

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #553 - Part 1

CIRCLE, PIPE, LINE

This Message Has Been Transcribed and Edited For Clarity, Continuity Of Thought, And Punctuation By The CCK Transcribing and Editing Team.

Praise the Lord, this evening I want to bring a correction to something that I have pretty much been teaching all along. In this message I expect it to be a short message, and I want to go back in our mind to pretty much the beginning of when I started teaching Kabbalah. I have taught you in many, many messages, I've drawn a circle on the board, and I've drawn circles within the circles, and I've told you that this is the ten Sefirot.

Remember, I've drawn circles, and I've showed you ten circles within the circles. That is an error. The ten Sefirot are within the line that emanates into the empty space. I have Drawing #1 on the board, and I have an A and B. So the circle signifies the empty space, and the circles within the circles signify the five worlds, Adam Kadmon, The World of Emanation, The World of Creation, The World of Formation, and The World of Action.

So these are not the ten Sefirot going around within the empty circles, within the empty space, they are not the ten Sefirot. Those circles represent the world. Does anyone not know what I'm talking about? OK.

The ten Sefirot are within the line. The line of light that entered into the empty space at the beginning. That was not a line....see, in my carnal mind I thought of it as a line, like I took a marker and I drew a line, but it was more like a wire.

Did you ever see an electric wire, and you cut it open, and it has all those other wires inside of it? The line that emptied into the empty space was more like a pipe than a line that I would draw on the board. I had envisioned it as just a line of light going down, like a marker going down. No, it was...of course, it wasn't physical like we are physical. So I'm bringing this down to the physical to help you to understand it.

It was more like a pipe, and the word in the King James Translation that signifies this principle is called "brook." I found that word so many times when I used to look up every word when I was teaching the Doctrine of Christ, and I came across this word "brook" in the King James Translation, and I was fascinated for years asking the Lord, "What is the difference between brook, stream, pond, river, sea?" I had those questions for a long time, and this one English word "brook" just amazed me, because when I looked it up in the Hebrew it meant a winter torrent which means a deluge of water, a great deal of water, and it meant either a mine shaft...it meant either a narrow valley in which a brook runs or a narrow valley in which a torrent of water pours through it or a mine shaft, and you might know that some mine shafts have water in them, some do and some don't, and the reference books, the Lexicons that I looked the word up in, did I give you the number? It is Strong's #5158, and it made it very clear that this Hebrew word translated "brook" is talking about some kind of a channel that sometimes has water in it and sometimes it doesn't have water in it, and I could not relate it to the knowledge that I had at that time, I just could not fit this in.

Now I understand that is talking about the pipeline and right now I have a vision of a gigantic pipe. Now we have a sister who was caught in a pipe...weren't you caught in a pipe when you were a young person? But yet, if you talk to me about a pipe, to my carnal mind, a pipe would be like a one inch narrow pipe that you might see. My first reaction would not be one of these big pipes that's large enough for a child to get caught in, but yet we know that there are pipes that are that large.

So this channel, sometimes there is water in it, and sometimes it doesn't, is talking about a line of light which is not what our carnal mind would conceive, and it is a line that has in the midst of it the ten Sefirot. Now, initially, the ten Sefirot that came into the empty space through the channel of the pipe were not in the three column configuration. So Drawing 1a shows how the ten Sefirot were present in the pipe initially. They were a series of spheres, one within the other. Looking at Drawing 1a, the ten Sefirot were a series of spheres, of 10 spheres, one within the other, and they were within the pipe.

Now here are some definitions for us. The word "circle" is referring to a vessel. Remember, everything I teach you is happening inside of us. So, spiritually speaking, we would be the circle. Then the pipe is the vessels of the ten Sefirot of straightness. I had taught you over this past year that there were circular aspects of the Sefirot and linear aspects of the Sefirot, and what I thought was the circular aspects of the Sefirot were these circles within the empty space which are not the Sefirot. Those are the worlds.

