

# *Christ-Centered Kabbalah*

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TRANSCRIPT OF MESSAGE #571 - Part 6

## **PREGNANCY, SUCKLING & CHILDHOOD**

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

Praise the Lord, we are up to the section in our notes which deals with the partzufim, that is the plural of partzuf, meaning personality. The 10 Sefirot are divided into 5 personalities for the purpose of the interaction of the Sefirot, the Sefirot are supposed to, well the Sefirot first of all are vessels through which the light of God defuses itself, that means the light of God enters into these Sefirot and each Sefirot, each lower Sefirot defuses the light into a deeper and deeper aspect of the creation. So the whole purpose of creation is that these Sefirot which are behind everything, they are like the spiritual atoms of the creation, they need to be able to interact with each other, and for the purpose of interaction the 10 Sefirot are broken down in to 5 partzufim. I will put that on the board for you.

Drawing #1, I show you that the partzuf of Keter is Arik Anpin, the partzuf of Chokhmah is Abba which is the Hebrew word for father, the partzuf of Binah is Imma which is the Hebrew word for mother, and the next 6 Sefirot, Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, are the limbs of Ze'ir Anpin, the son, the 10<sup>th</sup> Sefirah is Malkhut and her partzuf is Nukvah, the daughter. And I have shown you on this drawing that father and mother or Abba and Imma have a permanent union and it their union that gives birth to or that causes Imma the mother to give birth to the son, and then the daughter, the son and the daughter then have a union but they have a temporary union on Shabat, the son and the

daughter. We see that incest is legal in the spirit not in the flesh, and that the son and the daughter come together on Shabbat and separated on the week days.

However in the new covenant in Christ Jesus this union between the son, Ze'ir Anpin, which is Christ Jesus in you and me, with the daughter which is the personality of the individual, that marriage will become permanent, it will no longer be only on Shabbat. When Christ Jesus marries us, that marriage will be permanent. Now I have taught, this is a review, I have taught you this many times before, but we will find as we go on with this study that there are even more partzufim than these, partzufim that I have never told you about before, and according to the Kabbalistic teaching, every element in Kabbalah has a mate, the only exception being the Yechida level of soul, this is the only level that has no mate. So we will see that, well I am not going to do this off the top of my head, because this is, let just go along with our notes here. Under the category of partzufim, God manifests Himself throughout His creation, yet His level of manifestation differs in accordance to the level of creation in which He is manifest, and through which He manifests. That means it is the same God who is manifested through the Keter that is manifesting through the Malkhut, it is the same God, but the manifestation appears to be different because the vessel through which the Spirit of God or the light of God is manifesting is different. God does not change, the vessels vary. And of course let me remind you that human beings are the vessels, we are the Sefirot in this world of action, and I have been telling you that for a long time, that the Spirit of God is not a respecter of persons, but the human beings vary, human beings come into the world with all different kinds of blessings and weaknesses, blessings and curses.

So the same anointing can hit twenty different people and twenty different people will have twenty different reactions to that anointing and will manifest that anointing twenty different ways, not because the Spirit of God is different, but because the people are different. Praise the Lord. Not all creations are created equal; that is what I just told you. God however, in His mercy, reveals Himself to each creation in accordance to its ability to receive His light. And once again, Kabbalah at least the Kabbalah that has been translated into English in all of the writings that I have seen, never make it clear that the creation or the vessels, it is talking about human beings, but this is exactly what I just told you, God reveals Himself to each creation, that means He reveals Himself to each individual in accordance with the ability of the individual to receive its light. Now here in this ministry, for the church, the Lord is revealing Himself in a very high level, in Christ Centered Kabbalah, but there are people

in the church that the Lord is revealing Himself to in a very simple way through the message of the cross, the doctrine of cross. The Lord is not holding anything back from these other Christians, they are not ready to receive, we all have to be prepared to receive on a high level from God. Now we just talked about the Sefirot now, the Sefirot are the filters that God uses to defuse His light to the lower levels. That means each Sefirot that the light passes through, if that light keeps defusing until whatever is left of it gets down to the lowest Sefirot. However the worlds, the 5 worlds, Adam Kadmon, Atzilut which is the world of emanation, Beriah which is the world of creation, Yetzirah, which is the world of formation, and Asiyah which is the world of action, all of these worlds are the general divisions within creation through which the Sefirot manifests. God manifests His light through the Sefirot, and the Sefirot manifests themselves through the world. Let me say that again. The light of God is diffused and manifested through the Sefirot but the Sefirot themselves are manifested through the worlds, and worlds are levels, the way the worlds manifest to us is that they are aspects of mind, see, praise the Lord.

