

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #550 -Part 23

## **KABBALAH STUDY**

**(Lesson 8-2)**

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

We're still on lesson 8, what we're going to do today is give the Lurianic explanation of the fall of the world of points. Kabbalah, Lurianic Kabbalah does not speak in these terms, the fall of the world of points, it speaks in terms of the shattering of the vessels, and the descent of the light. So that's just another way of saying the fall. Now our diagrams are a bit complicated today but I hope to impart some understanding to you. First of all let me remind you that the world of emanation is the reconfiguration of the world of points. The world of points shattered okay, do you remember the teaching that is not on the board right now that the light of God passed into the, well first of all let me tell you this, in drawing #1a this shows the world of points, according to Lurianic Kabbalah, the Sefirot of the world of points emanated with Keter, Chokhmah, and Binah in their right position, Keter in the center, Chokhmah on the right, Binah on the left, but Da'at, and the Chesed through the Sefirot Chesed through Malkhut according to Lurianic Kabbalah emanated in a straight line, in a single column okay. Now Christ centered Kabbalah says otherwise, but what I'm presenting to you now is the Lurianic position when we finish, when I finished explaining this, I will go over the Christ centered Kabbalah position again, and then we will do an item by item comparison of the two doctrines.

In the world of points we see Da'at through Malkhut in a straight line, according to Lurianic Kabbalah the Sefirot Chesed through Malkhut plus Da'at which is not really a Sefirot shattered, as the light of the Ayn Sof poured into the vessels of the world of points. See, let me say this another way, listen each Sefirot when I name the Sefirot, Keter, Chokhmah, Binah, that signifies a vessel and the light that pours into it. We're talking about vessels and light, vessels form and light force, okay. So first the vessels come forth and then the light pours into the vessels. Now Lurianic Kabbalah says that when the light poured into the Keter

of the world of points, the Keter was able to take its share and pass the rest on to Chokhmah, Chokhmah was able to take its share and pass the rest on to Binah, Binah was able to take its share and pass the rest on to Da'at.

Da'at we are told was not able to take its share and pass the rest on. The Da'at shattered, the vessel of Da'at under the burden of an amount of light that is the collective amount that is to be distributed amongst Da'at, Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod, and Malkhut. Da'at had all of the light for all of those eight vessels, and Da'at failed to take its share and pass the rest on. So the vessel of Da'at shattered, and its light fell down to the world below which is Atzilut. See the first section of this board is the world of points, the second section of this board is the world of Atzilut, or the world of emanation, and the third section of 1a is the world of Beriah. We're talking about the shattering of the vessels of the world of points, and the descent or the falling down of the shattered vessels, and the light that was in those vessels, and those fallen lights and vessels are forming the world of absolute, which is emanation and the world of Beriah, which is the world of creation. Any questions at this point? Okay.

So we see that the vessel of the Da'at shattered and its light fell down. You see here in the world of Atzilut it says Da'at fallen light, that light fell down and became the Malkhut of the world of emanation. Everybody okay? The vessel, now the light of Da'at, the light in every case, the light that was in the vessels that shattered, the light falls down to the world of Atzilut, the shattered vessels fall down to the world of Beriah. The Sefirot of the world of points breaks, the vessels are in two parts, or the Sefirot are in two parts, the vessel and the light. The broken vessels fall down and form the world of Beriah, and the light that they contain fall down to form the light of Atzilut. Everybody okay? Okay.

So the whole abundance of the light after Da'at after the light shatters, the whole abundance of the light falls into the vessel of Chesed. Chesed is suppose to take its share and pass on the rest. The vessel of Chesed shatters and falls to the world of, the vessel of Chesed falls down and becomes the let's see, becomes the Binah of the world of Beriah. You see Chesed vessel becomes the Binah of the world of Beriah. Now you don't have to memorize this, if you can just get the idea of what's happening you'll be fine. The Gevurah of the world of points, the vessel shatters, the vessel of Gevurah falls down to the world of Beriah, and becomes the Chokhmah of the world of Beriah. See Gevurah vessel becomes the Chokhmah of the world of Beriah. The light of Gevurah falls down to the world of Atzilut and becomes the Netzach of the world of Atzilut. You see Gevurah fallen light becomes the Netzach of the world of Atzilut. So I could go through each one, but the principle is that the vessels of the world of points shattered, the pieces of the broken vessels fell down to

Beriah to form that world because before that there was nothing in that world, there was no world of Beriah yet, and the light that was in the vessels fell down to Atzilut.

Now if you want to go over this yourself you can, if you want to take the drawings, if you're listening to the tape or the transcript you could look at the drawings and you could see where the vessel and the light of each Sefirot fell. I don't see any purpose in going over each one, because I don't remember it myself. Okay. Now the Binah and the Chokhmah concerning the Binah and the Chokhmah of the world of points, remember that every Sefirot has underneath it another ten Sefirot, there are ten Sefirot under Binah, and there are ten Sefirot under Chokhmah. Binah and Chokhmah did not shatter, but the lower third, the last three Sefirot, the Netzach, Hod, and Yesod, not the last three, because they're not including Malkhut, the Netzach, Hod, and Yesod of Binah fell down, but my notes don't tell me where they fell to, okay, just that they fell. The Netzach, Hod, and Yesod of Chokhmah fell down, but according to Lurianic Kabbalah, Binah and Chokhmah did not shatter because they got shaken up, the word is blemish, they got blemished, but they stayed in there place, they did not fall down out of the world of points.

Okay now let's just read our note down here at the bottom. The vessels of Da'at through Malkhut of the world of points shatter and fall into and form the vessels of the world of Beriah. Their lights, the lights that were in the vessels of the world of points descend into Atzilut, the world of emanation. The Akhorayim, the Netzach, Hod, and Yesod of Chokhmah and Binah fall into Beriah, but the vessels are considered blemished, not shattered, and I don't know where in Beriah they land. Our online course didn't tell me. Any questions? Want to think about it for a while, everybody okay?

Okay on the right side of the board now, yes, okay.

