

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #550 -Part 11

## **KABBALAH STUDY**

**(Lesson 5-1)**

**The Following Message Has Been Transcribed For Clarity,  
Continuity Of Thought, And Punctuation By The CCK Transcribing & Editing Team.**

Praise the Lord, we are continuing with our study in Kabbalah, and for the congregation here, this is really pretty much of a review because we're doing two Kabbalah studies side by side, one is message # 531, A Look At Kabbalah, and this is message # 550, Kabbalah Study. This kabbalah study is being taken from a series of notes that we have acquired from an online course. For those of you who have the notes, this is beginning of lesson 5, and I must point out to you that in the very first sentence of the notes, there is an error. You know when anybody writes on these difficult subjects, it's very simple to mix or to confuse two words in your mind, I just did it this morning, someone had to point out to me that I had the Y and the H, of the tetragrammaton reversed and I believe this is what happened, I don't believe the teacher of the notes doesn't know what he's talking about, just a slip of his tongue, and the first sentence says that the lights of the ears, are the SaG of the SaG of Adam Kadmon's Ta'amim, and that's not correct. He got two words twisted up. So I have on the board drawing # 1, to just straighten that out.

We've seen this so many times on the left side of the board, we have the tetragrammaton, the SaG is the Hey, the first Hey of the tetragrammaton, and that Hey is its own tetragrammaton which is called SaG (63), or the SaG of the SaG of Adam Kadmon. This is, this tetragrammaton that I have extended from the first Hey of the general tetragrammaton, is the SaG of the SaG of Adam Kadmon, and the Yod of the SaG (63).

The Yod of the SaG that extends from the first Hey of the tetragrammaton, the Yod gives rise to the Ta'amim, which is the cantillation marks, which has it's own YHVH. And the lights of the ears, the lights that eventually rise up from within Adam Kadmon and emanate from his ears come from the SaG of the

Ta'amim of the SaG of the SaG of Adam Kadmon, see. So they come from the, if you're hearing me on the tape, you can't see what I'm point to, the lights of ears come from the Hey, which is the SaG of the Ta'amim, that's the Yod of the tetragrammaton that extends from the first Hey of general tetragrammaton. So it's the SaG of the Ta'amim of the Sag of the Sag of the general tetragrammaton.

So what you see in your notes is the SaG of the SaG of the Ta'amim, and he should have, he twisted his words, just like I did this morning, it should have been the SaG of the Ta'amim of the SaG of the SaG. Is anyone having a problem with that? It may be a little difficult if you're not sitting here looking at me point at these drawings, but if you're having a problem you call me, if you can't call me don't worry about it. Is there anybody here that doesn't understand what I just said. Okay the right side of the board, now obviously we're dealing with the Hey of the tetragrammaton, why do you we start with the Hey of the tetragrammaton, why don't we start with the Yod of the tetragrammaton? Does anybody know the answer to that question?

**COMMENT:** Because the Yod is too high and noble.

**PASTOR VITALE:** Well that's a good try, it's like half an answer, but you're in the right direction. The Yod is very high and sublime and because of that never comes outside, so you had half an answer. Because the Yod is so high it never emanates outside of Adam Kadmon. It does rise from his bowels because the general tetragrammaton is in Adam Kadmon's bowels, okay. the Yod does rise into his brain, it becomes his brain actually, it arises into his head, but is veiled by his forehead. The AB, never comes outside, and it suggests the unconscious part of the mind, you see. The unconscious part of the mind is never visible in the physical world.

See to be spiritual means, or at least one of the things that it means, is to be active in the unconscious part of your mind, to deal with and to be active in that plane of conscious. So here's one more witness that the unconscious aspects of your mind never come to the forefront. If you want to deal on the unconscious plane, you have to go inward, okay. Now the thoughts begin in the unconscious part of the mind and they eventually do come out and spoken through your mouth, but they're not the same thought. The thought that comes out of your mouth is not the same thought that's in the unconscious part of your mind, why? Because the thought that it's the unconscious part of your mind has been acted upon, it has been processed, therefore by the time it comes out of your mouth, it's related to the thought that arose in the unconscious part of your mind, but it's not the same thing.

The baby that you are holding in your arms is not the embryo that began in your womb, it's the same being in a different form, and when talking about spiritual things, form is very important, because what makes things similar in this spirit is the form that they take. You see what makes things alike in this physical world, is not necessarily form, two women could be two females, two human females, one could be a midget three foot two and very thin, and another could be six foot ten and very fat, and by the mindset of this world, by the carnal mind, if you looked at a midget that was three foot ten and very thin, and a woman who was six foot ten and very fat, would say that they looked alike? Nobody would say that they looked alike.

But from a spiritual point of view, there form is the same because their spiritual aspect is the same, they're both human, they're both female, see. So to take a thought in its form, as in its unconscious form and compare it to what happens or to the result of the processing of that thought, that emanates from your mouth as verbal speech, spiritually speaking it's a totally different animal. So to be spiritual you have to deal and function on the spiritual planes of consciousness, that's the unconscious and the subconscious parts of your mind. And the way you start is by becoming aware of what's going on inside of the unconscious and subconscious parts of your mind. If you are not dealing with your aspects of yourself but you're aware of what's going on in the unconscious and subconscious parts of other people's minds, most likely you're manifesting a spirit of divination. The Scripture clearly says, judge yourself, okay, because if you're judging others before you judge yourself, you're judging before the time, you're not up to that yet, you see.

There is a judgment of the motives and the intents of the hearts, there is such a judgment, but it's only in Christ Jesus, and if you're not looking at your own sins, you are not in Christ Jesus, you can have the Holy Spirit, but you're not in Christ Jesus. Okay, this is all review today. Right side of the board, the letter that emanates from the ear, I didn't write it down what we're talking about Adam Kadmon, is the Hey, okay the Hey is SaG, it's the second letter of the tetragrammaton, the Hey is the first letter to emanate outside of Adam Kadmon, that first Hey, SaG (63), is very important, because Adam Kadmon is being formed from that agency. And this Hey we're told, this first Hey of the tetragrammaton represents the five partzufim that are to come. Can anybody tell us what partzufim means, that is plural, what does partzuf mean? Okay.

**COMMENT:** One personality and partzufim several personalities.

**PASTOR VITALE:** Right partzufim is plural, it's the personality, okay. The Sefirot, the ten Sefirot are really human characteristics, human qualities, and

the partzufim are personalities that represent those qualities, either a single quality or several qualities, and the reason for a partzufim is to help us in our, because we're so so spiritually retarded all of us, the best of us, we are so spiritually retarded that the partzufim is like our reader that says here is Jack, see Jack run, that's what the partzufim are for, there a Jack, so that we can understand the concept of running, see. You want to teach a child how to run, so you talk about a man named Jack, that's pretty close to what we're dealing with here.

Remember we're fallen in our minds. Our mind fell, you see. Of course our physical form, well we weren't physical, our form fell also, but the first thing that fell was our mind, see and SaG is mind. Okay. The Hey now, this concept of the Hebrew letters, it's very interesting, and I found myself for the first time last night as I was working actually on lesson 8 of this series, I found myself dealing with the Hebrew letters like a kabbalist, it just really excited me. I was looking at the word Neshamah, and Nefesh, does anybody remember what those words mean? Anybody? Okay.

**COMMENT:** I think Nefesh is our flesh.

**PASTOR VITALE:** Okay, anybody know what Neshamah is? Okay.

**COMMENT:** Soul.

**PASTOR VITALE:** Well both Nefesh and the Neshamah are parts of the soul, there are five parts of the soul, Nefesh is the animal soul, or the carnal mind, and the Neshamah is the God part of the soul which we would call the Christ mind, okay. And it was as I was writing up this doctrine, the Lord gave me this revelation that Nefesh and Neshamah, they sound very similar and actually in Nefesh, to make Neshamah, you remove the f sound and replace it with an m sound, and I had just written up a little study on the letters and I remembered that the Hebrew letter Peh is not a good letter, because the Shape of it is leaning downward, like shame, I'm not sure what it means, but leaning downward looking downward, it's not a good letter, but the mem is a good letter okay. So to take a word and change the Peh to a mem, raises up the word. Does anyone know what I'm talking about, do have any idea what I'm talking about? What? Okay. This is just, this is what happens to me, if I don't preach on what I'm studying the night before, it bleeds into the message. I'll show it to you on the board. The sound f, it's the Hebrew letter Peh, also has an f sound, it's the same symbol if you put a dot in the middle, to be honest with you I don't know which is which, either with that one, that symbol without the dot means either a P sound or an f sound, and then with the dot it means opposite of it.

So the Hebrew letter Peh means to commit a crime in secret you see. That's according to Kabbalah every letter that appears in a word is significant, and it is not possible to have a high word, let's say the word that means Messiah, there cannot be a letter in that word that would mean to commit a crime in secret, okay. I don't have the study in front of me, but I know that if I went and looked up the meaning of every single word that's spelled Messiah in Hebrew, every letter would be a positive word.

So the Hebrew word Nefesh for the animal soul has in it a letter to commit a crime in secret, and is that not the definition of Satan and her whole band that exist in the carnal mind? But in the word Neshamah, which is the God soul, the God aspect of soul, which we would call the mind of Christ, the f is removed because you cannot have to commit a crime in secret in the word that means the mind of Christ, that's not a part of his nature, he's incapable of it.

But the f replaced with the mem, and mem stands for Melekh which is king. So the letter that means to commit a crime in secret was replaced by the letter that means king, and therefore that's how they change the word from Nefesh animal soul, to Neshamah. Do you understand the principle? The Kabbalists literally play with these letters, it just amazes me, and I've been looking at it and reading about it for several months now, and Christ in me did one of those exercises last night and I wrote this into the revelation that I'm writing up on the World Of Points. Does anyone not understand what I'm talking about? Here I circled the sh by mistake the m should be circled. I'll fix that, if you'll shut that off I'll fix that. Okay, now the letter nun means falling, the letter shin means the three patriarchs. So when you see the nun plus the shin in a word, it's talking about the fallen patriarchs, who can name the three patriarchs? Anybody? Okay.

**COMMENT:** Abraham, Isaac, and Jacob.

**PASTOR VITALE:** Right, Abraham, Isaac, and Jacob. So this is so interesting okay. So you have a nun and a shin mean the fallen patriarchs, well they were all fallen were they not, they were fallen men. When you add the Peh to the word, it means that they're really fallen, they commit secret crimes. Brethren do you understand what this means? Every single one of us commits secret crimes, it's more than the potential to sin, we all commit secret crimes, how do we commit secret crimes? Can anybody tell us that?

**COMMENT:** Our unconscious minds sins all the time.

**PASTOR VITALE:** Exactly and we are guilty you see. And the only way we can block that guilt is to turn inward, see what she's doing, and rebuke her and resist

her with all our strength, then even if she will complete the crime which she will because we don't have the power to cause the thoughts the unconscious thoughts which is Satan, to stop thinking, we don't have that power at this time, see. Christ Jesus has to put her in the bottomless pit and put a seal over her, so that her thoughts will not arise in our mind at all, but until that time we have to do all that we could do, and what we can do is get our sight, and see what she's doing back there in the back of our head, and say I don't agree with you, I rebuke you and I think the exact opposite. If she's envious of somebody, I bless that person, if it's hatred, I bless that person. If it's a thought to steal, well maybe you have a thought to steal in the unconscious part of your mind, anything is possible.

To see it and say, Oh my God father forgive me, that thought arose out of me, please forgive me, I rebuke it and I curse it, and I cast it down. Then the sin is not imputed to you. But what happens with most people that are descent people in this world, is that they're so horrified that a thought of envy or possibly shoplifting or anything, you know drinking, drugging, anything, okay, or lusting for someone when you know when your husband is right there, you know, whatever, Satan thinks all these criminal thoughts and Satan is the unconscious part of our mind.

