

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #531 - Part 16

A LOOK AT KABBALAH

**The Following Message Has Been Transcribed For Clarity,
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We are moving on with this deep doctrine, and further to Part 15 which we did on this past Sunday, I'm still giving you all of these illustrations to build you up to the point where I hope to explain to you how the breaths that emanate from Adam Kadmon's ears penetrate into His nose. Of course, this is just a metaphors for saying how the breaths or the spirit of Binah, understanding, which is the higher mother, penetrates down. Of course, Binah signifies Neshamah, that's the intellectual soul. People live their whole lifetime and die and never acquire a Neshamah. Kabbalah would say that is a Jewish soul; although, I believe that in Christ, anyone who is in Christ, can have that ability to understand the deep things of God.

What we are talking about right now is the spirit from this higher soul or this higher mind penetrating down into the lower realms. According to Kabbalah, the breath that comes out of the Neshamah penetrates down into the next level of soul down which is called Ruach, spirit. Let me remind you that there are three basic levels of soul according to Kabbalah. The Nefesh is the animal nature that we all have and that we share with the animal world. Then comes the spirit that's in the soul. Animals don't have a spirit. Human beings have a spirit, and then the third level of soul is Neshamah, the intellectual soul.

Then later on, I'm taught that the rabbis added two more levels of soul. One called Chayyah which is called the fourth level of soul or the soul of the soul, and it is referring to the moral ethics that comes as a result of a relationship with God, and Chayyah also known as the soul of the soul, and the soul is Nefesh, Ruach, and Neshamah. That three-level soul has a soul. That really confused me when I first read it. It helped me to find out that this soul of the soul is the surrounding light. I can deal with that, it is the surrounding light.

The fifth level of soul is Yechidah which is called oneness which I relate to the Glorified Jesus Christ. Yechidah is a reality completely separate and apart from the soul of man, and Yechidah completely surrounds the soul of man. The Nefesh, the Ruach, and the Neshamah is completely surrounded by the Yechidah, and what I find so interesting is that the diagram in the book, the Tree of Life, shows the Yechidah in a form that lines right up with images that I've seen of the soul and the aura according to Theosophy which is an occult Theosophy. It is that which completely surrounds us, and, of course, everybody does not acquire that.

Our soul or our carnal mind, bringing this into the present, our carnal mind is to be clothed upon. Paul tells us it is to be clothed upon. We are going to be completely covered over on all sides, completely surrounded by the glory of Jesus Christ, completely surrounded and filled in, and when this happens to us we will become sinless. We will become incapable of sin because that encompassing of us, that completely closing us in, cuts us off from Satan and Leviathan.

What we are talking about here, and what we are studying now is the penetration of the higher mind, the Neshamah, associated with Binah which is understanding which is associated with the first Heh of the Tetragrammaton, the Holy Name, Binah, the mother, who brings forth the lower planes. She gives birth to the lower Sefirot. Binah is the third Sefirot, and she literally gives birth to the seven Sefirot beneath her. The way she is giving birth to them is by penetrating downward and penetrating into the middle level of soul which is called Ruach. What we are studying and what we were studying last Sunday and today is now Binah, the upper mother, extends a part of herself just as if I were to extend my arm, and penetrates down into the lower level of soul which is called Ruach.

What does this accomplish? This brings the life or the glory of the headship because you may recall that Binah is never alone. She is the mother, and she comes forth out from Keter. Keter, you might say, gives birth to Binah, but Keter gives birth to Chokhmah which is wisdom and Binah, understanding. They both come out of Keter. Wisdom is father, and understanding is mother. They come out of Keter together. Now Keter, you may recall, is the highest realm. It is the highest Sefirot, the Sefirot closest to the Eyn Sof, the Unlimited One, and Keter is the first Sefirot which is, we are told in Kabbalah, unknowable by man, but today in Jesus Christ and Him glorified we have access to the unknowable. As we meet Him through the stretching upward of our mind we have the potential to understand all things. Not by the laying on

of hands, but by the study of His word and the reaching upward of our mind. We climb Jacob's ladder with our mind.

