

TEN LEVELS OF SHE'OL, GILGULIM, REINCARNATION, WHO AND WHY part1

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Rebbe SAHK: Let us begin with our petitions and prayers, and give thanks to the Abbah for all of the provisions that He has given. I will do the petition:

COMMENCING PETITION

Our H'Shem, I thank you that you have brought us here safely and that you will take us back safely.... Our Abbah, we thank you for Dr. Helen's family and for the provisions that they have made for us and for all their kindness upon us Our Abbah, I petition that you will favor them and give them protection and give them your Torah instruction and guidance and that they may receive it with a joyous heart. I petition for all the people that are present here today as the teachings are hard and difficult, as the teachings are probably not what they have heard before. I petition that you give them the ears and heart to receive, to understand and to practice. Our Father, I thank you for every family that is here, and from Korea as this message will go throughout the ends of the earth, to Korea and to many other people who come to serve you and to serve your Torah. That they may be restored one day, both in spirit and in body and in the physical location of Israel, that has been promised to our forefathers, Abraham, Ytsak and Yaqub.

I thank you Abbah Y—H, that you have given us this opportunity, that we may speak of your name, that we may speak of your goodness that you have given us in the desert, when you took us out of the house of slavery, and that you have given us freedom.....and that freedom only comes from you. As there is no one that can comfort us but you, as we wait for your Messiah that you will reveal to us in the end of days, as you will restore YsraEl back and restore our temple.....the 3rd temple where we may serve you in and with due diligence with a renewed heart. This I petition as your Kohen. Amein.

INTRODUCTION

I would ask in this particular session because of some of the concepts you may have heard, and some of the concepts might be new, that if you are not sure, please stop me and ask a question if you need to, so that I may explain it.

I have heard and understand that in Korean congregations generally, that people listen more and ask questions less. I prefer that you ask questions while you are listening because it helps you understand as well. It is not good to listen to a 3 hour lecture when you only receive 15 minutes of the teaching and the other 2 hours and 45 minutes, you did not understand. It is better, that we make it interactive, so that you can understand better. What you learn today, you can take home and give to your families, and to your children and it will help you in the future and as your life progresses. The purpose is not

that you just sit here in America and enjoy the food....Baruch H'Shem, it was great. It is not just that. That is not the purpose, but the purpose is that when we study Torah that apply the principles and that we carry them out in our daily life as well. So that is an important part of our forefather's teachings as well.

STUDY AND SERVICE OF TORAH

When we study Torah, one of the things that Mishna tells us, is that as Dr. Helen and Yachanan, has demonstrated is that you serve the Torah Scholars. So that when you serve your Torah Scholars, you actually benefit by learning the Torah. So what they say, according to the Babylonian Talmud and Mishna, is that it is not just for reading, it is not just by reading your bible that you learn. They say, that you must get a Torah teacher and you must serve your Torah teacher. Because it is when you serve your Torah teacher, that is when the G-d of YsraEl will benefit you, and increase you and allow you to learn and apply the Torah in your lives. That is what has been taught by our sages. All of our Tannaim, all of our sages over the years have followed that principle.

If you go back to Yahoshua Bn Nun, who was Musa's (Mose's) student, he followed Musa (Moses) everywhere. Wherever Musa went, Yahoshua Bn Nun followed Musa as his student. Yahoshua Bn Nun was not from the tribe of Yahudah (Judah) as most people think, but was from the tribe of Efraim. The greatest benefit that he had being from the tribe of Efraim was that he had become the chief commander of YsraEl after Musa. Generally, you would have thought that after Musa (Moses), someone from the tribe of Yahudah would have taken over, because Yahudah, were the people, and the tribe who were to be given as kings. Because of his service to Musa (Moses), Yahushua Bn Nun Bn Efraim was elevated to this position. As a small child, he followed Musa (Moses). Musa (Moses) taught him from that point. He was so close to him, that G-d gave him the honor....because he was serving Musa (Moses). G-d bestowed the honor upon him to become the leader of YsraEl and to carry them into the land, and Musa (Moses) was not permitted to go into the land. There is a reason for that, but Yahoshua Bn Nun was permitted to take the children of YsraEl into the land.

My point for this is that it is not the person that spends 10 hours a day studying Torah, or that the Torah scholar is the greatest person....the greatest person is the one who serves the Torah scholar or the one who helps him carry out the works of the Torah in principle and in practice. For example, if there are Torah scholars, or Torah teachers that are trying to reach the world, and others help them, that is the greatest thing that you can do as a people. It is to help the Torah scholar and teachers to do that, as there is nothing better than observing and performing Torah deeds.

THE SUSTENANCE OF TORAH

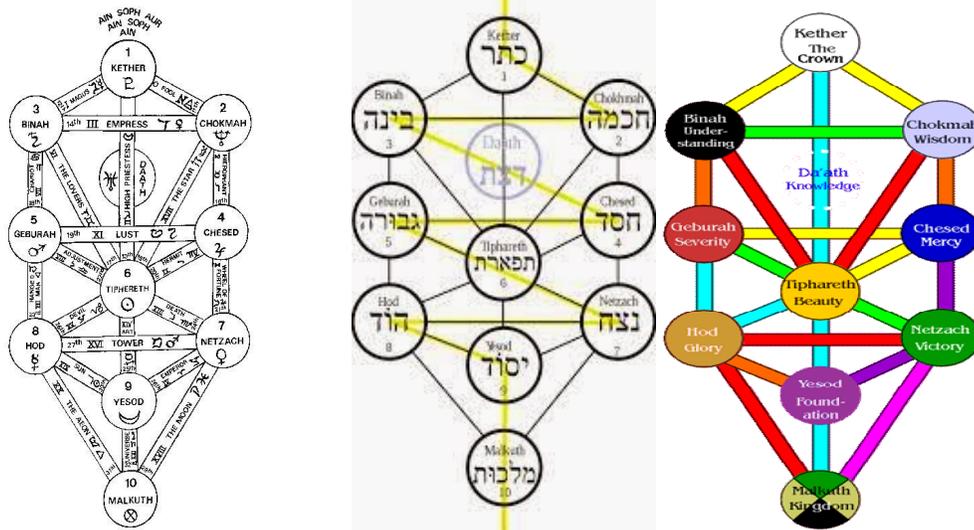
Now, we eat food and we had lovely food on our table today. Beautiful foodwe had some Korean food and we had some Pakistani food, but what is important, is that on the same table that we served the food is on that same table we studied the Torah. So what is important, is that as we are sitting on that table eating we are also studying Torah. If you do not, then it is considered similar to idol worship. It is similar to people who go to the restaurant and you see them sitting and eating, talking and happy, but they are not speaking about G-d. Maybe they are talking about family, maybe they are speaking

about friends, maybe they are speaking about work.....that work is considered idol worship. Idolatry.... So be aware of that. So as you sit at your tables, inside or outside, you must discuss something about Torah. If you do not, then you are considered as idol worshippers.

This is why the other day, when we went with David to the Restaurant, I asked David a halakhic question. That was why. To generate Torah discussion, so that David would have to answer the question about meat and milk. The idea was not to embarrass David, the idea was to generate talk about the Torah as that is what we are meant to do. Other than that, we are just considered idolaters. This is an important lesson to learn.

Inaudible Korean language:

ATTRIBUTES OF THE SEPHIROT



KETER/CROWN

Rebbe SAHK: So the first attribute we have in the **Sephiroth** tree is the word **Keter**, for crown. As you can see it is the top one. Now how does that fit with sheol? In order for us to understand that, we have 70 gentile nations in the world. Even though the world we know today is about 120 countries, but really according to the Torah, we have 70 nations and therefore we have 70 kings of those nations. According to the Torah, the word **Crown/Keter**, which is the number one word, what will happen first of all since there are 10 levels of sheol, the kings who die without Torah, without service to H'Shem, without service to the Most High, their **Crown** will be removed. What is or will be the worth of the **Crown**? Someone who takes Torah upon themselves, G-d puts a **Crown** on them of Torah. On the other hand, someone who rejects the Torah, G-d removes the **Crown** from them. So these kings of the nations will have their **Crowns** removed from them in she'ol. They will become no king. In other words, they were kings over

here, but upon entering she'ol, since there is a level reserved for them, their **Crown** is removed. We can read about that in the book of Isaiah (Yeshayahu), the prophet Isaiah (Yeshayahu) chapter 14 verse 9.

Isaiah (Yeshayahu) 14:9 She'ol from beneath is moved for you to meet you at your coming: it revives the deceased for you, even all the leaders of the earth; it has raised up from their thrones all the Sovereigns of the nations.

Now the word for chief ones in the Hebrew is the word עַתִּיד עֲתִיד 'attûd 'attûd, with the letter ayin at the beginning, which is the word for 70 in gematria. That indicates to us 70 kings of the nations....gentile nations, are going to go down into she'ol and their crowns are going to be removed. They will no longer be leaders, they will no longer be kings....they will be humiliated because in their lives they refused to obey the Torah and they refused to give the Torah to their people.

Inaudible Korean language:

Rebbe SAHK: So this sets our stage as we read Isaiah (Yeshayahu) 14 verses 15

Isaiah (Yeshayahu) 14:15 Yet you shall be brought down to She'ol, to the sides of the pit

Now when we look at the prophet Yeshayahu, the Hebrew word for sides is יַרְכָה y^erêkâh. As we take the first character yod which we spoke about earlier which gives us a gematria value of 10, which basically illustrates to us the 10 levels of sheol. So here we have 70 kings and 10 levels and also 70 sub-compartments of she'ol. This is a mystery, hidden within the scriptures.

Inaudible Korean language: Finish

CHOKHMAH/WISDOM

Rebbe SAHK: The second attribute is **Chokmah**, for **Wisdom**. That is the attribute that is used for the Holy Spirit (Ruach H'Q'dosh), which is basically the **Wisdom** side of G-d.

Now, these kings, did not have this attribute, because of being **Wise** and serving the G-d of YsraEl, they became the reverse. So if one is **Wise** and follows the G-d of YsraEl, then of course he has wisdom, because the Torah is supposed to bring you **Wisdom**. That is what the Torah is supposed to do. Because if you remember reading in the Torah, it says that nations will say, these are a wise and understanding people. But, because people do not want to obey the Torah, they want to follow whatever theologies out there or whatever religious systems out there, then what happens is that they become unwise. So then by definition, they become the opposite of wise. What is the opposite of wise?

