

# *Christ-Centered Kabbalah*

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TRANSCRIPT OF MESSAGE #549 - Part 1

## **IMMORTALITY IN THE MIDST OF US**

This Message Has Been Transcribed and Edited For Clarity, Continuity Of Thought, And Punctuation By The CCK Transcribing and Editing Team.

Our notes are saying that the Ayn Sof. Rabbi Chayyim Vital always refers to the first manifestation of God which is the Ayn Sof. The first manifestation of God or the Ayn Sof in the creation as Adam Kadmon, primordial man. The first manifestation of God in Creation is known as, Adam Kadmon, primordial man. Adam Kadmon is not a physical man, or at least at this point, he was not a physical man, Adam Kadmon is not a physical man. Adam Kadmon came about as follows. Well I guess the issue is Jesus Christ, that is a problem. Adam Kadmon is not a physical man, okay, Adam Kadmon is the awesome power of the Ayn Sof manifesting within the creation, and the intentions, God's intention concerning this creation is that it should consists of a number of vessels, borders or boundaries, or containers that would contain and express the power and the nature of God, which is the Ayn Sof, okay. And in this day and age the vessels that Ayn Sof desires to fill through the personality of Adam Kadmon are us.

We are the vessels. And the program of God is that the full power of the Godhead, the full power of the collective ten Sefirot, known collectively is Adam Kadmon, he's the whole thing, everything that came after him, came forth by an unfolding from out of him, okay, so Adam Kadmon is the whole bag, that's the single name for all, for the whole power of God that entered into the empty space, okay. The program is that this power of God, this primordial power,

known as Adam Kadmon will inhabit human vessels and so completely nullify the nature of the vessel, which is an animalistic nature called the flesh, or the carnal mind or the evil inclination, that power of the Ayn Sof, will so completely occupy the human vessel that the human vessel will be relegated to the condition of skin, the Scripture calls us the skins that the tent of the, that the glory dwells in.

We are to be the skins of which the tents that contain the glory, will be made of. But because God is so high, and so high beyond our comprehension we are thinking skins, you see. Right now we're all filled up with ourselves, and there's sort of a conflict going on between God in the person of Christ Jesus, and ourselves to who is going to occupy the vessels that were created to be a vehicle by which the power of God would express itself, you see. And this is such an important issue because God is calling the Jewish people unto completion and the Jewish people are stuck on this issue of worshiping what they perceive to be a man. They believe the worship of Jesus Christ is the worship of a man. We do not worship a man you see. Jesus Christ today is a Partzuf.

See, just as the Kabbalistic teachers, or the teachers of Kabbalah would tell us, Zeir Anpin, or even Keter, you know is a, well let me say Abba, and Imma, or Chokhmah and wisdom, or even Keter has a Parzuf, and the Partzuf of Keter is Arik Anpin, okay. That's not man, it's a personality that helps us to relate to the outpouring of the Godhead that is manifesting behind the mask of that name. Jesus Christ has become another Partzuf. Now I'm not denegrating Jesus Christ. What happened to him was he was a man born of a woman that was completely filled up with the power of God so completely that his humanity was absorbed into that power of God, and what was left of Jesus, was just the personality which is no small thing. The power, the primordial power of God known as Adam Kadmon apprehended this vessel and filled it so completely, just like the drawing on the board you see, filled this vessel or filled this empty space, you can think of each of us as an empty space, filled a vessel known as Jesus of Nazareth, born of a woman, filled himself completely with the power of God, that Jesus became the Partzuf of Adam Kadmon, the personality by which this formless awesome power of God would reveal himself and make himself known to mankind. Because human beings cannot relate, or we can relate to the invisible God, but the Lord wants to relate to us on a level of intimacy that is really not possible because of our fallen condition, in his formless state. He wants to get closer to us.

So he has wrapped himself in a personality, just like Zeir Anpin and Abba and Imma and Malkhut, and Jesus of Nazareth born of a woman was a vessel, one

of the many vessels that King Hadar has multiplied into. King Hadar the king of Edom that didn't die, and that's another whole message, I can't put it on here, I can't redo that again here. So we're not worshiping a man. You see, and any Christian who thinks they're worshiping a man, is just misled, the Lord will straighten it out in due season. The Lord is not striking them with death for idolatry because they don't understand. Keter is appearing in the Partzuf, Jesus Christ, who is now completely swallowed up by the Ayn Sof.

Does that sound so way out, is everybody okay? We're not worshiping a man, Jesus is not a man. Well he does appear to us as a spiritual man in the form of Christ Jesus, but he's a spiritual man that is Zeir Anpin, that's who he is, on that level, when we relate to Jesus Christ on the level of Christ Jesus, who indwells us the spiritual man, who is our new man. The personality of Jesus Christ is the tent that is revealing Zeir Anpin to us.

We're worshiping God in a new Partzuf. So I had to make that point, I don't know where these tapes are going, this is really a private study, I don't expect it to go very far, but you never know, these tapes could go out twenty or thirty years from now, you know, who knows? So Rabbi Chayyim Vital always refers the first manifestation of God which is the Ayn Sof in creation as Adam Kadmon primordial man. Adam Kadmon came about as follows, after vacating the Halal, the empty space, the light of the Ayn Sof began to repenetrate into the now empty space.

The light entered the Halal in the form of a very thin column, very fine thin column which emanated from the top, and the light preceded to emanate downwards to a point. Now you may remember from a previous lesson that the empty space was not really empty, the light of the Ayn Sof withdrew from the empty space, does anybody remember what that action is called, that the light of the Ayn Sof from the empty space? Yes.

**COMMENT:** TzimTzum?

**PASTOR VITALE:** Yes, and what does that mean English?

**COMMENT:** the contraction.

**PASTOR VITALE:** Yes, the contraction, the contraction, exactly. Very good, very good. Okay, and can anyone tell us what was left in the empty space that's not can anyone tell us what was left in the empty space that's not really empty, why is it not really empty, what is in there, the light of the Ayn Sof withdrew, and what was left in there? Yes.

**COMMENT:** A residue.

**PASTOR VITALE:** Yes can anyone think of another name for that residue? It was a...

**COMMENT:** Black hole?

**PASTOR VITALE:** And now is that a word that's come forth in this study? We're looking for words that have come forth in this study. It's an echo, it's an echo, a residue or an echo of the Ayn Sof. That had previously occupied that space. Okay. At this point, the light circumvented the entire circle of the Halal, making a second circle within it, after this, the light penetrated a little deeper and again circumvented the entire Halal sphere, and created a second circle of light within the first. This procedure continued until there were ten such circles of light, one within the other. The ten spheres permeated the entire Halal from surface to surface, from top to bottom to middle, the ten spheres of light form the primordial pattern of creation, the essential beginning, these are the ten orbicular Sefirot of Adam Kadmon, and I have drawn this on the board for you. Can anyone tell what the word orbicular means? Okay.

**COMMENT:** circle?

**PASTOR VITALE:** Well what word is it derived from?

**COMMENT:** Orbit.

**PASTOR VITALE:** Orbit, yes, yes, these although you can't really see it with my drawing, these circles all represent spheres, spheres like the planets out there, spheres, and they all are one within the other, and they are orbiting around that central point, therefore they are called orbicular because they orbiting around that central point, and we will find out in the future that that central point ultimately becomes Malkhut. Malkhut is the world of action. So our world, we are in the world of action. Today our world exists at that center point, see. We are in the world of action in the innermost part which, the innermost part of the empty space, which is the farthest that you could get from the Ayn Sof. You see the Ayn Sof is outside of the empty space.

But by being at the most innermost point, we are the farthest away from God as it is possible to get. But what is God's solution to that problem that we're so far away from him. See concerning the outsides of our body, to get to God technically, we would have to go to the edge of the universes. Now most people and most pagan religions and philosophers would tell us that space is infinite,

and there is nothing beyond space. Space just goes on and on and on and on. But the Scripture says otherwise, okay. Not the King James translation of the Bible, but all of the teachings of the men of God who have been receiving revelation from him for years says otherwise.

I believe it to be true that everything that we can see with our telescopes or without our telescopes are within a boundary, which boundary is a circular empty space that has been filled in with ten circles, with four worlds, or if you want to include Adam Kadmon, five worlds. We are at the very center of it, but there is a border, there is a border that space is infinite in this world system, in this physical world system, okay, but this world system is coming down, you see. And the truth is that you have to play with the definition of infinity because the distance, see distance does not exist in the spirit, distance only exists in the world of action. The distance is so great as you try to take a spaceship or look with your telescope to the end of the universes and we know that space is continuously expanding, that the finite mind says, well space must be infinite because it's constantly expanding.

Well I'm not a physicist and I can't explain it to you, but I do know that even though space is constantly expanding, infinite space is within the boundary of the Halal, and infinite space exist within the midst of the Ayn Sof, see.

The infinite, infinite space exist within infinity. So technically speaking space is not infinite, that's what theosophy says, that's what Madam Levatski says, that's what a lot of scientist say, space is infinite, so it's the same principle as the instructions in the Scripture that say, you will, some of the commandments in the Scripture that were disannulled in this new dispensation with Jesus Christ, you see. The rule only lasts for as long as the dispensation. The sacrifices for example, the animal sacrifices, it was a statute that would last forever, you have to obey it if you want to be in right standing with God. But in Jesus Christ is the new dispensation, whereby there is no more animal sacrifices. So you will keep this statute forever as long as this dispensation is functioning.

See years ago I joined a gym, I paid \$375 for a lifetime membership, but the guy went out of business so that was the end of my lifetime membership, you see. I had an infinite membership in this gym, but when the gym ceased to exist, that was the end of my infinite membership. So space as we know it, physical space is infinite and it will be infinite until it ceases to exist, because Jesus Christ is shutting it down. And everything that we see and that we cannot see that we know about that our telescopes see, that our physicists talk about, are within the boundary of this empty space, the Ayn Sof is beyond it. But because the Ayn Sof desires to communicate with us, how is he relating to us, since he's

so far away from us, how does he relate to us, where is he? Where is it? How does the Ayn Sof get close to us? Okay.

**COMMENT:** Through his word.

**PASTOR VITALE:** No, we're talking about Kabbalah, let's use the Kabbalah terms here. Okay.

**COMMENT:** Through Binah and Chesed?

**PASTOR VITALE:** No, okay, the Ayn Sof is entering into the empty space, he's entering through Adam Kadmon, he's entering into the very center of the empty space where we are, he's in the midst of us, he's in our center, see. And we try to get to him by looking outside of ourselves, it's virtually impossible. But because he wants a relationship with us, he has entered into the midst of us, he comes into this empty space. The Ayn Sof pours his light into Adam Kadmon, which is a filter, and Adam Kadmon dispenses measures of that light of the Ayn Sof, and we each of us, is a vessel that has the potential to be so completely filled with the light of the Ayn Sof that we will share the experience of Jesus Christ, we will become a skin or a tent or a Partzuf or a face by which the glory of the Ayn Sof relates to other human beings.

But to be in that condition we must die to everything that we are, you see. So the Ayn Sof is entering into the empty space, through Adam Kadmon and he's relating to us from the inside of us, and because of that he is very close to us. And we're told in the Scripture I believe in the books of Acts, that the Lord is very near. He's nigh to us all the time. Okay, so we're told that these ten spheres of light form the primordial pattern of creation, the essential beginning, these are the orbicular Sefirot of Adam Kadmon. Well all this mystical metaphor is well and good, unless we understand it, we totally lose the importance of what is being related to us.

Remember that the pattern of creation is called a man, a primordial man, this means that the entire order of spiritual evolution, what is called the Seder HaHish 'tal'sh'lut, is not only a pattern to the universe at large, it is more importantly for us, a map of inner man. From our deepest most psychic and psychological origins to the form of our genetic structure and biology. Now sometimes these two conditions are called the macrocosm or the microcosm. If you want to look for God outside of yourself, you look at the macrocosm, you send out spaceships and you turn telescopes onto space, and you spend billions of dollars as our government has done trying to discover the mysteries

of the universe although our government is not looking for God okay, but try to discover the mysteries of the universe.

So people are looking at the macrocosm trying to understand space and planets and they're just wasting their time, all of the answers are in the microcosm which is man. All the answers are within us. Every organ of the human body is representative of something that exists in the spiritual plane. All of the universes out there exist in the spiritual plane.

You know I never really understood what it meant that Jesus Christ was our foundation until recently. I read in a more recent lesson that the scientist they, they split the atom, and they just went down to the smaller and smaller and smaller particles until they got down to as far as they could go. They're looking for what is holding the atoms of the universe together, so they keep breaking them down, breaking them down, breaking them down, and when they went as far as they could go, they found nothing. There was nothing that they could see that was at the foundation of this universe.

But you see there is an invisible foundation, which I read in a future, in a more recent lesson, it is Keter the highest Sefirot of the ten Sefirot, which is invisible to this world, that is holding all of these atoms of this world together. So really western science you know can really be laughed at by spiritual scientists. Their searching and searching and searching and searching, and eventually they get to the point where what they're searching for moves into the invisible planes at which point they are lost, and they have no explanation for it.

It is not true that nothing holds up this world. And this is what it means that Jesus Christ is our foundation. Jesus Christ today is Keter. He is the Partzuf, the skin that is manifesting Keter to us. He is what holds all of the particles, the subatomic particles of the atoms together. Everything in this world including us is made of trillions of atoms. What is holding them together, what is the glue that hold all of the atoms of my body together? It's Keter, which is the Ayn Sof, Keter is the Ayn Sof within the empty space, and that's what it means that Jesus Christ is our foundation.

Everything that exists has arisen out of these ten Sefirot and out of Adam Kadmon. I'll read this sentence again, it is more important for us a map of inner man from our deepest most psychic and psychological origins to the form of our genetic structure and biology. Therefore a proper understanding of Adam Kadmon is essential for a proper understanding of us, and we are Adam Tahtone, the man below, Adam Tahtone, mortal man. The initial ten orbicular

Sefirot of Adam Kadmon emanate, that brings give forth a unique aspect of Adam Kadmon which Rabbi Hiam, calls the Nefesh level of Adam Kadmon.

Now the man who wrote these notes, he's talking about Rabbi Chayyim Vital, who wrote the book The Tree Of Life, that we study, that is the basis of "A Look At Kabbalah" series, okay. And he says the initial ten orbicular Sefirot of Adam Kadmon are the Nefesh level of Adam Kadmon. You may recall, well how many levels of soul are there? Can anybody tell us that? Okay.

**COMMENT:** I think there are four.

**PASTOR VITALE:** No five, can you tell us the names?

**COMMENT:** Nefesh?

**PASTOR VITALE:** Okay, that's the lowest, that's the animal nature.

**COMMENT:** Neshamah?

**PASTOR VITALE:** Neshamah, and which one is that?

**COMMENT:** That's the higher one.

**PASTOR VITALE:** That's the God soul, okay.

**COMMENT:** Chayyah?

**PASTOR VITALE:** What is that?

**COMMENT:** I don't know.

**PASTOR VITALE:** Okay, that has to do with our moral fiber and with ethics, it's sometimes called the soul of the soul, it surrounds the three levels of soul, the three basic levels of soul, you've named two, the Nefesh which is the animal nature, and the Neshamah, which the Kabbalah calls the God, so we might call it the mind of Christ, and what is between those two, do you remember?

**COMMENT:** Yechidah?

**PASTOR VITALE:** No, Yechidah is the highest one that surrounds the Chayyah, okay. After Nefesh comes Ruach, okay, Nefesh, Ruach and Neshamah. Now, you know you have to flow with this, because we're dealing with different definitions or with different words describing the same thing.

Kabbalah says that Ruach is personality, you see. And I can't, Ruach is the spirit or the breath of life in the soul, and they call it personality, it doesn't really fit with the doctrine of Christ, but we're going just flow with it and we're not going to get all upset over it, right. I know I read in one book that an infant is born with the Nefesh, and that the Ruach develops over the first year of life, and when I first read that I said, how could the spirit develop over the first year of life, how could you be born without a spirit?

And then I found out that according to Kabbalah, they consider the Ruach the spirit, the personality. So we're not going to get hung up on this, we're just going to know that according to Kabbalah, the Ruach is personality, okay. And apparently included in the Nefesh is the breath of life, they say an infant is born. I mean what does, the infant doesn't have any intellect when it's born, it's just like a little animal, it has to be nourished and loved and taught, and learned.

Okay, so we're being told that these orbicular Sefirot are the Nefesh level of soul and that Adam Kadmon who enters into these ten orbicular Sefirot, in a straight line, that is the Ruach level of soul, I guess I could put that on the board for you there, let me add this to that drawing. The Nefesh is the first of the five levels of soul to manifest, it is the rudimentary life force of everything, and that's our animal, our physical body, and our animal nature, that is the rudimentary, that means the basic, the foundational life force of everything in this physical world, this is an animal world. Rabbi Chayyim does not teach us much about the aguleum of Adam Kadmon. Who is going to tell us what the aguleum are? Okay.

**COMMENT:** Yes, the spheres, meaning the circular, these orbicular Sefirot. So we're told that Rabbi Chayyim Vital does not teach much about the eguleum of Adam Kadmon. He states that being the ossense, the Holy Zohar speaks almost exclusively about another form of ten Sefirot of Adam Kadmon, then so will he. This other form of the ten Sefirot of Adam Kadmon, is called Yosher, and what does Yosher mean? Okay.

**COMMENT:** Columns.

**PASTOR VITALE:** So we're talking about the linear Sefirot as opposed to the circular Sefirot, what the writer of these notes is saying, that Rabbi Chayyim Vital who is apparently a very great authority is Kabbalistic circles says that the Zohar is talking primarily about the linear Sefirot, and therefore he's going to do the same thing. In other words he doesn't want any part of these circular Sefirot, he doesn't want to talk about them, okay. Now can anyone tell us what the problem is with the circular Sefirot, why do you think we're encouraged to not

pursue them? Who are or what are the circular Sefirot? The circular Sefirot is dealt with in depth by the doctrine of Christ, the circular Sefirot is the fallen world, the circular Sefirot are the fallen world you see.

Just as the linear Sefirot include five worlds, can anyone name the five worlds, Adam Kadmon, the world of emanation, the world of creation, the world of formation, the world of action. The world of action is called Asiyah, the world of formation is Yetzirah, the world of creation is Beriah, the world of emanation is Atzilut. So there are four worlds, five worlds, four of which is spiritual and one of which is physical in the linear Sefirot, but in the circular Sefirot is the expansion and actual manifestation of this world. You see Satan's world, everything that we studied in the doctrine of Christ, the seven, at least when I taught it, it was the seven energy centers, although some of the Hindu books that I studied, because I went to Hindu sources to get my information about the circular Sefirot, and I read in some books where they said there were ten energy centers, but I pretty much taught is as seven energy centers. It's this world, and it's the invisible parts of this world. You see this spiritual world, this empty space okay, and the linear Sefirot of Adam Kadmon are within us, in the most innermost part of our being, where are whatever part of this linear Sefirot exists in a human being, what is the name of the form that it takes, in every human being born to man? Abel, it's Abel the seed of Jehovah's seed, Jehovah's dead seed is Abel.

Every man born of a woman has that dead seed, and it's that dead seed that Christ grafts to, to give it life. So literally speaking, we are all manifestations of the circular Sefirot of Adam Kadmon, and when Christ comes into our life and grafts Christ to us, when Jesus Christ comes into our life and grafts Christ to us, that is the beginning of the bringing forth of the linear Sefirot within us. And people that don't know Jesus Christ at all, they are like 100%, their whole life is 100% experience through the circular Sefirot, or the orbicular Sefirot of Adam Kadmon, and that is the level of Nefesh, which is the animal nature.

So you see this whole world where the animal nature prevails, brethren in the most, in the most ethical and moralistic men in this world, the animal nature prevails. Everybody has to eat other animals and plants to survive, and the healthy lifestyle is considered to be, and I agree with it, let every man have his own wife, and live like the animals live, engage in physical sex, bear young, bear physical young, and the Lord Jesus is saying as long as you're in this condition, that's a good lifestyle, as long as you're down here in this world, you're much better off getting married, one man, one woman, spend your life together, devote yourself to each other, raise your family, have rewarding relationships, it's much better than going out and being promiscuous, and being

dysfunctional. But that's not the be all end all, the be all end all is to get out of a lifestyle, and a mentality that exists in the orbicular Sefirot and move into the lifestyle of the mentality that exists in the linear Sefirot of Adam Kadmon, and that is the spiritual life.

