
יִשְׁמְעוּן:

27 and people wondered and said who is this that even the winds and the sea listen to him:

Men are the crown of the creation, not the sea neither the great ocean are the crown of the creation but men. Not nature with their power, men are capable to restrain all the wild forces. Restrain the forces within you that's the point. Men have to come to his own inner, to his own serenity. As well from within as from outside the pressure has to be equal. When there is more pressure from the outside... increases the strengths. Of course you have to know what is from the outside. Look to the words of Jeshua, he says when the storm is outside increase the strengths and have the experience, feel the pressure coming from outside and catch it, make it equal with your inner. And vice versa when there is a storm from within catch it too and let the pressure from outside increase. What does this mean? When you feel more pressure from within you have to make a correction so the pressure from outside increases to equalize the pressure. That is the whole punch line. When someone is only busy with the spiritual, he develops strengths that overrules the outer pressure, he can't handle the outer pressure therefore he fled away of the outer world but that isn't good either. Jeshua is teaching us the right way, he went outside, he brought together the inner and the outer strengths and he made them one. You have to do the same.

Notwithstanding all the storms from within and from outside you have to come beyond your understanding, come to Jeshua and by way of Jeshua to the connectedness with his Father and feel the dynamic stillness. That's why 'they were astonished'.

28 וַיְהִי כִּבְאוֹ אֶל-עֵבֶר הַיָּם אֶל-אֶרֶץ הַגְּדֵרִים וַיִּפְגְּשוּהוּ שְׁנֵי אֲנָשִׁים אַחוּזֵי
יְשָׁדִים יְצָאִים מִבְּתֵי הַקְּבָרוֹת וְהֵמָּה רַגְזָנִים מֵאֵד עַד אֲשֶׁר לֹא-אֵיכָל אִישׁ
לְעֵבֶר בְּדַרְךְ הַהוּא:

28 and it was then they passed came to the other side of the sea to the land that is called **eretz hagadrai'im** (the pronunciation of the 'g' is as the first 'g' of the word 'garage') probably there is another name written in the New Testament and **they encounter two man who were possessed** in the holy language we see *achuze shedim* אַחוּזֵי שְׁדִים they who are in the grip of the evil spirits **which** these two possessed man **came from the cemetery and they are big evildoers**

Very bad man so evil no man could pass this road:

What is the meaning of the phrase no man could pass this place? Don't see what you read as a simple horizontal story. Look to the Hebrew name, it is written 'when they came over sea they came to the land of the hagadrai'im. This comes from the word geder what means border town. There they met the two men who were possessed. In every human being there is such a place. When he passes the sea he comes to the border town. Before you enter the divine you will enter first the border of the klipot, the klipot are standing in front of the divine to protect the divine. It is always this way – two – one on the left side and one on the right side. Two men, two persons but it means two impure forces coming from the cemetery. Cemetery has the

meaning of the place of klipot and they have to pass this place. Of course they are very evil man so no one would pass but you have to pass this place, you have to arouse the strengths within yourself to pass this place.

29 וְהִנֵּה הֵם צִעֲקִים לְאִמֵּר מָה לָּנוּ וְלָךְ יִשׁוּעַ בֶּן הָאֵל הַיָּמִים הַבָּאֵת הַלְּהֵם לְעֲנוּתָנוּ כָּל אֶת:

29 and see and they those two men yield to Jeshua saying what have you with us Jeshua son of Elokim have you come to torment us while the time didn't come for us:

They see Jeshua and they yield. See how wonderful the lesson is Jeshua is teaching us. Within man there is a place man can't pass on his own. Man is the wish to receive for himself therefore he can't pass this place because there are the guards and they don't let him pass so he could come to the light, to his salvation. Only when man is accompanied by Jeshua he will manage. What have you with us Jeshua? Know the impure strengths can't bare the divine strengths. When man is without Jeshua he is an easy prey. There is nobody they let pass. Only when man is accompanied by Jeshua then they yell and shout to Jeshua saying 'what have you with us Jeshua, you son of Elokim of the high binah of the high aw'i. Don't say son of Hawajah but son of Elokim. Jeshua is kether of the z'a. 'Jeshua son of Elokim' Elokim is aw'i meaning the father and mother of Jeshua.

Aw'i means aba and iema.

30 וְשָׁם יַעֲדֵר חֲזִירִים רַבִּים רַעִים הָרֹחֵק מֵהֶם:

30 and there was a large herd of pigs that were grazing not far from them:

A herd of pigs means impure strengths.

31 וַיִּתְחַנְּנוּ אֵלָיו הַשְּׂדִים לְאִמֵּר אִם תִּגְרַשְׁנוּ תְּנָה לָנוּ לְבוֹא בְּעֵדֶר הַחֲזִירִים:

31 and the evil spirits begged him saying when you expelled us let us come in the herd of pigs:

32 וַיֹּאמֶר אֲלֵיהֶם לְכוּ וַיֵּצְאוּ וַיָּבֹאוּ בְּעֵדֶר הַחֲזִירִים וְהִנֵּה הַשְּׂתֵעֵר כָּל־עֵדֶר הַחֲזִירִים מִן־הַמּוֹרֵד אֶל־הַיָּם וַיָּמוּתוּ בַּמַּיִם:

32 and he said to them go away and leave and come in the herd of pigs and the whole herd of pigs walked to the sea and found dead into the water:

This too is a form of correction. There is always the need of a shell, spirits need a shell too. Now they receive another shell by way of the pigs. Here we see the clear evidence Jeshua has the strength to tackle the impure strengths that are within man, he can correct them. What does this mean? Because of the sins there are impure strengths within man, what does someone do? He allows the impure strengths to shelter a piece of the divine – the impure strengths are making a shelter and within there is a piece of the holy strength. This holy piece is food for the impure strengths. What do we mean with an impure spirit? It is man himself who attracts by way of his sins, and this can be done at any level – he attracts the light to the klipot that is the sin man does. When man attracts the light but he makes a wrong ma'n, a wrong choice he pulls the light and the light goes the klipot. What does the klipot do with this? They use it. They give shelter to the light, just as a balloon, they make an impure body around the light and within man it comes alive. The klipot surrounds a piece of the divine strengths of man by way of his impure strengths and this new piece lives its own life. This new piece is under influence of the sitra achra. There is a principle: what is outside that

governs. The surrounding part with within a small piece of divine strength... that is the impure spirit within man and eats from the divine strengths that man has given away at the impure strength. It has in him a life of its own. In mental hospitals they do not know how this works. People who are living there hear all kind of noises in their selves and they have long conversations...they talk with themselves, they can do it on the street only to recognize them is a little bit difficult because someone can talk in his cell phone – but they talk aloud. Within them there are all kinds of strengths who have a life of their own. These are the evil strengths within man. What does Jeshua do? When man wants – and that is necessarily – Jeshua can attract the strength of a’ a. This is a strength that penetrates everything. It is the strength that can penetrate the balloon so the divine strength can return to the person. The balloon disappears from the klipot and the balloon that was a shelter for the klipot leaves man. In other words this is what Jeshua is telling us. The impure strengths go to the pigs and the pigs go to the sea. This way man can come in contact with the pure, he gets his strength back and he comes alive. This is the lesson of Jeshua and not that he touched them and said ‘stand up’ and man walks away. It never had this intention; nature is created according the laws of the Universe... All natural laws are a manifestation of the laws of the Universe only here they are on a lower level. All natural laws are from the Creator. Why should they change? Nobody can change them and it isn’t necessarily. Jeshua liberate man from within - that’s the punch line. We don’t talk about the physical body that disappears when man dies. The physical body has no meaning. Of course we need the physical body to stay here on earth; the soul needs a place to be here. We have to have respect for the body, maintain it and don’t neglect it. It is pure nonsense to neglect the body and only keep oneself busy with the spiritual. Nonsense to do all kind of stupid things with your body, you need to maintain it, keep it clean, of course you need a bath otherwise you will smell awful. Suppose someone is wearing a black suit but he smells.....that’s a disgrace. Man has to know he is the image of the Creator and not a sweating animal. He needs a healthy body and not only a healthy mind. That is the holy teaching and strength of Jeshua.

33 וַיִּנּוֹסוּ הָרְעִים וַיָּבֹאוּ אֶל הַכֹּהֲנִים לְאָחֻזַּי
הַשְּׂדֵדִים:

33 And the shepherds fled away and came to a town and told everything what became of the possessed:

There are many layers in the spiritual. We can’t study them all. We can’t look to everything. First of all the words of Jeshua are important, these are the instructions the way to the salvation.

34 וְהִנֵּה כָּל־הָעִיר יֹצְאָה לִקְרֹאת יֵשׁוּעַ וְכָרְאוּתָם אֵת וַיִּבְקְשׁוּ מִמֶּנּוּ לָעֵבֶר
מִגְבוּלָם:

34 and behold the whole town went to meet Jeshua and went outside to meet him and then they saw him and asked him to leave their area:

There is no violence in the spiritual. Don’t think that from above they force you to correct yourself, that they give you the divine without your consent. Here on earth they want to make man better and the force they use in mental hospitals...people get tightened on their bed against their will..... And one does do more - all kind of nasty things.....but not in the

spiritual that is forbidden. When there is no question from below the higher doesn't interfere. The higher never takes the role of a missionary!

From this lesson the detailed lessons will not added to the e-book. When a lesson is ready you will receive it personally. What is the reason? A lot of pages are now available on internet. It's a good start. It isn't my task to have a missionary function. What my task is – is to give people who are interested a good impression and when they are ready they can do a request. Request is a question, ma'n. It is fundamentally wrong to have it all on the site. It is illegal! It has never been my intention to spread out certain things. There is a proverb that says: don't give a pig a golden ring in his nose, or another proverb – don't throw pearls for the pigs. What does this mean? It is forbidden to influence a person or to try to improve him when there is no question or request. Jeshua teaches us there must always be a question. Jeshua teaches us: when you believe you will be saved. So it should be with our site too. We don't send or have the pretention....from each subject there is a small piece to give you some impression and when there is somebody who has shortness, chisaron he or she can ask. Know shortness is a condition. Never try to insist, to make somebody better if he don't want to. You never can know if you with your good plans can make him really better. Be careful with to make others better. It is written – everything has its own time and its own place. Don't think you can change the circumstances! Another person can have another rhythm of life, another structure of his correction. The headlines can be the same but maybe he isn't ready or does he need other corrections in this incarnation and you are going to tell him 'do this or do that' ... You are learning kabbalah because it is your choice. Others may have something else therefore never impose others. Do you see what is written? 'Leave our area'. The area is the wish to receive for ourselves. Leave this area, you are a divine man and we live because of the wish to receive for ourselves, as well within one person as in the general. Of course in general there was the wish that they should leave the area and Jeshua didn't refused, he went away. Did he convert them against their will? No. The wish to convert is from him who is from flesh and blood. From above there isn't such a wish therefore Jeshua didn't do this he only said 'come to me, I'm the way you can follow'. You have to come to this way. It's you who have to give effort and not that you just receive it. This is the real relation with Jeshua and the real relation with the Creator. You have to get the gift. Do you see what we are doing? We learn the way that leads to jeshua. 'I'm the way, the truth and the love'. These three elements bring you to Jeshua and by way of Jeshua to the salvation.

הַבְּשׂוּרָה הַקְּדוּשָׁה עַל־פִּי מִתִּי פָּרָק ט The holy message according Mataj verse 9

ט וַיֵּרֵד בְּאַנְיָה וַיַּעֲבֹר וַיָּבֹא אֶל־עִירוֹ:

Tet /9 and he went down into a boat and he passed to another side and came to his town:
The town of Jeshua.

The enumerations of acts are very important in the holy language. When I translate it sounds a little bit funny for instance: he came, he went etc. In our language it seems more as a repeating – and he came and he went but in the holy language everything has a reason. See it this way, one action goes over in another action. The holy language isn't necessarily a beautiful language.

2 וַהֲיָה הֵם מְבִיאִים אֵלָיו אִישׁ נֹכֵחַ אֲבָרִים וְהוּא מִשְׁכָּב עַל־הַמַּטָּה וַיְהִי כִּרְאוֹת
יֵשׁוּעַ אֶת־אֲמוֹנָתָם וַיֹּאמֶר אֶל־נֹכֵחַ הָאֲבָרִים חֲזַק בְּנִי נִסְלְחוּ־לְךָ חַטֹּאתֶיךָ:
2 and behold they brought to him a paralyzed man and he lay on a bed a matrass or
something. Now pay attention in the words he speaks **and it was then Jeshua saw their faith
then he said to the paralyzed man strengthen yourself** make yourself stronger **my son
your sins are forgiven:**

The things he tells about this man, it's so great. He lay means he hadn't partzuf because of his sins. When Jeshua saw their faith then he said to the paralyzed man 'strengthen you'. Make yourself strong means make yourself stronger, your sins will be forgiven. He didn't say 'arise' or something but 'your sins are forgiven'. This he said after he saw their faith. If a man has no faith it is nothing, what will Jeshua be? Then man can't experience Jeshua. Then man can't see Jeshua. You have to go beyond the understanding you have to go to daat. Why doesn't the nation of Israel see Jeshua? They lack the faith; they keep their selves only busy with knowledge and not with faith. One need faith and not knowledge. To know jeshua and to experience salvation you need faith. Jeshua only helps him who has faith and with faith I mean he who can go beyond his understanding.

3 וַהֲיָה אֲנָשִׁים מִן־הַסּוֹפְרִים אָמְרוּ בְּלִבָּבָם מַגִּידֵי הוּא:
3 and behold the scribes said to him in their hearts he is a blosumer:

He said to him who was paralyzed 'your sin will be forgiven' and they thought how is this possible? Only the Creator can still do this? Who is he to say this? Scribes means that he only learns what is written and without faith it is only shallow knowledge. The teaching of Brit Chadashah is so wonderful. They said this in their hearts and what was the answer of Jeshua?

4 וַיֵּשׁוּעַ רְאָה אֶת־מַחְשְׁבֵי תָם וַיֹּאמֶר לָמָּה תַחְשְׁבוּ רָעָה בְּלִבְבְּכֶם:
4 and Jeshua saw their thoughts how –Jeshua is within man always, therefore he can see the thoughts of man. One uses to think Jeshua is horizontal and sees the thoughts of people. He

looks in the heart of every human being just as the Father of Jeshua and both aren't interested in what man says with his mouth. **And why do you think evil in your hearts.** 'He saw their thoughts'. With his chochmah he could see their thoughts. Chochmah is in the head therefore he could see their thoughts.

5 כִּי מָה הַנִּקְלָה הָאָמַר וְנִסְלַחְוֵי-לֶךָ חַטֹּאתֶיךָ אִם-אָמַר רַק הִתְהַלַּךְ:

5 how easy is it to say your sins will be forgiven or to say get up and go:

If you have faith it is easy to say. If man can go beyond his understanding then it is easy to see these words because then there is conformity in quality. When there is conformity in quality man can say 'get up and your sins will be forgiven'. Get up means there is the whole partzuf meaning you have your own ten sphirot. Get up means you have come from under your klipot. You have come to me therefore it is easy to say get up. Because you have faith you have come to me but the scribes can't do this. The scribes can't come to me, there is still evil in their hearts – that's what he is saying.

6 אַךְ לְמַעַן תִּדְעוּן כִּי בֶן-הָאָדָם יֵשׁ-לוֹ הַשְּׁלֵטֹן בְּאֶרֶץ לְסֹלֶה לְחַטָּאִים וַיֹּאמֶר
אֶל-נֹכַח הַיֵּאֱבָרִים קוּם שָׂא אֶת-מַטְתְּךָ וּלְךָ-לֶךָ אֶל-בֵּיתְךָ:

6 But so you will know the son of man has power here on earth to forgive sin and he said he turned around to the paralyzed man get up and take you mat where you lay and go home:

Do you see what he is saying? 'That you will know the son of man' meaning the nine lower sphirot of his kether, his manifestation to humanity 'has the power here on earth to forgive sin'. Sin is the wish to receive for one self. The light comes from Jeshua, from his lower nine sphirot of his kether. This lower part of the higher gives at the higher part of the lower. He says the son of man – my lower kether who has the power here on earth. Kether gives the strength to the lower and the lower is the wish to receive for one self. There is no other power that can rescue man from his sins and the sin is the receiving for one self. Only the strength of the kether can do this. So we would know therefore he said to the paralyzed 'get up'. He saw the faith of the paralyzed person in contrary to the scribes. Who is the paralyzed? He who knows he is paralyzed and the scribes didn't know this. Scribes only work with their intellect. He who is paralyzed or feels shortcoming comes to Jeshua. He knows Jeshua can help him and Jeshua only helps him who asks for his help. When does someone ask for help? One only can be helped if he knows he has shortness!! The Creator only loves him who knows he has shortness. Every man has shortness – the world is made this way but Jeshua only helps them who know he has shortness. Therefore he couldn't help the scribes neither Pharisees, nor Sadducee because they weren't aware of their shortness. He who is working with his intellect and it doesn't matter if he works from the right- or the left side, when he is working with his intellect he feels complete. When we speak about somebody who is paralyzed or deaf-mute it only means that this person is aware of his shortness. Only then his faith can grow because he sees he lacks the strengths to stand on two legs. He can't hear, he can't speak and there are more forms of shortness therefore now he can yield to Jeshua 'help me'. This has only the meaning he has come to kether. The strength of kether in man is the knowledge he can receive rescue. When a person arrives at the kether he experiences the strengths of Jeshua. This is a higher step and this brings him closer to another aspect of Jeshua. Always we achieve a new aspect of Jeshua. Isn't this wonderful? There are ten sphirot of jeshua. His nine lower sphirot we can achieve by way of climbing our kether so we can achieve from different sphirot of the higher kether of Jeshua. There is a kether on one step and there is a kether on another step. The steps only differ from intensity, another experience of contact with Jeshua

but we can receive the rescue from all steps. Each person can receive from Jeshua no matter his situation he only has to see his shortness. This is the condition; he has to see he is paralyzed and he is paralyzed because of his s-a. And the s-a is the wish to receive for one self and when he is paralyzed he is caught in the nets of the s-a. How can man escape from the nets of the s-a - only when he comes to Jeshua – to the kli kether. Scribes only learn from books and they stay in their intellect therefore they can't be helped. He says to the paralyzed...do you see the steps? Jeshua says 'get up' this is the first act. 'Take your mat' this has a reason too and then he says 'go home' the individual way to go back to your kelim.

7 וַיָּקָם וַיֵּלֶךְ לְבֵיתוֹ:

7 And he got up and went to his house:

'Got up' means he received gadlut. First he lay flat meaning he hadn't partzuf. He didn't have the netzach-hod-jesod or the chesed-geburah-tiphereth or the head. He lacked the three parts therefore he had no strength to stand. He said 'get up' because now he received and he went home. To get up means gadlut, first you have to get up before you can walk. 'And then he went home' meaning now he can walk from Jeshua to his own kelim. 'His house' has the meaning of something what has four walls, four phases.

8 וְהַמֶּוֹן הָעָם רָאוּ וַיִּשְׁתַּמְּמוּ וַיִּשְׁבְּחוּ אֶת־הָאֱלֹהִים אֲשֶׁר נָתַן שְׁלֹטֹן כְּזֶה לְבָנָיו
אֲדָם:

8 And the large crowd of people saw and where amazed and gave glory at Elokim who had given such a great power to the sons of man:

'And the large crowd of people', in this we see the kelim of kabbalah which is a large crowd too as well in the common- as in the individual aspect. Everything is within one being. They were amazed and gave glory at Elokim *aba and iema* who gave such a power at man. Exactly the same with us if man connects himself with Jeshua...by way of Jeshua he receives the same strength to forgive the sins. All the sins will be forgiven in the name of Jeshua but there is one important thing namely only Jeshua had this strength! Man is the wish to receive for him self remember this and place this deep in your heart. No man is capable to do this for himself. Only when man has the connectedness with Jeshua he is capable to get up. Then he is capable to make use of his intentions and work within his own kelim and he can come to the situation the sins will be forgiven. This is only possible by way of Jeshua. There is no man on earth who can forgive the sins done by another person only Jeshua because he is kether. Only kether can rescue other people. Even when you go beyond your understanding you need Jeshua to rescue you, to purify you. Only with the help of Jeshua your sins will be forgiven. If you are connected with Jeshua you receive by way of Jeshua the light of the Father and that will purify your sins. He, who doesn't believe in Jeshua, doesn't see Jeshua as kether or as the savior can't help himself or others. Is it possible for a scribe to rescue somebody? He can't help himself so now you see why scribes hate and don't believe in Jeshua. They are trapped within their own four walls meaning within the wish to receive for themselves. They can't help their selves or others. What they bring into the world isn't good because the good only can come via Jeshua. He who isn't connected with Jeshua does no good in this world. He can't purify himself how much he does do the ritual washing. It won't help as long man don't believe in Jeshua, doesn't go beyond his understanding to the kether. He can immerse, eat kosher, slaughter in a kosher way animals.....as long he doesn't believe in Jeshua all his acts are empty. Is it possible for man to purify another in the name of Jeshua, what do you think? Jeshua said 'I give you the power to expel the impure strengths'. But this we still have to

learn, I haven't met that person who can, on the one hand we say 'yes when a person is connected with Jeshua he can purify himself'. After his purification he can purify others with this strength, the strength of Jeshua. It's a beautiful thought but man has his four phases. Every person who was is and will be till the gmar tikun is only an empty box. All the saints...what are we learning? Are we learning the story or the truth? Learn to distinguish. Have no delusions or accept beautiful imagines instead of reality. Learn to see the truth. Man can purify himself with the strength of jeshua – through his own kelim. Within his own kelim man can rescue himself. Where is jeshua? Not from the outside -Jeshua is within. The kether is within him. You only have to go to Jeshua to receive him, that's all. Clear? He who does do this from the outside plays comedy; he performs an act of magic. Only Jeshua could do this – the strength of kether and within Jeshua there is the father, not within us. No man has within himself the father because the father is the wish to give and man is the wish to receive. It is possible for man to purify himself by going beyond his understanding, through Jeshua within his own kelim. But here on earth no other man can heal another person, it's impossible. Jeshua said to his students and we will learn that they too had strength...Here it is written 'the son of man can do this'. We are the sons of man; we are the first man, man in the sense of the first manifestation of the kelim of Jeshua. We are his offspring belonging to the four phases meaning from chochmah to malchut. Each person can purify himself only he needs the connection with Jeshua than on person can liberate another person from his sins. Later we will see...there is a law 'no person can't penetrate the kelim of another'. This is impossible. No man has received the key for another person's kelim from the Creator. We can't look in the kelim of another person. Now you know this is impossible. What we can do is to attract the light so others can experience the light but the purification has to come from man personally. Do you how this course is intertwined with the Zohar. Recently we treated in the Zohar the subject about the aspect of the male and female side of the sitra achra and the way how they function. Suppose man is very careful and he doesn't attract the s'a - the s'a still has the power but is inoperative. In this situation she *the s'a* can't damage man. All the time we have to be alert not to fall in the nets of the s'a. Jeshua teaches us to be alert so we wouldn't attract the s'a and we have to be watchfull all the time so she can't catch us into her nets and brings us down. The Creator has made man this way if we like it or not. When we grow up we see this is the best way. It wasn't the wish of the Creator that man should be a puppet on a string, part of a machine or a pawn in the big picture. Man is an active part in the creation – he has to work to become whole. There is no difference between the Zohar and the Brit Chadashah. Both are telling us to be watchful with our jesod and Jeshua does do the same. Jeshua brings us to ourselves. He says 'I'm the first and I'm the last. First come to me'. Why am I the first and the last? The first one in the correction is me. The first condition of the correction is to come to Jeshua and he is the kli kether, the thinnest kli within man. Why am I the last? When you return from the kether to your own kelim – as you know kether isn't kli but when you return to your kli you are the last. Jeshua is connected with the father. Man hasn't kli kether – kether is the wish to give. 'I'm the first and I'm the last'. To be the first in the correction means come to jeshua. I'm the last means the end of the corrections when you bring the light from me to chochmah and further down to ateret jesod, then I'm the last. I am present there too. That means...pay attention and concentrate yourself so you can take in every word. When he says 'I'm the first and the last' is it possible for me to be in between? I am the kether and the malchut both are in the middle line. Can't I be Moshe, Shimon bar Jochai or Ari who are in between? Of course I am also only that is given to other souls what's come from me. Light only can come to this world by way of kether. Moshe received it from kether. Shimon bar Jochai received it from kether and from Moshe. I'm the first; second, third, fourth and fifth stage.

