

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #550 -Part 13

# KABBALAH STUDY

(Lesson 5-3)

**The Following Message Has Been Transcribed For Clarity,  
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Praise the Lord, this is going to be partially a review, those of you who are studying closely following our messages closely know that we've already preached two or three more messages on Kabbalah Study, we have finished lesson five and I believe we started lesson 6, but we're back tracking now, we've left this part 13 open because there was an aspect of lesson 5 that I didn't feel I was prepared to teach. Lord willing I will do that tonight, but in addition to that, the Lord had me review all of the lessons one through five today, between yesterday and today, and as you all know, I teach you as I learn, so this is a growing message and the better I understand it, the more I can explain it to you. In my review there were a couple of points that were made more clear to me, so I'm going to incorporate these few points in with the aspect of lesson five, that I was not prepared to preach several weeks ago. So the first few things that you hear are really not coming from lesson 5, they're just a review, does anyone not understand what I said. Okay.

Drawing #1, I don't know about you but there was a point that I was confused as to who God was, with all of the names of God, at one point I was confused, and now I've got that pretty strong in my mind, so I'd like to just emphasize it for you, Any Sof is God, he is God unmanifest or God concealed, those two words mean the same thing unmanifest, concealed, he is God. YHVH, the tetragrammaton, is God's name with a capital N, YHVH, is God manifested or God revealed. I know that I've heard God and his name or in the Scripture says I in my name are one okay. God is unmanifest, the name of God is God revealed, they're the same God. It's like saying you could look at the palm of your hand or the back of your hand, it's just one hand, but the palm of the hand has one name palm and the back of the hand has another name back, back of the hand. So the Any Sof is God unrevealed, and YHVH is God revealed and

revealed specifically through creation. YHVH is God's general name. I was definitely confused about this issue, I'll make that point on the next drawing, I don't want to do it now until I have it on the board for you, but you may recall that at one point, when we were doing all of our drawings in our workbook, I said, that the initial YHVH, just had two letters, YH, does anybody remember that? And that I had been saying YHVH all along, that I made it YH, and then I went back to the four letters, because I just didn't have it right, in my head, but I think I've got it right today, so we will straighten that out. YHVH is God's general name, God four specific names sometimes they are called comprehensive names, and I don't know about extensive studies, but concerning the studies that we've done so far, we have done no work with God's general name. We've worked with the four specific names, Ab(72), SaG(63), MaH(45), BaN(52), that's what we've been working with so far, if the Kabbalist views God's general name for anything, I have not yet come across it.

But we still are very much beginners in Kabbalah, but we are unique beginners, and seeing how the Lord Jesus is bringing forth Kabbalah in this ministry, I think I have an insight into what Jesus was talking to the Rabbis about when he was thirteen years old. I never really understood that, and I suspect that most people who read that Scripture think that Jesus knew as much as the Rabbis, and they were amazed that he knew as much as they knew, but that really never sat right with me. Now I think that what Jesus had was revelation knowledge, that he did not have a fraction of the knowledge that the Rabbis had, because they had been studying for years, but what Jesus had was a revelation knowledge of what he did know, and that's what was amazing the Rabbis, and that's what we have here. We have just put our little pinky toe in the water, there is so much material, so much Kabbalistic material that I would need two lifetimes or three lifetimes to get through it all, and I found out that there's no way to rush this, there is just no way to rush, I study and I study and I press in, but it has to get into my spirit, it has to get into my understanding, just like you have to knead dough to make bread, it has to be worked in and that just takes time, there's nothing I could do about it, there's no way I could rush it, just like you can not rush a child's growth, you cannot make them grow up any faster than they can grow up.

So what we do have in this ministry is a very small amount of established Kabbalistic knowledge, but we have revelation on what we know. We have the creative spirit resting on what we know, and because we're experiencing it here, I believe I now understand that that is what Jesus had. Okay and there, according to the Rabbis that I study with, there are Rabbis who have studied their whole lives and don't know what the purpose of Kabbalah is, I read that in

a book, but we who have been studying a short period of time, we have at least some idea of what this is all about, it's talking about spiritual maturation, completion in Christ, and ascendancy into spiritual man that is without sin. We have the revelation that the Ayn Sof wants to live through us, and it boggles my mind that these Kabbalists and Rabbis that they don't get it. That they have all of this knowledge, and they don't get it, it's so obvious to me as I read the studies, that all that they talk about is suppose to manifest in a man, that we are the garment of the Ayn Sof, that's what our purpose is, we are the vessel that's spoken about in Kabbalah, the rudiments of Kabbalah is a creation made force and form, we are the form we are the vessels, okay this is the teaching, I'm talking to you right out of our lessons, vessels are to be formed and filled with the force or the energy of God.

Well we're the vessels, we're suppose to be filled with the energy of God, why are you so amazed that that was what happened to Jesus, or why do you reject that that is what happened to the man named Jesus, that he so filled with the energy of God, that the vessel was completely overtaken or overlaid with the gold of God, and became God. Enoch walked with God and Enoch was not, what is the problem? I don't get it okay. So we have a teeny tiny bit of knowledge of Kabbalah, but we have the creative spirit of revelation upon what we know, and we are very blessed, so please struggle with me, and try not to get too upset or confused when I change things or I make mistakes this is the Lord's commandment to me to teach as I learn, and I'm a beginner, praise the Lord. I'm a beginner with creative knowledge. So God has, God's general name that's the name the Kabbalists have given the name the tetragrammaton, YHVH, God's general name and that is broken down into four specific names and it's these four specific names that the Kabbalists work with.

And once again let me remind you that all of these calculations and machinations in the more difficult studies that we've done, what they're doing is expanding our brain. You get more intelligent when you study Kabbalah. I have told you that and now I found in a book. So I told you that by the spirit of Christ. Studying Kabbalah makes you more intelligent if you take these abstract studies and apply them to yourself, which is what we do here. See there is a school of Kabbalah that just studies the abstract studies and they never change because they don't relate their studies to themselves. So I continue to encourage you to bear with me for the more technical studies, bear with me, hang in there do the best you can, let the spirit and the word get in there and stretch your brain and as you become more intelligent, you will understand more, that is what's

happening to me, and that's why I have some enhancements for you today, correction and enhancements. I understand more and hopefully I will be able to help you to understand more.

So as far as the four specific names of God, we have just spent hours and hours teaching on that, but I just wanted to clarify for you that the tetragrammaton is God's general name, and there are four specific names that we deal with, are there any questions on anything I've said so far? Okay.

God expresses himself to creation through ten levels called Sefirot, there are ten Sefirot, that we work with, each Sefirah is associated with a name of God that expresses some aspect of God. The tetragrammaton or YHVH is the name of God that interacts most intimately with humanity. See when we first started studying Kabbalah, we were all surprised to find out that there were several names of God higher than YHVH, see but Keter does not interact directly with humanity, well except through Jesus Christ, but that's another story, right now we're talking Kabbalah. Chokhmah does not interact directly with a man, you see. Even Binah does not interact that directly with men although she does more so.

Tiferet which is the tetragrammaton is the collection of all of the emanations of all of the Sefirot and YHVH is the name of God that is most intimately interacting with humanity. Now Jesus Christ is Keter, you see, the New Testament is just filled with Kabbalah. So now in the Messiah, Keter is interacting with humanity, but even so, Christ Jesus which is Tiferet, which is YHVH to us, interacts with us even more intimately than Jesus Christ, because Christ Jesus is the savior in the midst of us, he's the baby that that's going to save us in childbearing. So this Christ Jesus that's grafted to us that's married to our personality he is YHVH, the name of God that interacts most intimately with humanity.

He's living inside of us and he is absorbing us. We are becoming him, we are denying to everything that we were born as, which is the carnal mind and we are becoming more and more Christ Jesus every day, and Christ Jesus in us, eventually Lord willing will marry the glorified Lord Jesus Christ, which marriage will reconnect us to the eternal plane, and we will cease from dying. But as Christ Jesus that's closer to us than the Lord Jesus, is everybody okay, Christ Jesus is what we are calling YHVH, YHVH is the name of God that interacts most intimately with humanity, and the name YHVH is associated with the Sefirah Tiferet, is everybody okay? Okay Jesus is Keter, I went back and forth

on that a couple of times too, I was saying Jesus is the Ayn Sof, then I backed down and I said no I guess he's not, maybe he's Keter, okay, but I now I'm absolutely convinced that Jesus is not only Keter, he is Ayn Sof, and the reason that Jesus is Ayn Sof is that Ayn Sof entered into the man Jesus through the ten Sefirot and utterly overtook his humanity to the point that Jesus could live without a human body. Jesus is a partzuf today, he is a garment, he is a cloak that is covering over the Ayn Sof, but it is the Ayn Sof who ultimately wants to interact, and possess each and every member of humanity, it is already happened in the man Jesus.

So the Kabbalists, they say how can you call Jesus God, that's idolatry, well I could only call Jesus God to the same way that I could call YHVH God or Keter God, because Jesus has become a partzuf, a personality by which mankind relates to the names of God. That's what a partzuf is, a personality, a manifestation of God to the entities or the life forms that underneath it, that are lower than it. Jesus has become a partzuf, he is a garment that covers the invisible Ayn Sof. Jesus is the form of the Ayn Sof, because the Ayn Sof has no form, has no form whatsoever. We are the form of Christ Jesus in the midst of us, there's a spiritual man in the midst of us that has no form. You know I struggled with that for years, I'm more comfortable with it now than I have ever been. There is a spiritual man that has no form, I am his form.

So isn't that way out? There's a man okay, whose body has a life of its own, whose personality has a life of its own, and we will never walk together until we come into agreement, and what are we coming into agreement on? Who is boss, he's the boss, see. I am his form, and some day we will be so completely joined together merged together that there will be no difference whatsoever, and that is the day that I will cease from sin, and that is the day that I will be God, because I will have completely died to everything that I am, and the only one shining through me will be Christ Jesus and Lord Jesus and we will be joined to, they will be one, and I will be their garment, I will become a partzuf, a personality that expresses the nature, the will, the desire and the intent of God to people who are less spiritually mature than I am. Isn't it simple. Why cannot these brilliant Kabbalists get it, because they're blinded. Praise the Lord. Each name of God contains all the other names because the Lord is one God.

See each different name and each different Sefirot and all these different aspects of God that we talk about, it's merely God, the one God Ayn Sof expressing himself to us in different measures, in different forms, in different personalities because he is so great and expansive our finite minds could never ever comprehend him in his oneness. We cannot comprehend this, that's why we don't even know he's there, you see. The Ayn Sof is here right now, he's in

this room he's in me, he's in you, he's through the whole creation, but our minds cannot comprehend it. See I look at you, I see a woman, I look over there I see a man, I look out there I see a tree, but I cannot comprehend the Ayn Sof, but Jesus, we see Jesus you see. The Partzuf, the cloak the garment that is thrown over the Ayn Sof, Jesus we can understand, or to at least some degree, we can relate to Jesus, because he was a man, he lived in the flesh, like we live in the flesh.

The Pharisees persecuted him, he was persecuted him, he was crucified, we can relate to this partzuf, and yes the partzuf is God because there's absolutely no separation between Jesus and the Ayn Sof, and so yes he's a partzuf and yes he's God. Keter is God, he's a partzuf. Well actually Keter has a partzuf, Atik. Does anyone not know what I'm talking about? Okay, there is only one God, it's as if to say you could not possibly see me, let's say you're an ant crawling on the ground and I'm a giant, the ant looks up and he can't even comprehend him, but if I put my little finger down there, the ant could crawl up on my finger, he could recognize my finger, but he cannot comprehend the whole of me. That's what it's all about, the Ayn Sof wants a relationship with us. Some a group of beings that are so meager that we cannot even comprehend him, he has to descend to us in a series of stages until he gets down so low that maybe we can recognize him when he throws a garment over himself and looks like a man, like we are, that's the only way, we can even comprehend him at all, and just to back up what I said about being absolutely convinced that Jesus is even higher than Keter he is Ayn Sof okay. I was always fascinated by the fact that Jesus was crucified on Golgotha hill, isn't that what the Scripture says Golgotha hill, and I knew that Golgotha, is it the Golgotha hill, Golgotha means the skull, and that just fascinated me for years, now I know, that the specific name of YHVH, that is spelled in a way to generate the numerical value of 72, called Ab, refers to skull of Adam Kadmon, it is the highest aspect of the specific names of God, and it refers to the Yod of the general YHVH, and it means it's in the skull, it's inside Adam Kadmon, the Ab, never comes out and it is retained by Adam Kadmon, inside of him in the skull. So what is that saying to me.

