

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #531 - Part 27

## A LOOK AT KABBALAH

Praise the Lord, and good morning everybody. We are continuing on with the previous part of this message, and we are dealing with the descent of Tevunah into Ze'ir Anpin, and, more specifically, we are up to the part where Binah is moving down into the place where Tevunah was. Tevunah is moving down into Ze'ir Anpin, below this curtain, below the line. Tevunah is moving down, and Binah is moving down also.

So the V'AV (13) of Binah has now moved into a location which makes that V'AV (13) a part of Tevunah. Tevunah has acquired V'AV (13). Now Tevunah is the final H of SaG (63). Is everybody OK with that? SaG (63) is the Holy Name that arises out of the first HeY of the Tetragrammaton, YHVH. That first HeY is SaG (63), and SaG (63), YHVH, has a final H which is called Tevunah. That final H is called Tevunah. So Tevunah, that final H, you may recall we broke it down into...that final H has a numerical value of 15, and it was spelled HeY, and it had a numerical value of 15. We broke it down into 5 plus 10 which is a HeH (10) plus a simple 5. Is everybody following me?

Then we gave everything an inside and an outside, and the outside of the H(5) went down below the line into Ze'ir Anpin, and the inside of the H(5) remained above the line. So because Tevunah gave of her strength and her substance to Ze'ir Anpin, she needs to be filled from above, and the V'AV (13) of Binah has now moved down into Tevunah. I don't think everybody understand this.

We are dealing with the b side of Drawing #1, the right side of the drawing. This is all a review now. YHVH, standing for Jehovah, is the Tetragrammaton, also called the unique name. The second letter of the Tetragrammaton which is the first H, because there are two H's, or two HeY's. The Hebrew letter is HeY, the English letter is H. There are two H's in the Tetragrammaton, YHVH. The first H is Binah, and the Holy Name that arises out of Binah is identified as SaG (63). Can anybody tell us where we get this from? Where do we get this name, SaG (63), from? Anybody?

**COMMENT:** SaG is spelled out and the numerical value is 63.

**PASTOR VITALE:** Well, that's close.

Actually, it is not the SaG that's spelled out, but it is the Holy Name. There is a YHVH that arises out of each of the four letters of the Tetragrammaton, and the YHVH that arises out of the H is the Holy Name, YHVH, with those letters spelled out. The YOD is spelled out Y-O-D, the HeY, H-E-Y, and the V'AV is spelled V-A-V, and the final H is HeY. So it is Jehovah, it is the Holy Name that is spelled out. The letters of the Holy Name are spelled out. When you take the numerical value of YOD, HeY, V'AV, HeY spelled out with YODs and one Aleph, the numerical value is 63.

The numerical value of the Holy Name, spelled out with YODs and an Aleph...see we added a YOD to the letter HeY, we added a YOD letter HeY, and to the letter V'AV, we added an Aleph. When you spell that name out, you get a numerical value of 63, and the two letters that represent 63 are Samek-Gimel. Samek has a numerical value of 60, and Gimel as a numerical value of 3. So to say SaG, it is easier than saying 63 because you can make a mistake with a number. It is just a simple way of saying SaG (63). Is there anybody that doesn't understand this?

Out of the Tetragrammaton, four more Jehovah's, four more Holy Names arise out of the all inclusive Tetragrammaton. How do we identify the Holy Name that arises out of the final H?

**COMMENT:** When you are asking us to describe a letter, you are asking us for the...like if it is the Y, it is AB (72)?

**PASTOR VITALE:** Well, that is really close. Maybe I said it that way, but the correct question is: How would you identify the Holy Name associated with each of the letters of the Tetragrammaton? It is the Holy Name that's associated with the letter, how would you describe it, how would you name it?

**COMMENT:** You asked about the last H, so I would say BaN (52).

**PASTOR VITALE:** That's correct.

We are having a big breakthrough here. Now I'm going to get back to Xxxx's questions.

**COMMENT:** I had said that SaG was spelled out as 63, and that was wrong.

PASTOR VITALE: Yes, it is not SaG that's spelled out as 63. It is the Holy Name that's associated with the first HeY and Xxxx thought that it was SaG (63) that was spelled out.

So I'm trying to explain to you now that SaG (63) is the result of spelling out the letters, and I've given you all a copy of the exhibits from Part 15. Now if you look at Drawing #1b on the first page of the exhibits of Part 15, you see will the Tetragrammaton, YHVH, and that another Holy Name arises out of each of the letters of the Tetragrammaton, and they all are spelled the same, YHVH. So the only way we can distinguish between them is by giving the four Holy Names....well, I guess we should stop in the first place. Is there anybody that cannot now understand that the Tetragrammaton, YHVH, has another Holy Name growing out of each of the letters? Can you see that now? Is everybody OK?

They are all spelled the same, YHVH, so it is necessary to distinguish between the Holy Name that arises out of the YOD and the Holy Name that arises out of the HeY and the Holy Name that arises out of the V'AV and the Holy Name that arises out of the second H. They are all spelled alike. So we have to do something that's going to make them distinguishable from each other. Is there anybody that isn't following me?

