

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #531 - Part 32

A LOOK AT KABBALAH

Praise the Lord, we are still on the chapter with all of this Gematria. We just have a couple of more pages in our textbook to go through. We are winding down, and after that we go to Gate 5 which will teach us about the Cantillation marks, the vowel points, the crownlets and the letters. So I am just going to press through these last couple of pages which are rather difficult. I'm reading from the book now.

We already explained to you that Alef is Binah. Now if anybody doesn't remember that, you might want to go back to the previous lessons. Probably lesson 31, possibly 30, but mostly 31. We did a whole series of Gematria calculations showing how Alef is Binah, and, basically, what we did was we spelled out the letter Alef and found that word, the full spelling of the letter Alef came to a numerical value of 266, and from there we did a whole series of calculations which proved to the spiritual mind that Alef is Binah. Of course, it makes no sense to the logical mind or the carnal mind at all.

Going on with the textbook: We already explained to you that Alef is Binah, and you know that Binah is the ear, and the Hebrew word for that is Ozen. We also have shown you that. If you don't remember it, check with lesson 31 and possibly lesson 30. Now, our textbook tells us that you also know from sefer, and sefer is the Hebrew word for book, you know from the Sefer HaBahir, English translation, The Book of Splendor, that the ear is shaped like the letter Alef.

Now, The Book of Splendor is one of the basic, classic texts of Kabbalah just as the Zohar is. Actually, The Book of Splendor, the Sefer HaBahir, existed before the Zohar. So I would like to just expose you to just a couple of verses in that book so that you can hear what The Book of Splendor, the Sefer HaBahir, has to say about the letter Alef.

We are talking about (?) here. Why did he say (?)? I feared. Because the ear looks like the letter Alef. I never thought about that, but I looked at someone's

ears the other day. Now, not this external piece of flesh, but if you look at the ear flat on, the openings and all the intricate layers of the ear, if you look at that, not the outer shape of how high or low your ear is or how big your ear lobe is, I'm not talking about that. Look at the inner part where you have the cavities. I can really see where it is the letter Alef. Look at each others ears. Can yo see it? I can see it. It has an upper part and a lower part, and it has that little piece in the middle which would be the V'AV. Look at her ear, you can see it. You can really see it, it really does look that way. It has an upper part and a lower part, and the piece in the middle. Can you see it? It is obvious, right? Well now that it is pointed out to you, you can see it, but if no one pointed it out to me I would have never thought of that.

So we see that the ear looks like the letter Alef, one more witness that Alef is equal to Binah which is equal to Ozen, the ear. They are all connected, and the ear, of course, is connected to the concept of hearing and understanding. Why did ? say "I feared?" Because the ear looks like the letter Alef. The Alef is the first of all letters. Besides this, the Alef causes all the letters to endure. In other words, the Alef is the foundational letter that holds up or gives strength to all the other 21 letters that come after it, and now we are told the Alef looks like the brain. I don't know why it says that the Alef looks like the brain. Of course, we know there are two halves to the brain, and that there is an indentation between the two halves.

So that's what I'm reading in the book. The Alef looks like the brain. When you mention the Alef, you open your mouth. The same is true of thought, and when it says "when you mention the Alef, you open your mouth," that's referring to the different categories of letters which we have not really studied yet. There are three categories of Hebrew letters, and I will try to recall them for you. One, you have to open your mouth like an Alef, aah, your mouth has to open. Then there is another category of letters where it is called guttural, like hess, you hear it right here in the throat, and then there is a third category of letters you have to use your lips like pay, pay. Your lips come together to make the sound, and there is a whole study on these Hebrew letters. Now remember, the Hebrew letters signify conscious spiritual entities.

We are talking about conscious spiritual entities, and I will continue to remind you of this, because as you read the basic textbooks of Kabbalah, they are very impersonal. The studies talk about lights and letters and unless someone reminds you, you would never think that we are dealing with conscious entities. So why is Kabbalah brought forth in this manner? I don't know. I can only think of two possible guesses. One is that it is a hidden message, and it is only for the advanced students to know that we are really talking about

entities. Maybe the uninitiated mind cannot deal with the fact that these are conscious entities. Maybe it would be upsetting to them. I don't know.

That is one possibility why it is written that way, that it is a hidden message, and I know that we are told...it is no secret that we are told that Kabbalah is a concealed message, and that what we can read in the books is the only, very, very surface of the message, and there are hidden books. There are books that are in Hebrew that haven't been translated, and there are even books that are in Hebrew that are hidden, that only the highest rabbis in Israel have. Then, I'm told that the real depth of the message is not even written down anywhere. It is delivered from mouth to mouth. So I don't really know, I just don't know. I would like to hear some of these messages that aren't even written down, but unless the Lord tells me, obviously I won't hear them, because you have to be really "in" the Rabbinic community to hear this, which I am not.

But I know that Jesus speaks to me, and I know what He's doing with Kabbalah in me, that He's weaving it together with the Doctrine of Christ, and that we have a very powerful message here. But I must make an educated guess that the most exalted rabbis in Israel today do not have the message that will produce the power to regenerate, to spiritually regenerate. How do I know that? Because there is no sign of it, you see. Yet, the rabbi that we are studying with, that we are taking a course with, he says that...he seems to be an initiated rabbi, he seems to have a relationship with the rabbis in Israel that would be considered the highest, and he says that the power still exists in Israel, but I have to ask myself, the power to do what? What I read about in the books is that they want to make golems and turn lead to gold. So all that I know is that if the power to regenerate a man back up into his first estate, which is eternal life, if that is present in Israel, I and no one else in the world is aware of it.

I also know that Jesus is coming to regenerate the whole creation back into immortality through righteousness, and that when He does it, He's not going to hide it. He's not going to bring that power into the earth and not let anybody see it. So I don't mean to challenge the rabbis. I don't mean to do that at all. I greatly respect them. I just question if the power to regenerate...what about Israel? What about the power to regenerate Israel? Israel is having all of these problems over in the Middle East, but, of course, the problem is that the people are not repentant. So we must ask ourselves, if the power is in Israel we must ask ourselves what are we waiting for? If the power exists...let's say there is a man in full stature, there is a supernatural man who can do what Jesus did, a man who can heal and affect political situations and save Israel

and save the United States from going into destruction or whatever else. I guess the power in Israel will be just for Israel. Where is the manifestation of it?

This is the very issue upon which Jesus is rejected by the rabbis. They say, if Jesus really was the true Messiah, where is the power to bring peace to the earth? I bought a book written by a rabbi because I wanted to know what their objections were to Jesus being Messiah, and this was a major point. If Jesus was Messiah, where is the peace in the earth? Messiah is supposed to bring peace. So if the power is safe and intact in Israel, where is the manifestation of Messiah and where is the fruit of this power? I can openly tell you that the power is not in the church. The power to do what Jesus did is not in the church. We are waiting for it to pour in, but if we are told that it is in Israel, what is it being used for? That's the question that I'm asking, and not with any arrogance. All men should be saved, that is the will of God and the prayer of the Lord Jesus that all men should be saved.