Well I think the King James, he was killed but the place of execution was the hill, Golgotha hill, I think that's what it said, and now Ab, is concealed, okay inside Adam Kadmon, but to say Golgotha hill, a hill is not concealed. Jesus said you put a candle on a hill, isn't that what he said, that you put a candle on a hill, nobody remembers, do I have to go look this up. Does anybody remember? Do you remember, you don't, okay. Well I don't really want to stop this message to go look this up right now, but I am pretty sure it said Golgotha

hill and what that says to me, is that Ab, which the Kabbalists say never come outside of Adam Kadmon, came outside of Adam Kadmon, see. And what does come outside of Adam Kadmon, that part of Ab, that does come out is the new life, if you remember that teaching. It's that new light that is born from the, that is born it's called the son, that's born of Abba and Imma, and even that has to be a correction, it's a union, the son comes out of the forehead and it's the union of two parts of Adam Kadmon and I'm not going to get into that now, because it's not my message, maybe we'll do it tonight but a little later on. The son is the new light that's born that comes out of Adam Kadmon's forehead, called the son.

So Jesus was saying, the Scripture is saying he's the son, he was crucified in Golgotha hill, he was crucified in the place of the skull, that's what they're saying, he's Keter, he's the son, he's the new light, it's all through the New Testament, but you have to know Kabbalah to hear it. Okay let's go on. Each name of God contains all the other names because the Lord is one God. So the Ayn Sof, he is out to break himself down into all these different names and Sefirot because we cannot comprehend the whole of him. But if I give you my finger and you take hold of my finger, you're taking hold of all of me. You cannot separate your finger from me, you're touching me you're getting any anointing that I have, you're filling the warmth of my body through my finger, see. So any name of God, or any aspect of God that we relate to, we are really relating to the whole, to the unity of God, which is the Ayn Sof as revealed through the holy name, is everybody okay.

One more sentence Ha'Shem means the name, and if you read Kabbalistic readings, we see they say Ha'Shem frequently, the word that means the name, and this word is used to mean YHVH, they don't say, well the Jews consider YHVH a holy name they do not pronounce it, they believe it is a sin to pronounce the name YHVH or Jehovah. So they switch the letters around, they switch the H, and the Y around, or the Hey and the Yod, and when they do say the name they pronounce it Habaya, but they don't even like to do that. Instead of YHVH, they say Habaya, but they don't even like that to do that, they prefer to say Ha'Shem, which really means the name meaning the manifested Ayn Sof. Now when we came to Kabbalah, we've all been in the Scripture for years, and I've been saying the word Jehovah for years, so I don't think I should stop saying it, I know at one time I was contacted by a messianic ministry who was suggesting that we shouldn't say Jehovah, I prayed about it and I was never convicted of it, my relationship with the Lord is that he's not religious, I have a real problem with any kind of religious works, I don't know why I can't say his name, he hasn't told me to not say his name, actually I'm on a first name basis with him, he calls

me Sheila, and I call him Jesus, so I don't see why I can't say Jehovah, maybe it was a sin in the past for the Jew or maybe they've got a religious spirit, I don't know, I'm not criticizing them, but for me that's bondage to say that I can't say Jehovah. For me personally, if you want to do it, that's fine, so therefore we say Jehovah on these tapes, are there any questions about what I just said? Or what is on the board? Nothing, okay we'll go on to the next drawing.

Drawing #2. We have many drawings that look like the left side of drawing #2, where I show you the tetragrammaton, I show you the Hey of the tetragrammaton, the SaG, and the we carry down, we extend out that Hey, and we write out the specific name of God which is SaG(63), I've written, this is what I did on so many drawings, I spell it out YHVH, and I show you that the yod of SaG(63) is the Ta'amim, that the light of ears, the light of the Adam Kadmon's ears are the Hey of the Ta'amim of the SaG of the tetragrammaton, do you remember that? It's all wrong. Okay, this is the right way I believe on the right side of the board. The ten Sefirot that Kabbalah talks about there the ten Sefirot of Adam Kadmon. See I've struggled with this for a long time, I think I got it now, it's the ten Sefirot of Adam Kadmon, so at least at this stage of our studies, we're dealing with Adam Kadmon, and Adam Kadmon is the Yod of the tetragrammaton he's the Hey of the tetragrammaton. So what we should be dealing with is the Yod, which is Ab, and not the SaG of the general YHVH, are you following me to this point, okay.

I was confused between the general Jehovah and the specific, and general tetragrammaton and the specific names of God. But I now understand that we're dealing with the Yod, not the Hey of the general tetragrammaton. The Yod is Keter, represents Keter and the specific name of God associated with the Yod of the general tetragrammaton is Ab(72). So Keter and Ab(72) are called Adam Kadmon, they are one and the same, okay. Now Adam Kadmon has only Ab, and SaG, see that's what I was trying to tell you in the past on our other messages, and I couldn't stick with it because I didn't have it really right and I was showing it to you incorrectly so I couldn't hold on to that thought, it's Adam Kadmon, it's the Yod of the general tetragrammaton that has only Ab, and SaG. Adam Kadmon does not have MaH and BaN, at least not initially anyway. It starts out only with Ab, and SaG, so we're dealing with the Yod now, okay, which is Adam Kadmon and the, now just like I called down the Hey over here and it extended out into its own specific tetragrammaton, the Yod of the general tetragrammaton extends out only to, I guess I didn't write this too clearly, let me rewrite that, put that on hold. Okay so just like we extended the Hey down, instead of doing that I'm extending the Yod down, and the Yod has only Ab, and SaG.



I clarify this drawing #2 for you so that it lines up so that the right side of the board lines up with the left side of the board, and you could see that Adam Kadmon has only a Yod and a Hey, which is Ab, and SaG, Adam Kadmon does not have a V, which is MaH, or second H, which is BaN to his specific name, okay. And so we're doing with the Yod on the right side of the board what we use to do with the Hey on the left side of the board, and it looks the same. Before we look at the right side of the board, let's look at the lower half of the left side, where I reminded you, what the Tan'T'a is. Now remember Kabbalah uses a lot of abbreviations, because it just becomes very laborious to repeat a lot of these words, Tan'T'a is the abbreviation for Ta'amim Nekudot Tagin, and Otiyot, which are the cantellations, the vowels, the crowns, and the actual letters themselves. The letters are defined by the Ta'amim which are the cantellations which mean musical notes. And the vowels give further form to the letters, we have not yet studied what the crowns do to the letters, and I don't know what they do, but what we're up to at this point in our studies, is that we're dealing with the actual Hebrew letters which is a sound, the cantellations which is the notes that the sound is pronounced up on and the vowels, which give further pronunciation to the letters. Okay now these Hebrew letters, remember these are representing spiritual principles, these Hebrew letters exist in high place of the spirit, they are creative sounds, the creation at it's very foundation came into existence because of sound, and that's why you see Hindus and Buddhists sounding Mantras, they're trying to reproduce the sound meaning the level of power that brought the creation in to existence, and why are they trying to do that? They're trying to reshape the creation because we're a fallen creation.

The Hindus and the Buddhists desire to bring reincarnation to an end. See the Hindus and the Buddhists know that reincarnation is not a good thing, as far as I know, only this new age philosophy which is basically theosophy is being perpetrated in the United States today is telling you that death is a good thing, and that reincarnation is a good thing, it's not a good thing. So sound when it's spoken forth from a high spiritual place, is a creative power which has the authority to reform physical matter, or reform, because everything is spiritual, everything is light at its root. So sound coming forth from a high spiritual place has the authority to reform the forms that came into existence from primordial sound, whether those forms are our human bodies, which have disease in them, or lacking limbs, or whatever problems we have or whether that form is this building or this earth, everything physical is form, remember the creation is a series of forms in a medium of energy or force, creation is the interaction between force or energy and form, and the form is designed to be a house or a container for the force, and we are trying to accomplish this, or the creator is

trying to accomplish this, that the forms should be able to contain the force without destroying the forms.

Well Sheila where did you get that from? Jesus said that, he said if you pour a new mind into an old wine skin, that old wineskin is going to break. Only Jesus said it in a parable. So when we talk about the cantellations, the vowels, the crowns and the letters, we're talking about primordial forces that have the power to shape our very lives, and in order to at some point in our future, hopefully be able to wield the power of these primordial forces, we first have to study them and learn about them, and get whatever knowledge we can, because what we're doing here is just touching the surface of he knowledge concerning these Tan'T'a, the Lord is training us and we're trying out best to learn so that at some point when we are ascended in spiritual power, we will not be a servant, but we will be a son, we will be wielding spiritual power with knowledge.

You see a gift is the wielding of spiritual power without knowledge. So the gift can be given to you, and the gift can be taken away from you, you are just pretty much a mindless vessel which is not such a bad thing, I didn't mean to make that sound bad, but gift is good, but to be to wield that spiritual knowledge is better. And the one reason that comes to my mind at the moment, I'm sure there is more than one reason, is that when we have a gift of spiritual power, we have to go before the Lord and intercede and ask if that gift will fall upon us to heal that person or do whatever we want to do, and sometimes we have to wait a long time for our prayer to be answered because we're down here in Malkhut where we are cut off from the higher Sefirot of God and we have a communication problem, see, our prayer has to reach to the high places, has to go through the courts of the Lord, the judgment has to come down that the Lord is willing to help us, and then the power or the force has to be channeled down in such a manner as to accomplish the will of God, and sometimes it takes years. I prayed for my healing for thirteen years before I began to be healed, and I'm still healing, I still have problems with my immune system that I would like to not have. So I've been healing for ten years, it took thirteen years to get started and I'm still being healed ten years later and I'm not fully healed.

But when you have, when you are the son and the power resides in you, it's instant and ready at a moment's notice. So we are being trained up in the belief that at some point, the Lord is going to raise us up to be sons of God, where this power is instant and ready in our possession to use for the purposes of

God, to help the people of the earth, and that's why we're studying this, so if it's grievous to you just try to understand that and do the best you can.

Okay over to the right side of the board now. I'm showing you that correct understanding of where the light of the eyes nose and mouth arises from, okay and I had had that, I had showed it to you incorrectly in the past. So here we have the general tetragrammaton on the right side of the board, YHVH, and the Yod, the Y is Adam Kadmon, the Yod equals Keter, and Keter is Adam Kadmon. And initially Adam Kadmon had only Ab, and SaG, or a Yod, and a Hey, the other, the SaG which we have worked with in the past when I thought it was SaG we were talking about, has a Yod, a Hey, a Vav, and a Hey, from the beginning, so does the Vav as a second Hey, of the general tetragrammaton, they all have specific names containing four letters, but the Yod, which is Keter, which is Adam Kadmon initially has only a Yod and a Hey. The Yod is equal to Keter, Keter is also Ab(72), and both Yod Keter and Ab(72) are Adam Kadmon, they're all the same at this level. So why would we have different names depending on what principle we are trying to express, they're use different names, but they're all the same.

Adam Kadmon has only a Yod, that's Ab, and a Hey, that's SaG. Adam Kadmon has no Vav, which is MaH, second Hey which is BaN, initially, eventually we'll see that the Vav and the BaN will be birthed, okay but right now initially, Adam Kadmon does not have the second letters. The Yod of Adam Kadmon is Ab, and the Ta'amim, which is the cantellations of he TaN'T'a, that's what we have up here on the left.