So the vessels of the Sefirot that are in the straight line, themselves are circles. Inside the line, we have the circles of the ten Sefirot. So we have the circles of the ten Sefirot inside the line and the circles of the worlds outside of the line. Is everybody following me? OK.

On the right side of the board, I'm showing you the ten Sefirot....well, let's do some definitions here. A circle is a vessel, mortal man. A pipe is the vessels of the ten Sefirot of straightness. That's what they are called, the ten Sefirot of straightness, and the word "line" means the vessels of the ten Sefirot of straightness when spiritual water is flowing through them. So for the average mortal man who is cut off from the glory of God, he may have a pipe within him, but unless the water is flowing, unless the spiritual water is flowing through you, that pipe is not a pipe line because nothing is being piped through it.

The word "line" refers to this vessel of straightness that entered into us with the light of God flowing through it, and the difference between the light of God and spiritual water is that spiritual water is a lower grade of light. When the light of the Eyn Sof enters into the pipe, the light becomes water. As soon as the light is restricted, because inside the pipe... the spiritual light comes in vessels, and as soon as it gets inside a vessel that is a restriction. The light of the Eyn Sof is completely unrestricted. There is no boundary, it is everywhere. It is unrestricted. As soon as the light enters into a vessel inside this pipe, its grade diminishes, and it is called water.

Another question that I asked the Lord many times concerning Genesis 1, where did this water come from? Well, we are finding out where the water came from. It emptied into the empty space from the Eyn Sof. It was the light of the Eyn Sof that emptied into this empty space and became water, water that flows through the pipe.

Now everything that I taught you, you may recall, I would have drawings on the board, and I would draw a circle, and I would say, "The light entered in, and then it went all about the circle, and that was Adam Kadmon, and then it came down a little, and it went all around the circle, and that was The World of

Emanation." However I taught it, I had it mixed up in my mind. So this is the reality of what happened.

The circles that were drawn...does anybody remember which Sefirot entered into the Malkhut? OK, I answered the question for you. It was Malkhut who entered into the pipe and started drawing these circles. Anybody not know that? OK. Malkhut. ..well I can't get into that right now, but it was Binah manifesting on a lower grade, but I have to let it go because I don't have it clear in my mind, and I don't like to teach you the wrong thing. There is a lot that's not straight in my mind yet.

So those circles that were being formed at the beginning, they were inside the pipe. Not circles that encompassed the inside of the empty space. Is everybody OK with this? This is an important difference, and here on the "b" side of the drawing, we see all the ten Sefirot configured as a human in three columns, and that, of course, is referring to The World of Emanation, because in The World of Points the Sefirot were in a straight line, and then the vessels of The World of Points shattered, and in the reconfiguration that light was reconfigured as The World of Emanation. So as soon as you see the ten Sefirot set up in three columns, you need to know that you are dealing with the reconfiguration. You are beyond The World of Points as soon as you see that. That was another point that the Lord wanted me to make to you.

Back again to Drawing 1a. The ten Sefirot are within the pipe, and these worlds, the five worlds, Adam Kadmon, Emanation, Creation, Formation, and Action, they actually exist around Adam Kadmon. If you want to think of this pipe as Adam Kadmon, the worlds are circulating around Him, sort of like an atom. You have the nucleus of an atom, and the orbits are surrounding Him. So it is hard to tell by the way I draw these drawings, but the correct configuration is that Adam Kadmon represents the straight line, and the worlds circulate around Him, just like our planets circulate around the sun.

The spiritual concept of pipe or line is expressed in the King James Translation by the word "brook." I gave you all that. Well, that is pretty much it, although I would hope that the Lord would give me a little bit more to say so that at least we could have a short tape out of this.

COMMENT: Sheila, on 1a, the Sefirot are in circles. Does it change into a formation on "b" as you have it in the diagram?

PASTOR VITALE: Does it change to three columns in "b?" Yes, because originally, the original ten Sefirot came out in a straight line. So each of these

circles signify spheres, 10 spheres, one within the other. See, they are not really one underneath the other. They are one within the other, and originally they came out in a straight line, and that's what these circles represent, 10 spheres in a straight line, one within the other. That was The World of Points.

