

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #550 -Part 18

KABBALAH STUDY

(Lesson 7-1)

**The Following Message Has Been Transcribed For Clarity,
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These are the kings who reigned in the land of Edom before there was a king in Israel. With this and the following verses in Genesis 36, the Torah, that is the first five books of Moses, the first five books of the Bible which are the five books of Moses, begins to relate to us the order of Olam HaNikudim. Olam means world, Hebrew alphabet is the article "the," and Nikudim means points, the World of Points which is the initial emanation of the Sefirot of Atzilut.

As I mentioned at the end of Part 17 of this message, there is a primordial Atzilut, and then the Atzilut that came forth as a second emanation which is called the World of Emanation. The World of Points still exists. We are it. It is an imperfect world which consists of broken vessels. We are broken human beings as we know them. Each of us is half a man. To be a whole man, you have to be, spiritually speaking, both male and female. Also, as I explained at the end of Part 17, the discrepancy that I have with the Kabbalists at this point is that I believe that the condition that the Kabbalists describe as the reason for the destruction of The World of Points is actually not the reason for the destruction, but the result of the destruction.

The Kabbalists tell us that the reason for the destruction of the ten Sefirot that came forth called either primordial Atzilut or The World of Points....remember Atzilut is the word for emanation. Remember that there are four worlds. Actually there are five worlds, Adam Kadmon, The World of Emanation which is Adam Kadmon's body, and then we have The World of Creation, The World of Formation, and The World of Action which three worlds collectively are the clothing for Adam Kadmon's body.

According to the Kabbalists, the vessels for The World of Points came forth, but they were all lined up in a straight line. Now we have been studying Kabbalah

for quite a while and, hopefully, you remember the difference between the ten Sefirot lined up in a vertical line and what the Kabbalists call "Adam Kadmon configured as a human," which is the ten Sefirot configured in three columns, a left column, a right column, and a central column. The principle here is that when the ten Sefirot are arranged in three columns, they are in a position where they can interact with one another and restrict one another if any one Sefirot is going too far, or if any one Sefirot is out of control. Also, the Sefirot can pass energy from one Sefirot to the other.

We are told that when the ten Sefirot of The World of Points first emanated forth, they came forth in a straight line. The vessels of The World of Points came forth in a straight line and, therefore, when the light that comes forth after the vessels are formed, when the light came forth to fill the vessels, all of the light comprising the light that should have filled each of the ten vessels, the collective light that was designed to fill all of the ten vessels dumped into the first vessel and caused that vessel to collapse and not be able to contain all that light. It was too heavy, and then the light fell down, and each Sefirot underneath collapsed under the weight of the light.

Now what was supposed to happen was that the vessel was supposed to take what it needed and pass the rest of the light on until each of the ten vessels were filled. This principle can be related to human beings, except that it doesn't work with the fallen mind. It is this principle that we hear about in communism. Everybody works as hard as you can, you take what you need, and you pass on the rest and, therefore, the wealth (now this is both communism and socialism), therefore the wealth is distributed to the masses, those who earn it and those who don't earn it. It sounds good because there are people who cannot work, but it doesn't work. We have found out that human nature doesn't work that way, that when you give people entitlements, when you give them wealth and material blessings (I can't think of any other word at the moment), material acquisitions that they have not earned, the effect that it has on their personality is to make them selfish and immature and arrogant.

We see this happening all over the western world today; therefore, the Scripture says, "If you don't work, you don't eat." Now that doesn't mean that if someone has no arms and legs that you don't feed them if they don't work. That is a spiritual principle that means everyone capable of working has to work, and if you have a problem you should be helped until you get on your feet, and then you have to work. Everyone has to work. You have to earn your own way.

We have people in this country who are the third generation of welfare recipients. It is a way of life for them, and they are not highly motivated people.

I'm not against these people. I'm saying that it is in their best interest to have these entitlements removed, and we see a lot of people in this country saying, "No, I don't want to go to work. I'm not qualified to do anything, and I don't want to work at McDonalds for \$8.00 an hour. Well, brethren, you take any job you can get so that you can eat. You take any job that you can get, and if you don't make enough money to pay for shelter and food, then the whole family is supposed to work and pool your money.

See, this method of welfare and entitlement in the socialist state is destroying the family as well as the will of the people to develop into independent persons. So this principle that I see in Kabbalistic theory today, I take umbrage with it. I agree that this is what happens, that we take more than we can handle, and then we break from greed. What does that mean? We acquire emotional problems. Some people become hoarders, some people don't want to share because they have a fear of not being taken care of themselves, but this is a condition of our fallen mind and of our fallen world. Not many people can find that balance. Some people find the balance. They give to charity a lot. But socialism, in my opinion, does not work. Communism does not work. When you give people entitlements because they exist, everybody has to strive to be the best that they can be.

