

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #559 - Part 1

THE SECRET OF CAIN & ABEL

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

Praise the Lord, I'm going to be sharing some verses from the Zohar with you today, and I will comment as the Lord leads me. We're dealing with the section called Bereshith, and in this copy of the Zohar that I have it's Bereshith B, and the name of the they call it an article is Cain killed Abel. What we have here is a commentary, an esoteric commentary on Cain's murder of Abel. So does everybody know what esoteric means? Esoteric means the hidden mystery, the spiritual significance of the Scripture, and a word that you will be coming across that I may not have made clear to you previously, it's a word that we see in the Zohar all the time, it's Klipah, and Klipot, if I'm pronouncing it right, Klipah is singular, and Klipot is plural and what these words mean is shell, a Klipah is a shell, and Klipot is shells, and this is the Zoharic way of saying that something from what they call the other side has covered an aspect of the constellation of God see.

Technically these physical bodies are the shells that are covering Cain and Abel inside of us, but according to the Zohar, every cell of our physical body, every cell of our spiritual body, every spiritual atom of our mind, of our Christ mind, well I don't know about the Christ mind is covering over with a shell, okay. These shells exist on every level, and the shells are negative. So wherever there's something positive in us a shell is covering it over trying steal the energy that it doesn't own, or trying to destroy that which is of God, Klipah and Klipot. So let's

see this interesting commentary on Cain and Abel, and not only is it interesting but what makes doubly interesting to me is that I see the vindication of a lot of what I have preached in the doctrine of Christ, if you can hear it, I see sentences here my esoteric interpretation would be what I preached in the doctrine of Christ years ago, before I ever had anything to do with Kabbalah.

And that always excites me to see that. That Kabbalistic mysteries came forth through the studies of the Scripture that the Lord gave me, through my deep intense studies, through the hours that I spent in the Interlinear Text. Kabbalistic revelation came forth.

Okay reading in the Zohar. Now for those of you who may not know it, the Zohar is a series of little anecdotes, little stories and the way it's written out is that there are two Rabbis having a discussion, or sometimes it's several Rabbis at least two Rabbis having a scriptural discussion about what one Rabbi thinks this Scripture means and what another Rabbi thinks the Scripture means, and then there are students that are present. So sometimes the students ask questions, or sometimes the students give their opinion also, so what the Zohar is, it's a discussion that's being held by multiple persons concerning the Scriptures, their opinions of the Scriptures and questions that would be asked on the Scripture. So when you hear me name a personal name, that's what's happening, this person is either commenting or asking a question, it's just as if you had a little Bible study sitting around and all these people are talking.

So we're told that Rabbi Yitzach said, Come and behold when Cain killed Abel, he did not know, Cain did not know that what he was doing would cause Abel's soul to leave him. Now I'm amplifying on what I'm reading here, and what was Cain doing? In other words what Cain was doing, he didn't know would kill Abel, what would Cain do? We're told here in the next sentence, and He Cain was biting him, Abel, with his teeth, as a Serpent, Cain was biting Abel with his teeth as a Serpent. Now you have to understand the Zohar, it's literary style is in a high parable context you see. It sounds Bazaar, but it's the Zohar is not describing things that would happen in the physical world, the Zohar is talking about events that take place on the spiritual plane, now brethren look at it this way, when any human being is cruel to a fellow human being, he is biting him as a Serpent with his teeth, see. This is a spiritual reality that we are all challenged to deal with, every human being exists on multiple planes of consciousness, and everything that we think and do manifest on every plane of consciousness in a different manner.

So in this plane of consciousness one person could say something cruel to another person, and the person who is the recipient of the cruelty will get hurt.

Well we all know that when we get hurt, where are we hurt, did you hurt my finger, did you hurt my head, the hurt is in my emotions. Well what causes this pain, if you say something to me and the result of what you say causes a pain in my heart, what caused the pain in my heart, and Serpent in you bit me in my heart, if you can hear it you see, if you're spiritual enough to hear this. The human race is fallen and we all have a Serpent inside of us, and everything that we think or say that does not come out of our potential for righteousness comes forth from this Fiery Serpent that is our mortal foundation, so in this plane of consciousness we have a cruel word, but on another plane of consciousness we have a literal Serpent biting something in the person who is attacked. Who is bitten? Well according to the Zohar, it's Abel who's bitten, Cain is the one who does the cruelty and Abel is the one who is killed. As Paul said, they kill us all the day long.

So, if you can receive this truth about human nature, including you, who have answered an altar call and speak in tongues, then this message is for you, it's a very interesting message, if you can just receive your condition. Did not Jesus tell the Pharisees that they were serpents. I've told you this hundreds of times, Jesus was not insulting the Pharisees you see. On a spiritual plane we're serpents, which are reptiles, in this worlds of action we're mammals, which are warm blooded animals but there's a Serpent inside of us.

And it's a mystery you see, how the Serpent in you could bite Abel in me when you're not even touching me, it's a mystery you see, the Zohar doesn't say mystery so much as it says secret, that's what it means, mystery means secret, I mean secret means mystery that's the literary style of the Zohar, this is the secret of the Fiery Serpent, that the Fiery Serpent the spiritual reptile is inside of the mammal and can bite, not the mammalian part of the human being, but the I don't know what to call Abel, I guess Abel is a part of the Fiery Serpent you know. Remember let me review this, for those who have never heard that before, Cain and Abel are one entity, they are a symbiotic entity, they're completely joined, they cannot be separated, they cannot live without each other, Cain and Abel are the offspring that came forth after the woman fell. Okay according to the parable, well let me say it this way, according to the doctrine of Christ, which came forth before we started studying Kabbalah, okay Cain and Abel were the offspring of Adam, they were the mortal offspring of Adam, and Cain was born first but Jehovah gave the authority to Abel because Cain was female, and Abel was male, and Cain went into a rage believing that she should rule because she was born first.

And let me tell you something this is a lesson that I learned a long time ago, the fact that you're first in line, or the fact that you're in a place first doesn't mean

that you have to get the promotion or the benefit or whatever it was the fact that you're there first doesn't mean you have to get it, the most qualified person gets it you see. That was a lesson that I learned years ago when I was a very dysfunctional person years and years ago before I came to the Lord. I had a good job and another young lady came to work in the same place, and she got the promotion and not me, and I was so offended that I quit this good job, big mistake. Today I understand that that young lady even though she was, even though I was there longer, she was more qualified by her education than I was, you see. So that was Cain and Abel right there, I was Cain right there, I was there first, I should have gotten the job. No there's much more involved to being higher than to being there first.

