

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #550 -Part 17

## **KABBALAH STUDY**

**(Lesson 6-4)**

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

We're in our notes, lesson 6 of our notes, we're on page 4, the second full paragraph down. Now return to our discussion of the light of the eyes of Adam Kadmon, as we have said the light of the A'Ha'F, and the A'Ha'F is the light of the ears, the nose, and the mouth. The light of the A'Ha'F emanates down and covers the entire upper torso of Adam Kadmon. Now let me tell you this right now, what we're talking about here is the creation of the worlds below. We have the light of Adam Kadmon that came forth, that covered the upper part of his torso, and that light is still basically too rare to form into vessels. We're talking about a creation the bringing forth of vessels, and we humanity, we are these vessels, okay. We're talking about the bringing forth of vessels which are to be filled with the light of God, that is our destiny.

Our destiny is to be filled with the light of God and this light of God is a conscious light, we call it spirit. It is a conscious light, it wants to fill us and it wants to overshadow the will and the consciousness of our flesh because we are shells. And this is a mystery, but the shell has come forth before the meat of the nut. If you want to think of us as nuts, because we're suppose to be edible food, the Scripture talks about the sons of God as edible food, and one of the foods that symbolize the sons of God is the nut. We read about that in the Song of Solomon, one verse says "I will go down to visit my beloved in the Garden of the nuts."

So we the human being, we are the shell and the life of God is the nut, and this is a great mystery but the shell has come forth before the nut, the vessel has come forth first, and we have become so used to having an existence without our insides so to speak, that when the light of God comes to fill us, and to take rule over us and to take control of our existence, we fight with all of our strength. And the Lord's answer to this situation is education, that we should understand

who we are, what we are, what we are called to be, what the Lord wants to give us, what our alternatives are if we don't receive the light of God, and the end of this education hopefully is our agreement with his purposes, he wants us to agree with his purposes. He does not want to twist our arms, and he does not want to force us, but he's telling us for those of us who could understand in this hour, you really don't have much of a choice, it's either the Lord or it's the other guy, and Jesus said my burden is light.

The problem is we have trouble believing even the message, because we've had this existence, this pleasant existence up until now. The answer is that humanity is maturing, and we have reached the time of love, we've reached the age where we're ready to get married. So things have been calm and peaceful and we've been happy with our lives up until now, the issue is our lives are going to change. We have come of age, and we are going to be married to one man or another. And this is the issue where people don't believe, that the marriage is coming and that to refuse Christ, turns us over to Satan. And that is the issue, that's what people don't believe, you see.

So we're preaching this message, and we're doing the best we can to get the word out. Okay so we're talking about, if you look at drawing #1, for this message, you see that the light that comes out from the ears, the nose, and the mouth of Adam Kadmon shines down to his navel, and the visible worlds are destined to be below the navel, actually in Adam Kadmon's generative parts, the world to come is below Adam Kadmon's navel in his generative area, all the way down to his feet. These are the visible worlds. So there has to be something that will separate the lights of the upper world from the lights of the lower world. The lights of the lower world are called to be formed into visible vessels, and the lights above are too rare to be formed into vessels, that's basically the difference.

Now in order for these lights to be formed into vessels, they have to travel far enough away from their source which is the Ayn Sof, they have to travel far enough away from their source to become visible. You see, the grade of the light is the same, wherever the light appears, the value or the quality of the light does not change, but the further that the light travels away from its source, it loses, I don't even know if this is the right words, but I can't think of any other word, the light loses power, because it's that, it's very far away from its source, and as it loses its power, it dims and it takes on a solid form. So if we have the lights from above the navel, just flowing into the lights below the navel, with nothing in between to keep them separate, the power of the lights above, would disannul the vessels that were being formed below, and the best example I can think of is a cup made out of ice. If you had a cup made out of ice and your

poured boiling water into the cup, the cup would cease to exist. The water that had been formed into the ice would not be destroyed, but it would change form, it would be liquified, and the whole purpose of forming a vessel would be disannulled. So this is the purpose of the diaphragm that you see in drawing #2, it's in preparation to bring into existence the worlds below, and what is separating the worlds above from the worlds below is called a Masakh, sometimes it's called Adam Kadmon's diaphragm, and actually what it is, is another tzimtzum, it's an empty space that simply separates the two areas.

Praise the Lord, so it was only, now remember the light from the eyes is the light that's forming the worlds below, so before the light of the eyes could come forth, this Masakh had to be formed, and I think as I told you, now remember everything, all, the general Tetragrammaton was inside of Adam Kadmon, the YOD went up and stayed inside Adam Kadmon's skull, and the HeY, well I'm not going to say that because, let me back up on that, all of the elements that were inside of Adam Kadmon arose, and after the Masakh was created, some elements of MaH and BaN went back down inside. So we see that the world of points exists on the inside and on the outside. I'm looking at this drawing over here, and there was all darkness, there was darkness below Adam Kadmon's navel, because the lights had not yet poured out of the eyes. So we see only after the Masakh was created to separate between the upper and the lower worlds, only then could the light of the eyes come forth, because in order for there to be any lower worlds, the vessels that would form these lower worlds had to be able to receive and tolerate the abundant powerful light, that's just what I told you in different words. Therefore as the light of the mouth of Adam Kadmon withdrew inside, and only returned in a lesser state, so too here the light from beneath the navel of Adam Kadmon had to ascend more than this, the Masakh separation was created to define boundary.

Now you may recall that the lights of Adam Kadmon's mouth were inhaled, Adam Kadmon inhaled them back inside. Remember one vessel came out of Adam Kadmon's mouth, and ten Sefirot, and the lights of the vessel were of the same grade as the lights that filled the vessel. Therefore the lights would have disannulled the vessel, for the same reason as I explained with a cup made out of ice. So Adam Kadmon inhaled the lights of the mouth and when he exhaled them out, he exhaled the lights of the mouth into that one vessel, in a weaker form, and we have a whole lesson on that, but I'm not going to repeat that. In the same principle Adam Kadmon inhaled the lights that were still inside of him, he sucked them all the way up into the upper part of his torso, and after the Masakh was formed, some of the elements of MaH and BaN went back down

to be the inside of the world of points, and this is the beginning of the formation of the visible worlds around Adam Kadmon's genitalia below his navel.

So we see that in spiritual events, worlds are brought forth from sexual union, from spiritual sexual union, worlds are brought forth, and that they stay in existence around the genitalia of the spiritual being. And I know that I've been preaching this from the doctrine of Christ for years, that in spiritual events when a child is born, it stays with the parents, it never departs. Remember everything out here is completely opposite of spiritual things, a woman has a baby, it physically departs from her, and then from the day it physically departs from her, eventually or little by little it emotionally departs from her, until that child reaches adulthood, and goes on and has its own life. And in spiritual families and in spiritual birth, the child stays right there with the parents, and the child is a world. So we see the world that Adam Kadmon brought forth is originally the world of points, which eventually becomes the world of emanation.

So let's go on, and that was another message, so I'm not going to review that whole message right now, I'm going to go on with lesson 6. Now here is an important point, whenever something new is to occur, a space for it must first be created, this was the case and the cause of the initial tzimtzum, you may recall the tzimtzum is the empty space in which the creation is being formed. The Ayn Sof who is God, the endless one, okay, he created a contraction within himself because he is endless, he is infinite, he had no boundaries, therefore to form a creation, it would have to be in the midst of him because it cannot be on the outside of him. So as the initial tzimtzum, so it is here with the Masakh. The lower portion of Adam Kadmon was vacated of light. This light ascended above, it was by the power of this light that Adam Kadmon was able to open his eyes and see.

