

Paradise Lost



And י Iod drove out - אֶת הָאָדָם – Ath Hei Adam; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

- Genesis 3: 24

“It is written: 'ויגרש את האדם'

‘And י Iod drove out את Ath, H’Adam’ - **Genesis 3:24**

Rabbi Eleazar said. We do not know who drove י Iod out, nor who it was את Ath that was driven out from it, whether (the essence of) the Holy One or not.

The words are: 'ויגרש את' 'V'Ygaresh Ath' (and י Iod drove out את Ath). Who was this י Iod? The scripture says H'Adam האדם (הא the brain and דם blood, heart).

After sinning it was האדם H'Adam who drove out (from the י Iod) here below (in Yesod) who is here called 'Ath.' Therefore Scripture first informs us:

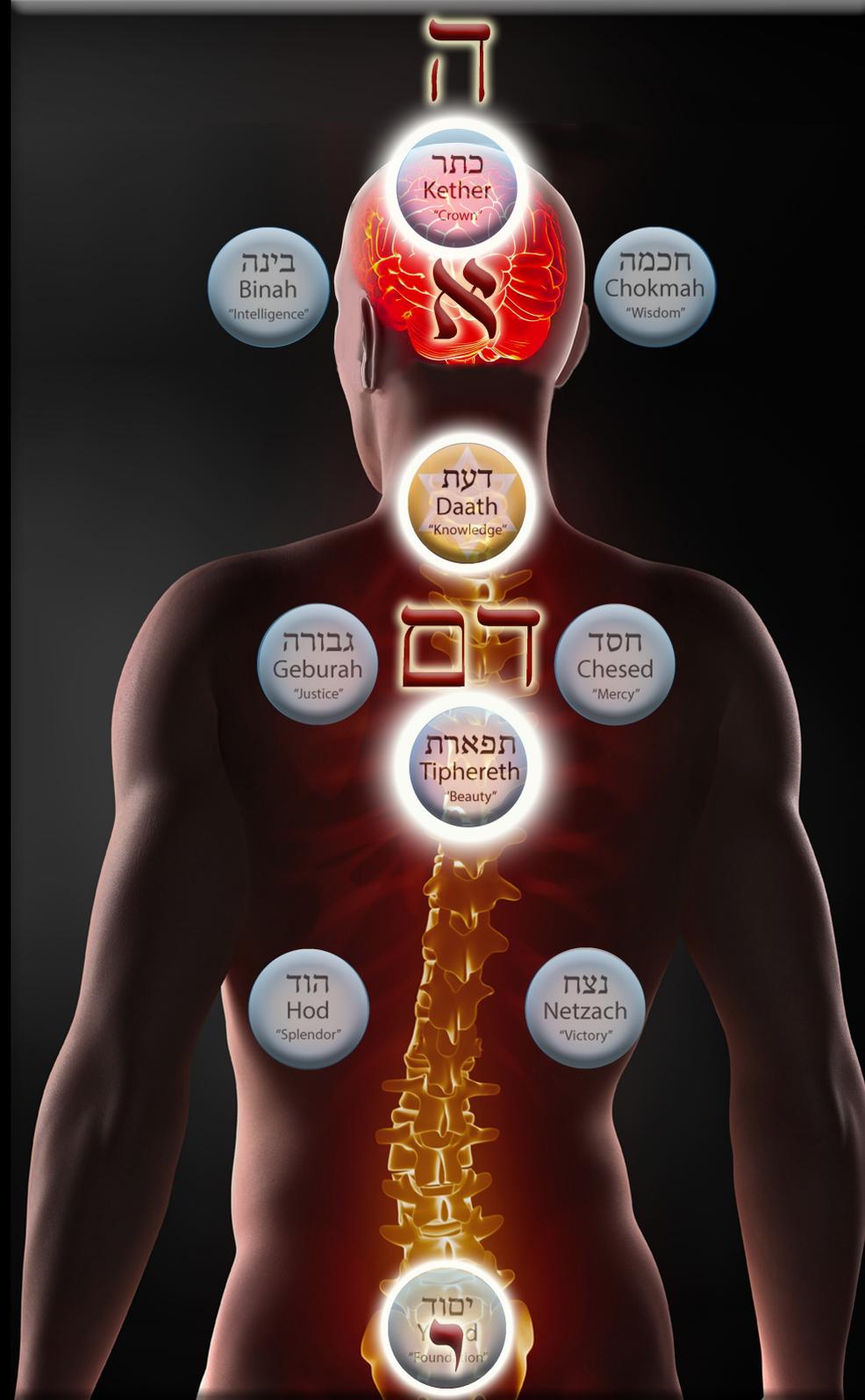
‘And Jehovah Elohim sent him forth from (Yesod) the garden of Eden, to till (his physicality) the ground from whence he was taken.’ - **Genesis 3: 22**

As Adam had already driven away (from his genitalia) the 'Ath' (the Holy Spirit or Essence of his Higher Self) when Eden became closed to him, and the path leading to it obliterated or hidden. Scripture, moreover, states:

‘And he placed at the east of (Yesod) the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of (ו Vav, the medulla) the tree of life.’ - **Genesis 3:24**

Cherubim allude to angels appointed to chastise the sins and transgressions of האדם H'Adam. Numberless are the various forms under which they appear.” -

Zohar



“Atha אתה is יהוה Jehovah himself

את עשיה Ath in Assiah (the world of matter and action).

את Ath in the heavens, the (Ain Soph) heaven of heavens, with all their host.

