

Part 1

CHRIST-CENTERED KABBALAH

UNEDITED TRANSCRIPT

MESSAGE # 550 - PART I

KABBALAH STUDY



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~ The Compleat Kabbalah ~

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John 7:17-18

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. (KJV)

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Kabbalah Study

Tape 1

This is the introduction to the Kabbalah course. I'm going to read from the lesson and comment on it. It is recorded in Sefer Ba'al Shem Tov, and that is the name of a book that Rabbi Israel Ben Aliasa, the famed Ba'al Shem, is the name of the famous Rabbi, once admonished a man for teaching Kabbalah publicly. Surprised the man responded that Rabbi Israel taught Kabbalah in public, why then shouldn't he do it also. The Bal Shim Tov, that is the famous Rabbi responded and said that when he teaches Kabbalah he makes sure that his students understand that all the lessons of the supernal worlds also apply to this world and to the inner world of man himself.

We hear the in the introduction a warning against teaching Kabbalah just for the knowledge, and that is the same thing that I have told you about the doctrine of Christ over the years. If you are studying the doctrine of Christ just for the knowledge, you will come under judgment, because to study the doctrine of Christ just for knowledge is a wrong motive, which means that your motive is in your carnal mind, and you cannot come into the doctrine of Christ and not have your carnal mind judged you see. So we are really getting the same warning about Kabbalah.

If you study it just for the knowledge, this word is powerful,

it is a spiritual word, you do not play with this, you see. So if you are not teaching, and he's not talking about studying it, he's talking about teaching it here. The proud young man said, "Well if you are teaching it why can't I?" And I just want to read you his answer again, and he said when the season Rabbi teaches it, he makes sure that his students understand that all the lessons of the supernal world apply to this world and to the inner world of man himself.

Okay. So from my point of view, I'm telling you, that this teaching applies to the inner world of man himself, and then it is a spiritual discipline that has to be accompanied by a moral lifestyle, and your motive, to go on with, to get closer, to go on with God where you are going to come under judgment from this word, okay we are playing with an energy source here, this is no small thing. This other fellow however was teaching Kabbalah as it is written in the book, by doing so, the Bal shim Tov told him that he was committing a grievous error of trying to understand the metaphysical worlds with a physical mind, you see.

If you do not apply it to the inner world of yourself, that automatically assumes that you are using your carnal mind to try to understand the metaphysical worlds with a physical mind, which is an impossible task.

The inevitable consequences of such an act are that the Kabbalah is misunderstood and possibly misused, if you try to understand it with your carnal mind. Such awesome power misdirected could unleash devastating results. It was best that such a teacher who lacks the insight of how to apply the Kabbalah, not to teach it at all rather than to teach it wrongly, and we are applying the Kabbalah to the doctrine of Christ, to the concept of perfection and through completion by the Lord Jesus Christ. We understand that we have a carnal mind that has to be nullified. The term that Kabbalah uses is nullification and I read right in these very lessons that it is known to the Kabbalist that to get to, the object of Kabbalah is to attain to contact with the highest level of God, see. And that to do that you have to enter into nullification, that is the Kabbalistic term. That's the same thing as saying your carnal mind has to die. You have to die to yourself, and you enter into that spiritual place where there is only God.

That's what they're talking about. In order to receive one of the fullest benefits from the study of Kabbalah, one must be able to

understand it thoroughly. In order to do this, one must be able to penetrate the veil of Kabbalistic metaphors, they're talking about parables there, or a metaphor is similar to a parable. There are phrases and words that say one thing but mean something else. Just like we learned recently, the word I, okay, it is talking about, does anybody remember who the word I, or who the pronoun I is talking about? We read about in the Old Testament, it is Malkhut, Malkhut is the I.

In order to do this, one must be able to penetrate the veil of Kabbalistic metaphors. All the secrets of the Torah have been concealed and written in code fashion, because they properly deciphered and understood the Kabbalah unleashed the power locked up in the human mind. And we are talking about unleashing the power of the mind, and if you are not doing this right, you are going to unleash the power of the carnal mind. We want to unleash the power of the Christ mind, okay. If your motives are wrong, and if you are not judging your sins, you will unleash the power of your carnal mind, which is an evil power. And I read, I think I read this in the Zohar recently that the goblins, and I looked up the word goblins, goblin is an evil spirit that does evil, that the goblins of this world are the minds, well the Zohar says the minds of the Gentiles.

What they really mean is the carnal mind of man, that is the goblins of this world. So they seem to have, and I just touched on the hem of the Kabbalistic writings, I haven't even read hardly any of it, and I see that the revelation that is in the doctrine of Christ is there, and I do not know anyone else that says the evil angels of this world are the carnal mind other than myself, and I now I see that it is in the Zohar.

Now whether or not the typical Kabbalist believes this or practices it, I do not know, but it is there, I found it in the book. The doctrine of Christ is in the Zohar, plus the concept of the ten Sefirot, which we are here to learn to put the two together. Okay, all the secrets of the Torah have been concealed and written in code fashion because when properly deciphered and understood, the Kabbalah unleashed the power locked up in the human mind, the same power used in the creation of the universe is in the mind. Such power can only be entrusted into the hands of those who are of appropriate moral and spiritual character. Those that could be trusted not to abuse it. Kabbalah is far more than a mere metaphysical philosophy, it is more than philosophy, it is spiritual power.

Kabbalah is much more than mystical thoughts and obscure concepts. Grant it, major sections of Kabbalistic study are learned through philosophy, thoughts and concepts.

Nonetheless, the lessons learned must be properly applied to one's life, it has to be applied to your life, okay. The way we say that is that you have to face your sin nature, and you have to deal with it, and that is on the negative side, you have to face your sin nature and deal with it on the positive side, it is what we were talking about off the tape, that you can't be making up God's mind for him, you have to be open to the Lord to do whatever he wants.

We're suppose to be standing hanging loose so that he could just flow through us, and do whatever he wants, and blow us in whatever direction he wants to blow us. Therefore we have to take the position that all things are possible in Christ, and submit ourselves to his will trusting him that he's going to do, or that what he does through us and for us will benefit us. Even if it is for his purpose we'll benefit us, because obedience to God can only benefit us. We have to stop trying to control God.