So Cain and Abel, or the mortal offspring of the fallen Adam in the woman, and they incarnated as a symbiotic entity, and when the Scripture says that Cain killed Abel, Abel did not cease to exist, Cain is the ground, and Cain we're told that Cain brought forth the fruit of the ground to Jehovah. Cain is the ground, the ground that Abel got buried under was Cain. Cain put Abel underneath herself, and of course just adding a touch of Kabbalah to the doctrine of Christ who is the earth in Kabbalah?

COMMENT: Malkhut?

PASTOR VITALE: Malkhut is the earth, that's correct, well okay but I spoke your answer for you, Malkhut is the answer, Malkhut is the earth in Kabbalah that's correct so Cain represented Malkhut. Now Malkhut can be evil or good, remember this, Malkhut is a Sefirah, she's an empty vessel, Malkhut is the only Sefirah that is in darkness. She has no light of her own. And Malkhut is the chameleon. She manifests whatever fills her. So when the righteousness of God filled her? Who's the righteousness of God?

COMMENT: Christ Jesus.

PASTOR VITALE: No we're talking about Kabbalah now, in Kabbalah if Malkhut is the earth, who is the righteousness of God?

COMMENT: Zeir Anpin.

PASTOR VITALE: Well it's true but we want part it a little more, actually Yesod is the righteousness of God and Yesod is Zeir Anpin's male organ, so I can't say that you're wrong, but Kabbalistically speaking the answer is Yesod, because it's Yesod that joins with Malkhut, and when Yesod joins with Malkhut, all the righteousness of God is dumped into, literally dumped into Malkhut's

Sefirot which is a sphere, an empty sphere. So when Malkhut is not joined in the spiritual marital union to Yesod, she's empty, I'm sorry she's not empty, she's empty of the righteousness of God, but she becomes filled with Elohim, and when Elohim fills her apart from the righteousness of God, Malkhut becomes evil. see. This whole world is a manifestation of Malkut turned evil, you see.

And the spiritual war that is going on now is that the Lord Jesus Christ has come and his assignment, his job in the earth, is to cleanse the earth, to cleanse Malkhut and fill her and marry her and fill her with all the righteousness of God. So we who are evil will now become not only good, but the righteousness of God. That's the assignment of the Lord Jesus and he will complete his assignment. He will succeed, you see. So the Fiery Serpent is Malkhut who is the earth which is Cain, and Abel is the righteousness of God that was inside of Malkhut, okay, Yesod inside of Malkhut, but when Cain killed Abel, the Yesod of Zeir Anpin withdrew from the earth, but there was a residue of Zeir Anpin's Yesod that remained inside of Malkhut, okay. There was a residue of Zeir Anpin's Yesod, which is the righteousness of God which remained inside the Malkhut who's in darkness. And it's because of that residue of Yesod, or the righteousness of God, I should really say the residue of Yesod, because of that residue of the righteousness of God, okay, that's still in Malkhut that makes us redeemable, the reason we are redeemable is because that spark of life is still within us, and that's who Cain and Abel are, from the doctrine of Christ I completely immigrated into Kabbalah, and we now have a definition of Cain and Abel according to Kabbalah. So the spark of the life of God is suppose to be ruling over the earth, but the earth completely buried Abel, and we're told that he died.

We learned from the doctrine of Christ that Abel did not cease to exist, he died to his righteousness, he lost all power to perform his righteousness because Cain the Malkhut which is in darkness, okay that is manifesting Elohim from the left side, okay Elohim from the left side alone in Malkhut is an evil Malkhut, okay. Elohim means angel. So there are good angels and there are evil angels, so to say that Elohim manifesting in Malkhut is evil it means that evil angels have taken over Malkhut, that's what it means, evil angels are occupying the sphere, and that's why the world is in the condition that's it's in now. Remember this world, this physical world has many layers to it, we only see the outer most layer. We're told in the Zohar, that there are seven layers to the physical earth alone, the physical earth has seven layers, and I want to tell you that right now at this time I cannot deal with it, one of the online teachers that we study with, did give a several months ago he sent a teaching which talked about all this,

and I just layed it down, I prayed about it a couple of times, he was giving the names, he gave the name of every layer of the earth, and at the time I prayed about it and I said Lord this just seems to be so over my head, and I didn't hear the opposing me, and I just layed it down.

And now in this account I see mention is made of the seven layers of the natural earth. And that's interesting because you know our skin has seven layers to it? So that's like saying that well I hope that you all know, look this message and this ministry is not for the weak minded you see.

I hope you all know that our physical body is the earth and we filled with all kinds of entities, just as the earth outside where your garden is, it's filled with all kinds of bugs and ants and spiders, our earth is filled with microscopic life, it's not even spiritual, physical, our body is filled with microscopic life. You just take a skin shaving and put it under a microscope, bacteria, virus, all kinds of living things in our earth, so and this is just a physical example of the spiritual counterpart. There are entities, there are layers and layers and layers in the spiritual aspect of our very own being, that is just filled with entities. And for some reason I lost my point, I don't how I got into that, but we were talking about Cain and Abel, and how it's okay to say that Elohim without righteousness is filling Malkhut, that Elohim is evil, because Elohim means angel, but when angels are cut off from the righteousness of God they become evil angels.

So we know from the doctrine of Christ that Cain and Abel are called, when Cain has covered over Abel, that entity in a human being is called the Fiery Serpent, and I didn't make something clear, let me back up. Each Cain and Abel is representing on a lower plain of consciousness one of the seeds of God that existed in or that exists in Adam Kadmon's ovaries. On another plane of consciousness in an inner more inner realm of consciousness, Cain and Abel exists as a seed in Adam Kadmon's ovary.

And we also know that the seeds of Adam Kadmon's ovary have incarnated and are appearing in this physical world of action as human beings. Cain is the earth, see, Cain the earth is formed into the physical body that you are, and the personality that you are. So that's all the doctrine of Christ I'm not going to spend too much time on that, but that, Cain and Abel is the mortal foundation of human beings you see, and there's well let's just go on with the Zohar, because I don't want to get all mixed up in the doctrine of Christ there. Does anyone not know or understand who Cain and Abel is? Cain and Abel exists in every human being, okay, and when Cain is covering over and ruling over Abel that symbiotic entity is called the Fiery Serpent, as soon as Christ is grafted to Abel, see and that's why the Scripture says, that's why the Scripture likens the grafting of the

seed of Christ to us, to planting a seed in the earth. Jesus talked about planting a seed in the earth. In order to graft Christ to human beings, there has to be a striking into the earth of the carnal mind of the individual, and that's done by preaching. My words they are spirit and life, the Lord said, and that strikes into the earth of your carnal mind and plants the seed of Christ, it has to go very deep, that striking in has to go very deep and then Christ can be grafted to Abel, who is under the ground. And once Christ is grafted to Abel who is under the ground, and Christ starts to manifest in Abel's stead, you know they join together and Christ becomes Abel's strength, our mortal foundation is no longer called the Fiery Serpent.