**COMMENT:** Why did the lights and the vessels not both fall into Atzilut? Why did they not fall into that emanation?

**PASTOR VITALE:** Well I could just tell you what I think, I don't have this information from our online course, but to me what the obvious answer to me is that the vessels were heavier than the light, that the vessels fell further than the light. But that's just me, okay. This was a good question though. Actually that was a good question you see down here where I show you the world of Beriah, and in some instances you'll see Gevurah's second fall, Da'at's second fall, as we go on with all the details of how each vessel fell, I just don't feel led to go on with all the details, I guess I could read it on to the tape. The whole point that's

happening here is that the light and the vessels are being separated further and further, but I'll just read all of this on to the tape for you. Okay I'm starting at the top of page two. When the vessel of Da'at shattered it descended to the Da'at of Beriah, see the vessel of Da'at of the world of points shattered it descended to Da'at, it formed the Da'at, this fallen Da'at vessel of the world points formed the Da'at of Beriah. While the light that was in the Sefirah of Da'at descended to the Malkhut of Atzilut. The Malkhut of Atzilut is formed from the fallen light of Da'at of the world of points. Okay, when the vessel of Chesed shattered, it descended to the Binah of Beriah. The vessel of Chesed of the world of points, became the Binah of Beriah, while its light descended to the Yesod of Atzilut, the fallen light of Chesed became the Yesod of Atzilut.

When the vessel of the Gevurah shattered it descended to the Chokhmah of Beriah. When the Gevurah of the world of points shattered it became the Chokhmah of the world of Beriah, you see. The shattered vessel of the Gevurah became the Chokhmah of Beriah, while its light, the light of the Gevurah descended to the Netzach, Hod of Atzilut. Netzach, Hod of Atzilut, this is the fallen light of the Gevurah. Everybody with me so far. When the vessel of the Tiferet of the world of points shattered, it descended to the Keter of Beriah. The Tiferet of the world of points became the Keter of Beriah. And it's light stayed in its place, I haven't really indicated that, but that light of the Tiferet of the world of points, didn't descend and the explanation, my notes give me is that, let me I should read it right from the notes. When the vessel of the Tiferet shattered it descended to the Keter of Beriah, while its light stayed in its place, this is because, all the Atzilutic Sefirot beneath the Tiferet are already full of fallen lights, that's what it says. Okay now, now this may be a little confusing to you, but what's happening here and I'll go into it in more detail on the right side of the board, is that this world of emanation and the world of points are going to be joined, they're going to become one world, because the world of emanation is the reconfigured world of points. So that's why we could say the light of the Tiferet stayed in its place, because these two worlds points and emanation are merging and they're going to become one world. Is everybody okay? Okay.

Let me just put that on the board there that the light of the Tiferet stays in its place. Now from this point forward following the notes which I've decided to do, I'm going to be jumping to the right side of the board, this is the clearest that I could make it, and I'm hoping that you'll be able to follow me. Remember what we're talking about is the reconfiguration of the world of points, the reconfigured name of the world of points is the world of emanation. So when I talk about all of this light that dropped into the world of Atzilut, this light that's in Atzilut, is going to be after it fell down into Atzilut it's going to ascend again and be merged

together with the world of points, in a new strength and form, and the new name is the world of emanation or Atzilut, okay? Okay. So the next thing our notes tell us is when all of this occurred then the vessel of the Keter of the world of points up here expanded downward to include the light of the Tiferet, and that I show you in the seed part of drawing #1. This is the Keter of the world of points expanded its vessel downward to include the light of the Tiferet that remained in the world of points. And we have formed a super vessel.

Now remember the vessel of the Tiferet fell down, so it's just the light, the vessel of the Keter is now covering the light of the Tiferet and this is in the world of points. The vessel of Keter the world of points extends downward to include the light of the Tiferet which forms a super vessel, that's what the Rabbi that's teaching this course calls it a super vessel, is now the vessel of Keter which contains the light of Keter plus the light of Tiferet, the super vessel. Actually I think I should write in here that the light of Keter is here also, Keter. Now we're looking at one sea and we see that the vessel of the Keter expanded itself and now contains the light of the Keter and the Tiferet. Okay now remember what's happening here is the reconfiguration of the world of points. Keep your mind on this 1a, 1a is in three parts, 1a is broken down into the world of points, Atzilut, the world of emanation and Beriah the world of creation. The Sefirot of the world of points are breaking, the vessels are going down to Beriah. We're mostly concerned with the light that falls out of the broken vessels. The light that falls out of the broken vessels falls down to the newly formed world of Atzilut, and then when I bring you over here to c,d, and e, we're talking about the ascent of the light. First the light descends when the vessels break, and then it's going to rise up again okay.

Now so far we're dealing with the Tiferet which didn't descend that stayed in its place, the next that we're dealing with, when this super vessel over here in c, when this super vessel was created, then the fallen light of the Da'at, the fallen light of the Da'at that's in the place of Malkhut of Atzilut, goes back up. See, as soon as the super vessel is created from the vessel of Keter plus the light of Keter and Tiferet. Now it's strong enough, this super vessel is strong enough to sustain the light of the Da'at at that height. So down here in d, we see that the light of the fallen Da'at goes up and joins with the super vessel right here. The super vessel of Keter, we have the light of the Keter, the fallen Da'at light, and the Tiferet light. And what's happening here is that the center column of what will be called the world of emanation which is Atzilut is being formed. So I'm being told, the middle column of the world of emanation is stronger and more powerful than the world of points.

The world of points collapsed, so it's now being shored up and strengthened up, okay the vessels are gone but the light which is the most important thing of the fallen vessels of the world of points are now being included in this well certainly the light of the Keter, Da'at and Tiferet are now joined together, they've joined forces and we now have the center column, a strong center column of the world of emanation which is overlaying the world of points. You can almost say the world of points was stripped the skeleton of the world of points remained and now the world of points is being strengthened and it's new name is the world of emanation. Is everybody okay, you okay xxxx? Okay, now we're told that even though now that this happened, it's vessel, the vessel of Da'at which had originally fallen to the Da'at of Beriah, the vessel of the Da'at of the world of points had fallen to the Da'at of Beriah, now fell, the vessel falls further down.

Listen the light ascends up and the vessel goes further down. There's an original shattering and a fall ultimately the fallen light goes back up, but the fallen vessel goes down further. Do you need me to say it again. We're talking about the vessels of the world of points, they shatter, the vessels the broken vessels go down to Beriah, the light descends to emanation or Atzilut. Now we're talking about the reconfiguration, the light that descended to Atzilut or the world of emanation goes back up, but the vessels that fell down fall down further. We're talking about a separation of the light from the vessels that contained them in the world of points, and you don't read about it in these notes, or you don't read about it, I don't read about it in the few books that have been translated into English but if you read between the lines what they're saying is, this is how the human beings of this world wound up in darkness. We are the vessels that fell down. We are the vessels that fell down and the reason we're in darkness and we're told the whole world lieth in darkness, the reason we're in darkness is that there was this separation between the light that was in us, the light went back up, and we went down. How come? Well God planned it that way. I mean to me that is, I don't want to make this teaching personal, I just get upset sometimes, that God could be spoken about, that God could be so misunderstood, that my God who I love so much could be so misunderstood, to be spoken about in this manner, that he planned this creation, this is the only way that Almighty God knew how to bring forth a living creation is to cause death and destruction so that life could come out of it. What an act of character assassination, and nobody is doing it deliberately, this is the thought process of the carnal mind coming through some very well meaning people.

