

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #563 - Part 1

THE BREAD OF SHAME

This Message Has Been Transcribed and Edited For Clarity, Continuity Of Thought, And Punctuation By
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Praise the Lord, we're working with a book today called Ten Luminous Emanations which is a commentary on Isaac Luria's commentary to the Zohar. Let me say that again, Isaac Luria who lived several hundred years ago has a commentary to the Zohar, and the book that we're dealing with is a commentary or an expansion, an explanation, I guess a commentary is correct, on the commentary of Isaac Luria to the Zohar, and this commentary, The Ten Luminous Emanations is written by Rabbi Yehuda Ashlag who is no longer alive, and so we're going to deal with that book. I think he had some very interesting points in the book that has helped me to understand spiritual principles but also the underlying, the major underlying premise of the book which remember is the major underlying premise of Isaac Luria's doctrine of Kabbalah is that the fall was a part of God's plan. This is the underlying primary principle that comes forth from Isaac Luria's Kabbalah. I honestly don't know if there are other teachers that teach differently or not, but the teachings of Isaac Luria is primarily what the Jewish community is studying today, and this is what he teaches, and this doctrine has seeped into the church, that the fall was in accordance with God's will.

One of the major principles that we brought forth when we were preaching the doctrine of Christ is was it God's will that Adam fell, that was a major time, a major point, in this ministry when we got that message out to the church. God did not ordain Adam to fall. You see it was not God's will that Adam fell. According to the Isaac Luria's doctrine of Kabbalah, and from now on, every time I talk about Kabbalah in this message, I'm talking about Isaac Luria's doctrine okay.

He believes that the fall is a part of the whole process that will bring forth creation in the image of God that the creation that God made had to fall of necessity, it was a part of the process that was bringing forth a creation that was apart from God. So the fall and the rectification according to Isaac Luria is all a part of the plan and the scheme of things. Now I'm going to relate to you the four steps that Isaac Luria says are involved in the process of creation, and I'm going to tell you how the Lord is dealing with me differs from that, and through this understanding, we now have by revelation an explanation from the Lord as to the shattering of the vessels because those of you who have been studying with me for a while, you may be aware that I really up until this morning have not been satisfied with the understanding that I have as to the reason for the shattering of the vessels. I do not receive, I do not believe the teaching of Isaac Luria as to why the vessels shattered and I have not been satisfied, I've had some things that I have preached to you, but I have felt that I didn't have the whole truth, and what the Lord told me this morning really sits well with me, it may or may not be the whole truth but at least I know that I've reached a point in revelation where I'm satisfied, okay, and another question that I've had before the Lord, that I have not been satisfied with the reason for the rebellion, you see. Isaac Luria's Kabbalah, at least the point that I'm at, now please understand, everybody listening to this tape or reading this transcript, I am a teaching student, you see. Now the teachers of Kabbalah will tell you that you should not be teaching Kabbalah unless you've been studying it for quite a few years, but I am being led by the Lord Jesus Christ, you see, and he is telling me to or he is preaching through me his comments and his corrections to the existing doctrine.

So I am in a very unusual position. If you put me up against a Kabbalists, the Kabbalists could probably without a doubt, not probably run circles around me concerning the knowledge of the Scripture that he has you see, but we also know that the Scripture says that the Jews are forever seeking knowledge and never coming to a knowledge of the truth you see. The Spirit of truth is in me, Christ Jesus lives in me, and he communes with the glorified Jesus Christ frequently. Therefore the Spirit of truth is pouring through me in particular areas without me having an intense knowledge of the whole broad spectrum of Kabbalistic literature. The way, you can liken this to what's happening in our society today, we have nurses aids performing one function of the nursing responsibilities, they're not registered nurses of the nursing responsibilities, they're not registered nurses, they don't have the education of the registered nurses, they don't have the knowledge of the registered nurses, but they are trained to perform one function, and they can do that well.

We also have doctor's assistants, which are not MDs, but they're trained to perform one or more functions that a doctor would perform and they're licensed and it's acceptable to the whole medical community, well that is where I fit in. Where the Lord anoints me to bring a correction to revelation and to doctrine, I'm qualified to do it because the Lord Jesus is doing it through me, but yet I'm not a full-fledged doctor, I'm not a full-fledged nurse, and I couldn't hold a candle to a Kabbalists that's been studying for years, because I just don't have the knowledge that they have, so that's where I'm coming from. Now as far as I know, as far as I've studied so far, the works of Isaac Luria doesn't talk about the rebellion. And the reason the rebellion is not dealt with is because of the belief that the fall is a part of the creation. But we know and I believe without a question of a doubt because the Lord has taught us that God has not ordained that the creation would fall, the Lord had a way planned, and there was a way available to perfect the creation without having experiences.

You see the major result of the fall apart from our being separated from God and becoming mortal, is that now we learn from experiences you see, and even though salvation is through union with the son of God, we still have to have overcoming experiences because we're fallen.

Before the fall, we could have been experiencing salvation or perfection, completion or perfection through union with the Spirit of God, but without having experiences. And let me remind you that the fallen mind of man that's teaching both in the church and Kabbalah cannot comprehend the possibility that before the fall that all of the knowledge and wisdom that Adam needed could have been imparted to him, okay without experiencing it, because we know that we cannot receive of another man's experiences and wisdom by the laying on of hands. You have to have your own experiences you see, but that's not true of the creation before it fell. The fallen mind of mortal man that his teaching that God ordained the fall so that we could be separated from him and have our own experiences and overcome all things, and then rule and reign over the creation. That's the fall, that's the mortal mind of man saying that it's not the truth, you see.

So we have to deal with the rebellion here, because rebellion is the real reason for the fall. So this is what we have this is the polarities, the teaching in the church, the kingdom church anyway, and the Kabbalists teach, God ordained the fall to complete the creation, okay, the fundamental church that teaches the basic teachings with a lot of false doctrine, and this ministry, Christ centered Kabbalah, and those of us who are teaching Christ centered Kabbalah are teaching, no, no it was not the Lord's intention for the creation to fall, the creation fell because of rebellion. The creation fell because of sin you see.

Okay, so what came out to me personally and what I hope to share with you today, is the reason for the rebellion, you see. I've had two, at least two, what I consider major issues before the Lord since he has started me teaching Kabbalah asking him for understanding. The true reason for the shattering of the vessels, and the reason for the rebellion, see. We understand that the daughter rebelled, that the daughter fertilized the seeds of Adam Kadmon's ovary without waiting for her husband, she did it on her own, that the daughter is the male organ and that she fertilized the seeds of Adam Kadmon's Garden without a union with the reproductive gland. So her fertilization was the seed of the eunuch and produced a corrupt defective mortal creation. But I couldn't figure out why and today we have the answer why.

So I'm going to start by giving you the four, what Rabbi Ashlag or Isaac Luria calls the four phases of the creation as Isaac Luria sees it, and then I'm going to give you an overview of the four phases of creation as the Lord has shown it to me and hopefully I will show you how these four phases of creation are manifesting as human nature. They're manifesting as human nature in individual relationships, these four phases of creation are manifesting in families, and in the relationships between nations, okay, and let me remind you that this study, these Kabbalistic studies, they're so high and lofty and intellectual, but when you get down to the nitty gritty, they're talking about mind, they're talking about us, okay, we humanity, we are the vessels, we are the Sefirot, down here in the world of action.

So everything that we're being taught, concerning the Sefirot on the highest planes can be applied to us down here in the world of action, and it can be applied to us in the form of human nature. So if through an understanding of the fallen human nature, we acquire the weapons that will help us to distinguish between our fallen nature and the Christ mind that is imparted to us, and the Kabbalist would say the Neshamah, the God mind that's imparted to you, see, we have to learn to distinguish between the two minds, why?

Because the two minds are as opposite as day and night, and if you follow after the doctrine or the instructions that come from the carnal mind, the mind of fallen man, you will never be rectified, you will never return to your place of immortality and the household of God. You have to locate, you have to identify the mind of God, the Neshamah which will give you the correct instructions and the correct directions to get back home to your immortal state, to your first estate, you see.

Now when I look at this doctrine coming forth from Isaac Luria, this greatly renowned Rabbi, it amazes me actually, I'm sure that he did a great work, Isaac

Luria did a great work and brought forth great revelation and instruction for the Jewish people and today for the body of Christ, but we see that he fell down in this one area. What do you mean he fell down Sheila? In this area as for the motive or the reason, not the motive but the reason for the fall, Isaac Luria received the doctrine of his carnal mind, let me clarify that. We have a translation of Isaac Luria's works, now remember every translation is subjective. The translator from Hebrew to English okay, is putting in English his understanding of the Hebrew, so there is always a possibility that Isaac Luria had it straight, but the translator messed up, but even if it turns out that Isaac Luria didn't have it straight, I'm in no way putting down this great teacher. He's brought forth a great body of knowledge to the body of Christ, but in this one area, either he's wrong or his translator is wrong, okay.

Okay so I'm going to start with the four phases as they're explained to me in this Ten Luminous Emanations, which remember is a commentary on Isaac Luria's commentary of the Zohar. Okay, first phase of creation, well let me talk to you first about God a little bit. The Ayn Sof, he is considered a simple light, a simple, I call him a homogeneous light. In God is everything that could possibly exist in existence. Because everything that exist in existence, and what is existence? Our world, the world that we live in. Everything that exists in existence had to come out of God, there was no other place that it could have come out of, you see. And also in God everything that exists in the Ayn Sof has an opposite. Everything is in pairs, every male has a female, and everything that exists has an opposite, you see.

So in order for God to bring forth a creation that would be at least in some aspects opposite himself, the two opposites had to first exist within God, perfectly matched. What part of creation is the opposite of God? God is invisible and we are invisible. So even we're opaque today, we're in solid animal bodies which is not the state God intended for us, he did intend for the creation to be visible, in a spirit body, but visible. So in that sense, we are the exact opposite of God, he is invisible, we are visible. That means before we came out of him, the potential for visibility already existed in God because God is invisible and everything that's within him is in a pair. Everything has its opposite, do you understand what I'm saying. So the potential to be visible was already in God, when it proceeded out from him, because some people would ask, how could an imperfect or a mortal or a corrupt creation come forth out of perfect, out of God who is perfect. Everything that could possibly exist, and that which we cannot conceive of exists in that Ayn Sof, in potential, but completely interwoven with its opposite, so completely interwoven with its opposite that everything that's negative is not manifesting as anything negative, its' neutralized. Every

negative potential is neutralized because it's so tightly woven together with its opposite. Do you understand what I'm saying? Okay.

So even this desire to have a visible expression of himself, always existed within the Ayn Sof. The Ayn Sof is eternal, he has no beginning, it has no beginning, it's not a he or a she, it has no sex as we know sex, it has no beginning and it has no end, and every possibility that the human could imagine and then beyond that, has always existed within the Ayn Sof. So some people would say, how could the Ayn Sof bring forth a creation, how could immortality change. Immortality in and of itself means unchanging. The answer is the potential for a visible creation always was in the Ayn Sof. Something that happened was at this potential for a visible creation came out, it was revealed, it showed itself, see. It's formed in that change. It always existed.