This was the message of the Bal Shim Tov quoted above, that is that famous Rabbi. When this occurs one's life becomes transformed, when consciousness expands and becomes inclusive of a previously invisible world. Your consciousness becomes a part of a previously invisible world, and you hear somewhat about that world when you hear about my experience. There's an invisible world, it is in the mind, and we are trying to penetrate into it, but our carnal mind stands between. The problem long associated with Kabbalah study has been the inability of its students to fathom its depth with understanding. I want to tell you brethren that I'm going to make a guess, that we have and will have more of an understanding of Kabbalah than the majority of at least the new students, because we come with the revelation of the doctrine of Christ. We really have a big tow in, a big foot in, however they express it.

A lot of the terms are new to us, I'm learning revelation that I did not have before, but the guts of it, the guts of the doctrine of Christ is right here in Kabbalah. So we are coming in with a lot more than the other Kabbalah students, at least at the beginning. Now this is, the man who wrote was saying, "My own Rabbi in Jerusalem once told me that his own study partner, a master Kabbalist in his own right, knew everything written in all of the books of the Kabbalah.

My Rabbi told me that his, I do not know what that word means, havruta, could quote almost anything from any source. However, my Rabbi warned me that although his havruta knowledge was broad, we might say book knowledge was broad, it was not deep. Although he could quote any book, he could not explain to another in depth what it all meant. We're just talking about someone that knows the letter of the word. It will kill you okay.

I asked my Rabbi then, what was the point in such study if you do not know what it means? I have seen preachers that can quote from the King James translation whole chapters, they do not know what it means. He responded, and said that was his point exactly, what is the good of it, what is the good of it? Over the years of my personal studies and teachings, I have endeavored to understand that which I have learned. I confess that I have only been partially successful. It is quite difficult to understand the depths of the ocean of the Kabbalah with a human mind, that at best can only hold a few drops of the sacred knowledge. I want to read that again, it is quite difficult to understand the depths of the ocean of Kabbalah with a human mind that at best can only hold a few drops of the sacred knowledge. Nonetheless I feel that it is my duty to give thanks to my creator and to share that which I believe, God has granted me wisdom to understand.

Unlike my own Rabbi, the majority of my peers, that means his equals, I do not limit myself to study only one of the many Kabbalistic schools of thought. In this I follow in the footsteps Rabbi Chaim Vital, although I may quote from sources that disagree with what he taught. In other words he's saying, he is teaching mostly from the Tree Of Life, which we are studying, but he also goes into other sources that sometime disagree with Rabbi Vital.

Rabbi Chaim was what I called an eclectic Kabbalist. Although he was Zealously faithful to his Rabbi, the Ari'Zal, and that is Isaac Luria, nonetheless, this did not stop Rabbi Chaim from delving into areas that according to his writings had no source in what Isaac Luria taught him. I could expound on this topic and provide examples of what I have said, but let it suffice that I have said it. Kabbalistic scholars know this to be true, laymen need not burden themselves with the details. So you see there's one, this is very interesting and very different about Judaism and Kabbalistic studies, it is so different than the church you know.

You can have a different opinion of Scripture in the church,

if you disagree with the King James translation, you are a criminal, but in Kabbalistic studies and in Yeshivah, and in all schools of Jewish study, as long as you are in the right spirit, if they wouldn't use that word, I do not know what word they would use to describe it, but as long as you are in the right spirit, as long as you are within certain parameters, you can have a different interpretation than the teacher, as long as you do not go completely off the deep end. And I do not know how they describe it in Kabbalah, but I would say, as long as you are in the right spirit. Sometimes some of you come to me and say, "well this is what God told me, and it is a little different or it is a lot different than what God told me, but it is still in the realm of the right spirit, and say, "Well if that is what God told you that is okay."

The Scripture is liquid, it is not written in stone, but if your revelation comes out of your carnal mind, and it is completely off, then I have to tell you that. Even with myself, I could look at a Scripture that I looked at a year ago, and see a completely different translation because I have grown over that year.

I wish to keep focused on the task ahead, I wish to provide for you my readers, a series of essays, that will provide you with a wealth of information, as well as a deep contemplative messages that when pondered upon can transform your souls, as is my policy when I write in English, I will most often will not be quoting my exact sources of information, while I will quote an author in his book, I often will not state where in the text the quote is from. I do this for two reasons, first I do this to protect myself from those who wish to steal my work and claim it as their own. To expose them, I make them show the sources of material that I have quoted.

More times than not they cannot find my sources, unless they exposed as plagiarizes. This is a disgrace Jews studying Kabbalah, plagiarizes and thieves, God help us. Secondly, I must confess that many of the sources I quote contain important information and vital secrets that I believe are best kept concealed. If my sources were compromised then less than scrupulous individuals could take advantage of things that they have no business of knowing. I am sure that in private discussions, I will share with worthy students everything that they wish to know.

So we see that there is going to be information that he's not even going to put in these lessons, so it has to be up to the Lord you know what comes forth. But we are going to be very busy with

his lessons, the man has a lot of knowledge. These lessons will be formatted to be concise in words and in depth with meaning. You will benefit to read them numerous times. I will follow in the footsteps of many Rabbis before me and choose very precise words to reveal much and to conceal even more. So read carefully what I say, and what I do not say, with this introduction, let us begin. Are there any questions or comments before we go on to lesson 1? Is everybody okay?

Lesson 1, unlike the Kabbalistic authors before him, Rabbi Chaim Vital traditionally begins his works with an organized review of the Seder Ha Hish 'tal' sh' lut, which means the order of spiritual creation. Now we were studying that, he's talking about the book that we are studying, he's talking about the Tree Of Life.

He's saying Rabbi Chaim Vital started that book with a study of the order of spiritual creation. This marks the first time that the order of creation is presented in a systematic form from its beginning. Unlike other Kabbalists before him, who were completely silent on this matter, Rabbi Chaim expounds ever so slightly on that which existed before creation.

Okay what existed before creation? Can anybody tell us? What existed before creation? Yes.

COMMENT: the land of emanation.

PASTOR VITALE: Oh, I did not say the world of creation xxxx, he's talking about creation, just creation. Okay, I probably did not even teach you this. Rabbi Chaim explained, in numerous places that prior to creation all that existed was, Ohr pashut, which means a simple, and undifferentiated light. The Ayn Sof is a simple and undifferentiated light. Does anybody know what undifferentiated means?

COMMENT: I would say that it means not made definite.

PASTOR VITALE: No, okay, anybody else want to try? Good try though, good try.

COMMENT: A single light.

PASTOR VITALE: A single undifferentiated light, what does differentiated mean? Want to try xxxx?

COMMENT: neither male nor female?

PASTOR VITALE: No, undifferentiated means unfolded. In other words a seed for a vegetable, it has the whole genetic plan for the whole tree.