The way we make these four Holy Names distinguishable from one another is to spell out the letters, and we had a lot of instruction, even as a part of this review, on spelling out the letters. Does anybody not understand that the letter YOD can be spelled out Y-O-D, just like the English letter C can be spelled C-E-E. Is everybody OK with this spelling out of the letters?

So we distinguish between the four Holy Names by spelling the letters differently, and as you can see on Drawing #1a of the drawing from Part 15, and it is labeled "Four ways of spelling YHVH." The first says a, the Y is spelled out, YOD, the HeY is spelled out HY, the V'AV is spelled VYV, and the second H is spelled out HY. Does anybody not understand what we did there? The numerical value of that spelling of the Holy Name is 72. The numerical value of the Holy Name spelled out in that unique way that I just described to you is 72, and then the rabbis took the 72 and they expressed it alphabetically. Seventy-Two is a numerical expression of the Holy Name associated with the YOD of the Tetragrammaton. Did you understand that?

So the numerical expression of that Holy Name is 72. The alphabetical expression is AB. What does that mean? How did they get the 72. Let me make sure you all understand what the problem was, and then I will tell you

how I got the answer. We are told, looking at the notes from Part 15, we are told that the Holy Name associated with the YOD spelled out, with all the letters spelled out is equal to an numerical value of 72, and I was explaining to you that there is a numerical value that identifies the each Holy Name, and there is also an alphabetical value that identifies each Holy Name.

Now Xxxx, since you knew the answer, please tell me how we convert the numerical value into the alphabetical value, how do we do that?

COMMENT: We spell out the AB (72).

PASTOR VITALE: No, we have a numerical value of 72, how do we convert that to an alphabetical value. According to the rules of Kabbalah, how do you convert a numerical value into an alphabetical value?

The way we convert a numerical value to an alphabetical value, according to Kabbalah, is this. The numbers in Hebrew, the Hebrew numbers are equal to the Hebrew letters. The first letter of the Hebrew alphabet is 1, the second letter of the Hebrew alphabet is 2, so Aleph equals 1 and Bet equals 2. Now if you want to memorize the Hebrew alphabet, you can, but you don't have to. You can get yourself a chart that tells you the numerical values of all the Hebrew letters. I have it right here. If you want, make yourself a photocopy. So Aleph AB should equal the numerical value of 72. Does anyone not understand what I just said?

Let me make it a little clearer for you. I don't know the whole Hebrew alphabet myself. I only know half of it. Aleph is 1, Bet is 2, Gimel is 3, and it goes up to 10. The YOD is the tenth Hebrew letter, and the YOD has numerical value of 10. Can you understand that? OK. After 10, the next Hebrew letter after YOD is Kaf and that numerical value is not 11. The numerical value is 20. It jumps. The first 10 letters of the Hebrew alphabet are equal to the same number as their place in the alphabet. The first letter is equal to 1, the second letter is equal to 2, the 9<sup>th</sup> letter in the Hebrew alphabet is equal to 9, and the 10<sup>th</sup> letter in the Hebrew alphabet is equal to 10, but once you get to 10 then things change. The 11<sup>th</sup> letter in the Hebrew alphabet is equal to 20. The 12<sup>th</sup> letter in the Hebrew alphabet is equal to 30. The 13<sup>th</sup> letter is equal to 40, the 15<sup>th</sup> letter is equal to 50, and this goes all the way up to 100.

Now there are 22 letters in the Hebrew alphabet, so when you get to the 20<sup>th</sup> letter the 19<sup>th</sup> letter has a numerical value of 100, and then the 20<sup>th</sup> letter jumps to 200, and the 21<sup>st</sup> letter jumps to 300, and the 22<sup>nd</sup> letter jumps to

400. Now you don't have to memorize this. If you want to, you can make a copy of this before you leave today.

To convert a numerical value into an alphabetical value, we have to know what the numerical value is of each Hebrew letter. Can you understand that? OK, so this is what the rabbis did. They see that the numerical value of spelling the letters out is 72, and they simply look for two Hebrew letters that will total 72. Do you understand what I said? This is how you convert a numerical value into an alphabetical value. You look for two letters that will equal the numerical value that you are trying to represent or maybe you will take three letters, don't know. If you are trying to represent the numerical value 11, you would take the YOD, because that has a numerical value of 10, and the Aleph is 1. So YOD Aleph is 11. Do you understand the principle?

OK, so now we are told in our textbook that the alphabetical expression of the number 72 is AB. Now what is the first letter of the Hebrew alphabet? Anybody?

**COMMENT:** Aleph.

**PASTOR VITALE:** Good, and that has a numerical value of?

**COMMENT:** One.

**PASTOR VITALE:** And what is the second letter of the Hebrew alphabet?

**COMMENT:** B.

**PASTOR VITALE:** Bet, and that has a numerical value of?

**COMMENT:** Two.

So that means Aleph-Bet should have a numerical value of 2, right? But we are told it is 72. That's my problem that you thought you knew the answer. So we see, you didn't even understand the problem. What's the answer? I forgot. I had to look it up myself.