So the average person that is a descent person is so horrified that a thought like that could arise that they're completely blinded to it, and if they do get a glimpse of it, the knee jerk reaction is to go into denial, and then you're subject to the sowing and reaping judgment, you see. If you don't see it and fight, and resist it, you are subject to the sowing and reaping judgment. But if by the supernatural or the psychic if you want to call it, ability that is given in Christ, not a spirit of divination now, if you have received this psychic ability to look into the intents and motives of your own hearts through the mind of Christ, and you see it, you know. You see that's what Ham did, see I don't even know who Ham was okay, we don't know what Noah, Ham, and Japheth looked like in those days, and they might very well have been, Shem, Ham, and Japheth, might very well have been inner aspects of Noah.

Let's just take that hypothesis, Ham was an inner aspect of Noah, and he saw Satan rising up in the unconscious part of his mind, and Ham sounded the alarm, and Satan cast him down, can you hear what I'm saying? I see a sin arising in the unconscious part of my mind. I see it frequently you know, I'm horrified at some of the thoughts that arise in my mind, and I say, I see you Satan, I see you and I'm against you the blood of Jesus is against you, isn't that what Ham did to Noah? Isn't that what he did? But then Satan in Noah rose up and slammed Ham down, and all of his descendants to hell. All of this could

have happened before Noah differentiated into four different people, think about that.

Yes I just said Noah slammed Ham and his descendants down to hell. There have been and still are hellish conditions in Africa. Brethren, hell is right on this planet, I try to thank God everyday for the privilege of living in this country, that I have a roof over my head and food in my mouth and clothes on my back, and the privilege of having the time to study the word. There are more people in the world that have to struggle everyday just to put food in their stomachs than there are people like us, even you, you know, even if you have a secular job, at least you're in this country, and you have enough clarity to be studying this word.

There is hell on this earth. So Noah, or Satan in Noah cast Ham descendants down to hell, and there are curses on Ham's descendants that still have not been broken, they've not been broken in the Holy Ghost, they will only be broken when Christ Jesus appears in them. Oh I think I got a revelation just now, that Abel was still, and was still within Noah, but I don't know what kind of being Noah was, but this was an internal conflict within Noah. Can you see this, if this was Noah alone, Noah saw Satan arising in the unconscious part of his mind, and that part of Noah which was faithful to God rose up and rebuked Satan, but Satan was too strong for him.

Do you hear what I'm saying? I think we got a revelation today, wow! I know when we did that study years ago, and I looked up all the words in the King James translation, concerning Shem and Japheth, the alternate translations of the word indicated that Shem and Japheth were still connected at the shoulder, I never forgot that because I looked at it and I said, still connected at the shoulder, and then years later, as the Lord educated me more, I realized that at one point, all three sons and their wives were within Noah, that they were not humanoid, they were not in animal bodies, and that there was a differentiation a separation ultimately into separate entities which ultimately fell down into the flesh.

So we know that Shem and Japheth still had not differentiated at the time that Ham rose up and sounded the alarm. Noah was being seduced. Very interesting, you see, these revelations, we just get them deeper and deeper and deeper, and they're probably true on every level, but I believe that the ultimate truth is as deep as you can get, see. The fact that I now have a new a deeper revelation of what happened between Ham and Noah doesn't mean that it's not true on a more carnal level for someone who is on that level. Does everybody understand what I'm saying? Okay.

I'm all over the place, this is what happens when I preach a message that's way behind what I'm studying, so let's just do it, okay let's get through it, just do it, and catch up because I'm on lesson 8 right now in my own studies.

Okay, so this is just a little tidbit, so on the right side of the board, and we're saying that the letter Hey representing SaG(63) is the first letter to come to the outside of Adam Kadmon, and this letter Hey represents, this letter Hey has ten Sefirot and represents the five partzufim that have not been formed yet, okay. So the partzufim have to be born, the partzufim have to be born, the ten Sefirot are not born, or all of the Sefirot are not born, the Sefirot represent aspects of the light that emanated into Adam Kadmon, the partzufim are born, just like we give birth to children in this world, partzufim have to be born.

So I've given you a little sketch on the right side of the board just to remind you, I have shown you the ten Sefirot, of the Hey of Adam Kadmon, Keter Chokhmah, Binah. Keter Chokhmah and Binah each have their own partzufim, well I guess I have to correct that, the three partzuf, the first three partzuf are not born. The first three partzuf thank you for correcting me Lord, the first three partzuf are not born. Keter has a partzuf, Arik Anpin, which is not born, at least I don't have any information at this time as to how Arik Anpin came into existence. Now when I was teaching the earlier of A Look At Kabbalah, I couldn't tell you the difference between Nukvah and Malkhut, now today I know the difference Nukvah and Malkhut. Nukvah is the partzuf associated with the tenth Sefirot, Malkhut and I now know that the Nukvah is born from the coupling of Binah and Chokhmah, Nukvah is the daughter, Malkhut is the Sefirot. Malkhut is a basic component or a basic aspect of the light that came forth in Adam Kadmon.

Nukvah is born of the coupling of Abba and Imma. Is everybody okay? Okay and so at this point, I don't really know how the teachings of Kabbalah say well, the partzuf of Keter is Arik Anpin, at this time, I have not read anything that gives me any information as to how that conclusion is drawn, or as to why that conclusion is drawn. See I have some understanding of why Chokhmah is called Abba, and Binah is called Imma, and that understanding is that Chokhmah and Binah, that they have a particular function whereby they couple with each other. Now Abba and Imma, they're conscious lights, okay they have no form. They're pure illumination, and remember I told you recently on another message, that for the longest time, I could not grasp this concept of individuals, and I don't even know if personality is the right word, I don't know what the right word is, but I'll use that word and the Lord will have to correct me because I don't know how else to express myself. I couldn't deal with the concept of different personalities having no bodies, you know, how do you recognize each



other if you don't have a body okay, or you don't have a voice that comes out of a voice box so that you could recognize the person's voice, and you have all of these consciousness' just floating around in the higher realms, now this is my carnal childish concept of it, how do you distinguish between the different consciousness'? Does anyone not understand the question? Right? And now I understand a little bit, that we distinguish between different conscious entities by their thoughts. When a conscious entity expresses a thought, an opinion, okay, we can identify that conscious entity by the way they think.

One time I wrote a letter to a Christian news group and eventually had the opportunity to speak to that man by email, the man who ran the group, and he said to me, "Yeah I had a feeling you wrote, because I guess I didn't sign my name, he said, "I had a feeling that you wrote that comment." He recognized my spirit in what I had to say. So I do have some concept of why the partzufim of Abba and Imma are given to Chokhmah and Binah, but there's probably much more to it that I haven't learned yet. My present understanding is that they are given the names of partzufim because of their function, because of what they're doing together, they're coupling together, as a husband and a wife, for the purpose of producing offspring. So they're given a personality for that purpose, but I'm sure there's much more to it that I haven't read about yet, now as far as Keter is concerned, I have no idea at this time, I have read nothing about why Keter would be given a personality.

Remember Keter is very high, Keter is the Yod of the tetragrammaton, Keter is unknown to us, Keter is at least the higher aspects of Keter are the same light as the light of the Ayn Sof inside of a border, the same light as the light of the Ayn Sof, but Keter is inside of a border. The reason Keter has a name other than Ayn Sof is that some of the light of the Ayn Sof was channeled into a border, and then once inside of that border, the light started to descend, so it's only the highest aspects of Keter that are of the same light as the Ayn Sof, and then the light starts to degrade, as it descends. As it descends where? Into the empty space.

Okay, so right now we're pretty much at the beginning of our Kabbalistic studies, we're dealing with SaG, the first letter to come to the outside, she is the supernal mother, who is giving birth to the aspects of the world, she's giving birth to the world. So we have Keter, Chokhmah and Binah are called the head, they are immortal, eternal, they cannot be destroyed or separated, then the Binah, the supernal mother, she gives birth to seven children, Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod, and Malkhut, those are all her children, and they can be destroyed.

Remember Job talking about all his children being destroyed? I wonder about that, I wonder if he wasn't talking about aspects of himself, you know.

You could just go deeper and deeper and deeper with this, remember Job's children had no names, and they were evil, and we know that Zeir Anpin and Malkhut can become evil, I hope you know that, we've been taught that, they can become evil, but Keter, Chokhmah, and Binah can never become evil. So Job's lower aspects I mean, to take it from this point of view, Job would have had to represented a superior being far beyond what we are. And the children that he gave birth to, Job, let's say Job representing Keter, Chokhmah and Binah in a being, all of his children, Zeir Anpin, and Nukvah, and all of the aspects within them, turned evil, and they came under judgment and they were destroyed.

But when Job honored God, everything that he lost was restored two fold. So that could just be a parable talking about me for example, my life was being destroyed because of the witchcraft on my family line and the witchcraft that I was manifesting. I lost all my children, well I hope they're lost, I'm trying to kill them every day, my spiritual children that were evil, see. And I'm getting back a double portion, I'm getting back Zeir Anpin, which is Christ Jesus, and Nukvah in Christ. Nukvah's would be Christ. So I'm getting everything back with the double portion. Isn't that interesting?

Okay, the Lord is making this review tolerable, he knows everybody's bored with this review but we just want to get it down for the record of the people who want to study with us, so he just bleeds this extra stuff in there, so you don't feel cheated today. Okay so there are ten Sefirot of the Hey of Adam Kadmon, and these ten Sefirot are broken down into five Partzufim, the first three partzufim are immortal and eternal, and Chokhmah and Binah give birth to Zeir Anpin, the son, and Nukvah the daughter, those are the five partzufim, Arik Anpin, Abba, Imma, Zeir Anpin, and Nukvah. Now, oh this how I started talking about the letters earlier. The letter Hey is formed from a Dalet and a Vav, which equals the number ten, and that is the full number of Sefirot, subtly manifest in the partzufim. What does that mean subtly manifest in the partzufim. What that means is, when we talk about SaG, we talk mostly about the five partzufim that manifest SaG, so all that you see from that point of view is the five partzufim. But we know that behind the partzufim are ten Sefirot, that is what it means subtly manifest. If you were taught the teaching that we were involved in at the

time, it talks about the five partzufim, of the world of SaG, we know that behind that five partzufim there are ten Sefirot, subtly manifest. That's what I mean.

Is everybody okay? Drawing # 2, you see Adam Kadmon's head, and the two ears, each of the ears is SaG, which is represented by the Hey, and the SaG is the power of intellect. SaG is mind, AB, is spirit, SaG is mind, intellect, AB, is spirit, hidden. Spirit signifies the will that brings forth the mental processes. Okay. now I don't know that I ever made this really clear to you before, but the goal at least my understanding at this point of the goal of creation is to form a, is to create a forum or a form which will reveal the invisible Ayn Sof, which is God the creator, wants to inhabit us, okay, and not only us but all of creation.

He is looking for a garment, he desires a garment, he wants to be revealed. Why does he want to be revealed? I'm not really sure. Kabbalah says that all of the Rabbis over the centuries are in agreement that the purpose for the creation is that the creator desires to express his, and I fall short of a loss of words, because I'm told he has no attributes, so I don't even understand how they could say that, and the creator is not even a he, it's an it. I still haven't got that, that I say that automatically.

According to the books that I read, the Ayn Sof desires to reveal attributes that I'm told it doesn't have, such as mercy and goodness and kindness and grace, and how could mercy and goodness and kindness and grace be revealed if there is not a recipient upon which to bestow it? Maybe that is true, but somehow I just have the feeling that it has to be something deeper than that, but maybe it's not, you know the Lord hasn't told me otherwise.