When God manifests Himself within one of the worlds and through a specific Sefirotic manifestation, this manifestation is called a Sefirotic face in Hebrew a partzuf, and that is what I just put on the board for you. According to this last sentence here, God will manifest Himself within one of the worlds through a specific Sefirotic manifestation. So the Lord, God will reveal Himself through an aspect of mind and through a particular Sefirotic manifestation. What that is saying is that when God reveals Himself to us as Arik Anpin, Abba, Imma, Ze'ir Anpin, or Malkhut, or Nukvah, this revelation of God to us will appear in our mind. See, God is spirit, He has no physical form, and to pursue God, we must pursue Him with our mind. That is why the Scripture says, study to show yourself approved, because God is found through mind. Now this becomes a great confusion, because God is not found through the carnal mind, to find God through mind, you have to receive the mind of God. And this is the purpose of Jesus Christ, He has come to impart the seed of His life which seed will grow into the mind of God, called the mind of Christ, and this mind of Christ is our ability when we pursue it and develop it, to have a relationship with God. Praise the Lord. Okay, talking about the word partzuf now, our notes say, this is the terminology used in the most advanced forms of Kabbalistic study, found in the book of the Zohar called Idarot, and also in the writings of the Arizal. Partzufim express how God's ultimate essence is revealed in each level of each of the worlds. Partzufim are therefore the most prominent and important concept in understanding divine revelation, for God reveals Himself differently to different entities within different worlds, each at their different level.

Partzufim is the system of levels through which God is perceived, because it is impossible to perceive God, it is impossible to comprehend God, so He has wrapped Himself, God has wrapped Himself in the Sefirot and in particular in the partzufim, by doing this God has given man a system by which we can acquire some comprehension of God and His ways, and His desires for us. Because the Lord wants to communicate with us so that we can come into obedience, so that we might be blessed and delivered from death, and this is how God relates to us, He takes on these personalities, and each personality, each personality has a specific function, and through these different personalities the Lord delivers His messages and His communications to us. Praise the Lord. It must be remembered that each Sefirah has within it 10 Sefirot, which have within them 10 Sefirot, which subdivide to infinity. Sefirot are therefore similar to cells within the body, all cells are similar in make up to one another, yet they combine to form different organs, so too, Sefirot are like the cells that make a partzufim. Each partzuf has 10 Sefirot, but it is the partzuf as a whole that is experienced. I think that is pretty clear, the human body is made up of trillions of cells, but some cells clump together and form of the liver, and other cells clump together and form the heart, so we are being told that it is the same thing with the Sefirot and the Sefirot are the spiritual counterpart of the atoms or of the human cells of the body. And these Sefirot, they subdivide and subdivide and subdivide and there is trillions of them, but they group together to form different organs and the organs are Arik Anpin, Abba, Imma, Ze'ir Anpin, Nukvah, and the other partzuf that I will be telling you about, and these partzufim exist on infinite levels within the worlds.

So do not let it get you confused, we just have to focus on what the Lord is talking to us about at the moment, otherwise it is just mind boggling. The Olamot and that is the Hebrew word for worlds, the Olamot worlds also subdivide in similar fashion, God is manifest and revealed throughout all of these infinite levels. So we are being told that the worlds subdivide just like the Sefirot subdivide and of course I have told you this before. God is manifest and revealed throughout all of these infinite levels, yet each of these levels is only a partial expression of the whole of creation. It is like a slice of the creation, just like human pathologist will take a slice of skin or a slice of tissue to put it under an organ and examine it, that is what we are doing spiritually.

Each of these levels is only a partial expression of a slice of the whole of creation. Even though God is manifesting only an aspect of Himself, within each level, still that aspect of God revealed contains within it a microcosm of the whole, a microcosm of the whole. Okay now this is very interesting because each one of us is a microcosm of the whole creation, and when I say the whole

creation, I am talking about the universe, the whole universe and everything beyond. So in western society, we find our scientists sending up spaceships and spending millions of dollars to examine outer space and the planets, but spiritual people know that they are wasting their time.