Let me say it this way, our foundation is no longer called the Fiery Serpent but we now have a new foundation which is an everlasting foundation and his name is the Lord Jesus Christ and in him is our eternal life. So once Christ is grafted to Abel in a man, we no longer say that that man has a Fiery Serpent we say Christ is in there, but there is also a carnal mind and that carnal mind is Cain who is married to Leviathan and Satan. So once Christ is grafted we become two headed. Okay James says we're double minded, the Zohar says two headed. I seem to be a little long winded tonight, if we get to it, in a few paragraphs ahead, the Zohar talks about a two headed man, and I just read it and I knew instantly that it's not talking about a physical two headed man, it's talking about a man with two minds, a double minded man. You know so again it's so exciting for me to see the not only the truth that the Lord has taught us in the Zohar, but to see them, to understand the mystery behind the Zohar, very exciting.

Is there any questions about Cain and Abel, who Cain and Abel is? Cain and Abel exists on multiple planes of consciousness, Cain and Abel exists in the world of Atzilut, which is the world of emanation, and the world of creation and the world of formation, and in the world of action. And we are Cain and Abel in the world of action. So that means we have a presence in the other three worlds. We have a presence in the other three worlds, it's called your subconscious part of you mind, your unconscious part of your mind and your Christ mind, that is your presence in the other planes of consciousness. See. We do not exist only out here in the physical world. And health, mental health and spiritual health exists when all of those planes of consciousness are visible and understandable to us. So to stay in Christ, to be victorious in Christ, we have to see what's in the subconscious part of our mind, in the unconscious part of our mind, and then we have to see what's in the Christ mind and those are the four worlds, those are the four worlds. Your carnal mind is considered a Klipah, that is covering every aspect of the Christ mind. Because remember the seed of

Christ is grafted to Abel who is under the ground. So from the very beginning the Christ is under a Klipah, under a shell, and he has to break that shell and sometimes it feels like your mind is being broken as the Lord moves to break up that carnal mind so that Christ can start being your life.

That carnal mind has to break up, it has to shatter, it has to shatter, praise the Lord. Okay let's go on with the Zohar here. So Rabbi Yitzach said come and behold when Cain killed Abel, Cain did not know that Abel's soul would leave him, when Cain bit him with his teeth like a Serpent. Now that's just the same thing as me saying to you when I said this to somebody very recently, when you're cruel to somebody, when you engage in a variety of other behaviors that would make another person that would make it necessary for the person you're communicating with to rise up and defend themselves against you, if you try to control that person for example, and the person realizes that whether you know it or not isn't important, you're doing it you're trying to control them. That person has to rise up and deal with your control so as to not be controlled. When you do that when you engage in that kind of communication, okay, you are it is your Fiery Serpent sinking her teeth in to the righteous aspect of that other person and when you do that, when your Fiery Serpent sinks her teeth into Abel in the other person, you take Abel's energy. Didn't I tell you that this morning, you take Abel's energy, and that is what the Scripture means when it says Satan is out to steal your soul, I never could understand that, Satan out to steal my soul, what does that mean, the best I could get out of it, was that Satan wanted to kill me, but I don't know it just never sat right with me.

It's not even that Satan desires to kill you, Satan desires the energy that every living or every existing human being possesses, and if you have life in you, then Satan wants your energy even more. So it's not that she desires to kill you but she desires to feed off of you. She wants your energy and by taking your energy you die, the fruit of taking your energy causes you to die. And this principle is exactly what we're reading about here in the Zohar. When Cain killed Abel, he did not know Cain did not know that when he sunk his teeth into Abel, that this would extract Abel's soul and kill him, he didn't know it.

Just like God's people have to be educated because they don't know that when they sin in their mind, when they communicate with their carnal mind or when their carnal mind attacks from the subconscious or the unconscious plane, their Fiery Serpent is sinking her teeth into the person that's being attacked, and extracting that person's energy.

Now in the case of Cain and Abel, according to the parable, with one bite Abel died, we don't even know if that's true, we don't even know if it was one bite,

but of course it happens on another plane of consciousness, where possibly there is much more power exerted so maybe just one bite did it. Now remember brethren the study of the Zohar and the study of Kabbalah is designed to reveal our innermost aspect to us, it is a study that is designed to liberate us from the bondage of hell and death that we exist in in this world. So if we study Kabbalah and we do not relate it to our own mind and our own lives, we are wasting our time. In order to get set free which the Lord Jesus wants for us that we should be set free from death and from all forms of pain sickness and disease, in order for that happen we must take the teachings of Kabbalah and apply them to our own lives and our own minds and to go on and to get any benefit to this study, you must believe that there is a Serpent within you that bites people sometimes people who you love, you just get upset with them and that retaliation comes up in you, you're working towards killing that person, and that makes you a murderer you see. You don't have to fully take the person's life, they don't have to die for you to be a murderer.

To attack somebody with your words or with your mind is an act of murderer from a spiritual point of view, and that's why when the Scripture says no fornicators or homosexuals, no murderers will get into the and many other descriptions, that's all of us brethren, we're all murderers in our mind. To be a murderer is a state of being. We are murderers because we are all Cain and Cain killed Abel, and Cain is the murderer of our own righteousness, we're all murderers. Rabbi Yossi said that the earth herself excepted Cain, so that Cain could walk upon her. Oh I'm sorry I missed a paragraph, okay forget that, at that instant after Cain bit Abel with his teeth like a Serpent, at that instance, the Holy one blessed be he cursed Cain. Cain wandered in every direction but no place excepted him until he hit himself upon the head and repented before his master. Well that sounds pretty hard that the holy one cursed Cain, I'm not, I go back and forth about who the holy one is of the Zohar, I think it's Adam Kadmon, I don't, I'm it may be Zeir Anpin, I'm going to say it's Zeir Anpin, I think the Lord's reminded me that it's Zeir Anpin, the holy one is Zeir Anpin. Now remember that when we talk Cain and Abel we're talking about Malkhut, Cain is Malkhut and Abel is Zeir Anpin's Yesod that was inserted in Malkhut, okay. So what we're talking about here is Zeir Anpin who is the man, and Malkhut the woman.