We are told in my textbook that the letter Ayin which is the 16<sup>th</sup> letter of the Hebrew alphabet is Ayin, and that has a numerical value of 70, and the rabbis that brought forth this whole teaching tell us that Aleph and Ayin are interchangeable. Aleph and Ayin are interchangeable. Now this is not coming out of the textbook. This is Sheila improvising. To the best of my knowledge,

why I would think these two letters would be equal is because Ayin, you probably don't remember, is a cognomen for Keter.

Do you remember what a cognomen is? It is a nickname. We spent some time, I know that I...if you want to see it, I have it somewhere where Ayin means "he," or "he" means Ayin. I'm sorry. It refers to Keter. The English "I" refers to Malkhut, and "you" refers to Jehovah. These pronouns, "I," "you," and "he." "He" refers to Keter, and it is spelled Ayin. The English pronoun "I" which is "an" which is a reversal of the letters means Malkhut, and "he" means Jehovah.

That's the rules of these studies that the Lord has us in. Aleph is #1, and the head is #1. So this is my guess from what I know, that Aleph equals Ayin because they both mean the head or Keter. Can you follow our last message we also found out how now...because the outside of the HeH (10) married the inside of the H (5), the inside of the HeH (10) is now alone. So the inside of the HeH (10) drew down unto itself the outside of the V'AV (13), and since it was 10 underneath and 13 on top, the HeH (10) had to increase by 3. So we have 10 plus 3 is 13 on the bottom, plus 13 on the top, we now see the V'AV which had a numerical value of 13 is now equal to 26. It has doubled. Is everyone OK?

Now we have the inside of the V'AV (13) that's left alone, and we have to deal with that because you cannot have an inside by itself. I guess you can have an inside by itself, because we have this outside of this H (5) down under Ze'ir Anpin, and that is by itself. So I guess it is just an inside that cannot be by itself. Yes, the Lord is telling me that you cannot have an inside that's by itself because an inside refers to, for example, the water in the cup. You can have a cup that's empty, but you can't have water that's not in a cup. It will just fall all over the place. So no inside can be by itself, but you can have an outside.

What we are going to be doing with the inside of the V'AV is more complicated than what we have done previously. So I will go as slow as I can, and I will go over it as many times as necessary.

We have the V'AV (13). Now this is our problem, let me state the problem to you before we go any further. Apparently, we do not want the whole of Binah to descend into Tevunah. We still have up at the top of 1a, we still have a YOD (20), and a HeY (15). That is still a part of Binah. Now this YOD and HeY

can never be separated. What Sefirah does the YOD stand for? Does anybody know?

Actually, the YOD signifies Chokhmah, but you may recall that the tip of the YOD is Keter. So it is Keter and Chokhmah together. The YOD represents Keter and Chokhmah together, but, generally speaking, we say that the YOD signifies Chokhmah, and Keter is present in a hidden way, because Keter is so high that He never relates to man. When He does relate to man, He comes down, He passes down through Chokhmah and through Binah, and He manifests Himself as knowledge on a lower plane of consciousness.

So Keter is the tip of the YOD, but the YOD signifies Chokhmah, and the first HeY...what Sefirot does the first HeY signify?

COMMENT: Binah.

PASTOR VITALE: Binah.

So Chokhmah and Binah, with Keter being hidden or nested in the midst of them, what is the single name for those first three Sefirot? Keter, Chokhmah, and Binah, they are the?

COMMENT: The head.

PASTOR VITALE: They are the head. Amen. They are the head.

The head can never be separated. If there is ever violence done to the 10 Sefirot, everything below Binah can be washed away, can actually be destroyed, but Binah, Chokhmah, and Keter will be drawn up even closer to the Eyn Sof. They cannot be destroyed, they cannot be separated from each other or from the Eyn Sof. Eternal life and immortality is, therefore, in Binah who is the lowest of those three Sefirot. Binah is the Sefirot that reaches out to man, and that brings forth Ze'ir Anpin who is Christ Jesus in the midst of us, but if you can't hold on to her, she's not coming down, you are going to be cut loose.

If you are pulling against her, if rebellion is manifesting in you or witchcraft, and they are both the same manifesting through you, and you are pulling and pulling and pulling in the opposite direction, you cannot pull Binah down where you are. You will, by your own efforts, you will pull yourself free from your connection with Binah, because it is incapable for her to come down. I will remind you again that this plays out in human beings, that if there is a

head...and this happened to me, it happened to me and a member of this ministry not that long ago. If the head that you are under is anchored securely enough to Binah who is manifesting as the Lord Jesus to us today, and you are pulling, and this person was pulling against me, pulling against me, they wanted to do what they wanted to do, and they wanted me to say that it was OK, and they were pulling against me and pulling against me. I didn't let go of the Lord Jesus. They were broken free. They let go, they went off into where ever they went off into. Thank God I did not let go of Jesus.

So for some reason that is still beyond my comprehension, I am anchored so securely into the Lord Jesus, I thank God for it. I can't explain it to you. I've been this way from the first day I came to the Lord. It is nothing I have done of myself, but I thank God that it is true, and I thank God for me, and I thank God for you, because now you all have a choice. Whoever is hearing this message, you have a choice. You can hand on to me if you want to, but I'm telling you right now that if you are pulling against me, I'm not going your way. You are the one that's going to be the loser. Yield. You have to yield.

