

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #531 - Part 17

A LOOK AT KABBALAH

**The Following Message Has Been Transcribed For Clarity,
Continuity Of Thought, And Punctuation By The CCK Transcribing & Editing Team.**

Praise the Lord. We're looking at drawing #1. But before that I would like to refer you to drawing #4 from part 15. When we make up the notes for this message, drawing #4 of part 15 will become illustration #1. This was our description of the descent of Tevunah into Ze'ir Anpin. Let me remind you that what we're talking about here is the formation of the worlds below, the formation of the world below. As you can see on this drawing #4 which I did abstractedly because I really was not up to this point in my instruction to you. I just put this on the board as a general principle. As you could see, Samek, Gimel, the Holy Name expressed by the numerical value 63 is divided into three thirds on the left side of the drawing. In the center of the drawing, the third or the bottom section of the three sections that the Holy Name is divided into divides, that bottom section which is represented by the letter H spelled hey; that divides. The part that remains which is actually what we're talking about is this area right here, the part that's represented by dots on your drawing, the part that remains above. So what we're really saying here is that that Hebrew letter H spelled hey divides into two parts. The numerical value of the original letter hey is 15 and it divides into a hey that has a numerical value of 10 and a hey that has a numerical value of 5. The hey that has the numerical value of 5 descends below the line, descends into Ze'ir Anpin.

What we're talking about is the Tevunah of Binah stretching out, extending itself out, for the specific purpose of creating the worlds below. Actually, more specifically what we're talking about here is the vessels. We're talking about the vessels that are being formed that will contain the breath that comes from the nose which is Ze'ir Anpin. So that's what we're talking about. Let's start at the top here. We're told that this Holy Name, samek, gimel, for a numerical value of 63 is signified by the H of the Tetragrammaton YHVH. The Holy Name associated with the first H is samek, gimel 63 and this is called the high one that is above the high one because there's another samek, gimel 63

under the H of the Tetragrammaton. We see that under the H of the Tetragrammaton, there is a whole Holy Name YHVH. So there's an H or a hey underneath the hey. Is everybody okay? So under this H, the first H of the Holy Name, there is a whole Holy Name, YHVH. Here I've sort of spelled it out for you. There are Ten Sefirot under this Holy Name which is under the high H. There's an H or there's a hey that's under the high H, the high H being the hey of the original Tetragrammaton and the lower samek, gimel being the H of the Holy Name that's under the H of the Tetragrammaton. So I've spelled this out for you. We have Keter, Chokmah, Binah, and here we have the samek, gimel of the SaG 63. I've e-mailed a few people on-line trying to find out how they pronounce this SaG 63, but that's what we'll say for now.

So we see we have the H of the Tetragrammaton. Underneath that we have the whole Holy Name YHVH and we take the H of that Holy Name that's underneath. We go down to Binah now. We had this on a previous message. We see that the Binah, which is a part of the Holy Name that's under the first H of the Holy Name is identified as Ehyeh, all spelled out. I had a whole message explaining that. Underneath that Binah, we have the Ten Sefirot and we see that the name of the Malkhut of the Binah that is Ehyeh spelled out has a special name and that name is Tevunah. This is by way of review, but I'll go over it as many times as you need it. Even though the Malkhut of Binah is called Tevunah, we're told that Tevunah does not reside only in the Malkhut, but Tevunah actually starts at the chest of Binah and extends over five sefirot. It starts at the chest of Binah, which is the Tiferet. So we see that Tevunah actually takes up five sefirot. Is everybody okay with that? She's not in one place; she's spread out. Her roots are in the Malkhut of Binah, but she actually begins at Binah's chest and extends downward. It's just like saying that my thigh begins right up here at the bottom of my torso, but my thigh extends all the way down, I think almost to the knee. I don't really know anatomically what's correct. But my thigh is not just in this one spot over here. My thigh extends all the way down. I also have a finger. My finger starts at my hand, but it continues all the way down. It's not in one single point.

So we see that the Tevunah of Binah extends from the chest or the Tiferet of Binah through the Malkhut of Binah and then we have five sefirot under that because the total of Tevunah should be Ten Sefirot. So if she starts at the chest of Binah, we count down, one, two, three, four, five, six, seven, eight, nine, ten. So there are ten more sefirot above the actual Malkhut and ten sefirot below the Malkhut of Binah and those are the Ten Sefirot of Tevunah. Is everybody okay? This is getting really complicating. Now the Malkhut of Binah's Tevunah is going to be extending into the next level of soul downward.

Now remember, that Binah is likened to the ears, which is understanding, and Binah through her Tevunah, is extending down into the nose, which is Ze'ir Anpin. Binah is neshamah, the intellectual soul, our ability to understand all of this deep doctrine and Ze'ir Anpin is aligned with ruach, the middle level of soul. So we see that Binah, through her Malkhut called Tevunah, is extending downward into the nose into the lower level of soul. Just as I would stretch out my arm to someone that I wanted to touch, just like a plant puts out shoots that reach out, Binah is extending herself, extending herself, extending herself. At this point right here is where I have drawn the line, the line that's right above Ze'ir Anpin. If you're looking at the drawing, on your left you'll see Tiferet, Malkhut, then there's a line and then it says Ze'ir Anpin. That line is separating Binah which represents the third level of soul, neshamah, and Ze'ir Anpin, who represents the second level of soul, ruach.

