

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #531 - Part 34

A LOOK AT KABBALAH

Praise the Lord. We're going to pick up in our textbook which is The Gates Of Light by Chayyim Vital, who has put down into written form the teachings of Rabbi Isaac Luria. Some of this may be a repeat from Part 33 because I'm not exactly sure where we ended up. We will now begin to explain the matters of the aspect from the ears downward. You should know that the name SaG 63 is within Adam Kadmon. Now remember this is important. It took me awhile to understand this. The Names of God originate from within Adam Kadmon and at least aspects of the names come out and surrounds him or manifests around him on the outside of Adam Kadmon. So whenever you hear about coming out, you know that the Holy Names originated inside of Adam Kadmon and they're coming out. It starts with the aspect of the ears and the lights of Adam Kadmon come out of the ears and extend downward. It was already explained that the Name SaG 63, the first H of the Tetragrammaton, contains cantillation marks, vowel points, crownlets and letters. That's a part of a previous message. Do you want to review that? We already explained that the Name SaG 63 contains cantillation marks, vowel points, crownlets, and letters. Let's see if anybody could review this for us.

Okay we have had a student put this all on the board and she did an excellent job. Anyone listening to this message that would like to review the cantillation marks, the vowel points, the crownlets and the letters, can look at the exhibit from Part 33 of A Look At Kabbalah. All that information is there. I think it's drawing #1. It is also known that the cantillation marks and vowel points are always divided into three categories. I guess we did all this on Part 33. The inner light that is inside this Adam Kadmon comes out through the openings that we described above. The breath that comes from the head comes out through the pores of the scalp. We did all this already. Could you just put that on hold please.

Well, I can't seem to remember where I left off on Part 33, so there may be some repetition here. I'm just going to read from the book and comment as I go along. You should know that the Name SaG 63 that is within Adam

Kadmon begins with the aspect of the ears extending downward. It was already explained that the Name SaG 63 contains cantillation marks, vowel points, crownlets and letters. You could look at the exhibits from Part 33 because I'm not going to draw this whole thing over again. It is also known that the cantillation marks and vowel points are always divided into three categories, since there are aspects of cantillation marks and vowel points that are placed above the letters, below the letters and in the midst of the letters. We have all this in the exhibits from Part 33. The inner light that is inside this Adam Kadmon comes out through the openings that we described above. The breath that comes from the head comes through the pores of the scalp. Now at the present time it's my understanding from some source, and I don't recall what the source was, that the difference between light and breath is that breath is light that has been formed into a vessel that contains light. It's the vessel and the light that it contains and there's usually a surrounding light. You may recall that surrounding light is the residue of the light that pours into the vessel.

See there's two kinds of light, the light that's the vessel and the light that pours in or the force. The light that fills the vessel is called the inner light and there's always more light pouring in than the vessel can contain, so the excess of the light that cannot fit into the vessel, but remains around it or surrounding it, becomes surrounding light. We're teaching here from more than one source. I am coming up against contradictions in the teachings. I have to tell you that. When I do hear from God as to which way is accurate, I tell you, but sometimes at the moment that I'm teaching I don't know which teaching is accurate, so you have to be mature enough to hear contradictory teachings sometimes. Now here's a contradictory teaching right now because we're studying from more than one source. The definition of surrounding light that I just gave you came out of this book, The Tree Of Life; The portion of the light that pours into the vessel, that cannot fit in the vessel becomes the surrounding light. Yet we're also taking an on-line Kabbalah course where the teacher compiling the material for the course draws his information from our textbook, The Tree Of Life, and other sources that I think aren't even translated. The teacher of the on-line course says that it is the same light that forms the vessel as forms the surrounding light. You're all looking at me, so I'll have to put that on the board for you to show you the contradiction.

Now remember, there are different teachers that teach Kabbalah and there are teachers that lived in different time periods. Kabbalah has been around since the 11th century. So there are teachers from different time periods and teachers with different ideas. We are challenged to be mature enough to walk

around knowing that two authorities, both claiming to have heard from God, have different opinions. This is an ability that is severely lacking in the church today, but we're suppose to be mature believers. In the church today, we know that our Savior is Jesus Christ. As long as we know that, when it comes to a variation on doctrine, we can't go getting all upset. Now I know the Lord sent us to the teachings of Isaac Luria concerning Adam Kadmon. We're now finding out that the teachings of Isaac Luria concerning reincarnation, as far as I'm concerned, are completely off. So be careful that you don't draw the conclusion that because the Lord directed us to the teachings of Isaac Luria on Adam Kadmon, that God is directing us to the teachings of Isaac Luria on reincarnation because He is not.

See, we all have to be grown up here now and not draw conclusions that are not founded. There are educated conclusions that we are suppose to draw, but we have to be very careful to not go off. If you can't do that, if you don't know how to draw the right conclusions or if you have a tendency to go overboard with your conclusions, as you do, then you should be under a teacher. You need to be under a teacher. You need to understand your weaknesses. You need to confess them continuously and be looking to your teacher for leadership. That doesn't mean you don't do anything on your own. That means you do the whole thing on your own and then you line up what you think with your teacher. If there's a discrepancy, you should go with the teacher. You should definitely talk to the teacher about it or at least now you have another thought in your mind that you could pray about. A teacher is not just to give you information. I'm here for your protection.

So this textbook that God has given us doesn't mean there can't be an error in this textbook. I've already found at least one error in this textbook. That error is the reason that this textbook gives for our present condition and all of this pain down here. I don't agree with Isaac Luria's reasoning as to why the world is in this present condition. So right in the textbook the Lord has given us is something I don't agree with. This is grow up time. I should say here that Chayyim Vital is Isaac Luria's student. Chayyim Vital wrote the book and says that surrounding light is the overflowing portion of the light force that fills the vessel. I don't want to name the Rabbi's name on our on-line course because he's alive today. He has told us that he draws his sources from Chayyim Vital, but also from another, Rabbi Sarug, and I don't know who else. He tells you that Rabbi Sarug has many differences with Rabbi Vital. How the Rabbi giving the on-line course draws his conclusion as to which belief he acquires as his own, I don't really know. But I read in Isaac Luria's book or Chayyim Vital's book, that the light force that fills the vessel is surrounding light and I read in

the on-line course that the same light that forms the vessel is the surrounding light. That's the exact opposite.

Does your salvation depend on whether the same light that forms the vessel is the surrounding light or whether it's a different kind of light? Does your salvation depend on that? No! Can you live without knowing which answer is the absolute truth? Well, you better be able to because I don't know which is the truth. I don't know which is true. But it is important that you can be aware that there are different opinions from two recognized Kabbalah scholars. That's the challenge. If you can't do that, then you need to confess that before the Lord as a spiritual weakness or a character flaw. It could just mean that it's an immaturity. It doesn't mean you're bad or that there's anything wrong with you. We all are lacking and we all are trying to be more and more mature every day. This is the sign of a spiritually mature person, that you could walk around being aware of different opinions from different people, all of which you respect, and yet not really having aligned yourself with any one of those opinions. Sometimes I can even take it another step. I could say, well, I'm sort of inclined to go with this guy, but I really don't have any really firm conviction in my heart yet as to which is true. I don't have any conviction in my heart as to which is true, concerning the surrounding light. There's two kinds of light, the light in the vessel and the light that builds the vessel.

I don't have any opinion as to whether the surrounding light that hovers around the vessel is the excess light that fills the vessel or something that emanates from the vessel. I don't even have an opinion. Personally, in my opinion right now, I don't even think it's important enough to make an issue out of it. If the Lord tells me, that's fine. If He doesn't tell me, that's fine too. But chances are as we go forward with our studies, the issue will just be clarified and something will be said and it'll just be clarified. It's nothing that I have to urgently know the answer to. So are you mature enough to hold this in your mind, that you're studying something that is not an exact science? Are you mature enough to do that, to walk around knowing that maybe they're both wrong? Maybe there's a third answer. The whole study of Kabbalah is to expand your mind. As I have told you before, we don't really go to college to learn a subject. You go to college to learn how to think. That's why lots of jobs today are given to college graduates and the jobs have nothing to do with what they studied. It's just that that college graduate has been to school. They have demonstrated that they can make a commitment and complete that commitment. They can do what they have to do, like show up for class, turn in their papers, pass their tests, they can study and apply themselves and they're responsible.