So Binah, the mother who is bringing forth all the glory of the head, and the head is Keter, father and mother. They are never separated. That's what we learned on Sunday. They are never separated so when mother penetrates down into the Ruach realm of soul which is the middle realm of soul, she brings with her all the glory of the head because there is no separation. If the Scripture tells us that mother descends downward, we know that father and Keter are with her. This is a mystery now. When we translate and interpret the Scripture, if we find the word "mother" we know that father and Keter are with her, and, on the other hand, if we find the word "I AM" which is the English translation of Ehyeh, Ehyeh being the name of God associated with Keter, if we find a Scripture that talks about Ehyeh we know, because Ehyeh is the name of God associated with Keter, and Keter is never separated from father and mother. Father is wisdom, and mother is understanding.

I'm not ready to teach this now. I'm just giving you the information. Keter, under certain circumstances, does descend, does come down and appears to man as knowledge. So we might say that wisdom, understanding, and knowledge are never separated. Where one exists, the other is present. Wisdom, knowledge, and understanding, and there are different grades of wisdom, knowledge, and understanding, but what we are talking about now is the highest level of the Tetragrammaton itself descending into the middle level of soul, Ruach, and eventually into the lower level of soul, but right now into the middle level of soul.

Now the Neshamah is signified by the ears, and the Ruach is signified by the nose which is Ze'ir Anpin, and the lowest level of soul, Nefesh, is associated with the mouth, the lowest level of soul. Understanding, wisdom, and knowledge want to descend into the lower Sefirot and give those lower Sefirot everything that they have. It is the desire of the Almighty that wisdom, knowledge, and understanding should dwell in the lowest Sefirot which is Malkhut, Nukva, who exists in mortal man.

Malkhut is the name of the Sefirot, and Nukva is the name of her personification. I believe that Malkhut can be likened to Christ. I may have to change these relationship as I try to relate Kabbalah to the Doctrine of Christ. I may have to change it as I go on. I base this opinion on the fact that, according to my studies, Malkhut can be lost to the human being. Malkhut can be lost in people that completely turn away from God. Malkhut can cease to exist in that person. Now I believe that every human being on the face of the

earth is born with able. I don't think they could be born if they don't have an Abel, and if you don't know what I'm talking about and you would like to pursue that further, you can ask for our literature on the Fiery Serpent and on the Fiery Serpent and Cain and Abel.

Malkhut can be lost to the person. I, therefore, at this present time am relating Malkhut to Christ. The Hebrew nation received Christ when they entered into a covenant with Jehovah in the wilderness in Mount Zion. They received Christ as a nation.

Does anybody not understand what we are talking about here is the descent of the glory of God known as the head, wisdom, knowledge, and understanding descending into the lower levels of soul and ultimately making their residence in mortal man? It is the desire of Almighty God that mortal man should be filled to overflowing with wisdom, knowledge, and understanding, that we should be filled with everything that He is. That's what we are talking about here.

Just by way of review, the Tetragrammaton signifies the whole of the creation that's being formed in that empty space called the Tzimtzum if you remember that. All of the worlds exist in this empty space within the Unlimited One, and the Tetragrammaton, Jehovah, signifies all that there is in this empty space. It is a symbolic word. The Yod signifies wisdom, the Heh signifies Binah (understanding), and Vav signifies Ze'ir Anpin, and Ze'ir Anpin is talking about the fourth through the ninth Sefirot. The final Hey signifies the female, Malkhut, Nukva.

Now each one of these letters, by way of review, signifies the whole Tetragrammaton. Each letter of the Tetragrammaton, each letter in itself signifies the whole Tetragrammaton in a different form, and that is mind boggling, but at this point all that I can do is ask you to believe it if you want to follow along with the teaching here.

The way the rabbis distinguished between the four names of God, each Jehovah, or each Tetragrammaton, rising out of each of the four letters of the Tetragrammaton, the way the rabbis distinguished between the four names of God is to spell out each letter YHVH and to spell the letters differently. Of course, we did this Sunday night, and I have drawings. Is there anybody that doesn't understand that, that they would spell out the Yod. In other words Y-O-D, the Hey, H-E-Y, the Vav, V-A-V, and determine the numerical value of that Tetragrammaton, and in that manner each of the four names of God, each Tetragrammaton, coming out of each one of the four letters of the

original Tetragrammaton, has a different numerical value because the letters are spelled differently. The most obvious is Hey. It can be spelled Heh or Hey; therefore, giving the letter Hey a different numerical value depending on the spelling. If you don't understand that, please go back to Sunday's message.