I don't know if it's correct to say its form did not change, let's just say it always existed, it was unrevealed and it became revealed. It was outside of existence, this visible, this potential for a visible creation was outside of existence, it was anti-existence, and it appeared, it became existence, it always was. Okay, so the four stages of creation are this, we start out with stage one, the creator emanates creation which is the will to receive. We are told this is the forced will to receive because that which was the receiver had no choice. The Ayn Sof sent forth a light and was connected to that light and that light was receiving, there's always constant movement in light, constant movement, that light was one with and feeding into and fed by the Ayn Sof, so that which emanated out had no choice, you know, it was the recipient of the energy or the light of God, that was the way it appeared, and because of that creation was completely satisfied.

Now let me tell you here that this phrase the will to receive, this is the terminology that we're going to be using because that's the, I don't know whether it's Rabbi Ashlag's terminology or Isaac Luria's terminology, I don't know, but that's the terminology in the book, the will to receive, that's just another name for the creation. Everything about this creation is dependent, we are completely dependent. Everything that goes on in our world has at its root, the will to receive or the need to receive, we're dependent.

It's a known fact to observers that human beings, we are the most dependent of all the creatures in this whole world, we're the only creatures that would freeze to death if we didn't have clothing or houses to live in. We don't, our skins cannot protect us, our children are not capable of taking care of themselves for fifteen or twenty years, depending on the child. We're the most dependent species of the whole world of action. So this will to receive in the first stage is

non-negotiable, a light came out from the Ayn Sof and that light was attached to Ayn Sof, and that light was fed and nourished by the Ayn Sof, and that light that came out or that appeared was the recipient of the light of the Ayn Sof, and that's just the way it was, no choice. The recipient had no ability to say I don't want your light. Now according to Isaac Luria, these four stages, they're stages of maturity, these four stages are the maturation of the creation that came out from the Ayn Sof.

Stage two, the creation or there arises in the creation a desire to impart as well as to receive. There arises into that which is the recipient a desire to give as well as a desire to receive, and this is signifying the maturity arising within the creation. Now you could see this happening in your children when you have an infant the baby just takes and takes, just drinks and eat and drinks and eats, and you care for the baby and you clothe it, and the baby gives you nothing back. I'm not talking about the pleasure you're receiving because the baby's smiling at you, you have to do everything for that baby. By the time that baby is two years old, what is that baby's name, I'll do it myself, I'll do it myself. And everything I give to my little granddaughter, she wants to give back to me, If I do something to her, she wants to do it back to me, if I sing to her, she wants to sing to me, if I read to her she wants to read to me.

So we see once again that creation is still happening, and creation is happening in the human race, creation is going on in us, and I know that I've told you this in other messages, that what I read about happened before time began, it's happening in me. Creation is an ongoing process that will never end, my understanding is that it will never end, this is the age that will never end, it will continuously and infinitely be in the process of creation, that means we will be getting better and smarter and stronger and whatever else is waiting for us that I don't know about for eternity, once we hook up permanently with God again.

And I could hear them saying, "Well Sheila we are hooked up with God", if you were fully hooked up with God, you would not be aging and you would not anticipate dying. So an aspect of God has entered in to the world of action, and has touched a group of people called the church, but you're not permanently hooked up with God, you're not permanently joined to the son, or you would not be sick, you would not aging and you would not expect to die. And as far as I know, that is not yet happened to anyone in this hour, we're waiting, okay. So once again we see that creation is happening in this fallen race, we're being created all over again, in our fallen condition creation is happening in the midst of us and God willing creation will rise up and swallow up this fallen aspect of ourselves. So phase two or stage two of creation, is that the desire to give as well as receive arises in the creation. Now remember this is Isaac Luria's

teaching. The third stage according to Isaac Luria, is that God cuts off the creation, this is an act of benevolence, according to my source which is this book *The Ten Luminous Emanations*, God cuts off the creation and this is an act of benevolence on the part of God for the purpose of bringing forth an independent desire to receive within the creation.

So step one is that there is a desire or a will, actually I should say will because the word from Rabbi Ashlag is the will to receive, and I think a desire, a will is stronger than a desire. So we see in step number one, there is a will or a willingness to receive, but it's a forced willingness to receive, why? Because the recipient is connected to the Ayn Sof, by the light that came out of the Ayn Sof, and the recipient has no choice. They are willing to receive because if this is what you need to hear to help you understand, they're literally being force fed, the Ayn Sof is pouring his light into the recipient, Adam therefore the recipient is willing to receive, okay.

But in step number three, or in stage number three, God cuts off the willingness to receive or the vessel, and that vessel because it now experiences lack, and lack is uncomfortable and painful, now its independent willingness to receive arises in creation, arises in the vessel, an independent willingness to receive. It's no longer being forced on them, now they want to receive because they don't have and it's hurting them. So you see, the way this is being presented to us, this is a good thing, we see the creation maturing, okay, God's just teaching us how to be independent, okay. Now the fourth stage according to Isaac Luria, and Rabbi Ashlag, God cuts off creation this is an act of benevolence, okay, to cut off creation okay, I didn't say it exactly right, cutting off creation was step number three, and this willingness to receive because of a lack is step number four, according to Rabbi Ashlag and Isaac Luria. Okay now the Lord sees that very differently, the Lord has shown it to me very differently. So here we see the stages of maturity according to Christ centered Kabbalah, as the Lord has given it to me. The first step is the same. Creator emanates creation which is the will to receive, this is the forced will to receive, creation is completely satisfied and I think what I didn't tell you earlier is again we see creation completely opposite then the creator because what could the creation possibly give the creator. The creator has given his whole life to the creation, there's nothing that the creation can give the creator, you see. That's a significant point. There's nothing that the creation can give the creator.

Now we're on stages of maturity according to Christ centered Kabbalah, the creator emanates creation which is the will to receive, so therefore that was my point, maybe I didn't make it, the creator is completely opposite of creation because the creator is doing all the giving and the creation, the will to receive

is doing all the receiving. So they're one hundred and eighty degrees apart, they're completely opposite, you see. And although I haven't read this in a book, my perception is that Rabbi Ashlag and Isaac Luria are saying, that now the creation desires to give as well as receive because the creation is now coming into the image of God, they want to act like God, okay, I believe that's what being suggested here, you know.

And we do know that we are called to be in the image of God. We were made in the image of God but we lost that image when Adam fell. Today mortal humanity is in the image of the Serpent, who has brought us forth, and that is not acknowledged by Kabbalah. Kabbalah claims that we are in the image of God today, you see. Now we're supposed to be returned to the image of God, okay, and we're supposed to be as independent and powerful in this world as we could be, but here's the catch, we could only be independent and powerful through submission to the indwelling Christ Jesus. In Kabbalistic terms, I would have to say we can only be powerful and as accomplished as we're capable of being through submission to our Neshamah. Kabbalah says our Neshamah, our higher mind, our real self. This flesh is not our real self, this personality is not our real self, now both the doctrine of Christ and Kabbalah teaches that. Our real self is our higher mind, Christ Jesus, if that word offends you then say your Neshamah, don't get hung up on semantics, get the spiritual foundation of what's being preached here.

So we are called to be all we could be through submission to the indwelling higher self, okay, but I don't hear that coming out of the Kabbalistic teaching. What I hear is you have to separate from God, you have to become independent of God, and then you have to start giving like God, you have become God. Well yes, we're becoming God, but through submission not through separation, you see. Now Kabbalah does talk about the rectification, and as I told you, I could just preach it based on the knowledge that comes so far and what comes forth by revelation. My knowledge of Kabbalah so far says that mankind is now independent of God, and we have to restore the fallen sparks and that's the Tikune, restore the fallen sparks, we mankind, are responsible for the rectification of the creation and as we work towards the rectification of the creation, through the keeping of the law and good works, and the good works are the works that will restore these sparks above, through the keeping of the law and kindness to people see, that's how we will be restored to immortality. I don't hear anything about an indwelling presence or an indwelling higher mind being responsible for our restoration to immortality, through union of that higher mind with the Sefirot from above. Now if there is any such teaching, I haven't heard it.

What I do hear is an emphasis on the good works of the individuals that are here today. Praise the Lord. So Christ centered Kabbalah says that there is a second phase to phase one, or second aspect or a hidden phase to phase one. Now what I have written down in your notes is a defect appears in the character of the creation. Now I have taken that exact concept out of the book Ten Luminous Emanations, and there was defect in the creation, but this information is not used the way that I'm using it in the book, and after we get through this maybe I'll just go through those pages of the book and show you exactly how it's used. Well maybe I should just show it to you now.

I can't put my hands on that sentence, after I get through these initial comments, we'll go through the forward of the book, we'll go through the passage where I have been reading all of this material, and I'm sure that we'll come across it. So there was one defect in the creation, according our author Rabbi Ashlag, he claims that the creation was ashamed okay that they were the sole recipient. The reason the desire to give back arose in the creation was because of a shame that they were on the receiving end all the time. Now this is what Rabbi Ashlag says. I went into the software that I have which has the Zohar on disk and I could not find anything that says the bread of shame.

Now it's, I'm sure that it's in there, but that it's translated a different way in the translation, in the Zohar that I have. But this is what Rabbi Ashlag says, this bread of shame caused the creation great distress at being the recipient, so therefore a desire arose in them to give also. And there's a whole doctrine based on this what he calls the bread of shame, and my understanding of Rabbi Ashlag's teaching, is that this bread of shame is a good thing, because it brought forth in the creation this desire to give back, and therefore this desire to be in the image of God. That's my understanding of what he's saying, but the Lord showed it to me a little differently. Creation experiences shame because it is the recipient rather than the provider and rebels against God, its God ordained secondary role. The creation rebels against its God ordained secondary role, creation is female in relationship to the aspect of the creation above it. Every Sefirah is female in relationship to the Sefirot above it. Every world is female in relationship to the worlds above it, and the world that is the lowest world which is Malkhut has no world under it, therefore Malkhut is female, female, see.

Yesod is female to Tiferet, but male to Malkhut, Malkhut is female to Yesod but there's nothing under Malkhut for her to be male to. So the rebellion arose out of Malkhut who rebelled against and refused to accept this female, female role. Let me put that on the board for you. Drawing #1, I've shown you the three columns of the ten Sefirot, and I've written next to, either next to or underneath

the name of each Sefirot who or which Sefirot, that particular Sefirot is male and female to. So starting with Keter, Keter is male. There is no one above Keter, there is no Sefirah above Keter, the Ayn Sof is the only one above Keter. On the left column is Binah, and we see that Binah is female to Keter who is above her, and Chokhmah who's across from her, because the left column is female to the right column. So further down on the left we have Gevurah, and Gevurah is female to Binah who is above her, and Chokhmah who is across from her. And underneath Gevurah we have Hod, Hod is female to Gevurah above her, Tiferet who's in the middle column and Netzach who is to the right of her, and Hod is male to Yesod. On the right side we have Chokhmah, who is female to Keter above, Chokhmah is female only to Keter, and Chokhmah is male to Binah across from him, to Chesed underneath him and also to Gevurah. Now Chesed is male to Gevurah, and Chokhmah is male to Chesed, so that means let me show you by pointing at the board for you.