So we are reading in the HaBahir. The Alef is the first of all letters. Besides this, the Alef causes all the letters to endure. The Alef looks like the brain. When you mention the Alef, you open your mouth. The same is true of thought. When you extend your thoughts to the infinite and the boundless, you open your mind. I've told you many times, and I've encouraged you to not be discouraged because you are not understanding everything that's coming forth in this very difficult study. The main purpose of following these studies is to expand your mind and to expand your capacity to understand through the expansion of the Mind of Christ. This teaching, when you submit to it in humility, will build Christ in you, and as Christ matures in you, you will understand. The main purpose of your submission to this study is to build Christ in you, not to gain knowledge.

I had the same problem when we first started studying Kabbalah. How many years do I have? I need another lifetime to learn all this knowledge, and that's not the answer. We are not saved by knowledge, you see. We are waiting for Christ Jesus in us to marry the Glorified Jesus Christ, and, through that union, we will have all this knowledge without studying it, see. We will have all this knowledge without studying it.

Right there, we are back to the same issue of the fall, Kabbalah teaching that the Lord deliberately created a creation that would fall, that the Lord created death and brought forth death, because life can only come forth out of death. I don't believe that. I believe that, through union with the Almighty, Adam could have had all of the knowledge, all of the wisdom, all of the experiences. I'm

sorry. I guess that's not even right. The Eyn Sof, the highest of highs, Adam Kadmon, has no experiences. He's righteous, and He knows what to do in all situations because He is like His Father, the creator, the Eyn Sof, and the lower Adam that was designed to rule all the worlds, to be male and female and to rule all the worlds, He would have been just like Adam Kadmon and the Eyn Sof. He would have had all of the knowledge and wisdom and ability to rule in righteousness without having experienced evil. He would have had everything He needed to rule evil. You really need to know something to rule over it, because if you don't have a knowledge of what you are trying to rule it will rise up and overtake you, which is what happened to Adam, you see.

But through the marriage, Adam was destined to marry, and at this point I guess it was Adam Kadmon, the lower Adam was designed to marry the higher Adam, I think. I am not up to that yet. But through that marriage the lower Adam would have acquired everything he needed to rule over evil, but Adam was convinced by the word of the Nefesh level of soul. Adam who was of the linear Sefirot was tricked by the words of the mouth of the circular aspects of the Sefirot that said to him, "You need experiences to rule over me or you need experiences to rule the world." God did not ordain that Adam would have to fall. The carnal mind says, how can you ever acquire this knowledge without experience, but that's because we have a carnal mind. It is possible.

All things are possible in Christ, you see. You don't have to experience evil to learn how to deal with evil, but now that we have fallen...I know that I had to experience some measure of evil to learn how to deal with it. I was very spiritually blind, manifesting as naivety, and I had to experience a great deal of evil to learn how to overcome it unfortunately. Once we fall, that's the way back up. OK let's go on.

From the Alef emanates all letters, and, therefore, it is first. So we see the letter Alef signifies a spiritual energy force which is conscious, a conscious personal energy force that has a personal name which is Binah. Binah is Alef. She is #1, and Binah is inseparable from Chokhmah and Keter. That's the head. Binah is the head, the supernal mother.

We told you above how three Alefs came from this number 33. OK, that is lesson Part 31 or 30 if you need to review. We told you how three Alefs came from this 33 to make 100. We did several drawings concerning the number 100. We showed 100 in Tevunah, and we showed 100 in Binah. The roots of this 100...now remember this number 100 is representing a spiritual energy force which is conscious. So now we are saying that the roots of this 100 are

the higher names Adonay. This number 100 represents a conscious energy force out of which proceeded forth the higher name, Adonay. Now Adonay means Lord, and Adonay is associated with Malkhut. Well, what do we mean by the higher name Adonay? There is pretty much from what I can see a higher and a lower of just about everything in Kabbalah, and the higher Adonay is Binah, and the lower Adonay is Malkhut .

Malkhut has nothing of her own. She has no light or power of her own. Malkhut is the lower mother, and Binah is the higher mother, and when the heavenly constellation is balanced within an individual, Malkhut is in the middle column, and on top of her is Yesod, and on top of him is Yahava, which is Christ Jesus to us and on top of him is Da'at, and on top of him is Keter. Binah is in the left column, but Binah is included in Tiferet which is Yahava. Did I say Tiferet? I don't think I said it before. It is Malkhut underneath, and then Yesod, and then Tiferet which is Christ Jesus, and Tiferet is the combined, balanced forces of Netzach and Hod, Chokmah, and Binah, and Gevurah and Chesed.

So when Malkhut is under Yesod which is under Tiferet, we see the higher and the lower mothers are lined up. Malkhut is receiving all of the energy from the Sefirot above, and there is Adonay below, and an Adonay above. This means that the energies or the emanations as Kabbalah would say, from the higher Sefirot are being drawn down into Malkhut, and Malkhut is the chameleon. I haven't preached that in a while. Malkhut is the chameleon. She will manifest whatever Sefirot or whatever combination of Sefirot can manifest themselves through her. Now we have had this in recent messages. I don't think I did this on A Look at Kabbalah, but if you are studying with us, I strongly encourage you to study all of the messages coming forth in chronological order because the information is mixing, and I know that two times I've explained how the essence of the Eyn Sof unravels as it descends into the lower worlds, and it unravels and it breaks into 10 aspects. Some aggressive and some mild, some compassionate and loving, some judgmental, that when these 10 aspects are completely woven together as one homogeneous whole, there is perfect peace, but the natural result of the descent of the essence of the Eyn Sof into the lower worlds is that the essence should unravel, and these 10 elements or these 10 attributes of the Eyn Sof should separate and take on individual consciousness.

If these 10 are not balanced, and the aggressive side lays hold of Malkhut... let's say the aggressive side knocks out the middle line which is the balance, and Binah and Gevurah and Hod get a hold of Malkhut and overcome the right side, the righteousness and the wisdom, and the overcoming power

that's on the right side, then Gevurah through harshness will lay hold of Malkhut and Malkhut is our physical world. This whole physical world including the people and everything in it is the physical manifestation of Malkhut. There is a practical aspect to everything that we are learning here. It is not just all some high lofty doctrine. The universes, everything you see in the physical, are a physical expression of Malkhut which is overtaken by Gevurah and Binah on the left side. I explained that with drawings on previous messages.

Let's go on. So the roots of this 100, and there are 100 in Tevunah and 100 in Binah, the roots are the higher name, Adonay, that is Binah. As a matter of fact, the name of God associated with Binah is the Tetragrammaton YHVH, but when the Jews pray, and that word appears in the prayer book, they don't say YHVH. They say Adonay. Why? Because Binah...I think this is the reason why. Binah is manifesting herself through Malkhut, and there is judgment attached to Binah. So we see that the higher mother manifests herself to us, the lower creation, through Malkhut, the lower mother. I'm just going to read you this because I don't know what to say about it.