If you have an apple seed, inside an apple seed is the whole

genetic plan that can bring forth an apple tree but it is unfolded, it is all wrapped up in one little seed, and it has to unfold and all of the whatever has to come out, all of the whatever, all of the cells of the apple tree have to come out and grow. Is everybody okay, do you want me to tell you again? Undifferentiated means, all rolled up into one, not revealed, in other words, you can't see what it is going to look like, if you have a seed, you have no idea unless you can recognize the seed, you do not know what that seed is going to produce, you do not know whether it is going produce a tomato plant or an oak tree, it is just a seed, okay, it is undifferentiated, it is not unfolded, it is all wrapped up in one, okay, and if you take a fertilized embryo of a human embryo, okay, that embryo will become a baby, but when you look at that embryo, you can't see the arms and the legs and the nose and the eyes and ears, it is not revealed yet, it is all rolled up into one, and that is what undifferentiated means. Everybody okay? Okay.

Rabbi Chaim, now that is talking about Chaim Vital, he's the one who wrote our textbook, A Tree Of Life. Rabbi Chaim explains in numerous places that prior to creation all that existed was Ohr pashut, a simple and undifferentiated light. This was the light of the creator, it equally filled all places. There was nothing else, no place or no thing, there was not any up or down, there was no right, no left, no beginning and no end. Everything was simply this Ohr pashut, this simple undifferentiated light. Rabbi Chaim calls this light the Ayn Sof, meaning the infinite or without end.

It is the essential state in which God exist outside of all that he emanated. Does anyone know what the word emanated means?

COMMENT: Going forth?

PASTOR VITALE: Yes, emanate means to roll forth. We said undifferentiated means rolled up, emanate means to roll out and flow forth. I'm sorry I lost my place. It is the essential state in which God exists outside of all that he emanated. Let me put this on the board for you. Do you all remember that? Okay. The void is everything that is emanated is within the void and outside of the void is the simple undifferentiated light called Ayn Sof. Let me fix that drawing? Okay, do you remember this? The void, remember me teaching you about the void right now, this is a review and inside the void Adam Kadmon comes into the void, and then he creates the four worlds within himself, and outside of the void is the simple undifferentiated light called the Ayn Sof. We call him the

creator or God, and there's nothing beyond him. See that is a concept that still blows my mind, there is nothing outside of the Ayn Sof.

He wanted to build some worlds, he had to do it in the midst of himself because there's nothing outside of him, he is infinite, he extends infinitely. Okay, everybody alright? Okay. Rabbi Chaim declares that this outside of existence light of the Ayn Sof, is far too sublime to be subject to human consideration. Therefore he seals up discussion of the matter and forbids anyone from attempting any philosophical or intellectual investigations. This is Rabbi Vital, he says we are not suppose to investigate the Ayn Sof, that simple undifferentiated light, it is too high, okay. We're having enough trouble trying to understand Adam Kadmon and the four worlds, okay. Don't even look at that, he says I sealed it up, he sealed up the discussion and forbids anyone from attempting any philosophical or intellectual investigation of the Ayn Sof. We talk about it, but we do not try to understand its essence or what it is. Yet, as he progresses to discuss the reason of creation, he Rabbi Vital reveals significant and important information about the Ayn Sof that has direct application and meaning to mankind. We talk about the Ayn Sof, but we do not try to understand what it is, it is too high and what I think this means is, and I get this impression from what I read further on, is that when you start investigating the Ayn Sof, that is when you start getting in to the witchcraft, now this is my words, okay.

In the opening lecture of the atz raht Chaim, this is one of his books, Rabbi Chaim states that there arose a desire within the Ayn Sof, within Ayn Sof light at its very center point, a desire arose within the very center point of this infinite simple undifferentiated light. The desire that arose in the center point of the infinite and formless void or empty space of the Ayn Sof was to be called by his name. The desire was to be called by his names, okay. And that is what comes forth in the void, the names of God, I am, Yah, Jehovah, El, Elohim, Adonay, El Chay, Shaddai, the names of God, okay.

This simple undifferentiated light, the Ayn Sof had a desire to be called by his names, that is just another way of saying, he had a desire to see an expression of himself, because he was just light. If you can think of him as just, just from our point of view anyway, just nothing, just like the lightest the slightest light just flickering, that

is what he was, but within the Ayn Sof was and is the ability to form all the worlds that are in the midst of him, including this world here. All of the worlds, all of the planets, all of the universes, all of this unfolded out of the Ayn Sof. He desired to be called by his names, he desires to see himself. He desired to roll out what he was, to see an expression of what he was.

Isn't this what we taught in the doctrine of Christ, Adam was the perfect thought form of God, he desired to see himself, an accurate Adam, we taught in the doctrine of Christ, is an accurate representation of the image and nature of almighty God. This we see is the reason for the creation, he wanted to roll out to see an image of what was in his simple undifferentiated light. Everybody okay? Okay.

As Rabbi Chaim says, how can God be called the merciful if he has no one to whom he can show his mercy? As with this, so it is with all the other appellations by which the creator is known. In essence the purpose of creation was for God to bring in to actuality the names and attributes that only existed in a potential form in the void of the Ayn Sof, you see. Everything that we see today, in this world, all of the worlds that we have been studying about for months now, they all existed in this simple undifferentiated light, in a potential form.

See right now I'm sitting in this chair, I have the potential to get up and walk across the room, I'm not standing, I'm not even trying to get up and walk across the room, but I have the potential to get up and walk across the room.

Everything that has rolled out since the Ayn Sof first had a desire to see himself or to be called by his name, okay, all of that existed in a potential form before the creation started. An apple seed has the whole apple tree in a potential form. The seed is the potential apple tree, and the full grown apple tree is the actual apple tree.

An ovum in a woman's body is a potential child, and a baby born is the actual or the actualization of the seed. Is everybody okay?

Now prior to discussing more about God's name that his desire to be actualized, we must first ask a question. Rabbi Chaim states that the desire for creation arose in the center of the Ayn Sof, at its very center point the obvious question is, being that the Ayn Sof is infinity and infinity means it has no border or form, where

then is its center point. Does anyone not understand the question? The Ayn Sof is infinite, he has no edge, he has no border, there is no end to him.

How could you find his center point. Does anyone not understand the question? Do you understand the question? To be infinite means there's no end to you. If there's no end to you, you have no border or no edge. How can you find your center point if there's no end to you? If you have no beginning, if you have no end, if you have no up, no down, no north, south, east or west. How can you find your center point. How could you find your center point. How can you find your center point. Okay, you can't. You can't. You cannot find the center point of that which is infinite, there is no physical center point of that which has no boundaries.