We are really zeroing in on Binah, understanding, at this time, and the expression of the Tetragrammaton of this first Heh, which is Binah (understanding), is the Samech-Gimel, and I'm trying to find out the correct pronunciation of this. Until that time, I'm calling it SaG (63). #63 is the numerical value of the Holy Name associated with the first H of the Tetragrammaton. Is everybody OK?

This first Binah, understanding, the first H and the Holy Name with a numerical value of 63 are all associated with the higher mother, Binah, understanding, which is associated with the ears of Adam Kadmon, understanding, hearing. Of course, there are two ears. Today we are talking about the right ear of Adam Kadmon. How are we going to distinguish the right ear of Adam Kadmon? The teaching of kat is that...of course, Binah exists on an infinite number of levels because Binah has underneath her another 10 Sefirot, and each one of those Sefirot has another 10 under them, and it just goes on ad infinitum.

So what we are trying to do is give a signature, an identification that will distinguish the Binah, the first Binah, the higher Binah, from all the other Binahs because there are an infinite number of Binahs. There is Binah under Binah under Binah under Binah. Is everybody OK with that? So the signature to the higher Binah, to the Binah that is associated with the Holy Name, SaG (63), Samech-Gimel (63), that signature, that unique signature, is the name of God, I AM, in Hebrew Ehyeh spelled out fully using the letter Yod.

So here we have the letter "e," talking about Ehyeh now, the "e" is equal to the aleph, the "h" is the Heh. Spelling it out, OK the "e," we are spelling out aleph. For the "h" of the name Ehyeh, we are spelling it out Hey. For the "y" of the name Ehyeh, we are spelling it out Yod, and for the "eh," or they are probably just ignoring that vowel and saying for the final "h," they are spelling it out Hey. This is the unique signature of the higher Binah, Ehyeh. So you say, how could that be? Ehyeh is the name of God associated with Keter. You've got me all confused. What are you talking about?

I will try to explain it to you. Keter and Chokhmah, Chokhmah being wisdom, Keter when He descends being knowledge, never relate to the lower Sefirot. You might say the spokesperson for the triad, because there are three of

them, wisdom, knowledge and understanding, and the only aspect of that element of the Godhead which is called the head, the only element that relates to the lower Sefirot is the mother; therefore, Binah the mother can manifest to the lower Sefirot or to us, let's make it more personal, as herself, mother, understanding. She can manifest herself to us with the qualities of Keter which is knowledge or she can manifest herself to us with the quality of her husband, Chokmah, which is wisdom. It is just me saying, "If there is a family, if there is a human family, and the father never talks to the children, he can give a message to the mother, and the mother can say, your father said, this is the wisdom of your father, I want you to go to school and learn to read and write." That is the mother manifesting the father to the children. The mother can say that your father says he is willing to pay for you to go to college. She is speaking for the father, and then the mother could say that for myself I am so happy that your father is willing to give you this opportunity.

So we see that mother and father are in agreement. They are both willing to send the child to school, but that mother can speak for herself or for the father or she can speak for the grandparents. Whoever she has the authority to speak for, that message is coming through mother, and, therefore, when mother is speaking the words and the intention and the message and the communication of Keter, she can call herself I AM. In other words, let's let back to our family. The mother of the children says that your father wants you to go to school and learn to read and write. Although we would not really find this happening in our society, the mother, according to play out this principle of Kabbalah, the mother could go to the children and say that I am your father, and I want you to go to school to learn to read and write.

Now in our society, it would sound more like this. "Your father wants you to go to school to learn to read and write, and I am going to see to it that you do it. I am going to see to it that you get up in the morning, that you get bathed, that you get dressed, that you go to school, that you honor your teacher, and that you do your home work because in this instance your father is away, he's in the army or whatever, and I am standing in for him. I am your father, and you will do everything he wants you to do because he's not here and I am here. For all intents and purposes, I am your father."

So since Binah, the higher mother, since she is the only one who speaks to the lower Sefirot, she is the only one that relates to human beings, she can take on any one of the three identities of wisdom, knowledge, or understanding, and we see in Exodus, Chapter 3, Verse 14, I AM is speaking to Moses. At least the Scripture says, "And I AM....well, we should read the whole Scripture. Exodus 3:14 KING JAMES TRANSLATION: And God said

unto Moses, "I AM that I AM, and he said thus...(now remember our studies about the cognomen "he." The cognomen or the nickname, this isn't really a nickname, it is a pronoun, but when we see the pronoun "he" in the Scripture it means Keter, and we did do this on an earlier part of A Look at Kabbalah. So Verse 14 says, "And God said, (I haven't looked at the Interlinear Text, but that's probably Elohim) unto Moses, I AM that I AM." Well, what do you mean Elohim said unto Moses?