So the whole purpose my understanding right now of creation is that it is a garment which reveals the Ayn Sof, and going back thirteen years ago when I first starting preaching, that was one of the first messages that God gave us, one of the first examples that God gave me, was the invisible man. Remember the invisible man? He was invisible and he would wrap bandages around his head and put a jacket and a hat and gloves on so you could see him, and as soon as he took all of his clothes off, nobody could see him. That is the principle that we're dealing with here, and that is what we're talking about when we speak about force and form, force and form. See, the writings of the Kabbalists do not speak about spirit, we know that the New Testament speaks about spirit, and that God is called a spirit in the New Testament, but for some reason it's called light in Kabbalah.

So since we're studying Kabbalah now I'd like to stay with their terminology. I'm not really sure what the relationship is between spirit and light. I don't know if

they're the same thing, or if spirit is an aspect of light, or a grade of light. I really don't know, but as soon as the Lord tells me, I will tell you.

So the whole purpose of creation is the revelation of the creator. It's really not so different than saying, if you look at an artist painting, or if you read a writer's book, you see an expression of the personality of that artist in their work. So we are to be, we humanity and the whole visible world is an expression, a visible expression of the nature of the Ayn Sof. And ultimately we humanity and all of the visible creation must become an accurate expression of the nature of the Ayn Sof, which we now are not, okay. Who are we the accurate expression of today? Who is humanity, humanity in the whole visible world a revelation of today? Yes.

**COMMENT:** Satan and Leviathan, the Dragon.

**PASTOR VITALE:** Yes, Satan is the entity, we're dealing with today, Satan is the God of this world, but going back to the primaeval times, we would say that this whole visible world including humanity is an expression of the Serpent that appeared in the garden and seduced the woman of the garden. Okay, we are several generations forward, that Serpent copulated with the woman and produced Rahab, the primaeval force, who produced the Dragon, I know that the Scripture says that old Serpent, who is the devil and Satan, that old Serpent, that Serpent from the ancient times, who is appearing today as Satan and devil. Okay.

So we're talking about a different generation, we're talking about several generations, but we are and the whole visible world is in the image of that Serpent in the garden who fathered this creation. The Serpent is the illegal father, of course this could not happen in the natural, but the Serpent is a female who is able to father this mortal, and therefore corrupt foundation. The moths eat us, because we are a corrupt foundation, Jesus said.

Okay, so Adam Kadmon is manifesting the Ayn Sof, so therefore he is bringing he is doing the work of the Ayn Sof. Jesus said, I do the work of the father, what is the work of the father? The work of the father is to bring humanity and the whole visible world in to the image of the father.

So Jesus said I go out and I do cures today, and I cast out demons, that is just one step in the plan that Kabbalah calls the rectification, and the New Testament calls the reconciliation of all things, or the regeneration of the world. Jesus cast out demons, he healed the sick but the ultimate goal of the father is to give every human or to bring every human being into the image of Adam

Kadmon, who is in the image of the father. And when every mind changes, the visible world our physical bodies and the visible world will change. Nothing is ever destroyed from a spiritual point of view, it just changes form, and we had a little teaching earlier about how Nefesh becomes Neshamah, and how Neshamah becomes Nefesh, and that is a two word description of the fall, that is what happened in the fall. That which was Nefesh the daughter who was born Nefesh, she was born in the image of Abba and Imma, was corrupted and her mind, Nefesh signifying the mind of God, changed form, into the mind of the lower worlds.

And this is the definition of death, this is the Scriptural definition of death, not to cease to exist, but to change form so completely that you die to everything you were previously. So therefore the death of these physical bodies is an illusion. And I heard the Hindus and the Buddhists say that for years, and I argued with them for years. It is the death of this physical body is an illusion because we are not this body, we are consciousness, we are thought, and our, the spiritual elements of ourselves that produce thought is who we are, and those elements of ourself are dressed in our personality and in our physical body. The only thing that dies, and the only thing that changes is this physical body and this personality. The spiritual principles within us, continue on from generation to generation, and the personality does not go with them, the personality does not go with them.

Remember what I said earlier just a few minutes, five or ten minutes earlier on this tape, how do you identify a spiritual being? How do you identify consciousness apart from personality and physical body? You identify consciousness by the way they think, by the thoughts and the ideas that come forth from them. So the thought process which is our true identity goes from generation to generation, that thought process keeps on ticking on a new garment, because the garment that's it's wearing, wears out. But that which is within us, which is called spirit, that thinks and reasons does not die. Praise the Lord.

Okay, the light that comes from the right ear, from Adam Kadmon's right ear is called the Ohr Makif, and this is the light that forms the vessel. Now as I've told you on our Look At Kabbalah series, there is a discrepancy here, I don't know whether the Rabbi whose course we're taking has a different opinion or whether it's another one of those instances where he just, he didn't, it's not that he didn't know what he's talking about, it's just that sometimes it comes our wrong when you're writing, I know that it's happened a couple of time already in his writings, where he wrote put down the wrong thing. I didn't catch the error, but I had the knowledge, I had enough knowledge to know that he made a mistake in his

transcribing, but in this instance I don't know, I know that the text book the Lord gave us, A Tree Of Life, it says otherwise.

Let me tell you what each one says. The on line course that we're taking, the Rabbi gives us this course says that the Ohr Makif emanates the form of the vessel and also the light that becomes the surrounding light of the vessel. There is a vessel, there is an inner light and there is a surrounding light. The Rabbi that's teaching our on line course says, the light from the right ear forms the vessel and the surrounding light, and the light from the left ear is the inner light that fills the vessel.

Now in the text book that the Lord gave us, the Tree of Life, by Rabbi Chayyim Vital, he says otherwise. I've read it over and over and over again, the text book says that the light from the right ear forms the vessel, and the light from the left ear, is the inner light, and it's the inner light that overflows the vessel that becomes the surrounding light. So the question is where does the surrounding light come from? Does it come from the right ear or the left ear, does anybody not understand the question? And it just seems to me that it makes more sense that the surrounding light is the same light that is the inner light when the vessel is full, it spills over and becomes the surrounding light, that makes much more sense to me, but I don't feel confident enough to say that this is, that the Rabbi just got his notes a little twisted, which happens, you know when you're thinking these deep thoughts all the time. It happens, that's why when I produce a book, which I really haven't done in a long time, I have to go over it and over it and over it, you have to edit again, you have fifteen or twenty drafts before I would publish it, because all these mistakes just manifested and I'd look at them, and I would say, I can't believe that I even wrote that.

Now apparently he doesn't have the time, to go over it enough times, because there have been a few little errors, but it doesn't make any sense really this way, however, I'll give you both opinions. Okay I think that I'm going to go with, I think I'm going to take the position that he made a mistake. The Ohr Makif emanates the form of the vessel from the right ear, and the Ohr Penimi emanates the force from the left ear, and that force is the inner light that when the vessel is full spills over and becomes the surrounding light. The power of intellect which is Binah who is SaG alone, the power of intellect alone is not strong enough to manifest concrete form. Okay. Now I would like this to really get into your mind, what is being accomplished here is the production of a form. Now remember that which is above is also below.

This is happening on all planes of consciousness simultaneously. A form is being manifested which will reveal the nature or the attributes of the Ayn Sof,

which I am told the Ayn Sof has no attributes, but I don't know how else to say it. Okay maybe this is how I'll say it, the Ayn Sof has no attributes, but when the Ayn Sof lends some of its light because the Ayn Sof is infinite, we can never deal with all of its light, but once the Ayn Sof enters into the house that he has built, attributes appear, but in his completely, in his infinite form it has no attributes, but once that stream of light enters into the garment his attributes are revealed, and I think the Lord just told me that, because this is the explanation that I have given you as how evil could emanate from the Ayn Sof. Does you remember that explanation? Does anybody remember that explanation as to how evil could come forth from the Ayn Sof? Does anybody remember? Okay, the way evil comes forth from the Ayn Sof, is that the Ayn Sof, all of these attributes are evil and good and righteousness, all of the attributes of the ten Sefirot are in the Ayn Sof, but they are so completely homogenized they're so completely woven together, that they're unrecognizable.

All that you see is this simple light, this simple passive light called the Ayn Sof. But as an aspect of that light of the Ayn Sof begins to descend it unravels, and it breaks down into all of the aspects that are obvious in the world and in mortal men, which are demonstrated by the ten Sefirot. So we see that creation, that the revelation of the Ayn Sof is not just an invisible man that's going to put on a coat so that you could see the external form of him, but the revelation of the Ayn Sof is the revelation of all of the attributes that are totally invisible in his passive simple form. So the revelation of the Ayn Sof in addition to have a cloak thrown over him is the unraveling of the Ayn Sof. Well that just came forth from the Lord.

And I just find it so interesting that we have a book in the New Testament called the Revelation of Jesus Christ, the revelation, it means the revelation of the nature of Jesus Christ. It means the revelation of what makes him tick, the revelation of what makes him think, the revelation of how he deals with problems, the revelation of how his mind functions, that's what the book of revelation is about, its' about the nature that is about to possess us. Praise the Lord.

Okay, the power of intellect with is SaG alone, is not strong enough to manifest concrete form, that means the light that comes out of the ears of Adam Kadmon is not strong enough to make a solid vessel. See in this high realm of the spirit up in the world of emanation, okay, or the world of points, I'm really not sure what to call that, in this high place just called the head of Adam Kadmon, okay it's the head of Adam Kadmon, the light is very rare. Remember as the light descends it becomes coarser, and thicker and eventually becomes visible. But the light that is in this high place of SaG, okay, that's above the world of

emanation, SaG is above the world of emanation, or above the world of points, the light is so fine and so rare, that a vessel cannot be formed out of it, it would be like trying to form a vessel out of water, you can't do that, you need something like mud or clay to form a vessel.

So we see that at least at the beginning of this process to form a vessel requires two different grades of light coming forth from Adam Kadmon's ears, because there is some aspect of vessel on this level, but it would be semi-visible, it would just barely barely noticable, not really able to do anything with it yet, just like a preliminary drawing on a drawing board, just very very fine sketch of the vessel up on the level of SaG. Okay. Yet it's necessary to divide this light into two aspects, the vessel and the light that's going to fill the vessel, and this is the preliminary sketches, and the preliminary models of what the creation will be. And don't forget this is a very personal teaching. Down here in the world of action, we are the vessels, and the light is trying to pour into humanity, but the light cannot pour into humanity because the vessels are filled up with mud. The vessels are filled up with mud says the doctrine of Christ. So the light can't get in until the mud is cleaned out. But we are the vessels and the Lord Jesus, and his son Christ Jesus in us is the light that is come into the world, that has been and is being rejected.

But Sheila there are millions of Christians, there are millions of Christians celebrating pagan holidays and walking after the lusts of their own flesh, and the religious instructions of their own mind. There are not very many yielded vessels who manifest the spirit and the nature of Jesus Christ, and accomplish his purposes in the world, very very few, because in order to do that you have to die to your own desires for this life.

So therefore each of ears emanates a different aspect of light, one, the left ear force, and the right ear form. Force and form must eventually unite, in the form designed by the creator. See we have force and form united in this world, in the unholy constellation, it's called witchcraft, it's called a manifestation of witchcraft. There are people who live their life by spirit guides.

There are people in this world who live for the spiritual life, you don't hear about them, because they don't talk to you about themselves. They go out they have normal jobs but they do not talk about their secret life, and I tell you more and more, I see the wisdom of not talking about my life. If someone asks me I'll tell them I'm a teacher, but I really don't talk to anybody about the spiritual experiences that I have with God.



And these spiritual experiences are becoming more and more profound, especially you really would not want to go out and be telling somebody that by the power of God you have influenced an election, or you have influenced a war, either they'll think you're crazy and mock you, or if that knowledge happens to come to the ears of a witch, what do you think the reaction of that witch would be? If some witch somewhere hears well there's a Christian over there and she's close enough or he's close enough to God to actually be influencing political events, what do you think the reaction of the witch would be? Somebody? Okay.

**COMMENT:** Possibly put a stop to it by...

**PASTOR VITALE:** What do you think, you raised your hand also what do you think?

**COMMENT:** To put some kind of a curse on us to prevent us from doing that.

**PASTOR VITALE:** And why, why do you think that would be there response? What would be the purpose from a witch's point of view to hinder Christian who is influencing political events why, what would her motive be? Do you want to try?