So let's go on with these notes here. So when the light of Da'at descended, I'm sorry when the Da'at ascended above here, the light of Da'at, I'm in d now, the fallen light of Da'at joins the super vessel of the Keter in the middle column,

when that happened, the vessel of the Da'at which had originally fallen to Beriah, now had originally fallen to the Da'at of Beriah now goes all the way down to the Malkhut of Beriah. See it's that second fall. Now there's a greater distance between the light and the vessel that is suppose to be containing it. This is all a detailed highly intellectual explanation for how we wound up in this condition. Next, when the light of the Netzach, Hod emanated to fill the vessel, and he says here to fill the united vessel, so at some point that Netzach and Hod united, when the light of Netzach, Hod came into the world of points to fill this united vessel, Netzach, Hod, the light of Gevurah was already in its place, the light of Gevurah, here's Netzach, and here's Hod, okay, I shouldn't have pointed over there just now, I'm sorry, Netzach and Hod shattered, the light of Netzach and Hod fell down to become the Netzach and Hod of the world of Atzilut.

Then we're told the Gevurah the light of the Gevurah of the world of points, fell down to the Netzach Hod position of the world of emanation. Then when the light of Netzach Hod fell down to the world of emanation of Atzilut, Gevurah was already in its place. Netzach Hod of the world of points, that light wanted to fall down and be Netzach Hod of Atzilut, but the light of Gevurah was already in its place. So we are told, therefore the Binah of the world of points, okay now we're over here now, e, we're in section e, therefore the Binah following the example of the Keter extended its vessel downward and allowed the light of the Gevurah to ascend to the place of the Netzach Hod back into its original place, and this established and solidified the left column and here we go in e, we see the fallen light of the Gevurah has ascended back up into the vessel of Binah. You see the vessel of Gevurah couldn't contain the light, but now this vessel of Binah is strong enough to contain all the light, and to contain the light of Binah and Gevurah anyway.

Binah of the world of points extends her vessel downward so that the fallen light of Gevurah can ascend into Binah's vessel and therefore the left column of Atzilut is established. Now we're going to be doing f. However the vessel, oh I'm sorry before we get to f, the vessel of the Gevurah after the light of the Gevurah ascends into Binah's vessel, the vessel of the Gevurah fell down even further. The vessel of the Gevurah had been here, had formed the Chokhmah of Beriah, and now the vessel of the Gevurah falls all the way down here to Yesod.

Next, when the light of Yesod emanated it found in its place the fallen light of Chesed. When the Yesod emanated it found the fallen light of Chesed in its place. Now it was the turn of the Chokhmah, that's the Chokhmah on the right side here, we're down here in g, now, we're down here in g, now it was the turn

of the Chokhmah to extend its vessel downward, thus creating a super vessel on the right column of the Sefirotic tree. The light of the Chesed ascended to its place, now enclosed within the super vessel of Chokhmah. G, you see the light of Chesed in the vessel of Chokhmah along with the light of Chokhmah, the fallen light of Chesed ascends, and is included in Chokhmah's vessel. H, when this occurred, I'm sorry I'm ahead of myself again, when this occurred, when what occurred? When Chesed came up and joined the vessel of Chokhmah, when this occurred the vessel of Chesed, because it was the light that ascended, it was the light of Chesed that ascended. When that happens the vessel, I lost my place, let me read it again. When this occurred the fallen vessel of Chesed residing in the Binah of Beriah, the vessel of Chesed residing in the Binah of Beriah, now falls down further to the Tiferet of Beriah. And now the light of the Yesod came forth, its vessel shattered when the light of the Yesod came forth, its vessel shattered and descended to the Gevurah of Beriah, the Gevurah of Beriah, that's the vessel of Yesod, but its light ascended into the Keter, over here, we're on h, now.

We're in h, now, so we see in h, we see the vessel of the Keter, the light of the Keter, the light of the Da'at, the light of the Tiferet, and the light of the Yesod, and also the light of the Malkhut goes into the super vessel of the Keter. Now remember the problem that we had over here in 1a is that the light, enough light to be contained in all of the vessels from Da'at through Malkhut fell into Da'at, and Da'at couldn't contain it, then all of the light fell into Chesed and Chesed couldn't contain it. And all of these vessels shattered, but we're being told that the Keter, the Binah and the Chokhmah were strong enough to extend their vessels and hold on to their share of the light, that's what we're being told.

Okay so none of these vessels down here in h, Binah, Keter, and Chokhmah none of them are containing all of the light, the measure of the light that was destined for Da'at through Malkhut has now been divided into three columns. Binah is now sustaining Gevurah, Netzach, and Hod, and Binah, Keter is sustaining the measure of light for Keter, Da'at, Tiferet, Yesod and Malkhut, and Chokhmah is containing without breaking the light of the Chokhmah and the Chesed. The whole point is that we now have three vessels that are not breaking, they're holding, all of the light of the world of points has been reconfigured, well at least the lights of the Da'at through Malkhut are no longer in a straight line, they've been broken up into three columns under Keter, Chokhmah, and Binah, who each of which had the vessel that is not breaking under this weight. This is the Lurianic doctrine of the fall in its highest place, because of course this repeats itself in every world. This is the Lurianic doctrine of the fall, please note that according to Lurianic doctrine of the fall, the problem



started at the top, the vessels couldn't contain the light and the vessels crumbled under the weight of it. We will go into the Christ centered doctrine very soon, but I just tell you at this moment that according to Christ centered Kabbalah, the problem started at the bottom with Malkhut's rebellion.