We said the Yod was the Ta'amim, and then the Ta'amim has it's own specific Yod and Hey, and the Hey is the light of Adam Kadmon's ears, that was how I have been teaching this. So pretty much the right side of the board is the same as the left side of the board except that on the left side of the board I'm showing you that we're dealing with the extension of the SaG of the general tetragrammaton, but that was wrong because we're suppose to be dealing with the Yod of the general tetragrammaton.

Is everybody okay, are you following me. So once again, basically the correction that's being made is that in the past we were dealing with the extension or the specific name of the first Hey of the general tetragrammaton, and I'm now telling you that we should have been dealing with not the first Hey but the Yod of the general tetragrammaton, everybody understand that. Now the Yod of the

tetragrammaton, does not have a full name extended from it, the SaG or the Hey of the general tetragrammaton has the full holy name extended from it, YHVH, but when we're dealing with the Yod, we see there is only a Yod and a Hey, a Yod and a Hey, that is extended from it, not four letters, just two, okay. Everybody understand that, okay. Okay now we'll go forward, the Yod of Adam Kadmon is Yod, which is also Ab, and the Ta'amim which is the cantellations which extends into the specific name of Jehovah, that is a subdivision of the Ta'amim. You see Yod and Hey is a subdivision of the Yod of the general tetragrammaton.

The Yod is the cantellations of the specific name that extends from the Yod of the general tetragrammaton. We have a Yod and a SaG. The Yod is the Ta'amim, the SaG is the Nekudot, both of these are subdivisions of the Yod of the general tetragrammaton. Everybody okay, you okay?

So now we have the Yod which is extended from the Yod which is the subdivision of the Yod of the general tetragrammaton, and that subdivision is the Ta'amim, the Ta'amim of the Yod of the general tetragrammaton, and the Ta'amim breaks down again. There is another subdivision, and the Ta'amim breaks down differently, the Ta'amim subdivides differently than the subdivision of the letters of the general tetragrammaton, do you understand that? There's a different break down, it's as if to say, if it were possible, it's not possible, my left hand breaks down into five fingers, and my right hand breaks down in to three, now this is not possible to humanity, okay, it's different, the subdivision of my right hand is different than the subdivision of my left hand, okay.

In Kabbalah, which we know makes no sense at all, okay, although this is not one of the more confusing teachings as far as I'm concerned, the letters of the general tetragrammaton break down to a specific holy name, but the letters of the Ta'amim are different. I have another drawing for you, I'm going to go over this, as simply as I can and then I'm going to put it on the board for you in a different way, which should make it even easier. The Yod of the Ta'amim, is the light of the eyes, the Hey of the Ta'amim is the light of the ears, the Vav of the Ta'amim is the light of the mouth, and the Hey of the Ta'amim is the light of the eyes. Now if you go back to the left side of the board, I had shown you that incorrectly, okay in the past I didn't recognize at the time that I told you that the Ta'amim breaks down into YHVH, and that the Hey is the light of the ears, the Vav is the light of the nose, and the second Hey is the light of the mouth, I've told you that in other messages, I was not aware that the Ta'amim breaks down differently than the specific holy name.

Do you understand what I'm talking about? You're not following me, are you following me, okay. Once again going back to the left side of the board, just by way of example, the Hey of the general tetragrammaton breaks down into a specific tetragrammaton, which is the same. I'm going to put it on the board in another way for you. Let me just go over this one more time. And then we have the Hey of the Yod which is Adam Kadmon is both SaG and Nekudot, which is the light of the eyes which is the same thing that I told you over here before I said it was wrong, when we take a picture of this and erase this, I'm going to put a chart up on the board for you showing how the Ta'amim breaks down, showing how the name YHVH breaks down and there's four different aspects that break down, and hopefully that will make it clearer for you they're not all the same.

Okay is everybody following me enough to go on? Okay. Well I'm told that said something incorrectly so let me go over this again, the Ta'amim of the Yod breaks down as follows, the Yod is the light of the ears, the Hey is the light of the nose, the Vav is the light of the mouth, and the Hey is the light of the eyes. You will note that the Hey of the Ta'amim is the light of the eyes, and the Hey of Adam Kadmon is also the light of the eyes, this is not the same thing. Look the Yod of Adam Kadmon which is the Ta'amim breaks down into the light of the ears, the light of the nose, the light of the mouth and the light of the eyes, but the Hey of Adam Kadmon or the SaG of Adam Kadmon is also the light of the eyes, it's not the same thing, can you see that, that the light of the eyes, two different aspects of both the light of the eyes, can you see that? The final Hey of the Ta'amim is the light of the eyes and the SaG or the Hey of Adam Kadmon, the Yod of the general tetragrammaton is also the light of the eyes. And we will find out that there is a third aspect of Adam Kadmon, and it's also the light of the eyes, which makes no sense to the carnal mind, but just know it, okay.

**COMMENT:** When you said there are two eyes, to Hs, where the light of the eyes and the SaG, and the light of the eyes, and the BaN, and then you said there was a third aspect of eyes, I thought of the third eyes, there's two eyes, and the third eye, is the third eye.

**PASTOR VITALE:** I think that's an excellent observation, what we're saying here is that there are three different aspects of Adam Kadmon that the light of the eyes comes out of, there's a specific light that comes out of the eyes it's different than the light that produces the light of nose, the ears, the nose, and the mouth. It's the same light that comes out of the ears and nose and the mouth. This is the same light just descending, but the light of the eyes is the light that's born from the union of the Ab, and the SaG of Adam Kadmon. So the light of the eyes is a different light then the light of the ears, the nose, and

the mouth, okay. And that different light, that light of the eyes, this quality of light, you see, it's not just the fact that the light comes out of the eyes, to say the light that comes out of the eyes is a way of distinguishing a quality of light, the quality of light that comes out of the eyes is different than the quality of light that comes out of the ears, nose and mouth, and they're not different because of where they came out of, they're different because they been subjected to a different process. So what we call the light of the eyes, is evident in three different aspects of Adam Kadmon. We find the light of the eyes, that quality of light, present in the Ta'amim of Adam Kadmon, we also find it present in the Nekudot of Adam Kadmon, and there is a third place that I'll get to from my notes that I don't remember right now, but this quality of light comes out of or is made manifest or is revealed in three different aspects of Adam Kadmon, and I think it's so interesting that xxxx has made the observation that she did, I think it was a word of knowledge, that the manifestation of this truth down here in the world of action, is that we have two eyes, and that we do have a third eye, which is not functioning for everybody. The third eye is the eye which enables you to see in to the unconscious part of your mind. You see, when I tell you those of you who are still struggling with this, that you're blind, I know that you could see me sitting here, but the eye that looks into the unconscious which is the spiritual plane, is closed, is closed in you, you see.

And it's pretty much closed in the rest of you, it may open just for a second here or there, but our goal is to have that third eye open continuously. I don't know what to say about myself but it's open a lot of the time, I don't know that it's open a hundred percent, but it's open a good deal more than the average person, I don't know how to measure. But I see in the spirit a lot.

Some occult disciplines call it being asleep and awake at the same time. Okay. Okay we're going to erase drawing number 2 and I'll give you a comparison of the break downs of the different aspects of Adam Kadmon. Okay this is drawing #3, and it's called Adam Kadmon, as related to the holy name, the general Sefirot, Y equal Ab, Hey equals SaG, Vav equals MaH, and Hey equals BaN. You all know that because we've been working on that for months. The TaN'T'a and the Ta'amim are relatively new for you. TaN'T'a stands for Ta'amim, Nekudot, Tagin and Otiyot. The TaN'T'a is the abbreviation for Ta'amim cantellations Nedudot vowels, Tagin crowns, and Otiyot letters. So the Otiyot of Adam Kadmon, that means the Yod of Adam Kadmon is equal to Ab, is equal to the Ta'amim or the cantellations. The Hey of the General Sefirot is equal to SaG which is equal to Nekudot, which is the vowels, the Vav of the general tetragrammaton is MaH, which is equal to the Tagin which is crowns and the final Hey which is BaN is equal to the Otiyot which is the letters, okay.

Now we said the Yod is equal to Ab, is equal to Ta'amim the cantellations, now the cantellations themselves break down, cantellations, the Yod of the Ta'amim is the light of the ears, the Hey of the Ta'amim is the light of the nose, the Vav of the Ta'amim is the light of the mouth, and all that we've been studying already but here's something new. Well actually we haven't been studying this, this is different, this is where I was making a mistake, I was telling you that the light of the ears was equal to the Hey of the Ta'amim, I had that wrong okay. The Yod is the light of the ears, the Hey is the light of the nose, the Vav is the light of the mouth, and the final Hey is the light of the eyes.

See these are subdivisions of the general Sefirot. Now SaG, the SaG which is Nekudot, we are told that that is the light of Adam Kadmon's eyes in the philosophy that's called a given, it's called a given or a statement of fact. I don't know where that came from, some Kabbalist got that by revelation, but we're going to take it as truth, because it's a given, that SaG and the Nekudot are the light of Adam Kadmon's eyes.

So now we broke down the Ta'amim of the TaN'T'a, and now we're going to break down the TaN'T'a, actually I'm not going to change this again, I guess this should have been next, the Ta'amim, the yod is ab, is the Ta'amim is also Keter. The Hey is SaG, is Nekudot, the vowels is Chokhmah, I had it right the first time I should have left it. The Vav is MaH, is the Tagin is the crowns, is the light of the mouth, and the Tagin is Binah. The Hey is BaN, and BaN is also Otiyot, the letters, also the light of the eyes, the second Hey is the light of the eyes, and the Otiyot is Chesed through Malkhut. Does anybody not know what I'm talking about, does anybody need further clarifications? I'm going to have to do this over before we take the picture because I did it the way the Rabbi did it in the notes and I should have left it the way I had it, I'm going to put it back. Okay I fixed up this board, let's try this again, the headings are, the general tetragrammaton, YHVH, TaN'T'a of the letters of the general tetragrammaton, the Sefirot, the individual Sefirot associated with the letters of the general tetragrammaton, and then the last column to the right is that we break down the Ta'amim.

Now we let's do it this way, the general tetragrammaton is Yod is equal to Ab, okay and what are we talking about, we're talking about the specific name, the Yod of the general tetragrammaton becomes Ab, the specific names of God, okay. The Hey of the general tetragrammaton becomes SaG the specific holy name, the Vav of the tetragrammaton becomes MaH the specific holy name, and the final Hey of the tetragrammaton becomes BaN the specific holy name.

The specific holy name Ab, is associated with the Ta'amim which is the cantellations, that's the notes, the Hey, the first Hey that's associated with the specific Holy name SaG is equated with the Nekudot, that's the vowels of the letters, the Vav of the general tetragrammaton which is associated with the specific holy name MaH, is associated with the Tagin, the crowns, and the final H, of the general tetragrammaton which is associated with the specific holy name BaN is associated with the Otiyot, the letters. Now also associated with the Yod of the general tetragrammaton, and the specific holy name Ab, and the Ta'amim which is the cantellations, also associated with that is the Sefirah Keter. Associated with the Hey of the tetragrammaton is the specific name SaG, the Nekudot which is the vowels and the Sefirah Chokhmah.

The V of the general tetragrammaton is associated with the specific holy name MaH, the Tagin, the crowns and the Sefirah Binah. The final H, of the general tetragrammaton is associated with the holy name BaN. The Otiyot which is the letters of the Hebrew alphabet and the Sefirot Chesed through Malkhut, I think that's the clearest we've got it so far. Now the Ta'amim the Nekudot, the Tagin, and the Otiyot collectively are called the TaN'T'a. Now concerning Adam Kadmon, we are only concerned with the Ta'amim of Adam Kadmon's TaN'T'a.