Chesed is male to Gevurah, and Chokhmah is male to Chesed, so Chokhmah's male to Chesed, Chokhmah is male to anyone that Chesed is male to, can you see that? Chesed is male to Gevurah, Chokhmah has authority over Chesed so that means Chokhmah is over Gevurah too. You see, I'm a mother, I have authority over my son Johnny, I have a husband, my husband has authority over me, and my husband has authority over all the children that I have authority over, okay. Netzach is female to Chesed above, and to Tiferet in the center column, and Netzach is male to Yesod and to Hod who is across from him. Okay, and in the middle we have Tiferet, Tiferet is female to the Keter, to Chokhmah and to Binah, Tiferet is female to the upper triad, of Keter, Chokhmah and Binah, and Tiferet is also female to Gevurah and Chesed, who are above Tiferet, in the configuration of the three columns, and Tiferet is male to Netzach and Hod which are underneath Tiferet, and Tiferet is also male to Yesod. Now Yesod is female to the whole center column, to Keter and to Tiferet and also to Netzach and Hod, which are above Yesod, and Keter is male to Malkhut. Malkhut is female to Yesod and there's nobody under Malkhut. And Malkhut is the culprit, you know for years I'm asking the Lord, who rebelled, was it Satan, was it Leviathan, I just couldn't get it straight in my brain who rebelled okay, and we found out from previous teachings in Kabbalah that the daughter is the one that rebelled, okay and came forth a little different in those teachings.

We said it was the daughter, it was BaN who rebelled, but this is just a different way of saying the same thing, Malkhut rebelled, and the reason for her rebellion, the underlying reason for her rebellion, was envy that she's at the bottom of the whole, as they say in Jewish, she's at the bottom of the whole magilla, everyone's on top of her and no one is underneath her.

Now brethren these studies of the Sefirot, they are study of human nature. See psychology knows all about this, you'll find it written up in books, does anyone know what it's called in the psychology books, it's called the pecking order. You see this manifesting in chickens in the barn yard. So some psychologist was watching chickens in the barn yard one day and came forth with this theory of the pecking order which is applied to human beings also, and this psychologist was watching the chickens in the barn yard, the big chickens the hens, the roosters were pecking, literally pecking with their beaks on the hens were pecking on the older chickens and the older chickens were pecking on the younger chicks, and the younger chicks had no one to peck on and they usually had a rebellion problem.

Frequently the youngest child in a family has emotional problems because they are at the bottom of the pile. Everyone has someone under them but the youngest. Sometimes that younger child comes off with an inferiority complex, depending on many things, depending on the ability of the parents to neutralize that situation, to deal with it with wisdom, and there are many factors, you don't have to be, you don't have to have a problem if you are the youngest child, but it's not uncommon if the youngest child is insecure, because the older kids are picking on him and he has no one to exercise authority over, maybe the dog you know, that's a joke in some families. And the dog has authority over the cat, but we're just concerned with the human beings in the family today. So it just it never ceases to be amazing to me that God has brought forth this high lofty difficult doctrine, and it has to do with the mechanisms of the human mind, and I know that the Lord did tell us in a previous message that the reason that he does it this way is that as we study this high lofty doctrine, this spiritual truth will penetrate the natural resistance of man.

You see if I were to come to some people and try to tell them, look your problem is, that you have envy because you're at the bottom of the totem pole, I don't believe that, but in the natural it looks that way, that out of all the offices in the ministry, all of the positions in the ministry, I don't believe it, but the carnal mind would say, you have the lowest position, you understand what I'm saying? And rebellion, envy for those above you and rebellion manifesting, here we have it right in the ministry and the lady that I'm speaking to is even agreeing with me, it's the truth, look the truth is going to set you free, okay.

So the reason that God does it this way with this high lofty doctrine is that it penetrates the defenses of the carnal mind that doesn't want to see the truth about ourselves, and then as you submit yourself to a message like this because you're in church today and you want the message. It's getting into your heart and preparing you from the inside to receive the truth, breaking down your

defenses from the inside, because even though you don't know it, you've received the truth, you've just received it on a higher level. Then it's easier for me or whoever is trying to minister to you to make it personal to you, because you already received it on a higher level. So we're really studying the human mind, I'm going to say this again, this study of Kabbalah it's a study of the human mind, on a level that will penetrate your defenses so that we can tear down your carnal mind so that Christ can come forth and live through you, so that your real self can come to the surface, and you can be who you were called to be, that's what this high teaching is all about.

So we see that the rebel is Malkhut, and that rebellion entered in because of envy, that she had no one to rule over. Now we're going to read a few Scriptures on envy, but before we do that, I'm just going out of order a little bit and I want to remind you that we're talking about this so called doctrine of the bread of shame which is brought forth by Isaac Luria according to what Rabbi Ashlag says, because I don't know Hebrew, so I just have to go to the books that the Lord directs me to and I believe that there's enough truth in those books that the Lord directed me to them. So Rabbi Ashlag is talking about this doctrine of the bread of shame and he's saying that the creation was ashamed to be receiving all the time and therefore something good happened to them, maturity came forth in them, a desire to be the giver came forth, they overcame selfishness and started giving, okay. But Christ centered Kabbalah says, oh no, the order of creation is that everybody receives from the one above them and you give to the one underneath you and you don't give to the one above you. Now that doesn't mean you can't give a gift to the one above you, what that means is you can't take authority over the one above you, that's what that means, okay. So this bread of shame that Rabbi Ashlag talks about, the Lord tells me oh, no, this bread of shame, this is envy, see, envy that arose in Malkhut, not only arose in Malkhut, but we'll get into this later on, it arose in the seven days of creation, it arose in the Sefirot that were created from Chesed down through Malkhut. This sin arose, see, because the Sefirot from Chesed through Malkhut, are the offspring of Ze'ir Anpin, and Nukvah, you see. They're not immortal, and these seven Sefirot from Chesed through Malkhut they're called the seven days of creation and they're also called, the first six of them, are called Ze'ir Anpin, Chesed through Yesod is called Ze'ir Anpin, and Malkhut the seventh one is called Nukvah or the Nok, Ze'ir Anpin's mate.

So Ze'ir Anpin and his mate, and considered created and they're mortal, they can die. So envy arose in Ze'ir Anpin, and Nok. Now remember Ze'ir Anpin appears in multiple worlds okay, this did not happen, this sin did not arise in the world of emanation, it arose in the lower worlds, and we're going to get to that,

if we don't get to it today, we have a second service today but if we don't get to it, there's going to be multiple, this is a multiple part message okay. So we're dealing with this doctrine of the bread of shame. Now remember we learned from the doctrine of Christ that shame is referring in the Scripture to the female genitalia, I could find the Hebrew where Rabbi Ashlag got this bread of shame, but I know that the Hebrew word translated "shame" is also translated "the female genitalia" or the "pudenda", and we know the female genitalia to be Leviathan the Serpent's household, they're the female genitalia, and bread refers to doctrine. So I can't help wondering if somehow as whether it was Rabbi Isaac Luria who was deceived by his carnal mind and came forth in this one area, and came forth with this false doctrine or whether it was Rabbi Ashlag's interpretation or translation, I can't think it was Rabbi Ashlag's alone because I've read other books, I've read the Zohar and that message seems to be there, that the fall was a part of God's creation, you know, but I don't know whether this came forth from the original writer or from the translators, I have no way of knowing this you see, but we know that bread means doctrine, so I can't help wondering if somehow the Spirit of Christ got in there and said, no that's the doctrine of shame, that's the female doctrine, and the person who was being deceived to bring forth this false doctrine really heard from the Lord saying, the doctrine of shame or the bread of shame, that it was the Lord saying no, that's the doctrine of the carnal mind you're being deceived and the translator said, oh, I heard the Lord say, the bread of shame, okay, this is the bread of shame it's a good thing. They were ashamed that they were the recipient all the time.

Does that surprise you, do you know that more often than not, someone who hears from God misinterprets what God is saying to them. Do you know that probably nine out of ten times the person that hears from God, it's either if they don't, if they do understand it, they think it's for somebody else, they never believe it's for themselves, or they completely misinterpret what they're saying to them. I've seen this happen so many times and that's what's in my spirit, that whether it was Isaac Luria or Rabbi Ashlag, the Lord was saying no, bread of shame, bread of shame, that's the female opinion, and the human minds heard it and said, oh the bread of shame, that's a good thing, they were ashamed of being the receivers all the time and they wanted to take some authority over their own life. You know that thinking fits in to mortal humanity, well that's how I was raised. When I was raised up, nobody took welfare, I'm not putting down anyone who takes welfare, but I'm telling you what this society was like, people didn't take anything from anybody, it was a shame to take welfare, during the depression, isn't that true? It was a shame, people were living on apples rather than go asking for help. That's how strong the teaching was to be as independent as you could be, and that's not a bad teaching, this world is a rough

place, you have to be as independent as you could be, but there comes a point where, well you certainly have to humble yourself before God, and in the days of depression, you shouldn't be starving to death, if you had to take it, help from the government you had to. But the problem with the human mind, is that we can never find the balance, the human mind can never find the balance, you see. You find people indoctrinated, you don't take help from anybody. Do you know my mother wouldn't take a penny from anybody, she would not take one penny, if she owed you money, if the bill came to \$9.01, she would make you take that penny, and today I see the wisdom of it, you know, but it gets to a point where it's a fault. But then as soon as that defense that's built in you, that you pay everybody every single penny, as soon as that's broken in you because you realize well you can't really live like that, then the seduction comes on you and all of these influences are working on you, well I don't really have to give that person the nickel I owe them, it's just a nickel.

This human mind, it can never find the balance, it's always at an extreme. So the doctrine of shame is this doctrine that God actually created the creation in a way that it was programmed to fall, that's the doctrine of shame. Do you see what happens when you interpret the word of God with your carnal mind? That's what the carnal mind does, it confuses God with what's right in this world, and in this world it is a shame to be an adult and be completely supported in every way by another person and give nothing back. I myself have been in human relationships where the person would not take anything from me. I don't just mean material things, I mean emotionally, they wanted to listen to my problems, they wanted to pray for me, they wanted to give me advice, they were so supportive, but they never gave of themselves to me at all, and therefore I had no opportunity to support them, or be on their side, or root for them, or help them, and I had to end that relationship. I had to tell that person, God never gave you authority over me, and the way you are demanding that this relationship be, gives you authority over me, I cannot be the recipient one hundred percent of the time, and you the giver one hundred percent of the time. That gives you authority over me, and God hasn't given you authority over me, so therefore I have to break the relationship.

So we see that here in this fallen world, it's a good thing to say, oh I don't want to be the recipient all the time, I want to give too, but we're not talking about the fallen world, we are talking about creation, we're talking about God's plan of creation, where he says the elder gives to the younger, and the younger gives to the one under him, and that one gives to the one under him, and you don't turn around and take authority to the one above you, because that's not the way that God set it up. So we've got a false doctrine here.

I hope that whoever's reading this transcript or listening to this tape cannot be offended by what I'm saying, I'm not putting down these great teachers, but the Lord Jesus Christ is revealing an error, and if you can hear it and believe the correction, it will take you one step closer to the promise of the Scripture, which is the return of or the resurrection of immortality in your life. So let's get these Scriptures on the board, I've always known envy was a very serious sin, but I don't know about you but I never knew that envy led to rebellion, did you know that envy led to rebellion? Did you know that, that envy was the foundation of rebellion? I didn't know that.