It shows your mind has been drilled in an ability to solve problems in logic and then they take you and they train you in their own company. The only exception being that I know of is medicine and law. But even aside from that, you don't come out of law school being a lawyer. You come out of law school with the basic skills. You can't go to a law firm and be trained to be a lawyer if you don't know the law. So you go to law school just to put the law in your head. Then you train under a lawyer and you become a lawyer because you have to learn how to think like a lawyer. So what I'm trying to help you to do is what you would be trained to do if you were in college. I'm trying to teach you to think, to reason, to not be robots that just write down and believe every word and take it as gospel because that's the easy way. It's so easy to feel safe. Well so and so said the sky is blue and it will be blue forever. What color is the sky? Blue. That's real easy. You don't have to think, you just have to memorize that. So I'm trying to bring forth your creativity of mind and I'm trying to teach you to overcome any anxiety that you might have because you don't know the absolute truth because that's just a control spirit. That's somebody that has to know the exact truth. You have to know. That's a control spirit and we're not suppose to be controlling. We're suppose to have faith in Jesus Christ. So I'm trying to train your mind and the Lord is trying to train our minds with these kinds of studies. So let's go on.

The inner light that is inside Adam Kadmon comes out through the openings that we described above and the breath comes out of the head through the pores of the head of the scalp. We already told you, however, that we are not permitted to speak about, to discuss or to occupy ourselves in any way with that aspect. That's the breath that comes out of the scalp. So we will begin our discussion with the aspect of the breath that comes out and extends downward from the ears which is the aspect called the Name SaG 63. Does anybody remember why we are forbidden to talk about breath that comes out of the scalp? Anybody have any memory of it? The scalp; that's talking about the part of Adam Kadmon that is from the ears upward and includes the forehead. It really doesn't include the eyes. It's talking about the brain of Adam Kadmon. Apparently it is so high that it is dangerous for us to study it. Now my first reaction when I heard this was, don't deny me information. I want to know everything. That was until the Lord showed me that if we're not ready for knowledge, it can damage us. It could damage us physically. It could damage us mentally and it could damage us emotionally. We have to be prepared to receive spiritual knowledge because spiritual knowledge is imparted with spiritual power. Spiritual power can damage. It can make you sick. It can make you physically ill, it can make you mentally ill, so you have to be prepared to receive knowledge.

My understanding is that Rabbi Chayyim Vital, who wrote this book, said this kind of knowledge (the activities of Adam Kadmon that exist in his brain, above the forehead, the area above the ears) that it is not for the average student. That is only for the advanced student and that means the Lord may give us that information at some time. But Rabbi Vital says I'm not going to put it in a book so that the average student can read it. It's not for the average student. It's just like me saying, the study of Kabbalah is not for the average Christian, not at all. You have to have Christ grafted to you and you have to be walking a holy walk or it could be very dangerous for you to be studying Kabbalah. That's my opinion. Well, you have all the lessons on the internet, Sheila. Yes, they're on the internet, but it's not the same thing as being in this classroom when I'm teaching it. It's not the same thing. So why is it on the internet? For that one person or those two people that the Lord Jesus is reaching out to. That's who it's there for. If some Christian, who is naive, comes into that web site, the Lord will blind them. They won't understand it. They'll say what's this and they'll just pass over the page. Praise the Lord. See, once you know me personally, you're in a whole different category, even if you're not in the meetings. Once you have a personal relationship with me, even if it's over the telephone, you are in a whole different category. It's a whole different ball game. Let's go on.

So we're going to begin with a discussion with the aspect of the breath that comes out and extends downward from the ears which is the aspect called the Name SaG 63. I know we did this in Part 33, but I couldn't figure out where I stopped, so I have a whole drawing in Part 33 of Adam Kadmon's head with the breaths on it. That's drawing #5. So I'm just going to read through this here. We can say that when the inner light of this Adam Kadmon comes out through the openings in the ears and spreads outward, it thickens slightly. Now can anybody tell us what thickening light signifies? Is the light more powerful or less powerful when it thickens? Is it higher or is it lower?

COMMENT: It's lower.

PASTOR VITALE: Yes, it's lower. Light thickens as it descends. Our flesh bodies is made out of congealed light. This flesh is made out of light that was lowered to the point that it became thick enough to form these physical bodies. So we're told that the light that comes out from the openings of the ears and spreads outward thickens slightly. So that means the light is more powerful on the inside than it is on the outside. As a result the light that remains inside Adam Kadmon is greater, the light that remains inside is greater than the light that comes out. Why? Because once it comes out,

coming out is tantamount to being lowered. How do I know that? Because I'm told that when it comes out, it thickens.

Now when we talk about being lowered, you don't necessarily have to think in terms of up and down. You could also think in terms of quality. The quality of the light that's inside of Adam Kadmon is greater than the quality of the light that is on the outside of Adam Kadmon. So just by way of an extreme example, which is not accurate, if the light came out of Adam Kadmon's ears and ascended above his head, the light that was outside is still of a lower quality than the light that's on the inside. So we're not talking so much about up and down as in or out. That which is inside is of a higher quality than that which is outside. But yet we're also told that when the light comes outside, it does not go up, it descends. Is everybody okay? Do you know what I'm saying? We're talking about the quality of light. That quality is greater on the inside of Adam Kadmon than on the outside of Adam Kadmon. So the light thickens slightly when it comes out. As a result the light that remains inside of Adam Kadmon is greater than the light that comes out from him. But the light that comes out is certainly still greater than the aspect of the vessels of the body of this Adam Kadmon. Well what does that mean? He then says, that much is obvious. So that means that we should all get this. (Laughter) I had to read it fifteen times to figure out what he was talking about. I'm going to read it again. As a result, the light that remains inside Adam Kadmon is greater than the light that comes out from him.

But the light that comes out is certainly still greater than the aspect of the vessels and the body of this Adam Kadmon. So the light that comes out is greater than the vessels. Now the vessels are made of light, you see, but the light that comes out is greater than the vessels that this light will pour into. So where are the vessels coming from? Now please bear with me because I may not be right about this. But my recollection is that the vessels are made from the light that comes out of the mouth of Adam Kadmon. If I'm wrong, I'll have to correct myself. But that's my recollection right now. There's breaths coming out of his ears, his nose and his mouth. The ears are obvious higher than the mouth, so we're told that the grade, the quality, of the light that comes out of the ears is higher than the grade or the quality of the light that comes out of the mouth. The vessels are formed out of the light that comes out of the mouth. The light that comes out of the ears is a higher quality than the light that comes out of the mouth. So we're told the light that comes out, that was inside and comes out, is certainly still greater than the aspect of the vessels which comes out of the mouth and the light that comes out of the ears is also greater than the light that comes out of the body of this Adam Kadmon. Adam

Kadmon has a whole body. He has a navel. We'll be studying about the light between the mouth and the heart and then the light between the heart and the navel. Then we'll be talking about the light that is below the navel. It is the World of Points that is below the navel. Then there is light that also covers Adam Kadmon's legs all the way down to his toes.

So we're just talking in general here and I'm just going to go forward with this. When the light comes out through the openings in the right and left ears, those lights spread onward, that means forward, from the place of the ears to the end of the beard. This is all part of drawing #5 of Part 33 of this series. The beard comes down below Adam Kadmon's chin and we're told that light comes out of the left ear and goes outward and downward. Light travels along the side of Adam Kadmon's face, like where the hairs of the cheek would be, not touching the face, just like parallel with the face. Then the light of the right ear comes out in the same manner and they meet at the tip of the beard. The two lights do not join. There is an empty space between the two lights. I think they may join partially, but they certainly do not join completely there, at the tip of the beard. Let me go back a sentence and see if we can figure out what he's saying. When the light comes out through the openings in the right and left ears, those lights spread onward from the place of the ears to the end of the beard spreading continually along the sides of the face from the place where the hair of the beard grows on the cheeks and continuing to spread out until they reach the end of the beard. There the lights that come out from the two openings of the ears come together. They do not, however, join completely, so a little empty space remains between them. You should also know that this light, the light from the right and left ears, does not come in contact with the face itself.

I think I already told you that. It doesn't touch the face. It just hovers over its surface nor does it spread toward the back of the head nor does it cover the whole face, but only towards the sides of the face. It comes down on the sides of the face and meets. The light from the left and the light from the right ear meet at the tip of the beard, but does not join completely. From this you should understand one principle. We never discuss any aspect of the back or front of the head where there are no openings or windows. The eyes, the ears, the nose; they are called windows. Openings into the body are called windows. We're told we never discuss any aspect of the back or front of the head where there are no openings or windows and here is the reason why. Because there the light comes out equally and shines uniformly on all sides. Listen, we never discuss the aspect of the back of the head and the back of the head is the back of the neck or the front of the head which is the forehead,

because when there's no opening, when there's no eyes, ears or nose, as in the case of the forehead and the back of the head, the light comes out equally from all the pores. It shines out equally. In other words, when the light comes out from the ears, it's different from the light that comes out from the nose. It's different from the light that comes out from the mouth. But the light that comes out from the front and the back is the same. Is everybody okay? So it comes out quickly and it shines uniformly on all sides. So the light comes out from the forehead and from the back of the neck and it shines all around equally. It's the same quality. However, where the openings begin, that is from the ears downward, there are aspects of front and back.