The true spirit, the highly spiritual people of many disciplines, the Kabbalists, the Hindus, the Gurus of the Hindus, the spiritual masters, okay let us use that word, the spiritual masters across the world know that it is fruitless to pursue outer space or to pursue a knowledge of outer space, because outer space is merely a reflection of the spiritual reality. Wherefore we can learn everything that might be learned from sending a spaceship in to outer space, we can learn by going inward, and entering into the spiritual world within. So that is what it means when it talks about microcosm and macrocosm, the human individual is the microcosm and the infinite space is the macrocosm, and the same mysteries are at the foundation of the microcosm as well as the macrocosm, and the macrocosm is the mind boggling, you have to be a genius, you have to be an astrophysicist to understand the details of outer space. But to pursue a knowledge of life, because what is it that our scientists are seeking when they send spaceships into outer space? They are seeking a knowledge of the universe, a knowledge of life, they want to know what man and creation is all about. That is what they are looking for. Well we can get that information by going inward without spending millions of dollars, not only that but the answers are more evident by dealing with the microcosm than dealing with the macrocosm. With all of the billions of dollars our government has spent on space travel, they do not have a fraction of the knowledge that the spiritual masters have at this time. Praise the Lord. But what is interesting is that in scientific circles there is a scientific, there is a manifestation of a scientific, sorry I cannot think of the word I want to use, but there is a thought okay, there is a school okay of thought in science today that is becoming very spiritual, because after all of these years of western science and experimentation, this school of scientific thought is coming to the spiritual. Of all these years of science looking for facts okay, and wanting to have things proved to them, science today especially through quantum mechanics is finding out that in the real world, or certainly in the microscopic world, there are no facts, there are only possibilities and probabilities, and everything is always changing, and that is the basis of the spiritual life. If you are a person that is pursuing facts, you will never be a spiritual person, because there are no facts, there are, you have to look at the possibilities and the probabilities, and as a matter of fact, the teaching is that this whole world is an illusion. So the only fact, or the only reality is Jesus Christ, He is the only reality, everything else is temporal, that means the only

permanent thing in the universe and beyond the universe is Jesus Christ, everything else is an illusion, it appears for a season and it disappears.

So there really are, the whole concept of fact is an illusion, praise the Lord. Okay. Each aspect of God's microscopic revelation is therefore called a Sefirotic face or a partzuf, each aspect of God's microscopic revelation, that is us, is therefore called a Sefirotic face or a partzuf. We are the partzufim. Right now we are a manifestation of the Nukvah, because the world is fallen and humanity is a manifestation of the Nukvah. In my case I am a manifestation of, I am a manifestation of the Shabat, okay, I have Christ Jesus grafted to me, and He is married to the Nukvah within me, so I am a manifestation of the son. Jesus Christ was a manifestation of the Keter, and as we climb up the spiritual tree, as the spiritual life of God is developed in us and it manifests through us, we the partzuf, the human being becomes that which dwells within us, because we are the spiritual chameleon, man is the spiritual chameleon, we have no life of our own, we are really a skin that is an expression of whatever is dwelling inside of us. If the Serpent is dwelling inside of us, we are an expression of the Serpent, if Ze'ir Anpin which is Christ Jesus is dwelling inside of us and living His life through us, we become Ze'ir Anpin, or we become the Christ. That is what happened to Jesus of Nazareth, the spiritual life dwelling within Him, which was the spirit of Elijah, so completely consumed his humanity that he became the Christ. Praise the Lord. The partzuf is how God manifests Himself, each world and each Sefirah manifests its own partzufim, therefore a correct understanding of the workings of the partzufim is essential for understanding the Kabbalistic teachings of how God interacts with His creation.

We have to understand the partzufim and how they manifest themselves if we are to understand how God interacts with the creation, because God reveals Himself through the partzufim. The symbolisms used in the Zohar, and the writings of the Arizal to explain the partzufim are most precise and detailed, it is these very details that the Kabbalists use to reveal the secrets of the innermost functions of the metaphysical and physical universe. Let me read that again, the symbolisms used in the Zohar and the writings of the Arizal, that is Isaac Luria, to explain the partzufim are most precise and detailed, it is these very details that the Kabbalists use to reveal the secrets of the innermost functions of the metaphysical and physical universe, you see the physical universe also. The physical universe can be comprehended through the spiritual study of Kabbalah. The study of the physical universe will not reveal the secret of the metaphysical universe, or the spiritual universe. Based on the present and set by the Bible which speaks of the hand of God or that God sees or God hears Kabbalists use this same type of anthropomorphic terminology, that term