So we're talking about the man having dominion over the woman, and Zeir Anpin's Yesod is Zeir Anpin's Yesod is Zeir Anpin's ambassador to Malkhut, so when Cain killed Zeir Anpin's ambassador, okay the Yesod was withdrawn and just that drop or that spark of life that came from Yesod remained within Malkhut. So the Holy one is Zeir Anpin, the male who has to bring his female into submission, and that's what the problems of this world is all about. We are

this, world, the peoples of this world, with all the craziness that's going on in the middle east right now, and the trillions of people on the earth, we are all the physical expression of what is going on in the higher planes of consciousness, and what is going on in the higher planes of consciousness is that Zeir Anpin lost control of the woman, and that it is Zeir Anpin's job to fill his wife with his righteous emanations. He has to Zeir Anpin has to lay hold of the woman and either convince her to or force her to engage in spiritual sexual intercourse with him, so that she can be filled with the righteousness of God, and that's what is going on, that's what Jesus came to do. Now in this hour no one is being forced, because only a righteous man can force you, and there is no one in the church that I know of today who has the authority to force anyone to do anything because we're all fallen. But when the sons of God stand up in righteousness and they are sinless, they will be able to go forth and take stronger, they will be able to use the mind control of Christ Jesus to overcome the carnal minds of the people but today, those of us who are serving the Lord Jesus in this capacity all that we could do is teach you and tell you the truth, we're not allowed to use any force upon you, we're reasoning with you, it's all, we're teachers, you know it's all talking and prayer at this time. But when the sons of God stand up in a sinless condition, they will go forth and have the legal right to repress the carnal minds of the people and impart the truth of the life of God to them, and ultimately the whole world will be saved, okay. So we're reading here in the Zohar, that the Holy one Zeir Anpin, cursed Cain, well that sounds terrible, he cursed Cain, but just remember it's just the language of the book okay, it was not an evil curse. Zeir Anpin is the righteousness of God, he is not evil, he's God's righteousness. And the book says he cursed Cain, it's just I have to believe that it's just the, I don't know how to get around what is said here, but just like I believe when the King James translation says that Jehovah pronounced the curse upon the man the woman and the Serpent, I know that what Jehovah was doing was that he was merely declaring to these entities, the man the woman and the Serpent, what the consequences of their behavior would be, he was not cursing them, he said you chose a course of action and this is what's going result, every action has a reaction, and this what the reaction is going to be.

So I believe along those lines, I don't know why the Zohar says that Zeir Anpin cursed Cain, but it was not an evil curse, it was a righteous judgment that came upon Cain, a righteous judgment. So Zeir Anpin cursed Cain and that curse caused Cain to wander in every direction, but no place in the earth accepted him until he hit himself upon the head and repented. Well we know, we all know about repentance here that we will suffer until we repent. The only thing that comes to mind about hitting himself in the head, what comes to my mind is that Scripture in the beginning of Genesis where it says, "And the seed of the woman

will bruise the head of the seed of the Serpent" or some such thing, okay. So it says here in the Zohar that Cain hit himself in the head, but remember that Cain and Abel are a symbiotic entity, and what I believe the Lord is telling me by the spirit of revelation, is that Abel rose up and influenced Cain to the degree that he repented.

Now remember Abel did not cease to exist when Cain murdered him, Abel died to his authority and went down under the ground, but he's not dead and he's in you and he's in me, Cain and Abel are in you and in me. Okay praise the Lord. Okay so this is what I believe God's telling me and that's what I'm going to go with. The Zohar says that Cain wandered in every direction, he wasn't allowed to settle down anywhere in the earth, nobody accepted him until he hit himself in the head. So Cain and Abel are a symbiotic unit, and it was Abel under the ground that somehow influenced Cain, it would be legitimate to say that Cain hit himself in the head because Abel is a part of him, is anybody not following me? So that's what I believe that means. Remember this Zohar is highly in parable form, you have to interpret it, you have to read into it, otherwise it's just a fantasy, it's a book of total fantasy. And this is what the Lord is telling me that Cain's other side, the one that he killed influenced him, influenced the head okay. And also remember that this Zohar that we're dealing with is a translation, so we don't really know what the author of the Zohar had in mind when he put it down in the Hebrew that the person who translated it 2,000 years later, didn't have an understanding of. So we're up against a translation here and that's what I believe happened that Abel influenced his head which is Cain and Cain repented. That was what happened.

You see Cain and Abel they're a symbiotic unity, that means the whole Cain and Abel which is called the Fiery Serpent is good and evil. So Cain was a wanderer he was suffering until his good side rose up and influenced him enough to repent, can anyone relate to that?

And you know there is a curse of the wanderer, there are people who are homeless, they are under the curse of the wanderer, they just go from town to town, from place to place with nothing to do, no roots, no family, and then there are some people that are a wanderer on another level, they'll travel all over the world, and they just are all over the country and they don't settle down, that's not a healthy way to live, that means you're under a curse, you see. And the way out is the way to be delivered from that curse is repentance. And if you don't know what you did wrong, you initially repent in general, you make a general confession and repentance, and then once you establish a relationship with the Holy Spirit who receives you without specific repentance, you will start to it will start to be revealed to you what your sins really are, so that you can

have a true deep repentance, which ultimately will lead to eternal life. Praise the Lord.

So Cain was a wanderer, and that means every person, in this world if you're hearing this tape and you're a wanderer, you know you can repent, that means you are Cain. See if the shoe fits wear it, if you've got a wanderer in your family or if that's your life, if the shoe fits wear it, that means you are manifesting a low level of Cain, because all of the human beings in this world are Cain, but there all different levels of Cain, Cain is existing today on all of the seven levels of the earth. Cain is existing in every aspect that we see humanity existing. Every problem that any human being has is a problem of Cain. We are Cain, but inside of us is that spark called Abel who is our hope, our hope is that Christ will be grafted to Abel and Christ is our hope of glorification which is eternal life. So Cain repented before his master, and who is his master, Zeir Anpin or in this dispensation Christ Jesus, Christ Jesus is Zeir Anpin in this dispensation, then the earth received Cain in one of the lower level compartments. What does this mean? It means that Cain, the Cain that we're talking about here is not a human being, he a spiritual entity trying to incarnate.