And eternal life is only in the linear Sefirot. Eternal life will never be in the orbicular Sefirot alone, that is the animal nature, that is the animal world. It's separate and apart from the spiritual world, and the spiritual world, first of all we have to get the spiritual world within us. So if you're not a natural Jew, you have to have Christ grafted to you, and then Christ who represents your linear Sefirot or the linear Sefirot within you, has to grow up and start to rule over the ten orbicular Sefirot. That's what's happening.

So this is the pattern of the ten Sefirot with which most today are familiar with, what? The linear Sefirot, where the Sefirot emanate in the form of columns, right left and center, as opposed to orbicular spheres, one inside the other. So the writer of these notes are saying that the Sefirot which are most familiar with us are the linear Sefirot. I don't know how much knowledge he has, I don't know all that he's saying is what Chayyim Vital says that we're not going to study the spiritual aspects of this world, because the spiritual aspect of this world, and this is Sheila saying this, are filled with, not only demons, you see demons are, I believe demons are thought forms, okay. Demons are evil thoughts that people think over and over and over again, and they actually take on form.

If you are a person who has a problem with unforgiveness or hatred, and you go over and over and over in your mind how this person did you wrong, and how you hate that person, your mind will give birth to a demon of hatred, and then when that demon is born, it lives forever in your aura. Now we all have an aura, I know the church doesn't like to hear that word, but we all have an aura. Every human being has an energy field that surrounds it, it's been seen by scientist, you see.

I spent five years having demons cast out of me, I always wondered where they came from. In old order deliverance they seem, it appears that they come out of the mouth and out of the cavities of the body, so I don't fully, I cannot fully explain it to you right now, but I do believe that they live in your aura, maybe the aura is within you and without you, the energy field that surrounds around our animal nature is both within us and outside of us. Maybe the demons we create live in our energy field. That's how sometimes we hear voices and maybe when, when the deliverance worker comes to cast it out, it hides, what do I know, I just live here.

So pretty much we're being told by this great Kabbalist that the Lord has not anointed us to study the invisible planes of the orbicular Sefirot. They okay, I was telling you, they're not only, those are demons, demons are entities that are literally born from the evil thoughts of our mind, but there are also other worlds, just like there are five worlds in the linear Sefirot, there are worlds. When I taught it it was the etheric plane and the astral plane and I'm not really sure. I know I went, I had seven worlds, but I don't know how accurate that is. There are other planes of consciousness in the orbicular Sefirot, which are inhabited by beings that are not demons, they are entities that are the product of that plane of existence that dwell there. And they can see us and we can't see them, or at least in some instances they can see us.

We are told not to delve into these other worlds. The Scripture clearly says, don't engage in divination, don't seek out information from these entities in other worlds, because they're not our friends. Now I know some people, have positive experiences with spirit guides, but the day will come that they will pay the price, and if they don't pay the price, their children will pay the price, and if their children don't pay the price, their grandchildren will pay the price. This is the way these entities work, they gain your confidence, they give you gifts, they help you in this world, and then when they have full control over you, they start taking whatever it is they want from you, which is usually the very life force, they want your spiritual substance, they want to shear you like you're a sheep. Praise the Lord.

Now one point that I have to make which is very important because I didn't understand this myself until recently. Adam Kadmon only has ten Sefirot, he does not have orbicular Sefirot, and ten linear Sefirot, making twenty Sefirot, Adam Kadmon does not consists of twenty Sefirot, he has only ten Sefirot, and each Sefirah has an orbicular and a linear aspect. Each Sefirot, each of the ten Sefirot of Adam Kadmon has an orbicular and a linear Sefirah, there are only ten Sefirot. Now in the condition of most of the people of this world, including most of the church world, the linear Sefirah are non-existent or dried up in the form of Abel, the seed is dried up and not even functioning.

So these people are living exclusively out of their Nefesh, out of their animal nature, does that make them bad people, no. If this relates to you should you be afraid, should you be angry? No I'm just telling the truth about your condition.

If this is your whole life and I'm not saying it's bad, if your whole life is in the outer world where you love your kids and you love your husband and you're engaged in the activities of this world continuously, you should know that you are existing in the ten orbicular Sefirot of Adam Kadmon, and depending on the

degree of your commitment to the Lord Jesus to your spiritual life, that is the degree that you are also experiencing the linear Sefirot of Adam Kadmon, or the linear aspect of Adam Kadmon's Sefirot. Everybody in this world is primarily living out of the orbicular Sefirot. Now if you're spiritual outside of Christ, all that means is that you're experiencing some of the other worlds, the worlds beyond this physical world of the orbicular Sefirot. You're experiencing the spiritual world of the orbicular Sefirot or the orbicular aspects of Adam Kadmon's Sefirot.

But if you're spiritual in Christ Jesus, which very few Christians are, very few brethren, what that means is, Christ has grafted to Abel in you, and is growing and maturing, and Christ, the seed of Christ being the entire ten Sefirot, see when Christ is grafted to us, we receive the entire ten Sefirot of Adam Kadmon in perfect balance, through the glorified Jesus Christ, that seed being the offspring of the Lord Jesus Christ. We receive the whole ten Sefirot in perfect balance, that is what is grafted to us, but it's grafted to us in embryonic form, it's an embryo, it has to develop, each of the ten Sefirot have to separate.

You see, brethren, the more I read in these books on Kabbalah, it just blows my mind, it's happening to us now. What I read about that was suppose to have happened before time began, is happening to us now. Keter is the first Sefirah to come forth and everything is in Keter, all of the ten Sefirot are in Keter all bound up, they have to unfold and come out. Also from another point of view, we haven't really gotten to this yet, but we're told, some of the studies we're doing, both The Tree Of Life and this study in future lessons, is talking about the lights that come out of Adam Kadmon's mouth.

Now the lights that come out of Adam Kadmon's mouth are on the Nefesh level of soul, and we're told that all ten Sefirot are squeezed together in one vessel, in Adam Kadmon's mouth, and they have to be separated out, and each one has to get its own vessel. Brethren that's our condition right now, when Christ is grafted to you, you have one seed, and you have the embryonic roots of the whole ten Sefirot existing in that one vessel in that one seed. That means you're experience is paralleling the experience of the light of God as it exists in Adam Kadmon's mouth. I don't know whether the Kabbalists see this or not, I honestly don't know, but I see it, it's as clear as could be.

You see, there is no time and space in the spirit. So when we understand the doc, when we understand that the seed of Christ is to be grafted to us, and we relate it to the teachings of Kabbalah, when I could say to you, the seed of Christ being grafted to you is the same thing as the breath of Adam Kadmon's mouth, at the moment that you understand that, you are lined up with the entire spiritual procedure beyond time.

Let me put this on the board for you. Okay, I have drawn a single circle, I haven't drawn the ten orbits within them because my point is that humanity as we know it today exists in the orbicular Sefirot of Adam Kadmon, so you can read here, time exist here in the Nefesh, that's the animal nature, that's the animal, our flesh is animal and our mind is an animal. Okay, what animal that is our mind? Yes.

**COMMENT:** Cain?

**PASTOR VITALE:** Cain is not really an animal, well Cain is the conscious part of our carnal mind, but what animal represents this carnal mind?

**COMMENT:** Leviathan.

**PASTOR VITALE:** No, the, Leviathan, actually a Dragon, okay, it's a Dragon or a Serpent, the Dragon that represents our carnal mind, so we're living out here in our mind, you see our flesh reflects the condition of our mind, and we have an animal mind, okay, and we fell down, we fell out here into the orbicular Sefirot of Adam Kadmon and this is where our world exists, out here.

Now the work of creation is beyond time, so now, how can I say that? Well this linear Sefirot here, the linear Sefirot here, this is the light of Ayn Sof pouring into the linear Sefirot, and the Ayn Sof is infinite, there is no time where the Ayn Sof is. So eternity or infinity exists within the linear Sefirot, and time and space exists in the circular Sefirot. Is there anyone who cannot see that? It's an important point, is there anyone who cannot see that? Eternity is in the midst of us, our flesh is out here, our body is out here, our mind is out here, but every man born of a woman, has Abel buried under the ground of their mind, at the innermost part of their carnal mind, and Abel is unconscious or dead, except for some Jews, I'm convinced it's not every Jew, because Abel was quickened 5,000 years ago in Israel.

As far as I know, it's not at all likely that we will find an Abel, a conscious or a living Abel in anyone other than a Jew, because of the shot, actually Christ was imparted to Israel on Mount Sinai, okay. Now look this is really important point, okay. Well first of all let's do this first, I'm showing you that light of the Ayn Sof who is the Lord Jesus, he is the Ayn Sof to us, actually he's, the Lord Jesus is the Partzuf that is the name of the personality that Keter is revealing himself to us through today, and Keter is one with the Ayn Sof, okay, and this is what Jesus was saying when he said, "I will come again".

John 14:2-3, "In my father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

Okay, the place that Jesus went to prepare for us is the linear Sefirot, but Jesus' glorification, a way was made, and I have to tell you I can't explain it to you, I don't fully understand it myself. But by Jesus' glorification a way was made for him to enter into us in the very midst of our being, and recreate the linear Sefirot.

This is the place he went to prepare for us, we are the mansion, everyone that's this far along should know that we are the mansions that we're not getting a mansion to live in, we are the mansions that God will live in, okay. And this is the place that Jesus went to prepare for us, and he said, "I will come again and receive Christ in you unto myself".

You see, when Christ is grafted to a mortal man, he's grafted to Abel, okay, and Christ becomes that man's living spiritual essence, and Christ becomes that man's passport into the linear aspect of Adam Kadmon. See Christ grafts to Abel and brings him into this linear Sefirot. ...is passport into the linear aspect of Adam Kadmon, which is beyond time. Christ growing in you is beyond time, he's not subject to time you see, we are subject to time, that any time element that exists is that we have to get what we're going to get before our animal body dies, see.

Christ in us grafted to us right now will live forever see. It's the body that dies. This linear aspect is the place where creation is still taking place, why because there is no time in the linear Sefirot, it's as far as eternity is concerned, the creation that we're learning about that as far as our carnal mind is concerned took place eons ago, it still exists in timelessness because the creation is not completed. Now I believe the Kabbalists teach that creation is completed, I don't believe creation is completed, I don't believe that, okay.

So creation is taking place in the deepest depths of the earth, in the linear Sefirot. And when Christ comes and grafts to Abel in you, Christ is the passport of Abel into this linear Sefirot that is set up in you, I can't tell you how it's set up in you, it's set up in you some how, I'm not going to get into it right now because I'm not sure, okay, and Christ moves Abel from the realm of time where he's under the dominion of Leviathan and Cain and Christ moves him into the linear Sefirot which is beyond the grasp of Leviathan and Cain, into the place where the creation is still taking place. So when a man's spiritual essence enters into

that place, where there is no time, where creation is still taking place, that man becomes a participant in the process of creation.

Is there anyone who cannot see that? The seed of Christ, which contains all ten Sefirot in one vessel, I'm the vessel, Christ is in me, I have the full ten Sefirot in me, they may not be fully mature, but in Christ I have the full ten Sefirot, in this one vessel in here. The seed of Christ, which contains all ten Sefirot in one vessel, that man, can be likened to the breath of Adam Kadmon's mouth, which we're taught in the Tree Of Life, the breath of Adam Kadmon's mouth contains ten Sefirot in one vessel, and the breath in Adam Kadmon's mouth, is an interim position an interim place in the evolution of the spiritual creation.

The breath goes from the ears, it comes out of the ears, goes down to the nose and then goes down to the mouth, and eventually the breath goes down to Adam Kadmon's navel, that's as far I've got, I haven't studied beyond that yet. And the end of this breath, is that it develops into a fully functioning ten Sefirot, each one individual, manifesting as a powerful angel in your life, and in my life, the end of which somehow produces a powerful spiritual man. So the man that has Christ grafted to him, can be, can liken himself to the stage of the spiritual, of the stage of the evolution of the spiritual creation, where the breath, and the breath is the light of the Ayn Sof, is being processed, it's gone from the ears, to the nose, to the mouth, and the next thing that is going to happen is that all of these ten Sefirot that are in one vessel, each of them is going to get their own vessel. How is that going to manifest in our lives, I don't know.

But I see what's happening in me, I see that the Lord is weaving the doctrine of Christ with Kabbalah, it's just very exciting to me, it's just beginning, it's just beginning. There's going to be spiritual explosions here, there's going to be a fusion of the doctrine of Christ to Kabbalah, and that fusion is taking place basically and initially in mind, and whoever understands it, as I preach it, as you receive understanding that fusion of the doctrine of Christ in Kabbalah will be taking place in your mind and in that fusion is released the power for ascension. It's just starting to come in.

Now look, Christ, the seed of the glorified Jesus Christ contains all ten Sefirot. Xxxx just read John 14:2-3, I always wondered what kind of a place Jesus was going to prepare for us, I knew it wasn't some place in heaven some where. Here's the answer to it, Jesus prepares for us, the place Jesus prepares for us in the linear Sefirot within us, and that's the place where he's going to meet us, he says I will come again, and receive you unto myself.

Do you think he's receiving your evil inclination unto himself? No he's receiving Christ in you until himself, the spirit and... and xxxx would you read that again. "...and if I go and prepre a place for you I will come again and receive you unto myself that where I am there ye may be also." Okay I want to do that a phrase at a time, please don't close your Bible. I will come again, the Lord Jesus, he's entering into us, okay, in his glorified spirit of Christ, what comes after that? "...and receive you unto myself." I will receive Christ that's grafted to you unto myself, and have here the Spirit of Christ is nurturing Christ in the individual which is in the roll of Malkhut, the lowest Sefirot, the female Sefirot, the female Sefirot, the Lord Jesus, Spirit of Christ is coming to nurture and build up, because Malkhut is the visible world. We are Malkhut, we the human being, the moral man, we are Malkhut waiting for the glory of the whole upper nine Sefirot to be deposited in us. See, so Christ is Malkhut, you have to have, everyone that is going to get this glory of God, you have to have Malkhut grafted to you, because Malkhut is the female that receives everything that the male has to give. So even though Christ is the whole ten Sefirot unto us, Jesus is building up Malkhut, he's feeding and strengthening Malkhut.

Okay what's the next phrase xxxx, "...that where I am there ye may be also." Okay, so where is he? He's in Keter. So the Lord Jesus by the Spirit of Christ is entering into the linear Sefirot and he's nurturing and nourishing the seed of Christ that we might grow up from Malkhut and ascend all the way up to Keter, be where he is, that we too might become Partzuf, skins, nothing left of our animal nature at all, just the personality, the vessel okay, through which the glory of God is revealing itself through, I read this high doctrine to you about the ten Sefirot and they're vessels and they're packet of power, and they're this and they're that, brethren they're us! We are the vessels that are designed to be the packets of power, that are designed to be the boundaries that will contain measures of the power of the greatness of God, that will manifest itself for good to all of mankind, it's us, but our animal nature has to die.

Is there anybody that doesn't understand this? Any questions about this drawing at all, I am very excited, I see what's happening. Brethren it's less than a year, that I came in here on a Sunday and I couldn't preach, I was starting to read the Tree Of Life, I was following the Lord's instructions, and I sat here and nothing was coming out of my mouth. Less than a year later, we are privileged to see the Lord weaving the doctrine of Christ together with Kabbalah, that's the doctrine of the orbicular Sefirot together, being woven together with the doctrine of the linear Sefirot, and there's going to be an explosion of spiritual power, at some point.

Is everybody okay? Okay if you'll stay with me just a little bit longer I would like to finish this section of the notes, so that next week we can pick up with our study on the individual Sefirot. Back to our notes we're on page two, the first full paragraph. Rabbi Chayyim is very clear about the order of these two emanating patterns, he is talking about the orbicular Sefirot and the linear Sefirot. First came the ten Sefirot in the form aguleum, which is spheres the circular Sefirot, only when they were completed, did the ten Sefirot manifest in the form of Yosher, the linear Sefirot. Brethren, can you see this? There is no time, there is no time or space in the spirit. What we're reading about here which was suppose to have taken place before time began is happening in the midst of us. He says, first the circular Sefirot were formed, that's us, the next thing that happened was that the linear Sefirot was formed in the midst of them.

The linear Sefirot was formed in the midst of the circular Sefirot and that's what's happening when Christ is grafted to us. The linear Sefirot are being formed in the midst of us.

Only when they were completed, only when the orbicular Sefirot were completed did the ten Sefirot manifest in the form of columns. So here we are, we certainly are completed orbicular Sefirot, waiting for the linear Sefirot to be formed in us. And here he says, now remember one very important point, I told you this already but I'll read it to you again. The aguleum, the spheres and the Yosher, the linear aspect are not two separate emanations of different Sefirot, they are one and the same. There are only ten general Sefirot in Adam Kadmon, not twenty. The aguleum, the spheres, and Yosher, the linear aspect are two aspects of the same reality. They are not to be separated as two distinct sets of Sefirot. The difference between them is that while the orbicular aguleum emanated the Nefesh level of soul, the Yosher level of the Sefirot emanated the Ruach level of soul.

Now our notes tell us that the Kabbalists say that the Ruach level of soul is personality. Well everything is double, we have personality in the Nefesh, and we have personality in the animal nature, and we have personality in the spirit, that's what the Partzufim are. They are personalities of God. So I therefore have to sort of contradict what I or at least explain what I said earlier in this very message. I can now understand how the Kabbalist can say that Ruach is the personality, it's the personality of Christ that's developing in us, you see. The Ruach would be the personality of Christ that's developing in us, and the personality of our flesh man is in the orbicular Sefirot, there is two of everything brethren.

Okay let's finish this up. Within the aguleum themselves arose the Yosher aspect of the Sefirot, that's the linear aspect, the linear aspect arose up in the midst of the circular. While the aguleum expressed the life force level of the Nefesh of the Sefirot, see, this aguleum, the spheres, the Nefesh animal level has the life force level of the Sefirot. The Ruach level manifests by the Yosher, begin to manifest the personality of the Sefirot. See, the Ruach, the linear, it's the personality of the Sefirot, but we have a personality in the animal nature. So that's just another way of saying we're a double minded man, we also have a double personality. In other words, because the Sefirot are in an orbicular form, they cannot interact each one with another, and therefore while their power is evident it is nonetheless dormant.

Well I have to disagree with that, as the Lord reveals to us that we are the actual playing out of the drama of creation, and we do relate to one another, see we are the spheres, we are the orbicular spheres, and I know that we relate to one another, we cannot relate, we cannot relate to God short of Christ, but we relate to one another.

He says because the Sefirot are in an orbicular form, they cannot interact one with each other, and then he says, therefore while their power is evident, and we know the power that is resident in the mind of fallen man, is witchcraft power. He says while their power is evident, it is nonetheless dormant, and this is definitely not true.

Although a thought just came into my mind that, it's very possible that in the case of the Jew who is completely sold out to God and keeping the law and keeping the statues and doing the Mitzvahs and whatever else they say they have to do, if you're really living right, the evil inclination which is in the orbicular Sefirot may be dormant in your life, and in the ideal condition, in the ideal situation, if we have Christ Jesus living in us, our carnal mind and our evil inclination is suppose to be dormant.

So what the writer of these notes is saying, he's talking about an ideal, you see, we're suppose to be comprised of both circular and linear Sefirot and the evil inclination, the Nefesh level of soul, the animal level of soul with that power associated with it, is suppose to be dormant because the power of Christ Jesus who is in the linear Sefirot, or the power of Adam Kadmon in the linear Sefirot is suppose to control the evil power of the orbicular Sefirot but there was a fall, and the ideal does not exist even in the practicing Jew. Does anyone not understand what I just said? Okay. When however the Sefirot manifests in the form of columns, a dynamic change occurs in their ability to interact. I have to go back here. Oh, I see, when he's saying that they cannot interact with each

other, he's talking about the linear Sefirot, he's not talking about the circular Sefirot, he's talking about the linear Sefirot, when they come down, ten of them, one under the other in a straight line, they cannot interact with each other, that's true, okay.