9 וַיְהִי בַעֲבֹר יֵשׁוּעַ מִשָּׁם וַיֵּרָא אִישׁ יוֹשֵׁב בְּבֵית-הַמְּכֹס וּשְׁמוֹ מַטַּי וַיֹּאמֶר אֵלָיו
לֵךְ אַחֲרָי וַיִּקָּם וַיֵּלֶךְ אַחֲרָיו:

9 and it was then when Jeshua passed by from there and he saw a man sitting in the house of the publicans and his name was Matai he is the author of the holy message we are learning and he Jeshua said to him to Matai walk behind me and he got up and went behind him:

Here we see the same construction. The verbs, the actions, the deeds we see....it sounds a little bit silly for us who are speaking a modern language as English because we see a sequence of words: and he went, and he got up, and he and and....it isn't beautiful but in the holy language every actions has the meaning of a separate stage in the spiritual process, in the development therefore we see this sequence of words. What do they say about Jeshua? First Jeshua passed this place and saw a man. The man was sitting not standing. Then he said go behind me and the man got up. What is the addition? What is the meaning they say Matai got up and went behind him? He got up has the meaning of gadlut. Jeshua saw him means he made zivug. The power to see of Jeshua was projected here on this man and that man received it and went behind him. To go behind him has the meaning of ascending to Jeshua, to the kether. His name was Matai. Do you remeber the meaning of his name. In his name is hidden 'when'. Jeshua named him levi also. His name was levi too. Not only were all the disciples of Jeshua Jews but also the firs congregation after the resurrection of Jeshua consisted of Jews. Afterwards the Greek came. They were near Israel. They came from nearby provinces a little bit above Syria and other places close to Israel but meanly from the north, from galilee and further to above to Syria. They were the first who believed in the strength of the messiah. All of them were Jews. They were terribly persecuted. See it this way: it was a double persecution. On the one hand there were the romans in israel. The romans suppressed the people of Israel, the ordinary people who lived according the laws of Moshe. The people were suppressed by the rabbis also. There was the earthly suppression and the suppression coming from their own crooks, rabbis who suppressed the people extra. How? They had made all kind of laws that weren't coming from the Torah. This considering the mass to them who were living according the laws of Moshe. Besides this there were the first congregations after Jeshua. After his resurrection they formed a new congregation and they were not only prosecuting by the Romans but by Israel too. The rabbis, the militias, the people in their religious zeal the prosecuted the first Christians....of course they weren't Christians then. They were the best students who really believed in Jeshua. Their faith was so pure....In a way they were the first cabalists. You can see the first cabalist is Jeshua. A cabalist is he who receives the light. He receives the first light of chochmah from the Creator and the first receiver of this light chochmah was Jeshua. They were the first who were standing at the root of kabbalah. When do you follow? He says matai. He says boys when we, when you? When it's your turn? When do you make yourself receivable for the connections with the source of life? Only the source can give man salvation. There is the divine and there is the devil, if you want to come in contact with the divine from which source do you want to put? There is no other way then the holy source and you can do this by way of Jeshua. The other side is the sitra achra. There are several paths leading to the sitra achra. The s'a isn't one, the s'a is we. This is very special. Holy is 'I'. Only through me – I can come to the divine; I can come face to face in contact with Jeshua and by way of Jeshua in contact with his Father. Why? There is the field of the many *reshut hajachid* and there is the field of the divine. The whole world belongs to HaShem and there is the field of the many. The many are the manifestations of different kinds of sitra achra. Whyare they named many? We have learned there is the male and female. But there is more. Man has within him many kelim and because of this

multiplicity of kelim there are many expressions of kelim. And this multiplicity of kelim can receive all kind of expressions of the sitra achra. Can you see this? The s'a manifests her self in these qualities man is interested. For instance when a man attracts the s'a by way of immodest behavior the s'a manifests herself as a hooker. If man attracts the s'a by being proud, haughty know the s'a manifests her self the same way. The s'a takes him via the same route – the route of his sin. Therefore there are so many varieties of the s'a and this is named in Hebrew *reshut harabim* the area of many. That's the s'a. Jeshua teaches us when man is alert, he does not stimulate the s'a he will not fall in the tentacles of the s'a. Know man can never fall in the tentacles of the s'a if there is no reason. Look for example to predators, a bears never attacks man. Is there a bear here walking at the Waterloo square? But when you go to his area and lure him out of his cave, which is to blame? The same with the s'a, she can't attack man. What we are learning is very important and we have learned this in Zohar also: the s'a never attacks man because the world isn't made this way. The world would be a damaged world, a world that damages man. Is it possible the Creator should create something for man that would harm him? How can He who is whole and perfect create an imperfect surrounding for the crown of his creation? That's impossible. Therefore He created the s'a to guard man. You can compare this with what we see in this world; here we have the Ministry of Justice or Home Affairs or police. Who is the one that comes in contact with the police? He who has done injustice, he hates the police but is the police to blame for his misbehavior? Here in the Netherlands the police doesn't attack people, they can't harm. I was walking with my wife in the Leyden Street and there was walking the police, two men and one woman. They were walking and suddenly a man took away the cap of one of the policeman and throws it in the air and catches the cap. Tourist saw this and there was laughter – is this possible somewhere else? Here in the Netherlands they are so harmless. The point is: when man doesn't give reason the s'a won't attack him. Matai did have another name: Levi. Jeshua called him Levi. It is possible his name was Levi because he was a descendant of the Levite. Before I continue I want to express the source of the brit Chadashah: this name comes from the Greek translation. Septuagint is the name and is translated by 70 old wise men. Old scribes who had first translated the torah in the holy language – I'm speaking about the torah of Moshe. But the original language of the brit Chadashah is the Aramaic language – there is no prove but all of them came from the area of Samaria, from above, from galilee. They wrote it down in the Aramaic language therefore we see a lot of Aramaic words. But the Greek translation has survived time and this is understandable, they were the one who needed this, the first cabalists or the followers of Jeshua. Their own language was the Aramaic language and they didn't have the need to write it down. It was the surrender of one to the other. Moreover, they found such a terrible prosecution they hadn't...in was impossible to keep it in the Aramaic language. Therefore only the Greek translation survived. We are learning it in the holy language but it was written in the Aramaic language and even in Rome – the Vatican believes brit Chadashah was written in the Aramaic language and not in the Greek language.

10 וַיְהִי בְהֶסְבוֹ בְּבֵיתוֹ וְהָיָה מוֹכְסִים וְחַטָּאִים רַבִּים בָּאוּ וַיֵּסְבוּ עִם-יֵשׁוּעַ
וַתִּלְמְדוּ:

10 and when he leaned eating in his house **here we see Jeshua had a house** and behold the publicans and the many sinners came to him and sat with Jeshua and his students **eating at his table:**

We don't see the house is the house of Jeshua but it can't otherwise. It is possible it was the house of Mataj. It is natural to think it is the house of Mataj and not from Jeshua. Here in this house were present Jeshua and his students but also the publicans and sinners. This is very

special. In religious groups one takes distance. They think one can be holy only when their clothing is special and when one does special deeds, rituals etc. Neither clothing nor special deeds has man ever given wholeness, has brought him to the light, to his rescue. They patronize other people who felt they were sinners but who is the sinner? He who has inner consciousness of his sin! Sinners. In the Russian language they don't distinguish one or more. Sinner is he who is consciousness of his sins meaning of the wish to receive for one self. There is no other sin. Don't think the wish to receive for one self is bad because in a way it's neutral, it is the material for man but it is about what man does with it... the wish to receive for one self is in itself not a sin. The creator created man with the wish to receive for himself. Did the Creator created man with sin? Of course not, what he does with this wish that's his own choice. We are saying the wish to receive is bad but in essence it's neutral – it is in nature of creation. Therefore there is nothing wrong in the wish to receive for one self. But what man does with it, how he uses this wish there is the difference. Does he receive for the receiving or for the giving? How man behaves himself so the s'a behaves with man. Don't think the s'a is something bad because the s'a also is a creation of the Creator. Everything what is created from above can't be bad. Know that everything is created in wholeness but how man treated with the s'a that's different. I am living here in Amsterdam not far away of the Red district. While we are talking about the divine others are visiting a prostitute, there is criminality etc. Know everything is connected with another. The red district is very known by tourists. But is it a place of sin? It depends what you are doing there. When a person who is visiting the red district and says it is not good.....he himself is visiting the red district! He gives reason at the s'a that she can take him. Do you think when you are walking there you are immune? Forget it. When you walk there you become influenced and the s'a takes you. She takes you, how? Only because of your own imagination! You feel the atmosphere and you absorb it and because of this you attract the s'a. Is this clear to you? Many years ago I was walking with my wife and two members of my Russian family in the red district. They were older than me and they wanted to visit the red district. So at night we were walking there....the lights where burning, the ladies... then I didn't occupied myself with kabbalah but with the Torah and suddenly I opened my mouth. Not to be angry but I reproached one of the members of my Russian family. Suddenly I remembered what he had done when I was a child. And I spoke the words 'you have...' and my wife asked me what I was doing. I didn't know how it came from my mouth. Of course I regretted it. Now I know the surrounding made me weak. Normally I would never have spoken these words. I didn't even realize I had them within me.....I was wreaked because of the imagines, the nakedness and more. Don't think you are immune, when there is nakedness.....It makes you weak. Don't think the red district make you weak, you are doing it by yourself! You weaken up your willpower to do well and afterwards she takes a weak place within you and she catches you in her tentacles. I shouted to a person and there is no justification in this even what did happen so long ago. This is how man makes himself weaker but you have to know the red district in itself hasn't this power. Do you understand? Because he takes with him the atmosphere, he is there with a reason then the s'a can take him. Don't think it won't happen to you. That you are strong enough. Avoid these areas because you will never be strong enough!! Don't provoke, it is written in the torah 'don't bring yourself in danger'. Jeshua is teaching us the same. Satan said to Jeshua 'if you are the son of the Creator, jump of the roof because the angels will carry you on their wings'. What was the answer of Jeshua? 'Don't provoke the Creator'. It is forbidden for man to bring himself in danger. You bring yourself in danger the moment you go to the red district. She who is sitting there, it is her profession, that's up to her. She isn't dangerous; it is dangerous for you special for them who are working at himself. Know the s'a doesn't take a crook, a prostitute or a thief. Who is the pray for the s'a? Only he or she who is divine, remember this. What is the profit when she catches a criminal? He is already in her tentacles! What she

wants he is doing it, he is already her slave. What is there for her to receive from him? Only who is working at himself is a pray for the s'a. What do we see here? Jeshua is sitting at the table and many sinners came and sat with him and with his students – the apostles. All the thieves and crooks were sitting on the same table as the apostles and Jeshua accepted it. For us it is clear why many sinners came to Jeshua. Brit Chadashah teaches us it isn't horizontal. The sinners came to Jeshua because they were aware about their sins, of the wish to receive for themselves. Why where they there, to eat and drink? They came to him because they wanted be cured, rescued of the s'a. The s'a is the only strength that damages them, that destroys their lives. One again – not the s'a is guilty but man himself! They were already aware of their sins. What is the meaning of sinners? They were aware about the fact they couldn't purify themselves, they came to him because they had the wish to be purified and to be rescued and to receive from him. That's what we are learning here.

11 וַיִּרְאוּ הַפְּרוּשִׁים וַיֹּאמְרוּ אֶל-תַּלְמִידָיו מַדּוּעַ יֹאכַל רַבְּכֶם עִם-הַמּוֹכְסִים וְהַחַטָּאִים:

11 and the prushim Pharisees saw this and they said to their students the students of Jeshua why will your master eat with the publicans and the sinners:

In the holy language is written *juchal* יאכל: why will your master eat with the publicans and the sinners. Not only he is eating with them but here we see the future. As long there isn't the *gmar tikun* Jeshua will eat with the sinners at one table. The meaning of this is that they will come to him and he will eat with them. To eat has the meaning of making *zivug*. Table means that they receive from Jeshua, the *kli kether* by coming in conformity with his qualities, to ascend to Jeshua. The second word is *prushim* פרושים with the meaning of Pharisees. What does this mean? Look carefully to the holy language and see the strength hidden in the name. The carriers of this name have the qualities also. *Prushim* is plural and the singular word is *parush* with the meaning of being isolated. That is the meaning of Pharisees – they who are isolated. They who think they are good and have the meaning to be separated from the publicans and the sinners and from all others.... What with the elect ones? How they call themselves is up to them but it is written in their name. We know the essence is within the name. In their name we see they are separated from others. We are learning what man has to do here in this world. What is the best way to save him? To connect himself with the whole world but of course he will stay an individual, what we mean is, he has to connect himself from within with the whole world. In a way it is controversial – on the one hand we say there are only the Creator and I. But how with the words as 'love your neighbor' or 'don't lease your heart to someone else?' This has nothing to do with the love for another. On the one hand there is the connection with the Creator and with nobody else. But from the other hand there is the complete connectedness with everything what is alive, with all the four forms of nature and not only with man but with everything what is created here on earth. What is the meaning of the striving for the whole connectedness with what is outside you? We have said – everything what is outside is the creation. You are created so is a crocodile and other beings; everything outside of you is the Creator. Outside you there is only the whole world. Love the Creator with what is within and what is outside. From within we love the Creator as or *jashar* and from outside we love Him as or *igulim* the round light. They way how we love Him doesn't matter as long you love him. But here in the name of the *prushim* Pharisees we see the separation. When we go further in time we see this name has disappeared. Now they call themselves orthodox but the separation is still present. Of course within the orthodox there is separation too, one group of orthodox hate another group of orthodox. That is hidden in their name – they who separate themselves while we....how to explain this? Act as Jeshua, he was sitting with the publicans and prostitutes and other sinners and from within you have to do the

same. From within let there be the recognition you do the same! Of course with Jeshua it was different, he was sitting with them at the same table to rescue them. For you it is important to know the wish to receive for oneself has a lot of varieties and all of us make use of this wish – you and me. Pay attention here you are learning the truth. Acknowledge! What is Brit Chadashah teaching us? If you want to come to Jeshua, you want to sit at the same table as Jeshua sits know you have to be like a publican and not as a Pharisee. A Pharisee is separated but a publican he knows the wish to receive lives in him. He feels he makes use of this wish and it is very difficult for him to leave this wish, therefore he is named sinner. There are many sinners because there are many forms of sin. Sinners, prostitutes and others can sit at the same table as Jeshua. The moment a person receive more insight, the awareness is growing and he comes to the truth, he sees he can't leave the wish of receiving on his own then he is accepted at the table where Jeshua is sitting too. Know that within you lives the wish to receive, inside you lives the s'a. Stop acting or praise yourself. Don't behave as they who are sitting in the synagogue on the day of Jom Kippur and say I'm a rapist, a murderer....and more. Those are only words but do the words come from their hearts? They praise themselves and think they are good; they aren't sinners while in truth they sin in their own way. They kill others; Pharisees kill others the year round. By saying bad things about another person you are killing him! Suppose you say that he or she is stupid what's happening? May be he can carry the awful words you spoke to him but his blood is fading away from his face. In a way you take some blood away from him and isn't this the same as bloodshed? The moments you embarrass someone know you are killing him spiritual. Don't think when you speak badly about another person nothing happens. You are killing him with words, there is no difference in killing someone with a knife or with a bullet – from above it is the same! Therefore – he who wants to see the truth and connect with Him and says yes I'm a dictator too, I'm a rapist or a thief etc....if you can say this and mean it you will be accepted from above and you can come to Jeshua. Here you have an extra way to come to Jeshua. But when you think you are good you won't come to Jeshua. You will be as a Pharisee or a Sadducee. Are they sitting with jeshua at the same table? No, they stay from a distance because they hadn't conformity in quality. They thought they were good but there is not one person who is good. Only when you have acknowledged and say from deep within you are a sinner, you can come to Jeshua. Only than you sit with Jeshua at the same table and eat from the same table meaning receive the salvation, then you learn to sin less. 'Many publicans and sinners were sitting at the table with Jeshua and his students'. What is the meaning of 'his students'? Know that every written word in brit Chadashah and in Torah has a meaning. What is the meaning that one ascends to Jeshua? There were many sinners and we have said a sinner is he who acknowledges he is a sinner. He ascends to Jeshua and sits at the same table with Jeshua. It is also written 'and his students'. Later in Christianity they speak about the twelve apostles, envoys, missionaries. They made a new institution named church. For the first time I'm telling this. I try to express myself while I speak these words. In Christianity they say Jeshua and his students represent the Creator, the Lord. After the resurrection of Jeshua his students, the twelve apostles received the power. What about this? Remember I'm trying to express myself and it isn't easy to express what I feel. We have learned there won't be a person who has the strength of Jeshua, the kli kether till the time of the messiah or the gmar tikun. What we have till then is only the wish to receive for oneself. So how it is possible Jeshua said to his students 'I give you the strength to chase evil spirits'. How is this possible? 'And you will have the strength....' He taught them more 'don't worry if they bring you for the judge because the words to express yourselves will be given at you'. How? Because of the connectedness with Jeshua. Because of the Holy Spirit you will always know what to say because the words aren't coming from you but from Him'. Why twelve? What is twelve? Six plus six. Six on the one hand and six on the other hand, but what does this mean? These are

thoughts coming in my mind. Why could they receive it? Didn't we learn only Jeshua had this strength? There is no other person who has the strength of kether of the kether, of Jeshua, so how with them? Pay attention because only here in kabbalah you can receive it meaning by way of the ruach ha'kodesh – the Holy Spirit - via kabbalah. How comes the Holy Spirit to a person? This only can happen when the light has made notches. See these notches as canals where through the Holy Spirit can come. If a person doesn't work at himself it won't happen. If there is within you still the thought you can receive the Holy Spirit when you are sleeping you are wrong. If you don't make kelim you won't receive anything. For instance a politician has to work hard, 20, 30 year in politics before he can be a politician with power. He has to make the kelim to be a politician with power, if not how would he receive the power to be a politician? The same with the spiritual - how could Jeshua say to his twelve students that he gave them the power after his death and his resurrection? We too have to receive the power here and make use of it. How could they do it? Man behaves himself to the laws of the second tzimtzum. What happened after the second tzimtzum? The binah came out of the head. What is within the head? In the head we have kether – chochmah and binah ChaBaD and they stay in the head always. Concentrate yourself in what you are going to read: kether or Jeshua stays – he always stays because he was here one on earth – chochmah binah daat. Binah comes from the head. There is kether and chochmah. The head needs the male and the female and the middle line so we have chochmah binah and daat. The binah came out of the head and in the head we have ChaBaD chochmah binah daat. Malchut ascends and stays under the chochmah. She takes the place of binah and is as binah. In the head there is the kether and ChaBaD, the binah.....binah descended and became ChaGaT chesed geburah and tiphereth, considering the head it has become the body. We also have aba and iema and they are ChaGaT. What is among them? There we see the z'a who is ChaGaT also but a lower ChaGaT – the z'a. This we already learned on page 3 of the Zohar in the comment of Baal HaSulam. This is an extra commentary of Baal HaSulam related to the numbers – in this case the number 13. And beyond that we have NeHieJ netzach hod jesod. The malchut is lacking because she has ascended and is on the place of binah after the second tzimtzum. What do we have? We have kether on the top in the middle line followed by the ChaBaD - the head. The body is ChaGaT – the higher aba and iema followed by the ChaGaT of z'a and the last is NeHieJ. Now you see twelve strengths plus kether who is on top – the 13th. What is the quality in what we are learning here in kabbalah? Here we are learning about the building Jeshua built up plus his twelve students. Jeshua was the carrier of the kli kether; he was the kli kether – kether of the kether. From the twelve persons he had chosen personally....he had a reason to choose for instance Mataj. He had to fit within the strengths he was building up. Let say Mataj is chochmah. This way Jeshua formed around him twelve men to be seen as the twelve sphiroth. We always speak about ten but after the second tzimtzum aba and iema came down – the upper ChaGaT and this makes twelve. What did Jeshua do? This is a very deep secret, there is no theology, in the Vatican or somewhere else they know this or they know it but keep it for themselves but now the time is ready...it comes from above not from me.....What did Jeshua do with these twelve persons? In the beginning they understood not one word he was speaking. First he made them fit to come to him as the first persons; they had to sacrifice something before they came to Jeshua. One left behind his father who was a fishing man and another, Mataj was working as a publican, he too went behind him. Twelve he had chosen and made them fit so they could be the carriers of the twelve kelim of kether. They could be the carrier of all the other kelim of kether because of the strength of Jeshua who was the kether of the kether. They could be the ChaBaD, the upper ChaGaT – the aba and iema of kether and they could be the ChaGaT of the z'a and they could be the NeHieJ. Twelve persons he made fit so they could be connected with the kether of the kether.

After his resurrection his body was hanged at a tree and his soul rises, was liberated of the earthly body and receives another body – the divine body, a white body as the shining of the light chasadim *mercy*. Therefore one speaks about Jeshua as mercy, the mercy of Jeshua. This is the shell of Jeshua with within the chochmah but from the outside it is a shining white cloth of Jeshua – the light chasadim when he rises to heaven. There is no disappearing in the spiritual. What you are going to read now, read it twice, three times....here is the absolute connectedness with the Source. As you know there is no disappearing in the spiritual, Jeshua who was once here on earth his soul will live forever. Right this moment his soul is here on earth, all the strengths of his body are still here. Of course we can't see the flesh because it has gone long time ago but the sensations of Jeshua, what he felt; how he dealt with his feeling is still here. What Jeshua felt during his life is still present - there is no disappearing in the spiritual. And there is more, once in heaven he could shine to his place kether to all the places he has been. From the kether of the kether he could shine to his twelve students who were now fully connected with him. Of course they lacked the strength Jeshua had because kether of the kether *Jeshua* has no aviut and they had aviut. Of course they had control over their aviut; their aviut was subordinate because of the absolute connectedness with Jeshua. They could express these strengths because of the connectedness with Jeshua, with the kli kether of the kether. Therefore they could see him when Jeshua appeared to them one month after his resurrection. He appeared to them during one month. One month his soul was here on earth and then his soul.....They saw Jeshua came down with a body. What does this mean? When man dies – and Jeshua was a person of flesh of blood – the nefesh needs 30 days *for the complete nefesh one year* but 30 days the nefesh needs to pull up to her source. As long the nefesh was still here they could see Jeshua with a body. Why? The body... of course it wasn't body of flesh and blood but his soul was in heaven connected with his nefesh. We know what nefesh is. Nefesh is connected with the body during life of man. As you know there is no disappearing in the spiritual so after his resurrection the connectedness with his own body was clear for them because they were so connected with Jeshua. Therefore they could see him if he was alive. It is written he came through the walls.....Of course a human being of flesh and blood it's impossible but he was connected with his nefesh and they could see him. They were so connected with him and therefore they could see him as a being of flesh and blood but only for a month. Yet after a month they could do great deeds because of their connectedness with him. They had control over the wish to receive and because of their strength...of course they weren't as Jeshua but.....All of them was Hebrew. Israel didn't accept this salvation so the strengths flowed to them who weren't Jews and they accepted... the Jews people are still between Jeshua and the nations. They are a buffer but if they should accept Jeshua that would be a tremendous radiation, a great shining of Jeshua would come to the Jews people and whole mankind would profit. Mankind can't imagine what this would do for them. Didn't Jeshua say 'one doesn't give at the dogs what one gives to the sons sitting at the table'? He meant 'I came for them who are Jews'. He came for the Jews people; first the Jews people have to receive and then others. That is the sequence. Israel didn't accept so the nations received it, Christians. They made Christianity and the apostles became very important for them, for them they were as holy people and you know they are right! Considering the nation they are as light, light of Jeshua. Via the apostles they could receive the light. So know you may have a better understanding about the strength of the apostles. They were holy men; they were the bearers of the merkawah, the bearers of the strength of Jeshua. It is written in verse 10 many sinners and publicans were sitting together with Jeshua and his students. Together they were sitting at the table with jeshua. They came to Jeshua what means they came to the kli kether. They had the strength from within and it wasn't a horizontal event. It happened horizontal as a consequence of going inside but don't think they were just sitting with him at the same table; there was the inner connectedness with the

householder. Together they were sitting at the table with Jeshua and with his students – the twelve apostles. May be there were more but twelve were chosen, they were the bearers of the lower kelim of the kli kether. We have said there are nine sphiroth....considering Jeshua it's nine but considering themselves it is twelve and considering us, we have twelve because we are a product of the second tzimtzum. When do we have twelve kelim? There is the ChaBaD and ChaGaT...First the ChaBaD came from the head, binah and becomes ChaGaT – aba and iema. Aba and iema came out of the head and came in the body of the partzuf therefore they are named aba and iema with the meaning of father and mother who are here to help their sons. Then there is the ChaGaT of z'a. After the second tzimtzum we see twice ChaGaT. The upper ChaGaT is aba and iema and are the head of the body. Aba and iema are binah and they always stay binah. Binah doesn't want to receive chochmah no matter if she is in the head or below. So we have ChaBaD in the head and twice ChaGaT – and aba and iema became the head. Why are aba and iema ChaGaT? Aba and iema, in the head it's binah but when it came further down to the body.....the head is ChaBaD and out of the head it is ChaGaT. Always when we are speaking about after the second tzimtzum we speak about twelve strengths in a partzuf. Of course there are ten sphiroth but considering the correction we speak about twelve sphiroth. The upper ChaGaT is aba and iema. Is it possible to have correction without them? They came down for us to help us; the binah came to zo'n z'a and nukwa. This way we can receive the salvation. This is why there is twice ChaGaT and NeHieJ, clear? Now you can see why there were sitting twelve apostles at the table with Jeshua. In verse 11 we see the prushim are they who separate themselves of their minds and feelings; they are sinners. They are the Pharisees who separate themselves from within and can't acknowledge that they are sinners. They see everyone as a sinner except themselves and there is no change, still they think the whole world is sinful and they are holy, they are the chosen ones. 'We are the Jews people' but you who are reading this knows better. The Jews people are something that lives within. Of course there is the outer but here we are talking about him who is from within a Jew, a Hebrew and not someone who has Jews parents. Clear? Jeshua is teaching this. You can play comedy or live your truth, there is no other way! Each being is free to make his choice but you who are reading this let there be from within the intention to be connected with Jeshua, there is no other way. How is the way leading to Jeshua? You have to admit and see all the sins existing in the world, that's me. Don't point with your finger to others, no, all the sins you see you have them within. Don't separate yourself, don't be a prushim, a Pharisee because the salvation won't be there. And as you know we aren't speaking about a prushim of Pharisee from the outside, it has to be within you. The moment you separate yourself from within and see others as a sinner.....every time you say to yourself 'I'm good' the s'a is there and takes you and brings you in her tentacles and from within you become a prushim, a Pharisee. What happens? You separate yourself from jeshua. Why are they named prushim? From who are they disconnected? They are disconnected of the light and of the Father. That's what we mean with Pharisee and everything is within man. There is the common and the special: outside there are Pharisees and we talk about them so you can come to more understanding from within, that's all, clear? We need examples from the outer but in truth we are speaking about the inner. All what is written in Brit Chadashah happens from within. Place this in your heart: what happens in the Brit Chadashah is happening within man. What you read is within you. What did the prushim say to the students of Jeshua? Why did they spoke to the students and not to Jeshua? They hadn't conformity in quality. While Jeshua was with them the students didn't have the strength as they had after the resurrection of Jeshua. Only then they received the Holy Spirit. As long jeshua was alive they hadn't the Holy Spirit. Jeshua said 'when I'm in heaven I will send to you a tool – the Holy Spirit'. Only then they received the strength. We learn man receives strength of Jeshua because of the Holy Spirit. Jeshua is the only one who can give the Holy Spirit. Now you may understand why there isn't

a Jew who hasn't the ruach ha'kodesh except when he believes in Jeshua. And the Jew who believes in Jeshua he receives the Holy Spirit without doing all the requirements imposed by the Jews religion. Place this deep in your heart: he or she who feels he is full of sin he receives the Holy Spirit. He who studies the Torah *lo Lishma*, studies the Torah to receive honour or whatever, he receives nothing. Instead of light the Torah becomes for him a deadly poison. From above he receives poison. The Torah changes for him in poison. When there is no connection with Jeshua all the learning one does in the Torah has any sense, no good will come to him. *Zeh le'umat zeh asa Elokim* – one against the other is created by Elokim. This we just learned in the Zohar. Opposite Moshe there is Bilham - Moshe with the strength of chochmah and Bilham with the strength of the klipot. In everything there is the counterpart - the divine opposite the klipot, Ja'akov opposite Esau, the bearer who attracted the klipot. Two children Avraham had: Yitzchak and Ismael. Ismael opposite Yitzchak, he attracted the strength of the klipot. In every level we have these two strengths, one opposite the other. Now a question can rise, how considering Jeshua? The verse says *zeh le'umat zeh asa Elokim* - one against the other is created by Elokim. To make means creating and here we have four phases of the wish to receive. Kether doesn't belong to this because he is the wish to give. Only the wish to receive is created. Remember this, what was is and will be here on earth has his counterpart because here is the wish to receive. You can compare this with a pyramid. If you look at the diameter no matter which level except the top considering the center there are two - one opposite the other and this is what the Creator created. Jeshua is the top of the pyramid and in the top there is no place for a second but what is created has the opposite, clear? We learned Jeshua is kether of z'a. Of course kether doesn't belong to z'a. Z'a and his nukwa are already the world. Jeshua is kether and comes from binah. Binah gave kether at z'a. Here you can see binah doesn't belong to the creation, she is still the divine strength.

