

Essays by Papi

Five Levels of Understanding

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**Four are clearly delineated as being both revealed and unrevealed.
The fifth is further hidden than the four hiding.**

The premise accompanying this outlined, and therefore truncated presentation, is that every individual in whom an awakening of consciousness has developed at ANY level has a responsibility to learn why. The most elementary and complicated joinery is at the marrow of the ever developing answer; we are here TO LEARN. Learning is the prerequisite to any level upon which one can say with measurable certainty "I UNDERSTAND."

The flood in Noah's time was calculated and promulgated, as an administrative call, on behalf of YHVH to bring about the higher consensus concerning man and reflected in Elohim. This consensus was to be a shaping and reshaping, of essential parts, and in various arenas, in order to make man in a certain image. The continually "seeking evil," bestial mindset, that pervaded the aggregative masses, had to be adjusted due to the population explosion of the left side. Mention of the left side here is to incite the reader to discover what is meant by it.

There was no man to till the soil, and the beasts of the field had eluded the domination that had been committed to Adam. There was no man to change the broad makeup of the earth from which men had ascended into the place of experiencing a living consciousness - as a soul being. The tiller breaks up the place of weeds and undesirable growth and replants it with acceptable and pleasing potentialities. He is the teacher, the idea changer; he exposes the dark to the light, and assists as an artificer in the service of the "LORD OF HOSTS."

One quietly walked with God among the fallen ones of that day; he was a righteous man, that the Hebrew language calls a **tzaddik**. He like his father, and his father

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before him, had a generational relationship that had been handed down from father to firstborn son; and it had progressively functioned all the way from Adam. These sons of God did not have a vague belief system in place wherein they tried to convince one another that there **MUST** be a God. They knew God.

There is an idea incumbent within a belief system, which is that it must also admit the rite of unbelief, due to its very nature.

Unlike the “rabble belief system” of the multitudes, in “believing ... after all ... there **MUST** be a God”; our system, as separated ones, must understand that we are not presented with life to just believe there is a God. We consciously live rather to **know** there is a God and to come to the knowledge and experience of a relationship that culminates in our walking with him, and, our listening to him. To hear, to learn, to understand, to know, and to walk are Five Levels of Understanding; albeit different, they all point us to the answer. Every step a man takes, in whatever direction, involves the pointing of five toes at a time.

The crux of the matter is that we do not know ANYTHING that we have not learned.

Celebrated contentions, espousing the conditions of some, as possessing knowledges from the cradle by default, needs its own examination. One knows not ANYTHING that one has not learned! If it is known it is learned, in one place or another, and more likely in another. The present cognitive consciousness, by which we individually and collectively have our being, was not developed **IN** the here and now; however, it was developed **FOR** the here and now. The question is do we waste another marvelous opportunity to explore the depths and heights that are so graciously afforded us? For the sake of the restitution of all things we are given the knowledge of the redemption; the quiet rest of the end merely finishes the violent explosion at the beginning.

In continuance of the premise at hand, the congregation of Israel and the mixed multitude were not invited to the top of the mountain. They had absolutely no idea what the actual experience was like. It is sort of like the upper room experience – one had to be there! The congregation of Israel and the mixed multitude did, however, have the lowest level of exposure simply because they were inside the camp. They would eventually have the various rumors adjusted by the seventy elders. The rabble that lived without the camp, and left to their own way of thinking, continually fostered their wicked and inevitable demise. Understanding outside the camp did not exist in truth but in speculation.

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However, the seventy elders *were invited* ... but only to a certain level or height. Further up the mountain of exposé and enlightenment, Aaron and his sons were allowed to venture and meditate. Moses, on the other hand, was the sole journeyer to the top of the rock called a mountain. So then, here are the four delineated levels, the fifth is hiding in secret; but only to those who have NOT LEARNED to understand. Just who walked unassumingly among the four and eventually became the honored one on the level that was prepared for him to be illuminated in? It was Joshua, the minister of Moses, the **tzaddik** who sat alone in the shadows of Moses not only for the forty days and nights (thrice) but during the entire wilderness sojourning.

The multitudes had multitudes to converse with. The seventy elders exchanged multitudinous conjectures among themselves constantly. The High Priesthood communed in an orderly assumption of participation among themselves in conversational exchanges. Moses communed with the God of Creation concerning the ALL. Joshua was the only one who qualified to be the single one. He was a forerunner to Christ in more ways than just his name sake. He would go and come, upon the up and down trail, just as his Master was teaching him; until he would decide to enter in behind the veil, and look above the chaos. Faces are illuminated in that upper level and it takes understanding to get there.