So he's talking about the linear Sefirot, here I have to, what I said was true of the circular Sefirot. So he says, therefore their power is evident, these are the ten Sefirot of the linear Sefirot, and the linear aspect, their power is evident but it is dormant, because they cannot interact with each other, and what does that mean? The purpose of interaction with one another is to pass down the power, did you ever see a picture of men before back in the 1800s if there was a fire, they would be pumping water and passing the buckets down the line, and then the guy closest to the fire would be throwing the water, that's what the ten Sefirot do. Keter gets the energy from the Ayn Sof, and he passes it to Chokhmah, and Chokhmah passes it to Binah, and Binah passes it to Chesed, and the one that's without any power at all, is Malkhut, and Malkhut represents our world. We have been left without power and that's another lesson we'll get to it eventually, this is going very slow but we'll get to it eventually, Malkhut our world of action has no power, has no energy. All we have is the shadow or the residue, like a similar, similar to the residue that was left in the empty space.

We have no power of our own you see, we can be likened to the moon, we have to get power from outside of ourselves. So it's true that he says here that the power of the ten Sefirot within us is dormant. Well that's true, we have Christ grafted to us yet we're not powerful. The witchcraft of this world is more powerful than me, and I'm one of God's leaders. If it wasn't for the Lord Jesus, I would have died a couple of weeks ago, Christ in me could not save me, he wasn't strong enough to stop the hand that was strangling me, the Lord Jesus had to come in and save me.

So the power is dormant or weak, and we're told that the reason for this is that the different Sefirot are not properly interacting with one another, and I'll have to explain that another time, it's very late. When however the Sefirot manifests in the form of columns, a dynamic change occurs in their ability to interact by being placed in relationship to one another, the Yosher form that's the column of the Sefirot, enables there to be a polarity, with the creation of polarity, two opposing forces vie against one another to create a sense of balance and harmony. A third stage that is neither of the two, but rather a union between them. This state of sway between right and left creates what we can call the personality of the Sefirot, this is the key to their interaction, the secret of all movement in the universe.

Praise the Lord, this is the Sunday after the Thursday that I preached everything on this tape prior to these words. We stopped on Thursday night because everybody was getting slain in the spirit and we could not continue. So what I'm going to do is I'm going to review drawing #2, because I think everybody was passed out and really didn't hear a word that I said, on Thursday night. And this is a major revelation. So we're going to go over it.

Drawing #2. The circle that I have drawn on the board, represents the circular or the orbicular Sefirot. Who can tell us why we sometimes say, orbicular Sefirot? Does anybody remember the word orbicular?

**COMMENT:** It comes from the word orbit.

**PASTOR VITALE:** Yes, it has to do with an orbit. Now remember, each of these orbicular Sefirot, they're not straight lines, each plane circle, the circle drawn with a straight line, not with a straight line but with a flat line, represents a sphere, just like the planets out there, they're a sphere, a globe, Mars, Earth, Venus. Each of these Sefirot represents a sphere, okay, a multidimensional sphere, actually there are even more than three dimensions, multidimensional sphere, and they're all revolving on their own axis. Does everybody know that the earth, revolves, right it stays right where its place is, it revolves right like if I was the earth, standing right in this same place here, I would be revolving like this, okay. It revolves on its own axis, and aside from that, while its revolving on its own axis, the earth also orbits around the sun.

So the earth is revolving on two levels, did anybody not understand that, could you understand that? No you didn't, okay. Every planet revolves on its own axis. That means if you were to stop the earth and put it one place, if you would stop the earth from orbiting around the sun, if you could get it to stay in one place as far as its orbit is concerned, it would still be spinning in that same place, like this, if I was not orbiting, are you following me? You're not following me, okay I'll have to get something to show you. So each one of these spheres spins on its own axis and while its spinning it's orbiting around the sun, okay, but most important, what we really need to understand is that the teachings of classic Kabbalah which we are studying are highly abstract, they talk about spheres and straight lines and aguleum, and Yosher, the aguleum on the spheres, and Yosher are linear Sefirot, and it sounds wonderful, but I don't see any emphasis, at least at these beginning lessons, because we're still beginners when it comes to Kabbalah. I don't see any instruction from the sources we've been studying that these spheres are entities, they are conscious entities, I don't know what to call them, they're not men as we know men, but they're conscious entities

with attributes of mercy and kindness and rebellion and arrogance, they're conscious beings.

Okay, and what this drawing is trying to show you, well let me just finish this here. So we have the circular, I have a single circle here, but this single circle is representing the ten Sefirot. Now remember each ten Sefirot, each Sefirah has under it another ten Sefirot, is everybody okay. Like Keter for example, okay, you have Keter, Chokhmah, Keter underneath Keter has ten Sefirot, another Keter through Chokhmah, and if you take that Keter, there's another ten under that, and it goes on at infinitum, an infinite number of spheres, in the spiritual plane, and each one of these spheres is a conscious entity, a conscious entity. Is everybody okay? Okay.

So for the purpose of what I'm trying to teach you I've only drawn a single plain circle, that means a flat line, because I'm trying to show you how in the midst of the spheres or of the orbicular Sefirot, the linear Sefirot enter in to the midst of the circles. Now we've had a lot of drawings about that, okay, we've had a lot of drawings about that. So we see that the orbicular and linear Sefirot are inseparable, they're actually two parts of the one whole.

In other words, although I'm not completely orbicular yet, I was getting up there with my weight, but I'm not now, there is a wind pipe, and a trachea which you might call a straight line, that emanates from my throat down in to my heart, if you want to say that my heart is orbicular, let's say that the human heart is orbicular, and we have the esophagus, an organ that is a straight line going down into the heart, you see. It's still a part of the, it's all part of me, and that is all part of the digestive system, the esophagus feeds the food, I'm sorry I shouldn't have said the heart, I should have said the stomach, the esophagus goes into an orbicular stomach. But it's the whole, they're both parts of the digestive system. Is anybody not following me? Okay. So we've been taught that there are ten orbicular Sefirot and that there are ten linear Sefirot, but there are not twenty Sefirot. It's not ten orbicular and ten linear. There are only ten Sefirot, and each Sefirot has an orbicular and a linear aspect to it, okay. And the linear aspect of the Sefirot is in the midst of the circular aspect, just like the esophagus goes down in to the stomach, and they're really one, or there are ten complete Sefirot, each Sefirot containing an orbicular aspect and a linear aspect.

Everybody okay? Now what I'm trying to show you here is that this high doctrine of Kabbalah is existing in a practical way today, right here on planet earth. What we're told happened before the beginning, everything that we're studying in Kabbalah now is pre-Genesis 1. What we're up to in "A Look At Kabbalah" is all pre-Genesis 1, before the beginning, you see.

Now I always use to think, that there was, how could there be anything before the beginning? This was the beginning, what do you mean before the beginning, but I was spiritually naive when I thought that, because of course there could be something before the beginning, if I were to start building a piece of furniture in the middle of my living room right here that would be the beginning for that piece of furniture, but I've been living in this place for five years, and even before I lived here, this apartment existed, but it's the beginning for the piece of furniture that I started to build.

So we see that the Ayn Sof, God the creator, always existed, he always was, and that which had a beginning, or had a beginning, the Ayn Sof doesn't have a beginning, he has no beginning and he has no end, but that which came forth from the midst of the Ayn Sof, that which is not infinite, that which had a beginning, see, is the creation. So the beginning was the beginning of what we are today. See but we didn't always exist, but the one who is forming us has always existed. So you see that was a spiritually naive thought of my carnal mind to say how could there be anything before the beginning. It's like an infant coming out of the womb and saying, "Oh the world just began, I'm here."

The world has existed a long time before that baby was born, you see. So what we're studying in Kabbalah now is pre-Genesis 1, is everyone okay with that? Okay. This is the major concept that I'm trying to impart to you, what happened or what occurred or what took place before Genesis 1 took place in a realm that compared to where we are now, is called infinity, timelessness, see. Now what we're talking about did take place in the empty space and the empty space compared to the Ayn Sof is finite because the empty space had a beginning. See the only thing that didn't have a beginning is the Ayn Sof, see. But as far as we are concerned, what took place in that empty space, the creation of the Sefirot took place beyond time, time didn't exist there, time only exists in the fall, time exists down here in the world of action, the place that we fell into, but there was no time or space before the beginning. You see, there even was not time or space in the beginning, it was only after the fall that time and space came into play. Is everybody okay?

Now what I'm trying to tell you is that, we, who are in a world, the world of action that is subject to the laws of time and space, we coexist with this world where

there is no time and space, that existed before our beginning. That world didn't go away, the world where the Sefirot were being formed, that world didn't go away. We fell out of line with it, see, look you could see me right now, but I could go and stand behind that wall and you won't see me anymore, does it mean that I'm not here, does it mean that I'm not in this house, you see. You might say I'm not in this room, but I'm still very much here.

So everything that happened before the beginning and right now I'm talking about the creation and the formation of the Sefirot, that place where all this is taking place still exists, and it's still taking place, see. And there is a principle that says, whatever is happening above is happening below. So everything that's taking place in this place which is beyond time and space, is also taking place in our world in a different form. Look the Sefirot, they are formed from the essence of the Ayn Sof. We are formed from the essence of the Ayn Sof, how can I say that? Because there is nothing beyond the Ayn Sof, he's all there is, the creator, okay. But there is a difference between us and the Sefirot that are being time and space? What is the difference? The only difference is our form, our essence is the same, the Sefirot are made of the essence of Ayn Sof.

We are made of the essence of the Ayn Sof, but we are in a different form, but we're made of the same essence, you see. If we're to hear people in the church say that we're in the image of God, this is such foolishness, because the image means character, we don't have God's character, okay, but we are in the likeness of God in that we are made from his substance. So we're in his likeness, we're made from his substance but we are in a completely different form.

So what I'm trying to tell you is that what we study in Kabbalah, all this high studies of what happened to the Sefirot and the interactions between the Sefirot, is happening in this earth to some of us, not to everyone out there in the world, but certainly to us who are in God. It's happening to us now, and we are the vessels, and Jesus wants to pour his light into us, now is that not the purpose of the Sefirot? The Sefirot are spheres, they're boundaries that are designed to contain the light of God, is everybody okay, and we are the vessels, we are the entities that are boundaries, and Jesus is here to pour the light of God into us, that's what we're suppose to be, we're not suppose to be living like animals, we're suppose to be entities or men who are so filled up with the light of God that we not only are in the likeness of God because we're made of his essence, but that we also manifest the image or the nature of God, and what he's going to do with us, or what we will be doing, when we come to that condition, I don't know, Paul said, we don't know what we're going to be.

So let's get there and then we'll find out what our assignment is, you see. But this is my point, it's a difficult spiritual point, what we're reading about and studying about in Kabbalah right now, it is happening, at least it's happening to me, and I believe it's happening to you, and it's happening to some degree to every person who desires to serve...

## Tape 2

The same thing that we read about that's happening to the Sefirot, that we're being told it happened eons ago before time began, the same exact thing is happening in our world to the people who are seeking God. I know it's happening to me, and I know it's happening to you, what does that mean? The vessels are being prepared to receive and contain the light. We're not, at least the way it's drawn in the study of Kabbalah we're not some circle somewhere, we're people, see, and these Sefirot, I'm telling you they're conscious beings, they're not abstract circles, they're not dead spheres like the planet Mars, they're conscious beings living in another dimension. I don't know about living but existing in another dimension, and I believe that every dimension that exists, and God only knows how lacking I am on this information, but I know that there is an etheric plane, and I know that there is an astral plane, and however many dimensions there are, the beings that exist in those planes, are going under or are undergoing the same process that we are undergoing and that is going on concerning the Sefirot on the highest planes.

Everything is happening simultaneously, here's an example for you, we live in a world with many different cultures, okay here in the United States, we speak English, in Italy they speak Italian, over in Africa, maybe they speak some tribal language, but every society is marrying and having children, and raising families and doing whatever they have to do to provide food, and education for their young ones. It doesn't matter whether you are a billionaire, and you're sending your son and your daughter to an ivy league college, or a Swiss finishing school if they still do that today. Or if you are living in the wilds of some primitive country where you're raising your family in a grass hut, it doesn't matter, you're doing the same thing, men and women are coupling, they're having babies, they're loving their kids, and they're doing the best that they can to raise them up to be productive citizens which is just another way of saying, they're raising them up to be safe in this difficult world.

Well the same thing exists on a spiritual plane, our father in heaven is trying to raise us up to be productive spiritual citizens which means that we will be safe from what? What does he want us to be safe from? What are the dangers of existing in this world? What is the one thing he wants to save us from? What?

**COMMENT:** death?

**PASTOR VITALE:** Death, He doesn't want us to die, see the Lord doesn't want us to die. I'm going to repeat these two main points, the Sefirot are conscious beings, they're not abstract principles, they are conscious beings with attributes, kindness, mercy, rebellion. Okay, we exist, well we exist in proximity to them, what does proximity mean? It means nearness, but in a different form, and that is what I'm trying to demonstrate on this board by showing within the circle, I show our world. Here's a woman and a man and a building and a tree and the sun, we are the orbicular Sefirot on the level of the world of action, and for that reason we experience the life of the Nefesh or the existence of the Nefesh. The orbicular Sefirot manifests the lowest level of soul. Now don't get insulted that doesn't mean you're bad, it means simply that it's the lowest level of soul, and what does that mean?

The animal nature which is how we live, we're animals. I don't mean that to insult anybody, but this is our condition, we're not angels, we're animals, see. And the very fact that if anyone who is honest can see that we live on this Nefesh level of soul which is what we live out of will and our emotions. I have no problem saying that we are the spheres of the orbicular Sefirot, and the world of action. You see because Kabbalah teaches that the Sefirot consists of spheres, that doesn't mean that we're going to manifest in the physical plane as a round circle. It doesn't have to mean that you see, and I don't want to go into that anymore right now, but when I look in the mirror, I see an image of myself except that I'm backwards you see.

You can't really tell that you're backwards unless you hold up some printed matter and then you could see that the mirror reflection is backwards. But a mirror image is a backwards reflection, and when a spirit looks in a mirror it doesn't necessarily have the same form, it does have the same essence. So I don't know, maybe the Sefirot and the high plane that they exist in, maybe they really are circular, but by the time they get down here we're not circular anymore, actually we're linear, you see, which is a lie. That's very interesting, I never thought of that before, we're linear because we're higher than we are wide most of the time, we're higher than we are wide, that's very interesting you see, because that's a lie we're not the linear sefirot, we're the circular Sefirot, and of course this whole world is lie is it not? This whole world is a lie, this is a fallen world.

So we exist in the orbicular Sefirot and that's why I have drawn us in a circle, I've drawn our world in a circle, but in the midst of this circle, I've drawn a line, a line entering into the midst of the circle, which signifies the linear Sefirot, see.

But the average person in this world is completely lacking this line. See today Jesus Christ represents this line to us. Our salvation lies in the entering into us through our spiritual being of the linear Sefirot. The circular Sefirot are female, the linear Sefirot are male. The circular Sefirot are the level of Nefesh, and the circular Sefirot is on the level of Ruach, our spirit or the personality of God, the personality of God or the nature of God.

Brethren our form, our physical form, our world and our mind, is the reflection of the spiritual condition that we are in. Our regeneration and our salvation begins with the renewing of the mind, is that not what Paul said? "Be ye renewed in the spirit of your mind, you see. Now I use to think that our mind had a spirit that needed to be renewed, but now considering the teaching that is coming down, I'm more inclined to believe that our mind will be renewed when the Spirit of God is added to it. Be ye renewed by adding the Spirit of God to your mind, you see. We are incomplete, we are the partial tree, we are the animal nature alone, but there is something, there is a residue, there is a residue of the high realms of the spirit, although dead or unconscious, mostly dead, and the majority of people in the world, that does make us eligible for redemption.

What is it, and who is it that is in us, not those of us here, because we're being quickened but, who is it that is in the peoples of the world, that is eligible for redemption? What is it that came down from heaven that is in every baby born of a woman that is eligible for redemption?

**COMMENT:** Abel?

**PASTOR VITALE:** Yes, it's Abel, it's Abel, and Abel is the royal seed of God, you see. Now according to Kabbalah, that which is in us which is redeemable are the sparks of the light of God, the sparks of the light of God.

According to Kabbalah the vessels of the world of points, the initial emanation of ten Sefirot existed, the light of God poured into them, these vessels could not contain the light and they broke into pieces and those pieces fell down to this world, this is Kabbalah now, and became the evil shells or the demons, whatever you want to call them of this world, and some of the sparks of the light that was filling the vessel fell down to the majority of the light returned to the father who gave it, but there were some sparks that came down, that fell down with the broken vessels. See now according to Kabbalah the sparks falling down with the vessels was an altruistic sacrificial act, because the lights who are conscious entity, now the light of God or the lights, it's in plural, that's filling the vessels are conscious entities, conscious entities.

I don't know what they looked like, maybe they didn't even have any form at all, I don't know how to describe them or relate to them but I know that they're not just drawings on a board, and I know that they're not just words in a book, the lights of God are conscious entities, see. And according to Kabbalah they made a decision to let a part of their substance fall down to the earth with the broken vessels because if there was no spark of light in the broken vessels, the broken vessels, now remember the vessels are light also. The vessels are conscious entities also. Who knows how many entities were up there, I don't know, I'm just taking this a step at a time. The vessels were made from light and the light that poured into them was light, but they were different grades of light, different grades of light. The vessel was of a coarser grade of light, and the light that poured into them was of a finer grade of light. I hope I have that right, I think, well bear with me, I'm not perfected yet, I think I have that right.

Now this teaching of Kabbalah completely denies the concept of a fall or a sin by Adam or anyone else, and I have to tell you that the doctrine of Christ completely disagrees with this, and I completely disagree with it. This classic Kabbalah is teaching that God ordained for there to be a fall for the specific purpose of God desiring a rectification, see. Now that sounds very macavellian to me, I don't believe God does things like that. God does not put his people into tormenting situations. Brethren look at what's happened in this world, people raped, incested, tortured, murdered, no, no, no, no, no way, no way. And listen all of this said about God to deny the fall of man, see.

This is the doctrine coming out of the carnal mind of man, but what is so hard to comprehend is that this false doctrine if coming forth in the midst of glorious true revelation, it comes forth together. I am so blessed by our studies in Kabbalah, the revelation is awesome, but the primary principle of how we got to be where we are is perverted. You see, Satan will let, she'll stop you at every place she can. Satan couldn't stop this glorious revelation from coming forth, there were these Jews that brought forth this revelation for centuries, were serving God with everything they knew. Satan couldn't stop it completely, so she stopped it with their pride, she got into their pride, see. Now this is a lesson for me, and it's a lesson for you.

They were so sure they were hearing from God and they were hearing from God, that somehow Satan slipped a false revelation in there and they couldn't tell the difference, and this false revelation was that there was no fall, that nobody ever did anything, none of these entities did anything wrong, and that God ordained everything to be the way it turned out to be, including incest, the rape, the torture and all the barbarous things that men have done to each other

over the centuries, boiling people in oil, stripping their skin off of them, putting them on the rack, crucifying them, no, absolutely not, absolutely not.

So let's get back to this message today, I was just giving you the background of what Kabbalah teaches that these sparks you know, it's almost like saying well we're a family of Smiths and the Smiths are the light that's filling the vessels, and the vessel broke, so we're going to volunteer our son Johnny to fall down to the earth with the vessels to save those vessels lives, because if the spark, if the vessels appeared in the world of action without those sparks, they would be dead with no hope of redemption, but because the sparks were present, the vessels are appearing in this world, the world of action, the lowest world, as dead people with the hope of redemption, and all of humanity is dead, with the hope of redemption. The dead Abel that we're born with is that part of us which is redeemable, and that's the doctrine of Christ, you see.

But what I see left out in this teaching of Kabbalah is, not left out, what I see that I do not believe to be true is that the reason that the vessels broke was because they couldn't contain the light, and the reason they couldn't contain the light was because they were in a straight line, that if they had been lined up into three columns as in Adam configured as a human, they would have been able to relate to one another, and the light would not have broken the vessels. So therefore we're told that the whole problem was a problem that arose out of the architecture, the building of the creation and this since God is perfect, it had to be, God had to design it to be this way, but the doctrine of Christ teaches that these vessels, they were conscious entities okay, these vessels resisted the light that poured into them because the vessels were in the female role and the light pouring in was in the male role, and the female didn't want to be the vessel, the female wanted to be the light that was pouring in and therefore resisted the light.