Now let us repeat verse 11:

11 וַיֵּרְאוּ הַפְּרוּשִׁים וַיֹּאמְרוּ אֶל־תְּלַמִּידָיו מַדּוּעַ יֹאכַל רַבְּכֶם עִם־הַמּוֹכְסִים וְהַחַטָּאִים:

11 and the prushim Pharisees saw that Jeshua and his students were sitting at the table with the publicans and the sinners and they said to his students the students of Jeshua why will your master eat will with the publicans and the sinners:

You already know that the meaning of eating in the spiritual has the meaning of zivug. Why is he giving this to the sinners?

12 וַיִּשְׁמַע יֵשׁוּעַ וַיֹּאמֶר אֲלֵיהֶם הַחַזְקִים אֵינָם צְרִיכִים לְרַפְּאֵל כִּי אִם־הַחֹלִים:

12 and Jeshua heard this and said to them they who are strong don't need a doctor a physician only they who are sick:

‘And Jeshua heard this’. Know everything we are learning is within you. The prushim is within you and he is the one who asks questions at the students of Jeshua, at the strengths working for the sake of giving. To us is given the Brit Chadashah so you can see it isn't horizontal but everything is within one being. Jeshua heard the words of the prushim and these are the strengths that separate man of the divine. ‘And Jeshua heard and said to them they who are strong don't need a doctor only they who are sick’. What does this mean? Don't think this is literally because there is no one here on earth so strong he doesn't need a doctor, all of us are created with the wish to receive so each one of us has to search for a doctor. Some of them know they are ill and know they can't heal themselves without the strength of Jeshua. Some of them don't have this knowledge and think they are strong and therefore they

think they can rescue their selves. Some of them speak of the Creator but still they think that it is enough to follow the requirements and because of this they can rescue themselves therefore they don't need a doctor. But Jeshua says 'they who think they are powerful don't need a doctor'. They aren't ready. Only they who are consciousness of the fact they are ill, they who realize it is impossible to free themselves of the wish to receive they need a doctor.

13 וְאַתֶּם צְאוּ וְלִמְדוּ מָה הוּא שֶׁנֶּאֱמַר חֶסֶד חִפְצָתִי וְלֹא זָבַח כִּי לֹא-בָאתִי לְקַרְא אֶת-הַצְּדִיקִים כִּי אִם-אֶת-הַחַטָּאִים (לְתִשׁוּבָה):

13 and you the prushim the separating forces within man **go and learn what is written I** Jeshua says **wished mercy and not a sacrifice because I didn't came to call them who are justify but the sinners:**

See what he is saying here 'get out of the wish to receive than you will learn what is said'. It is written in the prophets 'I wish chesed *mercy*'. These are the words of the Creator and mercy is Jeshua because mercy comes from kether, 'and not a sacrifice' that what is coming from the exterior. In earlier days they believed a sacrifice was enough for the Creator and what is more, there are still who believes that by giving a sacrifice one will receive healing. 'I didn't come to call them who are justifying but the sinners.' Why should he call the justify ones? Souls already corrected he didn't call 'only the sinners', they who know they are sinners. Who are the justified ones, the tzadikim? Tzadik is singular and tzadikim is plural. Tzadik comes from the word tzadi – z'a and nukwa. This we already have learned in the Zohar. Look to the Hebrew word tzadik צדיק: the numerical value of the letter tzadi is 90 – this is z'a and the letter kuf ק is nukwa. He who is tzadik is he who connects within himself the z'a with nukwa by way of his jesod. Jesod is the base of the world. Who is tzadik, who is justified? Pay attention. People are confused. They think it is enough to let grow their beard and eat kosher so now they are justified. No way, a justified person means he who has done a lot of work and came through the jesod, necessarily means now he can bring or chozer to the level of Jeshua. There can't be a justified person without having connectedness with Jeshua, it's impossible. In the torah they write about Avraham he is a tzadik. And indeed Avraham was a tzadik. About Noah they say to some extent he was tzadik. We too are in a way tzadikim. Each one of us has in some extent the connectedness with Jeshua. Clear? Within you there is a part connected with Jeshua and because of this part you are a tzadik. He who lacks the connectedness with Jeshua and learns Talmud etc. he starts thinking he is connected with a higher force and gives it another name, know it can't be Jeshua because there is only one Jeshua. There are so many forces man can invoke but all of them belong to *zeh le'umat zeh* – one opposite the other. Everything in the world is created: no matter about which religion we talk there is always the one opposite the other – the divine opposite the klipah - only Jeshua has no counterpart. Do you now understand why it is so important to connect yourself with Jeshua? Only then you can become a tzadik. Why? Each one of us has his own jesod. He who comes to his own jesod comes to his personal fulfillment and then he acts from his kli jesod and not from the story. Due to this he comes to the personal relation with Jeshua. We know Jeshua.....for them who are prushim and are against Jeshua say 'why is your teacher doing this, why is your teacher doing that, why don't you wash your hands before eating....' Their questions are from this world. It is written in the Torah the Creator created one opposite the

other: kosher – not kosher, allowed - not allowed etc. Jeshua is above this world and it is very interesting to see Jeshua is free of doing all the requirements. Here we see the stumbling rock. Why is Jeshua free of fulfilling the requirements? He already fulfilled the whole torah! He who comes to kether doesn't have to follow any longer the requirements. Place this deep in your heart: he who comes and accept Jeshua in his heart he is free of the laws of the Torah. It is written in the treatise of Brachot *blessings: ejn diwree Thora mitkajamim ela be-mi sjie mejmiet atsmo aleha* -

The words of the Torah continue to maintain only with him who let the words kills himself – death. We will see what the meaning is of the death of Jeshua. What he teaches us with his earthly dying. It is written the Torah continues to maintain only with him who kills himself with the words of the torah, what does this mean? 'Him self' means the wish to receive for himself, the four phases of the wish to receive and this wish ascends to the wish to give, to Jeshua. Because of this we are killing ourselves. All the time we are doing this we let die the wish to receive for ourselves. It is also written that they who are working Lishma – for the sake of giving and this only can be done when he comes to Jeshua.... He who won't come to Jeshua can't achieve for the sake of giving. Of course he can think he is giving but in reality it can't because the true giving only can be done when he connects himself with the wish to give - with Jeshua. Man has no wish to give, there was, is and there will never be a man who shall have the wish to give, naturally. The wish to give is Jeshua. Only when man connects himself by way of the torah with Jeshua he receives the connectedness with Jeshua, the reflection and the radiation of the wish for the sake of giving - only than he can give! Concentrate yourself in what you are going to read now: every moment when you come to Jeshua a part of you dies. Jeshua had the complete and absolute connectedness with the Creator and there was no trace of the wish to receive, in the same way when we connect ourselves with Jeshua you let die the wish to receive within yourselves and you receive the eternal life. That's that. A question arises. When man kills himself with the torah – and we already learned this in the lessons of the Shlavej haSulam – who will fulfill the torah and do the mitzvot? Aren't these given to us so we can learn? What will happen when man kills himself with this? The scribes already gave an answer in the Talmud of Jerusalem – there are two Talmud's; the Talmud of Jerusalem and the Talmud of Babylon. It is written in the Talmud of Jerusalem en in the Torah that when man dies he is free of doing the mitzvot. A dead person hasn't to live according the Torah. They quote; he who is dead doesn't have to do the mitzvot. What is the meaning of he who is dead? They teach us that when man gives away his own territory – and of course this is the territory of the wish to receive for oneself it means he kills himself. And when he kills this territory he connects himself with the Creator. Clear? If you ascend to Jeshua it doesn't mean you leave everything here below behind, only the wish to receive for yourself and you connect yourself with the wish to give. Due to this man dies – his wish to receive for himself dies and this happens every time when you connect yourself with the wish to give, with Jeshua. And when you die you free yourself of the requirement to fulfill the torah and the mitzvot. The torah and mitzvot are given only with one purpose: to free man of the wish to receive for himself. As long man works lo Lishma – works for himself he has to learn torah. For 3700 year people learn the torah and do it help? Do you now understand why? The only goal of the learning of the torah and doing the mitzvot such as kosher and not kosher allowed and not allowed, all of this is already fulfilled by Jeshua - He is the end. After him it wasn't necessarily so he who connects himself with Jeshua – connects himself with the treaty of the spirit is free of doing the mitzvot etc. read carefully: he who doesn't connect himself with Jeshua and stays in the condition of the time before Jeshua came to earth, he can do as accurate is possible the mitzvot **it won't help him**. Know every prescription is holy: Jeshua says he who even takes away the letter yud, takes away something from the torah he won't come in the kingdom of heavens. The laws of the Torah are holy but from the moment

Jeshua was here....anyone can't rescue himself only with the torah, he needs Jeshua otherwise the torah can kill you. As long you keep yourself at the laws without coming to the wish of to give the torah can kill you. You already know that one is created opposite another. There is holiness opposite evilness. How can you be saved by the torah? The torah is given to Moshe Daat and he has right and left, one opposite another, in the torah we have the klipot, Bilham, pharaoh....is it possible to liberate yourself only by way of daat, by way of Moshe? You have to ascend and come to Jeshua to become free. To go beyond your understanding means to kill yourself only then you can liberate yourself. Only then man is absolute free of the fulfilling of the torah and the prescriptions because the highest fulfillment is Jeshua and not that the food is kosher or not-kosher and separate the milk of the flesh. To separate one side of the other side, all of this belongs to the period of the treaty to the flesh but this period is cancelled by way of Jeshua, by way of his resurrection, when he ascended to heaven. His resurrection to heaven, his earthly death and his rising to heaven brought him above Moshe. All the time I say: above Moshe. Moshe is the treaty to the flesh, clear? Four stages: the fourth stage ended with Moshe. The highest of the highest of creation and that's it. Above Moshe there is the treaty of spirit, the eternity where Moshe....this is one of the reasons why Moshe couldn't enter the land of Israel. The land Israel has to be free of the aspect death, absolutely. Can you see why Jeshua could come in Israel? Where was the torah received? Not in the land of Israel. It was outside of Israel, why? The land Israel had to be pure. It is the land of eternal life; it's the land where death no longer exists, that is the meaning of the chosen land. Therefore the torah Moshe received was the first phase of the liberation of slavery. First there was slavery and then the receiving of the torah in an unknown land. The torah already was a form of liberation but only symbolic, the true liberation had to come by way of the birth of Jeshua. Therefore Moshe couldn't enter the holy land because the strength of Moshe, his goal was to bring the torah the fourth level of the light to the flesh. Now you can understand why all the laws given at Israel had to be fulfilled to the flesh. It was a preparing phase so on this phase could come the second phase in Jeshua. The phase of Jeshua is the dying of the wish to receive for one self and to come to the treaty to spirit. Does it make some sense for you? Now you can see how everything is mingled. When I look to myself and I don't say follow me for haven sake, but I neglect the prescriptions.....in me there is Jeshua and together with this there is the connectedness.... Liberation only can come by way of the connectedness with Jeshua and not when you fulfill all the laws of Moshe. The soon you come to Jeshua it means you already fulfill the laws of the torah, clear? There is no disappearing in the spiritual; you can't come to the higher without passing the lower! You can't reach the top without passing Moshe, without fulfilling the torah. The fulfilling of the torah doesn't mean that you live according the laws of the torah by flesh. What is the meaning of this? If you are patient you will read it. It has no longer reason, when you connect yourself with the top automatically you have to pass other strengths. There is one opposite another; all strengths have their opposite, carry a piece of death. Moshe died – we don't know where his grave is but sure he died. It isn't written he ascended to heaven just as we see with Jeshua. This doesn't mean the strength of mosh wouldn't be enough, he too had an enormous strength but he wasn't Jeshua. Jeshua is higher because he is the top therefore he who connects himself with Jeshua..... On the one hand it's easy but on the other hand it's hard work, especially the first contact with Jeshua. But when you know the way....there is no disappearing in the spiritual therefore gradually you become touched and don't want to leave Jeshua. When that moment has come you don't need anyone. That's the whole meaning of this course. Each one of you has to become an autonomic being; only the connectedness with Jeshua and by way of Jeshua with He who is blessed *ha'kadosh baruch'hu*. Let this be you only connection. Of course there is your family but they are embedded things. Don't think you have to come to ignoring what is around you, me too love things, I enjoy what is here on this earth and because I enjoy, because there is

pleasure and let HaShem enjoy too but in the deepest depth of myself there is no one only the top. Only by way of the top, by way of the kether of Jeshua you can kill yourself and receive life. Due to this you free yourself of the law to fulfill the torah and follow the prescriptions. There was rabbi Akiwa, he became 120 years old but no one understand what happened at the end. The romans forbid him to teach torah. But he didn't obeyed and kept teaching torah. They let him dy a terrible death. What did they do? The wrapped him in the torah. It was a violent death but at the same time it was a marvelous tikun for israel, the thing is, they still don't understand. First they took away his skin....he was a man of 120 years old, from him comes all the wisdom of the torah to this world. The torah in the way Moshe received is so scripted and rabbi Akiwa explaind. Many laws of the torah scroll he explained by given them crowns. Most laws came from him. From origine he wasn't jews, he became a Jew. Isn't this great - torah talks about this. They wrapped him in the torah scroll and set him in fire in present of all his students...while he was burning his students asked him 'rabbi what do you see'. And he answered 'I see how the letters leave the torah scroll and fly back to heaven'. They were liberated of the material, what does this mean? His death, in a way he showed us what man has to do from within, from within you have to dy in the same way. Put on the torah and connect yourself with jeshua and due to this the torah will fade away and go to jeshua, all the letters will return to jeshua. Extually the torah is z'a. The torah scribes say 'anything the Creator told to moshe, the torah, is the existing and the developping of the z'a in the world of atzilut'. The torah as letters of the holy language, the torah came to earth and we have to connect ourselves with the torah and let return the letters to the Source, to jeshua. In every ascending you do from within, each time you connect yourself with Jeshua, it has the same meaning as the burning of rabbi Akiwa. Who is the Roman – spiritual - considering rabbi akiwa? Those were the klipot rabbi Akiwa overcome. Then he died with the use of the strength of the torah what is fire, he let burn and fade away the earthly existing or in other words he did a marvellous correction. In this we see a clear example. Hidden in his name are enourmous strengths – but that's for later – but he isn't the kether of jeshua, he isn't the top. But Rabi Akiwa shows us when you go inside, when you come to jeshua that there is the proces of burning. If there is no burning proces there is no jeshua either. It isn't enough to call his name without preparation. Don't think it is something special, that it is enough to call jeshua and think jeshua will take you out of the swamp. No way. You have to come out of the swamp by way of your ma'n, you have to leave your swamp below and come out, come uphigh to jeshua and you already know the awakening starts below. This already has the meaning of the dying of the wish to receive for oneself. Only by way of this sequence you can liberate yourself of the torah because you will burn together with the torah because jeshua is the fulfilment of the torah.

It is written: Moshe received the torah and it is forbidden to take something away or to add something. No more and no less. Why? The torah of Moshe is within the understanding. It is the torah given to him to accomplish the four phases of the wish to receive. It is the first phase therefore they learn it within their understanding. They have great minds, are very clever but everything is within their intellect. Go beyond the understanding, the intellect doesn't belong to the torah it is the releasing of the torah. Of course the torah won't go away but for him who goes beyond his understanding...he who can go beyond his understanding let the torah burn within himself and due to this he is connected with eternity. For him the torah of Moshe doesn't exist any longer, for him there is no more the subject of allowed or not-allowed. In a way this is a lower form meaning the connection with the flesh. The treaty of the flesh has to be temporarily, the soon man receives wisdom he will change and goes beyond his understanding. Here in verse 13 we have learned also the words of Jeshua 'go out you prushim'. Prushim the strengths that separates. These are the strengths of Moshe and to below, here we have the separation of left and right, klipot and the divine. He says 'go out'

meaning go out of your wish to receive and learn my words. The creator says ‘I wish mercy’ and that’s Jeshua. ‘I wish mercy not only laws’. According the laws you have to do this and do that, when man has sinned he has to make an offer and considering the sin he has to make a heavier offer....all calculations while he who comes to Jeshua doesn’t do any calculations. The real reason of the torah is to become one with jeshua. Will the torah still exist when Jeshua comes for the second time during the gmar tikun? Of course not, even the scholars in the torah say the torah won’t exist when there is the gmar tikun. Pay attention in what you are going to read now: he who fulfills personally the torah doesn’t need the torah. It is the same with our world, to whom are given the civil laws? Who needs the civil laws? Is there some one who reads the civil laws? The laws are already within you. Who comes in contact with the laws? He who is a criminal he knows the laws, he knows exactly the law – in a way the laws are for them who are criminal because they are the ones who look at the laws. How does a criminal act? He knows when he does do this he can get five years and when he does do something different he can get for instance seven years. He calculates because he knows the laws! Do you think he who is clean knows the laws, looks at the laws? The laws already are within him. Most people – he who is normal doesn’t kill another person. The law of ‘you won’t kill’ is already within him. He doesn’t kill another person. It is already within him, he has enough strength not to kill the other person even when the other person isn’t so nice to him....it is the same with the spiritual. He who overcomes the law of to receive for one self doesn’t need the laws any longer. How is this written in the Torah? The torah says ‘if you do this then think about.....’ you won’t kill’ is written in the torah and also is written ‘he who does do this will certainly be killed’. To whom is given the torah? To the nation...the nation was so deep in the wish to receive for one self. What was their lesson? First they had to learn to fear the laws of HaShem. We speak about the laws of moshe but extually it are the laws of HaShem, the laws of the universe but the translation was for mankind living here in this world. Because of this man learned how to act. Never there has been a person, who fulfilled the torah and became free of fear, wasn’t afraid what the torah said....no person except jeshua. Only jeshua accomplished the torah completely because it was given at him. From that moment the torah is within us. If you connect yourself with jeshua at the same time you don’t have to follow the laws of the torah because you already have complished them too. Clear? I don’t say the torah doesn’t excist anylonger. The laws are still valuable but by way of the connection with jeshua you don’t need to do the entire things written in the torah. He who realy is connected with jeshua doesn’t think any longer about the laws as they are written in the torah.