anthropomorphic, simply means perceiving God as a man. So when the Scripture talks about the hand of God or that God sees or God hears what is happening is that the Scripture is anthropomorphizing God for the purpose of helping us to understand Him. So Kabbalists use this same type of anthropomorphic terminology to describe how God works and reveals Himself within creation. Each partzuf then has detailed explanations regarding its eyes, ears, nose, mouth, forehead, etc. All of these terminologies are purely abstract symbols used only to assist our corporeal mind, that means our carnal mind, in understanding non-corporeal reality. In other words, to help us, because even though we have the mind of Christ, we also, we understand with our carnal mind, we learn with our carnal mind, this is very hard for me to explain because I do not fully understand it myself, but when we have the mind of Christ, we do not completely leave the carnal mind behind, because the carnal mind somehow is involved in our studies, because we are using language the mind of Christ does not use language, so the carnal mind is involved in our studies, in our comprehension, but the carnal mind must be subjected to the mind of Christ and all spiritual principles must be understood with the mind of Christ.

So what the writer is saying, is that all of these symbols, they are not real, they are just symbols, and they are used to assist our carnal mind in understanding spiritual reality. The carnal mind does work with the Christ mind. It must be remembered that God has no form or, and of course this is a temporary procedure that the carnal mind works with the Christ mind, because the Christ mind has to be developed, the Christ mind has to grow up to the fullest of the stature of the Lord Jesus Christ, and once the Christ mind becomes mature enough, then we will no longer need our carnal mind to work together with it, but as our Christ mind is being developed, we are learning with both minds, and as the Christ mind becomes more capable, we are supposed to be leaving our carnal mind behind. But it is a process. Praise the Lord.

Okay. It must be remembered that God has no form or visage, there is no hand of God nor is there an eye, ear, nose or mouth of God. When the Bible or the Kabbalist uses these symbols they are complete metaphor, one who forgets this crucial lesson comes dangerously close to falling into the pits of evil idolatry. The partzufim help explain many of the most difficult teachings, well what does that mean, that you fall into the pits, you are in danger of falling into the pit of evil idolatry? What the writer is talking about here is that the person who reads about the hands, nose, mouth, eyes, and ears of God, when it is taken to an extreme, will actually form an image, will carve it out of wood or cast it out of bronze, and then start praying to the image, and that is the danger that you are falling into, and of course what the writer is saying is that an image can also be

formed in your mind, if you are thinking of God in terms of eyes, ears, nose, hands, and a mouth, then you are making an image in your mind and it becomes idolatry.

So the bottom line is that we have to know that God is spirit and that He is revealing Himself to us through a covering, but that the true, but that we worship the true God and not the image. Praise the Lord. However you know our notes are coming from a Kabbalist that rejects Jesus Christ, okay, the challenge of course is that Jesus Christ received worship and was in the days of His flesh, He was God. So this particular writer says that it is idolatry to worship Jesus Christ or to worship a man that God could never appear as a man, and this is the great mystery, but we see the type of it in the Old Testament with the cherubim, the Hebrew were forbidden to form images or to worship them, yet God commanded Moses in the building of the tabernacle to form the cherubim and the Lord says, And I will meet you between the cherubim. So God Himself by His spirit descended upon the cherubim and the high priest would go into the most holy place and meet with the Lord between the cherubim. So those cherubim typified the human being which would be completely filled up with the invisible spirit of God. But this revelation is not evident in the Kabbalist you see, so one might say, Well if the high priest went into the most holy place, and he worshiped at the cherubim, was he worshipping the cherubim or was he worshipping the spirit of God that rested between them? Okay. Jesus Christ was completely filled up with the spirit of God manifesting as His father at that time the spirit of Elijah, and Jesus received worship.