You see just like the drive of every human being, well I don't know if that's true today or not, but this is nature says that the drive of every human being is to reproduce yourself, is to procreate and have an heir in that same or similar manner, the entities in the higher planes of consciousness are driven to incarnate in the physical world. Every entity that exists on the higher planes of consciousness is programmed to incarnate in a visible form, can anybody tell us why? Why do you think that is that every entity on the higher planes of consciousness is programmed to incarnate in a visible form, why would you think that would be the case, anybody. Because that is the will of the Ayn Sof, that is the commandment that went forth from the Ayn Sof to Adam Kadmon at the very beginning, and it manifested that commandment manifests in Genesis 1 when that commandment is given to the man, now go forth and multiply and fill the earth, see, that Scripture that you read in the book of Genesis at the end of Genesis 1, that's just a manifestation in the physical world of the commandment that was given on the highest realms of consciousness which brought forth all that has happened to date which is the workings of creation ultimately to bring forth in the visible earth a man who is in the image of the righteous and glorious Ayn Sof. Go forth and procreate, that's the commandment. Praise the Lord, so we see here in the Zohar, it's saying that Cain wandered but no place accepted him, what does that mean? He failed to incarnate, no place accepted him, he failed to incarnate, or at least he failed to incarnate fully and completely. Okay but then Cain repented before his master,

and the earth received him in one of the lower compartments. Now what does that mean? I don't know what that means, but I know that we have a physical body, I know we have an etheric body, I know we have an astral body, so my guess would be that Cain manifested but not at the ultimate level, now I don't believe that the man that is coming forth in the image of the Ayn Sof is suppose to be a physical man, it's suppose to be a spiritual man.

This physical body is the Klipah that covers the spiritual man, it's got to go it's the shell that's going to be broken off you see. But Cain was supposed to or the man was suppose to manifest on a spiritual level and that spiritual level is the high spiritual level which is the image of Ayn Sof, which is righteousness. So Cain was not permitted to manifest on that level. We're not at that level now because we're not righteous. He had to incarnate or appear on a lower level, maybe that lower level is this mammalian level, we are mammalian we're animals, the man that is to represent the image of the Ayn Sof will not be an animal. So Cain incarnated on a lower level, probably incarnated as an animal, that's us today, got it? Okay.

So Cain repented and then the earth received him in one of the lower level compartments because his, Cain's repentance was not complete and he was therefore not accepted in this world. Well I don't know about that. This Zohar that I'm reading from is an amplified version. So what we have here is a book that was written by a highly anointed Rabbi about 1800 years ago, 1800 or 1900 years ago, and it's now been translated by a Rabbi that lived as recently as 20 or 30 years ago, and this Rabbi that lived as recently as 20 or 30 years ago has added his amplification, and I don't know I don't believe that this man who you know did a tremendous work, I thank God he translated the Zohar, but I don't believe that he was as anointed as the original Rabbi that wrote the book, okay.

So these amplifications are sometimes questionable by me, because I've read other works of his, and I believe, my opinion of this other of this Rabbi that has put his amplified statements in the Zohar is that he has two spirits, sometimes what he says is really good, and sometimes another spirit gets in there, so I'm looking very carefully at his amplifications. And this is an amplification, well the Zohar says then the earth received Cain in one of the lower level compartments and the amplification of the modern Rabbi says, because Cain's repentance was not complete and therefore he was not accepted in this world, and I asked the Lord to correct me in all errors that I make and I make that a public prayer, I pray it all the time, but my understanding right now is that Cain, the world that Cain was accepted in to was this world, you see. The Rabbi that writes the amplification says Cain was not accepted into this world where we are, because his repentance wasn't complete, but I think this world was the lower

compartment that Cain was accepted into. This is a lower compartment, this is the, this isn't it. This is not the world where eternal life reigns, this is a lower compartment.

Praise the Lord, going on with the Zohar, Rabbi Yossi said, that the earth herself accepted Cain, so that Cain could walk upon here, as it written HaShem, HaShem is the Hebrew word for the name, and it's talking about Jehovah, HaShem, as a matter of fact if you talk to any Messianic Jews they, sometimes I think that they're a little confused, I don't mean to insult anybody, but that's the impression that I got, that some Messianic Jews, they don't know who to pray to. I was in a Messianic service not that long ago, and all of the praise was to HaShem, HaShem, HaShem, which is Jehovah and this is a Messianic service, they believe in Jesus, and the Holy Ghost was present, and I prayed in the service and I said, Lord, where is Jesus in this service, and as soon as I prayed that, the pianist who was very anointed, the Holy Spirit was just dripping from was just dripping all over the whole room when he started to play, it came out of his mouth, thankyou Jesus. So my personal opinion, some Messianic fellowships are confused because they are trying to be Jewish, and the Jews pray to HaShem, meaning Jehovah but they do believe in Messiah, but they're still praying to HaShem, you know, so I think they're confused okay, HaShem is Jehovah which is far as I understand is Jehovah is manifesting, well Jehovah manifests on several levels.

But I think that in their heart they're praying to Christ, to the Lord Jesus, but they don't know how to get the words out because they're still trying to be Jews, Jewish, does anyone not understand what I'm saying. See, and the Scripture says we're to pray to the father, now Jesus said to his disciples, pray to the father in my name, and at that time, Jesus was in the flesh. So who was Jesus' father when Jesus was in the flesh?

COMMENT: Elijah?

PASTOR VITALE: Elijah yes. So Jesus was saying to them, pray to Elijah, in my name, but then Jesus was crucified and glorified, and what name is Elijah going by today?

COMMENT: Christ Jesus.

PASTOR VITALE: The Lord Jesus, the Lord Jesus, who is well according to the doctrine of Christ Elijah is the angel Michael who incarnated as Moses, took on Moses as a garment and then later on incarnated as Elijah, took a second garment that covered over Moses, and then there was a third incarnation of the

man Jesus of Nazareth, who is now glorified, who is the third covering over the root of the angel Michael, and this angel takes the name of his last or most recent incarnation which is the Lord Jesus. So HaShem is the Lord Jesus, he's glorified today. So I just think that there's just some confusion, they're trying to do the right thing, but there's just some confusion there. Praise the Lord, you just got a little bonus there for whatever that is worth.