So this is the teaching of the Kabbalistic concept of why The World of Points fell or why The World of Points shattered. The ten vessels of The World of Points shattered because they could not contain the light that was poured into them. The Kabbalists will tell you that the light entered into the vessels with too much power, and the vessels were not able to take what they needed and pass the rest on. And the Kabbalists will tell you that this happened because the vessels could not communicate with one another, but when you look at the expression of this teaching in this World of Action what we are talking about is selfishness, and I am not here promoting selfishness and saying it is OK. What I'm saying is that selfishness is an outgrowth of our fallen condition.

People who have a revelation of what it is like to not have shelter or food or have you needs met or be able to feed your children tend to be hoarders, and surely it is a valuable thing and an admirable thing to save money and put away a nest egg for yourself. Well, how do you draw the line? Where do you draw the line? It is very difficult. The answer is the new nature in Christ Jesus. So I am not really giving any answers right now. I'm just trying to show you the Kabbalistic principle, and I'm trying to bring out the point that the Kabbalists say that this condition of this inability to take what part of the light that was needed and pass the rest on is what caused the shattering of the vessels.

My position is, "No. This ability or this inability to take what we need and pass the rest on is the result of the shattering of the vessels." The shattering of the vessels caused mortal humanity to come into existence, and it is mortal humanity who is in this condition. It is mortal humanity who is afraid to let go of their money. It is mortal humanity who many are afraid to love because they have already been hurt, their husband has betrayed them or their wife has betrayed them. The issue is not just money. It is any kind of giving. We are dealing with mankind, with a collective group of people who are broken, wounded people.

Some people are coping more in this world than others, but we are all broken. My point is, let me say it one more time. The Kabbalists will tell you that this inability to take what we need and pass the rest on is what caused the vessels to shatter. I am saying to you, "No. The shattering of the vessels resulted in a fallen mankind which is now damaged and definitely damaged in their ability to take what they need and pass the rest on." Are there any questions about that? Does anyone not understand what I'm saying?

Let's just follow along with the lesson. As we have learned in our previous lecture, the light that emanates from the eyes of Adam Kadmon are to manifest below his metaphorical naval. Metaphorical - does everybody know what metaphorical means? Let me just remind you what metaphorical means. A metaphor means that there is no Adam Kadmon that is in the form of a human being. There is an Adam Kadmon, but he doesn't really have a head and arms and a naval. He doesn't look like that. Adam Kadmon is a very high lofty spiritual being, but we impute, or the Kabbalists impute human body parts to him so that those of us with our fallen mind can relate to him in some manner, and this is the use of the term "metaphorical." It means that Adam Kadmon doesn't really have a naval. Adam Kadmon, as a human, is just a metaphor, which is using this description to help us to understand because our minds are very limited.

The light that emanates from the eyes of Adam Kadmon is to manifest below his metaphorical naval and manifest the initial proper balance between the realms of light and vessel. Listen to what I just told you. First the vessels come forth, then the light comes forth, and there has to be a balance between the light and the vessel. According to the Kabbalists, there was no balance. Too much light came into only one or two of the vessels, and they all shattered. The light was not distributed evenly or in a balanced method, in a balanced manner. That's what the Kabbalists are telling us.

In the world of Akudim, that's The World of Points, which is the light of the mouth of Adam Kadmon. I wonder if I got something wrong on Part 17. I will have to

go back and check that. In the world of the Akudim which is the light of the mouth of Adam Kadmon, all the ten Sefirot emanated together in one vessel. OK, I have already told you that now. Now is the time for each vessel to emanate separately. Unlike the light of the mouth which emanated the Malkhut first and the Keter last as in the form of a breath, here the light would shine in its proper order. I don't think I am going to get into these technicalities tonight, but let's just go on.

I will just remind you that when we did the light of the mouth that the....well, you have to go back and check out the prior lessons if you need that. I really don't feel led to do the whole thing. You may recall that the light that shined into the mouth shined in the wrong order, and the whole purpose of this was that the breath of the mouth should not line up. The vessels of the breath of the mouth should not line up with the vessels or the Sefirot of the....I'm sorry, there was only one vessel in the mouth, that the breath of the Sefirot, the ten Sefirot that came down, should not line up. It should not be the Keter of the breath with the Keter of the vessel, the Chokhmah of the breath with the Chokhmah of the vessel, because if that happened the whole vessel would have dissolved. So the breath was breathed in, in an artificial way so that, for example, the Binah of the breath lined up with the breath of the Chokhmah of the vessel, so that the Sefirot of the breath was weaker than the vessel that it lined up with, so that the breath of the inner light did not dissolve the vessel. That's what happened in the world of Akudim, the light of the mouth.

All ten Sefirot emanated together in one vessel. Now was the time for each vessel to emanate separately. OK, remember me teaching you that, that in the mouth ten Sefirot came out all stuck together in one vessel. They were undifferentiated. But now, as the light comes out of the eyes, each of these ten Sefirot are going to separate, they are going to differentiate, and each Sefirot is going to have its own vessel.