These dots right in here exist both above and below this line that separates the neshamah from the ruach. There's a line that separates Binah from Ze'ir Anpin and these black dots exist both above and below the line. Is everybody okay? What these dots represent is the aspect of Tevunah that has stretched out into Ze'ir Anpin. That principle is stretching out. If you want to look at the drawing from part 15, you will see that is what happened, that that third of the three parts of Tevunah has extended down below the line. That's what has happened and I indicate that by showing them as dots. This Tevunah, itself, the Malkhut of Binah is represented by the letter H. If you look at the drawing from part 15 you'll see that it's the H that broke up into two parts. One part went down below the line and extended itself into the sixth sefirah of Ze'ir Anpin.

Now I haven't read anything in my studies about this H extending itself into Ze'ir Anpin's Malkhut, but I just haven't gotten to that part in the book, so I've improvised and I put in the Malkhut. This drawing is a correction of something that I taught you which I couldn't get in two different messages. I was having trouble understanding this principle. I showed you Leah. Let me show you what's on the board here. Leah comes down from Tevunah and becomes the Ze'ir Anpin's surrounding light and Leah ends at Ze'ir Anpin's Tiferet. Rachel begins at Ze'ir Anpin's Tiferet and goes down and becomes the surrounding light of Ze'ir Anpin's Malkhut. Now I was having a lot of trouble understanding this. You probably have two other drawings where I showed you that where Leah ends over here, that Rachel turned around and went back up and became the surrounding light of Tevunah's Malkhut. The book simply said Malkhut and I couldn't figure out whether it was talking about Ze'ir Anpin's

Malkhut or Tevunah's Malkhut. You have at least two drawings where I thought it was Tevunah's Malkhut, but apparently I was wrong.

So what we're talking about here, now, is the extension of the body of Ze'ir Anpin and then we're talking about Leah, which is the surrounding light of Ze'ir Anpin. Now remember, these are roots that came down. Leah and Rachel are roots, if you remember from previous messages, that came down from the Malkhut of Binah's Tevunah. They're roots of what? They're roots of emanations, spiritual points, that would eventually extend themselves into spiritual essence or glory. The New Testament word would be glory. What we're talking about here is spiritual light. We're talking about Adam Kadmon putting forth lights and vessels; vessels that contain inner lights and surrounding lights. We're talking about the creation of the four worlds. That's what we're talking about. We exist here in the World of Action. I believe all of these worlds are within us, that they're both within us and they're outside of us. But I believe that these worlds that are outside of us are as unattainable as outer space, but they're inside of us. The worlds that we can relate to are inside of us. God is inside of us. The Lord Jesus is inside of us. He's also outside of us, but He's very hard to reach; He's very far away outside of us.

Of course in the past message, which I think was on Thursday, we explained how Binah could be called Ehyeh, Ehyeh meaning I Am, the Holy Name associated with the sefirah called Keter, the highest sefirah. So we talked about that on the previous message. Also, this has to do with spiritual speech because we see that Leah is called voice. She's the surrounding light of Ze'ir Anpin and Rachel is the surrounding light of Ze'ir Anpin's Malkhut and the Malkhut is the mouth. The speech comes out of the mouth. So we're talking about the generation of spiritual speech. We see that the surrounding light, at least the surrounding light here with Leah and Rachel has to do with spiritual speech. Remember that spiritual speech has several parts. It begins probably even before thought. Thought is a form of speech, you see. We are responsible for our thoughts and people who are still carnal, they think, well, I didn't say it out of my mouth, so I'm okay. But as far as God is concerned, you don't have to say it out of your mouth.

The sin of thought is in your mind and thought begins in the deep recesses of the unconscious part of our mind. That's why we are incapable of ceasing from sin without the assistance of the Lord Jesus Christ because we are not even aware of the thoughts that are incubating in the unconscious part of our carnal mind. Satan is the one who is responsible for the generation of thoughts from the unconscious recesses of our mind, which is literally the primordial pit. Unless we have the ability to look into ourselves that deeply and

see what's happening, we are guilty of sin every second of every minute of every day. That's why Satan must be put in the bottomless pit and a seal put over her. But that cannot happen until Christ Jesus is fully mature enough and equipped enough to sustain our life and give us thoughts. Otherwise we become autistic and non-functional.