We have the Ta'amim, the Nekudot, the Tagin, and the Otiyot, but we're only concerned with the Ta'amim, is everybody following me? So concerning the holy name or the specific name Ab, the specific name Ab, has within it, it's own YHVH, and everything that's on this chart is Ab, because we're emphasizing the Ta'amim, and the Sefirah Keter. You see we're dealing with Adam Kadmon, the holy name which is Ab, that means, see this, what I have spelled out for you here, these four columns, the general tetragrammaton, the TaN'T'a, the Sefirot and the Ta'amim, this exist for everyone of the specific names, this same chart exists for SaG, the same chart exists for MaH, the same chart exists for BaN and the only difference between each of these four charts, is that for the specific holy name Ab, we're dealing only with the Ta'amim. For the specific holy name SaG, we're going to deal only with the Nekudot. For the specific holy name MaH we're going to deal only with the Tagin, and for the specific holy name BaN, we're going to deal only with the Otiyot. This is a very very difficult concept. So please it's taken me a long time to get it myself, but I need to know if you don't understand it because I'll say it again. Okay.

Now what I could do for you that I would rather not do, is I could repeat this chart four times, these four columns that I have here, YHVH, TaN'T'a, Sefirot, Ta'amim, I could fit it on the board four time and I would say the first time we're going to look at it, we're going to deal only with Ab, and the Ta'amim, if I repeat it next time, I would say the second time I write this chart, we're going to deal



only with SaG and the Nekudot, then the third time I would write it down here, I would say we're going to deal only with MaH, and the Tagin, and the fourth time, if I could get it on this board four times, I would say we're dealing only with the BaN and the Otiyot, the letters. Yet all four lines of this chart exist in all four appearances of the column, if you can't get it, I'm going to have to put it on the board four times, if I have to do that I'll do it, maybe I should do it.

You know what I'm going to do, I'm going to photocopy it out of this book. Okay I was having some problem explaining this to you so what I have done is for the people here in the meeting, I've given them a photocopy of a page from a book, but for those of you who get the tapes or are reading this transcript, xxxxx will just spell it out exactly, and what we're having is four repetitions of this series of columns that shows the holy name the TaN'T'a and the Ta'amim, and it's really difficult to explain without you looking at it.

So all of you that get the tape you're going to have to get this drawing and you'll see that each of the four times that this chart is repeated, each chart has four lines to it, and each time that it's repeated a different one of the four lines is emphasized, either we're working primarily with Ab, on the first one, on the second time it appears we're working primarily with the SaG, the third time the chart appears, we're working primarily with MaH, and the fourth time the chart appears we're working primarily with BaN. So for the purposes of this study, we are dealing today with Adam Kadmon, and I'm just showing you the four charts so that you can understand hopefully that this principle that I'm trying to teach you exists for each of the letters of the tetragrammaton. But our studies at this time are completely with Adam Kadmon. So we are just going to be working with the first appearance of the chart where the specific name Ab, is emphasized, and where the specific name Ab, is emphasized, we're dealing with the Ta'amim or the cantellations, and the other aspects of that specific name, you see each one of these charts represents one of these specific names, one of the specific holy names and the other aspects of that specific holy name we're told we just don't even deal with them. We don't deal with them, they're there and we know that they're there, but concerning Adam Kadmon we're just dealing with the Ta'amim and the Keter.

Concerning SaG, we're just dealing with the Nekudot and the Chokhmah. Concerning MaH, we're just dealing with the Tagin and Binah, and concerning BaN, we're just dealing with the Otiyot and the seven Sefirah from Chesed through Malkhut. So today we're dealing with Adam Kadmon, the Yod of the general tetragrammaton, the specific holy name Ab, and the Ta'amim of Ab, and the Sefirah Keter, that's what we're dealing with. So is everybody following me now, I think you all are, okay.

So from that point of view, this fourth column over here is a break down of the Ta'amim. If we were dealing with the holy name SaG, the fourth column would be a break down of the Nekudot. If we were dealing with the specific name MaH, this fourth column would be a breakdown of the Tagin, and if we were dealing with BaN, this fourth column over here would be a break down of the Otiyot. Does everybody understand what I'm saying? So I'll have to give you specific instructions for how you're going to illustrate that, okay xxxxx. So we're breaking down the Ta'amim over here okay, this fourth column, it's a subdivision of the Ta'amim of Ab, of Adam Kadmon, and the Yod is the light of Adam Kadmon's ears, the Hey is the light of Adam Kadmon's nose, the Vav is the light of Adam Kadmon's mouth and the Hey is the light of Adam Kadmon's eyes. Now it's really important that everybody that's following these messages understands that there are different schools of Kabbalah, different schools and different teachers and they don't all agree on the fine points. So this has produced some confusion for us here, but I'm hoping we're going to straighten it out now, the first book that we studied with the Tree of Life, by Chayyim Vital, has a different break down of the Ta'amim, and that was how I got confused.

Earlier on this message I had showed you what I had taught you previously that it was wrong, and I showed you the right way, and I didn't even know where I got that from, I just found out now that the reason I was saying that the Hey is the light of the ears, is that that was what I read in Chayyim Vital's Tree of Life. But this series that we're doing right now called Kabbalah study, this series is based on a course that I'm taking from a Rabbi that is alive today, and his own testimony is that he gathers his material from several Kabbalistic schools. So what I told you was wrong on drawing 2, that's the way Rabbi Chayyim Vital presented it, it was not wrong for him, okay.

So I can't even say that it's wrong now, I'm correcting what I said earlier on this message, it's not really wrong, that's the teaching of Rabbi Chayyim Vital, but since this message, Kabbalah study is a message coming from another Rabbi, we have to go with the teachings of the Rabbi of this course, and he says that the light of the ears is the Yod, not the Hey. So it's not even an issue of right or wrong, we're dealing with two different schools of Kabbalistic thought, and it's really important that we can roll with the punches, otherwise you can't go forward, you know, and as I told everybody off of the tape a few minutes ago, eventually we will go back to A Look At Kabbalah, message 531, I think this is message 550, Kabbalah study 550, and this series of messages are coming out of the course, the Kabbalah course that I'm taking. Eventually we

will go back to A Look At Kabbalah which is message 531, at which time I'm teaching you out of the book, out of Chayyim Vital's book, we will go back to his specific teaching. So just remember that our goal in these studies is not knowledge, you see. It's not knowledge that we can say this is right and that's wrong and I want to know the exact right way.

The goal that we're seeking is to build our spirit man, and to increase our ability, at reasoning and logic, so that we can grow as spiritual beings, and of course there is an acquisition of knowledge as we study, but the acquisition of knowledge should not be your number one goal. And it's not mine, although I love the knowledge, I love the revelation, I love understanding it, but we're limited as to how we understand it until our ability to understand expands, okay, and Kabbalah is a creative study, I'm just so excited that God has brought us into it, and I read something today that I taught you out of the spirit, I'm finding in Kabbalah. I told you years ago, that the Scripture is fluid, that was the word the Lord gave me, it's not concrete it's fluid, you have to be able to flow with the Spirit's interpretation of the written word assuming you're convinced it's the spirit of Christ in you. See it has to be the spirit of Christ in you and then the Scripture is open to the interpretation of the Holy Ghost, or of the spirit of Christ as he wants to use it. And I found that very word used in Kabbalah, the Scripture is fluid. The Lord can do anything he wants with it, as long as it's the Lord, you see.

And the interpretation should all flow together, the whole issue is, what spirit are you interpreting by, that's the whole issue and you should be able to get, what this is, if you're under a teacher, your teacher is the one to witness to you, is to witness your revelation to you, and it's just so exciting to me, the Scripture is fluid and I also found, read in the Kabbalah recently, that there are 600,000 interpretations of every verse of Scripture, 600,000 interpretations of every verse of Scripture and they're all legitimate, depending on how old you are in Christ, how old you are physically, how old you are mentally, what the Lord is trying to relay to you at this time, what your ability to understand is? You see, when you go to kindergarten and they start to teach you math, you're not learning the same math that you're learning in college, but you're all learning math. You don't learn the same English in first grade that you learn in college, but you're taking English, you're taking English in High school, you're taking English in Junior High, and what you're learning in second grade is not wrong. When you learn to write in school, the first thing you learn is to write block letters, and then eventually you learn script, you learn how to write long hand, well does that make printing wrong? When you learn how to write long hand, does that make printing wrong, no it doesn't make printing wrong, but they're

both letters, they're both the English alphabet, and the word that you're spelling out is the same word.

So we have to grow up spiritually, and that is the message that I've written at the bottom of this drawing #3, the last sentence is, overlapping realities are the rule, and that's what we're talking about overlapping realities, block letters, printed letters, long hand letters, and if you want to take that, if you want to parse that even more, just pick up a handbook that comes with your word processing program and look all the different styles of handwriting, is one wrong and the other right? No, so overlapping realities are the rule, it's just another way of saying, that there could be many many legitimate interpretations of the same Scripture, as long as you're in the right spirit, and you're not going off in some witchcraft interpretation, every interpretation that comes from the spirit of Christ is legitimate and we're told in the Zohar there are 600,000 interpretations of every Scripture. Now of course the man who is capable of understanding the highest one, or let me say, well I said that wrong, the man who is capable of understanding any one of the lower interpretations may be incapable of, at this time I may be incapable of understanding the 600,000 interpretation. I know that even now I hear things and I read things in Kabbalah, and I tell the Lord, it just doesn't sound right to me Lord, you just have to help me with this, and then I forget about it, and some of the things have been proven wrong and some I'm starting to see well maybe it's okay. The best example is when I first started teaching Kabbalah and I read about the empty space. There was a TzimTzum, a contraction and then there was an empty space, and I said that just can't be.

I just do not believe that any area is void, everything is filled up with God, I knew that, you see. And then as I continued to study Kabbalah I found out that the Kabbalists know that, that they just say it's an empty space to the beginner because that's what the beginner can cope with at the time, and I found in my studies saying well it is an empty space, but it's not really empty see, it's empty from my point of view but it's not empty from the Ayn Sof's point of view, and it just so happens that the empty space is filled with the reshimu, the residue of the light of God which is also called an echo of the light of God, and we know now that the Hebrew letters are part of that residue. So there was enough left in that empty space to form the worlds, yet the space was empty in comparison to the condition it was in before the Ayn Sof withdrew. So everything is relative, overlapping or relative reality, see. Now it's this principle that is trying to be fostered in this nation today in an ungodly manner. You see, what is empty to me may not be empty to you, but it is an absolute truth that adultery produces

death, and is sin, or is sin and produces death. See that's not relative, and this is what our children are being taught.

Everything is relative, fornication may be wrong in this circumstance, but its okay in this circumstance, you see. Adultery may be wrong, but if the man's wife is in a mental institution with no hope of coming out and he can't divorce her for moral reasons, it's understandable that he can commit adultery. This is called relative morality, and that is a lie, because there are consequences for adultery. See. It's not okay to steal if you're hungry, you see. It's still stealing. But there are relative realities concerning the understanding of the Scripture, concerning any subject that we study, mathematics, English language, there are overlapping realities, the perfect example of overlapping realities is the dictionary, look up the word and you see fifteen different definitions of the word. Those are overlapping or relative definitions, it depends, the correct choice of a definition depends on the context of what you're trying to say, but there is an absolute law in this world. There is an absolute law that says this is sin, and this is not sin, and it's not relative you see.

So there are overlapping realities and we're told in our studies that overlapping realities are the rule, not the exception, they are the rule in the spiritual as well as the physical world, and people who are rigid will have a problem functioning in the world.

If that's the best you could do, I condemn you not, but I challenge everybody to be liberated in Christ Jesus and that is what the Scripture means, there is liberty in Christ Jesus. We're not just talking about the law that says you can't cook on the Sabbath, although, there is, we are liberated from that, but we're talking about liberty of the mind, liberty of freedom to seek God, liberty of freedom to think, liberty of freedom to grow and expand and embrace new concepts. See in our world today, to be a liberated person, means you have to be free to fornicate, it means you're not bound to the behavioral law anymore, see but the liberty which is in Christ Jesus, continues to bind you to the behavioral law, you see. You still can't fornicate, you still can't commit adultery, you still obligated to respect your parents, you still obligated to care for your parents if they can't care for themselves, you're still obligated to treat your neighbor as you would treat yourself, to be kind, you're still obligated to be honest in your business dealings, the liberty that we receive in Christ Jesus is the freedom to expand our mind, to expand our spiritual consciousness and to ascend to the spiritual heights that will open doors to us of glory and blessings and positive experiences that we could never attain in this world. Everything in this world is just a counterfeit sham, everything that we do to make ourselves feel good in this world, it's just a counterfeit.

