

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #550 -Part 15

KABBALAH STUDY

(Lesson 6-2)

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

We are working on Lesson 6 and for those of you who have notes, I'm at the top of page 2. Praise the Lord. Now this is the second message for Lesson 6 and I did not clearly mark where I left off, so there may be some overlapping. We're starting at the top of page 2. I know that I did comment on that first sentence. I listened to the tape, but Part 14 was one of those tapes where I just rambled on and on, so I couldn't really tell where I left off. But I believe that I did address this first sentence. The initial presence of God in the universe, which is His divine will, is called Adam Kadmon. Adam Kadmon is the Keter. The first sefirot is Adam Kadmon. They are one and they are the same. In order to manifest creation, God had to first manifest the initial concept of form. What we're talking about is a formless God; a formless God. Inside the empty space, we call His essence light. Outside of the empty space, we don't even know what to call it because it's totally alien to us. We just know that He has an essence. Inside the empty space is called light and the purpose (or at least the purpose that we can comprehend at this time) of this creation is to give form to this formless entity called God.

We were talking about this over dinner. There will be a multitude of forms because God is so great. Adam Kadmon, who is God inside the empty space, is so great that our finite mind cannot comprehend it. Our mind is incapable of comprehending it, therefore the unified God (see there is only one God) is like light being put through a prism. Let's say He puts himself through a prism which breaks him down into many different forms and our mind can grasp one form at a time. See, my mind cannot even grasp the population of the United States. See, if my mind was able to grasp the population of the United States, that would mean that I would have a working knowledge of every human being that lives in the United States. I would know their first name and their last name. I

would recognize them when they walked down the street. I would know where they lived. I would know who their families were. I think (now of course this is impossible) but if every member or every citizen of the United States were to line up and file past me, I still wouldn't remember them. I wouldn't be able to relate to them. My mind could not contain this degree of knowledge.

So God is a unity. He is an undivided unity who, an analogy would tell us, put Himself or passed Himself through a prism which has broken and is breaking Himself down into many different forms so that we could hopefully grasp a little bit of Him. If He's appearing to us in many forms, maybe we can lay hold of something of Him. This is why we are told that this World of Action is an illusion. This whole World of Action and everything in it is an illusion. It is a lie because there is no division in reality. There is only one and that is the Living God and we are a part of Him. We are in Him, but our mind can't comprehend that at this time. He is the only reality. Everything that's in this world can change. It can change in one second, from one second to the next. There is no stability here and if you think you have stability because things have been the same way for a long time, you're just deceived. Even if things have been in a particular way in your life for fifty years, the truth is things could still change in the next second. Based on that principle, on that spiritual principle, everything that exists in this world is a lie. Every relationship grounded in Christ Jesus means Christ Jesus in you is relating to Christ Jesus in the other person. Every relationship that is not rooted and grounded in Christ Jesus is temporal. It gets better, it gets worse. It can come and it can go. Only Christ Jesus abides forever and that is the truth of our existence. That is why the wise man cleaves unto the Lord because everything else is air or sand. Therefore the Scripture says we are foolish if we cleave to anything other than the Lord Jesus.

So I told you all that to deal with this sentence which says that in order to manifest creation (and the very term creation signifies form) God had to first manifest the initial concept of form. There was no form. There is no form in the World of Atzilut. There is no form in Adam Kadmon. See, this concept of Adam Kadmon's ears, nose and mouth, this is all metaphor so that we who have a finite mind, who have ears, nose and mouth, can relate to Him. He has no form. So Adam Kadmon is the highest world and there is no form there. The world below Adam Kadmon is the World of Atzilut and this is where Ze'ir Anpin and Nukva (his female) are. Their name is the heavens and there is no form in the World of Atzilut or the World of Emanation. There is no form there. You come down to the world below that, which is the third world, and that is the World of Creation.

Now there we begin to see forms because that's the world where the angels are in creation. I know the world below that is the World of Formation, which we know is the astral plane and the forms in the World of Formation are both good and evil. Then we have this physical plane and this physical world. This World of Action, that we live in, has within it many worlds. There is the World of Adam Kadmon, there is the World of Emanation and there is the World of Creation. All of that is within our physical World of Action right down here, never going beyond the World of Action. We have five worlds and within them many other worlds because each world has within it five worlds and it goes on ad infinitum. So there are many spiritual realms invisible to us that are right here in our physical World of Action. There is more than we could ever comprehend. The knowledge that we don't know about is far greater than what we do know. So to think that we know it all is the arrogance of pride, which is deadly.

So we're talking about a creation which will give form to the formless. Let me remind you that we're still at the beginning of Lesson 6 which is a review. Creation is a plan to give form to the formless glory that is all that there is. No one has the answer. Now there was need to create a form or vessel, actually multiple vessels, in order for God's indivisible light to differentiate. You see, God's light is indivisible. God's light does not divide. What happens is that a series of containers were erected. There were 10 in number called a series of 10 sefirot.