See the carnal mind gets it exactly the opposite of the Christ mind, they're like north and south or east and west, they're completely opposite, see when your carnal mind speaks in a meeting like this, it's devastating to the Spirit of Christ, it's completely opposite. See if you're in your carnal mind, you can't tell the difference, you say, What did I say, what's so bad, it's the spirit, when it comes out of your carnal mind it's devastatingly, it's shattering the vessels of the Christ that's coming forth, you see. So if you don't understand that you're doing it, the answer is to not talk you see, until you learn how. I'm never telling you to stay this way forever, I want you to learn how to do what I do, see. Okay, so the light of the Yesod and Malkhut ascend and are included in the vessel of Keter, world of emanation, configured, included in the vessel of Keter and the world of emanation is now configured in three columns. Oh I see, light of Yesod and Malkhut ascend and are included in the vessel of Keter, the world of emanation configured in three columns appears.

The world of emanation is the expanded reconfigured world of points, and our explanation down at the bottom here says, e, through 1h, shows the reconfiguration of the Keter, Chokhmah, and Binah of the world of points, to include the fallen light of Da'at through Malkhut of the world of points into three columns, which vessels and lights are now called the world of emanation rather than the world of points. The shattered vessels of the world of points form the world of Beriah, and all this is according to Lurianic Kabbalah, Christ centered Kabbalah disagrees. So don't knock yourself out with these details because I couldn't repeat it without my notes myself. This is the point, the world of points couldn't contain the light that was poured in, the vessels of the world of points couldn't contain the light that was poured into them, the vessels shattered and fell down, the lights descended, they ascended after they descended, and we might say the lights were saved because they ascended again, but the vessels were not saved.

When the lights ascended as a form of salvation, the vessels fell down even further. So the salvation of mankind, this is the conclusion I draw from what I read here, the salvation or the rectification of humanity is the restoration of the lights to the vessels. Lurianic Kabbalah says that all of humanity we are the

fallen vessels that fell down, even though we're fallen a spark of the light remained in the vessel. That's what we would say Abel is, you know there's something of God in fallen mankind. See, and Lurianic Kabbalah says it's the job of humanity to rectify those sparks of life to get them back up where they belong. It's the same message, the error is how it's accomplished, it's the same message, me telling you as far as the doctrine of Christ goes, that Christ, when Christ is grafted to you, or even if you want to say Abel, Christ is grafted to Abel to strengthen him, you want to call that a super vessel, if you would like to call that a super vessel, Christ is grafted to Abel, and now you have a super vessel, Abel is strong enough to do what he has to do to ascend, to ascend above the darkness right, it's the same message, see, it's just how it's given out to you and the solution to the problem I suggest to you is an error, according to Lurianic Kabbalah identifies the problem, but the solution I suggest to you is an error. And of course Lurianic Kabbalah says the way the sparks of light that are in humanity ascend back up to their original estate is through good works, the message is salvation by works. And again it's the exact opposite of the truth.

The truth is that God sent a Savior, you see, we can never get back up there, we can never rectify the sparks of light, so God sent Jesus because we'll never get up there. So he sent somebody down to us, it's exact opposite, do you see it's the exact opposite? Lurianic Kabbalah is saying those of us down here on this earth, salvation is coming forth from the earth by the good works of man, we're going to lay hold of those sparks of light in us and cause them to ascend back up to eternal life, and the truth is known, it's impossible so God sent Jesus down to us.

So it's not by good works, it's by union with the lifeline Jesus Christ that's been sent to us, so you have to join with the lifeline and that he's going to reel us up, it's the exact opposite, the carnal mind and the teaching of the carnal mind is always if you analyze the teaching, I'm trying to train you to analyze, to make your mind analytical, if you analyze what the teaching is saying, the doctrine of the carnal mind is always the exact opposite of the doctrine that comes forth from the mind of Christ. Are there any questions or comments on this board? What we'll do next is we'll take a picture of this, we'll erase it, I will review with you what Christ centered Kabbalah says about the world of points and the fall, and then I think we'll just do a chart, we'll put it on the board with the Lurianic Kabbalah on one side, and Christ centered Kabbalah on the other side, and we'll write down the main points of each doctrine so that you could compare them. Okay everybody alright? Okay let's do that.

Okay we've had a detailed explanation of drawing #1, now we're, the next couple of drawings will be duplicates of drawings that I've done for other

messages, drawing #2 we're going to rename, drawing #2 will be the renamed, let me do it this way, the bread of shame which is message 563 part 2, drawing 1a, we're going to rename it to be drawing #2 of this message. And if you're here in the meeting you have copies in front of you, if you're listening to this message, we will send you the photographs like we always do, and the drawings, the photographs will be renamed. So if you're listening to this message, you just look for drawing #2, and you'll see what I have taught previously, which is in direct contradiction to the doctrine of Isaac Luria. We disagree that Chesed, and Da'at, well there's no Da'at in this drawing, we disagree that all of the Sefirot broke under the weight of the light, and that's why the vessels shattered.

Christ centered Kabbalah maintains that the light was passed from Sefirot to Sefirot as it was supposed to be passed, and that when Malkhut laid hold of the whole measure of the emanation, she was greatly enriched for the purposes of bringing forth a visible creation in the image of the Ayn Sof. Malkhut was instructed and equipped to bring forth a creation in the image of the Ayn Sof. But sin appeared.

I'm not satisfied with the revelation that I have concerning why Yesod was not able to restrain Malkhut, I trust that revelation will come down eventually when God is ready to give it to us, or when I'm ready to understand it. So we see that Malkhut laid hold of the full power of the energy and the light that channeled through all of the Sefirot, and instead of using it to bring forth a creation in the image of the Ayn Sof, she turned that energy as, she used that energy as a weapon which turned against Yesod and the other Sefirot above her, she reversed the blood flow of the creation, and the reason she did that, was to not only because she rejected her female role, but she wanted to carry, she not only did she want to be in a male role, but she intended to fulfill that male role to the uttermost in the form of fertilizing the egg of Adam Kadmon's Garden, that was her intention, not only to be a male to Yesod, but to be a male to the egg of the Garden.

Now remember as I preach these messages each succeeding message will clarify and correct any errors in the messages before. So you always take the latest revelation, this is an unfolding revelation, I'm teaching you as the Lord teaches me, so there are always changes, you should take the latest revelation, that's all. Okay now your drawing #3 for this message which is a duplicate of message 563 Part 2, drawing 2a, it will be marked drawing #3 of this message, shows you how Malkhut attacked Yesod and how the other vessels shattered, Chesed, Gevurah, Tiferet, Netzach, Hod, all shattered, and how Malkhut put Yesod under her and became the Serpent, that is the definition of the Serpent.