This light ascended and became what is called Mayim Nokbin, if I'm pronouncing it correctly, the feminine waters refer to as mahn. Now it's important that you understand that these spiritual happenings are very sexual, because everything in this world is an example of spiritual principles. So human sexuality which makes the world go around is a type of the spiritual sexuality that has brought the world into existence, and these feminine waters that ascended above, they can be likened to the passion of Adam Kadmon's passion to reproduce. And you may recall from other messages that these waters rose up and they formed an abundance in his head and there was an explosion in his head, and the light came out of the eyes, the new light came out of his eyes, which is the world of points, and then there was another spiritual sexual union which resulted in an overabundance of light in the head of Adam Kadmon, there

was another explosion from which the Savior was born, and that light came out of the forehead.

So we see that the light of the ears and the nose and the mouth is what I call virgin light, it's the light that was inside of Adam Kadmon, and it came out, but the light that came out of the eyes, and the light that came out of the forehead is not virgin light, it's light that was born from the union of AB, and SaG, as a result of a spiritual sexual union in the head of Adam Kadmon. So once again I tell you that in this fallen condition, our human sexuality exists in the genital areas but our spiritual sexuality exists in the head, our relationship with the Lord Jesus is in the head. It's the same spiritual energy whether you use it for human sexuality or for spirituality, we are born with one measure of spiritual sexual energy, it's the same energy, spiritual energy, sexual energy, it's the same energy. And up into a certain degree, that energy can be used, you can use it, you can be both spiritual and married, you could be sexually involved, but at some point, if you want to enter into the fullness of the spiritual experience, it requires a rejection of human sexuality because the fullness of the spiritual experience requires the fullness of one's spiritual sexual energy to be focused in the mind.

So once again if you're married, you should not be doing anything on your own to end your marital relationship, you should just listen to this truth and ask the Lord what he has for you. He's full well able of taking care of everything. There's no reason to take matters into your own hands, you know, and I was reading the Zohar last night, and of course I've been preaching this for quite a while without really any Scriptural foundation for it, but I was reading the Zohar last night and I read in the Zohar last night that there was a comparison between Jacob and Moses, and the Zohar was saying that Jacob was married to the Shekinah, that's another way of saying Malkhut, that's the life of God in the individual, Jacob was married to Shekinah on the inside, but not on the outside, because Jacob was joined to his wife. But Moses who left his wife, he was married to the Shekinah both on the inside and on the outside, and therefore Moses entered into a higher level of spirituality in the flesh than Jacob did.

Now I asked the Lord what does that mean to be married to the Shekinah on the outside, I don't know what that means. I know what it means that Jacob was married to his wife on the outside, it means he was engaged in a normal marital relationship with her.

But here I have found what I've been preaching for years, I found it in the Zohar, and let me just say it again, Moses entered in to a spiritual experience or an experience of spiritual of heightened spirituality while he was still in the flesh,

whereas Jacob did not because Moses left his wife, this has nothing to do with punishments or rewards, or it was good that Moses left his wife, and Jacob should have, it has nothing to do with anything like that, we're just talking about facts.

Jacob was involved in a marital union with his wife, and he was limited as to his spiritual ascension, Moses left his wife and he went into higher spiritual planes than Jacob who did not leave his wife. So don't be drawing any conclusions that Jacob should have left his wife or you should have left your wife, don't be drawing any conclusions. What we have here is a foundation for what I've been preaching for years that we are born with a certain amount of energy, spiritual sexual energy, it's the same energy, it either goes down or it goes up, and you can expend somewhat of it downwards, and somewhat of it upwards to a certain point, but to experience the fullness of the height of the spiritual experience while you're in the flesh, and you cannot experience that when you're expending some of your energy sexually.

There's no moral judgment here at all of whether you should or whether you shouldn't, it's just a fact, that to have the height of the spiritual experience it requires all of your spiritual sexual energy to be exploding in your mind, okay. And the Lord is full well able to orchestrate all of our lives. He knows exactly what he's doing, and he knows what his plan is for the salvation of humanity, he knows where we are in our development, just don't take matters in to your own hands. I did not choose to be in the condition that I'm in. For years I hoped to marry again, and this is the position the Lord put me in. And of course I am celibate for all of these years. So if he didn't do it to you and he did to it to me then just accept the fact that he did do it to me and he didn't do it to you. Don't do anything on your own. Okay.

So we see that there's a spiritual act that's likened to the human sexual act where the feminine waters arise, in other words they build up, there's a pressure that builds up to a crescendo, and that's expressed by saying the spiritual, the feminine waters arose up into Adam Kadmon's head. Mahn, that's the feminine waters now, is one of the most essential ingredients in creation. Mahn is the desire from below to receive from above. I mean that's very important because one of the basic differences between male and female, both spiritually speaking, and well it's not true so much in our society today, women have become much more independent in this modern society, but spiritually speaking

anyway, the basic difference between male and female is that the male gives and the woman receives. The male gives and the woman receives.

So we see that these feminine waters are one of the most essential ingredients in creation, the desire from below to receive from above, now this is something that I was very surprised to find out, the first time I heard this, I rejected it, that we have to move the power of God, that our desire for God moves the powers on high, our desire down here, our craving for God, our panting after God, our lusting for him, our needing him, brings him into our lives, and some people for whatever reason they don't have this need, okay, then they usually, they have a very, they don't have a particularly spiritual life. You cannot have a very strong spiritual life if you are not panting after God, because as you pant after him, he responds to you.

You bang on heaven's door, he answers you, you have to bang. Okay, when the light below the torso of Adam Kadmon ascended, it did so as an expression of desire within Adam Kadmon to create. Because of this passionate ascent, and the tremendous abundance of light now exclusively in the upper torso of Adam Kadmon, this caused there to be a merging of the AB, and the SaG of Adam Kadmon. This led to the birth of the new light, the light of the eyes. Now remember the light of the eyes is the light that's forming the visible worlds, and the first visible world to come forth was the world of points.

The merging of the AB, and SaG in Hebrew is called a Yihud, this means a joining or a coupling actually of a sexual nature, AB, and SaG are elsewhere called father Abba, and mother Imma, respectively. They must bond together in order to have their children, which is a reference to the creation of MaH , and BaN, and MaH is Ze'ir Anpin, and BaN is Nukvah. The meaning of this metaphor is this, AB, generally speaking is Chokhmah, SaG generally speaking is Binah, Chokhmah and Binah are the two aspects of mind function. You see I've been telling you for a long time now, everything spiritual has to do with the mind, and in particular with unconscious and the subconscious part of the mind. So in order to be spiritual, you have to start dealing with the unconscious part of the mind, and you have to deal with your own stubbornness and you have to look at what's behind it. I really think the Lord has told me that it's fear that is behind this reluctance to look at the unconscious side of our self, it's a fear of what we're going to see, and we are told that Moses was afraid to look, because you have to face what's inside of you, and it's not pretty, we are all fallen.

So people whose behavior has been pretty reprehensible in the world, they don't have that much trouble looking, it's the people who think they've led a good life, and they have led a good life by the standards of our society, it's these people called Pharisees that have a big problem looking at this spiritual filth inside of them. And the bottom line is this, if you lead a good life here in this world, you will reap what you sow, and your children and your grandchildren and your great grandchildren will reap what you have sown, a good life, health, and material blessings without sorrow, but you will die and your children will die, and your grandchildren will die, and your great grandchildren will die. To enter into eternal life or to experience the heights of spiritual experiences in Christ Jesus, you have to deal with your sin nature.

