

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #531 - Part 19

## A LOOK AT KABBALAH

Praise the Lord, brethren, we are continuing on with our study from Part 18 where we began to deal with the descent of Tevunah into Ze'ir Anpin. We are talking about the formation of The World of Emanation, and as you can see, we will use these same notes from Part 18. We will repeat them as Part 19. There will be three drawings.

As you can see by looking at Drawing #2 from Part 18, I showed you the most outer circle is Adam Kadmon, as the thread of light descends, as the thread of light keep sketching out new inner circles, of creating new inner circles. The second level is Abba, Father, and the third level is Binah, which is Imma, Binah and understanding. Those three levels are all fused together. They are called the head of the body, and it is Imma who is also known as Binah or understanding who brings into existence or gives birth to create the seven Sefirot beneath her, which seven Sefirot are Binah, Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod and Malkhut.

The eternal Sefirot, those that cannot be erased or destroyed or wiped out are Keter, Chokhmah, and Binah, and those three...Keter is the Sefirot that is closest to the Eyn Sof, the Unlimited. Keter is where the thoughts and the will of God come forth from, and Chokhmah is wisdom. We know that there is a world founded on wisdom. We are told that in the Book of Proverbs. Binah is understanding. Wisdom and understanding are also called Abba and Imma, the Hebrew words for Father and Mother, and they are a permanently married couple. Father and Mother are a permanently married couple who are permanently joined to Keter, the source or the connection or the mediator between Father and Mother and the Eyn Sof which is the Unlimited One.

From these three Sefirot come forth the remaining seven Sefirot and all the worlds that exist beneath them. The World of Emanation is the world that receives the direct light from God, that thread that you can see in Drawing #2.

The thread that's entering into the empty space and creating these circles is the direct light of the Eyn Sof. After The World of Emanation is created, there are three more worlds beneath her, and that is The World of Creation, The World of Formation, and The World of Action. These three worlds, Creation, Formation and Action do not receive the direct light of the Eyn Sof. They receive light from The World of Emanation.

All of this is review. What we are talking about, what we are trying to establish here is the technique by which these new circles are formed or the technique by which the worlds are created. The worlds are created by Imma, Mother, also called Binah or understanding extending herself downward, and, as I explained it previously, it is the same principle as a human mother and the fetus that's gestating within her. The fetus is an extension downward of the mother. That fetus is formed from the flesh and blood of the mother; therefore, it is an extension downward, and it is an extension of the mother which passes out of the mother and becomes completely separate from the mother.

In spiritual worlds, however, the offspring of mother and father remain connected to them, but the principle that I'm trying to impart to you is that every part of the creation that comes forth after Binah, understanding, who is the upper mother, comes forth from those three higher Sefirot, Keter, Father and Mother, and out of their substance all the other seven Sefirot of The World of Emanation come forth, and then we have three worlds below that, The World of Creation, The World of Formation, and The World of Action. All of the seven Sefirot of The World of Emanation and the other three worlds come forth out of the substance of Binah who is the upper mother, who is also understanding and whose Partzuf is Imma, the Hebrew word for mother.

So we are talking about Binah extending a part of herself downward into the next layers of The World of Emanation or into the next Sefirot of The World of Emanation, and that which is below mother in The World of Emanation is the Son. The mother gives birth to the son, and the son, according to Kabbalah, S-O-N, is Ze'ir Anpin. So we see that the Mother, Binah, understanding is bringing into existence Ze'ir Anpin, the heavenly man, and she is doing so by extending a portion of herself downward, and that portion of herself that Mother is extending downward is called Tevunah.

Now Binah, which is the third Sefirot, which is the upper Mother that we are talking about has within her, her own Sefirot, and the tenth Sefirot under Binah...well, the tenth Sefirot is always called Malkhut. Malkhut is the name of the tenth Sefirot. In Binah, the tenth Sefirot, Malkhut, has its own personal name, and that is Tevunah. Tevunah is the name of Malkhut that is specific to

Binah, and Tevunah is very important. Tevunah means discernment, and Binah and Tevunah together refer to the ears of Adam Kadmon. Binah is the right ear, and Tevunah is the left ear, and together they speak of spiritual hearing, and hearing means understanding.