So pretty much this was a review except that I made this one correction showing you that Rachel is the surrounding light of Ze'ir Anpin's Malkhut and also new is I gave you this expression, SaG 63, the high one above the high one. So we see, we have this samek, gimel, the numerical value of the first H as 63 is above. I don't have it on this board, but if you want to look back over your other notes, I've shown you that samek, gimel, that this numerical value 63 of the Holy Name exits down here into Tevunah also. I'm not going to do that again. Please look through your notes if you need to review that. But here is something new that I will show you. Again, I don't really know what the significance of it is, but I'm just following along the teaching and from time to time, I will take a look in the Zohar or take a look in the book Bihar and I see it's as obvious to me as the nose on my face that I could never really understand what they're saying if I hadn't studied The Tree Of Life. These other books are really talking about these same principles, but they're talking as if you know what they're talking about. So there was no way that I would ever really grasp what they're saying in these other books without this textbook type study that we're going through now. So on that basis I'm sticking with it. I keep telling you it's very difficult. It's a little dry. It's strictly principles, but I did spend some time reading in the Zohar the other day and it was a great blessing and I understood things that I could never have understood if I wasn't taking this course. So we're all going to plod through. Amen.

Okay, I have a little instruction for you down here at the bottom of this board now. I just want to remind you that concerning the Holy Name, the Y is equal or is associated with Chokhmah, wisdom. The H is associated with Binah, understanding. The V is associated with Ze'ir Anpin and that Ze'ir Anpin represents the sixth sefirot from Chesed thru Yesod. The final H is associated with Malkhut. This is really going to be our first lesson working with the Hebrew letters. These Hebrew letters are very symbolic. When I first started teaching about the Hebrew letters, I was under the impression (I had to have read it somewhere) that they represented aspects of the spiritual creative force. But I recently read something different in another book. All of these books recommended have different sages bringing forth this doctrine. So I read everything and let God talk to me about it. I read in another book that these Hebrew letters represent actual spiritual beings. They represent actual

spiritual beings and therefore that gives more understanding to the account of the Hebrew letters and the creation. We have a message here called The Hebrew Alphabet and the Doctrine of Christ. It's message #539. I dealt with a small part of the Kabbalah showing all of the Hebrew letters approaching the Holy One asking to be the sound that would create the universe. So I did read in this other book that these letters actually signify spiritual beings. I still don't have this straight in my head about these spiritual beings. I believe one day I will understand it.

If it's taking me this much time to understand it, what that means is, either I'm not capable of understanding it as the Lord would like me to understand it or the Lord just hasn't really explained it to me; everything in its place. We have to go in order or we'll never understand anything. But for some reason and I've told you this before, I'm just uncomfortable thinking in terms of the way of the carnal mind of man with just thousands and millions of angels up there in heaven. I'm just not comfortable with it. So either there's something in me that's blocking it or it's really not accurate. That is really a concept of the carnal mind and I just don't understand the concept from a higher plane yet. In any event these twenty-two Hebrew letters are used in Kabbalah to explain spiritual principles. There's such a thing as single letters and double letters. We will get into that when we get up to that chapter in the book. I'm just telling you this for now as we work our way through this book. Now remember the Tevunah of Malkhut that extends down into Ze'ir Anpin is represented by the Hebrew letter H because Malkhut is H. I've done the best I can to write the Hebrew letter. Those of you that are listening to the tape, if you look down at the bottom of illustration #2 you'll see it says Tevunah's Malkhut extends into Ze'ir Anpin's body. It's the Hebrew letter H and I've drawn a H for you that's good enough to be recognizable. This letter H is a double letter and it's formed from two Hebrew letters. It's formed from the V and I've drawn a V for you and I put it in parenthesis. Remember V is associated with Ze'ir Anpin and it's formed from the V (vav) and from the D (dalet).

I probably could have done a better job of writing the dalet, but I think you can get the idea. So you see the dalet over here that sort of looks like a seven and the vav is like an extra leg that goes in there. That's why it's called a double letter because it's made up from the D (dalet) and from the V (vav). See, here's the vav over here and here's the dalet put together and we have one double letter called the H (hey). We're told this in an attempt to help us to understand how Leah is related to Ze'ir Anpin, because we understand Ze'ir Anpin has six sefirot and we understand that Tevunah extended down into that sixth sefirot. We're told that Leah is surrounding light. Well, I don't know;

where is she? What does all this mean? Well, let me remind you that although I'm drawing on the board for you on a two dimensional board, these sefirot, Ze'ir Anpin and Binah, and everything that I'm talking about here is three dimensional. We're talking about Spheres of energy. Ze'ir Anpin is a series of Spheres of energy. Leah is the surrounding light. So we're told that she is represented by the dalet, if you can hear this. It's saying the dalet is behind the vav, if you can see that. She is the surrounding light that stands behind Ze'ir Anpin.

Now we're talking about balls of light now. Ze'ir Anpin is six balls of light here. Leah, the root that emanates the surrounding light, the source of the surrounding light that illuminates Ze'ir Anpin comes from Leah who's standing behind him. Ze'ir Anpin is the vav. He's prominent. He's up front. He is the vav of the Holy Name, but Leah, the surrounding light is represented by the dalet and when you put the two of them together, when you put the vav and the dalet together, you get the letter Hey, which shows that this area down here is the equivalent of the Malkhut. I didn't explain that very well. God has to help me. It's three o'clock and we're going to take a break and I'll try to explain that to you better when we come back from dinner. But I think that I explained to you the significance of the Hebrew letter H, that it's formed from two different letters, vav and dalet. Is everybody okay with that? Leah represents a root that sends forth emanations of light and that she stands behind Ze'ir Anpin. What would we call that in our modern society, light that comes from behind another place; what would we call that? What kind of light would that be? It would be called indirect lighting. That's what we would call it.