To find a center point, to find a physical center point, you have to, that which you are trying to find the center point of must have boundaries, can you understand that? You cannot find a physical center point, okay. But we are not talking about a physical center point, we are talking about a spiritual center point, and I found this very interesting, this was the first thing that I learned in this course. I know that I have been hearing for years, that you have to make God your center, but I never understood it like I understand it now.

Your center point is spiritual, the center point of the Ayn Sof was spiritual, and that center point was his desire, his desire to manifest, his desire to be called by his name, his desire to be called by his names, his desire to roll out his potential, or to actualize his potential.

Do you know what I mean when I say actualize his potential? That was his center, that was where he was coming from. Now I understand that when someone tells me Jesus has to be your center, I always had a general idea of what it meant, well Jesus is everything to me, so he's my center, but I never knew where they were getting that terminology from. But now I know that to say that Jesus is my center, means that the desires of my heart, of my whole life focus around him, he is my spiritual center. He's numeral uno in my life.

The desire of the Ayn Sof to actualize his potential is the center of the Ayn Sof. It's a spiritual center, it is not a physical center. Is everyone okay? And he says, I should have you hanging to contemplate this matter, but I'm afraid that you might draw some

wrong conclusions and that would be bad. Again the question is, how can there be a center to infinity, the answer is rather simple. If you remember not to apply physical standards of measurements and judgments to the most sublime and lofty state of pre-existence.

Now let me talk to you about this right now, pre-existence, pre-existence, everything that is appearing exist. The verb to be means to exist, to incarnate, to come into existence. We can say that about a woman, a pregnant woman about the fetus. When that fetus is born at least legally, it begins to exist. The law says when the fetus is in the woman's body that it has no rights, that is what the law says on our books right now, it is not even a human being. So one minute it is not a human being, the next minute it comes out of the woman's womb, and it is a human being. That fetus has come into existence and is now a person.

So we see the Ayn Sof existed in a pre-existent, well we can't even say that he existed, I do not know what word to use, he pre-existed, see. Before the Ayn Sof began to reveal himself as Adam Kadmon, we could not comprehend him in any way. So we say that he was nothing.

When I first heard that term, it really offended me, but now I understand it. The undifferentiated Ayn Sof, he has no up, he has no down, he has no left, he has no right, he has no north, south, east or west. There is no way, there is no way that our human mind can comprehend the undifferentiated Ayn Sof, and therefore we say, he doesn't exist because for us, for our human mind, he doesn't exist. He's an abstract principle, he's a simple undifferentiated life. What does that mean? I do not know. He's an abstract principle. So for us he doesn't exist, and in some of the other philosophies, Hinduism, or Theosophy, they'll say he has non-being, non-being, he's not manifest. He's totally incomprehensible to us. To us he's nothing, yet he's everything, but because our minds are so small, he's nothing to us, and therefore we have found out since we have started studying Kabbalah, that some of the negative words in the Hebrew language or the negative word Ayn, can be translated the Ayn Sof, he's nothingness.

Satan is nothing, Satan has no value, but the Ayn Sof is nothingness which means he's not appearing, he's not manifest, he's not incarnate, we can't see him feel him touch him, we are not aware of his presence. So to us he's nothing, is everybody okay. This is really a review, we went through this in our look at Kabbalah

series. In the Ayn Sof state there is no sense of physicality whatsoever. Therefore the concept of a center point cannot be understood by referring to any point of proximity in relationship to any other point.

Besides sense when does a desire arise from a geographical location. The center point of the Ayn Sof is something much different from a physical point of reference, it is a spiritual point of reference, it is a desire, a desire. The center of Ayn Sof is the desire to be actualized, in essence to exist. The desire of the Ayn Sof to exist is his center point, that is the point from which he is relating to us, his desire to exist.

Prior to creation the Ayn Sof can be said to be anti-existent, meaning the inverse and opposite of everything that was to come afterwards within the very nature of the Ayn Sof within every point of its non-being, exists the desire to be. The Ayn Sof prior to creation can be said to not be, meaning to not exist by any standard of definition of existence that we can possibly fathom. In relationship to us, the Ayn Sof does not exist, yet it does exist, it is just that its existence is non-existence, or what I call anti-existence, similar to anti-matter. His existence is so incomprehensible to us that it is non-existence to us. Is everybody okay?

The essence of the, did I read that already? No. The essence of center point of anti-existence is to turn itself inside out and to thereby exist. This existence will require the manifestation of being. Each aspect of being is therefore called a name. These were the names that the creator sought to manifest.

God's essential name of course is YHVH, and he says spoken of as Havaya. Remember they do not say Jehovah because the Jews consider Jehovah too holy to pronounce so they switch it to Havaya. This four letter name has at its root the verb Hoveh, hey, vav, hey, which means to be. In Hebrew grammar when a yod is added to a base verb, it turns, activates that verb and transforms it into the future tense, or the command tense.

I have to put this on the board for you. Drawing #2, we see the Hebrew word Hoveh, the Hebrew letters hey, vav, hey means to be. And we see that in Hebrew grammar, when a yod is added to a base verb, and our base verb is Hoveh, when a yod is added to a base verb, it transforms the verb into the future tense, and when we add the yod we have JHVH. Does anybody not see that we added a yod to the Hebrew word Hoveh, can you see that?

We have the Hebrew word Hoveh spelled hey, vav, hey, okay, and I added the yod and we have JHVH, that is where we get JHVH from okay. Because in the Hebrew grammar when a yod is added to a base verb, it transforms the verb into the future tense. Therefore by the name of God being, by God the essential name, or unique name or primary name being JHVH, it really means being in action. In other words, not just God is, God is becoming, he's unfolding, he's actualizing all of his potential, well I do not know about all of his potential but his potential, this actualizing, it is in the process of becoming, of unfolding. Is everybody okay?

Being comes from non-being, now being means existence, I am, that is from the word to be, I exist okay. Everything that exists comes from what doesn't exist. This is just another way of saying, he calls forth those things that are not, that is a New Testament Scripture, I may not be quoting it exactly. Everything that exists, everything that appears, everything that you can see, it proceeds forth from what you cannot see, but even more than that, it proceeds forth from what doesn't exist. Now that use to really confuse me, I'm so glad I can now understand this. There is something that does not exist for me, you see. For an infant in a crib, Europe doesn't exist, an infant in a crib cannot comprehend Europe. If you told a five year old about Europe, they wouldn't know what you are talking about, Europe does not exist for them, they can't relate to it in any way.