God's light poured into these 10 sefirot, so we have the illusion of the division of God's light. See, if you're not instructed in spiritual principles, you'll say well, God's light divided. It divided into 10 sefirot. No, God's light is not divided. God's undivided light is filling each of the 10 sefirot. There's a difference. God's light is undivided. So in order for God's indivisible light to differentiate and manifest all the potentials that lie latent in God's unknowable essence (outside of the creation which is Ayn Sof) God's light has to differentiate.

I hear the question and I don't know whether it's here or the Lord has just given me this question so I could answer it for whoever will be listening to this tape or reading this transcript; but Sheila, what do you mean by God's light is indivisible? Do you not teach that the very Genesis of good and evil is that the descending light of the Ayn Sof unravels as it descends? That's a good question. Is somebody here thinking that or did the Lord put that question in my mind? That's a good question. The answer is that God's light is indivisible, but depending on the vessel that it enters into, different attributes of God's light will be emphasized. For example, take Gevurah. Gevurah is responsible for all of the harsh judgment. All of the other nine sefirot exists within Gevurah. But the

attribute, Gevurah, is that which is emphasized in that sefirot. Does anyone not know what I'm talking about? Let me put this on the board for you.

Drawing #1. You may recall that every sefirot has 10 sefirot underneath it and each of those 10 sefirot has 10 sefirot underneath it. Right? So no sefirah is alone. Every sefirah has within it all of the other sefirot and every one of the five worlds has within it all of the other five worlds. The whole creation is interwoven and interwoven and interwoven and interwoven. Does anyone not understand what I have on the board? Each sefirah has all of the other nine sefirot within it. No sefirah ever appears alone. In all cases, one of the 10 sefirot is predominant and the whole is called by the name of the predominant sefirah. So we call Gevurah, Gevurah, because the aspects of Gevurah are predominant in that sefirah.

But Gevurah has within it, Keter, Chokhmah, Binah, Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod and Malkhut. No sefirah is alone. Okay, this is the sentence we're dealing with. Now there was need to create a form of vessel, actually multiple vessels, in order for God's indivisible light to differentiate and manifest all the potentials that lie latent in God's unknowable essence, which is outside of the creation of Ayn Sof. So we see that the plan or the procedure to enable our finite minds to comprehend some small aspects of God is to pass the light of God through a series of filters which differentiates the light, which means the light is not divided, but the light is directed into multiple vessels and in each of these vessels, different aspects of the light is emphasized. This is God's plan to give us an opportunity to comprehend to some degree some of His essence. Are there any questions about this principle?

The light is not divided. It's just passed through a series of filters and it's contained in vessels. See, that's what a sefirah is. A sefirah is a vessel. Each sefirah is actually an empty vessel that is hopefully filled with the light of God. In the case of fallen man, the sefirah are empty and dry. I know I have told you on a previous message a few years ago (when I was still teaching the Doctrine of Christ and looking up every single Hebrew word in the Scripture to translate the passages) that there was one Hebrew word that really mystified me. I cannot tell you the name offhand. I can't tell you the word and I can't tell you the Strong's number, but I know that I came across it frequently. I may be wrong, but I think the translation in the King James Translation was channel. One of its translations was channel. When I researched the word and looked it up in Gesenius' Lexicon and followed it through in other sources, I found out that this Hebrew word meant a channel (almost like a riverbed) that sometimes there was water in it and sometimes there was no water in it. In those days I was asking the Lord, what is the difference between river and brook and pool and

channel and what is this channel that sometimes there's water in it and sometimes there isn't. Now I know that that word is referring to the sefirot. Sometimes there is water in the sefirot and sometimes the sefirot are dried up, in which event we're spiritually dead.

That channel is referring to Malkhut and Malkhut is this visible World of Action. Each one of us is a world within the world of Malkhut and if we do not have (or if our inner Malkhut, our spiritual aspect within ourselves, is not filled up with the essence of God through union with Ze'ir Anpin's Yesod) we are a dried up channel. Of course, to those of us who know it, Ze'ir Anpin is appearing to the world as Christ Jesus. If our spiritual life, which is really Abel, is not filled up with the glory of God through union with Christ Jesus, we are a dried up channel. That's what we are. The sefirot are channels through which the glory of God is suppose to pour into us. I'm just so excited with this message of Kabbalah. You know, years ago I had this dream. I know I preached on it in one of these Kabbalah messages. I had this dream where I looked out the window and there was this tremendous reservoir. Now I know that that reservoir is one of the sefirot. At the moment, which one it was is alluding me. It must be Malkhut, I would think. There was this tremendous reservoir with all this water in it and it was filled up. That was on my left. When I looked up, there was what looked like a high rise office building and it was very high. I could see that there were people looking out the window that were much higher up than I was. Oh, that dream bothered me. I forget most of my dreams, but I never forgot that one. Now I know that the reservoir must be Malkhut and that the high building was all the levels of God above me. I was pretty low down, although I was higher than the reservoir. I was in that building, I think, but I was only on like the second or third floor and I was looking down on the reservoir. But there were so many levels above me that I couldn't even see the top of the building. So I am somewhat ascended, you see. It's just so exciting.