The YOD and the first HeY could never go down into Tevunah, because they are a part of the head; therefore, the V'AV...can anyone tell us what Sefirot or who this V'AV signifies?

COMMENT: Ze'ir Anpin.

PASTOR VITALE: Yes, Ze'ir Anpin.

What Sefirot does Ze'ir Anpin include? Can anyone tell us that?

COMMENT: Chesed.

PASTOR VITALE: No, start at the top. The first one.

COMMENT: Hesed, Gevurah, Tiferet, Netzach, Hod, and Yesod.

PASTOR VITALE: Excellent.

Can anyone tell us, out of all those six Sefirot that are within Ze'ir Anpin, when Ze'ir Anpin is referred to as one Sefirot, what one Sefirah signifies all of those six concerning Ze'ir Anpin?

COMMENT: Tevunah.



PASTOR VITALE: No.

COMMENT: Yesod.

PASTOR VITALE: No.

COMMENT: Malkhut.

PASTOR VITALE: No.

Malkhut is not even a part of Ze'ir Anpin. Tiferet. Sometimes Ze'ir Anpin is called Tiferet. Not that commonly. He is more likely to be called the V'AV or Ze'ir Anpin, but sometimes he is called Tiferet, because his name function is mediator. He's Christ Jesus. He's what we know to be Christ Jesus. He's mediator. Christ Jesus, the only mediator between God and man, and out of all of the Sefirot that you just named, Tiferet is the Sefirah that deals with judgment.

To be a mediator, you must execute judgment. Why? Because a mediator means that you deal with the Sefirot that are on the left, that are one violent judgment, and you deal with the Sefirot or the people that are on the right that are peacemakers, but they are really peacemakers out of fear and weakness, and Tiferet is in the middle line, and he mixes those qualities of aggression and kindness and mercy, and he comes up with something called righteous judgment.

So Tiferet is the righteous judgment. He is in the middle column of the three columns of Adam Kadmon when He is configured as a human, and it is really Ze'ir Anpin or Christ Jesus to us who is the expression of this balanced righteous judgment. Is everybody OK?

We now know that the YOD and the HeY cannot descend into Tevunah because they are a part of the head, and the head is not descending into Tevunah. But we see that Ze'ir Anpin of Binah is descending into Tevunah. Now this can get very confusing. I have to tell you, I was confused for weeks about this until the Lord explained it to me. This V'AV...right now we are talking about Binah here, the Holy Name that arises out of the first H of the Tetragrammaton. YHVH, this whole column of #1a is Binah, and there is a V'AV, YHV, in Binah; yet, down here underneath the line in Adam Kadmon's nose there is another Ze'ir Anpin.

I don't want to confuse you too much today. This is going to be hard enough, but I'm just going to drop this in your mind that everyone of these Sefirot exist on every level of consciousness, and they repeat themselves as they descend from Adam Kadmon, the head, into The World of Emanation, The World of Creation, The World of Formation, and into The World of Action. So the Adam that fell into sin was not Adam Kadmon. It was really Ze'ir Anpin, because we can call Ze'ir Anpin Adam manifesting in a lower world.

It is the same thing as saying that the Lord Jesus Christ cannot fall. He is glorified, He is God, He cannot fall, but Christ in me can fall, and Christ Jesus in me can fall. May it never happen, but He can be destroyed. The son in the flesh can be destroyed. So it is the Lord Jesus who is glorified, and it is Christ Jesus in me. They are really one and the same. Jesus said, I and my Father are one. Right? Christ Jesus in me is one and the same as the glorified Jesus above. What is the major difference between Christ Jesus in me and the glorified Jesus above? What is the difference? They are the same. OK, what's the difference?

COMMENT: They are the same, but one is in the flesh.

PASTOR VITALE: That is the radical difference. The weakness is the flesh.

The location has to do with the weakness. Down here in the flesh, down here in The World of Action, Christ Jesus can die. The Glorified Jesus Christ can never die again. He died to this world, and He ascended high above all heavens, and He can never die again.

So Ze'ir Anpin is...some teachings call him the lower Adam, the Adam from the lower worlds, the offspring of Adam Kadmon who sinned and died. Is everybody OK? Ze'ir Anpin or the lower Adam sinned and died, and he fell all the way down into The World of Action. So there was a big gulf separating him from Adam Kadmon. Adam Kadmon is above all four worlds, Adam Kadmon, The World of Emanation, The World of Creation, The World of Formation, and The World of Action. So the lower Adam that fell, at the moment, I'm not sure whether he fell...I guess he fell from The World of Emanation, but I could be wrong. I'm thinking he fell from The World of Emanation. He fell down through all worlds.

Let's say, for this conversation, that he fell from The World of Emanation. He fell, and he passed through The World of Creation, he fell and passed through The World of Formation, and he fell down, and he landed in The World of Action here which is the bottom of this deep pit. Can you see that he fell down

this long distance. He fell into a deep pit, down into the lowest plane of consciousness, and now what part of the Adam who fell exists in this world?