The Ayn Sof is not even a he, it is an it, which I use to think was an insult, my first reaction was that it was an insult, it is not an insult, there is no male or female in that high place where the Ayn Sof doesn't exist. (laugh). There's nothing there that we can comprehend, no color, there's no male or female there, or up or down, or north, south, or east, or west.

So for us it is non-existence. So we see that everything that exists proceeds forth from non-existence. Is there anybody who does not comprehend the term non-existence, see non-existence really exist, it is just that for us it doesn't exist, because our mind is too small. Are you okay, everybody okay? Okay. This is good stuff. Being comes from non-being. This is the lesson of the existence of the Ayn Sof, while any cosmic application of this is far beyond human experience, there is a tremendous psychological lesson here. Within the Kabbalistic tradition, there has long existed a body of teachings that instructs one how the attributes of physical matter

can be changed from one thing to another. We've taught about that here, does anybody remember what it is called?

COMMENT: Alchemy?

PASTOR VITALE: Alchemy and alchemy is, can you define it for us? The transmutation of matter, the transmutation of matter. If we have the power we could take all of the atoms that form that table, cause that table to melt, all the atoms to break apart and to reform that table into anything we want to. That is the principle of physical alchemy. There's also a spiritual alchemy, alchemy is the ability, and I just read it here, let me take his definition, how the attributes of physical matter can be changed from one thing to another, that is the simplest way to put it. Obviously this is not the system of the Zohar, or of the Ari'zal, and that Ari'zal that is Isaac Luria.

Rabbi Chaim Vital however was very well aware of this system and wrote of it, sometimes in detail, in works that remain in manuscript. Not all of Rabbi Chaim's works have been published, the majority of his works that deal with Kabbalah Ma'asit, to this day, I guess that has to do with alchemy, Kabbalah Ma'asit is the study of alchemy, are mostly unheard of. It's a secret, there are secret teachings. The Kabbalists have always zealously guarded the secret of matter transformation, matter transformation, the transmutation of matter. Stories abound how Kabbalists have created living beings, animal or man, out of thin air. Stories about golems should not be dismissed as mere myth. The formulas for making them have not been lost. Indeed Rabbi Chaim himself in his commentary to the Sefer Yetzirah, hints to such a formula. And the Sefer Yetzirah, that is one of the foundational books of Kabbalah, supposedly it is the secret doctrine that was given to Abraham. I do have a copy in my office, I have glanced through it, but the Lord hasn't given me any lessons from it yet.

A more full version of the formula is found in other texts. The manipulation of matter is a spiritual science. There exists specific techniques how to accomplish it. There is no magic or art involved. Now I have got a problem with him saying that, you know, if this is correct God's going to have to show it to me, because I do not see how the transmutation of matter is not magic. And he's open to questions, I just have to really make sure God wants me to question him. I'd like to know what his definition of magic is, because to me the transmutation of matter is magic, you know. And he's saying, no

if I'm understanding him correctly he's saying no it is not magic, there's just a formula, and anybody that has the formula can do it, and the formula has to do with the manipulation of the letters of the Hebrew alphabet.

If you just know how to say the letters, you can transmute matter. And I do not see how you could tell me that, that is not magic, you know. But this is what he says, and I believe I have been led to this study by the Lord, so I do not want to disrespect him, but if it is true, let the Lord show it to me. A more full version of the formula is found in other texts, the manipulation of matter is a spiritual science, there exists specific techniques how to accomplish it, there is no magic or art involved. Anyone possessing the proper ingredients and following the correct formula can do the work. Among the ingredients for this work of the knowledge and usage of certain holy names of God, the one who masters this practice is called a master of the good name.

In Hebrew a Ba'al Shem Tov, master of the good name, that means that you have so mastered the holy names of God that you can in my words do magic with them, although he says it is not magic, does anyone not know what I'm talking about? Being that this aspect of Kabbalah is not related to our present topic of the Ayn Sof, I'm no further need to elaborate on it, however there is one essential ingredient to this work that is related to our discussion of the Ayn Sof. All existence, physical and spiritual, matter and energy, are all referred to in Kabbalistic literature as being Yesh, that means "is", that is the Hebrew word that means "is". Yesh comes out of Ayn, that which is not. Let me put that on the board for you. I'm going to make it a part of this.

Yesh is the Hebrew word for "is", and Ayn, is the Hebrew word for "not", so I mentioned this earlier, when we see the Hebrew word Ayn in the Hebrew Scripture, the King James always translates it "not", we should know that we can translate that word Ayn Sof, you see. Everything that is, everything that exists, comes out of that which is not. It's just another way of saying, everything that is in existence comes out of that which is non-existence to us, because our brain is so small, we can't comprehend it, so therefore it doesn't exist.

Being, that which is exists, is being meaning "is" comes out of non-being, Ayn. The New Testament says everything that is visible comes out of that which is invisible. Is everybody okay?

Okay, I know that it is late, I would like to take another 15 minutes or so, just to finish this train of thought and then we'll pick up with this on Thursday if you can hold on. Once the light of God, now when we talk about the light of God, we are talking about that simple undifferentiated light of the Ayn Sof. Once the light of God manifests in the worlds of Yesh, what does that mean? In the worlds that exist, Yesh means "is", once that simple undifferentiated light manifests in the worlds that we can comprehend, this physical world, and sometimes we can comprehend the spiritual world, no matter how sublime or lofty or high these worlds be, listen, once the light of God appears, anywhere in the void, no matter how high this world may be, it becomes, this light that has now taken form, now remember, the light of the Ayn Sof has no form, no border, no edge, no form. Once it enters into the void, once it takes any kind of form at all, no matter how high that form it is, that light becomes subject to a form and pattern that cannot be tampered with, without dyer consequences. Do you hear this.

I liken this to blowing glass, we've talked about this in the doctrine of Christ. When the glass is put in the fire, and it is hot enough to mold, when that glass melts or when it gets to a high enough temperature, you can change the form of that glass. When clay is not baked, you can change the form of that clay, but once that glass or that clay hardens, if you try to change the form of it what happens, it breaks, the glass will break, I cannot pick up a piece of glass, of glass or a glass, anything made of glass, I will break it if I try to change the form. A piece of pottery will break, if I try to change the form.