So Leah stands behind. She's a root and she sends forth emanations that surrounds Ze'ir Anpin. When we get back from dinner, I will try again to explain to you the relationship of the letter H to Ze'ir Anpin. Remember, it's the H, it's the Malkhut of Tevunah represented by the letter H that came down into Ze'ir Anpin and Leah is an aspect of that letter H of the Malkhut of Tevunah that came down. You're all looking at me and nobody knows what I'm talking about. So let's go out to dinner. I'll see if I can't get a better explanation for you. But up until that point, I think you all were doing okay. What was your question earlier?

COMMENT: I just wanted to know about that little arrow from Netzach. Does that go under the line or does that include that whole area with the dots?

PASTOR VITALE: If you read what it says, it says Netzach, Hod and Yesod of Tevunah's Malkhut extends into Ze'ir Anpin's body. Then I gave you a key and showed you all these dots over here in parenthesis.

COMMENT: So it includes then the dots above the line and below the line.

Praise the Lord. We're back from dinner. The last thing I told you was that I wanted to explain to you further this concept of the H that came down from Tevunah. If you look at your drawing from the previous message where I show you in part 15 drawing #4 where you see that the Holy Name YHVH with the numerical value of 63 is divided into thirds. The Y and H, Chokmah and Binah is in the first third and V is Ze'ir Anpin in the second third and Malkhut, the final H is in the third third. That final H is spelled out, hey, for a numerical value of 15. That final H is divided and one third of that final H extends down to form Ze'ir Anpin, the next level of soul below. We're starting out in Binah which is neshamah and the Malkhut of Tevunah is extending downward into the level of soul called ruach and forming Ze'ir Anpin. We have an exercise in gematria here in the Hebrew numerology. What is trying to be established is that this Holy Name, samek, gimel 63, the Holy Name that arises out of the first H, which is Binah of the Holy Name reproduces itself as it descends. It does not diminish.

The H of the Holy Name is SaG 63. Then out of this Holy Name that comes forth from the H, we have Ten Sefirot and here's Binah. Binah is underneath the H of the original Tetragrammaton and Binah is associated with the name Ehyeh, but Binah's Malkhut called Tevunah is the equivalent of SaG 63. So we see that we have the Holy Name SaG 63 within Binah that is underneath the Binah of the Tetragrammaton. Those of you that are listening to the tapes, you can look at the drawing. You can't see me pointing with my pointer, but this is the best that I can do. We're talking about the reproduction of the quality of the Holy Name SaG 63 as it descends. What we're saying is that the power of this name does not diminish as it descends and that's what I have written over here. Tevunah is samek, gimel 63 and the Netzach, Hod, Yesod of Tevunah's Malkhut, is at the very bottom. We'll go over that; I don't know if we'll do it tonight. I really should do it tonight, but it's not even that I'm not feeling well. I would continue to teach if I was not feeling well, but I'm not really sharp and I don't want to tell you the wrong way. I'll see whether I'll do it or not.

This Netzach, Hod, Yesod of Tevunah's Malkhut, for now, let me just say it's the very tip, the very tip, of Tevunah's Malkhut. That is also equal to SaG 63 and this is the rule; anything spiritual remains complete in its own place. It retains all of its aspects whether it remains above or descends below. This exercise is proving that samek, gimel 63, the Holy Name is within Ze'ir Anpin. In other words, it was over here. Tevunah, we're told in the book that we're studying from, Etz Chayyim, Tevunah is SaG 63 and the very bottom of

Tevunah has extended down into Ze'ir Anpin. Now with this exercise in gematria, we're finding out that the Holy Name SaG 63, the quality of the Holy Name SaG 63, has descended into Ze'ir Anpin. The quality of the Holy Name 63 that's in Tevunah has not diminished. The quality of the Holy Name samek, gimel 63 that's in the first H of the highest Tetragrammaton, that hasn't diminished. So we see the power of the Holy Name is descending lower and lower into the lower worlds and the quality of that Holy Name is equal. The quality of the Holy Name that's below is equal to the quality of the Holy Name that's above. That's the point that we're trying to make here. Let's put it into the New Testament. As the Glorified Jesus Christ descends into us and fills us with Himself, He is not diminished above and He is as powerful as ever. He will always be Almighty God and the son of Jesus Christ (Christ in you and Christ in me, the hope of glory) He is a reproduction quality wise of His Father.

