

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #531 - Part 23

A LOOK AT KABBALAH

Praise the Lord, we have an element of review this morning, brethren. The Lord has laid it on my heart that this is necessary so there is no point in going forward if you are not understanding some of the basic principles.

I have on the board Drawing #1, a review of the concept of the numerical value of the Hebrew letters. Now we do not see this concept used with English letters. According to the Hebrew language, the numbers are the same as the Hebrew alphabet. The first letter of the Hebrew alphabet is a one, and the tenth letter of the Hebrew alphabet is a ten. After that, it changes a bit, but certainly one through ten, the first ten letters of the Hebrew alphabet are the Hebrew letters one through ten, and then they jump up after that.

We see in Kabbalah the practice of spelling out the letters, which action changes the numerical value of the letters, and it is important that you understand this to go on. So I have given you a demonstration with English letters which actually are called Arabic letters, but there is no comparable process in English to the Hebrew. This is just an example for you.

The letter B would be spelled bee or the letter H in English would be spelled ach. The letter I would be spelled eye. The letter L would be spelled el and the letter Q would be spelled que. This demonstrates what I'm talking about when I speak about spelling out the letter. Although there is no use for it whatsoever in English, I'm just trying to give you an example so that you can understand. In Hebrew, however, there is a use for spelling out the letters, and Kabbalah is very concerned with the numerical value of letters. So spelling out the letter changes the numerical value of the letter, and here is our example.

The YoD which has a numerical value of 10 is the tenth letter of the Hebrew alphabet. It is spelled out only one way. As far as I know today, I have never seen YoD spelled more than one way, and this is a capital Y, a capital O, and a capital D for a numerical value of 20. How did you get that Sheila? The YOD is equal to 10, the Dalet is equal to 6, and the O when it is written with a

capital letter is expressed by the Hebrew letter VaV. The Hebrew letter VaV has two sounds to it. The letter V, and the vowel O. So the letter VaV has a numerical value of 6.

So we see that YOD spelled out is equal to 20. Ten for the Y, 6 for the VaV, and 4 for the Dalet equals 20. Now as I tell you over here...well, lets do a couple more. The letter HeY has a numerical value of 5. It is the fifth letter of the Hebrew alphabet, and we see that letter HeY spelled out three different ways in different studies of Kabbalah, and as I tell you over here, when the letter is a small letter, small letters have no numerical value. So when you see a small av, we are just calculating the value of the two VaVs. Six and six is 12 so the numerical value of VaV would be 12. Here it is down here. HeY, the small e is not calculated in the numerical value. H has a numerical value of 5, and Y has a numerical value of 10.

So we see that HeY has a numerical value of 15 because we are not counting that e in there. HeH has a numerical value of 10. Each H is worth 5 and the small letter e is not counted, and then third we have...and I have not dealt with this in my studies yet, but I see in the book that we will be getting to this eventually. There is a spelling of the letter HeY that is H'e, and that is calculated as follows: The H has a numerical value of 5. It is the fifth letter of the Hebrew alphabet, and that 'e is Aleph. Aleph is written....Aleph, the first letter of the Hebrew alphabet is written either as 'a or 'e.

So we see the third spelling of the HeY has a numerical value of 6. Likewise, we see the VaV spelled three different ways. Capital V, capital Y, capital V. The V is the sixth letter of the Hebrew alphabet, and there are two V's so that is a numerical value of 12, and the Y has 10. So this spelling capital V, capital Y, capital V has a numerical value of 22. Then we have another spelling of the letter VaV, VaV. The V is 6, 2 V's make 12, and the 'a is Aleph, and that is 1 for a numerical value of 13. Then third, we have V, small a, V, and the small a means what? That it is not a capital a down here, what does that mean?

COMMENT: Has no value.

PASTOR VITALE: Has no numerical value.

So we are counting this two V's there. The V is the sixth letter of the Hebrew alphabet so there are two V's, 6 plus 6 equals 12. We are not counting the a. Is everybody OK? Because I will go over this as much as necessary. It is really important that you understand this. Is everybody OK so far? OK.

We see that Y equals 10, but YOD which is Y plus O plus D equals 20; yet, both Y and YOD are the tenth letter of the Hebrew alphabet so what we are saying is when is the #10 not equal to 10? This is mind-breaking, but this is what we are being told, that 10 is not always 10. It sounds like the new math that they are teaching the kids today. Ten is not always 10. When is 10 not 10? Ten is not 10 or the #10 is equal to 20 when the Y is spelled out, YOD.