So we are told now as The World of Points is being formed, now is the time for each vessel to emanate separately. Unlike the light of the mouth which emanated the Malkhut first and the Keter last in the form of a breath, here the light would shine in proper order; yet, there is also another great distinction between the Akudim and the Nikudim. Out of the mouth, the Akudim emanated together, combined as light and vessel. In order to stabilize the one vessel, we are talking about the mouth now, the light went back into the mouth of Adam Kadmon and he held that light, and he breathed it out again one Sefirot weaker than when it went in. I just explained that to you before I read it over here.

This enables the vessel to solidify. This, then, was the Genesis of form. This is how form came into existence. The light was deliberately weakened so that when it poured into the vessel the light did not dissolve the vessel. Here with the Nikudim, the importance of the integrity of the vessel was also paramount. To avoid any mis-balance here with the Nikudim the vessels emanated first, completing ten vessels in all. Now remember, the Nikudim is the world of bound lights of the mouth. I'm sorry, these Hebrew words, sometimes I get confused with them. The Nikudim is The World of Points. Here with the Nikudim, the importance of the integrity of the vessel was paramount. That means it was essential, because if you have a vessel that dissolves the whole purpose of the creation falls apart. You need a vessel that's going to stand. Any mis-balance here with the Nikudim, the vessels emanated first completing ten vessels in all.

So remember, when it comes to the world of the mouth, only one vessel came out with ten Sefirot. In The World of Points ten vessels came out for the first time. The light shining through Adam Kadmon has been formed into ten vessels for the first time. Only then, once the vessels had finished to emanate, did the light come forth to fill them. This, then, is when the problem arose. First, the writer says, he will begin by explaining what happened, and then he will explain why.

The light that emanated from the eyes of Adam Kadmon manifested below his naval, beneath the Masakh separation, which was made to separate between the realm of the Akudim, that's the realm where the light of the ears and the nose and the mouth is, and the realm of the Nikudim which is The World of Points. The first to emanate was the vessel of the Keter. Now remember, I have to keep reminding you, I know that I didn't get this at first, so I am assuming that if I didn't get it at first that you didn't get it at first either. When we talk about The World of Points, we are talking about the emanation or the shining forth of ten vessels. Each vessel has the name of a Sefirot, and then light is going to come forth to fill each vessel, and the light also will have the name of a Sefirot. And we have vessels and inner light, and then we also have surrounding light.

Next came the vessel, now the first to emanate was the vessel of the Keter. Next came the vessel of the Chokhmah, then Binah and so on until the vessels of all ten Sefirot manifested completely. Up until this time, no problem was manifest. Next, came forth the light of the Nikudim to fill its vessels. First, we have the vessels of the Nikudim, and now we have the light of the Nikudim which came forth to fill the vessels.

In brief, the light of the Keter emanated and filled its vessel; yet, the light of the Keter included within it all the lights that were to fill all the other vessels. Now

I'm just reading this man's notes to you, but I have already told you all this. OK. The full collective amount of the light for all ten vessels initially dumped into the Keter of The World of Points. Is everybody OK with that?

In essence, the vessel of the Keter received all the ten lights for the vessels of the ten Sefirot. The Keter kept its own light and passed the other nine on to Chokhmah. The vessel of the Chokhmah received the nine lights, kept its own and passed on the eight lights to Binah. Binah kept its own and passed on the lights to the Da'at. I guess what he's saying here which is something that I forgot, is that the first three vessels, Keter, Chokhmah, and Binah were able to keep what they needed and passed the rest on. Remember, Keter, Chokhmah, and Binah are immortal, and they cannot be destroyed. It is just the offspring of Chokhmah and Binah that could not handle...., the offspring, the daughter and the son, that could not manage to keep what they needed and pass the rest on. And here at this point, the teacher we are studying with is going to introduce us to this concept of Da'at. Da'at is a quasi-Sefirot. That means it is not really a Sefirot, but it acts like a Sefirot, but it is not a Sefirot. Da'at means knowledge, and it is usually found..... in Adam Kadmon configured as a human, it is found just above Tiferet in the middle column.

So the lesson that we are dealing with says: Now we have not previously introduced the Da'at, so we must take the time now to understand it. The Da'at is an essential aspect and part of the Sefirotic tree. Its place is in the center column. I just told you that, right, directly beneath the Keter and lower than Chokhmah and Binah and above Tiferet. Da'at, however, is above the sixth Sefirot that make up Ze'ir Anpin and MaH . Mind you, Da'at is not a Sefirot. Whereas, at the same time it serves as one, it acts as a Sefirot, but it is not a Sefirot. So it is called a quasi-Sefirot.

Da'at exists as an external expression of the Keter, because Keter is hidden you may remember. Keter is the AB which is hidden inside Adam Kadmon's head behind the skull, and Da'at is an external expression of Keter, and Keter is the closest of the Sefirot to the Eyn Sof, and, literally, Keter is the Eyn Sof inside of a border. The Keter is the essence of the Eyn Sof. Its name changes because it is captured inside of a border or flows inside of a border. So we no longer call it the Eyn Sof. Because it is in a border, we give it a new name - Keter.