See we have the Holy Spirit in the church, somebody was saying to me the other day that they were just reading a book about John Lake, and they were saying well where is all that healing power, you know we should have that healing power, but that miracle healing power was never present in all members of the church, it's always been just a few gifted people, usually evangelists, that have the power to heal, it's not the whole church, you see. But the whole church is called to be sons of God. See, it's the imputed anointing, which is given without, the gifts that are given without repentance, and the gifts are put in the church to have mercy on the people, but for the healing power to come forth in a son of God, it has to do with the right side within us, taking authority over the left side within us. Remember our left side is our negative side, it's the right side taking authority over the left side and bringing our personality and our whole life into that middle column, that's where the healing power is, it's in the middle column, does anyone not know what I'm talking about? We all have the three columns within us, left, right, well we may not have the center column, but we all have a left and right column, the average person has a left and right column, some people are more polarized than others. We have a mental disorder in this country called bipolar, it use to be manic depressive, you're too much on one side or you go back and forth from one extreme to the other.

In Christ we have the power to look at our negative side and bring it, and force it over to the center column, and it's that union of the right and the left side, that proceeds or that sends forth that power to heal, that's where the power to heal is, in the middle column, this power to heal comes out of the people who have brought their sin nature into subjection, that's where the miracle working power is. People who are living out of the center column. In the Holy Ghost church, in the Pentecostal church, the power to heal on the few preachers or evangelists that have it, it's just a gift, it's a gift. The power to heal is suppose to be coincidental with eternal life.



See the gift you can lose, you can lose your gift, I had gifts in Pentecost that I lost, I was a mighty deliverance worker, I use to cast out demons, I can't do it today, that anointing left me, the Lord directed me in a different direction. But as we look upon our sin nature, and force it to come under the spirit of holiness within us which is the spirit of Christ, out of that balance that we bring forth in ourselves, the power to heal and the miracle working power starts to emanate forth, and that kind of power that is the result of looking at our evil side and forcing it into submission to our righteous side, you can't lose that, no Mahn can take it away from you, and this is called the imparted anointing. That's what we're hoping for, those of us in this fellowship, I personally, I told you this off the tape, I saw the most incredible healing miracles in the church that I was raised up in and that anointing left that church. I was healed of just about everything, never went to the doctor about anything, I was sick a lot, it's now about fifteen years, and the Lord has told us that this healing power is starting to seep into this ministry, and it is the direct result of bringing the sin nature, forcing the sin nature to bow its knee.

So it takes all this time to do it. Praise the Lord. Okay, so Chokhmah and Binah are the two aspects of mind function. You have to know that when we talk about spirituality, we are talking about mind, that is something that can not be denied, we're talking about the mind. Chokhmah is intuitive perception, and it corresponds to the right side of the brain, Binah, and of course Chokhmah is called wisdom, and Binah is called understanding, Binah is intellectual cognition or understanding and corresponds to the left lobe of the brain. The creation of something new can only occur when both halves of the brain work together. This requires of one, a development of the meditative consciousness, whereas one, which one can grasp inside from behind, well he's getting technical here, wherein one can grasp insight from beyond one's consciousness, absorb such knowledge and translate into a viable working format. Well this sounds very complicated and I suspect that it's very complicated for the meditating Jew, but all I know is that I'm not a meditating Jew, I'm a Christian, and I have no, it's not difficult for me doing this, because with Christ Jesus in the midst of me, all of this is pretty much done for me. I don't have any meditative format, I am not aware that I'm grasping insight from behind my consciousness, absorbing it and translating it into a viable working format. I don't have any such awareness, I just know that it happens to me, and as far as I know I have pursued Jesus Christ with all of my strength, I have prayed, I have developed a relationship with him, a personal relationship with him, and I have spent hours and hours studying his word, and what has happened to me, is what the Rabbi who wrote these notes is talking about, but I don't have to make any effort, wisdom comes forth, intuitive wisdom, that means intuitive wisdom is a form of knowledge that

there's no basis whatsoever for your having, there's no reason why you should have this knowledge, it's comes out of the spirit.

And then understanding, once this wisdom comes forth, you have to be able to understand it. Now maybe there's a whole process for people who are doing these Old Testament techniques, I don't know all I know is that it happens to me, and until I started studying Kabbalah, I never really, really appreciated everything that Jesus had done for us. When I see what the Jews have to go through to get into a spiritual state of mind, and get a spiritual word from God, the Lord, he's with me all the time, everyday he's with me right here, I don't have to go into any meditation, I don't have to ascend, I go immediately to Atzilut, to the world of emanation, because that's where Jesus is, the second I turn into the spirit world, I'm all the way up there in the world of emanation. And I read a book on meditation, Hebrew meditation, and in the instruction was, and you will see that you are ascending from Asiyah, to Yetzirah, to Beriah, and eventually if you can accomplish it, you'll get up there to Atzilut. I'm in Atzilut immediately, because Atzilut is pinned to my heart.

Christ is in Atzilut, that's where he is, I'm in heavenly places with the father, that's what that means. See I don't have to ascend, I broad jump. But there is such a thing as intuitive wisdom, it comes forth, it's knowledge, that you did not learn, that's what it is, knowledge that you did not learn. And then the understanding comes how to do things and accomplish things that there's no logical reason for you knowing how to do it. You see the day is coming brethren where the Lord is going to fully take over our mind and our body, and we will be doing things that we never learned. Now the example that I like to use is the movie the Matrix, and what came to my mind recently and I don't really know what brought it to my mind, but it was a memory of one scene in that movie where two the heroes were trying to save somebody and they needed a helicopter, so the hero asked the heroin, do you know how to fly this helicopter? And she said no I don't know how to fly the helicopter, but I will know soon, and the Mahn who's outside of the Matrix who's running the computer, he's just programming the computer, he's on the keyboard right, and the heroin gets the knowledge of how to fly that helicopter.

Now brethren this is what's going to happen to us, we are going to have all knowledge to do all things when Christ Jesus matures to this point and puts our carnal mind down under him. We will be able to do whatever is necessary to do. Now that's pretty shocking, but this is what we're called to, it's the truth, knowledge without instruction, but we have to get to that place because our carnal mind is so strong. All of this wisdom comes after Christ Jesus brings our carnal mind, breaks our carnal mind and brings it into submission. All of these

supernatural experiences are in the middle column. We will have all knowledge everything that we need inside of a couple of seconds. I know that I experience this on a very simple level, that I'll need to know something, but the Lord has told me clearly that in due season when my carnal mind is fully put down under, I will be fully equipped to do anything and everything I need to do in this world, because all knowledge is in him.

So wouldn't it be wonderful if we could just give up this carnal life, but our carnal life has a life of its own, we don't even have the power to give it up, it's just a process, there's no way to rush it, it's just a process, and all that we could do is keep on going and trying, but that's what we're called to. If you can hear this it's shocking to the carnal mind, and if you're honest, you'll admit that's it's really frightening because we are called to be completely possessed. We're going to be completely possessed by our higher mind, but if we're not completely possessed by Christ Jesus, we'll be completely possessed by the other guy, and this is what the Scripture is talking about when it talks about the two resurrections, the resurrection of righteousness and the resurrection of damnation, we are not complete men, Mahn being generic you know human being, we are not in Adam. Adam is male and female, humanity is all female, so we're half a Mahn, we're missing our male part. We are the vessel, without our brains, literally speaking we are vessel without a brain.

So no matter how intelligent we are in this world, we haven't seen anything yet, we will speak all languages, such wonderful things are waiting for us. Let's go on, but you have to die to this world, you see, you have to die to this world. You have to die to this world as fully and completely as this world died to the frontier that this nation had a hundred years ago, or two hundred years ago. We died to that whole lifestyle of covered wagons and Indians, and everything that we had, there was no electricity, you had to get your water out of the well. We completely died to that lifestyle, this whole nation. To that degree we're going to completely die to this lifestyle. Praise the Lord. Okay, we're talking about Binah is intellectual cognition and corresponds to the left lobe, okay this mental process is what is meant by a Yihud between AB, and SaG. This occurs in the human mind as it does in the supernal realms. So we can have an explosion in our mind, which would be likened to an orgasm in human sexual intercourse.