Let's just talk about the Jews for right now. What part of Adam Kadmon that fell exists in the Jews in this world.

COMMENT: Abel.

PASTOR VITALE: No, Abel is the Holy seed that exists in every human being that's incarnated. OK, this is a hard one.

You can't have consciousness without having Abel in you. Abel was one of the seeds. Adam Kadmon was bringing forth many seeds which were designed to mature into many Adams on other planes of consciousness, and those seeds were stolen by the Dragon, and the Dragon is incarnating them as human beings today. So Abel is overcome. Right? Abel is overcome by Cain, right? And in many instances he is dead, actually he is dead. He's buried under the ground, and he's dead. So what part of the Adam Kadmon that's still vital, and that's only in the Jews because it was given on Mount Sinai? What part of Adam Kadmon that's still vital is apparent in the Jews today?

COMMENT: Shekinah.

PASTOR VITALE: Yes.

The Shekinah is one of the lower levels of Malkhut that broke off that is in the Israelite genetic pool. It is imparted genetically. The Gentiles are not yet receiving Christ genetically. Christ is available to the whole world, but He has to be grafted to you. You can't get it from your mother or your father, but the Shekinah which can be likened, it is not exact, but it can be likened to Christ, is flowing through the Israelite genetic pool because of the covenant that Jehovah made with Israel through Moses on Mount Sinai.

Today, to get Christ, you have to repent, you have to pursue the Lord, you have to read your Bible, you have to do things to get Christ. It is for anyone who wants it, but you have to do things to get it. Now the Holy Spirit is a free gift, but even the Holy Spirit...the Lord is not walking down the street zapping people with the Holy Spirit. You have to want it. You have to go to someone or to a church who has the Holy Spirit, and then God has to be willing to transfer it from that person to you. I can't give the Holy Spirit to anyone I want to. It has to do with your heart and your attitude.

That's the side of the covenant, the first covenant or the beginning of the covenant, between Jehovah and the Gentiles. See, there is only one covenant. It is manifesting one way to the Jew and another way to the Gentiles. The way that covenant is manifesting to the Jew is through the genetic line. Actually, I'm sorry, not even through Moses, it started with Abraham. It was given to Israel as a whole. The seed was given to Israel as a whole on Mount Sinai, but the promise was given to Abraham, and that promise manifested in the flesh in Isaac. It is in the genetic line of the Jew.

So we have Jews today existing today who have the potential for Christ Jesus or Ze'ir Anpin to rise up in them and to go all the way, to full stature, to go all the way to perfection, and they have done nothing. But, of course, that potential does not develop unless they do their part. You have to serve God, you have to read your Bible, you have to pursue the Lord, and that potential will develop.

The Gentile has to have that potential grafted to him. See, both the Jew and the Gentile have to pursue God to have Christ Jesus grow up in them, but the Jew can be born with that seed, but the Gentile has to have the...I'm sorry, I should not say seed. The Jew, I don't know if it is every Jew, I honestly don't know, but in Israel there are people who have this potential to rise into perfection in Christ. They are born with the potential, and the non-Jew has to have that potential grafted to them, because now the covenant has gone to the whole world.

I have been teaching for years that this world should never have come into existence, and I did find that. I told you that I was reading the writing of some rabbi on a Kabbalah page last night, and he says...they talk a lot about their sages or the great rabbis that brought forth their revelation, they say the same thing that this world should never have come into existence. But it did come into existence, so there are people here who are not born with the potentiae found out that the actual part of Binah that is SaG (63) is what? See, I am a woman, but my arm doesn't make me a woman, my voice doesn't make me a woman, my eyes don't make me a woman. What part of me makes me a woman?

**COMMENT:** Your womb.

**PASTOR VITALE:** Yes, my womb, my primary sexual characteristic. The primary sexual characteristic of male or female is the genitalia, but yet I'm a woman. You call Sheila, the woman. You don't say Sheila's womb is a woman. Sheila is a woman.

So Binah is SaG (63), but when we expand Binah into her 10 Sefirot we can now ask the question, which of her 10 Sefirot or which of her 4 letters, because Binah is YHVH. Let's do that first. Which of Binah's 4 letters is a part of her that makes her SaG (63)? Where is SaG (63) located in Binah?

**COMMENT:** Under the first H?

**PASTOR VITALE:** No, you are close but that is not the answer.

On the board 1b, we have YHVH, that's the Tetragrammaton. The H of YHVH is Binah. Binah is SaG (63). Here is Binah down here, SaG (63) is equal to YOD, HeY, V'AV, HeH. Which of these four letters is the actual SaG (63) in Binah? Let Xxxx try again.

**COMMENT:** I will say the last H.

**PASTOR VITALE:** And what is the name of that last H? Concerning this last H being SaG (63), what is the name of the last H? Do you know the answer?

**COMMENT:** Tevunah.

**PASTOR VITALE:** Tevunah is the part of Binah that is SaG (63), and where is Tevunah over here? Do you know?

**COMMENT:** In the last H.

**PASTOR VITALE:** Yes, Tevunah is the final H of SaG (63).

When we are dealing with SaG (63) as 10 Sefirot, when we expand Binah she has 10 Sefirot. Which of the 10 Sefirot is SaG (63)? Which of Binah's 10 Sefirot is SaG (63)?