So it becomes a very, the reason Jesus could receive worship was that there was nothing of sin in Him, He simply was the expression of the spirit of God. So why was it not idolatry? It was not idolatry because He really was God, it gets to be very hard, I cannot explain it any better than that, at the moment, there is a very fine line, praise the Lord. The partzufim help explain many of the most difficult teachings within the Bible. For example, in Genesis, it is taught that man was created in the image of God, and that this image was both male and female. Being that God has no form or semblance of form, how can the Torah attribute to God attributes of masculinity and femininity? Well this too is a review, we know that masculinity is active and strong and femininity is passive and the weaker vessel. What does that mean, the weaker vessel? It means that she is subject to the activity of the male, the partzufim revealed both the active and passive aspects of how God's ultimate light is revealed within the universe. During friction among the creative forces, see, I mentioned this earlier, there is supposed to be interaction among the creative forces, and that is the friction that is being spoken about here. These creative forces within God are the



primordial source of male and female in the universe, as it is below, so it is above. Through the merging and union of the supernal masculine and feminine forces is there a spiritual birth of source in the supernal realms. Now again, Kabbalah is such an abstract study but it is relating to human beings and in particular to our mind. The mind that is inhabited by God who gives birth. There is a spiritual birth of source, the supernal realms is the mind and we are hoping for the full rebirth of Adam in our mind.

Okay that is what we are hoping for and Adam is appearing to us today as Christ Jesus, we are waiting for Him to be fully born again into the highest realms of the spirit which high realms of the spirit will manifest through our mind and bring us to a place of preeminence and immortality in Christ Jesus. Praise the Lord. Now there is also a spiritual birth of sin, and James talks about that, he talks about sin being conceived and being born, the mind is a reproductive organ. That is why we must be very careful what we do with our mind. We must take care of it, we must feed it healthy thought and we must protect it from ungodly thoughts and images in the same way that a woman would protect her virginity, and a man should be protecting his virginity too.

Praise the Lord, so we see that through the merging and union of the supernal masculine and feminine forces, that the Christ Jesus interacting with Nukvah in us, there is a spiritual birth of source in the spiritual realms of the mind, it is this type of metaphor which explains why Kabbalistic language is highly sexual, because the natural type of the activities of the mind is human sexuality. The partzufim also revealed the interaction of the Sefirot. Each Sefirah of the general Sefirot, therefore has within it a number of different partzufim. Okay now this is new material for everybody here. Each Sefirah of the general Sefirot, what is the general Sefirot, these 10 Sefirot that I have on the board for you here.

Each Sefirah of the general Sefirot therefore has within it a number of different partzufim which follow a general pattern. In general there are twelve partzufim, okay now I just have five on the board here. So we are being told now that in general there are twelve partzufim that are divided up among the Sefirot, each partzuf is above the one beneath it, and is its source. Now this goes back to what I was teaching years ago, and I called it the doctrine of Christ, I called it spiritual sexual roles. I said for example, the woman is female to her husband who is above her, but she is male to her children who are beneath her. Okay so that is the principle that is being spoken about here, and it says that each partzuf, above the one beneath it, and is its source, each partzuf is above the one beneath it and is its source. And also what that means is, that the partzufim, they emerge out of one another, Ze'ir Anpin emerged out of the union of

Chokhmah and Binah, and therefore Chokhmah and Binah is the source of Ze'ir Anpin, and actually Imma brought forth the sixth, she brought forth Chesed, and Chesed brought forth Gevurah, and out of Gevurah came Netzach, and out of Netzach came Hod, and out of Hod came Yesod. And I skipped over Tiferet because Tiferet is the greater of Chesed and Gevurah. Praise the Lord. Okay, in order to make it more understandable, the writer is going to outline the partzufim according to the Sefirot they manifest. Okay, let us take a picture of this as we get into this next section here. Keter, well right now we are going to study the Keter and the partzuf, well there are two partzufim associated with the Keter and that is Atik Yomin and Arik Anpin. Now I did not put Atik Yomin on the board for drawing #1, and that will be explained shortly. Keter as we have previously learned reveals the divine will and the divine will is also known as Adam Kadmon or AK, Adam Kadmon the primordial man AK.

The Arizal is adamant that any kind of contemplation about Adam Kadmon or what is above him is strictly forbidden. Therefore why is it forbidden? I do not know why it is forbidden, I understand that there are other Rabbis that do teach, that have examined Adam Kadmon and the worlds above and do teach on it, but the Arizal, that is the nickname for Isaac Luria, he says that we should not be doing that. Most likely such a prohibition would be because he believes that it is dangerous for us. Therefore when we discuss partzufim we begin with the Adam Kadmon that is the Keter of Atzilut, and below, for it is Atzilut that forms the body of God that manifests the light of the upper worlds to the creation below.