In essence, it is the manifestation of the union of Chokhmah and Binah that goes forth first into the lower seven Sefirot enabling them to receive the upper lights. I'm going to read that again. In essence, it is the manifestation of the and the union of Chokhmah and Binah. Now Chokhmah and Binah are Abba and

Imma. They are Father and Mother, and we know that it is Abba and Imma that joined to give birth to the light of the eyes first which is the daughter, and then they have another conjugal union which brings forth the light of the son from the forehead.

So we are told that it is the manifestation of the union of Chokhmah and Binah that goes forth first into the lower seven Sefirot enabling them to receive the upper lights. So what this says is, that the first conjugal of Abba and Imma which brings forth The World of Points brings forth the vessels. The World of Points is the female, and the female is the empty vessel, and she is supposed to be filled by the light of the son that comes afterwards.

Da'at is the essence of realized intuitive intellect. Let me go back one sentence. In essence, it is the manifestation of the union of Chokhmah and Binah that goes forth first into the lower seven Sefirot enabling them to receive the upper lights. Actually, I don't know what that means myself. It is the manifestation of the union. That's the light of the eyes that goes forth first into the lower seven Sefirot enabling them to receive the upper lights. Maybe there are layers of lights, I'm not really sure. Da'at is the essence of realized intuitive intellect. What does that mean? It is the product of the union of AB and SaG. Realized intuitive intellect - we talked about this in Part 17. Intuitive intellect, that's knowing things that you have not learned. It is knowledge that just appears in your mind, and in its extreme or in its fully developed expression, we will be able to fly planes and do all kinds of creative work. It is this expression of the Sefirot that was upon the men in the wilderness when the Scripture says, Wisdom was upon them to build the tabernacle. They just knew how to do it.

Yet, what is most important to understand about Da'at is in the secret of the overlap. The overlapping of worlds is one of the most important concepts and realities in creation. As it is above, so it is below, in the lower worlds that are yet to come. The overlapping of worlds is one of the most important concepts. See, the worlds overlap. In other words, the beginning of The World of Points does not begin where The World of Bound Lights ends. There is a flowing together, there is an overlapping, there is an area of mixture.

As we know, the world of Nikudim, which will give rise to Atzilut and the lower worlds, emanates below the metaphorical naval of Adam Kadmon. It is here at the naval that the realm of MaH begins. It is here at the naval that the realm of MaH begins. Now The World of Points is the world of BaN, the daughter. The world of MaH is the world of the son. So we are told that the world of the son exists in the same place as the world of the daughter, and that makes sense because the daughter is not meant to be alone. The daughter is the vessel that

has to be filled by the son. Fallen humanity is the world of the daughter, the world of the female who exists empty. We are spiritually empty, we are lacking the male, and, therefore, we are not even a full spiritual man.

It is here at the naval that the realm of MaH begins. The realm of the Nikudim begins as the MaH of Adam Kadmon; although, it ends up becoming BaN, as will be explained in its place. Well, that is confusing because he says that it starts out with the male and becomes the female, if I recall this lesson because I really haven't read the whole lesson in a while. What this teacher is saying is that The World of Points or that emanation that came forth that manifested below the naval was originally male, but when it fell it became a female. He says here that the naval is actually the lowest one-third of the Sefirot Tiferet, thus the Keter of the Nikudim emanates at the point of the lowest third of the Tiferet of the world above it. In other words, the essence of one world emanates from the heart of the world above. So I have to put that on the board for you.

Looking at Drawing #1 showing us overlapping worlds, now when I first read this lesson I was confused because in order for what the writer of this lesson says, to be realistic I have to draw the Sefirot in three columns, because this is what he tells us. He tells us that the lower world begins at the Tiferet of the upper world, and then he says that the Keter of the lower world overlaps the Tiferet of the upper world, the Chokhmah of the lower world overlaps the Netzach of the upper world, the Binah of the lower world overlaps the Hod of the upper world, and then the teacher here says, According to the order of the Sefirot, there is no Sefirot that overlaps the Yesod, and the only way that this could be true is if the Sefirot come out in three columns.

So you can see that the Keter of the upper world which is in the center column overlaps the Tiferet of the lower worlds which is in the center column, the Chokhmah of the upper world overlaps the Netzach of the lower world, because both Chokhmah and Netzach are in the right column, and the Binah of the lower world overlaps the Hod of the upper world because both Binah and Hod are in the left hand column. Then, when it comes to the Yesod of the upper world the next Sefirot of the lower world is Chesed which goes in the right column. So there is no Sefirot to cover the Yesod of the upper world, because the next Sefirot of the lower world that comes forth is on the right hand column, and then the Sefirot after that, that comes forth, Gevurah, is in the left hand column. So there is no covering for Yesod. But then Tiferet comes forth which is in the center column, and we are told that what happens is that the Tiferet of the lower world overlaps, at least a part, of the Malkhut.