And of course this is, I'm waiting for the Lord to reconcile the teachings of the Zohar to the teaching of the doctrine of Christ concerning the incarnation of Elijah, because the Zohar says that, the Zohar has other teachings as to who incarnated as Elijah and it was the two young men, the two priests who offered up strange fire, I think their names were Nadab, and Abihu, and Phinehas, that they're multiple soul got together and incarnated as Elijah, and I read in another place and I think that it's Chayyim Vital, who said that Enoch incarnated as Moses, so how do I reconcile that with what I just told you about the angel Michael. Of course it's Chayyim Vital that says that Enoch became an angel, and then incarnated as Moses, maybe the angel Enoch became as Michael, I don't know but at some point the Lord's going to reconcile all of these teachings for us, okay, and we're not going to get stuck on little points like that. There is a difference between the doctrine of Christ and the Kabbalah over who incarnated as Elijah, and it's not the most important thing it's not going to make us or break us, we're going to wait until the Lord teaches us what we need to know to put all the pieces together, amen? Okay.

Okay so Rabbi Yossi said that the earth herself accepted Cain, so that Cain could walk upon her, as it is written, and now he's quoting Bereshith 4:15, I honestly don't know whether that means Genesis or not, and the quote that he says is HaShem set a sign upon Cain, that Bereshith must mean Genesis 4:15, HaShem set a sign upon Cain, so this is Rabbi Yossi's interpretation. Here let me read it to you again, Rabbi Yossi said, that the earth herself accepted Cain so that he could walk upon her, and the Scripture that Rabbi Yossi is basing his statement upon is Genesis 4:15, that reads HaShem set a sign upon Cain, okay, now we have an amplification here that's going to explain this more or less to you what it says. And this is the Rabbi that died as recently as 30 years ago, this is his amplification of this verse. He says, Rabbi Ashlag, he says this interpretation is that the Holy one blessed be he, accepted Cain's repentance and thus gave him permission to remain on the earth.

So Rabbi Yossi, this comes from the author of the Zohar from 1800 or 1900 years ago, writing under the pin name of Rabbi Yossi, says that the earth herself which is Malkhut herself accepted Cain, so that he could walk upon her. In other words the earth permitted Cain to incarnate so that he could, how do you walk

upon the earth, it means that Cain incarnated in the earth. Cain incarnated in the flesh, he was formed in flesh, okay, that's what it means. How do you walk upon the earth, you have to be incarnated as flesh. So Malkhut accepted Cain and let him form in her because Malkhut is the this world of action. Okay so she let the spiritual aspect of Cain take form on a level of Malkhut. And the Scripture for that according to Rabbi Yossi, is HaShem put a sign upon Cain, and that sign was, does anybody remember what that sign was, that nobody should kill him, so it was you see when Cain incarnated in the earth remember there were all kinds of entities living in the earth, the creation was already fallen, all kinds of entities, spiritual insects and whatever living in the earth that would have consumed Cain if the Lord didn't protect him, if the Lord didn't say he's forgiven and you can't kill him.

Now look how does this manifest today for you and for me. I'll tell you how it manifests in me, I'm Cain you see, and I've got a mark on me that says to the angel of death, you cannot kill this woman, because Satan tried to kill me three times, well more than that. Aside from that, I deserved death because I'm a sinner who is worthy of death, and I've lived through all kinds of trials and tribulations physical illness and many many problems and the angel of death cannot take me, because there's a mark on me you see, I was the wanderer, I was incarnated in this earth, I didn't know where I belonged, I couldn't find my identity, I tried everything, I couldn't find anything in this world that interested me, until I had my daughter, I did find myself somewhat as a mother, but I was a mother, I didn't become a mother until I was 28 years old and even after became a mother, I just could never find out who I was or what I was interested in, or what my subject was, what was my place in life, I was a spiritual wanderer, I wandered from one place to another, and one day the Lord came to me and he put a mark on me and he told the angel of death that he couldn't kill me because let me tell you the angel of death was after me since I was 11 years old. The doctors told my parents that I wouldn't come out of the hospital at 11 years old, they didn't know why I was dying and they didn't know why I recovered. Everything we read about here can be applied to us. If you're not applying it to yourself, it's a nice story, but you're wasting your time.

So HaShem put a sign upon Cain that he could incarnate in the flesh, and that the angel of death couldn't kill him. So we this manifesting on two levels. Sheila you say to me, that the human race is Cain and people die everyday. People die but the human race doesn't die, you see. Because the whole human race is Cain, and there's a mark on the whole human race that Satan can not wipe out this human race, and then on some individuals the sign is there because the Lord has given you an assignment the Lord has given me an assignment and

apparently I'm executing that assignment enough to the Lord's approval that he has a sign on me that Satan can't kill me. She would love to kill me, praise the Lord.

So because HaShem set a sign upon Cain, Rabbi Yossi says that that means that the earth has accepted him and that it was okay for Cain to take on the flesh and walk on the earth, because HaShem said, you can do that in safety, no one can kill you. See this human race, we're all one man, we're all one man, and all the people that die, and all the babies that are born every day in the world, that is the same spiritual event, and it's happening with your own physical body where we have a whole new, our skin is completely renewed every seven years.

And I don't know, I think it's all of the cells of our body not just our skin I'm told are completely changed over every seven years, it's a gradual event, but the skin taken now would be different than the skin from 14 years ago. That's what's happening with the whole human race across the world, cells die, each human being is a cell, thousands if not millions of cells die across the world and the same amount or more of babies are born because the human race is one man. His external appearance is continuously changing and evolving. So Rabbi Ashlag says, this interpretation that HaShem set a sign upon Cain and that why he was able to incarnate and walk upon and appear in Malkhut, this interpretation is that the Holy one, blessed be he, accepted Cain's repentance and thus gave him permission to remain on the earth.

Well I was crying out to the Lord for a long time, to forgive me. I got sick at 11 years old, I was a little girl sitting in my bed, saying I don't know what I did God but please forgive me. So I guess the Lord accepted my repentance. So there's a mark on me, the angel of death can't kill me so long as I stay close to God. I can't tempt God, I can't go out and do anything that I want, she'll kill me in a second. But so long as I stay in my place, and do what I'm doing and confess my sins and work towards deliverance, she can't kill me.

Next paragraph, according to Rabbi Yitzchaq however the earth only accepted Cain to a level beneath her, as it is written and this is from Genesis 4:14, you have driven me this day from the face of the earth. He was driven from the face of the earth but not from underneath it. He was taken in by the lower compartment underneath, thus Rabbi Yitzchaq disagreed with Rabbi Yossi's interpretation. Rabbi Yitzchaq's position was that Cain was admitted to the lower level only, because his repentance was incomplete. Let's pick this apart and go over this. According to Rabbi Yitzchaq however the earth only accepted Cain to a level beneath her. Well doesn't that fit in with the doctrine of Christ?