Binah also called upper Mother is the understanding of the spiritual man, and, as I think I already said, is signified by the two ears of Adam Kadmon. Now the Son, that's S-O-N, that Binah is bringing forth, the heavenly man, Ze'ir Anpin, is signified by the nose of Adam Kadmon. This lesson and Part 18, at least for now, I don't know if it will go over to Part 20 or not, we are dealing with the technicalities of the descent of Tevunah into the next lower level which is the creation of Ze'ir Anpin, in the empty space in which the worlds are being formed.

We are taking this information out of a book called The Tree of Life which is written by Chayyim Vital, the student of Isaac Luria, probably considered by most the greatest Kabbalist that has ever lived. He is the one, Isaac Luria is the one who has taken the teaching that is partially veiled in all of the other books of Kabbalah and has laid out that teaching in a systematic format called The Tree of Life. It is an extremely difficult book. It is only the first of five or six volumes. It is also the only one that has been translated into English, to date. It is extremely difficult. I have been fighting teaching this from the beginning because it is just so mind breaking; yet, when I look at Kabbalah and I am reading simultaneously The Gates of Light and other Kabbalistic works, I am very grateful for the Lord for directing me to The Tree of Life because without this study of The Tree of Life, I would never understand the depth of what is being said in the other books which has a message, each book has a message that is veiled, it is hidden.

So by studying these difficult studies in The Tree of Life, it is preparing us to understand with greater depth books like the Zohar, and the book by Hair and other veiled books where the revelation is veiled. This is a very dry study. It is a technical study. On the surface, it looks like it has nothing to do with the Scripture, but there is not a doubt in my mind that it is expanding the Mind of Christ in us, and it is killing the carnal mind in us. Sometimes when I read it, certainly when I'm trying to teach it, it is definitely killing the carnal mind in me. I also believe that what we are studying here in such a technical manner is that which is taking place in the individual, taking place in the mind of the individual, it is literally talking about the formation of the Mind of Christ within us, and I exhort everyone who is listening to this message to ask God to help you and to go forward with these studies as difficult as they may be, because

it is building our ability to concentrate, and, as I have already said, it is building Christ and killing the carnal mind in us.

Now remember, to go on with God one of the primary requirements is the suppression of the carnal mind. The carnal mind must be forced down under the Mind of Christ which, personally, I think is much more difficult than forming the Mind of Christ in us. A lot of people have the Mind of Christ, but the problem is the warfare that will put the carnal mind under the Mind of Christ is not very often accomplished. Because even if you have the Mind of Christ in you and the carnal mind is standing between you and what the Lord Jesus wants to teach you, what good is having the Mind of Christ in you? We have to get this carnal mind out of the way, and I have found this very principle in the book that I'm studying simultaneously with *The Tree of Life*, it is the book *The Gates of Light* by Rabbi Gikatilla, and it just never ceases to amaze me how the whole Doctrine of Christ is in Kabbalah, but it in Kabbalah in such a hidden way.

Rabbi Gikatilla says that there are four shells. Remember the shell is the name that is given to the beings that exist in The World of Action. I believe we are the shells, the personality is the shell. I don't know what Kabbalists believe. They just talk about the shells, the evil shells that exist in The World of Action. So Rabbi Gikatilla says that there are four shells that stand between Shekinah, which is likened to the Christ in us, and the Lord Jesus who is above. Rabbi Gikatilla would say "Jehovah who is above."