Now this is not practical for calculating....for doing business, this is not practical for paying taxes or paying your bills or paying your rent. Can you imagine your landlord coming to you and making a deal with you, well the rent on the house or the apartment that you are renting is 10. It is 10 a month, and then the landlord comes to you next month and says, well it is 20, and you say, how come, and they say, well I spelled out the ten, I spelled out the YOD, now you owe me 20. It is totally impractical, but we are not using these calculations for business purposes. We are using these calculations for spiritual purposes.

So when is the #10 which is YOD, the tenth letter of the alphabet, when is it not equal to 10? The #10 is equal to 20 when the YOD is spelled out. So 10 is not always equal to 10. How so? When the Hebrew letters which represent infinite powers are used to express spiritual concepts. When the Hebrew letters which are used to express or which represent infinite powers, streams of the power of the Almighty, and when they are used to express spiritual concepts, they vary.

So we see that the YOD could be 10 or 20, and we see that the HeY could be 5, 10, 15, or 6, and somehow, by the grace of God, in your mind, and if you can't do this you have to ask God to give it to you, you need an ability to determine when we are using the numbers to pay bills or to calculate our budget, we need to differentiate between when we are using these Hebrew numbers which are the Hebrew letters to calculate our budget, and when we are using them to help us to understand spiritual principles. We have to be able to make that switch in our mind, and if you can't make that switch you ask the Lord. You have to confess that you can't, and ask the Lord to give you that ability.

See now you, when the Lord does this for you, it is going to break your yoke in a whole area because you've got all this religious bondage in your mind that you can't...you have a lot of trouble switching and flowing and being at liberty. You put yourself under that law. So when the Lord gives you this ability, maybe you have it now, I don't know, the end of the whole thing, the end of what whole thing? The end of an ability being imparted to you to make a

judgment. Well, today I'm talking about paying my grocery bill with the Hebrew numbers, but now I'm sitting in class with Sheila, and she's using these same letters/numbers to represent spiritual principles, and this number cannot change when I owe somebody money, you see. I cannot say, you ask me for \$20, but I know that 20 is sometimes equal to 10 so here is 10. You can't do that, but I know that when we are talking about spiritual things sometimes 10 equals 20.

So as your mind starts flowing in these thought patterns, it is going to break your yoke in these other areas of bondage, and for whoever this is true of, if the shoe fits, wear it. So we have got to flow, and here is a perfect example of the death that is in...well, I don't want...it is not my intentions to come against anybody, but there is death in the church, brethren, there is death because they look at an English word in a book called the Bible, and they say if you change it, you are cursed. I've been preaching for years now that the Scripture is fluid. The Scripture is not static. It is not written in stone. The Scripture, the Bible is a written expression of a living word, a living word, and nothing that is alive is relegated to one place in an immovable position.

The bottom line is that when it is Spirit of Christ in you that is revealing the word to you, if it is truly the Spirit of Christ, any expression, any permutation, any change in the expression of the letter or the word has got to be good if it is truly the Spirit of Christ in you. It has to be of God, and the end of it has to be good. The danger is that your carnal mind will start doing this, and for this reason advanced studies in the Scriptures, Kabbalah, are not for the novice. They are not for the novice.

They are for the proven believer, the believer who has been in the Scripture for years, and who is walking a Holy walk with the Lord before Him continuously, open to correction, confessing sin, and open to correction, not in the areas of stealing or adultery. That goes without saying. Open to correction concerning wrong thinking, wrong attitudes, someone who is teachable, someone who is in submission to authority, someone who is honoring God in every area of their life. Then if God wills it, you will be invited to go on to these deep studies, but to go on before the Lord grants permission is deadly because you are going to get your carnal mind....your fluidity in the Scripture will be arising out of your carnal mind which is absolute death.

But, you see, what the church has done, what the church has said, and maybe they haven't said it with this understanding, I'm expanding this, they said that we have an understanding that if your carnal mind gets a hold of this word and changes...get a hold of the Scripture and starts changing words

here and there, it is death unto you, but then they draw the conclusion that, therefore, we will make it illegal even for the initiated, even for those believers who are walking a Holy walk close with God, even those who have been granted permission to go on to perfection, it is not legal for you either to move with fluidity in the word. It is not for either one of you, and that is death, you see. That's called "throwing out the baby with the bath water."

Now, there is a place for that kind of reasoning. There is a place for that kind of reasoning in the young church, in the immature church. There is a place for that kind of reasoning for people who are not yet qualified, and I don't mean to be exclusive. I believe everybody can be qualified if you are willing to pay the price and follow the preparation that the Lord gives you. It is not that this is for me, and it is not for you. It is for the person who pays the price to be prepared. I paid the price. If you pay the price, come on in.