Now people today are having this experience, I had someone write to me through the web page, asking me what it meant, he called it a Crownlets experience. As far as he knows it just makes him feel good. I doubt very much that it was the Lord who was giving him that experience, and at the moment I really don't have any more of an answer for him. I would think that he's being impregnated, I don't know how often, I answered the Mahn and he never wrote

to me again, so I don't know how often he has these experiences, but I know that people in the new age and in the occult, they have these experiences, they call them a crownlets experience, they experience this explosion in the top of their head, and then they experience a sense of well being.

So as far as I know God is not doing that yet, and there is a birth, when that explosion occurs there is a birth. So at this point, I know less, there is just so much that I don't know. All I know is that our human sexuality is an example, so if somebody is having a series of explosions in their head, and they're not following Jesus Christ, my guess would be that they're being impregnated with that other being, but I don't know because I haven't had that experience yet.

So let's go on, the techniques of how to balance and harmonize the two lobes of the brain, in meditative fashion, are not discussed much by Rabbi Chayyim Vital other than in a few certain places. For this information we have to turn to Sefer Yetzirah, that's another book chapter one verse four. Once again this talk of balancing and harmonizing the two lobes of the brain, I don't, that's automatic in me, the Lord Jesus does that for me, you see. The Lord Jesus is our central column, that's what he is, it's the central column grafted to us, and that power that fully balanced being helps us the individual to come into, as far as I know those of us in Christ Jesus will not have to be balancing the two lobes of our brain, unless of course the Lord brings me into this later on. Anything is possible, I would have never believed that I would have been teaching Kabbalah, never in a million years, I was teaching the doctrine of Christ and I wanted to translate the whole Bible, the whole King James Bible in terms of the doctrine of Christ and the Lord put a stop to that and now I'm teaching Kabbalah, so who knows what I'll be doing a year from now or a month from now or three years from now, only God knows, but as of this point, I have no reason to believe that I have to learn how to balance the two lobes of my brain. I believe that Jesus is doing that for me, and that my job is to look at my sin nature, to hear the thoughts of my sin nature, to face them fearlessly, and rebuke them and replace them with the right thoughts.

See our natural tendency is to crush them, and deny that those thoughts are rising from the unconscious part of mind, that is the natural reaction, and crushing those thoughts, that doesn't work, you face the fact that these thoughts are a part of you, you have to pronounce that they're sin, and you have to sublimate them, you have to force them to think the proper thoughts, the appropriate thought, if you have a thought of envy, you have to say, I see that thought of envy in myself, and I bless that person, that this envy is rising towards. So for years and years and years, you've all been crushing your unGodly thoughts, you've been so good at crushing unGodly thoughts that you

don't even see them when they arise in your mind. So what was good in the earlier part of your life is hurting you in this part of your life, because you have to see this evil side of yourself. If you don't see the evil side of yourself, you cannot balance, you cannot break the power of that evil side.

Okay, so we're talking about the Sefer Yetzirah now, the Sefer Yetzirah states that one is to understand with wisdom and be wise with understanding. This meditative technique requires one to begin with one to begin with very deep contemplative thought on a matter, be it a subject of Torah, Halakha, that's the law, Kabbalah, or simply a question in life, it's talking about focusing.

We've been talking this in this ministry, how if you want to be spiritual, it is important that you learn how to focus, you have to learn how to concentrate, because spirituality requires concentration. One must have acquired the Talmudic skills of fluctuating intellectual analysis to be able to probe to the fundamental depths of that which he contemplates. I'm not even sure what he means, I know that we talk here about intellectual analysis, we have intellectual analysis here, we have issues that we put on the board, and we dissect them and break them down. So he talks about fluctuating intellectual analysis to be able to probe to the fundamental depths of that which he contemplates. Well I guess that we do, do that when we dissect everything and try to get at the basic issues. Yet there comes a point where understanding ends, okay this is what he's saying, that you read something and you use your full efforts to understand it, and there comes a point where you simply cannot understand it, there's just no hope and it's at that point, and that wisdom kicks in, and this is what I go through when I read the tree of life, which is a very difficult book that we preach the series "A Look At Kabbalah" out of that book. I really hope to back some day to that series "A Look At Kabbalah" and I was studying in that book Etz Chayyim or Tree of Life, and I was reading the next few pages, and I said to the Lord, I just don't, this is just so hard, I just cannot understand, and wisdom kicked in, just like that and gave me that understanding, wisdom and understanding kicked in because I understood it.

It was beyond my ability to comprehend it, so this is what is waiting for all of us, this is the wisdom of Chokhmah and understanding of Binah that comes with it, this is what comes out of the mind of Christ, but you have to put down your carnal mind, you see. If your carnal mind is so strong that you cannot admit that you don't understand it, if your pride is involved and you're deceived, and you think you can understand it when you don't, then wisdom is not going to kick in, and I've seen that in this ministry, I've seen it here. So if you're deceived, you're not going to get it. So one more time we come back to the reality that the truth will set us free, you have to be walking in the truth. So he says here, yet there

comes a point where understanding ends, at this point only the fool believes that he has acquired full knowledge, and that's what a lot of people do, because they cannot understand anymore, they think they have the whole ball of wax, that they understand everything, and they are a fool.

The wise however, at the point where they have expended all of their intellectual energies sit in silence, waiting for the Lord to speak. Now there's two points here. Not only does wisdom kick in, after you've exhausted all of your intellectual energies, but you have to be waiting for the Lord to kick in and you have to exhaust all your intellectual energies, you have to make the effort, you have to do all that you can do to understand, and I'm not really sure what this author means if he's literal when he says they sit in silence, maybe they do, but I don't sit in silence, I know that the technique that the Lord has given me is that I have to admit Lord I just don't get this, it's over my head, I can't do it, and he's given me the ability to set it aside and then he speaks to me, in his timing he speaks to me. So that's my form of silence, I stop pursuing it, and the Lord taught me this a long time ago, and what did he teach me? The ability to recognize when I was probing, probing, probing, and he was no longer in it, that I was probing alone, he was no longer with me, and I know enough to stop at that point, then he tells me when he's ready. Sometimes I'm not equipped to understand, I have to learn other things first.

I can't go the second grade and be learning college material. Within this silence one will feel like one is drifting away, so he's really talking about meditation, he's talking about actually sitting in silence, one will feel like one is drifting away. In America this mode of consciousness called spacing out, where in which one is thinking about something that the conscious mind is not aware of.

Well I guess I do, do that sometimes, but it's never a conscious procedure on my part, all that I could tell you is that the Lord has taken full control of my pursuit of knowledge, he's taken full control of it. I never read any book, I never read any of these lessons, I just do what I do and I have gotten where I've gotten, simply by praying and desiring him with all of my heart, and he's just brought me into this place. So we have it much easier than the Hebrews, who have to go through all of these techniques. The one is so deep or lost in thought that everything else is out of focus, I've experienced that, then suddenly the thinker snaps out of that condition, usually with a brilliant idea or insight about something. What has happened here is that once one has exhausted Binah intellectual consciousness, one naturally drifts into Chokhmah intuitive consciousness. What he is saying is when you space out like that, you're traveling from Binah which is understanding to Chokhmah and you have to it's like a semitrance that you go into, and that's where you acquire knowledge that

you never learned, it just comes into your mind and you know it, and you never learned it.