**COMMENT:** Tevunah.

**PASTOR VITALE:** Well, Tevunah is not a Sefirot. I think you have the right answer, but Tevunah is the personification of what Sefirot?

**COMMENT:** Malkhut.

**PASTOR VITALE:** Yes, Binah's Malkhut is SaG (63). It is called Tevunah, has a personification, and is SaG (63) when you are dealing with Binah's 10 Sefirot, and when you are dealing with Binah as the Holy Name, SaG (63), it is the last H. That is Tevunah, that is SaG (63). (End of Tape 1)

## Tape 2

Now when we spread Binah out, she has within her, under this name Binah, there is a Keter, a Chokhmah, a Binah, a Chesed, a Gevurah, a Tiferet, the whole thing is under Binah. Now Binah's Malkhut is SaG (63). Now can anyone tell us what the Binah that's under Binah, what's the signature of the Binah that's under Binah? Under this Binah here, the first H of the Tetragrammaton is Binah, and she has her own 10 Sefirot under Binah. There is Keter, Chokhmah, Binah, etc., and her last Sefirot, Malkhut, is SaG (63). So under Binah, we have Keter, Chokhmah, Binah. Now this Binah that's underneath Binah, what is her signature? Does anybody remember?

**COMMENT:** Ze'ir Anpin?

**PASTOR VITALE:** No.

**COMMENT:** Neshamah.

**PASTOR VITALE:** No, Neshamah..well, that's a good try...Neshamah is a level of soul. I really didn't expect you to remember this, because we haven't really pressed it, the Lord has not pressed this aspect of it.

Do you all understand that Binah has underneath her, her own 10 Sefirot, Keter, Chokhmah, and I'm asking you what is the identity of the Binah that's under Binah. Do you understand that? It is Ehyeh spelled out, and what is Ehyeh? Do you know who Ehyeh is?

**COMMENT:** I AM.

**PASTOR VITALE:** Ehyeh is the Hebrew word that means in English, I AM, and I AM is?

**COMMENT:** Keter.

**PASTOR VITALE:** I never heard of I AM. I don't know anything about Kabbalah, what is I AM? What are you talking about? It is a what? Is it a boy, is it a girl, is it a car, what is I AM?

**COMMENT:** An attribute.

**PASTOR VITALE:** No, it is not an attribute, but you are in the right direction. Is a chair, is it a couch, what is I AM?

**COMMENT:** The name of God.

**PASTOR VITALE:** It is the name of God. That's what it is, I AM is a name of God, and it is the highest name of God associated with the 10 Sefirot.

The Hebrew word that is translated I AM is Ehyeh, so the Binah that's under Binah is identified by Ehyeh spelled out. Now Ehyeh spelled out is different than the Ehyeh that's associated with the Y of the chief honcho Tetragrammaton. Can you understand that? The Ehyeh that's associated with the YOD of the Tetragrammaton, that's the high Ehyeh, and then there is an Ehyeh that's low, down here. Not that it is low, but it is lower than the high Ehyeh. There is an Ehyeh that's within Binah, and Binah is a part of the second letter of the Tetragrammaton.

So if ever you are reading, and you hear about the higher I AM or the lower I AM, the secret is that the highest I AM is the name of God associated with the YOD of the Tetragrammaton, and the lower I AM is within Binah. It is within the 10 Sefirot of Binah. So that's the lower I AM. Now that you have all got this, I think you are doing very well. I really do. I really think that you are doing very well. This stuff is really hard, and it is a miracle that God has enabled me to break it down for you like this, and this is the miracle I just entered into a week or two ago. I could not do it before then. So you all are just bearing with me as I was teaching all this stuff that you, apparently, had no idea what I was talking about, and then when I had my breakthrough I came back to get you. That's what's happening, I came back to get you. Well, that's how it works.

So when we come back from dinner, I will go over this V'AV and the 5 points that we are taking away from the V'AV and the 2 points from the YOD. It makes no sense, it is just a manipulation, a manipulation of the Holy Name that is legal, and what we are engaged in, in our studies, this Gematria will come to an end if we can just press through it. It is this chapter that's taking us a very long time. It will come to an end. All of Kabbalah is not this Gematria. We will get on to other material, but we really have to get through it for you to understand what's coming next. I really wanted to skip it very badly, but the Lord said no. It is very hard.

This is the area where I stumbled. I was just reading the book, I was zipping through it, and I got to this chapter, and I finished the chapter, and I said, I don't know what I read. That was when I went back, and I was having trouble understanding Leah and Rachel and all of that, but my mind has really expanded from pressing in, and I expect that your minds will expand from

pressing in. Like I said, it won't always be like this, but we just have to press through.

What we are doing here is we are proving what Kabbalah says, that Tevunah has a numerical value of SaG (63), that SaG (63) is found within Binah, and that Binah is found within Tevunah, and we will prove that later on, and it is all proofs, it is numerical proofs of the truth of the statements that we are being told as we study Kabbalah. That's what this is all about, but it is a really good exercise for your mind. I don't know exactly how the Lord will lead me, but I know I went back into the Zohar yesterday, and I understood it with so much more clarity and, eventually, I believe we will get back into Bereshith.