Now look, let me bring this down to the world of action in 2001, brethren there is truth available to the whole church world today, there is truth available on an individual level that I go to, that I'm sent to everyday, and they don't want the truth you see, the truth, the light that's in me, that is trying to get into their vessel, to enlighten them and give them eternal life, the vessel is saying who do you think you are trying to teach me?

So getting back to Kabbalah we're told that the light tried to pour into the vessel and the vessel broke, because it couldn't contain the light. No the vessel broke because it wouldn't contain the light, the vessel broke because it resisted the light coming in. So what happened before time, in the high planes of the spirit, is still happening, only the play, the action of the creation has no transferred

from the high realms of the spirit which let us say, in terms of the five worlds, the action has transferred from the world of Adam Kadmon, where it was happening on this high level where we're talking about Keter and Chokhmah and Binah, and all these abstract principles, it transferred, the play the stage, it transferred from that high place all the way down here, or it not only transferred, it fell down, you see, the acting company moved, it left Broadway, and it went to some hick town down here in the world of action, you see. It left Broadway where it had all kinds of recognition and good reviews and money, it closed on Broadway, and it's now fallen down in the back woods here of the world of action.

The same essence, the same substance, the same play, but a different form. But as far as we're concerned, because we are down here in the inhabitants of this world of action, let us look at what we're reading about in these high Kabbalistic studies, let us look at it down here in the world of action where we can relate to it.

Why did the vessel break? I came to you, I offered you light, you said, who do you think you are? And you broke. Why did the vessel break? Was it because the vessel couldn't contain the light, or because the vessel rejected the light? You see.

The eye of the Kabbalist says, well I see a vessel, and I see the light trying to get into it, and I see that the vessel broke, so I will draw the conclusion that the vessel could not contain the light because the vessel wasn't strong enough.

Well maybe it's true that the vessel wasn't strong enough, but why wasn't the vessel strong enough, the vessel wasn't strong enough because of an attribute, a character flaw, that said, I don't want your light, you see.

Look at the carnal mind, it's two sides of the same coin, both the doctrine of Christ and Kabbalah say, well yes the vessel broke, we both agree the vessel broke, we both agree the vessel did not or could not contain the light, and Kabbalah says, well the vessel could not contain the light because, it couldn't relate to its fellow man, or couldn't relate to its fellow Sefirot, that's what Kabbalah says. The Sefirot could not contain the light because they were not lined up in a position where the other Sefirot could help them. And the doctrine of Christ says that even when the people are lined up in church in a fellowship, in a position where their fellow Sefirot can help them, the attributes, the characteristic of the female aspect of the creation is to resist the male.

Listen let me add in something here right now, this creation is designed to be male and female operating as one, male and female together, and God made them male and female operating as one, but there was a separation between the male and the female, and I will, if I ever get to it today, I will explain that, there was a separation of the male and the female for the purpose of maturing the creation, and in that separation the female attribute became prominent, resist the male, you see, the male and female together as one, implies the woman in submission to the male, and they operate as one positive whole, but in the separation, the female attribute of resistance of the male, or resistance of authority or resistance of the one who is greater, cause those female vessels to reject the light, now the light was a conscious entity.

Look at Song Of Solomon, the light said to the vessel, My beloved, My love, come unto me. I'm entering into your garden of spice, my sister, my spouse. The light was a conscious entity, and the vessel was a conscious entity, and they were divided from their cohesive whole, for the purpose of perfecting, or expanding, or completing the creation, and in that separation, the female attribute of resistance or rebellion opposed the light that was trying to pour into her, so that the two could be a cohesive whole, and she broke.

So how does that manifest in our world, I come to you, and it's not just me, I happened have to this high revelation right now, but somebody who simply, and I don't mean to put this down in any way, someone who has the revelation that Jesus Christ is Lord, that we'll never enter into eternal life without him, goes to somebody that doesn't know that, and they tried to tell them, "Hey Jesus is Lord, you know your only hope of eternal life is Christ in you the hope of glory", and they say, "Well I'm a Hindu, sorry." This is existing on every level, see, that vessel that says sorry, is going to break, and what does it mean to break? It means to die.

Now listen, you don't get struck dead because you refuse Jesus, but you are down here in the world of action where everybody dies unless you get back to where, to the spiritual place which is cohesive union with Jesus where you're not going to die anymore.

So it's not a punishment, the vessel refused the light, and spiritually speaking right there on the spot it died, it broke, see.

But Kabbalah has taken full responsibility away from the vessel, both in the high planes of the spirit, and down here in the world of action, this teaching of Kabbalah has penetrated into the church, and it's being preached as the kingdom message, and it's taken full responsibility away from the people, and

putting the full responsibility for everything that happens to us on God, I shouldn't even say that, every bad thing that happens to us, on God, and every good thing that happens to us, those same people are taking credit for themselves saying they did it themselves.

Brethren what we have here today is a weaving together of the doctrine of Christ and Kabbalah, I thank God for the teaching of Kabbalah, because the teaching of Kabbalah is going to show us many wonderful things, including the mechanism of salvation. Now listen, all of us down here, and I'm not talking about those of us who are being repaired, the whole world down here, we're broken vessels, we're broken vessels that have no access to the linear Sefirot of God. We're the female broken vessels, this the world now, that has no access to the male linear Sefirot of God, see, and the male linear Sefirot of God is the one that brings eternal life, the linear Sefirot bring eternal life. There's no life within us, we died, we died, humanity is dead, you see.

There was a time that the female vessels had life, it wasn't always this way, we died, you see. At the beginning when the process of creation first began, even pre-Genesis 1, okay, the vessels, the female aspect had light, and had life as well as the light that was pouring into them. I've been preaching for years, that women are the weaker vessels only under the curse, see. And I'm really getting off my path here. There's so much I want to tell you, I'm just trying to get it in the right order, if I could just get through this drawing on the board, then I can go on, because there are other things that I need to put on the board for you.

Look what this board, I don't know if I made my point to you, if you can think of it in a straight line, and this may not be accurate, but I just want you to understand this, if you just think of the higher realms where the Sefirot exists, which is beyond time, where the vessels are breaking, where the light is trying to pour into the vessel, and the vessels are breaking, and they fell all the way down, if you could just think of it as a straight line, we're right down here at the bottom, okay. And then from this point, this circular, the Nefesh world spreads out in a circle. Now the average man doesn't have this linear line, this pipe coming into him. This pipe is the Lord Jesus Christ, coming into the vessel, see. And what I'm trying to tell you, I'm just having some trouble getting this out, look, salvation, the restoration of eternal life, the opportunity to overcome death exists in our internal spiritual condition. When the Lord Jesus comes into us, and creates this pipe, okay, this pipe which he literally brings the linear Sefirot into us, we have an option, we can continue to live out here, in the circular

Nefesh world, and we're going to die like men, see this is the Scripture "Ye are gods but ye will die like men", in this man, whoever this represents, eternal life is within him, it's inside of this man. This man and this woman, eternal life is right in the midst of them, but they continue to live outside of it, and they will die.

So for us to enter into eternal life, we have to give up the life of the circular world, we have to die to that lifestyle of the Fiery Serpent as we said it in the doctrine of Christ. We're talking about mind, and our mind has to move over here and line up with the linear Sefirot. Eternal life is in a small narrow place in the midst of us. See isn't that what Jesus said, that the narrow way, I can't quote the Scripture, there's a narrow way and very few find it, this is it right here, it's that narrow linear pipe of linear Sefirot, that comes into us through the Holy Spirit, I don't have it in my mind exactly, there are details that are missing there, so I know there are details that are missing there, but I comes in initially through the Holy Spirit, and the next step is that Christ, it comes through the Holy Spirit, through the Spirit of Christ, and Christ gets grafted to Abel, this is all going on in the midst of us, you see, and when we start living out of this seed, we start becoming a vessel that is a manifestation of the man, the linear Sefirot instead of a manifestation, well the Lord just corrected me, I'm sorry about that, we are the female, down here, living in the circular Nefesh Sefirot, but when Abel in us gets grafted to Christ, this is the drawing together of our female attributes, and the male attributes, with the male in authority.

So we who separated from the male and fell down and die, that's all of humanity, redemption, or eternal life is in or through the reunion or the marriage of the female back to the male, and you can't have that marriage choosing to live out here in this world. Now that doesn't mean you have to go live in a cave somewhere, it's an attitude, it's a state of mind. I'm not living in a cave, I'm very much out in society, but I know what my center is, I know what my life is, I know my life is in Jesus, and in his word, and that I can't live without it, and that everyday my capacity to commune with the Lord through his word increases. I put in time, and again all you people that are married, I'm not here to condemn you, I'm telling you the truth you've got to get your life straightened out with God, he has an answer for your life. He has the answer, I don't know what it is, he has the answer.

I know that I have to spend, I've just had a growth spurt, I'm just spending hours and hours and hours in these studies, and I can't get enough, and I'm growing and I'm healing and I'm going up, see. So we have to get to this narrow place, it's inside of us, and it has to do with our mind and our attitude, and it has to do with what is most important to us. Not how much time we're putting in, but is the

Lord really number one in our life. If the Lord is really number one in your life, he will straighten out all of the details of your life, if you're lying to yourself, the details of your life will never straighten out.

So if the Lord is not number one in your life, what do you do?

**COMMENT:** You repent and find out why not, and then...

**PASTOR VITALE:** Well what do you do before you repent? You confess it as sin.

**COMMENT:** It's sin, confess what your sin is, and then you ask the Lord to bring you to that place.

**PASTOR VITALE:** That's it, you got it, you can't do it yourself, you cannot make the Lord number one in your life, you have to confess that you have failed to do that, to repent and ask him to do it for you, to make him number one in your life, and a prayer like that, he will never ever refuse, you see. Salvation or redemption which is the word Kabbalah uses, is in the midst of us, when of course, when Christ is in the midst of us.

The first step is that we have to get this pipe, which is the Lord Jesus in the midst of us, that's the Holy Spirit, then we have to get the seed of Christ grafted to us, that's the beginning, and then once Christ is grafted to us, we have make a conscious decision to submit to the male, which is Christ, and this is no easy thing, because people, men and women, we're very strong minded strong willed human beings, and we're filled with rebellion, especially in the charismatic church, where it's taught that everybody hears from God, and you don't need a teacher, but this is the way to go. The voice of the Lord is sounding, see, this ministry is hidden, we're out on the Internet, but as far as a local group, we're hidden, you see. But any man that's really praying day and night for the truth of the word as it's manifesting today in this year and hour will find us on the Internet. There's not a doubt in my mind, see.

But most Christians and perhaps Jews, I don't know much about the Jews, they don't even know that they're suppose to be praying that, Lord where is the word that you're preaching, where is the cutting edge of the move of God appearing today?

Most Christians think it's appearing in their fellowship, you see. And I've been saying for years, if the Lord ever shows me that he wants me to shut down this fellowship and go study under someone else, I wouldn't hesitate for a second,

if it was God, but he's not doing that at this time, although I am studying under someone else now. For years I brought forth the doctrine of Christ I was under nobody, now and it was strictly by the Spirit of revelation, now he does have me reading all of these Kabbalah documents and books. Someone else might have had a problem with pride over this, they said, how could I go from bringing forth unique revelation to studying from books, I'm going backwards! If I had taken that attitude and refused to go with these books, do you know what would have happened to me? My Spirit of revelation that was bringing forth the doctrine of Christ would have completely died.

Don't you remember there was a time that I said, I want to translate the whole Bible, if I wasn't willing to give that up when the Lord said, give it up, and I'm putting you in these books, and I want you to study Kabbalah, if I didn't obey him, I would have lost everything that I had in revelation, I wouldn't have had Kabbalah either, and this whole ministry would have folded up and died, I'm telling you the truth. So this is what I'm trying to tell you and it's taking me so long to say it, that everything we read about in Kabbalah is happening to us, if you can just have the eyes to see it and the ears to hear it, it's all happening to us, but there is some error in that doctrine. Man fell because of rebellion, because of disobedience, and we continue to be disobedient, see. Me too, our fallen mind is incapable of being 100% obedient, our only hope is to admit that we're incapable of being 100% obedient, and asking the Lord to be our obedience for us.

But as long as our pride is up and we think that we can do anything, we'll never be able to say "Lord I can't do it, if you don't do it for me I'm finished", as long as you think you could do anything, which is, you're coming out of it, that's what you have to beware of, that spirit that says, I can do anything, you'll never make it.

Yes the Scripture says, "I can do all things through Christ which strengtheneth me", you can do everything that Christ in you is telling you to do, not everything that you think you want to do. You can do everything that Christ tells you to do through submission to him, you see. So does everybody understand what I'm trying to tell you that this high teaching of Kabbalah, it's acted out, it's playing out the stage is happening right down here in our world, that these Sefirot are conscious beings, and that the theater that their creation was taking place in has fallen from Broadway, and is being played out down here in the back woods somewhere, and that it's still happening up there. There's a line, think of it as a line, we're like right, spiritually speaking we're right underneath, it's happening up here, it's happening on that high place, it's happening in the middle place,

and it's happening down here, it's happening right down the line, is everybody okay with that?

Okay, let's just go over this board again, and then we'll go on to something else. Ayn Sof the Lord Jesus is manifesting the Ayn Sof to us today, and he's pouring into this pipeline that was set up in us. See, just like we're told in Kabbalah at the beginning, first there was an empty place and there was a contraction in the midst of Ayn Sof, there was an empty place, and then this light came in and formed a circle, formed the ten circles, and then a thin pipe of light entered into the empty space before time every began. That's what all the Kabbalah books say, and I'm telling you, you are the empty space, if you don't have Christ you're empty, okay, and the Lord Jesus is the pipeline that's coming into you. Okay, so the work of creation is beyond time, the linear Sefirot within us is eternity. Christ Jesus in us is not subject to time, you see.

In and of himself he's not subject to time, he is subject to time from the point of view that he is a fetus that is growing in us, and if we die before he's fully joined to the Lord Jesus, he dies too. So from that point of view he's subject to time, but Christ Jesus himself has the potential for eternity, you see. But everything that's going on in this pipeline within us, that's Christ in you the hope of glory, it's beyond time, it's a drop of eternity in you. Every man born of a woman has Abel buried under their ground, and he is unconscious or dead, except for some Jews, because Abel was quickened 5,000 years ago, in Israel, or on Mount Sinai. And I have a line here, this is Christ, and this is Abel right over here.

This dark spot is Abel right over here at the bottom of the linear of the pipe, this dark spot is Abel. And I've made Abel sort of a, I don't know, maybe I should have drawn him as a circle, I don't know, but Christ grafted to Abel, I drew as a rectangle with the ten lines showing, the ten Sefirot, because Christ is a seed that contains the whole ten Sefirot, just like that fetus, or that embryo, in a pregnant woman's body has fingers arms, legs, stomach, heart, lungs, everything is in that embryo, it's microscopic, everything is in that embryo, it just has to grow, to become a baby. When Christ is grafted to you everything is in that seed. Everything that is in that seed, or you have everything in that seed that is needed to produce the full manifestation of the completely mature spiritual man, Kabbalah calls him Zeir Anpin, we call him Christ Jesus, fully attached to his head which is his father and mother that is above, who are attached to the Ayn Sof, the eternal creator.

And when that seed does mature in to this full grown man and he is fully reattached to his mother and his father who are his connection to the eternal world where Ayn Sof is, not a world, but the eternal realm, where Ayn Sof is.

When that happens, we the vessel, will be regenerated and receive eternal life, actually we are being regenerated every day, but we will receive eternal life, we will overcome death at that point.

So when Christ is grafted to a mortal man, Christ becomes that man's living spiritual essence. See we're all dead down here, and Christ is a blessing from God, but he's not attached to you, he's not growing out of you, he's filling you, he's like water, he rises and he falls, and it's possible for him to dry up, see. But when Christ is attached to you the living seed, he become your spiritual essence, Christ is your potential to be a spiritual person. Now a lot of people are born with psychic heredity, a lot of people are born just naturally spiritual, but if that natural spirituality is not laid hold of and taught and trained, if it grows wild by itself it will grow into witchcraft. See the weed is witchcraft, the cultivated plant is spiritual power that is used in the parameters laid down by God. See, so if you are born without a strong spiritual potential or if your spiritual potential has been malformed, and you've been engaging in witchcraft, you've been engaging in black witchcraft, or you've been engaging in social witchcraft, you're a gossip, you're an envious person, you're an unkind person, you have a sharp tongue, you have no mercy, that's all witchcraft brethren, okay.

Once Christ is grafted to you, he is your potential to make you spiritual if you are not born spiritual and if you were born spiritual and your spirituality is misdirected Christ in you is the living spiritual essence of almighty God, the male force which has the potential to grow up into the man which will bring your spiritual potential which is gone awry into the parameters of Godliness, which means translation from death unto life, because we're dying because of witchcraft, you see. And everybody's it to some degree. Are you a busybody are you controlling person, are you putting your nose in other people's business, are you telling them what to do all the time, are you making decisions for their life, that's all witchcraft, I know you didn't know it, but that's what it is!

You're not suppose to be doing that. So Christ is the living spiritual essence that becomes grafted to us, and his Christ passport into the linear aspect of Adam Kadmon, which is beyond time, Christ in you is a passport to get into the linear Sefirot, which is beyond time, that means eternal life, you see. His passport in to the linear aspect of Adam Kadmon which is beyond time, Christ in you is your, Christ in you the hope of glorification is your passport into eternal life. This linear aspect, where eternal life is, is the place where creation is still taking place, it's still going on brethren. I'm going to say it again, it's still going on, we're still at the very beginning, but the stage, the theater where this is going on has fallen down from Broadway to the back woods, the world of action, down here. Kabbalah says this was necessary, that the process of creation should fall down

to this world, and the doctrine of Christ says no way, God would never ever do this to his people, he is incapable of this kind of cruelty.

So according to the doctrine of Christ, and I don't know that I have this completely woven together yet, the Lord has to help me, according to the doctrine of Christ, the reason for the fall was that Adam had the opportunity to be perfected through marriage to Jehovah, but was tricked by the Serpent into believing the lie that he and his offspring would be perfected through experience, you see. I haven't at this moment heard from the Lord as to how to weave that together with Kabbalah, but I know it will come, I'm waiting for the Lord, so I'm just going to go on with what I have for you today, okay.

This linear aspect is the place where creation is still taking place. So when a man's spiritual essence enters into that place, so if you're a man, what is your spiritual essence, Abel is your spiritual essence, you see, and when Christ grafts to Abel, Christ brings Abel into this spiritual place, although, it's not showing here on drawing #2, where is Abel in the unquickened man does anybody remember?

**COMMENT:** In the mind, his root?

**PASTOR VITALE:** Well no, he's in the third energy center, he is according to the doctrine of Christ he's in the third energy center and he's joined to Cain, Abel is joined to Cain, okay, and together when Cain has authority over Abel, they are called the Fiery Serpent, and the Fiery Serpent is married to Leviathan and a very wicked part of our being, you see, and the Fiery Serpent is the very foundation of our fallen humanity. So when Christ grafts to Abel, Christ has to overcome Cain, and Leviathan and Satan to even graft to Abel, and then once he grafts to him, Christ has to get him out of that third energy center up into the heart center. That's the doctrine of Christ, I'm sure at some point, I will be weaving that together with Kabbalah, but not now, okay.

So once Christ grafts to Abel, and he brings them according to this drawing, he brings them to the linear Sefirot, so let's say that is the heart center, once Christ gets Abel up to the heart center. That man becomes a participant in the process, see. If Christ is in your heart center, you are now participating in this process which is designed to draw you closer to the male aspect who we call Christ Jesus, and the only way we get closer is through submission. You can study the word for 500 years brethren, and you will not get close to God unless you submit to God, and if God puts you under a teacher, that means submission to that teacher, you see. Rebellion will separate you from God, see and from

everything he wants to do in your life, you could be studying forever you see, and you won't be close to him personally without submission.

So that man who Christ is grafted to, who is in submission to the Lord becomes a participant in the process, what process? To extract him from the lifestyle of the outer circular planes into the narrow linear place of the male linear Sefirot where eternal life is present and becomes possible for that person, and this is all in your attitude, you can give up your family and go away and live in a cave and still not experience this, if you're doing it in your own strength, because if you're doing it in your own strength you're worshiping yourself, and your god is your own ego, which is Satan and Leviathan. So don't measure yourself by the degree to which you've rejected your family, because that's not what it's all about! It's in your mind, it's your attitude, it's who is most important to you plus your level of obedience, however God is going to work it out in your life. The seed of Christ which contains all ten Sefirot in one vessel, okay, now we were taught that, I don't know if I taught it to you, because I'm so far ahead on my studies, but I'll just repeat it to you.