These sefirot, they are channels. This is why we are commanded to not pray to angels, because the sefirot themselves are empty vessels. Men that do not know God, we are empty. We are sefirot. Every man is a manifestation of Malkhut. If you are not a Malkhut that is filled up with the glory of God, you're an empty vessel. What we're finding today, more and more in the church, is vessels filled up with the murky waters of Satan. The church can't tell the difference between the glory of God, which is Christ, and Satan. They can't tell the difference. The church cannot tell the difference. They see something spiritual and they assume that it's God. We, in this ministry, we are trained to be mature in Christ. We're in training to know that everything that is spiritual is not God. Only those who are exercised to discern between good and evil can

recognize good and evil. Paul clearly said, only those who are exercised to tell the difference can tell the difference. Praise the Lord. Okay, let's go on.

So the light of God emanated outside of Adam Kadmon, metaphorically from what we call his ears, nose and mouth. What does that mean, metaphorically? It means that Adam Kadmon doesn't have ears, a nose and a mouth. But there is a principle that is being expressed here, that this glory of the Ayn Sof that poured into Adam Kadmon, is himself, a series of filters. Adam Kadmon is a series of filters. He's the major filter. The light of the Ayn Sof poured into him and now the light is going to come out of Adam Kadmon. See, the light went inside of Adam Kadmon and now it's going to come out of Adam Kadmon in measured amounts. A measured amount of light went into Adam Kadmon and even that measured amount is going to come out only in measured amounts. Why? So that the integrity of the empty space is not destroyed. If too much of the light of the Ayn Sof poured into the empty space and the light within the empty space or the energy or the power of that light equaled the pressure of the light outside of it, the empty space would cease to exist. The light that was inside the empty space would just flow together with the light that was outside of it and there would be no more creation. It would be just the Ayn Sof, the way it was. So this light has to be measured and controlled so that the creation can continue to exist. Brethren, this is true of the individual. Now let me tell you again, everything that we learn in Kabbalah can be applied to you, the human being. This is what Jesus was talking about when He said, if you pour new wine into old wineskins, they're going to break.

See, when the Lord first came to us, we were empty vessels. We were Malkhut that was dried up and withered and if too much light is poured into us without a preparation, if too much light is poured in too fast, it would probably (if it wouldn't kill us) it would make us sick or it would damage our mind. Too much energy into your body can physically damage your organs. Too much energy into your brain could fry your brain. So only measured amounts of energy are being injected into us and we have built in dams, built in walls, that are holding back the flow of the water. It's called self defense. It comes up in our mind as self defense and self preservation. But sometimes our self defense is out of control and our walls won't let the Lord in at all. See, some people are afraid of the Holy Spirit. Some people are even afraid to have faith in Jesus. Some people are afraid of the gifts of the Spirit, but we're a mature ministry. We're even beyond the gifts of the Spirit. We have the testimony of Caleb and Joshua. We have been chosen to go into the land and test out the land and to taste the fruit thereof and see what is available to us. But there are giants in the land that don't want us in and all of this is going on within us. The giants are within us and Caleb

and Joshua are within us. The journey is inward, into the subconscious and the unconscious parts of our mind. That's where the greatness is and that's where the milk and the honey is. That's where eternal life is. That's where glory is, on the inside.

As you all know, I take Tai Chi lessons. I don't recommend that to any Christian, at this time, unless you are absolutely convinced that the Lord has told you that your world has turned upside down and that you're mature enough in Christ so that Tai Chi will not stir up your Fiery Serpent. But the Lord has sent me to Tai Chi and my Tai Chi teacher told me the other day that Tai Chi began in China. The purpose of Tai Chi is that it began with a group of monks who believed they could live forever and this is how they went about it. They went about training their body to be as healthy as it could possibly be, but they all died, you see. See, China is suppose to be, from what I understand, a very very old race. But I think that every race has a revelation somewhere in it, that somehow we're not suppose to be dying, that somehow mankind is called to eternal life and something went wrong. So the Chinese monks, as spiritual as they are, they get all into philosophy and meditation. They're very spiritual. I don't do that stuff. I just do the physical exercises. But they didn't make it because they're lacking the essential ingredient. There is no eternal life outside of Jesus Christ, you see. You can't have eternal life by taking perfect care of your body.