This is also the secret of the 100 sockets in the Tabernacle, and that's talking about saying that there is a secret spiritual meaning to the 100 sockets, but I'm not going to pursue that right now. You know that these are explained by the numerical value of the name Adonay. This is the 100 sockets in the Tabernacle. They are explained by the numerical value of Adonay which is 65 together with the 34 letters required to fully spell out the letters in the full spelling of the name Adonay. This makes 99 which is three times 33, and this plus 1 for the whole word equals 100. So this whole section is relating the Tabernacle to the name Adonay. I'm really just going to go past this.

You know that the secret of "Lord (Adonay) hear my voice" which comes from Psalms 130:2 is that we hear with the ear which is Binah; therefore, the sum of the initial letters of the three worlds "hear, forgive, and listen" equals the number 365, which as we noted above is the number of days in the solar year. So what's happening here is that....I'm really tempted to just skip these last couple of pages, but I'm just going to read them on to the tape.

Now we are told that the roots of the Day of Atonement are in Binah. Because the roots of the Day of Atonement are in Binah, we begin with "hear." This explains why the name Adonay belongs here. This is also the main reason for saying that on the Day of Atonement, which is associated with Binah, from this you will also understand how the secret of Binah is...let me read that again. That also explains why the name Adonay belongs here. This is also the main reason for saying this on the Day of Atonement. So apparently, this is part of

the prayers that they say on the Day of Atonement which is associated with Binah. From this you will also understand how the secret of Binah is the sounds that you hear in the ear. The sounds that you hear in the ear is the secret of Binah. This is also the secret of the five prohibitions that we observe on the Day of Atonement. That's Yom Kippur, the Jewish New Year. Now, on the Day of Atonement, Malkhut and Tiferet are nourished only from the secret of voices, and not from the secret of eating and drinking.

Now on Yom Kippur, the Day of Atonement which comes one week after Rosh Hashanah which is the official New Year, Jews fast on that day, and we have some information about that here. They fast from food, but we are told in our textbook, The Tree of Life, that the people who fast for Rosh Hashanah are not supposed to be suffering. See, when I was a little girl growing up, I saw people fast on Rosh Hashanah, and they didn't eat or drink, and they had headaches, and they were lying in bed, and they didn't feel good, and I thought that fasting was a form of a penance, but I now know that, that is not the initial intention of the fast on Yom Kippur. The fast is intended to sustain you, or is intended that you should be sustained by the spiritual world within you.

The Lord only put me on a fast once in my entire life. I used to try and fast a lot. I had a lot of problems with my health, but I would do partial fasts, and it was just suffering. I thought that was what we were supposed to do, but one day there was a major issue that I was praying about in the church that I belonged to, and the Lord put me on a fast. I think all that I had was water and maybe a cup of yogurt every day, and it lasted for two or three days. I wasn't even hungry. I had my full strength, and I was not suffering in anyway. So in the event that it is necessary to starve your body to bring forth the necessary spiritual power to accomplish the Lord's purposes, when the Lord puts you on a fast, you don't suffer.

Moses was not suffering when he didn't eat or drink for 40 days and 40 nights, and this is just for me. I'm not saying it for anybody else, but I would go so far to say that if you suffer when you fast, God has not put you on that fast; therefore, it is a religious work. Although I have to admit that the one or two times that I did do it, I did ascend spiritually. I remember...the Lord is reminding me now, I only did it once or twice because, as I said, I was sick all the time, but I do see why people do it. They do it because somehow it produces a spiritual height, but once we have Christ grafted to us our spiritual height comes through communion with the Christ within us and the study of His word. However, if fasting helps you, don't let me discourage you, because the Lord has just told me that it is an assist, a fast can be an assist to

somebody who is trying to communicate with the Lord and get closer to their spiritual life. He's just given me another way, so don't let me discourage you if it works for you.

Remember, the purpose of fasting is to get closer to God, not to look righteous in the eyes of other men, and concerning our study right now we are being told that the true meaning of the fast is that you are nourished by the new world within you. And if you are nourished by the new world within you, you are not supposed to be hungry or grouchy or suffering. So that is the ultimate. But if you feel that fasting helps you get closer to the Lord, and you want to do that, well then you do that.

You understand also that Tevunah is the final HeY of Binah. Now you should all remember that. Binah is SaG (63), the Holy Name that comes forth from the second letter of the general Tetragrammaton, and the final H YHVH, the final H of Binah, is Tevunah. We spent weeks on that, and from this you understand what is written in the Tikkunim. I never did get that straight. I think it is part of the Zohar. Malkhut, Nefesh, Tevunah. Malkhut is the Nefesh level of soul, and Tevunah is the fourth part of that Malkhut, because Tevunah is both the aspect of Malkhut and the aspect of the soul or the Nefesh of Binah. Tevunah is both the aspect of Malkhut, and the aspect of the soul, the Nefesh, of Binah. I guess this is pretty much a review. We are almost through.

You also understand how it happens that there are both a son and a daughter in Tevunah. And that's interesting because, as you may recall, just before God brought us into Kabbalah I was recognizing from the Scripture that there was a daughter on the Christ side, and I could not figure out who she was. We spent so much time bringing forth the doctrine of the circular aspect of the Sefirot, and we found out that the daughter...there is no personal name, the daughter is referring to the Fiery Serpent when you are on the fallen side of the creation, and I was surprised to find out that there was a daughter on the Christ side. So the Lord had to bring me into Kabbalah for me to understand that the daughter is Malkhut.

So we see here that there is both a son and a daughter in Tevunah. So the son is Ze'ir Anpin, and the daughter is Malkhut, but only the son is alluded to in Binah. This is because the name Adonay does not yet appear. Now remember, Adonay is the name of God associated with Malkhut. So we are being told that when we first start to look at Tevunah, all that we hear about is the son, and that is the truth.

We spent weeks studying the descent of Tevunah into the nose of Adam Kadmon which is Ze'ir Anpin, and there was no talk about Nukva or Malkhut or the daughter, which was below Ze'ir Anpin. There was no talk about her at all, and this is because the name Adonay does not yet appear in Binah herself. Only the name YHVH, the Tetragrammaton, is all that is appearing in Binah, SaG (63). We don't hear anything about Adonay or the Malkhut herself, but when Binah is joined with Tevunah, then we have the name YHVH, the Tetragrammaton, Yahava. Then we have the name YHVH, Adonay, when Binah is joined with Tevunah, and that is the son and the daughter.

This is because the 33 of Binah plus the 58 of Tevunah equals 91. I'm not going to put this whole thing on the board again. I've drawn it 600 times, where we have Binah and then Tevunah underneath Binah, and Binah is the numerical value of 33, and Tevunah less the 5 that went below the line has a numerical value of 58 which is above the line. This is all review. I'm not doing it again.