Exodus 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: **10** and they saw the God of Israel: **Exodus 24:2** ... neither shall the people go up with him.

- The congregation – the people
- The seventy elders
- The high priest and his two sons
- The prophet Moses
- The hidden one coming and going
 - to the Tetragrammaton – YHVH (יהוה)
 - among all the rest but unnoticed

Exodus 24:13 and Moses rose up, and his minister **Joshua**: and Moses went up into the mount of God.

All men have access to these Five Levels of Understanding as well as numerous other sets of five. These five immediately listed are subjects for individual discourse and will

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not necessarily be treated in this particular treatise. The point being is to garner the sense of five levels of attainment that brings one to the elusive level of containment.

- Five Senses with Which to Learn
- Five Levels of Soul Reward
- Five Worlds or Ages in Which to Learn
- Five Levels of Ministry – apostle, prophet, evangelist, pastor, and teacher
- Five Books of the Torah (which means teaching)

Deuteronomy 10:12 And now, Israel, **what doth the LORD thy God require of thee**, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

Deu 10:13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

What doth the LORD thy God require of thee?

- to fear the LORD
- walk in all his ways
- to love him
- to serve the LORD
- to keep the commandments

Nothing more is added – just five simple statements – all of which we understand by being TAUGHT.

Here the teaching mentions just heart and soul regarding our servitude. Elsewhere, in Deu 6:5, the level of understanding includes “with all thy might” regarding the requirement “to love him.” Neither is might mentioned in connection with “to keep the commandments” (Deu 26:16, Deu 30:2, Deu 30:10).

Yahushua (Jesus) extended the teaching (as fulfilling the law) to include “heart, mind, soul, and strength or might” as recorded in two separate places (Mark 12:30, Luke 10:27). His strength (Yahushua) is the might taught by Moses. In any case, it is to describe the vitality of the body at the understanding level of nephesh in the lowest or world level of asiyah. Asiyah is the world of physical action; it involves our goings and comings.

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Scripture teaches that when a man ponders the path of his feet then the ways he will go in life are set ([Proverbs 4:26](#)). This secretly unites the lower level with the higher level, and the resulting knowledge sustains the journey during that particular span.

- Heart
- Mind
- Soul
- Strength
- Will – is not mentioned in general ordinance or parable; however, esoterically will is the single greatest driving force, hindering or aiding, in the nature of man. It can certainly be considered as one of the five correspondences.

As for me, in the uprightness of mine heart I have willingly offered all these things: ...

These words are credited to King David ([1Chronicles 29:17](#)) in a time (a particular span) of reflection on his past that was allowing him to now go to the next level of understanding.

Here is a portion of what studying Torah at midnight taught him.

[Psalms 96:8](#)

Ascribe to יהוה the esteem of His Name; **bring** an offering, and **come** into His courts.

Verse 9 - O **worship** the LORD in the beauty of holiness: **fear** before him, all the earth.

- Ascribe or give
- Bring
- Come
- Worship
- Fear

Give unto the LORD the glory *due unto* his name: **bring an offering**, and come into his courts.

Bring an offering ACTION AFTER CONSIDERATION

Level 1 This is the **strength** or might associated with the freely received love that can now freely give.

- The believer in hearing and doing actually brings an offering.
 - This offering is of the “first fruits” planted by Elohim.

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- By his obedience, he has shown his love for God and is rewarded with what measure he metes.
 - His obedience becomes the better measure of faith which is more acceptable than his sacrifice.
 - Faith comes from hearing – which comes by the teaching.
- This is the understanding that prompts **ACTION**.
 - In the esoteric teachings of Hebrew kabbalah it is called the world of **ASIYAH**.
 - This is the rested part of the soul known as **NEPHESH**.
 - Where the breath of Elohim rested to make Adam aware of the first part of his true life (source) in the body
 - Here to await the awakening of the knowledge of the ruach or higher perfection
 - This is the lowest level @ the “**congregation of the Lord.**”
 - Because any soul without the camp had no reference to the things associated with God.
 - Hence the first level of understanding **MUST** begin in coming to reside with the congregation.
 - Here is meant the believers and not a group in a so-called church.
 - **Ephesians 2:12** That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
 - It is theological or religious development that stems from and is sustained in a traditional mentality; its involvement merely scratches the surface in an orbit of complacency that satisfies most but not ALL.
 - **The (mixed) multitudes giving way to many disciples**
 - This is where the **ACTION** of hearing (**sense of hearing**) is greatly required – Hear O Israel – He that hath an ear let him hear
- Knowledge (DAATH) of the **kingdom** or MALKUTH is activated here as incentive to become a part of that which is to come.
 - PRECEPT UPON PRECEPT – LINE UPON LINE
 - It becomes the initial reading or literal hearing of the **WORD** that gives impetus to further study or examination.