That seed of Christ contains all ten Sefirot in one vessel, the man is the vessel, you get the seed of Christ grafted to you, you've got the whole bag, not only do you have all ten Sefirot, but you've got them in perfect relationship to one another because this seed is in the image of Jesus Christ and he is perfectly balanced. You've got the whole thing within you, you've got potential for everything you could ever be in Christ, if you don't kill the thing. If you don't abort your spiritual child, because your pride and your ego want to do it your way.

So the seed of Christ which contains all ten Sefirot in one vessel, you're the vessel, the man, can be likened to the breath of Adam Kadmon's mouth, now I haven't taught you this yet, it's just taking me such a long time to get this out, but somehow we're going to make it anyway, okay. The breath of Adam Kadmon's mouth, we're just, that is an aspect of the creation, the breath, what is the definition of breath, okay, breath is what, is the name of the combined vessel and light, okay, there are vessels that could be empty, when that vessel is filled with light, that filled vessel becomes a breath. So we could say let's bring it down here to this stage right here, if you are a vessel and you're obedient to God and you're studying his word, and you have a close personal relationship with him, you are the breath, or a breath of God, you are vessel and light.

Now we might say that someone who has the Holy Spirit is the light of God, I've seen very anointed people with the Holy Spirit, some of them do miracles by the Spirit of Jesus. They are the light of God, but they're not the breath of God.

The breath of God is vessel and light male and female, and to reproduce the nature of God, you have to be a breath, that combination, because if you're just the light of God, you see, all I know is that if you're just the female aspect of God, let me leave it at this, if you're just the female aspect of God, okay, all that you could produce is another female aspect, and will never be whole until we're both male and female, okay. So the seed of Christ which contains all ten Sefirot in one vessel, that's the man, you and me, can be likened to the breath of Adam Kadmon's mouth which contains ten Sefirot in one vessel. But of course the principle, I wrote this a few days ago, the principle here, is that it's not suppose to stay that way, you see. We're not suppose to be ten Sefirot in one vessel, each Sefirah must have its own vessel, ultimately, each Sefirot will have its own vessel, and how that's going to play out down here in the world of action, I don't know yet, I'll tell you as soon as I find out.

Okay, the Scripture here, John 14:2-3, "Jesus said, "I go and I prepare a place for you", the place that's he's preparing for us, it's not up in heaven, we are the mansion that he lives in, and the place that he's preparing for us, is this pipe, this linear, this place where the linear Sefirot is going to take place in us. You see we're lacking, we're missing our manhood, we're dead females, you see. Okay, that's the place he's preparing for us, it's in us, and he said he's going away because he couldn't, he cannot prepare this place in us when, in the days of his flesh, he had to become a glorified man before he could come forth as the Holy Spirit and bring forth the linear Sefirot into our spiritual being. He also said, I'll come again, and receive you unto myself, and so we see the second coming is not even the public manifestation or the public appearance of Jesus. I've known for a long time that Jesus already has come the second time, he came on the day of Pentecost, and what we're waiting for is his appearance, and I've thought for a long time that it's his public appearance that's going to make all the difference, everybody's waiting for us to go over this wall where somebody stands up so that we could see the glory of his work, the work of Jesus' hand is the perfect man, who will be like he was, who will be in the role that he was in, the indestructible man, see.

But I'm thinking now, that that's not even it, it's not, well, he said I will come again, he will come again, I'm sorry if I'm making this confused, when that man does stand up or that group of men do stand up in full stature, they will be a visible representation to whoever has the eyes to see, whoever is brave enough to understand what they're being told, but the real second coming is Jesus coming as a thief. You know, I never use to understand that Scripture, he's coming as a thief, okay, he's coming as a thief, he's coming when you can't see him, he's coming in the night, he's coming in the midst of your carnal mind and

he's coming as a thin pipeline that's entering into you. Off the tape, I just gave you a testimony of someone that I ministered to, that I didn't even use the name of Jesus, you know that is not the only ministry to teach someone about Jesus, the true ministry is to get that seed of Christ in to them, how, in whatever way they are capable of listening to you. I told someone, I gave them a basic teaching about Kabbalah, just the ten Sefirot, and I know that the seed went in. You have to be open to witnessing and that wasn't really a witness that was a ministry to that person. Once the seed gets inside of them, then they'll be able to hear about Jesus. We've got to get our mind clear of these old ways of doing things, because the way we were taught in the church, or the female mind, Jesus has a whole different way of doing things, and he comes in secret, and he went into that woman like a thief, to take away, to steal her away from Satan's authority.

The carnal mind sees him as a thief, he's coming to take the creation out of Satan's hands. So he said, I'll come again, and the most important part of the second coming is that he comes into us, not that he appears publicly, that's the end of the whole thing, for the other guy, who is making the public appearance. Well maybe that sounds great to you, and then that other guy who is making the public appearance, that person that Christ stood up in, then he's going to go out and heal the sick and cast out demons and help the people, but don't you want him in you, don't you want to be one of the people that is going to stand up and be the public expression of the spiritual man? So the true and the most, I don't want to say the most valuable, but the most exciting aspect of the second coming is his coming into you as a thief so that you should be one of the men that stand up in full stature, that go out and help the poor people.

Do you want to get your healing, or do you want be the person going forth doing the healing? Take your pick. Remember the person that's getting healed, the person who is getting up out of the wheel chair, that's not a promise of eternal life, that's mercy in the realm of death. Do you want mercy in the realm of death, or do you want eternal life, and you cannot have eternal life without being one of those people that stand up in full stature and minister to the poor.

So he said I'll come again, he's coming in the midst of you and he said, I'll receive in the King James, he said, I'll receive you unto myself, but we know he's going to receive Christ unto himself, because he's not taking your carnal mind unto himself, he's killing your carnal mind, he's receiving Christ unto himself, and the Spirit of Christ which is the Lord Jesus in the midst of us, will nurture Christ in the individual, and that Christ in the individual is actually our Malkhut you see, Malkhut being the tenth Sefirot, Malkhut being the Sefirah that

is the world of action, that is the visible world, okay. He's going to minister to her.

This whole world is Malkhut who is without light who died, this whole world is an expression of Malkhut who is in darkness. Praise the Lord, any questions about anything here?

Drawing #3, okay this is a basic principle of Kabbalah that I have not fully explained before, the Ayn Sof, the creator, the infinite one, the unlimited one, there is nothing beyond him, everything that exists, exists in the midst of him, because nothing is greater than he is, nothing could be outside of him, because he is all that there is, okay, he is one, homogeneous whole, he is in perfect peace, okay. That principle can be demonstrated by our physical body. You look at me, I'm one woman, but I'm made up of trillions of cells, and a multiplicity of organs, even externally I have arms I have legs I have a neck, but I am one whole, and everything works together, my brain says walk, and my legs move, my brain says talk, and words come out of my mouth, I am one homogeneous whole, see.

But within the Ayn Sof are many different attributes and elements, but you can't see them because the Ayn Sof is one homogeneous whole, that means everything is working together. You can't see my heart, okay, you can't see my lungs, okay, you can't see the cells of my body, you can't see the tendons okay, all you see is Sheila functioning as one person, Sheila. So the Ayn Sof all of these attributes fully linked together and working as one whole. But it was the Ayn Sof's desire to produce a visible expression of himself, and in order to do that he imparted some of his light for the purpose of reproduction, and he lowered that light, to lower planes of consciousness. Now our condition is definitely related to the plane of consciousness that we exist on. As the light of Ayn Sof descends it gets coarser, why? Because the creation is to be visible, light is invisible, the creation is to be visible. Therefore the light of the Ayn Sof would have to descend into lower spiritual planes, or finite planes or eventually a visible form would appear, but each realm, each plane of consciousness has its own laws, in this physical world we have for example the law of gravity, you throw something up it's going to fall down to the ground, okay.

One of the laws of the lower spiritual planes or the planes that are lower than where the Ayn Sof is, is that as the light descends, it divides. That which was one homogeneous whole, is now breaking down into its constituent parts. An example would be, of course it's not practical but an example would be as I descended my heart would separate from my body and it would sit on this chair, then I go a little lower and my lungs would separate from my body and sit over

there, and then I'd go a little lower and my spleen and my other organs would all be spread out, and I would no longer be one homogeneous whole, I would be in parts. This is what happened to the light of the Ayn Sof as it descended. Everything that we see represented in the ten Sefirot existed and exists in this high spiritual plane where the Ayn Sof is, but in that high place, they're not separate, they're all one. See they're all one, and there is no individual identity, at least as far as I know, what do I know, they're all functioning as one, okay.

Now when this light descended and is broken to the tenth Sefirot, or divided into the ten Sefirot, what we wound up with were ten attributes of God that were distinct and unique within themselves. Now one of the aspects of God is that he's holy and another aspect is that he's righteous, and along with holiness and righteousness goes the aspect of judgment. Holiness and righteousness automatically will oppose unrighteousness through judgment. So we see when the light of the Ayn Sof divided into ten Sefirot, that the qualities of judgment separated out from the qualities of goodness and kindness and mercy and love. They were no longer linked or woven together. So we see in our example of the ten Sefirot listed in three columns, we see that the three aspects that bring judgment are listed on the left, Binah, Gevurah and Hod. Binah is a high level of judgment, because she is permanently attached to Chokhmah, who is wisdom, and to Keter, who is really the manifestation of the Ayn Sof to us.

Keter is unknowable to us because he is the highest Sefirah, and I don't even think he's a he, it is the highest Sefirah, and Keter contains the light of the Ayn Sof pretty much in the same condition that it exists in infinity, and it's from the Keter that the different attributes of God role out in the form of the nine Sefirot beneath it. Is everybody following me?

So we have a problem because the goodness of God, chokhmah, Chesed, and Netzach are now separated from the judgmental qualities of God, Binah, Gevurah, and Hod, and we face the possibility of judgment running wild, judgment isolated from the positive aspects of God can run wild. Judgment by itself can be a bad thing. There is such a thing as righteous judgment as cruel judgment, as merciless judgment, we see in the Islamic faith for example where they have their law that if you steal, they cut your finger off, if you steal again, they cut your finger off, when you run out of fingers, they cut your hand off. That is harsh judgment brethren, see.

So, the light of God existing on the lower planes has a problem and that problem is to weave together all of the ten Sefirot, so that the light of God on the lower planes will be in the same condition as the light of God on the higher planes,

what condition is that? One homogeneous whole one homogeneous balanced whole, that is ministering righteous judgment with love kindness and mercy.

Is everybody okay, does everybody understand that, we're trying to reproduce down here what God is above, and you can't do that until you have the potential qualities of God within you, but of course once Christ is grafted to us, we have all of the potential qualities of God, they just need to be developed within us, and then they have to bring into submission the negative qualities of our humanity, which is we just found out, are really the circular Sefirot, or the orbicular Sefirot, okay. But these qualities of God war against each other, they don't want to be, their natural inclination in the lower planes is to separate, just as the natural inclination of an apple, if you let go of it, that natural inclination is for that apple to fall to the ground, it is the natural inclination of the attributes of God to unravel, to unravel, to separate. We are suppose to be a woven garment, but the natural inclination of the threads are to unravel, not to weave together, why is that? Because these lower planes are the exact opposite of the infinite realm where the Ayn Sof is. An opposite world has come into existence, why is that?

Well the Ayn Sof is invisible, and he wants a visible world, so right then and there, what it's bringing forth is the opposite of itself, therefore everything that came forth as it descended to the point of visibility, started to manifest in an opposite way from the Ayn Sof.

Now the attributes are the same, the loving kindness and the grace and the peace and the truth, you know, they're there, and they exist, the problem, well the problem is really two fold, the judgmental elements by their nature are very strong, because you need a lot of strength to bring judgment, but if the judgmental elements are not woven together with the peace and the kindness, etc., the judgment becomes harsh. So the problem of the reproduction of the life of God in the lower planes is to hold together what we're calling God's homogeneity, that homogeneous, what it means is that you're the same, you see. It's just like in homosexuality, homosexual means to sexes having sex, heterosexual means opposite sexes having sex. So the prefix homo means the same, geneous means geneous, God is a geneous, he's a one type, everything that he consists of is one, God is one.

Hear O Israel, the Lord your God is one God. So when the light of God descended, we might say it became heterosexual. The aspects of God and the attributes of God are no longer all the same. They're manifesting in opposite poles, this is called polarity, they're manifesting in opposite poles, they're even talking about spiritual gravity here. So what is wrong in the world today is that

judgment is run wild, the attributes of God that are the strength of God designed to deal with, designed to keep the peace, have broken free of the restraints of loving kindness, wisdom, and grace, and truth, everything that's there. So that's what these arrows mean. Gevurah running wild with no restraint in the lower planes is what we know to be Satan, and this is how Satan could be present in the midst of the sons of God.

We read about that in the book of Job, I always wondered about that, how did Satan get in there in the midst of the sons of God, well I believe that the Lord called a meeting of all the Sefirot, because remember we said earlier, these Sefirot are conscious entities, I don't know what they looked like, but they're conscious entities, and the Lord called a meeting of all the ten Sefirot, or the ten archangels if you want to call them that, and Gevurah is one of the archangels. So Gevurah was there in the midst of the meeting. Chokhmah which is wisdom strives continuously with Binah to control Binah and restrain any form of unrighteous judgment from coming forth.

Let's take the head of the ministry, let's take me, let's say I think somebody did something wrong, and I'm going forth to bring a correction, actually that happened this morning, so that was Binah in me, see, I'm going forth to bring the judgment, but wisdom in me spoke to me and said, check it out and make it sure it happened the way you think it happened before you say anything, and I checked it out and it didn't happen the way I thought it happened, and there was no reason for the correction.

So Binah went forth to correct in me this morning, but wisdom stopped me. See and I don't think anybody here would not understand or disagree with this true wisdom that even if you have the authority to correct, and even if you say you're sorry after you made a mistake, you still wounded the person, if they really didn't do anything and you were wrong, even if you apologize, you have not presented to that person a challenge to forgive you, you've placed that person in a position where they might fail to take the victory, and they might enter into unforgiveness, they may think they've forgiven you, but they haven't, you've now created a problem for the person that you judged incorrectly, even though you apologized and did everything you could do to make it right. You have done something that is a stumbling block for that person. So wisdom says, before you bring judgment, you better check everything out, and make sure that what you're thinking is really true. So this morning in me in my mind wisdom restrained Binah, and the judgment was coming from Binah because if it was the way I thought it was, it would have been a legitimate judgment.

It wasn't coming from any of the lower forces of judgment, I had the authority to bring that judgment, if it happened the way I thought it happened, but it didn't happen the way I thought it happened, I was wrong, so wisdom saved that whole situation which could have proven to be a stumbling block for the person that would have had to forgive me, you see. It's much better to not do it, it's better to apologize and make it right than not apologize, but the best is to not do it.

Then we have Chesed, which is loving kindness and grace and mercy, all that good stuff, and his job, I don't know whether it's a his or a her, for some reason I think it's a her, is to restrain Gevurah, Gevurah is the powerful force of God, it's like electricity, it's like saying this nice sweet sister has to go out and deal with some wild bull or with the electric lines and she doesn't know anything about electricity, and in this divided state, Chesed is no match for Gevurah. Gevurah is an unrestrained power, just power surging forth power. Just sheer unadulterated power just pouring forth, and in case you all don't know it, niceness and kindness doesn't usually work with that kind of power, and you go up to someone robbing a bank, and you tell them, now please don't do that, because if you do it, I'm going to have to arrest you, and if you resist, I'm going to have to shoot you, so please don't do that.

Now what do you think is going to happen, the bank robber would probably kill the cop which is exactly what happens with Gevurah and Chesed all the time. The sheer unadulterated power is continuously killing the kindness and the goodness. And down here, Netzach and Hod, Netzach is more less known as overcoming or victory, there's power in Netzach to be victorious, and Netzach is also called conquering. I keep thinking of that Scripture, I think it's in revelation chapter 4, with the four horses, where it says, one of the horses went forth to conquering and to conquer, I think it was the white horse, if I'm not mistaken, whatever horse it was, I believe it was the white horse that was Netzach, went forth conquering and to conquer. And what does Netzach go forth to conquer? It goes forth to conquer the carnal mind because Hod represents either the Christ mind or the carnal mind depending on whether or not Hod is conquered, where Netzach is defeating Hod, we have the Christ mind manifesting over here on the left side. But when the conquering horse is being overcome by Gevurah and Binah, which Binah without wisdom, then we have the carnal mind, Hod is the carnal mind.

And I have these arrows pretty much just going straight across, but these Sefirot are all relating to one another from all different angles, Chokhmah is relating to Binah, Chokhmah is also relating to Gevurah, Chokhmah the voice of wisdom

is talking to the person who is in a rage. See if you're in a rage, and you have a problem with anger and you're in a rage, that is Gevurah in you, out of control.

Now I want to tell you it took me a long time to understand this how negative attributes could come out of God, but the basic principle is in nature for us to see, it exists in the apple pit, there is a poison in the apple pit, but because and I can't remember the name of the poison I think it's cyanide is in apple pits, but if you swallow a whole bunch of apple pits, you don't die, because the atoms of cyanide are locked up in molecules.

Now a molecule is many atoms, or at two or more atoms fused together, and that cyanide is just one out of let's say, now this is not scientifically sound, let's say that cyanide atom is one out of ten atoms that together have the name apple pit, and those other nine atoms lock up the poisonous qualities of the cyanide.

And also in the, I'm not too good in all this Old Testament stuff but there's all different kinds of incenses that are burned in the offering of the sacrifices and in the temple, and one of those incenses is an incense that has a horrendous smell, a terrible terrible smell, but when it's burnt in conjunction with the other incenses, it's a beautiful odor. So this is the principle in the natural of what we're dealing with, and it's really important that you get it, and if you have a religious spirit, you have to be open to all truth, see. Because if you are thinking of this with your carnal mind, that how could evil come out of God and it's impossible, you're not going to hear this. You have to hear it. God is one homogeneous whole, okay. He's just like, and he has amongst him, amongst his attributes, certain qualities that when separated from the whole are poisonous, but when they're integrated, woven together through the whole fabric of itself, they're not harmful. What are these qualities doing, well there's a reason for them being there, I can't tell you that right now. How do I know there's a reason for it being there, because the one homogeneous whole is eternal and God, and faultless. So there has to be some reason, some function for it being there, when it's a part of the whole, it's not hurting anybody, it's a part of the whole positive whole.

But when some of the light descended for the purpose of forming of reproducing a visible image of the Ayn Sof, these qualities separated out and were left with the chore of restraining each other, and therefore a warfare erected between these attributes of God and these attributes of God are entities, they are conscious entities, if you need to call them angels, call them whatever you need to call them to understand this. This teaching has got to go from some abstract drawing on a board to some reality.

### Tape 3

You remember the account of Elisha, Elisha's carnal mind was under the authority of Elijah, the whole time that Elisha was Elijah's disciple, and if you remember the teaching, Elijah came to Elisha and said, I'm going to be taken from this earth plane, will you be able to keep your carnal mind under your Christ mind when I'm gone? And Elisha said, "I have faith that the God that kept you in Christ, will keep me in Christ, and Elijah came to Elisha several times and asked him this question, and the answer was always the same, I know I'll never do it myself, but I have faith in the God that keeps you in Christ.

And when Elijah after Elijah was taken up to heaven, sure enough, the, well the way I preached in the doctrine of Christ was that Satan and Leviathan came to tempt Elisha, and Elisha lost control of his carnal mind, but Elijah in the glorified form came down from heaven, and put the Christ mind or put the carnal mind back under his Christ mind. But now with this additional information, I would say to you that Elijah with the power of his mind, was controlling, a godly control, these attributes of personality in Elisha. The control of Elijah's mind was helping Elisha keep Gevurah in check. What does that mean? The forceful spiritual power within Elisha was being directed to manifest or was being constrained so that it could only manifest in accordance with the will of the Lord, to do miracles of healing and deliverance, and mercy for God's people. But Gevurah has the potential to recognize your sin and condemn you for that sin.