Answer by the congregants: Foolish.

Yes, so they become foolish. So therefore, what is revealed within the Sephirot tree, is when they are in she'ol, everybody then laughs at them, and ridicules them by saying things like you stupid king and asking, "Are you the king who thought he was very wise?" This is an example of how people's souls will be in the she'ol, when kings come down. Everyone will look at those kings and say, oh, you have come down as well. I thought you were wise....but you were foolish, and you were not really wise.

GEVURAH/STRENGTH

So, we read also, that people who were very strong in their life, for example, people like Hercules, who lifted a lot of weight, or maybe they were very powerful, in the sense that they governed many.

Examples would be people like the president of America, who are very powerful men, which have had big nations to rule. When they go down to she'ol, G-d removes their strength and makes them weak. They no longer have any power or strength left. So as we read from the same prophet YeshaYahu, he says in YeshaYahu chapter 14:10-11

Isaiah (Yeshayahu) 14: 10 All they shall speak and say to you, you also have become weak as we? Are you become like to us?

11 Your pomp is brought down to She'ol, and the noise of your viols: the worm is spread under you, and the worms cover you.

Now that is part of the attribute, **Gevurah** over there on the left hand side....**Gevurah**. **Gevurah** is the attribute of **Strength**. I have skipped understanding and will come back to that in a second.

So, **Gevurah** is the attribute of **Strength**, might... I am strong....my money.... my house.....my cars..... my country, my wealth, etc. In other words, might is right. What G-d does is that for the kings and other people as well, to include ordinary people, He removes that from them and He makes them weak. So G-d tells us that that attribute I am going to reverse in you. Instead of having and utilizing the attribute of **Gevurah**, instead of being strong, I am going to reverse it and you are going to become weak. So the prophet tells us that those that will go down to sheol, that had the attribute of being strong, will become weak. You can read that in the prophet YeshaYahu as well.

BINAH/UNDERSTANDING

We are looking now at the 3rd attribute, on the left is **Understanding**. We had skipped to the 4th attribute of **Gevurah** previously, so now we are going back to the 3rd attribute called **Binah**. **Binah** is an attribute that means people have **Understanding**. When you have **Understanding** and G-d gives you the ability to **Understand**, then you can receive something. When you do not have the attribute of **Understanding**, no matter how much debate that someone does with you, knowing what is right, you will never **Understand**, because you do not have the attribute.

So it is not like an inhuman thought. For example like the pig or pork. Many people enjoy eating pork. They eat it and they love it because that is what they know. That is what they have been taught all of their lives. So when someone comes to you and says, you should not eat it because G-d says that it is not kosher. Then the person says, well that is all that I know, or that is all that I have eaten all of my life, and my parents have given me that, so I eat it. When you say to someone that G-d does not desire you to eat pork, as it is not part of G-d's Law, and that person has understanding, because G-d gives him understanding, then he can stop. If he does not have understanding, then you can say to him, medically, because the pig does not sweat because of his skin glands and because he produces a lot of toxins and those toxins cannot escape and those toxins can enter your body when you eat it and you can then get tapeworms and trichinosis, which is very hard to treat and can cause you all kinds of illness which you

can read in the New York Times, depicting certain cases, where there were some maids that worked in Jewish homes, and they infected the homes with trichinosis when they were using the toilets. So as someone sat on the toilet, they got trichinosis. Since the Jews do not eat pork, they asked where the trichinosis came from. The trichinosis came from the gentiles who were cleaning the house and when they sat on the toilet to do their natural thing, which infected and affected the other people. Because of the eggs...the worm eggs, they ferment as they deposited onto the toilet and other people sat on it received it. The point is, that you can give all of these types of scientific explanations to someone, who likes eating pork... Pork is half kosher since it has split hooves, but that does not matter. No matter how many scientific explanations that you give them, when that person does not have the attribute of understanding, then they will just not get it. They just will not want to give it up.

Korean language:

Rebbe SAHK: So you see that the attribute of **Gevurah** is removed. It is important to note that these attributes are stripped from individuals, one by one and G-d can add these attributes to you one by one if you are obedient to Him. If you obey the Torah and if you walk in the Torah, or if you do not, He removes them one by one. I am sure that no one has taught you this. I am probably the first one to teach you this. He will begin to remove the attributes, even as ordinary people, like yourselves, you do not have to be a king, to notice it. Ordinary people, everything starts to close down. Things start to go wrong. You may have illness and death in your families. Then your family begins getting struck by illness and even car accidents. Other things begin to happen. Your finances get restricted, then you have to ask yourself. What is going on? Why has everything suddenly begun to close on me? It is because G-d is removing those attributes from your life. Because of our disobedience, G-d is giving you an opportunity first. He is giving you opportunities....plenty of opportunities....to your whole generation of your family to come into obedience. When the family does not come into obedience, He then begins to remove the attributes. Then you see that relatives are dying, brothers and sisters are dying, people are getting illness, then you have to ask the question, why is diabetes in my family, why is hypertension suddenly in my family? We never had high blood pressure...we never had diabetes. The reason is due to the sephirot tree. That is what is working in your life. If you ever want to know, just look at the sephirot tree. If you want to know what it has and what it can subtract from the life of the people.

REINCARNATION

Now we look at the next one.. **Chesed**. The one that we saw with the **Gevurah** with the kings, the crowns were removed....they became crownless. They were humiliated. Now, they are no longer as a king. They will go down to she'ol. Now, do they have a chance at re-incarnation? More than likely, most of them do not have a chance for reincarnation. It is up to G-d to decide when their punishment is over, before G-d will send them to/for reincarnation. Because when you go into she'ol, we will look at that as we go along, an ordinary person from the street, is going to be 11 months in she'ol. At the 12th month, G-d will look at your condition, after the 11 month duration, and decide if you need to be taken out as yet, or not. He will decide that. Whether He can send you back, re-incarnate you in another body....same soul, but new body and into the same family or into a new family. It may be in an auntie's family or in an uncle's family, and maybe even in a similar location. So you may get a re-incarnation.

That is how re-incarnation works, where G-d can decide if you need to do tikkun, and you did not do it in your previous life, G-d can decide whether you are worthy to go again. It is still a punishment, but G-d can give you that opportunity to go back, be born again as another child, man or woman, and you can begin to have another life.

Sometimes people who have come back, there was a boy who was born in England, and he started remembering his past. Though he was from a gentile family, he began remembering things from WWII. Though he was young, he began drawing pictures of airplanes. He began drawing bombs around the planes and showing them exploding. He remembered that he was a pilot and he had died in one of those blasts. He then began telling his family that he used to fly those planes, and his family thought that there must be something wrong with that boy. How could he fly the plane? He was just born? So his family began to investigate it and they found out different things pertaining to the crash and the people involved. Then they found out that those things were true and that yes, he was re-incarnated. He remembered when he was young, but when he grew up and got to the age of 12 and 13, he forgot everything. So, he came back to do Tikkun... to take care of his life.

CHESED/LOVING-KINDNESS MERCY

The next attribute, number 5, we have is **Chesed**, is for the ones who have it is loving kindness/favor and for the ones who do not obey the Torah, **Chesed** is removed. They become hateful, and they no longer have loving-kindness.

TIFERET/BEAUTY

For the next attribute, we have **Tiferet**. **Tiferet** is for beauty, while the reverse of beauty is ugly. So when we go down to sheol, and there will be lots of activities down there in sheol, within the different compartments. Depending upon who you are, whether you are biological YsraEl or if you are a goyim, different people go to different levels. We all do not go to different levels. YsraEl is kept separately in a separate area.

HOD/SPLENDOR

We see that **Hod/Splendor**, which is number 7 of the attributes on the board. **Splendor** is removed from people and they no longer have **splendor**. In other words maybe in their life, they have surrounded themselves with grandeur, however if they have not obeyed the Torah, once they get to sheol, G-d will remove the attribute of **Hod/Splendor** and they will have no **splendor** left.

We see this attribute in Yeshayahu (Isaiah) 5:14

Yeshayahu (Isaiah) 5:14 Therefore She'ol has enlarged herself, and opened her mouth without measure: and their esteem, and their multitude, and their pomp, and he that rejoices, shall descend into it.

Therefore, if you enter she'ol, and you were not a right-ruling man or woman, then it will not be a very good or nice place to go to.

NETZAR/VICTORY

Now we have number 8, which is **Netzar**, which is the attribute for **Victory**. Generally, G-d gives you **Victory** or G-d gives you success' in life. You become successful in life. That attribute, when it is not part of G-d's kingdom and plan, then you have defeat instead. So you will begin to go down the spiral, where everything that you do fails. Whenever you touch something, you spend a lot of time or money on it, and it does not succeed, it just fails, that is a reverse attribute.

YESEOD/REGENERATION

Continuing on we have number which is the attribute of **Yeseod/Regeneration into the new birth**. So those who do not walk in Torah, instead of having **Regeneration into the new birth**, or being born of G-d above we have death. There is no birth, but death. Only death follows. Many may say that everybody dies, but in this case, we are speaking about the spiritual death that follows.

MALCHUT/KINGDOM

Number 10 attribute is **Malchut** which for a right-ruling person, a person in Torah, they become part of the **Kingdom** and they will enter into the **Kingdom** in the future. If you are not part of the Torah, then you will not be able to enter into the **Kingdom**. So then, **Malchut** will be or is removed from you as an attribute. For all of those people who do not obey H'Shem, G-d removes **Malchut** from them also.

Korean language:

SHE'OL

Rebbe SAHK: So, we were talking about she'ol, so one question would be, how big is she'ol? Well, we have read in YeshaYahu (Isaiah), that she'ol enlarges itself. It can become large, it can change it's shape a little, but it can become big. Now, I have calculated it by looking at the book of Chanokh (Enoch) and studying that and of course the Torah. I was studying how large is she'ol....it's physical size. I worked out that she'ol is basically the size of the whole of the Middle East underneath it. That is how large it is. She'ol borders basically touch from Arabia to the east borders to West Africa. These are the extremities of she'ol. These are the far ends of she'ol. It encompasses, several countries underneath. One important observation I made as I looked at the she'ol limits that I made was that extreme activity, demonic activity was or is in those areas directly above she'ol. For example Iraq which is located directly above a major zone of she'ol. There is a lot of demonic and unclean spirits in the air. There is a lot of activity and that reflects upon the people as well. Those unclean spirits can go into the people and cause the people to murder other people, kill other people, blow up people....that kind of thing. So that type of activity is there. Then when you go into Africa, Western Africa, where she'ol limits or borders are, you will find that Africa itself, and it's countries, because there are many countries in Africa itself (54 countries), are also suffering from wickedness. Why? Because there is a lot of spiritual activity there within she'ol, underneath these areas, and in the air, that are affecting these people that are living in these parts of the world without Torah and in other gentile religions.