14 וַיָּגִשׁוּ אֵלָיו תַּלְמִידֵי יוֹחָנָן וַיֹּאמְרוּ מִדּוּעַ אֲנַחְנוּ וְהַפְּרוּשִׁים צֹמִים הַרְבֵּה וְתַלְמִידֶיךָ אֵינָם צֹמִים:

14 and there came to him students of jochanan *Johannes the Baptist* and they said why we and the Pharisee do fast but your students don’t fast:

We just received the answer. ‘We’ has the meaning of the students of Jochanan. He didn’t have the strength of jeshua yet. He only had the strength to Baptist with water. But didn’t he say ‘after me will come he who will be much stronger, I’m not even worthy to fasten his shoes and he will Baptist with the holy spirit, with the fire and the torah will fade away in flames. Through this men can connect theirselves with eternity for ever’. Each time you connect yourself with jeshua and the moment can be short, it doesn’t matter when there is even for a split of a second the connection with jeshua, it will last for ever. The same for the lessons you are reading and the things you do besides this. Not automaticly everything depends of your inner attitude. Don’t be a child who is listning to his parents while he is

playing on the ground. They don't understand they can't touch it; everything depends of your inner attitude. He who is still here knows where I'm talking about. He says 'we and the pharisees are fasting a lot'. Why? We have to fast because we aren't connected with you. We are students of Jochanan and not of the top of the pyramide or in other words we aren't connected with the son of the Creator but only with one of the high officers of the Creator. We have learned that each one who is part of the pyramide itself or in other words belongs to the creation is mortal. Therefore he says 'we and the pharesees' and with we is meant they who comply with the Torah that was given at moshe. Accoriding this torah of Moshe one has to fast. Me for instance i don't know anylonger what fasting is. Please do understand this good, I have done all the parties considering fasting, I have done all the days of fasting sometimes even more, I didn't go right away to the fridge to eat but I put it out as long as possible to show it wasn't suffering for me. I did everything to the letter considering the treaty of the flesh and with all the devotion I had within me but now it's over, I don't need it any longer. Even when it's jom kipur I eat and drink and I feel good because I know what I'm doing. Of course I follow the tora but not in a way as the treaty with the flesh, now I'm connected with Jeshua. The former treaty is already within me just as I have said about a criminal who looks how the laws work. He who isn't a criminal doesn't have to look at the law, he doesn't look if something good or wrong or that he will be punish. The same here, when there is the connection the real connection with Jeshua you are free. Not that I'm free but it is Jeshua who is within me who is free of the forfilling of the prescriptions of moshe as it is written in the torah, clear? The torah scholars have said that later all feasts as they are described in the Torah will be canceled except Purim. Purim will last for ever. The meaning of Purim is to go beyond your understanding. Do you still remember? What is written about Purim: man has to drink on Purim so much that he looses his mind!! We don't need alcohol! Me for instance I don't drink when it is Purim, the real meaning of to loose your mind is when you do it for the sake of Jeshua. To drink means loose your mind and they do it literally, when it is Purim they drink a lot even when they don't drink on other days, when it is Purim they drink. What do you think will this help? Of course not. Once I was attending on Purimday a strictly orthodexe family. It was before I did kabbalah and was an orthodexe myself. My wife was with me and on the table stood a lot of wodka. I poured the wodka and all of them were drunk. Is this the way to become dronk as it is said in the Torah? All of them were drunk or they acceted to be drunk but there was only the understanding to the flesh and then it doesn't help. It is only waste of time. Is it clear to you why the students of Jochanan ha'mitbil did everything according the laws of the Torah and fasted? 'Your students don't fast'. Which one of you fast? Why you fast I don't know. There is no reason to fast because he who is connected with jeshua does he have to fast? If you are on a diet to become slimmer you should not fast otherwise you get the yo-yo effect. Nobody who is attending the lessons has fat. Know when you see some one with fat it is clear the s'a is with him. The same for he who says to you he is ill, his illness is a consequence of his listening to the s'a. Cellulitis is 100% on the places where the s'a is. Can you remove cellulitis? No physical operation will help because it returns. There is no way to remove cellulitis neither with fasting. Cellulitis becomes thinner and the cells of cellulitis are very patient and wait, and wait till the moment you start eating again. When this happens they reproduce themselves even faster and bring man to slavery and show themselves on new places. There is only one thing that helps against cellulitis, against fat and that is when you have the connection with jeshua. Only by way of this connection all the excess of fat will disappear and the overeating will sink. How it happens, there is no understanding! All the sickly excesses, all the desires for things we don't need man won't have them any longer only because of the connectedness with Jeshua. Why? The s'a can't bear it. The s'a is there when you fast but he can't bear the connectedness with Jeshua. So the Pharisees fasted as did the students of Jochanan. Place this deep in your heart:

the s'a smiles at you when you don't eat nor drink, she knows you get a kick of it but she waits patiently to get grip on you. Why? All the corrections you do are within your understanding, there is no connection with Jeshua. Do you want to become slimmer without jeshua? Of course the s'a agrees with you! What does she say to you? When you are slim you will have a nice body and you can have beautiful clothing so you start slimming and you lose some weight and the kick goes to your s'a.she is very patient and encourages you. All the things you do within your understanding are under the friendly guidance of the s'a. Only when you go beyond your understanding, beyond your intellect and connect yourself with Jeshua. you can't lie that's impossible because the s'a isn't there. Once when there is the connection with Jeshua you have the connection also with the wish to give and you become slimmer because you are in the aspect of to give. It's amazing how it works. The soon you are connected with jeshua all diseases will leave you without exception! I look to my wife and she nods here head, she know where I'm talking about. For her it isn't only theory and not only for her each of us confirm! All diseases will leave you; you aren't made to be sick. We become ill because each of us tries to find the solutions with our intellect. I, I, I, while I can't go within my intellect! Don't think the torah can help you. What does the torah do? It arouses within you the feeling of sin, without torah I wouldn't know what sin is. The torah awakes within me the feeling of sin. This you can see as a dying too but within the intellect. This happens not only because moshe said 'you will not kill, you will not desire but by way of the connection with Jeshua. Desire is within any men, in them who learn the torah and in them who don't learn the torah. He who learns torah can have more desire than he who doesn't learn torah. The desire of an orthodox man can be hundred times more than he who doesn't learn torah. Now you may understand why they dress themselves as they are and why their wives wear burka's etc. they are dressed from head to toe because the desire is aroused because of the torah or in the things they learn. Due tho this they feel their nakedness very sharp and the longing in them is huge. They lack the strength to throw away this longing, for them it is so difficult to obey the law of 'you will not desire'. All of them desire. Of course you can say 'I don't touch here'. This would be a marvelous victory but for them it is so difficult. And when they lack the control over themselves it is written 'if you can't control yourself leave the place and go to a place where you not live'there he is free to do what he desires.he goes to another woman.in another place.this is how they follow the torah. Of course you must do what is written in het torah, the feeling of sin.What is the reason the desires becomes stronger? Isn't it written you shall not desire. ...if I know that it isn't allowed to desire for instance the wife of my brother or something different, in wouldn't come in my mind. Without the desire I can take anything but now I know it is forbidden. Now it becomes attractive. There is the saying 'the forbidden fruit is sweet', when something is forbidden it tastes sweet, than there is the feeling of missing which wasn't there before. First there wasn't the need but now I know it is forbidden.then I feel shortness! Is there something what can reduce these feelings, from all the things the torah says it is forbidden? There were so many rabbies and some of them made new laws to protect man but dit it help? Is it possible if they don't come out the way Jeshua says to us in verse 13: go out and learn? The Creator says: I wish mercy not your fulfillment of the torah with your hands and feet, this won't free you and thereby you won't see how the working of the torah comes in fulfillment. The torah is given to free man. This means the torah can make man free but you have to come to Jeshua by way of the torah, only then man becomes free. Therefore he says 'we and the Pharisees fast so much but not your students'.

15 וַיֹּאמֶר אֲלֵיהֶם יֵשׁוּעַ אֵיךְ יוּכְלוּ בְנֵי הַחֲפָזָה לְהִתְאַבֵּל בְּעוֹד הַחֲתָן עִמָּהֶם הַיּוֹם
 יָמִים בָּאִים וְלִקַח מֵאֲתָם הַחֲתָן וְאֵז יִצְוֶמוּ:

15 and jeshua said to them how the guests of a wedding will grieve while the groom is with them, behold the days come and the groom will be taken away from them and then they shall fast:

What does this mean? Can you give the answer? Jeshua says 'will' not can, he is talking in the future tense. How can the guests attending a wedding mourn if the groom is with them? What does this mean? Now they are connected with the groom, with the kli kether, with Jeshua – the wish to give. There is a comparison between the wedding and the connectedness with the kli kether, with jeshua. A wedding means pleasure, light and joy. Isn't this the same when one is connected with the kli kether, when one is connected with Jeshua not only then two thousand years ago, but still each day? One attends a wedding and sees the groom and has pleasure together with the groom. Is it possible for them who are invited, for them who are connected with the kli kether, with Jeshua who is the wish to give, that they mourn? Of course there is no grief because they are free of worries, free of the wish to receive.... 'Behold the day will come and the groom will be taken away and then they will fast'. Will be taken away means when the klipot rules man, when man lacks the strength to overcome the klipot and due to this they will lose Jeshua, that's the time they will fast. The meaning of to fast is not receiving for oneself, then he won't receive neither let the ma'n ascend and come to me. When he is with me he doesn't need to fast. When there is the connection with Jeshua you don't need to fast, the same for the entire things spoken of in the torah because Jeshua is the fulfillment of everything. Once connected with jeshua you have completed the whole torah. It is written there are 613 prescriptions. They asked at Jeshua what the most important prescription was, do you remember? He answered 'love the Creator with all your strength with all your power...' and another prescription 'loves your neighbor as yourself'. Both are the same, have the same strength. He who fulfills this prescription fulfills the whole torah. Even the torah scholars say that he who follows this prescription - Both are seen as one – fulfills the whole torah. And he who doesn't fulfill this, who doesn't love his neighbour and we aren't talking here about colour, nationality, culture, religious, disables or whatsoever, he who doesn't love his neighbor doesn't fulfill the torah. In this rule there is no exception!! 'Love your neighbour', pure without buts.....first they of whom you think he's your enemy. He who won't follow this rule doesn't fulfill the torah and he who follows this rule, he fulfills the whole torah. And he who comes to jeshua right that moment...you can't come to Jeshua and still hate someone. When there is still hate within you, you can't come to Jeshua. If someone says 'jeshua help me' while he has hate in his heart he can't come to Jeshua. Clear? He who lives and follows the rules of the torah but meanwhile throws stones to his neighbour and hates him....you can do all kind of arrangements but when there is still hate in your heart know you aren't fulfilling the torah! Know there is no connection with hasjem during the time when there is hate in your heart. You can wear your prayer shawl and your tfilin prayer boxes and bow and bow, but when there is still hate in your heart you don't fulfill any prescription of the Torah! Conversely it is also valid that when you come to the feeling, to your inner attitude and have strength it is inevitable that you feel your own kelim. Each feels himself just as my cat. Our cat walks on the floor and jumps to the place where her bascet is and smells at her bascet. When she smells here own fragrance she lays down. How come? She feels herself. This in comparison with man who can smell his own kelim, it's inevitable. Is it possible to speak about love? This can only be done when one goes beyond his understanding. There is only the wish to smell ourselves. The word love, the meaning of love is so different here on earth. Everyone is doing it with himself, with his phantasy, with his kelim; he is doing it with himself. Of course he says he loves his wife and the wife says she loves her man but extually what we feel is within our kelim! To love means that you are in connectedness with jeshua! There is no other love. How can man love another without jeshua? You can pray and pray all

day but it won't help. You can compare this with he who is in prison, he can talk about how it is outside prison but he is still in prison. The same with us, we can speak about the qualities of a free man but it won't help. There is still the desire to be free. Only when we are in connectedness with jeshua the feeling of being free is present, our thirst is quenched. Further he says 'he, who is thirsty, hungry come to me'. Clear? What is the meaning of being thirsty, why does man fast? Being thirsty means he has shortness and desires to receive something to fill his shortness. What does jeshua say? Jeshua says 'come to me and when you do so you don't need anything. The thirst will be gone; there will be no hunger because you are freed. All the time you come to me you are freed from the wish to receive for yourself. You have the feeling of thirst and hunger because there is still with you the wish to receive for yourself. All kind of forms of hunger and thirst is only because of this reason; the wish to receive for yourself. And what does jeshua say? 'Come to me and you will be freed'. The more you do this the stronger it will be and the longer you do this....There is no disappearing in the spiritual, everything remains accumulate so too the faith in jeshua, the connectedness with jeshua. The mercy you feel because you are connected with jeshua will grow and you will experience more and intenser the connectedness in yourself till the time appears that you have form within the certainty that you are connected with jeshua for ever. Of course you have to be watchful, till the gmar tikun all of us have to be watchful. Even when you have the absolute connectedness with jeshua you have to be watchful. This doesn't mean....we are the kelim of kabbalah. On the threshold there is always lurking sin just as with Adam and with Kain. The s'a is lurking all the time, she wants to have you. Because of your connectedness with jeshua your s'a is inoperative. Her strength is neutralised. Therefore stay in contact with jeshua. The moment when you feel you get separated, meaning the strengths of the pharisees remove you from jeshua and they do this by asking questions of why, why are you doing this, why are you connected with jeshua, why don't you fast etc. these are the questions of the prushimv, the pharisee within you. What does jeshua say about this? The moment you feel they are taking you away from me build up the strength to connect yourself once again with me. Let your strengths be the same as the strengths of jeshua. Let you kli kether be in agreement with jeshua. Due to this you will be freed of hunger, of the inner hunger and not only from outside. Do you now understand why man is overeating himself? The hunger is permanent therefore they have to eat but the hunger from within and of course they will feel this hunger. But the thing is, they compensate this hunger by eating and drinking....they desire what they see. One can't overcome therefore they eat and eat, they want more and more and all of this goes to the s'a. There is only one way to feel saturated, to feel good and that can only be done when you connect yourself with Jeshua. Jeshua says 'he who is thirsty and hungry let him come to me'. Jeshua says in verse 15 to the pharisees – in response to their surprise Jeshua was eating with the sinners – they don't need to fast. He says 'how can they grieve while the groom is with them? There will be a day the groom will be taken away'. You can compare this with friends and when one of them is marrying they can have the feeling he is gone; he is no longer one of them. 'Then they will fast'. Afterwards they will fast meaning after the resurrection of jeshua, after three days they will fast, bring up ma'n and don't receive for them selves, that's the true meaning of fasting. Then they will fast. They deny themselves the wish to receive because of receiving, the wish to receive for themselves. We already learned in the first part of the zohar all strengths are within man. With all strengths we mean the strengths of angels' aswell the destroying strengths. Don't think Jeshua hadn't both these strengths, of course he had them but in him they were in harmony and weren't anylonger the strengths as we experience meaning the four phases. Man himself is the wish to receive; he is the one who has to work to bring all the different strengths within him to oneness. There is the destroying strength and the strength that's constructive, both are within him and he has to bring them to oneness. This is the task for man – he is the crown of the creation – he has the power to bring them within

himself to oneness! This is his task but it is impossible for him to do this on his own even when he knows he has the potential. Still he lacks the kli kether and without the kli kether he can't receive the light. Do you see now why we have to connect ourselves with Jeshua? Only when you have the connectedness with Jeshua the unification can become true. You have to bring yourself in conformity with him. Your qualities have to be as his qualities and for this you have to work hard. That's the true meaning of killing yourself; the dying has to be from within, it is your wish to receive for yourself that has to die. All the time you connect yourself from within with Jeshua you let die a piece of your wish to receive for yourself.

16 אין אדם משים טלאי חדש על-שמלה בלה כי ינתק הטלאי מן-השמלה
ויתרחב הקרע:

16 men doesn't put a new patch on a worn canvas piece of fabric, clothing because the canvas will erupt tear of the clothing and the tear become wider:

What is he telling us here? What has this to do with.....the Pharisees asked him about fasting, what is the connection with putting a new patch; with correcting.....it is impossible to make a new correction on an old kelim. It is impossible to sew a new patch *meaning the wish to give* on an old old piece of cloth *meaning the wish to receive* because it will tear just ast the breaking of the kelim. The wish of to give can't enter the wish to receive. We have learned there is the law of restriction *tzimtzum*. If there is no agreement for qualities....if there is still the wish to receive for oneself, the light can't come. This is what Jeshua teaches us. It is no sense to sew a new patch at an old cloth. There is no possibility to attach the wish to give at the wish to receive because the patch will tear and what is more the tear will be greater. That is the real meaning of his words referring to the Pharisees. The tear, the separation of the light, the separation with hashem will be more. Now jeshua is talking about a new patch and the clothing, but what does he means with this? There are two things existing in the Universe: light – mochin and kli. Here jeshuaj speaks about a new patch meaning the kli kether. The wornout patch has the meaning of the four phases, the wish to receive for oneself. There is no possibility to sew together the wish to receive and the wish to give. Jeshua spoke about the correction of the kelim; here we see the discrepancy between the qualities of the kelim *kelim is wishes* of giving and the kelim of receiving. Now he is going to tell us about a second element considering the light.

17 ואין נותנים יין חדש בנ' אדות ב'לים פן יבקעו הנ' אדות והיין ישפך
והנ' אדות י' אבדו אכל נותנים את-היין החדש בנ' אדות חדשים ושניהם יחדו
ישמרו:

17 and one doesn't give new wine in cracked wineskins so they won't burst and the wine will flow but one gives new wine in new wineskins and together they are preserved:

And one doesn't give new wine wine is the filling of a kelim, chochmah is wine. One receives chochmah for the sake of to give. Chochmah is surrounded in chasadim **in cracked wineskins** this has the same meaning as worn wineskins **so they** the wineskins **won't burst**. Wine is as chochmah and she comes in old bottles – the wish to receive for oneself and of course the bottle crackes because there is no possibility to receive chochmah who is the wish to give, in the kelim of receiving. This is what Jeshua teaches us: the wineskins will burst **and**

the wine will flow and the wineskins will be lost, will be broken. Here you see clear the difference between his students who he taught to work for the sake of to give, that they would search the oneness and the pharisees who cause separation, the bursting of the kelim **but one gives new wine in new wineskins and together they are preserved.** And the wine and the sack will be preserved. What does this mean? Here are the light and the kli together. Is it now clear for you what jeshua is taling about? His message is detached considering the Pharisees. They cut themselves of from the light of hashem, there was no kelim therefore he said to them ‘you haven’t kelim therefore you don’t understand what I’m doing with my students. They see there is no nessecity to fast but you, how can you understand? Each one of you lacks kelim’.

Look what is happening. Try to connect the words he spoke to the dividing strengths, to the things that weren’t suitable to receive the wine, chochmah, the rescue.

18 וַיְהִי הוּא מְדַבֵּר אֲלֵיהֶם אֶת־הַדְּבָרִים הָאֵלֶּה וַהֲנִיחַ אֶחָד הַשָּׂרִים בָּא

וַיִּשְׁתַּחֲוֶה־לוֹ וַיֹּאמֶר עֲתָה זֶה מִתָּה בְּתִי בִּאֲנָא וְשִׁים אֶת־יָדְךָ עָלַיָּה וְתַחֲיָהּ:

18 and while he has spoken these words and behold one of the superior came to him and it wasn't a torah scholar only just a man and fell down in front of him and he said now it is true that my daughter is deceased please come and place your hand on her and she will live:

What do we see here? Unlike the Pharisees now we see here is someone who has faith. And fell down in front of – he ignores himself completely for the sake of Jeshua. Came to him – to Jeshua this means he came to the kli kether. Come because my daughter is deceased – don’t think this is all about a material being. Once again: Jeshua only heals the soul of man and not the physicality because there is no misery – in a way what is wrong with our physical death? Everything is made to the laws of hashem. When someone dies don’t mourn, there is no reason! What we feel is our earthly feeling of self-preservation, of comfort, tradition etc, all things that are learned. Everything that lives dies....it is nesecarily. What dies comes alive in another appearance, in a next incarnation. Is there a meaning for eternity in death or being alive? Everything belongs to the process of correction. Someone comes to Jeshua and says ‘my daughter....’and Jeshua has to heal here. Of course he who thinks this is what is happening.....that are childish thoughts. When someone dies so it is, it isn’t given to man in what way ever....jeshua, it was and isn’t his goal that someone came physically to life. When we speak about a body we mean the spiritual strengths within, the reshimot, kelim which in humans are. They are there to correct the inner and bring the inner alive not the physical. The body is taken from the earth, of clay and returns to where it came from. You can do with it what you want, you can put it back in the earth but it won’t come alive. Man is from within and not from outside, the outer is as a costum and we need this costum to transfer the light of hashem in this world, there is no other meaning considering our body. ‘My daughter has died’, he said. He referred at the malchut, the wish to receive for oneself, the fourth phase which he couldn’t correct therefore he says ‘come’ bring your light to her and she will become alive. Death wishes. There are only death wishes. It is very important what you are learning here. Jeshua cures and bring to life only the death wishes within man. That’s the only thing jeshuy do. Let all you childish thoughts behind you, don’t be as them who want’s to believe in fairy tales. Of course it is easy and it feels comfortable to believe in fairy tales but does it help you to receive the true reality? Know that all the laws of the universe are divine including the laws of nature; all of them are from hashem. When someone dies....it is as it is. Jeshua only corrects the death wishes within man. Don’t think I’m telling you something different. Jeshua heals all the diseases we have because the cause of our diseases is within. The cause is our

death wishes. If man kills his wishes he also destroys his physicality. Jeshua heals the inner, the source of all diseases. That's what jeshua did do. This superior came to him and said 'place your hand on her'. What does this mean? This has the meaning of bringing in contact with the qualities. 'And she will live' means let the light of kether shine on her and automatically she will become alive.

19 וַיָּקָם יֵשׁוּעַ וַיֵּלֶךְ אַחֲרָיו הוּא וְתַלְמִידָיו:

19 and jeshua stood up and went behind him together with his students:

Here we see Jeshua descended and went behind him.

In the next verse we see how jeshua followed the man but they didn't arrive at his daughter, in the meanwhile something happened.

20 וְהִנֵּה אִשָּׁה זָבַת דָּם שְׁתַּיִם עָשְׂרָה שָׁנָה נֹגְשָׁה מֵאַחֲרָיו וַתִּגַּע בְּכַנֵּף בְּגָדוֹ:

20 and behold a bleeding woman 12 year of age meaning she was bleeding for twelve years she came to him from behind and touched the edge of his clothing:

Once again see what is happening: he who has faith he will be healed. There is no other way. To have faith means to have ma'n only then he will be healed. Remember this, Jeshua always helps but he didn't heal the Pharisees. Why is that? What did he say to them? 'I can't heal you because there is no reason to sew a new patch on old clothing'. When there is no kli to receive the light then there isn't anything what can heal. It is impossible to give new wine – meaning the light chochmah – if there is no faith. Clear? Here we see he who has faith he will be healed by Jeshua:

21 כִּי אָמְרָה בְּלִבִּי רַק אִם-אֶגַּע בְּבִגְדוֹ אֶוֹשָׁע:

21 because she said within her heart if only I could touch his clothing I will be saved:

She didn't say if I touch him I won't bleed anymore, I will be healed and I will be clean. No she said 'if I had the faith I could touch him but instead she touched his clothing', his kli, the surrounding. Not Jeshua himself but the surrounding. The same as we do when we ascend to Jeshua. In general we don't touch him but his surrounding. There are all kind of levels. Surrounding of the nine lowest spheroth of the kether – that's what we can surround. If there is only a small part we touché only the malchut of the kether but if there is more we can come to the jesod of the kether, then we receive from the jesod of the kether. There is all kind of levels within Jeshua. How come? If we look at the woman who saved her - she saved herself! The only thing Jeshua says is 'your faith has saved you'. Never Jeshua says he has saved someone because that's not his nature. His nature is the high kether and when man clings himself at Jeshua he will be saved. What does Jeshua say then? 'your faith has saved you'. It is man himself and not jeshua as they want us to believe. All the traditions, one does do them automatically without the understanding how it works. The mechanism of healing is within man and not in the church or in the synagogue. You will never find the mechanism of the healing of Jeshua other than in your heart, that's the only place where you can find your healing, there you can find Jeshua and this only can be done by way of your faith. Don't go to whatever show they are preparing for you, even those on stage don't know where they are talking about. They only pronounce the words they have learned....How many times I have not heard when I was in the synagogue and they held the scroll of the torah or when they read from the scroll of torah 'when does this stop'....because afterwards there was cake and wine....it is all

comedy. Faith has to be in your heart only then it works, only then you will be healed. In the zohar we have learned that everything is within man, all the angels that exist are within man. So does Jeshua – you have to come to your manifestation of your Jeshua. In every situation there is the kli kether. Is there anyone you need? Does man need another being to heal him? To heal his death wishes? Nothing will come from above as long there is no generation from below. Is there someone who can help you? Is there a spiritual leader, a pope, a rabbi or whomever.... They can wear beautiful cloths but what's the point if everyone is blind? Does it help? Place this deep in your heart – the Creator only listen to what is in your heart. Jeshua is within you and not somewhere else. There has never been a being that saw him. It is impossible to see Jeshua from the outside because he is withing, Jeshua is a spiritual strength! Of course the body of Jeshua exists but that's the body of his kli kether. There is Jeshua and his kli kether. You can put on the body of Jeshua and ascend to him. It is possible to feel his body because it is the kli kether. When you put on his body you surround the kli kether. Isn't it simple? It is so simple that it is impervious; no one sees this because one wants to see him from outside. It isn't for the the mob for them it is so hard..... The problem is the mob needs the feeling of, it has to be a show for them, they like the theater, it has to be spectaculair. For them it has to be physical, they need to see what is happening while the rescue isn't material. The rescue comes from the soul, from the death wishes or in other words wishes that are latent, not yet developed and are in a way as death. The moment man has made contact with Jeshua he can get hold of these wishes but before this can happen you have to give strength and that's the hard work we talk about, work the mob doesn't want to do. Listen carefully, I don't say they can't, anyone can do this but they don't want it and the leaders of the people and of religion they don't want to do this work either and that is even worse. They are part of an organisation and they give us the so cald spirituality, they bring us the so cald good things and of course on the one hande they do something good. They tell man to be good for eachother but on the other hand the give ordinary man the appearance that it comes from outside, all the leaders, priests and rabbies, all of them who are important for ordinary man tell them that the rescue, the healing can be received from outside, and that's madness. It is impossible, absolutely. You already have learen the rescue the healing is within you, there is no place where you have to go to receive the rescue, the only thing you need is faith. In a way it is the mos simple but at the same time the hardest thing to do. One doesn't believe that faith is enough, that faith can heal everything. There is still the thinking that one has to work hard meaning learn a lot. Man has to be intellectual and for them that is more important then to have faith but you know and place this knowledge deap in your heart, only the strength of faith purifies you and brings you rescue. Look what this woman said, it came from her heart 'only if I should touch him' what has the meaning of 'if I ascend to him'. How can you touch Jeshua? Go to your kether. 'And then I will touch his cloth' what has the meaning of then I will surround him; I will be a shell for him. That's the meaning of touching him. 'Then I will be saved'. There is a reminder: if you see someone talking about Jeshua and he uses a lot of temperament, makes use of his hands and his gestures are so....when he is so full of fire know he is acting. Jeshua is within you, you and you, there has to be an inner movement, you don't need anyone because Jeshua is within your heart, there you can find your kli kether. Always ascend to your kelim of the receiving and go to the kelim of the giving, the first step you make is the ascending to your upper part of the tiepheret, this is already the wish to give in the body. This upper part of the tiephereth is above the chazeh and when you go a step higher you come to your daat. Then you are opposite your kli kether. Do this all the time. This is given to every man in every situation. Each person can do this, absolutely but of course there are several degrees but it is given to anyone, each person can make this movement and when he does do this he comes to the condition that you have passed.....but first you have to work hard. Don't shout right away to Jeshua if something goes wrong. Your faith is based on the