Cain, well Cain is the earth, well this is very interesting what I see happening here, remember Cain is never alone, Abel is always present. Now this is a little tough, let me see if I can explain to you what the Lord just told me. Because if Cain is the earth, how could the earth except Cain to incarnate, it's different levels of Cain and Cain is never alone, Abel is present also but there are different levels of Cain, can you hear that, that there are different levels of Cain, can you hear that, that there are different levels of Cain, so Cain the conscious Cain or Cain the spiritual entity, okay, in this context is separated from Cain, who is Malkhut, who is the physical earth, that's the best I could do right now, it may not be exact, let's just let that go, before I get myself into some trouble here. So the earth accepted Cain to a level beneath her and what I'm going to tell you that means, is that Cain incarnated at a level that was below the highest potential on the earth, and I said that earlier.

The earth had a potential to incarnate as a glorious righteous man in the image of the Ayn Sof, but he incarnated at a lower level and this is how it's written it's a parable. This is how the parable writes that truth, that the earth only accepted Cain to a level beneath her, but I'm telling you that the truth here is that the earth only incarnated Cain at a level beneath what she was suppose to be, she was suppose to be a high glorious immortal person. Cain was driven from the face of the earth, but not from underneath it, I'm not sure what to do with that, if the Lord doesn't give me something right now, we'll just go on. Cain was driven from the face of the earth, now I normally would translate the word face as personality, Cain was driven from the personality of the earth, but not from underneath it. Well I'm just going to get pass that. Okay now here we have Rabbi Ashlag comment or amplification.

Cain was taken in by the lower compartment underneath, that's what I just told you, he incarnated visibly, Cain incarnated visibly but not at the height of the stature that the sons of God are called to be at, he came in underneath instead of over. See now what's happening to me right now, what I'm doing is very difficult I'm trying to hear from God while I'm preaching to you. What I'm seeing in the spirit right now is that this particular verse is really talking about Abel more than Cain. Now remember Cain and Abel are one symbiotic entity and I believe that I'm hearing from God, this is a mystery because we're dealing with the parable that says Cain killed Abel and yet through this Scripture the Lord is trying to get the message through to the people that have ears to hear it, listen to what it's saying, I'm going to put the word Abel in here just to show you what the Lord is showing me. Cain says you have driven me this day from the face of the earth from the personality of the earth, and now it doesn't say Cain, it says he, he was driven from the face of the earth but not from underneath it.

And I'm going to tell you again, listen brethren, let me remind you because I've been teaching you this for years, you have to be very careful, in the Bible, in the Zohar, in any book because one sentence says Cain and the next sentence says he, to draw the conclusion that the he is Cain is a mistake. We don't know who the he represents, it's a mystery, but we know because we know that wherever Cain is Abel is too. So listen to this again. Well both of them is he. According Rabbi Yitzchaq however the earth only accepted Cain to a level beneath her, as it is written, you have driven me this day from the face of the earth, that's what Cain said, I believe in Genesis it would say and Cain said, you have driven me from the face of the earth, and then it says, he was driven from the face of the earth, but not from underneath it. Abel is underneath the earth. He was driven from the personality of what the earth should be, but he was not driven from underneath it. Abel was underneath the earth, can you hear what I'm saying. Now Rabbi Ashlag, the contemporary Rabbi says, the one that's doing the amplifications, he was taken in by the lower compartment underneath, who he? Abel, Abel was taken in by the lower compartment underneath. Thus Rabbi Yitzach disagreed with Rabbi Yossi's interpretation. Rabbi Yitzchaq's position was that Cain was admitted to the lower level only because his repentance was incomplete. Rabbi Yitzchaq position was that Cain was admitted to the lower level only because his repentance was incomplete, and Rabbi Yossi, what did he say. Rabbi Yossi said that the earth herself accepted Cain, because God set a sign upon Cain.

Okay so we're talking about two things here. We're talking about two Rabbis disagreeing, one Rabbi saying Cain was completely accepted by the earth which would mean that Cain manifested in the fullness of what she was suppose to be, and the other Rabbi saying no, Cain was only accepted in the lower level of earth, and we know the second to be true, that Cain was only accepted into the lower level of earth, and became an animal. And we're also dealing here with a mystery, that we know that Abel is present wherever Cain is, now if you don't have this revelation you don't know it. Everybody okay?

I think I'm going to take one more paragraph because I'm not going to go to a second tape tonight. Although this is a big paragraph but we'll try it but I will not go to a second tape. Again he asks, and into which place was he taken, and he says into Arka, which is one of the seven physical levels of earth. So for every layer of skin there exists a whole plane of consciousness that is analogous to each level of skin that we have, isn't that interesting? Of all who reside there, where? In Arka, one of the seven physical levels of the earth, of all who reside there it is written, these shall perish from the earth and from beneath the heavens.

Well isn't that what happens to us, we die, okay, we die, we perish. There he established his place of living, this place is referred to in the words, and he dwelt in the land of Nod east of Eden, and that's Genesis 4:16, this alludes to the lower compartment called Arka. So you see this is Rabbi Ashlag amplifying, telling us the Scripture that says and he dwelt in the land of Nod east of Eden, that's the King James, Rabbi this alludes to the lower compartment called Arka, so we're told Nod East of Eden is the lower compartment called Arka, and this compartment is also called Nod, and then we see in parentheses the word sway, that Nod means sway. Now that's interesting because I always thought that Nod meant sleep, I think I looked it up in Strong's and it meant sleep. But in the Zohar or at least this is the amplification of Rabbi Ashlag which I'm sure know the Hebrew language, and he says because he did the translation, so he says this compartment, this Arka is also called Nod which means to sway. And the Rabbi Ashlag goes on to say, because the residence of Nod or Arka have two heads and sway from one side of darkness to the other side of light.

Now of course the average person reading this would conjure up some two headed monster, but this is just talking about our present condition, okay, we go back, the whole human race, goes back and forth, sways back and forth between good and evil, that's why we're unstable in all our ways, because we have two heads you see. But we don't have two heads in this world, we do have two ears, we do have two nostrils, two arms two legs, two lungs, okay, two sides to the heart, but we only have one head, but in another plane of consciousness, we have two heads, and what are those two heads, the conscious part of our mind and the subconscious part of the mind, the subconscious is like one with the conscious. There are different aspects of our mind and we go back and forth. So this is written up in the Zohar in such a, I know there's a word for it, but I can't think of the word that I want to use but it's so dramatic, let me say dramatic, it's such a fantastical kind of way, that it sounds like a monster, which makes it really difficult for people studying the Zohar to apply this Scripture to themselves, but it's talking about this sentence is talking about the condition of humanity today. We are a two headed monster that sways back and forth between darkness and the side of light.