Oh, I think I just told you something wrong. Let me correct this. We never discuss any aspect of back or front above the ears. Forget about what I said about the back of the neck. Okay, that means going all the way around, just like above the eyes and the eyebrows. There is no back or front because the light comes out equally. There's nothing on the forehead so it doesn't matter whether it's the scalp of your head or your front as far as the quality of the light is concerned. It comes out equally. The quality of the light is the same and it shines equally. But as soon as you come low enough down to where the openings begin, the eyes, the ears, the nose and the mouth, then you have a front and a back. The forehead is called the front and the back of the neck is called the back when you're talking about the light that comes out of the eyes, the ears, the nose and the mouth. If you're talking about the light that comes out of Adam Kadmon's head above the ears, there is no front and back. When you're talking about the eyes, the ears, the nose or the mouth, then you can talk about the light relating to the front of the face or the back. The place where the forehead is called the front and the back of the neck is called the back. Did I make that clear? Because the light is drawn out from those openings towards the front; what openings? The eyes, the ears, the nose and the mouth. Because the light is drawn out from those openings towards the front, there are no openings and where there are no openings, it is called the back.

You see, the fact that you have the ears, the eyes, the nose and the mouth and that these do not exist in the back, you have to distinguish between the front and the back because of these openings. But when you draw a line around the head from above the ears where the forehead is, there's no windows, so it doesn't matter whether it's the front or the back. Is everybody okay? Even though the radiance from the lights spreads out and shines all around Adam Kadmon, the main light extends only from the ears and in front of the face down to the end of the beard. See, the light that comes out above

the ears comes out from all around, from the forehead, from the back of the head and it shines all around. But the lights that come from the eyes, the ears, the nose and the mouth basically stay towards the front of the face. Even the radiance from the lights spreads out and shines all around Adam Kadmon. The main light extends only from the ears and in front of the face down to the end of the beard. Notice that this light contains ten complete sefirot in this way. The ten sefirot of the aspect of surrounding light comes from the right ear while the ten sefirot of the aspect of the inner light come from the left ear. Both of these aspects combined make ten complete sefirot and that's a point I'd like to put on the board for you.

This is drawing #2. I've tried to show you how the lights from the left ear become the circular sefirot. At least this is my understanding of what I'm reading in our textbook. I found out that our textbook is really meant to be studied with a teacher because it's very unclear and it's just lacking a lot of information. That's what I mean when I say it's made to be studied with a teacher. You need a teacher to fill in the details. The sentence that I had read to you is this; notice that this light contains ten complete sefirot in this way. The ten sefirot of the aspect of surrounding light comes from the right ear while the ten sefirot of the aspect of the inner light comes from the left ear. Both of these aspects combined make ten complete sefirot. I didn't know how to draw it until the Lord showed me that the book isn't saying it, but the vessels are the circular sefirot and the surrounding light is the linear sefirot. In this very book we were taught in a previous chapter that what surrounding light is, it's the part of the light force that fills the vessel that cannot fit in the vessel. So in order to have surrounding light, you have to have the inner light in the vessel with an excess of light flowing over that and it becomes the surrounding light. Now this is a valid conclusion to draw, that when the textbook is talking about surrounding light and vessels, that the inner light is also present because you can't have surrounding light, which is the overflow, unless you have inner light. This is called deductive reasoning.

It says that simply because you have surrounding light, that is the proof that you have inner light. If you have a cup and you can't see that the cup is filled with the water, but you see water all around on the counter top, deductive reasoning says, well that cup must be filled with water and it overflowed. It's called deductive reasoning. You don't have all the information. We're not told that there's inner light, but if you have surrounding light, there has to be inner light. I don't know if this drawing is completely accurate or not, but this is the best I could do at the moment. I've shown you AB 72 from the forehead up. Now I have a problem there because I believe that Adam Kadmon's eyes are

also AB 72, but what I suspect is that they're an aspect of AB 72. Remember, AB 72 has within it letters, vowels points, cantillation marks and crownlets. So those eyes must be an aspect of AB 72, but I don't know which aspect they are. I haven't learned that yet. The nose is MaH 45 and the mouth is BaN 52. I know the mouth is the nefesh level of soul and the nose is the ruach level of soul and the AB 72 is the neshamah, which from our point of view, is the Christ level of soul. From the Doctrine of Christ, there is no soul in Christ, so we would say the mind of Christ if we wanted to relate this to the Doctrine of Christ.

We're told that the light that comes from the left ear becomes the vessel. That's the circular sefirot. The light that comes from the right ear becomes the light that is surrounding light, but it has to also be inner light before it can be surrounding light. Now remember, Rabbi Sarug says that the surrounding light is made from the same light as the vessels. Maybe some day we'll know which is correct. Also what's important to know, because I didn't know this at the beginning, there are not ten circular sefirot and ten linear sefirot. There are ten sefirot and each sefirot has two aspects, one circular and one linear. One circular aspect and one linear aspect makes one sefirot. One vessel filled with light makes one sefirot. I just put a little indication in there and I did indicate Da'at when I found out that Da'at is in the throat. Also I have the hairs of Adam Kadmon's beard there because that light from the left and right ears is suppose to be meeting at the ends of his beard, so I drew some lines for the hairs of his beard. Also, I just put in Adam Kadmon's heart and Adam Kadmon's navel just to remind you that all of the activity of the ten sefirot that I've shown you on this drawing is above the heart. It's at the tip of the beard. Of course, these lines, if I were drawing them accurately, would be very very thin and they probably would exist just at the tip of the beard. I really expanded them so that you could see what I'm doing.

Are there any questions about this drawing?

COMMENT: I can see now where the counterfeit halo comes from in the Catholic Church. They always have a halo around the statues of Mary and the saints.

PASTOR VITALE: Yes, I can see it too. Very interesting. I'm amazed at how many carnal little sayings come from Kabbalah like even the Gates of St. Peter. I mean I always wondered where do they get these words from like the pearly gates of heaven? Where do they get it from? Well, Kabbalah talks about gates quite a bit. I'm just so happy that the Lord has considered us mature enough to study Kabbalah because there is so much exciting material

in it, but it is very dangerous to study without a working knowledge of the Doctrine of Christ and an intensely personal relationship with the Lord Jesus, so that we can be told if we're misstepping. See, it's dangerous. But on the other hand, staying in the Pentecostal Church or in the fundamental church, you're safe from getting captured by Satan and going up in the wrong timeline, but you're not even ascending. You're just going to die. You're going to live your existence here and you will lose your opportunity to experience the spiritual ascension in Christ Jesus. So we have to go on. See, we're safe to the fullest extent that we have given our life over to Jesus Christ. If your life is one hundred percent given over to Jesus Christ and you're doing your best to do the right thing, He's going to pick you up where you fail and therefore it's safe.

You see, all of these people running to church with this tragedy that happened at the World Trade Center, they're just doing what we've been doing all along and they're not even doing what we've been doing all along. All I did was get into my studies. That was how I dealt with the pressure, which is pretty much what I do every day. Those of us that are in Christ, we're suppose to be steady. We're suppose to be solid and immovable. The only way you can be solid and immovable is that you are so grounded in your personal relationship with the Lord and the Word, which is your studies, that no matter what happens in this physical plane, you just keep on going on the same spiritual plane. That's what it means to be rooted and grounded. To people who don't understand, it may look like a lack of compassion, but it's not, because ideally and I'm certainly not criticizing anybody, I'm talking about the signs of spiritual manhood here. The signs of spiritual manhood is no change. That's the signs of spiritual manhood. The Lord has shown me so many movies about the military and Army, Navy and Air Force officers. Years ago, He had me just watching movie after movie after movie and the one that never leaves my mind is with Richard Widmark as some Commander of a ship. It showed the few men up at the helm of the ship who knew that someone had goofed and that they were about to be bombed into oblivion. The Captain of the ship knew and that little handful of men knew.