This is because the 33 of Binah plus the 58 of Tevunah, if you need to look at one of the drawings from the previous messages, take a look at it, and you will see where the numerical value of 58 is, and you will see where the numerical value of 33 is, and that equals 91 which has the same numerical value as YHVH, Adonay. That's interesting.

YHVH, Adonay, talking about the marriage of Ze'ir Anpin to Malkhut, has the same numerical value as YHVH, Adonay. When we have the Holy Name, YHVH, Adonay, what that says is that YHVH is manifesting through Malkhut. Adonay is the Holy Name associated with Malkhut, and when YHVH which manifests as Tiferet is manifesting His power in the physical world through Malkhut, we see in the Scripture YHVH, Adonay. If you are ever looking at the Interlinear Text and you see YHVH, Adonay, that's what it means. If YHVH, Tiferet, and Tiferet is the balance of the Chesed and Gevurah and Netzach and Hod balanced together, manifesting in this physical world through Yesod and Malkhut. That's what it means when you see these two names together in the Scripture.

From this you also know about the 370 lights of Arikh Anpin. Arikh Anpin is the Partzuf or the personality or the personification of the Keter. Arikh Anpin is the personification or the Partzuf of the Keter. From this you also know about the 370 lights of Arikh Anpin. We have explained that in the ear, there are three instances of the name SaG (63). This is all review, brethren, 58 plus the 5 above, get out your old drawings and look at this, 58 plus the 5 equals 63, 58 plus the 5 below equals 63, and the collective whole which is also the name

SaG (63). Well, maybe I will put this on the board for you one more time, because I did find out that I wasn't drawing it exactly accurately, so I think I will put it on the board for you this one last time as we finish out this chapter.

Drawing #1, I put the three SaG (63)s on the board again because I realized that I did not have them accurate on previous drawings. That was the best I could do at the time as the Lord was teaching me all this. I think I finally got it, but, in any event, this is the most accurate drawing that I've had so far.

YHVH inside of Adam Kadmon, and we see the first letter H which is SaG (63) emerges from inside Adam Kadmon to outside of Adam Kadmon, and that what we have. You see a little arrow coming down from that first H, and I've written again, YHVH. This is the SaG (63) that is outside of Adam Kadmon, and the first H of the SaG (63) that's outside of Adam Kadmon is a SaG (63) also. There are three SaG (63)s. This whole YHVH that came out from Adam Kadmon is SaG (63), and the first H of the SaG (63) is also SaG (63). I think this is wrong also. Let me take this off.

So now we are dealing with the SaG (63) that is outside of Adam Kadmon. Initially there is a YHVH that's inside of him, and that first H which is SaG (63) comes outside of Adam Kadmon. Now all we are talking about is outside of Adam Kadmon, and we have the Tetragrammaton, YHVH, and the first H is SaG (63). Now this is what I didn't know earlier when I tried to draw this earlier is that....I'm having a lot of trouble explaining it so I'm just going to say what's on the board.

All of that work that we did with Binah and Tevunah and all that, I originally had it drawn something like this, and I thought it was wrong, and I moved it back. So what we have is the YOD of the YHVH that came outside Adam Kadmon, the YOD which is called cantillations which is the next chapter, which we will get to, if not this morning but after dinner, is referring to marks that go over the letters that has to do with telling the person reading the Hebrew words how to sing those words, talking about musical tones and intonations. Remember, these are talking about spiritual aspects also. Everything about the Hebrew letters is spiritual. The way they look, the way they are spoken, the way they are pronounced, the way they are sung, everything has to do with the manifestation of spirit.

So this is what I did not know in all those other lessons on SaG (63) and Tevunah, that the Binah and the Tevunah arose out of the YOD of the SaG (63) that came outside of Adam Kadmon. I was telling you that all of that work on Binah and Tevunah came out of the SaG (63) of the SaG (63). I was telling

you that all of that work with Binah and Tevunah came out of the first HeY of the Yahava that came outside, and that is not correct. All of that work with Binah and Tevunah came out of the YOD, not the HeY. Does anyone not understand what I'm saying?

So all of that work came out of the YOD, and the YOD is the cantillations of SaG (63). So the YOD has within itself its own YHVH, except also what I didn't understand from that I was teaching you was that the YOD of the 63 only has formed initially the YOD and the first HeY. Do you understand that what we are dealing with is the Tetragrammaton within the Tetragrammaton within the Tetragrammaton, YHVH within YHVH, and YHVH within YHVH? Do you understand that?

So YHVH came out Adam Kadmon. Then we took the YOD of that YHVH, and that YOD has within itself, supposedly, a YHVH, but what's happening here is reproduction. There was a Tetragrammaton inside of Adam Kadmon, and it came out, and now it is starting to expand itself and build worlds around itself. So in the case of the cantillations of the SaG (63) that came out, the only thing that was present initially was the YOD and the HeY. The Y and the second H were not present to make the name complete. The YOD and the HeY that came out of the cantillations of the SaG (63) that was outside of Adam Kadmon would have to built, and I have to tell you that I really missed this whole thing. I just didn't really get it like I have it now.

So we are talking about the Tetragrammaton that is the cantillations which is the YOD of the SaG (63) that came out. The YOD of the SaG (63) that came out only had the first two letters. The YOD of the 63 that came out should have been YHVH, but it only had a YH. It only had two letters. So all of this work with Tevunah was talking about building the next letter the V, the V'AV, YHVH. The YOD of the SaG (63) that came outside of Adam Kadmon only had its first two letters, a YOD and a HeY, and all that weeks of work that we did about Tevunah descending into the nose was talking about building the next letter, the V'AV onto the name that came out from the YOD of the SaG (63) that came outside. I don't know how to make it any clearer. Do you want me to say it again? Do you need me to say it again?

There was a SaG (63) that came outside of Adam Kadmon, and what we are talking about here is the building or the extension or the expansion of the name. So that SaG (63) that came outside, the YOD, SaG (63) is YHVH. The YOD of that SaG (63) that came outside is supposed to be equal to its own YHVH. You all following me? But it only had a YOD and a H. The V'AV and

the second H were not there. The V'AV and the second H of the YOD of the SaG (63) that came out was not yet created or built. OK.

So all that work that we did for weeks about Tevunah coming down into Ze'ir Anpin, I knew I didn't have the whole picture. I was doing the best that I could. All of that work was about building the next letter, the letter V'AV, onto the Tetragrammaton which is the Holy Name of the YOD of the SaG (63) that came outside. Are you following me? OK.