story that came from outside while it was and is within you. There you have to go and then you go beyond your understanding. This is the sequence you have to follow, first find the strength within you. Let me give you a for instance: you see a rock of 15 kilo, is there someone who can replace the rock, who can manage this weight? You can shout and be presistance that someone has to come to clear the way but you also can try it by yourself and only when it is too heavy you ask for help. Say you can manage one kilo may it is possible that you manage five kilo too but ten can be difficult, somewhere there is the limit in what you can manage and that's the point where you can ask for help. I give you this for instance because in the spiritual it is the same, first carries what you can carry and only when it becomes too heave ask Jeshua for help. Always there has to be the aspect of feedback but knows it is in your hands, you don't have to go anywhere. Does the prayer of the Father who is in Heaven and gives us everday bread helps? Jeshua used this only in strength. It hasn't the meaning that the bread comes from heaven that man can come in contact with Jeshua so easy. It has to be an inner movement; it has to come from your heart. Hashem doesn't listen to what people say with their mouth, he only listens to what is in their heart. Is there a person who really knows how to pronounce this prayer of the Father in heaven....? Is there someone, a being which has the four phases of the wish to receive who can pronounce this prayer in the right way just as jeshua did who is the wish to give...we are, all of use the wish to receive. All the beings that have been, are and will come are of the wish to receive. Is there someone with a pure heart who can do it just as Jeshua did? There is not one person who can do this. There is no verification other then the heart; only the heart is known by hashem. This is the mistakek the Jews nation made, they trusted their lips, the words coming from their mouth and what is more, they taught this to the rest of the world while they know....they were the nation who was given the knowledge that the heart is important and not the mind, not the intellect. There is no knowledge that can impress the Creator. The creator only has feedback with man by way of his heart. And the heart can't lie. You can't fake everything, you can decorate the church with flowers, with beautiful mucic but nothing will come from above. It is all theater, man feels what is happening on stage, don't think a church or a synagogue or whatever is different. It has nothing to do with....the contact with the creator and his rescue comes from your heart and not from your mouth. This is what jeshua taught his students, his twelve apostles, how man has to believe. He taught them this because they have to learn this also. While he was living they didn't know how it worked, of course they had the connection with Jeshua but for them was going beyond the understanding an unknown area only after his resurrection it became known for them. While he was alive they saw his 'miracles' saw his strength and they knew it was a divine strength but for them they couldn't do the same. For them it wasn't possible to connect theirselves from their heart with the same source where the rescue came from. It only can be done with the heart and not with the mind. Subsequently the great churchleaders also had difficulty to see the Creator face to face. Indirectly there was contact by way of their musings, theology and views but only indirectly while Jeshua is direct. The contact with Jeshua is in an intimate way, the oneness has to come from within only then you can speak about oneness. He is within you; your kether is from within. Don't see the strength is outside you. Remember 'all you have to do is to go to your heart and there you will find jeshua'. When I say heart don't think at the physical heart where the blood pumped. The beginning is the ateret jesod; this is the point you have to lift up by way of connecting your malchut with the ateret jesod. It all starts from below and not in the head unlike what the religious people say. First connect the ateret jesod with the jesod and this already is a great job. To ask for help at Jeshua, to stay in your kelim of kabbalah and say 'father give me this and that'....it won't work. First connect your ateret jesod with jesod and meanwhile come to Jeshua, this is the sequence you have to follow. Your job is to correct the creation and not being as a whining child that says 'gives me this, give me that'. The correction has to be from

within and you have to make this correction than automatically you will receive. Don't ask 'give me my daily bread'. Give me my daily bread – jeshua says it's you who has to muster the chasadim. Ask the Creator for the strength of chasadim, of mercy, give me my daily chasadim, mercy I need today. From your kli kether you will receive the chasadim, the mercy. It only comes from your kli kether who is inside of you. Everything that happens to you is your reaction, your inner work, your inner experience and not what comes from outside. What is outside of you is only to experience by way of your inner. Two people can look to the same movie and one is laughing and the other is crying, why? Their kelim is different. What it does do with you that count, remember everything is subjective and not objective. There are several philosophies teaches us that it is objective but that is their opinion. Nobody knows what objective is. There is only the way we can describe things: describe what is divine, what is material, certain phenomena, natural laws...is this objective? Absolutely not, what they do is to go deeper and deeper in the laws of nature. The Greek for instance thought they knew of the laws of the nature. Democritus was a great Greek philosopher; he was objective and thought he saw the objectivity of the world. Or for instance Isaac Newton a hundred years ago he thought...one has come deeper and deeper in matter, in objectivity than Newton, he only saw the mechanical operation. Then came electricity, magnetism and more, quantum mechanics, electrons etc, there is no end and it still goes on but does this mean one keep himself busy with objective reality? Always the approximation, approximately and more approximately, there is only approximately and never one will know how the objective world is. Therefore never think you know something in an objective way because man can't see reality in an objective way. It is always adapting, adapting and adapting. It's always like man experiences, keep this in mind: it is your experience and only that count. It is about your relationship with Jeshua and nothing else. Not the relationship with a church considering Jeshua because that won't help. What does a church do? The church only gives people a framework and man wants to fit into that specific framework for instance I'm catholic, I'm a protestant, I'm a chasid...for instance there are so many sects only in Judaism and all of them have their rabbis and one is following this rabbi and another is following another rabbi...know we don't do this! Kabbalah, what is kabbalah? The meaning of the word is to receive and nothing more. Don't place yourself in a framework; don't be dependent of your identity in what framework you belongs. Be alert, there are kabbalists who create a sort of identity in this world but let there be nothing, let your identity not depend on being a Jew, a Christian because it won't help. Clear? What matters are you and your experience of this world, you and your experience with Jeshua and by way of Jeshua with the Father who is in Heavens It is impossible to come to the experience of the Father in Heavens without Jeshua, without him you can't receive the light. It is always about your personal experience! Don't listen to others who are talking about their experience, that what they experience is so high, what matters is your experience, remember this. The degree of your experience doesn't count, it is as it is, what counts is your connectedness with Jeshua. There can be someone who have written a lot of books and may be he is canonized and you want to follow him... of course he who is canonized can be a good person but he had his own experience. Of course he could have inspired other people, may be he was a source of inspiration but the soon such a person dies it becomes a dogma: they will put him on a pedestal. The one who met him lived because of his inspiration but you; your inspiration has to come from within, all the time from within and not from the outside. Within you have Jeshua and he manifests himself within you, let this be your taxable in what you need, the rescue the healing of your dead wishes only comes from your Jeshua who manifests himself within you at your kelim. Not in a story, not from the outside, know this is a fact. All the misery in this world...only because of this, one follows a guru, the lama's, the holy Christians, the holy Jews while there is only you. And there you have to be alert too because there are supporters of budha...he brings you within, he was of a

very high spiritual level and a source of inspiration **for the first who saw him.....**Then it became a dogma too. Their words are so beautiful, so exquisite for he who is from the west and not only for him who is from the west.... although it won't bring you the salvation we are talking about. The Buddhism you see nowadays and even what you see in Judaism etc, it is all a reproduce of what once had been, like the reproduce of a painting. Know there is only one reality and this one reality is within you, there you have to go. Don't think what Buddha did was wrong; the strength of Buddha is within you, the strength of a Jew is within you. Don't go to whatever building they have built, go inside and go into your own building. This is the whole punch line. That's a big task, the highest understanding man can have – didn't we learn of the Zohar that everything is within one being? No one can achieve the rescue by others; it is you....only you can heal yourself! This Jeshua is teaching us by example of the bleeding woman. Bleed has the meaning of the wish to receive for oneself, it is leaking. The words of Jeshua have so many layers and we only touch the surface. Every time you can read this and you will see new things of a different level. Gradually we do what we can do and know what we are learning now it helps us for this moment. This is the level we need right this moment, we always talk about the present, what lives now in your kelim. We have five kelim: four plus one, four plus Jeshua. This we see in the text: four plus one, kli and light. Does Kabbalah speak about follow me? Does Kabbalah say you have to follow Ari or others? There aren't given names only light and kli, that's it. Don't follow! Of course Jeshua uses these words but what he meant is 'come to me so you will be rescued within yourself'. Not simple follow me, he says 'follow me because I'm the Kether and you are the four lowest Sphiroth'. This is what he is teaching us. Only in your heart you can find Jeshua. Not only in your mind. When there is the real experience of Jeshua....don't let it be in your mind but it has to be in your kli. When there is the experience of Jeshua you will feel it, right this moment I feel he is here, present within me, I can feel him and I know it is Jeshua because he is in my heart and there is the point where I do feel him. In a way I surround Jeshua, he is deeper than the deepest layer within me and behind him there is the EjnSof and just before EjnSof there is the name Hawajah and Jeshua, he is for me the part that is infinite. I can't follow any longer his present, that's what I mean with infinite, the feeling can't reach so far and it becomes undifferentiated. The definition comes from Jeshua; he let me feel the light. There is no other way. Without this experience of feeling it is blablabla....talking because of the talking.

Necessarily you feel Jeshua from within in your heart only then the kli Kether is surrounded. On the one hand it is kli Kether and on the other hand it is impossible to give it the name of kli. Kether isn't the wish to receive, he isn't a kli yet the Kether has the wish to give, a kli. When I say that we as man have the kli of to give I don't mean this is the original kli of to give because originally we only have the kli of Kabbalah – of receiving and this wish has four compartments and the Kether. The Kether is the only one from whom we can receive light. In him is the thinnest desire namely the wish to give and only from this point we can transfer all the flavours to our four kelim that are the wish to receive. Remember we only live in our kelim of Kabbalah, there is no other way and that isn't necessarily. Our nature is the kelim of Kabbalah meaning the wish to receive. Don't think or dream or desire to leave this world to connect yourself with Jeshua. The wish of the Creator is this world; man is put in this world for a reason. There is no place in the Universe that is so material and not only in the Universe, in anything what exists the earth is the thickest place there is. Anything that exists except this world is more refined and becomes thinner and thinner, the further away you come from the earth, the thinner it is. Only here on earth there is the real life, the independence life. Neither the angels are so independent as man is. Man has everything within himself and the angel only has one wish. The higher you go the more dependency there is within Creation because all that is higher than the earth, the strengths have to obey the Creator. They are so close to the Creator, to the light, their strengths are so high and their conformity is as equal as the

light and yet they have to obey the light or in other words, they are less independent. Who has the most independency man or an angel? An angel has to do what he has to do in conformity with his strength, he only can make use of his own power, in a way an angel has no free choice. You don't need to investigate to see that only man has a free will. Only man can say to the Creator 'I don't want this'. Man can say 'I don't want to receive'. He who is an adult person can say 'I only want to receive what I am able to receive for the sake of to give'. Isn't this great? We rather stay in darkness then to receive for the sake of the receiving therefore....the people of Israel are created to see the achoraim *the back* of the Creator. Now you may understand why Moshe closed his eyes when he saw the burning bushes that didn't vanish in flames. Do you remember? The burning bush is Jeshua and behind Jeshua there was the light, the voice that spoke to him 'Take your shoes off and....' What did Moshe do? He didn't look at the burning bush but he closed his eyes. The meaning of closing his eyes is the meaning of modesty, by way of his modesty he could avenge chasadim by not looking. To look or see has the meaning of chochmah, that one receives chochmah. When Moshe was on the Mount Sinai....no after, before, do you remember his question? I think it was afterwards but in real there is no before or after in the Torah. He asked the Creator if he would explain to him the control system of the Universe. Do you remember the words of the Creator? He said 'Go there on the rock and I will pass but you won't see my face only my back'. This way man can become free. Don't wish to receive only the light, that's still a childish thought – it still looks like *not in the name*. Afterwards he had to learn how to deal with the light, with Jeshua but only little by little, no one can bear full light, it blinds you. Where is the Universe? To who is given to deal with the all-consuming light, the eternity, the life of life and the source of life? *We have control over this, only we can deal with it*. The control is in our hands it is all given at us. It was HaShem who made a special.....it is written in the Midrash *allegorical tales* HaShem didn't have nobody to show his mercy, his strength and his beauty, to show his eternity therefore he wished to create someone who would be contrary and though would have the same strengths as he has because there were already the angels but they do what he wishes them to do. There was no partner, not somebody who was opposite. The Creator created only one partner and that is man. He only has one son namely Jeshua. What does this mean? This means there is only one strength, one soul.....the first soul he made was the soul of Jeshua. This was his inner strength; a soul so unique....it was the soul with the wish to give. Afterwards he created man just as Adam etc. of course in a way it is all the same and at the same time Jeshua is above all. He is the highest concept of the highest soul who makes the connection between light and creation. Afterwards other souls like Adam...Adam and the rest they all sinned. For instance Moshe hit the rock in stead of to speak with the rock. King David was ahead of the Creator, he was always walking ahead the face of the Creator and he did this his whole life as it is written. And yet he sinned. Clear? Do you see how difficult it is for man not to sin? Why couldn't Jeshua sin? He was the only one because he is the *kli kether*. He took on his shoulders all the sins, why? How could we otherwise know how to purify ourselves? How could we know how to reach the light? Therefore Jeshua came down and took on his shoulders all the sins meaning all the *reshimot traces* of our *kelim* – the wish to receive – and did them in his nine lower *sphiroth* while himself he didn't sin. His lower *sphiroth* are still the *kelim* to give but he did this for us to show us the way to salvation. Salvation is only possible when there is the connection with the eternal life, with the source of all life. Is there another way to experience eternity? There is no other way. No other creature is as man. We can say no to the Creator. The wish of the Creator is to give us the good, that's his aim therefore he created Creation. This means only the Creator is the wish to give and he doesn't notice how we receive. And man is free to decide if he wishes to receive by way of Jeshua the light to give. This wish for the light to give is far higher wish and so much stronger.... In a way the wish to give comes smoothly to man in stead of the

wish to receive. As you know the Creator has made us as receivers but we are free, we have the freedom to choose by way of jeshua to come to the wish of to give. Don't think there is another way, it only can be done by way of Jeshua and this is already written in the Torah. All the things we learn it is all about the way how to reach Jeshua and by way of Jeshua receive the salvation, the light, the connectedness with HaShem. Only when we are standing in front with the Creator – face to face – we can receive this wish although we are as a black box, each one of us is as a black box. Don't think someone is excluded. Don't think budha was different. Don't think mosheh was different, that they weren't a black box. Don't think that all the prophets – and it doesn't matter how high they were – all of them were as black boxes. There is only one exception and that is jeshua because he is the kli kether. Therefore when you make contact with him within yourself you can receive all the strengths you need but remember you have a free will. Only when you want to make this movement, when you start searching for the wish to give.....know this wish isn't given at creation. The creation only has the wish to receive, clear? It is the wish of the Creator that we receive. Only when I make the choice and want to know the qualities of to give and begin to see how great, how strong and how eternal this is I can make the connection but remember all of this happens when it is me who longs for this experience. It is therefore inevitable to create some darkness within yourself. Why do we need the darkness? As long I lack the strength to build up my kelim and I need kelim to receive the light, it is better to stay in darkness otherwise the light will dazzle me, clear? The moment I make myself free, and I'm the black box, but when I accept my darkness, know that darkness is something constructive I make myself free. Only then I have the relation with hashem – hashem and I. without this the light will dazzle and what good is that for me? When there is still the wish to receive for myself, who am I? I can only speak of the I when I am connected with the wish to give. To give means I don't let the creator enter within my kelim without reason so he can dazzle me because I know he is the wish to give and he wants to give me everything. That's his wish but I have to refuse. I want to be as him, I want to be the giving aspect too. All of this means I create space within myself because I am a giver too. I give at him and just as a boomerang I will experience him within me – I receive for the sake of to give. It isn't my goal to receive. The moment I take distance and prepare myself to stay in darkness meaning I don't let him dazzle me, only then I have a relation face to face with him. This differs of what the mass do. The things they do is only because they want it. And of course this is great, it is full of light but it wasn't the intention. The highest life is when man search and works to come in conformity with the light. This automatically means gradually you go forwards and come to your fulfillment meaning you let your kelim do the work for the sake of to give. You let your kelim of kabbalah work for the sake of to give. this only can be done when I make contact with Jeshua. Keep this in mind and know Jeshua is already within you. Don't think you have to look for him somewhere else; Jeshua is always available for you. The zohar teaches us the correction can be done only by way of ma'n, till the time of the gmar tikun this is the correction we have to do by way of our tshuwah *repentance* and in a way repentance is ma'n. It is given at man to do rapa'ch correction – rapa'ch means 288 – 288 sparkles. At the same time the heart of stone will be corrected too. Note; the stone heart can't completely be corrected because we lack the strength to correct the malchut of every king but every time you connect yourself with Jeshua – and this is a high condition – gradually you build up the condition of the gmar tikun personal as well in general. You can see that even in the highest kli kether – atik – is present aba and iema *father and mother*. In a way there is the hidden inner aba and iema and there is also the root of the soul of Jeshua the Liberator. From this point comes the light jechidah and only this light gives the malchut – all the malchut's and the general malchut the light of the first tzimtzum *restriction*. This is an ungoing process. Here we learn Jeshua didn't simple healed someone. Every disease has his origin in the spiritual as we learn in the brit chadashah. Don't think when Jeshua heals someone it is for

ever. What did Jeshua say when he healed someone? ‘Go and do not sin anymore’. What does he mean with this? Know that the kelim always stays within man.

The moment jeshua heales someone the person has to carry his own responsibility because by way of jeshua his Father is now in contact with him personal or in other words, each being is responsible for his own correcxtion considering himself and considering the rest of mankind because we are all connected with eachother. All of us are part of the broken soul of Adam and each of us has his place under this umbrella – the soul of Adam. In a way we have to be independent but at the same time we need eachother to heal the soul of Adam – to make complete, whole the soul of Adam therefore we need eachother to bring back Adam in his wholeness. It is very important you know when jeshua healed someone it wasn’t for ever because that is imposible. At every being is given his own corrections, one after the other therefore he can’t heal them for ever. He sees when a man has faith and when he sees a man has faith he focuses his attention to that man. It is man himself who does do ma’n and then the help, the rescue is there. What is the rescue? He will be rescued of the s’a – know this is the only rescue we talking about. Only this way man can grow to his wholeness. This is very important that man feels his wholeness otherwise he won’t work. Suppose he receives wholeness at a lower level then he won’t work any longer. Each person contributes to his own personal and general fulfillment. There is no way man can come to this personal fulfillment without the contribution of the general fulfillment. Of course the personal gmar tikun is wonderful. There have been great souls who had reached their personal gmar tikun but because others where so far away of this condition they had to suffer a lot. Although they reached their own gmar tikun they had to suffer. In a way the gmar tikun isn’t the last point. There is never a moment one can say ‘now I’m ready, now I can be lazy’. Of course there is serenity but on the other hand there is always the need to be watchful, watchful for the s’a because the malchut isn’t corrected yet. The kingdom of heavens has arrived but isn’t accepted yet. Still the people of Israel neglect the light because they don’t accept Jeshua. Therefore there is still darkness. Israel is so important, they are the strongest link between the Creator and mankind and because of their stubbornness the light can’t come through. This mean that on the one hand there is the kingdom and there is the strength and the strength is growing but on the other hand.....the work isn’t finished, far of that. Know the generation from below isn’t enough therefore it takes so long. It seems ages and we see so much misery and illness, if there is no end to this so many diseases and misery are there in the world. But there is a difference, all the misery is more inside and not as it was in early days when there was war....there are less wars but still there are fires within the heart, everything comes from the heart. Jeshua only rescues him who sees his own smallness, cancellation and understands he can’t do *tzuwah repentance* completely as we have learned from the Zohar. Therefore because we don’t have the strength to do it by ourselves we need the son of Hashem. He came here to us to give us a chance so man could be rescued. The same as with the woman who was bleeding but in her heart she said ‘if only I could touch him I would be saved’.

22 וַיִּפֹּן יֵשׁוּעַ וַיֵּרָא אוֹתָהּ וַיֵּאמֶר הִזְקִי בְּתֵי אֲמוֹנֹתַי הוֹשִׁיעָה לִּי וְתוֹשַׁע הָאִשָּׁה
מִן־הַשָּׁעָה הַזֶּה:

22 and jeshua turned around to this woman because she touched his mantel, his surroundings. Not his inner but his surrounding, his back, **and he saw her and he said be strong my daughter your faith has saved you and the woman was saved from that moment:**

Let us look to all the verbs, all the deeds how it took place step by step. Turned around יפן comes from the word פן pen – face. Jeshua turned his face to her. ‘He looked at her’ meaning

he gave here chochmah, gadlut. 'And he said to her' to say is by way of the peh mouth and by way of the peh he gave the light at her. 'Turned around', the kether turns himself to the kelim. To see means chochmah. To say means binah in the head by way of the peh....there he gives at the kelim and man is kelim. He said 'your faith has saved you' not that he or HaShem saved her. Of course it is hashem who saves us but he says 'your faith' because only our faith meaning the arousing from below can save us. Remember this; the rescue is present for anyone always. Rescue means light. Light fills everthing. Whole creation is filled with the glory of HaShem, wholeness. Seen from the perspective of the light there is no tzimtzum, there has never been tzimtzum, no sinn or whatever, no breaking of kelim. If man has faith meaning he brings his ma'n to the kli kether, automaticly he receivs salvation, automaticly because the kli kether is part of the radiation within the light. Man is there for a moment and brings it back to his own kelim. 'From that moment the woman was saved'. That doesn't mean she hasn't pay attention afterwards. All the time she needs the faith, in every situation, again and again. She didn't bleed anylonger means she received the rescue only to jesod. Blood means leakage as a consequence of the spiritual leakage. We never speak about the physical because everything is connected. No matter what disease there is here on earth the source is in the spiritual. Remember this and place this deep in your heart. How does it work? You have to go beyond your understanding, your intellect. It isn't good to say 'I'm sick or I can't do this'. Man is always looking for excuses: 'I'm sick' or 'the doctor says I'm ill therefore I can't work on my weight, I have to eat, I have problems with my glands' or whatever comes in your mind. Know this is the consequence of your behavior. If a doctor says you aren't allowed to do something it is the consequence of your slavery to the s'a. Know the s'a has misused you and therefore you are ill, it is in your glands or your bloodpresure isn't well or whatever.... What can you do? The moment you say that a doctor has forbidden you something you believe in him in stead of Jeshua, who is there to help you? Nobody! For the rest of his life he needs pills and so on because he believes the doctor. What can he do? Of course if he wants to make use of his doctor that's okey but know he needs his faith....as Ashlag has said 'even when he goes to a doctor and takes medicine he has to say to him "if the docter wasn't there to help me and if I didn't take my pills nevertheless I would be healed". See it this way even when you go to a doctor....you only go to a doctor because you lack faith....He who doesn't make use of a doctor....of course sometimes it is wise to go to a doctor but know that what you have is a consequence of what you did wrong. Remember the Creator didn't created illness. Illness is a product of your misbehavior. A consequence of your deeds or a serie of deeds that weren't in conformity with your destination, with how you have to function, only because of this disease are excisting. Pay attention: there was and there is and there will never be introduced diseases in the Creation. Remember this then you know how powerful the faith in Jeshua is – not only words as 'I believe in jeshua' but really belief, act, it has to be an inner act and you will be healed of every disease. All of us die physically because of the sin of Adam. Till the gmar tikun we will die – see this as a cycle of purification. We have to purify ourselves, not death will have the victory but in a next incarnation the soul is renewed and enters this world....eventually to come to the immortal excisting here on earth, a higher level of life whereby death no longer excists. When death no longer excists means everything is done seen from the point of view of the light. It is only from the point of view of man that we need the connectedness with our souce and this only can be done by way of Jeshua. It was the wish of the Creator to create a creation that would come to him in an independent way, without force. This only can happen when there is a very strong faith in the laws of the kingdom of heavens and Jeshua brought this to us. Do you need more then the laws of the kingdom of heavens? You don't need anything, no doctors, no psychiatrists etc. because of your doubt you become ill, because of you're unbelieve: cancer is only a form of unbelieve, always. Is it possible to say this knowing that Jehudah Ashlag had

in his personal gmar tikun bonecancer while he was perfect? Some high souls have disease because of others, because of mankind. Bonecancer is very painful, it's terrible but this way he could something more, some extra for the sake of mankind. It is difficult to understand, we don't know how the fact is but normally every disease can be healed by way of going beyond our understanding. Isn't this miraculous? Of course when someone becomes ill he has wait to long before he said 'now it is the time to believe', but know man always receive the chance to better his life, to lengthen his days. Absolutely. My wife and I know an elder couple; they are 6 or 8 years older then me. He has liver cirrhosis – cancer at the live, terrible, from one day to another. The response of his wife is 'how is this possible, he had never problems'. Their attitude, from both of them is they absolutely have no faith. They are very pessimistic. For more then 12 years they have no contact with their children. You can ask them why and they blame the children. On the one hand the long for their children, there are tears in their eyes if you mention them but on the other hand they don't make contact themselves. And the children don't phone them. *Pride*. It's the pride of the father and the mother, she is 6 years older then me and ten years ago she had cancer, she was operated. She had cancer and he has cancer too. In stead of being humble, of give in and take the phone to call their children to talk with them, no. Who must respond considering a lower step? A higher always wants to give at a lower. Who has to be more sensible the children or the parents? It is always the parents who have to take initiative no matter what has happen with the children. Pay attention; there is cause and effect and cause wants to help the effect, there is no other way. The higher has to help the lower, always. Take away your pride; a lower is so to speak your children. Because of this they are ill and soon one of them will die. No this is the way it works. Prophylactic is the main reason to love whole creation, then there wouldn't be cancer. Cancer exists because he loves things more than is good for him or he loves someone else, because of this he finds all kind of excuses to let preveliged his own desires. That's why he becomes ill. Of course there can be a partner but deep in your heart don't have preference. What does this mean? Within your heart, don't let there be more preference for your children or grandchildren then for all the other people in this world. When you neglect this you play comedy. Of course the child you have is your blood and of course you love him. But in a way there is no difference in loving your money and loving your child because this isn't the love we speak about....you only love a part of yourself. How can you grow? Take notice....one of the students has become father and of course this is marvelous. Of course he experience wonderful feelings and yet he has to overcome them. There are layers within you you have to love them but when you go deeper – meaning come to the knowledge and not acting....all the children are the same and you have to love them each one of them in the same way, just as you love your child lover all the children of the world.