Let's just read that so that I get it correct. The Malkhut ends up overlapping the upper portion of the Tiferet. The Malkhut of the upper world overlaps the upper portion of the Tiferet. So I see that I really should put this Tiferet underneath here. So according to this lesson that we are studying from, the Malkhut of the upper world ends up overlapping the upper portion of the Tiferet of the lower world, and what overlaps the Yesod of the upper world is the Keter of the lower world which is....now remember, the Keter is overlapping the lower third, the Keter of the lower world is overlapping the lower third of the Tiferet of the upper world, and then the other part of Keter, the other two-thirds of Keter reaches down and covers the Yesod.

Now, I'm told that these Kabbalists, and we are studying with the Kabbalists, that a lot of the time when they teach they assume that the person who is reading their lessons will have a certain amount of knowledge, and sometimes I don't have that knowledge. So sometimes the Lord tells me, and sometimes I just don't get it, but I know that I have to take the position that this man knows what he's talking about, and if what he says doesn't make sense, it is because he is assuming that I know something. Then either I don't know or I am not applying to what he is saying. So right here, I have a contradiction, what appears to me to be a contradiction, so I have to take the position that there is something here that I don't understand.

This is what he says. He says, What overlaps the Yesod is the outer manifestation of the Keter, and this is what Da'at is, the outer manifestation of the Keter overlapping Yesod. Then he says a little further down in the second sentence of the next paragraph: Da'at as we know it is the product of the union of Chokmah, AB, and Binah, SaG. So there must be some knowledge that I am missing there. If Da'at is the light that comes out of the forehead, the product of AB and SaG, what I see here is two sentences. Da'at is the product of the union of AB and SaG, and then I see Da'at is the Keter covering over the Yesod. He's saying both of these things are Da'at. Maybe there are two different aspects of Da'at. So obviously, there is something here that I don't know, at this moment there is something here that he knows that I don't know.

Also, what was confusing me as I sat here asking the Lord what to tell you all, because I just spent hours on this lesson in great frustration because I could not follow what this teacher was telling me because I was writing the Sefirot in a straight line, because I was under the impression that in The World of Points the Sefirot came out in a straight line, and as I was sitting here praying asking the Lord what to put in the tape, this is what has come to me. Well, let me say this first. Obviously, this teacher that we are taking this on-line course with is saying that this is The World of Points. It was MaH before it shattered, it was

originally male. When it shattered it became female, but we are talking about The World of Points below Adam Kadmon's naval, and he's showing the Sefirot coming out in three columns.

So as I prayed about it, the Lord reminded me that there are different Kabbalists. All of the Kabbalists and all of the teachers in Judea do not agree on what they teach, and this is surprising to me because I had a dialogue with a Hasidic Jewish rabbi for two years before I came into Kabbalah, and I never really had much of an opportunity to discuss much doctrine with him. I did discuss a little doctrine with him, but he was not interested in discussing doctrine with me. He just wanted to bring me back to traditional Judaism. So we did not have many stimulating discussions, but the one thing that he did say to me was that the doctrine of the church is invalid because everybody is saying something else, and concerning the Jews they just have one doctrine.

Now that I see the different opinions that come forth in Kabbalah, I don't know how he could have said that to me because there are different opinions in Kabbalah. And concerning this issue of whether the Sefirot of The World of Points came out in a straight line or came out in three columns, the Lord reminded me that there are differences between what the teacher of this on-line course is teaching and what I learned from the textbook that the Lord put me in initially which is the Tree of Life by Chayyim Vital, and the teacher of this on-line course has made it very clear that he draws his knowledge from several teachers. He is not drawing his knowledge just from Chayyim Vital. So this was what was confusing me, but, apparently, I read in the book, Tree of Life, which is written by Chayyim Vital that the Sefirot of The World of Points came forth in a straight line, but, apparently, the rabbi that is teaching this on-line course has a different position from another Kabbalists.

So we will just follow through on this lesson and see what we can glean out of it, but my position is that when there is a conflict of understanding or doctrinal position, I'm inclined to go with Rabbi Chayyim Vital, simply because that is the textbook that the Lord specifically directed me to. And there is a secondary reason, I believe that the other Kabbalists, if not one of the other Kabbalists, that our on-line teacher studies with or has studied his material, the man is dead, is a Rabbi Sarug, and according to the Kabbalists who is giving this on-line course he tell us that Rabbi Sarug is the rabbi whose teachings circulated all over eastern Europe before Hitler came in.

I am told also that the Jews in other parts of the world, Jews in the Arabic and the African continents were not tortured like the Jews in eastern Europe were, and I was told by Kabbalists themselves, Jews who pursue this course of study

themselves, that the Nazis came into the African towns, and the Jews were not rounded up, and they were not put in concentration camps, that they were protected, that they were spiritually protected because Kabbalah was a living, vibrating spiritual reality that was inside of them and outside of them.