There was a reporter on board. He was a non military man. The non military man was the only one who let his emotions go. There were four men who knew they were about to die. They were going to be bombed out of oblivion and they were all as calm as we are right here today. If you really looked at them, you could see the stress in their eyes, but there was no visible sign. The Captain didn't want to tell the reporter because the man was already hysterical or on the verge of hysteria. The Captain walked out onto the deck and the

reporter, whatever he was doing on this military ship, came running after them saying, aren't you going to do anything? Richard Widmark just looked at him. He never flinched, he never batted an eyelash. You could see the alarm in his eyes, but he never showed any emotion and the movie ended with the ship being blown into oblivion. Now I'm not criticizing, but are you a spiritual man or are you a spiritual woman? Now if your answer is that you're a spiritual woman, don't be upset. I'm not criticizing you or putting you down. I'm just trying to bring you into reality, so that if you want to be something that you're not, you can pray for it. That's all. This is what I'm saying to you. Look at our politicians on TV after the World Trade Center bombing. I saw Vice President Cheney on TV this morning. He was as calm as I am right now. I'm not always this calm. He was as calm as I am, just matter of fact. This is the sign of leadership. I saw Senators on TV. I saw Trent Lott on TV, who's the highest ranking Republican in the Senate. You would never know that anything happened. He looked like he always looks when he's on TV. They're talking about what happened and they're talking about the solution and they're talking about the long range solution.

So what I'm trying to give you is a vision of a goal, if you want to make it your goal. This is what the Scripture says, that we're immovable. This is what the Scripture means, that we're immovable, that no matter what happens out there, you're still following your daily routine. You are praying, you are reading the Word, you are doing whatever you have to do. If the stress gets to you, and I felt the pressure, I spent a little more time in the Word. Nothing else changed. I didn't feel led to go to a church and I'm not at all against it. I didn't hear it until after the fact that churches all over were holding services at noon time. I'm not against any of that, but I want to tell you that I didn't even hear about it until after the fact. The Lord didn't call it to my attention. My routine did not change. My routine did not change and my level of emotionalism did not change. Well, I did feel the pressure. I won't deny that, at which point I went into the Word and I was completely insulated. As I read the Word, I actually felt the strength coming back into my body. Those of us who are hoping to be sons of God, what you want to look at, is examples of military manhood. Our President was a little emotional, but that's okay, that's who he was, but he wasn't overly emotional. Again, I'm not criticizing anybody. So our President was a little emotional, that's okay. But there were many Senators and like I said, Vice President Dick Cheney, who looked absolutely no different than they ever looked, as calm as could be.

See, getting upset doesn't get you anywhere. All that getting upset gets you is that it cuts you off from hearing from God. If you see an injustice in front of

you and you're all involved in that injustice (I want to tell you and believe me, I'm not criticizing you) if you are all emotionally involved in that injustice, you are not hearing from God. If God should be saying to you, I want you to go to another street or another corner or another place today, because the Lord has ministry for you at that place, you are not hearing Him. Or if He wants you to go because your safety is involved, I'm telling you right now, if you are emotionally involved with what's happening in front of your eyes, you are not hearing from God. Our mind has to be clear at all times to hear from God. If we get all caught up with what our eyes see and our ears hear, it cuts off that communication. So I'm just giving you something to pray about because Christians exist on all different levels of maturity and all levels of maturity are needed. We need some people emotionally involved. We need that. The question is where are you and where do you want to be and what is God offering you and if God is offering you a position higher than what you're manifesting, do you want to come? There's nothing wrong with responding emotionally. We need someone to be emotional, but it's usually the women who are emotional, usually. I'm just giving you a guide line and something to pray about. That's all. Praise the Lord.

Now the word, ear, which the Hebrew word for ear is ozen, is numerically equal to 58, which equals the Name SaG 63 without the final H because the Name SaG 63 begins from the ear, as we have stated above. Do you remember that? Let me put a reminder on the board for you about that. We're going on with our textbook which says; now the word, ear, which is ozen in Hebrew, is numerically equal to 58 which equals the Name SaG 63 without the final H (5). So I put this on the board, drawing #3, to remind you of what our textbook is talking about, that the word, ear, is numerically equal to 58 which is equal to SaG 63 without the final H. What I did was I put on drawing #3 a short cut of what we worked on for quite a bit. If you need the full drawing to understand this, you could look at the drawing for message #531 Part 28, 1a. We've had this drawing up on the board many many times. This is just an abbreviated form of it, so if you need to review, you can go back to that. Now can anybody tell me what brackets mean in a numerical equation? What is an equation?

COMMENT: An equalization.

PASTOR VITALE: An equation is a statement with two parts to it, where both parts are equal, where each part is phrased differently, where the two parts are equal. So we have an equal sign here. We have four equal signs. Can anybody tell us what the square brackets mean in a mathematical equation? Why did I put these brackets in here? You want to try?

COMMENT: Because in itself it adds up the numerical value of the vav or the heh.

PASTOR VITALE: Okay, you have the answer. You're just not phrasing it correctly.

Whenever you see brackets in a numerical equation it means you have to do the mathematics within the bracket. In other words, this is H (5) minus 2. I'm looking at the first equation on drawing #3. It says H (5) minus 2 in brackets plus Y (10). So whenever you see mathematical phrase in brackets, it means you have to do the math within the bracket. H for a numerical value of 5 minus 2 equals 3. So we're really saying 3 plus 10 plus 20 equals 33. Actually, it's 20 plus 3 plus 10 equals 33. Does anyone not understand that? Down here on the bottom where I put the brackets, vav (13) I put that in brackets because we're multiplying the whole phrase vav (13) by 2. We're multiplying the whole phrase, H (10). Put that in brackets, that whole phrase multiplied by 2. Now I don't want to get back into the gematria. This is an old lesson and we spent weeks and weeks on it. So I just put this on the board so you could have a frame of reference to what our textbook is saying now. Our textbook is now talking about the numerical value of ear, ozen, which is 58 and it's talking about the H (5) that came down. So I put this on the board so that you could have a frame of reference to what our textbook is talking about. I'm not going to go over the calculations. I did this in a short cut because I didn't want to draw the whole thing on the board. Is everybody alright?

Now the word ear, ozen, is numerically equal to 58 which equals the Name SaG 63 and we have that on the board. It's equal to 63 without the final H which equals the Name 63 without the final H because the Name SaG 63 begins from the ear. Well, that doesn't make any sense. I'm reading right out of the book. Now the word ear is numerically equivalent to 58. Well, that's right. We have that up there. It equals the Name SaG 63 without the final H. So it's saying that ear for a numerical value of 58 is equal to the Name SaG 63 if you exclude the 5 that went down. It just makes no sense at all. How could the word ear be equal to 63 without the H (5)? It's just a very convoluted way of expressing it. Let me try it again and I'm not going to spend any time on it. Our book is saying the numerical value of the Hebrew word ear is 63. But if you look at the word ear without the H (5) that went down, it's 58. But 58 is not 63, so it doesn't make any sense. Is there anybody who can't flow with this? The numerical value of ear less the H (5) that went down is 58. Why? Because Tevunah is the ear. Tevunah is the left ear. So the 58 plus the H (5) that went down is Tevunah and that's the left ear. So it's saying the left ear has a numerical value of 63, but the ear (not to say the left ear) just the ear,

has a numerical value of 58 when you leave the H (5) off. But if you leave the H (5) off, it's not 63 anymore. It's now 58. Everybody got this? Okay.

Let's not get hung up on this. I'm sure there's a reason for saying it that way that is beyond me at the moment.

Then it says, this will be now explained with God's help. These lights are the aspect of cantillation marks of the higher Name SaG 63, which are the cantillation marks that are placed above the letters as noted above. There are however no aspects of vessels revealed with these lights, non whatsoever. So let me put that back on the board so you can relate to it again. Everybody has in front of them drawing #1 from Part 32 of message #531. I'm showing you this drawing with reference to the sentence from our textbook that says, these lights (talking about the lights that come out from the ears) are the aspect of the cantillation marks of the higher Name SaG 63. So can you see the higher Name SaG 63 on your drawing here? I'll put it up on the board for you, the Tetragrammaton that is the first H of the general Tetragrammaton. You get another YHVH out of that first H and the first H out of the YHVH that comes out of the first H is the higher SaG 63. Wait a minute. Hold everything here. What did this say? These lights are the aspect of the cantillation marks of the higher Name SaG 63 which are the cantillation marks that are placed above the letters.