Even my chiropractor tells me, if you just take care of your body, if you just line up your spine and get your spine adjusted, the body will heal itself. Well, people die every day that go to chiropractors. My chiropractor died. I'm now seeing his son. They don't have the missing ingredient. You can feed this body, you can take care of this body, you can have a chiropractor work on this body, you can exercise this body, you can do everything that you want to this body and it is not going to live forever unless Jesus Christ rejoins you to the unending source of energy, which is the supply of life that comes from the Ayn Sof. The Dragon can't give it to you. The Serpent can't give it to you. Satan can't give it to you. Eternal life is only in the Eternal One and we are trying to get reconnected to Him and to get reconnected to Him is a multi fold process. The essential aspect that is the hardest to overcome is that we must look upon and learn to despise our sin nature and cover it over with the righteousness of Jesus Christ. You can't cover over what you won't see or what you won't confess. Those are the giants in the land, our own sins; our own sins.

So Adam Kadmon has no ears, nose and mouth. He is a metaphor. He does not exist in humanoid form. That's what a metaphor is. We're imputing humanoid form to him so that we can relate to him, but he's not in a humanoid form. So the light of God emanated outside of Adam Kadmon, metaphorically,

from his ears, his nose and his mouth. So if Adam Kadmon does not have ears, a nose or a mouth, what is the purpose of saying this? The Kabbalistic word is hint. What does that hint at? What does that mean to you? Psychology would say free associate. What does that mean to you, the ears, the nose and the mouth? What does it imply? If it's a hint (it's an allegory, it's a metaphor) what could it possibly mean concerning the light that's inside Adam Kadmon that is coming to the outside? Can anybody guess?

COMMENT: There's some connection between them all and that the light can possibly come through these openings, like filters.

PASTOR VITALE: Well, that's true, but what about the light? What about the light? The hint here is that the light that comes out of the nose is lower down than the light that comes out of the ears. The light that comes out of the mouth is lower down than the light that comes out of the nose. That's the hint, you see.

COMMENT: So it's a different degree of light then?

PASTOR VITALE: No, it's the same light. But you're on the right track there. It's the same light, but the light that comes from the nose is further away from the Ayn Sof than the light that comes out of the ears. The light that comes out of the mouth is further away from the Ayn Sof than the light that comes out of the nose.

So what happens to the light as it flows further and further away from its source?

COMMENT: It gets darker and darker.

PASTOR VITALE: Not darker.

COMMENT: It gets more solid.

PASTOR VITALE: Yes, it gets thicker. It gets thicker. It's the same light, but as it flows further away from its source, it becomes thicker. But it's the same light. It's the same thing as saying water is water. It could change its form from liquid to solid (which is ice) to vapor (which is steam) but it's still H₂O, you see. This is the hint that's behind Adam Kadmon's ears, nose and mouth. What Kabbalah is saying is, yeah, light came out of his mouth, so that light must be thicker than the light that came out of his ears. Also, the light changes form. It's the same substance, but it changes form from the ears and the nose and the mouth. Now the form of the light in the ears is very very subtle. It's very vague and very hard to see and nothing really tangible. Now what is being formed? Does anybody

know what is being formed? What is the light being formed into? Do you want to try?

COMMENT: It's being formed into a vessel.

PASTOR VITALE: Yes, it's being formed into a vessel and the ultimate form of the vessels is us. We are the ultimate form down here in the World of Action. What is being formed out of the light is a vessel to hold the light.

So the light of the Ayn Sof is being filtered through Adam Kadmon and that light is really being divided into two purposes. The light is not being divided, but the function of the light is becoming two fold. Part of that light is being formed into a vessel and the other part of the light will be the light that will fill the vessel. That reality exists right down here in this world. We are the vessels and we are in the process of being filled with the light, but it's a war. The light wants to get inside of us, but what are we filled up with right now that won't let the light in or that's fighting with all its strength to keep the light out? What are we filled up with?

COMMENT: Sin.

PASTOR VITALE: Yes, but we're talking about a substance. We're talking about light. What would be a substance that would go with light? Sin doesn't go with light. Sin is a different category.

COMMENT: Darkness.

PASTOR VITALE: Darkness or what kind of earthen substance? Darkness is correct, but if you had to name an earthen substance, what would you say?

COMMENT: Water?

PASTOR VITALE: No. Water would be good. What are we filled up with? We're that channel. I was just talking about the channel. Sometimes it's filled with water and sometimes it's not.

What's in there if there's no water in there?

COMMENT: Dirt.