So what am I saying? If this is true, and I believe that this must be a matter of history, I haven't heard anything about the Jews of Africa or the Middle Eastern Jews being put in concentration camps, I haven't heard anything about that, and a woman told me who herself was a survivor that, that did not happen in Africa. So I am going to believe that is true. So I am drawing the conclusion that there had to be some reality to the level of Kabbalah that was taught in the Middle East and in Africa that was different than the Kabbalah that was taught in Europe. I also read that it was a rabbi in Prague, what country is Prague in, I think it was Poland. Here I'm going to show my ignorance, I think it is Poland, but I am not sure. There was a rabbi in Prague who made a Golem. He had high spiritual power through Kabbalah, and he used that spiritual power to create a Golem, which is a form of a zombie. It is like a zombie, that's what it is, to fight against the armies that were persecuting the Jews.

Now as far as I am concerned, unless I am radically misunderstanding something here, and I do ask the Lord to correct me if I am wrong. This is an abuse of the spiritual power that is imparted through Kabbalah. We are not supposed to be defended by a Golem. We are supposed to be defended by our God, the Savior of Israel, the Lord of Hosts, not a Golem which is a half-dead being. So it seems to me that there was some high level witchcraft operating in eastern Europe, and who knows what else was going on that brought in a sowing and reaping judgment. I am certainly not condemning anybody, I am just looking at the facts. This did not happen in the other parts of the world where Kabbalah was practiced on a different kind of level.

So from this point of view, when there is a difference in philosophy between the teachings of Rabbi Chayyim Vital and the textbook that the Lord sent me to and the teaching of this on-line teacher who has told me that he embraces some of the teachings of Rabbi Sarug, I am inclined to go with Rabbi Chayyim Vital. But, of course, what is only important for us tonight is that you understand that there are different teachings coming forth from the Kabbalists, because we did a whole series called The World of Points and "The Fall," which is based on the reality that the Sefirot of The World of Points came forth in a straight line. So don't let that disturb you, let's just follow along with this teaching which says that the Sefirot of The World of Points came forth in three columns, and let's just see what we can learn from it. Just keep in your mind that two different rabbis have

two different opinions and leave it before God. Don't get upset over it. Praise the Lord.

So our board says, The World of Points was originally MaH , that's the male, but became BaN, that's the female after its vessels shattered. MaH begins at the naval and, more specifically, at the lower third of the Tiferet of the world above, and I believe we explained that. Da'at is the light born of the union of AB and SaG and is called knowledge, and I believe that came forth in our series in The World of Points that, that light that comes out of the fire is spiritual knowledge, high intellectual knowledge that comes from the union of wisdom and understanding, Chokhmah and Binah. Also, we are told that Da'at then joins with Yesod to produce the compound spiritual energy of the high intellectual spiritual energy of the mind, plus the sexual energy. So this may very well be the Genesis of the double portion that we read about in the Scripture.

As we have been teaching for a long time here, each individual is born with a measure of spiritual sexual energy. It is the same energy. Either it goes down or it goes up, and you can use....there is enough of that energy to function both spiritually and sexually to a certain point, but then if you want to really ascend to the heights of spiritual experiences, you need all of the energy that's available in your body and in your spiritual being .Praise the Lord.

Any questions about what I said so far? We are going to do a couple of more paragraphs today, and then we are going to stop.

Therefore, what overlaps the Yesod is the outer manifestation of the Keter, and this is Da'at. Da'at and Yesod have an integral relationship with each other. Yesod, as we know, corresponds to the genitalia and to sexual energy. Da'at, as we know, is the product of the union of Chokhmah, which is AB, and Binah, which is SaG. Da'at, which is knowledge, therefore is actually a very deep intimate knowing, and this is why the Torah, that's the five books of Moses, uses the verb "to know" to describe sexual intercourse as in "and Adam knew his wife, Eve."

Now, in the church we would call this a word of knowledge, a deep knowing. For the people who do not move....it is more than a gift. Knowledge is a gift of the spirit, but knowledge is also in Christ, and the knowledge that's in Christ is much more powerful than the knowledge that's in a gift, because the knowledge that's in Christ comes out of the very Christ within you Himself. There are different levels of a word of knowledge. The word of knowledge which is the gift might be something like "The Lord says He's going to bless you, you will be

healed, don't worry about it, your need is going to be met." That would be a word of knowledge that would come out of someone who has the Holy Ghost, but the knowledge that comes out of Da'at, the knowledge that comes out of the union of Christ Jesus in you with the Lord Jesus Christ who is above, that knowledge produces revelation, it produces the spirit of counsel, it gives you understanding and knowledge of people's motives and intents.

I have experienced it once or twice that it does have the ability to go back into a person's past, and tell you incidents in the person's past, and that has happened to me once or twice when the Lord brought forth some knowledge that helped a person get delivered, because this person was passed, and it was necessary to bring forth a repentance of the sins of the ancestors.