Well, we have another discrepancy here. I would never even be able to teach you this if I didn't have the on-line course that we're studying. The Rabbi that's teaching the on-line course has taught us that the lights of the ears are the cantillation marks. Well, I guess the only way we could say this, the only way that I can reconcile the two doctrines here, these lights are the aspects of the cantillation marks of the higher Name SaG. The teachings are not lining up. To be honest with you, I've been having a problem for a long time now trying to identify which is the higher Name SaG because I read about this higher Name SaG before we started taking the on-line course and I couldn't pinpoint it. But according to this sentence in our textbook now, the higher Name SaG would have to be this whole Tetragrammaton which comes out of the first H of the initial Tetragrammaton. That's the Tetragrammaton that's inside Adam Kadmon, the first H that comes out, the Tetragrammaton that extends from that whole Tetragrammaton. So that would make the higher SaG the H of the general Tetragrammaton that's inside of Adam Kadmon. Is everyone following me? This would be the higher SaG, the first H of the general Tetragrammaton that's inside Adam Kadmon.

For what I'm reading in the textbook right now to be correct, this would have to be the higher SaG. I keep going back and forth to which is the higher SaG, the first H of the original Tetragrammaton or the H of the Tetragrammaton that comes out. I'm driving myself crazy with all of these words. So let's just leave it like this unless there's someone who doesn't understand it. We now know that the higher SaG is the H of the general Tetragrammaton that's inside of Adam Kadmon. Out of that first H we get another Tetragrammaton YHVH and the cantillation marks of this whole YHVH come out of the Y. Does anybody not understand this? I'm having a lot of trouble expressing it. Okay, so back to our book now that I've got that straightened out. I've bounced back and forth a few times on that. These lights that come out of the ears, they're the aspect of the cantillation marks (that's the Y) of the Tetragrammaton that comes out of the first H of the general Tetragrammaton that's inside Adam Kadmon. Now we're told that these are the cantillation marks that are placed above the letters. We have not yet studied the cantillation marks that are placed next to the letters or underneath the letters. I think those cantillation marks are associated with the nose and the mouth, but I'm not sure yet. So we know that the cantillation marks that are placed underneath the letters are associated with the ears or the breaths of the ears of Adam Kadmon. Is everybody okay with that?

But we're told there are, however, no aspects of vessels revealed with these lights, non whatsoever, which makes me realize that the drawing that I gave you earlier needs checking. I think it was drawing #2. Let me get that straight. Are these all the drawings that you've done? Drawing #2 of this message. I drew that for you a little prematurely. So I'm going to have to add some information to that drawing. I'm going to add some words to the drawing, that drawing #2, which shows you the two aspects of the Ten Sefirot. I'm showing you the lights coming out from the left and the right ears meeting at the tip of the beard and I have showed those lights meeting in the formation of circular and linear sefirot, but I left out a step. I'll have to decide exactly what words to put on the drawing. Those lights do not form into vessels and lights until they are first inhaled by Adam Kadmon. These lights come out of the ears and meet at the tip of the beard and Adam Kadmon breathed them in through his nose; a big inhale. Then he blows them out of his mouth. He exhales out of his mouth; whew!!! There's a processing of these lights. Even when you breathe in air in our world and you breathe out the air, there's a difference. In our world you breathe in oxygen and you breathe out carbon dioxide. In the case of Adam Kadmon, he breathed in the lights of both ears and the result of that was that the lights of both ears got mixed together. I think I said

something wrong just a minute ago. He breathed them out of the nose. I said he breathed them out of the mouth.

I don't have the exact details right now. I guess you have to say he breathed them out of the nose again. He breathed them in. He inhaled through the nose and he exhaled through the nose. Now this is what the breaths of the nose are. The breaths of the nose are the processed lights that came out of the ears. Let me say it again. I have no place to even draw this. The lights came out of the left and right ear. They met at the tips of Adam Kadmon's beard. Adam Kadmon inhaled them, mixed them all together inside his lungs, and exhaled them. When he exhaled them, the lights which originally came from the ears were blown out of his nose and they were changed because every process changes that which is being processed. So we see that the lights of the nose are the processed lights of the ears. Can you hear that? Right at this moment I'm not prepared to tell you exactly how it happened. But the lights that came out of the nose then mixed together with the lights that came out of the mouth, at which point they all came together. The lights of the left and right ears, the lights of the left and right nostrils and the breath of the mouth all came together and were formed into vessels and the light that filled the vessel. That's what I showed you when I jumped ahead on drawing #2. That drawing #2 shows the vessels and the lights that were formed after the lights of the ears were inhaled and exhaled and then mixed together with the lights of the mouth. Is everybody okay? I'm not going to do it right now because I have to think about what I'm going to add to that drawing and you'll have to add it to the photograph.

Going on with our textbook. You should also know that when those Ten Sefirot came out, they were bound together very tightly so that they could not be distinguished from each other. But all were aspects of one letter, H (5). When the lights of the ears came out, they came out all bound together and they had a collective name, H (5). Back to drawing #4 over here. I'm relating what we're being taught now to past lessons. In past lessons that we had with this drawing showing Binah 33 and Tevunah and SaG 63, we never talked about what happened to the H (5) that went down. I often wondered what happened to that H (5) that went down. I knew that that H (5) that went down was the roots or the beginnings of the next aspect down. We were told that that next aspect down was the nose. So the H (5) which is an aspect of the lights from the ears for a total value of 63, the total numerical value of the lights coming from the ears have a numerical value of 63, and 5 of that 63 went down below the lights of the ears and became the beginning of the lights of the nose. See, that's just the same thing that I just told you, but in a

different way. I just told you the lights of the left and the right ears came out. Adam Kadmon inhaled them and breathed them out and now they were the lights of the nose. I told you that the lights of the nose are the processed lights that came out of the ears because once something is processed, it becomes a new thing.

So I'm now just relating to what I told you in one place in the book to what we learned in another place in the book. We're finding out what happened to that H (5) which came down. This is the same thing as showing you this diagram in drawing #4 and saying the H (5) came down to the nose which is Ze'ir Anpin. That's the same thing as me saying to you, the lights came out of the ears, met in front of Adam Kadmon's beard and Adam Kadmon inhaled them. Then Adam Kadmon exhaled them and they became this H (5) that was inhaled and when it was exhaled it came out as 5 partzufim; Arikh Anpin, Abba, Imma, Ze'ir Anpin and Nukva. These 5 partzufim can also be represented as Ten Sefirot. Why? Because Ze'ir Anpin is 6. Remember Ze'ir Anpin is Chesed thru Yesod, but they have not yet expanded into Ten Sefirot right now according to our textbook. We're just dealing with them. Actually, these are the roots, they're not even the 5 partzufim. When Adam Kadmon breathed out, he breathed out the roots of the 5 partzufim of Adam Kadmon's nose which is MaH 45. So I just told you the same thing in two different ways. The lights of the ears came down, met in front of Adam Kadmon's nose. Adam Kadmon breathed them in and when he breathed them in they were still the lights of the ears, but in his lungs they got all mixed together and processed and when he breathed them out, that same breath now had within them the roots of the 5 partzufim of MaH 45.

We're told the roots were all still bound up together so tightly that when you looked at them it was just a simple H (5). You couldn't really see that they were the roots of the 5 partzufim. That's just like saying you're taking a woman's ovum. That woman's ovum has everything in it that a human baby needs in root form. It has all of the roots of all of the organs in that ovum. What we get from the male seed are certain characteristics. Primarily, the male seed decides the sex of the child and maybe some other lesser characteristics, eye color or whatever. But that's why a woman's ovum, technically, could give birth to a child without a male seed. Everything is in there. If you can get the ovum to start engaging in cell division, it has the potential to become a full grown baby, only it will have to be a girl because you can't produce a boy without the male seed. But you can produce a full grown healthy female which will grow up to be a full grown healthy adult with the female seed alone. Now remember what we're talking about when we

showed how Tevunah comes out of the higher SaG 63. We're talking about the formation of the worlds below with all of these calculations that we've seen and studied. Remember the whole creation came out from the Ayn Sof in the form of one sefirah, initially. Which sefirah came out?

COMMENT: Keter.

PASTOR VITALE: Yes, Keter came out.

Keter had within him the seeds of the full expression of Adam Kadmon which is the highest world and then the four worlds that would come forth within Adam Kadmon, the Worlds of Emanation, Creation, Formation and Action. The roots of all of those worlds and the sefirot that are within them and the partzufim that are within them all were present in Adam Kadmon when he first appeared. But they were all bound up together and you couldn't tell them apart. So what we're talking about with all of these calculations for weeks now is the unfolding of the thought of the Ayn Sof. I don't even know if thought is the right word. I think will is the right word. The Ayn Sof willed to have a visible creation that would represent Himself and that will or desire brought it about. Please forgive me, I don't have this all straight myself yet. Maybe it started as desire. That desire of the Ayn Sof to have a creation that would express Himself next manifested as a thought and that thought is Keter and then Keter just like the seed from a woman's body began to unfold, to ultimately bring forth this 5 dimensional holographic creation in the image (image meaning the nature) of the Ayn Sof because the Ayn Sof has no visible form and no discernable attributes. The Ayn Sof has no discernable attributes and Keter, according to Kabbalah, has no discernable attributes. But Keter has been revealed to us in the person of the Lord Jesus. So now Keter does have discernable attributes, the attributes that arise out of Christ. But they're very hard to distinguish from the carnal mind and the carnal personality. I think Paul clearly said that a man cannot distinguish between the mind of Christ and the carnal mind unless that man has the mind of Christ. The carnal mind cannot discern Christ. If the carnal mind discerns a difference at all, the carnal mind thinks Christ is a criminal.