Level 2 At this level the **mind** is regenerated by spirit or intent. Resolve of thought (as in exhalation) connects to one's emotions.

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- The believer hears and does with a precise order **regarding the order**.
 - By his obedience and love of the **precise** words of God, he seeks greater reward by showing greater desire to disallow mediocrity.
 - This particular order or arrangement obviously involves intellectual review as well as the lower part of the psyche.
 - Emotionally driven, the mind passionately searches for the juncture of union with this new level of understanding.
 - This is where the science of physics joins the application of faith.
- This is the understanding that prompts **FORMATION**.
 - In the esoteric teachings of Hebrew kabbalah, it is known as the world of **YETZIRAH**.
 - This is the wind or spirit of the soul known as **RUACH**.
 - The level of the judges or “**seventy elders**” representing the twelve
 - **Exodus 1:5** And all the souls that came out of the loins of Jacob were seventy souls
 - **Exodus 24:1** ... and seventy of the elders of Israel
 - These were the forerunner to the Sanhedrin which was comprised of seventy elders
 - **Luke 10:17** And the seventy returned again with joy
 - This level involves philosophical study – metaphysical development and thereby produces separatists.
 - **The chosen few or the 12 disciples**
 - **1Chronicles 16:13** O ye seed of Israel his servant, ye children of Jacob, his chosen ones (twelve).
 - Since this is the level of spiritual development it is the most active and has the most opinions floating through – known as **winds of doctrine**.
 - The gift of discernment (**sense of smell**) is fully developed here. It is the place of sampling the tree of knowledge. Like breathing air – things in – things out.
- The soul’s development has a lot of divine helps on all levels - six to be exact; and each has an opposite or a total of twelve. Love and mercy or **CHESED**, severity and justice or **GEBURAH**, beauty and holiness or **TIPHERET**, victory and confidence or **NETZACH**, splendor and thanksgiving, **HOD**, foundation of righteousness, **YESOD**. [All of these six is subject matter for other discourse.]
 - These six have a right and left side each. All inherently provide a merciful and a judgmental side - a side that binds to darkness and lesser knowledge and one to light and greater understanding.

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- This is the place where balance of center and just overview is developed in order to make the calling and election sure.
 - Looking back through it all one should see the foundation of love preceding the beauty of holiness. To this all things are added.
 - Once again:
 - PRECEPT UPON PRECEPT – LINE UPON LINE

Level 3 With all your SOUL

- The third level believer complies with a definite awe in place and has such respect to the ordinance that he seeks further knowledge; especially concerning the soul.
 - This awe engages his mind to understand HIGHER (or angelic) mind.
 - The knowledge he seeks becomes his partial reward by looking for the hints of reason – WHY.
 - The symbolisms that are in hiding as glimpses of spiritual reality never leave his mind until he can match them with understanding.
- This is the understanding that prompts the soul to question, “What is this to bring about? Or “what does it create?” It seeks to understand CREATION and its purpose.
 - In the esoteric teachings of Hebrew kabbalah, it is known as the world of BRIYAH.
 - This is the breath of the soul known as NESHAMAH.
 - The level of the priesthood “Aaron and his sons”
 - The “Three” (Aaron, Nadab, Abihu) – witnesses of that received
 - This area promotes revelatory study and Prophetic development.
 - The “Three” – Peter, James, & John – transfiguration witnesses
 - This dedicated level is beyond the samplings of right and wrong; it is the level of response to understanding or BINAH concerning the purpose or obedience of the sacrifice.
 - Bring an offering!
 - The priesthood is about gaining knowledge of good things to come by the multitudinous offerings by (sense of taste)
 - The offering was eaten!
 - As was each precise *measure* of all that went with it.
 - Jesus taught except ye drink – and except ye eat – of the acceptable offering there is no life to come or as kabbalah teaches - the next level called the world of CHAYAH.