So this knowledge that comes forth out of Christ has upset some of the people in this fellowship, and it has caused them anxiety, because they get upset when I sit here in such comfort saying, "I know," and they say to me, "How do you know?" I know because Christ Jesus in me has given me knowledge. I know a lot of things, and I tell everybody all the time, please don't think I am a peeping tom because I am not. I don't have any control over what I know. I know the knowledge that the Lord opens my eyes to. He has all the control. I don't have any of the control, and He usually just does it, and the only time He has ever done it is to let me see sin operating in somebody's mind for the purpose of helping them, or He's also given me knowledge of somebody's motives if their intent is to do harm to me.

But I know that when I have knowledge from God, I know that I know that I know, and what we are reading about now is what I'm talking about. So we do have some people here, some very well-meaning people who are still struggling to live out of the unconscious and subconscious part of their mind. They are all in their conscious mind, and in order to receive knowledge about somebody, they want to see a fact, but the move of the spirit has nothing to do with facts. If you are waiting to see the event with your eyes or hear it with your ears, it will be too late to do what the Lord was giving you an opportunity to do by telling you what was going on in the spirit before it manifested in the natural, and this is the form of knowledge that comes out of Christ Jesus. It is not a gift. It is the life of Christ Jesus living through you, and, ultimately we are to know all things, all things.

I can't imagine knowing all things about everybody. I think you would go insane. It is pretty much the people in your life, unless the Lord particularly brought someone to your mind that you didn't know to help them. My experience right now is that it is the people in my life, if sin is manifesting in them, and I am not

even telling you that I am aware of all of their sins. From time to time, the Lord reveals sin to me in the person. As I said, also sometimes He will hear people's thoughts if their intention toward me is unGodly, and that they could be a snare to me. The Lord tells me in advance.

See, years ago when I first came to the Lord I had a job. The Lord gave me this job. There was not a doubt in my mind, it was a supernatural job, I needed a job desperately, and I looked in the paper, and I saw this ad literally flashing in the newspaper, and I knew that was my job. So I went after it, the man was a trial attorney, and he was never in the office. I called three times a day. I called and I called and I called until I found him in, and when I finally found him in he made an appointment, and as soon as he saw me he hired me. So that was a gift from God, and when I started working there I started getting dreams, terrible dreams about snakes and serpents. I would wake up really, really upset, and when I prayed about these dreams the answer to me was, "one of the other two woman in the office was plotting to hurt me, that she had wanted my job, she had hoped for a promotion." But the boss didn't promote anybody from within, he hired someone from the outside which was me, and I could not believe it. That was 23 years ago.

The Lord winks when you are a baby. I could not believe it. I said to Him, "Lord, if this is true please expose it to me because I think this is witchcraft, and I can't believe it." Well, I think it was the next day in the lunch room the poison in this woman's heart completely poured out towards me. That was 23-24 years ago. I don't believe the Lord would do that today. I do not believe the Lord would honor my need to see it in the natural today. Why? What would have been the benefit of my having dealt with it without her being exposed? Once she was exposed, now she is embarrassed. Now she knows that I know, now she knows that everybody knows, now she knows that the boss knows, now she really has a reason to hate me and be hostile towards me, but if I can know the intents of someone's heart towards me without forcing it into the natural, I can deal with it, I can crush that sin in that person's mind, forgive her sins, crush the sin, and make peace with her all in the spirit. This is highly preferable behavior than bringing the conflict out in the natural, highly preferable, and this is what we are called to do as Sons of God.

To deal with the problems before they manifest in the natural, but to do that we have to hear this knowledge, and we have to be willing to act on it. Of course, as you are coming to a place where you are building your confidence in this kind of ministry you pray, "Lord, if this isn't you please stop me. If this isn't you please reveal it to me, don't let me pray any witchcraft against anybody." As you move in this ministry, you will become more and more confident in it. It is

highly preferable to deal with the problems in the spirit, and everything stays peaceful in the natural. This is the will of God, brethren, and this is what He meant when he said, "Be harmless as doves." Be harmless as doves and wise as serpents - don't do it in the natural, don't have the conflict, don't have the confrontation, deal with it in the spirit, but to do that you have to believe what the Lord is telling you is happening in the spirit. Praise the Lord.

Da'at and Yesod have an integral relationship with one another. Yesod, as we know, corresponds to the genitalia and conceptual energy. Da'at, as we know, is a product of the union of Chokhmah, AB, and Binah, SaG. Da'at knowledge, therefore, is actually a very deep intimate knowing. This is why the Torah uses the verb, "to know" to describe sexual intercourse as in, "and Adam knew his wife, Eve." With this understanding of Da'at, we can now begin to understand why the breaking of the vessels begin here and not anywhere else. When the lights of the Sefirot emanated from the Binah, they descended into the Da'at and here is where the problem arose. The vessel of the Da'at was not strong enough to receive all the lights that came into it. Remember that the Da'at received all seven lights of all the Sefirot beneath it. If it received only its own light, the Da'at would not have shattered, but because it could not tolerate the light or the intensity of the light of all of the seven, the vessel of the Da'at shattered and fell into the realms that would eventually manifest underneath the Malkhut of the Nikudim.