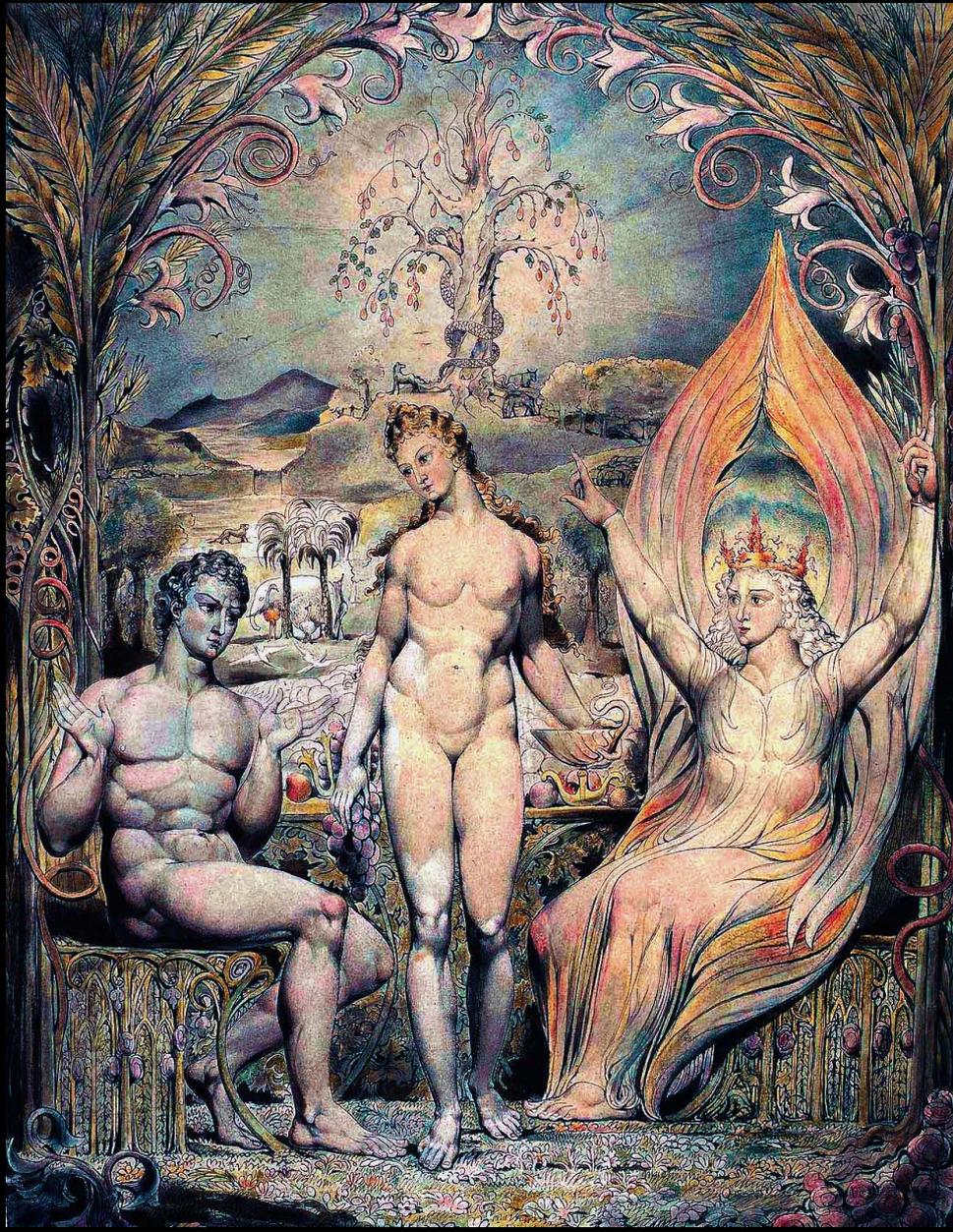
The earth and all things where - אשר Asher – ascends upon.

The seas and all where - אשר Asher – involves.

ואתה V’Atha keeps them all alive.

את Ath, the host of heaven to you are bowing themselves.”

- Nehemiah 9: 6



Wherever in the Scripture this word - יהי yehe - (let there be) is used, it refers to or signifies this divine light, namely, יהי אור Yehe Aur in Yesod-sex of this world (Malkuth, or physicality), and ויהי אור VeYehe Aur in (the ו Vav or medulla, Central Pillar of) the world to come.

The light created by אלהים Elohim in the work of creation, filled the world with its splendor, but was eventually withdrawn and concealed, why? In order that (the fornicators) transgressors of the good law might not participate in it, and therefore the Holy One conceals and preserves it for the right-doers. - Zohar

דעת And H’Adam knew את חוה Ath Havah (that is to say: את השמים Ath Ha Schamayim knew Ve Ath HaAretz ואת הארץ), his wife; and she conceived, and bare את קין Ath Kain, and said, I have gotten a איש (a אש - fire from the י Iod) of את יהוה Ath Jehovah.

And again, she brought forth את אחיו Ath as siblings, את הבל ויהי הבל Ath Abel and Yehe Abel, רעה צאן evil sheep; but קין Kain was a עבד אדמה servant of Adamah (Assiah). - Genesis 4: 1, 2