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- This is where the *measure* of faith is confirmed and its reward is positive understanding that has overpowered negativeness. Seed has produced fruit that has produced seed – and it REMAINS in the believer and the believer cannot sin.

Level 4 Relating to God through the **Heart** leads to life and that more abundant/ in this world and in the one to come which is eternal in both.

- The fourth level believer actually disengages from materialistic view and social philosophies, and focuses entirely on the directives, or conditional prophecies, of YHVH.
 - At this height one has joined himself in direct communication with the REASON sought at lower levels and is measurably given to understand each according to **present** ability.
 - The aspects and origins of all things are explained here by the very essence or **EMANATION** of each in proper order.
 - In the esoteric teachings of Hebrew kabbalah, it is known as the world of **ATZILUT**.
 - This is the life-source of the soul known as **CHAYAH**.
 - This is the level of the prophet or (poet) “**Moses**” – “**Elijah**” – “**Enoch**.”
 - Here the teacher provides the one on one revelation of hidden wisdom or **CHOCHMAH**.
 - As the life of the whole body (**sense of touch**) requires perceptibility in all directions, in order to choose the right path, so it is here developed in like manner.
 - The receiver of this level of understanding no longer merely studies but rather *lives* the word. Faith is now fully developed and all action is dedicated to the walk of proving the promises.
 - **John the Revelator – John the Baptizer - Paul The Apostle**
 - **All word lovers**

Level 5 Overcomer is a word used in Revelation, and it has conjured with it the reward of a totally submissive **WILL** of one to ONE. He, who has gained the knowledge of the return (cleansed leper), and has sold it all (sell all-take you cross-follow Christ); he, of his own free will is following in the footsteps of THE MASTER.

- This fifth level causes one to understand his own divinity – as a son of God
 - It is the level of the King and the oneness knowledge of the throne.

Where the manifestation of the “Sons of **יְהוָה**” rule with a rod of iron

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- It is the place of the crown or Hebrew KETHER
 - Denoting the full understanding of headship
 - That which is above all, through all, and in all
 - In the esoteric teachings of Hebrew kabbalah, it is known as the world of ADAM KADMON. (the first creation)
 - The restitution of all things is here
 - The redemption of the Body is here
 - The highest development of the soul is known as YECHIDAH
 - The Hebrew term meaning “single ONE”
 - It is as the eye (sense of sight) in requiring singleness
 - This is the level of David/ Yahushua
 - Those crowned as king – encircled by the great light and in servitude to the Great Light Above that is without end.
 - Called ORE AIN SOF or “Light Without End”
- I. Before the Fifth Level of understanding is revealed the First Four must obviously present themselves. Let’s explain that notion from two or three witnessing angles.
- A. Job 28:27 then did he see (ראה) it, and declare (ספר) it; he prepared (פך) it, yea, and searched (חקר) it out.
1. The fifth verb immediately follows in context within a broad statement, however, let’s examine the first four.
- B. There are four verbs describing this progressive teaching “OF THE TEACHING” – or four little teachings before coming to the FINAL teaching.
1. (ראה) Râ’âh means to **see**
 - a. By way of extension - as in having a vision
 - (1) Or visualization of the mind.
 - i. Therefore stemming from the thought process.
 - b. To see is to look upon the face of something which reflects the inner nature.
 - (1) This can be referred to in Hebrew as Peshat (פשט) – which is the **literal reading**.
 - i. In **simplicity**
 - ii. In context