You see, Christ in us is seeking to be married to the Glorified Jesus Christ above, but we can't accomplish that marriage until the shells get out of the way, and, to me, it is as obvious as the nose on my face that these four shells are talking about the four energy centers of the carnal mind, what we studied for a long time calling the first, second, third and fourth energy centers. Well, what is that? It is Satan and Leviathan existing in our mind. That's who they are. Well, what this teaching is saying is that Christ is grafted to Abel in us and, remember, Abel is underneath Cain so the whole carnal mind is on top of Abel. The carnal mind and those four energy centers of the carnal mind are standing between Christ in us and the Glorified Jesus Christ who wants to marry us, and we have to move that carnal mind.

Now it is my understanding that these deep studies, and I don't know about you, maybe you are a better man than I am, but they are actually painful to me, actually painful. I don't mean any disrespect, but I'm still going through this experience that when I sit down to study this book, *The Tree of Life*, my reaction is, "This is insane." But I understand. That's my carnal mind's

reaction, "this is insane." My carnal mind thinks it is insane, but my Christ mind knows that the Lord Jesus has told me that pressing in, and we are making it. We are half way through the book now, and I looked back at the beginning of the book and it actually looks easy. Do you believe it?

I am convinced, the Christ mind in me is convinced that pressing ourselves and stretching ourselves and forcing ourselves is expanding the Mind of Christ in us, and also it is crushing the carnal mind because the carnal mind thinks this study is crazy, so when we go forth anyway Christ is prevailing over our carnal mind. So I encourage you all to hang in there, and I am doing the best I can to hang in there and, Lord willing, we are going to finish this book. Praise the Lord.

As far as the other studies such as Metatron, I think we will...and I definitely intend to continue with Metatron. Of course, the studies concerning actual Scripture are satisfying and gratifying and make you feel good. These studies, what they are doing is they are circumcising the carnal mind. They are absolutely painful. I do intend to go back to Metatron as the Lord leads me, as the Lord leads me.

I would really like to see us get through this book, but at the rate we are going it could take another year. It could take another 6 months to a year, pretty much depending on me, as I can press in, but it is not only depending on me. It is depending on you too, because I have to have some level of response from you that you are at least responding on some level for me to go on.

Part 18 took a while, and we had to go over it a few times for Xxxxx, and that's fine. I'm just really glad that you told me that you weren't getting it as I was teaching it. We went over it a few times, and you did get it. I'm glad you did that, don't think that I don't want you to do that. I'm just saying that it is going very slow, but we are going forward, and that's all that matters that we are going forward, and if we do all that we can do, Jesus has to meet us and catch us up the rest of the way. So I just congratulate everybody that's hanging in here with us, with this painful teaching that makes no sense to the carnal mind at all, and to me the Doctrine of Christ is such a simpler way of putting it, but we are going to follow Rabbi Isaac Luria.

By way of review now. When we did Part 18, it had been about two months since we did Part 17, so I gave you a pretty intense review. In Drawing #1, we have two columns. Actually, they are rectangles, but I think column is a more accurate dedeal with in this study today is that the VaV (13) which is a part of

Binah will move down and become a part of Tevunah. So if you don't understand that now, just hold on as I'm going to show it to you.

The principle here is that all of Tevunah is moving down. We are moving down into Ze'ir Anpin giving it strength to produce the heavenly man, and there can be no vacuum. So where Tevunah existed, but no longer exists because she's moved down, Binah is now filling in the space. That's what we are dealing with now.

If you look at Drawing #3b, what we have there is the Yod is the same as to the left, we see it has 20 points and has an inside and an outside. The HeY has 15 points, we see it with an inside and an outside, and the VaV (13) is still a part of Binah, and it has an inside and an outside. Concerning Tevunah, the first HeY is the same...well sorry, the first HeY is not the same. The HeH that is worth 10 points, we see that the inside and the outside have separated. Just compared 3a to 3b, and you will see that the HeH (10) of Tevunah on the left side, on the a side, has an inside and an outside, but the HeH (10) of Tevunah on b just has an inside.