PASTOR VITALE: Yes, we're filled up with dirt, brethren. We're filled up with dirt and the water can't get in here because we're all filled up with dirt. So the

water has been present to fill us for two thousand years, but we have to get the dirt out before the water can fill us because what happens is that the water flows in and all we've got is mud. Instead of dirt, now we have mud. We're filled up with spiritual dirt and that spiritual dirt is in our mind and it's in our thoughts and it's systemic. It's through our entire being, therefore we need to be cleansed. The Scripture says we're cleansed with the washing of the water of the word. Well, that word is truth. The word is not just philosophy. Jesus Christ is the Word and the Word is the truth; the truth about our entire condition, not just some abstract philosophy. We're cleansed when we realize that we're filled with dirt and not with water, that we're filled with darkness and not light. But if we choose to believe, and I don't mean to be picking on anybody, but I really disagree with preachers who preach from the pulpit and are referring to other people and it's a backhanded jab. This is not a backhanded jab. Everybody knows who they are and I'm right out in the open, but this has to do with something that happened this morning.

If you think that your cleansing was 99% and you've just got little bits left, you are deceived because nobody is that clean at this stage. Nobody is that clean. We are filled up with dirt. If we were not filled up with dirt, we would not be sick. We all have some form of physical problem here and none of us are flying. I don't see anybody flying or doing outstanding miracles. Now if all we had was a little shade left, little bits left, which was the word that was used this morning, we would not be in the condition that we are in. If I only had a little bit left, I would not be in the condition that I am in. We are filled up with dirt. We have to be very careful. You see, that dirt is conscious. That dirt that's filling us up has a name. See, it's called Leviathan, made from the dirt, and that dirt is lying to us, telling us that we're clean when we're not clean. So if you think you're clean, then you're closed to being cleansed. So you have to be cleansed from the lie and the solution for the lie is to keep being told the truth until you break down and give up the lie and start believing the truth because the truth, when it's spoken out of a spirit of righteousness, will eventually overcome the lie. The motive is very important. If someone is speaking the truth in cruelty, if someone is speaking the truth for their own motives, well, you know the truth is very powerful and sometimes it could still have a good effect on you. But when the truth is being spoken, for truly your benefit at the unction of the Lord Jesus, it will eventually wear down the lie, if you don't faint; if you don't faint. It's not easy. Praise the Lord.

The light of God emanated outside of Adam Kadmon. Does everybody have this? There was an empty space created. Then Adam Kadmon was sketched in the empty space. Then the Ayn Sof poured just a small amount of his light

inside of Adam Kadmon and now that light that's inside is starting to come out and it's coming out of his ears, nose and mouth, initially. Then after that, his eyes and his forehead. These three metaphors, ears, nose and mouth, described in detail in previous lectures, led to the solidification of form in a world of force. This world is a world of force. There is energy everywhere. Our words project energy. There's energy in water. That's how you get hydroelectric power. There's all kinds of natural energy in this world. Actually, we're under a sea of energy; form in a world of force. Yet, the vessel that emanated from the mouth of Adam Kadmon was only an initial prototype. It was a model. It wasn't the real thing. Now with this complete, the stage was set for the next phase of creation. What was to come now was the formation of the vessels that would create the universes that would become known to us. So what came out of Adam Kadmon's mouth? Does anybody know the name of the vessel that came out of Adam Kadmon's mouth? It's called a world. The World of what? Does anybody know? What world came out of Adam Kadmon's mouth?

Was it the World of Points? Did that come out of Adam Kadmon's mouth? No, it did not.

COMMENT: Was it the World of Emanation?

PASTOR VITALE: No, it was the world of bound lights. Why is it called the world of bound lights? Because it was the lights that came out of Adam Kadmon's mouth. Ten lights came out of Adam Kadmon's mouth. The lights that should have been in ten separate sefirot came out, but there was only one vessel. Ten lights came out in one vessel. It should have been ten vessels; ten lights, ten vessels. All of those ten lights were bound together in one vessel. They had not yet separated. They were like siamese twins. They had not yet differentiated; the world of bound lights. Eventually they would have to separate. Now the lights of the A'Ha'F (that's Kabbalahese for ears, nose and mouth) the lights of A'Ha'F emanated outside of the body of Adam Kadmon and manifested their light down to the metaphorical navel of Adam Kadmon. At this point, the light of the Akudim ended. Akudim means bound. I think it's Olam Akudim. Please forgive me, I don't have it straight myself. Olam means world and Akudim means bound. The world of the bound lights ended at Adam Kadmon's navel, outside of Adam Kadmon. Remember, this is a review now. I'll take any questions you have. I'm going very slow. This left the lower portion of Adam Kadmon and thus the universe in darkness. It was in darkness because the revelation of the Divine Light was absent. In order for creation to continue, this realm needed to receive the light. Let me put this on the board for you.