You may recall that the reason in this configuration, the lower seven Sefirot shattered. See, the head of The World of Points, Keter, Chokmah, and Binah did not shatter. They fell. They descended from the high place, but the vessels did not break or shatter, but the seven Sefirot underneath, the vessels all broke, and the light poured out.

We are told that the seven lower Sefirot shattered was that when the light poured into the vessels, all of the light poured in. The light for the vessels from Chesed through Malkhut, collectively, poured into the Chesed, and they broke, because they were one under the other, and then each vessel broke under the power or the strength of the light or the water that poured into them. When the light was gathered up, it was reconfigured into The World of Emanation, and in The World of Emanation the ten Sefirot appear in three columns. So that's how you can tell the difference between The World of Points and The World of Emanation by the configuration of the ten Sefirot. Are they in a straight line or are they in three columns?

Now both worlds still exist. The World of Points still exists and The World of Emanation exists. Of course, these are spiritual worlds. The World of Points is manifesting in the physical, and that is today's creation, the fallen The World of Points down here in The World of Action. We are broken, the people are broken, and the light spilled out. So the people of our world are in darkness. The light spilled out of them, but The World of Emanation which is the reconfiguration is also appearing today in the person of Jesus Christ and in everyone who is carrying the Christ child. That is, depending on how mature you are the reconfiguration of The World of Emanation is appearing in you in Christ Jesus. Did I answer your question? OK.

COMMENT: The World of Points when it shattered, did it split off into ten Sefirot?

PASTOR VITALE: The The World of Points consisted of ten Sefirot in a versicle line. Actually, they were one within the other, but our study books show them in a versicle line, and the problem with The World of Points was that they could not communicate with one another, because they were one under the other or one within the other. There was no provision for them to pass the energy or to

pass the light from one vessel to another. Their backs were to each other. They were not communicating.

Of course, when that situation exists in this World of Action, when we have human beings who cannot communicate, all kinds of destruction can arise out of that. Marriages are destroyed, relationships are destroyed, sometimes the weaker vessel or children or a wife, it is usually the wife or it could be the man, who is the weaker vessel in a relationship with poor or not communication, can become mentally ill or distraught. Lack of communication makes you unbalanced. We are designed to be communicative people. We are designed to communicate with one another and to be able to feed off of one another. That doesn't sound too good, but it can be positive. It can be negative, but it can be positive. We are designed to feed off of one another. You are feeding off of me tonight. I am teaching you, and you are feeding off of me, and the Lord feeds me.

If the Lord didn't feed me, you would drain me dry. This is why it is so important for me to have time alone with the Lord and to study, because this kind of teaching and all the ministry that we have had here all day today takes all of my energy. So I have to be replenished. In the natural, the husband is supposed to be ministering to his wife who is the mother of his children. That's not happening in many instances today, but that's the way it is supposed to be. He's supposed to be ministering to and supporting his wife. If he doesn't, she frequently she shatters. The wife shatters. She has a problem.

So those seven Sefirot shattered, and, when they were reconfigured, the light was gathered up, the light poured out of the shattered vessel, and the light was gathered up and new vessels were created, and when the new vessels were created, they were reconfigured in three columns. Did I answer your question? It looks so different in 1a, because all of those circles indicate that the ten spheres are one inside of each other, they were all one inside of each other. So actually when they broke, they separated.

Looking at Drawing 1b, these ten Sefirot are supposed to be all inside of each other also. You cannot tell that by the way I've drawn it. I've drawn it this way so you can understand it, but everything is all inside of each other. When Xxx looks at the drawing that I copied from, I'm sure she will do a much better job that I do when she does a drawing of it, you will see how all of these Sefirot are all inside of one another, all circles inside circles, inside circles, and the circles are inside the straight line.