So Christ Jesus in you and me is of the same quality as the Lord Jesus Christ above. When the Glorified Jesus Christ fully joins with Christ Jesus in you and me, we will be an exact expression of the fullness of the power of God, that is above, appearing in the flesh. That is what Jesus Christ was. He was a flesh man manifesting the quality of the unified sefirot. He was manifesting the quality of what comes down from Keter, Chokmah and Binah in its fullness. Jesus Christ's only limitation in comparison to the Glorified man (who was Elijah in Jesus' case) was that Jesus said, I know that there's no good thing in this flesh. Therefore to maintain my position and my condition of being equal in the quality of the power of God to the head of the sefirot above, I maintain this position by saying only what my Father says and doing only what my Father does. The inference there is that in the instant that Jesus Christ would have followed after His own will or His own mind, the quality of the power of the Godhead from the world above, that was in the Lord Jesus Christ, would have diminished. Did I make that clear? It's really important. Do you need me to say that again? Okay, I will. We're talking about Jesus now. The glorified man that incarnated Jesus was Elijah. The Spirit of Elias was in Jesus. The quality of the glorified man, Elijah, was one with the world above. Elijah was completely co-mingled with the powers of the world above, so his quality, the quality of his spiritual life was the highest.

Elijah incarnated in the man Jesus, in the mortal man Jesus and the two became one Spirit. The Spirit of the man, Jesus, completely co-mingled with the Glorified man, Elijah, who was within Him. The quality of the spiritual power that is above that is in Keter, the highest sefirah (Keter, Chokmah and Binah) never separate. So we're talking about wisdom, knowledge and understanding. The quality of the wisdom, knowledge and understanding that

was in the Glorified man, Elijah, was accurately reproduced in the lowest sefirah, Malkhut, in the man Jesus. So the quality of the first sefirah was completely equal to the quality of the first sefirah in the man Jesus. The quality of the spiritual man, Elijah, as he descended into and filled the man Jesus, did not diminish. The quality of the spiritual power of the life giving power from above did not get weaker and weaker and weaker as it trickled down. It was an exact reproduction of quality; Elijah would become one with the highest sefirah, Keter, and the man, Jesus, representing all of humanity having the lowest sefirah in Him called Malkhut. There was a complete equal distribution of the life giving power of God flowing from the first sefirah to the Ten Sefirot and the power was equal; as it was above, it was below. Got it? This is what the Lord wants to do for us. We are the problem. He is trying to fill us with His own power that would make us equal; well, we wouldn't be equal to Him because He's glorified, but it would make us equal to what He was in the days of His flesh.

He wants to give us that, but our part is to not say anything that He doesn't say, by His Spirit, and not do anything that He wouldn't do. In order to do that, we have to recognize our carnal mind who wants to talk and do what it wants to do all the time. So we must line up with the Lord Jesus Christ and with Christ Jesus within us and the only way to do that is to have our sin nature exposed because we will never ever follow Jesus Christ perfectly so long as our carnal mind is operating and we're letting her operate. We can't stop her from operating by saying I want to stop her from operating. You can't stop her until you see her and you won't see her until you believe that our carnal mind (Satan, the unconscious part and Leviathan the subconscious part) manifest themselves in every day conversation and in every day attitudes that your carnal mind will tell you are normal. They are normal for this fallen world, but they are not normal for God. This is what the exposure of your sin nature is all about. So here we see this wonderful principle, that I just explained to you, appearing in very abstract terms in Kabbalah. I'm just so grateful that the Lord gave us the Doctrine of Christ first. I could never understand this, I don't think, if I didn't know the Doctrine of Christ. But what a wonderful gift that He's clarified this wonderful principle to us, that the power of the quality of the power of God that is above can be, and He desires it to be, reproduced in us in its absolute fullness. That's what this is all about.

It's a mathematical exercise saying the Holy Name, SaG 63 exists on many planes and as it descends, it does not diminish. That's what it's saying. It does not diminish as it descends. When a human woman has a baby, she gives of her flesh to that child. A healthy woman will recover and be the same. But

after you've had a few children, you're not the same. It takes something out of you. When Jesus Christ births His son in us, it takes nothing away from Him, whatsoever. On the contrary, it makes us strong and eventually leads to eternal life. He takes nothing from us. Satan takes everything from us. Jesus Christ gives everything to us. He needs nothing from us. So why are we here? I'm not sure. The Kabbalah books tell me that all the rabbis are in agreement that Jehovah wanted an expression of Himself. In other words Jehovah is good and gracious and great and how can anybody not know that? Not that there was anybody, except Him, unless there was something through which He could express His goodness. That's what the Kabbalah books say, but I'm not convinced of that. But I don't have any other answers, so for the time being, we'll just flow with it. But I do know this, that He wants each human being and the whole of humanity to be an accurate representation of Himself and we've been preaching that here for a long time. We taught here before we ever started Kabbalah that Adam is designated to be the accurate representation of the nature of God, the accurate visible representation of the nature of God. Adam is a thought form and He wants to reproduce Himself in us and in order to do that, our carnal mind must be displaced. It must be exposed, recognized and pushed down into the bottomless pit and ultimately destroyed. That's the procedure. You don't want to do it, then you won't go. What can I tell you? It's not my procedure. I'm just His mouthpiece. I think I made that clear. Are there any questions?