In this state what has entered into the unconscious, but being that it is unconscious, one is not aware of the experience. So he says when you enter into the unconscious, you're not aware that you're in the unconscious, all I know is that, that used to happen to me a lot, it doesn't happen to me so much anymore, I would go into those semi-trances, and all I could tell you is that I did, this is all work that's being described here, and I never had to do anything that I would consider work, I just pursued the Lord Jesus Christ, and he brought me to where I am now, that's all I could tell you. Well within this Chokhmah state, that's wisdom, one receives an insight unattainable, by mere Binah intellectual contemplation alone. So that's Chokhmah, that's wisdom, that's where you acquire a wisdom that you could never acquire through, it's beyond your ability to understand it, not only is it knowledge that you didn't learn, it's something that's beyond your ability to understand. When this insight is received, it hits one like a proverbial bolt of lightning, one is jolted awake with a fresh new insight in mind. This is what the Sefer Yetzirah means when it states understand with wisdom. This is something that's beyond your own ability. You could never understand this in and of yourself. Just the fact that you understand it is you might even say a miracle, that you had to ascend in to a higher state of mind to understand it.

Now the new insight must be comprehended completely in order for it to be beneficial, therefore once again the individual begins a process of deep intellectual analysis in order to understand everything possible about the new insight. Let me read that again, the new insight must be comprehended, in order to be beneficial, therefore once again the individual begins a process of deep intellectual analysis. What that means is you get a word of knowledge you might say, you get a flash of understanding, and then it starts to expand, we've had that here we talk about it, other people get words of knowledge and it expands into a whole revelation. Frequently I just get one word from the Lord and then I start to what I call work it up, and it just expands in to a whole teaching, with Scriptures and everything that goes with it. This is what the Sefer Yetzirah means when it says, be wise with understanding. One contemplates the new insight until once again the intellect is exhausted. Now notice the theme through all of this teaching here. Your intellect has to be exhausted, you have to make the effort when your effort becomes fruitless, when you've made as much of an effort as you can, and you simply cannot understand, that's when the Lord kicks in, and been getting saying that for years, you have to do all that you could do, not only in understanding revelation, no matter what it is that you're seeking the

Lord for, if you're seeking for a healing, if you're seeking to have your finances improved whatever, you have to do all that you could do. If you don't have a job, you have to go out looking for a job, you have to do everything that you could do, and then the Lord kicks in when there's nothing more that you could do.

One contemplates the new insight until once again the intellect is exhausted. Again there is silence, again there is the spacing out and again new insight is received. This process goes on back and forth until one has achieved a very deep level of insight, possibly even Ruach Hah Kodesh, which is divine inspiration, we would say the spirit of revelation or the word of knowledge, and the author says this is what I call oscillating consciousness, you're back and forth between making the very best effort you can, then wisdom kicks in something from God that you're incapable of, then you make, you pursue that word of knowledge with all of your strength, then you get another word of knowledge and then go back and forth, back and forth. And then this author says, in his commentary on Sefer Yetzirah he gives instructions how to achieve this oscillating consciousness, well once again, we don't need that in Christ Jesus. Being that this is outside of the realm, okay he says he's not going to go into the details now. Now the new light that came forth of this union of AB, and SaG was the light of the eyes.

Remember what I said that the light of the ears, nose, and mouth is virgin light, but the light that comes from the eyes is light that's born, it's a by product of the union of AB, and SaG. This light emanates outward from the eyes. However in the upper torso of Adam Kadmon, the light of the eyes are absorbed by the lights of A'Ha'F, and the lights of A'Ha'F are the lights of the ears, nose, and mouth. And what that means is that as the light poured out of the eyes you couldn't see it, because the light shining out of the ears, nose and mouth was so bright that when the light poured out of the eyes, you couldn't see the light from the eyes, that's what this means.

And he says the light of the eyes are absorbed by the lights of the A'Ha'F which are stronger than it. The light of the eyes only becomes manifest beneath the torso. Now remember the light of the ears shines down to Adam Kadmon's beard, the light of the nose shines down to Adam Kadmon's heart, the light of the mouth shines down to Adam Kadmon's navel. The light of the eyes covers all of those areas, and then goes even further down below the navel, but you can't see the light of the eyes until it gets below the navel where there is no more light from the ears, the nose and the mouth.

With these insights into the light of the eyes, let's take a moment to focus on just what are the nekudot, well the Nekudot are the vowel points. Without them



it would be impossible to know how to pronounce words, without vowels it would be impossible to know how to pronounce words, or which words are written. For example the first word in the Torah is Bereshith, usually translated in the beginning. However without vowels, the word can also be read as Bereshith, meaning six were created. So the word, depending on what vowels you have, it can completely change the word, so the vowels are very important. Vowels are to letters as the soul is to the body, the vowel is the life force or spirit of life breathed into the letters giving them sentience, that mean intelligence and understanding. The vowel is the life force or the spirit of life breathed just as God breathed into Adam the breath of life, we're being told that the vowels of the letters being breathed into the letters, give the letters life. Vowels are unique in that they are Chokhmah, SaG and BaN altogether, as such they have a tremendous role to play in the creation of the universe.

Now we have never really gone into the letters. For some reason this teacher is giving the vowels before the Hebrew letters. At some point we have to memorize the Hebrew letters and the vowel points because they're very important, and I've been resisting it because it's just something else to memorize. Yet we all managed to memorize the names of the Sefirot, we managed to memorize the names of the Partzuf, so I guess we're going to have to learn the names of the vowel points. And does everybody have their notes here.

The balance of this lesson is a little technical, sort of more along the line of our study, "A Look At Kabbalah". So just as I always tell you just do the best you can, don't knock yourself out, we're just going to follow along, what you can remember, you can remember, and what you can't you can't. So these are the Hebrew vowels, and I'll give you the pronunciation as I know them, but I see that everybody doesn't pronounce them the same, so I don't know why, so I'll just give them to you as I know them. The first vowel is a Kametz, and this line with a dot underneath it is aw, the sound aw, and that's associated with the actually it should be like this, well, okay, according to this teacher the Kametz is a line with a dot underneath it, but I was taught, that it's sort of like a small t, that, that dot underneath is extended and it's pronounced or like in board. And the Patah is a single line, and that's the pronunciation ah, the Tzere, and again I may be pronouncing these incorrectly, these are two dots, now note all of these vowels except the Shuruk, and holan appear underneath the letters, and the Patah is associated with the Chokhmah. The Tzere is two dots underneath the letter it's pronounced a, like in rain, and that is associated with Binah. The Segol is three dots, it's pronounced e, and it's associated with Chesed, e, what's a word that we could use with the sound e, that we could have in the transcript,

what? Bed, yet or bed. And the Shva these are two dots one on top of the other, and that's, that really doesn't have a sound, how would I pronounce that, it's I don't even know how to explain that, it has no sound, you would just go past the letter, I can't give an English example of how that would be used, it has no pronounced sound, in other words if we were going to use the word, we were taking the word bed okay, bed, okay, and this doesn't exist in English now, we would go be ed, if the be had this shva underneath it, it would be be ed, no clear sound under it. Anyone want to ask me a question about that? Okay that's the best I could do with it, that's goes with Gevurah, and the Holan, now this is a dot that's above the letter, I've given you an example in the brackets, that dot appears above the letter and as far as I know it's usually pronounced oh, like in go, and the Holan is associated with Tiferet, the Hirik is a single dot underneath the letter and it's pronounced e, like in be, that's associated with Netzach, and the Kubatz, it's three dots at a diagonal, underneath the letter, and that's pronounced oo like in fool, that is associated with the letter Hod, and the Shuruk this is a dot in the middle of the letter, and I've shown you the letter HeY with a dot in the middle, and I don't know how that's pronounced, I would like to know, but I don't know myself, and that is associated with the Yesod. Now we're told that each dot is a YOD, and each line is a V'AV, so what does this mean we're getting into this gematria, this difficult numerical calculation, mind breaking calculation of Kabbalah.