The only way to change the form of something that has been formed, okay, we are talking about formless light, taking form, the only way to change the form that the light has taken is to get it up high enough so that form of light, that light form melts and becomes moldable again. I'm losing you all here, okay, I'm just finish this just for the tape. Okay this is what we are being told here, once the light of God manifests in the worlds that exist, no matter how high those lights are, that which has been formed, okay that light becomes subject to a form and a pattern that cannot be tampered with, without dire consequences.

Now if it is a glass bowl, the glass is going to break, if it is a piece of pottery, it is going to break, but what this man is talking about is, it is human beings or animals or spiritual beings, if you try

to change them once they've been formed, they will, you will be subject to dyer consequences. If you do not know what you are doing, let's say it is a human being, if you do not know what you are doing, you can kill the person, and if you do know what you are doing, if what you are doing is not acceptable to God, there will be dyer consequences in the sowing and reaping judgment.

That is what he's saying, he's talking about witchcraft, he's talking about misusing this spiritual power. I do not know, well I just had a vision pop into my mind, or a memory, not a vision, but a memory of a some science fiction movies that I have seen, actually the movie that I'm thinking about is the Matrix, and they, the hero of the movie, I forgot his name, is captured by these agents, these they're really machines but they're not human agents, they have supernatural powers and they change his mouth, do you remember that? They tell him that he can't talk, and his whole mouth disappears, they actually change the formation of his face, and the hole in his mouth, which is the hole in his face which is his mouth, becomes sealed over and he has no more mouth.

And I have seen episodes on tv, Have I Married A Witch, years ago where it was a light humorous sitcom where the star of the show gets mad at somebody and she changes them into a horse or a donkey or a pig, or a duck or a dog, and we all think that is funny, but I want to tell you and I have been telling you this for years, these things really happen when you run into someone that has the spiritual power to do it, an there is dyer consequences for you practicing this kind of magic or witchcraft, with power that you have with any, if there's dyer consequences for practicing it, but to acquire power with God under the pretext of serving God, and to go off and use this power to change somebody's form, there will be dyer consequences for you and your descendants for generations to come, that is what he's saying.

In other words, if you, Jesus acquires this power. When did Jesus use this kind of power, did not he cause the withered arm to grow out, did not he form an eye where there was no eye. Jesus was a master Kabbalist with the highest level of Kabbalistic power. So what we are being told in this lesson is that to attain to that level of spiritual power in Christ Jesus where you can cause a withered arm to grow out or someone who has had an amputated leg, to make them another leg. To attain to that power and use it to turn someone into an animal because you are angry at them, will cause

dye consequences to fall upon you and your descendants for generations. That is what we are being told, thank you Jesus.

However if and when a form is being elevated and returned to the Ayn, then it can be brought out again and shifted into another form, different from the first, that is what I just explained to you, if you can melt the glass, if you try to mold the glass without melting it, you'll break it, but if you melt the glass til it gets soft again, you can reform it. So right now we are talking about the personality and the spirits of human beings. If you try to make somebody something that they're not, you'll break their heart. If you have authority over that person and you try to force them to be something that they're not, you could break the person's mind. See, but in Christ Jesus we have the option to ascend high enough that our personality defects can be smoothed out.

That is what the Scripture says, the fire is burning, I'm sorry I can't quote you the whole Scripture, well there are Scriptures about the furnace, and the Scripture that I have in mind is that the fire is burning and the elements are melting but the wicked are not plucked out. You see when we go under spiritual judgment, when our sins are exposed, we are in the spiritual fire for the specific purpose of melting our carnal mind and our personality, we are suppose to become soft and pliable so that the wicked characteristics of our carnal mind, so that the demons can be cast out.

Rabbi Levi Yitzak of Berdichov, writes in his Kedushat Levi, that this is the secret of alchemy of how one can turn led into gold, he is not speaking figuratively, he is speaking quite literally. Now there is an Ayn and there is an. Well that is the end of that statement. What this man whose lessons we are reading is saying, apparently he believes that this aspect of Kabbalah is very real, and he claims, I have read further on, it may not be in this lesson that there are Rabbis who actually turn led into gold. I do not know whether that was with God's blessings or not, I have some of the things that I have read here, I have my doubts.

I think I have my, I do not know whether the Lord would have us turn led into gold, I do not know about that, I wasn't there at the time, but I do know that there were Jews that got into trouble with these spiritual practices, and they brought a lot of destruction on the Jewish people because they ascended, Rabbis that ascended in spiritual power and used it apart from the mind of God.

I have a problem believing Jesus would tell me to turn led

into gold. I did not see Jesus doing that, I saw Jesus using the power for healing the sick and casting out the demons. Of course, I do not have any record or any reason to believe at this time, let the Lord correct me if I'm wrong, that Jesus ever turned led into gold. But what do I know, you know. It doesn't sit right with me, it scares me, okay. And I'm not a fearful person, but I'm telling you we are walking in some very exciting places but we better walk every step of the way, if we do not want to get into trouble.

He was not speaking figuratively, he was speaking quite literally. Now there is, okay now this is a new subject, there is Ayn, and there is Ayn, he's talking about the Hebrew letter Ayn. There is Ayn, an there is Ayn, what does he mean? He's talking about the Ayn that is above and the Ayn that is below. The letter Ayn, okay. Which one is being referred to in the Kedushat Levi can be debated, but we will discuss about the lower Ayn in its place when we learn about the Sefirah, Keter.

So the highest Ayn is Keter and the lowest Ayn is Malkhut, that is what he's saying. He says we'll talk about later, so I'm going to let it go myself. Elevating physical matter, which is Yesh, the Hebrew word Yesh, means "is", that is the Hebrew word for physical matter, the word simply means "is", but in Kabbalah it means we are talking about physical matter. Elevating physical matter which is Yesh, and restoring it to Ayn, restoring it all the way up as high as Keter is, so that it melts and you can remold it, brethren we are being melted and remolded by the Lord Jesus.

Our spiritual elements are being melted and remolded. So he says elevating spiritual matter which is Yesh, and restoring it to Ayn, which is spirit we might say, is also the necessary technique in creating a golem. Now a golem, he says, you know a lot of Kabbalists say it really happened, a golem was a non-human conscious creature that some Rabbi, he gives his name a little further on, I do not remember it, devised to fight off, some enemies that were destroying the Jewish people. I have a big problem believing that, that was God. See now, apparently in certain Kabbalistic circles they believe that, that was acceptable to God, I do not believe that was acceptable to God and I believe that it is a real possibility that that is how so many Jewish people were brutalized by Hitler, it was a reaping and sowing from some of these Rabbis that got into powerful magic and witchcraft actually created a zombie to defend the Jews against, I'm not sure whether it was

the Russians that were having pogroms, I'm not really sure what nation it was, but I do not believe that the God of the Scripture defends his people by having one of his Rabbis make a zombie that is going to kill the soldiers that are attacking his people, I do not believe that, and this is what happened in eastern Europe.