Okay so you're going to read for us Prov. 27:4, "Wrath is cruel and anger is outrageous, but who is able to stand before envy?" So we see a very powerful enemy in envy. Okay Matt. 27:18, "For he knew that for envy they had delivered him." Wow you see, you know, I always knew that the Pharisees were jealous of Jesus and I knew that they resented his exercise of his God given authority, they rejected it and resented it, but I never put the two together like this you know that their envy that he had authority over them stirred up the rebellion in them, I never saw it, I'm very grateful for this teaching. Okay Mark 15:10, "For he knew that the chief priests had delivered them for envy." Wow, Acts 13:45, and not only this is so interesting because what we see happening to Jesus is what happened all the way up in the higher planes of consciousness, and of course as I tell you all the time what happens in the world of action is that outplaying or the play acting of the events that occurred in the higher planes of consciousness. It always amazes me to see the connection, can you hear what I'm saying, this offering up of Jesus by the Pharisees is the playing out in this world of action of this seed of rebellion which occurred in the high spiritual planes, when creation was first started, it's the same exact thing, there is nothing new under the sun. Everything that happens in this world has happened before because we're at the bottom of the heap. So if it's happening here in the world of action, it's happened in the world of formation, it's happened in the world of creation, it's happened in the world of emanation, and the world of points, plus it's probably happened in the world of action over and over and over again.

There is nothing new done here, nothing originates in the world of action, we are the reaction, we are the playing out, and we're not even the reaction, sorry about that, we're the playing out of the action, nothing originates here, so there's nothing new, everything that comes here is old, it started in the higher planes, okay. Acts 13:45, "But when the Jews saw the multitudes, they were filled with

envy and spake against those things which were spoken by Paul, contradicting and blaspheming." Wow, so now we know that contradiction arises out of a spirit of envy. You know when I was a young preacher, I wasn't always a pastor, I was preacher to start with or a teacher, I had people come into these meetings and they would contradict me or ask questions that would really be a spirit of contradiction, and I could never figure out what Scripture it was coming from, I couldn't get it, now I know it's envy, it's a spirit of envy that will cause you to contradict the person who's teaching. Well thank you for this lesson today Lord. Okay one more Acts 17:5-6, "But the Jews which believed not moved with envy took unto them several lewd fellows of baser sort, and gathered a company and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, these that have turned the world upside down are come hither also."

So we see that every evil work rests on envy. It's like rejection, I never used to be able to see the sin of rejection until the Lord, I couldn't see why rejection was a sin, I thought it was a violation against me, until the Lord showed me that if we think that rejection is okay, and we yield to it, we will sin in response to that rejection, we'll do hurtful things in response to the person who is rejecting us. But envy is even worse. Praise the Lord. So I really have to stop this morning, let me see if want to say one more thing. On the Christ centered Kabbalah, the second stage of the creation, well okay, the second stage of creation according to Isaac Luria, is that creation receives a desire to give as well as receive. According to Christ centered Kabbalah, creation cannot provide anything to the one above her because he has fully supplied by the one above him. The one above, each one is fully supplied by the one above the other, so you cannot, we cannot give to the one above us. In other words, and as I tell you here all the time, Jesus Christ is providing all of my needs, the only I could ever fall down under you is if I turn away from Jesus Christ.

Or let's put it this way, if I have a Jezebel come in here, which isn't happening anymore, but if a Jezebel comes in here and is really seeking to meet my needs okay, my carnal needs, who knows what I need, maybe I just need someone, who knows what I need, someone to talk with me, someone to help me, someone to listen to me, and they get my confidence that way, they will turn me away from the one above me, because even though I may have a situation here right now, which happens all the time, I don't have enough help here, I do not have enough help here, the Lord's ministry to me is not perfect yet and it's not that he's not perfect, it's something about me, that's not, I just haven't come into that place yet where all my needs are met, okay. So I have to keep on believing

God to sustain me in all things, but if I start, I'm having trouble getting this out, what happens when Jezebel comes in here, they get your confidence, you form an ungodly soul tie with them, and you become dependent on them, that's what Jezebel is all about. And as soon as you're dependent on Jezebel, you're not dependent on God, and Jezebel is always under you, if a Jezebel would come in here they would be under me. So here I am depending on the one under me and what happens when I depend on the one under me, the natural result of depending on the one under me is that I cut myself off from the one above me, cause I cannot cleave to the one under me and the one above me at the same time, see.

So Isaac Luria or Rabbi Ashlag says, No, God cut that aspect of creation off, this is what Rabbi Ashlag, I'm going to stay with Rabbi Ashlag because only God knows whether Isaac Luria really said this or not, this is what Rabbi Ashlag says, the first stage of creation, all the will to receive was enforced, and all was provided, in the second stage, the recipient, there arose within the recipient a desire to give also, and as soon as God saw that sign of maturity, he cut himself off, and the reason God cut himself off from the creation is so that the creation could experience an independent will to receive because of lack. In other words the creation must experience lack in order to mature and come into the full image of God, that's what Rabbi Ashlag says. Well that's not what the Lord told me, that's not what Christ centered Kabbalah says, Christ centered Kabbalah says and this is what God told me, no, the aspect of creation or the Sefirot or the human being, we cut ourselves off from God because we're looking to the one beneath us instead of to the one above us. Or we cut ourselves off from God when we try and take authority over the one above us. See the natural order is that we, the natural order, I guess I'm going to have to, look at the time, the natural order is that we are to yield to the one above us, and that one above us, and I'm going to have to put this on the board, I don't know whether I'll do it now or not, let me try and get this out, the one above us is a vessel through whom the emanations of God flow to meet our needs.

I cannot meet your needs, please don't think of me that way because you'll be disappointed, but I am a vessel, through which the wisdom and the power of God does flow. God can meet your needs through me, I cannot meet your needs, if it looks like I'm meeting your needs, it means your carnal, and you don't understand where my power to do so is coming from, because it's not me it's him, you see. But when the one below tries to meet the needs of the one above, she throws the whole procedure out of whack, and when the procedure gets out, when the whole system that God set up gets thrown out of whack, the

one below that's trying to take authority over the one above cuts herself off from God and everything breaks, you see.

Now what's the definition of shattered vessel? The Kabbalistic definition of shattered vessel, it's not what we think of in the natural that you break a cup and it breaks into pieces, and I've read this in at least one of the books that I read, I've read so many books. The definition of shattered vessel, is that the vessel no longer reflects the image that it was supposed to reflect and that image, is well we're supposed to be reflecting the image of, I don't know whether we would say Adam Kadmon or Tiferet, I'm not sure what we would say Kabbalistically, but we know we're supposed to be reflecting the image of Christ Jesus. So if one point you reflect the image of God that you're supposed to reflect and then something happens and you don't reflect that image anymore, Kabbalistically speaking the vessel shattered, the vessel broke, what is the significance of that? It means that the vessel can no longer serve its function, each Sefirah has a function, and its function is that from above, it receives the emanations coming down, and from underneath it releases the emanations and they go through to the Sefirot beneath them. So if a particular Sefirot goes into rebellion and doesn't receive the emanations coming down, but tries to force emanations going back up, the whole system is going to shatter, it's going to shatter itself, it's going to shatter the vessels above, because it's going in the wrong direction, it's functioning wrong, it's functionality is not doing what it is supposed to be doing. So that is, let me try this one more time, I think you're getting it, according Rabbi Ashlag, this desire to give also that arose from creation was a good thing, even though it resulted from the creation being cut off from God, because now the creation is independent, and now that the creation is independent, it can have experiences, and grow into the image of God on its own accord. Okay but that applies to life in this world, you have to cut your children away, you have to cut the umbilical cord, they have to have their own experiences so that they can become their own person, that's the mortal world. That's not true of creation.

The truth of creation is that the creation was never supposed to be separated from God, never, and that the separation from God occurred because of rebellion which arose out of envy, that the lower Sefirot Malkhut had no one under her to dominate, and the rebellion turned upwards, the blood flow of the creation was reversed, you know, all that I could think about when God was giving me this revelation was that Chinese movie that we saw, God help me with my memory, I can't remember the name, does anyone remember the name of the Chinese movie? God help me, Crouching Tiger, Hidden Dragon, okay, and in that movie the way the hero dies is by he receives a poison needle that's

forced into him with a blowgun, and the poison on the poison needle is a poison that the way that it works in his body is that it reverses the blood flow, it reverses the blood flow and eventually he dies and he sits there just waiting to die because his blood flow is reversing. So I suspect that there is a spiritual meaning to this very concept of reversing the blood flow, only I don't know what it means, maybe the Lord will tell me, but I just thought that was so interesting, okay.

Our creation, the creation died because the blood flow was reversed by Malkhut, because Malkhut was envious that there was no one under her to minister to, she would not receive her position as being the ultimate female, because she had no male function, and she tried to be a male. You see, she had no legitimate male function, so she turned around and manifested a male function, on the Sefirot above her, and she reversed the blood flow of the creation and we all died. So I expect that tonight, for our meeting tonight, I will get to the shattered vessels and a few other points, I now have an understanding that I'm comfortable with as to why the vessels shattered, so we'll go over that, and I would just like finish making this point, so please let me just take a look at these notes here.

Okay so the third step was that, well let me just read my notes here, creation cannot provide anything to the one above her because he is fully supplied by the one above him and will not permit it, so she rejects her role as a channel which is to receive the higher, oh this is a whole different principle, I've been away for tomorrow night. Apparently all kinds of revelation is coming in upon me, flowing in upon me now, look let's go out to dinner and I'll talk to you about what I have written here on the number two, and we'll go from there, okay.

COMMENT: Sheila when the, on the bottom there it's next to Malkhut what does that mean upon the root of envy?

SHEILA: It means that the rebellion arose out of envy, envy came in first and rebellion and gave rise to rebellion.

COMMENT: Sheila did that mean that the root was there to begin with all along?

SHEILA: Yes, that's what it must mean, that, that's a really good question, that sin was present in the creation. Now as I told you at the beginning of this message, everything that's found in this world and everything that exists or could possibly exist, existed in the Ayn Sof, has always existed in the Ayn Sof, and I know that several months ago I gave a teaching on how sin could come out of a perfect righteous sinless God, and the way that happened was that

everything negative and positive that could possibly exist in this world existed and exist and has always existed in God, but it's so perfectly balanced and woven together that the negative aspects are not even visible let alone doing any damage, and when the Ayn Sof decided to bring forth an image of itself because the Ayn Sof is invisible, what had to be done was that an aspect of the light of the Ayn Sof was sent forth to descend into the lower planes of consciousness because there is no visibility in the high planes of consciousness, only in the lower planes of consciousness does light become visible. So the Ayn Sof sent forth some of its light and as that light descended, not only did it become visible, but it started to unravel, so that which was homogeneous, that which was completely blended like the batter of a cake okay, separated out as if it were a cake, as if you were taking a batter of a cake, that batter would separate back out into the butter and the eggs and the sugar and the flour. So we see in the lower planes of consciousness, sin, envy and pride, okay, well I thought it was pride, but it looks like it's not pride it's envy, envy because of envy of the one that had authority okay. So it was all becoming focused, sin was becoming focused, the potential sin became focused as the light of the Ayn Sof descended into the lower planes of conscious. What does that mean? Its means that the potential for sin came to place in the lower planes of consciousness where it was possible for it to manifest. It was impossible for sin to manifest in the lower planes of consciousness because everything is one up there, the Ayn Sof is one.