So on Drawing #1, I am showing you that the YOD of the SaG (63) which is called cantillations has its own YOD and H, and the H is SaG (63) because where ever you see the Tetragrammaton, YHVH, the first H is SaG (63). So we see that the H of the YOD of the SaG (63) that came outside is SaG (63), and is called the lower SaG (63). It is the second SaG (63) because the first one, the first SaG (63)...the second SaG (63) is the H of the YOD of the SaG (63) that came outside. That's also SaG (63), and this H under the YOD of the SaG (63) that came out has its own ten Sefirot underneath it. So we started counting Keter, Chokmah, Binah, and then Binah or the H of the H of the YOD of the SaG (63) that came out is the place or the elements from which the missing V'AV will be build.

I'm going to say it again. SaG (63) came out from the inside of Adam Kadmon. SaG (63) is equal to YHVH. The H of the SaG (63), the first H of the SaG (63)...I'm sorry, the YOD of the SaG (63) that came out is supposed to have its own Holy Name, YHVH, but it only has a Y and an H. So we are taking the H, the HeY of the YOD of the SaG (63) that came out, and out of this HeY we are going to build the V'AV and the second H so that this Holy Name that comes out of the YOD of the SaG (63) that came out could be complete. It is just like a woman getting pregnant and saying that she is going to take the flesh and blood of her own body to build the baby. That's what we are talking about.

This is a little different than what I had on the board, but all of the work that we did on Tevunah descending, that was all accurate. I just did not understand that the Holy Name that we were working on where Tevunah was, that the H that came out of the YOD that came out of the SaG (63) that came out from the inside, that's the only difference.

So we still have three SaG (63)s. The first one is the SaG (63) that came out, the second SaG (63)...now I've just changed this, all you people listening to the tape, the Lord is correcting me as I go along here. I previously told you right on this message that the first H of the SaG (63) that came out was also a

SaG (63). Well, it is. Where ever you see the first H of the Tetragrammaton, it is a SaG (63), but we are not working with that first H of the SaG (63) that came out. We are working with the YOD of the SaG (63) that came out. So I'm saying that the SaG (63) that came out is the first SaG (63). Then we are dealing with the YOD of that first SaG (63). That YOD has its own YOD and H, and this H, the only H of the YOD of the SaG (63) that came out, is also SaG (63). That's the second SaG (63), and the third SaG (63) is down here with Tevunah. We have proved, we spent weeks proving that Tevunah is SaG (63).

I hope you all understand that the reason I removed, I originally had a SaG (63) written next to the first H of the Tetragrammaton that came out. The reason I removed it is not that it is not SaG (63), but it is not what we are dealing with right here. We are dealing with the YOD of the SaG (63) that came out, and we are looking for two more SaG (63)s within the YOD of the SaG (63) that came out. You got it, all of you? OK, I think we got it.

Once again, all of that work that we did for weeks, showing the descent of Tevunah, maybe you understood it, but I did not understand that the reason that all of that was going on was to give birth to or bring forth the Son. The V'AV of the Holy Name always stands for Ze'ir Anpin who is the Son, and the YOD is the Father, and the first H is the Mother. Right? OK. Father, Chokhmah, wisdom; H, Binah, understanding, Mother. Right? So the YOD of the SaG (63) that came out only produced the Father and the Mother, and all of that work that we did is talking about the generation of the Son. The V'AV of the Tetragrammaton is the fruit of Binah, Mother, who is bringing forth the Son, and the second H of the Tetragrammaton, when she comes forth in that way, is the Daughter. The second H of the Tetragrammaton is the Daughter, but we see, looking at the Holy Name that's coming forth from the YOD of the SaG (63) that came out, there was only Father and Mother came out.

So now we see how the Son, Ze'ir Anpin also called the nose of Adam Kadmon, came forth, but we haven't done any work yet to understand where the Daughter came from. Well I've done some reading ahead, but I'm not even ready to teach it, where the second H of the Tetragrammaton of the YOD of the SaG (63) that came out is coming from. We haven't studied that here yet, and I have to keep reminding myself...remember I am just teaching you as I learn. It is incredible what the Lord has even taught me so far. I can't even believe it. The truth is that I could have never understood this from the textbook that He gave me, the information is just not there, so the Lord signed us up for this on-line Kabbalah course from this very, very educated rabbi who has an incredible amount of knowledge, and what I'm learning from that on-

line Kabbalah course is filling out what I don't understand from our textbook, The Tree of Life.

So it is just amazing to see that when the Lord wants to teach us something, He will just get the information to us, and the Lord led me to this web page just as the rabbi was starting the course. We got right in, like one week...one or two weeks after he just started the course. I feel very comfortable with this drawing #1 right now, and I hope that I've helped you to understand so much more what we have been studying for weeks, because I started teaching it before I knew what I was talking about.

We are talking about building the lower worlds of the creation. Adam Kadmon came forth into the empty space and from within Adam Kadmon...well, Adam Kadmon's assignment was to build the worlds that would be within Him. There are four worlds, Adam Kadmon and the four worlds. SaG (63) who is Binah, Mother, the one who gives birth to the Son and the Daughter, this is the first thing that came out from inside Adam Kadmon. Mother came out to bring forth the Son of...well, we know it as The World of Emanation, but before The World of Emanation, the first world that came forth was The World of Points which did not survive, and The World of Emanation is the reconfiguration of The World of Points that did not survive.

I am going to go a little further with this Tree of Life because I feel that you don't have the basics yet. I see the lessons here in The Tree of Life teaching you what the cantillations are and the Hebrew letters and all that, but there is so much more information coming forth from the on-line Kabbalah course that I may be just weaving it in between, because I could never understand what I'm understanding without the on-line Kabbalah course. We had not gotten this far through The Tree of Life, but I would just like to fill you out with this wonderful teaching. Of course, you all have the notes on it. We will just see how it goes. I know that you don't have all the basics yet, and you don't have the Hebrew letters yet. You don't have the basics yet, so we are just going to continue to press forward. Are there any questions on this board? OK.

COMMENT: This V with the nose, does that line up with the above YHVH?

PASTOR VITALE: Yes.

What all this is about...you see everything written here to the right of the H of the YOD of the SaG (63) that came out, all of this written here represents everything, all the work that we did with the descent of Tevunah, and that's what I'm trying to explain to you that all that work that we did concerning the

descent of Tevunah has to do with building the V'AV and, eventually, the H so that there is a complete name, YHVH, coming out of the YOD of the SaG (63) that came out. Did you understand that? OK.

So, once again, we see that the first SaG (63) is the SaG (63) that came out from inside of Adam Kadmon. The second SaG (63) is the H of the Holy Name that comes from the YOD of the SaG (63) that came out, and the third SaG (63) is from Tevunah, which I don't have that written on the board here, which is the Malkhut...the third SaG (63) is the Malkhut which is Tevunah of the Binah of the SaG (63) of the YOD of the SaG (63) that came out.

I'm not going to put this on the board. I'm just going to give you this little tidbit. As we get deeper into these Kabbalistic studies, the way this would be said... it would be said in a much simpler way. I'm just stretching this out because you are not used to it yet, and I will tell you that the cantillations or the YOD of any Holy Name is AB. You may remember AB (72). So a Kabbalists would say that we are dealing with the Malkhut of the SaG of the AB of the SaG. That's what they would say, and I'll tell you something else. I'm actually getting used to it. Is that frightening? I'm actually getting used to it.

