

# Order of St. Tzafkiel Study Guide

Taken from the teachings of Tau Malachi and the Sophian tradition ([www.sophian.org](http://www.sophian.org))



Study Guide produced by Magdalene Circle ([www.magdalene-circle.org](http://www.magdalene-circle.org)) an affiliate of Ecclesia Pistis Sophia in Austin Texas.



## **Sophian Orders**

The Sophian Orders are designed to be in-depth teachings and study areas for Sophian Initiates so that they can delve deeper into the mysteries of Logos and Sophia. Each order is designed to help those with particular gifts and interests explore their calling and their path with others and individually. These Orders are as old as the tradition itself, but are living so that they grow and change with each generation. If you find yourself interested in an Order, please contact Brother Mark+ and he will get you involved with the other members of the Order.

## The Order of Saint Tzafkiel



Archangel Tzafkiel corresponds to Binah-Understanding, which is the integration of Da'at-Knowledge; among the archangels of the Holy Sefirot, St. Tzafkiel is called the "Knowledge Keeper," and the "Angel of Remembrance," and is the philosopher, sage and scholar among the archangels, holding the remembrance of all teachings, all divine revelation, and all that has transpired in God's creation – the knowledge keeper and the one who remembers is exactly the role of a philosopher, sage or scholar.

Binah-Understanding implies Da'at-Knowledge integrated, and the self-realization that comes from the integration of True Knowledge – this, of course, is something different than the common use of the term "scholar" in modern academics, which all too often is a superficial form of intellectual knowledge, the accumulation of information and facts being mistaken for True Knowledge; by philosopher and scholar, we mean the sage, the wise one who has knowledge, understanding and wisdom, and whose knowledge is founded upon direct spiritual and mystical experience, illuminations of the Divine Spirit, Divine Wisdom (Hokmah). What is often called a "philosopher" and "scholar" in modern times is most often an outsider to the experience upon which they pontificate, contemplating and theorizing from "evidence" and "arguments" gathered apart from the experience of which they speak – especially in terms of religious, spiritual and mystical studies; in fact, according to many modern schools of "scholarship" the "scholar" is taught that it is best to remain an outsider to maintain one's "objectivity," though the result is that it's rather like a blind person commenting on a fantastic vista and view they have never seen or experienced. The way of the true sage, however, is that of the insider – the most intimate knowledge, which generates understanding and wisdom; in terms of the spiritual and mystical, it is knowledge of the mysteries of existence or creation, and knowledge of the mysteries of Enlightenment or God – and in its fruition it is the experience of union with God, or the actual experience of Divine Illumination; this is the true philosopher and sage, the true "spiritual scholar".

The Way of Knowledge in the Holy Kabbalah corresponds to St. Rafael, but the application of the Way of Knowledge corresponds to St. Tzafkiel and St. Ratziel. The attribute of St. Rafael to the Way of Knowledge implies the spiritual power of True Knowledge (gnosis), the power that heals and make whole through knowledge of Enlightenment or God which dispels the ignorance (agnosis), the illusion of separation, which is the cause of all illness and disease, all sorrow and suffering. The attribute of St. Tzafkiel and St. Ratziel to the application of the Way of Knowledge reveals the nature of this Holy Knowledge as \*penetrating insight or awareness\*, and as something more integral, more holistic than merely intellectual or conceptual knowledge; something that joins intuition and other modes of our intelligence with our intellect or reason, a way of knowledge that is not opposed to faith and devotion,

but that unites our mind, heart and body with our soul and spirit – it is the Way of Knowledge as an integral path of self-realization that brings about increasingly higher gradations of Divine Illumination (True Gnosis).

The way of the holy sage is “Contemplative Kabbalah” – but this way of study and contemplation includes prayer and meditation, and faithful devotion to the Spirit of Truth, the Spirit of God, which is the Holy Spirit through which the prophets have spoken and the revelation of the Divine has transpired. Thus, a true philosopher and sage will share much in common with the navim (seers or prophets), although theirs is a different way than that of the navim.

As with any of the Holy Orders in the Tradition, this way assumes a true call to it and assumes the abilities, the talents, and gifts of the Spirit that empower a soul in this way – a significant array of perception and intelligence, and a sharply refined intellect or reason, one united with the intelligence of the heart, faith and intuition.