Drawing #2. Adam Kadmon, showing the light coming out of his ears, the two nostrils of his nose and his mouth and that light extends down to his upper torso and covers his heart extending unto his navel. The area underneath or below Adam Kadmon's navel is in darkness because the light that comes out of his ears, his nose and his mouth cannot reach any further. Light only goes so far. It doesn't go beyond his navel, so something has to be done to continue with creation, for creation to be complete. Adam Kadmon has to be complete. Adam Kadmon has feet. He goes all the way down to his feet. He will be developed all the way down to his feet. Of course his feet stand in the World of Action. I'm not sure who the preacher was, but it may have been Bill Britton who got the revelation that the sons of God are God's feet. He didn't know about Adam Kadmon. He was saying I have this revelation of the sons of God and where are we in the Scripture? Then the Lord showed him that we are the feet. We are the feet of God because we are standing on the earth. We are God on the earth or we are suppose to be God standing on the earth. All of humanity is suppose to be God standing on the earth, but things are not the way they ought to be at this time. So according to drawing #2 (and I think it's pretty self explanatory) at this stage of creation there is darkness below Adam Kadmon's navel. That's where our universe is, below Adam Kadmon's navel. Spiritually speaking, we exist in the area of Adam Kadmon's genitalia and we are physically appearing as his feet in the earth. Is everybody okay? Okay, let's take a picture of that, please.

Drawing #3 shows the inside of Adam Kadmon. Drawing #2 showed the outside of Adam Kadmon and we showed the light that went down to his navel and that Adam Kadmon, below his navel, was in darkness. Drawing #3 shows the inside of Adam Kadmon. We see that the Tetragrammaton, also called the general sefirot, YHVH (that the Kabbalist pronounce Havaya, although I have no problem saying Jehovah) the Tetragrammaton, YHVH, represents the stream of light that the Ayn Sof poured into Adam Kadmon. Remember, during the tzimtzum, the Ayn Sof withdrew all the light from within this empty space within Himself for the purpose of building a creation in the midst of Himself. After He extracted His light from this place in His center, Adam Kadmon entered in and He sketched out Adam Kadmon and then the Ayn Sof poured a stream, a measured amount of its light into the empty space. That measure of light that the Ayn Sof poured into the empty space appears to us as the Tetragrammaton, YHVH. Is everybody okay? Now we see that Adam Kadmon is the Yod of the Tetragrammaton, which is YHVH. The Hebrew letters, YHVH, are the general sefirot that are inside of Adam Kadmon and the Yod is the Keter. The first H is SaG, which is Binah, and the V is Ze'ir Anpin and the second H is Malkhut. Actually, it is the tip of the Yod that is Keter and Chokhmah is the Yod.

But we say, for the purposes of this instruction, that the Yod is Keter and Chokhmah is attached to him, but we're just talking about Keter right here. So the Yod of the Tetragrammaton is Keter and is Adam Kadmon. Keter is Adam Kadmon. We see at this point, Adam Kadmon consists of a Yod and a Hey. There is no Vav or BeN that is yet in existence for Adam Kadmon at this stage of the creation. Now remember, Adam Kadmon is being built. He's being built. When I said earlier, the space was emptied and then Adam Kadmon was sketched out and then the stream of light came in, I think I did not say that accurately. Adam Kadmon is being built in the empty space and exactly at what point this stream of light came in, I'm not sure, so I'm going to skip right over that. But right now we're looking at Adam Kadmon being built from the light that was in the empty space. We start out with the general sefirot, YHVH, and we know that there are four specific names of God that emerge from the general sefirot. The general sefirot is the general Name of God and there are four specific names that emerge from each of the four letters of the Tetragrammaton. The Name of God that emerges from the Yod is what? What is the Name of God that emerges from the Yod? What is the Name of God that emerges from the Hey? What is the Name of God that emerges from the Vav? What are the specific names of God?

COMMENT: The AB is the Y and then the first H signifies SaG and then the V is MaH and then BeN is the second H.

PASTOR VITALE: Excellent. You got all four of them.

So there's one general Name of God or general sefirot and there's four specific names that arise, one of each, which arises out of the four letters of the general Name of God. Now the Yod, which is Adam Kadmon, is AB and we're told that the name AB arises out of the Yod because when you spell out Adam Kadmon's name with a unique spelling, you get a numerical value of 72. That means, that ultimately, that specific name will be YHVH, but at this stage of the creation, just like a fetus being formed in a woman's body, only the first two letters are there, only the Y and the H. This is an issue that I just brought a correction on recently. I think it was on Part 13. I preached it recently that I didn't understand this myself at first and I just straightened this out in a recent message. I have been teaching you all along that we were dealing with the SaG of the general sefirot. Remember all those teachings? We were dealing with the specific Name of God called SaG 63 that grew out of the first H of the Tetragrammaton and the Lord has corrected me. Adam Kadmon is the Y and we're dealing with the SaG of the Y of the general sefirot. It is Adam Kadmon that is being formed. So at this stage I don't know what the Kabbalist do with the rest of the letters, but at this stage, we are only dealing with the Y of the general Tetragrammaton, which is

Adam Kadmon, himself. So everything that we talk about, the AB and the SaG and the MaH and the BaN; this is all subdivisions of the Y of the general sefirot. That's what we're up to. This is all that we've studied.