The Hebrew word translated God in Exodus 3:14 is Elohim, and Elohim said unto Moses, "I AM that I AM, and he said." So we don't really know who "he" is. You can assume that it is the same Elohim that said unto Moses, but now that I've been educated, I know that the one that said that, "he" means Keter. So Elohim said unto Moses, "I AM that I AM," and, of course, I AM is the name of God associated with Keter. So Sheila what are you talking about? You are getting me all confused. How could Elohim be talking to Moses and saying that He's I AM? My understanding at this point, brethren, is that the 10 Sefirot are continually merging with one another and appearing as dualities or triads. In other words, I AM and Elohim got together and formed a union and spoke to Moses. Well why would Elohim be speaking to Moses? I'm not really sure, but my guess at this point is that Elohim is the name of God associated with Gevurah which is judgment, and what we are reading about here in Exodus, Chapter 3 is the call on Moses' life.

Listen, Verse 11. And Moses said unto Elohim, God, "Who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?" Now what spirit is that manifesting in Moses? Moses is saying, "Who am I that I should do this great work?" What spirit is that? That is a spirit of pride, brethren, because if the Lord tells you to go it is not because you are a great person, and Moses was saying, well who am I? But there is a negative pride. If God tells you to go, that means He's going to equipt you, and He's going to be with you, and He's going to speak through you, and you had that problem for a long time. It has nothing to do with us. Somebody has got to be the hands and the feet and the mouthpiece of the Lord. So if He tells you, "I'm sending you." And you say, "Who am I," you are really saying, "I don't want to go or I'm afraid to go or I'll fail." Without realizing that the Lord is choosing you, He's going to see to it that you succeed, your job is to be obedient.

So Moses is manifesting pride and probably behind it all he probably doesn't even want to go. Verse 12, "And he said...now here we go again. In Verse 11, it says that Moses said unto Elohim, but in Verse 12, it is "and he said," and we know that He means Keter, and Keter or I AM said to Moses, "Certainly, I will be with you, and this shall be a token unto you that I have sent you, when

you have brought forth the people out of Egypt, you shall serve God upon this mountain.

So first Elohim is speaking, and then Keter is speaking, and in Verse 13 Moses said unto God, unto Elohim, "Behold when I come unto the children of Israel and shall say unto them, the God of your fathers has sent me unto you, and they shall say unto me, 'what is his name,' what shall I say unto them? This is all trivia, brethren. God says "go," you are supposed to say "yes sir." And I want to suggest to you that the reason that Keter is speaking to Moses through the Sefirot Elohim is that Moses is under judgment for his pride. Elohim was present to help Moses resist his pride.

In Verse 14, the verse at hand is, "And God, Elohim, said to Moses, 'I AM that I AM.' In other words, Moses had said, "what's His name, what shall I say unto them." And Elohim said unto Moses, "I AM that I AM. Now I have to believe that if it is Elohim talking to Moses, as Elohim spoke to Moses his carnal mind was being crushed. Elohim was speaking to Moses to crush his carnal mind so that Moses could hear what the Lord had to say. It was a combination. It was I AM associated with the first Sefirot that had descended unto where Elohim was, at Gevurah, to talk to Moses because Moses would have never heard I AM if Elohim was not present to crush his carnal mind, so the two of them linked up.

See, this is the spiritual alchemy that we have talked about in a previous message. No one Sefirot ever appears alone. It is always a combination. So Elohim said unto Moses, "I AM that I AM." "Tell them I AM sent you." And then he said....see, first Elohim speaks crushing Moses's carnal mind, then A I AM speaks. We have seen that twice or three times already. Elohim speaks first because the power of that word crushes Moses' carnal mind, and then I AM speaks, and Moses can hear Him. "And Elohim said unto Moses, I AM that I AM, and he said, and I AM said, thus shalt thou say unto the children, I AM has sent me unto you."