If you are called to the Way of the Philosophers and Sages – the true spiritual scholars, and you aspire to this Holy Order, then seek wisdom and cultivate your passion for knowledge, wisdom and understanding (Habad); let it burn like a blazing fire in you, and let it become a hunger and thirst for righteousness, so that as Adonai Yeshua teaches us, you will be satisfied. Take up the study and contemplation of the Holy Scriptures and mysteries of Kabbalah in detail and depth, always seeking to penetrate the depths and always seeking the illumination of the Holy Spirit – as you venture into the broad country of diverse fields of knowledge integral to your studies, remember your faith and cleave to the Messiah and Shekinah of Messiah, Christ and Sophia.

In your study of the Holy Scriptures pay special attention to Proverbs, Ecclesiastes, the Book of Wisdom, Job, Psalms, the Song of Solomon, and the Perfect Thunder Mind; also, in due season, study and contemplate the great philosophers in our stream of Light Transmission – those who have taken their contemplation of holy matters deep into the mysteries and who have drawn out great wisdom through the blessing and grace of God.

If you are willing and you are called, rooted in spiritual knowledge, understanding and wisdom, take up academic studies seeking an integral awareness and pursue your studies to the furthest extent, cultivating your intelligence in full – love all knowledge, remembering that all truth is God’s truth, and that all true knowledge is God’s knowledge; all knowledge is the knowledge of God, the Holy One, for it is the presence and power of God that is the manifestation and existence of all – as in the Way of Love we must say, “There is only the Beloved, the Holy One; there is nothing that exists but God.”

In the Way of Knowledge remember this: “Blessed are the pure in heart, for they will see God” (Matthew 5:8).

So also in the Way of Knowledge remember: “The fear of Yahweh is the beginning of knowledge (Da’at); fools despise wisdom and instruction” (Proverbs 1:7).

Indeed, having passion for true knowledge, seek the Spirit of Knowledge and Fear of Yahweh; for as it was prophesied of the Messiah, “His delight is in the fear of Yahweh” (11:3), and as the wise sage has taught us, this holy awe is the beginning of true knowledge (Da’at).

This is the very first contemplation given to the novice in our Holy Order – contemplate and understand what the masters of the tradition mean by “fear of Yahweh,” and understanding the fear of Yahweh, cultivate that fear so that it may instruct and guide you in the Way, Truth and Life Divine.

Here we shall say: There is no love of Yahweh without fear of Yahweh; all who draw near to Hayyah Elohim, the Living God, will know the fear of Yahweh – the one who does not fear cannot see or hear so as to know Yahweh, that, or they are either foolish in their pride and arrogance or lacking in intelligence. All who have drawn near to Yahweh Elohim bear witness to this holy awe that invokes fear and trembling, therefore if another testimony is given lacking the fear of Yahweh we know, as yet, that soul has not experienced nearness with awareness.

If you wish to ponder this go and contemplate the Book of Proverbs until the Shekinah of Yahweh comes speaking Divine Wisdom.

In conclusion we can remind aspirates to this Holy Order that the peak of all knowledge, understanding and wisdom is Supernal Habad – Supernal or Messianic Consciousness; the generation of Supernal Habad is the noble ideal and aim of the holy sage, and through their acquisition of knowledge their labor is the spiritual education and illumination of the children of God, the children of the Great Seth.

- You will find teachings that correspond to the contemplative practices of Order of St. Tzafkiel in many of the forums where the contemplation of mysteries runs deep – for example, many discussions in the “Christian Kabbalah” forum venture into Contemplative Kabbalah and the Way of the Sages, as do our discussions of the Zohar and Holy Scriptures.

## The Wisdom of Holy Awe



- This records the first oral transmission of teachings given to aspirants of the Order of St. Tzafkiel on the beginning of True Knowledge and the Way of Knowledge; the nature of the oral transmissions are contemplations, within and behind which are distinct transmissions of spiritual energy that serve as empowerments of the aspirant in the Way of the Holy Sages. In them one finds teachings and practices of the Holy Order, as well as deep mysteries of Contemplative Kabbalah and the Holy Scriptures – imparting them the holy sage will always instruct the aspirant, saying, “Join Kabbalah with Wisdom,” and throughout these oral transmissions this saying is an ongoing contemplation reflecting the very essence of the Way of the Holy Sages.

The First Oral Transmission:

The wise Solomon begins his instruction on Hokmah-Wisdom, saying:

The fear of Yahweh is the beginning of knowledge [Da’at]; fools despise wisdom and instruction.

Hear, my child, your father’s instruction, and do not reject your mother’s teaching; for they are a fair garland for your head, and pendants for your neck.