See every quality can go positive or negative. So Elijah apparently by the grace of God had the power to control, see this ten Sefirot, they exist within us, and Elijah, he had his ten Sefirot fully balanced. Gevurah was not out of check, Binah was not out of check, and Hod was the mind of Christ, and Elijah was so strong that he was doing it for Elisha also.

See I do that for you, to whatever degree I can, I'm not Elijah, I can't do it, I mean I'm not perfect myself, so I'm not doing it all for myself, but that's what I do for you when I go to you and I say, "Look, that was a wrong attitude that came forth in you, see. What I'm doing is I'm dealing with personality characteristics that are pulling your nature away from God. So when Elijah was taken from the earth and Elisha was on his own, through the doctrine of Christ I preached it that Satan and Leviathan attacked, well now I understand that what happened was that the ten Sefirot within Elijah, well let me say this, the warfare within the ten Sefirot re-emerged, because there was peace in Elisha, he was in perfect peace saying, "I believe the God that sustains you will sustain me", he was in perfect peace.

That meant the qualities that had the potential to get him hysterical, fearful, aggressive, running, denying that anything could happen to him, those qualities were all completely under the control of wisdom, loving kindness, and overcoming power, that was arising from his own right side and from the mind of Elijah, and when Elijah was taken, Elisha did not have the strength within himself, the right side of Elisha, wisdom, overcoming power and loving kindness within Elisha was not strong enough to restrain the enormous amount of spiritual power that existed in that man. And why do I say that? Because Elisha did the miracles of Elijah, I think he did more miracles than Elijah. The man Elisha, he had an enormous amount of spiritual power within him, and the very nature of spiritual power is to not be restrained, and unrestrained spiritual power kills.

If it's envy, if it's hatred, if it's lying, whatever it is, it destroys on a variety of levels, and we all have some spiritual power, but those of us who have more spiritual power, have to be very careful to be sure that that spiritual power is directed for the glory of God, and I've told you this recently off the tape, it's not enough to not get mad at somebody that's trying to hurt you, you have to pray for their life. So that's what happened to Elisha, he couldn't hold it together, see. This middle line here, Keter, Tiferet, and Yesod, the middle line is the balance, Tiferet is the balance or the woven together forces of Chesed, Gevurah, Netzach and Hod, woven together in a positive stance is Tiferet. And Elisha lost it, Gevurah pulled out, and with Gevurah then Binah would pull out, and his Christ mind was being overturned. Despite his will for that not to happen, Elisha's mind on the right side was not strong enough to maintain him in the balance, he could not control the wild bull within him, and that wild bull, it's not a bad thing, it's our spiritual power, but it's great to have a race car or a car that has the strength of a thousand horses but are you going to let your car drive wherever it wants to drive?

You have to restrain the power of the car. You have a power tool, you have to direct the power of the power tool, a power screwdriver is such a benefit to humanity, you could kill somebody with that. You can't be letting the power screw driver be, do whatever it wants to do. We have a wild bull within us, that's suppose to be there, that we need, we need that spiritual power, but we must direct it, and we cannot let it direct us, because the difference between those two conditions is life and death.

So Elisha couldn't do it by himself, but what saved his life was that he knew he couldn't do it by himself, and he cried out and Elijah came as a glorified man out of heaven and saved him. And we are all in this same position today, Christ Jesus in us, can not do it himself, Christ Jesus in us cannot restrain Satan and

Leviathan and Cain by himself. We need the Lord Jesus, we need the double portion, we're fallen we're dead, we're not strong enough, but this is how evil came out of good.

The cyanide in the apple pit got loose, and it was not accident that it got loose, in order to form this visible creation, the Ayn Sof had to unravel, and reintegrate in the visible world, it's just like Star Trek, and the transporter, they go and they stand in the transporter room, and I don't know if you know it or not, but what that transporter beam does, is that it breaks up all of their atoms and molecules and transports them the other ship, and then their atoms all come together again. And in the midst of that transmission between the time that the person is dissolved, and the time that they re-congeal in the other place where they're going things can go wrong, and in one Star Trek episode, I think it was captain Picard, who lost his body, he was just a spirit, he was just an energy stream, and there was a big, well the whole story was about getting his molecules back, getting his body back.

So this is what's happening, some a portion of the light of the Ayn Sof, not the whole Ayn Sof, a portion of its light lowered, and became unraveled, and the challenge is to keep those unraveled attributes from being destructive until we can be permanently fused together in a physical form, and that's how evil came out of good, and that is how evil will go back into good, when the creation is completed. We're in an interim stage right now, we're in an interim stage and it was not the will of God that Gevurah should completely get out of control and that the creation should fall, as I said earlier I haven't fully woven the doctrine of Christ together with Kabbalah in this area, but according to the doctrine of Christ, I have to believe that I'm going to find the truth of the doctrine of Christ in Kabbalah, it was an act of disobedience on Adam's part, that somehow he didn't, he was tricked into not into thinking it was okay to do something that the Lord had told him not to do. And exactly who the Lord would be according to Kabbalah, I'm not sure, probably Binah, but I'm not sure, we'll work that out. That's what happened, looking a the fall from another point of view, this is what happened, the unraveled attributes of God or the positive qualities or the right hand qualities of the unraveled attributes of God, lost control of the left hand attributes.

And we read about that in the Psalms, why do the heathen rage saying, "Let us break our bands" so it's really important that we understand this concept and that we understand that this concept exists within us. The problem with criminals the problem with social criminals, people who are adulterers, or drug addicts, but they say victimless crimes, their problem is that the left hand, the left side of them, got free from the restraints of the right side, and killed the right

side. The more reprobate, for lack of a better word, that the person is, the more destructive their lifestyle is, the more this truth exists in them. In the case of a serial killer for example, I would say their whole right side was completely destroyed. In other people depending on what they, you have to look at their life, you have to see how destructive or how positive their life is, okay. The more destructive their life is, the more their left side has control over their right side.

But before you can come to the place where you can hope for God to restore you if you're overtaken by destructive qualities, it's important that you understand that the condition that you're in has something to do with you, that means you have to repent. It's not likely that you'll go before God and say, "well my mother and father did this to me, now let me you heal me", it's not going to happen, because the bottom line is each man is responsible for himself, and if we're in a destructive lifestyle or if we're in a good lifestyle and there's something destructive in that lifestyle that's threatening to bring us down, we need to admit that we are powerless over this thing, and that something on the left side has broken free from the restraints of the right side, and this destructive tendency is in our life, it's going to do a lot more if God doesn't help us to stop it now. And identify that quality in whatever it is, ask the Lord to pour in the restraining quality.

I had a problem with anger, I still pray frequently, that Chesed the loving kindness of God should pour into me, and restrain Gevurah in me, which was manifesting as a harsh spirit. God did not take this harsh spirit away from me, this harsh spirit was a manifestation of my spiritual strength, I have a lot of spiritual strength, I don't want him taking my strength away, but my spiritual strength had to be tempered by the loving kindness of God. If you have righteous, I had righteous anger that came forth in a harsh spirit, I needed the wisdom of God to show me how to deal with the people that were driving me crazy. Everybody has someone in your life that's driving you crazy, your husband, your wife, your mother-in-law, your kids, somebody's got somebody that is driving you crazy, you need the wisdom of how to deal with them.

In the world we call it maturity. Well this is our condition brethren, and this is our challenge, through the power of Christ Jesus, through confession of sin and repentance, to come to this middle column, that our life our consciousness should exist in this middle column Tiferet, the balance of the three on the left and the three on the right, and then Tiferet dumps all of its glory into Yesod, and Yesod who is Yesod is the, well it's Tiferet who is Christ Jesus to us, and Tiferet deposits all of his glory, I believe it's Yesod would be Christ, and Christ, I'm not sure I may have this backwards, I did work this out at one point, I don't remember what I said, but Yesod is just a reflection of the glory of Tiferet, and

Christ is Malkhut, and it's being transferred down here into the individual human being, that we might live a life that glorifies God. And Dat, Dat means knowledge, and Dat is not a Sefirah, it's called a semi-Sefirah, and it's just in this place, I just put it in there, because it belongs there, I'm not ready to teach on that yet, I don't really even fully understand it yet.

So this is a basic principle of Kabbalah that you understand this, that you understand that the Sefirot are constantly warring against one another, they're warring against one another as realistically as Israel and the Palestinians are fighting, and I had a problem with that, how the attributes of God could be, and according to some of the books that I read, especially Netzach and Hod that their fighting is vicious, to the degree of trying to wipe each other out. I couldn't deal with that at first, but I have a peace about now, and I just fully understand it. These are raw attributes of God, that are doing what they're designed to do, and they need to be restrained, just like a child. A baby, you have a one year old, just starting to crawl or walk, your adorable baby filled with life and curiosity and about to put their hands on the stove, they've got to be restrained.

So we human beings, we are mentally and emotionally made of many parts, and our mind and our will power has to pull those parts into a positive lifestyle, some people can do without Christ and some people can't you see, but if you're a strong person and you can pull your life together without Christ, the day will come, that you will meet a conflict that you can't deal with, see.

So from this point of view, those of us whose life was not together before we came to Christ, he is pulling our life together and we will be stronger than the, eventually, we have to build up to it, eventually we will be stronger than the strongest person without Christ.

Now that hasn't happened to me yet, and I may need a couple of lifetimes for it to happen, but I know that it's going to start happening to a lot of people and it's going to start happening faster, I don't really understand how, because we all have our personal overcoming to do, and I've been in this program for twenty three years, and I'm a much better person than I've ever been in my life, much more victorious than I've ever been in my life, but I know I have a long way to go.

So, I don't know how the Lord is going to do it with us more quickly, the only thing that my carnal mind can think of, is that people are going to start living longer, because we need a couple of lifetimes for all of this, but I don't know, he probably has a way that I can't even think of. See God can't, he can't just give you the gift, because then you'll just go out and lose it, you see, we have

to grow up, we have to grow up to be mature in every way, otherwise we'll lose everything that he gives us. So we have to go through, we can't just jump from one place to the other. So we'll just concentrate on what we're doing here, and I'm not going worry about what it's going to be like, just everyday I try to overcome everyday, I try to recognize my character flaws, and to bind those character flaws together with some of the positive qualities of God, to do the right thing in all things, to be at peace with all men, to be a blessing, even in the face of conflict, and we'll see what God will do with us, he's doing wonderful things, as it is, but we're still mortal, you see.

He's doing wonderful things but we're still aging, and we're still fighting with physical problems. So we'll just go forward hoping that we live to see the glory, and I think that we will, but it's my hope, and what is the glory? That someone will enter into eternal life, and hopefully it will be us. Are there any questions about this?

**COMMENT:** Thinking about the church world how they have so much on the garments of Jesus, the robe, and now I see the spiritual significance of it, that he's connected with a completed mind with of the Binah, Chokhmah, and Keter, and it lines up with the priestly garments too. It was all symbolic of being connected, the Godhead, and even the jewels on it, the breastplates and all that, different places, and makes me think of being the jewels of the Lord. I use to look at the word jewel, and I would see Jew, J-e-w, and then e-l, in other words the precious jewels of God.

**PASTOR VITALE:** Well thank you. Okay, I think we're going to stop for dinner and we'll pick this up again after dinner, does anyone else have anything to say? Okay God bless you. We're looking drawing #4, I don't want you all to panic here, you don't have to learn all of this, it's just for your information or should you want to refer back to it, basically we will just be working with the cantellations and the Nekudo, or the Nekudot. So I've just given you some definitions here, cantellations or cantellation marks, in Hebrew Ta'amim, they are marks that indicate both emphasis and melody, in other words it teaches the Jew who can read the Hebrew, it teaches them how to chant the Biblical text, when a young man prepares for his bar mitzvah, he's learning how to read the Hebrew language and how to chant it properly, you have to learn how to, I don't know if any of you have ever been in a bar mitzvah, but that's the bar mitzvah boy does, he sings the Hebrew text, and usually they're in training for a couple of years learning how to do this, and what teaches them the melody is called a cantellation mark, and each mark has its own name.

We don't have to know, I don't even, well I wrote this out for you, cantellation marks are placed above, below, and inbetween the letters. There are twenty cantellations marks that are above, three between, and ten below, I don't know their names, I wouldn't recognize them if I saw them, and we don't have to know, this is just for your information at this time.

Cantellation marks are very important. Apparently the pronunciation and the tone is very important, it's been explained to me that the letters and the vowels give us the letter of the word, but the cantellation marks signify the understanding and the revelation of the word. So the revelation of the word is much more important than the word itself.

Of course we can't use the cantellation, we can't get the revelation of the word without the word, okay, so we have to have the word, we have to have the Scripture, we have to have, well we have to have the Bible, the King James translation, whichever translation we use, that's the point that we take off from, but it's the spiritual understanding that imparts life, okay. And that's what the cantellation marks are. The tone produces the spiritual level, or the spiritual meaning or represents the spiritual understanding of the Scripture. Next come the vowel points, they're called Nekudot, I'm not sure what the correct pronunciation is, I guess the t must be pronounced. For some reason I've been saying neckudo, but it's probably nekudot, now the vowel points are placed below the letters except for two of them, and I've given you the names of all of them, you don't have to know them, I've just given you the information, and I won't even go over it, it's just there. All this, and it's just information for you, then we have the crownlets, which are called tagin in Hebrew, or tagin, I'm not sure again of the pronunciation, and the crownlets are marks that emanate upwards from the points, from the upper tip of the letters, and I've shown you here, this is a letter shin, that's a very important letter, shin, alef, and shin, the letters are more important than others, shin is a very powerful letter. So I've shown you the typical shin, and then I've shown you the shin with the vowel point, with the crownlets, they're like little flowers that the people, the Scribes who write the letters just add those little crownlets on the top.

I don't know what they're used for, we're really not study, at least at this level of our studies, we're not even going to have anything to do with it, we just know that it exist. And then d, we have the letters, the Hebrew is Otiyot, and there are twenty two Hebrew letters. So I think that's pretty self explanatory. Are there any questions about this? Basically what we have to know for what we're studying at this level, okay, we have to know that there are four aspects to the Hebrew language, that they're cantellations, vowel points, crownlets and letters, okay, and basically we will be dealing with the cantellations and the vowel points

with what they signify, you don't have to know all of these marks. Is everybody okay? Okay we're going to take a picture of it and I'm going to show you what we're going to do with this.

Drawing #5, okay, we have the cantellation marks, are another way of saying, ab72. Ab72, is the cantellation marks of the yod of the holy name, JHVH, the yod is the cantellation marks of he yod of JHVH. The vowel points, are sag63 and they are, the hey of the holy name, they hey is the vowel point, Adam Kadmon's vowel point. Adam Kadmon has cantellation marks, vowel points, crownlets and letters, that is what he consists of. Now remember all of these names, they represent spiritual forces. The Hebrew letters represent spiritual forces. Adam Kadmon represents a spiritual force, and it was the Hebrew letters, the Hebrew letters were the first thing to be found in the empty space after the Ayn Sof withdrew, and the Hebrew letters gave rise to Adam Kadmon. Adam Kadmon is formed from the Hebrew letters.

So Adam Kadmon is made up of Hebrew letters, that's what brought him forth, I don't know if gave birth to him is the right word or not, but he was generated by the Hebrew letters, and the Hebrew letters cantellation marks, vowel points, crownlets, and then there's letters. So Adam Kadmon consists of the Hebrew letters crownlets vowel points and cantellation marks. Is everybody okay?

And the cantellation marks of Adam Kadmon are associated with the yod of his name, and the vowel points are associated with the hey of his name, and the crownlets are associated with the v of his name, and the letters are associated with the second hey of his name.

Now I don't know about you, but that surprised me, because I would think the letters would be the most important but they're not, the cantellation marks and the vowel points are the most important aspects, and I don't see anything in the literature that I'm studying these days, at my level, which is beginner level, dealing with the crownlets. I do see some information coming up about the letters in future lessons. I haven't seen anything about the crownlets yet, but we're told clearly in the books that I'm studying, that the cantellation marks and the vowel points are more important than the crownlets and the letters, and that shouldn't be so hard to believe, because we know the yod and the hey of the holy name is more important than the vav and the second hey. Does anybody not know that? That the yod and the first hey is more important than the vav and the second hey, can anybody tell us why?

**COMMENT:** The first two can't die, and the other two can.

**PASTOR VITALE:** Well that's pretty good, the yod signifies Keter and Chokhmah, and the first hey signifies wisdom, which three cannot be separated, I'm sorry, the yod signifies Keter and Chokhmah which is wisdom and the hey signifies Binah, which three cannot be separated, they are called the head of the body, because the vav is the body, the vav is Zeir Anpin, which is the body and they are the yod and the hey are completely permanently bound to the Ayn Sof, through Keter, through the union with Keter. So therefore the cantellation marks and the vowel points, are the most important of all four aspects of Adam Kadmon.

Is everyone okay, okay. Now don't think you got it, just to confuse you a little bit more, each of the four letters of the holy name has its own cantellation marks, vowel points, crownlets and letters. So the cantellation marks of Adam Kadmon, okay, the cantellation marks of Adam Kadmon has its own cantellation marks vowel points, crownlets and letters. So therefore I could say to you, the cantellation marks of Adam Kadmon's cantellation marks, or I could say to you, the vowel points or the sag of Adam Kadmon's cantellation marks. And it's really not all that complicated, if you remember our recent lessons on the descent of Tevunah, and I showed you at that time that the general of the original holy name was inside of Adam Kadmon, and then each of the four letters emanated outside of Adam Kadmon, there's a Jehovah inside of Adam Kadmon, and ab72, sag63, mav45, and ban52 are holy names that are outside of Adam Kadmon.

So each of these four letters of the holy name, has its own holy name. Remember that teaching? So it's the same principle as saying, the yod is the cantellation marks of Adam Kadmon, and the cantellation marks of Adam Kadmon has its own, well the cantellation, the yod of Adam Kadmon has its own ten Sefirot underneath that yod is Keter through Malkhut, also underneath that yod is its own holy name YHVH, see. Actually to say that the Yod of JHVH has its own cantellation vowel points, crownlets and letters, is the same thing as saying that the Yod has its own YHVH. Let me put that on the board for you.

So I'm down on the lower section, the lower third of drawing #5. We see the Yod of the tetragrammaton has its own YHVH, and the Yod is equal to the cantellations, the hey is equal to the vowel points, and vav is equal to the crownlets, and the hey is equal the letters. And all of this is within ab72, which is the first Yod. So therefore we see, and this is true for all of the four letters, as you can see in the bottom third of drawing #4. So we can be talking about the sag of Adam Kadmon's ab, Adam Kadmon's ab, is the Yod of the tetragrammaton. So I could be talking to you about the sag of Adam Kadmon's ab.

Is everybody okay? Do you understand the general principle of what I'm saying? Okay, so the next thing that I want to do is to correct something that I've been showing you incorrectly because the information was just not in the Tree Of Life, but I have gotten the information now from Rabbi Bar Zadok's study, okay, so we'll take a picture here.

Okay, now we're getting into some deep Kabbalistic systems. This is the way the Kabbalists talk. Tevunah is the ban of the sag of the Ab, of Adam Kadmon's sag. That's the way they talk. Now don't panic, because off hand I don't know what that means either, I have to work it backwards, okay. What I'm showing you on the board here is a much more accurate, I hope it is completely accurate, but a much more accurate diagram than the ones that I've shown you in the past where I with all of the diagrams I've done with the descent of Tevunah, you see.

I gave you all that information before I found out that, well first of all, all of those drawings, I had it right the first time, and I changed it, okay. I told you that Tevunah arose out of the sag, the first hey of the general tetragrammaton, okay, and then I told you that we started working with this hey, the first hey of the sag63 that came out of the tetragrammaton, okay. So I don't want to make this anymore complicated than it is, this is much more accurate, I now understand that the ears, nose, and mouth, of Adam Kadmon arise out of the Yod of sag63, not the hey. Okay. Don't get too messed up over this okay, I have to, and made mistakes okay, don't get too messed up over it, this is just more accurate. I told you in the past that all of the teachings that we did with Tevunah, that they arose out of the sag, the first hey of the first hey. Is everybody following that? Well I was wrong, okay, this information, well it doesn't matter, I was wrong, this whole teaching on Tevunah okay, starts with the sag of Adam Kadmon, and then of the sag of Adam Kadmon, the ta'amim, the cantellations, okay, the cantellations have within themselves another holy name, YHVH.