Let me just read off what I've written here. Rachel extends from Leah and becomes the surrounding light of Ze'ir Anpin's Malkhut. We've talked about that in a few messages and I've already explained to you that I was mistaken earlier that the books merely say Rachel becomes the surrounding light of the Malkhut, but it didn't say which Malkhut. On previous messages I had thought the books were talking about Tevunah's Malkhut. I thought that Rachel was returning light back up, but I don't think that anymore. Rachel extends from Leah and becomes a surrounding light of Ze'ir Anpin's Malkhut. Now here comes some really advanced work. This is the first time that we've really seen this. The Hebrew letter, dalet (D) equals 4 and the Hebrew letter vav (V) equals 6 and $4 + 6 = 10$. So the H came down from Binah. Remember your drawing from part 15 drawing #4? The H that came down from Tevunah into Ze'ir Anpin equals 10. Why? Because $4 + 6 = 10$. I'm telling you this numerology, but don't try to reason it out because it's going to break your mind. It says right here that the H is worth 5 and yet they pull the H apart and said, well it's really made from two Hebrew letters and what was five now equals 10. As I've told you many times, I really don't want to be ignorant, so maybe I don't understand this and maybe it's over my head. But the way I see

it right now is that they're just playing with it. There's nothing wrong with it because God has done similar things with me.

When God wants to make a point, He can use anything that He wants. He can have you draw lots or He can use anything that He wants to communicate His point to you. Where I am now, maybe I'll have to eat these words next year, but from where I am now, this makes no rational sense to me at all. Other than that, the Lord gave the rabbis this mechanism to make this point that that which is above is below and that it's the Lord's intention to have the exact same quality below as above and they just make it work. In today's world they would call it "fuzzy math." It's "fuzzy math." But this is in the books and I'm going to show it to you, but it's fuzzy math. Maybe a year from now I will have to say I was wrong. I don't want anyone to misunderstand me. It's okay and I believe God is doing it however He has to get the word out. Whatever He has to do to help us to understand, this is what He is doing. So the H that came down was a H that was worth 5, but they broke the H apart and they made it into two letters, aleph and vav and that which was 5 now became 10. Okay, so the H that came down from Tevunah into Ze'ir Anpin is 10. Now Ze'ir Anpin has six sefirot, right? So they multiplied the number 10 by six sefirot and they get the number 60. What are we trying to do? We're trying to prove that SaG 63 is down here in Ze'ir Anpin. That's what we're trying to prove. So the H that came down extended itself into the six sefirot of Ze'ir Anpin. It stretched itself out into the six sefirot of Ze'ir Anpin.

So in other words what they're really saying is, well, it was worth 5 points when it came down, but it stretched itself out into six sefirot, so let's give it 10 points instead of 5. The way they give it 10 points is to break the H into two letters. Well, doesn't that make sense? That's how they did it. To me, it's mind boggling, but that's how they did it. So now we see that the H that came down that was worth 5 points is now worth 10 points and our goal is to prove that the quality of the name samek, gimel 63 has been reproduced down here in the ruach level of soul. That's our goal now. We want to prove that the quality of the name that was up here in Binah, which is neshamah, that when Binah through Tevunah extended down into the middle level of soul called ruach, that no quality was lost. That's what we're trying to prove, that no quality was lost. So to prove that no quality was lost, we have to find the number 63 somewhere here in Ze'ir Anpin and this is how they did it. They broke the H into two letters, the dalet (D) and the vav (V) which equals 10 and they said, well, she extended out into six sefirot, so 10 times 6 is 60 and we just have to find 3 more points and we've got it and this is what they did. They said the Yesod of the H that came down is one third of the Tiferet of Ze'ir Anpin which

is number three. As far as I know, even that's not accurate because one third of ten is thirty-three and a third, but they made it three. Let me say it again. The Yesod of the H that came down is one third of the Tiferet of Ze'ir Anpin and one third is the number three. So sixty plus three equals sixty-three. Therefore the H worth five points that came down is samek, gimel 63 and therefore we have proven that the quality of the name of God that is in Binah's Tevunah called SaG 63 has been accurately reproduced in the next lower level of soul and that's the point of all this. Any questions?

I'll read you this again. This is the conclusion. Tevunah is SaG 63. Netzach, Hod, Yesod of Tevunah's Malkhut is also SaG 63 and that's what we just proved over here and that's what came down. The Netzach, Hod, Yesod of Tevunah's Malkhut, that's what descended into the ruach level of soul. We just proved that that is SaG 63 with all of this numerology here. We broke up the H into a dalet (D) and the vav (V) and we got the missing three by saying that the H that came down was one third of Ze'ir Anpin's Tiferet. So we proved that the name SaG 63 has been reproduced in Ze'ir Anpin. So that's what we're saying, Tevunah is SaG 63 and Netzach, Hod, Yesod of Tevunah's Malkhut is SaG 63 and our conclusion is anything spiritual remains complete in its own place when it extends downward or upward and it does not get weaker or smaller. It retains all of its own aspects whether it remains above or descends below. So we see that SaG 63 is within Ze'ir Anpin. That which is above is below and the quality is equal. Well, I think that did it. I think I explained it. Is everybody okay?