If you listen to an old tape and you hear anything else, I just didn't understand it yet, especially those early messages of A Look At Kabbalah, where the Lord was really breaking me in. A lot of the time I didn't even understand what I was teaching. I don't know how I did it, but the Lord is finally really building some pretty solid teaching in me and we've all labored through this together to get to this point. So we are dealing always, at least now, with the Y of the general sefirot and that Y at this time only has its first two letters created, AB and SaG. You may recall that when you break down to the next level, this is the SaG of Adam Kadmon's Y. The SaG is broken down into something called Ta'N'T'A, which is Ta'amim (cantillations) Nekudot (vowels) Tagin (crownlets) and Otiyot (letters). Now all of these letters represent lights. They all represent lights, subdivided lights of the light of the Ayn Sof. Now all of these lights are the same in their nature. The subdivision arises out of the light flowing into separate vessels. The light itself is not divided. It's just passed (like) through a prism into separate vessels. The lights that come from the Ta'amim of Adam Kadmon's SaG is the light that rises up and comes out of Adam Kadmon's ears, nose and mouth. Actually, it is the same light that comes out of its ears, nose and mouth. This in Adam Kadmon's middle. It rises up and comes out of his head. It comes out of his ears, his nose and his mouth.

It's the same light that passes downward. The light that comes from Adam Kadmon's vowel points is Nekudot, the light that comes out of his eyes. Right now we're doing a review and we're not talking about the light that comes out of his eyes. I've just given you a general sketch for what is happening outside of Adam Kadmon and for what is happening inside of Adam Kadmon. Maybe I should have put this on the board first because in drawing #2 all the lights that you see coming out of his ears, his nose and his mouth, are generating from this diagram that's on the board. See, in drawing #2 I translated all these letters into slash marks that indicate light. But these letters are a formula that talk about the light that's inside Adam Kadmon. Is everybody okay? So the lights of Adam Kadmon's ears, nose and mouth are the Ta'amim of the SaG of Adam Kadmon. They are the Ta'amim of the SaG of Adam Kadmon and Adam Kadmon is the Yod of the general sefirot. Or we can say that the lights of Adam Kadmon's ears, nose and mouth are called the AB of Adam Kadmon's SaG. They are the AB of the SaG of Adam Kadmon, which is the Yod of the general sefirot. You've all got this, right?

Drawing #4. This is the next stage of creation after the light of the Ta'amim of the SaG of Adam Kadmon poured out of his ears, nose and mouth and enlightened the area of the worlds down to Adam Kadmon's navel. Just for the record, the light of the ears shines to the end of Adam Kadmon's beard, which I have not indicated on this drawing. The light that comes out of Adam Kadmon's nose shines down to his heart and the light that comes out of Adam Kadmon's mouth shines down to his navel. The intention of creation is to enlighten the elements of Adam Kadmon below his navel, which includes our universe. In order to do that, you could see the elements that were still inside of Adam Kadmon, ascended. Now I have drawn on the board the creation of a diaphragm and I'll explain that in a minute. In parenthesis you can see the Ta'amim of the SaG of Adam Kadmon had already gone out. That's the lights that are pouring out of his ears, nose and mouth. But the other elements of the SaG of Adam Kadmon, the Nekudot, the Tagin and the Otiyot are still there and also the MaH and the BaN are the V and the H of Adam Kadmon, are still inside of him. We're told by Rabbi Haim Vital that all of these elements ascended at the will of Adam Kadmon to continue with the process of creation; that all ascended and at that point a diaphragm was created. Now a diaphragm is like a dam. It's like a seal that blocks something in or locks something out.

The way this diaphragm was created is that another Tzimtzum took place. Adam Kadmon, himself, did what the Ayn Sof did. Remember the Ayn Sof brought forth a Tzimtzum in the midst of Himself, a contraction in the midst of Himself, which created the empty space. Do you all remember that? Now Adam Kadmon is doing the same thing. Adam Kadmon performed that same kind of contraction at his center and created a new empty space in the midst of himself. That empty space is called the diaphragm of Adam Kadmon. Rabbi Haim Vital calls it the diaphragm of Adam Kadmon. Although it's not indicated on the board, we are told in the text that all of these remaining elements ascended. So we see that the remaining elements of the Ta'amim of the SaG of Adam Kadmon, one up and one out, and the internal elements of MaH and BaN came out or they ascended. The elements of MaH and BaN ascended. After they ascended, Adam Kadmon performed this Tzimtzum within himself and created the diaphragm and some of the elements of MaH and some of the elements of BaN came back down. So some of the elements of MaH and BaN came out and I believe that they joined with the lights of the ears, nose and mouth that were outside. Other elements of MaH and BaN came back down inside the diaphragm and now the diaphragm was preventing them from ascending again. Is everybody following this?