**COMMENT:** Bring destruction on the world?

**PASTOR VITALE:** Okay, anybody else you want to try?

**COMMENT:** she'd want to get the power.

**PASTOR VITALE:** Yes, yes, yes, yes, that wasn't a wrong answer, there really are no wrong answers to this kind of question, but what we're dealing with is what I'm looking for, okay. Yes, witches seek to challenge spiritually powerful people wherever they go, and this happens amongst the witches themselves, that one powerful witch recognizes another powerful witch, they will challenge them for power. And this challenge comes on two levels. Well maybe even more than two levels, maybe it's just, it's like the old days of the old, the wild west, the days of the old wild west. If you had a reputation as a gun, men would come, they would travel for days to come to challenge you to a dual which they could die in, just because they wanted the reputation of being the best gun. So it could

be that, it could be ego, but also, if a witch can defeat you she takes your power. So it's a desire for power.

So we shouldn't be talking about these things to people who don't know what we're talking about, most likely, the average person would mock you, you don't need that either. You need people talking about you because that drains your power too. Everything has an inside and an outside, everything has a hidden part and an expressed part.

The church has a hidden part and an expressed part, the expressed part of the church are the people who go on tv and who travel and gather big crowds and do miracles by the power of the Holy Ghost, that's the expressed part of the church, we are not the expressed part of the church. That's why if what you're interested in, if you're hearing this tape or reading this transcript, or if you're here and what you want, is to be exalted before men, if you want that rush of prophesying on the floor of a church or healing somebody or casting out a demon, and having everybody looking at you and going ooh, this is not the ministry for you. This is a hidden ministry, I don't mean Living Epistles, I mean the spiritual ministry of Jesus Christ is a secret ministry. Oh, Sheila is a cult.

Well whatever you're going to think, you're going to think, I am telling you the truth, Jesus Christ did not go around to the world, neither did the apostles go around to the world telling them about what, about the spiritual powers they had acquired. Jesus before his crucifixion and the apostles after the crucifixion did not go around showing the heathens or the non-Christians their spiritual power or the spiritual knowledge that they had in Christ. On the contrary, there is a Hebrew king whose name is eluding me at the moment, who showed the kings of Babylon every thing that was in the temple, was that Hezekiah, it says the kings of Babylon came and they were friends, they befriended the Hebrew, I think it was Babylon, and he showed them everything that was in the temple.

The King James says he showed them the dishes and the gold and the utensils that they boil the sacrifices with, and I always wondered what was terrible about showing people utensils that you boiled a sacrifice with? Because that's just the parable, I know maybe Hezekiah did it, but even if Hezekiah did do it, if it did manifest that way in the natural, he had to also be revealing the spiritual secrets of the high spiritual power that was resident in Israel at that time. And we're told that the kings of Babylon came and broke down all of the defenses of the temple, they stole all of the gold implements in it, and they captured the young men, and made them eunuchs, took them as slaves to Babylon as eunuchs. Now, that may very well have happened in the physical world, because at this point I believe everything happens on all planes of consciousness, so it

probably happened. But I want to tell you what happened on the spiritual plane, Israel lost its spiritual power.

I want to tell you what happened on the spiritual plane, Hezekiah, the king of I'm sorry I don't know whether it was Judah or Israel, I don't know, probably Judah, because it had to do with the temple, but I could be wrong, he talked about the spiritual power that was resident in Israel, that's what he did, and he put himself under the kings of Babylon, or whoever it was that came to visit. He submitted to their authority, he treated them like they were equal. See you can't hardly be submitting to an ungodly authority, you're not even suppose to treat them like their equal.

Now you treat all men like their equal with your behavior, you don't exalt yourself over anybody, but in your mind you have to know that Christ is in your mind and Christ is not in their mind, that's part of the training here, how to be harmless as a dove, and not offend anybody, but you don't eat their spiritual food, and you don't let them take authority over you, and you don't let them make you need them in any way, because Christ is all that you need.

So king Hezekiah, he completely gave himself over on a spiritual level to these kings and the end of the whole thing was that Israel went into captivity, Israel or Judah, I'm sorry, I don't know which it was. Christ, their young men, was made a eunuch and taken to be a slave in Babylon, Christ in Israel, or Judah was killed. First you die spiritually, then you're captured physically, don't you see that's what is happening to this nation today, although we, with Bush as the president, with Mr. Bush as a president, it looks like the tide is turning, we have reason to hope God is fighting for us through that election which the Lord arranged, I don't doubt that for a second, the Lord put him in office. First they kill you spiritually, then they come in and rape you and kill and steal your good in the physical.

This great nation is so educated that their ignorance is amazing, and that's what Paul said, they got so smart that they thought they knew more than God.

And there are people, and the intellects in this nation that have no idea whatsoever that it's the presence or that it was the protection of the God of Israel that made this country everything that it is. There's no perception of that at all, they think it just happened, we're just a smart people, we were just lucky, amazing, God help us, God help us! That for the prayers of the Christians in this nation, the Lord will spare us, because you know we have an election here for president every four years, God help us the ignorance.

I was watching an interview show last night and the press correspondence all give their opinions, listening to him you know, he was asked about the ten commandments in a court room, you know he was asked about the ten commandments in a court room, and he said very seriously, well he says you know you just can't put your religion on a wall in a public building in a government and expect people to have to look at that, that's what he said. And the other guy said, the ten commandments are in the Supreme Court, see. And there was no response. There's no recognition that this nation was founded on the Judeo Christian ethic, and that that's what made us great, it's just blank.

It's just amazing. We'll just believe that God's going to help us, for those of us that serve him and honor him.

Okay so I think we dealt with this, the reason for the creation is to reveal the creator and the creator will be revealed through the construction of vessels, and down here in the world of action we are the vessels, and we're all filled with mud, what part of us is filled with mud? Our mind is filled with mud, and the mind of Christ comes as a hard implement to scrape out the dirt in your mind, which is there in the form of thoughts, which you think are your opinion, but the Scripture says, that that's the opinion of the carnal mind which is Satan, and Satan is to be silent in the church.

You don't give your opinion on spiritual issues when you're talking out of your carnal mind, that will result in your death, it's as simple as that, it will result in your death. And you won't even see it coming, your Neshamah will turn to Nefesh, and you won't even see it happening if you don't give it up, you won't even see it happening. We see it happening to someone right now, her Neshamah turned to Nefesh and she never saw it happen. There's no warning you see, the carnal mind would say well that's not fair, God is fair, he's given you all the information you need, he is fair, once you start to slip, you'll never see it happening. The issue is to not slip, not to even take that first step, because once you start to go down, you think you're okay. Any questions on this board?

Okay drawing # 3, we see the light coming out of Adam Kadmon's nose as well as his ears. Now I want to make it very clear to you that the light that comes out of the ears and the nose and the mouth and the eyes, it's all the same light that started out on the inside of Adam Kadmon. Remember all of the gateways, the eyes, the ears, the nose, the mouth, they're all filters that is differentiating the light. The light started out on the inside of Adam Kadmon, okay, and it's coming out, it's the same light that comes out of the ears, then moves downwards and comes out of the nose, and then moves downward, and comes out of the mouth,

it's all the same light, it's not a different light that's assigned to the mouth, and a different light that is assigned to the ears, and nose, it's the same light that's inside of Adam Kadmon. So remember our goal is to bring the force and vessel together, okay. We start out with light, we want to break that light down into two aspects, force and vessel, and then we want to bring the force and vessel together.

So we have a congealed substance called light, it's all the same, it's all the same thing, okay, and we're going to divide that light into energy and vessel, and then once the light is separated and distinguished from each other, and the light is distinguished from the vessel, then we're going to bring the light back together again. Does everybody got this? Okay, you have a simple light, okay, it's just plain light, and you're going to separate it. If you have a lump of clay, you're cut into two lumps, and out of the one lump you're going to make the vessel, and out of the other lump you're going to make something, you're going to add more water to that clay, make it thinner and pour into the vessel. You're all looking at me, I guess I have to put it on the board for you. Okay let's just see what we have on the board here and then I'll put that on the board for you.

I keep trying to do this quickly, and it's just impossible to do it quickly. Okay. The force and the vessel must come together, so that light descends to the nose, that's on the inside the light descends to the nose which still has to aspects, two nostrils, but the two nostrils are closer together than the two ears are close together. The light of the ears, nose, and mouth is not strong enough to form a vessel. The additional strength of emotions is necessary, and the emotions come from the heart. We're told that the nose is associated with the heart.

The only information that I have about this, which doesn't seem to make any sense to the rational mind, is that the light of the nose is revealed in this area above the heart. Now you see you have light coming out of the ears, light coming out of the nose, and light coming out of the mouth, and all of these lights are overlapping each other. Therefore the light that shines most brightly is the only light that is seen, and the lights that are less, that are more dim and less bright are not seen. So in this area between the nose, and the heart, okay, well I shouldn't even say that, this area between the nose and we're told the end of Adam Kadmon's beard, which I have not indicated on this drawing. You have both the light of the nose, and the light of the ears, they're shining in the same place, and the light of the ears is brighter than the light of the nose, so you cannot see the light of the nose.

Below the nose, between the nose and the mouth and the end of Adam Kadmon's beard, you cannot see the light of the nose because the light of ears is shining too brightly. Does everyone understand that? So you don't see the light of the nose until it gets to the heart, because the light of the ears shines to the end of Adam Kadmon's beard, and then below Adam Kadmon's beard you see the light of the nose, and that's how the nose comes to be associated with the heart. The light of the nose goes down to Adam Kadmon's heart, okay.

Now beyond that, I don't really understand myself yet, how the emotions are used to forge a vessel, I don't believe I've read anything on it, and I don't have that information right now. But this is what we're told, that the light of the ears, nose, and mouth is not strong enough to form a vessel, that we need the strength of emotions to form a vessel, and I have to just leave it at that, because I don't even, I'm not satisfied with that extent of the information myself. Are there any questions over here? Okay.

**COMMENT:** I've just been hearing that the inner fosters the balance of the body.

**PASTOR VITALE:** The inner ear is the balance of the body. Well that makes sense, I just don't know how to relate it to this message, but I'm sure that it has a meaning, I just don't see it right now, but I'll keep it mind, thank you.

Okay, let's take this picture an I'll show you what I was talking about earlier. This is drawing # 4, which indicates the general light or the homogeneous light, or the simple light that comes from the Ayn Sof, which is inside Adam Kadmon, it's all completely co-mingled, the word that we use to describe this in the book of Revelation is mingled, okay, and actually I've talked about this from time to time over the years.

To mingle means, or the example we'll use to understand what mingle means is the baking of a cake. You have to whip your butter, and you mix it with the flour and the salt and baking powder, and your vanilla, and your sugar and it's completely blended together, there isn't, and your eggs, and your water or milk, there's no way once this mingling takes place that you can extract the original ingredients from the cake batter, that is what the word mingle means, and this is the condition of all of the attributes of the Ayn Sof in its form as, this singular light. It's like the cake batter, it's smooth it's all one color, it is one substance, that cake batter is one substance, and that is called singular light.

Yet if you have the ability to break down all of those ingredients, which we don't with a cake, but with light, we could put the light through a prism, and break the

light down to the different colors of the rainbow or of the spectrum, but in this case we're not talking about the colors of the spectrum, we're talking about taking this singular light and breaking it down into two aspects only, force and form. The vessel and the light or the energy that will fill that vessel. See up here when the light is singular our goal is to take this light and to produce from it a vessel that will be filled with the light. See this light, we want to produce a vessel that will be filled with the light, but how do you make a vessel, how do you separate the vessel from the light that's going to fill it?