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2. (ספר) Sâphar means to **count** - As in “sum it up”
 - a. To recount – accurately and precisely.
 - (1) This instructs us to use Kabbalistic gematria to actually count the numerical value of each word and letter etc.
 - b. To **declare** as in SPEAK or rehearse.
 - (1) In one sense as in celebrate!
 - c. It is the same word used for **scribe**.
 - (1) One who recounts the hearing and sets it down verbatim using certain words to FULLY state intent
 - (2) This practice is hidden *and* revealed in the Hebrew term known as Remez (רמז) – which reveals the **hinted at/or alluded to meanings**.
 - i. In **allegory**
 - ii. In philosophy
3. (פון) Kûn means to **be erect** or set up. **To prepare**.
 - a. To be firm or firmly established – to be set up in ORDER.
 - (1) This is bringing the mind’s creativity into an actual presentation.
 - b. To order or ordain is a systematic involvement of bringing it ALL to fruition.
 - (1) The involvement of discourse or line upon line and precept upon precept, to reveal the actual order requires many sermons or preachments.
 - i. These are explanations or point by point interpretations.
 - ii. Digging past the hint and finding the purpose of setting it ALL IN MOTION.
 - (2) This third level describing the third verb is appropriately hidden and revealed in the Hebrew word Drash (דרש) - or the **homiletical or exegetical application**.
 - i. In **inquiry**
 - ii. In morality
4. (חקר) Châqar is the fourth verb used in Job to describe the actions of the ONE (in the highest of the five levels of understanding) before releasing the four lower levels through wisdom. It means – to **penetrate**.
 - a. **To search** - to examine intimately – to explore.

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- (1) This is the highest level of scrutiny possible.
 - i. The full and final investigation before and during brief entry into the union of ONENESS can be experienced.
 - (2) Full exposure presents the nakedness required to see the secret of it ALL and this can be understood in the Hebrew term Sod (סוד) – which is the 'secret' or mystical hidden meaning (e.g., Gematria or Pictographic meanings).
 - i. In kabbalah
 - ii. In mystical interpretation
- C. These four words form a fifth word called “Pardes” – meaning “Orchard” or “Garden of knowledge” in the sense of being walled or fenced. It is a place of separation and protection.
1. Peshat
 2. Remez
 3. Drash
 4. Sod
 5. Pardes.
 - a. The first letter of each word or the PRDS forms an acronym and hence the word PaRDeS.
 - (1) Which is actually a Persian word
 - (2) Used in kabbalah
 - b. Fill the four consonants PRDS with specific vowels and the word becomes PaRaDiSe.
 - (1) Paradise – that place we are all trying to return to.
 6. The four verbs in Job 28:27 amply correspond with the four investigative terms in Pardes.
- D. Pardes then becomes the secret of the fifth level which proves to be a collectivism of the four progressive lower levels.
1. This is where the “Tree in the midst of the garden” grows and provides
 - a. its structure
 - b. its fruit
 - c. its purpose
 - d. its sustaining continuance
 - e. its secret of secrets
- E. Regarding the fifth level past the four verbs:
1. Job 28:28 and unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

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2. A wise man will understand that this whole chapter of Job is an esoteric description of how “The Lord of Hosts” delivers wisdom and understanding to man below – from above.
3. The fifth verb is (אמר) 'âmar which means to say, speak, tell, etc.
 - a. “and unto man he said”
 - b. Vayomer (ויאמר)
 - (1) Means specifically “and he said”
4. So then the five verbs tell us
 - a. See understanding
 - b. Write understanding
 - c. Build understanding
 - d. Explore understanding
 - e. Tell understanding
5. Notice the summation of the profound statement in Job 28:28: it ends in **understanding**.
 - a. It is no wonder that Solomon said in Proverbs 4:7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.
 - (1) This corresponds nicely with Job 28:28 – **wisdom** and **understanding**.

II. Additional Words Presenting the Same Premise

- A. According to Zoharic teaching there are 13 Attributes of Mercy.
- B. The secret is in thirteen words of the Torah between the first time אלהים is written and the second time אלהים is written.
- C. They are here written in Hebrew and highlighted in dark blue.

(Genesis 1:1 בראשית ברא אלהים את השמים ואת הארץ:)

(Genesis 1:2 והארץ היתה תהו ובהו וחשך על־פני יתהום ורוח אלהים מרחפת על־פני המים)

1. Transliterated as: “**et hashamayim ve'et ha'aretz Veha'aretz hayetah tohu vavohu vechoshech al-penei tehom veruach**”