Now look again on 3a. The HeY (10) has an inside and an outside, but the H (5) has only an inside because the outside of the H (5) has moved below the curtain. Now if you look at 3b, you see the outside of the H (5) is still below the curtain, but the HeY (10) is now divided. The inside and the outside are divided because the outside of the HeY (10) has moved down and joined with the inside of the H (5). Is there anybody that cannot see that? I will help you if you can't see it. The outside of the HeY (10) has moved down to join the inside of the H (5).

Now let me put it to you another way. In 3a, the outside and the inside of the H (5) are single. In 3b, the inside of the HeY (10) is single, and the outside of the H (5) is single. In the middle, the outside of the HeY (10) has joined with the inside of the H (5). Is everybody OK?

Now we see a principle here. That which descends, descends within that which is below it. So that which is descending from above cannot be bigger than that which is below. That which is above descends into that which is below it, and that which is below enclaves or acts as a cup, you might say, to that which is descending into it. So that means, that which is below must be at least equal to, if not greater, than that which is above because that which is above is descending into that which is below, but looking at 3b, we have a HeH spelled H-E-H with a value of 10 descending into a single H with a value

of 5. A 10 descending into a 5, not possible; therefore, the inside of the H (5) must expand to accommodate the HeH 10 that is descending into it.

Now remember, brethren, we are talking about expansion here. We are talking about Binah stretching herself out to create a Son, and we are also talking about Binah maintaining a numerical value of SaG (63) above the curtain. What does this mean, above the curtain? The curtain separates the Sefirot. So the curtain means it is the end of Binah, and on the other side of the curtain is the beginning of Ze'ir Anpin. So we see Binah reproducing, stretching a part of herself downward through the curtain into Ze'ir Anpin and yet moving to maintain the numerical value of 63 within Binah herself.

So we now have an increase of 5 parts. In Tevunah, we have the HeH (10), the inside of the HeH (10) which is still worth 10, and the outside of the HeH (10) moves down which is worth 10, and the H (5) increases by 5 points to accommodate the HeH (10). So we see that what was 15...see the HeH 10 moved down to the single H which is 5. It was that union that was worth 15 points, but the H (5) expanded to 10 points to accommodate the HeH (10) that would be entering into her. So what was worth 15 points is now worth 20 points, and you see marked on Drawing #3b the first 20.

What we are doing now, when it says the first 20, what we are doing is we are showing how the #58, how the value of 58 is going to be expanded to 63. Let me say this again. We have a numerical value of 58 above the curtain because 5 points was sent below the curtain for the formation of Ze'ir Anpin, and this 58 has to increase to 63 because Binah must remain 63 points to maintain her nature, to maintain her integrity and her function and her signature. So this is the first 20 points. We have just shown you how the first 20 points were formed that will ultimately result in the numerical value of that which is above the curtain remaining with a numerical value of 63. Are there any questions or comments? This is all review before we go on to the next two drawings. Any questions or comments?

First of all, I have to tell you that I made a mistake on the earlier part of this message. When I told you that we were trying to maintain the numerical value of 63 for Binah, that was incorrect. You may recall hearing in an earlier message that Binah is the name Ehyeh spelled out and Tevunah is SaG (63). Let me say that again. Back a couple of messages ago, we were told...talking about the two ears now, talking about the understanding of Binah, the dual understanding of Binah, the right ear being Binah herself, and the left ear being Tevunah, the Malkhut of Binah, talking about the two ears of Adam Kadmon. OK.

The way the Kabbalists differentiate between the two ears is that they say, and I have no explanation for it, this is all the revelation that the Lord gave them, and somehow it works out. We are distinguishing between the two ears of Adam Kadmon by saying the right ear of Adam Kadmon called Binah is identified by the name Ehyeh which is the Hebrew word for I AM. Ehyeh is the name of God associated with Keter, so we are seeing that...now remember Binah, Chokhmah, and Keter are all inextricably intertwined and inseparable and indestructible. That is the head of the body. See, when the Scriptures say that Jesus is the head of the body, that's saying that Jesus the Christ, to us, is Keter, Chokhmah, and Binah. That's another witness to His glory. That's who He really is.