On a previous message I had it a little backwards, I think I told you that the Serpent was Malkhut joined to the egg of Adam Kadmon's Garden, okay the Lord straightened that out, my carnal mind had it backwards, the Serpent is Malkhut joined to Yesod in the wrong moral order. The Serpent is Malkhut joined to Yesod in the wrong moral order, you see. And they ascended and pierced through the other Sefirot shattering them. Now drawing #4 for this message is a duplicate of drawing #1 of message #563 Part 4, which shows the fertilization of the egg of Adam Kadmon's Garden, and here we see a disagreement with Lurianic Kabbalah, Lurianic Kabbalah says the vessels, the shattered vessels fell down to the world of Beriah, and formed that world of Beriah which is the world of creation, but Christ centered Kabbalah says no, the world of creation is a male world, the shattered vessels fell down to the world of formation which is a female world, and I'm trying to read what I have on this drawing here, creation takes form in the outer female shell instead of the center male nucleus, the reproductive energy of the male nucleus is sucked outward into the shell leaving an empty space in midst of the field of creation. This is the perverted form of creation that came forth in the world of formation, and the lowest level of this drawing shows the world of action.

Okay so I'm not going to spend too much time on this unless somebody has a question. Remember what we're doing here is that we're comparing the Lurianic Kabbalah, the Lurianic Kabbalah doctrine of the world of points and the shattering of the vessels, we're comparing that to the Christ centered Kabbalah doctrine concerning the shattering of the vessels. That's what we're doing here, so are there any questions on these three drawings, you have a question okay. Okay, on these three drawings.

Okay, so now we'll go on to drawing #5 which I have just put up on the board and this drawing does not show Da'at, and I have an explanation for that, here again we're disagreeing with Lurianic Kabbalah. Lurianic Kabbalah says there were eight vessels, Chesed through Malkhut are seven Sefirot and then Da'at appeared also in the world of points, and was amongst the vessels that shattered. Da'at is not a Sefirah, it's a quasi-Sefirah, it acts like a Sefirah, but it's not a Sefirah. Christ centered Kabbalah is now saying no, Da'at did not appear in the world of points until the time of the reconfiguration, Da'at was not one of the vessels that fell down. Now remember how Kabbalah works, and I do the same thing, when you have a spirit of revelation on you, okay, and you've got this revelation, you literally just make everything fit to the revelation. Remember we've talked about this before? In this world it's different, in this world you have to have all the facts, and then you bring forth the theory. Scientist in this world, they gather all their data and then they bring forth a

theory, but not in spiritual things. God puts the revelation in your heart, and you do whatever you have to do in the natural with your drawings and your doctrine to make it fit.

So what happens, my understanding of what to the Kabbalists, to the Lurianic Kabbalists, is that they had a revelation that the eight kings of Edom, seven of which lived and died, and the eighth of which is still, we have no record of his death, are you all following me, the eight kings of Edom, okay, that they were the physical manifestations of eight vessels that fell from the world of points. So some Kabbalist somewhere said well there's only vessels Chesed through Malkhut, that's only seven, so therefore if it's true, if so and so, whoever he was, if he really heard from God, that the eight kings of Edom spoken about in the Scripture are the eight shattered vessels of the world of points, then we have to find an eighth vessel in the world of points. Do you want me to say that again, do you need me to say that again, are you following me?

So they said now what's the eighth vessel in the world of points that could have formed the eighth king down in the earth. Oh it must be Da'at, see. And that's perfectly legitimate, I do the same exact thing, but when the Lord comes along and corrects your doctrine, you have to give up what may have been valid for you at the moment, the Lord comes forth with something more accurate, you have to put your pride away, and move on with what is more accurate. And I'll tell you again this is an incredible commission that we have because we're literally ripping Lurianic Kabbalah to pieces, not with a vicious motive, but it's all wrong. Okay, either he was wrong or the translators couldn't understand him, one or the other. So on our drawing #5, I give an explanation, Da'at does not appear here because Da'at is the new light and that Lurianic Kabbalah names Da'at the new light, from Adam Kadmon's forehead, he's the Savior who reconfigures the light of the world of points into the world of emanation, Da'at is the Savior that stabilizes the world of points, and when the world of points is stabilized it gets a new name, the world of emanation or Atzilut. Da'at is born of AB, and SaG. Da'at is the offspring of the AB, and SaG, and that is MaH , the new light, see. He's the Savior he wasn't there at the shattering of the vessels.

Our note on the bottom is, Malkhut of the world of points pierces through Yesod, puts him under her and the two now they're in the wrong moral order now, Yesod should be on top and he's on the bottom, the two in the wrong moral order become the Serpent. This causes Netzach and Hod to shatter. Then she pierces, and why would the reversal of the order of Malkhut and Yesod cause Hod and Netzach to shatter, does anybody know the answer to that? You want to try? Okay.

**COMMENT:** Malkhut takes all the energy and reverses the order and goes over Yesod.

**PASTOR VITALE:** Well that's true but why would that cause Hod and Netzach to shatter? Okay let me tell you okay, Netzach is the balance of Hod and Netzach, Yesod is the balancing factor of Hod and Netzach, so when Yesod goes Hod and Netzach shatter. Yesod is the stabilizing force. Now in the case of Tiferet, when the Serpent pierces through Tiferet, Gevurah and Chesed shatter, and in this case Tiferet is the balance of Gevurah and Chesed, so when Tiferet shatters, Gevurah and Chesed go. Then the Serpent pierces through Keter, which is, Keter is stabilizing Binah and Chokhmah, but these three Keter, Binah, and Chokhmah, they can never be destroyed, they're eternal life. But we are told, now remember this is what I'm doing, I'm taking the instruction and the teachings of the Kabbalists, and I'm believing it until or unless the Lord tells me otherwise, okay, this is the current Kabbalistic teaching is my point of contact from which I'm bringing forth the Christ centered doctrine which the Lord wants to get to the world, okay. Now Lurianic Kabbalah says, and we just discussed this on drawing #1, that the those third of the Binah and the Chokhmah, the Netzach, Hod, and Yesod of Binah and Chokhmah were blemished, okay.

The Chokhmah and Binah didn't fall because two thirds of their vessel stayed in place. Now what does it mean that their lower third was blemished, I'm not sure but at the very least it means that they were weakened. It could have been that they fell off or they were weakened, and Lurianic Kabbalah doesn't say that about the Keter, but we sat here and we prayed and we asked the Lord off the tape we asked the Lord how could the Serpent pierce through Keter, if you're looking drawing #5, this is the revelation the Lord is giving us today, that Malkhut not only wanted Yesod's power, she wanted the ultimate of Yesod's power, she wanted to be a man to the extent that she wanted to fertilize the egg of Adam Kadmon's Garden. So how did she get through Keter? We all sat here and we all prayed, and what I have at least for tonight is that what Lurianic Kabbalah told us about Binah and Chesed, that the Netzach, Hod and Yesod of Binah and Chesed were being blemished, that that is also true of the Keter. So the Serpent got through the back side, she got through the weak lower parts, does anyone not comprehend what I'm saying? You need me to say it again? Okay. Now to take this one step further...