We see that the Daughter which is the second H of the Holy Name of the AB of the SaG (63) that came out, we haven't even been instructed yet on how the Daughter is going to come forth, but all that work with the descent of Tevunah was the bringing forth of the Son which is the V'AV of the Holy Name. Let me say that again. All that work with Tevunah that we did is the bringing forth or the creation or the formation of the Son which is the V'AV of the Holy Name that comes forth from the AB of the SaG that came out. It would be the Holy Name of the AB of the SaG that came outside, and all of this work that is being done to bring forth the V'AV is coming from the SaG of the AB of the SaG. The Holy Name that's coming forth from the YOD of the SaG (63) that came out, all that we have is the YOD and the first H, and all of this work where Tevunah appears and all that is coming out of the H which is the SaG of the AB which is the YOD of the SaG (63) that came out. So a Kabbalist would just rattle it off. The SaG of the AB of the SaG, of Adam Kadmon's SaG.

I think we are all doing very well. I don't know how much you all know, but I think that you are grasping this to some degree, and you have to be growing. If you are grasping this to any degree at all, you have to be growing, not only in knowledge and wisdom, that's really secondary as far as I'm concerned. Your Christ is growing, you are learning discipline, you're learning how to stay with it in your studies, and how to focus and concentrate. Whatever little

progress you make, that's absolutely wonderful and God will definitely bless it and honor it.

We have two more paragraphs in this chapter left. Going on with Gematria, we are told that there are three SaG (63)s, and they are right here. We have just spent weeks establishing that there are three SaG (63)s, and now we are told that there are three in the right ear and also there are three in the left ear which means there are six. Got it? OK.

So six times 63 is 378, and we are told that these are the 370 lights of Arikh Anpin that spread out in front of Adam Kadmon's face. I could not find this anywhere in our textbook, and as I have told you this is the textbook that the Lord directed me to. He told me clearly and distinctly to start studying this book which information is now being rounded out from this on-line Kabbalah course, but the book is very abbreviated. It is a textbook to be used in the hands of a teacher that can fill in this information, so I have really been struggling with it. I cannot find anywhere in this book where it says that there are 370 lights that come out of Arikh Anpin.

Now, who is Arikh Anpin? Arikh Anpin is the Partzuf or the personification of the Keter of Adam Kadmon. Keter is also known as the YOD or the AB (72). We have not received any instruction on the AB (72) of Adam Kadmon. We have just received instruction on the H, Binah. In our textbook, The Tree of Life, we are told that the AB which is Arikh Anpin which is the YOD of Adam Kadmon is found in the brain, in the areas of Adam Kadmon's head that is above the ears. We are also told in The Tree of Life that we are not permitted to study that aspect of Adam Kadmon. Now when I first used to read that we are not permitted, my rebellion got up, but then after further studies I found out that what this means, because you have to understand the person that is saying this to you and where they are coming from, he was saying, this is Rabbi Chayyim Vital, saying that it is dangerous for you to be entering into these studies.

Why could it be dangerous to us? I may not even know all of the dangers, but I firmly do believe that it is true, that if you study Kabbalah and you are not adequately covered. If you are a Jew, you have to be in right standing, keeping the law, doing whatever they say, keeping whatever. If you are not a Jew, if you are in Christ or if you are a Jew who is in Christ, you have to have Christ grafted to you and growing in you and most likely you need to be under a teacher. I can't tell you that you have to be under a teacher. God can do anything that He wants, but you have to be living out of Christ Jesus to a large degree to not be under a teacher and be studying Kabbalah.

If you study Kabbalah outside of these restrictions, and if you are under Christ Jesus you have to be keeping the spiritual law. You better be tithing. You better not be rebellious against your teacher. You should be doing everything you can to not be rebelling against your husband or any authority in your life. If you are a man, you are supposed to be good to your wife. We are supposed to be walking a holy life, doing everything we can to look at our sins, to confess them, to repent, and to change, because repentance means change. We have to be humble before God, because if we are studying Kabbalah in any kind of arrogance or known sin that we are at least attempting to deal with, our Fiery Serpent will get out, and we will ascend in the wrong timeline. That's the Doctrine of Christ.

The rabbis that teach Kabbalah will tell you, you can become damaged physically. You can become physically ill from studying Kabbalah in an unqualified condition. You can become mentally ill which I have heard about for years, that a lot of people who ascend spiritually become insane, and you can become emotionally ill. I can tell you that because I know the battles that I go through. I don't think I've ever been in danger of being mentally ill that I've been aware of, but I've been through tremendous physical and emotional battles as the Lord has literally dragged me up this mountain that I'm climbing, and the proof that I'm in God is that I'm making it, and I'm sane and I'm healthy, and my life is prospering over a period of 13 years that I'm in the ministry. Of course, 23 years in God completely.

You can get hurt. This is a spiritual study that raises up spiritual power in you. It is the same principle as studying the martial arts. I warned everybody to not take martial arts instruction, because it stirs up your Fiery Serpent, and if you are not fully grounded in Christ who has got full control or at least a significant of control over your Fiery Serpent, those martial arts exercises will empower, will empower, your Fiery Serpent without an authority over her, and she will go off and do whatever she wants. You can become physically sick, mentally ill, or emotionally ill, or bring any kind of destruction into your life.

So this is no small thing. See, this study of Kabbalah does the same thing that taking martial arts instruction does. It stirs up the spiritual power that is already resident in your own body, and you have to be prepared to deal with that whirlwind or that storm that's going to come into your life or it is going to hurt you. It is like taking a gun into your house...let's say that gun has the ability to pick itself up and shoot you, it is like bringing a gun into your house and letting it do whatever it wants, or bringing a bear into your house as a pet, and giving it the run of the house. This is no easy thing. So we do have to be in right order or it is very dangerous for us on every level.

I just want to read you a couple more things on this board, and we are going to close for dinner. I have indicated, hopefully, so that you can see it that this Holy Name or the first two letters of the Holy Name of the AB of the SaG that came out from Adam Kadmon, that of those first two letters...let me say it this way, that the AB of the SaG that came out of Adam Kadmon only came out with the YOD and the H, and that the H which is Binah is the one, the supernal Mother, who is bringing forth the V'AV which is the Son. The YOD is the Father, the H is the Mother, and the Mother is bringing forth the Son which is the V'AV, which is also known as Ze'ir Anpin's nose, and also known as MaH (45), and it is the Binah within the Binah or it is the SaG of the SaG of the AB of the SaG that's actually doing the work that's bringing forth the Son.

So if you are listening to this tape or if you are reading the transcript, look at Drawing #1 and try to understand what I'm talking about, and don't worry about it too much. If you don't understand, just keep pressing in, just make sure your life is in right order and keep pressing in.