So the ears of Adam Kadmon did not arise out of the sag of the sag, which is what I taught you, they arose out of the ab72 of the sag. All of those drawings, and they're going to stay that way, I'm not going to change them. All those drawings that you did, that I said the ears of Adam Kadmon arose out of the sag of the sag, are you following that? Okay, well I was wrong. Adam Kadmon's ears, nose, and mouth arise out of the Yod of sag63, not out of the sag of sag63. Are you all okay? Okay.

So we see that Adam Kadmon's Zeir, and we did all that talking about Tevunah descending and going into the nose, okay, and this is a much more accurate diagram, we have sag63 coming out of Adam Kadmon, this original Jehovah,

this original tetragrammaton is Adam Kadmon, we pull the sag63 out of it, and we see that the Yod of sag63 is the cantellations, the cantellation marks of sag63, have their own tetragrammaton, YHVH, coming out of the cantellations of sag63, and that is where the ears, nose, and mouth of Adam Kadmon comes from, it comes from the ta'amim of the sag63 of Adam Kadmon, the ta'amim of the sag of Adam Kadmon, or it comes from the cantellations of the sag of Adam Kadmon, and the cantellations of the sag of Adam Kadmon, have their own holy name over here, their own tetragrammaton. And this is where I got messed up, I told you that the ears came out of the sag of the sag.

Look over here, the ears come out of the, this is the sag too, listen, there's Adam Kadmon, the original JHVH, we've pulled out the first hey, that's Binah, or sag63, here I wrote it for you, this is sag63, okay, then we took the cantellations from sag63, and pulled them out and the cantellations has its own holy name YHVH, is everybody with me?

And we took the ears come out of the sag of the cantellations. I taught you all those weeks that the ears came out of the sag of the sag, but the ears come out of the sag of cantellations of the sag of Adam Kadmon, this step of the cantellations I left out. Do you understand what I'm saying, okay, I left this step out, I didn't know it was there. The ears of Adam Kadmon are derived from the sag, that's the first hey, the sag of the cantellation marks, or we could say, the sag of the ab, of the sag of Adam Kadmon.

Is everybody okay? Okay. The eyes of Adam Kadmon are derived out of the sag of the sag, and I don't really know what this means, but we're told the sag of the sag is essential sag. Now sag63, Binah, she's the one that is bringing forth the creation, she's the one that's bringing forth the children of Adam Kadmon. Everybody with me on that? Binah is the mother, she's Imma, she's the one that is speaking and creating on behalf of Chokhmah and Keter, and Ayn Sof, she's bringing forth Zeir Anpin, and the lights, we're told the lights of the nose and the mouth. This is literally the building or the creating of the worlds in the empty space. There are five worlds, Adam Kadmon, the worlds of Atzilut, which is emanation, the world of creation, which is Beriah, the world of formation, which is Yetzirah, and the world of action, which is our world, the visible world down here.

So we're talking about the building of the worlds, Adam Kadmon, or Keter was the first Sefirot to come forth from the Ayn Sof, and he has within himself all of the other nine Sefirot, they were all bundled up together in him, and he had to unfold them and cause them to, he had to literally come into existence. They all existed in him in potential form, just like every ovum in your female bodies as a

potential child. But it doesn't become a child, unless it unfolds and develops. That's what Adam Kadmon was, he had the whole potential for the entire creation within him. The whole potential for all ten Sefirot, and for all of the five worlds within him, they just had to unfold. And it was sag, it was Binah, the first hey of Adam Kadmon, that came down and started to bring forth the ears of Adam Kadmon, and the eyes of Adam Kadmon, those were the first aspects of Adam Kadmon to come into existence.

Now, I really want to preach that thing about Adam, now if you're looking at drawing #6, you should be able to understand, and if you don't, tell me, because I'll explain it again, that the cantellations or the ta'amim are higher than the nekudot, or the vowel points, and all I'm saying is ab72 is higher than sag63, can anybody not see that, that ab72 is higher than sag63, everybody okay with that?

So we see that the ears, nose, and mouth of Adam Kadmon come out of ab72, of sag, the ears nose and mouth of Adam Kadmon come out of the ab, of sag63. Everybody okay? And the eyes of Adam Kadmon come out of the sag of the sag of Adam Kadmon. So we see that the essence that is bringing forth the ears, nose and mouth of Adam Kadmon is higher than the essence that's bringing forth the eyes of Adam Kadmon. Everybody okay? But we're told without going in to any deep details at this time because for those of you who are listening to the tape the Lord just poured out... And I'm trying to give you just enough background so that I can share with you that revelation this morning which explains the fault to some degree and also explains why the majority of the believers that are going on in Christ today are female. And the answer to that puzzle is that spiritually speaking, before the fall, the woman was higher than the man, the woman was higher than the man before the fall, we're just in this condition because in the fall everything reversed, you see.

And everything that's happening in this physical world is a symbol, it's a visible symbol of what's happening in the spirit, and what's happening in the spirit is that women, the woman is being returned to her true position, but you see for the woman to be, now don't shut off the tape, and if you're reading the transcript, please read further, okay. This whole physical world is the woman, if you're a physical male, spiritually speaking you're a woman. This whole world is the visible expression of the spiritual woman, and the spiritual woman is fallen, you see. And for the spiritual woman to be returned to her true calling, and her true height, she has to be restored to the man, because in the high realms of the spirit the male and the female are one. And the way back, the way back now, listen to me all you physical women, okay, the way back is through submission to the spiritual man, you see.

Right now, now the spiritual man, oh God help me to bring this forth. It's the same principle as me telling you years ago, if you've been reprobate or wicked in any way, whatever your thing was, if you drank if you drugged, if you fornicated if you were an adulterer, if you were a thief, a murderer, or maybe you were just an average person that was filled with envy and backbiting everybody that you knew. The way to a righteous nature is to go from evil to good to righteousness. You cannot go from being an evil person to being a righteous person, and if you don't think being a backbiter and a gossip is evil, then you have to stop right here and find out that that's the truth. You go from evil to good to righteous, depending on how evil you were, some people are more evil than others, murderers come to God. It will take you that much longer to be purified, but no one person is any better than anyone else, this is the road, this is the path, evil to good to righteous.

Well the woman is fallen, see, and she has to come into submission to the man, because the roles were reversed in the fall. So before the woman is going to be restored to her true place, she has to come into right relationship with the male of this world. You have to stop rebelling against your husbands, and you have, your physical husbands, you have to come into right order in your marriages, and you have to come into submission to the spiritual man who is Christ Jesus or, if the Lord puts you under a teacher like me, you have to come into submission to the teacher. You have to be righteous in your role in this fallen world before you can be restored to what you lost, okay.

Now what happened in the formation of the Sefirot, what happened that resulted in the fall, oh the Lord just gave me another way to put it to you, I've taught you this with Cain and Abel, okay, that Cain came forth first, and she thought that she was, and I've been preaching that Cain was female, I'm so glad that God just showed me this. I've taught you that Cain was female and that Abel was the male, and that Cain was stronger than Abel, but Jehovah said, Cain if you do the right thing, okay, just submit to your husband and you're going to live, and if you don't submit sin lieth at the door, what that means is you're going to marry the sin nature, you're going to marry Leviathan and Satan you see. Going all the way back to the beginning, or before the beginning, the female was stronger than the male, the female has always been stronger than the male, but God gave the authority to the male, and brethren, I see it, I see it all over, this pattern is all over. Even in this ministry, if you're all honest, God raised up this ministry 13 years ago, and you were probably all stronger than me, you were.

I was the spiritual person and I was a total mess in my personal life, you all had pretty stable personal lives, but you weren't, you didn't have what I have to

teach you, you didn't have the spiritual aspect, and this ministry today is in right order, you've all come into submission to me.

So that's a very good sign, not for me personally, for all of us, because we can't, the only way we can go on is if we're in right order. So this ministry is a perfect visible example of the restoration of this whole creation which is female, physical male and physical woman, we're all female, this ministry is a visible expression of the restoration and the regeneration that is coming forth in the world. Now for me to have the authority that I have, I have to be in submission to my spiritual husband, which I am as much as I can humanly be, because I'm not perfect yet. So I'm the male and you all are stronger than me, but you've all come into submission, so we're in right order, and we're going forward, and our power is in the process of being restored to us, through your submission, to your physical husbands, if you're a woman, and to your spiritual husband, me, and to the Lord Jesus, and of course Christ Jesus within yourself also, and you're going to be restored to what was lost.

Now it's not just us, we're just the forerunners. Remember I'm going to say it again, this whole world, this whole humanity is the fallen woman, see. Now physical men don't have the problem of submitting to their husbands, but this is a very hard for a physical man, that he's really just a spiritual woman. So look, both physical men and physical women have their own problems receiving this doctrine, but we are fallen you see, and physical men are going to have to start facing the reality that Christ Jesus is manifesting through physical women in the event in the cases where she is, and also physical men have to submit to Christ Jesus, much have much greater trouble submitting than women, because they are so use to being the rulers in their household. This whole world is the fallen woman, and I'm trying to show you, I'm going to get back to the board in a minute, where the human problems that we have between men and women generated from. I'm trying to show you that going all the way back to Cain and Abel, and I'll show it to you on the board from this Kabbalistic point of view, the woman has always been stronger than the man, but the man has always had the authority. And the woman has been killing the man from the beginning, see.

The woman is stronger and I'm trying to show you why, see. This is why the woman is stronger, because this is the way, this is the order of emanation, this is the order in which the lights of Adam Kadmon came forth, why is it this way? I don't know, okay. The lights that brought forth the eyes, ears, nose, and mouth of Adam Kadmon came from the cantellations or from the ab, of Adam Kadmon's sag, and they are female.

That which is male, that which acts upon them, this is the definition of male and female, that which acts upon the breaths of ears, the nose, and the mouth, is the lights of the eyes of Adam Kadmon. How do you know that Sheila? I read it in a book. It is the lights that come from the eyes of Adam Kadmon, that forms the world of emanation. Now I just named the five worlds for you, Adam Kadmon is the highest, then comes the world of emanation, then comes the world of creation, then comes the world of formation, and then comes the world of action. The world of emanation, the highest of the worlds within Adam Kadmon is formed from the lights of the eyes of Adam Kadmon.

Adam Kadmon looked out of his eyes, and that look was so powerful that the world of points came into existence. And how did the world of points come into existence? The light of the eyes of Adam Kadmon, acted upon, acted upon, effected the lights of Adam Kadmon's ears, nose, and mouth. And the lights that came from the eyes of Adam Kadmon impacted, impacted these vessels of light, from the ears, the nose, and the mouth, and that impact formed the vessels.

If you need to do it this way, the lights of the ears, nose, and mouth of Adam Kadmon, were each a lump of clay, or a piece of soft, a lump of soft glass, and the light that came out from Adam Kadmon's eyes punched that lump of clay, or that lump of soft glass, and hollowed it out and made a vessel out of it, right. Did you ever see a sculpture work, if they want to make a cup, they punch it, right, and you have a cup right? The lights of Adam Kadmon's eyes attacked the lights from the ears, nose, and mouth, for the purpose of forming them into a vessel. And I read in our text book the Tree Of Life, that the lights of the ears, nose, and mouth, hit back. Does that mean they were angry? I don't know, these were conscious beings, were they angry, I don't know, was it a knee jerk reaction? I don't know, if anybody knows, I haven't read it yet, or God hasn't told me yet, but this is what I read.

So there was an interaction between the lights of Adam Kadmon's eyes, and the lights of his ears, nose, and mouth, and the aggressor light was the light from the eyes, that makes the eyes male, that makes the light from the eyes male, you see. Now this is very interesting because look at this board, the lights from the ears, nose, and mouth came out of the ta'amim, the cantellations of sag, everybody got that? And the lights of the eyes came out of the sag or the Binah or the nekudot of the sag. The lights of the eyes came out of the sag of the sag. So the eyes are really lower, the essence of the lights of the eyes should be lower than the essence of the lights for the ears, the nose, and the mouth, but what happened was, the light of the eyes was down below Adam Kadmon's navel. And I can't go into the whole thing of how it got there right now,

even this is really advanced for you. The light of Adam Kadmon's ears, we're told comes out, light comes out of both ears, and comes down to the tip of his beard, then the light of the nose, the nose is lower than the ears, the lights come out from each nostril, and goes down to the heart, then the lights that come out of the mouth go down to the navel, you see.

And at the moment, I know I found the answer to this question, and I'm sure I wrote it up, but I can't find my notes, and I cannot remember how the light got below the navel. I know I searched for it for a couple of hours, and I found it, and I know I recorded it, but I didn't have the time to really find it for this message. So there was light below the navel, I can't remember how it got there, sorry about that.

And the light below the navel, now, now the lower the light, the more gross it is, the more thick it is, and the less power it has, because the lower the light is, the farther away it is from the Ayn Sof. So here's another witness, the light from the eyes is lower than the light of the ears, nose, and mouth, what are you, how come that's the male, okay. Well this is what happened next, the light from below the navel was drawn upward, Adam Kadmon had this power to draw the light that was below his navel upward to the upper part of the chest. So we had a double powerful light in the chest, we had a double portion in the chest, and then the light went even further upwards. Now these lights, you see, that were below the navel, the only light that had come out so far, was the light of the ears, the nose, and the mouth. So the light that was below the navel had to come from that source, are you all following me? So the very light that came out the ears, the nose and the mouth, went back upwards, went past the mouth, past the nose, past the ears, and went up into the eyes.

So that which was the lowest went all the way up to the top, and poured out of the eyes. So that which was last became first, you see. So the lights of the ears, nose, and mouth were mad, because that which they brought forth was given authority over them. Can you see this?

Brethren, I want to tell you, this is being played out all through humanity, spiritual truths are played out over and over and over and over again, for people who have eyes to see. It's happening right now, okay, with the Israel, the Israelite people, the Jewish people that have preserved this word for us for centuries, okay, and the key to their own word that's designed to bring eternal life is coming from the non-Jewish world, or from a secular Jew like me, and a woman, they can't believe it, and any part of them that could see it, is probably very angry, because it doesn't seem fair. But this is not about fairness, you see.

Right now in the church, you can call me proud if you want to, but I say this is the truth, we have the word of life in this ministry, and the men, mostly men, that are preaching the kingdom message, they don't want anything to do with me, or this ministry. How dare I get this kind of revelation, and not them, and whatever else is going through their mind, even in the Scripture David was chosen the youngest son, in the book of Job, all his friends were counseling him and killing him with their words, and the youngest boy came up and spoke the truth to Job. It's a Scriptural principle, that the offspring rises up and is given authority over the authority that brought it forth, you see, and this is the exact principle that we see in the statues and the pictures of the mother and child, and I'm just not picking on the catholic church, the pictures of the mother and child exist all through pagan through centuries of pagan religion, we see the mother and child.

We see it in Hinduism. Do you know what that means? Do you know what the meaning of that really is, you see. Oh I have something else to add in here. Before I could tell you that, I have to tell you something else, which has nothing to do with this but I need to tell you this, as I'm to do with what's on the board okay, this principle is called levirate marriage, levirate marriage, it's a principle in the Jewish law that says if a man marries a woman, and he dies before he gives her a child, his brother is obligated to marry that woman and give her a child. Does anybody know about this, okay that's what happened with Ruth, okay. Well I always thought that what the principle meant was so that the woman should be childless, but I now understand no, no, the true significance of it in deep spiritual Jewish law, is that this child is suppose to be the reincarnation of the dead husband.

Now Judaism, spiritual Judasim believes in reincarnation. It's suppose to be the reincarnation of the dead husband, and from this comes this image of the mother and child, you see. So not only is the husband dead with the mother and child, that mother and child typifies, it typifies the woman who has given birth to the reincarnated husband who will not let that reincarnated husband grow up and become her authority, you see. It goes all the way back to before the beginning, the ears, nose, and mouth generated the authority that came out of Adam Kadmon's eyes, and from that point on, the lights and the vessels of Adam Kadmon's eyes, nose, and mouth, were at loggerheads with the lights of the eyes.

Remember these were conscious beings, and they said, who do you think you are? And it's in the Scripture, in the parable of Cain and Abel, and Cain sought to kill his brother, and the lights and vessels of Adam Kadmon's ears, nose, and mouth, sought to kill the lights of Adam Kadmon's eyes, "for envy the offered

him up", and of course the ultimate example is Jesus, he appeared on the scene, he was only thirty years old, he didn't submit to any of the established authority, he was the product of thousands, and probably 3,000 years of Jewish ministry of bringing forth the word and service to God. Jesus was the product of that 3,000 years of service of God, and when he came forth, the woman that bore him didn't want his authority over them.

And this is the principle behind the mother and child, she's brought forth the reincarnation of her dead husband, who is destined to rule over her, but she keeps him an infant, and it's going on in the church today. The church at large in general, resists every new move of the spirit that comes to the church, that which brings forth tries to hold back or destroy its own offspring, and this is the basic principle behind the fall, and it's the basic principle of human nature where women are continuously, the nature of women, maybe you're not woman like this, but you talk to any man, you talk to any man, and they're talking about their problems with their wives, I'm not knocking anybody, I'm talking about human nature, I'm a woman myself, and the battles they have to fight to exercise their authority and this society, a lot of men are overcome by their wives.

Now we see in this society today, women rising in all kinds of authority, but it's outside of Christ, you see, and a lot of men, a lot of physical males are in a lot of trouble today, exercising their own manhood, a lot of broken males around today, a lot males but they're not men around today.

So I just want to, I'm going to try to give you some background on why the male was weaker than the female, it was more than the fact that the female came out of the ab, of the sag, and that the male came out of the sag of the sag, there was more to it than that. And I'm going to try to show you what happened here. Now remember there were vessels that were made out of light, and then there was light that would have to fill the vessel, okay. So just try to imagine a cup made out of water, and you want to fill that cup with water, what would happen to the cup, the cup would lose its form, you see. Let's say you had a cup made out of ice, and you fill the cup with warm water, the cup would turn into water. So when these vessels of light were filled with light, they would lose their shape, everybody okay?

So, in the process of creation, something had to be done to make a differentiation between the light of the vessel and the light that would fill the vessel, it couldn't be exactly the same light, okay. And the light that filled the vessel had to be weaker so that the vessel wouldn't dissolve. Now this was going on in a high realm of the spirit, you see. The creator knew that as the vessels descended into the lower worlds, they would become more and more

solid, so therefore the light pouring into them, there would be less of a chance of them dissolving when the light poured into them, but at this point before the beginning, this was in a very high realm of the spirit, it was above the world of emanation. All this was going on within Adam Kadmon, the highest of the five worlds.

So everything was, all of the lights were very rarified, very thin. There really wasn't even any form of the vessels yet, just nothing that we would call a form, something on that level, almost like a shape or a pattern, not really a form. So something had to be done, the light had to be weakened so that the vessels could live, that's another way to say it, is the light had to die a little bit, so that the vessels could live. So we might say the male aspects of Adam Kadmon laid down his life so that the female could live. He allowed himself, the Lord just told me as I was putting this on the board, that this was spiritual circumcision at that very high level, because his Keter was removed from him. We know that in the world, that is interesting that that is a word for a man's sexual organ. Well in this high spiritual place, this is what God did okay. Here are the vessels and each vessel had its own ten Sefirot, so I've listed Keter to Malkhut, ten Sefirot in this particular vessel, okay. So in order to preserve the formation or the integrity of the vessel, Adam Kadmon withdrew the light that was in the vessel, he breathed it and he inhaled it, and when he blew the breath back into the vessel, and when he blew the breath back into the vessel, they went in, in reverse order.

In other words, when Adam Kadmon inhaled from this list of Sefirot, something unusual happened, Malkhut rose to the surface and went up first, then Yesod went up, instead of starting with Keter, it started from the bottom, and then when Adam Kadmon exhaled the breath, well first of all let me tell you this, he didn't get Keter back, Adam Kadmon did not give the Keter of that breath back, he retained it inside of him, and what came out, was Chokhmah came out and lined up with Yesod, and we see that Malkhut has no light here. Binah came out and lined up with Hod, Chesed lined up with Netzach, so they weren't the same thing.