COMMENT: I'm thinking in my mind that it's like splitting the atom. It's a play on words, but they sound alike, atom A T O M and Adam A D A M, like splitting them down but they're all the same. They all have that power, every iota of that atom doesn't diminish.

PASTOR VITALE: Well, I don't know about that. Do you know that for a fact?

COMMENT: No.

PASTOR VITALE: I would think that that's not correct, but I could be wrong. The atom breaks down into subatomic particles and as far as I know it's not true that each subatomic particle is equal to the whole atom. I have no reason to believe that, but I think God just gave you your own way of understanding it, although it may not be accurate according to the laws of physics. God gave you that to help you to understand it and He can do anything He wants. If that's the witness that He gave you to understand it, it doesn't have to be true

of the laws of physics. Do you understand what I'm saying? That's how He helped you to understand it.

COMMENT: I'm also thinking of the scripture where Jesus says something to the effect of some came forth three fold, sixty fold and a hundred fold. The thirty fold, I'm thinking of as Keter, Chokhmah and Binah. The sixty fold as Ze'ir Anpin's body and the whole Ten Sefirot as the hundred fold. In other words, completely coming forth in His image.

PASTOR VITALE: That's interesting because I have glanced forward in the book and there is a lesson on the number one hundred. But I haven't gotten to it yet. With this instruction, it's really impossible for me to jump ahead. I really have to understand every previous lesson to even know what it's talking about. But we'll see when I get to the number one hundred. You see, the principle may be true. If that's what God is telling you to help you to understand it, that's all that matters. That's the same thing as this numerology. He can use anything He wants to help us understand this word. To me, this is just amazing that these Hebrews got this complicated, complicated, complicated word. It's so much easier for us. Yet I know that if there were Christians not into this deep teaching, if I said to them that the quality of the Spirit above is equal to the quality below, just as I explained it to you, they wouldn't have understood that anymore than they would have understood this. But for me, there's a world of difference and I find it much easier through the Doctrine of Christ explanation; much easier. Well, in any event, I'm just very grateful for what He's teaching us and I'm grateful that our mind is expanding to understand it and I'm grateful for all the books that I now have. Actually, I have years of work ahead of me with all the books that we have to study. No wonder the Jews study so much. They have lots and lots of books that they study from.

This is drawing #3. We're still talking about the descent of Tevunah into Ze'ir Anpin. Can anybody tell us what the purpose of the descent is? Why is Tevunah descending into Ze'ir Anpin? For what purpose is Tevunah descending into Ze'ir Anpin? For the purpose of reproducing the quality of the Name of God that exists above into the world below. Tevunah, which is in Binah (which is associated with neshamah, the third highest level of soul) is descending or extending into Ze'ir Anpin (who is associated with the second level of soul, ruach) for the purpose of reproducing the Holy Name that is SaG 63, that is in Binah, for the purpose of reproducing that Holy Name and all of the power associated with it in the level of soul below. The purpose of the Lord is that the whole earth should be filled with His glory. Those of us down here, Malkhut, the lowest sefirah in us, we should be as filled with His glory as

Keter, Chokmah and Binah are. That is His intention, that the whole earth should be filled with His glory. We are the spiritual earth.

So, pretty much this is the same drawing or it's a similar drawing to that which I have, which I asked you to refer to at the beginning of this message as drawing #4 from part 15. I've drawn two rectangles. They both represent the Holy Name, samek, gimel 63, which is associated with the first H of the Holy Name of the Tetragrammaton. This is the Holy Name YHVH with the letters spelled out so that they have a numerical value of 63. Remember there are four different ways to spell out the Holy Name YHVH, the Tetragrammaton, as the sages spelled out the letters. Right down here I'm telling you the Hebrew letter H or hey can have a value of 15, 10 or 5 because when you spell the letter H, hey, there's a value of 15. When you spell it heh, it has a value of 10 and when you just say H it has a value of 5. Once again, we can do this with the English letters. We did this on Thursday night. The letter T we would spell tee. The letter P we would spell it pee. The letter J we would spell it jay. So they spell out the letters and calculate the numerical value of the letters that are spelled out. Why are they doing this? For the specific purpose of differentiating between the four different Holy Names. The Tetragrammaton is YHVH and there is another Tetragrammaton associated with the Y. The Y alone is YHVH. The H alone is YHVH. The V alone is YHVH and the final H is also YHVH. So we have four Holy Names and we want to distinguish between the four Holy Names. So the sages or the rabbis spelled out the letters of the Holy Name in different ways so that each of the four Holy Names would arrive at a different numerical value.