Also, in our textbook, The Tree of Life, we read that there are three SaG (63)s in each ear, so now we have a numerical value of 368 for the six SaG (63)s, and that these are the 370 lights of Arikh Anpin that spread out in the front of Adam Kadmon's face. So I personally am very interested in what's happening inside the brain, Adam Kadmon's brain. I believe the Lord is going to get that information to me, because I've had several experiences where my head has become so hot while I've been studying that it has been commented on, that my head was so hot, and also as I weave Kabbalah together with the Doctrine of Christ... I was just meditating on that this morning, that I have some questions that I think will be answered when I can find out spiritually what happens in the brain of Adam Kadmon.

When Rabbi Chayyim Vital says that we are not permitted to study it, this is what he is talking about. He's concerned for us that even...of course, he's just relating to the Jew back in the 16th Century. I don't think there were many non-Jews, if any, studying Kabbalah. Even the Jew who is under the law, who is keeping the law, perhaps you need a certain amount of spiritual stamina to be able to deal with these higher spiritual principles, and it is very possible that even if you were doing everything right, if your mind wasn't ready for it, your mind could be damaged. Jesus alluded to this when He talked about the breaking of the wine skins. Do you know that I have gone to several people that the Lord has sent me to, and just said one little "ittsy bitsy" thing...one person said to me, "tell me about Kabbalah." I just gave them the basic principles of the ten Sefirot, and they told me their head was swimming. It is not just the information. As soon as you start talking about Kabbalah, it is not

coming forth from my carnal mind anyway, when you talk to me about Kabbalah, it is coming forth from Christ in me. I have a dynamo of spiritual energy in me that will knock you off of your socks, will knock your socks off of you (something like that).

So when Rabbi Chayyim Vital says that it is not permitted to study something, he means it is not safe for us, but that's what he says in general. He doesn't mean everybody. He means whoever is reading this book, but if it is safe for us the Lord will get the information to us. There is not a doubt in my mind. When I see the way things are going, in six months how He has brought in this information, there is not a doubt in my mind that at the right exact moment that we need it, we will have the information.

So there are 370 lights of Arikh Anpin, that the AB or the area of the brain above the ears, and we are told that these lights come out and spread out in front of Adam Kadmon's face. Now remember, the lights that came out of Adam Kadmon's ears come down around the side of His face and end at the tip of His beard. I have seen many, or at least from time to time, it is usually in a comedy situation, where someone is angry, and you see smoke coming out of their ears. I don't know whether that emanates from this teaching of the lights coming out of Adam Kadmon's ears or not, but I always wondered why anyone would picture anger as smoke coming out of someone's ears. I would never have thought of an emanation from the ears. That's what I'm trying to say.

We were told in earlier lessons that the lights that came out of Adam Kadmon's ears descended down the side of His face and met at the tip of His beard. They did not touch, but they came very close together at the tip of His beard, and the lights that came out of Adam Kadmon's nostrils came down in front of the face, and met with the lights at the tip of Adam Kadmon's beard in the mouth. So we see the mouth of Adam Kadmon is the place where the lights of the ears, and the lights of the nose come together in one place, and those light will be made some of them into vessels of light, and other of those lights will be the light that fills the vessels. I'm just reading you this because it is in our textbook.

So there are 370 lights of Arikh Anpin that spread out in front of Adam Kadmon's face plus the eight letters of the two names, HYVH, which are the whiteness on the top of the head that extends to the sides of the face. I don't know what that means, but it is our textbook so I wrote it down for you.

Are there any questions on this board?

OK, we have one more paragraph in this chapter, which it has taken forever to get through. Let's take a quick look at it and try to close this out.

You also understand that the name, MaH (45) which is the name HYVH spelled out with Alefs. I trust you all remember that the Holy Name has four more Holy Names emanating, one from each of the four letters of the Holy Name, and they are all spelled differently. They spell out the letters. For SaG (63), I think they add YODs, and in another spelling they add Alefs, which different spelling changes the numerical value of the Holy Name, HYVH, or YHVH. I'm saying HYVH because the book that we have twists those letters. They feel it is not right to pronounce the Holy Name.

So these last few pages, this whole message, is review. The book says, you also understand that the name MaH (45) which is the name HYVH spelled with Alefs is the nose of Ze'ir Anpin, and the reason that we are told that the name MaH (45) is the nose is because that numerical value MaH (45) is found in Ze'ir Anpin. Remember, that which makes the Holy Name SaG (63) is the fact that we can find that numerical value 63 in that Holy Name. So we are told here that the Holy Name MaH (45) has within it the numerical value 45, but apparently there are no exercise given to show that as we went through with the SaG (63).

We are also being reminded that the word nose, the Hebrew word Chotem, which is the word "nose," has a numerical value of 63. This is all review, and corresponding to the lower H (5) that came down and was en clothed here. Let me read that sentence again. And you also know that the word nose has the numerical value of 63, corresponding to the lower H (5) that came down into the nose and was en clothed there becoming SaG (63). That's a review. We spent weeks on it showing you the H (5) that went down below the line into Ze'ir Anpin, and when you added that H (5) to the numerical value of 58 that was above the line, you had Tevunah, SaG (63). That's what this is talking about here.

The numerical value of the word ear, the Hebrew word is Ozen, which is 58, when combined with this H (5) that went down below the line to become 63 is also equal to the numerical value of the word Chotem which means nose. I know that we did this, and we reviewed this. Let me just say this, and we have made it through this chapter. The numerical value of the word for the ear, Ozen, which is 58, when combined with the H (5) that went down below the line for a total of 63 is also equal to the numerical value of the Hebrew word Chotem which means nose.

So we have the word ear and the word nose equal to 63, and we know that the ears are SaG (63), so the ears and the nose both equal the same numerical value. What does that mean? It means that at least on some level, they are interchangeable. I don't know how they would be right now, because I know the ears are Binah and that the nose is Ze'ir Anpin, and the only way at the moment that I could think of that the V'AV would be equal to the H, and this is in my mind, I haven't studied this anywhere, is that Ze'ir Anpin is the Son of Binah. Oh, the Lord just gave me the answer. This is really hard because the answer is coming from another study that I'm doing. It is not coming from this book, but I have learned from another study that in what is called the resurrection, according to Kabbalah, this MaH (45)...let me say it this way first. May (45) has descended or fallen from SaG (63), and in the restoration, in the regeneration, this MaH (45) will once again be SaG (63). I'm not going to explain it today because I can't, but I just read that in another study.

So that's why...let me put this on the board. Let me just make this last point before we go out to eat.

We are doing one of these logic problems again now. Ozen, ear, plus the H (5) that went down into Adam Kadmon's nose, is equal to 63. The numerical value of nose is 63; therefore, under these conditions...now remember, Kabbalah is not an exact science. Nothing that has to do with spiritual things is an exact science. Sometimes we look at it when it is by itself, and then certain rules apply, and at other times we look at it when it is added to the H (5) that went down and then other rules apply. We have to be fluid and be able to roll with the punches and go back and forth. Right?