So we the word we use is differentiate, the light is differentiated, the light that's inside Adam Kadmon comes out of the two ears, the purpose of the light coming out of the two ears is to differentiate that light, right, the light on the left side is going to be the inner light, and the light that comes out from the right side is going to be the vessel, that's the purpose of the light coming out of Adam Kadmon's two ears, it's to break that light apart into two different aspects.

Then that light goes down lower and comes out of the nostrils okay, so the light is lower, that means it's thicker, and it's more likely to be visible, although it's not really visible, or it's more likely to be able to make a form out of it, as the lower the light gets the more it becomes formable, and the two nostrils of the nose are closer together than the ears. So we see the light is completely separated when it comes out of the two ears, okay. But then when it goes down to the nose it's starting to come together again, and the light fully comes together in the mouth of Adam Kadmon, and the mouth of Adam Kadmon is the place where the vessels are formed.

But this drawing # 4, I haven't really related the light to the ears, nose, or mouth, I've just shown you a simple diagram of how the light is singular, and then the light is differentiated into force and form, and then the force which is the energy fills the form. And this stage, where the light, the inner light is filling the vessel, I call it a compound light, because a compound light, the word compound means that you have more than one element, but that the elements can be separated. If you have a pail and the pail is filled with water, you could pour the water out of the pail, or if you have a pail and it's filled with rocks, you could take the rocks out of the pail, and you still have rocks and you still have a pail. So I call this light the final process, the compound light, I call it compound light.

The light has been separated into vessel and force, and then the force has been poured into the vessel, but they do not become singular again, you see. When the vessel is filled it has not become singular again, it has become a filled vessel. So what we have in this compound vessel, we have the same light that we started with in another form, that's what we have. Now over the years I've

had a lot of people ask me, well Sheila if they end of this whole process that we call creation is that man should return to the high realms of the spirit with Jesus Christ, for what reason did we come out? Why did we come out in the first place? And here is the answer. We came out because our initial beginnings if you go back far enough, is that we existed in the Ayn Sof. Everything that exists, originally existed in the Ayn Sof. There is nothing that exists or that has form or substance, that did not initially exist in a formless stage inside the Ayn Sof, because the Ayn Sof is all that there is.

So everything that exists came out of the Ayn Sof. So the purpose of creation then, would be exactly what I have on the board, the Ayn Sof completely homogenized, completely mingled, all of its attributes, all of its potential, everything that the mind could fathom existed in a formless stage in the Ayn Sof before it came forth, see. So the simple light of the Ayn Sof, that was completely mingled, differentiated and came out and separated into force and form, and we humanity plus the whole visible world is the form, and the breath that gives us existence is the force, but of course we know that we are vessels prepared to manifest the force of the Ayn Sof, and therefore that force would keep these vessels alive, we wouldn't have to, so we wouldn't die, okay.

But when we are the end of creation, which will be the glorification of the whole creation, see, I'm sorry I'm having with this, at the end...

## Tape 2

The Scripture says, when Jesus puts the last enemy under his feet which is death, he shall offer the whole creation up to the father, this is the glorification or the spiritualization of the whole creation, or let me put it this way, it is the extraction of the spiritual aspect of the creation from this physical shell of this world, this physical shell the doctrine of Christ says was never suppose to have come into existence. Kabbalah disagrees, Kabbalah thinks that according to what I've read, Kabbalah teaches that the creator did ordain that this physical should come into existence, and the reason for it is that man should have something to overcome, and this is the abomination that's being taught in the church today, in the kingdom churches.

God did not put human beings in wars and situations where they're tortured and abused so that they could mature. The Serpent did that, God did not do that, and if you believe it you are thinking with the Serpent's mind, see.

So the ultimate end of this creation is our deliverance from this physical shell that we're in. There is a spiritual being inside of us, that has a form, now I've



read in some places that it looks just like our physical form except that it's etheric, it's not solid and we're not bound to earth with it, but I have to tell you that the Lord has neither denied or confirmed that to me, so I don't know personally whether it's true or not, but I do know that we have a spiritual form inside of this physical form, and that this physical form is a prison house. So the creation is being saved and delivered from spiritual prison by the Lord Jesus Christ, and that salvation can be called spiritualization or the glorification of the creation.

This physical creation will be drawn up into the spiritual realms, it will be absorbed up into the spiritual realms, and that is what we call the glorification, and I will put that on the board for you. So what is the purpose of being in God and coming out and going back to God, the purpose is this, that when we were in God, when we were in that cloud, we were a potential, we were a potential human being, we were a potential creation, we were not manifest, we had not yet appeared, we did not yet exist. So we came out and we came out in stages, that initial light had to separate into vessel and inner light, and as we know, there was a fall. So the vessel and the whole world became physical, okay, but eventually we will be filled with the light of the Lord Jesus Christ, and we will be delivered from these physical bodies and we will return to the high realm of the spirit, as a manifested form.

I don't know why I had so much trouble getting that out, we will return to the high realm of the spirit as a manifested form, filled and overflowing with the force of the Ayn Sof. Our natural example is a woman who has I believe thousands, if not thousands hundreds of ovum in her ovaries, these are potential human beings, but most women just use a few of her eggs, at all if at all in her lifetime, one two three, not even many have ten, I mean the most I've ever heard is a woman having fourteen children, she has hundreds, at least hundreds of eggs in her ovum, so those are all potential people, but they never manifest, they never come into existence.

So we came into existence, we departed from the Ayn Sof, and we appeared, and have being, and when go back into the high realms of the spirit, we will have form. So we're not going back in the same condition that we came out. We're going back as a manifested form, and what happens after that, I have no idea, of what the Lord has in store for us. I just had an interesting thought, I told you earlier that, I really do have a problem with what Kabbalah teaches, that the reason for the creation is that the Ayn Sof reveal his glory and he needed

someone to bestow his glory and his mercy upon, somehow it just doesn't sit right with me, I'm not worried about it, you know I'm just going to go with it until the Lord says something else. And the Lord just said something to me, or at least he gave me a memory of a Scripture, and that Scripture is Paul who was a Kabbalist, Paul was a Kabbalist, okay, he said he was a Pharisee of the Pharisees, he studied with Gamaliel, and Paul said, Eye hath not seen and ear hath not heard, what the Lord has in store for us.

So that means Paul didn't really believe this Kabbalistic teaching that the reason for the creation is that the Lord needed someone to bestow his glory upon. Do you hear that? Do you hear that? So the Lord has given me a witness that the reluctance in my heart is accurate, but I have no idea what the purpose of the creation is, probably if the Lord were to tell me, I couldn't comprehend it right now.

We're back from dinner and we're looking at drawing # 5, and I'm quoting the Scripture Gen. 49:33, which says, do you have that out, do you want to read that verse? Xxxx is going to read that for us.

Gen. 49:33, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed and yielded up the ghost and was gathered unto his people."

Well we're told, I've read in my Kabbalistic studies that the bed signifies Shekinah, okay, that's how I got on to this, bed is a cognomen for Shekinah, okay. And the feet we've been saying for a long time, the feet represent the carnal mind, in this case, I'm going to say the feet represent the personality. So we see Jacob drew his feet up into his bed and he gave up the ghost, he gave up the ghost, that means he breathed out, that is the same testimony that Jesus had, he gave up the ghost, he breathed out, and I've been telling you for years that Jesus did not die from his, from the wounds of his crucifixion, Jesus of his own will and accord, according to the Greek, breathed out of that body, and the body died because the spirit of Jesus breathed out, the body did not die from the wounds of crucifixion. See, the history and the Scripture tells us that Jesus died much sooner than he was expected to die. It takes a long time to die from crucifixion, it takes several days, I don't know how long off hand, but Jesus died much sooner than he should have, because he had the power to breath his life out of the physical body that he was in, and the expression used to describe that is he gave up the ghost, and that's what happened to Jacob. Jacob drew his feet up into the Shekinah, so I'm translating feet personality here. Jacob drew his personality into the Shekinah, that was within him, the Shekinah, the lowest level of the holy constellation within the man Jacob, and then after he

took his personality into the Shekinah or you might say, after he gathered his personality up into the ark within him, he breathed out of his body, just like Jesus did, it's the same exact expression.

So this would mean that Jacob's personality did not die. Well Sheila are you saying that Jacob had the same experience as Jesus. Brethren I know that we came to a place in this ministry a couple of years ago, where we did the whole book of Jonah and we looked at a couple of prophets, and certainly Elijah, and I came to the conclusion that there were a lot of Jewish prophets, a lot of Jewish holy men who did not die a natural death, but there has to be a difference these Jewish holy men and Jesus Christ, why? Because Jesus is the savior of the world.

We did come to the conclusion that Elijah is the savior of Israel, and then of course Elijah incarnated in the man Jesus, and Jesus became the savior of the world. So Jesus is really Elijah in another form, if you remember that teaching. So there were a lot of Jewish holy men including Moses, and now we know Jacob, who and even Paul, well Paul was not a Jewish holy man, but Paul said, I am offered up, that means Paul and all of these holy men, they did not die because their physical body did not have the strength to go on, or because their physical body was wounded, they died because their spiritual essence the foundation of their spiritual being left the physical body, and then the body died. Does anyone not understand the difference, do you understand what I'm saying, do you understand the difference? Say it again? In this world when this body is damaged we die, if the body is damaged to the point that it cannot support life, the body dies and the personality that's trapped in the body dies also, only the spirit leaves or the spiritual foundation, I don't want to get caught up on words, but in the case of Jesus, and in the case of Jacob here, they withdrew their spirit, they drew their personality up into their spirit, they drew their spirit up into their spiritual foundation where it was safe, and they left the body, and the body found to be without a spirit, died. Do you see the difference? The body that's vacated by the spiritual inhabitant will die, because we only exist because we are inhabited by spiritual life which is the Fiery Serpent.

I don't exist because Jesus is in me, I thank God that Christ Jesus is in me, and I look forward to the day that he will fully support my life, but he is not doing that now. If you stab me in the heart, I would die. The Fiery Serpent is my mortal foundation. Jesus Christ is becoming my immortal foundation. The Scripture talks about an immortal foundation laid up for us in heaven, and that immortal foundation is in Christ Jesus, and it is in the, it is in the birth of the full spiritual man Christ Jesus in the midst of us.

That is our spiritual foundation that is incorruptible, it's a promise, we don't have it yet. So what is the difference between Jesus and these other Jewish holy men who took their personality into the holy constellation with them but their body died. Jesus' body well I can't say it didn't die, it rose from the dead, he took his body with him. His body was gone from the grave. So Jesus' experience was on a higher spiritual level except Elijah took his body with him too, Elijah took his body with him too.

But we went through this whole, through this, we had a lot of teaching on this, Elijah was not born of a woman, and Jesus Christ was the next stage of Elijah's maturity. Jesus took his body with him. So Jacob was in a spiritual condition where his personality was saved but his body became a carcass. They buried him. And on top of all that, Jesus Christ whatever the details might be went into a place in the spiritual realm from which he was able to pour out upon all flesh, out his spirit upon all flesh. Elijah never did any such thing. The spiritual man that Jesus became was mature enough or powerful enough so that it's penetrating this fallen world in a form whereby cuttings of it can be grafted to fallen man. Elijah had no such experience.

And the reason for that is that Elijah was not born of a woman. You see, if I want to get a heart replacement, or a lung replacement or bone marrow transplant, I have to well let's stay with bone marrow transplant, I have to get the donor that gives the bone marrow has to match my kind of bone marrow. Elijah was not born of a woman therefore a cutting of his spiritual life is not graftable to fallen man, Jesus was born of a woman, and therefore he has an element in his glorified life that Elijah didn't have, or doesn't have. So let me say this again. There were Hebrew holy men whose personality was preserved and who breathed out of their bodies at the time, at the appointed time.