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2. Translated as: "¹ THE, ² HEAVEN, ³ AND THE, ⁴ EARTH, ⁵ AND THE EARTH, ⁶ WAS, ⁷ WITHOUT FORM, ⁸ AND VOID, ⁹ AND DARKNESS, ¹⁰ WAS UPON, ¹¹ THE FACE, ¹² OF THE DEEP, ¹³ AND THE SPIRIT"
3. Studying to find the hidden “sod” or secret through kabbalah makes these 13 words equivalent to 4 words.
 - a. $1+3=4$
 - b. Also – all “fours” have the same numerical value or hidden ‘secret’.
 - (1) It is an inner joining of the 22 letters ($2+2=4$) that leads to the hidden ABOVE source of resource.
 - c. Thirteen is the gematria of אבי (avi/abi) or “my father.”
 - d. It is also the gematria of אחד (echad) or “ONE.”
 - e. Also “which is coming” or (haba'ah) hidden in the 22 Hebrew letters as הבהא. (also 13)
4. If one takes the first two words (c. & d.) and connects them as “my father is one” – then numerical value of the two words is $13+13$ or 26.
 - a. Twenty-six is the gematria of יהוה or the consonants of YHVH and is pronounced by some as YAHWEH.
 - (1) To render “LORD”
5. Then: if we add the other 13 we count to 39.
 - a. Remember this is in keeping with the understanding attached to the level of **counting**.
 - (1) Sâphar
 - b. Not only is 39 the number of the so-called books in the so-called Old Testament but it also reduces to 12 and then to three which are other and lengthy discourses.
 - (1) (גאולה) ge'ullâh means redemption
 - i. It serves as the word to describe
 - not only “redemption”
 - but also “right of redemption”
 - “price of redemption”
 - AND “kindred.”
 - ii. Incidentally its numerical count is 39.
 - (2) הלבב or ha'leb is another word adding up to 39.
 - i. It specifically means “the heart.”
 - (3) There are many wonderful studies on both the heart and the number 39 in the written and oral Torah.

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6. Actually the first four words of Bereshit or Genesis is

(1) (בראשית ברא אלהים את) or bereshit bara elohim et

i. One way of reading this is as follows:

- In the beginning God created “ET” or (את)
- These two letters equal 401 or the fifth level
 - a. Aleph=1 and tav=400
 - b. $4+0+1=5$

ii. The (את) is also a “sod” reference to the entire Hebrew alphabet as alef (א) is the first letter and tav (ת) is the last letter.

- All the letters total 22 or four.
 - a. It is in them and with them that the inscriptions of all things seen and unseen would be recorded.
- את written twice in the first verse
 - a. Once preceding “the heavens”
 - b. Once preceding “the earth”

iii. The below 22 correspond with the above 22.

- Separated they equal 4 and leaves Adam to struggle in four directions.
- United they equal 8 or one who is directed by covenant.

(2) Man is given four directions to travel during his life. At the end of this mortal stay there remains one final direction to complete the five; it is either up or down.

b. The fifth word in Torah signifies that “UP” - it is (השמים) hashamayim or “the heavens” - plural.

(1) In studying the **Christ - anointed WORD ...**

- of (ET) – the את - the alef/ tav
- it is what the Greek calls alpha and omega
- the beginning and the end
- the first and the last
- from A to Z – as in all things able to be recorded

(2) ... we thereby come to the manifold knowledge of the hidden wisdom of it ALL

- and we are made to sit in heavenly places
 - more than one

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- ii. in the **heavens**
 - c. This is the secret of the fifth word.
- 7. The gematria is 395 which is also the gematria of (השמן) – or **the oil**.
 - (1) Obviously a reference to the anointing aspect hidden until its application, when it is to be revealed, from above.
 - i. That is to say, (אמר) 'amar, coming upon and from (כתר) kether or **crown**.
 - Gematria of crown is 620
 - a. This 620 and the 26 of יהוה is equal; it initiates, comes from, and returns to the same high supernal place.
 - b. Flesh is cut off in this place of SPIRITUAL HEADSHIP.
 - ◇ By EIGHT
- 8. In just touching on a kabbalistic term known as sefirot: the plural of sefira.
 - a. This EIGHT in this peculiar reference is when the lower seven (complete) sefirot rise in unity, gathered in “the beauty of holiness” from tiferet (Zeir Anpin – small [male] face) to the first (one) sefira above the face of the deep.
 - (1) This first (one) is there brooding as a hen over her chicks.
 - i. Like the mother of all living.
 - מא is Hebrew for mother
 - a. It has a gematria of 41 or **5**.
 - (2) It is tantamount to going behind the veil in the wilderness tabernacle.
 - i. Where the feminine hides in being separated from the male.
 - (3) This sefira is called binah בינה
 - i. its emanation is not only feminine
 - ii. it exudes through its definition the supernal **UNDERSTANDING**
 - ◇ **At level 5.**
 - (4) Eight is then the ‘sod’ or secret of the covenant of circumcision
 - i. Also equal to the 8 is the 395 which is 3+9+5= 17
 - 1+7= 8
 - 395 is also a breakdown of the 39 with the 5