This way you are helping yourself and your child. That is true love. Because of this love your child will grow, blossom not only because of your animal instinctive love. If you look at your child and see him as a being, from soul to osoul your child will blossom. This way you don't ask for the magnetic love, a love he has to take distance the moment he becomes older to become independent but a love coming from deep within yourself, a love where you can see him already as an independent creature although he hasn't the strengths to be indenpent. This is so powerful but all of us have to learn this, gradually....Jeshua is teaching us by way of the words he spoke to the woman 'strengthen you'. She has to strengthen herself; Jeshua can't do this for her. Make yourself strong and know your faith will save you. Now he returns to the case of the older who came to him because of his daughter:

23 וַיִּבֹּא יֵשׁוּעַ אֶל-בֵּית הַשָּׂר וַיֵּרָא אֶת הַמְּחַלְלִים בְּחֵלְלֵי־יָמַי וְאֶת-הָעֵם הַהוֹמָה
וַיֹּאמֶר:

23 and jeshua came to the house of as we translated the older and he saw some flute players the moment someone dies it was customary to play flute. The sound of a flute can be crying...therefore when somebody died and they were playing the flute and a lot of people where there and he said:

It is interesting the word of flute players comes from the word m'challehim מהללים meaning just as death bodies, corpses. The root of the word flute player is corpse, he who is died. Flute player or dead bodies.

24 סורו מפ'ה כי ל'א מיתה הי'לדה אך ישנה היא וישחקו לו:

24 go away because the girl isn't death she is sleaping and they laught at him:

This is how it is. Everything what concerns beyond the understanding, one starts to laugh. One only can believe what is within the understanding and this way one is separated of the healing light.

Concentrate yourself in every detail. It is very important to see.....remember this is the first time we do this. The meaning is each one of us is working at his individual spiritual aspect with Jeshua...let looks what happens:

25 ויהי כ'אשר הוציאו א'ת-העם משם ויב'א הביתה וי' אחז בידה ותקם הנערה:

25 and it was then when the people moved from the house and he entered the house and hold her hand and the girl stood up:

Can you see what he is teaches us? When they moved the people from the house...all the sad ones, the dead bodies who where dead, they didn't belief him and therefore laught at him. Only when these people were gone he came in and then he holds her hand and she stood up. This is a very important message, even jeshua can't do miracles in an environment of them who doubt and laugh at the spiritual. Then it is impossible to let come down the good from above. This is only possible when from below the need is, one has to be prepared, has to have faith. There is no violence in the spiritual. He only entered the room when these people were gone. Even he couldn't do a thing surrounded by them who doubt. Only when man is above all doubt Jeshua can rescue him because then he is suitable to receive the help. Do you want to be rescued know you have work the do at beforehand otherwise you can't receive the help. It is written in the Talmud one may not help a person when he is bad, when he is an evildoer. Why is this? There is only one simple reason, because you can't help him! First he has to work and bring the best out of himself meaning to let ascend his ma'n, ask for help. It is said it is forbidden to help someone who doesn't deserve. It is written but how can one say this? It means that when a person don't let ascend his ma'n you will do all the work for him but it won't work! Therefore one must always flee from he who doubts. Don't start a conversation with he who doubt, with them who have no faith only because of this simple reason – you can't help him. Contrary it can happen he takes you away from your faith therefore it is forbidden. Place this in your heart: every man has his own time and his own place. Leave him alone he who doesn't belief. Don't help someone who isn't ready. That is counter-productive and in a way not good for you. And what is more your attitude can become pedantic because you think you can help him. You can't help him because for instance he isn't ready yet, for him his suffer can be enough but who knows it is this way? Who know he has reached the

needed amount of suffering because only when he has reached the critical mass his prayers can be heard. And now you are going to him and want to give him an instant solution? What are you doing? Don't act as the mass; what you see there is that one blind person is helping another blind person. Don't do this. If there is someone who is asking you.....the question may not come from you. In a way the best way is that he doesn't believe in your help but in the help of him who really can help him, by way of Jeshua. Only by way of Jeshua there can be help. Always practice this way of help. Direct someone to jeshua but if he doesn't want to listen to you, stop! That's why I only teach at a small group, I don't go outside why? Jeshua was the savior of mankind, he came to us and he has accomplished. Who else can do more? There is no need for other examples. All of us are the wish to receive so there is no saint who can take something out of his closet, his black box or in other words his four phases....only Jeshua. Do you think you have to go outside, doesn't anyone heard of Jeshua? Everybody knows about the strength of Jeshua, the thing is, each one of us has to grow in a personal way to come in touch with him. Remember help is everywhere; it is already given to us so we can receive the rescue. If there is someone who says 'but I don't know...' it was exposed everywhere! Anybody knows about jeshua....if he doesn't want to know this that's his own problem. Eventually he will come to Jeshua also. This happens when the suffering has become so heavy....then he will come to Jeshua. Then he is ready to receive the rescue because only then he can go beyond his understanding instead of to stay in his intellect or in things that won't help him. There are people who think that they can learn in an intellectual way about g'd. Know this is impossible. Only in kether there is the manifestation of g'd. Wholeness, healing, the light, only within kether the Father manifests himself, only within kether. He who is still depending on his intellect...he can't reach it, that is impossible. You have to go to your kether because kether is the wish to give and that only can be done beyond the understanding. *Isn't this the same about he who believes in Mohammed?* I understand what you try to say, they have their own prophet, Mohammed and Jews say Moshe and in India they have Krishna and buddhists have Budha....all of them are prophets but all of them are within the four stages of the light. Of course all of them are very high souls but still they are within their 4 stages. One can't receive salvation from them because within the four stages man has still his s'a. Look for example to the Jews who practice their religion. Which of them is saved? Does somebody speak about the salvation? Not one of them. All of them are in the wish to receive. They try to be social.... settle a bit with each....exactly the same with the Arabs, the muslims. It is all arranged within their specific templates, in their specific dogma's but there is no salvation. Clear? Not one of them receives rescue. You can connect yourself with for instance moshe or with budha or whoever but you won't be liberated from your s'a. Know this is impossible. They, who say it is possible they don't know where they are talking about, leave them. Therefore don't have the wish to convert others to Jeshua. Here in this study of Brit Chadashah we make use of kabbalah so you can see jeshua, what the rescue really means. What is there for a muslim to tell you? Their religion is under the understanding. What do they say? 'I believe. I do anything for Mohammed, or for Moshe or.....' look what they do. All of them are stuck in the wish to receive for themselves. Each one of them defends his own group. They are all committed. They say 'we are the best'. 'We are the jews', 'we are christians' while the true belief, the belief that rescues man is the belief which man makes no distinction between themselves and other people. Otherwise no one receives salvation. If for instance a Christian comes to Jeshua and he thinks he receives salvation because he is a Christian and another person not....no way. The love of Jeshua is love to everyone who lives living. Don't discriminate. Does a muslim love another? Does a Jew love another? May be yes may be no. what do we say? What are we saying to them who want to come in contact with the source of life? Love your enemies. This Jeshua taught us and this is how it is, love him or here who you not like or even hate, only then there will be progression. That's the true

reality. In the eyes of HaShem, in the eyes of eternity there exists no Jews, no Christians, no Arabs only the soul within man and this soul has ten sphiroth. That's all man has. *Everything is within one person.* Of course when you see a muslim know that his strength is present within you too, all the strengths of the Universe manifests within your soul too. When you see a muslim say to yourself 'his strength is within me also'. All strengths, all religions and all the spiritual movements etc aren't randomly into the world; don't think it's a mistake or that it is shortness. It is all needed. There are so many different strengths, so many variations; for instance in Judaism alone there are so many variations, a little bit of this, a little bit of that but all of them are within the pyramid of the universe as within the pyramid of strengths of the souls. Man has all the strengths present in the pyramid there is only a difference in level... and everyone has something homemade. There are people who say they are muslim and other say they are Jews, Christians etc, there are so many teachings and within man there is his own system of learning considering his thinking and feeling. And all this is in line with some shards of the broken kelin and the broken soul of Adam. Therefore know when you look at another person remember no matter what he believes...don't think he is an Arab or Muslim, he believes in Mohammed I don't want to interfere with him. Know that each one of us has his own personal correction. No one can escape his own correction no matter his belief. He is born that way, they taught him this was and eventually...*something has to change*...See it this way; gradually humanity will liberate himself from all kind of religions. When you look closely it is already happening. The church was so important during the period of the middle Ages; no one could escape the church. In the synagogue, only the synagogue for instance when a Jew wanted to be free just as Baruch Spinoza. He came to Amsterdam and they excommunicated him, they had pronounced a curse on him...what does a curse mean for someone who is higher than you? Is it possible to curse someone who is higher? Absolutely not but this was the way they acted because their influence was so great, they had great power over the individual. It was the time of we - era. Know we are in the *I era* and it was Jeshua who introduced this I era only one didn't understand him. First they saw...first there was the intention to convert people to Christianity. Arabs wanted to convert people to muslim....this is understandable because they are anti- gnostic – they are standing opposite and this gives us the image of enmity, how come? Know the image of enmity is within man. For instance in a Jew there is enmity considering others, the same for a Christian within there is enmity considering others too....please notice, as long one stays connected with religion he will never come to himself, to the absolute connectedness with all the facets of his soul. When he stays in *his*' religion he only sees certain facets and they other stay hidden for him while the other facets are as important as his facets. There is only one being, one man, you carry within you a papua a Maroon....they are within you too otherwise they couldn't exist! All these facets are needed and yet every being is different, unique but in every nation they are the carrier of a certain strength that determines who he is, he is part of a certain strength that is part of the soulsystem. Of course others have other aspects, other facets and this makes we can't see humanity as one and the same, all these variations are necessary. At the top of the pyramid there is one savior namely Jeshua. He is the savior of whole mankind and not a savior of the Jews, the Christians and the Arabs etc. Arabs don't think at him. Doesn't matter, don't impose on them. Within every Arab, Muslim or Jew deep within himself, beyond his religion there is his true self. The true self has no connection with whatever ideas, particular system of thoughts/ the inner being is connected with the universal laws of universe. The inner being doesn't know a Jew, a Christian or whatever....the inner being has no distinction in nations, religions etc. What is happening now....gradually and for us it seems so long that religion is still existing but gradually man withdraws himself, comes to his inner and becomes an individual. This is secularization, man discovers himself and the more man is developed the more individual he becomes so what does a hundred year means for the

Creator? Nothing. All the misery we see is only because man cleaves at the mass. Of course religion has had a powerful positive effect on humanity but now the role of religion works contradictory. Look what is happening in the west, their role is hardly constructive; it has no meaning for man. Man is acting social but it doesn't rescue him individual. The influence is decreasing, their power is gone. Only in the third world countries they have some influence but it is a mess there, man is poor, man isn't ready to work at his individual aspects, *no need anyway we only have to correct 600.000 souls? And there are six billion people so not everyone...see it this way.* We are talking indeed about 600.000 souls that are the basis of the spiritual pyramid. You say not every person has to do this but all souls have to come to their gmar tikun. What is said about the 600.000 souls who are the basis of the pyramid, who are the skeleton of the pyramid; they are connected with the top of the pyramid, connected with Jeshua. See it this way: at the top of the pyramid there has to be a certain amount of faith. By way of this the light can go down to the mass and because of this each one of them can receive light. Therefore the role of the Jews people is so important but not only the Jews people, all the work of each person is important. As you know we only speak about one person. There is no other way to come to Jeshua. More and more the individual aspect becomes more visible. Nowadays you see how man withdraws himself in his own shell and with all.....there is so much progress and still the egoism in man prevales. How come? The deeper we come in our kelim the more awful our wishes for ourselves become. And yet at the same time it is our rescue. The most important is – let me give you a practical example of jeshua and how to apply this in whatever situation you are. When there is the wish to have some understanding with the head you are lost. You have to feel the general principles and at the same time you have to let them go. On the one hand we learn the general principles and yet on the other hand you have to free yourself from all the principles. So from the left we have the teaching and other things, even from Jeshua and from the right you have to free yourself – at the same time. You can bind yourself with all the thoughts, the laws of the kingdom of heaven and learn how they work, you can analyse them and yet you have to go beyond your understanding, to be in complete oneness with Jeshua. What is the main principle what we have to live daily? What is the most important to come closer to our fulfillment? What is my daily work? The answer is your ma'n and a solid understanding meaning that you need only a few words to understand. *Believe beyond understanding.* Believe beyond understanding means tolerate pain. Often we have spoken about pain. To go beyond your understanding means tolerate pain. When you do things within your understanding your body is doing the same and what is more, it receives a kick, it gives you the feeling you are learning something, that you become wiser and wiser. The body is the wish to receive therefore it enjoys and receives his part. Only when you go beyond your understanding the body doesn't receive a thing. Of course indirectly it receives some drops....something goes to the s'a but it isn't active. The soon I go beyond my understanding the pain is gone. Only you can know what pain is. The most important pain is in the cross. There you feel your pain and when you feel that pain don't flee. You should bear this pain because within the pain there is healing. *You only can overcome the pain beyond your understanding. But the desire is greater as the pain.* Exactly. Your desire for a solution, to the rescue has to be greater then the influence of the pain. Clear? When man feels his pain and the pain becomes so powerful and is far greater then his desire for liberation, then he goes in search of distraction for instance drugs etc. I don't mean *that's sin*, yes that's what I mean. Not literally and of course it can be literally, he wants a drug, a shot or starts to drink or whatever as long he doesn't feel the pain because he can't endure the pain. What I mean with to endure pain is....endure it with love. You can compare this when man needs an operation, does he want an operation, of course not but he knows he will feel better afterwards. *Because of the Creator and not because you want to feel better...exactly, endure it for the sake of*

HaShem, for the sake of oneness. Endure your cross because you want to come in conformity with hashem. This way your faith will grow steadily. This is the strength of your faith. You have to feel it in your cross. This is the crucifixion – in stead of using the cross only for your wish to receive; all the eating and drinking and other things. To endure the pain that is our shortness. He who can endure becomes the winner. It was Jeshua who showed us it is possible. You only have to copy him. Endure. I'm not saying i'm capable to do it but each day we have to try, indefinitely until you are fully connected with Jeshua. *The thing is each time I has to deal with it. That the connection I seek isn't because I want to feel better and think 'where is the connectedness because I'm trying so hard', all the time so in control of yourself.* Exactly, when the connection isn't there and you become irritated....maybe this way is better, may be they know from above your kelim isn't ready yet therefore....Know the light always shines even for you and the help is there but the moment when you don't see the help – when you are in contact with *a drug or drink* that too but the moment when there isn't the feeling of connectedness know that this too is help. It means you have to endure. *Isn't this the pain we are talking about?* That's your pain. Another can't feel your pain. You have nothing to do with the other. There is only your kelim. When you can't endure your pain they don't let you come to the room...the room is the kli.....when you endure the pain you can go to the next room. *Is this what you mean that each time I have to deal with it, that's my pain, that's the way I have to go? You have to deal with it. The moment I say I don't want to endure it I say I don't want the pain.* He who works on himself feels he isn't whole and he knows he only can feel the wholeness when he is in relation with Jeshua, there is only one way to act and.....

26 וַתֵּצֵא הַשְּׂמוּעָה הַזֹּאת בְּכָל־הָאָרֶץ הַהִיא:

26 and the rumor came from whole the land:

Rumor of the deeds Jeshua did.

27 וַיַּעֲבֹר יֵשׁוּעַ מִנֶּשֶׁם וַיֵּלְכוּ אַחֲרָיו שְׁנֵי אָנָשִׁים עִוְרִים וְהֵמָּה צִעֲקִים וְאָמְרִים
חֲנִנוּ בְּנֵי־דָוִד:

27 and Jeshua came by passed and behind him walked two blind man and they yelled and said be mercy over us son of David:

28 וַכְּבוֹאוֹ הַבַּיְתָה נִגְשׂוּ אֵלָיו הָעִוְרִים וַיֹּאמֶר אֲלֵיהֶם יֵשׁוּעַ הַמַּאֲמִינִים אַתֶּם כִּי
יִשְׁלָאֵל יָדַי לַעֲשׂוֹת זֹאת וַיֹּאמְרוּ אֵלָיו הֲיֵן אָדָּנִי:

28 and when he entered the house the blind man came to him and he Jeshua asked them do you believe that I have the strengths to do this and they said to him yes of course our Lord:

Something special is written here in the holy language about what jeshua said over to believe in his strength 'do you believe I have the strength to do this'. A special hint is given in the holy language. We already have said faith heals man and not man himself. What is the difference? He says יש לאל ידי לעשות. There are different meanings, from superficial to very deep. 'Do you believe it is in my hand to do this'. In my hand has the same meaning as in my strength. That is one explanation. What means 'in my strength'? The entire deeds Jeshua did came from the strength of the eternal life, from his father. The proof of this is to find in the word אלל what means at. אלל also has the meaning of the strength that is embed in the kli chesed what means chasadim. He says יש לאל ידי לעשות the Creator who is in the capacity of

chasadim, of mercy is to hashem who has mercy in his hands. Can you see this? It is in the hand of hashem to do this. I'm the hand who can do this. Hashem is mercy, EL. Do you believe hashem is mercy; I'm his hand to do this. This is different then to say 'it is in my hand to do this'. Jeshua doesn't say it is in his hand to do this. Do you have faith in me? That was his question. When there is no faith there won't be some signs. All the miracles...where takes place all the miracles? Do they take place within or outside man? All the miracles Jeshua did took place only within man. Jeshua says to us 'do you believe hashem is merciful and his mercy is in my hand?' Hashem is mercy and I'm kether, kether is chasadim – mercy. If there is someone asking for help and has this faith he will be rescued. And that will be an inner rescue – a soft rescue. I have to teach this way because it's you who have to do the work but this work happens in a tender and soft way – as if the place of the cross becomes a soft and tender place. This is how it has to feel and don't shame yourself otherwise Jeshua will have shame for you. If there is the contact with jeshua feel your cross becomes soft and tender and isn't hard anylonger. The place of the cross that is hard and full with resistance – and in a way we need this resistance but within all the resistance there you have to build up the masach and the power that is there...the light can't come through. But the soon the light can come through to half the malchut it becomes soft and tender filled with mercy. This gives you the feeling of oneness with jeshua and this happens every time when you are connected with Jeshua. Let this be a sign for you. This feeling is to be recognized if you love the whole world. The reason why we don't love the world is because we have still the wish to receive for ourselves, and due to this we can't connect ourselves with others. What man feels is he wants to take care for others but that doesn't mean to help only the sick people but to look at him as if he is you. Not only a body because man is within. At the moment you come to jeshua and you can and will feel this in your cross you are connected with the other also. Don't think you can receive your personal rescue as long there isn't the connection with the other, that you still have the feeling to be separated of others souls. Then the cross is hard, hard as a rock. Of course you have to bear the pain in your cross. Due to this work you reach deeper levels so more chasadim can enter. It is a reversible process! Be watchful Jeshua teaches us. Be watchful over your cross, over the pain you feel in your cross. You feel it because man is very active in this area but know the healing comes from this place. The deeper you come in the cross at last you enter the kingdom, malchut. Most of our strengths are hidden there. Therefore we have to bear the cross because here are our creative strengths and we have to connect ourselves with this place. And to do this you need faith, there is no other way. What's on the cross who knows? We can't understand and there is nothing to understand. There is only the possibility to go beyond the understanding because no one can understand the forces that are here. There is only the enduring and the going beyond the understanding and the enduring is the most important. To endure for the sake of life – without enduring you can't receive life. Day in and day out, each day you need to correct yourself, to look at yourself. Each day I have to look at myself to become aware of my habits. The moment I become aware of my habits I can break with them. When you work this way know you relive again and again your cross and each time in a different way. What does this place do? This place doesn't want to change. This place needs a grip, stability because it is afraid it becomes worse. It is our wish to receive for ourselves, our ego that wants to stay this way to prevent pain. With our earthly intellect we try to avoid pain and of course in a way we need this, it is our earthly intellect preventing us to stab a finger in the fire. Once a person has feel the pain of this he never won't do this, you don't have to learn this, you know there will be pain...That's our earthly intellect preventing and protecting man but at the same time it prevents us to go beyond our understanding – then it becomes conservative. Know this is the function of our brain. Each time you have to go beyond your understanding. Your cross – and the cross is aswell in kether, chochmah, binah aswell in other things and all the time you need the mercy of kether, of Jeshua. Only by way of this strength

you can penetrate jesod and bring alive your cross. Behind the pain there is the healing. ‘Do you believe in this?’ That’s what Jeshua asks and they say ‘yes my lord’.

Look what he is teaching us. In every word are hidden many layers:

29 וַיִּגַע בְּעֵינֵיהֶם וַיֹּאמֶר יְהוֹשֻׁעַ לָכֶם כַּאֲמוּנַתְכֶם:

29 and he touched their eyes and he said let it be that way as you’re believe is:

What does this mean? In the measure of your faith so it will happen in the same measure you will receive. Your faith is your ma’n and ma’d come down in the same measure as your faith. You get what you deserve. He saw their faith. They were blind that was their problem, they couldn’t see the truth, they couldn’t justify the Creator. They were at enmity with the Creator. They were blind.

Look carefully to the sequence of the deeds. Every verb shows us a new phase, it goes from one spiritual action to the next spiritual action:

30 וְתִפְקְחֵנָה עֵינֵיהֶם וַיְגַעֲרֵבָם יֵשׁוּעַ וַיֹּאמֶר רְאוּ פֶן-יִגְדַע לְאִישׁ:

30 and their eyes went open and he Jeshua rebuke warned them and he said be careful you don’t show this at other man:

Be careful you don’t show what happened to you. The translation is as accurate as possible. Again pay attention and look: ‘their eyes went open’, by way of their faith they let ascend ma’n and came in touch with Jeshua. They came to Jeshua and touched him – touched the kli kether. Mochin came to them by way of the Father, the light of ma’d and that light is in conformity with their request – is in conformity with the strength of their belief. Therefore he said ‘let it happen to you in the same way you belief’. Have a deep understanding in what is written here: It is man himself who determines his own rescue, not someone else. Their faith was so powerful and so deep, it came from the depth of their hearts and cross they received the light to the point of their cross. They let or chozer ascent to chochmah and the cross is ateret jesod. When or chozer reflects from the ateret jesod it rises to chochmah – meaning because of this you can receive or chozer. Now read carefully the words Jeshua spoke: he warned them that they wouldn’t tell others. This is so different in what happened with for instance evangelization, the spreading of kabbalah or the spreading of Christianity and other spreadings of religions. After the period of Jeshua everything had this strength because there is no disappearing in the spiritual. It doesn’t matter what someone do, he can read about it, he can go to church, each one of us knows it and it is already present. What has brought here stays here – there is no disappearing in the spiritual. Rain falls on earth and doesn’t return.