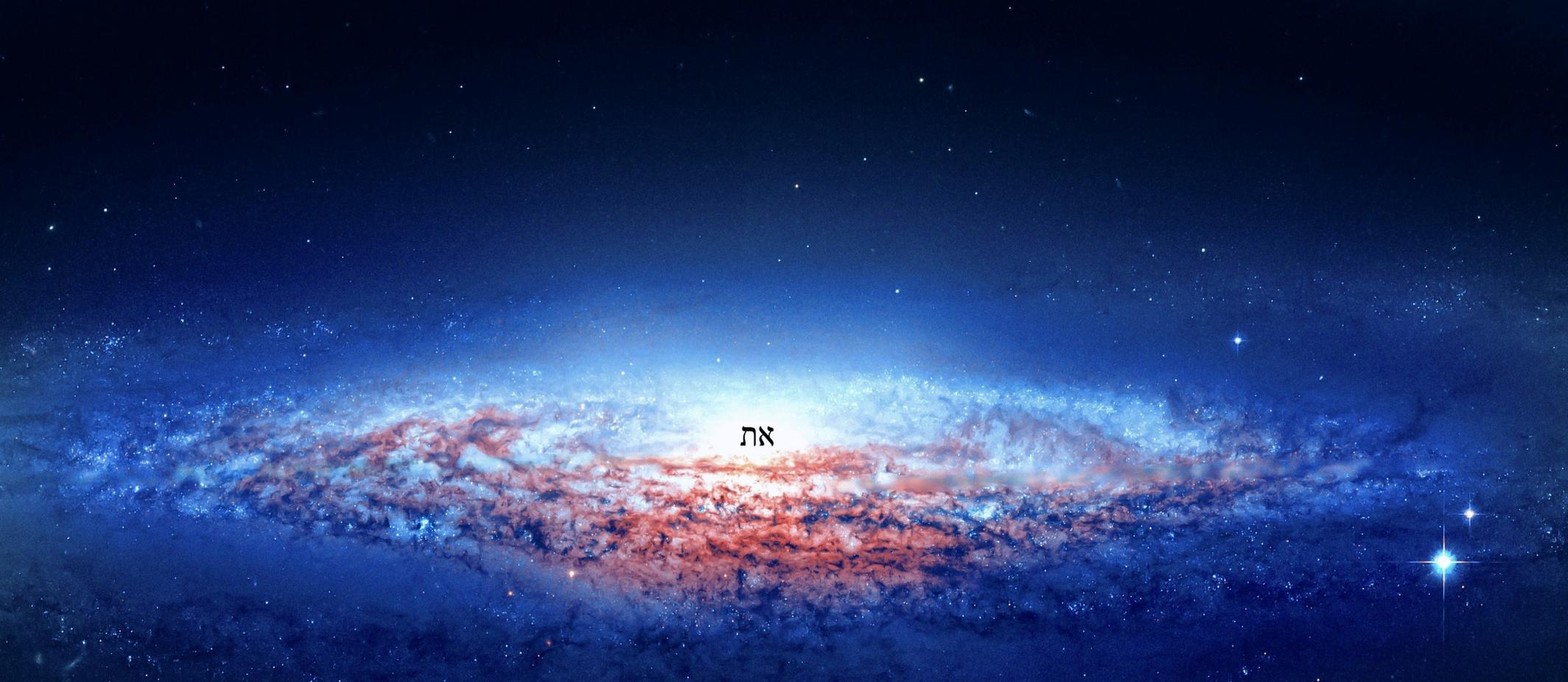


When (את Ath) the primal vibration of the divine Theomertmalogos took place, it produced and impressed a wavelike motion throughout (Akasha) the boundless ether (that permeates the entire space) in which were contained all the sounds of the alphabet from א Aleph to ת Tav. This operation and effect is symbolized by the union of these two letters forming the word את Ath, as it is found written: את השמים Ath Ha-Schamayim (Ath, the heavens).

Thus: בראשית ברא אלהים את השמים Barashyth Bara Elohim Ath Ha'Schamayim means: The unknowable divine mysterious Seity את Ath (the Theomertmalogos) created אלהים Elohim the fructifying (אלה Elah, Goddess) and the generative principle (ים Mi, the Holy Spirit) of the heavens, one in origin but dual (therefore multiple) in operation. Hence it is seen that (in the word בראשית Barashyth) the divine Logos and essence designated by the word אשר Asher (or ראש Rosh) is found between (the letters that spell בית - daughter) the fecundative and generative principles, respectively, both of which are symbolized by the same name אהיה Eheieh in the divine appellation אהיה אשר אהיה Eheieh Asher Eheieh "I am who becomes."

The Zohar (brightness) also denotes the generative essence and includes all the letters taken as types and forms of creatures and archetypical things in its operation. Such also is the signification of the verse: "יהוה Jehovah, our אלהים Elohim is יהוה אחד Jehovah Ehad" (Deuteronomy 6: 4), containing three names (namely, יהוה Jehovah, אלהים Elohim and אחד Ehad) expressive of the (Trinity) three gradations of the divine essence, as exhibited in the three first words of Genesis: בראשית ברא אלהים "Barashyth Bara Elohim." בראשית Barashyth specifies the (ברי bri - pure) mysterious Divine (שאת Dignity or) Seity; ברא Bara (or Briah), the mystery of creation: אלהים Elohim, the mystery of preservation: את השמים Ath HaSchamayim, the male female fiery fructifying and generative principles (of the letter ש Shin in the superior waters of the heavens - השמים) considered as one (את Ath or Logos). If to the word את Ath be added the letter ה Hei taken from the following word השמים HaSchamayim (the heavens) we get the pronominal term אתה Atha (you). Hence we read "Ve-Atha ואתה (and You) keep all of them alive," it alludes to יהוה אלהים Jehovah Elohim, the divine Being to which the scripture alludes:

"Atha אתה is יהוה Jehovah himself; את Ath עשיה in Assiah (the world of matter and action), את Ath in the heavens, the (Ain Soph) heaven of heavens, with all their host, the earth and all things where - אשר - ascends upon, the seas and all where - אשר Asher - involves, ואתה V'Atha keeps them all alive; את Ath, the host of heaven to you are bowing themselves." - Nehemiah 9: 6 - Zohar



את

In this deeply mysterious **את** Ath, therefore, is comprehended the divine essence in its fructifying and generative form, and **אלהים** Elohim the point of union between them; and it may thus be regarded as a mystic analogue, though dimly and obscurely, of that majestic unknown Seity (the space) that operated in the creation and production of the illimitable universe, whose goodness and beneficence are manifested in the preservation of the world with its myriads of creatures, who in their fructifying and generative powers and functions are finite replica of His Self, the **אהיה אשר אהיה** Eheieh Asher Eheieh "I am Who becomes."