The only way that you can restrict that activity, so that it does not affect you is by being obedient to the Torah laws. The majority of those people who live in these areas however are not obedient to the Torah laws. So, they are negatively affected by that. It is hard to explain, but I could surmise it like this, if you build a house on a mountain that has lava underneath, and the lava is heated, you can feel the heat in your house, that is built on the mountain. That is the best explanation that I can give you on she'ol. If she'ol has a lot of demonic activity underneath and you build your house on top of it....it does not matter how big are those cities, and how beautiful your house or houses look, if there are demonic activities underneath, then it will affect your household. The only way to protect your household, is by doing the right thing that G-d has required. This is why G-d gave us, the Israelites, the tools, to protect ourselves. The Mezzuzah.... H'Asarot Diberot (the Ten Commandments) (total 613 commands), Israelites putting on the tzitzit, the shofar, the menorah....all of these tools the Most High gave us these tools for our protection. They are not decoration pieces...they are for our protection. Just like having the Torah scrolls....these are some of the protection tools given to us. So when you do not have them, you are going to suffer.

Korean language:

COVERING AND PROTECTION

Rebbe SAHK: Everyone in that family is linked to that person. For example, if we say that since this is Dr. Helen's house and that Yahuchanan put the Mezuzahs up on the doors, so Yahuchanan is the head and everyone in that household are under the protection of the man, Yahuchanan. It is always the man. All the women are connected to him. His wife is connected to him, his niece is connected to him....everyone in this house is connected to him. Everyone who comes into his house is connected to him. When you go outside, then you have your own household, to go back to your own household, your own family. So it is therefore connected to the household and the man per head. So wherever the women go, and whoever house they go to, they are under that protection.

Question: *What about the man?*

Rebbe SAHK: The man is the head, so your husband, father or your brother depending if you are married. If you are a married woman, it is your husband. If you are not a married woman, then it is your father or your brother.

So in this household, you come under your father's protection. When you go out of this house then you go under your own household protection.

Inaudible discussion:

Rebbe SAHK: You see, this is a very good point you bring up. This is why I was saying to Dr. Helen. You must send your son to the Yeshiva in Israel. Not here but in Israel, because Israel is the set-apart land. So it is a lot different to do the same things here and then to do them in Israel. So, in Israel, it is like 10 times better.

Korean language:

Rebbe SAHK: If you go back to your home or your residence, then the problems that you have there will remain. If you go back to your place and your husband, your father or your brother or if you have not been married, and you are living in your family's house, and they are not in Torah, then that problem will remain. They are open to attack and they are not under protection. Just putting a Mezuzah up does not protect you, but who you are under is where your protection comes from.

Let me give you an example of protection. You had asked the question pertaining being closer to Torah people. This is true. Who do you make your friends? You make Torah scholars your friends. Why? The reason is this. As an example, I come to this country, but I grew up and was brought up in England and in Pakistan for most of my life. In England, I do not spend any time with drug dealers or thieves or robbers or those kinds of people nor do I spend my time with criminals. I spent most of my time in my home, studying in my home. Sometimes I would go outside and practice taekwondo, then return home and do some more studying. That is where and how I spent most of my time. Now that I have come over here to the United States from England, I can see that many different people congregate together that are united in their ideas or norms. I see drug addicts, criminals, and people smoking or using various types of drugs, who congregate with one another. So what you see is likeminded people congregating together. So what you must avoid doing, is associating with that kind of person or people. Spend your time with Torah people. If you are with Torah people, G-d will bring increases into your life.

You will also find the following, and I want you to test this out. Please try this, because as G-d has made me a kohen, anyone that comes into my presence will receive benefits within their lives. I want you...each one of you to test it out. As you are present here, just me visiting this place, you will get benefits within your lives. When a kohen, a priest of the Most High, comes into the presence of people, just his very presence brings benefits into the lives of those around. Just his very presence does this. As he goes away, he leaves you with the benefits.

I know this because even as my wife who is sitting there, and you can ask her. I have met 3 of my students on my travels here, not counting Dr. Helen, but those 3 students, all wrote to me separately saying that they had only spent 10 minutes with me and they received so many benefits after they left me. They received physical and material benefits they said came their way.

One of my students went to his car and he had had some problems with it that I did not know and his wheel could have come off and he could have had a very bad accident. His car was safe however and he was able to drive safely to a mechanic shop (garage). They told him that there was a problem with his car and that he would need certain parts and that would cost him approximately \$1000.00. Then the man turned around and told my student that they would give him the part for free. He said, I will give you the part free, but can you please advertise our name. That was the way that the increase came to this student of mine. My point with this is that the Torah is material, it is tangible and it can be tested. It is not mumbo jumbo. You can test it.

Korean language:

Rebbe SAHK: I am going to give you an example of what happened within my family recently. My wife, who is here now and can attest to this occurrence, as she was being attacked by an evil spirit which was

leaving scratch marks on her back. She showed me this. As she slept at night, she would wake up in the morning and she would have scratch marks on her back. I had to instruct my wife on how to get rid of the evil spirits. When you do not have a man around you, you also lose the protection. As a result this happens due to the absence of a man.

SPIRITS AND PROTECTION AT HOME

There was another incidence of something else occurring. I understood this after speaking with Dr. Helen. I was telling her that in our home, there was a presence. As I bought the house, and as you buy a new property, there is always a presence of a spirit in the house. You have to go in and anoint the house. You have to do certain things such as the mezuzah to get rid of those unclean spirits in the house. My wife said that she had seen the person who lived in the house previously, and who had resided there before us. She said she physically saw him one evening with a child. As she was telling me, I just laughed. I knew that she was telling me the truth, because I knew she was speaking the truth and I knew the remedy. She had showed me the fan, and then she said, do you see these 2 buttons? When the spirit comes, he makes them spin. None of the other fans in the house spin, but the small fan in her room spins and they will hit each other. It will make it hit constantly. So then, she recorded it in a video on her phone. She recorded it so that I could see it spinning.

She later told me that she had a crystal, some type of crystal and the spirit would make the crystal somehow knock one by one. This way, the spirit would make it's presence known. I then said to my wife, when I come the spirit will depart. I said this because we were speaking when I was in England away from her. I said when I come, the spirit will not dare come into the house. This is another reason why a man is very important. A right-ruling man in your life is very important. I came home and I anointed the house and no longer was the spirit present in the house. Those actions which occurred when I was not there has not happened since I came over here. My wife is a witness of all of this that occurred. This is why we tell people when they marry; they must get a right-ruling husband. This is very important. You cannot just marry any man, because they will bring their own spirit, as spirits follow people.

Korean language:

Rebbe SAHK: Spirits are real and the spiritual world is very real. It is not possible, to deal with the spiritual world with physical things, unless you know what you are doing.

Lady speaking: We have some members in which their husbands are gone and they have their children with them and we are praying for them. One of the ladies is by herself....practically, but not in theory.

Rebbe SAHK: In such a case, where a woman is alone, and the husband did not do the necessary things and the husband has had to separate, in that case, the Rabbi will be her protection, until the husband gets sorted out. So whoever your Rabbi is, you will be under him directly at that point.

Korean language:

KABALA

Rebbe SAHK: Looking back, we had spoken about Kabala. Kabala which comes from the root word Kabel, does not mean just to receive. Kabel means to receive the oral traditions and the texts from our forefathers. For example, the Mishna, the Gamara, the Talmud, the Midrasha etc are examples of oral traditions written down. That is what Kabala really means. This is just an interface. This interface just gives us an idea of how G-d works and how G-d really is, because we really do not know what G-d is in essence. We do not know what kind of light G-d is, so this gives us a good idea and an understanding of the scriptures to be able to connect and to give us a brief view into the unknown. This is a deep study of G-d.

So, when I was speaking of the dimensions of She'ol, it is very easy to look into and it is not guessing. You can go to Beresheet (Gen) Chp 2 and read and see where the 4 rivers are. Those 4 rivers that I have marked in the HTHS Bible and shown where they are, what those rivers modern names are for example, Pishon, I said was around the area today of Saudi Arabia and Africa. I said that the 2nd river of Gihon/Gahon, is the Blue Nile and the Blue Nile also becomes the White Nile and that has it's origin around Uganda and Kenya areas. Then we have the Tigris river which is connected to Northern Iraq and Syria. Then we have the river Euphrates, which begins in where is Turkey today and empties into the Persian Gulf.

In all of those areas, the scriptures speak of the Ga'an Eden (Garden of Eden). Ga'an Eden, the Garden of Eden is also in She'ol. Within She'ol, there is another dimension as well. She'ol is also discussed as under the earth. So we find that the right-ruling people, go to Ga'an Eden. The ones who are not right-ruling, they go to the other parts of She'ol, which is for the wicked. Therefore those rivers show and tell you where are the areas of She'ol. It shows you today, which countries.

Korean language:

Rebbe SAHK: In order to study Kabala, and to study the deeper side of G-d, you have to obviously study the Zohar. The Zohar is the text in which you may have seen around here even from Dr. Helen, because I know that she studies it. It has been suggested that the Zohar was written by Rabbi Yohachanan Ben Zachai or by Rabbi Shimon Bn Yohai. Some other people believe that the Zohar was written by Moses DeLeon, in the 13th century (Which is true) and others believe that it was written by Abraham Bn Samuel Abulafia in the 13th century.

When you look at the Zohar, you will find that the text of the Zohar predates Rabbi Yohachanan bn Zachai's time. Many people hold to the assumption that he wrote it, but the principles in it predates the timeline of when he would have written it. We also note that the Zohar tells us and it gives us some of the attributes of Elohim of Israel and it also tells us in the book of Creation, in the book called Sefar Y'tzera. It says by the means of 32 wonderful parts of wisdom, Yah Y—H of Hosts, Elohim of Wisdom, living Elohim, Eternal King, El Shaddai, Merciful and Gracious, High and Uplifted who Inhabits Eternity, Exalted and Holy is His name and grade. He created the Universe by 3 signs. By 3 signs which are by border, by letter and by number. So, this border, letter and number is related to the Hebrew language.