The liberty in Christ Jesus opens the door to the reality that will truly satisfy us. Okay so let's go on with this drawing #3, I think I made my point, and we also see, let me just point this out to you before we close off here, that the light of Adam Kadmon's eyes, or the remember what I said earlier on this message, the quality of the light that comes out of Adam Kadmon's eyes, can anybody tell us what is different about the light that comes out of Adam Kadmon's eyes, from the light that comes out of the ears, the nose, and the mouth?

**COMMENT:** The light of the eyes that come of Adam Kadmon's eyes, it's a joining between Chokhmah and Binah, that's the light that comes out of Adam Kadmon's eyes.

**PASTOR VITALE:** Right, the light that comes out of Adam Kadmon's eyes is the product of the union, the spiritual marital union of Ab, and SaG, which is Chokhmah and Binah, and the light that comes out of Adam Kadmon's ears, nose, and mouth is basically the same light that's coming through a different filter, but it's a simple light, it's not the product of the union, okay. So we're talking about the light of Adam Kadmon's eyes, we're talking about the quality of light, and that quality of light is found in three different aspects of Adam Kadmon, we are told this is a given, I don't know where it comes from, but it's a , we are told that the SaG of Adam Kadmon which is associated with the Nekudot, the vowels is the light of Adam Kadmon's eyes, and I don't have much more information about that right now, we see that the Ta'amim is broken down into four aspects, I have read ahead in lesson 6 that the Nekudot of Adam Kadmon is not broken down, it's that the Nekudot of Adam Kadmon is the light of his eyes, and that's the only information I have at this time. So we have the SaG, wherever you see SaG, SaG is talking about the light of the eyes.

We also see that the final Hey of the subdivision of hte Ta'amim of Adam Kadmon is also the light of Adam Kadmon's eyes, so now we see that this quality of light called the light of the eyes, is found in the SaG of Adam Kadmon and it's also found in the Ab, of Adam Kadmon, in the breakdown of the Ta'amim. Can you see that, are you okay with that? And that quality of light called the light of Adam Kadmon's eyes, it's also found in a third place of Adam Kadmon, it's found in Chokhmah, in the Sefirot Chokhmah, why are we saying that the light of the eyes is associated with Chokhmah, it's because Chokhmah is associated with SaG, which is the light of the eyes.

And as soon as we finish talking about this board, which I'm just about finished, I'm going to do another drawing and I'm going to show you, I'm going to show you a deductive reasoning how if SaG is equal to the light of Adam Kadmon's eyes, and Chokhmah is on the same level with SaG, well we'll work it up as a

problem and I'll show how they're all equal to the same thing, we've done this kind of deductive reasoning before. Okay so the light of the eyes is the light of SaG because it is the Nekudot of SaG, the light of the eyes is also BaN because it is the final Hey of the Ta'amim. The light of the eyes also has an aspect relating to Chokhmah, the light of the eyes sometimes can be called Chokhmah because Chokhmah is on this same level here as SaG according to the break down of the aspects of Adam Kadmon, and this is a little difficult to understand that this Chokhmah is associated with the light of the eyes, but we're going to work that up on the board, if there are no questions here we're going to take a picture and then we'll work that up, everybody okay. I have one more comment on drawing #3, I don't think I made it clear to you that what we're dealing with here is the four aspects of the letters. You know that in Kabbalah we're dealing with the 22 Hebrew letters, and the ten Sefirot, those are the foundational...

## Tape 2

Okay, I'm trying to clarify for you what we're doing here, because personally I found what we're doing here very difficult, and as I was saying, the basic foundational principles of Kabbalah are the 22 Hebrew letters and the ten Sefirot. So what we're dealing with now is the letters, and there Ta'amim, Nekudot, Tagin and Otiyot are four different aspects of each letter, each letter can have a cantellation applied to it, that's a note, can have a vowel applied to it, can have a crown applied to it, and then of course Otiyot is the letters themselves. So that's what we're talking about, the four aspects of the letters, and their relationship to the worlds. So Ab, SaG MaH and BaN would be the worlds, okay. So we have the letters, the 22 Hebrew letters, and the four aspects of each letter, in relationship to each world, the letters can be related to the world, and actually the letters are in the midst of the world. The worlds are inside of Adam Kadmon before they come out, they're inside of Adam Kadmon, Ab, SaG, MaH, and BaN, are inside Adam Kadmon, and the letters are in the midst of Ab, SaG, MaH and BaN, okay, so I hope that made it a little clearer what we're talking about here. Now the Sefirot, you see here we have the worlds, Ab, SaG, MaH, and BaN, under YHVH, here under TaN'T'a, we have the four aspects of the letters, Ta'amim, Nekudot, Tagin, and Otiyot, and the third column is the Sefirot as they relate to the letters, and this is what's very confusing because the Sefirot in relation to the letters are different then the Sefirot in relation to the worlds.

For example Ab, alone has Ten Sefirot, every world has ten Sefirot in it, can everybody say amen to that? Every world has ten Sefirot, Keter, Chokhmah, Binah, Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod and Malkhut. But concerning the letters this is not so, concerning the letters, the Ta'amim which

are associated with Ab, is Keter, the whole Ab, the whole world of Ab, is Keter, concerning the letters, and concerning the letters and the four aspects of the letters, the whole world of SaG is Chokhmah, you see. Are you following me at all, oh good okay. Concerning the specific world or the specific name of MaH, that has its own ten Sefirot but concerning the letters MaH is Binah, and BaN has its own ten Sefirot but concerning the letters, when we're dealing with the letters in BaN, BaN is the seven Sefirot from Chesed to Malkhut. There's just one Sefirot associated to the whole world when we're talking about the aspects of the letters. So from that point of view, we see that Chokhmah is associated with SaG, and SaG is the light of the eyes, that's a given we're just told that, that SaG is the light of the eyes, concerning the four aspects of the letters, and specifically concerning Ta'amim, the Hey is the light of the eyes, and over here the Sefirot Chokhmah is associated with SaG.

So concerning the relationship between the letters and the worlds, Chokhmah has something to do with the light of the eyes. Do you need me to say it again, are you following me, are you all okay? Okay, so that was the point that I wanted to make, just you know think about it, keep it in your heart, we may never use it again, we may use it again, I don't know. Remember nothing is extraneous, we're stretching our understanding, and as I told you it took me a long time to, it sounds so simple now, but it took me a long time to get this. So as far as I'm concerned if you're okay, we're finished with this aspect. Everybody okay. Let me tell you one more time, that everything on this message to this minute has nothing to do specifically with lesson #5, okay the name of this message is Kabbalah Study, and we are teaching from a course that I'm taking in Kabbalah from a Rabbi, okay and I'm bringing forth revelation in relationship to the doctrine of Christ, as the Lord leads me, but basically this message Kabbalah Study is to give us the basic tools, once we have the basic understanding of Kabbalah, then the spirit of revelation is moving as has been seen in other messages coming forth. So that's what this message is all about, trying to give us the basic tools so that revelation can come forth, just like when you go to school, you have to learn how to read and write, and do basic math before you can go to college, that's what this is all about. Now everything that I've said on this message up to this point, has been a correction concerning other parts of this message, what I have for you now is the last aspect of lesson 5 of the course that I'm taking.

Every message that I teach here we're giving a part number and this is part 13, but I'm also letting you know what lesson I'm teaching from, so in case anyone has copies of the notes and you want to refer to the notes, you can go back,



this part 13 and what I'm going to give you right after this is the last aspect of lesson 5 of the study we're dealing with, is everybody okay?

Drawing #4, we're talking about the descent of the force known as Ohr Penimi into the vessel of Adam Kadmon's mouth, and the vessels in general are called Ohr Makif. Remember the foundational principle of Kabbalah, what is happening here is that a creation is being brought forth, a creation of form in a world of force, and the force is filling the forms of this world and that is happening to us, we are the forms, and our destiny is to be filled with the force or the energy or the light, you could use any of those words of God, but because this creation is so high, the vessels have a mind of their own, and as a way out example to you, what is happening is if you could imagine a cup and you are trying to pour tea into a cup and that cup is moving all around the table and saying don't pour into me. We are the cups, we are saying to the Lord do not pour into me, because we like the existence that we have without you, that's what is happening, you see. So this is a highly abstract concept talking only about the Sefirot, and what is happening here is that the light that was inside of Adam Kadmon has come out, has come out of his ears, has come out of his nose and now the life of the left and right ears and the light of the left nostrils are now both, are all gathered together and descending into the mouth of Adam Kadmon, and this is the first time.

See the mouth is lower than the nose and the ears, this is the first time that the Ohr Penimi has descended far enough away from the Ayn Sof to form a tangible vessel, because the light, the closer the light is to the Ayn Sof, the more rare it is, it's just not thick enough to make into a vessel, the purpose of the light descending in case you didn't know it, from Adam Kadmon's head, down to Adam Kadmon's feet is because the light has to extend far enough away from the Ayn Sof to form a solid vessel, that's what this whole teaching is all about. The light of the Ayn Sof enters into Adam Kadmon's head, see.

And then it descends down on its inside into his belly, and descend as a far a way from the Ayn Sof is necessary for that light to be thick enough to form a solid vessel, that's what we're talking about here. So now the light is descending into his mouth, this is the first time a solid vessel appears, and the light, all of the aspects of light, Malkhut, Chesed through Hod, Binah, Chokhmah and Keter, all should have their own vessels but at this stage of the development they do not, they're all lumped together in the one vessel of the mouth, and as the Ohr Penimi descends into the mouth, we see levels of soul being established. What are we saying, when the light of God enters into a vessel that vessel receives the soul of God. Now this world today that we live in is separated from God, and the level of soul that we're born with is called Nefesh,

that's the animal level of soul, and people as opposed to animals have a Ruach, which Kabbalah calls personality.

I haven't really reconciled the terms of the doctrine of Christ to Kabbalah in this sense but they're saying that Ruach is the personality, okay. So that's what the people of this world have, this is what gives us consciousness and existence. The animal nature which drives our body, and the personality, the Ruach, which makes us one step higher than the animals, we have language and we have creative thinking and reasoning. So these Sefirot descending from Keter to Malkhut, on the left of the board, signifies the vessel of the mouth, and the sefirot across the top of this chart indicates the Sefirot of the Ohr Penimi that are descending into the mouth, and as the Sefirot of the Ohr Penimi descend into the mouth, the mouth is being given soul, or a soul is being formed in the Sefirot or in the vessel known as the mouth, okay.

So we're told that first the Malkhut which is atypical, it doesn't usually happen this way, first the Malkhut descended into the mouth, and went down as far as it could go, and it gave a nefesh, to Malkhut, now of all of the Sefirot of the mouth, Malkhut is the aspect that we can liken to our world, Malkhut is the visible world. So and I didn't say this before, not only is the vessel of the mouth being filled with the soul, but specifically in particular Malkhut is being given a soul, because Malkhut is the visible creation, Malkhut is the end of the whole process of creation, whatever is going to happen in the end is going to happen in Malkhut the visible world.

So Malkhut of the Ohr Penimi which is the force of the energy of God enters into the vessel of the mouth and goes all the way down and gives the Nefesh aspect of soul to the vessel, that's the animal life. Next the Chesed through Hod selectively called MaH, enter into the mouth and now let me tell you this first, let me go back, basically the mouth is Nefesh level, the mouth is Nefesh, the nose is Ruach, and the ears are Neshamah. So the whole mouth is basically Nefesh, and we're literally building higher levels of soul into an aspect of Adam Kadmon that is Nefesh, and I'm reading from left to right, Malkhut of the mouth is from left to right, and if you want to jump ahead, you can see that Malkhut after she's completely filled has five levels of soul, Nefesh, Ruach, Neshamah, Chayyah, and Yechidah.