For the person who is not prepared to go on with these studies, it is right for that pastor or that teacher in the church to teach this, don't go playing with the Scripture. It is dangerous. But when that same pastor or teacher fails to recognize the spiritual authority on someone else in the church who is anointed by the Lord to start moving in the fluidity of the Scripture, and that younger pastor starts exercising authority and criticizing those members of the church who have been truly anointed by God to go on, then we have a problem because that young pastor who doesn't understand that he's a young pastor.

He thinks all pastors are equal, he doesn't understand that he's Jezebel to the true teacher which is not really that big a problem in and of itself. It becomes a problem when that young pastor starts exercising an influence over all of the younger Christians in the church, and the church is very young, and tells them that the teachers who are teaching the fluidity of the Scripture are not of God, then the church begins to die.

So how do we know if a teacher is truly anointed to go on in the things of God. Well, you have to look at their life, brethren, and you have to look at their life for the last 10 years, not for the last year. You have to see where they were, see where they have come from, and where they are today. It goes without saying that they should be leading a Holy life. Is their life improving or is their life going backwards? That's the test. I want to tell you that you cannot teach Kabbalah with a profane heart.

< Lord. the Praise said. being what?s of context whole >

Father and Mother couple. This is the terminology of Isaac Luria. They couple, they have spiritual sex. Father and Mother they couple, and they bring forth the Son, and when we get to it in the very near future we are going to be examining this coupling...of course, it is not a human coupling, but it is a joining, OK, and we will see how that was done in more detail.

Now the Son represented by the VaV and the daughter represented by the second HeY can be destroyed. See, Chokhmah and Binah can never be destroyed. Father or Chokhmah signified by the YoD and Mother signified by the first HeY cannot be destroyed, they cannot be separated from each other because the head which is Keter, Chokhmah, and Binah, and I don't have Keter on the board, Keter is signified by the upper part of the YoD or the dot above the YoD.

Keter, Chokhmah, and Binah are above all conflict. They are above all negativity, there is no conflict, there is no contest where they are, and they are fully connected to the Eyn Sof through Keter. Keter is connected to the Eyn Sof. There are 10 levels within each Sefirot so the upper levels of Keter are one with the Eyn Sof, and Keter is permanently connected to wisdom and wisdom is permanently connected to understanding, and they can never be destroyed. But what they create, what Father and Mother bring forth can be destroyed, can die.

So the upper Father and Mother cannot be destroyed because sometimes in interpreting Scripture, we will see the terms father and mother referring to the lower father and mother. Does anybody remember who the lower father and mother are? The lower father is Yesod, and the lower mother is Malkhut, father and mother in the earth.

So when the son and the daughter are destroyed, this unique name, YHVVH, becomes YH because the V and the H disappear. The V is the son and the second H is the daughter. They are gone, and we are left with YH which is expressed usually as YaH. That is the name of God that's associated with wisdom. So whenever you are studying the Scripture, when you find the name YaH, the reason it says YaH and not Jehovah is that this is a hidden way of the Scripture telling us that when it says YaH we are talking about father and mother, and when it says Jehovah we are talking about father and mother and son. Interesting.

Now, well Xxxx had something very interesting to say about this when sons and daughters are destroyed, when Jehovah becomes YaH. Will you please put our comment on the tape.

COMMENT: When you wrote the sons and daughters are destroyed, the Scripture from Job about his sons and daughters being destroyed flashed through my mind.

PASTOR VITALE: I really receive that, because I have to tell you that I have never really believed that Job's physical children were killed, primarily because they are not named.

I knew it had to be symbolic somehow, but I didn't have any understanding of it, and I am learning that the deeper and deeper the Lord permits me to go into the Scripture, the more and more the message of the Scripture is for the individual. Because, brethren, everything is the individual. The change is in the individual, the ascension is in the individual. This is an individual experience with God. Yes, we need each other, and we need teachers, and we have each other because we are fallen, but the bottom line is our relationship with Jesus Christ. That is the bottom line, and I just really receive this, that Job because of sin, Ze'ir Anpin and Malkhut were destroyed because of sin.

Well Sheila, what are you talking about? Job was perfect, doesn't the Book of Job say that he was perfect? He was perfect in his keeping of the law. He kept the law, but in his heart we are told that his motive for keeping the law, his motive for making all the sacrifices was that he was afraid for his sons and his daughters. He made all these sacrifices....according to the parable, anyway, he made sacrifices continuously to cover the sins of his children.