**COMMENT:** Sheila I'd like to ask you a question, I'm rather confused, when it talked about Malkhut and Yesod became the Serpent, it almost seemed like the Serpent is stronger than the Lord if he got through to Keter.

**PASTOR VITALE:** The Serpent is stronger than the Lord if he got through to Keter. Okay, this is the Keter of the world of points, it's not the Keter, okay, remember each world has all the ten Sefirot, so this is not the Keter okay because the Keter is Adam Kadmon himself, and the world of bound lights and the world of points, and all of this is going on inside of the Keter, okay. You have another one? Okay.

**COMMENT:** You know what, I feel better because you have always preached that Keter, Binah and Chokhmah are impregnable, and I said well how could it be? Now I understand.

**PASTOR VITALE:** Okay, glad you asked that question. Please. Drawing #6, okay this is Christ centered Kabbalah now, I'm going to read what's on the board first, according to Christ centered Kabbalah Da'at is the Savior of the fallen light, not the Keter, Chokhmah, and Binah of the world of points. Remember what I told you on drawing #1, that both Keter, Chokhmah and Binah extended their vessels and drew up the fallen light of the other vessels, and thus became super vessels, they became the saviors of the fallen light, okay, Christ centered Kabbalah says no, Keter, Chokhmah, and Binah were blemished in their lower portions, they were not saviors, Da'at which is born of AB, the will of God, and SaG, the understanding of God, Da'at is knowledge, knowledge containing both the will of God meaning, meaning that the purposes of God are flowing through you, okay, then you understand the purposes of God, and you acquire of how to bring the purposes of God to pass, that's what Da'at is, how could Da'at shatter under the power and the light, to my mind it doesn't make any sense at all. Da'at is knowledge, a super being. Remember each of these, well Da'at is not a Sefirot, so he's a being an entity, even the Sefirot, they're all conscious beings, conscious thinking functioning beings. Da'at is knowledge, a super being fully equipped to draw the fallen light back up, to draw the fallen light of the world of points back up and sustain it in its proper place.

By the strength of Da'at vessels were formed for the ascended lights from the fabric of the vessels of Keter, Chokhmah, and Binah. So we see that the Lurianic Kabbalah has a lot of truth in it, it's just not applied properly. Do you remember what we said with drawing #1, that Keter, Chokhmah, and Binah, extended their vessels downward and acquired the light of the Gevurah, Binah acquired the light, the fallen light of Gevurah and Hod, and acquired the light of the Gevurah, Binah acquired the fallen light of Gevurah and Hod, and Keter acquired the fallen light of Da'at, Tiferet, Yesod, and Malkhut, and Chokhmah, the vessel of Chokhmah acquired the light of Chesed, well it says Netzach is on the other side, that's a minor issue, for me I'm not going to deal with it right now. Lurianic Kabbalah says the heroes were Keter, Chokhmah and Binah,

they extended their vessels down and drew the fallen light back up, but Christ centered Kabbalah says no, Da'at didn't fall. Out of all of the Sefirot these Sefirot, they're not born, they're the lights that came out of Adam Kadmon. The light that's born, the Da'at the light that's born of AB, and SaG, that's the powerful light, that's the Savior, that's the quantum leap, that's the mixing of the highest aspects of Adam Kadmon. Does anybody not know what I'm saying, is everyone okay with this? How could Da'at shatter, he's the Savior!

He's the new light, the deliverance of God, how could he be amongst those that shattered, no, no. He came forth after the shattering. When Keter looked down and saw, when Adam Kadmon looked down and saw, I don't know whether it's Adam Kadmon or Keter, whoever was in charge here, they looked down and they saw that the vessels of the world of points shattered.

Let me stop here for a minute and tell you this, the reason I stopped what I was saying, I started to say, Adam Kadmon looked down when he saw that the world of points shattered, the reason that I stopped is because I read somewhere in Lurianic Kabbalah, that Keter is not aware of itself, that Keter is like a pregnant woman that doesn't know what it means to be pregnant, and that's why I stopped. But I don't know that, that's true, because I'm going to go with what was in my heart. Keter is conscious, and he looked down and he saw that the vessels of the world of points shattered, and he said let's do something to save the day. And then the AB, of Adam Kadmon interacted with the SaG of Adam Kadmon, and Keter brought forth or Adam Kadmon brought forth a deliverer to restore the fallen world of points. There had to be some conscious entity that made a decision at the level of the world of points. Da'at is the Savior, Da'at is the hero. I don't even know if this is, Da'at must have come forth in its own vessel. So we see that Lurianic Kabbalah had a true revelation concerning the fallen light being drawn back up and a vessel being prepared for it, and vessels being prepared for that fallen light from the vessels of Binah, Keter, and Chokhmah, it was a true revelation it was just applied incorrectly.

Once you get the revelation from God, then you have to get the understanding. You have to know how to apply, what to do with this revelation, see, do you understand, I'm going to say it again. Lurianic Kabbalah had a true revelation that some mechanism, something happened in the crippled world of points that drew the world of points back up, and something was there now in the fallen world of points that had the power to cause vessels to cover the light of the light that had been drawn back up, and that the fabric or the vessel that covered this re-ascended light came from Binah, Keter, and Chokhmah, they had half a revelation. Half a revelation is anti-Christ, see. Everybody okay with this, okay let's take a picture.



**COMMENT:** I assume that this square box is representing the vessels themselves. Does the vessel go also around Da'at?

**PASTOR VITALE:** Da'at has its own vessel, the black markings around Gevurah, Hod, and Chesed, Netzach, Tiferet, Yesod and Malkhut, indicate the reconstructed vessels, the reconstructed vessels, the fabric for those reconstructed vessels came from the head of the column that each of them are in. The reconstructed vessels for Gevurah and Hod came from the fabric of Binah's vessel, and the reconstructed vessels for Chesed and Netzach came from the fabric of Chokhmah's vessel, and the reconstructed vessels for Tiferet, Yesod, and Malkhut came from Keter's, the fabric of Keter's vessel.