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- The complete merciful and anointed teaching of redemption (from heaven) united in the **Five Levels of Understanding**.
- ii. The revelation to Abraham concerning the binding of the covenant (between the crown above and the crown below) was to be instituted when the child is eight days old.
 - The word for eight is (שמונה) shemonah which *also* has a gematria of 395 or 8.
- 9. So then counting through kabbalistic practice (which is not necessarily numerology) is a valid study level that the Torah (teaching – of God) encourages.

III. Back To The Thirteen Words Between The First Elohim and the Second Elohim

- A. The seemingly abrupt beginning and ending at “the” and “and the spirit” in examining these thirteen words is called “*rightly dividing the word of truth.*”
 - 1. The first “ET” in scripture (because it represents the 22 letters of beginning and end) generically provides shâmayim with the hey or ה which denotes “the.”
 - a. Actually the alef/ tav remain hidden.
 - b. It is written in order to see, to count, to erect, and explore the aspects of its presentation.
 - (1) And the Master Scribe uses it sparingly and pointedly in what is written.
- B. It gives us “et and the spirit” or “the spirit of et”
- C. This is not as some would label it as “taking it out of context.” On the contrary, but rather examining it forcibly, and by invitational accord through the teaching by the penetration of “châqar” and “sod.”
 - 1. “As HE is so are we” – “as above so below”
 - 2. “Let thy will be done – in earth as in heaven”
- D. So then liberally and esoterically examined, the thirteen words tell us what mercy kept us from being a part of. It can be read something like this.
 - 1. The / heavens / and / the earth / and the earth / existed / formless / and void / and darkness / upon / the face / of the deep / AND the Spirit.
 - a. Read it removing the second “and the earth” which is actually repeated.
 - (1) Why?

Five Levels of Understanding

- i. The / heavens / and / the earth – are in creation
- ii. and the earth – is in destruction

- The **hayetah** or **existed**

- a. Means it became – it WAS – as in it used to be formless and void.
- b. Obviously it isn't now.

◇ It is habitable.

- (2) Just as there were seven kings in Edom before there ever was a king in Zion, there was an earth and a heaven before this present one. Remember the unmistakable plurality of the word hashamayim.

2Peter 3:5 for this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

2Peter 3:6 whereby **the world that then was**, being overflowed with water, **perished**:

- (3) Heaven and earth are said to pass away but not the finality of the word or the 22 letters of formation and consummation.

- i. Heaven and earth are between the beginning and the end.

- b. Now read it again as it is written to include the heavens.

- (1) Not only the earth but the heavens as well were formless and void.

- i. In the world of briyah or CREATION

- c. Read it once more with a profound revelation that tells us not only was darkness upon the chaos it was also upon the SPIRIT.

- (1) Because the chaos was a reflection below of the Spirit above.

- (2) Because the third “ET” involved in bringing forth the light had not been released in CREATION and set in motion by FORMATION.

- (3) Darkness prevailed FIRST over all things until it could be redeemed.

- i. The serpent prevailed over Adam

- ii. Cain prevailed over Abel

- iii. Nimrod over the nations

- iv. ET-cetera

- (4) Until Jacob turned the tide through the promise of the covenant with Abraham which was explained to him to be fulfilled totally in Yisrael.

Five Levels of Understanding

- IV.** In this vein of the exploration of Five Levels of Understanding the revelation could go on until we run out of paper to write it on. With that in mind: the continuation, if any, is left to the reader.
- A.** "Moses received the [Oral] Torah at Sinai and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets to the men of the Great Assembly." (*Pirke Avoth* 1:1)
 - 1.** Another five levels from another source and viewpoint.
 - 2.** *Pirke Avoth* is translated as "Ethics of Our Fathers" which I discovered about five years after setting this essay in random order.
 - a.** The precepts of wisdom always verify themselves with appropriate, eventual, and corroborating witness.
 - B.** No doubt some things have been touched upon without providing a comprehensive and dedicated conclusion.
 - 1.** If you will - Accept an apology, for ALL is like roots and branches of a great tree and everything in between.

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