So Malkhut is completely filled with a full soul, after Malkhut descends into her, Chesed through Hod, and descends into her, Binah descends in, Chokhmah and then Keter. After all of the Sefirot of Ohr Penimi fill the mouth, Malkhut has the full five levels of soul. Chesed and Hod enter in, and as you could see, it's ascending, Chesed and Hod enter into the mouth, and become, Nefesh level of

soul to the Chesed through Hod of the mouth. In other words it's matching itself, the Chesed and Hod of the force is lining up with the Chesed of Hod of the vessel and giving that a Nefesh level of soul, but it also goes down lower than that, and gives the Malkhut the Ruach level of soul.

Binah from the Ohr Penimi enters in, and lines up with the Binah of the mouth, and imparts the Nefesh level of soul to the binah of the mouth, but also gives the Ruach level of soul to Chesed through Hod, and the Neshamah level of soul to Malkhut, and so on and so on, until finally Keter enters in, and Keter becomes the Nefesh level of soul to the Keter of the vessel, becomes the Ruach level of soul to the Chokhmah of the vessel, becomes the Keter of the force becomes the Neshamah level of soul, to the Binah of the vessel, all the way down until the Keter of the force becomes the Yechidah to the Malkhut of the vessel, and we see that this vessel is completely filled up with the force of God, and Malkhut is complete, Malkhut is complete, and the way Kabbalah puts it is that Malkhut has a soul. So we're talking about Adam before the fall. I believe this was the condition of Adam before the fall, he had full soul and this Yechidah, you may recall means oneness. So to have a Yechidah level of soul, it means you're fully joined to the eternal realm.

When the Lord Jesus Christ marries Christ Jesus in us, we will have Yechidah level of soul, and that is eternal life. There is eternal life in the Yechidah level of soul. Now a problem arose and I know that we're preaching this message probably a couple of months after the other two parts of lesson 5, so you're really at a disadvantage, but I cannot repeat the whole lesson, so I'll just remind you briefly that what's going on inside of Adam Kadmon at this point, is number one, okay, we want light to be shining down, we want light to shine down all the way to the bottom of his feet, because Malkhut is the feet of Adam Kadmon and the Malkhut is the visible world. So when we say we want light to shine all the way down, that means we want soul to be imparted to the whole of Adam Kadmon, but at this point, the light of the Ayn Sof has only descended as far as Adam Kadmon's navel, and there is complete darkness from below Adam Kadmon's navel down to his feet. There is no life there, if there's darkness that means there is no life there.

So the solution according to Kabbalah, now let me tell you this, according to Kabbalah there's no aspect of sin or the fall operating here at all, but the teaching, at least the, I understand there are different schools of Kabbalah, okay, the school we're studying is basically Isaac Luria system, that's what they call it, Isaac Luria's system, I don't know what other systems teach, I think there is basically one other system that is really popular. So Kabbalah says that there's no problem, just the light didn't get down there yet to Adam Kadmon's

feet. So what we're going to do is we're going to do another TzimTzum, remember what a TzimTzum is? Back before the beginning where there was a circle filled with the light of the Ayn Sof and the Ayn Sof contracted itself, and the space became infinite, that act is called a TzimTzum, and basically the TzimTzum talks about the withdrawal of light, okay.

So in order to get life down to the lower half of Adam Kadmon, Adam Kadmon sucked in or inhaled all of the light that existed from his ears down to his navel. This is the light of the ears the nose and the mouth extended down to his navel. Adam Kadmon inhaled all of that light, and the reason that he inhaled all of that light, is that when all of that light came up into his head, it touched the light that was already in his head, and what was in his head, Ab, was in his head right? And the power of the intensity of that light which was really like a double portion now in his head, caused the union of Ab, and SaG, and this union of Ab, and SaG resulted in the birth of the new light that came out of Adam Kadmon's forehead which we call the what? Does anybody know? What's the name of the light that came out of Adam Kadmon's forehead? Who is it? Is it the household dog? Is the cat? Who is it?

**COMMENT:** Ayn Sof?

**PASTOR VITALE:** No, okay.

**COMMENT:** The New light.

**PASTOR VITALE:** Well who is the new light? What's the personal name?

**COMMENT:** Keter?

**PASTOR VITALE:** No, we're talking about a person, we're not talking about a Sefirah now, we want a personal name.

**COMMENT:** Adam Kadmon.

**PASTOR VITALE:** No, Adam Kadmon is the whole, he's the whole spiritual man, who is being born?

**COMMENT:** Jesus Christ.

**PASTOR VITALE:** Jesus Christ does not exist at this time.

**COMMENT:** The son?

**PASTOR VITALE:** The son, this is the birth of the son, this is the birth of the son. Remember that teaching? Okay. So what we're talking about here in this very abstract way, is what's happening because Adam wants to bring forth the son, the new light which will travel all the way down to the feet of Adam Kadmon, or at least the fruit of that light ultimately will go down to the feet of Adam Kadmon because you may recall that the light of the son, that the light of the eyes is who, who is the light of the eyes? What's the personal name that comes out of the eyes?

**COMMENT:** Binah?

**PASTOR VITALE:** The personal name, the personal name.

**COMMENT:** Christ Jesus.

**PASTOR VITALE:** There's no Christ Jesus at this time. Okay.

**COMMENT:** Zeir Anpin?

**PASTOR VITALE:** Zeir Anpin is the son, so who's missing? There's only a few Characters in this scenario, there's the mother which is SaG, there's the father which is Ab, there's the son, who's missing? That's right the daughter, that's right. Okay the light of the eyes is the daughter, and the light of the eyes is born of the first union of Ab, and SaG, okay the light that comes out of Adam Kadmon's forehead is born of the second union of Ab, and SaG right, and now the daughter is born and the son is born and they're going to marry each other, and they are going to fertilize the seedlings of Adam Kadmon's ovary, so what's the light that is going to fill Adam Kadmon from his navel downward, it's the second generation of sons, it's the offspring that's coming from the union of the son and the daughter, that's us, okay. So that's what this abstract teaching is all about, okay. The force of Adam Kadmon is filling the mouth of Adam Kadmon, but the world below Adam Kadmon's navel is in darkness.

Now according to, now I just mixed a little doctrine of Christ in there, I'm trying to keep the two separate, according to Kabbalah, Adam Kadmon wanted light below his navel, okay, so he inhaled all of the light that was in his heart, his chest all the way down to his navel, he inhaled all that light, and when all that light went up into his head, there was a great pressure there, and it caused the union between Ab, and SaG, and the son was born from Adam Kadmon's forehead, that's Kabbalah.

Okay, now I have not yet read in Kabbalah how this causes the light to extend down to his feet, it will be interesting to see what Kabbalah has to say when we get up to that lesson, but I know that the Lord has told me that the son and daughter, well this gets so confusing, please bear with me, this is Kabbalah study, where I'm teaching you from the course that I'm taking, but I also have read other books, other Kabbalistic books which talk about the union of the son and the daughter, so I'm really ahead of the teacher in Kabbalah study, and I just can't help mixing it in cases like this.

So between the two sources that I'm studying right now, the book *The Tree of Life*, which tells me about the union between the son and the daughter, and the course that I'm taking, which is teaching about this withdrawal of the light, okay, and the birth of the new light, I still don't know how that, well I would have to draw a conclusion based on my Kabbalah study that the new light coming out of the forehead of Adam Kadmon, was so powerful that extended all the way down to its feet, I'll say that. But the doctrine of Christ that's telling me that that light that's going down to its feet, which is Malkhut, his feet is Malkhut, that that light is going to be filled by the second generation of sons. Okay now I may be changing this, as we go along, but that's all we have so far.

So this is where we are, drawing #4 shows you the mouth of Adam Kadmon filled with the force of Adam Kadmon, and what you see here is going to be inhaled back up into Adam Kadmon's head. Drawing #5 will show you the return or the exhale of the breath back into the mouth, in a manner that is designed to bring life to the feet of Adam Kadmon, which is the visible world. And then to some degree whatever degree the Lord anoints me to do it, I'm going to ask some rhetorical questions, questions that means I don't the answer to them, maybe, sometimes the Lord answers me when I'm teaching you and sometimes he doesn't, and I will try to apply the doctrine of Christ somewhat to this, because what I'm trying to tell you, and I'm having some trouble getting out, is that Kabbalah makes this the normal procedure, this is the way God planned it, that the way Adam Kadmon is getting light in the lower half of his body is to withdraw the light that's in his heart you know and in his upper half, and then the son is born and it's all part of the procedure, but we know that that's not true, we know that there was a fall, you see, there was a fall, and I did not explain that at all, so let me go ahead, let's take a picture of this, I'll give you the other drawing, and let me just make this statement because I just went ahead of myself, listen. When the light is breathed back into the mouth, when the light is breathed back into the mouth, Malkhut is going to be in darkness.

Now you read the soul of Malkhut from left to right. Right now Malkhut has a full soul from Nefesh through Yechidah, okay, you're going to see on drawing #5

that when the light is breathed back in and I'll tell you why, Malkhut is left in darkness, Malkhut loses her soul, and Kabbalah teaches that this is just a part of the teaching, this is just a part of the progress of building or of extending the life of God down into Adam Kadmon's feet, but I don't think so. I think that the world of Adam Kadmon's feet was left in darkness because Adam fell.

So I will make a couple of comments, I didn't have the whole revelation on it, as I studied this message, but I'll at least put the questions out, and I hope you all understand that that's how we get revelation here, we ask questions you see. The Lord puts the questions, sometimes the Lord puts the questions in our mind, but sometimes the questions are just a logical result of what we're looking at, and we say hey well look at that you know, what do you think about that Lord, you know, and as I did that this morning, I saw in this message of Kabbalah, a parallel to the teaching of the doctrine of Christ, that there are three stages of the fall, and it fitted right in. So let me get the next drawing on the board so I can be more specific for you.

**COMMENT:** That picture looks like the woof and the warp that we learned in the doctrine of Christ.

**PASTOR VITALE:** Yeah, I think that's very interesting and I think that's a true word of knowledge because although I never thought of it myself, it makes very much sense to me that the force, the Ohr Penimi is not just filling the mouth as a water would fill a cup, in our realm, I would really expect that the force would be woven together with the very fabric of the vessel. So I really receive that, thank you for that.

**COMMENT:** This form looks like a bingo, Nefesh starts at the bottom and goes all the way up to the top on an angle, and so does Ruach, it goes up from the bottom to Keter, that too is an interesting comment.

**PASTOR VITALE:** That too is an interesting comment and what came to my mind when you said that, is the pictures that I have seen of the charts of the permutations of the Hebrew letters, now without getting into that too deeply, Kabbalah teaches that the way, and of course this is, I believe it's different in Jesus Christ, but this is the teaching of Kabbalah, that the way you ascend into the power that is available in Kabbalah is through the permutation of the Hebrew letters. In other words I know I taught this in a past message, you take the first Hebrew letter Alef, and you combine it with first Bet, you have Alef Bet, the third Hebrew letter is Alef Gimel, you combine Alef with Gimel, and you combine Alef with every one of the twenty two letters and then you take the letter Bet and you combine the letter Bet with all twenty two letters, and when you do this,

it totals 231 letters, and If you look in the book Sefer Yetzirah, which book is in my library if you want to look at it at any time, the charts that they draw up and this is what it's called the permutation of the letters, the expansion of the Hebrew letters through the combinations, and there are 231 potential combinations of all of the 22 letters, and when you look at the chart, it looks just like this, going up at an angle.

We'll see, maybe I'll dig one of those pictures out and we'll include it with the drawings here, why don't I show it to you now, put that on hold. This is drawing #5, and what has happened here is that the light that Adam Kadmon inhales is now being exhaled or has now been exhaled back into the mouth, now remember the purpose, well I told that the purpose of the inhaling, I think I made a mistake, I told you that the purpose of the inhaling was so that light could be shed on the lower half of Adam Kadmon, and that is a true teaching, but it is not the teaching that applies to what happened here.