So he says elevating physical matter which is Yesh and restoring it to Ayn which is Keter is also the necessary technique in creating a golem. As is known a golem is created through the manipulation of the 231 gates of the Hebrew letters. I know I talked to you about this on a message in A Look At Kabbalah.

According to formulas found in the Sefer Yetzirah, I'll explain that to you before we close tonight. Interestingly enough, no where in his greatest work, the Etz Chaim, that is the Tree Of Life, that is the book we are studying, no where in his greatest work does Rabbi Chaim Vital address in detail the creation and source of these 231 gates. Although he does not mention it, other Kabbalists have. That is all I'm going to read from these notes tonight. I just want to remind you that the permutations of the letters before we end this message... I know that I mentioned this on one of our messages in A Look At Kabbalah.

Let me remind you of what's called the permutation of the Hebrew letters. It's similar to what you do at the computer. If you press down the control key, if you press the control key with F1, control key with F2, control key with F3, and you get a different reaction in your computer through the combinations of the control key with all the function keys. And then you can press the alt key and press each one of those function keys with the alt key, and get another whole set of reactions on your computer, and then you can do the shift key and press all of the function keys, one at a time with the shift key, and get a whole new different set of reactions with each function key, and this is called the permutation of the Hebrew letters. I have sort of done it in English. I showed you the Hebrew letter alef, which is a. So they take the a and they say, aa, ab, ac, ad, but they do it with the Hebrew alphabet not with the English alphabet.

There are 22 letters in the Hebrew alphabet. That means for the alef there would be 22 permutations of the Hebrew letter alef, alef alef, alef, bet, alef, gimel, alef, dalet, and each of these combinations is a different source of power or a different stream of power. What the Kabbalist do is that they put all these different

combinations together and they create formulas which produce, to me it is magical power, you know, the study that we are doing, that man says it is not magical power, but I do not see how it is not magical power. Unless, the only way I could perceive it to not be magical power is, and it depends on what your definition of magic is.

If your definition of magic is illegal spiritual power, then the only time it would not be magic, would be when the Lord is manifesting through this method. Just like Jehovah use to manifest through the drawing of straws. We do not draw straws today because the Holy Ghost speaks directly to us, but that was a method that they used in the Old Testament and the Lord controlled who drew the short straw and that was how he revealed his will to the people.

So I do not have any problem believing that Jehovah used this method before Christ and maybe use it today, I do not really know what he's doing with the Jew today but before Christ, I have no problem believing that Jehovah used this method to accomplish his purposes through the Rabbis that were anointed with spiritual power. But I think that these very same Rabbis got into trouble when they used the formulas without the Lord being in it, they got into witchcraft. And I'm telling you I'm a natural Jew, this just really, it is like killing me to hear this, that Hitler's rise in Germany was a reaping of the witchcraft that was sown by these Rabbis in eastern Europe, that it is just causing me pain, but I believe that it is true, and we'll find out as we go on to further lessons that we are studying basically the teachings of Isaac Luria and he's called the Aria, and Aria means in Hebrew lion.

So he was like the lion heart of the great teacher. And Chaim Vital is Isaac Luria's acknowledged teacher, there's records and there's proof that Chaim Vital was Isaac Luria's student. And Isaac Luria says that there are certain areas that we cannot study, like we are not to study the undifferentiated light of the Ayn Sof. Chaim Vital says we are not to study anything above Adam Kadmon. We are not to study the worlds above Adam Kadmon. But I read ahead on these lessons and there was another man who claims to have been Isaac Luria's student also, but there's no proof that he was Isaac Luria's student.

But he came, he came to the Jews in Europe, with a lot of Isaac Luria's, well I'm sorry, he came to the Jews of Europe with a

different system, a different Kabbalah.

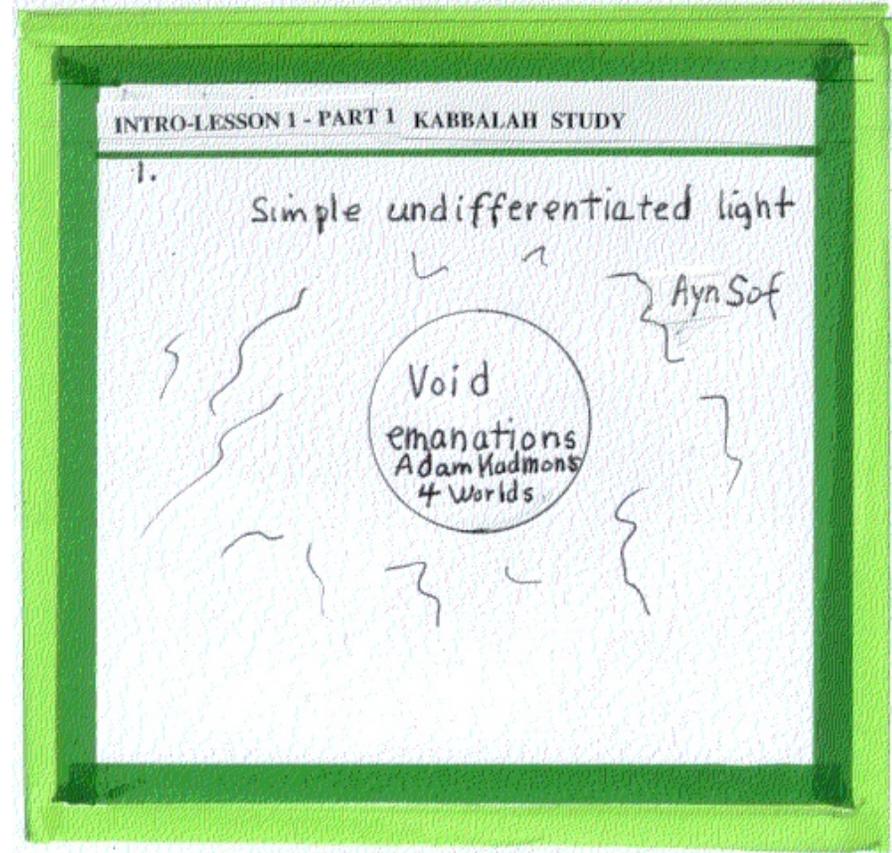
I do not know if I'm using the right terms or not, and he claimed to Isaac Luria's student also, so there are a lot of question marks surrounding him, but the Jews that followed this other Rabbi, whose name is escaping me at the moment, they are the Ashkinazi Jews that wound up millions of them in Hitler's camps, and the Jews that followed Chaim Vital, the Sephardic Jews, they did not wind up in Hitler's camps. So I have a real question in my mind who this other Rabbi was that says he was Isaac Luria's student that led, that very possibly led the Rabbis in eastern Europe into witchcraft. And just the knowledge, I do not know if I'm making myself clear to you, but the knowledge of how real this sowing and reaping judgment is, that to be engaged in a high level witchcraft could bring Hitler down on your descendants, you've got to hear this.