It is important for us here to remember that we are still discussing a spiritual realm wherein which physical form is not applicable. What he is saying is that there really is no form that has come forth yet in these areas. When we speak of the vessels and shattering, we most definitely are not speaking about anything physical. The vessel of the Da'at at this level was merely its form, its spiritual form, and it is this non-physical form that shattered. The shattering is essentially a misalignment or a perversion of its original form. When the form of a thing, whether it is a thought, a feeling, or a deed, does not properly manifest its ultimate and highest potential, then the form it takes is inaccurate. Do you hear that? I pray for you all, all the time that you should fulfill your creative potential, because until you fulfill your creative potential you are a perversion. I don't mean to insult you, but from God's point of view everyone that is not fulfilling their potential is formed in a perverse form. We have to change. We have to change to look like Him, and what has to change is our mind and our emotions and the way we reason, which is part of the mind, because as long as we reason with our carnal mind, we are perverse.

Now the Lord is winking, because He knows we are fallen, but we can't stay this way and go on with God. You can be perverse and have the Holy Spirit.

I've seen people with all kinds of problems have the Holy Spirit. I've seen people with all kinds of emotional and spiritual problems, people who don't work, people who beat their wives. I've seen men who beat their wives, highly anointed on the organ. The gifts and calling of God are without repentance. I've seen people in adultery who are highly anointed.

When the incorrect form of that thought, feeling, or deed manifests, then its form causes more harm than good. The incorrect form causes more harm than good. This is what is meant by shattering. So shattering, from our usage of the word in this day and age, the word shattering is really not even correct, because to me a shattering means to break into pieces, but here we are told that the shattering means a misalignment, a change of form. We were supposed to be in God's image, and we are not in God's image.

When the correct form of that thought, feeling, or deed manifests then its form causes more harm than good. This is what is meant by shattering. A shattering is when form is so foreign from its original design that when the light shines into it, it causes the light to shine the wrong way. This is called death. When the light shines the wrong way....well, what does that mean "when the light shines the wrong way?" Remember, this is a highly abstract philosophy. It is not going to do us any good unless we can apply it to our lives. What comes to me when I read this is that the light is spiritual power, and if this spiritual power is used to manifest envy or anger or any other sin, the sin of pride, then the light is shining the wrong way, and this is called death, you see.

Death is in the mind. Death is in the way that you think. Death is in the way that you reason, and what we are doing in this ministry is that I am trying, with your permission, to mold the way you think. I'm trying to teach you how Christ thinks, because the way you get the engraving or the nature of Christ is that you first have to find out what He's like. See, you are not just an innocent baby that comes along on a conveyor belt and you get a stamp and you are fired and all of a sudden you have the nature of Christ. No, we have to learn how to be Christ, and part of learning how to be Christ is learning to recognize, admit, and change all forms of thought and communication which Christ would never do. We have to do all that we can do to line up with the way Christ would think, reason, and communicate at any particular time, and then at some point when we are incapable of changing any more, He will take us over the wall.

But as I said earlier on Part 17, we had that message this morning, we have to do all that we can do to change before He will move in to make a supernatural change. This is what it means to overcome. You have to overcome the habits that we have, the way our carnal mind thinks, and that's what we do here. It's

hard, but we can do all things in Christ, but you have to be willing to do it, and the first step is to admit that your reactions are wrong. When you justify yourself, you will never change. So you may think that you are admitting it, but if you don't change you can believe that you have justified yourself. If something in your communication or the way that you reason has been revealed to you as not being of the Mind of Christ, and you are still doing it after being told several times, you have every reason to draw the conclusion that you have not believed it, that you have justified yourself and given an excuse for continuing with that unGodly form of reasoning or communication, and that means to be confessed as sin.

So we struggle in this ministry, we struggle to have our mind changed which is the true definition of repentance. Repentance is not a change of opinion. It is change of mind from the carnal mind to the Christ mind. True repentance means we stop thinking that way. If you just change your behavior, your nature hasn't changed. You have to change your way of thinking, and then your behavior changes. Praise the Lord.

We are going to stop here. Any questions or comments on what I said so far this evening?

COMMENT: When you were talking about the light that shines in and causes the light to shine in the wrong way, it made me think of that Chinese teaching that you put the furniture a certain way for the energy to flow through and about mirrors and lights, and how it affects everything about you.

PASTOR VITALE: Yes, I remember you telling us about that.

Well, every spiritual truth exists on every plane of consciousness so I have no problem believing that what you just said is an expression of the spiritual truth in this carnal plane of consciousness, in this physical plane. Anybody else? Amen. God bless you.

10/7/02ab