Well, just from the King James you can ask yourself why is he repeating himself? Listen again. "And God said unto Moses, I AM that I AM, and he said, thus shalt thou say unto the children of Israel, I AM has sent me unto you." So first Elohim answers Moses, "You can tell them it is I AM." And then I AM Himself speaks and says, "This is what you will say, I AM has sent you unto them."

Well, I thought Sheila that I AM never speaks to people. Now I AM is the name of God associated with the Keter. I thought you said that Keter and

Chokmah, wisdom, and the names of God associated with them are Ehyeh which is I AM and wisdom, the name of God associated with wisdom is Jah, that those two names of God never speak to mortal man. Well, it says right here in the King James that I AM spoke to him. Well how would I AM speak to him. I AM never speaks to the people, how could I AM speak to him. It had to be Imma, mother, or Binah. It had to be the mother speaking because the father doesn't speak to them, and, of course, that wasn't even the father. It was the one higher than the father. So it had to be the mother speaking in the name of the father, and based on this spiritual principle the teaching of Kabbalah is that the unique signature of Binah of the original Tetragrammaton is Ehyeh spelled out fully.

Now why would we say spelled out fully? Because spelled out fully renders a different numerical value. Let me put that on the board for you.

So we see that if we....and I want to put this on the tape very clearly that I may have computed the numerical value of these names incorrectly. I am still very much of a novice at this, but I've done the best that I can, and I've computed the numerical value of the name Ehyeh at 21, saying that the "e" is the equivalent of an Aleph which is #1, the Heh is 5, the Yod is 10, and then the Hey is 5, and that's how we get the numerical value of the name Ehyeh, 21. When we compute the numerical value of the name Ehyeh spelled out, that means we take the whole letter, the spelled out Aleph, A-L-f. They don't count the "e." The Aleph is equal to 1, Lamed is equal to 30, and the "f" is equal to 80. That's just the first letter of the name Ehyeh. When it is spelled out, it is equal to 111, and the second letter, the Heh when spelled out, when you see a letter is a lower case, they are not counting it. So the Heh is 5, and the Yod is 10. The value of the Heh is 15. When we spell out the Yod, we get the value of the Yod is 10, and the value of the Daleth is 4. So the value of the letter Yod is 14. Then we have a second Hey for 15, and when we total all of the letters of the name Ehyeh, when they are spelled out, we get 155 if I did it correctly, but even if my calculation is wrong, the point that I'm making is that when you compute the numerical value of the name Ehyeh, it is one number, and when you compute the numerical value of that name with the letters spelled out, it is another number. This is the way the rabbis have created a signature for Binah who is also known as mother, the upper mother, the higher mother or understanding.

So when we see the name Ehyeh spelled out using the letters Yod, and I don't even fully understand what that means yet to be honest with you, we will know that what's being spoken about is the first Heh of the Tetragrammaton. Now

does anybody see some question here? I don't think you do so I'm just going to tell you because you all look very tired.

We are also saying that the first H of the Tetragrammaton is associated with the Holy Name, Jehovah, Samech-Gimel (63) or SaG (63). Well, Sheila I don't see any number 63 here. The value of Ehyeh is 21, and the value of Ehyeh spelled out with Yod is 155. What happened to the 63? That's the next drawing which I don't think we will do tonight because you are all look very tired, but I will tell you this, that Tevunah which I have mentioned to you before, and I mentioned it Sunday night, Tevunah which is the personification of Binah's Malkhut...now remember, Binah underneath herself has 10 Sefirot. Underneath Binah there is a Keter, a Chokhmah, a Binah, and all the whole 10 Sefirot. The 10th one, of course, being Malkhut, and the personification of Binah's Malkhut is Tevunah. I think there is only one Tevunah, but, as I said, I don't know what I'm going to find out the next time that I study.

We know that the 10th Sefirot, where ever she is appearing is called either Malkhut or Nukva, and there is an infinite number of Malkhuts on all levels of the Holy Name, but there is a specific signature, a specific personification for the Malkhut of Binah, and that personification, that name, is Tevunah, and it means specifically "discernment." Also, it signifies the left ear, and Lord willing when we meet on Sunday I will show you how Tevunah, how the Malkhut of Binah is equal to SaG (63). And because the Malkhut of Binah is equal to SaG (63), Kabbalah says that Binah is equal to SaG (63). In other words, if my right hand draws a picture, and my right hand drew that picture, all of me takes credit for it. If my left foot kicks somebody, Sheila has to take credit for kicking somebody.