So we are distinguishing between the two ears of Adam Kadmon. The right ear is called Binah, and this aspect of Binah...now every Sefirot has many aspects. We are now talking about Binah's relationship to Tevunah. We distinguish between the two by saying that Binah is the equivalent of, in this function Binah is the equivalent of the name Ehyeh spelled out. If you don't recall that, you may be able to check back with your drawings and your notes from your other messages. Tevunah is SaG (63), and Binah is Ehyeh spelled out.

So everything that I said in the earlier part of this message that we are trying to maintain the numerical value of 63 concerning Binah I used the wrong name. It should have been concerning Tevunah. Now, if you want to look again at the drawings which are now labeled 1, 2, and 3, but actually they are the drawings from Part 18, if you want to look at Drawing #1, in column a, you will see that the value of Tevunah is only 15, so that means Tevunah is not really the Tevunah that we are told has a numerical value of 63, has not yet come into existence. We are being told that the Tevunah that is SaG (63) is now going to be partially above the curtain with Binah and partially below the curtain with Ze'ir Anpin.

Now remember that Binah is bringing the Son into existence and Ze'ir Anpin is the Son. So we are talking about the extension of Tevunah, Tevunah being the Malkhut of Binah, which has a numerical value of 15. We are talking about extending that 15 into 63, into a numerical value of 63, part of which will exist in Binah and part of which will exist in Ze'ir Anpin. Now it is important that we understand that these Sefirot are constantly intertwining themselves with each other. This is essential that they intertwine themselves with one another because that's how the heavenly constellation will prosper.



You may recall that the original heavenly constellation came forth as ten Sefirot, one beneath the other, and that was destroyed. We are told in The Tree of Life that those ten Sefirot that came forth in a straight, vertical line are called the Kings of Edom. They came into existence, they ruled, and they died, and we see the physical manifestation or the physical expression of that in the Dukes of Edom which are the offspring of Esau. I don't want to get into that right now because I don't want to confuse you. It is very hard.

My point is that the first heavenly constellation did not survive, and the reason it didn't survive was because the Sefirot were in this straight, vertical line, and they were not intertwined with one another; therefore, they could not feed off of one another because the highest Sefirot, Keter, has access to the Unlimited energy of the Eyn Sof, and Keter is supposed to pass that energy to Chokhmah, and Chokhmah has to pass that energy to Binah, and Binah has to pass that energy to Chesed and right down the line. The first configuration of the heavenly constellation failed to do that.

The Keter who was connected to the Eyn Sof, the Unlimited One, and I'm not putting the whole responsibility on Keter, somehow this chain of command, this chain that was supposed to pass the unlimited energy down to nourish all of the ten Sefirot didn't nourish all of the ten Sefirot. There was a communications problem, and the heavenly constellation broke apart. It was then reconfigured to what we call Adam Kadmon as a human with three on each side and four Sefirot in the middle. In this configuration, all of the Sefirot continuously communicating with one another; therefore, we see Tevunah is half in Binah and half in Ze'ir Anpin. The whole purpose is an intertwining of all of the ten Sefirot for the specific purpose of insuring that every Sefirot is nourished and fed that it might remain alive.

So we see Tevunah is to have a numerical value of 63, Tevunah which initially starts out with a numerical value of 15 is to expand into a numerical value of 63 which will be partially in Binah and partially in Ze'ir Anpin, partially above the curtain and partially below the curtain. In this way, the part of Tevunah that is above the curtain will be continuously nourished by Binah, who is continuously nourished by Chokhmah who is continuously nourished by Keter, and because Tevunah that is partially in Binah, because she will be continuously nourished by Binah, therefore the part of Tevunah that is in Ze'ir Anpin will be able to continuously nourish Ze'ir Anpin, and the six Sefirot of Ze'ir Anpin. Are there any questions about this?