Korean language:

Rebbe SAHK: So when we examine the first attribute of the sephirot, Keter (Crown) which is linked to the organ designated as the brain. It is the head, and it has no color and in kabala it is also referred to the ayin, the letter ayin. It also means nothingness. It also carries the meaning of Alef, Lamed and Peh/Feh. It has the atomical meaning of Achad, to be united, in the infinitive expansive force and creative energy of life and death.

This reveals that in the plurality of H'Shem, the attributes of Elohim. This is what we also call the oneness of G-d, or the unity of Elohim.

Korean language:

AHaYaH Ashar AHaYaH

Rebbe SAHK: Now, in the Hebrew Bible, in the Torah, we have one of the names of Elohim, in Shemoth (Exodus) 3:14, many Bibles render this, in the Hebrew as "AHaYaH Ashar AHaYaH" which is then translated in the English Bibles as the one who is, or the one who exists, or I am that I am, but those are actually the incorrect meaning of the Hebrew. The Hebrew that we have translated into the Hidden Truths Hebraic Scrolls, in which I have done myself is written in the Hebrew as, AHaYaH Ashar AHaYaH, which is an exultric Kabala term in which you would have to understand that had been revealed to Musa (Moses). This is why Kabala is from Mt. Sinai, not from Rabbi Yohachanan Ben Zachai or by Rabbi Shimon Bn Yohai, etc.

If you look at the term AHaYaH, it has the consonants and it has the vowels alef. Do you remember that we spoke about the alef being the keter. So keep an eye on it, alef being the keter has mem and it has resh. So that Alef is from the Ayin Sof. I do not know if you have heard of this term before. The Ein Sof...infinity.....Ein Sof is the term for G-d. Ein Sof is one of the terms in Kabala for G-d. Ein Sof means to put it simply, the Creator of everything. That is the Ein Sof. To give you an example of this, I would have to make a diagram so that everyone does not get lost. This is a rough example. So, imagine this rat handle....imagine that this rat handle is G-d. Imagine that this is everything that we know. The universe is created. All the universes are created. All we know is that this is before creation. This is what G-d would be before creation. It would be empty because, it was not the full universe as yet. There was no room for the universe, because G-d was everywhere. G-d was in everything, so in order to create, the Creator who we call Ein Sof in the Hebrew, or who we call H'Shem. I will tell you some other things a little bit later about that in the lecture.

Now, one day in our time span what G-d had decided to do, was that He decided to make creation. He has decided to make man, and He has decided to make woman. So, how can He decide to make man and woman, if this is the entire universe that we know? If this is everything that we know, and this is G-d, how is G-d going to create? G-d has got to contract, because this is light. These are all lights. All lights....plural, because G-d is light. He is all lights and we cannot really comprehend all that that really means. So what does G-d do, He contracts. So G-d is light and as light, he contracts. He contracts and now He is taking up with space. So this is space and this is like the sides of a rectangle. This space is

where the creation took place. This is our universe. Do you see that space there? That is like our universe....that is like our G-d. So when G-d contracted, the way the sages understand, is that G-d, wherever G-d contracted to, on the insides of the rectangle. What is on the outside of the rectangle? The outside space has no G-d in it. There was no light in that space. That space was dark. This is how the universe began. The scientist say, oh when the universe began, there was nothing....it was dark, and then suddenly, the earth came together. That is what it means. In our understanding of Torah, it says that darkness was all around us. That is why in Beresheet (Genesis) chapter 1 tells us, that there was darkness everywhere and there was warfare.

So G-d contracted through here and G-d made space. Now, initially this space had no G-d in it. So what does that mean? It means that there was no light there and there is an inference to there being evil. The evil inclination....yetzer harar. This means, that this space that did not have G-d, and any space that does not have G-d, for example, any country in the world that does not have G-d, for arguments sake....let's theorize; if there is any country that does not have G-d, then what will that be? It will be wicked.

This space had/has the ability; though there was nothing there....there was no human there, so there was the ability to be wicked, because there was no light there. So G-d created there light and when G-d created the light then, this is how we understand that the human beings have both evil and good inclination. This is how we understand it, because there was light. As G-d created the human being, the human has the ability to be good and to be evil. Why, because G-d retracted Himself back and created space so that He could create the universe.

Now in Kabala, it gets complicated, because you have different levels of the universes. There are different levels, and I am not going to go into that because it is too complicated.

Korean language:

THE EIN SOF AND THE CREATION PROCESS

Rebbe SAHK: We will return to this diagram in a little while. I will give you a term, and the term is AHaYah, Ein Sof, and we have just touched on what Ein Sof is in the Hebrew. Ein Sof is the master of the Universes, or G-d Himself. What we notice in the term AHaYah, is that we have 3 vowels, alef, mem and resh. The alef we have stated is the Ein Sof, or the beginning of everything. In order to create, G-d had to contract and create everything, since G-d could not create, if G-d covered everything, because there would not be any room for creation. So He had to make some room, so the light had to contract back. This is why we have limitations in this world. An example for this would be, when angels (melekhim) descend, sometimes, angels cannot descend right away. It takes time, because of the eternity is outside of creation. Between eternity and now, whatever process' the angels utilize, some type of energy, some type of process or technology that humans are not even aware of as yet. They can transform themselves from the heavens and appear to where we are down here on the earth. We may think that it is instant, but sometimes it can take days.

We are very clever with things and but we may think that since we have invented certain things like infrared and other similar technologies. But the technologies that the angels use are far, far ahead of our technology. We do not even understand because they are so superior. So, when people say to me, that when YsraEl is restored, then the computers will go away. I respond by saying no, because the Angels have much better technologies than us. So these technologies that we have may still be around, but we may inherit from the angels, better technologies in the future. I do not know what that is, but there will be better technologies given to us at that time, because Israel will rule the nations. How will we rule the nations with donkeys and sticks? We cannot rule the nations with donkeys and sticks. So G-d will give us the technology and infrastructure necessary to do that.

Movies like Startrek, where a man comes from on a ship and then suddenly appears in another place far away, is reality in G-d's kingdom. This is easy for G-d, because angels already do that. This is something for us to understand. It is not hard for G-d. We see this, that this is within the letters of the Hebrew language that gives us some of that mystery and that those words or letters like mem and AHaYah we have the majesty, the holiness and also the symbols for the nations. We are told in Beresheet (Gen) 1:2 that the earth was just water. It says, "darkness was on the face of the deep".

Beresheet (Gen) 1:2 The land was desolate, and chaotic; and darkness was on the face of the deep. And the Ruakh of Elohim/Powers (Set-Apart Spirit) was fluttering over the face of the mayim.

In other words, before the earth was created, before the universes were created, it was just water above and below and G-d separated those entities. The resh in that is, the bright guiding light which is established upon the set-apart, holy mountain of Zion. As we are told in Tehillim (Ps) 2, "to assist the temple priesthood to reach out to the Abbah for the kings of Israel. We are told in Tehillim (Ps)2:6

Tehillim (Ps)2:6 Yet have I set my Sovereign upon my Set-Apart Mountain of Tsiyon.

This illustrates to us that when the Abbah was speaking to Musa saying AHaYaH Ashar AHaYaH, He was not speaking of His name to Musa. Musa already knew the name, and indeed even Abraham also knew the name. He was basically giving him a principle of Kabala. This is a certain principle that most people do not understand. This is what G-d did at that point however. This illustrates to us from those principles that the words AHaYaH Ashar AHaYaH does not mean I am that I am, as many bibles translates and what it actually means is untranslatable. It is a Hebrew Kabbalistic term that should not be translated. It should just be written AHaYaH Ashar AHaYaH.

Korean language:

Rebbe SAHK: We will continue where we left off from speaking about the Kabbalistic term AHaYaH Ashar AHaYaH, and this is where we find that Tehillim (Ps)2:6 comes in.

Tehillim (Ps)2:6 Yet have I set my Sovereign upon my Set-Apart Mountain of Tsiyon.

CHARACTERISTICS OF THE SEPHIROT

So, we have spoken about the colors of the Sephirot. We spoke about **Keter**, the first one. We said that it had no color associated with it. We said that it is related to the brain of the human. In the ancient Hebrew pictograph, the first letter, the alef, the first letter which is within the first picture of the Kabala inscription is the inscription of a man.

What we see from here in regards to the next attribute, which is **Chukhman** which we know is wisdom. This reveals to us the first impulse to create. This is the first male and female unity of the structure of Elohim, the structure of G-d, or as we understand it, the substance of Elohim. This reveals the creative act, in which the creation attributes that deal with wisdom are from the action itself of creation. We can see that from Beresheet (Gen) 25:24

Beresheet (Gen) 25: 24 So when her days were fulfilled for her to give birth, indeed there were twins in her womb.

The word there in the Hebrew language, for womb is **rechem** (*rekh'-em*). Rechem shows us the creative process if you like. It is the special place that both the word rechem and chamim are related. From this we understand that the Abbah is saying the children are will have some kind of mercy or favour upon the family in which he or she was born into. Rechem is an important word in the Hebrew, which is also related to mercy.

The Kabbalistic birth of primordial man, or primordial woman, the ruach, which is **Chokhmah, Wisdom** and the father which is **Gevurah**, they give authority for the womb for the woman to give birth to a male or female child. Without the will of the Abbah, nothing can move, nor can anything happen. What we can see within the Sephirot, we see the travel energies or how the energies travel.

Chokmah, or **wisdom** is related to the Holy Spirit and is also related to the tree of life. The tree of life and Torah are both feminine words. **Chokmah** or **Wisdom**, we also know her as Ema or Em....mother. In the Kabbalistic form she would be the Torah. My opinion is that the Torah comes from Abbah Y—H, and He is in everything and is the source of everything which is the Alef. The Alef is the source of everything that is beneath. The Holy Spirit is an attribute of Elohim....an attribute of H'Shem....an attribute of G-d which reveals to us that the Torah is a sign and a symbol of that in which we understand today as the Holy Spirit. We understand that it is in the feminine form. You will read in Mishle (Pro), the **Chokhmah** or **Wisdom** is the tree of life.