I'm really sorry I'm not feeling well today, so just try and bear with me, the reason that Adam Kadmon breathed in, inhaled the light of the mouth, okay, is because the quality of the force that was filling the vessel, and the quality of the vessel was of the same level, so what that means is when the force entered into the vessel, it would dissolve the vessel, because the light of the force that was forming the vessel was the of the same degree as the light that was pouring into it. So the integrity of the vessel could not be maintained, the force poured into it would dissolve the vessel, does everyone understand what I'm saying. So the force was inhaled and when the force was exhaled back into the vessel, Keter was retained in the midst of Adam Kadmon. Keter was not breathed back into the vessel. So Chokhmah entered into Keter's place, and Binah entered into Chokhmah's place and everything moved down, or everything moved up, and there was nothing to fill the area of Malkhut. So Malkhut was left in darkness, Keter was retained for the specific purpose of misaligning the Sefirot of the force with the Sefirot of the vessel.

For example in Keter, or in Chokhmah let's say, the Sefirot of the force was lined up with the Sefirot of the vessel and they were equal, so the vessel was being dissolved. But now since Keter was retained in the midst of Adam Kadmon, the Sefirot of the force pouring into the vessel was misligned with the Sefirot of the vessel, and the sefirot of the force that filled each Sefirot of the vessel was weaker. In other words it was no longer Chokhmah and Chokhmah, it was Binah, the force of Binah, I am doing too well tonight, let me stand up and



try this. What we had over here before was the Sefirot of Ohr Penimi of Keter was filling or was lining up with the Sefirot of Keter of the vessel, and the Keter of the force was dissolving the Keter of the vessel. So now we have Chokmah aligned up the Chokmah of the force lined up with the Keter of the vessel, and Chokmah is weaker than Keter therefore the Chokmah of the force is not dissolving the vessel on the level of Keter, anybody not following me?

So this was accomplished by Keter of the force not being returned to the vessel. That means we're short, there's something lacking okay, because with Keter over here now it's Chokmah, there's a whole column missing, and by the time we get to the Malkhut, there's nothing there, and the result is that Malkhut lies in darkness, because all of this force coming in, the force of Chokmah, the force of Binah, this is all light, so there was no light to come into the column of Malkhut, and Malkhut is now in darkness, Malkhut is sacrificed, so that the force coming into the vessel would be weaker than the vessel so that the vessel wouldn't dissolve. Is everybody okay. Now this is Kabbalah the doctrine of Kabbalah, but the doctrine of Christ is that Malkhut which is the visible world was left in darkness because of sin, see. Kabbalah says the world was left in darkness because that was the only way, the vessel wouldn't be destroyed, but the doctrine of Christ says no the visible world was left in darkness because of sin, you see.

So are there any questions about what I just said? Well let just say one more thing, what I told you earlier about the light being inhaled and the son being born through the forehead, and the light then extending down to the feet, that all truly happened okay, but it happened more in the future than this event. What I did was I mixed the two inhalations up. Adam Kadmon inhaled the light of his mouth and then exhaled it to misalign the light of the vessel, and then later on, Adam Kadmon inhaled all the light that was still inside of him, lower down inside of him below his navel. He inhaled it all the way up so that it arose up to his head, and caused that union of the SaG and the Yod, and then that light that poured out from the forehead became the world of points that extends all the way down to the feet. So what I did was I mixed up my two inhalations, does anyone need me to say that again? Okay.

Are there any questions about this principle that Malkhut is left in darkness according to Kabbalah, because of a sacrifice that was made to preserve the integrity of the vessel. Okay and the level of soul, now because this darkness is over here, and because Keter did not return into the vessel, Malkhut lost the Yechidah. See this is Chayyah, Neshamah, Ruach, and Nefesh. If you remember in drawing #4, Malkhut had a full soul, she had Nefesh, Ruach, Neshamah, Chayyah, and Yechidah, she was fully alive, the visible world was

fully alive. The earth, Malkhut is the earth, was fully alive. But this according to Kabbalah after Adam inhaled and then he exhaled the breath, he retained Keter for the specific purpose of maintaining the integrity of the vessel, so Malkhut lost the Yechidah level of soul because the Yechidah level of soul was given to Malkhut by Keter, but Keter never came back in, Keter inhaled out, but was never exhaled. So malkhut lost her Yechidah level of soul, does anybody need me to say that again.

Okay now the Yechidah level of soul is the level of soul that is oneness, see for us, that's the level of soul that we will attain to when Christ Jesus in us marries the Lord Jesus Christ, we will enter into oneness which is eternal life, so when Malkhut lost the Yechidah level of soul, she lost eternal life, she lost oneness with eternity, you see. And she went into darkness, and Kabbalah says that well what else were we going to do, the vessel was dissolving, can you think of a better solution? That's what Kabbalah, at least that's what Isaac Luria's Kabbalah is teaching. At the moment I don't have a better solution, but I know that that can't be true. I know that we are not separated from the oneness of God to preserve the vessel. On the contrary, we enter into eternal life through union with the son, which is Yechidah, union with the son is Yechidah, see. So you can't tell me that you take away my Yechidah to maintain my vessel, because this vessel is going to die if I don't enter into Yechidah you see.

So give a Yechidah so I could live, you don't take Yechidah away so that I can live, see. Although Malkhut went into darkness so we can't call it life, but we can say that Yechidah was taken away from Malkhut so that she could continue to exist. Don't tell me you're taking my oneness away so that I can exist, see. Does anyone not know what I'm talking about? Anyone need me to say that again? Because what's happening here right now in this meeting, is that another error, another foundational error of Kabbalah is being reviewed, and the Lord is not revealing error in Kabbalah to make the Kabbalists look bad, we're bringing a correction. So out of this observation, I've just made an observation that I cannot agree with Kabbalah that Malkhut lost her eternal life through oneness with Adam Kadmon for the purpose of maintaining the vessel, is there anybody who disagrees with me or does not understand what I'm saying? Okay, if this is true then, let's at least say it's true for this meeting here, let's make it a hypothesis, what question would come out of this, what question would you have, what's the natural question that grows out of that, see.

Well if it's not necessary to take Yechidah away from Malkhut to stop Malkhut from dissolving, what's the question? We have two opinions, Kabbalah says Malkhut must lose her connection with life, that's Yechidah, and go into darkness because when she loses her connection with Yechidah, she goes into

darkness, and this is the purpose, to establish a vessel that can contain the light of God. The doctrine of Christ says, separation, that's separation from Yechidah, which is death, because if you're not alive you're dead right, is only caused by sin, it is not necessary for a vessel to die to prevent it from dissolving from when the light of God fills it. So let's break this down, I'm asking you what is the next logical question after these two statements. So we're going to analyze these two statements, what is the subject that they both have in common?

Malkhut, okay, and what is the action that acting upon the subject, what is the verb, we're talking about Malkhut dying, and why does Malkhut have to die?

**COMMENT:** To contain the light of God, okay that's what Kabbalah says, so if we're talking about Malkhut dying and Kabbalah says she has to die to contain the light of God, what is the next logical question? Does the doctrine of Christ tell us how to contain the vessel of God? See Kabbalah gives us a solution to maintaining the vessel, Malkhut must die.

Okay this is what we have the subject that we're talking about is Malkhut, the action that we're talking about is dying, does Malkhut have to die or does she not have to die? What is the purpose of the inquiry? Malkhut wants to be a vessel that can contain the light of God. This is what we're discussing, Malkhut, we're trying to make Malkhut a vessel that can contain the light of God, Kabbalah's solution is what? What's Kabbalah's solution. How do you make her a vessel that will contain the light of God?

**COMMENT:** Just to go into darkness.

**PASTOR VITALE:** What sends her into darkness? What does she have to do to be a vessel that will contain the light of God? Okay?

**COMMENT:** I was going to say that Yechidah had to be...

**PASTOR VITALE:** No, it's very simple it's even there on the board, do you want to try, it's right up there on the board.

**COMMENT:** She must die.

**PASTOR VITALE:** Kabbalah says she has to die. Kabbalah says Malkhut must die in order to become a vessel that will contain the light of God and what is the doctrine of Christ's solution?

**COMMENT:** She has to be filled with the light of God.

**PASTOR VITALE:** Is that what it says up there, the answer has to be on the board. See we're dealing with two premises, Kabbalah says something and the doctrine of Christ says something else, and all of the answers on this board is coming from these two statements, the subject of both statements is Malkhut, both statements are talking about dying and the purpose of both statements is that we're trying to get a vessel that will contain the light of God. Now Kabbalah's solution to this problem is that Malkhut must die, what is the doctrine of Christ's solution coming from what's on the board?

**COMMENT:** She must stop sinning.

**PASTOR VITALE:** It has to say it up there.

**COMMENT:** Prevent it from dissolving.

**PASTOR VITALE:** Your close, how, you see how? This statement of Kabbalah says right here, Malkhut must lose her connection with life, okay, so in this statement of the doctrine of Christ, what is the solution?

**COMMENT:** God has to fill it.

**PASTOR VITALE:** Is that what it says here? All the statement of Christ is doing is saying that Kabbalah is wrong, what did you say?

**COMMENT:** I said it's not necessary for a vessel to die when the light of God fills it.

**PASTOR VITALE:** You are answering this question but the answer has to come from this statement, and the answer is that the answer is not there. The answer is not there, so this whole inquiry that we're going through stems out of my question to you, what is the next logical question. If we read that Kabbalah says, Malkhut must lose her connection with life and go into darkness to establish that can contain the light of God, and the doctrine of Christ says no, separation from life which is death, is only caused by sin, it is not necessary for a vessel to die, to prevent it from dissolving when the light of God fills it, the doctrine of Christ contradicts what Kabbalah says, what's the next logical question, which all of you are answering instead of asking the Lord. What's the next logical question. What's the question, we want to ask God. Instead of you answering it, what's the question that you want to ask the Lord, what is the next question, what do you want to ask the Lord? What's the solution? What does the doctrine

of Christ say. All that we have up here is that the doctrine of Christ says no, Kabbalah is wrong, so Lord what is the answer? What do we have to do to these vessels so that they will not be dissolved when the life of God pours into them, and even Jesus said you cannot put new wine in an old wine skin, because they'll break. The old wineskins will break. So what's the answer, okay.

**COMMENT:** A new vessel.

**PASTOR VITALE:** Well according to what Jesus said, a new vessel, but that somehow, that doesn't help me when I'm integrating it with Kabbalah and the answer is, I don't know what the answer is, I'm trying to teach you how to ask God or how to approach God to get revelation, because my experience has been that everything that the Lord has taught me over all these years, has been an unfolding revelation, one answer leads to another question, I study some more and another question comes in to my mind, so it's really important that we learn how to read a statement and understand that the answer is not in it and ask the Lord for the answer, and that's how we develop the spirit of revelation in us, you see. So I don't know what the answer is, according to Kabbalah, because even for Jesus to say, you need a new vessel, well what does that mean, from everything that we've learned from Kabbalah, what does that mean, you need a new vessel? What kind of vessel, how do you make the vessel? What do you do to the vessel, how do you make it anew, that it doesn't dissolve, you see. I don't know what the answer is, I'm waiting to hear.

I think I started to get the revelation this morning, and I didn't write it down or I didn't get enough of it, and you all came in and I just haven't looked at it since then, but we'll see if I get an answer, I mean I know I will get an answer eventually, so we know that you want to say something?

**COMMENT:** You had told us once, that when we're born again, it really doesn't happen until the end of our life, so maybe that new vessel is in new life of being born again.

**PASTOR VITALE:** Well two things, I never said to you it doesn't happen until the end of your life.

**COMMENT:** Like some people say when did you get born again?

**PASTOR VITALE:** Right it's a process, you're not born again when you answer an altar call, okay, well that may be true but it's still not telling us anything, you see Kabbalah makes a specific statement, this is how we're going to fix that vessel so it doesn't dissolve, when the light pours into it, we're going to kill it.