In concluding these remarks on this first verse in Genesis, observe that **בראשית** Barashyth (in the beginning) is equivalent to **ברא-שית** Bara-Shyth (created six) and refers to the scriptural words: "From one side of the heaven to the other," that is (**אהיה אשר אהיה** Eheieh Asher Eheieh), to the six directions of space (north, south, east, west, above, and below), all ($21 + 501 + 21 = 543$) converging ($5 + 4 + 3 = 12$) to ($1 + 2 = 3$) the three points representing the divine essence, which are one (trinity) and the same (Logos), which is the mystery of which is included and hidden in the (two times) divine name (**אהיה** Eheieh) composed of forty-two letters ($21 + 21 = 42$, $4 + 2 = 6$, which are synthesized in the six letters of **בראשית** Barashyth). - **Zohar**



It is written: **ויאמר אלהים יהי אור ויהי אור** Ve Iod Amar Elohim Yehe Aur VeYehe Aur
“And Iod in Elohim said, let there be light and there was light.” - **Genesis 1: 3**

Now the word - **יהי** yehe – Iod-Hei-Iod - is composed of three letters, namely, **י** Iod being the first and third letter and **ה** Hei coming between them. The two **י** Iod represent the male and the female manifested principles (in Kether and Malkuth respectively).

The full word is therefore a symbol of the manifested divine Father and Mother; the final **י** Iod being the same as the first **י** Iod, in order to show that all the three aspects or forms as stated, under which **ה** Hei, the **אין סוף** Ain Soph operated in the creation and production of the universe, were only the manifestations of one and the same divine - **אור** Aur - light or Seity. The first **י** Iod also designates (**אין** Ain) the (unmanifested cosmic common universal) Father, the engenderer of light; the second letter **ה** Hei denotes the **אין סוף** Ain Soph (the unmanifested Mother); the third letter **י** Iod the Theomertmalogos, the (unmanifested) primal light (**אין סוף אור** Ain Soph Aur).

Sequentially, to whom spake **אלהים** Elohim the words: **יהי אור** Yehe Aur 'let there be light?' Elohim **אלהים** spoke it to the dwellers on the earth.

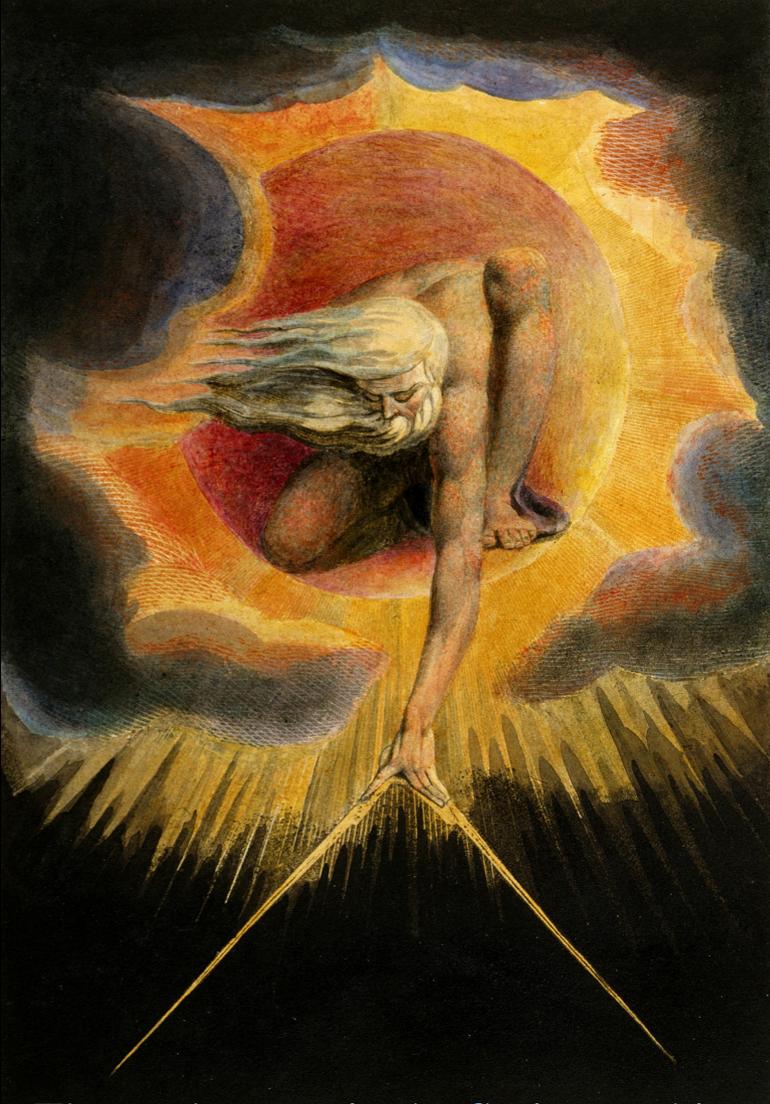
But **ויהי אור** VeYehe Aur 'and there was light' refers to the light made (in the **ו** Vav, spinal medulla) for the world to come.

The higher light, the light of the eye - **יהי אור** Yehe Aur - was created first by (Adam Kadmon) the Holy One, who caused Adam (HaRishon), the protagonist, to behold it so that he was able to view the world at a glance. This was the divine light enjoyed by David, who in a moment of spiritual ecstasy exclaimed:

‘How great is thy goodness which thou hast laid up for them that fear thee’ - **Psalms 31: 19**

Yehe Aur **יהי אור** was the self-same light by which **אלהים** Elohim showed Moses the promised land from Gilead unto Dan. - **Deuteronomy 34: 1**

From the beginning, this divine light was hidden and concealed (as a **סוד** ‘Sod’, ‘Secret’ in the **י** Iod of **יסוד** Yesod), as - **יהי** yehe – the Holy One (trinity) perceived that the generations of (the fornicator) Adam who lived in the time of Enoch and Noah, and also during the building of the tower of Babel, would use this divine light for egotistical purposes. - **Zohar**



Eheieh אהיה 'I am Who becomes', imparted יהי אור Yehe Aur to Moses (the causal body or body of divine will), who made use of it three months after his birth (in Tiphereth, in the causal world), as it is written, 'She hid him three months' (Exodus 2: 7), after which he was brought into the Presence of Pharaoh (in Malkuth). Then the Holy One took this divine light away from him until his ascent (to the second triangle or triangle of ethics) Mount Sinai in order to receive the law. On that occasion this divine light was again imparted to Moses and enjoyed by him during his lifetime.