I find that when I have not been in that really difficult study for a while every pore of my being fights against going back into it, it is just so difficult, everything in me fights it, but I know that the Lord wants us to do it, and that we're straining our brain, that this strain of our brain is pushing us forward in spiritual things. Are there any questions on this board? Okay we're almost finished here with lesson six, let's take a look at these last few paragraphs here. We're told, we're reminded, we're told that the first, now remember this gematria doesn't make any sense to your carnal mind at all, okay remember that the way things are done with the spiritual discipline is that first the Kabbalist come up with what they believe that God has told them is the truth, and then they manipulate the letters and the vowels, and they, they do anything that they have to do to make it come out, remember that okay. Now with our carnal mind and in this world we have certain absolutes, like a number one is one, it has a value of one, and the number five has a value of five. And if we say one plus five, we have a six. Those are absolute values, but in the Hebrew, the numerical calculations make no sense to the carnal mind at all. So they leave out the last vowel the Shuruk, and they say that there are thirteen dots in the first eight. Let's see one two, five seven, eight nine, maybe I read it wrong, I guess they're counting that as a dot in the Kametz, one three, six, eight, nine, ten, eleven, twelve, thirteen.

Well you say why did they leave the Shuruk out? Because they want to get number 13, and it won't fit if they put the Shuruk in, right, okay I'm glad you're all laughing you know, there was a time I would have been really upset about that. So look that's wonderful that you're all laughing really it means that your mind is becoming supple, all rigidity is becoming soft and you're able to flow with it, okay. So he says in the lower eight vowels we find thirteen in number, YOD as we know it is the numerically equal to ten. Ten times thirteen equals a hundred and thirty, the numerical value of ani, the Hebrew word for I, and of course the Hebrew word for I also has to do with the highest Sefirot, but I won't answer that I'm just going to stay with what he says here. Now as far as, now what does that mean? I don't know, you know, I'll just read it on to the tape, okay I don't know.

Now as for the first two vowels Kametz, and Patah, the Kametz is a V'AV, which has a numerical value of six, and a YOD which has a numerical value of ten. The Patah is only a V'AV, which has a numerical value of six. So the Kametz has a numerical value of sixteen, and the Patah has a numerical value of six. Together these two vowels add up to twenty two. These are the twenty two letters of the Hebrew Alef Bet, which interact with the vowels, that Alef Bet, that means a b c, together they, now remember that these letters represent spiritual forces, they represent spiritual forces, very, very powerful spiritual forces that brought the creation into existence. Now I struggle with that still today, I believe that it's true, but I have to tell you that I don't really comprehend it, I understand that there were spiritual forces, there were twenty two degrees of a spiritual force, so there was a spiritual force that divided into twenty two aspects, when the creation was first formulated, and the way the Lord has decided to help us to understand these mind boggling spiritual principles is to tell us that each of these twenty two forces that are probably beyond my comprehension to understand how powerful they were, they're going to represent each force by a letter, that's the best I could do but I don't think I fully have the understanding of it okay. So when we play with these letters we're playing with the forces of creation.

So we have twenty two of them, and these twenty two Hebrew letters interact with the vowels together forming creation. In other words, the Sefirot of Keter and Chokhmah give rise to all that which is to come, these two Sefirot create the vessels for all the others. Now I don't know about you but I didn't get that at the beginning. Now I remind you that I am a student teacher, my instruction is to study and teach as I study, for that reason, we have a lot of changes as I go along here, I didn't get it at the beginning that this whole concept of creation and the study of Kabbalah has to do with the creation of vessels and the force

that will fill the vessels, that's what it's all about. Down here in the world of action we are the vessels, and the Lord Jesus he is the force that is filling us, and what is he putting in us? His fruit, and who is his fruit? His son, Christ Jesus, we are the shells and his son Christ Jesus is the fruit of the nut, or the nut meat that's inside of us, and that shouldn't be such a big surprise because when we studied the doctrine of Christ we found many Scriptures that said, we are made bread, you know we found that many of the prophets are made bread, we're given to feed the nations, we're made bread for the nations, we're living epistles to be read of all men, you see.

So we're talking about the formation of vessels, which don't look the same on every level of consciousness, but that's what we're talking about, the formation of vessels to hold the light of God, because the invisible God wants to be seen, that's what we're dealing with here. Okay. In other words the Sefirot of Keter and Chokhmah give rise to all that which is to come. These two Sefirot create the vessels for all the others. So Keter and Chokhmah, they cannot be destroyed, you know, neither can Binah, but MaH, and BaN, the son and the daughter, they can be killed, they can be killed and they can be destroyed, we could be left with only Keter and Chokhmah, that's a possibility.

And that's very important to know that because something else that I've been preaching for a long time that upsets a lot of people is that Christ Jesus in you and in me, can be destroyed. Yes the Christ Jesus, the glorified Jesus Christ is immortal, but the Christ Jesus in the midst of us, Christ Jesus grafted to us, is the son of the glorified Jesus Christ, and we are the womb that he is grafted to. He's not fully born yet, remember how we said earlier that the female waters had to ascend and there had to be an explosion in the mind of Adam Kadmon, and that the light of the eyes, the light would be born out of the eyes, and that's the world of points, and then the light would be born out of the forehead, and that's the Savior, that is happening in us, you see.

So not only does Christ Jesus have to be fully born again in us, but for his life to be preserved, he has to be rejoined to his father in heaven, the Lord Jesus Christ, and until Christ Jesus in you and in me is fully rejoined to the Lord Jesus in heaven, if this physical body dies, he dies with us, see. He has two sources of existence, Christ Jesus has two sources of existence, he either lives because this physical body lives, or he lives because He's joined to the Lord Jesus Christ. If the physical body dies before he's rejoined to the Lord Jesus Christ, he dies. The Lord Jesus doesn't die, but this seed that's grafted to the womb which we are dies, see. And once again, that's why Jesus breathed out of his body before his physical body died, he had to breathe out of his body before his physical body died, because in order to say that death had no dominion over

him, Christ Jesus in the Mahn Jesus, was able to breathe out of his body and survive because he was fully joined to Elijah the spiritual Mahn. His life was, that was the proof, that his life was sustained by Elijah the spiritual Mahn, that he breathed out of his body and then the physical body died, because if the physical body died before Jesus breathed, I honestly don't know what would have happened, if he was joined to the spiritual Mahn Elijah, and the physical body died while Jesus was still in there, I don't even know what would have happened, but I know that there had to be a reason that he had to get out before the physical body died. Maybe it would have damaged him I don't know, it's a real possibility, and that's why the well we're told that the Mahn Jesus he died, in a much shorter period of time than people usually die from crucifixion, and the reason is that he didn't die from crucifixion, you see, the physical body died because the spiritual Mahn in the midst of it, breathed out. That is so exciting.

I like this message better than the message in the church, I really do. Okay let's finish up this lesson 6, this is very clear and evident especially when we remember that all the realms of Adam Kadmon are actually the general Keter, and the worlds of the Nikudim, the Berudim and Atzilut are the general Chokhmah. Well let's get this on the board. Can anyone tell us what the general Keter is? See we're reading here, this is very clear and evident especially when we remember that all the realms of Adam Kadmon are actually the general Keter. Can someone define the general Keter for us, okay.

**COMMENT:** YHVH.

**PASTOR VITALE:** Well that's true that, that's, well how does that, that's like half an answer. Okay that's the Tetragrammaton YHVH, so what is the general Tetragrammaton, what does that mean, that it's the general Tetragrammaton.

**COMMENT:** I'll say it is the high one or the first one.

**PASTOR VITALE:** Okay does anybody know? Okay the general Tetragrammaton means it's the Tetragrammaton inside of Adam Kadmon, the general Tetragrammaton is inside of Adam Kadmon, and also actually you were on to that xxxx, okay we know that from the general Tetragrammaton, that a second secondary force secondary Tetragrammaton arise out of each of the four letters of the Tetragrammaton. YHVH is the general Tetragrammaton inside of Adam Kadmon and the Y arises into another Tetragrammaton, and the H, rises in to a second Tetragrammaton, and the V rises in to another Tetragrammaton, and the second H, rises into a fourth Tetragrammaton, and how are these four tetragrammatons distinguished from one another? Can anybody tell us? Okay.