Brethren, the true reason for sacrifices is adoration of God. The concept of a sacrifice for the forgiveness of sins was given later because we are fallen, but every time we think of God we sacrifice to Him. Every time we choose the thoughts of Christ over our carnal mind, we sacrifice to Him. Sacrifice out of love is the ultimate. Sacrifice for forgiveness was added because of the transgression.

So Job gave all these sacrifices out of fear. Brethren, if your salvation rests on the fact that you answered an altar call because you heard hell preached to you, and you were afraid that you were going to hell, you are not in a good place. You are not in a good place. If your confidence in your future safety rests in the fact that you go to church every Sunday or that you take communion or that you go out and evangelize because you think that if you don't do that you are going to go to hell, you are not in a good place. And when your time comes, because it is not time for everybody today, the Lord is going to say to Satan, behold my servant who does all these good works.

My friend, this is you, this is you, who does all these good works out of fear. Fear of going to hell, fear of rejection, fear of not being thought good of, fear of not having fellowship, fear, fear, fear, fear, fear, you day will come because Jesus loves you, not as a punishment, He's coming with judgment to break apart these unGodly motives in your heart. Why? So that you can enter into the liberty of a personal relationship with Jesus Christ where you serve Him because you love Him, and you can't get enough of Him, because talking to Him and studying His word is so good that you can't get enough of Him, that you pant after Him, and you pursue Him, not because you are afraid of hell, but because He is your very life and nothing else satisfies you.

So you see, your reward for faithfully keeping the law....see Jesus is not condemning you because you have kept the law out of fear. He's not condemning you for that. Our God whose mercy is beyond my ability to comprehend it is coming to you and saying, I know that your motive was all wrong, but I know it was the best you could do, so now, as a reward for all your efforts, even though your motive was wrong, I'm going to give you the real thing, but you have to go under judgment because that mentality that caused you to do all these works for the wrong motives has to come down before I can give you the real thing. He's never punishing us, never. He loves us. He's teaching us, always. Sometimes His instruction is painful. He's never punishing us for punishment sake. What a wonderful thing to be a Son of God. Everything works for our good, everything.

So when the son and daughter are destroyed, now if the Lord lets me I would love to go into Job and see what I could make out of that translation. I don't know if the Lord will let me do it because my time has to be divided as He directs me, but that is very interesting.

So we see that Job's fear that led him to do religious works resulted in the death of the son and the daughter within him. Praise the Lord. I won't go into that any more right now.

Now Binah, understanding, the Mother, brings forth or bears forth or gives birth to the Son, and she does this through Tevunah which is the personification of her Malkhut. Everyone, every Sefirot has another 10 Sefirot within it. So Binah, represented by the first H has the full 10 Sefirot within her, within Binah, underneath Binah. She has Keter, Chokhmah, Binah, wisdom, right down to Malkhut and her lowest, the lowest level or the lowest Sefirot within Binah, her Malkhut, has a personification called Tevunah, and it is by the agency of Tevunah that Binah brings forth the Son. It is just like saying, I bring forth a baby from my womb, I do not bring forth a baby from my eye or

from my ear. The aspect of my female body that can bear a child is my womb. If you don't have a womb, you can't have a baby.

So it is Tevunah, that aspect of Binah, that is literally forming the Son. Is everybody OK?

OK, we are just about catching up to where we have been in our studies. I'm going to do another drawing now, and I'm going to answer your question, and, Lord willing, we will go on with the next steps.

Now this board, Drawing #4, I don't think I've ever explained this accurately, because to be honest with you I've been struggling with this myself for months. I now understand that all of the previous messages to this where you hear me talking about the nose and the eyes and the mouth of Adam Kadmon, that all of this is taking place within the 10 Sefirot within Adam Kadmon, and I had a problem envisioning this. I was trying to decide, with all of these studies about Tevunah coming down, I was thinking that Tevunah was descending into The World of Emanation or The World of Creation. I could not figure out... when I heard the word Malkhut, I could not figure out where she was descending to, but now it is so simple.

It is amazing once the Lord shows it to you, it is so simple, that all of our teaching on the eyes, the look that came out of the eyes, and the breath that came out of the ears, and the breath of the nose, and the mouth, all of this teaching, if you go back and you hear the previous messages I did not have this revelation that all of these Sefirot mentioned, whether it was Malkhut or Binah, it was talking about the 10 Sefirot within Adam Kadmon, and in some places I thought He was bringing forth The World of Emanation, and in other places I thought He was bringing forth The World of Creation, and I now understand that we are just talking about the development of Adam Kadmon in the empty space. Does anybody not understand what I just said?