To such an extent was the manifestation of this divine light, that it is said, 'the skin of Moses' face shone, so that the children of Israel were afraid to come nigh unto him' (Exodus 34. 30).

Moses was so invested with this divine light that it seemed like a talith or garment about him. This same divine light is referred to by the psalmist:

'Covering thyself with this divine light as a garment that stretches out (from the י Iod of יסוד Yesod) through all the (13 Aeons or) heavens as a curtain' (Psalm 104: 2). 'Let there be light and there was light.'

Thus, wherever in the Scripture this word - יהי yehe - (let there be) is used, it refers to or signifies this divine light, namely, יהי אור Yehe Aur in Yesod-sex of this world (Malkuth, or physicality), and ויהי אור VeYehe Aur in (the ו Vav or spinal medulla, Central Pillar of) the world to come (by means of alchemy).

The light created by אלהים Elohim in (Daath) the work of (Briah) creation, filled the world with its splendor, but was eventually withdrawn and concealed (in יסוד Yesod), why? In order that (the fornicators) transgressors of the good law might not participate in it, and therefore the Holy One conceals and preserves it for the right-doers as it is written:

'Light is sown for the righteous and gladness for the upright in - הלל HaLeb – the heart' (Psalm 97: 11). -

“And H’Adam knew **את הוה** Ath Havah, his wife; and she conceived, and bare **את קין** Ath Kain, and said, I have gotten a **איש** (a **אש** - fire from the **י** Iod) of **את יהוה** Ath Jehovah.” - **Genesis 4: 1**

“Light and darkness, white magic and black magic, are mutually struggling. Eros and Anteros, Cain and Abel, live within ourselves in an intense struggle until the moment we discover the mystery of the Sphinx. Then we grasp the flaming sword, liberating ourselves from the wheel of the centuries.”

“We must kill Cain, which is the lunar mind. This mind is worthless and it must be eliminated. It must be killed because it is animalistic. For this reason, the ancients saw the figure of Cain in the Moon. The mind is called Cain. The mind is a hunter. The mind is hunting for fortunes, social positions, fame. This mind is utilized by the know-it-all-scoundrels in order to triumph; they feel they are wise and powerful with that animal lunar mind that is well-cultivated.”

“The initiate leaves the body of desires, the astral lunar body, in the infernos of the Moon. In the infernos of Mercury the initiate leaves Cain, the mind, to then ascend to the Mercurian heavens. Thus, likewise, the initiate has to be converted into a crocodile seven times by descending seven times, in order to ascend seven times up to the heavens.”

“There is a sculpture of the figure of a decapitated angel, the Angel of Samothrace. This sculpture signifies that after the ego has been dissolved, after having burned the seeds of it, after having (alchemically) bathed ourselves and having been confirmed in the Light, etc., the initiate has to pass through the decapitation. This is because the death of the lunar body and the lunar mind is missing. These two bodies that form Cain are the two subjective elements which must be decapitated.”

- **Excerpts from Tarot and Kabbalah by Samael Aun Weor**



And it was - VaYehe ויהי - in the end of days, that Kain (עבד אדמה servant of Adamah) brought of the fruit of - האדמה HaAdamah – the ground an offering unto יהוה.' - Genesis 4:3

By these words we learn that Kain and Hebel offered (sexual alchemical) sacrifices of a character corresponding to their own state and nature. According to the (sexual) actions or (alchemical) works of the alchemist, so is his offering. It is pure or impure, acceptable or otherwise, as it is written:

'Say unto the righteous (chaste ones), that it shall be well with them, for they shall eat of the fruit of their doings, but woe unto the wicked (fornicators), it shall be ill with them, for the reward of their ידי Iods hands shall be given unto them.' - Isaiah 3: 10, 11

Kain (עבד אדמה servant of Adamah) brought the fruits of his doings and met the death angel. Hebel brought the firstlings of his flocks and found they were acceptable and pleasing unto יהוה; as it is written:

'And יהוה had respect unto Hebel and to his offerings, and unto Kain and his offerings he had no respect. - Genesis 4: 4, 5

Wherefore the wrath of Kain was aroused and he was greatly incensed and so we read that when they were in the field (שדי Shaddai of Yesod), Kain fell upon his הבל אחיו ויהי Hebel sibling VeYehe, וי הרג and he slew הו Vav Hei. From other words in scripture we infer that a quarrel arose between them respecting את הבל Ath Hebel's twin sister (ויהי הבל VeYehe Hebel), which is further confirmed by the traditional rendering of the words, 'And she brought forth again with her brother Hebel,' showing that את הבל Ath Hebel was born with ויהי הבל VeYehe Hebel, his twin sister. It is written: 'If you do well shall you not be accepted?' - Genesis 4: 7 These words have already been explained but there is another signification given of them by Rabbi Abba, thus, 'If you do well,' your soul shall ascend on high and never fall again below (the unmanifested שאת Sat). That is, if you live according to the dictates of your Higher Self, you will become united with שאת Sat (Sanskrit: सत् the Unchangeable Seity); but if not, you will (through devolution) sink lower unto the dust of the earth (Malkuth) from which thou hast come forth. - Zohar

"And now אתה Atha is cursed, - מן האדמה אשר - the blessed manna of HaAdamah (the ground, the physicality); she (Adamah) has widely opened her mouth to take את Ath from your sibling's (דם Dam) blood, from your י Iod. - Genesis 4: 11

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit has האדם H'Adam - the alchemist - of all his works which he takes under the sun?