Now that's very significant and I wish I had more information, I'll finish what I started to say in a minute, I wish I had more information for you but I don't, but as soon as the Lord tells me I will tell you. There has to be something significant about breathing out of the body before it dies. I think that if the body dies while your spirit is still in there, the spirit can get out when the body dies, but the personality dies with the body. If you breathe out before the dies, you can take the personality with you. I think the personality is so closely related to the physical body that you have to get the personality out before the body dies to preserve it.

Now the question is, well if Jacob's personality was preserved, where is Jacob today? Well if Elijah's personality was preserved where is Elijah today? Where is Elijah today, somebody, where is Elijah today? Where is Elijah today?

**COMMENT:** I think that part of him is in each of us.

**PASTOR VITALE:** Okay do you want to say something?

**COMMENT:** I'll say that he's incarnated into Jesus.

**PASTOR VITALE:** And where is Jesus today?

**COMMENT:** Within us.

**PASTOR VITALE:** Yes, Jesus still exists as whole man in the heavenlies, a whole spiritual man, but he has poured out of his spirit, he's poured his seed out and he's reproducing himself in mortal men and therefore Elijah because Jesus is not incarnate today. But both Jesus and Elijah are appearing today in the church. Elijah is appearing in the church. So where is Jacob today?

I don't know, because Elijah was glorified and then Elijah incarnated in Jesus who is glorified, and that's why Elijah is appearing today in the church. But I don't know what happened to Jacob or Jonah or the other prophets or Elisha, or the other prophets where it was revealed that their personality was preserved. The only answer I have is that their in Abraham's bosom, which means based on the knowledge that I have so far, is that they are defended against Satan forcing them to reincarnate, okay.

But where they you know, exactly, so let's just assume that Jacob is in Abraham's bosom, his personality is in a safe place, where he is defended against reincarnation. I have a lot of questions, is he conscious, is he sleeping, I'll start with those questions, I don't know what the answer is, I honestly don't know what the answer is. And also I must tell you that both Elijah and Jesus because they're really the same man, Elijah and Jesus are really the same man, I have a personality that is manifesting through a lot of people in the world today. So you have to ask yourself what kind of personality did they have. And also don't be deceived into thinking that their personality in this incarnation has to be exactly as it was in Jesus let's say, well we have no way of knowing what Jesus' personality was like, but let's say we knew what Jesus' personality was like, don't think that in this generation, that Jesus has to have be exactly the same because that's not true, you see.

Even though Jesus and Elijah are appearing in the church today in the form of Christ in you, the hope of glory, their personality is shining through the human personality of the vessel that they're dwelling in, you see. And that personality that was preserved is so woven together with the spirit of Christ, that as far as

I know today, the way we would recognize the personality of Jesus in another man is by what we would call the anointing.

If you can recognize the anointing on that man, and also by the things that he does, but the anointing is very important because activities can be counterfeited. So the man who is an incarnation of Jesus or of Elijah will be doing what those men did. What did they do, what did Jesus and Elijah do? They were prophets, they were holy men, they were teachers, they were defenders of Israel, they were teachers of the true word.

All sons of God are teachers. Now you have to understand that I don't care how unanointed you think you are to teach, when the day comes that Christ truly breaks through in you and begins to live in you, you will do everything that he did. Of course it's easier for the Lord Jesus to do things that he did in days of his flesh, through somebody, through a personality that has those potentials today, it's easier for him, but we're just talking about degrees of maturity.

When Christ Jesus fully breaks forth in you, he will live through you, and you will think like he thinks, and you will teach like he teaches and you will teach his doctrine, and you will reason and bring forth revelation the way he does, and you will have his personality. That's the personality of Jesus and Elijah. The fruits of the spirit, kindness, mercy, and don't forget justice, justice, righteous judgment and justice for the oppressed.

So don't be deceived, for the people who you know that have Christ in them today, their just the very beginning. Christ Jesus is going to appear in this world through a company of people who will manifest the mercy and the righteous judgment of Jesus Christ, not just his miracle working power. They're going to be teachers of the word, and they're going to be strong and strict judges of unrighteousness and the defender of the weak with power.

There are a lot of us that are the defender of the weak right now, but we're doing it out of our carnal mind. I have that ministry in a measure, I'm waiting for my power, and as I understand Kabbalah right now, I'm waiting for the brains of Christ Jesus to be added to him, that's sounds so strange but that's the teaching of Kabbalah, I know Christ Jesus is in me, but I know I don't have the full power, what's lacking, his brains, they're just partially in place. And where is the brains? Where are the brains of Christ Jesus? Where are the spiritual brains of Christ Jesus? I believe that they're interlaced interwoven with my or with your organic brain.

He's being woven together with our personality and our organic body. So when the brains of Christ Jesus are fully added to the Christ Jesus that's maturing in you, who started out as the seed of Christ, those brains will physically manifest through your organic brain. We're called to be geniuses for the sake of righteousness, but at this point all pride would have to be gone, you become a servant, your life is sacrificed for the world, that's the size of it, for the world, not for your family, God takes care of your family, but he's not sacrificing you for your family, you're sacrificed for the world and your family is a part of the world. Am I against families? No I'm just telling you the truth, you have to believe he's going to take care of your family and you go where he sends you. Okay, let's get on with this, are there are questions about this, I think that's so exciting, and Jacob drew his feet up into his bed, actually I've got this revelation in the Zohar that that's what that meant, that's what that means that Jacob drew his feet up into the bed, he drew his feet up into Shekinah, he drew his personality up into Shekinah, because Jacob was living in this physical world, and he withdrew from the physical aspect of this world.

Now look, this world first of, well this world, see, I guess I'll have to make this A, B, and C, I'm looking at drawing # B over here, the physical creation, the solid world of action is in the inner most place. And surrounding the world of action is the spiritual world of action. Maybe it's the etheric plane, maybe it's the astral plane, I don't know exactly what to call it. This physical, the solid world, it's going to go, it's a prison house, it's jail. Now the Jew believes it's suppose to coming where all slaves are set free.

I don't really know what to make out of that, I haven't had any direct word from the Lord about that, but I know according to the Jewish calendar, it's not coming for two hundred and thirty or forty years. But some of the preachers in the church say it's coming somewhere between now and the next few years.

The Lord hasn't spoken to me, I just see what he's doing here, and I know that we're going forward everyday, and I believe that he's going to save this country, and I don't think we have two hundred and thirty years to go to save this country. I don't think this country is going to make it for two hundred and thirty years, we're in crisis right now.

So we don't really know what's going to happen in two hundred and thirty years but I think that there's something coming real soon, that there's a manifestation of Christ Jesus coming real soon that's going to turn this nation back to God, but it's going to be cataclysmic, it's going to be shocking and it's going to be painful, it's going to be very hard, but the correction will come and we will survive, I believe that with all my heart.

So this is the physical creation circle number B, this is where we live, we're living in the center, in the center of the universe.

You know, I read in one of the books that I studied that Isaac Luria taught this, that we live in the center, and the person who edited and translated the book said, or translated and edited the book said, Well that was Isaac Luria, he lived in the sixteenth century and he didn't know any better. No he knew better, it may not be true that we are physically the center of the universe. You see scientist know now that the earth is not the center of the universes, but spiritually speaking our personal earth is the center of the universes, that is a spiritual truth. And here we are in the very center of the earth. And what Jacob did, was he withdrew into the spiritual world that's behind this solid world, and then for him, this solid world disappeared, eventually this solid world will disappear for all of us, but Jacob was delivered from jail. I would really like to know you know what his condition is right now, if he's sleeping, if he's conscious, is he incarnated again?

The Lord will tell, the Lord's not holding it back from me, I'm probably either not capable of understanding it at this time, or the Lord is just teaching me in a particular order and it's not time. Now most likely my guess is, I don't have all the information that I need to understand that answer, because I've never seen the Lord withhold anything from me. I'm just not ready, or you know prepared to understand it. So for Jacob this physical world disappeared, he was delivered from the prison world. And in circle number C, this is the glorified or spiritualized creation, the physical world of action has disappeared completely.

And this is the case in each individual, we each have this individual experience. It's not true what they're preaching in the church today and I think Kabbalah teaches it also but I'm not sure, that a single person cannot be truly saved. To be saved means to be delivered from this world and the powers and principalities that make us unsafe in this world. The teaching is all of humanity has to be delivered together. That's not true, and that's a very dangerous doctrine, because it sows the seed in people's minds of witchcraft, that they're going out to force other people to do what the first person thinks is necessary to do because the first person thinks they can't be saved unless the rest of the world does what they're doing, or what they believe in, and we come under tyranny, and it's a complete lie, Jesus was saved.

But of course if you're going to believe that Jesus was saved you have to believe that Jesus was not born saved, he wasn't born saved, he was born as a human child, and he overcame this world and his personality was saved, and he was glorified. One man at a time. And when there are no men left living in this world



this whole world will cease to exist, but it can cease to exist for you or for me at any time. Look brethren I went over to Africa, I was in Nigeria for 5 weeks, and this whole western world ceased to exist for me at the end of 5 weeks, it was like a distant memory and then when I came back to the United States, I was in shock, I had some kind of culture shock. I would wake up in the middle of the night and I didn't know which country I was in. Now that didn't happen on my second and third visit, I guess I was adjusting, but on my first visit, I died to everything that this world was.

I was in an area where I was the only white person, and one day after about 4 weeks in Nigeria and I looked in the mirror and I saw my white face, and I was shocked. I know it sounds funny but it was shocking, I just looked in the mirror and I was shocked. I had just attended a party, my hostesses son had just graduated college or law school, I'm not sure which it was and the house was filled with people, everybody black, and I went upstairs and looked in the mirror and I saw myself and I was shocked. I died to this world, and you can die to this physical world. We can both die to this physical world.

I live in this physical world and I die to everything I was, I've had multiple lives in this lifetime, over the years, I've lived so many different lifestyles. I died to my old lifestyle, I died to my old profession, that doesn't exist for me anymore. So I believe it's possible to be here and to be here in the flesh, now in Jacob's case, he left this physical world completely, in Jesus' case, he left this physical world completely, but Jesus was here in the flesh. He was in this world and he was not of it, in his mind and in his emotions, he was not of it. And then Elijah and Jesus are the only two that I know of that took their bodies with them, that their bodies did not corrupt, and Jesus is the only one of the two of Jesus and Elijah, that was born of a woman. And so we see the evolution of Messiah, if you can hear this, the evolution of Messiah, holy men in Israel whose personality was preserved but their body corrupted, holy men in Israel whose body did not corrupt but was not born of a woman, holy men in Israel whose personality was preserved and his body was not corrupted, who was mature enough to reproduce himself in fallen mortal men. The evolution of Messiah brethren. Okay.

Now over here in circle number 1, this, I mentioned this principle to you a couple of weeks ago, and I guess the Lord wants it out because it keeps coming up. This drawing is not ideal but what I'm trying to show you is that every world, there are five worlds, and in each of these five worlds, all of the five worlds exists, it just like in the case of each Sefirot, each Sefirot has its own ten Sefirot, but tetragrammaton, YHVH, each of those letters has its own tetragrammaton.

A tetragrammaton within a tetragrammaton. Ten Sefirot within a Sefirot, five worlds are in each of the worlds.

So this drawing, this circle number A, it's the world of action, the whole circle is the world of action, and within the world of action is the solid world of action, the spiritual world of action, the world of formation, the world of creation, the world of emanation, well I don't know about Adam Kadmon, I think may have to take that out, I'm not sure. But do you understand what I'm saying in this world of action, we have elements of all of the worlds, but it doesn't look like I have it drawn on the board. All of the worlds are interwoven in each other, all woven in and out through each other, all interwoven. So it's possible to die to the worlds of the solid world of action, and still be here, I better stop cause I don't know what I'm talking about. This is the principle that each world has aspects of all the worlds in it, and everything is interwoven, and there are worlds inside of us formless worlds, but there are also worlds that are formed inside of us, I don't get it.