So we had this in a recent, in a previous part of this message that Atzilut is the body of God, and that this body of God has the function of it, is to manifest the light of God to the creation below. You may recall that Adam Kadmon and Atzilut are the creator, and the other three worlds, creation, formation and action they are the creation. So we see that the Keter of Atzilut is the highest that we are allowed to examine, according to the Arizal. Wow. So when we discuss the partzufim we begin with the Adam Kadmon that is the Keter of Atzilut. To begin with it must be understood that each Sefirah manifests within it two different aspects, one aspect that receives the light of God from above it, and the second aspect reveals that light of God to that which is below it. Thus each Sefirah will have two distinct partzufim, one that receives the light from above it, and one that shines the light down on what is below it.

However, at the lower level, one at the lower level can receive influx from both aspects and thus from both partzufim that are above it. What does that mean? It means that one of the partzufim at the lower level which would be the Nukvah or Ze'ir Anpin the son, that they can receive emanations from not only from the

partzufim directly above it, but from all of the partzufim, or at least from the two partzufim that are above it, the one that is directly above it, and the one above that. Within Keter the partzuf that looks up and receives from Adam Kadmon is called Atik Yomin, the ancient of days, Atik is both male and female, both of which are individual partzufim but at the level of Atik, his male and female aspects are inseparable, and act together as one. Let us get that on the board here.

Drawing #3 is showing us the partzufim associated with the Sefirah Keter, and in accordance with what I told you earlier and with drawing #2, we are dealing with the Keter of the world of Atzilut, I should really add that in before you take the picture, this is the Keter of the world of Atzilut, because we are not permitted to study Adam Kadmon or higher. So we see that, first of all let me remind you that every Sefirah has two partzuf, one that looks up to receive the emanations from above and another partzuf that looks down that bestows the emanations of that Sefirah, on the Sefirah below. So the partzuf associated with the Keter is, now I told you on drawing #2 that it was Arik Anpin, and that will be explained shortly, because well I am not going to try to do it, I will just go along with the notes. So here we see that the partzuf associated with the Keter is Atik Yomin, also known as the ancient of days, and Atik Yomin has a male and a female aspect, both of which are individual partzufim, but at this level, the partzufim are so high that they are so, the male and female partzufim of Atik Yomin are so completely joined that they manifest as one and that one is called Atik Yomin, ancient of days, but there is a male and female a complete partzuf that is male and a complete partzuf that is female within Atik Yomin but they do not give them separate names because they are so completely joined at that level.

Within the Keter, the partzuf that looks up and receives from Adam Kadmon is called Atik Yomin the ancient of days, that is the partzuf that looks up, Arik Anpin which I mentioned on drawing #2, that is the partzuf that looks down, okay. So within Keter, the partzuf that looks up and receives from Adam Kadmon is called Atik Yomin, the ancient of days. Atik is both male and female, both of which are individual partzufim, but at the level of Atik, his male and female aspects are inseparable and act together as one, therefore they do not have separate names. This is just an example of the spiritual principle that I have been sharing with you for years that is in the Scripture, you read about a man's wife and that wife does not have a personal name, that means that the Scripture is talking about a union that is on this level of Keter, that is so high that the wife is so completely joined to the husband, that she does not even have a name. See. Now the Lord showed me that years ago, that if the woman has no name, the Scripture is not talking about a human woman, but talking about the wife or the

soul of the individual, and now we see an even deeper understanding of that. So now we know if ever we see in the Scripture a discussion about a man and his unnamed wife, that, that man is manifesting on the level of the Keter, and of course that is the level that Noah was manifesting on, when he came into the new world. His wife was not named, and the wives of none of his sons were named, so they were all manifested on the level of Keter of Atzilut.

They were saved from destruction because they had ascended to the level of Keter of Atzilut. Wow, I wonder what life could be like at that level, it is so amazing, there must be at the very least the peace that we are promised, we are promised the peace that passeth all understanding, peace and contentment. Sometimes the existence here with this consciousness, I am conscious on the astral plane, or I am conscious on the realm of Yetzirah, the realm of emotions, sometimes it is so painful that I just look at the Scripture and I say, Lord, I ask for the promise of peace and contentment, that is the promise of the Scripture. See the Lord never promised us love, he never promised us romance or anything like that, but He has promised us peace and contentment, He has promised we will never be begging for bread, which is referring to spiritual food. So now we know that when we see a man named in the Scripture with a wife that has no personal name, that man is at the level of the Keter of the Atzilut. Praise the Lord.