So Binah's Malkhut is equal to SaG (63), and, therefore, we are told that the first Heh of the Holy Name which is Binah is equal to SaG (63), but when we break it down further...you say Sheila drew that picture, xxxxx painted me a beautiful water color. I keep meaning to thank you for it, and I keep forgetting. Xxxxx painted me that watercolor, but it was her hand that did it. When we start breaking it down, when we want to break it down more than just to say xxxxx painted me a watercolor, because xxxxx used her hand to pain me a watercolor, and we find out that the specific part of xxxxx that painted me that watercolor was her right hand. So we can say that Binah signifies SaG (63), but the specific aspect of Binah that is actually numerically 63 is Binah's Malkhut which is called Tevunah.

I will say it again if you need me to. Is everybody OK? I will say it one more time anyway.

Binah signified by the first H or the first Heh of the Holy Name signifies the whole Holy Name that has the numerical value of Samech-Gimel (63); yet, when we compute the numerical value of Ehyeh which is the Holy Name associated with Binah, we are told Ehyeh can be associated with Binah, we don't get the number 63, and we are finding out that it is not the Holy Name associated with Binah that has a numerical value of 63, but it is actually Binah's Malkhut called Tevunah that is the Holy Name Samech-Gimel (63), and that is the next drawing. Pretty much everything that we did on Sunday plus this message is in preparation to show the descent of Tevunah into Ze'ir Anpin.

Now, Tevunah is the Malkhut of Binah which exists on the 3rd level of soul, Neshamah, and Binah is descending into the 2nd level of soul called Ruach, and it is the same principle now. We could say xxxxx descended a flight of steps, and then we could say that xxxxx's feet walked down the steps. So Binah who exists on the 3rd level of soul called Neshamah is descending into the next lower level of soul called Ruach for the specific purpose of imparting wisdom, knowledge, and understanding to the lower level of soul, but the specific aspect of Binah that is penetrating is Binah's Malkhut whose personification is Tevunah. So Lord willing, we will do that on Sunday. Any questions or comments?

Why don't you read what the Lord gave you or at least talk about it?

COMMENT: I questioned the Lord why we had to know all these values of all of these numbers, and I felt I heard Him say, "A measure of barley to me." I realized it is in Revelation Chapter 6, Verse 6, where it says, "And I heard a voice in the midst of the four beasts say a measure of wheat for a penny and three measures of barley for a penny, and see thou hurt not the oil and the wine."

PASTOR VITALE: My response was, "that's very interesting, I wish I knew what it meant." Well, Praise the Lord. Perhaps the Lord will give us some information on that. I do know by revelation that the phrase "do not hurt the oil or the wine" signifies "don't hurt Christ in that person." When you measure the wheat and the barley in that person, don't hurt Christ, the wine being the Spirit of Christ, and the oil being probably Christ Jesus. Christ Jesus is the oil, and the Spirit of Christ is the spirit of the glorified Jesus.

Now I have read something about this measuring in one of the books that I'm studying, but to be honest with you it is slipping my mind at the moment. I can't recall. I'm just very excited to see the way the Lord is making this very

difficult message teachable. I'm just amazed myself at how it is coming forth. Apparently, this Holy Name Samech-Gimel (63), either it is the most important of the four Holy Names or it is just the beginning that this Isaac Luria started with the Hey. I don't know why, but you will see in the lessons coming up that he has a lot to say about Samech-Gimel (63). Now that could be in the beginner's lessons. I won't know unless the Lord makes a way for me to see the other books or gets them translated or whatever. Maybe dealing with the Holy Names that are associated with the Yod and the Vav and the second Hey, maybe that is more advanced, although I don't think so.

Why don't I think so? Because I know that the final Hey, the second Hey, is associated with Malkhut/ Nukva which is the lowest level of soul which is Nefesh, so how could Malkhut/Nukva or the Holy Name associated with Malkhut/Nukva, how could that be more important than the Holy Name associated with Binah, the spokesperson for the Godhead, for wisdom, knowledge, and understanding?

I think that the Lord just answered my question, that the reason the teaching starts with the Heh is because the Yod doesn't communicate with mortal man. The Yod signifying Chokhmah, wisdom, or father, Abba father, does not communicate with people. Imma is the one, mother. She is the one that is reaching for us. She is the one that's reaching for mortal man. She is the one that's doing all the work, and that's why the instructions start with the Heh which is the most important letter above the Vav and the second Hey.