So this makes me very happy. We found out what happened to the H (5) that came down. Is there anyone that doesn't understand what I'm talking about? Then our textbook goes on to remind us that this H (5) the Hebrew letter H is formed from a dalet and the vav, two Hebrew letters which I've shown you at the bottom of drawing #4. You put the dalet and the vav together and you get the letter H. My English handwriting isn't too good and my Hebrew handwriting is worse, but basically that's what the letter H looks like. Then we're told that H

equals dalet for a numerical value of 4 and vav which has a numerical value of 6. 4 plus 6 equals 10 and this numerical value indicates that there are 10 sefirot bound together in the H (5) and that all Ten Sefirot are collectively called H (5) and they first appear as 5 partzufim. So within the 5 are the seeds of the 10. This is a principle that we will see continuously in Kabbalah. This principle has really grasped my heart since I'm studying. As soon as an idea comes forth, the seeds to complete the idea are present with the idea. Everything that you need comes forth in that seed form. You can't see it, you see, if God drops a thought in your heart for a ministry or work or something that He wants you to do.

I remember when the Lord told me that Cecily would have an art show and my carnal mind couldn't imagine how she was going to have an art show and now she has all these illustrations on the internet. When that word came forth under the anointing to Cecily that she was going to have an art show, the creative ministry that you will contribute to what God is doing here will be an art show, I didn't understand it. But in that spoken word was the whole plan of God as to how this art show would manifest. In the same manner; now listen to this. This is really important because I've been trying to teach you all for years that the way the Lord solves problems is to first expose the problem. In other words, we come to the Lord with a symptom. My son is in trouble. I'm making this up, okay? My son is a bank robber and that's the problem. Lord, help. Now when you're in the Holy Ghost, I don't know what the Lord might do. He can do anything. He can bring conviction on the young man. He can have a judge have mercy on him, but not so with the sons. See, you're all in training to be men and men have more power than the woman. See, the Holy Spirit is the female church and the power that's given unto the man is through knowledge and wisdom and understanding that the woman doesn't have. The woman has mercy, you see. The Holy Spirit is mercy. But the man comes with knowledge and wisdom and understanding that brings a change of nature.

You see, you cry out to God and if you're in the Holy Spirit, maybe the judge will give a lighter sentence to your son. Maybe he'll get parole or another chance or something like that. But parole doesn't change a man's nature. That doesn't change a man's nature. When you bring a problem before the son, the Lord will expose the root of the problem, if you want the healing that comes from the spiritual man, which healing produces a change of nature which prevents the offense from happening again. Just like Jesus healed the adulteress woman, He said, go and sin no more. I never heard the Holy Spirit say, go and sin no more. I was in the Pentecostal Church for years and I never heard that. I saw people who were healed of diseases and got sick

again. I saw people who were healed of diseases and got the same disease again and people who got other serious diseases again. I saw someone who was healed of breast cancer, got breast cancer again and died. Does that mean the Holy Spirit is weak or the Holy Spirit is at fault. No! The Holy Spirit is grace. The Holy Spirit is mercy and gives you another chance to confess your sins and repent and get close to God and get your nature changed so that you can get the true healing. But of course, this isn't taught and some people die. But we have the ministry of the son here. I've been telling you for years, God works through the exposure of the problem. You have to look into the heart of the problem. You have to see everybody's responsibility.

If the person comes to me and says I'm having a problem with my son. He's a bank robber. I'm making this whole thing up now. The Lord might reveal to me something on the family line from three generations back. He might reveal something that you, the mother or the father who brought the problem to me, how you contributed to the problem with your son. If you want the healing of the son (which will change his nature, that will change his whole life for the good) you are required to confess what the Lord shows you and what your part was in this problem. This whole thing works together. It's almost like saying the Lord, the spiritual man Christ Jesus, breathes in all of everything that's exposed and breathes it out and when He breathes out the problem, mixed together with all of this knowledge, all the wisdom that comes forth, all the knowledge that comes forth, all the confession and repentance that comes forth, it all gets mixed together in Christ Jesus' lungs and when He breathes it out, you get everything back that you put in plus the roots of the solution that will produce a permanent and lasting change. Wake up everybody. You've got to hear this. I've been telling you this for years. I'm not picking on anybody. I want you all to get it. I want you to have it all. I want you to have it. I've been telling you for years, you have got to face the truth, every truth that the Lord wants to reveal about the problem. It is not gossip. It is not evil speaking, if you're really in Christ.

I know that I have that ability to lead you through these kinds of sessions in Christ. The proof that it's Christ is that the healing comes forth. The true forgiveness of sins which produces life changing changes come forth. Everything has to be exposed, breathed in, processed and breathed out with the roots of the solution. That is what Jesus did when He said to that adulteress woman, go and sin no more. He dealt with the roots of her problem. He knew everything about her, you see. He took everything into consideration and He spoke a word over her, a creative word that said I know everything about this. I know everything that you did. I know everything that

happened to you that contributed to your being this way. I recognize your repentance and I give you the power to change and that's what we're hearing about here. We're talking about permanent change that comes through a change of nature. The healing of the Holy Spirit is not permanent. If you live another forty years after you get your healing and you die, the healing of the Holy Spirit is not permanent because you died. Right? It was a mercy, it was a grace, and hopefully you had a good life for those forty years, but you died. We have the ministry of the son here. Wake up everybody. We have the ministry of the son here and that means you all have to start acting like men.

You have to be able to look at hard truths and face them and not talk around in circles to get out of it because facing the hard truths produces the solution, the lasting solution. There is no lasting solution, there is no permanent change without the full exposure of every element of the problem, no matter how dirty and unpleasant it may be. That's what I've been preaching to you for years and here we see it presented in some mathematical formula here. Does anybody want to say anything before we go on? See, everything that we're teaching, all of this high intellectual mathematical gematria, whatever it is, all these calculations, I'm told that in future teachings (which I don't believe have been translated yet, but I'm told they're in the process of being translated) in the future volumes they're all applied to humanity, to our nature, to humanity's problems. I just get a little insight here or there. It's happened two or three times, already, from these studies, which to some people are boring. There was a time that it was boring to me. It's not boring to me anymore. But to some people, these boring procedures, they're taking every single procedure saying it can be applied to the human mind and to the problems of humanity. So I encourage you all. I don't think anybody here is having a problem with it, but if you're studying with us by cassette tape or through the internet, I just encourage you to hang in there because there is a reason for these kinds of calculations. It's training your mind. Remember I've been telling you for years, we must have an analytic mind. First of all, you have to even see the problem. Jesus doesn't come to you and shine a flashlight in your face. He doesn't throw cold water on you. He just drops little hints. You have to see them. You have to become alert and then you have to apply what you see to these formulas that we're being taught, which means you need an analytic mind to bring forth the kinds of healings that Jesus brought forth. Now of course, you need the power of Christ Jesus, but we have to be trained to be vessels that will manifest this. So what do you think Jesus went through when He grew out a withered arm? At this point I'm just taking a guess based on everything that's coming forth here today. I would say to you, you know Jesus saw the man with the withered arm and He knew everything about him. He knew the

man's sins, He knew the family line curses, He knew the man's heart. He knew that the man had been on his knees confessing and repenting for years and Jesus took all of those good works of that man into account. See, all those good works couldn't save that man, but good works are valuable because you put them in your bank account. You see, you have a spiritual bank account and you put all these good works in your spiritual bank account. You live for God and living for God requires good works towards other people. You live for God in every way you know how and you will reap good things that you have sown. (End of tape 1)

Tape 2 The day that the spiritual man sees you, a spiritual man with discernment, he looks at you and he sees all these good works hanging out in your aura. You see, everybody has an aura. That is not an occult word. It's a proven physical fact. The scientists have proved it. Everyone has an energy field around them, only every man cannot see these energy fields. This energy field includes your whole world. We all are a separate individual world and we can have demons living in this energy field or we can have good works or good thought forms that come forth from us living in this energy field. The day that the man of God, who's manifesting Christ Jesus comes along and sees you and sees all of those good works and all of those prayers and all that repentance and all those years of believing God for a miracle, whatever your problem is, that's the day that Christ Jesus breathes in all of your good works and breathes them out again. When he breathes them out again, he breathes out your healing.