(Proverbs 1:7-9)

Throughout all authentic wisdom traditions of the world, all streams of Light Transmission that flow from God, the True Light, or that come from Primordial Enlightenment, the plight of ignorance is made clear, whether speaking of the judgment of God upon the wicked or the play of the law of cause and effect with the evil doer; all teach that the fate of the soul is dependent upon the actions of a person in this life, and all speak of the bondage of souls in ignorance, and of the potential experience of heavens and hells in the afterlife, and those teaching enlighten all speak of the potential for the liberation of souls from their bondage. Just as all authentic wisdom traditions agree that love and compassion is the very essence of the spiritual life and practice, so all agree that that there is a judgment, a law of perfect justice, a play of cause and effect, and that souls have reason to fear the consequence of their negative actions, for by their own actions their fate and destiny is determined in the afterlife and futures lives – to live in ignorance of this is to run towards disaster, and to generate the cause of immeasurable sorrow and suffering.

The foolish will teach, in wishful thinking, that there is no judgment and no experience of hell, no bondage of souls to the law of perfect justice, the law of cause and effect; and they will say that when

we die, “We all go into the light,” or, “We all may choose whether we reincarnate or not,” and they will discount the wisdom of all holy sages and the instruction of all true prophets, whether in the self-delusion of wishful thinking or the selfish ambition for popularity, telling people what they want to hear and gathering a large following for themselves. In much the same way they will proclaim all teachings are true and all wisdom traditions are of the same gradation, so that complete foolishness and wisdom are put forth as one and the same, so would-be truth seekers and those inclined to pursue wisdom are deceived and confused, and cannot discern between truth and falsehood, good and evil.

Listen and hear what Solomon says concerning the intention of instruction in Hokmah-Wisdom:

For learning about wisdom and instruction, for understanding words of insight, for gaining instruction on wise dealing, righteousness, justice, and equity; to teach shrewdness to the simple, knowledge and prudence to the young – let the wise also hear and gain in learning, and the discerning acquire skill, to understand a proverb and a figure, the words of the wise and their riddles (Proverbs 1:2-6).

Through the pursuit of wisdom we acquire knowledge and understanding, and with knowledge and understanding comes spiritual discernment, the power to recognize truth and falsehood, good and evil, and to recognize the Supernal Light of Keter Elyon from the false light of Klippah Nogah. This capacity to discern is the empowerment of a soul to conscious evolution towards its true destiny as a human being – empowerment of the soul to an ascent in consciousness seeking its enlightenment and liberation in God the True Light, or in Primordial Enlightenment; and with such spiritual discernment, which looks and sees Reality as It Is, God as God Is, there is, indeed, the fear of Yahweh, for a person can see where folly and evil carry the soul, and where wisdom and righteousness leads, and when a person beholds the fruits of folly and evil they will not desire it, for its end is in great sorrow and suffering.

We may say, truly, all souls meet their maker one day, all souls go into the light – but whether mercy or judgment, the light of heaven or fire of hell, it will reflect and express the soul itself and how that soul has lived its life, whether in the light or in the darkness, for sake of good or for sake of evil, in service or in selfishness; souls will encounter the energy they have generated, whether luminous and heavenly or dark and hellish – and this is the judgment to which all sages and seers of authentic wisdom traditions bear witness.

Indeed! This exactly is what Solomon teaches us, for admonishing the child of God not to follow in the way of the wicked, the way of the world – those seeking greedy gain by way of the violent inclination, power and dominion, he says of them: “For in vain the net is baited while the bird is looking on; yet they lie in wait to kill themselves! and set an ambush – for their own lives!” (Proverbs 1:17-18).

This is the law of perfect justice, the law of cause and effect – the judgment; we reap what we sow, whether for good or ill, for heaven or hell. In truth there is no such thing as eternal damnation, and yet, in the experience of grievous sorrow and suffering without any recourse to respite, it may seem as though it is forever, an anguish of great torment and agony unbearable. In this respect, any one who

has eyes to see, and who looks and sees, will indeed fear Yahweh – they will fear Yahweh pronounced Elohim, the Judgment.

Such holy fear is, indeed, the beginning of True Knowledge, and it is the beginning of Wisdom; for understanding the plight of ignorance, a soul will seek knowledge, and that knowledge will be the soul's salvation, the soul's enlightenment and liberation. Fearing Yahweh in this way and seeking knowledge, souls come to love knowledge, and in the love of knowledge they come to the love of Yahweh through whom True Knowledge, Supernal Da'at, is revealed – the Holy Torah and Gospel, and all true Holy Scriptures of the world wisdom traditions.

Of this Holy Knowledge of God or Enlightenment we shall say, "Truly, there is no other way to live – there is no other way to life, for every other road leads to death and destruction, the bondage of the soul to immeasurable sorrow and suffering."