It wasn't that I made a mistake when I taught you Bereshith, but there were things in the Zohar that I just did not understand, that I now understand. I don't want to get into Bereshith now, because the Zohar is veiled, it is hidden. This knowledge that we are learning in The Tree of Life will help us to understand the Zohar, because this is explicit teaching, but the Zohar, a lot of it is in parable form. There was no way I could have ever known it without this instruction. So eventually, we will finish this book. There are other books, but I trust that the Lord will let us go in and out of the Zohar. Right now I feel that this book is a foundation. It is a foundational teaching that we really have to have before we start getting into the Zohar and like books. Praise the Lord. Are there any questions or comments before we stop for dinner?

**COMMENT:** I was thinking of a testimony that you gave concerning yourself years ago when you were talking about that God never comes down, Binah never comes down, you were saying something to the Lord, and He said, I'm not coming down to you, you have to come up to me.

**PASTOR VITALE:** Exactly.

**COMMENT:** Then in another place, the disciples probably knew about Kabbalah, and they asked Jesus where do you draw. They are asking where Father God is. In Corinthians, Paul talks about, are you the eye, what part of the body are you? We have to find out what part of the body we are, and the Lord gave me some kind of a vision a long time ago where I saw Him like in the form of a man, and all of these little pieces were like puzzles, and they were zapping into a lung, they were zapping into a heart in little pieces returning to Him.

**PASTOR VITALE:** Amen.



The Lord did tell me that. He said that I had to come up there, He wasn't coming down. See, the Lord sends down rays of Himself. He shines on us. The Scriptural term is to shine. He shines on us, but He doesn't come down. He shines on us so that we can come up there, and what I'm thinking of right now is that I saw Walt Disney's latest occult cartoon, Atlantis, and it shows you in two different scenes how this light comes down. There is this crystal hanging in space, suspended in space, and this light comes down like a spotlight and captures, in one case the princess and in another case her daughter, and they just ascend up in this light, all the way up to the crystal. That's the principle. The light of God shines down on us, only we don't ascend physically. We ascend spiritually through understanding. Our mind ascends spiritually through understanding.

**COMMENT:** When you said that, it made me think of those people who have had near death experiences, and they always said they were pulled through a tunnel into a white light. Do you connect it to this?

**PASTOR VITALE:** No, that is not God.

My personal feeling is that their consciousness is ascending in their spinal column to the higher realms of Satan's world. We have talked about that. I guess you don't remember, but I think I have that on a tape.

We exist in our spinal column, brethren. I have several books in the house on Kabbalah that I've just glanced through, and I haven't really done in depth yet, and maybe we will never do them in depth. I just go to them as the Lord leads me, and Kabbalah has a revelation of consciousness being in the spinal column also. It is so close to Hinduism that it is really mind-boggling. It is really mind-boggling how close the true Kabbalah is to Hinduism, but, of course, it is a different spirit, a different God, and, apparently, I found out that Jews who practice Kabbalah, they do practice meditation just as the Hindus.

The Hindus will read a description of a particular energy center, and they focus on that energy center with their imagination, with their mind, and that's how they catapult into another spiritual plane. The meditation of Kabbalah, I understand, is concentrating on the Hebrew letters and focusing on the Hebrew letters in your mind. It is the same basic principle. They are doing the same things, only I don't have any inclination to do that at all. I focus on the Word of God and on these studies. I don't have any inclination whatsoever to sit down and just imagine a Hebrew letter in my mind, so apparently the difference must have something to do with me having Christ Jesus in me, that it is easier for me to get up there. But, of course, this is me. I don't know how

you feel about all this. If anyone would ask my opinion, I would say, no, don't concentrate on the Hebrew letters.

Concentrate on this Word, concentrate on the picture of what's on this board, and just stare at it and stare at it, and ask the Lord to help you to understand it. That's the only meditation the Lord has ever shown me, and it has worked for me. So I could not in any good conscience recommend any other kind of medication of concentrating on the Hebrew letters; although, I understand that that's what the rabbis that brought forth this tremendous revelation did. They put themselves into a trance by concentrating on the Hebrew letters. So I just draw the conclusion that having Christ Jesus in me makes a difference, because I don't have to do that, and I don't recommend it to anyone that knows the Lord. Any other questions before we go? Praise the Lord. See you tonight.

Praise the Lord, we are back from dinner, and we are working on the hard one now. We are trying to show how the inside of the V'AV (13) was completed by only 2 parts of the YOD (10), 2 parts of the inside and 2 parts of the outside. Wait a minute, I have to take that back. We are trying to show how the V'AV (10) was completed by 2 parts of the outside of the YOD (10).

Now, 2 parts of the outside and 2 parts of the inside came down from the YOD (10), and the purpose for this is that it is illegal for us to divide the YOD (10) into inside and outside. It is illegal to divide the YOD (10) into inside and outside, so we had to take 2 whole parts of the YOD (10), 2 parts of the inside and 2 parts of the outside. Can anyone tell us why it is illegal to divide the YOD (10) into inside and outside?