So you could spend your whole life living right and doing all these good works and still die, you see. But you do leave a legacy for your children and if your children live as you have raised them up and it may be just one out of ten children or it may not be one of your children. It may be one of your grandchildren. But what you have put in, will definitely come out in one member of your family and the day will come that the man of God will see that person, even if it doesn't happen in your generation and will take all of your works and process them and breathe out eternal life for your family line or breathe out a savior that will cover your whole family, depending on what stage the Lord is at. With that exhalation are the roots of all of the glory and blessings that are available in the kingdom of God. So we put in the raw material, but only God could process it into eternal life. Praise the Lord. That was a good word.

Next paragraph. The inner light and the surrounding light of the Ten Sefirot distance themselves very far apart from each other. Now I'm back to drawing #2 or I jumped ahead of myself, showing that the lights of the left and right

ears formed into the circular sefirot and the inner light. We're told that before that happened, the lights from the left and the right distance themselves very far apart from each other. I guess I'm going to have to put that on the board. The reason that they had to distance themselves apart from each other was because the light at this point, before Adam Kadmon breathed it in, the light from the left ear and the light from the right ear was virtually equal, you see. So if you form a vessel out of light and you pour light into that vessel and that light that pours in is of the same grade that the vessel consists of, it will dissolve the vessel. Will it not? It will dissolve the vessel. So for that reason, the lights from the left and the right ear had to stay apart because the vessels didn't get formed until the breath came out of the mouth. The lights that were coming out from Adam Kadmon had to be processed. They had to descend. They had to become a lower grade. The light that was to be formed into the vessels had to become a lower grade than the light that would pour into it, so that when the light poured into it, the vessel didn't dissolve. When we have a tea cup and we pour tea into it, the tea cup, the china, is of a different quality substance than the tea that pours into it because if it were possible to pour liquid ceramic into the tea cup, it would no longer be a tea cup. It would change the tea cup. It would make it a solid cup. So the light that pours into the vessel has to be of a finer grade than the light that the vessel is formed from. Is everybody okay?

We have drawing #5 on the board. Let me remind you we're talking about Adam Kadmon being actually the second expression. I don't know if the Kabbalists would express it this way, but this is the only way I have to express it to you. Adam Kadmon is the second manifestation or the second expression that appeared in the halal, in the empty space, after the tzimtzum, after the contraction. Does anybody remember what appeared first in that empty space? Let's start this way. There was a residue in that empty space. We're told that the light of the Ayn Sof was withdrawn from the empty space. Does anybody remember? There was a residue that was left, a residue of that light that was withdrawn. Does anybody remember what we call it? What was left in the empty space was an echo. We call it an echo, which means it really isn't light that was left there, but a reminder of that light. Well they call it a residue, so we'll just stay with that. It was a residue of the light and out of that residue, the first thing that appeared or emerged was what?

What was the first things that emerged from that residue? It was the Hebrew letters. Now remember, the Hebrew letters signify energy forces. There are twenty two Hebrew letters signifying twenty two energy forces that we find in the empty space after the tzimtzum. What's left after the light of the Ayn Sof is

withdrawn is a residue of that light in the form of twenty two Hebrew letters which are not linear letters that you draw on the board, but they represent extremely powerful energy sources or forces of energy. These twenty two energy forces or streams of energy were fully equipped to bring forth the desire of the Ayn Sof, which is a visible creation in the image, which means the nature of the Ayn Sof. The nature of the Ayn Sof is total peace, so we are not quite there. It never ceases to amaze me how people could say we are in the image of God. It just blows my mind that people could say that. The book of James says, that there's warfare in our members and our members war against each other all the time. There's no peace in this earth. Peace, peace, but there is no peace. We are not in the image of the Creator. Contrary to that, we are the exact opposite image of the Creator. We are the exact opposite. Everything that, at least, that we can comprehend that He is, we are not. Praise God.

So this is the first thing that emerged in the halal, the empty space, the spiritual forces signified by the written Hebrew letters. The first word that those Hebrew letters formed were the tetragrammaton, YHVH, in the midst of Adam Kadmon. So I have written in the midst of Adam Kadmon, AB 72, SaG 63, MaH 45 and BaN 52. I might just as well write YHVH in the midst of Adam Kadmon. Of course the Name YHVH is inside Adam Kadmon, but it wants to come out. Adam Kadmon is a filter. We're told in our study of the beginning that after the light was extracted from the empty space, next a thin pipe of light entered it and that thin pipe of light was Adam Kadmon. That is the thin pipe that entered in, in the midst of all the circles, if you remember that. So we have the Hebrew letters, the 22 Hebrew letters, representing 22 streams of spiritual force or energy signified by 4 letters alone, YHVH. How do you get 22 out of 4? Each letter has to unfold into a series of letters and you not only get 22. I don't even have this gematria down yet, but the Kabbalists get many more letters than that. The word that they use is permutation. They permute the letters. They expand them. You hear a lot about this 72 letter name. I really don't understand it yet, but they play with these letters and they expand them. It's the same principle as a human ovum, just engaging in cell division and dividing and dividing until it becomes trillions of cells which are a human being.

So we see that the worlds began with 4 major streams of energy which line up with the 4 rivers that came out of Eden. They went forth to produce, to bring into manifestation the desire of the Ayn Sof. So we see these 4 letters in the midst of Adam Kadmon. Remember Adam Kadmon is not a physical man. He's just a metaphor. He's a name that has been applied with a name of

human qualities that has been applied to this thin pipe that entered into the circles within the empty space so that we mortals, with our puny brains, can possibly relate to what happened in these primordial hours. We have to have some point of contact for us to understand it and this is what God has given us. So we have the Tetragrammaton on the inside of Adam Kadmon and these forces, these power streams, now want to come out. They want to come out because the worlds are being formed outside of Adam Kadmon. The worlds are going to be formed outside of Adam Kadmon. Adam Kadmon is the center of the creation and this Ayn Sof is in the midst of Adam Kadmon and the worlds are going to be formed around him, similar to the orbiting planets as they orbit around the sun. So we see that the process began with the cantillations. Well, let me tell you this first. The names, they are inside one another. They're inside one another like the layers of an onion. They're inside Adam Kadmon, which is below the navel.

These names are below the navel and the SaG 63 is within the MaH 45 and the MaH 45 is within the BaN 52 and AB 72 is within SaG 63. They're inside each other like the layers of an onion. The whole name doesn't come out. The first thing that comes out are the cantillations of AB 72. So that means the Y of the name AB 72 came out. The Y of YHVH is the cantillations. The first H of YHVH is the nekudot or the vowel points. The V of the Holy Name is what we call the crownlets or the tagin. The second H of the Holy Name are the letters, the letters within the Letter. So the whole name AB 72 doesn't come out, just the cantillations come out and they exist from within Adam Kadmon through the pores of his scalp and when they appear on the outside of him, they appear as the hairs of his head. Now there really is not an appearance of an image with hair coming out. This is all a metaphor so that we can understand what happened. The cantillations of AB 72 came out from the inside of Adam Kadmon and appeared somewhere in the area of what is called the surface of his head in the form of hair, whatever that means. Well, what would that mean? The least that comes to my mind right now is that something appeared outside of Adam Kadmon. Something appeared outside of Adam Kadmon that was still rooted and grounded within him because the hairs of our head and the hairs of our body have roots under the skin. The hairs of our head and the hairs of our body have roots under the skin. So the significance of hair is an outward manifestation that has roots underneath the skin.

The next thing to come out were the cantillations of SaG 63. They ascended from underneath Adam Kadmon's navel and they appeared on the face of Adam Kadmon as the hairs of Adam Kadmon's beard. So we see that the cantillations of AB 72 have something in common with the cantillations of SaG

63. What they have in common is that they appear on the outside of Adam Kadmon, but the roots of their appearance remain inside Adam Kadmon, below the navel. Is everyone okay? Adam Kadmon's hair surrounds his head on the outside down to the forehead and the ears and the hairs of Adam Kadmon's beard, which come out second, appear on his face. Now this phrase that I'm going to read here, I copied from the book. The Hebrew word for totality is klalut. The totality of the hairs of Adam Kadmon's beard is the nekudot. Adam Kadmon's vowel points form the three parts of Adam Kadmon's brain. Now I couldn't really understand from this book, whether the author is saying it's the hairs of the beard alone or it's the hairs of the beard and the hairs of the head. This book is not clear. You really cannot read this book alone and I do not hear the Lord giving me the answer at this time. So I have to tell you, first I had it down, the totality of the hairs of the head and the beard, and then I felt led to change it, but if I hear otherwise, I may have to change it back, but right now I'm saying, the totality of the hairs of Adam Kadmon's beard form the three parts of Adam Kadmon's brain, the left side of the brain, the right side of the brain and the skull, which is also called the cranium. Those are the three parts of Adam Kadmon's brain.