We also see that the energy matters that mated allowed the offspring to be produced are now being revealed within the 3rd Sephirot, or the Binah (Understanding). This is how we understand the energies that travel. This Sephirot links within the tree, Gevurah with Chokhmah, showing that they have to pass through Binah, which is Understanding alongside Chokhmah (Wisdom). This reveals to us the divine energies coming together of Gevurah, Chokhmah, Binah, Da'at, Chesed, Tiferet, Hod, Netzakh, Yeseod and the birthing process Malchut. This is in fact the whole tree. We understand that the whole tree in Hebrew is referred to as Etz Chaim, or the tree of life.

This means that every person that is born on this planet has the ability to be the tree of life, or a Torah Scholar, which is basically a tree of life. Whether that person makes it or not, it is entirely up to them. They do however have the potential given to them via the sephirot. They can turn that potential to being an actual Torah Scholar/Tree of life. Whether the people turn it into an actual is for each individual to determine. Not everyone turns that potential into an actual Torah Scholar. Now, I hope that I did not lose anyone.

Korean language:

THE IMPORTANCE OF WISDOM AND UNDERSTANDING

Rebbe SAHK: I would like to introduce another concept which may conflict with your understanding, but this is another concept that will help you to get understanding of G-d and eternal life and where is eternal life. So you will get an understanding on all of that as well.

In Mishle (Pr) chapter 3, we read, happy is the man that finds wisdom, and the man that gets understanding.

Mishle (Pr) 3:13 Happy is the man that finds wisdom, and the man that gets understanding.

Those are 2 Sephirots, where we can see over there on the diagram, as you can see the Binah. What we are not told is happy is the man that finds wealth, nor are we told, happy is the man that finds some other person, nor are we told, happy is the man that finds some ruby or some important or rare gem. We are told particularly, happy is the man that finds wisdom. So we read and we get some understanding and we are told that the merchandise of it is much better than the merchandise of silver and gold. That is the most valuable thing that you can find. What the TaNaKh is telling us is that the most valuable thing that you can find in your life is wisdom. It is not how wealthy you can become like Bill Gates, as he is a very wealthy man. He has something like 80 billions dollars of wealth. He is a very wealthy man. What the TaNaKh is telling us however is that happiness is not dependent upon how wealthy you are. The TaNaKh is telling you that you having happiness is dependent upon whether you have Chokhmah or not. Do you have the Holy Spirit or not? Do you have Binah? Both these attributes merge. The energies flow from Chokhmah to Binah, and we will look further into that in a second.

Additionally it says that she is more precious. Remember before I told you that Chokhmah is a feminine attribute of G-d. She is more precious than rubies. All of the things that you may desire cannot compare to her. Now, this is defining the characteristics of the Torah, seeing that the Torah is described as a she. Torah is also the Ruach H'Qadosh or Em Chokhmah. It says, Her ways are ways of pleasantness and all her paths are peace.

Mishle (Pr) 3:17 Her ways are ways of pleasantness, and all her paths are shalom.

She is the Tree of Life....She is the Etz Chaim. She is the Tree of Life to them that lay a hold on her and happy is everyone that keeps a hold of her tightly.

Mishle (Pr) 3:18 She is an etz (tree) of life to them that lay hold upon her: and happy is everyone that retains her

That is why I have said. Keep a hold of the Torah. That means that you have the Holy Spirit with you as well. The majesty of the Most High, what we call the Shekinah will dwell with you. That means that you have to hold it, and hold it tight. That means that you should have a Torah scholar and that means that you are a right-ruling person, it means that he will have the **Chokhmah** and he will have the **Binah**. This is why I said to you earlier, that your company should be Torah Scholars and not people who are on drugs and drinking and partying all of the time. This is why I said that. The reason why I said that is that when your company is with likeminded people, that is when you will excel in life.

It is very easy. When I was growing up, my father said to me, "son don't get in trouble with the police. Whatever you do in life," he said, "do the right thing.": He said, "if you give someone your word, make sure you honor it." Then, he re-iterated, "do not get in trouble with the police, because it is no good to get in trouble with the law." He said, "you do not want the law on your back."

In other words, my father was also telling me, in the way that I understood it as a child, was to not get involved with bad people. The authorities and possibly other people will chase you when you are involved with bad people. He said do not be involved with bad people, stay good, stay right, and you will be fine. If you do not obey me and get involved with people doing bad things, you will suffer. This is why I say to people, if you want wisdom, if you want G-d to be in your life, then you will have to leave that which is ungodly.

Ungodly in our world today, in the western world today can mean many different things. In this country, ungodly can be anyone who does not obey President Obama's law. That however is not the definition of ungodly. If you do not accept their definition of marriage, ie, a man marrying a man, or a woman marrying a woman, then you are against the law technically, in their understanding in reference to their laws. I can understand that. We have to understand however, that godliness or things that are precious to us, by things that are dictated to us by the actions and the commandments given to us in the Torah.

We are told that She (Wisdom) is a Tree of Life, She is the Etz Chaim, and if you take a hold upon her, you will benefit. This is why I say to the people who come to me; I tell them that following the Torah, having the Torah, and knowing of the Torah is a privilege. Torah is not a burden. Some people may say, "oh what a burden, how legalistic....Sabbath this or Sabbath that." Many Christians do that all of the time and they behave like animals. I tell them that they are very foolish, because the Torah is not a burden, and it is not legalistic. It is more legalistic if you read your state laws. In the Virginia state laws for example, there are a whole charter of them. That is more legalistic....trying to understand them. When I drive on the road, you have to think about which side to drive on and which side to not drive on....when can I turn, or when must I not turn. One state may allow you to turn right on red, whereas another state may not allow you to turn right on red. That is more legalistic in the goyim world....in the gentile world than in the Torah, to put it plain and simple.

If there is something that you do not understand within the Torah, then you should take it to a Torah scholar, and then he or she will then explain it to you. We are told that Y—H founded the world by wisdom. He used wisdom to create the world and we understand that this is not just speaking about attributes, but it is also speaking about how the G-d-head works. We do not understand anything about it other than what we read, and what we try to extrapolate from the scriptures. We have to study it to get understanding from it. It is not always that easy to understand.

I am going to give you a little information and knowledge on this and hopefully it will give you a little understanding. Dr. Helen probably speaks the language and she will tell you that this is significant. In Kabala, what we see is that the sperm that will impregnate the attribute of Binah; what you see on the Sephirot tree, or understanding, it defines the first step of creation.

[The Merkavah, Ophanim and Other Entities](#)

Since Chokmah is associated with the Ruach H'Q'dosh, or the Holy Spirit, which is the feminine side of G-d. The letters Yud and Heh, in the Hebrew language, are attributed to the Sephirot, giving us the word Yah. This by the way is attributed to the Em Chokmah, or the Holy Spirit. The colors of the Holy Spirit,

or Mother Chokmah is blue and She associates with the right side of the brain, according to the Kabbalist. However, the organ for this is the lungs. The angels that are related to this are the Ophanim.

Here is a mystery. The mystery is this which is coming directly from the Kabala book that I wrote. The mystery of this is that the Ophanim are mentioned in the Merkavah, in the book of the prophet Levi Y'khezki'el, chapter 1 verse 18 You can read about it there.

Y'khezki'el יחזקאל (Eze)1:18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

Now, these rings, are the Ophanim. I will now tell you something very interesting. The appearance of these Ophanim mentioned in Y'khezki'el 1:16 where it says the appearance of the wheels.

Y'khezki'el 1:16 The appearance of the wheels and their work was like to the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

That is the Hebrew word for Ophanim, where it says the appearance of the wheels. That is where you will see the particular angels that look like wheels. The particular text that we read about what the Merkavah is or what the chariot of G-d is. What are those and what do those terms actually mean? We know that it is the chariot of the throne and the esteem of Elohim, or the glory of G-d. What does it actually mean? Can you explain this? What does it mean that the Ein Sof....that G-d is limitless? We cannot fully understand it. It is lights. We do not understand it truly in reality what it means. How and why is it that G-d needs to have a Merkavah, or a chariot to travel on? Why does G-d who is infinity have to travel on a Merkavah? How does G-d travel on the Merkavah? The Merkavah is like a vehicle or a car. Can you explain this? Many of you have been reading the bible all of your lives. You should be able to give someone who is an outsider an explanation of what it means. If someone came up to you and asked you what does that verse mean, or to explain what does the term the chariot of G-d mean? What is the purpose of the chariot? What would you tell that person?

One person here is saying the Torah. Are there any other answers? Are there any other explanations other than that? Do others feel the same way? Is there anyone with or against that answer?

Korean language:

Rebbe SAHK: Ok, so you said, Y—H's power. Let me give you an idea. Since Y—H's Power is Torah and wherever Y—H is, then the Torah is there. We must understand that. The Merkavah is operated by angels of course....Melekhim of some kind. These are wheels and we understand these wheels are from gilgul or reincarnation. We have not gone into that very much. What else are we being shown in relation to Israel? We have to understand it is in relation to Israel, because the Torah was given to Israel. In other words, the Merkavah, this benefit....everything is for Israel. The question is, why does the Infinite Power, that we understand as Elohim on this earth, the Majestic Power need to have this small car to travel in? It is described as a type of car, that we would classify it in our everyday speech. Whether it is a Mercedes, Ford or a BMW or another type of vehicle, it is a car at the end of the day.

Lady in the group speaking: When you are in a car, you can get from one place to another place faster. So does it mean that His word is traveling faster?

Rebbe SAHK: That is a good explanation.....that a car can travel faster and does it mean that the Word will travel faster, or that the Torah will travel faster. We can accept that. Is there anyone else who would like to make some comments or answer the question on the Merkovah. I have given you one explanation, that we are shown Ophanim. We are shown a form of gilgul... a form of rotation, turning. I said that it was related to Israel, which means that one aspect of the gilgul is the reincarnation of Israel souls that are dead. So one aspect that Israel's souls that have died, G-d can reincarnate them to do tikkun and then they can go back after they have done their tikkun so that they can enter the kingdom. That is one aspect of it, however there is another aspect of it as well. I will be looking at that second aspect of it as well.

Lady in the group speaking: the other aspect is part 2, that is not about the covering and it is out in the open.

RSAHK: What do you mean a covering for?

Lady in the group speaking: A covering to....i just lost my train of thought.

Group: Laughter.....

RSAHK: Ok... so a car is a covering.... So what she is saying, is that the car is a type of covering, and it is a type of vehicle where G-d can travel upon. My question now is, who is G-d traveling with? There are angels there that are carrying this Merkovah, this chariot or vehicle. Who is G-d traveling with?