Even when we talked about Leah and Rachel, and I read the part in The Tree of Life where it says, and Rachel comes out of the mouth. OK, so we would see, if you recall, Leah and Rachel came down out of Binah's Malkhut, which is Tevunah and descended all the way down until they come out of Adam Kadmon's Malkhut. This one up here above The World of Emanation, above here, and the Lord just gave me another witness that I have finally heard His answer to this. It has taken me a long time to get this answer. I'm sure He knows the answer. It took me all this time to figure it out.

What He was saying to me is that The Tree of Life, which is our textbook, is a volume which I think consists of five, maybe more, five or seven volumes, and we have volume one which is called The Palace of Adam Kadmon. So everything in this book, Etz Chayyim, Volume One, that we are studying is about Adam Kadmon. I just pray that if it is the Lord's will that these wonderful people that translated this book for us, that they are going to do the rest of the volumes. I have no idea how long it took them to do it. If it took them one year or 10 years, I have no idea, but I just pray if the Lord is willing to do it, even if it is somebody else that He makes a way for us to get the rest of these books, because as I pierce through I'm enjoying this more and more.

As you all know, at the beginning it was so hard, and I did not enjoy it at all, but I'm just so excited at my increased ability to understand and just to see the benefits of this instruction, and I just keep hearing the Lord tell me, well slow down, you are only half through the book, and you are going at a snails pace, just cool it, so I'm going to try and cool it. But, basically, this volume of The Tree of Life is one of at least five, maybe seven volumes, I can't recall at the moment, and it is the volume called The Palace of Adam Kadmon. I could not find the name of the other volumes, but each volume is named The Palace of. I think one of them is The World of Points, and one must be The World of Emanation and The World of Creation. So there is a whole volume that's brought forth with instruction and study of these aspects of the creation.

Right now we are studying Volume One, The Palace of Adam Kadmon. So all of this, everything on the past messages that I've talked about is going on within Adam Kadmon. We are talking about the formation of Adam Kadmon. We see that Keter is the brain of Adam Kadmon, Chokhmah, and there are two sides to the brain. Chokhmah is the eyes of Adam Kadmon. Breaths don't come from the eyes, just a look comes from the eyes, very powerful look. We are told that the higher up in Adam Kadmon we are the more powerful the emanation so the most powerful emanation is coming from His brain. The look that comes from the eyes, we are told that if it was a breath, if it was a breath it would have just destroyed everything underneath it. That breath would have been so powerful. So a breath did not come forth from the eyes, just a look came forth from the eyes. And that look was powerful enough to touch everything underneath it.

And Binah are the ears of Adam Kadmon. We know there is a left ear and a right ear, and Binah is the right ear, and Tevunah is the left ear. We are talking about the breaths that are coming out of the ears, and what are the breaths? They are the roots of the emanations, the roots of the flow of the power, and let me remind you - who is Adam Kadmon, what is Adam

Kadmon? Adam Kadmon, you might say, is a filter. First the Eyn Sof created an empty space. He contracted Himself and brought forth an empty space, and then he injected something into that empty space, like a pipe, for the specific purpose of pouring His power, His energy into that pipe so that energy would filter through the pipe and fill the whole empty space.

So Adam Kadmon is a filter. If the energy of the Eyn Sof just poured into the empty space, it would have been so powerful that it probably would have collapsed the empty space. So Adam Kadmon is the filter that the Eyn Sof pours His energy into, and only so much can get out. Adam Kadmon limits how much energy can come out. So the greatest amount of energy will emanate from His brain. The energy or the breaths, according to the language of Isaac Luria, or the look that comes forth from the eye is a limited, restricted quantitative amount of energy. Why? Because we don't want to destroy what's being built in the empty space.

The breaths that come out of the ears of Adam Kadmon are less powerful, and the breaths that come out of the nose of Adam Kadmon are less powerful. As we descend, the power of the breaths is weaker and weaker, and the purpose of this is to bring forth the creation in the image of the Almighty, but we don't want to destroy the aspects of the creation that are being put together.

I don't have it written down here, I will write it before you take the picture. I remind you that the mouth of Adam Kadmon can be likened to the Nefesh, the animal soul, the soul of the animal part of us. The nose of Adam Kadmon can be likened to the Ruach. That's the spirit that's in the soul of the next level of soulance?

We have four sons, and they all have the last name the same as yours, how do you tell the difference?

COMMENT: By using their first name.

PASTOR VITALE: You give them a first name. That's what we are talking about here.