Any questions about this?

COMMENT: I was just wondering about Jesus' words about you can't change the color of one of the hairs of your head, something like you can't make it black or white.

PASTOR VITALE: I could be wrong, but I don't think He was talking about the color of your hair. He was saying that you can't change anything about yourself. You can't change your stature. I think He was also saying that every hair of our head is counted. All the hairs of our head are counted, if that's what He was saying. He's probably saying the hairs of Adam Kadmon's head are counted. That was probably what He was saying at the time, that every human being that's on the face of the earth, that is a manifestation of the hairs of Adam Kadmon's head, is counted. He knows who you are, you see. It is the Lord's intention to save the whole world. But in this hour as He puts together His army that He will use or His army that will be the vessel through which He saves the whole world, He is looking for human beings that were born in this world as a manifestation of His kingdom. That's what He's looking for.

He's looking for the people that genetically inherited an ability to be an expression of Him. It's not that He's a respecter of persons, that He's preferring one person over the other, but try to understand that there's a reason why every human being is manifested in this world. This was one of

the first messages I ever preached. It's out of Romans 1. There are four reasons why people incarnate. One is that God causes them to incarnate. Another reason is that a man and a woman just lie together as beasts and have a child. There are two other reasons that allude me right now, but there are people in the earth today that are here because heaven ordained that they would be here for this time of conflict. These people are physical expressions of the angels in heaven. I hate to use this word, angels, because I still don't really understand fully what they are. I know that what the common man thinks is an angel isn't it. But there are heavenly beings that are incarnated in our world today in preparation for the warfare, but when they take on the flesh, they forget who they are. We're born as infants.

I know that I'm no normal birth. I didn't come into this world because my mother and father decided to have sex. I am specifically incarnated and I believe that all of you here also are. But when I was born as an infant, I forgot who I was. I still don't know who I am. I'm just starting slowly to accept the fact these last few years that I'm not your average person and neither are any of you. No matter how involved you may be in your family lives, the day is going to come when the Lord is going to put His finger on you and you're going to have to face up to what and who you are because you all have a job. You're all sleeper agents, you see. We know that Hitler did that. He sent sleeper agents into this nation and there are Arab sleeper agents here right now. One of the pilots who hijacked one of the planes (World Trade Center Bombing) and died, lived here for two years with his whole family, his wife and his kids. They lived next door to average American people and just before this tragedy, he sent his family, his wife and his children, home to Saudi Arabia.

He was a sleeper agent. You are all sleeper agents. Wake up! You are all sleeper agents and the day that the Lord calls you in, you're going to do whatever He wants you to do. You're not all putting in the full effort right now. I'm not criticizing you. I just want you to know that you're not putting in the full effort right now. But when the day comes when it's time for you to execute the reason for which you were born, you're going to do whatever He calls you to do because you're all sleeper agents. When the day comes, when it's time for you to execute the reason for which you were born, you're going to do whatever He calls you to do because you're all sleeper agents. You don't know who you are. You keep thinking you're something else, which I did for years, and I'm probably still doing it on some level. I don't know how I got into that. I don't know what I was talking about that I got into that.

We were talking about this drawing here. Any questions on this drawing?

COMMENT: When you said sleeper agents, it made me think of Solomon, awake my beloved.

PASTOR VITALE: So we see a translation of the New Testament in the King James, where Jesus is saying the very hairs of your head are counted. Anyone who is logical has to say that that doesn't make any sense at all. Even if Jesus really said that, the very hairs of your head are counted, it has to be a metaphor. It has to be an expression that really means, I'm watching over you with great care. He's not counting the hairs on our head. But it never quite sat right with me. As I've told you many times, whenever something does not quite sit right with me or with you, most likely, it is a translation of a deep spiritual mystery that you have to understand from the depths of the spirit. Now I'm sure I would find that out in a deep study. I don't know if it would be revealed in the Greek text because I don't have the access to the truth in the Greek text, that I do through the Hebrew text, but I'm sure that the truth of it is that Jesus was not saying to His disciples, that He's counting the hairs of your head. He's saying that you are the hairs of the head of the spiritual man that Jesus, the Christ, was representing on the earth. You are the hairs of his head. What does that mean? You are the cantillation marks of AB and Ab is the highest aspect of the Holy Name. It's the Y. That's just another way of saying you're the spiritual man.

So if you're the hairs of Adam Kadmon's head, you're the highest of the high of the manifestation of the Holy Name that came forth from inside Adam Kadmon. Now that's sort of hard to believe when I'm sitting here with a sharp pain in my back tonight, fighting concern. On the one hand fighting concern and on the other hand just plain annoyed that I have to put up with this stuff. I'm just plain annoyed that the Powers and Principalities of this world still have the power to do this to me. I'm just plain mad, but nevertheless, Jesus is telling us through the New Testament that we are the hairs of the head of Adam Kadmon and we're appearing, but we don't know what we're suppose to do now. Tell me, do the hairs of your head know what they're suppose to do? No, the brain has to take care of them. The brain tells you how to take care of the hairs of your head. It has to be washed and combed and taken care of. So we need to be taught and groomed and understanding has to be imparted to us and we have to learn. We have to be instructed as to what our function is. Then we have to be instructed as to how to operate in that function, which is not taking any small or short period of time. It's taking a long time, for me, too. It's taking me years and believe me, I have not arrived yet, but I am doing better every day at knowing who I am, believing who I am, and walking in the walk that I'm called to walk. Praise the Lord.

Of course, the more time you have to offer, the more He uses you and the more you can affect other people. We are called to affect the lives of other people, not only through prayer, but through actual contact with them. You know, I was at a meeting the other night. It was a group meeting that I went to and I hadn't been there in years and I was not known. There were just a couple of people there that knew me from other places, but by and large, I was a new face there. There was one woman who was in great distress and she expressed what her problem was. I prayed for her right on the spot silently. I prayed for her right on the spot and when the meeting ended, everybody was milling around and talking to each other. I found myself looking right at her. It had to be her and I don't even know how it happened. We were just staring into each other's eyes. I just turned around and there she was, right in front of me, looking right at me. So I said to her, you know I already prayed for you. She thanked me and I was able to comfort her because I could relate to her problem. I may never see this woman again, but we are sent to influence people's lives.

We're here to influence people's lives, so the more time you have available, the more lives you influence. The Lord has that all in control. We haven't seen anything yet. We're still in training and we're having experiences, but as far as we, the sons of God, are concerned, the war is not fully out in the open yet. As I've explained to you all, that this tragedy that happened at the World Trade Center, this spiritual war that has been underground for years has now come out into the open and the most spiritually ignorant person can no longer deny that there is a war going on in this country. Of course, it shifted from the war within this country to a war between this country and another country. But we don't really understand the spiritual dynamics. We don't know what kind of powers were working in this country that were causing the division within this country; the division that would have brought this country down from within and now this event as tragic as it might have been, rectified the situation, healed up a lot of the division within this country and put our eyes on the true enemy. Of course, the terrorists groups that bombed the World Trade Center are just the physical manifestation of the spiritual enemy, but it's better than us being divided within. I hope you can understand that. It's very important that you understand that.

As tragic as that event was, it brought a correction in this country and it changed the whole direction of this country. It's just like a meteorite hurtling through space and another meteorite hits it. The meteorite might survive. It might have some damage, but the orbit of that meteorite will be changed. A collision catapults whatever has been hit into a different orbit or a different

timeline or a different direction. This nation will never be the same. We collided with another force and our direction has changed. The direction that we are now in or the orbit that we are now in, is away from internal division, that direction is away from departing from God. We're turning back towards God. We've been changed forever. We've been bounced into another timeline. If you're brave enough to face it; face it. Okay, I think we're going to call it quits for tonight. It's a little early, but I just think we're going to call it quits for tonight. Are there any questions or comments on this message? Any questions or comments on anything about Adam Kadmon or this particular aspect of the teaching on Adam Kadmon in Kabbalah? Okay, we're going to call it quits. Good night.

1/1/02mjs