So we see that we have circles outside the line which are the worlds, and we have circles inside the line which are the ten Sefirot of straightness. Did I answer your question? Of course, from this point of view, when we see that the empty space is a circle, and that the worlds within the empty space are a circle, we see that the Eyn Sof, at least at the point where It contracted itself, is a circle, and circles are supposed to be feminine, and straight lines are supposed to be masculine. So once again we have this principle in another message that what appears to be feminine in this world is masculine...it is not even in another world. Please bear with me, I'm just really struggling tonight.

We had a message on this. We were talking about existence and non-existence, and that the Eyn Sof is passive, and the Eyn Sof is circular, and those qualities in existence indicate femininity, but in non-existence those qualities indicate completion, the complete merging of male and female to a point of simplicity. Do you remember that teaching? It is only in existence that the male and female aspects of the Eyn Sof separate. The Eyn Sof is non-existent, the Eyn Sof has no being. That does not mean that the Eyn Sof is not conscious. I hope I'm not getting all hung up on these words when I try to describe the Eyn Sof. But as far as we are concerned, there is no way to recognize It, you see. The Eyn Sof is right here in this room. The whole of creation is within the Eyn Sof. He is beyond creation and He is in the midst of creation. He's in this world, He's in you, He's in me, but we have no way to identify Him at all.

So as far as we are concerned He is nothingness or non-existent, but here in existence the straight line signifies the male organ, obviously. The straight line is the phallic symbol. That's masculine, but in the Eyn Sof, in the outside of the empty space, He is circular, but that doesn't mean He is feminine.

This was a previous message. Does anybody remember what message that was, that I taught that on? In case any of you are interested, what I find is a good way to check these things out, sometimes a thought just comes into my mind, and I want to recall what I said about it, I look through the illustrations. I have illustrations on every message, and I just take that book that I have that Xxxx made up for me, and I flip through the pictures of the illustrations, and I find the illustration because it has to be in the last few weeks or so. It is one of the recent messages, and I will find that illustration concerning where I was talking about masculine or femininity verses completion, and then I would see what number it was, and if I wanted to I could pull the tape.

COMMENT: I want to get something straight in my mind. When I've seen both of these illustrations, is this the same as what the illustrations were before when

it was Adam Kadmon on the outside and the tiny little line coming down, that's what this is?

PASTOR VITALE: Yes.

So that thin line coming down is not such a thin line. That thin line coming down represents the area that we exist in, because Kabbalah does not really talk very much about the circles. It talks about the straight line. Most of our information in Kabbalah is about the straight line.

COMMENT: Is that why you have the word "straightness," is that what you are talking about?

PASTOR VITALE: The Sefirot of straightness, right. Those are the Sefirot of the linear, the line.

COMMENT: Why would you call it "straightness?"

PASTOR VITALE: I took that out of the book. I believe Isaac Luria said that. The Sefirot of that which is straight, and it is called the Sefirot of straightness.

COMMENT: I'm thinking of those people that have the near-death experience, and they talk about a tunnel, going towards the light, I think of a pipe tunnel.

PASTOR VITALE: Exactly. Can anybody tell us exactly how this pipe is manifesting down here in The World of Action ? Where is it? Where is this pipe? Remember, we are the empty space. Each human being is an empty space.

COMMENT: In our mind?

PASTOR VITALE: Well, no, I think it is the spinal column.

That's the line in us, and, of course, spiritual studies have indicated that, that's where the Kundalini is, even Kabbalah...I've read in recent studies on the Sefer Yetzirah which is the spiritual book of all the books of Kabbalah. In the Sefer Yetzirah it says the energy runs up and down your spine. It is amazing the similarities between the true Kabbalah and the Hindu philosophy. It is mind boggling. I heard a very interesting comment, I read in one of the rabbis whose work I study, and he said that he investigated Hinduism, that he had heard from so many people that the message was so like Kabbalah that he checked it out, and his conclusion was that Hinduism is the philosophy of The World of Points, because all of their diagrams show a straight line. According to him, there is no

indication in Hindu philosophy of the three columns, the configuration of the three columns. I have Hindu books, and they all have the spheres, and they are all listed one under the other. It is either 10 or 12 spheres in their columns in the books that I have.