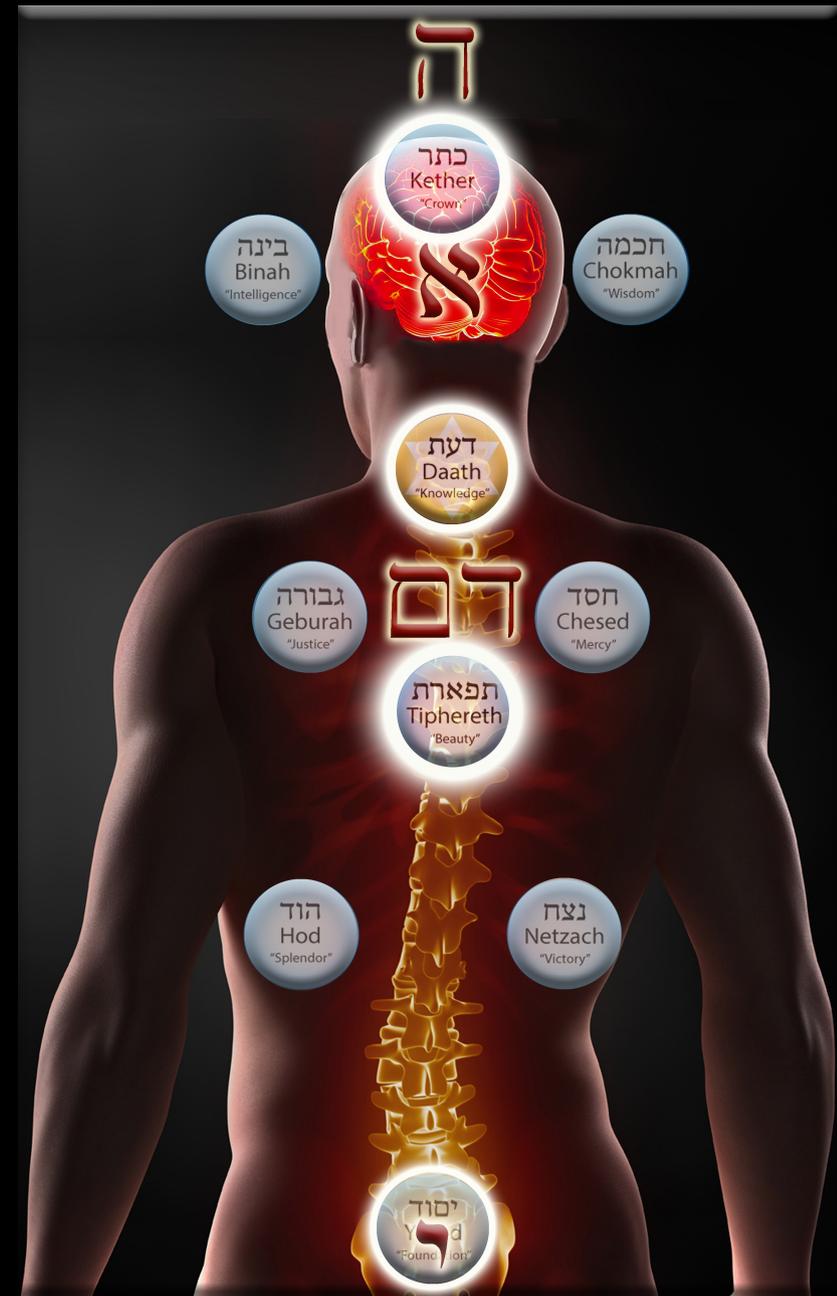
One generation passes away, and another generation comes: but the earth abides for ever. And radiant the sun arises, and the sun goes down, and hasten to his place where his radiant - שם Shem - name arose. - Ecclesiastes 1: 2, 3

Why did King Solomon begin his book of wisdom with Hebel Habelim הבל הבלים Vanity of vanities; and the sun arises, and the sun goes down, and hasten to his place where his radiant name arose?

Vanity of vanities refer to 7 breaths that correspond to - אלה Eleh – these 7 lower Sephiroth that form - Ath HaAdam את האדם, namely: Chesed, Geburah, Tiphereth, Netzach, Hod, Yesod and Malkuth, which are formed by חיה Chaiah, the mysterious soul-breath of the Ancient One, the Holy Spirit, also named Mi מי); thus, Habel Habelim הבל הבלים implies אלה Eleh (these) 7 breaths of Jehovah יהוה (the חיה Chaiah, soul-breath of Binah) the מי Mi (who) which is ים Ym reversed in Elohim אלהים. As it is written:

“And יהוה Elohim וייצר formed את האדם Ath Ha Adam from the dust of האדמה Ha Adamah, the ground (Malkuth), and breathed into his nostrils (Neshamoth Chayim נשמת חיים, namely: חיה Chaiah-Binah and נשמת Neshamoth)

the two soul-breaths of life (in Chesed and Geburah); and האדם HaAdam (the seven lower sephiroth) became - לנפש חיה l'Nephesh Chaiah - a living soul (in Eden, the fourth dimension).” - Genesis 2: 7



Why does Habel Habelim הבל הבלים refer to the seven lower Sephiroth?