I've told you this many times, I believe it by faith, I really don't understand it, I'm understanding more, I now understand that there could be existence of consciousness without form, and that you identify the individual consciousness by the way they think, but I still have a problem understanding how there could be maybe millions of formless spirits living in worlds that are inside of me, I still have a problem with it. We're in the outer most realm here, but some day I'll understand it. I get better every day.

**COMMENT:** Was Jacob's body in the grave?

**PASTOR VITALE:** I believe it was, I'm sure that if we read first the King James, we would find where Jacob was buried, and as far as I know his body was buried. As far as I know the only one whose body was not found was Moses, his body was never found. Elijah we're told went up to heaven in a chariot, so no one was even looking for his body, and Jesus of course we're told rose from the grave and took his body with him. So Moses is the only one of the three who the Scripture says Moses died, but the body was never found. So we don't really know what happened to Moses.

That's interesting. Enoch, I think we're told that Enoch died, are we told that Enoch died, Enoch walked with God and Enoch was not, and that's the end of him, we're not told when he died. So then he's another one, I don't know, but we don't know what happened, with Moses we're told his body was never found, with Enoch I don't know what happened. In Enoch's days, we don't even know

what men looked like in those days, I don't think they were in physical bodies in those days, in Enoch's day. Anybody else? Okay.

Okay, what I'm going to do now is just go through some of the paragraphs of some of these notes, and I'm going to try to paraphrase them, and give you the general idea, for those of you who are following with the notes, we're in lesson 5, page 2, I'm in the fourth paragraph from the top.

So, we're being reminded that the SaG corresponds to the ears and to the Sefirot Binah, which represents conscious intellect and thought, okay, but we're also being warned that the thought alone does not have the power or the ability to manifest physical and tangible action in reality. We need emotions involved also. Just thinking about something does not make that something happen. The power of the mind whether it's the supernal mind or the mortal mind of man, has many thoughts, and I've told you this many times, there are all kinds of thoughts in your mind, we do not act on every thought that we have, and the fact that you may be blind to the thoughts in the back of your mind, it does not mean that they're not there. The mind is continuously in a state that's continuously filled with thought, although not every thought is acted upon.

Some unconscious thoughts or subconscious thoughts never get to the surface, some thoughts do get to the surface, and we choose to not act on them, every thought is not acted on. So before a thought can manifest into action, something must link the two, something link the thought to action, and that something is emotion, a desire to act upon the thought, a desire to act upon the thought.

So the heart whether it's the supernal heart or the heart of man, is a reference to the motivational power of emotions, the emotions motivate us, the emotions motivate us, and that's interesting because we talk a lot here about the motives of our heart, and the motives are emotions, I never really thought of it that way, but motives, if they're not Christ, if it's not Christ motivating you, the motive is in the carnal man it's almost always at the very root of it, there's some kind of self gratification involved, the motive could be envy, the motive could be revenge, the motive could be love, the motive could be hatred. So that fits, I never thought of it in these terms, but motives all seem to have to do with emotions. And now we're told that these emotions are associated with the Six Sefirot of Zeir Anpin, Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod.

So we see that the son that's born of Abba and Imma represents the motives, and the heart is represented by the name MaH, and MaH is the son. MaH also corresponds to the nose. Now the lights of the ears representing Binah, the supernal mind, cannot alone manifest the merge, or the merging together of

force and form, and we now know because I showed earlier on this message that the merging together of force and form is literally the forging of the vessels and the filling of those vessels with the energy or the light or the force of God. So as I showed you in the earlier drawings, the simple light of the Ayn Sof is divided into energy and vessel, and then the two have to come together, and it takes a power to bring them together because the vessel... It has divided the light, that's the whole purpose of the light coming out of the two ears and the two nostrils, the light has been divided into force and vessel. And now we're trying to bring them back together.

Now we want the force to fill the vessel, and that takes energy, it takes power, and it is the power of the emotions that will bring the force and the vessel together again and cause them or motivate them to merge, and this force of the emotion is MaH, the son, signified by the nose of Adam Kadmon, and also the heart of Adam Kadmon, and I did explain earlier, how the nose is associated with the heart, the light of the nose is only revealed in the area of the heart because above that, the light of the ears is shining more brightly than the light of the nose, and the light of the nose cannot be seen. At this level, symbolically represented by the nose, that manifests motivation and power of emotion, okay, so the nose symbolically or the nose is symbolic of that aspect of Adam Kadmon which motivates power and emotion. And this is why throughout the Bible the word for anger is also one of the words for nose.

Now you know I noticed that for years, when I was bringing forth the doctrine of Christ, I was translating and looking up every single word, I knew very well that the Hebrew word translated nose, that there really is no Hebrew word translated "nose", it's simply the word that means "anger" or heavy breathing, and I really didn't understand that. And now I find out that what that means is that emotions are associated with the nose, not necessarily anger. I also know and I've known for a long time but didn't associate it until right now, that the same, frequently the same Hebrew word or the same Greek word that is used for anger also means, can mean passion, lust or desire. But I never thought of that when I realized that the Hebrew word for nose was the word for anger, it never occurred to me that it just simply mean the nose is associated with passion, any kind of passion, anger, or desire, or lust. And we know that the Lord has a strong desire for his bride, it is not a lust, but it is a strong desire.

The light the emanates from the nose actually is the same exact light that emanates from the ears. I told you that also earlier. After all, all of the light is the light of the Ayn Sof. The only difference is the manner in which the light is revealed in creation. What makes the difference is not the essence of the light but rather the place where the light becomes manifest, that distinguishes the

light, the light from the ears and the light that comes out of the nose, is the same light as only distinguished by the filter through which it passes. On the human face the nose is lower than the ears, so therefore the supernal nose symbolically speaking is at lower level or the light of the supernal nose, is at a lower level than the light that comes out of the supernal ears.

And Kabbalah does make it very clear that the secret of the heart which is symbolized by the nose, is that it is subservient to the head, mind is always, the emotions are always subservient to the mind, or they're suppose to be, see. When I was a young person, I lived out of my emotions and my life was being wrecked. Somehow I never found out that your mind is suppose to rule over your emotions, I don't know how that happened to me, but that's what happened to me. I actually thought that you were suppose to do whatever your emotions told you to do. But the mind is suppose to rule over the emotions and it's suppose to rule over this flesh.

Now we don't always have the power to do it, healthy people in this world have a mind that's strong enough to rule over their emotions, but even healthy people, even mentally healthy people in this world, do not have a mind that is strong enough in many cases to rule over their body. But our mind is suppose to be strong enough to rule over our body. Our mind is suppose to say to our body be healed and it's suppose to be healed, you see. But our mind is not there, hopefully it will get there very soon.

So this relationship of intellect and emotion, that's talking about the light of the ears and the light of the nose is explained by the relationship between the ears and the nose of Adam Kadmon. Here in Adam Kadmon, we are speaking about the initial and ultimate origins of the aspects of light that are known or that will ultimately be known as the head and the heart. The difference between them, between the head and the heart is explained in an unusual way. As we have learned, the light that emanates from the ears emanates the letter Hey, now I had that on the board earlier too, remember, the light of the ears emanates the letter Hey. And we said that the letter Hey is formed from a Dalet, a large Dalet and a small Vav. Rabbi Chayyim Vital teaches that the Dalet aspect of the Hey is most prominently manifest in the light of the ears.

First of all, he says the Dalet aspect of Hey is the most prominently manifest, light of the ears. First of all let me remind that Hey is talking about SaG, and SaG is talking about the light of, does anybody know? SaG is talking about the light of what?

**COMMENT:** The ears.

**PASTOR VITALE:** And?

**COMMENT:** I guess the nose.

**PASTOR VITALE:** And?

**COMMENT:** The mouth?

**PASTOR VITALE:** Yes, okay, the SaG is talking, now we talked about the light of the SaG, we're talking about the light of the ears, the nose, and the mouth, okay. So we're getting into some heavy stuff here, this Dalet is broken down in to two letters. Okay our author is saying that the Dalet, now remember the Hey is broken down into a Dalet and a Vav, and the numerical value of the Dalet is four, it's numerically equal to four. So the author of these notes says that this number four, is referring to the initial differentiation of name of Jehovah, into the four aspects AB, SaG, MaH, and BaN, and that's what the Dalet signifies. And then he says that differentiation is a tool of the intellect used to create order and understanding, and therefore this differentiation begins in the ears, because the ears is signifies mind, Sag which is mind, and the ears are the SaG of Adam Kadmon's SaG.

Now I said earlier that SaG represents the light of the ears, the nose, and the mouth, and if you're talking about the SaG of the SaG, it may be me not understanding this, this is the same problem that I talked about when I first started this message. Here the author is saying that the differentiation begins in the ears which is the source of the mind, which is the SaG of the SaG, and I know as far as I understand, I just checked out all of my notes, the ears are the AB, of the SaG, they are the SaG of the SaG, the light of the eyes is the SaG of the SaG. So it's possible that I'm missing it, but I don't, I can't agree with this, so I'm just going to pass on, because it's hard to believe that he would make this mistake twice, so maybe I'm missing something somewhere but I really studied this kind of thing and I know clearly that the light of the eyes is the SaG of the SaG, and that the light of the ears if the SaG of the Ta'amim of the SaG. So maybe he's just leaving that middle part out.

I'm saying that he's the SaG of he Ta'amim of the SaG. Well I guess I could see what he's doing, let me put this on the board for you so you could see what I'm talking about.

Drawing # 6. The notes that we're studying from say that the light of the ears is the SaG of the SaG, and I have just spent almost ten minutes trying to figure this out and I think somehow it must be a mistake, I don't understand, I don't

understand where the Rabbi is coming from, it's possible I don't understand it, but it's also possible that he just got his symbols mixed up working on this deep message. And what he says is that the light ears is the SaG of the SaG, and according to everything I have learned from all teachers including him, the light of the ears is the SaG of Ta'amim of Adam Kadmon's SaG. So the only can you follow that, and what I did was I named each of these letters with a number so that I could relate it to what I wrote down at the bottom of the board for you.

So when I say the SaG, when I say the SaG, I'm referring to the Hey that's by the number 1, when I say the SaG of the Ta'amim, the Ta'amim is number 2, of SaG of Adam Kadmon. The SaG of the Ta'amim of the SaG of Adam Kadmon. So probably what the Rabbi is doing is he's just leaving this middle part out, he's leaving the Ta'amim out, he's saying the light of the ears is the SaG of the SaG of Adam Kadmon. He's going from number 1 to number 3, does anyone not understand what I did? Because it's so confusing me saying Hey, especially for the people who are transcribing the tape, I think it's very confusing for them. So I put a number by each of these letters so you can at least follow me with the drawing, if you have the tape or the transcript. So instead of saying the SaG of the Ta'amim, of the SaG of Adam Kadmon, the Rabbi is just saying the SaG of the SaG, and that is really confusing to me. I guess it's not confusing to him, and obviously now it was not a mistake, but well anyway, I'll survive the confusion.

So the SaG of the Ta'amim of the SaG is the light of the ears, and I'm just going to include this drawing just to show you how I solve problems, and this is what I said, the Rabbi must be leaving number 2, the Ta'amim out for some reason, perhaps this is a short cut to say that the light of the ears is the SaG of the SaG, but as far as I know, the SaG number 4, of the SaG, number 3, is the light of the eyes. So you see it's correct to say the SaG of the SaG is the light of the eyes, you see. The SaG number 4, of the SaG number 3, is the light of the eyes. So when you're talking about the light of the ears, and you leave out the word Ta'amim, you're saying SaG of the SaG is the light of the ears, and SaG of the SaG is the light of the eyes, isn't that confusing? Well that's what he's doing. Everybody's looking at me, okay I have to teach this stuff, okay are you following me at all? Okay.