Everyone of the letters of the inclusive name, YHVH, everyone of those letters also has its own name, YHVH. So, let's say that YHVH is the last name. There are five members of this family called YHVH. There is the father YHVH. Then he has four sons, and they are all named YHVH, but one is Y, Jehovah, and the other is H, Jehovah, and the other is V, Jehovah, and the fourth is H,

Jehovah, but they are all Jehovah. And none of the sons is equal to the father. The father always has the preeminence. He's the all inclusive name, he's the head of the family.

So this is what I'm trying to show you. The all inclusive name, the head of the family, is Jehovah, YHVH, and each one of His four sons, and the names of His four sons are YHVH, and He distinguishes between those four sons by calling them...the Father's name is Jehovah now, spelled YHVH. The first son is called Y, Jehovah, the second son is called H, Jehovah, the third son is called V, Jehovah, and the fourth son is called H, Jehovah. Well, you say He has two sons called H Jehovah, the second and the fourth letters. That's OK, He spells...although both sons are spelled H, their name is H, their names are spelled differently. It would be as if both sons were named John, and he named one son, John, and the other son, Jesus of Nazareth.

Now to take it a step further, we could call the son associated with the Y, we could call him Y Jehovah, but he has another name. It is called AB (72), and the second son who could be called H Jehovah, he has a more distinct name. He is called SaG (63), actually it is feminine. She is called SaG (63). And the son that we could call V Jehovah has another name also called MaH (45), and the last H, that son that could be called H Jehovah is called BaN(52). So we have BaN(52) Jehovah, SaG (63) Jehovah. It is like saying John Jehovah, Jim Jehovah, Joseph Jehovah. Is everybody following me?

Each one of these sons....we have been dealing with for the last few weeks SaG (63), which is the name of the son that carries the first H of the all inclusive name. His unique name that nobody could make a mistake, nobody could mix...I'm sorry, it is a her. Nobody could mix her up with the last H or anything. The second letter of the all inclusive name which is the father's name is called SaG (63). No one can mix that name up with any of its brothers. SaG (63) is the second son, but each son has the same genetic bank as the father. They have the same genes, the same potential, the same surname, the same last name, and this is how we distinguish them from each other. We distinguish the four sons from each other, and we distinguish each of the sons from the father, and the father takes the family name, Jehovah. He is the inclusive name.

The offspring associated with the first H, it is confusing to call her H Jehovah, the Father is Jehovah and the son is H Jehovah, that's all confusing. So we are going to call this offspring H, SaG (63), and SaG (63) has all of the genetic potential of the Father, but is not equal to the Father, is lower than the Father.

The Father is still the head of the family. Is everybody following me. I really can't go on until you get this. It is essential.

So we are saying that SaG (63), that's the name, it's the name of the Holy Name. It is the nickname of a Holy Name. It is the nickname of one of the offspring of this all inclusive Holy Name. And it is associated with the second letter of the Holy Name, the first H. So we can write that name, SaG (63), but the Lord wants us to understand where this nickname comes from. Where does SaG (63) come from? This is where it comes from. SaG (63), the first H of the all inclusive name, YHVH, is equal to YHVH spelled out using YoDs.

Now earlier this morning I gave you a whole drawing and a whole explanation of what it means to spell out a letter. So if it is necessary, check back to that drawing. I think it was Drawing #1.

So we see that the Holy Name, YHVH, whose nickname is SaG (63) is spelled out using YoDs. The YoD of YHVH is not spelled with just a Y. It is spelled YoD. The first H of YHVH is spelled HeY. The VaV of YHVH is spelled VaV, and the final H is spelled HeY. So we see the Father's name is simple. It is spelled YHVH, but the offspring's name SaG (63) is a little more complicated. It takes up all this extra room to write it. We would say YoD, HeY, VaV, HeY spelled differently. Just like spelling John or Jesus of Nazareth. It is spelled differently.

So we see the inclusive name, the name of the Father, YHVH, and then we have SaG (63) spelled like this, YoD, HeY, VaV, HeY. So I put one under the other. You can compare it. Here is YHVH, and right under it is YoD, HeY, VaV, HeY. The YHVH is the Father, and the YoD, HeY, VaV, HeY is the reproduction of the Father's genetic heritage in the second letter of His own name. That's the best I can do. I've given it all I've got. Any questions? Any comments? Do you need more time? Is everybody OK?

Now, from here let's go to the top of the board in Drawing #6, and if you can relate that to Drawing #5, I have really just reproduced the left side of the board of Drawing #5, and I've shown you that Binah, the first H of the inclusive name. The inclusive name is YHVH. The second letter is both SaG (63)...