**COMMENT:** They are the different names of God each letter.

**PASTOR VITALE:** Well that's not really true that there's a different name of God, but each Tetragrammaton is distinguished from the other by its spelling, each name is spelled differently, and therefore a different numerical value arises out of each Tetragrammaton. I guess I have to put this on the board for you, drawing #3, I've shown you the general Tetragrammaton inside of Adam Kadmon, now remember what's inside of Adam Kadmon wants to come out because the worlds are being built around Adam Kadmon. Adam Kadmon is the filter, the light of the Ayn Sof flows into Adam Kadmon and he releases quantified amounts of the light outside of himself to form the worlds because if the whole power of the lights of the Ayn Sof were released outside of Adam Kadmon, the creation would be disannulled. If the light that flowed into the empty space was as powerful as the light outside of the empty space, the two sources of light or the two I wouldn't say source of light, the light in the two places would flow together as if one sea, and the area of creation, the empty space would be nullified. So we have to have the light inside of the empty space, less powerful than the light outside of the empty space, in order for creation to exist.

Okay so the light starts out inside of Adam Kadmon, and it's going to come out. The general Tetragrammaton inside of Adam Kadmon, YHVH, each letter arises into its own Tetragrammaton, each one of which is spelled differently, and therefore has a different numerical value. So we have a general Tetragrammaton and four specific Tetragrammaton. The four specific Tetragrammaton come to the outside and I think well I'm not going to, maybe AB, never comes out, I don't know whether AB, ever comes, AB, may never come out, he may stay in the brain, but generally speaking, the specific tetragrammatons come to the outside, or at least their offspring come to the outside, but the general Tetragrammaton is on the inside, that's what the word general means, it's general as opposed to specific, it's general on the inside, specific on the outside.

Okay, and the name of the Tetragrammaton associated with the letter YOD is AB, which has a numerical value of 72, and the name associated with the HeY or the H, for the general Tetragrammaton is SaG, which has a numerical value of 63, the specific Tetragrammaton associated with V'AV has the name MaH with the numerical value of 45, and the second HeY has the name the specific Tetragrammaton arising out of the HeY of the general Tetragrammaton has the name BaN, with a numerical value of 52. And we see that the letter YOD which is Ab72 that letter YOD is in two parts, it has a tip of the YOD, and then the lower half of the YOD.

The tip of the YOD is Keter, and the lower half of the YOD is Chokhmah. So we're reminding that all of the realm of Adam Kadmon that arise out of the general Keter, the tip of the YOD inside Adam Kadmon. Remember there's Adam Kadmon, some Kabbalists call him a world and others don't. There are four worlds, if you consider Adam Kadmon a world then there are five worlds, underneath Adam Kadmon is the world of emanation, and the world of emanation is also an immortal world, that is the body of Adam Kadmon. The world of emanation is the body of Adam Kadmon. The three worlds that come after that, the worlds of creation formation, and action, they are the clothing of Adam Kadmon's body, and they are very mortal.

So the only way the worlds of creation, formation, and action can become immortal is to be fully joined to the immortal Adam Kadmon and his body, which are the worlds of Adam Kadmon, and the world of emanation. So we're just being reminded here that all of the realms arise out of the general Keter which is the tip of the YOD inside Adam Kadmon, and the worlds of the Nikudim which is the world of points, and the worlds of Berudim which is the world of bound lights, and Atzilut which is the world of emanation arise out of the general Chokhmah that is the lower half of the YOD inside Adam Kadmon. So I don't know if the Kabbalists deal with the, I could just teach you what I learn, that's how we're going along, I'm just teaching you what I learn. Now remember the world of points is the world that, the light from the eyes form the world of points around Adam Kadmon's general area below his navel. The world of bound lights, does anyone know where the world of bound lights is? Does anybody remember? You want to try?

**COMMENT:** Out of the mouth.

**PASTOR VITALE:** Yes, the world of bound lights is the world that comes out of Adam Kadmon's mouth, and the reason it is called the world of bound lights is that the light that comes out of the mouth is really the same light that came out of the ears, and the nose, but it's lower down so it's further away from its source, and it's far enough away from its source for a vessel to begin to be formed, but in this place at the mouth, just one vessel comes out and all of the ten Sefirot come bound up together. See it's suppose to be each Sefirot should be in its own vessel. Each Sefirot should be vessel filled with light. (End of Tape 1)

Tape 2

In the world of bound lights we have one vessel with ten lights dumped into that one vessel, ten undifferentiated lights, as those lights descend they have to differentiate, and each light has to ultimately find its own vessel, and that's

what's happening down here in this world okay, all the vessels are here and now the light is coming you see, and the vessels don't want to let the light in, that's what's happening in this world, okay. Praise the Lord, let's finish up this lesson 6 here. It is with the emanation of the light of the eyes of Adam Kadmon that we begin to form the world of the first Atzilut, so let me remind you, first of all Atzilut is the Hebrew name for the world of emanation, okay the world of emanation is the world that's closest to Adam Kadmon, it is an immortal world, and it's Adam Kadmon's body, it is very, very high.

So and please note that there is a first Atzilut, a first Atzilut or sometimes this is called a primaeval or primordial Atzilut, and the world of points is the primordial Atzilut, because the world of points didn't exist, we have a whole series The World Of Points And The Fall, and the doctrine of Christ disagrees with the Kabbalist on the issue of why the world of points fell, but he reality is that the world of points fell and will be covered and absorbed by the world of emanation. Now the world of points fell but it's still in existence, we are the world of points, this world of action down here is the world of points, and a lot of the philosophy that we find in Hinduism and in Buddhism and Theosophy, it is the philosophy of the world of points, it can only lead to death, it can never lead to eternal life.

So the world of emanation is the light of the Savior coming forth, Jesus Christ, the Lord Jesus Christ is the world of emanation, and he coming to fill us and to cover us over with himself with that gold, we read in the Old Testament how the vessels of the tabernacle should be covered over with gold, okay so the world of points which is a female world has to be protected by the male world, and the protection comes by the in filling and then that in filling vibrates to the outside, the light, the inner light that fills the vessels, we're the inner vessels, ultimately will vibrate to the outside and become the surrounding light so the Lord will be inside of us and he will be outside of us, and we will be preserved. Okay, so the world of points is a female world it cannot exist by itself and the reason that the world of points died is because there was no male present in it. Like I said I think we have six parts to that message on the world of points, I feel that there's some additional information coming forth, but I don't have it right now, so as it comes forth, I don't know whether we'll add it on to the world of points and the fall or we'll do a different series, but we'll just press forward as the Lord directs us.

Concerning lesson 6 however, we want to finish this up. Yet as we have learned throughout these lectures nothing happens so easily and directly like the flow of a mighty river, spiritual evolution follows along the pattern of its own course, a course that is only understood within the hidden recesses of the mochin of the Adam Kadmon, does anyone know what the mochin is? Yes?



**COMMENT:** the brain.

**PASTOR VITALE:** Yes, his brains, once the vessels of the Sefirot of the Nikudim, that's the points come forth, once the vessels of the Sefirot of the points come forth, or came forth, then it was time for them to receive their light. It is here that a unique situation arose, the vessels were unable to receive their light, and this led to the shattering of the vessel, this then will be the topic of our next lecture. The next lecture seven is all about the Kabbalistic version of the world of points which the Lord gave us a different version of, so I'll have to see, I'll review lesson seven, and I'll see what the Lord wants me to do with it, does anybody remember the Kabbalistic version of the destruction of the world of points? What happened, why did the world of points die according to the Kabbalists? You know okay.