Lady in the group speaking: He is traveling with the Israelites.

RSAHK: Yes...you are right. He is traveling with the Israelites. So where is G-d? He is with the Israelites....not in Israel, but in the Diaspora. So the purpose of the Merkovah is to travel with the Israelites wherever they are. That is the purpose of the Merkovah.

Lady in the group speaking: So do the angels know who the Israelites are?

RSAHK: G-d knows. G-d knows who they are, so G-d's presence, His Shekinah Glory, His Esteem, is amongst the Israelites. So the Torah is traveling because G-d's is technically at a face Torah, for arguments sake. G-d is Torah and so that means the Torah travels. G-d's word travels. As we look at it a bit more, we find that the Hebrew word Merkovah is a chariot of what is known as the esteem of Elohim.

What is the esteem of Elohim? It is a type of vehicle....any type of vehicle that you would like to imagine. The Hebrew for this word is רָחַב *râchâb raw-khawb'*

From [H7337](#); *roomy*, in any (or every) direction, literally or figuratively: - broad, large, at liberty, proud, wide.

GEMATRIA

What do we understand from rachab? This is where the Kabala and gematria helps us to understand it more. The gematria Rachab is Resh which has a value of 200 followed by khet which is a value of 20 and the next symbol beyt, which has a value of 2. So we know that the total value of this word rakhab is 222. Notice something else that is very important. It is in descending order. Two hundred, twenty, two. That tells us something in the Hebrew because of the descending order of the letters it shows us and gives us a revelation that the Most High's esteem was made visible to the world, and in this case to Israel, and it is descending or being unveiled. That is what it means.

Lady in the group speaking: Does that mean that it is being unveiled in small or smaller increments?

REVELATIONS TO YSRAEL

RSAHK: Yes, so that means that everyone who is part of Israel.....and that everybody means everyone, to include the gentile world who are part of Israel, because H'Shem does say that there are those goyim that are called by my name. This is in reference to right-ruling gentiles, who we know will be part of Israel in the future. They may not know it right now, but later they will come in. They are part of Israel. So it is revealed that they too will be shown or revealed that esteem, or the Shekinah. We see, as we read the word rakh'b backwards, it becomes boker, with the correct sound but an incorrect spelling. In other words, without the Qof for the correct spelling, which gives us the term for morning. We can replace the khaf with the qof simply to understand that this is the esteem of Elohim unveiled. So G-d's glory, G-d's esteem is being unveiled and being revealed to His people.

Why morning? Why the word morning....boker? Why that? The reason for that, is because the Abbah is light, and He allows us to experience some of His brilliant Light. The Chokhmah is in response to the infinite energy given to it by the Alef, which comes from within. This also constitutes the 22 letter of the Hebrew alef-bet, which contain wisdom.

According to the Sepher Yitzera, Ten Sephirot Belima, 10 and not 9, 10 and not 11, understand Chokhmah, meditate with Binah, examine them, delve into them, and experiment with them and the one who is there standing speaks to his creator and puts the maker of form in it's rightful place or it's foundation. Understand wisdom, meditate intelligence, use experimental methods.

Why the morning? Remember, we have the morning prayers that we call the shaharit petitions. This time is the most important time. When you get up and do your petitions. That is one of the most important times. There are two times actually, with one is in the morning and one is at night. These are the 2 most important times, when G-d reveals himself.

G-d can reveal who are His people and He can reveal Himself to His people. In other words, if you want to get connected to G-d, do it either at morning, or do it at night. This is why we read it in the Psalms, that King Dawud, stood at night, and did his petitions/prayers at midnight. In the muslim and Islamic side, they have a special prayer that they do at night. My grandfather who died as a muslim, used to do the night prayer every night at 1am. This is also given to islam. It is not because they were given a special revelation but bcause the idea of the night prayer comes from Judaism as well. It comes from

the Hebrew people. It comes from the Jews. So we should be able to recognize that this understanding of morning, is the time to connect with G-d.

Let me give you a passage that will help you. I am obviously going outside of my text, but I would like to give you something that will help you gain some understanding. If we go into the book of Proverbs, Mishle, and we go to chapter 8 verse 7.

Mishle (Pr) 8: 17 I love them that love me; and those that seek me at dawn shall find me.

That is the more accurate translation. If you ask me why I put the word dawn there, it is because it has to do with shaharit as it has to do with the morning. That understanding comes through study and wisdom given through the Kabala.

Now as we come back to the book of Shemoth (Exodus). What do we have in the passage of Shemoth (Exodus) 3:14?

Shemoth (Exodus) 3:14 And Elohim said to Musa, AHaYaH Ashar AHaYaH: and He said, Thus you shall say to the children of Y'sra'el, AHaYaH has sent me to you.

When it says, AHaYah, or The Yah....the short form of the name of the Y—H. We said that we look at the scriptures for our witness if that form of Kabala, or the material form is evidence. We find that it is when we look at Beresheet (Ge) 31:13 and we look at Tehillim (Ps) 102:18, they are our two witness', because in the Hebrew it says: אנכי האל Anoki H'El. If you read Hebrew, you will notice that it says Anoki H'El and the word there translates to I am the El of Bethel....I am the Power of Beth El.

Gen 31:13 I *am* the God of Bethel, where you anointed the pillar....etc.

That is our first witness.... Anoki H'El Now if you notice the wording and if you notice the pattern, then we see that the pattern is very similar to the pattern and the word in Shemoth (Ex) 3:14 of AHaYaH of the pattern there. If we look at the pictograph, at the ancient Hebrew pictograph, and I show it in the book, it is the same kind of pattern seen in AHaYaH.

We spoke about the father side, the mother side and the family side. The male side, ie the masculine and the female side, the feminine side....this is how we understand the Father and the Mother. This is how we understand the feminine side of G-d and the masculine side of G-d and when put together, gives us the revelation of the inner workings of the Sephirot. This is represented by the yod, which in ancient Hebrew is depicted as an eye. Therefore, the yod or the eye means light. In the ancient Hebrew symbol, the yod means the eye having light in that you can see and without it you have darkness and cannot see. So from that we understand that G-d's actual representation is light. It designates light of some type that we do not understand and have no knowledge of what kind of light.

The Hebrew in regards to the ancient Hebrew is and was a mono syllable language until it developed into a root word type of language later, which we characterize the modern Hebrew language. This was a later development of the 3 or 4 stages of Hebrew. Our forefather Musa (Moses) knew this very well. We understand this because we see that he wrote it. He understood about the Kabalistic terms.

GILGUL....THE GENERATION TO COME

Our second witness is Tehillim (Ps) 102:18 which states:

Tehillim (Ps) 102:18 This shall be written for the generation to come: and the people who shall be created shall praise H'Yah.

....shall praise the Yah. What do we see in the pattern here? We see the same pattern that we saw earlier in Shemoth (Ex) 3:14. What does this give us? What does Tehillim (Ps) 102:18 tell us? Did you catch it? It says, that this will be written for the generation to come. This gives us gilgul by declaring in the generation to come. How can you have a generation to come if the people have already perished? Is there an explanation to this? You have Israel...you have a people whom have come out of the exodus. It was about 600,000 adult males and about a total of over 2 million people as a whole. Though that many came out of Mitrayim (Egypt), the whole generation of adults that came out at that time died. They did not see the promised land with the exception of Yahoshua bn Nun and Khaleb bn Y'phunneh h'Kenazi. Besides them, all the other adults perished.

Now, the next generation are the children, and as the children grow up, they enter the land as the first generation did not enter the land. What happened to the first generation? They all died. So how will they come? They will come via the gilgul. This is why in Tehillim it has said, for the generation to come. When they have the children, they will come back in reincarnation in some form, through their children and they will have a chance to do tikkun. In other words, they were not such evil people that they would have been put away and destroyed, because G-d also destroys souls as well. He does not send every soul back. He also destroys souls. He can obliterate and finish them completely some souls will never come back. It means that from that time, those thousands of years ago, that those souls did come back. We will speak about that tomorrow for a little bit, because what we are discussing today will be a bit too heavy to receive all of this information at one time. Those souls however did come back into new bodies and into new children so that they could do tikkun. It is unknown if they did tikkun or not, we do not know, but they were given the opportunity to do so.

Korean language:

Rebbe SAHK: Korakh would not be given the chance to be reincarnated because Korakh was the antithesis of the Torah, but Korakh's children repented. We can look back and see that Korakh children repented, so they were saved. Korakh did not repent. The people that Korakh had with him potentially stood against Musa and he stood against G-d. Some people may believe that Korakh may be able to be sent back and would be able to do gilgul for himself. It is possible and it could happen, but I believe that certain people, G-d will not send back. Some people G-d will not send back. Not everyone gets the opportunity for gilgul. This is one mistake many people make because they believe that everyone will come back. This however is not true and everyone will not come back. It is like this...gilgul is a punishment. This punishment means that you have to return and repent for your transgressions and live another 70 or 80 years of suffering, or whatever life you are given. Maybe it will be a good life, maybe a bad life and then you have to die again.

What are the chances that you in your gilgul will repent and accept the Torah? What are the chances of you doing that? The chances are the same amount of you doing that in the previous life. It is no greater chance. Do not think that it is a greater chance, because you still have to make choices. You still have the world around you to live in, so that there are choices that you will still have to make for your life.

The other issue is, will you be born as a human being or will you be born as an animal. You can be born as an animal and I will give you a very good example of that a little later on. I will give you an example of one pertaining to an animal.

ACTION, REACTION, DETERMINATION/JUDGEMENT

Let us say, that a right-ruling man marries a woman, and the woman is disobedient and the woman does not listen to the husband. The husband tells her to obey the Torah, but she does not necessarily care, and she does her own thing. This could be Christianity, it could be Islam....it does not really matter. She is just doing her own thing. She does not care about her husband, she does not care about her teacher, she just squanders his wealth. She believes what she is doing is right. This is a common western world scenario. This is the type of situations many are living in today, and this is a real occurrence that I am speaking about. As stated previously, this is not from the east and is a live example. In this live example, the wife does not care and the husband eventually gets tired of the woman because she does not listen, and so he gives her a number of cautions and a number of warnings. Regardless, she does not care. Eventually, the husband will leave her. She has cost him a lot of money and problems, she has squandered a lot of money and she has done things without asking. The husband ends being upset and he leaves her. Then what happens? The next step, is that divorce will follow. It is probable that he will go and look for another wife and she will look for another husband. Her attributes however have not changed. By the way, she is a Christian. I am telling you of a live story and though I will not tell you the whole thing, I will tell you just a portion of it.