Tape 2

I'm trying to show you how we get the names SaG (63) from YHVH spelled out, YoD, HeY, VaV, and HeY. That's a long name. If you want to talk about the Jehovah that's associated with the H of the inclusive name, you really

don't want to go around all day saying YoD, HeY, VaV, HeY. That's an awfully long name, so we want to shorten that name, and what the rabbis did was they calculated the numerical value of YoD, HeY, VaV, HeY, and that numerical value is 63. Then they took two Hebrew letters which when totaled, the numerical value would equal 63.

So the rabbis chose Samek and gimel. Gimel has a numerical value of 3 and the Samek has a numerical value of 60. So that is where the SaG (63) came from. SaG (63) signifies the numerical value 63 which is the numerical value of YoD, HeY, VaV, and HeY, and we don't want to walk around saying, YoD, HeY, VaV, HeY. It is much easier to say SaG (63), and I'm told that in some Kabbalistic circles they just say SaG, but for some reason I am inclined to say SaG (63) so I'm going to go with that. Is everybody OK?

Back to the top of the board now. The Holy Name, SaG (63), which is the first HeY of the all inclusive name has within itself its own 10 Sefirot, and that was on the board (I believe it was one of the earlier drawings from this morning). Each letter of the inclusive name has both the Holy Name within itself, YHVH, and it also has 10 Sefirot within itself. So on the upper part of the board, I show you the 10 Sefirot that are within Binah, the first H of the Holy Name. Ten Sefirot, Keter, Chokmah, Binah, Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod, and Malkhut. And we see that Keter and Chokmah together are the YoD of SaG (63). Now we are talking about SaG (63). Keter and Chokmah are the YoD, Binah is the first HeY, Chesed through Yesod are the VaV, and Malkhut is the second HeY.

So what we have on the left side of the upper portion of the board are the ten Sefirot within Binah, and I'm showing you how these 10 Sefirot relate to SaG (63), the Holy Name, which is the first H of the all inclusive name. Here is the Holy Name under the word SaG (63), YHVH, and I'm showing you which of the 10 Sefirot are associated with each of the four letters.

The next thing that I'm trying to do is relate everything that I've just taught you to this column that we have been working with for the last several parts of this message. We have been working with a vertical column that's divided into three sections, YoD, HeY, spelled out in the top section, VaV (13) in the middle section and HeY (15) which is in a portion of the vertical column that's twice the size of the other two sections, and I'm trying to explain to you that all that I just taught you about SaG (63), the ten Sefirot was in SaG (63), the Holy Name, YHVH of SaG (63), all of that is what is represented by the vertical column that we have been dealing with for several messages now. And we see that this vertical column is SaG (63) because we have the letters of YHVH

spelled out with YoDs. The numerical value of YoD spelled out is 20. The numerical value of HeY spelled out is 15. The numerical value of VaV spelled out is 13, and the numerical value of HeY spelled out is 15, and when you add 20, 15, 13, and 15 you get the #63.

So what I've done is I've taken all this information that I've been showing you over several drawings, and I've merely rearranged it in a diagram that you haven't seen before. I've put it in a vertical column. See this Y over here? That's right under the word SaG (63). I've moved it over to the top of the vertical column, and I've spelled it out and given it a numerical value of 20. So we see that this vertical column is a synthesis. It is a shortened, diagrammatic expression of everything else that's on the board. We have the YHVH in a descending column on the upper left side of the board, and all I've done is I've taken this YHVH, moved it over to the right and drawn a boarder around it, and I've separated each letter with a line. I've put YoD and HeY together because that's Keter and Chokmah who are never separated, and then I put VaV by itself, because VaV signifies Chesed through Yesod which is Ze'ir Anpin, and then I put the last HeY (15) by itself, because that last HeY (15) signifies Malkhut.

So what's on the upper left- hand side of the board is the same as what's on the upper right-hand side, just drawn differently. Is everybody OK? This is still all review. Everybody OK? We are going to go on to the next step then.

Drawing #7, we are still reviewing material that has been taught here over the last few parts of A Look at Kabbalah. I guess we will make this a, b, and c. OK. On the far left-hand corner of the board, we see pretty much what I showed you on Drawing #6. I just repeated what I showed you on Drawing #6. We see SaG (63) set out in a vertical column. The Y and the H of that Holy Name, SaG (63), spelled out with numerical values, YoD (20) and HeY (15), and then underneath that the VaV of that Holy Name spelled out with an Aleph, with a numerical value of 13, and the third section of the column is Tevunah, which is the second HeY and the last letter of this Holy Name, SaG (63).