Drawing # 7, we see Adam Kadmon, and Rabbi Chayyim Vital tells us that the light of ears is signified by the Hebrew letter Hey, and up here on the right side of the board, I've done the best I can to show you what the Hebrew letter Hey looks like, and as you can see, the Hebrew letter Hey is formed from two other Hebrew letters, the Dalet which looks like a 7, and the Vav, which looks like a 1 with a little crook at the top of it. Okay now everything here is symbolic. So

we're told that the Dalet is manifested primarily in the ears, okay, which has, and this Dalet has a numerical value of four, and the number 4 represents the differentiation of the light that comes out of the Elohim ears into the AB, SaG, MaH, and BaN. So we're dealing with some symbolism here. And the Vav of the Hey has a numerical value of 6. So what this is saying is that the light, as I told you earlier on this message, it's the same light that comes out of the ears that comes out of the nose, okay. The light arises from the insides of Adam Kadmon and it rises into its head, into his head, and the light comes, and at that point it divides, the majority of the light comes out of his ears, because as you can see the Dalet, it says here that the majority of the light or the light primarily manifests in the ears, and but some of the light comes out through the nose, okay, and the light that comes out of the nose is signified by the Vav which has numerical value of 6, and this doctrine, I guess it's called the doctrine of Adam Kadmon, it was Isaac Luria who brought forth this system. The teachings of Isaac Luria are based upon the Zohar, the Zohar is a revealed message that contains a concealed message. You can liken it to the King James translation. Although the Zohar has a lot more revelation than the King James translation but concealed within the revelation of the Zohar is many mysteries, or are many mysteries, and Isaac Luria meditated on the Zohar and received revelation on many of those mysteries, and Rabbi Chayyim Vital was Isaac Luria's student. Isaac Luria didn't write, Chayyim Vital, wrote book on this system brought forth by Isaac Luria, which is an explanation of a lot of the concepts in the Zohar, and symbolism is frequently used. So the Hebrew Hey signifies the light of the ears, you break it down, we did work like this in a look on Kabbalah which is a much more difficult series than this has been so far, we don't know what's coming.

So if you can understand it fine, if you can't don't worry about it. So we're told the Vav of the Hey signifies the light that comes out of the nose. And the Vav has a numerical value of 6. So we're told that this light that comes out of the nose breaks into 6 Sefirot, breaks up into and manifest as 6 Sefirot that shine down and manifest as the heart of Adam Kadmon. See the light emerges from the nose, and manifests as the heart. In other words you might say, the light comes out the nose in seed form, and when it expands and we see what it's really suppose to be, it turns out to be the 6 Sefirot of the heart. Now I had read this, because our look at Kabbalah series is coming from Rabbi Chayyim Vital's tree of life upon which, upon which the notes that we're doing this series on is based, okay. And I had read about the 6 Alefs, and for the life of me I didn't know what it meant, because that book The Tree Of Life, it's really not a beginner's book, so there's a lot left out of it, that's why this series Kabbalah study is really filling in all the spaces, all the things that I didn't understand from



the study A Look At Kabbalah, which I, the Lord had directed me directly to preach directly from a book, when I didn't know what I was talking about.

It's amazing what he's taught us so far, I think it's about a year, we've come very far in a year. So we see that the light of nose manifests in the heart, and remember what I told you that where the light of the nose and the light of the ears is shining in the same place, which is from the nose down to the end of Adam Kadmon's beard, you cannot see the light of the nose because the light of the ears shines more brightly than the light of the nose. So the light of Adam Kadmon's nose is revealed in his heart, you cannot see the light of Adam Kadmon's nose anywhere on Adam Kadmon's face, or anywhere on Adam Kadmon's beard, it is revealed in the heart, that's where you see specifically the light of Adam Kadmon's nose. I think I repeated myself a couple of times here, but I see I wrote the same thing twice, Vav, the numerical 6, manifest as 6 Alefs in the nose and the 6 Sefirot of Zeir Anpin in the heart. These 6 Sefirot in the heart represent the forces of expansion, contraction and alignment, and if they are not properly controlled by the authority of the mind which is SaG, we experience turbulent emotions.

Now you might remember we did do message, we did discuss this on one message, don't remember which one, how the Sefirot are set up in three columns, and how the left column presses against the right column, how the Gevurah which is judgment, strong judgment restricts Chesed, which is unlimited giving, because if you give too much you destroy people, people have to learn to do for themselves, and Hod which represents at the least the revelation the Lord gave me is that it represents the mind and the Netzach is overcoming power, and the victory and this victory is restricted when the mind of Christ appears.

Netzach is very aggressive, going after the carnal mind, and when the carnal mind is put under the mind of Christ appears, Netzach is restricted, and of course the middle column is Tiferet, Tiferet and Yesod, this is the balance, Tiferet is the balance of Gevurah, Chesed, Netzach , Yesod, and Hod. Tiferet represents the balanced manifestation of all 4 of these Sefirot and Tiferet is given to Yesod, and Yesod passes it on to Malkhut, and into the whole creation, which we are.

So these Sefirot are constantly warring against one another. Netzach and Hod, I've read, are severely viciously battling with each other. The Zohar says the battle is severe. And these 6 Sefirot represents our emotions, which must be controlled by the mind or you will be an emotionally unstable person. So people who have a weak mind, or people whose emotions are unusually strong and

their mind is not that strong are going to have a troubled life, because when you live out of your emotions, you have a troubled life. Discipline is very important, it's very important that we establish a strong mind in the right way. We don't want to be controlling people with our mind, but we want to be controlling ourselves in our lives. A lot of people get that backwards, if something is upsetting them, they think they should control that which is upsetting them. But you can't control other people, and you can't control other things, you have to control your own reaction to what is upsetting you, that's what we have to learn to do, or we'll be driven for our entire life.

Now this is very interesting, the Lord just gave me this revelation, I didn't get this out of the notes that we're studying, the numerical value of the Alef is 1, well I knew that, and this number 1 signifies the unity of the whole. That means everything is in the 1, it's like the Ayn Sof before the Ayn Sof is differentiated, okay. Everything is in that Alef all bound up in one seed, one single seed. That means you might say the Alef is a wild card, it could manifest itself as anything, and we have 6 Alefs, and the first Alef manifested itself as Chesed, it could have manifested itself as any one of the ten Sefirot, but the first Alef manifested as Chesed. Each of these Alefs could have manifested any one of the ten Sefirot, but the second one manifested Gevurah, and all the way down the line so that we have Chesed, Gevurah, Netzach, Hod, Tiferet and Yesod. Each of the 6 Alefs manifested as a different Sefirot.

But each of them could have manifested any way they wanted to. They just did what Adam Kadmon told them to do, and the Lord told me as I was writing on the board, that this is, this can be likened to the human embryonic stem cell, that there has been such a controversy over in our country today. Researches and people with diseases and paralysis want embryonic, living embryonic stem cells, embryos, fertilized ovum, and they want to kill them, they want to remove the living aspect of them called the stem cell and they have to kill the embryo to get it, and the reason these stem cells are so valuable from the embryo because you can get stem cells from other places, but the researchers claim that the embryonic stem cells, the reason they're so valuable is that they can differentiate into any kind of tissue.

If someone needs a new heart and they can hold of this stem cell, they can grow it into a new heart, or at least that's the potential for it. Someone over here needs a new liver, take that stem cell and grow it into a liver. It's at its embryonic form, if that embryo is planted in a human woman, all of those cells in that embryo, will differentiate into all of the organs of the body. So in that condition of that embryo, the condition of the stem cell in that embryo is that it's an Alef, it's a 1, it can differentiate into any organ of the body, and here we see the same

principle with the letter Alef in the spiritual differentiation of the spiritual man, Adam Kadmon. Isn't that interesting, you see, everything that exists in this world, has its likeness in the world above.

There is nothing new in this world. There is nothing original, there is nothing unique in this world, there is nothing new under the sun. Every thing in this world is a reflection of the spiritual realms, everything. Are there any questions about this drawing. Okay let's take a picture.

**COMMENT:** When you spoke about Hod and Netzach having that rivalry, it made me think of that Scripture in Acts, I believe it was with Barnabas and Paul, the dissension between them was so bad that they separated.

**PASTOR VITALE:** Well that's very interesting because the only conditions that could produce such a violent argument would be one man, would be the presence of the carnal mind. Of course that could happen if both men were in their carnal mind, but we have to believe that Paul was in his Christ mind. So believing that Paul was in his Christ mind, the only way such a violent argument could manifest would be if the other person was in their carnal mind and there was a, there was that big conflict, so Paul must have been attempting to influence if it was Barnabas, to influence Barnabas' thinking or to influence Barnabas' mind and turn that mind to the Christ side.

See I mentioned that earlier on this message how Nefesh can become Neshamah or Neshamah can become Nefesh. So this violent argument between Paul and Barnabas, would be Paul trying to turn or to change Barnabas' mind to line up with his Christ thinking. See and that's what we have in this ministry, a lot you see.

So, like sometimes I hear you say, I recently heard someone say, I don't understand, I can't even have an opinion here? If the judgment is that your opinion comes out of your carnal mind, no, the woman has to be silent in the church, but Lord willing any opinion that you have in Christ, and Lord willing you will have more and more opinions in Christ, they are welcome here. But we have to smite your carnal mind every time her raises up, otherwise Christ will not come forth in any power, you see. So that was a good witness, that was very interesting, and also that witness is the Lord telling me to remind you that all of this high doctrine manifests in our minds and in our personality. It's high doctrine, it's building Christ in us, but it's manifesting on the most basic of human levels, and it's very important that we never forget that. So it's interesting to be able to see the qualities of the Sefirot in people's personalities, very interesting.

Okay, I just, what I'm going to do now, because it's pretty late, I just want to look over a couple of paragraphs here until I feel that we have really completed this particular aspect of this study, and then we'll close for the night, and I think it's just one more paragraph here which I will go over with you. Thus the nose of Adam Kadmon is the MaH of the SaG or more specifically the MaH of the Ta'amim, of the SaG of Adam Kadmon, and I don't have that drawing on the board for you anymore, but I'll tell you again, the nose of Adam Kadmon is the MaH of the Ta'amim of the SaG of Adam Kadmon. Like the ears however, the lights of the nose are not completely joined, they're closer together than the lights of the ears, but they're not completely joined.

Of course there are two nostrils right and left, and even the emotional motivations of the heart do not alone manifest concrete form. Now don't lose sight of what we're trying to do here. What is happening here, is that concrete form is the goal to form concrete vessels, concrete, meaning vessels that can be usable, concrete, visible vessels, that's the purpose of everything that's going on here, and remember we are the vessels.

So we're told that the emotional motivations of the heart can't do it alone, we were told previously that the light of the ears can't do it alone, neither the light of the nose can do it alone, we need the cooperation of the light of ears, the nose and the emotions of the heart to bring forth a concrete form, and of course that concrete form does manifest in the mouth. I'm sorry I know that I shouldn't have said it that way, what happens in the mouth is that the force comes together with the vessel in the mouth. The force comes together with the vessel in the mouth. Remember the force and the vessel is separated in the ears, the force and the vessel are separated in the nose, the same way as in the ears, the Ohr Makif on the right and Ohr Penimi in the left nostril. Okay the vessel on the right and the inner light on the left, both in the ears and the nose. When this light comes out of the mouth, we see that the inner light filling the vessels in the mouth, okay but of course we're not working with the mouth right now.

So even the emotional motivations of the heart do not alone manifest concrete form. Here again is with the light of the ears, the right nostril emanates the Ohr Makif, which ultimately will congeal into the aspects of vessel, and the left nostril emanates the Ohr Penimi which will become the inner light force. Again in order for the light to completely unite and create the initial aspect of united body and soul, light and vessel, a third and final descent of the light is necessary. From the nose the light of Adam Kadmon emanates downward and is revealed in the mouth. The symbolic place, this symbolic place of the mouth is where the initial unity of all ten Sefirot takes place. The mouth is the place where light and vessel become one.

Okay Lord willing we will pick up on the Thursday night talking about the light of the mouth. Praise the Lord, any questions or comments before we close, God bless you all.

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