So this rabbi said that he checked it out, and he said he knows that it is the philosophy of The World of Points because they are still dealing with the Sefirot in a straight column. That was how the Lord witnessed it to him, and then in another book from another rabbi, Rabbi Ashlag answers the question of the similarity between Hindu philosophy and Kabbalah by quoting a Scripture in Genesis that I had no recollection of ever reading that said, "Abraham sent the sons of the concubines away to the east." So apparently, Abraham had many more sons after Issac and Ishmael. He had concubines, and I don't know if the concubines are plural.

My recollection of the account of Abraham and Sara is that Sara gave her maid to Abraham. That's one concubine, and this concubine gave Abraham Ishmael, but the word is plural. Further on in Genesis, "And Abraham sent away the sons of the concubines." So apparently, he had more than one concubine, and he had more than one son from the concubine. He sent them away to the east, and those men became the founders of what we know to be India, I guess, and they brought with them the knowledge of Kabbalah that they had, but they channeled that through their carnal mind. When Abraham sent them away, apparently they departed from the God of Abraham.

This knowledge of Kabbalah that they had came forth in a perverted form, because, in case you are not aware of it, Hinduism with all of its similarities to Kabbalah, worships the Fiery Serpent. Hinduism worships the Fiery Serpent within the individual and worships her as a God and focuses a large part, if not all, of their religion on causing that Fiery Serpent to ascend from the third energy center at least into the heart if not even higher than that. They worship the Serpent within them. That's so interesting.

The Chinese worship the Dragon, and I don't know enough about Chinese philosophy to know if they worship the Dragon within them or not. I know that in the martial arts...well, I don't even know that. I don't know enough...of course, there are many different religions in China. Many different kinds of Daoism. Some believe in heaven, and some don't believe in heaven. I don't know if they worship the Dragon within them, but the Chinese worship the Dragon, and the Hindus worship the Fiery Serpent. Isn't that interesting.

I cannot tell you off hand which national ethnic group worships Satan. We know that we have witchcraft in this country who worship Satan. What question was I answering that I wound up talking about that? Oh, we were talking about the straight line and the configuration in three columns.

So this rabbi said that is how he could tell that Hinduism was of The World of Points which is the fallen philosophy. Very interesting.

COMMENT: In Genesis where it talks about the face of the waters, talking about the Sefirot, all of the different aspects of God, His personality that were on the waters, reflected, still in there?

PASTOR VITALE: Well, the ten Sefirot do signify the attributes of the Eyn Sof. Let's read that Scripture. I have it right here. As a matter of fact, I put it up there, it is Genesis 1, Verses 1-3.

"In the beginning God created the heaven and the earth," and I'm told from my studies in Kabbalah that the heaven and the earth is talking Ze'ir Anpin, the heaven, and Nukva, the earth. And this is how He created them, this is a literary style in the Bible. One verse makes a statement, and then the subsequent verses explain how it happened.

Verse 2, "And the earth was without form and void." So that means Malkhut was not really formed yet. She was void, neither was she filled with Yesod, Ze'ir Anpin's male organ. "And the spirit of God moved upon the face of the waters." I've always said over the years as I've taught the Doctrine of Christ that the face signifies the personality. So if we are talking about the personality of the waters, the face of the waters, the personality of the waters, what are the waters? We talked about that tonight. The waters are the light of the Eyn Sof that have been lowered, the light of the Eyn Sof that entered into the empty space by way of the pipe and became degraded. Degraded compared to the Eyn Sof.

So we have the attributes of the personality of the Eyn Sof, the attributes of His nature inside this pipe. The personality of the waters is the personality of the Eyn Sof. We are told that the Spirit of God moved upon the face of the waters, and that word God is Elohim. Who is the spirit of Elohim? That's interesting, because, according to my Kabbalistic studies, Elohim is the name of God associated with Binah, and she is the one who is bringing forth the creation, but yet we are also told that Binah is mind, and Chokhmah is spirit. Binah is mind and Chokhmah, Binah's husband who is higher than Binah, is spirit. So the spirit of Elohim moved. What this says to me is that Chokhmah moved through Binah

upon the attributes of the ten Sefirot, the face of the waters. Can you hear this at all? This is interesting.