You know the Jews say the Lord our God he is one God, he's completely integrated, he's completely homogeneous, all of the, he's so, the attributes that one might impute to the Ayn Sof, which I'm told we can't do are so completely blended into one, that we're told that he has no attributes. What is an attribute, you know, they are qualities and characteristics, he has no attributes, where the Ayn Sof abides he has no attributes, there's nothing that we can comprehend, everything is so homogeneous, blended together, see. But as his light, as the measure of his light descended for the purpose of making a visible creation, that homogeneity that blended condition of the light became vulnerable to division, okay. It became vulnerable to one aspect manifesting on its own, and the fall produced division, that was exactly what happened. See everything came out of God, the whole creation came out of God, so where did envy come from? It was always there.

COMMENT: One more question. It would seem that that would go with the Scripture verse that says God created evil.

SHEILA: Yes, exactly, exactly. I mean this is a very difficult spiritual concept so if you're hearing this tape or you're reading this transcript and you can't understand it, just pray about it, don't worry about it.

Everything that exist or is capable of existing, exist in the Ayn Sof, has always existed, but so completely blended together with the light of God that not only was it harmless, you don't even know that it's there. Did you ever find yourself or hear about somebody that finds themselves in a crisis, you never know what's in your heart until you're in the crisis, you never know. You know, in a lot of war torn countries, some women become prostitute, be careful not to condemn them, because you do not know what you would do if you were starving to death, you know if your kids were hungry, you don't know what you would do. I don't think it's right, I don't think it's a good thing, I would like to believe I wouldn't do it, that God would make a way for me, but you know don't condemn people until you walk in their shoes, because you don't know what's in your heart, you don't know what you're capable of until you're put to the test, see.

So all of this was in the Ayn Sof, always was, but was so completely blended all you could see was the unification, the unity of the Ayn Sof, the oneness of it, but as the light of the Ayn Sof descended, that homogeneity spread out and the potential for every sin known to man came to a place where it was capable of manifestation, and here it manifested in Malkhut the female. So we see one more time that the definition of the spiritual definition of female is one who is under authority, that's the definition of female. So if you're a physical female and you're listening to this message, don't misunderstand me because I am very much of a female, a physical female, very much of a physical female, we're not talking about physical females.

We're talking about spiritual females. A spiritual female has to be under authority and if she tries to take authority over her head, she reverses the blood flow of creation or she reverses the blood flow of the marriage or she reverses the blood flow of the ministry, and only destruction and death can follow. It is the responsibility of the one above to resist and overcome the envious and rebellious female who probably has no idea what she's doing. The responsibility always rests with the authority above.

So I have a lot of exciting things to tell you about this when we get back from dinner, okay I better stop here, when we get back from dinner, I'll go on. Praise the Lord we're back from dinner, and I have put drawing #3 on the board for you, I've divided the board into two parts, A and B, and on the left side, well actually in both parts I'm showing you the Sefirot of straightness. You may recall

that there are both circular and straight Sefirot in the creation and the straight Sefirot exist in the stream of light that penetrates into the empty space. The circular Sefirot are concentrated with the empty space, that empty space is circular and there are ten circular Sefirot in the midst of that empty space, do you remember that, remember that? And then a stream of light penetrates into that empty space, and that these ten Sefirot of straightness are in the stream of light. So on the left side I show you, I have two colors, okay, and I have the color of blue showing the emanations of the individual Sefirot. Each individual Sefirot has emanation, what is an emanation? It's just an aspect of the light okay, because all light, all aspects of light come out of the simple light of the Ayn Sof that I show all the way at the top, and as the light of the Ayn Sof descends, we see that each Sefirot has light that is identified with each Sefirot. In other words as the light penetrates down, okay, each Sefirot would have the light identified as Tiferet, and the Sefirot would be identified as Netzach, each Sefirot has its own light, and in addition to that, the light from the highest place, actually from the Ayn Sof, passes through, passes first into Keter and then passes through each of the Sefirot, and the plan of the creation is that Malkhut which is the kingdom down at the bottom, should contain the light of all of the Sefirot above, Malkhut should contain everything.

If you're thinking about the light in each Sefirot as a light of a different color, remember Joseph had a coat of many colors, what that meant was that he possessed in his spirit the light of all of the Sefirot, not just of Malkhut, because all human beings are Malkhut, the world of action is Malkhut. So it's the plan of creation that Malkhut should be the place of many colors, Malkhut should contain the light of all of the Sefirot above, and not only that, but the creation is supposed to be an open creation, it's supposed to be like a circuit, we talked about circuits in this ministry before. The light of the Ayn Sof is supposed to be freely passing through all of the Sefirot down to Malkhut, and then freely passing out of Malkhut so there's a complete circular, a circuit going, so that the light of the Ayn Sof is continuously flowing through all of the Sefirot including Malkhut. Just like our human blood supply completely circulates through the heart, it comes through the heart, it's refreshed in the heart and it passes out through our veins and our arteries, okay the arteries return the blood to the heart, and the blood the freshly oxygenated blood, the replenished blood flows through the veins to the rest of the body. Well in the spirit, it's the same thing, you see, and the light of Ayn Sof is supposed to be flowing through the ten Sefirot continuously being refreshed so that life is imparted to all of the creatures of the creation, because there are creatures existing on every level, and each of these Sefirot has associated with it a world with entities indigent to that world living there, and that's the plan of creation, which produces eternal life.

See and please note how this Sefirot of straightness looks so similar to the spinal column see. The spinal column, to the disks of the spinal column. The spinal column within the human being is where the energy of God flows where the spiritual blood flows through. Okay now on the right side of the board, I've tried to show you Malkhut's rebellion, the rebellion of the kingdom, Malkhut which is the kingdom rebelled against God's plan. Now just as in a side, okay what I'm going to tell you now has nothing to do with this, when Jesus came, the Scripture says, he was preaching the kingdom of heaven is at hand. I never understood that, maybe you did, but I have a very logical mind you know I have to, if something doesn't make sense to me, it doesn't make sense to me, I cannot see any explanation in the New Testament or the Old Testament before I started studying Kabbalah as to why Jesus would be saying that, the kingdom of heaven is at hand. I had a general idea of what he was talking about, good things are at hand, eternal life is being restored, but why that terminology, why the kingdom of heaven is at hand you see, now I know that Malkhut is the kingdom, and Jesus was telling the Jews, the man in the street okay, the Malkhut that is in you is the kingdom of darkness, but the Malkhut the kingdom of heaven is now available to you.

Today we're saying the seed of Christ is available to you, so we should believe according to what I just told you that the average Jew in the street knew enough of Kabbalah to understand what Jesus was saying, he went preaching to the common man, the Malkhut that's in you is the kingdom of darkness, you are a manifestation of the kingdom of darkness, but the kingdom of light is now available to you.

So on that basis alone I can imagine the Pharisees going in to a rage just at hearing the sound that the kingdom of heaven is at hand. And it never occurred to me that the Pharisees would be angry at that, but I expect that the Pharisees would be totally enraged at what Jesus was saying, that the kingdom of heaven was at hand, because by reverse inference, he was telling everybody including the Pharisees you are the kingdom of darkness, you are Satan's seed, you're not the kingdom of God, you see. You're not heaven on earth, you think you have it but you don't have it. Praise the Lord, okay, so on the right side of the board I'm trying to show you the rebellion of Malkhut kingdom. Now remember what I said before we went out to dinner on this very same tape that each Sefirot is female to the Sefirot above it and male to the Sefirot underneath it, and Malkhut being the lowest Sefirah, has no Sefirah underneath her, and envy according to the revelation that's coming forth here today, okay, a defect that was potentially present in the Sefirot of straightness manifested itself in actually.

Okay either you have a potential or you're actual it's happening, those are the two words, you have the potential.

Remember that the light of the Ayn Sof is a simple light, it's a homogeneous light, in that light is contained everything that exists or that could ever exist, but all of these elements are attributes are in such unity that the Ayn Sof is one, that means that there is no potential whatsoever for these attributes to manifest on the level of the Ayn Sof. Does anyone not understand me? Everything is present, but it's present in a state that's neither actual nor potential, its state that's not known to us down here in our humanity. Okay, it's so non-potential that it's not even evident that it's there, as the light descends for the purpose of becoming visible, okay this oneness or this homogeneity this oneness of the Ayn Sof begins to become thinner and thinner and thinner, rarer and rarer and rarer, and the all of the attributes that were not evident in the Ayn Sof because of his oneness now appear in a state of potentiality. We are all Malkhut kingdom, all of humanity is Malkhut kingdom, we are all capable, we have the potential to commit every sin known to man, every human being does not commit every sin, but we have the potential under the right conditions to commit every sin that man is capable of.

See, and this was the creation, this was the creation as the light descended into the empty space, that which was impossible to even appear as potential in the Ayn Sof became potential as the light descended into the empty space, that means sin was possible. And we see that the sin manifested in the female, well we know that the sin manifested in the female even the King James makes that clear, that the sin manifested with the female between the Serpent and the woman. And I want to suggest to you that account of Eve or the woman and her discourse with the Serpent was the inner conflict that Malkhut had before she decided to rebel.

The woman was Malkhut, the female Sefirah, and the Serpent was the potential for envy, and the potential for rebellion that existed most strongly in Malkhut. The potential for sin is more powerful in Malkhut than it is in Yesod, and it's more powerful in Malkhut than it is in any Sefirot above, why? Because the lower the light gets, the more likely or the stronger the potential is. So Malkhut kingdom, she is the ultimate female because there's no one under her, she is the female, female. She has no male role, see. So the light in Malkhut is the farthest away from the Ayn Sof, that means the potential for sin is the greatest. So we're told as the revelation comes forth here, that a spirit of envy arose in Malkhut, envy for all of the Sefirot above her, because she was the ultimate female, and had no male role, she was at the bottom of the pecking order, before envy arose, did she know envy was arising? I don't know, did she resist?

I don't see any sign that she resisted although the Scripture does tell us that the woman was wholly seduced. So maybe she didn't have a clue as to what was happening to her, at this point that's not this message so I'm going to go on.

But I want to suggest to you that the Serpent that appears in the parable was that potential for sin, that existed in its most prominent state in Malkhut, because Malkhut is the farthest away from the Ayn Sof. Does anyone not understand what I'm saying? Okay so we see that a spirit of envy arose and out of the envy arose a spirit of rebellion and Malkhut decided that she would not accept the role of ultimate female. And Malkhut did two things, this decision arose out of this decision to not accept her position as the ultimate female or the essential female, okay, Malkhut did two things, and so far we've only discussed the one event that I show on the board right here, she refused to accept the emanations from above, she refused to be the recipient. Now remember this message, in this message we're talking about a doctrine that's coming forth from a book that's written by Rabbi Ashlag who says that he's giving his comments on the comments of Isaac Luria on the Zohar, okay, and Rabbi Ashlag uses this term, the bread of shame, and he says the Zohar teaches that the one who was the recipient, the creation in whom was found a forced will to receive, decided at some point in a state of maturity that, that will to receive was not good enough, that, that will to receive the creation wanted to be a giver as well as a taker, that it was a good thing, that's the teaching, it's my understanding that, that's the teaching of Isaac Luria's Kabbalah okay. But the Lord is telling us otherwise, the Lord is telling us no it's not a good thing, and it was not a sign of maturity, it was a sign of envy of the other Sefirot and of rebellion.