In this regard, read and contemplate the wisdom of Solomon in the Book of Ecclesiastes, and understand the true nature of this world – all is, indeed, "vanity under the sun," and there is "nothing new under the sun," for all is impermanent, and all that transpires in the world is rooted in the past, the karmic continuum; in the ignorance, "history repeats itself," as the saying goes.

There is a holy book of far greater wisdom, however – it is the Holy Gospel; having read the Book of Ecclesiastes, go and read the Sermon on the Mount in the Gospel of St. Matthew – for therein what Solomon did not know and could not teach is revealed: the Way of the Great Exodus, the Great Resurrection and Ascension. Solomon points out the bondage of souls, and gives instruction in preparation for the reception of our freedom, but in Yeshua Messiah we receive our freedom, the Way to Enlightenment being revealed through him, the salvation of souls from the Sphere of Vanity or Fate, Klippah Nogah.

When we recognize the soul's bondage to sin or negative karma, when we look and see the plight of ignorance, it is the beginning of the knowledge of our freedom, our salvation; for then we may confess our ignorance and sin, and turn away from it, never to repeat it again, and we may seek knowledge of God and union with God, letting go of Klippah Nogah, the false light, we may cleave to the Messiah, the emanation of God, the True Light.

This fear of Yahweh is essential in the Way of the Sage, for although the heart and core of the spiritual life of the sage is the study and contemplation of the Holy Torah and Gospel, and all manner of true Scriptures, and it is the contemplation of the Holy Kabbalah, their hunger and thirst for knowledge and understanding will also lead them into secular studies and into the regions of modern academia – studies in the dominions of the archons and the chief archon, the demiurge. In this the fear of Yahweh will stand as their true and faithful guardian, so that they will not be deceived and lead astray by the forces of the archon of the world and his great shadow; but rather, as the Gospel of Philip teaches, they will ask of the Holy Mother, who is Wisdom (Sophia), and she will provide for them what they need from the alien realm, and in gathering what they need for the sake of Divine Wisdom, for the

sake of heaven, they will serve to shatter the dominion of the klippot and uplift sparks, and in all knowledge acquired they will find the Truth of God, the Truth of Enlightenment.

Come! Look and see! It is as in the song of King David, a prophecy, “Fools say in the hearts, ‘There is no God.’ They are corrupt and do abominable deeds; there is no one who does good” (Psalm 14), and so also, “O Yahweh, how many are my foes! Many rise up against me; many are saying to me, ‘There is no help for you in Elohim’ (Psalm 3). This is the way of modern academia and secular or unenlightened society – the voice of the demiurge that would say, “There is no God beyond me,” and the voice of the poisoner would say, “There is no God”; one who has the fear of Yahweh will not be in danger of falling in with these, but as Adonai Yeshua promises, through the power of the Holy Spirit, drinking such poison, the noble and holy sage will not be harmed – rather, they will be empowered in their faith all the more, for they will see the need of the salvation of many and will bring the light of the Gospel of Peace into many abodes of shades and shadows cloaked as “luminaries of intelligence.” Indeed, as surely as the exorcist has the spiritual gifts to subjugate and destroy demons, the holy sage will have the talents to confront and dispel this ignorance, and many will be redeemed and uplifted through their spiritual labor in the Way of Knowledge by the grace of the Holy Spirit who illuminates them and speaks in them.

Now, this fear of Yahweh pronounced Elohim – the fear of Judgment-Gevurah, is an inferior grade of fear (Pachad); there is a superior grade of holy fear, one far more desirable, and one that is a far greater guardian and guide of the soul – a holy fear, holy awe, that comes through True Knowledge itself, the experience of the Gnostic and Light Transmission.

Indeed, at the outset, a soul is intelligent and wise to fear judgment, having awareness of the law of perfect justice; yet, greater is the fear that comes in the direct spiritual and mystical experience of Yahweh – the Light Continuum. This fear is holy awe in the experience of the Shekinah of Elyon – the holy awe that arises in the overwhelming greatness, glory and power of Yahweh Elohim, the fear and trembling in the body and soul that arises in the encounter with Ain Sof, the Infinite; such holy fear, such holy awe, is truly the beginning of Supernal Wisdom, Understanding and Knowledge – Hokmah, Binah and Da’at (Habad), the first grade of ascent towards Supernal or Messianic Consciousness.

Thus, of Melekh Messiah it is written by the prophet Isaiah: “His delight shall be in the fear of Yahweh” (11:3), the direct spiritual and mystical experience of Yahweh, and yet more, the reintegration through union with Yahweh, the Light Continuum; and so it is written of the Holy One, “The Spirit of Yahweh shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Yahweh” (11:2).