This way, by memorizing that the number 63 is associated with the Holy Name that is associated with the first H of the Tetragrammaton, when we see the number 63, we automatically know that we're talking about Binah. Now we're talking about the descent of Binah into the world below and Binah descends by her Tevunah. Tevunah is the name of Binah's Malkhut. So Binah, herself, the mother from above is not descending into Ze'ir Anpin. She's sending forth an aspect of herself. That is Binah's lowest sefirah and it is called Tevunah. Then Tevunah has Ten Sefirot under her, so the Malkhut of Tevunah is extending into Ze'ir Anpin. This is what we have on the board here. This is the Holy Name SaG 63 and it's divided into three sections, the Y and the H, Abba and Imma, wisdom and understanding are in the first third. The second or the middle third is associated with the V. This is talking about Binah and even though we know that the V is associated with Ze'ir Anpin, this Ze'ir Anpin is still within Binah, so we don't want to get confused in that. The word is that Binah; this is the Y H and the V of Binah. I'm having trouble

tonight, but I'm going to finish this. Let me go back up here. We're talking about the Holy Name, samek, gimel 63 that is the Tevunah of Binah. Tevunah is the Malkhut of Binah. Tevunah is SaG 63. Binah, you may remember, is the name Ehyeh spelled out and Binah is the right ear and the left ear is Tevunah, which is samek, gimel 63. So the Tevunah of Binah, itself, is the Holy Name SaG 63. What we're looking at here is a reproduction.

So we see the first three letters are the upper elements of Binah and Tevunah is Binah's Malkhut, although we've seen in other messages and probably in this one, also, that Tevunah starts at the chest of Binah. I can't teach that over again. I think I have it on at least two messages. A point for this message is that we're looking at Tevunah down here and Tevunah is signified by the letter H of this Holy Name SaG 63. We're looking at a reproduction here. I mentioned this on an earlier message. Just like a paramecia or an ameba divides into two, this is how Tevunah is extending downward into the level of soul underneath. Tevunah is neshamah. Tevunah is in the intellectual soul and she's extending downward into the ruach, the middle level of soul, by breaking this H or the source of spiritual power signified by the H into two H's. See, the H is worth 15 points because it's spelled out hey and the H is 5 and the Y is 10. So the H spelled out hey is worth 15 points. We see in preparation for reproduction or in preparation for extension, this letter H divides into two H's and all we do is change the spelling. So the hey, which is worth 15, becomes heh which is worth 10 and H alone, which is worth 5. So in preparation for extension downward, the final letter of the Holy Name SaG 63 has divided into two H's. On our drawing from part 15 we showed you the actual division and this H which is worth 5 points, that is the part which goes down into Ze'ir Anpin. Within Tevunah, right here, the final letter of the Holy Name SaG 63, there's Ten Sefirot within that. There's Ten Sefirot within that.

We're told that this H worth 5 points that is going to extend downward is one third of this Tevunah and we have it up here. The third H that extends from Tevunah extends into Ze'ir Anpin. This is the same as saying that the Netzach, Hod, Yesod of Tevunah extends into Ze'ir Anpin. Why? Because the Netzach, Hod, Yesod (now that's the last three sefirot of Ze'ir Anpin) and that's called his legs and his genitals. The Netzach and the Hod are his legs and the yesod are his genital. The Netzach, Hod, Yesod of Tevunah extends into Ze'ir Anpin since the Netzach, Hod, Yesod is one third of the body because the body is divided into three parts, Keter, Chokhmah, Binah, Chesed, Gevurah, Tiferet, Netzach, Hod and Yesod. Those are the three parts. So when we break this H into three parts, we can understand that the single H that's worth 5 points is the equivalent of the Netzach, Hod, Yesod. The Netzach, Hod,

Yesod is one third of Tevunah and the third of the three H's. She's the third one down here and she's one third of Tevunah. Therefore, what began as a single letter H over here with 15 points, in the name YHVH with the letters spelled out using yods, that means SaG 63. What began as a single H worth 15 points in the name SaG 63 is now divided into two H's and we indicate that a difference has taken place by changing the spelling from hey to heh worth 10 points as I show you over here. In heh, they don't count the e. The H and the H are each 5 points and becomes 10, and the H alone becomes 5.

So this is what began as a single letter Hey 15 in the name YHVH with the letters spelled out using yods. That's the same thing as saying SaG 63, is now divided into two H's, one Heh and one H. The Heh remains above; this remains above, the heh worth 10 points and the H alone worth 5, that goes down below. The name samek, gimel 63 that is above over here, remains complete. You see, even though this H is going to descend, what's left, the Y the H the V and the H that's left, it's still going to be Sag 63. It's not diminished. Now I looked at this and I said to myself, well, how could it not be diminished. We've lost 5 points over here. So how could the book that we're studying be telling me that it's still SaG 63? It's not 63 because we lost 5 points. Something is wrong there and I don't have the answer right now, but I suspect that somewhere in our studies we will get to the point where it will be explained to us how there is an expansion within the aspects of SaG 63 that remain so that it remains a numerical value of 63. Just as on the previous drawing, gematria wanted to prove a numerical value and it said the letter H is really the dalet and the vav and changed what was numerically 5 into numerically 10. There would be some kind of manipulation of what is left here to prove that this Holy Name is still complete. I just don't have the answers right now. So I really want to finish this up because I'm losing you all and it's really hard for me to teach when I'm losing you all. Okay, the H worth 5 points that goes down below extends into SaG 63 on the level of ruach, the second level of soul. I showed you that on the previous drawing. Okay, are there any questions or comments? We're going to close this tonight.

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