**COMMENT:** The head never comes down.

**PASTOR VITALE:** That's true.

The head doesn't come down, and we can't play with the head. We can't be dividing the head, we can't be diminishing the head. We cannot be weakening the head. So to divide that YOD into the inside and the outside would be weakening the head. We can't do that, we cannot be playing with the head. The head is immortal, but we can borrow 2 parts. We can borrow 2 parts of the head without diminishing it. How come? enitalia that identifies me as a woman. My arm does not identify me as a woman. My eyes or my high pitched voice is not what makes me a woman. A man can have a high pitched voice. What do I have that a man does not have, and that is a womb. I've even seen men with breasts, but men do not have wombs. Binah is SaG (63), and

the part of her internal workings that is the actuality that identifies her as SaG (63) is Tevunah. You might say Tevunah is the womb of the woman, Binah. Tevunah and the activities and functions of Tevunah are what makes Binah SaG (63).

So the right ear is the lower Binah. Binah has within herself another Binah, and how do we distinguish between the Binah which is the H of the Tetragrammaton which is the higher Binah, and the lower Binah, how do we distinguish between the two?

**COMMENT:** One is called the higher Binah and one is called the lower Binah.

**PASTOR VITALE:** Well, that's true, but what is the specific name of the lower Binah?

**COMMENT:** Ehyeh spelled out.

**PASTOR VITALE:** Ehyeh spelled out.

So we can say the higher Binah or the lower Binah, but it is more accurate...although we haven't really done any work with this Ehyeh spelled out yet, and to be honest with you I don't see any more work concerning it in the volume one of Etz Chayyim which we are working in right now, but that is the specific signature of the lower Binah. Actually, there are many lower Binahs.

I don't want to get you all confused, but the truth is that this 10 within each one is infinite, so that means this lower Binah has another 10 within her. So that is a lower Binah too, but the way we know that we are talking about the Binah that is just underneath the Binah of the Tetragrammaton is that this lower Binah's name, her specific name, is Ehyeh spelled out; therefore, she cannot be confused with any of the other lower Binahs.

So we see that this lower Binah and this lower SaG (63) are within or underneath the higher SaG (63), which is up here, the H of the Tetragrammaton. So does that do it? Can you see it? OK.

So there are three SaG (63)'s. The higher SaG (63), which is the H of the Tetragrammaton that's inside of Adam Kadmon, and then the other two SaG (63)s I don't have on the board any more, but we add the 58 which we have been working on for a couple of messages now. The numerical value 58 which is associated with Tevunah, which 58 comes forth from the V'AV and

the second H of Binah, and we add that 58 to the outside of the H (5) that down in Ze'ir Anpin, and we have SaG (63). We add that same 58 to the extraneous 5 parts that we don't know what else to do with, and we have another SaG (63), and we see that there are three SaG (63)s in Tevunah and Binah. So we have proved the Word of God to be true. We manipulated the numbers a little, but that's how we do it.

SaG (63) is in Binah, and it is in Binah three different ways, and SaG (63) is specifically associated with the bringing forth of the creation. Binah is the higher mother. She is also known as the higher mother who specifically is associated with the bringing forth of Ze'ir Anpin. Binah couples with her husband, Chokhmah, and they bring forth Ze'ir Anpin, the son. It is this Ze'ir Anpin that comes forth through the coupling of Binah and Chokhmah, it was that Ze'ir Anpin which some call the lower Adam who sinned and fell.

Adam Kadmon is not capable of sin, and He is not capable of falling. Thank God, where would we be if He would fall?. If our anchor would fall, where would we be? So it is the lower Adam, Ze'ir Anpin, who sinned and fell. The offspring of Binah and Chokhmah, which are a part of Adam Kadmon. So their son died.

Now we are told that Adam died, and then the woman was given another seed. The woman is Binah. She was given another offspring called Seth. What does that mean? It means that Ze'ir Anpin was recreated, and that Ze'ir Anpin died also, that lower Adam died also in the flood. So the Adam that's coming forth now, the lower Adam that's coming forth now known as Christ Jesus or Ze'ir Anpin, is coming forth in us, and this time He's not going to fall...well, He has already come forth in the Lord Jesus Christ, and because He lives, we too shall live, because He made it, because Jesus Christ was glorified He made it out of the flesh.

The son came forth in Him, Ze'ir Anpin came forth in Him, was joined to the head, and Jesus Christ received eternal life, and was granted permission to depart from the flesh. He is doing the same work in us. We have the same opportunity to depart from the flesh. God didn't make this flesh. God didn't make this world. It is the Serpent's world. Actually, it is the Dragon's world, and it is a very ugly place if your eyes can see it. But the Scripture says, and the Lord prepared a table for us in the valley of the shadow of death. There are good things in this world, but no one with any enlightenment at all would choose to be here.

OK, did we do it? Has everybody got this principle? Well, it is quarter to 12, and we will call it quits. We are still on review so we will still be reviewing on Thursday, but we are approaching the end of the review, but this has been very positive. I feel very good about it. OK any questions or comments? Praise the Lord. Good night.

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