Drawing #7, I've drawn the Sefirot of the world of points, and I showed that with an x through it, because Lurianic Kabbalah shows Da'at present in the world of points before the reconfiguration, and Christ centered Kabbalah says that Da'at was not there before the reconfiguration, that's why I show Da'at with an x through it, is that okay, do you understand that? Question: If there was no Da'at at the time of the fall who is the eighth king that appeared in Edom? Does everybody understand that is a Lurianic Kabbalistic doctrine that the eight kings mentioned in the Scripture, it's in the King James translation, there are eight kings of Edom, seven died and there is no reported death of the eighth, we're just told that the eighth king has a name he's called Hadar, and he's he only one, the only one of the eight kings that is spoken of as having a wife. So my question is, if there was no Da'at, and the Lurianic Kabbalah says that the eight kings of Edom are the physical manifestation in the world of action of the seven Sefirot that fell, Chesed through Malkhut, plus Da'at, the quasi-Sefirah, those were the eight entities that fell into the world of action, and appeared as the eight kings of Edom, and Lurianic doctrine further says that according to the Scripture, it's a new King James translation.

The first seven kings died, but there's no reported death of the other one, just that he has a wife, and Lurianic Kabbalah says, well Chesed through Malkhut manifested as seven of those kings, and they all died, and that Da'at that fell down with them is manifested as King Hadar who isn't dying, there is no report of his death, do you understand that, are you with me? Okay. So if there was no Da'at at the time of the fall who is the eighth king that appeared in Edom? Lurianic Kabbalah says, that Da'at through Malkhut fell down, those are the eight kings that appeared in Edom, but I'm telling you no, there was no Da'at there. So who is the eighth king that fell down? Okay I'm answering that question for you, the eighth king that fell down is the blemished part of the Keter, Binah, and Chokhmah, remember the Netzach, Hod, and Yesod, like the tail of those three Sefirot, Keter, Chokhmah and Binah, their vessels didn't fall down,

but their lower third, remember each one of the Keter, Chokhmah, and Binah has ten Sefirot under it, do you understand that? And those last three, well not the last three, but those three Sefirot, the Netzach, Hod, and Yesod of Keter, the Netzach, Hod, and Yesod of Binah, and the Netzach, Hod, and Yesod of Chokhmah fell down, that's only 1/3, so the other two remaining thirds were enough to sustain the vessels of Keter, Binah, and Chokhmah, they didn't fall, they just lost their tail.

You with me? Okay, so it was those three sets of three Netzachs, three Hods, and three Yesods, they formed one entity, they incarnated in this world of action as a king called Hadar, that's the eighth king, are you following me? Okay, so next question, if the blemished Akhorayim of Keter Chokhmah, and Binah appeared as the eighth king of Edom, can it be true what Lurianic Kabbalah says that King Hadar of whom there is no reported death, just that he has a wife, could it be true that he's the Savior, cause Lurianic doctrine says King Hadar is the Savior, that's why he didn't die, he was Da'at that fell down, he's of a high spiritual origin and he's going to be the Savior, and he's the Savior in the earth, do you understand what I said? Oh, yes or no, do you need me to tell you again? Okay. You have a question? The blemished Akhorayim, do you understand that, that the Keter, Chokhmah, and Binah, that the Netzach, Hod, and Yesod of these three Sefirot appeared, manifested as the eighth king, okay, so if that's true and remember the Netzach, Hod and Yesod were blemished, they were blemished, that's why they fell down, the lower third of the Keter, Chokhmah, and Binah were damaged, they fell down. So if that is true that the Akhorayim of the Keter, Chokhmah, and Binah is what appeared as the eighth king, they came from a blemished source. Can you understand that, they came down there because they were damaged. Could they really be the Savior in the earth, if their Genesis, if the source that they came from is that they were blemished to the point that they fell, could they be the Savior in the earth. No, right? Are you understanding? Okay.

So we have a unanimous no, okay so and you know I always wondered about that, Lurianic doctrine says that this Savior that's going to save humanity has been in the earth since the days of Esau, and I would read that and I would say, well then why did Jesus have to come if the Savior is already in the earth? Well the answer is that the Savior is not already in the earth, yet, there's a king, an eighth king that didn't die, and he has a wife, and he's a highly spiritual being because these kings of Edom were super giants, spiritual giants. So who is this king Hadar that has never died since the days of the kings of Edom, who is he. I suggest to you that he's Satan and Leviathan in the people, he's Satan and Leviathan in humanity. He became the fallen mind of mortal man, came out of

Esau, remember Esau was wicked, was not Esau wicked, we've done studies on Esau, so do you think Esau is going to produce the Savior of the world. No the Savior is coming from Jacob not from Esau. So it's backwards you see, it's all backwards.

Okay, drawing #8, the Lord has given us some further information as to Malkhut's motives for attacking Yesod and bringing down the whole world of points. I've divided the board into three sections, in the first section I've shown you the world of bound lights, and if necessary you may want to review the lessons on the world of bound lights, because I'm just going to very briefly remind you that the world of bound lights came forth, well first of all, the world of bound lights is the first place where a vessel appeared, okay, the light that came from Adam Kadmon's ears and nose was too fine to be formed into a vessel. Remember the light is descending for the purpose of forming a visible creation. So the light when it reaches the mouth of Adam Kadmon it's the first place where that light is coarse enough to form a vessel, and it comes forth with ten lights in one vessel. Do you remember that? Ten lights in one vessel? Then we had a problem, when the light poured into the vessel, the vessel was dissolving. Remember it's like pouring light into a cup made from ice, and the light is likened to water, and when the water poured into the cup made from ice, the cup was dissolving, remember that? So the solution to the problem was that Adam Kadmon inhaled the light of the world of bound lights, he retained the Keter within himself, and exhaled the other nine Sefirot, mis-aligning the vessel and the light.

So here we have the Keter of the vessel, and the Chokhmah of the light. We have the Chokhmah of the vessel and the Binah of the light. So we see that the light in the vessel is weaker than the corresponding Sefirot of the vessel, and therefore the vessel is not dissolving, is everybody okay? Remember that teaching? Okay. And you may recall that Malkhut is left without light because the Keter was retained within Adam Kadmon, only nine Sefirot came out for the purposes, for the specific purpose of mis-aligning the vessel and the light in the world of bound lights, for the specific purpose of preventing the vessel from dissolving. Okay so only nine Sefirot came out, Malkhut was left without light, and we're taught in Lurianic Kabbalah that she couldn't exist completely without light, so she generated a residue or a memory of herself. And we see well we see down here in the third section of the board, Lurianic Kabbalah says that Malkhut the world of bound lights had no light, so she emanated a residue of her former light, but Christ centered Kabbalah says that this so called residue what it is, is the world that is coming forth as a result of the fertilization of Adam Kadmon's eggs by the Serpent. It is a shadow world because Adam Kadmon's

egg was fertilized by the darkness which is the vessel of Malkhut. So she didn't just generate a residue of herself.