The blessing goes down and doesn’t go from below to uphigh. What comes down has already the strength of below. Above a blessing is fine, thin but because of the descending it becomes rougher and need to embedded through the lower forces, it can’t returns therefore it stays here forever. From the moment Jeshua was here anything is permeated with this strength of HaShem. So how to interpret ‘don’t pass it on’, why not? It took place within the both of you because there were two men. Man has two eyes: his right and left eye. The meaning of don’t pass it on means in the holy language don’t tell it to another person because you have established a personal relationship therefore don’t break your heart; don’t lease your heart to someone else. To love someone else has a different meaning than to expose your heart to the other. Remember this and place it deep in your heart: you heart belongs to Jeshua; you can have a relationship with whomever but you heart belongs to Jeshua. This is the only and one

true relation man needs – him and Jeshua. He who says ‘I have a relation with g’d’, what is there for you to say to him? Is it possible to have a relation with what is infinite, invisible while you are limited and visible? You are kli and hashem is light. Is it possible to have a relation with hashem? He who says.....or the phrophet who says....mosheh was a very special man; he was very high but still a man. Just as the other phrophets but they were people each on their own level. Jeshua is man and he is g’d. This is difficult to understand - don’t worry; de danger of understanding is that it becomes a tradition. They all look up....it’s kether. Man and g’d. Here we see man and g’d are one not that g’d is there and I’m here. It is all within on person; only from within we can receive healing, always. Even when you have the feeling nobody hears your words know you are heard but you don’t feel it, you don’t experience it yet. It doesn’t matter, to have the experience despite your request to be connected with Jeshua you still stuck in your cross.....you can feel stuck in other places too but this is the deepest level of feeling stuck here in your cross. If you have done everything and you feel there is no progression than you have to believe your request will be heard but you need a little bit more pain....because of this pain you gain more strength. You can endure more different facets of reality in stead of panic and work selective. You can hold your grip on your edication, on all the structures you once build up but if you want to know all the deeper facets of your true reality it has to penetrate your jesod. Hashem said to moshe ‘go back to Egypt and bring them out of slavery’. The response of moshes was ‘I can’t do this on my own’. Hashem answered him ‘I go with you’. Of course it is symbolic but we are talking about the inner connection with Jeshua. And because of the connection with Jeshua you too are connected with the high source. With the help of jeshua you can come to your jesod, clear? You can come to your ateret jesod and that’s almost to malchut. What are left are 32 sparkles – the heart of stone. This we can’t touch only half malchut – the upper half of malchut which is connected with jesod. To this point you can go together with Jeshua or in other words here in this point you can attract the light of Jeshua. *I don’t understand why it was forbidden to talk about it.* Let me explain it to you once again, everything we are talking about happens within one person. Jeshua has come – why not talk about it? Isn’t it fun to talk about it, advertise Jeshua? To make a living advertisement of Jeshua – why was it prohibited? To talk about what happened with the two bland men.....Jeshua cam to earth to bring man in an individual way the personal fulfillment, to rescue him from his own bad habit. The personal rescue, the personal fulfilment that’s the strength of Jeshua – from above they don’t see mankind as a group, as a church or whatever institution there is here on earth, the Creator sees mankind as – when it is night, try to catch this image....it is night and the sky is clear full with stars...or imagine you are in a plane and look down and you see a city for instance paris and you see all the lights....so many lights and then there is darkness and again lights, sparkles of lights. This way the Creator sees mankind. He doesn’t see us as a group or as one bundle of light. He sees man as spots of light, as individual spots of light and not as a group. Of course once it was very handy for man to act as a group..... Know there will be a time man will be connected as one, as one big light because of the connectedness with eachother but hashem does see man as spots of light. Jeshua is looking through us and he teaches us that he who hasn’t become an individual yet isn’t allowed to pass it on to others. Be individual. Let your experience be an individual experience! Don’t pass it on to others, still I receive e-mails *in a way it is a leakage* yes indeed a leakage. You cause within yourself a leakage; don’t think another person will understand. Of course he can understand the words but he never can know what you feel, what you have experienced. The moment you start talking you open the holy place where you have made contact with Jeshua. This place is connected with your cross – and now you invite another person to enter....he wasn’t prepared to listen to your story. Or in other words you empty your place by telling your story about the rescue you received...you throw it away by way of telling. To experience or to tell – there is a huge difference. What another tells you

know...don't be fooled by what man says, what he is telling you differ of what he had felt. Know there is not on person who can explain what he has felt. The experience is so personal and so powerful...no one can tell about his personal experience, about what he feels - it's impossible! Know the Creator notice only the heart, not what is in your mouth. Your mouth is secundair. Your mouth has to be in conformity with your heart only then the mouth will be heard. But when the mouth speaks different from the heart...Suppose someone receives from jeshua salvation, and this is only a momentum and he wants to talk about it...you have to know no one can tell about his own experience. Approximate he can tell about his adventure, about what he had felt - it stays personal. He and you don't know how the rescue took place and you open your hearts for something, you speak about something what doesn't fit... You can't transmit it to another being. We have no means to transmit the experience you received from the divine. Look in TaNaCh - if man has contact with the Creator and there were great phropeths, Smoel, chanah and all the other stories from TaNaCh, smoel saw an angel on the day of jom kippur, he saw an angel and came outside – he couldn't speak. He came outside and couldn't speak one word. Afterwards man starts talking. He saw the angel – and of course he saw the angel within him – so powerful that on that moment his power of speech....there is another story of Paul how he describes he saw Jeshua as a white force....Do you remember? Jeshua was wearing a white dress, and because of all his power he let him fall. Paul fell on the ground and was blind. The experience with the higher was and is so powerful, terrible, and then you want to talk about it with the inability of the earthly language...you tell it to the wish of to receive for yourself. In a way you tell your story to the klipa. *It still has to do with the quality of them. In the eyes of the high it is unknowable and you try to make visible what is invisible.* Exactly, eyes is chochmah, is above the head and not in the kli. The high eyes are the head and not kli. The kli begins in chesed. All the experiences from the head *ga'r* you want to transmit to some one who has still kli, the kelim of receivings.....it's pointless. Don't do this; let others who are still blind do this but not you. They think it is good and may it is for them but you who strive for personal fulfillment, you who is looking for the truth – know the way to come to the personal individual salvation is to be silent, that's what Jeshua is teaching us. He gives us the way how to come to our personal salvation. That's his strength, there was, is and there will never be another. If so, about who are speaking the prophets? About whom is moshe speaking? He only speaks about the Jews people. Others say 'we are christians'. Where do the moslms speak about? 'We are moslms'. Where do the budhists speak about? 'we are budhists'. Did jeshua spoke this way? Jeshua is speaking to every person. He doesn't say 'you are jeshuanen'. We have learned about these two man who jeshua gave their seeing back, their eyes went open. Jeshua touched their eyes and they saw. Jeshua said to them: 'don't tell about this, don't speak about this with other people'.

31 וְהָמָּה בְּצִאתָם הַשְּׁמִיעוּ אֶת־שְׁמֵעוּ בְּכָל־הָאָרֶץ הַהִיא:

31 But they these two men when they went away brought out a rumor over him in whole the land:

We already discussed this, don't do this. What have you done? You have build up the connection with Jeshua by way of a very thin canal that links you with the light therefore Jeshua says to you; don't talk about this with others, if you do so you lease your heart to some else. Don't do this, listen to what Jeshua says – act according his words. Don't advertise Jeshua, Jeshua doesn't want this.

32 הָמָּה יֵצְאוּ וְהִגִּידוּ הַבְּיָאוּ אֵלָיו אִישׁ אֶלֶם אַחוּזוּ לְשָׂד:

32 they just went and one brought to him someone who was deaf-mute and possessed by evil spirits:

Possessed is in the holy language a frase 'he is seized by an evil spirit, that's the meaning of being possessed. Always look to the Hebrew words then you see the real meaning instead of making imagines of the translation. He who is deaf-mute....first we saw the eyes were openened from them....and now they brought to him another person who had a mental disease namely deaf-mute, he couldn't speak. His mouth.... maybe he could not release sounds, maybe he could not hear but know everything Jeshua corrects is the inner being, it is man from his outer who can't hear and can't speak.

33 וַיִּגְרֹשׁ אֶת־הַדֵּשֵׁד וְהָאֱלֵם הַחֵל לְדַבֵּר וַיִּתְמָה הַמּוֹן הָאֲנָשִׁים וַיֵּי אֲמָרוּ מֵעוֹלָם לְאֶנְרָאָתָהּ כֹּז אֵת בְּיִשְׂרָאֵל:

33 and he Jeshua chased away the evil spirit and the deaf-mute start to speak and the crowd of people was amazed appalled never had they seen anything like this in Israel:

Look at this. Never had they seen anything like this in Israel. All the deeds of Jeshua, the strength of the high kether....by way of his commitment with Jeshua man can correct all his abnormalities. Don't think Jeshua corrects what is in the material. The material can't be corrected. Of course indirectly we correct our body by working at our inner but only indirectly....the problem is man still sins, he always sin and of course not intentionally but because of his audacity. Is there anyone in this world who doesn't say in audacity 'I will do this tomorrow....'and the next morning he feels terrible and has no strength. 'I will....'is already a sort of sin and any of us does do this without exception. Don't think that man has to be without sin the thing is; we may not sin deliberately. By way of the connection with Jeshua we learn not to sin. Of course any of us can make mistakes but we have to learn of our mistakes, react as soon as possible and not wait for the consequences of our mistakes, that we don't bring our sins to the wishes of our heart by way of our mouth. The soon you notice, when it is still in the head....we have to make the correction already in the head by going beyond the understanding to jeshua. All the time we have to make corrections because we have to work to stay in the middle. All the time we need the work to stay in the middle. Didn't you learn the tshuwah isn't to make angels of us, that we only have serenity and the s'a wouldn't bother us? No man is an angel. The wish of the Creator is that men feel aswell the divine as the uncleaness; we need the uncleaness to purify ourselves and whatremains is for the gmar tikun. This jeshua is teaching us. The deaf-mute person starts to speak while the crowd was amazed in what they saw. The teaching of Jeshua is as a story but every man has to experience this in his own individual work. Don't think I didn't feel all kind of different things within me, I was a blind person too and I was a deaf-mute person too and had all the other diseases of the world.... Only Jeshua can help you – makes that you see. It isn't yours but because of Jeshua you can see, speak, meaning from the strengths that are within. Only from within you can be connected with your source with the help of Jeshua. 'This is the first time ever we saw in Israel'. The crowd said they hadn't seen this before. But weren't there no others? Weren't there people who saw moshe and the sea....of course this too was the work of HaShem ...but didn't they saw moshe striking his stick to the rock and the water came out? Or what about the ten plagues? Weren't there people who saw this? No, what they saw here was so different....what Jeshua did they hadn't seen before. All the other things were outside man but here we are talking about the inner. This wasn't only once, a momentum and then it was over.... It clears the way by faith. Jeshua came to rescue you, to heal you when you are blind – when you are deaf – when you can't hear the words of the Torah and when you can't speak. The connectedness with Jeshua, that's such a miracle it didn't happen in Israel.

34 וְהַפְּרוּשִׁים אָמְרוּ עַל-יְדֵי שַׁר הַשְּׂדִים מִגֵּרֶשׁ הוּא אֵת הַשְּׂדִים:

34 and the Pharisees they who are separated said by way of the superior of the evil ghosts he chases the evil spirits:

Why did they speak this way? They said he's the boss over the evil spirits; he is connected with the evil spirits so he could chase them. He has the strength so he can do this. And what does Brit Chadashah do? It does not discuss this decision of the prushim. These are the strengths within man that say 'no it is the superior of the evil spirits who does do this'.

35 וַיֵּסֶב יֵשׁוּעַ בְּכָל-הָעָרִים וְהַכְּפָרִים וַיְלַמֵּד בְּכִנְסוּיֹתֵיהֶם וַיְבַשֵּׂר בְּשׁוֹרֵת הַמַּלְכוּת וַיְרַפֵּא כָּל-מַחְלָה וְכָל-מַדּוּנָה בָּעָם:

35 and jeshua went around in all towns and villages and he taught in their synagogues and spoke about the teaching of the malchut the teaching of the kingdom and he cured every disease and every appalling of the people:

36 וּבְרָאוֹתוֹ אֶת-הֵהָמָּה נִים נִכְמְרוּ רַחֲמָיו עָלֵיהֶם כִּי הֵם מְתַעֲלָפִים וְנִדְחִים כַּצֹּאן אֲשֶׁר אֵין-לָהֶם רֹעֵה:

36 and each time when he looked to the crowd he was committed to them because they were hunted and rejected as caddle that has no shepherd

Do you see? Mankind in this world is the same – without a shepherd no matter what or where man comes from although they have the idea they have a shepherd. But as long they haven't the inner peace and don't know about the inner connectedness with Jeshua and how he is committed over us they are without shepherd. It isn't horizontal, Jeshua takes care always but man has to ask him for help and the only way to ask is to go beyond the understanding. One needs faith in the high kether, in Jeshua because without this one will be chased with all kind of weird ideas and weird dogmas. Even the weird dogmas one has about jeshua because one is connected with kether only with the image. One has made an image instead connecting oneself with the strengths that are within – meaning with the kether who is present in everyone. We don't need worship, no mascarades on Sunday or what they were used to do earlier. All the nice clothes and decorations...did it help? Of course from the outside man received some warmth and place this deep in your heart – I'm not talking about a particular religion, I meen all religions. But what I do want to say is that if a Catholic Mass is done properly and when I look to a service in a synagogue the catholic mass is for me much more powerful, has more sense than what my Jews brother are doing. Within a Catholic Mass there is the hope jeshua will bring salvation. Above all when I look to the priests and the churchgoers I don't see human pride neither feel it. Of course they have their traditions...one doesn't speak with eachother, the churchgoers are sitting in the church but don't talk with each other. They don't speak about business etc while in a synagogue....there has nothing changed since the time of Jeshua, it's even worse. What I want to say is this...if you want to do something and I'm not saying you have to go to church because there is the danger, not litteraly danger but if you think that this instition can help you, you are wrong. The help can come only from withing but if you want to attend a mass know don't interfere with the mutual outer things, stay true to yourself, stay in contact with your inner and feel the unique sensation of your personal relation with Jeshua. Recently I have been to a church here in Amsterdam; I

wanted to be present so my wife and I went to this church. Often I have been in a synagogue but I wanted to know what is happening in a church, how else can I speak about a church if I lack the experience? I was there to experience. I had strongly the feeling I had to do this so I went for one time and thought, if I like it may be I go twice or more, not to connect myself with the church. To connect myself with Jeshua I don't need a church contrary to be present in a special building doesn't bring you to Jeshua, but I have been to church. We were sitting in the second row so we could see everything very clearly. I received Jeshua but ofcourse within myself. There wasn't any influence of the music, the images and the paintings but from within there was the relation with Jeshua and I did this to ask from within at Jeshua. Once again: because they are speaking in the name of Jeshua and the way they are doing this and I saw how the people where listing, there was no pride as I experience in a synagogue. Where does their pride come from? But here I saw the whole mass was about forgiveness. To ask forgiveness etc. and this is good. Only one thing was missing, not really missing but what man has to do by himself wasn't involved. Man can count on religion only on Sundays...every minute man has to work to have the connection with Jeshua wherever or whatever you are, you can be angry, we are all human beings and each on of us has klipot, we all are working with the klipot. Angels don't have klipot but we have. Therefore man has more value than an angel because seen from this point of view – and the point of view of an angel is that we are low, they are in heaven and we are on earth so our position is lower but on the other hand man can go deeper in his kelim. The lower I go the more I can purefy myself the more light from heaven can come down and penetrates my klipot and comes to me. If man purifies himself he attracts a huge light not only to himself but to whole creation *aswell*. All of this can take place if there is a meeting with Jeshua. Not by eating of a round white piece of something, what they distribute in church and man are eating it as a symbol of Jeshua...it is great, they put it in their mouth but does it help? What is the reason for this beheaviour? Jeshua said 'my body' meaning my chasadim. Jeshua said 'take this cup, my wine' meaning chochmah. All the words Jeshua spoke where for the inner and not what was and is standing on the table. The table where men bring his sacrifices has the meaning of bring it into you. Build up your own altar and sacrifice at your HaShem who is within you. He who does understand this and can do this is already in an advanced stage. But to be short I had a good impression and I saw anyone was quiet, there were no talkings etc. it was a good experience. The purpose of this is: if you have the feeling for something to do with this, rather go to a church than to go a synagogue because Jeshua is present, even a little bit it is still better than all the wisdom of the Jews people. What do they say? Never I have seen this in Israel. I can tell you the miracles jeshua does do with you from within aren't to be seen but each time when you speak to him in truth he will give you an answer. He is concerned about you therefore in his commitment he will take care of you special when you are humble and have no pride. What I have seen in the synagogue...who is wise? Is there one person who is wise, I haven't seen any, they lack wisdom, we lack wisdom and when you know this and admit...the wisdom I have is the wisdom coming from my connectedness with Jeshua, that's the only wisdom men have. Don't think your wisdom will grow by learning kabbalah or by learning other things. Jeshua is within you and when you connect yourself with Jeshua you will receive salvation a la minute. You can go to a synagogue, you can do what you want but when you feel connected with whatever idendity, tradition....Not one of them has the strength to ask at himself, to do a real and truthful prayer and ask for help. They come to the synagogue to show themselves, to socialize etc but not to pray. They haven't the attitude 'now I go to the synagogue and ask for help at HaShem by way of jeshua'. They say: 'to whom are you talking, to hashem?' 'Who is he?'what is the meaning of all this? Why going to a building and spent a few hours and still has no contact with Jeshua? The thing is, they and we need a real request, a truthful request otherwise it has no meaning. He who is blind and knows he is blind, can ask, he who

is deaf-mute and knows he is deaf-mute, can ask. Do you remember Moshe? Hawajah said to Moshe: “go back to your people and bring your people out of Egypt, out of the slavery”. Moshe said: “I can’t talk; my lips and my tongue aren’t good enough”. This already is a high step, if man knows he can’t, he isn’t able....lips means he is unable, through his mouth to bring light to his body. It stays outside and he is unable to bring the light within to his own kelim. All the diseases we see here in brit Chadashah, you have them! Once we are blind and once we are deaf-mute. And another time you are possessed. When you are angry you are possessed, of course not for long as some people living in a mental clinic. They who are living in a mental clinic the evil spirits are so deep it is hard to cure them. Do you remember the church I talked about? Is there a church leader who can free them of the evil spirits? Is there someone no matter what church, catholic or protestant; is there someone who can cure them? If they only had the faith in Jeshua...then they could say just as Jeshua did: Jeshua chased the evil spirits. There has to be someone who has the strength to say to the evil spirits ‘go away, go from this body’. Then you can say he is a true student of Jeshua. But there has never been someone who could do this. Jeshua didn’t either, he healed man from within and he healed from within the man who came to him and not from the outside. All the people who are in mental clinics, no one can cure them. They can sedate them and try this and try that, but is there the possibility to cure them from the outside? There is only one hope, even within mental clinics is one should talk about Jeshua. Talk that the real help only can come from within and not from outside. Of course they have already gone too far but your life, in life of every being there are situations we are possessed. Do you think I am an exception? When it happens, and it happens I cling my self as soon as possible at Jeshua so he can chase away the evil spirit and free me. To liberate myself of the evil spirits on a daily base.....there are different spirits, one can make you angry, another raises sexual desires and another arouse in you the wish for power, money and another spirit arouse in you the wish for glory, honor and more and more....sometimes they mixe and they all talk to you and this all in one day. Several spirits can enter you, how come? Only because you attract them, later we will learn in Zohar and we already have learned the s’a in essence she isn’t harmful but he who attracts the s’a he experiences it as harmful. The moment an evil spirit enters you and you can recognise this for instance when you are angry know that only you have cause this. Who has to correct this piece of anger that you have attracted? It is you because it was you who have caused separation of your divinity. Do you think another person, another organization or whatever is outside your kelim can purify yourself of that piece of anger? There is nobody. Of course another can help you by saying ‘take a drug, take a medicine’, or whatever, he can say take it easy, count to ten. Indeed they are useful but the anger, the evil spirit that is within you, does it disappear? You can count to ten, twinty, thousand, you can count your whole life but the angryness stays. There is no other way in the world, nothing else to drive out that piece of anger out of your kelim only the connectedness with Jeshua. Remember everything what exists has four phases of the wish to receive for yourself and of course this is in relation with your evil spirit. The difference is, the evil spirit isn’t matery, the evil spirit is emptiness and you have made this emptiness. The emptiness you created had to be filled with light; you separated yourself from the light so emptiness came instead of the light. Anger filled the empty place and you experience this as an evil spirit. Is there an evil spirit? Can you see it, are they outside you? Anger is a consequence because you were separated from the divine. **There is no evil spirits.** You are learning here how it really is. Your anger is the result of your deeds, of your thoughts or your feelings that brought you in separation with the high light. The result is anger, why? Due to the separation of the light you received a piece of darkness – the cause doesn’t matter it came to you in a given ratio. Because of the darkness you can’t see the light. This empty place gives you the feeling of anger because the moment you connect yourself with the light your anger will be gone. You can compare this with the feeling you have after a

hard day work, you had a wonderful meal, drank some drinks and you feel relaxed, no one there, you are alone and you feel good. The same with the connectedness with jeshuah only this connection let it be permanent. Don't yell directly 'jeshua help me', you have to make the first step. All the time stay alert so when a feeling of anger arouses in you, it was you who have created it, do you understand this? Don't think the evil spirits are outside; there is only you and the light. When you separate yourself of the light you create emptiness, negative emptiness and not an emptiness that let you feel special....it can be a positive emptiness if you make yourself empty for the wish to receive for yourself for in favor for the light, this emptiness purifies you.

This way you can experience light, you build up yourself but the emptiness we speak about is the negative emptiness. At some point you suit your powers so that you're full of yourself, only I, I, I and the other....for instance you driving a car and the one in front of you he is driving so slowly and you become angry,,he is irritating you....because of this negative attitude you separate yourself from the light and anger rises. Or other emotions rise in you, jealousy, envy etc. you see someone driving in a new car and automatically you are jealous. The consequence of that feeling if separation, all the time you feel envy know it is within your kelim, it is you who arouse the feeling of envy. You look at something that is outside of you and you project it to within your kelim. By way of your attitude considering to what is outside arouses something within. You let yourself be aroused and because of that you separate yourself of the light and the evil spirit can enter...you experience this as anger. All the experiences of evil spirits are coming from each time when you separate yourself from the light, and the reasons are so diverse so the evil spirits are as diverse too. **All the evil spirits are a product of your separation with the light.** Do you see how the mechanism works? You are the causer, you are the one who cause the good in you and who cause the bad in you. You make yourself sick and you make yourself healthy – spiritual health, we aren't talking about the pimples on your skin. May be they can be healed by way of your inner healing and may be not. Many things can cause these pimples, often they don't know why but any way you have to ask at Jeshua...what to ask at Jeshua? What is the purpose, why should you aim yourself to Jeshua? Can you ask 'tomorrow I have my driving test, please let me pass the test'. Or, 'tomorrow I go to the bookies let me win', or 'my grandmother is sick, can you make here better'. 'I have pimples in my face and my friend doesn't like it...' so one and so one. Are these the questions you have to ask at Jeshua? What are real and truthful prayers, requests and ma'n? When you come to jeshua, know this is already the prayer, the ma'n – to purify and to build up. How to act with our kelim? There are two ways: we can handle our kelim to make thinner our wish but the goal is to make thinner and then go back from this thinner condition. The wish that is thinner is the wish I can handle. Why make thinner my wish? The only reason is now I can handle my wish. First I couldn't handle the wish so now I make thinner the wish but this isn't the goal. If I make thinner my wish and the highest I can reach is the kli kether, jeshua, than I need to return to my old place, the place where I came from. Kether isn't my place, it is a unique place where Jeshua is but I'm creation, my place is from chochmah to malchut. Kether isn't my place, kether is unique, remember this. There is only one Jeshua. It isn't intended to say to jeshua 'take me away of this path, let me be connected with your, only you and me'. What are you doing, you, we are the creation! The soul of jeshua is different, we are the wish to receive for ourselves, jeshua not. What is our goal? What is there to ask? To have questions is already ma'n, is the purification of shortness. Your shortness lies in the t purifying of your kelim and the building up. If you purify yourself....this has to be your goal and the rest will come. Things hurt because you didn't correct them. It is you who have to act therefore what is your goal? There are two movements; from below to above meaning purification. Kli is the wish to receive. If I bring up my wish to receive, suppose you have a problem, it is not the way you want and you experience friction and you feel not at ease *the*

inner pressure and the outer pressure exactly. The inner and outer pressure aren't in balance. They are unbalanced and the reason isn't important, the thing is you experience so now you have to do what lies in your power to bring it back in balance. First you have to purify yourself, you have to try if first and when it doesn't work you ask Jeshua for help 'help me to purify myself, I'm the wish to receive but I can't bring myself in serenity'. Serenity means the condition wherein you are serene – for you that is the true reality. All the time you feel uneasy means you haven't enough faith. When I lack faith it means I can't equalize the two pressures. Or my inner pressure is too powerful, this is often the reason people have to go to a mental clinic, the inner pressure is so powerful. From within the steam becomes so hot, everything is shaking. When the outer pressure is more than the inner pressure it becomes heavier. No matter where I stand there is discrepancy between them so what to do? First your own strengths – go within and try to equalize these two pressures by yourself. If you see you can't do this then ask for help at Jeshua. Never ask for help from this world, from the strength of the 4 phases. First pull yourself up, the condition you have now, the feeling of paralysis – bring from this feeling of paralysis your faith to above. Can you come to Jeshua when you are good? When you see well, you talk good you aren't deaf-mute and have no shortness, you experience no shortness in yourself then it isn't necessary to ask Jeshua for help, you don't have to go to him because you already are connected with Jeshua, with the light. The moment you experience serenity means you aren't in discrepancy with the light. Stay where you are. The phenomenon Jeshua is given to adjust man. Each being is unique and yet the strength to receive is the same. If you feel well it isn't necessary to bring up man to Jeshua. Of course you can do this but then it isn't a request for correction, not a request for healing or to be saved. What is on the other side? On the one hand there is the request because you have shortness and that is one way why you need Jeshua. The other way, the other side of the medaille is giving tribute. For this you can use man also. Then there isn't shortness. We have said man is shortness and when you want to give tribute to HaShem means you work in the right line, you attract chasadim. The left side is also chasadim but what you want to receive is chochmah. By way of the chochmah you want to fill your shortness. Therefore it is wiser to....the Torah Scholars as well Jeshua advice....What is the prayer of Jeshua, the prayer he spoke often? Father in heaven, your name is holy. Jeshua doesn't begin with to say 'father in heaven please give me bread. He says "father in heaven, your name is holy, your kingdoms will come" he too praises first. By way of praising you attract chasadim via the right line. Now you aren't talking about shortness. Because of your praising you attract chasadim. Now your rightline becomes stronger than your left line so chasadim becomes more than your shortness. This will help you by the next phase. When you are full of chasadim, you thank the Father you make yourself lose of your problems. Why thank and praise HaShem first? First you have a heavy feeling, you are in phase 4, here you feel your shortness but you can't ask from this phase. Here you are blind, deaf-mute. Kabbalah is a wonderful mechanism; kabbalah is the teaching of Jeshua. The whole kabbalah comes from Jeshua – kether. So what do I do with the kelim when I go to the right line and thank and praise the Creator? I make thinner my kelim. The situation I'm in is the feeling of shortness and that gives me the feeling if I am blind or deaf-mute. I have the feeling I can't talk, I feel paralyzed from within. These are the conditions brit chadasjah is talking about and Jeshua heals him and him....meaning he who was in the leftline and felt blind. His eyes is chochmah. He has no chochmah otherwise he couldn't hear what has the meaning of – he has no chochmah and doesn't experience binah, therefore he can't hear. What to do when you feel blind? To be blind means you experience the shortness of the left line so you need to go to the right line. Which is the spirah malchut can come in the rightline? It is under chochmah, that's the right line. From the malchut I rise up from my shortness, from my blindness I feel that moment and go to chochmah when I am in the right line. I make myself tiny. I can't go to chochmah but under the chochmah I can go