Now this is not Kabbalah. I've never read this anywhere. As far as the Doctrine of Christ in Kabbalah goes, we were told in our message called The World of Points, that these elements of MaH and BaN, that came down and now remained within the diaphragm, became the seedlings of Adam Kadmon's ovary. Actually, what Rabbi Haim Vital calls the diaphragm (the Lord has told us) is Adam Kadmon's ovary. Also, in The Tree Of Life, we're told that Haim Vital says that the secrets of the inside of Adam Kadmon are so deep that we're not to discuss it now. Maybe some of the other rabbis had a knowledge of Adam Kadmon's ovary, but it is not a knowledge that is given to the public. According to my readings, no matter how profound this knowledge is that we find in books about Kabbalah, it's all considered the surface knowledge. There is certain knowledge that they will give to the public and knowledge that the rabbis won't give to the public. So I don't know what the rabbis know, but I know that we are told by Rabbi Haim Vital that the secret of the insides of Adam Kadmon is not known. But the Lord has told us that this is the formation of Adam Kadmon's ovary and that the elements of MaH and BaN, that came back down to stay inside, are the seedlings of the garden. The seedlings of Adam Kadmon's ovary is the garden. Is everybody okay?

So we're mixing Kabbalah and The Doctrine of Christ in Kabbalah. So Vav which is MaH and the second H which is BaN, rise up, but after Adam Kadmon's diaphragm is formed, some elements of MaH and BaN returned to Adam Kadmon below his navel and are prevented from ascending again by Adam Kadmon's diaphragm. Is everybody okay with this? So I'm not even going to put on the drawing Adam Kadmon's ovary because we're not going to get into that now. If everybody is okay, we'll take a picture and we'll go on. I'd like to point out that the empty space is not the large circle in the midst of Adam Kadmon. The empty space is the narrow edge of the circle and this is called, in Hebrew, a Masakh. It's a Masakh that separated the empty space in Adam Kadmon from the light of the Ayn Sof, you may remember. If this empty space didn't exist between the light of the Ayn Sof and the empty space, where creation is being formed, the two would bleed together. The light of the Ayn Sof would bleed into the creation and nullify it. So this empty space, called a Masakh, was created around the empty space where creation is being formed, in order to insulate the empty space and the creation going on in the empty space, from the force of the Ayn Sof that's outside. Remember, the force of the Ayn Sof, which is infinite, is power beyond our imagination. If that power should flood into the creation, it would be nullified.

The creation would just be filled up with the light of God and all of creation would be wiped out and once again it would just be the Ayn Sof everywhere. So the

empty space is that thin band around the center of Adam Kadmon. The purpose of the empty space is to separate the bound lights that are coming out of the mouth of Adam Kadmon from above; to separate the bound lights from above from what was to manifest below. What was to manifest below? Adam Kadmon's ovary was to manifest, which is the Garden of Eden. Also, in addition to Adam Kadmon's ovary, the Nekudot of the AB of Adam Kadmon's SaG is to rise up and pour out of Adam Kadmon's eyes and become the World of Points. It's Adam Kadmon's ovary on the inside and the World of Points on the outside. That is what is to manifest below. As we know from our message, The World of Points and the Fall, the seedlings of the third generation of Adam (the generation of Adam that is to appear in the World of Action, the seedlings of mankind that are to appear in the World of Action) are in Adam Kadmon's ovary. The mature Adam, known as the genitalia of Ze'ir Anpin, is to manifest outside the ovary. I was just looking at that drawing from another message today, making it look like the rings of Saturn circulating around the planet Saturn. Does anybody remember that?

So we will see Ze'ir Anpin, the male genitalia of Ze'ir Anpin, surrounding the garden. We have the mature Adam, who is Ze'ir Anpin, and we have the infantile Adam, who are the seedlings in the garden; two generations of Adam. The mature Adam, who is called Ze'ir Anpin, who will be surrounding the garden, is born of wisdom. He is an Adam or the son of Ze'ir Anpin, that comes forth from the coupling of the AB and the SaG of Adam Kadmon. He's the product of wisdom and understanding. But the seedlings of the garden, the generation of humanity that is to appear in the World of Action, they are just simple elements of MaH and BaN that never even came out, let alone were joined with wisdom. So here we see Adam Kadmon being set up for reproduction. Is everybody okay with this? Okay, I think we're going to call it quits for tonight because it's pretty late. We'll pick up with this, Lord willing, on Thursday unless there are any questions. Goodnight. God bless you.

3/13/02 mjs