Now the Tetragrammaton is YHVH. The Y signifying the father who never communicates with mortal man, at least according to the teaching of Kabbalah. Then comes the Heh, who signifies the mother that speaks on behalf of the father, and that's the most important. The instructions start with the most important Holy Name. The instructions start with the first Heh which represents Binah, the highest level of the highest Sefirot that will communicate with mortal man who is speaking on behalf of the head which are the three higher Sefirot. So we are starting, or the instruction is starting with the most important letter of the Holy Name, the first Heh.

Once again, this signifies the right ear of Adam Kadmon. Tevunah is the left ear of Adam Kadmon, and just by way of review, Leah and Rachel come out of Tevunah. Leah and Rachel are roots, spiritual roots, that emanate to Tevunah and spiritual roots expand into emanations or what we would call glory in the New Testament. Spiritual expressions or the essence of God coming out in emanations. Leah and Rachel emanate out from Tevunah, and they descend into Ze'ir Anpin, and both Leah and Rachel become surrounding

light. Now remember surrounding light is light that cannot fill the vessel. All light comes with a vessel, and the light that fills the vessel is called the inner light, and the light that overflows the vessel is called surrounding light, and for practical purposes we are the vessels that are being filled with inner light, and hopefully, eventually, outer light.

It is my understanding that the surrounding light is the Holy Spirit. I don't know what to say about the Spirit of Christ. That's my understanding that the surrounding light is the Holy Spirit, and the inner light is Christ, and we are the vessels. We, even this flesh, is made from light. Now this was difficult for me at first, even the waste product, the earth, the waste produce of the creative process is still a form of degraded light. Why? Because before the beginning when the creative process first began, there was nothing but light. All that existed was the Eyn Sof. I'm sorry, He, Himself, is not even light. Light is the first expression of the essence of the Eyn Sof, so that's all that there was. It was only positive substance or positive essence; yet, as a byproduct of the creative process, part of that light was degraded and the degraded light is called darkness.

So even our flesh is made from light, light that has slowed down to a very, very, very, very slow rate of vibration to the extent that we have become solid, and we have to be speeded up. But, of course, there is a great deal of anxiety to be speeded up; therefore, it is a slow process. The Holy Spirit or the Spirit of Christ, I'm not sure at this point, is working from the outside and Christ is working from the inside to reclaim and to regenerate our vessels. Jesus said there will be a regeneration of the creation, and the regeneration is coming through union with the Spirit of Christ. He is the energy source. We are the separated or the divided age; therefore, there must be a marriage for the regeneration to take place. It will take place through union.

We are studying now the descent of the glory of God into our person, and Christ Jesus in us, and I may not have the correlation right between the Kabbalistic names and the Doctrine of Christ names, but I believe, at this point, Christ Jesus in us is likened to Ze'ir Anpin. Now Ze'ir Anpin has to marry Nukva, and Christ comes and grafts to Abel in us, and Christ Jesus joins with Christ in Abel in us, and then the Glorified Jesus is coming and penetrating into us to join with Christ Jesus in us, and Christ Jesus in us is joined to our personality, and it is exactly what is going up on the board. Christ Jesus in us is our potential to marry the Glorified Jesus Christ. I think that's what Jesus meant when He said, "I go to prepare a place for you." He ascended so that His seed can come down from on high and Christ Jesus could be formed in us. That's the place He made for us, Christ Jesus. Praise the Lord.

We just thank you Father for enabling us to understand this Holy Word, and we understand that as we stretch our mind out and seek You to help us to understand it, that it is happening to us. We thank you that you are penetrating us, Lord, and that the marriage is at hand. We praise you, and we glorify you, and we thank you for everything that you are doing. Lord, we pray that you help us to do our part Lord, to face the darkness within us, to recognize it and to reject it, and to prefer you, Lord. We pray that you give us the strength to do all that must be done. We pray that our mind should be enlightened, that we should be able to distinguish between Christ and the carnal mind, that we should be able to recognize every form of seduction that is not from you but that is evil sent to turn us away from the path that you have led us to, and we praise You and glorify You that we have the honor of existing at this time, at the end of the age, and that the end of the ages are upon us, Lord, and that we can be the recipients of your glory. We praise You and glorify You and thank You. In the Name of Jesus - Amen

7/12/01ab