and of course it is the chochmah of kether. The highest place is the kli kether. I go to the kli kether of chochmah, that's the place of binah of the kli kether. If you are under chochmah it doesn't mean you have come to the place of binah, of the general binah of the whole situation. You go to your binah or under chochmah to the sphirah of your situation. How come? What is in the special aspect is automatically in the general aspect and reverse. If I bring my malchut to under the chochmah in general, the same happens in the others sphiroth. Kether, chochmah, binah till the malchut, the malchut comes to there. Which malchut comes at the place of the malchut of kether, comes to the place of binah of kether, but how? First I bring malchut of the second tzimtzum *ateret jesod* to the place of the binah of malchut. Then I need strength to come in connection again with malchut...malchut can connect herself with malchut, this malchut goes to the next step - jesod and she builds up her strength to pull up from the jesod to the binah of jesod, or under the chochmah. Clear? it isn't only vertical, it is also horizontal. Each malchut of every sphirah has to come in the special and when she arrives something special happens. Here we see the process always is in two aspects – the general and the special. When I say I go to jeshua *kether* it means my malchut wherever she is, she can be in the third or in the fourth phase..... I bring my malchut from *ateret jesod* to binah of the malchut then my malchut is standing in the binah of the malchut. It is impossible toa step, what you can do is to go from malchut of the malchut – we say *ateret jesod*.....*ateret jesod* is standing now on the place of binah. The binah of the jesod shines also at the malchut which is standing in the binah of the malchut. The malchut of the same line gives strength at the malchut which is standing in the binah of malchut. *Malchut of jesod can give her strength at the malchut which is standing for instance in binah.* She it this way: there are ten sphiroth – from malchut till kether, the strength always has to pass all these ten sphiroth before it can go to another level. Once arrived at the new level it has to start again with the malchut and pass all others till it has arrived at kether, clear? Only when it has come to kether it can go to a new level and on the new level there is the malchut waiting. This way it can go up. So now you see how long it can take before you have arrived under the chochmah of kether. It depends also of how serious the problem is. What does this mean? The longer you stay on one step...the problem can become chronic. There is a problem, you can't see but now you know ask for help as soon as possible. When man waits too long he can drown in the evil. When you come to the bottom you need much more strength to pull yourself up. Once man has sunk in the swamb it is very difficult to come out....of course first he has to try it on his own but also know to ask for help at the right time. The positive of this is: the deeper man falls, and he finds strength to overcome, the victory will be overwhelming also. Eventually when he has asked jeshua for help he can come out of the swamb, he will be saved and that's the miracle we are talking about. Who helps Jeshua? They who can make themselves small, tiny and admit they have shortness. You have to know you are blind and admit you are blind. You only see a part of it and not the whole light. Once again: first go to the right side the side of purifying, thank and praise and go with your malchut to binah, then you have chochmah and kether above you and the binah, z'a and malcut are under your malchut.

Two sphiroth and you receive chasadim only, wonderful. The strength of chasadim becomes more and more because of your praise and thank at HaShem in name of Jeshua. Even when you don't use the name of Jeshua but you have the intention of the strength of Jeshua, of kether it is enough. Your faith becomes more and more powerful. What is the faith you need? That you can climb out of the situation you are, no matter what kind of situation it may be. Every problem, every disease can be healed and of course I'm only speaking of the spiritual! What about the material, endure it, may be it goes away and may it stays, it is as it is. Even if man is in a hopeless state, the doctors say they can't help him man must continue to hope and connect himself with Jeshua. Not only hope but also you begin to believe in the strength of Jeshua. In any case is there a sense of relief. Or the body dies because of the cancer or not

depends from the seriousness.....the period of waiting before man did ask for help. The disease didn't simply arise out of the blue. *The relief is in the healing of Jeshua and not in the body, the beginning is at Jeshua.* Exactly, that's the punch line. Don't look at pimples or other things, Jeshua only helps the inner being. Pimples can hurt so does other things....pain are from within. If man connects himself with jeshua every form of disease will be sweetened. Why? Jeshua is the kli kether and the kli kether hasn't avit. The experience of pain is only within the four phases. Pay attention and realize yourself where we are talking about. Only within your four phases you experience pain. Therefore Jeshua..... How was he hanged? With his hands and feet and his body but not his head. His head wasn't penetrated. The head is kether, Jeshua is the kether of the kli kether and his nine lower sphiroth.....*crowns* he received a crown of thorns. Only his body was crucified with his hands and feet. Not his kether only the nine lower sphiroth even that wasn't.....this is the connection with the four phases – nine sphiroth are his four phases. Z'a has six and all together is nine. This is the connection of the kelim of the four phases in kether. Why? Jeshua as man felt pain but his head – his kether not. In itself the pain he felt wasn't the pain he was afraid of. Do you remember? He was afraid for his surrendering to the highpriests...for them he had fear, felt sick. His fear wasn't a physical pain he had to endure. Because he thought he wasn't enough as a sacrifice, that he still lacked the surrender to give himself as a sheep of hashem because he was connected with the material. He was connected with the four phases of this world therefore he had to pray the night before his surrender. He prayed three times to losen his partzuf. He had to make lose the three places of the partzuf to free him so he could receive from above, from his Father that it was His will. Only then he had peace. What happened next.....he didn't even react on the questions of Pilatus or what other where saying about him. It was already done. From within he already endured what he had to endure. We have to do the same, the moment you are in contact with jeshua you are free. If you connect yourself with Jeshua you have the strength of kether within you and you will feel how the pain flows away. Not the pain but what was unpleasant for you and the pain is there and you experience the pain because of your love. It will be a constructive pain and not a deconstructive. The pain won't break you. Know this is the only mechanism given at mankind and when you are grateful and thankful without given it a name....if only man should discover this....jeshua and not religion only.....it was given to them from above of course the believe in Jeshua but religion doesn't give man the real salvation. If man stays connected with religion he stays connected with the story and not with Jeshua. In every situation you can experience the life of Jeshua within you, in micro you have to feel it. If you come to kether in a way it feels as a crucifying, as the crucifying of your wish, your condition. As long you receive for yourself you will stay angry, unpleasant or whatever and what you feel that you crucify at the cross....jeshua did this for whole mankind *if you ignore this in a way you extradited Jeshua.* Exactly, if you ignore this and I say you but I mean every person no matter his nationality, his way of life, the special and the general it is the same. I'm speaking to every person.if you don't ask Jeshua for healing, ask him for strength and of course the asking has to come from your heart, HaShem only listen to the heart and not to the speaking he does only with his mouth. Your question has to be in conformity with what lies in your heart otherwise it has no sense. You stay in your cramp situation and when you connect yourself with Jeshua in this situation..... It has to come from your heart, only this way you will have the higher connection. You can compare this with the navel cord or when someone is under water with an oxygen mask so he can breathe longer. Here on earth we are absorbed in the atmosphere of..... Physically we can live here on earth but you need the connectedness with Jeshua who is just a step above the material world. Only by way of this you can receive light, healing. This is how reality is made. He who doesn't make use of this mechanism can't be healed spiritual and consequently not physically. You can say 'look at India. These people are living more then hundred years and are healthy and

joyfull and they have no jeshua'. But it is even worse, any indier looks from within with contempt to he who is from the west. They say 'you have put a man on a pedestal, you belief in one person'. While in India the cows are walking in the street or other thing, all kind of gods and they stay that way. They have build up their own existance. There is no violence in the spiritual. The Chinese have built up their own existance too, without jeshua; they have built up a tradition. And the Jews they live also without Jeshua. They think....In truth whole mankind lives because of the light of the Father of jeshua and because of jeshua but they don't know this. They think by singing hara Krishna they receive life, they are happy and don't work....sing hara krsishna and it's done. Marvelous who wouldn't such a life? Of course they are still ignorant but they too receive fro mjeshua. Every chinese receives from Jeshua. Without Jeshua there shouldn't be light in peking. No Chinese, no Indier can receive light other than by way of jeshua no matter if they belief in him or not. Uncounsiousnees they receive light only they have given it other names, several names....What is the meaning of tradition? Budhist have their tradition. There ancestors believed in something and they gave it all kind of names and made all kind of imagines and their children do the same and think 'that's it' and no more. It is very hard to seek the truth when one is born in a certain tradition. Were there Jews people who came to the insight Jeshua was the messiach? For 3700 years ago the torah was given at the Jews and the torah only speaks about Jeshua, the torah speaks about the rescue Jeshua will bring and yet they live without Jeshua. They even hate the name without knowing that they too will be rescued by Jeshua. Jeshua had, has and will have compassion for every Pharisee and saduceeër even when they hate him every minute. Unconsious they receive from him too. But when there is consciousness.....now they only receive the surrounding light, the light that maintain thgem instead of to receive the light of life. Only maintenance light is given at men. Just as the sun raises everyday fro free, for free the sun shines for anyone, why? It has given up the hope that one day men will do tikun and connect himself with Jeshua. That's why we have all these religions. Budhist and others... In itself it's good. It is not a criticism or anything. I say the same about Judaism, it doesn't help either. Other religions don't help either. All of them they have disgust for the spiritual salvation. Instead of carrying the spiritual salvation they have a particular attitude coming from their tradition, coming from the mass spirit and not from the individual while the salvation can come only by way of one canal. Any man comes from the same source, from Adam. There is Jeshua within you in every situation and in every condition. At the top of your inner pyramid there is Jeshua. How? First go to the rightline meaning praise and give thanks. The praise has to be first so the chasadim can come to you. Then you have the strength to solve your problem, you go to the left where you can do your prayer, your ma'n to be helped by Jeshua. Always follow this sequence, whatever the problem is when you follow this sequence and you will be healed, healed from your diseases, from your blindness, paralyzing or whatever you have. You stay one step ahead for the diseases you haven't yet. And gradually you come deeper and deeper and you will near your personal eternal life. In verse 35 we have learned jeshua was walking in all cities and villages etc and he spread the holy news of the kingdom of heaven and he healed every disease and every indisposition in the people – it is written 'in the people'. He has so much compassion for them when he saw how they were pursued. They were pursued by the s'a. This was the only thing Jeshua did. He saw how they were pursued and rejected as a flock without a shepherd; this Jeshua healed and he said:

37 אָז יְדַבֵּר לְתַלְמִידָיו וַיֹּאמֶר רַב הַקָּצִיר וְהִפּוֹ עֲלֵימָם מְעַטִּים:

37 then he spoke to his pupils and said many large are the harvest but few of them are workers:

In Hebrew the future time is used “then he will speak to his pupils’. He wasn’t speaking to his 12 disciples but he will speak to his pupils, to every person who comes to him during the 6000 year of correction. He said ‘the harvest is large’, meaning the light already came, the kingdom is here and anyone did received the light. With the coming of Jeshua the torah was completed. There is no disappearing in the spiritual. Jeshua came in this world and brought with him the mechanism so man could free himself of the klipot. The klipot who chases men and makes men slaves so men can’t come to his true life.

38 לִכֵּן הִתְחַנְּנוּ אֶל־בַּעַל הַקְּצִיר לְשַׁלְּחַ פְּעֻלָּים לְקַצְרוֹ:

38 therefore he begged to the Lord over the harvest that he would send workers for his harvest:

As we see in the zohar a question arises in him: who does bring salvation and rescue? Now I’m asking you: who does bring salvation and rescue? We have learned Jeshua is the only one in this world. There is no disappearing in the spiritual, what once was here stays. *It's a trick question....indeed it's a trick question because as long man doesn't do a thing, nothing will happen.* Who does bring salvation and rescue? It is man himself; each person has his own kether, his own strength of Jeshua. You don't need another person.... It is also a measure, a measure of your progress. Each time you think another person; no matter who can save or heal you know you belong to the mass because it has no sense. You can do a pilgrimage, you can go to Mekka or Rome, every religion has his pilgrim place but it has no sense. All the healing and salvation happens only because of you. By way of your determination you can heal yourself, you and not somebody else! This is what Jeshua teaches us, Jeshua came here and showed us in a clear way you don't need a temple and do a sacrifice as in the time of moshe, but the people of Israel still think, dream that once there will be a temple so the service can be restored. They have the idea there will be no change, it will all be the same only the temple will be more beautiful....forget it. There is no return. The mass thing won't return. Jeshua came here only once and his message was and is ‘take control over your own life, you're the director of your life, there is no other g'd then the light that fills you completely’. Light is within you and has never left you. Jeshua is within you and has never left you. It is man who has a free choice who makes the disicion if the light penetrates him or not but the light is already within him only he isn't aware! How come? Because he has divided himself from the light, from Jeshua, from his kether and that causes diseases and blindness etc. All mental and psychological problems are due to this. It is man himself who causes these problems because he has no strength to see the truth, he can't see reality. What is within him he can't experience therefore he feels so miserable. *Thrown back on him self....* to be thrown back on your self is marvelous. All the rescue, healing and progression are because of this...only don't run away for it. The whole problem is we run away for this and then the s'a is always trying....look in essence, to his high destiny we are all one. This is the territory of the One – *reshut hajachid*. The creator is one so man has to bring all his strengths to this oneness too. Salomo told us: there is time to throw stones and there is time to store the stones inside. First man needs to develop his wish to receive, this is inevitable. To correct something you need something. As long man isn't aware of his wish to receive, what is there to correct? All the orthodoxe people, the people of Israel they have nothing to correct. They say, okey I bow deeper, wash my hands more, pray a little bit longer but does this help? It can't help him because he thinks he is good. Why Jeshua does help you? He is the one you refere to when you are in deep trouble, you refvere to him when there is no one left to help you, only then you turn your face to him, that's why Jeshua helps you. Does Jeshua help you – it is you who make the correction by way of your ma'n and that is your salvation, no one else does help you, there is no need to go to others, isn't this marvelous, this is a great miracle. In a way it

was Jeshua who taught us this, he brought here in this world the treaty to the spirit. This treaty is an individual treaty between you and the Creator. Do you think Israel does know this? They still speak about we, we Israel. They think that they are different, but they aren't. When they say we they mean the wish to receive - we with the meaning of many territories, the wish to receive for many. Never say we, if you say we - we and meaning yourself... delete the word we, we Jews, we Hollanders we...we generalizes. You take yourself away of the light because of some connections you make in your head. You connect yourself with something or someone, therefore you say we. *Sometimes it is necessarily to do it wrong so you have more motivation to do it otherwise....* it is possible that you need the hard way but eventually you have to come to the feeling that you are one with all the strengths within you. You need to bundle all your strengths only then you can come to the real feeling of connectedness with Jeshua, to be one with the whole. This is the teaching of Jeshua. He brought us the real salvation. Another way is; feel what is in the world is within you too. All the strengths you have within yourself are to find back in the world but you feel them within you. What exists exists within you. By way of bundling your strengths within your kelim you receive salvation. *This is the only way to see your evil. When I go outside....* the moment you go outside you project the evil on others. Suppose another person is irritating you, what is irritating you? What you have in common with the person who irritates you. This means that the irritation you feel touches the place within you that is separated. This can be a hard work, you need to justify yourself that is what Jeshua is teaching us. Jeshua gives us....*we, I, kether....*no, neither of them, Luba says when you say we I mean the creator and I but this is a wrong thought. When I say we and I mean the creator and me, why is this wrong? I give the Creator a territory and I give myself a territory so there are two territories. The Creator is one and man is to be one with him. Man and the Creator are one. Man is within the creator and the creator is within man. Within man there is the creator and outside man is the creator. Man is placed within the creator because the creator is everything and the creator is within men. Keep these two things deep in your heart. Don't act as they who are religious and think the creator is only outside or the creator is only within. The creator is as well within as outside. I am in the creator and the creator is within me. The same with Jeshua, when I say creator I means the whole light in itself surrounded by ki. In a way the soul of Jeshua is whole reality. Clear? Look for instance to every man that was and is. Within each being there is his unique formula, his own unique being. One person says 'I'm Jewish', and another person says 'I'm an engineer and another person says 'I'm an American'. All of them have their specific shortcomings. The identity of man is highly praised but identity only means that he has in a way shortcoming. He can be very proud because he is Jewish or someone else but remember - there is nothing more. The eyes of Hashem don't see someone as with the identity of...of course man has a special function in this world, has his specific place and his specific occupation and each being has his own individual talent and gifts.....What man is doing has no connection with his identity. Suppose a person is a down to earth person, is this his identity? Or when someone is born in a certain land and says 'I'm Russian or Italian or France....' is this his identity? Identity has nothing to do where someone comes from or what his religion is....we all carry the whole world within us. Man is a small world, the whole world is within me and I'm in the whole world. The creator is in the whole world that is outside me and I am in Him. First you have to think at Jeshua, the only way to think about the light is by way of keli, only keli is given to us. The soul of Jeshua is the whole world. Therefore Jeshua says: 'the whole world my Father has given to me'. Within Jeshua, within me there is no identity or preferences. My Father has no preferences therefore I have no preferences either. Within me there is the wholeness of my Father and when I connect myself with Jeshua I receive this wholeness. We are made.....our inner is as the image of G'd, the image of G'd is Jeshua, clear? In a way there isn't written G'd, it is written tzelem Elohim - the image of Elohim and that is

Jeshua, the strength of Jeshua. Tzelem is the soul of Jeshua and this tzelem, his soul fills the whole universe. Try to understand this. The moment you limit yourself – and of course this limit you need to receive, to communicate with the light but when there is in you an artificial form of limitation and this happens when you say ‘this am I’ or when you say ‘this is my identity’ what happens? The moment you do this a part of the world will be strange for you. In the same way when you see something what is outside yourself and you see this as strange you do the same meaning you ignore some strengths that are within you. You deny strengths that are strange for you therefore you see them as your enemy. The consequence of this is that there isn’t the developing of all your strengths. When I say in this time...now I can say this because we are learning from Jeshua. If you know this and have place this deep in your heart – this is a good thing to meditate about – you can say ‘an Arab a Muslim...I have them within me’. Do you understand this? Each one of you, if you want to come to your wholeness says to your heart ‘anything what is outside me is within me’. May be you are born as a Christian, say to your heart I have within me an Arab, a Muslim a Jew etc....’ of course this feels strange but you have to know this piece of world is strange for you because this is a part of your kelim and till now you have ignored this part of yourself. The thing is develop, feel and make use of all the strengths and if you can do this you become whole and are part of the creation. As long you neglect parts in you that belong for instance to a Jew, a Muslim you neglect yourself and the goal of creation too. To experience all the strengths that are in the universe within you – that’s the wholeness we are talking about. This means that you may not have any enemy, nothing is rare for you. You don’t have to be as an Arab, a Jew etc....they too are forms of limitations. Don’t say ‘I become a Jew’ because a Jew is limited because of his identity and you are limited because of your identity. Don’t say ‘I take his identity....’ don’t become as him because he is only another form of limitation. Never have the feeling within you....have the feeling that you have overcome he who was strange for you. Know what you see from the outside, not only the identity of them who belong to the mass but also in how they act, their behavior...for instance you see a murderer, a rapist know you have these strengths also within you. That person who’s behavior is so awful....he couldn’t use his strengths in a positive way, he was destructive. He couldn’t overcome his klipot and in a way he was eaten by the klipot, that’s why he did what he did. Never try....this Jeshua is teaching us and he was and is the only one who could teach us this. If you learn from others and say ‘we are Jews and to us are given Torah....’ And Christians say ‘we are Christians...let talk about this’ each Christian feels he is good, he is humble and speaks about Jesus but from within he still feels a sort of identity, clear? This isn’t the teaching of Jeshua. They talk about Christian love but within there is hate and denial against Jeshua. Jeshua didn’t spoke about Christian love but of the love for anyone and everything what lives without preferences because the creator hasn’t preferences. The creator has no preference for a Jew or for a Muslim because all strengths are necessarily. Within your soul there is a Muslim and there is the strength of the Chief Rabbi of Israel. Become aware of this; he who is a rapist has within him the strength of the chief rabbi of Israel and the strength of the pope only I think the pope is less likely to deny this than the chief rabbi of Israel and I know what I’m saying. In Christianity there is the consciousness of sin. They have the image of Jeshua and that’s alive with them but it has to go further in the sense of the absolute acceptance of everything and everyone who have other thoughts or another identity. If you still adherence on the old view you can’t come to Jeshua, you stay devoid of Jeshua, they are living because of the strength of Jeshua but they don’t near him, clear? They speak about Jeshua because they have received his’ or make his’ shining but it is still outside them while Jeshua fills the whole world. His soul fills...the soul of Jeshua is just as his father the light itself. He is the strength of to give, the wish of to give meaning to love absolutely anything and everything what is here in this world in a kosher way. How can we reach this? Act in the same way as Jeshua did. Overcome your own narrow-mindedness by

thinking 'I am this and that and that...' because of this you cause separation, you make separation! This is the only reason of separation; you are separated of your own strengths! We have learned where separation is holiness can't enter. You are the one who works in a destructive way therefore be aware of this and let go the separation. Become aware of your distance with others, of your thinking that he is different.all the strengths are within you. You see someone walking on street and right away you have an awful image of that person, directly correct yourself. For instance think because of the circumstances he has become what he is now. Try to accept all and take it in so you can become your own healer, clear? Of course Jeshua is our savior, he is the healer and savior of whole mankind because he brought down the mechanism of the working of the kingdom of heavens. He showed us how man can come in the kingdom of heavens therefore know the whole world is within you and you can bring it to oneness, wholeness. This is the teaching of jeshua. This is the overall idea. Try to stay outside the mind but stay in your own kelim. Don't love another because they have taught you *don't force*, always have some distance. What I mean is have respect for his 4 ama – his own area, don't enter his area. See how refined this is. On the one hand there is the absolute oneness with the whole world and on the other hand – I am one and any other being is one with the creator considering the creator himself. This aspect needs respect. Every man is one and I'm one. Every man has his own unique destination and has all the strengths within him. This is the teaching of Jeshua, see what he is teaching us in the last two verses 'huge is the harvest but few are the workers'. The meaning of workers is they who can harvest. Remember it was given to everyone to harvest. In Hebrew the word harvest is katzir. We have to harvest. Let us look closer to the word katzir קציר: kuf is 100, tzadi is 90, yud is 10 and resh is 200 = 400. This man needs to harvest, the 4 stages of binah and binah is 100: 4x100= 400. The 4 stages of binah are the harvest man has to do, to harvest them within him. He says: 'begs the Lord over the harvest' meaning bring your prayer to above. The prayer has to come to the Lord. In a way your prayer has to go to arich anpin, he is the lord over aba and iema, he is chochmah and eventually....bag, bring your ma'n to above by way of your request, of your begging to send workers to harvest. To send workers to harvest means bring down your ma'd in your world so the light can fill you and bring you to oneness. All the things we learn about what happens during the night....in the popular spiritual they talk about something beautiful, something sublime, haleluja etc and look what we are learning. We learn the spiritual is from within in as apposed to those who are learning the spiritual is outside. For them the sun shines but nevertheless the spiritual stays outside. They don't talk how to correct themselves, how to purify and to build up.....to do this needs hard work and persistence and that is totally different. Man has to continue...not only what is happening outside, what culture does.....Culture can't help him because this is only a surrounding *lawush* in Hebrew. Man occupies himself with being nice and of course this is light chasadim but it is still cultural mercy. Don't think culture is wrong, it is absolute necessarily because by way of culture man builds up integrity and becomes good but it won't save him when he is in bed. No man has integrity when he is in bed because the s'a catches all man even he who is good and does do well. It won't save him. Do you want to work with the s'a you need a lot of courage, special courage and we aren't talking about muscle. The strength you need is an inner strength and all the time you need to stir up the connection with Jeshua. Only when man is connected with Jeshua he can cope the thoughts of the s'a that stir up in him all kind of thoughts.....and when he awakes, the soon he awakes directly he has to pull himself from this condition and go the side of holiness. This is only possible when you stir up within you the place of your connection with jeshua. This place that is within you, your road to jeshua you need to stir it up all the time. Don't look back to what the s'a has done. Stay connected with jeshua and miracles will happen. Be bold and after a while you will notice you can come in

terms with what you feel from within and the s'a won't have the strength to seduce you any longer.