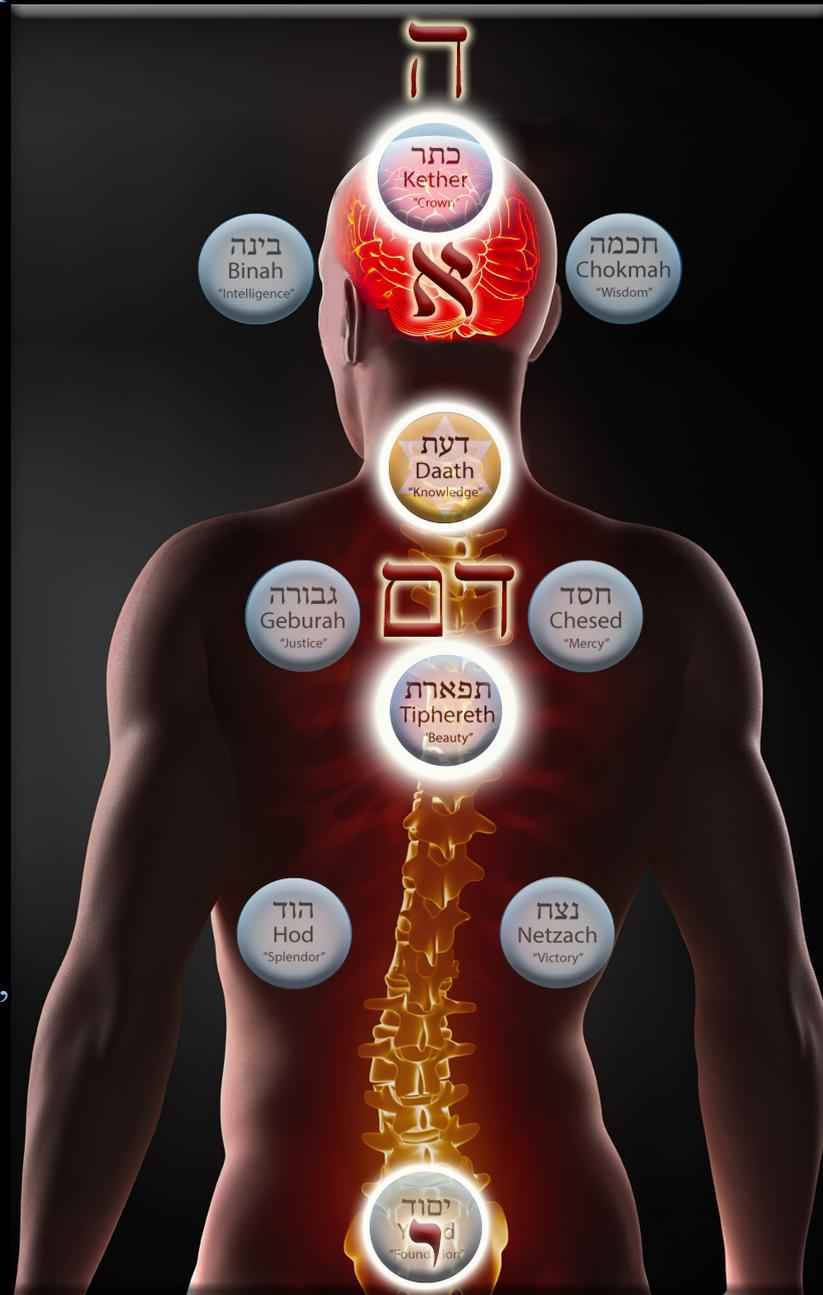
Rabbi Eleazar said: King Solomon based his book upon the seven Vanities upon which the world is established. The pillars and foundations that sustain the world are called 'breaths', for just as the body cannot endure without - הבל Hebel (meaning breath, vanity), so the world cannot endure without - אלה Eleh - these seven breaths mentioned by King Solomon. These are seven, as it is written:

"Vanity of vanities, says the preacher, vanity of vanities; all is vanity" - Ecclesiastes 1: 2

Altogether, there are seven vanities in the verse, Vanity is one; vanities is in the plural, and since the plural means at least two, that makes two vanities; together there are three soul-breaths (namely: נפש Nephesh, רוח Ruach and נשימה Neshamah. נפש חיה Nephesh Chaiah in the heart, Tiphereth; and Neshamoth Chayim נשמת חיים in the lungs, Chesed and Geburah) "And again he says, "vanity of vanities," (Yesod, Netzach and Hod respectively) which makes six in total. And if we add (Malkuth, where), "all is (soul-breath) vanity," at the end, there are seven vanities (seven levels of consciousness). - Zohar

Moreover, the three hebrew letters of הבל Hebel make the kabbalistic addition of 37 and the five Hebrew letters of הבלים Habelim make the kabbalistic addition of 87, thus,

$37 + 87 = 124$, $1+2+4 = 7$. Therefore by repeating הבל הבלים Habel Habelim again, this implies 7 breaths within each of the first seven, which means $7 \times 7 = 49$ in total. Thus, "all is vanity," means that all of these 49 vanities are הבל Hebel, the 49 soul-breaths trapped in our protoplasmic animal lunar mind, Kain, in the land of Nod נוד, Limbo, Klipoth, underneath Malkuth.



And - **זרה השמש** - the radiant sun or radiant fire - **ש** Shin of HaShem **השם** - in Geburah, descend through the waters of **פישון** Pishon into Yesod-sex, and from there, the sun arises towards Tiphereth, the heart. And from Tiphereth, the heart, the sun goes down again into Malkuth, and hasten to (Yesod-sex) his place where his radiant - **שם** Shem - name arose.

The meaning of **הבל** Hebel - when switching the letters lamed and beth - is **הלב** HaLeb, soul, heart, Tiphereth, the sephirah where - **זרה השמש** - the radiant sun arises towards Kether.

So the words - **הבל הבלים** Hebel Hebelim - vanity of vanities refer to the 7 lower Sephiroth, because the 7 lower Sephiroth relate to the seven days of creation, which are the seven levels of the serpent of brass or seven levels of the breath of the Schekinah, and to the 7 levels of the Being, which are the seven levels of consciousness in each Sephirah of the seven.

The seven levels of consciousness correspond to the seven virtues or churches or chakras of Revelation. Ultimately these seven levels of consciousness in each of the seven bodies of the true human being changes with the annihilation of our animal mind, ego or Kain in each of the seven infra-conscious levels in Klipoth underneath Malkuth, where our consciousness - **הבל** Hebel lies dead to the Spirit. This is why it is written:

And Jehovah said to him, `Therefore – every one who kills Kain seven times shall be avenged (in each of the seven sephiroth).’ - **Genesis 4: 15**





“(From the North, Chesed, the - **רוח** Ruach - Spirit goes toward (Geburah) the South, and turns about (in Malkuth the West and rises from the deep South) unto the North (Chesed); (this is how) it whirls about continually, and – Chesed, Abraham, the - **רוח** Ruach - Spirit returns again (to the North) according to his (initiatic) circuits.