So let us go on. Now this Arik is called the long face, which reveals God's will, which is the function of Keter, and because Arik is the long face and that long face means that He has mercy, the short face is Ze'ir Anpin, which means judgment will come from Ze'ir Anpin which is really Jehovah, judgment will come from that level, but judgment does not come from the level of the Keter, mercy comes from the level of the Keter. So we are told in our notes that it is Arik, the long face, the one that has mercy which reveals God's will which is the function of the Keter, and thus reveals God's ultimate mercy to the universe. Arik is metaphorically said to have a long beard descending down to his navel. Now remember his navel is where the world of points is, and that this beard is subdivided into thirteen parts, these thirteen parts are the thirteen attributes of mercy that God revealed to Moses on Mount Sinai, when he forgave the Jewish people for being led astray by the mixed multitude in building the golden calf. Arik too has his feminine counterpart who like Atik, is integrally united with him at his side. Okay, let us get this on the board.

Drawing #4, shows you the partzuf, Arik Anpin the aspect or the partzuf of Keter that looks down and Arik Anpin is called the long face and that partzuf looks down upon Abba father, the partzuf below and Abba father is associated with the Sefirah Chokmah. Arik Anpin is also male and female, Arik Anpin is called

the long face reveals God's ultimate mercy to the universe. Arik is metaphorically said to have a long beard which descends to his navel and is subdivided into thirteen attributes of mercy. Arik too has a feminine counterpart who is integrally united with him at his side. I am not really sure what that means at his side, but as with Atik Yomin, Arik Anpin's both male and female aspects do not have their own name. Then we will see when we deal with the partzufim associated with Chokhmah, we will see that the female counterparts have their own name.

Well I think we will do maybe one or two more, I know it is only a short tape but it is getting pretty late. So I think we will take a picture of this and I will do one more or maybe two more, I will see. The next Sefirah is Chokhmah, Chokhmah has two partzufim associated with it, Abba father, which is both male and female and Yisrael Saba. Abba father looks up to Arik Anpin to receive what Arik Anpin is passing down, and Yisrael Saba also called, which means grandfather Israel, looks down upon Ze'ir Anpin. Now both Abba and Yisrael Saba have their feminine counterparts. I think I have to make this correction on the board before we take the picture. Now both Abba and Yisrael Saba have feminine counterparts, but these counterparts are not a part of Chokhmah, and I am telling you right here on the board that the two feminine, the two female counterparts one of Abba and one of Yisrael Saba are the two partzufim of Binah, and the two Binah are Imma, mother and Tevunah, intelligence. Okay now I am not going to, this is explained further in the next paragraph and this is the last paragraph that I am going to do tonight, because I am struggling for whatever reason.

This is drawing #5, it is showing the two partzufim associated with the Keter, Atik Yomin that looks up and Arik Anpin that looks down and Chokhmah's two partzufim, Abba that looks up and Yisrael Saba that looks down. So we see that each Sefirah has two partzufim one that looks up and one that looks down, and that each of the ones that look up and each of the ones that look down have their female counterpart. So we see there is divisions and subdivisions and ultimately there are twelve Sefirot. Now I would like to explain something that I did not understand earlier right on this message, from the notes under the Keter, I had read to You, thus each Sefirah will manifest two distinct partzufim, each one revealing one of these functions, that is one looking up and one looking down. However one at the lower level can receive influx from both aspects, and thus from both partzufim that are above it. I did not understand that when I read it to you. I now understand that what it means is that the partzufim of below like Ze'ir Anpin, the son is going to be underneath the Chokhmah, and Yisrael Saba looks down upon Ze'ir Anpin. But Ze'ir Anpin can

receive from Yisrael Saba and also from Abba so what this phrase is saying that both aspects however one at the lower level, can receive influx from both aspects. Ze'ir Anpin is at the lower level, and Ze'ir Anpin can receive from the aspect that looks up and the aspect that looks down from the Sephirah that is above it. Did I make that clear? Yeah, okay so both Abba and Yisrael Saba can shine their light into Ze'ir Anpin. So we see that rules change from the higher aspects to the lower aspects. Praise the Lord, are there any questions about this?

Okay I think we are going to call it quits for tonight, and we will pick up with Binah, Lord willing on Sunday. God bless you.

11/22/03 Transcribed by RS