Malkhut the essential female who had no male role says I'm not going to take this, I'm not going to take this lying down, I too will have a male role, even if God says otherwise, and she refused to be a receptacle. See each Sefirah is a receptacle that is to receive the emanations from above, and is supposed to take what it needs and pass the rest on, but Malkhut kingdom refused to receive, but instead stood as swords, that's what I'm seeing in the spirit, she raised up swords, she raised up weapons, and she made the emanations that were within herself, remember I told you each Sefirah has its own emanations, she made weapons out of those emanations and she opposed the emanations that were pouring into her, and she took on a male role. She imparted instead of receiving, she gave instead of receiving.

See the elder gives and the younger receives. Now we've talked about that here from time to time, that of course it's okay to make contributions and give gifts if your heart's right, tithing is acceptable, free will offerings are acceptable, but you have to be very careful about your motives, when it comes to giving in

particular money to the pastor. You really shouldn't make any personal issue out of it, we've talked about that here, because strings are attached. Even if you don't mean it at the moment, when you come and you put money in the pastor's hand and says here you take this money, I know you're evangelizing, you need this money, you have established an ungodly soul tie, don't do it. If you feel the Lord has told you to bless the evangelist or your pastor that's evangelizing, take the money put in an envelope seal it and stick it in the offering, do not make it a personal communication because if you do it with me, as I've done here, I've been forced to return the money to you, because that is an ungodly and incorrect communication, even though you might not have intended it to be that way. No money that you have put into this ministry can be a personal gift to me because I won't accept that, and I don't think that any legitimate minister should accept money under those conditions, just put it in the offering, don't let your right hand know what your left hand is doing.

Okay, so we see that Malkhut kingdom arms herself with the emanations that exist in Malkhut and she stands in opposition to the emanations of life flowing into her, she takes the male role and she tries to impart her emanations to the Sefirah above her which is Yesod, which Yesod is the male organ of Ze'ir Anpin her husband. Now we've been studying here for years that the female rebelled and took authority over the male, and she killed him and took over the whole, well in the doctrine of Christ I said she took over the whole creation, she took the whole visible world, she took over the whole Sefirot of straightness up through Chesed.

Now remember that the Sefirot from Chesed through Malkhut are the offspring of Abba and Imma, and Abba and Imma are Chokhmah and Binah. Chokhmah and Binah are immortal, they cannot be destroyed. Everything underneath them, all the Sefirot underneath them can be destroyed and in fact they were shattered. The offspring of Abba and Imma were shattered, because Malkhut stopped the free flow. Remember what I said a few minutes ago, God's plan is that the emanations will come from Ayn Sof through all the way through down to Malkhut and recycle, just like the blood is recycled in our body through the heart and through the veins and through the arteries. So Malkhut stopped the free flow of the spiritual blood of the creation, and in fact she reversed the flow, and caused the shattering of the vessels above her.

Now Keter, Chokhmah and Binah, as I've just said, cannot be destroyed. Da'at is not a Sefirah, Da'at is a quasi-Sefirah, Da'at is not a true Sefirah, and very shortly when I finish my point here, I will show you who Da'at is and why Da'at was not shattered. Now I've written on the board here, well first of all let's give a definition of to shatter okay. I show you on the board that the point of fracture

is where the emanations and Chesed tried to push up into Da'at, which could not be done, so that was the point of shattering. So we see that Chesed through Yesod was squeezed between Da'at which was still, the emanations of Da'at were still going downward, and the emanations of Malkhut were pushing upward. So the Sefirot, Chesed through Yesod were squeezed between the two, is there anyone that cannot see that? And they shattered, and what does to shatter mean, the point of fracture, the fracture reversed the blood flow, the reverse blood flow stopped at Da'at, causing all vessels to shatter, to shatter means to change their image to something other than what they are ordained to be.

Brethren we are the Sefirot of God, and look at us, we're mortal and we're filled with sin and we're fallen and this whole creation is corrupt, this is not what we're supposed to be. Yet many in the church and from all the readings I've done so far of Kabbalah we are told that we are in the image of God. Brethren we are not in the image of God, God did not make a creation of animals, we are in the likeness of God in that we are formed from his substance, but we are not in his image. God does not have envy, God does not manifest envy and rebellion and hatred, and God does not die, we are not in the image of God. We are in the image of the Serpent, the Serpent which was the potential to sin which manifested in Malkhut, and when Malkhut agreed with the thought, that potential to sin which we're going to call the Serpent is now manifesting through all of the kingdom. That potential to sin became actual, and became the mind of the creation as opposed to the emanations of the Ayn Sof which are supposed to be the mind of the creation. Praise the Lord. Now Da'at does not shatter, but chooses to descend with the shattered Sefirot to be their Savior in the earth. This is what Kabbalah teaches, the Lord has not confirmed or dis-affirmed that to me that Da'at fell down with the other seven lower Sefirot so I'm going to go along with the Kabbalistic teaching until such time that the Lord corrects me if he ever does, that might be true, okay.

Now this is the story of the Kings of Edom, we've already done some teachings on the Kings of Edom, the Kabbalists tell us that the six Sefirot that fell appeared in the earth as the kings of Edom, and that all of those kings died except the last one, he's not dead, and Kabbalah teaches that he is in the earth and that he's married to humanity, and is the savior of humanity. So it's very possible that Da'at is manifesting today as Abel, that's the way the doctrine of Christ teaches it, that Abel is in every human being, and our potential for restoration to immortality in the worlds above is through Abel, who does exist in every human being although he's dead, you see. So I'm not going to take that any

further because that's not the message today, and unless the Lord gives me revelation on it, I'm going to stay with the Kabbalists.

Are there any questions about what's on the board or about what happened concerning the shattering of the vessels, or is there any question concerning the doctrine of the bread of shame. Let me repeat that for you because I feel that it's a little difficult for you to grasp. We're reading a book called the Ten Luminous Emanations written by Rabbi Ashlag, who claims that he is making, well not that he claims, it is his commentary on Rabbi Isaac Luria's commentary to the Zohar, okay. Now Rabbi Ashlag talks about something called the bread of shame, okay. Now I could not find that term the bread of shame in the Zohar, at least in the English translation of the Zohar that I have, and as far as I know there's only two English translations of the Zohar, and the newest one just came out. Perhaps those words are in the Hebrew or perhaps those words were coined Rabbi Isaac Luria in his commentary. So at this point as far as I know Isaac Luria's commentary of the Zohar is not, is in the process of being translated but has not yet been translated fully into English.

So I have to take Rabbi Ashlag's word for it that this terminology the bread of shame comes forth in Isaac Luria's commentary, is anyone not following me? Okay it's not the Zohar it's in Isaac Luria's commentary, and this is the doctrine that the fall was ordained, this is the doctrine of the bread of shame, the fall was ordained by God as a part of the creative process that the fall of Adam was necessary in order for the creation to become separated fully separated and independent of God so that, that creation could seek God of its own accord and be restored to God out of its own will to receive from God, is everybody okay with that? And the revelation that's coming down today, which is now the position of Christ centered Kabbalah is that this is not the case, and we have been making this position in this ministry for years even while we were preaching the doctrine of Christ see, we even have a message and printed transcript, God's will or Adam's failure, was it God's will that Adam fell. No it was not God's will that Adam fell, see.

So we are disagreeing with this doctrine of the bread of shame, okay, and this doctrine of the bread of shame says that the reason for the separation of the creation from God was that the creation felt ashamed that it was doing all the receiving and wanted to be a giver also. And as soon as that supposed maturity appeared in the creation, the creator separated from the creation to give the creation opportunity to experience the will to receive from God because of lack. See when the creation separated from God it was now lacking and hungry, so now through experiencing lack and hunger and need, the creation would now mature and desire God for itself, and be willing to receive from God itself,

because it was in pain without it, that's the doctrine of the bread of shame, saying that's a good thing.

And we're saying no that's not a good thing, that's not what God ever ordained, and that's not what God ever said, see, there was a desire in the part of the creation to give as well as receive, but that desire was sin, that desire to give as well as receive arose out of Malkhut who had no female under her, and it arose out of the potential to sin, and I know there have been all kinds of debates for years including myself, what was the sin that actually caused the fall, and I eventually came to the conclusion, and I believe this for years that the sin that caused the fall, was it pride? Was it rebellion? I decided it was rebellion, but today we find out that the foundational sin was envy, even more than rebellion and out of envy of the higher Sefirot arose rebellion, and the rebellion caused the destruction or the shattering of the vessels.

So the doctrine of the bread of shame is not a good thing, it is a bad thing. This desire in the creation to give as well as receive it's not a good thing it's a bad thing, its representative of a dissatisfaction with the role of the recipient that was imparted by God, and an illegal attempt to act in the male role. Also as I told you this morning, the spirit of revelation in my heart says that Isaac Luria if that term in fact is in Isaac Luria's commentary on the Zohar, that he did hear the Lord say the doctrine of the bread of shame, but he misunderstood the Lord, the Lord was telling him, son you're receiving the doctrine of your carnal mind, bread is doctrine, and shame is your carnal mind. What you're doing, what you're writing up, what you're teaching, because Isaac Luria didn't write, what you're teaching is the doctrine of the Serpent, and Isaac Luria laid hold of it and said, oh this is the name the Lord wants me to call this doctrine, the doctrine of shame, the creation was ashamed at being the recipient. Not true.

We in no way are disrespecting this great teacher but the Lord is revealing an error that the whole, as far as I know the whole body of Jews and many Christians who are now preaching Kabbalah even though they don't tell you they're preaching Kabbalah it's in their messages, are preaching this message, that God intended the creation to fall, and this ministry has been standing against that lie for years now. And we've refuted it in the church and now the Lord is giving us the ammunition that we need to refute it in Kabbalistic circles. Are there any questions about what I've just shown you at all? Okay let's take a picture of this then.

Drawing #4, the Lord told me to put this comparison between the doctrine of the bread of shame and what Christ centered Kabbalah has to say about the fall, basically we're talking about the fall here, the Lord told me to put it on the board

because it's a very important comparison, so I spelled it out for you. I will not read what's on the board because I've just explained this so many times, oh maybe I should read it on the board anyway, let me just read it. Okay the top of drawing #4, doctrine of the bread of shame says, creation desired to give as well as receive, #2, the creator sees this desire as a sign of maturity, #3, the creator separates from the creation when he sees this sign of maturity #4, the creation experiences a willingness to receive based on lack, rather than an imposed willingness to receive when the creator separates from the creation, so we see the doctrine of the bread of shame justifies the separation of the creation from God, saying that it is, that the separation is ordained of God and that it is a good thing.