"And God saw the light, and it was good." Now that word God is a translation of Elohim. I'm not really sure how to go from here, but I really don't want to start guessing. "And God saw the light." He saw the light inside the empty space. That would be "Adam Kadmon saw the light." I just had a thought in my mind. When we study about Adam Kadmon, we are told that when the light came out of the eyes of Adam Kadmon, and that this light coming out of the eyes of Adam Kadmon is what Adam Kadmon saw. Kabbalah talks about the opening of Adam Kadmon's eyes, and I have read in my studies the question, What does Adam Kadmon see when he opens his eyes? And what Adam Kadmon sees when he opens his eyes is the light that comes out of his eyes. That's what my lesson tells me. When he opens his eyes, that's what he sees, the light that came out of his eyes.

So we see here that "And God saw the light." Adam Kadmon's eyes opened, his eyes opened, and the light came out, and he decided that it was good. Isn't that interesting?

"And God divided the light from the darkness." Well, at that point, light and darkness was mixed together, just like male and female was mixed together. We talked about that off of the tape this morning. Light and darkness was all mixed together, male and female was all mixed together, and then God brought a separation. Male and female was all mixed together like a lump of clay, and then God brought a separation. He took a part of that clay, and He made it male and female, but predominantly female, and the other lump He made male and female but predominantly male. Male and female mixed together, then He sawed it...in one translation I read the word sawed is used...and God sawed it in half, and He made half male and half female. He made half man and half woman, because both the man and the woman are male and female, one predominantly female and the other predominantly male.

So that is the separation of the light and the darkness, it is the separation of the male from the female. Isn't that interesting?

"And God called the light day." That's Ze'ir Anpin. "And the darkness He called night." That's Nukva. "And the evening and the morning was the first day." Talking about the union of Ze'ir Anpin and Nukva. Very interesting.

"And God said, let there be a firmament in the midst of the waters." According to my studies, each of the Sefirot was considered a firmament. I know years

ago when I was studying for the Doctrine of Christ, I was surprised that I did find in Genesis 1 an indication that there was more than one firmament. There was the firmament, and there was the heaven of the firmament. I know it was very confusing to me, but in my Kabbalistic studies I have read that the Sefirot are the firmaments or the separations of the light of God. You see, as the light of God entered into the pipe, with each Sefirot the light was degraded more. Binah's light is more degraded than Chokmah's light. She is under him. Chesed's light is more degraded than Binah's light, and as each Sefirot gets further and further away from the Eyn Sof, the light becomes more and more degraded.

Of course, don't let the word "degraded" fool you. The light is shining and blazing except here in The World of Action. We are in darkness. Nothing in this world has its own light. Man doesn't have its own light, the animals, nothing has its own light in this world. Everything we need has to be piped in. We are like living in a cave, we are down here and everything we need has to be piped in. That's just another way of saying that all of our needs are met from the outside. I've taught you that before. We need to wear clothing, we need to have shelter, we need houses, we need heat in the winter to warm us, we need shoes on our feet, we have to grow food so that we can take food and put it into our mouth to be fuel for our bodies.

So every being in this world, every human being, every animal, everything that exists in this physical world manifests our spiritual reality, that we are Malkhut. We are without light. We are in outer darkness. There is no light in this world that is indigent to this world. There is no light that comes forth from this world. Jesus came and He said, "I am the light." He said, "I am the light that entered into this world." Drawing #1 says that the light entered into the world, and the world knew Him not, and they preferred the darkness to the light, because the Mind of Christ and the way Christ thinks is so offensive to the carnal mind. It is offensive to him. The way Christ reasons is offensive to the carnal mind.