The #63 that we are trying to find has to do with the full coming into existence of Tevunah, and that is what it means if you look at that Drawing #3b. See the

lower half of Drawing #3b, it says, equals 20, and then I have in the upper right-hand corner it says, the first 20. That is referring to the first 20 points or the first 20 parts of what will ultimately be Tevunah which is equal to SaG (63). We see Tevunah coming down and stretching out of Binah to increase herself into a numerical value of 63. That's what it means, the first 20. Is everybody OK?

I've made Drawing #4 on the board because we are re-using the first three drawings from Part 18, so we are up to 4a and 4b. Now remember that Tevunah is moving downward, everything is moving downward. I have no information at this time as to how Binah is replenished. I only know that Binah can never be separated from Chokhmah, who can never be separated from Keter, who is connected to the Unlimited Eyn Sof . But we are just following the book, The Tree of Life, and I have no information at this time as to how Binah is replenished. This whole message is about Binah giving birth to Ze'ir Anpin through the extension of Tevunah into the name SaG (63). Everybody OK? OK.

So these Drawings #4a and 4b, they are a continuation of the drawings from Part 18, 1 and 3. You may recall it was just too much to finish the teaching on Thursday. I felt that I would not do the job right so we stopped more or less in the middle of this teaching.

We are watching Tevunah who started with a numerical value of 15. Tevunah is the last HeY of the Holy Name that arises out of the H of the Tetragrammaton which has a value of 15, and we are watching Tevunah expand herself into SaG (63). So we have the first 20 from Drawing #3, and we are now doing Drawing #4, and we are going to show you how Tevunah expands from 20 to 46. That's what we are doing here. Let me just take a look at this Part 3 so I can point out the exact differences here.

The first item seems the same. I'm now comparing 4a to 3b, that's what I'm doing. I have the Yod 20 up there with both an inside and an outside, and we have the HeY (15) in 4a with both an inside and an outside. I think the first change is with the VaV (13). On Drawing #3a, we have VaV (13) inside and outside, fully a part of Binah. Now remember, Tevunah is the actual aspect of Binah that's bringing forth the Son, and she is taking the blood and bones, you might say, of Binah in order to do this. So now we see that Tevunah, in order to expand, she's pulling on the VaV (13). She is pulling on the VaV (13) which is a part of the Holy Name, YHVH, that arises out of the first HeY of the Tetragrammaton.

Now the VaV is not a part of Tevunah. Tevunah is Malkhut. She is the last H of the Holy Name, but we see that she's pulling from the blood and bones of Binah by laying hold of the inside of VaV (13). OK, here is the change right here. The inside and the outside of VaV (13) separates on Drawing #4a. VaV (13) really is drawn into Tevunah. You can see it on this drawing. On Drawing #4a, Binah is the Yod (20), and the HeY(15), and the VaV has now been absorbed by Tevunah. Is anybody not following me? Tevunah is pulling down from above to bring forth her offspring.

So we see that the VaV (13) has separated into an inside and an outside, but because the VaV (13)...well, let me do it this way. The inside of VaV (13) stands alone. It is the outside of VaV (13) that has descended, that's why we have this arrow going down, has descended, the outside of VaV (13) has descended and joined with the HeH (10), which if you look at Drawing #3b, you will see that the inside of the HeH (10) is by itself in Drawing #3b.

Now, in Drawing #4a, we see the inside of the HeH (10) has joined with the outside of the VaV (13). Now the inside of the VaV (13) is alone. The outside of the VaV (13) has joined with the HeH (10) that was alone. Don't hesitate to ask me to repeat it or to ask a question. Everything is moving down. Tevunah is expanding herself. She is drawing from the blood and bones of Binah, and she is expanding herself below the curtain to bring forth the Son, Ze'ir Anpin.