But the Christ centered Kabbalah says the bread of shame means the doctrine of the carnal mind, #2, the desire to give that appears in the creation, is actually rebellion against God's ordained role, which rebellion arises out of envy of the Sefirot who are male. #3, Malkhut kingdom where the rebellion arose, refuses to receive the male emanations from above which reverses the blood flow of creation and causes the seven lower Sefirot including Malkhut kingdom to shatter, which results in the creation being cut off from God. #4, of Christ centered Kabbalah of Christ centered Kabbalah's doctrine concerning the fall, #4, the creation is now willing to receive when it experiences lack, but this is not necessary, this separation is not necessary.

God is full well able to perfect his creation through unity, God does not perfect his creation through separation or by separating from the creation which separation is death to the creation. God does not kill his creation in order to perfect it. Death is not a part of the process of perfection in accordance with God's plan for the maturation of this creation. You know I heard it said once by someone in this world who was trying to comfort someone who had just lost a loved one and they said to them, it's a part of life you know, and the other person said, what? And the first person said, "Death, it's a part of life," so in other words just accept death, don't be grief stricken over it, it's a part of life, people are born and people die. Well that's true of this world but it's not true of God's world. Death is not a part of God's unity, it's not a part of God's world.

See death is something that yes, death exists in the Ayn Sof because everything that exists, exists in the Ayn Sof, but it is not a part of God's plan for his creation to experience death, to have to pass through death in order to experience life, you see. Because we're already fallen, we must pass through death to experience life, now we don't have to physically die, we have to die to this mind that possesses us, we have to die to this lifestyle, we have to die to this female opinion that we have. So there is a death that we must experience

before we can pass into life, but that's only because we're fallen you see. It's not true that this death passing through death is a part of God's plan for the perfecting of creation, okay. Now I felt led to put up two Scriptures as I was writing up this board, the first is, "And forever you shall be with the Lord." I Thess. 4:17, and the second Scripture in my heart is "world without end", Eph.3:21, and if you look up that Scripture, if you look up the context in which Paul is saying it, you will see that what he's saying is that Jesus Christ is the resurrected or the renewed Malkhut kingdom.

See Jesus Christ in the days of his flesh was in fact the Malkhut kingdom of heaven, the Malkhut kingdom of God, and the Pharisees were the Malkhut kingdom of darkness appearing in the world of action. Now remember the vessels shattered because Malkhut kingdom reversed the blood flow. Jesus Christ who is now glorified is the permanent kingdom of heaven okay, Malkhut can never again reverse the blood flow for everybody who is in union with Jesus Christ. Jesus Christ is the kingdom of heaven, he is the Malkhut of heaven, if he is your Lord and Savior and you are truly joined with him in mind and spirit, your Malkhut, the Malkhut in you who is a rebel by nature who is susceptible to the sin of envy and rebellion, simply because she is Malkhut, okay, she will never ever again cause you the individual vessel, we're all Sefirot, each one of us is a Sefirah, you see, and each one of us has Malkhut kingdom in us, and Malkhut kingdom in each one of us every day is committing the same sin over and over again, whether you're aware of it in the conscious part of your mind or not, envy is present and rebellion is present against all forms of authority and in particular against the spiritual authority of someone who is truly manifesting Christ Jesus to you. This is a part of your fallen nature, do not be ashamed, do not be afraid, but join your mind with Christ, to stand against Malkhut of darkness in you, and say no, I will not let you seduce me as you did on the higher emanations because I am joined in mind with Christ Jesus and I do not agree with your seduction. I will submit, I will be the recipient and not the giver, I will humble myself and therefore, I will be a vessel through which the circuit of God can flow, and that means eternal life, when you are a vessel that receives the male emanations and let them flow through you that entire circuit, the spiritual blood flow that produces eternal life will flow through you. So that's the two natures, the Serpent is in you, your weakness, your potential to fall prey to that envy and rebellion is in every single fallen human being.

But if you have Christ Jesus, you have the power to resist the Serpent and not kill yourself, but enter into eternal life. So Jesus Christ, he is the world without end, that's what Paul is talking about, Jesus Christ, world without end, what

world? The world of action, this world of action will not end for you when Jesus becomes your Malkhut, that's what it means. Praise the Lord.

Okay I do have another drawing for you I believe what the Lord wants me to do is to talk about Da'at to you and give you an explanation as why Da'at appears at this point and why the reversed emanations could not bring down Da'at, and who Da'at is. Now what I'm about to show you is taught in lesson seven of the series #550, Kabbalah Study. For some reason we've been stuck on the lesson for months now, I can't finish that lesson. Now the Lord revealed to me in preparation for this message that there's something in that lesson seven that I really have not understood until today. So maybe that's why I haven't been able to go on with lesson seven. I will make it a part of this message, I will explain it to you today, and then perhaps at some time in the future the Lord will let me finish lesson seven because I've tried to preach it several times and he never let me go forward. So I will do drawing #5 and I'm going to show you who Da'at is and why Da'at didn't shatter, praise the Lord. Drawing #5 is in three parts, a, b, and c. Now before I start explaining it, let me say this, for those of you who are dealing with the less complicated messages of Kabbalah, which is very fine, that's perfectly alright, if you feel led to not work with the more difficult teachings right now, which are basically two series, #531, A Look At Kabbalah, and #550, Kabbalah Study, those are very technical studies, where we're dealing with Isaac Luria's Tree Of Life, and because the Lord has enabled me to understand to some degree these deep teachings, and the people here in New York have been able to labor with me in trying to understand them, this working towards understanding these difficult teachings has done something to my spirit and my mind and my understanding, that has enabled me to bring forth some of the less complicated messages. So if you are reading this transcript or listening to this tape, and you are only, you only feel led to where you can only understand the less complicated messages at this time, that's okay, but the way I got to the place where I could teach the less complicated messages was by going through this actually very painful process, very mentally painful process that brought me to a place where I can understand enough to bring forth the less complicated messages. So if you feel led to follow through on the more complicated messages, all the more power to you, if to whatever degree you can press into those complicated messages that will be developing the mind of Christ in you. But if you're not ready for that now, by all means enjoy the simpler messages. Now this bread of shame is more on the simple side, however in order to explain something, that has come up in the bread of shame, which is the quasi-sefirah Da,at, in order to explain that, I have to go into something that was taught on the deep messages on the #531 series, A Look At Kabbalah. So I'm going to go over this, this drawing #5, and if you are someone who has not pressed into

the #531 series, and you don't have a clue as to what I'm talking about, that's perfectly alright, and it's perfectly alright if you want to skip over this passage, either in the transcript or on the tape.

But I will explain it for those who can understand, and even if you understand partially, I really do recommend that you give it a try, whoever I'm talking to, whoever is listening to this tape or reading this transcript, because as we try to understand Kabbalistic principles that are beyond your understanding, it is this effort on your part, I'm going to say that again, it's this effort on your part to understand that may very well result in wisdom, Chokhmah wisdom kicking in and giving you understanding, this is one of the base principles of Kabbalah. Kabbalah is designed to make you more intelligent, Kabbalah is designed to bring you to place where you are no longer living or thinking out of the mind that you were born with, but where you develop an ability or find yourself in an ability to understand out of your higher mind your Neshamah mind which we believe to be the mind of Christ. That's what we're doing here, all these deep studies that drove me to distraction. The only reason I pressed in was because I realized at one point that I had no choice. Initially I thought I had a choice, I put the book down three times, you know my testimony, but when I got the revelation that I had no choice, that the Lord wanted me to press in, first I cried and then I did it, and it was extremely mentally excruciating, and it is still very difficult, and mentally and emotionally painful for me to press into these deep studies. Personally, I could be wrong but I do believe it would be less painful for me if I had a human teacher, God forgive me, okay, but the Lord has not permitted me to find a human teacher, he teaches me. I have to read these difficult books and pray because I don't know what I'm reading, and sometimes he answers me on the spot, and sometimes he answers me seven months later.

Now this explanation that, this diagram that I have on the board here okay, is something that is a principle that was given in lesson seven of Kabbalah Study #550, and for seven months I haven't been able to understand it, I mean I haven't been looking at it every day, but I have spent hours on this principle, and I just could not figure it out, based on those two paragraphs in lesson #7. But there's not a doubt in my mind if the man who wrote these lessons was sitting right here next to me and took a pencil and paper and sketched it for me like I just sketched it for you, I would have understood it immediately, but it took me seven months to understand from learning from my spiritual master, the Lord Jesus. So if I'm complaining I repent, I'm doing the best I can, and this is, and I understand where the Lord's coming from you know. I am under the tutelage of the Lord Jesus Christ and he does not want me learning from a

human teacher that does not honor him, and all of the Kabbalistic out there don't believe that Jesus is Lord.

So this is my position, but whatever I finally do understand, I am teaching to you, so you have a human teacher, which should make it easier for you. Don't get condemned over this, if you try to understand it and you can't understand it, that's okay, okay, if you're willing to do it, just press in, just stare at them and try and understand, and try and understand and try understand and if you will not give up, at some point, your Neshamah, your mind of Christ will kick in and give you the answer. That's the way it works and that's the way it works for me. Okay, but if you don't want to do it, don't be condemned, just do the best you can to obey God, ask him what he wants you to do with this, and do the best you can to do it, so that you can grow into the fullness of the stature of the Lord Jesus Christ. So drawing #5, there was another point that I wanted to make which has completely eluded me, if it comes to me again, I will tell you.

Okay, drawing #5, what we're doing is explaining to you #1, what Da'at is, and #2 why the reversed emanations could not corrupt Da'at, do you know what that means? Remember Malkhut kingdom reversed the spiritual blood flow of the creation and by the force of Malkhut she corrupted the six Sefirot above her, Chesed through Yesod, but those reversed emanations going upward could not corrupt Da'at, Da'at stood against the reverse emanations and because those reverse emanations were stopped by Da'at, the Sefirot between Da'at and Malkhut were caught in a vice, they were caught in a vice there and they shattered. Malkhut wouldn't let the emanations go down and Da'at wouldn't let the emanations go up. So the vessels exploded and that thought that just came into mind was that was the big bang, and we've been teaching about the big bang here for years, and a lot of people have the revelation that the big bang was some kind of spiritual explosion, but this is the first time I've had any inkling at to what caused that spiritual explosion. Wow this has been a day of revelation, that's very exciting to me, let me say that again, Malkhut kingdom would not let the emanations pass through her, and the quasi-sefirah Da'at would not let the reversed emanations pass through it to get to Binah, you know the buck stopped with Da'at. So all those Sefirot between Da'at and Malkhut exploded because the emanations couldn't go down and the emanations couldn't go up, so they exploded and we do know that the result of this rebellion or whether you want to say that, whether you want to believe there was a rebellion or if you want to believe the doctrine of the bread of shame, that the creation separated and it was a good thing, which ever you want to believe, there was a separation that resulted in this visible world of action coming in to existence, and that this visible world coming in to existence followed after a big

explosion in the spiritual plane, and we now, I have just believed that this is the word of God, that just came down by revelation. We just found out what caused the explosion, isn't that exciting, thank you Jesus.

Okay so here we go, drawing 5 part a, is a review of something that we learned in message #531, you may recall that Jehovah, YHVH, the Tetragrammaton is the general name of God, and that Tetragrammaton exist inside of Adam Kadmon. Now in order for creation to come forth, the letters and the light that proceed forth from the letters must come out of Adam Kadmon. So what we're dealing with is the letter Y of the Tetragrammaton, of the general name SaG. Those lights that came out, those lights that emanated forth from the letter Y of the general Tetragrammaton came out first and the lights that came out from the letter Y came out in the form of what is called a specific Tetragrammaton, a specific holy name.