So the darkness rejects the light. The only time a human being will receive the light is when that person has the light themselves. Darkness will always seek to cover up the light. All of you at one time or another have tried to...the way I express it is that you have tried to shut me up. You tried to change the subject, anything to get away from what I'm saying to you. You all have manifested that at one time or another. That's the darkness in you, trying to swallow up the light, but by the grace of God I come back at you, and I tell you, "No you have to hear this, I'm telling you the truth, this is the word of the Lord to you." And when you receive that correction and listen to me, your darkness is swallowed up by my light. Darkness tries to crush the truth.

"God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament, and it was so." I'm not sure how to relate that to Kabbalah. Maybe the Lord will tell me. He divided the waters under the firmament...well, I guess that's just saying that... it is coming up in the singular, but it is just saying that the firmament was a division in the midst of the waters. All of the water poured into the pipe, and it was all the same. When the water was on the....well, it wasn't water. It was light, you see. See on the border there where it says "the light of the Eyn Sof." It was all the same simple light of the Eyn Sof that came into the pipe, and as the light poured into the pipe, first to all it became water because it became restricted, and as it entered into the firmament the water that was in the Keter, the highest Sefirot, separated from the rest of the water.

So in Genesis 1, it makes it sound like it only happened once, but it happened at least ten times, that the water descended into the next Sefirot and it was restricted, and the Sefirot separated the water that was within it from the rest of the waters. Oh, I love Kabbalah, I love it, I love it. It is just so marvelous, but I thank God for the Mind of Christ and for the Doctrine of Christ, because if you study Kabbalah without the Mind of Christ and without the Doctrine of Christ it will kill whatever anointing you have, because you really have to eat the chicken and spit out the bones because there are foundational principles in Kabbalah that are very anti-Christ. It is a mixture. It is just marvelous what a great blessing and honor to be able to study it and not be destroyed by it.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the water from the waters." Separated the waters into the ten Sefirot. "And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament, and it was so." So we see that the light came into the pipe, and, originally, according to what I see here, there were no vessels. First the light came in, and that lines up with the Kabbalah that we are studying. The light came in and then the light was formed into vessel and inner light. Remember that teaching? The light was divided, and one part of the light was formed into a vessel, and the other part of the light was inner light which poured into the vessel. So that's what all this division is talking about.

"And God called the firmament heaven, and the evening and the morning were the second day." I used to hear the expression "seventh heaven." I always wondered where that came from. Personally, I think seven heavens comes from Hinduism, but I would say there are five heavens. I would go by the names of the Partzuf. I would say there are five heavens, Malkhut, Ze'ir Anpin, Imma, Abba, and Keter, five heavens. Ze'ir Anpin has six Sefirot within him.

"And God called the firmament heaven." So I would have to say there are five heavens or there are ten heavens, but, of course, the Lord is reminding me now that seven of the Sefirot....well, I guess we could say there are seven heavens if we leave out Keter and Chokhmah. I've read that some where, that there are seven. Start counting from Binah going down through Yesod, there are seven Sefirot, and they do not include Malkhut. Well, Malkhut is not a heaven. Malkhut is the earth. That's right, Malkhut is the earth. So the seven heavens would be Binah through Yesod, and we all know that Binah has within her Chokhmah and Keter. Binah is the head. She is the head heaven, and there are six heavens underneath her, and then Malkhut is the earth. So those are the seven heavens. There are seven heavens.

"And God called the firmament heaven, and the evening and the morning were the second day, and God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear," and that's Malkhut. "The dry land appeared, and it was so, and God called the dry land earth, and the gathering together of the waters called He seas." The gathering together of the waters. "And God said let the waters under the heaven be gathered together." I don't have any comment on that at this time. I am sure you are aware, I'm doing this all off the top of my head.

"And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind." There is a whole writeup on this in the Zohar which I have read recently, but I am not capable of repeating to you. I'm so frustrated, as I am sure you all know, you read, and I look back a couple of weeks later, and I can't even remember reading it. I just open up the book randomly, and I will say, oh isn't that interesting. I don't even remember reading it.