Here we shall say: It is the Spirit of Yahweh that is the perfect instructor in knowledge, understanding and wisdom – the Holy Spirit, who reminds of all teachings and revelations received, and who illuminates them, and who imparts new teachings and revelations; it is the college of the Holy Spirit

that the sage attends, as with the prophets, though it is a different branch of that true university, that True and Invisible Divine Order.

When a person has encountered the Light Transmission, their faith being confirmed in the direct experience of Hayyah Yeshua, the Risen Messiah, and they are received in this way into the Sanctuary of Grace, having such holy awe as comes in the experience of Yahweh, the Light Continuum, they have perfect guardianship and are unlikely to be led astray – for they know there is a God and they have knowledge of God.

This is the holy fear that leads to the love of Yahweh – the true fear of Yahweh; eyes of holy awe and wonder of those who look and see, and thus know, Yahweh as Yahweh is revealed to them. Essentially, the knowledge of Yahweh is the fear of Yahweh – it is holy awe and wonder, and apart from such holy fear there can be no love of Yahweh, for a soul cannot love Yahweh with their whole heart and soul, mind and life until they experience and know Yahweh – there is no love in ignorance, only in knowledge.

This holy fear of Yahweh gives way to the love of Yahweh, and the fruition of such holy desire, holy love, is the experience of union with Yahweh – reintegration with the Light Continuum.

Thus, the Holy Name of the Messiah is Yahweh with the addition of the Holy Letter Shin – the Blessed Name of Yeshua (Yod-He-Shin-Vau-He); and this is the Holy Name of the fear and love of Yahweh that brings into Holy Union (Yichud) – it is the Holy Name of all who enter into the most intimate embrace in the Bridal Chamber.

The place of the Bridal Chamber is Supernal Yesod – the Holy Tzaddik, for therein the Groom (Tiferet) and Bride (Malkut) are united; yet, the fruition of their union is in Supernal Da’at (Knowledge), and in Supernal Da’at, Supernal Hokmah (Wisdom-Father) and Binah (Understanding-Mother) are joined in union. This is the rectification (tikkune) of the Great Name of Yahweh, which is called the “Mystery of the Bridal Chamber”; and it is this holy rectification that is the true aim, the Great Work, of the sages of wisdom who sojourn in the Way of Knowledge, just as with initiates who sojourn in any of the Ways of the Straight Path.

- This great and holy mystery is contained within Proverbs 1:7-9 for all to see who know, understand and are wise – look and see!

If you would sojourn in the Straight Path in the Way of the Holy Sage, let the fear of Yahweh instruct you and let the love of Yahweh illuminate you, and remember always your true aim – the knowledge of God and union with God, Supernal Habad; with honor and integrity, and with all humility, perform the service to which you have been called, and acquiring your education, teach the people with a pure heart and gentle spirit, with kindness, with love and with compassion, seeking always the exaltation of others beyond yourself, the ultimate fulfillment of the Holy Desire to Share.

Having said all of this, we must also say: The true fear of Yahweh is spiritual humility and the true love of Yahweh is spiritual self-worth; it is with these two wings, as though the wings of a great maggid, that we are empowered in service to the Divine Sovereignty of Yahweh – they are the wings with which we are empowered to ascend to Supernal Da'at, Supernal Knowing (True Gnosis).

We will have much more to say on spiritual humility and spiritual self-worth in due season, but for now, contemplate the fear of Yahweh and cultivate it so that you might begin to have True Knowledge.

In closing we can say this: The Holy Father (Abba) of the Messiah, the Sun of El, is Hokmah, the Holy Mother (Imma) of the Messiah is Binah, and in Ruach Ha-Messiah is Da'at of Atzilut – Keter Elyon is the garland on his head, Supernal Chrism, and Hesed, Gevurah, Tiferet, Netzach, Hod and Yesod of Atzilut are the pendants around his neck, and Malkut of Atzilut is the Body of Hayyah Yeshua, the Risen Messiah; and so it is with all who are uplifted in him to Habad of Atzilut, who ascend to Supernal or Messianic Consciousness through the grace of Ruach Ha-Messiah, Ruach Ha-Kodesh, imparted by Hayyah Yeshua.

Such is the fruition of the fear and love of Yahweh – the Holy Light of the First Day stored up for the tzaddikim, the righteous one, in the End-Of-Days.

In this, per chance, by the good grace of El, you have knowledge of the Pachad of Yahweh – the fear of the Lord. Hallelu Yah! Praise the Lord – our Father-Mother!