You see if he put Netzach light in a Netzach vessel, the vessel, the Netzach vessel would dissolve, and finally we see Malkhut is the Malkhut light is lined up with the Keter vessel. So here is the gradation in light. The vessel was not exactly the same as the light, and therefore it could maintain its integrity, and we see that the degree of light was weak in comparison to the vessel. The Keter of the vessel had Malkhut light in it, and the Chokhmah of the vessel had Yesod light in it. And the Binah of the vessel had Hod light in it. And I don't know what to tell you about these lower Sefirot, about the Chokhmah light being in the Yesod vessel, I don't know what to tell you about that.

But I know that the most important Sefirah of these first three, and the Keter and the Chokhmah and Binah of the vessel had Malkhut, Yesod, and Hod light in it, and therefore the vessel was not destroyed. So we see that the man was deliberately weakened so that the woman could live. Is anybody not following me?

So for this reason, the man was weaker than the woman, and then when the woman rose up in rebellion to resist him, he was not strong enough to bring the woman into submission, and we see this happening all over this society today, more and more men cannot deal with their wives, as woman get more and more aggressive. A lot of male egos breaking, okay. So the answer, this is the answer to what is going on in human nature, but God's answer to the problem is to bring a savior forth that will be strong enough to bring the woman into submission, and that savior from a Kabbalistic point of view is coming forth through the light of the eyes ascending, I can't get into the details, it's the sag is going to marry the ab, the sag, I think it's the sag of the sag, is going to marry the ab, I may not have it right, but there's going to be union between Abba and Imma, and they're going to bring forth the savior, a man who has his full strength restored, who is stronger than the woman, and the salvation or the redemption according to Kabbalah will come forth, and it's going to come forth down here in the world of action, because we're fallen, and the redemption is coming forth through the woman submitting to the man.

Now remember this whole world is female, we're talking about physical men too. So this whole physical plane has to give up the authority that we have here, and submit to the spiritual husband, so that our original power can be returned to us. We're suppose to, women are suppose to be powerful, but of course it's all of humanity, we're suppose to be powerful beings, we're suppose to be one with our husband, the man in the woman, and the woman in the man.

This condition of male and female that we see in our society today is under the curse. We're suppose to be one homogeneous whole with our husband, completely equal to him, but not separate from him, you see. This is what Paul was talking about. In I Cor.11:12, "For as the woman is of the man, even so is the man also by the woman, but all things are of God", that's what Paul was talking about you see.

First he was talking about this world, and he says in verse 8, "For the man is not of the woman, but the woman is of the man, neither was the man created for the woman, but the woman for the man." That's this world. "For this cause ought the woman to have power on her head because of the angels. Nevertheless, neither is the man without the woman, see we're suppose to be,

this is talking about the spiritual man, we're suppose to be male and female. Whether we're male or female of this world, our husband spiritual husband is suppose to be in the midst of us. And then he says, "neither is the woman without the man in the Lord. For as the woman is of the man, even so is the man also by the woman." I use to read this and say, "well isn't that a contradiction?" "For the man is not of the woman, but the woman of the man." And then he says, "For as the woman is of the man, even so is the man also by the woman." Well he's talking first about this world, and then about he's going back to our spiritual condition. The man came forth from the woman, as I just explained to you from a Kabbalistic point of view, and it is the intention of the Lord Jesus, okay, of the Ayn Sof of Keter, however you want to say it, whoever is reading this transcript or listening to this tape, to restore us to our original estate, we're suppose to married to our husband who is in the midst of us.

We're the vessel, he's the light, we're suppose to be filled by him, and in complete submission to him, he's suppose to be our everything. I might just read you my notes from here on in. The rectification began with the birth of a higher Adam, you see, with a higher Adam, or you might say the rebirth of Adam. See it wasn't Adam Kadmon who fell, it wasn't Adam Kadmon who fell, it was Zeir Anpin from one of the lower worlds that fell. So the rectification began with a higher Adam, or we might say the rebirth of Adam, not Adam Kadmon now, one of the lower Adams, through the marriage of the cantellations of sag of sag to ab. So an aspect of sag married ab, and brought forth the twofold man, the man with the power of sag and ab, and sag and ab, is Imma, is mother and father. They coupled, they had a coupling, they laid together and they brought forth a spiritual man, and that spiritual man is what we know to be as MaH45, that's the spiritual man that came forth from this coupling who is a whole man, a man able to subdue the woman.

Now remember that the lights of the ears, nose, and mouth came forth from the cantellations of the sag of the sag, and that the light of the eyes came forth from the nekudot of the sag of the sag. So we see that Adam's female aspect, or Adam Kadmon's female aspect, the part of him that rebelled was born again in a higher state, the forehead as the name MaH, which is the offspring of the cantellations of sag and ab. So we see that the woman Binah could not bring forth viable offspring by herself, but only through the reunion with her husband Chokhmah. So we see that Adam Kadmon's female aspect, the part of him that rebelled was born again in a higher state through the forehead, as the name MaH. Well I don't know if you understand this or not. This was my revelation this morning.

Once again, although MaH emanates from the forehead, the place, well it's in the heart, well I will read it to you, I really, his place is in the heart and therefore he is still lower than his fallen female parts which descended from the cantellations of sag, yet the second Adam is a complex action, we might say or a molecule in comparison to the individual atoms that emanated from the cantellations of the sag of the sag. He's a complex man. Once again the second Adam would attempt to bring his wives which were his own flesh, and actually the woman that he was born from into submission. For the woman to be saved or redeemed as Kabbalah says, they would have to submit to their husband. Yes these women are strong, and themselves having emanated from the cantellations of the sag of the sag, they were strong.

In order for them to be redeemed, they would have to give up their power to what is technically their own son. We see this idea being played out in the church today. Okay, so we see that the original light that came out of the eyes was too weak to bring the vessels into submission, so what happened was, the light of the eyes, okay, the cantellations or the ab, of the sag of the sag, okay now remember, the first sag is in the unique name JHVH, then the sag came out of that, that's the second sag, and out of the second sag, we have the cantellations, if you can't understand this, don't knock yourself out over it, but if you're looking at drawing #8 and you want to go backwards, it's the cantellations that came out of the sag, that came out of the sag of the holy name. And these cantellations married the ab, of the holy name, married the Yod of the holy name.

And this is the coupling of Abba and Imma, because the Yod is Abba, and the hey is Imma, see, but it isn't the whole hey, the whole hey doesn't couple with Abba, it's the hey is sag, it's the cantellations of the sag of the sag, but don't knock yourself out with this, okay. An aspect of Imma married the whole of Chokmah, and of course Keter with him. And this caused the light of the eyes, the male aspect to be born again, you might say in more powerful state, because the original eyes came forth from the woman alone. The original light of the eyes was the sag of the sag, came forth just from the woman, you see. So through this marriage or through this coupling, the light of the eyes, or the light of Adam Kadmon's eyes received the strength of the father, and he came forth with renewed power. Now this is the rectification, we know this to be the Lord Jesus, you see. But the Kabbalistic community and the Jews don't know this yet. The Lord Jesus has the double portion, see. And we have the double portion, therefore we have the potential ultimately to be as Jesus.

We have the potential to have Christ Jesus formed in us, and to have Christ Jesus, the cantellations of the sag of the sag marry the Lord Jesus, who is the

ab. Can you see this? Can you see this? Okay, all of us is not marrying the Lord Jesus, Christ Jesus in us is marrying the whole Lord Jesus, Christ Jesus in us is the cantellations of the sag of the sag, that is marrying the whole Lord Jesus. Now what's going to come forth in us is the new creation man who is powerful enough to subdue the woman in love that she might live.

We ourselves are the first woman that has to be subdued, and I've been preaching to you here for a long time. Your first victory has to be yourself, your own fallen nature, and you cannot subdue your own fallen nature until your eyes open and you see her, and nobody is stopping you from seeing her except Satan within you the unconscious part of your carnal mind. You have to see her within yourself, see. Then you start seeing her in other people without condemnation. If you start seeing Satan in other people, before you see her in yourself, you condemn the people when you see the sin in them.

Okay so I'll just read you my notes here, I read them incorrectly the first time because I had an error in my notes. So we see that Adam Kadmon's eyes were born again as a higher Adam, who came forth from Adam Kadmon's forehead, as the name MaH, okay which is the offspring of the cantellations of sag of the ab, okay. Look, I didn't tell you this before, but at this stage of the creation, the only letters that existed were the Yod and the hey, the whole tetragrammaton was there. So the earlier drawings were not exactly correct, only the Yod and the hey were present, and now the vav was born, as MaH45, through this coupling the vav was born as MaH45. The son was born, and this is what's happening in us.

So you see, if we have Christ Jesus in us as the cantellations, we don't really have the whole son yet, because the son is the offspring of Christ, I don't know whether it's Christ or Christ Jesus, the son is the offspring of Christ in us through his marriage to the Lord Jesus. We don't have the whole thing yet you see. I know something has to be missing, because our power is too limited, you see. Christ is powerful in me but something is missing here, I'm waiting for the marriage, you're all waiting for the marriage, because the full blooded full grown son comes forth from the union, because what we have now is what the woman has brought forth. We receive the seed of Christ, we receive the egg, we receive the ovum, and that ovum has matured into Christ Jesus in me, and hopefully in you, but he's still not the whole man, and he won't be the whole man until he's born again through marriage to the glorified Jesus Christ. So you think you're born again do you, you're not.

And it's not you that's being born again, it's Christ in you who is being born again into his father's kingdom. So you've got Christ. I don't know I'm confused with

the Christ or the Christ Jesus, maybe I've got the name wrong I don't know, but I know that Christ in me has not been born again yet because if he was, I would be a supernatural man coming out of the forehead, you see.

#### Tape 4

So we see that we're not born again first of all, it's not us the personality that's being born again, it's the Christ in us or Christ Jesus in us that has to be born again, and we see by looking at drawing #8 the reason why Christ Jesus in us is as weak as he is, now I know Christ Jesus in me is weak. Now compared to a lot of other people he's strong, but compared to people that wield illegal spiritual power out there in this world, Christ Jesus in me is very weak, I know because of the attacks that I come under, and why can he not defend me. I've known that we're waiting for him to marry the Lord Jesus, and that will be the catching up to full stature, but I didn't know until tonight that the reason that he's so weak, and the reason that he needs be married to the Lord Jesus is that Christ Jesus in us is the seed of the woman.

Christ grafted to Abel in us is the female seed, it's Malkhut, Christ that's grafted to us is Malkhut, the female seed. Now I've told you that Christ has all ten Sefirot within her, you see. Listen let me try and explain this to you, this has been an incredible day, I guess you're as tired as I am, just please bear with me, the way things work with the ten Sefirot, okay is that, Yesod, Yesod who is foundation, Yesod is the 9<sup>th</sup> Sefirot down, he is the male organ of Adam Kadmon, and it is his job to collect all of the balanced emanations or glory coming down from above. You may recall that Yesod is in the middle column, and he receives all the glory that comes down from Keter who is over his head, and Tiferet who is over his head, and Tiferet is the balance of Netzach and Hod, and Chesed and Gevurah, and Chokhmah and Binah. Tiferet is all those Sefirot in the perfect balance. So Yesod collects all of the balanced glory, and it is his job as the male organ of Adam Kadmon to deliver this blessing to his bride, and his bride is Malkhut or Nukvah, you can her whichever name you want through a spiritual sexual intercourse.

We, this whole world is Malkhut, we're in darkness and we're dead, you see. So we are Malkhut waiting for the resurrection, we died see, and what we get is a seed, we get a seed Christ that contains all ten Sefirot. So this is the miracle, this is what I'm trying to explain to you and having a little trouble doing it. Malkhut is dead and empty, Yesod has all of the power, okay, he has to get it to us.

The state that humanity is in right now is that, I'm having trouble saying this, Yesod delivers the whole nine Sefirot, actually it's more because in the seed of

Jesus Christ it's the ten Sefirot including Malkhut, that's alive, gets grafted to Abel in Christ. And all of these Sefirot have to unfold out of her, but that seed is the female seed. The seed that's deposited with us, is the female seed, we have to have a coupling within us, you see. The Lord Jesus wants to marry us, but the world is barren, to marry us we have to have a female seed, and Christ is that female seed, you see.

You could take someone out there who does not have Christ, and they could have the Holy Spirit, they can come up against the Spirit of Christ, they can study Kabbalah, they can study the doctrine of Christ, they can fast, they can pray, they can stand on their head, there is no way they're going to be born again if they don't have the female seed for the male glorified Jesus to fertilize. We've got to have a seed for the male spirit to fertilize. We have to have a female for Yesod to have intercourse with, you see.

If you were a physical woman, God forbid there are all kinds of freaky things in this world, if you were a physical woman who didn't have a womb or you didn't have a female opening to receive the male, let's say you had a womb, let's say you had ovaries, but you were closed up in your male, in your female organ, you would never have a child, you see. Yesod is there, ready willing and able to give us the glory of the whole nine Sefirot from above, but you and I, we have got to have a Malkhut to receive it, because Yesod is not going to deposit that glory in the wrong place, okay. Christ is our female seed, Christ is our potential to receive the fullness of the glory which comes from the father, okay. Everybody okay?

So even though Christ has in embryonic form all ten Sefirot, what she is is the receiver, the receiver, that qualifies the person that she's grafted to, I think I said it wrong, the Lord is correcting me, okay. Yesod, the Yesod of the Lord Jesus is reaching out to people to deposit that female seed, and the Yesod is Christ Jesus in somebody like me. I in Christ Jesus I am mature enough to deposit the seed, to impart Christ to people. I am, someone in my position, is the male organ, I am the male organ of Christ Jesus to whoever he sends me to, and I give you as his male organ, it's not exactly the same as it is in this world, I give you the female seed, and the male seed comes from the glorified Jesus himself.

So Christ Jesus in the flesh is imparting the female seed, which prepares you for spiritual sexual intercourse with the glorified Jesus Christ, and this act of spiritual sexual intercourse between the glorified Jesus Christ, and Christ Jesus in you produces the full grown spiritual man with the double portion, the supernatural man and it is the rebirth of Christ in you, it is the rebirth of the fully

mature spiritual man in you. He is being born in human beings all over the world, he is being born again.

The fully mature spiritual man that is the fruit of the male and the female, Christ Jesus in us alone is the seed of the woman, and he's not strong enough to overcome his mother. Christ Jesus is the seed of the woman, and he's not strong enough to overcome the female that has generated him because we see that it's the sag of the sag that has generated him. If you look at drawing #8. He came out of sag, which is Binah, the female, and then out of Binah, he came out of the sag of the sag, but the, he came out of the cantellations of the sag of the sag. Now the cantellation's a male, the cantellations are ab, they come from the Yod, so we see a male cantellation came out of the sag of the sag, he's a male that came out of the female.

That's the Scripture that I just read you from I Corinthians, the man is of the woman, and the man came into existence by the woman, came forth from Binah, came forth from Binah of Binah, came forth from the sag of the sag. She brought forth a male child but he's not strong enough to overcome the woman that brought him forth, he needs the father, and he needs the strength of the father, and once again that's that mother and child. She brought forth that male child, but she won't let it grow up, she won't let it go find its father and bring forth the full grown man. That's that whole significance of that mother and child, she's keeping it a baby. And brethren we see this all through our society. Do you know that there are some societies where the child is taken from the mother at 13? The father just takes it, especially if it's a male, if it's a male, not a female, just takes that boy away, takes over raising him.

You know the societies, they take them away from the mother and put them in boarding school, because it's a natural tendency, I'm not saying all women are like this, but if the circumstances are right, a woman can cripple her son's manhood, and in some societies this is recognized, and at puberty they take that boy, and put him in, I'm not saying it's right or wrong, I'm telling about societies that raise macho men. In societies where all men are soldiers, not in our society like today. In years past, well men had to fight, they had to be fierce, they were taken from their mothers, especially if it was noticed that they were too close to their mothers. You don't see anything like that in our society today because our society is all out of order, you know.

We're very spiritually ignorant in this society today. So Binah, the Binah that came out of Binah, the female that came out of the female brought forth a male, and even though he was male, he wasn't strong enough to overcome his mother's other children. Isn't there a Scripture like that, my mother's other

children, I think there's a Scripture like that, let me look. Binah is the mother, Binah is sag, she's the mother, the cantellations of Binah brought forth what? It was on a previous drawing, does anybody remember, the cantellations of Binah brought forth what? Does anybody remember? The ears, the nose, the breaths of the ears, the nose, and the mouth of Adam Kadmon.

So we see a male aspect okay. The ab, of the sag brought forth the female children, and the sag of the sag brought forth the male child. So what does that mean? The female children have some male strength, the cantellations which are male of the sag brought forth the breaths of the ears the nose and the mouth, which are female. But the sag of the sag brought forth the male child, the male child has nothing that's male in him, how did he come out male? I don't know. So the female children are stronger than the male, and that Christ Jesus in us, we get the seed, and it's the seed of the woman, and isn't that what read about in Genesis 1? Or is it Genesis 3, Genesis 3 I guess, and the seed of the woman will crush the seed of the Serpent. Well now we know who the seed of the woman is, the seed of the woman is Christ in you, the unmarried Christ Jesus, who will crush the seed of the Serpent. Christ Jesus in you and me will crush our carnal mind, and then his father will come from heaven, and marry him and give him the double portion that will come out of the forehead.

See the Lord Jesus is not coming to marry Christ Jesus until Christ Jesus has prevailed over the carnal mind in that vessel. Christ Jesus has to mature to a certain point before his father will come and marry him, and give him the fullness, it's not for free. The only thing that is for free is the seed, and even the seed, well, even the seed you have to work for, what's really for free is the Holy Spirit, and as you serve God and read the Bible, and pursue him, eventually you get the seed. I guess it's free, that's not the right word, it's free but you have to work, you know.

You have to pursue God for it, but you have to pursue God for the Holy Spirit also. So that's the truth about being born again, it's Christ Jesus in us that's going to ascend according to Kabbalah ascend upward to marry, see his father is not coming down here, according to this anyway, and the King James says, we'll be caught up in the air and marry the Lord, we have to get up there to marry the Lord Jesus. It's Christ Jesus who is being born again, and then he comes forth as the offspring of the father, see.

So for Jesus to say my father in heaven, he was saying that Christ Jesus in him was married to the father, that is what he was saying, every time he said, My father in heaven, my father in heaven. This Christ Jesus down here doesn't have a father, he's the offspring of the woman.

So this is what it's all about, I want to make this very clear that what we're waiting for, this catching up that we're waiting for, will come when after Christ Jesus prevails over the woman in this same vessel that he exists with. Christ Jesus has to overcome the carnal mind of the person that he's in, and then he will be eligible to marry his father and be born again as a full grown powerful spiritual man, and that is what Jesus meant when he said, you must be born again. He was not talking about an experience of reconciliation with the Holy Spirit, you have to be fully born again, and become what you were before you fell.

Okay, I think I've covered everything, any questions? Anything not clear here? Okay. God bless you.

**COMMENT:** I was hearing the Song of Solomon, Come away my beloved, the time for love."

**PASTOR VITALE:** Well that's the invitation to Christ in us from the father, but you see we are Christ. If we're living out of that Christ that's in us, we are Christ, if we're following after our carnal mind, then we're a carnal person with Christ in the midst of us, but if we're using what we have, if we're resisting our carnal mind, and pursuing the thoughts and the motives and the purposes of God, then we are Christ, and he's saying it's time for the marriage, I wish it would happen already. I don't know what's waiting for me once it happens, but I do know that I'll be victorious. No matter how hard the fighting will be when we're in that condition, we'll be in a much better place than we are here, we'll have a lot more power to overcome. And what were going to say?

**COMMENT:** I was just going to say that, the condition of Mary being impregnated, was it, it seems to be the same condition as you're saying here about the cantellations of the sag of the sag, that whole scenario, it seems to be a repeat of what happened to Mary.

**PASTOR VITALE:** Well I think it's similar, I don't think it's exactly the same because it manifested in the natural, and an angel came to Mary, and impregnated her physically, so I see what you're saying, the angel being the messenger of the ab, came down and if that's correct, then we're being told that the sag of the sag has a physical manifestation. You see every one of these spiritual principles that we discussed does have a physical manifestation. So if this is true, it would be saying that the physical manifestation of the sag of the sag is woman's ovum, can you hear that? The physical manifestation of the sag of the sag would be a woman's ovum. But I don't, I mean I'm just guessing, I'm way out on a limb here, but that's what it would mean. There has to be some connection between what happened to Mary and what's on the board, but I don't

know exactly what it is. That's very interesting, okay anybody else? Goodnight once again.