Remember now, the outside of the last H of Tevunah went below the curtain to be the initial seed or the zygote of Ze'ir Anpin, and now Tevunah is replenishing herself by pulling down from Binah above, and she is pulling the right ear is the name Ehyeh spelled out. What does that mean? What it means is, and the Lord just told me this, that Ehyeh, I AM, which is Keter, is inextricably tied to Binah. The part of Binah that is specifically SaG (63), her primary sexual organ, is in her Malkhut which has its own name, Tevunah. OK, that's the left ear.

We signify the right ear of Binah as Ehyeh spelled out. Why is it spelled out? To distinguish Ehyeh spelled out from Ehyeh, the name of God associated with Keter. There is a difference between Ehyeh, the name of God associated with Keter, and Ehyeh, the name of God that exists in Binah, because Binah is twisted together with Keter. Can you see that? So Binah has within herself 10 levels of light, and the SaG (63) is in the 10<sup>th</sup> level, and that is the left ear, and the right ear is identified, or the function of the right ear...the Lord is telling me this now, I haven't read anything in the book about this...we are learning right now about the function of the 10<sup>th</sup> Sefirot of Binah which is Tevunah, which is SaG (63), but I haven't seen anything in that book, at least I haven't seen it

yet, that is dealing with the function of the right ear of Binah, but I can guess what the function of the right ear is. How can I guess? Because the signature of the right ear of Binah is Ehyeh.

So I would guess, I would make an educated guess that the function of the right ear of Binah must be somehow similar to what Ehyeh does, Ehyeh that's associated with Keter. (End of Tape 1)

## Tape 2

She is discerning the intents of your heart. So the way this works, the way the Lord set it up, I believe the Kabbalists have it right, is that they don't tell you Adonay, thus saith Adonay. They say, thus saith Jehovah who is speaking through Adonay, but the Scripture says, thus saith Jehovah. That's the principle. Any questions or comments before we wind this up tonight?

**COMMENT:** I have a question about the different definitions between the curtain and the veil, you talked about the veil of His flesh and associated it with the curtain. I want to know if there is any kind of definition behind it?

**PASTOR VITALE:** As far as I know right now, they are the same thing. It has the same meaning pertaining to two different functions.

In other words, a curtain...the function of the curtain is that it veils what is behind the curtain. The function of this wall is that it is veiling the room that is on the other side of the wall. Depending on what the writer is trying to say in a particular sentence, you might say curtain or you might say veil, depending on the idea you are trying to present. Do you understand that?

The same thing with the judgment in the Book of Revelation. We see the judgment described as the Lake of Fire at one point, and at another point it is described as a wine press. It is the same judgment but with a different symbol because the writer is trying to make a different point or coming from a different point of view.

**COMMENT:** Veil never means flesh all by itself?

**PASTOR VITALE:** Well, veil could mean flesh....I guess I'm not really sure what you are getting at.

A curtain separates, a curtain hides, and the word veil, to me, is the function...the word veil is an expression of the function of curtain, although I really don't understand your question.

**COMMENT:** I guess I was speaking of curtain like spiritual and the veil....(words cannot be heard).

**PASTOR VITALE:** No, there are all different kinds of curtains or veils. This physical body is a curtain to what's behind it, and then all the layers of flesh. There are seven layers of flesh and each one of them is a curtain or a veil. I don't see, at this time anyway in my studies, any difference.

The word curtain concerning the Sefirot is specifically indicating the separation between....well, in this case, the head and the body. The head is the Y and the H of the Tetragrammaton, and Ze'ir Anpin is the VaV, and they show a curtain separating the two levels of consciousness...

**COMMENT:** The temple and all of its curtains (words cannot be heard).

**PASTOR VITALE:** I don't know. That might be the case, but I don't know, and I haven't really addressed that issue. Anybody else? OK, God bless you.

9/24/01ab