No wonder the Rabbis in eastern Europe were terrified, they just cut off Kabbalah, they wouldn't have anything to do with it. It went bad in eastern Europe, it went bad. It went off, it went into witchcraft. God only knows, I'm just getting this by the spirit, I did not read this anywhere, that Hitler was the reaping of the witchcraft that was sown by these Rabbis that went off, God told me that. Who knows what kind of abomination, well if you do not think making a golem is an abomination? What is an abomination? Now I have to tell you that this, I think the man that was studying with, I think he has a lot to offer us, I have learned a lot even from lesson #1, and I'm a little ahead of you, I have gone to lesson 3, I have learned a lot, but brethren, we have to eat the chickens and spit out the bones, because this man thinks it is okay to build a golem. I do not think it is okay to make a golem, a zombie, do you think it is okay to make a zombie to fight off our enemies?

I do not find that in the Bible, do you think that is okay, I do not find that in the Bible anywhere. So we are going to eat the chicken and spit out the bones, I think there's a lot of good stuff here. I hope that this lesson blessed you, I know that I have learned a lot that I did not know, you know, and even to find out where the name Jehovah came from, that it comes from the word "to be". I think that we really need this foundational knowledge. So we are going to go on with this course and are there any questions or comments before we close for tonight? This was the introduction and we got half way through lesson #1. God bless you all good-night.

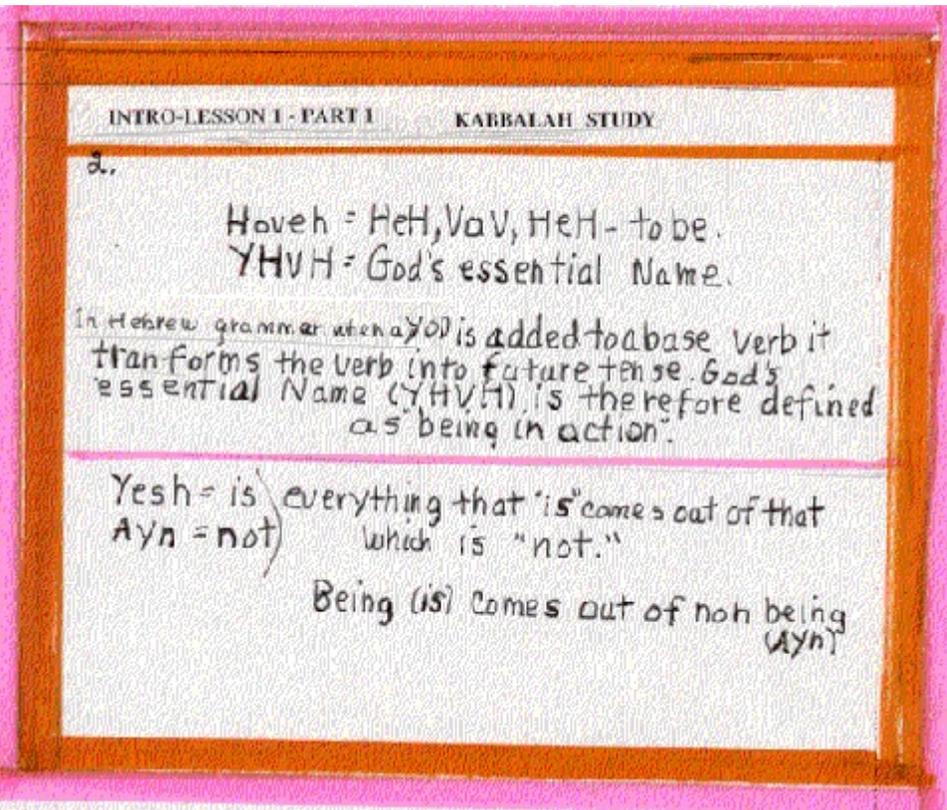
Drawing # 1

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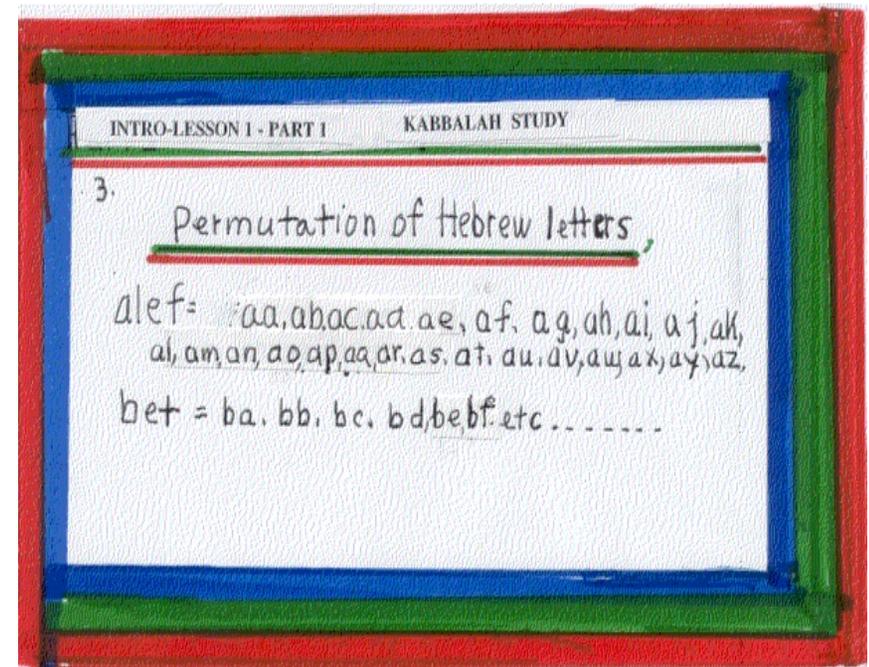


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Drawing # 2



Drawing # 3



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