So what does work for me is writing it up, and when I have the time to do that I pass it on to you. In find that it stays with me. It is much more likely to stay with me when I have to get it deeply into my mind or at least deeply enough into my mind to recreate it and write it down for you. I'm much more likely to remember it, but when I just read it, it blesses me at the moment, I shut the book, and I don't even remember that I read it. I read quite a few pages of comments on this verse, and I remember that I read it, so to me that's enough of a blessing that at least I remembered that there is a commentary in Volume 1 of the Zohar on these verses if I wanted to go check it out and read it again. But I have nothing to say to you about it.

This was an unusual message tonight. I knew that I had to make that correction as to where the ten Sefirot were, that they were inside the line of straightness,

and not in the worlds that are surrounding Adam Kadmon, and the Lord just filled in the tape with these questions. I hope it was a blessing to you, and unless someone else has another question we are going to call it quits for tonight.

COMMENT: When I was coming over in the car this morning, the Lord was impressing upon me something about the moon and the sun, and that the moon has no light of its own, it just reflects the sun, and that it is going to be covered over, and then later on tonight I picked up an article and I remembered where Hebrew Christians had talked about Alla, God of the Islamic people, that he is the moon God. The thought in my mind was that he's going to be put down.

PASTOR VITALE: Yes, the God of this world, and, of course, we are told that in Hebrew prophecy, that the moon will be covered over. What will be covering over the moon according to Hebrew prophecy, and in the New Testament too? What's going to cover over the moon?

COMMENT: Blood.

PASTOR VITALE: Yes, the blood. So what kind of blood will be covering over the moon? Whose blood?

COMMENT: The blood of Christ?

PASTOR VITALE: The blood of Jesus, yes. And the moon signifies the carnal mind, or you could say the moon signifies Cain, and the blood of Christ is joining to Abel, strengthening Abel to cover over Cain.

So you can say the moon is Cain or you can say the moon is the carnal mind. The moon is this world of Malkhut that has no light, and a whole culture grew up in this darkened world, but when the light comes, and the light fills this darkened world, this present culture has to be covered over because it is an abomination to the Lord. The culture that's going to appear in this visible world must be a reflection of the holy culture that is above. So we can only exist in the darkness. When the light comes, this world will not be able to continue in this form. It has to become holy. This society anyway.

I could not sleep last night, and I was looking for something to watch on TV. These movies are just horrendous, just scanning them, just watching long enough to see if you want to watch the movie is vile. There are certain stations I think now I can't even look to see what is on there. I did find an interesting movie last night, but it was an old movie, enjoyed it at 3:00 a.m. in the morning when I could not sleep. Urban Cowboy with John Travolta, and it was an

excellent movie. It taught you about life, it was about a young married couple, and the young man's pride and how the marriage broke up, and what happened and how he overcame and how they got back together again. It was an excellent movie. There was nobody naked in it, nobody having sex in it, there was no lesbianism in it or homosexuality in it. It was a real good movie about human nature and human beings who really cared for each other, but who were wrecked because of pride. He really loved his wife, and he threw her out because of his pride. Of course, she wasn't completely innocent either. Because of pride. But they overcame, and they were victorious.

So it was an uplifting movie. I would think it must be maybe at 10 if not 15 or 20 years old, because it is really hard to find a movie like that today. It was just so clean and so human and so touching and such a blessing, and I just realized that I can really not scan those other....there are three movie channels that I have in mind, I can't even scan looking to see what's on. It is just filthy, and if it is not sexually filthy it is someone killing each other or violence. It is horrible what's on the TV today. Of course, that is just a reflection of the whole society. Something is really, really wrong here, but, Praise the Lord, Jesus is coming to cover it over, and we will be a righteous people again.

Anybody else before we go? God bless this country. We forgive your sins America, but we rebuke the wickedness and the evil that's manifesting in this culture, and we ask the Lord to restore righteousness to our nation. In the Name of Jesus. Amen

1/6/02ab