The reason Tevunah is shown as one-third of the whole is because Tevunah is expanding in preparation for descent into Ze'ir Anpin. There are four letters to the Holy Name, but we see the YoD and the HeY in one section, let's say one-quarter of the column. The VaV (13) is a second-quarter of the column, and the HeY (15) is taking up like half of the column. Tevunah is very expanded, and Tevunah has within herself 10 Sefirot.

Now remember, SaG (63) is the H of the inclusive name, and SaG (63) has within herself 10 Sefirot as represented by this vertical column. The final HeY of SaG (63) which is Tevunah, Tevunah is the personification of Binah's Malkhut, and that final HeY has within itself 10 Sefirot. Tevunah, which is the Malkhut of Binah, has her own 10 Sefirot, and Tevunah is going to send forth the lower third of her Sefirot down into Ze'ir Anpin.

So #7a shows what we had in Drawing #6. It is just a diagram in column form of the Holy Name, SaG (63), and we see that Tevunah, the Malkhut of Binah, is expanded in preparation for descent into Ze'ir Anpin. Tevunah prepared to descend into Ze'ir Anpin which is Adam Kadmon's nose. Of course, Binah is Adam Kadmon's ear.

Drawing #7b, this whole board is a review. Let's take the bottom of 7b first. Let me remind you, and we are just dealing with mathematics here now. HeY (15), the letter HeY spelled out with a YoD which has a numerical value of 15 can also be expressed as a simple H which has a numerical value of 5 plus a simple H which has a numerical value of 5 plus a third simple H. Fifteen is the same numerical value as five plus five plus five. Is everybody OK? This is an equation, this is simple algebra. Whatever is on the left side of the equal sign must equal whatever is on the right side of the equal sign. Fifteen equals 5 plus 5 plus 5, in the same manner that 5 would equal plus 3. Simple algebra.

In the same manner HeY (15) is also equal to a simple H with a numerical value of 5, and the letter HeH spelled out, not with a YoD, but with a HeH, H-E-H, the spelling of the Hebrew letter HeH has a numerical value of 10. Remember I showed you on another drawing that there are three ways to spell HeY, the Hebrew letter HeY, a simple H, HeY, and HeH. These are all different ways we can spell the Hebrew letter HeY. So the Hebrew letter H-E-Y with a numerical value of 15 is equal to a simple H with a numerical value of 5, and H-E-H which has a numerical value of 10. Fifteen equals 5 plus 10.

Now, we see that the simple letter Y, not spelled out, just the simple letter Y has a numerical value of 10, but we also said that the HeY spelled out with an H-E-Y has a numerical value of 10, and 10 equals 10. That means where ever we see HeH we can replace it if we want to with the letter YoD because HeH and the letter YoD are equal to 10. So if HeH is equal to 10 and YoD is equal to 10, then HeH and YoD are interchangeable. Is everybody OK?

So if HeH and YoD are both equal to 10 and interchangeable, we can then say that HeY with a numerical value of 15 is equal to a simple H with a numerical value of 5, plus a YoD. The equation is still balanced. Fifteen

equals 5 plus 10, and it doesn't matter whether that 10 is a YoD or an HeH. Is everybody OK?

We are on 7b now, and we see that Tevunah has indeed descended into Ze'ir Anpin. There is a line separating Binah and Tevunah. We see in 7a, we still have the upper third or the upper quarter of the column, YoD (20) and HeY (15), and we still have the VaV (13) representing the first three letters of the Holy Name, SaG (63), YoD, HeY, VaV. This is Binah. The final H of the Holy Name, SaG (63), is Tevunah, and Tevunah we are looking at separately than Binah. Tevunah is a part of Binah. Tevunah is the final H in the Holy Name, SaG (63), YHVH. Tevunah is that final H. Is everybody OK?

So we see that the first three letters, the YoD, the HeY, and the VaV have remained the same, and they are still Binah, but Tevunah is going through changes. Tevunah has sent one-third of her 10 Sefirot down through the curtain. Tevunah has 10 Sefirot within herstand it, because I understand it more and more everyday, and it is a glorious word.

Any questions or comments before we go?

COMMENT: I remember hearing years ago where they said the Kingdom of God always adds and multiplies, and the Kingdom of Satan subtracts and divides.

PASTOR VITALE: Yes, amen. I feel very added to, I'm just very blessed. OK, Lord willing we will finish this review on Thursday. God bless you all.

10/5/01ab