So when ear which has a numerical value of 58 is added to the 5 that went down into Adam Kadmon's nose, it has a numerical value of 63. The numerical value of nose is 63; therefore, under these conditions, what conditions? When the word ear is added to the H (5) that went down into Adam Kadmon's nose, when that condition is present Ozen which has a numerical value of 63 is equal to Chotem which has a numerical value of 63. Can you see that?

Now the word ear, Ozen, which has a numerical value of 58 when it is not added to the 5 that went down, then it is not equal to the numerical value of nose. So we cannot say that the word Ozen is always equal to the numerical value of nose, but under certain conditions it is. It is just like saying, let me give you a natural example. Mr. Smith is a very nice man, but when he's not married sometimes he's a very angry man. When Mr. Smith is together with

his wife, he's a very pleasant man, but when he's separated from his wife, or when he is divorced, he's a very unpleasant man. Both are Mr. Smith. What has changed? The conditions of his circumstances have changed. He's very nice when he's happily married, and he's nasty when he's not married, but it is the same man. You see?

What we are dealing with here is there are no absolutes in this kind of reasoning. Everything is under this condition, this happens, and under that condition, that happens. Now, just as an aside, in our society today...let me say this first. This is acceptable for spiritual reasoning. Why? Because God said so, and it works, but this kind of reasoning is all through our society today, and they are applying this kind of fluid reasoning to the absolutes of our society. They are saying, under this condition adultery is OK, and under that condition murder is OK, but this kind of fluid reasoning was never intended to be applied to spiritual and moral and ethical absolutes. Does anyone not know what I'm talking about? OK.

So under this condition, when Ozen is added to the H (5) that went down, the numerical value of Ozen is equal to the numerical value of Chotem, 63. So if we can say that Ozen is equal to Chotem, or the numerical value of Ozen is equal to the numerical value of Chotem, that's the same thing as saying, or we could say, therefore, Ozen is equal to Chotem. Nose is equal to ear. Then Ozen is equal to 63, but Chotem sometimes is equal to MaH (45), but we can say, therefore since Ozen is equal to Chotem, SaG (63) is equal to MaH (45). That's like saying 5 is equal to 3, you see. So this is the conclusion we draw.

SaG (63) is equal to MaH (45), 63 is equal to 45 when 45, MaH (45) is restored to its original place above. What does that mean? When MaH becomes SaG (63). The nose and the ears are equal when MaH (45), which is the ear, becomes 63. When 45 becomes 63, 45 is equal to 63. That's like me saying, when 5 becomes 10, then 5 will be equal to 10. Makes no sense to the rational mind at all, but it is true that 63 will be equal to 45 when MaH (45) is restored to its original place above. When MaH (45) becomes 63 again, they will be equal, and when will that happen? When the H (5) that went down is counted as a part of Tevunah which is SaG (63). If you need to look at an old drawing to understand that, look at the old drawing.

Now, it is interesting because in the parallel study that I'm doing I've already read that MaH (45) will ascend back up and become SaG (63) to its original place of power. This is what I'm studying in a parallel study, but I don't have enough information to give it to you here, so I'm just leaving this with you, and, at some point, as the Lord leads, we will get to that other aspect. What excited

me was that the Lord brought to my memory what I have read in this other study, and He applied it to this information that's given in The Tree of Life, and if I didn't have this information from this other study, what I read in The Tree of Life would not have meant anything to me at all. Why are you telling me that? All of these things that we are learning, on the surface it sounds like "why are you telling me that?" At some point, it is going to mean something.

Even now, for example, I had a very good study day yesterday. Now ultimately what we are learning has to be applied to our understanding of the Scripture, and it came to me yesterday that I never even had a clue of what Jesus was talking about when He went around saying, "the Kingdom of God is at hand." I really never understood it. I used to think, "well, the Kingdom of God is the Mind of Christ, so He was going around preaching the Mind of Christ was at hand." Well, you can say that if you want to, but that really wasn't what He was saying. You have to understand that the Jews of Jesus' day all had at least a rudimentary knowledge of Kabbalah. They had some knowledge of Kabbalah, and who is the Kingdom? Who is the Kingdom in Kabbalah? Who is the Kingdom? Is it Keter? Who is the Kingdom? Anybody?

COMMENT: Malkhut.

PASTOR VITALE: Malkhut is the Kingdom. Yes.

So Jesus was going around saying, "Malkhut is here. Not only is Malkhut here, but Malkhut of God is here." Well, what does that mean? You may remember that right on this very message, I told you that Malkhut is the chameleon. Malkhut is... this visible, physical world is the expression of Malkhut. She expresses whatever she is filled with, you see. In our world today, Malkhut is filled with harshness. She is filled with judgment. She is filled up with Gevurah, and hard unrestraint which is the carnal mind, and I don't understand it completely, but to some degree Binah can be a very harsh judge when Binah is linked up only with Binah and Gevurah and Hod. The three of them together, and there is no restraint coming of loving kindness from the other side, those three probably are what is manifesting as Satan, some such thing as that.

If you can hear what I'm saying, don't shut off the tape, or don't put down the transcript. You have listened to the messages where I explain how evil came out of God. God is one homogeneous whole. Many parts woven together so completely that He is in total peace, but when God's essence descended for the purpose of producing a visible world, His essence in the lower planes unraveled, and the good separated from the evil, and the challenge of

mankind is to hold a balanced expression of the attributes of God in the midst of us, and those of us who cannot do that because it is very hard to do...it is impossible without Jesus as far as I'm concerned, then either we are manifestation of the left side or we are manifestations of the right side. Either we are weak, very nice but weak, or we are too strong, and we are harsh and sometimes cruel, and sometimes criminal.

So this whole world is a physical manifestation of Malkhut, and each one of us is a physical manifestation of Malkhut. See, we are all in the likeness of God which means we are formed from the essence of God that has descended down to this lower plane. None of us outside those of us who have Christ, I'm talking about the average person, nobody has all 10 Sefirot, because we are separated from the head, talking about the average man now. In Christ, we are rejoined to the head. So there is no possibility of balance, there is no middle column, there is no head. So we have some cruel, criminal people in the world, and then we have some nice people who are on the weak side, and then we have all varying degrees in between.

So we have a Malkhut that's not of God, and a Malkhut of God. We have a Malkhut that's cruel, called Satan. I may not have it exactly right, but that's the general principle. When Malkhut is filled up with Binah, Gevurah, and Hod and those three have hurt or weakened the right side, the loving kindness and the victory and the wisdom of life, that person is a cruel Malkhut, and probably that's the identity of Satan. I just haven't pursued it in my studies all the way through.

So Jesus went around saying, "the Malkhut of God is here." And He was talking about Himself. I used to think He was going out saying to everybody, "the Kingdom of God is here... (End of tape)

12/27/ab