This right-ruling man brings his case to the Kohen. He brings the case to the priest. He says to the Kohen, before I divorce my wife.....before I take care of these problems. I would like you to listen to this situation. My wife has done the following deeds. I have spoken to her and she does not listen to me. I have told her about you and she would like to speak with you, since she knows that you are a Kohen. Please speak to her because she has some questions to ask and she does not care for my answers nor my responses. The Kohen then goes and speaks to the woman. And the woman then writes to the Kohen and gives a lengthy detailed record of everything according to her perspective. With the lengthy detail, she did not mention how she has slandered her husband, nor has she told of other facts that occurred. Instead, she stated that her husband is going with different women, has given her a disease and he has found other wives or is having other women in which she does not approve of. She then says that she has been a very good wife. She continues to paint to me of herself, a very beautiful picture while contrastingly, she paints her husband as very ugly.

What were the actions of the husband? Well he was the one who had referred her to the Kohen. The Kohen did listen to the woman's story. The Kohen knew that he could not act on the woman's story alone. The Kohen had to listen to the husband's story as well, since the wife made many allegations

against the husband, saying that just about everything that the husband did, was wrong. This is according to her understanding. She was judging her husband according to her Christian beliefs. The Kohen then comes in and takes the story to the husband, and tells the husband that his wife has made these various allegations, and asked which of the allegations were true and which of the allegations were false?

The husband answered in a manner saying for example, allegation a is true and allegation b is untrue. The husband shared that prior to him being married to his wife that he had many relations with women and may have passed a disease unto her because he was not tested. He did later however have a medical check and it did not show any diseases. The tests showed that he did not have any diseases. The question is, did he really pass it on, or did she acquire it from someone else, which would have been a possibility. The woman did have a child and did have relations prior to getting married to this man. In other words she was not a virgin when they got married. The man did not defend himself. The man did not say that he did not do it. He said that there is a possibility that he did do it, and that he did conduct a test and nothing showed up. Then he said that his wife slandered him publicly with her family. This man by the way was and is in the military. What then happens is that she slanders him and it gets the notice officially to a 4 Star General. Her story gets taken to a 4 Star General saying that her husband has done evil, that he has become a Muslim and that he is doing this, that and the other. She stated that her husband was stealing money from the army. She was lying and making allegations that were totally untrue. He was and is not a Muslim...he is a Hebrew. He is Jewish. He was not stealing money from the army. He worked for the likes of the Delta Force...SF type of people. He was not stealing money from anyone. He was advising the Special Forces.

When this thing happened, he explained to the Kohen, that his wife was given money, supported, fed and kept her in the house. She refused to have one house that he had, to be sold for a number of years, because she was being blatantly ignorant as a woman. It was evident that she was lying most of the time after looking at her testimony and looking at the man's testimony and then comparing the two. The Kohen knew that something was not right.....that either the man or the woman was not being truthful. The Kohen knew that the man was in the Torah, so what was the point of the man lying. The man was the one who gave the wife the number to contact the Kohen to find a solution, because she had found grievances with him. If the man was lying, why would he give the number to his rabbi? What was the end result? The end result was that since this Kohen was asked to judge on the matter, and since he had gotten information from both sides, he began to judge the matter.

The Kohen said there are 3 things. The first is that the wife slandered her husband. The second is that the wife disrespected her husband. The third was that whether her husband did marry or did not marry, according to the Torah, that is not the wife's problem. She rejected her husband. She told him to get lost and to go away, so what he does becomes his problem and not her problem. The Kohen asked the woman if the husband supplied her needs. She lied and said that he did not supply her needs. The man turned around and said that he supplied her needs along with her house which was more than two thousand dollars per month every month in which she kept empty because she did not want to live in the house nor did she want him to live there either. So he was paying double....paying for the house and for her other needs. The house was eventually sold and he still gave her part of the money, etc, etc, etc.

The decision given to that woman from the Kohen was this: because of her slander against the man, if she does not do teshuvah, then whoever was involved with her will receive a skin disease. That is the first punishment. The second punishment would be due to her lies in which she stated that her husband was not supporting her financially, when he clearly was. He had maintained a log and list of money that he had given her even though she stated that he did not give her any money. So, because of her lying, her mouth and tongue would be affected. The third punishment would be for her stubbornness. Unless she does t'shuvah in this world, she would suffer greatly to include whoever is involved with her.

The Kohen suggested to the woman that it would be better for her to do some soul searching, to do t'shuvah and to reconcile the marriage with her husband. That would be better for her than to break from her husband and for them to do their own thing. That would be detrimental to her life now and in her next life. If she does not obey these findings, her sentence would be harsh. Do you know what this woman would become in the next world....in the gilgul? She would become a donkey. Do you know why she would become a donkey? She would become donkey because she was very stubborn and because she would not listen to her husband. Regardless of what he would say to her, she would say you are wrong, and I am right. The reason why she did what she did was because she has the ear of the church. She does not listen to her husband. He is in Torah and she does not care. She has decided to listen to the church and to reject the Torah. My reaction was ok.... She can listen to the church. When there is a person is like this, they will become a donkey and the donkey will be beaten by men because of all of her stubbornness that she did. So because of all of her stubbornness she would live the life of a donkey and die as a donkey. So, that would become her tikkun. She would not be a human when she comes back in gilgul.

Now, I will tell you something else. This is where it becomes a bit unstable....so, this is why I asked Dr. Helen, are you sure you want me to teach on this concept, because this subject is quite difficult. This subject is hard for many people. It is very hard for people to understand. It is very real and quite scary as well. Not just Kabala.

There is one particular instance in which a Jewish woman did not cover her head. This is a very simple thing. She did not cover her head and she did not listen to her husband. She died without obeying her husband...without covering her head. One of the principles of Torah, one of it's halakha is covering the head if you are a married woman. She is said she did not care for whatever reason. Later, when she died and she had gilgul. Do you know what she became in the gilgul? She became a prostitute. Now think about it. When she became a prostitute, because she was not covering her head, got punished her by making her a prostitute in the gilgul...in the next world. So now she could show her head and her body to everybody. This is the danger of gilgul. This is serious and it is not fun. It is actually punishment, so you want to be very careful.

Korean language:

Rebbe SAHK: Do you want an example? Yes there is an example. The language of the TaNaKh is sometimes **Pashat** or straight reading, sometimes it is **Sod** or it is hidden. Not that it is hidden because it is there, but because many people do not read the Hebrew language, and not only because they do

not read the Hebrew language, but because they still will not get it unless H'Shem reveals it to them or gives them a revelation. A revelation is not by reading Hebrew or reading another language but because the Abba has given it to you. Not just by reading Aramaic either, because the Zohar is written in Aramaic, then translated into Hebrew and then also translated into English.

What I have given you has been actual examples that have happen to people. These are real examples that have happen to people. This is not a game. This is not as if I have made things up. There is no point of me making things up. I am giving you examples of somethings that has happened to people. The reason is that there are certain examples that correlate to the various subjects we have discussed within the TaNaKh. Today is not the time for me to speak on all of these items, but maybe tomorrow I will be able to cover them all.

Korean language:

Finish Rebbe SAHK: I will add some information that people are not taught. Korakh himself did not merit gilgul, he directly spoke against Aharon and Musa. He was speaking against the priesthood and G-d. Musa spoke on behalf of G-d, so by Korakh speaking against Musa, he was speaking against G-d's voice. So when Korakh spoke against Aharon, which also was G-d's voice, he was spoke against the priesthood and likewise against G-d. There was only one chance that Korakh could have at gilgul. Only one chance however. That chance would be if Korakh's children stood up for him and gave tzadekha for him, their father, then that would be his opportunity, because of their merit....his children's merit. They would have to petition to the Abba asking on behalf of their merit, that their father would have a chance.

Korean language:

TZADEKHA

Rebbe SAHK: Tzadekha is charity. Tzadekha is money. You give money to the poor. You basically say the reason why you are giving this tzadekha. You gives your tithes and tzadekha to the Kohanim. When you give your tithes and the tzadekha to the kohen, you will say that this tzadekha that I am giving is for my such and such forefather so that he can be redeemed. So that he can come out. G-d tells us that He can use the tzadekha of a right-ruling people to redeem His people. So what does that tell us? This concept becomes difficult to understand.

We are not catholics. You have to understand the souls that are in she'ol are locked up. They cannot do anything. They cannot do anything for themselves. If your forefather is dead, in sins that they have committed, they cannot go back and change anything. They do not have the ability to do so. What happens though, is that the children have to ability and the opportunity to give tzadekha. Tzadekha is a form of mandatory giving which is commanded to Israel. For tzadekha, they give and they petition on behalf of their dead forefather. They say that they are giving tzadekha, they study the Torah on their forefather's behalf. They also fast on their forefather's behalf. The merit goes to whomever you are doing the tzadekha for and the G-d then inturn uses that child or adult child's Torah observance and merit on behalf of the forefather to get that forefather out of she'ol. By the way, originally when

Christianity began, they used to teach about reincarnation. They have since withdrew those teachings and beliefs. The reason why is because they went in a different direction.

Korean language:

Rebbe SAHK: Generally, G-d says that He will destroy the souls. If you see a movie like the Terminator, how the machine is destroyed and it can no longer do anything or can have life..... it is like that. G-d says that He can destroy the soul completely. That is up to G-d. He can do that.

The gentiles called by His name is from the prophet Amas (Amos), chapter 9:12, which tells us that these are the gentile gentiles, not Israel gentiles.

Amas (Am) 9: 12 That they may possess the remnant of Edom, and of all the nations, which are called by my name, says Y--H that does this

Korean language:

Rebbe SAHK: Before I forget, I will give you another live example. The grandfather of one of my students died. I just saw him in Detroit when I was coming up. He told me that his grandmother is still alive and that his grandfather died in sin. He told me that his grandfather died in Christianity, and that he never walked in nor observed the Torah. It may have been that no one explained it to him, or that he did not have the chance. The grandfather is still in she'ol and he did not have a gilgul as yet. So how do we know that. We know this because the spirit of the grandfather comes into the grandmother. When he arrives at his grandmothers' home, her voice changes to the grandfather's voice and she speaks to him in his grandfather's voice, in a man's voice and asks him, "how are you?" He then responds to his grandfather with how are you doing? The response he receives is I cannot tell you where I am. So we have live examples of this happening. I then say to my student that he must help his grandfather for gilgul. He has to give tzadekha on his behalf. He has to study the Torah on his behalf, he has to fast on his behalf. If he does these 3 things, G-d will give him gilgul. He then can come and do tikkun.