All the rivers (of Eden) run into - Yesod-sex - the sea; yet the sea is not full (because through sexual alchemy) unto the place from whence the rivers come (which is the second triangle of the tree of life), thither they return again (transformed into Geborim, solar bodies).” - **Ecclesiastes 1: 6, 7**



“Thus shall ye say unto them, the **אלהים** Elohim that have not made the heavens and the earth, even they shall perish from (under) the earth, and from under **אלה** these heavens.” - **Jeremiah 10: 11**

The former verse is in the Chaldean tongue except for the last word, **אלה** Eleh (these) which is in Hebrew. Why? Because "the **אלהים** Elohim that have not made the heavens and the earth" refer to **אלה** Eleh (these archetypes of) certain (fornicator intellectual Kabbalists, as well as certain) Malachim or angels - **מי** Mi (who) - fell from the heavens and set themselves up (on earth) as Elohim.

Elohim **אלהים** is composed of **אלה** Eleh (these), and (who) **מי** Mi reversed. - **Zohar**

In other words:

In your patience possess ye your souls. - **Luke 21:19**

Remember our souls are Nephesh, Ruach and Neshamah, three breaths from **הא** 'HA', **ה** Hei 5 and **א** Aleph 1 which are equal to the six letters of Barashyth **בראשית** (the beginning).

Aleph **א**, as the first letter of the kabbalistic alphabet, represents the three aspects of the unmanifested **א'אלהים** Aelohim, the Ain, Ain Soph and Ain Soph Aur, likewise, the three aspects of the manifested **אלהים** Elohim, Kether Chokmah and Binah, in the first triangle of the tree of life.

This is why Aleph **א** kabbalistically represents Air, the four winds, namely: **יהוה** Iod-Hei-Vav-Hei, whose letters add to 26, given that the shape of the letter Aleph is made by two letters Iod and one letter Vav, which also add to 26.

The two letters **ה** Hei of **יהוה** Iod-Hei-Vav-Hei represent the Ain Soph, the unmanifested Mother Space, and the manifested Mother Nature.

Nephesh, Ruach and Neshamah, the three Soul-Breaths of **הא** 'HA', are named Hebel Hebelim; Nephesh is Hebel and Ruach and Neshamah are Hebelim. These **הבל הבלים** Hebel Hebelim are also the soul-breaths of the seven lower sephiroth that form the body of **האדם** H'Adam.

Ath, is the Logos, Dabar, the Word that is made flesh and blood in the body of **האדם** H'Adam. This is why it is written:

“Atha **אתה** is **יהוה** Jehovah himself; **את** Ath **עשיה** in Assiah (the world of matter and action), **את** Ath in the heavens, and in the Ain Soph, the heaven of heavens, with all their host.” - **Nehemiah 9: 6**

“But as many as received **את** Ath, to them gave **את** Ath power to become children of God.... Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word **את** Ath was made flesh, and dwelt among us.” - **John 1: 12-14**

Behold, - **את** Ath - comes with clouds; and every eye shall see - **את** Ath -, and they also which pierced - **את** Ath : and all kindreds of the earth shall wail because of **את** Ath. Even so, Amen.

I am Alpha and Omega, the beginning and the ending, (I am - **את** Ath - Aleph and Tav) the first and the last, says the Lord, which is, and which was, and which is to come, (**אל שדי** El Shaddai) the God Almighty. - **Revelation 1: 7, 8**



I am he that lives, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. - **Revelation 1: 18**

How did Alpha and Omega or Aleph and Tav die within us? Alpha and Omega or Aleph and Tav, the Logos died within us when we fornicated, when we ate the forbidden fruit. As it is alchemically written:

And from י Iod (in Yesod-sex), האדם H' Adam (brain and heart) drove out את Ath, and caused the cherubim (fiery creative forces) to dwell at (Gehenna) the east of the garden of Eden and the flame of the sword which is turning itself everywhere to guard the way of the tree of life. - **Genesis 3:24**

When האדם H' Adam (brain and heart) drove out את Ath from the י Iod of Yesod-sex, את Ath fell into animal physical generation and into the protoplasmic lunar bodies of Klipoth, patrimony of the beasts. The physical body of the beasts as well as the protoplasmic bodies evolve and devolve in the two devolving lunar spheres named in kabbalah Lilith and Nahemah, the Klipothic Hod and Yesod respectively. Thus, through the orgasm of Havah, the sexual organ, האדם H' Adam (brain and heart) created in Malkuth, our physicality, את קין Ath Kain, an intellectual protoplasmic lunar humanoid. This is why Havah, Eve said: "I have gotten a איש man, meaning a אש - fire from the י Iod of את יהוה Ath Jehovah. - **Genesis 4: 1**

And again, she brought down את Ath, the soul-breath, Hevel Hebelim, of the seven lower sephiroth as the siblings את הבל Ath Abel in Hod and ויהי הבל Yehe Abel in Yesod, both רעה צאן evil sheep, meaning, two lunar protoplasmic formations.

These siblings, namely את הבל ויהי הבל Ath Abel and Yehe Abel represent the souls of those who worship Jehovah through sexual alchemy in their physicality. Yet את קין Ath Kain represents the animal protoplasmic mind of those who through fornication are slave of the physical matter, אדמה Adamah, Malkuth.

Thus, through fornication Kain, the animal mind kills Abel, the soul-breath. And through the process of time קין Kain evolved and became למך Lamech (good for nothing), who had two wives, the two inferior lunar spheres of Klipoth.

Now through sexual transmutation חיה Chaiah (Binah) has to kill קין-למך Kain-Lamech seven times seven ($7 \times 7 = 49$) and likewise to resuscitate Habel Habelim הבל הבלים, Nephesh, Ruach and Neshamah, seven times seven.