See, there's a specific answer, so all that we have from the doctrine of Christ so far is you need a new vessel, but we don't know how we're suppose to get a new vessel, where we're suppose to get it from, probably what Jesus meant was you need a renewed vessel, not that you're going to wipe out the old vessel and get a whole new one, but you need a renewed vessel. So how do we renew the vessel, how do we do it, see.

So I could come along with several guesses from the doctrine of Christ but I'm trying to relate it to Kabbalah and I don't have the answer. You see which is the vessel that Jesus was talking about, was he talking about these bodies, or was he talking about our mind? Was he talking about our etheric body? What was he talking about? I don't know, I do not have a specific answer, okay, but the question is Lord you know before the fall, not talking about us now, before the fall, what needed, you know we don't understand how that vessel would have been preserved when the light of God filled it.

See we're not even, even when Jesus said, you need a new vessel, that is talking about us, we're fallen, but we're talking about before the fall, see Kabbalah is saying Malkhut had to fall in order to become solid enough to contain the light of God, I'm saying no, that's the same principle as saying Adam had to fall. This is false doctrine in the church that Adam had to fall, and that God ordained that we would be down here in this condition so that we could be perfected, this is all Kabbalah in the church, and I don't believe it. I didn't believe it before I knew it was Kabbalah, and I don't believe it now that I know that it's Kabbalah. We know that Adam could have been perfected through union with the doctrine of Christ says through union with Jehovah, but now through Kabbalah we know that Adam could have been perfected through union with Binah, who is who brings to him Chokhmah, and Keter, because Binah is inseparable from Chokhmah and Keter. We know that something was available to Adam before he fell that is not available to us as fallen men. It is not possible to acquire somebody's experiences, we acquire somebody's knowledge if they are willing to give it to us, we can hear their testimonies and their stories, but something happens in our mind and in our personality when we have an experience. All of the instruction becomes real to us, and it is not possible to acquire somebody's experience in our fallen condition, but it is possible or it was possible before the fall.

Adam through union with the upper triad Binah, Chokhmah and Keter would have come into a condition that in our fallen world can only be the fruit of having the experiences. It was possible before the fall, and based on that, I maintain, it had to be possible, there had to be a way to maintain the vessel and stop it

from dissolving, when the force poured into it without killing it, because God doesn't do things like that.

The Lord doesn't do things like that, he's higher than that, you see. And the answer must be similar to the answer to Adam's fall, it must be similar, that the vessel has to be joined to the upper triad or some such thing that would help it maintain its integrity, but I want to hear it by the spirit of revelation, I want to hear what the Lord has to say, and it has to be in a form that would make a Kabbalist sit up and listen, you see, because we're trying to, you know according to, using Kabbalistic terms, what we're doing is rectifying Kabbalah, we're straightening out the errors of Kabbalah.

We're dealing with the antichrist element in Kabbalah so that the Christ elements of Kabbalah, the good elements of Kabbalah can do its work, in our minds and in our personalities. The revelation of Kabbalah is awesome but the foundation of it in its present condition will never produce a son of God, it will never raise up a man in to full stature because its foundation is well the word I keep hearing in my head is rotten, it's foundation is rotten, it's cracked, it's a lie, you can't do anything based on a lie, you see.

Now we already know at least for the truth at least on the level that we're understanding it now, concerning the fall, that Adam did not have to fall to be perfected, we've already, the Lord has taught us the truth about the world of points, which is the fall of the world of points, and according to Kabbalah, Kabbalah admits that the world of points fell but their reasons has nothing to do with sin, so we know the truth about that, that the world of points fell because of sin. To whatever degree that we have it right at this point, I'm sure it's not, the doctrine is not perfected, but it's good enough for me to give me a witness in my spirit, and now it doesn't look like it's coming forth tonight, but I'm sure it will come forth, and the Lord's explanation of what was suppose to happen, with the vessel of the mouth, so that it didn't dissolve, when the light of God poured into it, what kind of action was suppose to be acted upon, the vessel of the mouth. I don't know. And it doesn't look like it's coming tonight. So I think we're going to call it quits, now this is going to be very interesting because when the answer comes, I don't know where I'm going to preach the answer, because this is part 13, of Kabbalah Study and dealing with lesson 5, so when I get the answer it's going to be in a different message or in a different part of Kabbalah Study. So it's the best I could do, this is a difficult experience we're having, teaching all these principles of Kabbalah, learning them ourselves and then weaving them together with the doctrine of Christ, when the Lord tells us to. Are there any questions on.. Oh I had more to tell you, as I sought the Lord about this, it occurred to me, well the Lord reminded me that the doctrine of Christ

teaches that there was three stages of the fall, and that this Malkhut losing her Yechidah level of soul experienced the first level of the fall, separation from God. On drawing #5 you would see she still had her Chayyah level of soul which is moral integrity, and she also had Neshamah which is the mind of God.

Now the Lord told me that the second level of the fall was the loss of Chayyah, moral integrity, and the third level of the fall was the loss of Neshamah which is the mind of God, and that's the condition of the world today, they're lacking the mind of Christ except those of us that are receiving the mind of Christ the world is living on the Nefesh Ruach level, animal nature and personality, that's all the world has. So I questioned the Lord about the other levels of the fall and this is what he told me, I did write this down. How would the integrity of vessel, this is the question I asked the Lord, how would the integrity of the vessel been maintained without a fall, which separated the force from the form, and for all intents and purposes kill the form. This caused the loss of Yechidah, oneness, the first third of the fall, separation from God through thought, and the Lord, I felt the Lord was relating that to the incident with the Serpent, separation in thought from God, resulted in this first third of the fall, separation of thought from God, the woman thought a thought apart from her husband, we talked about that in the world of points. And the second aspect of the fall which would Chayyah, moral integrity, occurred before the flood. Now the people living on the other side of the flood, all were descendants of Seth, they still when, the people that lived on the other side of the flood, they were just lacking Yechidah, oneness with eternity, but they still had moral integrity, see.

But we're told that somewhere, and they were all descendants of Seth, somewhere along the line, they turned to their other side. They turned away from their moral integrity, with the moral integrity that was given to them by this high level of soul, and they looked downward, and I think that this is associated with the Scripture that says the sons of God looked on the daughters of men and found them fair, and I really, you know this came on me, this revelation at the last minute when I was studying this morning, it wouldn't surprise me at all if the Lord lets me really look up these Scriptures and delve into them, but this is what he's given me. The loss of Yechidah is associated with the seduction of the Serpent, the loss of Chayyah, moral integrity is associated with the sons of God, pursuing the daughters of men, okay whatever that means. I really hope that the Lord gives me a deeper understanding of this.



Now listen to this, the Lord told me that everyone on the other side of the flood, lost their Chayyah, including Noah, but Noah was faithful in his worship of Elohim, and therefore he was saved. Noah was saved alive, but he too lost his Chayyah. The whole population on the other side of the flood lost that second level, that second highest level of soul, and that's why when Noah got to this side of the flood, Satan was able to plant a vineyard in him, because he had lost his Chayyah level of soul, his moral and his strength of moral integrity. So even though he was saved alive, because of his faithfulness to Elohim, and when we did that study on Noah, we see that first he was communicating with Elohim and that he was communicating with Jehovah and they sustained him and his head was above the waters of the flood that came, but when the flood was gone, you see, what happens to us is that, in our case it's the Lord Jesus, he comes down and he gives us a special anointing during the crisis, and he saves us from whatever we're in trouble with, and then when the crisis is over, he lifts off of us, you see. We're left with Christ if we have Christ, but maybe Noah didn't have Christ, maybe he just had the Holy Spirit, maybe he just had faith, you know. But no matter what you have if you just have faith in Jesus, if you have Christ, If you have Christ Jesus, in the crisis the glorified Jesus Christ comes down and gives you all the strength you need to overcome, and then when the crisis is over, the Lord Jesus lifts off of you because at this point the Lord Jesus is not permanently joined to us, Christ Jesus or Christ in you is the one that's permanently joined to you, and maybe you just have the Holy Spirit. So that strength to overcome is no longer with you and all that you have in the memory of what the Lord told you to do, but you have lost your moral strength.

And a lot of people take tremendous victories and thereafter fall into sin at some small point. If you've been in the church for a while, I'm sure that you've heard some such story, some great man of God, I was in a local church here quite a few years ago the Lord brought me in, the man had just gotten back from Russia, he was absolutely ecstatic, and he seemed to believe he was an apostle, maybe he was I don't know, but there was a big celebration going in the church, that the church would be elevated, the pastor was now an apostle, and other pastors were raised up in the church to help the people, and the next time I heard of this church, what was it a year later, two years later, this man, this apostle had fallen into adultery, left his wife, run off with another woman, was no longer in the ministry, and went over to the church, the anointing was completely gone. So what happened.

This pastor was under an intense anointing because the Lord had a job for him to do in Russia, so he was under this high anointing to go and do whatever he had to do, and then when that was accomplished, this intense anointing lifted

off of him, this intense anointing that was covering his potential for sin, and here he was left with just a memory of what the Lord had done in his life.

And Satan moved right in, and took advantage of him, and whack, because you see he thought he was invulnerable because of that intense anointing that was on him in Russia, and he probably didn't recognize that that same protection, that same level of protection was no longer on him. Listen brethren I have to tell you, I am fully aware, if there are different levels of protection on me at different times. I'm very aware of it. Sometimes the mind of Christ Jesus in me is so manifested, it is very easy to resist sin, very easy, it's like it's not even worth talking about, it's so easy to resist sin, when I'm on a specific assignment for him for example, or if I'm being confronted with an enemy that he knows I'm no match for, he's done it for me.

And then the next day I go out and I'm tempted to, my big problem right now is losing my temper, and anger, I'm tempted to lose my temper and he's not there, and I feel this anger welling up in me. Well just yesterday Lord you were on me and it wasn't even a test, what happened? He's not resting on me in the same level of power. So this man came back from Russia, he probably didn't recognize what I'm telling you about now, that Satan wasted no time to get in there and test him, and he didn't stand, and that's what happened to Noah, this is what the Lord told me this morning. Noah lost his Chayyah level of soul. But Elohim and Jehovah were holding him up, so that he should be the survivor of the flood, and then when Noah was safe and on the other side, that heavy anointing lifted off of him and he was on his own. See, he was not without protection, he always had the option to cry out to God to help him, but apparently he was just overtaken, just completely overtaken.

You see, I don't I'm not aware of any Scripture that shows the Lord rebuking Noah, I don't even see any Scripture that could be analogous to the Lord telling Adam, Eve and the Serpent, look these are the consequences of your sin, because I don't believe the Lord was cursing them in the garden, he was just telling Adam, Eve, Adam and the woman and the Serpent, look you did something that you shouldn't have done, you've unleashed something that's been unleashed and this is what's going to happen to you now.

Is anybody aware of God talking to Noah like that? I'm not aware of God talking to Noah like that. See in other words the Lord had nothing to say to him, he had lost his Chayyah level of soul, and he didn't make it, after that ark landed and the heavy anointing lifted off of him, he didn't make it. His son Ham recognized that his father had been overtaken and sounded the alarm and Noah who had birthed a high level of Satan apparently cursed his son Ham and Ham's prodigy.

And the descendants then of Shem, Ham, and Japheth, lost the Chayyah level of soul, I'm sorry, lost the Neshamah level of soul. So that was the third level of the fall which I've been preaching, you know I preached that years ago, that the third level of the soul was after Noah. Noah had lost his Chayyah and the descendants of Noah's sons also lost the mind of Christ, and this is the world that we have today.

So we do see the doctrine of Christ lining up with Kabbalah to this extent, that the loss of Yechidah soul, was the first stage of the fall, is anybody not following me does anybody have a question? Okay we're waiting for the Lord to tell us what would have happened concerning the maintaining of the integrity of the vessel, if the creation had not fallen from that first stage, the loss of the Yechidah. Everybody okay? Any questions? Any comments? I was really hoping the Lord would give me the answer as I preached it, but maybe it's because for some reason, I'm too sure, but I don't have the answer.

So praise the Lord, God bless you all goodnight.

03/06/02rs