Well I'll take one more paragraph, I know I just said that but we'll try it again. Next paragraph, Cain said, My punishment is greater than I could bear, that's Genesis 4:13, meaning that after he confessed and repented, the Holy one blessed be he withdrew one half of his punishment. In the original punishment he stated, you shall be a fugitive, that's the Hebrew word Nod, and a vagabond, that's the Hebrew Nod, on the earth, but now he was permitted to stay in Nod. So we that the judgment was changed. The original judgment was that Cain

would be a fugitive and a vagabond, but now he could settle down and stay in Nod as a two headed man that vacillates between darkness and the light. And so it is written, and Cain left the presence of HaShem, and dwelt in the land of Nod, meaning that he left the presence of HaShem to be a vagabond, but not a fugitive on the earth, because half of his punishment had been withdrawn.

So what we're being told here is that man is still a vagabond, we're still wandering but we're not a fugitive, because to be a fugitive it means that you can be hunted down and legitimately legally killed, if you're a fugitive the law can kill you, and the law in this world is Satan, but she cannot wipe out the human race. Okay these paragraphs are going very fast, so I will take a few more.

Okay let me try one more. They the Rabbis, further said, that when Cain left the presence of HaShem, Adam asked him, my son, what was done with your sentence.

It's saying Adam asked Cain, what happened to your sentence, Cain replied, Father, I was already given the good news that the Holy one blessed be he has forgiven me, and that I can reside in Nod alone. Adam then asked him how did you merit that? Adam asked Cain how did you merit having half of your judgment removed, and Cain answered because I repented and confessed before him, before Zeir Anpin and Adam said, The strength of repentance is so great and powerful and I did not know that, Adam is telling that to Cain, I didn't know that repentance was so great and so powerful. He began to say praises to his master and to confess before him, he's starting reciting a song for the day of Sabbat. It is good to thank HaShem, for it is good to praise repent and confess before the Holy One blessed be he, and I think what the Lord is telling me about this verse, remember it's a parable. Here it says that this is a conversation between Adam and his son Cain, okay, and Cain the younger is telling his father Adam that he had half his sentence relinquished because he confessed his sins and repented and then Adam started to repent.

So what's in my heart right now is that we the personality are the ones that have to learn from Cain and Abel within us that we can receive much healing and deliverance through confession and repentance, and it's so interesting because, well I think it was a week ago, I just opened accidentally to one page, and I saw a verse in the Zohar which says confession and repentance will control the angel of death and it so touched me. Did you get that, I sent it out to everybody, that is the weapon confession and repentance, that is the weapon, you know there is a time and place for binding and loosing and for spiritual warfare, and for praying the Psalms, and there's a place for all of that, but let

me tell you something brethren, when Satan is threatening your life, there's only one weapon that will give you half a chance, or that will give you a chance and that is confession and of sin and repentance, that's the weapon that overcomes death, and the only weapon that overcomes death. Praise the Lord.

Rabbi Yitzach said, that from the time that Cain killed Abel, Adam separated from his wife. Two female spirits use to come and mate with him, with Adam, and he bore from them spirits and demons that roam around the world. That's very interesting, Rabbi Yitzach said that when Cain killed Abel, Adam separated from his wife, and Adam was from that point forward when he was separated from his wife, well let's stay with that, Adam separated from his wife. Again that's just a parable saying that Yesod separated from Malkhut, right? When Cain killed Abel, the result was that Yesod separated from Malkhut, the righteousness of God separated from the physical earth. The channel through which the blessings and the life of God is channeled down to the earth was cut off from the earth, and the result of that, now remember this is a parable, we're told here two female spirits came to mate with him, and he bore from them spirits and demons that roam around the world. Now this is not exact okay, because well these spirits and demons they appeared in the earth. So Yesod separated from Malkhut and we're told according to this parable that two female spirits came and joined with Yesod and the fruit was evil spirits. Now I see that it's backwards, let me see if I can, from the time that Cain killed Abel Adam separated from his wife. Two female spirits use to come and mate with him. Now I want to suggest to you that this is no longer talking about Cain, this is now talking about Malkhut, listen.

Rabbi Yitzach said, from that time that Cain killed Abel, Adam separated from his wife. Now two female spirits use to come and mate with his wife. It says here in the Zohar him, okay, it's translated female, it's translated male, but I want to tell you it's a mistranslation. Listen I'm going to read it again. Rabbi Yitzach said, From the time that Cain killed Abel, Adam separated, and then two female spirits came and mated with who? With Adam who was his wife.

Two female spirits use to come and mate with him, and he bore from them spirits and demons that roam around the world. But I want to suggest to you that it was Malkhut that brought forth all of these demon spirits that came across the world. That's what's in my heart right now, for whatever it is worth, that the sentence was translated him but it should have been her. Oh the Lord just gave me another witness, another witness, the question that came into my mind was this, listen, Rabbi Yitzach said, from the time that Cain killed Abel, Adam separated from his wife, and then two female spirits use to come and mate. So the translator says well it's two female spirits coming, they have to be mating

with a male, they can't be mating with a female, these are two female spirits, they're going to mate with a male. But what do we know about this world? This is world is the fruit of a lesbian liaison. So my instinct was correct and the Lord just gave us a witness, these two female spirits that came did not mate with the male, they mated with Malkhut the female, and she bore from these two female spirits, spirits and demons that roam around the world. And these two female spirits, I suggest to you most likely are Satan and Leviathan, and they brought forth, remember Malkhut is the chameleon, she is the moldable clay, and Malkhut came forth in the image of this lesbian union. This is just, I love it, isn't this interesting. If we didn't know the doctrine of Christ we would never get this you know.

Okay, now we have an amplification from Rabbi Ashlag, the reason there were two spirits is because prostitution is a Klipah of the right, remember what a Klipah is, a shell, something that's not of the constellation of God, something that is from the other side. Prostitution is a Klipah of the right, on what side they laugh and are joyful, yet eventually the spirits punish people and make them suffer, which is the jurisdiction of the left. This is the description of sin in our world, it's always pleasurable, sin is pleasurable.

06/06/02rs