Korean language:

CLEAN AND UNCLEAR SPIRITS

Question referring to this situation and demons.

Rebbe SAHK: It is not demons, because remember I said that G-d's decree, G-d's Torah is with Israel only. His father was an Israelite. He was of the tribe of Yahudah...of Judah. He died from the tribe of Yahudah. When a demon comes, when an unclean spirit comes, the actions are different. When a clean spirit comes, his actions are different. We know by the actions that it is not a demon. The theology of demons, is a foolish theology of Christianity which is not true....it is not like that.

Korean language:

Rebbe SAHK: The example is already in the TaNaKh. We can look and see that ShemaEl (Samuel) had returned. He came up and he spoke to King Shaul. The example is already there. It is not something new to us. It is already there.

Korean language:

Rebbe SAHK: The spirit of the man or woman is not unclean. The body has perished, but it is the soul part that recognizes people. You are what your relationships are. It is your soul part that is allowed to speak and allows the passage to be able to speak to the previous generations. Let me give you an example in the TaNaKh that will help you. Let us look at Tehillim (Ps)104:9.

Tehillim (Ps) 104: 9 *You have set a bound that they may not pass over; that they turn not again to cover the earth.*

G-d has set a boundary for spirits that they cannot pass over or through. It then says in verse 10:

Tehillim (Ps) 104:10 He sends the springs into the valleys, which run among the hills.

This is also an understanding for me that G-d allows gilgul for and to those in which He wishes. This shows a hidden terminology. Do you remember that I spoke about hidden terminologies within the Bible? This is not about the Pashat or simple reading, but about the Sod reading of the scriptures. People who die are bound by certain boundaries in which they cannot cross. They cannot come back on their own. They do not have the ability to come back on their own. The only way that those people can return is if G-d allows them to come back to speak, is through another person. Now about this particular person, this grandmother, did not call the spirit. She did not do any magic to contact the spirit. She did not do any of that. He just came into her body. Why did he come into her body? This is an important principle. She was his wife when he died. Your wife, is your vessel and she allows you tikkun. Now, carefully understand this principle. Your wife is supposed to allow you tikkun. Because he is dead, does not mean that his wife is dead. The wife is still alive. By him coming into his wife, he is using his wife as a vessel to get tikkun. In other words, his grandson coming to his grandmother is a way for him to communicate, but he can only say so much. He cannot tell the grandson what to do. He is not allowed to do that. He is not permitted to say that but he is permitted to say I am ok. Tjhat is what he is allowed to say. He is not permitted to say any more than that. So when he says ok, it means that all the Israelites have perished, are kept in a separate compartment, where they are not actively punished. Many people believe that everyone that dies or have died is punished. This is not true. For Israelites, it is a holding area, until G-d is ready to send them back to do tikkun or brings them back to the next or coming age. G-d has already promised that He will raise you from the dead. Even if you have died, He will raise you. So in other words, even if they died in sin, G-d is still going to raise them. That does not mean that they are going to go into the kingdom, but it does mean that they are going to have another chance. They are going to have a chance to go into the kingdom. This chance is dependent upon Torah again. That will be the time when G-d says, demonstrate Torah. Do the Torah and when you are ready, you will be able to go into the kingdom, or if you do not do the Torah, you will be outside of the gates.

Korean language: Finish

Rebbe SAHK: In your King James Version (KJV) of the bible translation, if you are using that version, in Tehillim (Psalm) verse 3 of Psalm 23, he is speaking of gilgul.

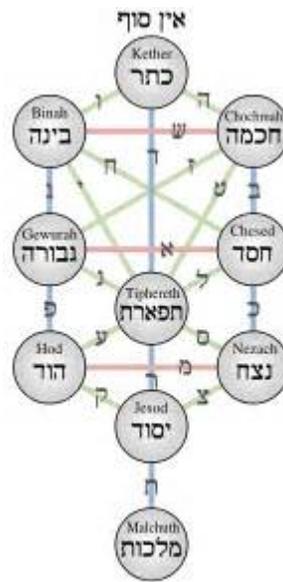
Tehillim(Ps) 23:3 He restores my soul: he leads me in cycles of right-ruling for his name's sake.

How is He going to restore you when you are dead? It is through gilgul. The Hebrew for that is:

נפשי ישובב Nafshi yashuvev, which means that he will turn my soul back. You cannot turn your soul back without death. If you are alive you are alive. If you are dead, you are dead. In other words, the only way in which you can turn your soul back is through gilgul.

Korean language:

SEPHIROT



Rebbe SAHK: So, the next attribute that we are going to look at in the Sephirot is **Da'at** or **Knowledge**. This attribute has to do with intellect in creation. Normally, this is not revealed in the sephirot when **Keter** is revealed. It is a reflection of **Keter** within consciousness. It corresponds to the zalem....to the image or images, relating to the Ruach H'Qadosh, or the Holy Spirit. The knowledge of **Da'at** comes from the shamayim and it is seen but generally not tempering.

After that we have **Binah**, which is the attribute of understanding. The area of the divine conscious thought, discernment and concentration which takes on it's own special meaning. This part of Elohim, is the analytical form of Yah. **Binah** is also seen as the womb, or as the rechem, where the sperm entered

from the Chokmah, then the lower 7 of the sephirot were born or brought about, though they were already there. A better phrasing for this is that they were revealed after that. The letter Het in the Hebrew, which is the ending letter in Y—H's name, is in reference to that. Some suggest that **Binah** is a portion of the left side of the brain. The organ related to that is the heart, and **Binah** has the color green. **Binah** is associated with the angel Arlim. Arlim are the angels that have one set of wings and that are the choir, or the singing angels and are used and can be used by G-d in judgement as well. They also go into battle with their wheels of fire to scare the enemy.

After **Binah**, we have the attribute of **Chesed**, which is mercy/loving kindness. This is the side of Elohim and the component of mercy, which reveals the conditional love of the one in the dwelling of majesty, or heavens/shamayim. This is what we call grace or favour.

Chesed is related to the Hebrew word El. Whenever and wherever you see the Hebrew word El in the Torah and TaNaKh, it is translated as G-d. It means that whatever reference is there that the person speaking to G-d at that time is basically pleading to the majesty of mercy. For example, if Abraham was speaking to G-d and he called out to G-d as El, in which he did in a number of places, it means that Abraham is appealing to G-d's mercy side. That is what it means from the Hebrew language. Most people do not know this because they read the English and not the Hebrew. They just read the word G-d.

The word G-d could be from the word Elohim, or it could be from the word El. You will know that reading in the English if that is just El or Elohim. You would have to look at the Hebrew to determine if that word was El or Elohim. That would help you to understand that at what point and to which person is it being attributed to the mercy and merciful side of G-d.

To give you an example of the term El, if we look at Beresheet (Ge) 14:18, there we will see that MalakhTzadek comes to Abraham. Abraham offers him bread and wine. At that point Abraham appeals to the mercy side of G-d. We know that because Abraham calls Him El, but your bibles will translate that as G-d.

Beresheet (Ge) 14: 18 Then Malakhitsadek Sovereign of Shalom brought out Lakhem (bread) and wine: And he was the kohen (priest) of the Most High EL (Power).

So, whenever you petition to G-d, if you use a mixture of Korean and Hebrew, and you call out to G-d, to El as a term, then means that you are appealing to the mercy side of G-d. So it is very important to be careful. The reason being, when you call out to G-d as Elohim, as even the Jews today do not call the name Elohim, instead they use the word Elohim. The reason why they do this is because they believe that the term Elohim is too set-apart. Also, they do not want to call upon the judgment side of G-d, as it is the ultimate judgment. Therefore you want to avoid in prayer or petition saying Elohim, help me, because He will judge you. So be important about being conscientious pertaining to that. When you call to G-d using this term, saying Elohim, I need your help, in your prayers, saying please help me, then you are asking Him to be merciful to you. These are some differences. They are small differences, but they are important and vital.

If we look at the Sephirot, where the mercy side is, that is the side that you are appealing to. That is **Chesed**. You would be appealing to that side of G-d, and if you look at the chart, then you will see that it is on the right hand side but when you look at the Sephirot directly from your side, then you will see it on the left side. But from G-d's side, it is on the right side.

One important thing, in Chinese medicine, since I know Chinese medicine and have studied it, having spoken about the lungs, and we have spoken about **Chokhmah**, which is the lungs, and we discussed about one particular aspect of slander. Sometimes people slander without understanding. One symptom of slander is that it affect the lungs. Within Chinese medicine, it tells you, that if you have skin disease, it is related to the lungs. This is important to understand. If you have slandered and you notice that you have a skin disease, you may have to look in your past at what you have done. You may have slandered someone. Maybe you did it intentionally or maybe you did it unintentionally. Slander is not a good thing to do. Try to avoid slander. It is the worst thing that you can do. It is the worst sin. Within Judaism, it is considered the worst trait.

We spoke earlier on **Gevurah**, and it is associated with the liver. This is outside of the Hebrew, but Chinese medicine has been around for a long time, about six thousand years. The Chinese have been around for that long. So China has a record of acupuncture for about five thousand years. I was speaking about migraines with my wife. People may have migraines on their right sides or on their left sides and it means that your liver is out of control. It means that it is overheating. Liver is the largest organ of your body that heats. If you are having too many headaches, it means that your liver is out of balance. In Chinese medicine, we have to balance the liver. We have to control the heat. I find it interesting that it is related with the color red. This is for **Gevurah**, which is the side for strength. In Chinese medicine, if you have a hyperactive liver, it will make you short fused. It will make you angry. It will give you symptoms of being depressed easily or angry easily. It will give you mood swings. If your wife is having mood swings, you should have her liver examined. If she is having headaches, it could mean that her liver is out of balance. She may need to have more yin in there. She may need to have more yin in there. Vegetables have a lot of yin in it, so she may need to eat more vegetables.

Completion of part 1