Now what we have here in the middle section is a classic example of the fallen human nature. Malkhut was in darkness, that means she was completely without understanding, and she sees this bright light coming into her world. Before I go on let me tell you this, at this time I have no understanding of how the world of bound lights connects to the world of points, I just know that the world of points comes after the world of bound lights, but in all of the literature that I have, I have not found any information as to how this happened, so I know that there's some information lacking on this board, but I do know that the world of bound lights brings forth the world of points, I just don't know how it happened yet. And in the world of points, the example of the world of bound lights is reproduced, Malkhut is completely without light. Can you imagine being completely without light and the light of all of the upper nine Sefirot just dumping into you? That's what's happening to us, that's what Jesus said, if you pour new light into an old vessel, the vessel will break.

Malkhut was overwhelmed by the light that fell into her. Brethren this is what's happening to us, and I've been telling you we are the world of points, creation is beginning in us. How many Christians receive the light and misuse it. How many of us are afraid of dying to self. When Christ Jesus comes to you, and when the light comes to you and says your carnal mind has to die so that I can be glorified in you and give you everything you've ever wanted plus eternal life, what does the carnal mind say? Get out of here, I'm going to kill you if you don't leave me alone. You see, we are living what happened in the world of points, it's happening in us. The only thing that I still don't understand is how Malkhut overcame Yesod, I still don't understand that, but the Lord will tell us, you see. So Malkhut has no light of her own, so she's going to save herself, self preservation, everybody in the church is filled with fear, fear of being hurt, fear of being wounded and self preservation, that's pride it's all pride, okay. Malkhut has no light of her own, therefore she attacks Yesod, she attacks whoever the vessel is that is manifesting Christ to her, okay. Now I'm not talking about the Holy Spirit now, you know the Holy Spirit fun, fine, good, you get healed, you get delivered, you feel good, when Christ comes to give you his life, he's going after your sin nature, he's coming with light to reveal your sin nature, he wants to kill your sin nature so you could be filled with his light, but you're fully manifested in sin nature, and you think the light is coming to destroy you, so you fight back.

Malkhut attacks Yesod, that's Christ coming to reveal her sin nature, and she reverses the moral order, okay, and that's what happens in a ministry, the

disciples, they don't know that they're doing it, okay this is why you have to be educated, this is your knee jerk reaction to kill the vessel that houses the Christ that's coming to expose your sin nature, that's human nature, that's what we do. Malkhut attacks Yesod, reverses the moral order, okay, and then everybody goes through this, then you become Jezebel and you try to control the pastor, why? Fear of being controlled by the pastor, self preservation, makes you rise up in witchcraft and try to control the one who's trying to control your sin nature. All of this you do because of a lack of understanding of what is truly happening to you. So Malkhut attacks Yesod, reverses their moral order, invades Adam Kadmon's ovary, and fertilizes the egg of humanity to save herself from what she believes to be an eternity of darkness. Where is the egg of Adam Kadmon's ovary within the individual? It's the Fiery Serpent, it's Cain and Abel in you. It's your spiritual potential. Listen brethren this is happening to you right now, I am Christ Jesus, I am coming to you to give you the light, but you well you're all coming along now, but I'm talking about when you didn't understand, and whoever else is going to be, the Lord is going to be giving this great gift to. You think I'm coming to hurt you because I'm exposing your sin nature and you can't separate yourself from your sin nature. And your carnal mind tells you that I'm attacking you, and that my motive is to destroy you, and you stand up to defend yourself, you become Jezebel towards the pastor, and if you can do it, you'll overcome him, and when, if you succeed whoever you are that's reading this transcript or hearing this tape, if you succeed in overcoming the one that is sent to enlighten you, the powers within you, Satan the unconscious part of your carnal mind, and Leviathan the subconscious part of your carnal mind, when they defeat the vessel that's sent to enlighten you, then go inward to your Fiery Serpent and fertilize Cain in you, and you ascend in the wrong time line.

The powers within you stop Christ in the minister from fertilizing Abel in you, and when they defeat the person sent to you, they turn inward and fertilize Cain within you and you ascend in the wrong time line. Malkhut misinterprets the light imparted to her and thinks that it's sent to destroy her rather than to give her life. She thinks you're sent to take over her mind, what does this mean, to save herself from an eternity of darkness, what does the carnal mind think, I'm going to be brought into bondage by this minister, I'm going to be enslaved, I won't be able to think for myself, every time I open my mouth, she tells me to shut up, she tells me, she rebukes me, she tells me I shouldn't be thinking or talking in this meeting, because you don't understand that I'm silencing your carnal mind so that hopefully Christ will speak through you. See you don't understand that.

She just wants me to sit here like a lump on a log, and be nothing, that's what this eternity of darkness means. She doesn't want me to think, she just wants me to say what she wants me to say.

Not true, it's not true, I'm trying to crush your carnal mind which is that alabaster box, so that the glory of God can come pouring out. So here we have the anatomy of the fallen mind, and I believe in due season, I hope it won't be too long, the Lord will explain to me why Yesod couldn't stop her, why he wasn't strong enough to stop her, because remember Yesod is the male organ of Ze'ir Anpin. This is a whole spiritual man that we're talking about, why couldn't he stop her? We'll see, the Lord will tell us eventually. So we, this is very exciting, we have additional revelation on Malkhut's crime, it was much more than her just not wanting to be the woman, it was much more than her wanting to be in control, she was afraid, Malkhut was afraid. She had nothing of her own, and she didn't or wouldn't or couldn't trust the Sefirah above her to provide her needs. So she took matters into her own hands to save her own life and destroyed the whole world of points. But God sent a Savior. All this is happening, well those of us here in New York anyway, this is all happening to you right now, God sent a Savior, let's get reconfigured, let's get your world of points reconfigured into the world of emanation, cause when your world of points get reconfigured to the world of emanation, and I'm talking about your mind now, your world of formation and your world of action must line up with the world of emanation in you, which is the mind of Christ, that means your whole life is going to change. But we've got to crush the carnal mind.

11/10/02rs