**COMMENT:** I think they say they couldn't contain the light?

**PASTOR VITALE:** Yes according to the Kabbalists, all of the light that was designed to fill all ten Sefirot, dumped into the first Sefirot of Chokmah, and caused that Sefirot to collapse under the weight, and the light fell down into the next vessel and collapsed that vessel, and the light fell down and collapsed that vessel. The vessels were suppose to be taking what belonged to them and passing the rest of the light on, but we're told that they were unable to do that because the vessels could not communicate. Well that's very interesting because remember this fallen world is the world of points, and this is the condition of humanity, we're hoarders you know, understandably so, I'm not saying it's right, but it's understandably so, we live in a world where it could be a desperate situation to not have shelter, or to not have food or to not have clothing, it's really a desperate this is a desperate place that we live in. So people tend to hold on to their positions with all that they have, and that is the exact opposite of what we have to do to receive the kingdom of God, you see.

So the world of points is alive and well right down here, in humanity as we exist today, and those of us who are being trained up in Christ Jesus to trust him and become more and more giving as he leads us, you can't be a fool, he doesn't want us to be a fool, it's a very fine line to walk, see. We will be able to receive light, and the principle is that the Lord wants to pour in an unending flow of light in to us, but if we don't give away what we have, we will break. That's the principle behind it. You can't take and take and take and take and give nothing out, you will fill up and you'll break under the weight. So we have to learn to giving people in Christ Jesus, we have to give of the doctrine, you can't be a preacher that's holding on, trying to build your ministry, you can't be in competition with other ministries trying to hold back other ministries also, of

course money is a big issue, it doesn't even have to be that, just giving in your personal relationships, yielding up if your wrong.

Paul said, suffer the loss, say yes, I'm wrong, or even I don't think I'm wrong, it's not worth having a fight over, back down, suffer the loss, you see, but because of the way we're programmed, we're fallen and we came into this world programmed in a way that's designed to bring destruction upon us. So therefore we have the law of God to teach us, to yield, to resist rebellion, to resist pride, to yield, the way of God is always to yield, unless you're in the position of authority, then you can't yield, you can't yield to the person that's out of order you see. So the world of points is alive and well today, and we all died. We all die because we're not functioning the way we're suppose to be functioning, and do not human beings have all kinds of problems in their relationships, we do, problems in relationships is a major issue among human beings, and that was the problem with the world of points on the higher planes of consciousness, but we did hear from the Lord that it was much more than the vessels not being able to hold their light. You see that is our condition now, that's our condition now, that we're being broken because we can't contain the light, and this issue is talking about ascension, you see. We're talking about spiritual, when it comes to talking about not being able to contain the light, if you have too much light you'll break, that's talking about spiritual ascension.

You cannot go on with this kind of program of study and ascend spiritually and not be willing to give freely in every area of your life as the Lord leads you. No one's asking you to be a fool, you see, but when I maintain it when I believe the Lord told me, is that the original breakage, came from another course. I'm going to say it again, because I don't think I made it clear. This condition that exists in humanity today that we cannot contain the light that pours into us, we break, what does that mean that our fallen mind is not capable of ascension, that's what Jesus said when he talked about the wineskins that break. Our fallen mind is not capable of containing all of the light of God, but our present condition that dictates that we will break, if we're filled up with the light of God is the result of the original fall, it's not the reason for the original fall. Are you following me? You're not following me, okay. The Kabbalists, the reason that the Kabbalists give for the destruction of the world of points is a condition of mind that exists today in the fallen creation, and what I'm saying is that there was a reason for the fall that resulted in this present condition. You don't know what I'm talking about, are you following me?

Okay so what the Kabbalists do is they take the present condition and they impute to that present condition, that's the reason for the fall okay, but that's not the reason for the fall, the reason for the fall we found out was that there was

an illegal fertilization of the seedlings of Adam Kadmon's ovary, the seedlings of Adam Kadmon's were fertilized by the woman, and not by the Mahn, and we fell you see. It's very interesting, I really enjoy this logical kind of thought, you know, you have to realize that a lot of things are, a lot of things that we'll read or discover or learn about from another book or another writing, they're true but they're true or appropriate to another stage or another time, and if you apply a truth to a wrong time or to a wrong principle, it becomes utterly destructive and unfunctioning. You have to apply every truth to its appropriate place, it's true right now that we cannot in our mortal mind in our fallen condition, we cannot tolerate having the ascended light pour into us, and I'm told a lot of people lose their mind. I've read that a lot of people have mental problems after ascending spiritually, outside of Christ.

And the Rabbis teach you, at least the Rabbi we're studying, teaches that it's very dangerous to pursue these studies if you're not keeping the law and keeping the Mitzvah. We don't do that, we know, what do you have to do to be safe in this kind of pursuit, what do you have to do to be safe? You don't have to keep the law, we don't keep the law, what is our safety net? Okay.

**COMMENT:** Confessing our sins and repenting?

**PASTOR VITALE:** Yes, that is our safety net, in other words if our sin nature remains alive and well as we ascend, we will ascend and take that sin nature with us, and an ascended sin nature is insanity, a spiritually ascended sin nature results in insanity. So in order to ascend safely, simultaneously with this deep teaching, we must be bringing our sin nature in to submission and walking more and more every day in the middle column, you have to be ascended in the middle column where our sin nature is integrated into our righteous side, that's the bottom line. Any questions or comments? Praise the Lord do you have a question?

**COMMENT:** Early on Sheila you were talking about I think it was comparing Moses with Jacob, and I don't know but I got that Moses had the Shekinah inside and outside which Jacob didn't, and proof being that people couldn't even look at Moses.

**PASTOR VITALE:** Oh, that's very interesting xxxxxx, yes, he was shining too brightly they couldn't look at him.

**COMMENT:** And furthermore I also thought, that's what's going to be coming in when the son or sons come in, it's going to be so hard for others to look at.

**PASTOR VITALE:** Very interesting, very interesting, so what that's saying to me because I had no idea what that meant as I confess to you on this message, but what that would be saying is that if your whole spiritual energy, your whole spiritual sexual energy is given over to a union with the Shekinah, then it will actually be visible in our physical flesh, that's what it's saying that you will shine. Very interesting, okay anybody else? So Jacob had the glory inside of him, he had all the benefits that he had but it didn't affect his flesh at all. I wonder if that has to do with healing. I don't know there's so much we don't know, so much we don't know. But I know that the glory that's inside of us at some point, it has to penetrate this flesh. Now this flesh body, it's the body of the Serpent, the Lord never formed this body in an animal image. So this body belongs to the Serpent's world, and that's a very interesting question, if in order to have the glory that's inside of you touch this flesh, does it require all of your spiritual sexual energy, yet we see a lot of people healed, and I've had a lot of healings, my immune system isn't what it should be, but I was dying and I'm not dying anymore, but that's just a very interesting, I can't wait to find out what the Lord has to say about that, do you understand what I'm saying here?

And remember we just examine potentials here, I'm not even saying it's true, that if there's something really severely damaging in your flesh you, it may take the fullness of your spiritual sexual energy to heal this flesh, because this is Satan's flesh, Satan formed this body, so apparently the anointing inside of us is enough for some measure of healing, some level of healing, but depending on what your problem is, if you have a really serious problem with your flesh, it may require the fullness of your spiritual sexual energy, to shine from the inside to the outside to heal you. Very interesting, I said it may have, don't be flipping out reading this transcript, if you're that sick, and you've been serving God for years and you haven't been healed, this just may be your answer, if you're not that sick, don't worry about it, just ask the Lord if it's the truth and what he wants for you that's all. Any other questions or comments? Okay God bless you.

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