You may recall that each of the four letters of the Tetragrammaton YHVH, each one of these four letters give rise to a specific holy name, and the YOD gives rise the holy name which is Ab72, the HeY gives rise the holy name which is SaG, with a numerical value of 63, the V'AV the V gives rise to the holy name MaH which has a numerical value of 45, and the second HeY gives rise to a specific holy name, a specific YHVH, which is identified by a numerical value of 52 I believe, which is represented by the letters BaN. Okay, and what we have dealt with because as I told you at the beginning of this message we are paradox okay, this ministry is in paradoxes, it's a contradiction, we are a contradiction.

Brethren I know very little about Kabbalah, I thank God for all I know but I couldn't hold a candle knowledge wise to these Kabbalists, I just really, but the Lord Jesus Christ in his wisdom has decided to use the little bit that I know to bring forth a correction to the doctrine that's being taught by these usually men that have this incredible reservoir of knowledge. It must really be an insult to them you know, but the Scripture says the Lord will use the weak things of this world to bring the mighty to shame. You say why doesn't the Lord go to the chief Kabbalists, you know there's a chief Kabbalists in Israel, why doesn't the Lord go to him. I'm sure the Lord goes to him, he won't listen, #1 is Jesus Christ is Lord, you see. I do not believe that the Lord Jesus is going to the chief Kabbalists of Israel or any Kabbalists to bring a correction to Isaac Luria's doctrine before that man first acknowledges that Jesus Christ is Lord, first things first, Jesus Christ Lord, they can't get past that, so they can't get the correction, and he's bringing it through me which is, it's really a joke.

I'm telling you it's amazing to me, and people, someone who doesn't understand what Jesus Christ is doing here would be telling me, Sheila you have no business teaching Kabbalah because I make a lot of mistakes, I'm telling you if you are a practiced Kabbalists and you're reading my material, you can be blessed by the revelation here, but I know that I'm making a lot of mistakes, and oh that was the second thing I wanted to put on this tape. I feel in my spirit, I'm pretty sure that this diagram that we're going in to on the board, that I don't, I have not placed it in the correct world. Remember everything is happening in all of the worlds, the world of emanation, the world of creation, the world of formation and the world of action. And I just know the Lord has told me, I'm going to go over everything I have on this board, but it's wrong as to the world that I placed it in, but this is what we're going to do tonight because this was the best that I could do, and it is now twenty til midnight, so as soon as I finish this exhortation we're going to stop. The Lord may have me on another part of this message show you the correct world that this is happening in and he may not, I don't know, but I know that I make a lot of mistakes from a Kabbalistic point of view, but when the Lord gives me a spiritual principle and a correction to doctrine that is correct.

So your choice is, these are your two choices, learning from the Kabbalists with the error in their doctrine who have a great deal of knowledge and would not be making a mistake as to what world this is taking place in, or you can study under me and get the revelation, the corrective revelation that's coming down from the Lord Jesus Christ and you have to put up with my mistakes, my mistakes concerning Kabbalistic knowledge, okay, so let's go on, on this, this is drawing 5a, so we see that we're dealing with the specific name AB, then this specific name is identified by the Hebrew letters AB, which have a numerical value of 72, and that is the specific name that comes out of the YOD of the general name Jehovah.

Okay now initially the specific name AB, only has the first two letters YOD, and HeY, initially, okay, the YOD and the HeY appear of Ab72, and as I said we studied all this on the A Look At Kabbalah message. Now the HeY, okay now we're dealing with the specific name that came out of the YOD, and the HeY of that specific name is SaG, that's what we're dealing with okay, and what we're talking about is the descent of the light that entered into Adam Kadmon for the specific purpose of forming a visible creation, that's what we're talking about. The light of the Ayn Sof entered into Adam Kadmon and now it's coming out of Adam Kadmon and it's going to, after it comes out of Adam Kadmon's ears, eyes, nose, and mouth, the light is descending and it will eventually descend to a place where it becomes visible, that's what's happening here, okay.

So we're literally talking about the building of the creation, and the YOD of the specific name that comes out of the YOD of the general name is so high and lofty Isaac Luria doesn't deal with that, we have to start with the HeY of the specific name that comes out of the YOD, that's where we start learning, okay. So this HeY, now remember every Sefirot has within it another ten Sefirot, in the same manner every holy name or every letter of any holy name has another specific holy name within it. So the HeY which is SaG of the YOD that came out of the general name has its own holy name within it and it's called the SaG of Adam Kadmon.

This YOD here, the YOD of the general name is Adam Kadmon. I'm not going to spend too much time on this because I feel I'm losing you. So we're dealing with the holy name that came out of the HeY of the YOD of Adam Kadmon, and I have to the right of that, I have an arrow showing you the ten Sefirot that are under this HeY of the SaG of Adam Kadmon. Here's the ten Sefirot right here and I have an arrow going down saying the SaG of Adam Kadmon's SaG, okay, SaG refers to the HeY of the holy name. The SaG of Adam Kadmon's SaG, I have it, the ten Sefirot laid out in three columns okay, Keter, Tiferet, Yesod, and Malkhut, are the center column, Binah, Gevurah and Hod is the left column, Chokmah Chesed and Netzach is the right column, and this Malkhut has a specific name called Tevunah, and Tevunah is very active in bringing forth the lower world, the world below this world. Okay and Tevunah is very active in bringing forth, she's going to be creating the V'AV of this holy name, see.

There's a holy name that comes out of the YOD of the general name and that holy name should be YHVH, but initially there's only a YHVH, so the ten Sefirot that come out of the SaG of the SaG are creating or giving birth to the next two letters of this holy name, the V'AV and the second HeY, but right now we're just dealing with the V'AV. So we see that the Malkhut Tevunah of the HeY or the SaG of Adam Kadmon's SaG is instrumental in bringing forth the ten Sefirot of the V'AV of the specific name Ab72, are you understanding me at all? Okay.

Okay that's drawing 5a, and that is a review from A Look At Kabbalah, we spent a lot of time on that, I taught that when I didn't even know what I was teaching, but now I understand it, I hope I've helped you to understand it a little, okay. Now 5b, now remember, what this exhortation is all about is that I'm trying to explain to you what Da'at is and what its function is. Okay remember Da'at is not a Sefirah, it acts like a Sefirot, it's called a quasi-Sefirot, it's not really a Sefirot but it does everything that a Sefirot does okay, so drawing 5b okay, now this teaching comes from specifically lesson seven of Kabbalah Study message #550, and I'm going to have to bring a correction on that because I've already probably taught it incorrectly, okay, now this principle, I've had this principle, it's

on lesson seven of Kabbalah Study, each lower Sefirah, or I should say the, each lower world begins at the Tiferet of the world above, therefore there is an overlapping of the Sefirot of Adam Kadmon's nose upon the Tiferet, Netzach, Hod, Yesod, and Malkhut of the SaG of Adam Kadmon's SaG, which is Adam Kadmon's ears. Look back at 5a for a minute, you see these ten Sefirot, the SaG of Adam Kadmon's SaG, and then down here next to the V'AV, you have the ten Sefirot of the V'AV, now remember the V'AV is Adam Kadmon's nose, okay, these ten Sefirot of the V'AV, they have to be attached to the ten Sefirot of the ears. The SaG of Adam Kadmon is the ears. We're building a creation, the hip bone is connected to the thigh bone and the thigh bone is connected to the knee bone, as the light descends everything has to be attached, see, and the way it's attached is that the ten Sefirot of the nose are going to be overlapping some of the ten Sefirot of the world above which is the ears, that's what we're talking about here. Okay.

Back to drawing #b, now I've shown, does anyone not understand this concept of the overlapping of the Sefirot of the lower world overlap like half of the lower Sefirot of the upper world and that's how the worlds are all connected okay, so over here on drawing #b, I've shown you everything that's written in black is the Sefirot of Adam Kadmon's ears, it's the SaG, and what's written in the blue, is the overlapping Sefirot of Adam Kadmon's nose, which is Ze'ir Anpin, that's the V'AV down here, you see. So this is how they're being attached, the Keter of the lower world, the nose is overlapping the Tiferet of Adam Kadmon's ears, do you see this, in black is the ten Sefirot of the world above, Adam Kadmon's ears which is the SaG, and the blue are these ten Sefirot over here from the V'AV, Adam Kadmon's nose which are overlapping the world above but yet descending lower than the world above. And then these ten Sefirot from V'AV, they're going to do the same thing for the world below them, and the whole creation is extending downward. So we see the overlapping here, the Keter of the lower world is overlapping the Tiferet of the upper world, Chokhmah of the lower world overlaps Netzach of the upper world, Binah of the lower world overlaps Hod of the upper world, and then we see Gevurah, Hod, Chesed, and Netzach of the lower world are not overlapping anything, but coming back to the middle column, and this what I'm telling you now is just given to me from the lesson, the Tiferet of the lower world winds upcoming sort of below the Malkhut of the upper world, so that the Malkhut of the upper world and the Tiferet of the lower world they're just overlaying on the outer layer of Tiferet, okay.

And then Yesod and Malkhut of the lower world are not overlapping anything, and because of this order, and where did I get this order, I'm told this order by

the Kabbalist, if the Lord doesn't correct me, I am receiving the teaching of the Kabbalist unless the Lord corrects me, or unless I see an obvious error that I know is an error because of what the Lord has already taught me through the doctrine of Christ, so when it comes to these Kabbalistic principles and diagrams, I'm believing what the Kabbalists teach me, okay. So that's how I got this, the teacher that I'm taking this online course with says, that this is the order of emanation, that this is the way the Sefirot came out and this is the placement and the overlapping that they took. Does anyone not understand that? Okay. So if you look at your diagram 5b, you could see that there is no Sefirot from the lower world that's overlapping the Yesod of the higher worlds, that's the way they came out, okay. There is no Sefirot of Adam Kadmon's nose to overlap the Yesod of Adam Kadmon's ears. So Yesod is very vulnerable. Now look when the Malkhut, now this is the Malkhut that rebelled, this Malkhut down here, of the nose. Now I may be giving you the wrong world now, I'm not going to worry about it, because this is a basic principle, this is the Malkhut that rebelled, now remember return the emanations back upward, look at how vulnerable Yesod is, okay. And Yesod is called foundation, Yesod is the Sefirah that joins with Malkhut, Yesod represents the nine Sefirot of the world above, Malkhut is the earth, and Yesod, and the worlds above are the heavens and Binah and Chokmah and Keter are even higher than the heavens, so heaven is supposed to be coming down to earth, that means Yesod is supposed to be giving all of the glory of the higher emanations to Malkhut. So if Malkhut knocks out Yesod, she knocks out her connection to the higher worlds. Are you following me at all, okay?

Malkhut is in rebellion, she's reversing the emanations, and Yesod is totally undefended, Yesod is Malkhut's connection to immortality, and he's completely unprotected as the emanations which are energy, energy you know can kill, okay, as the energy reverses upward Malkhut is totally unprotected. Now over here in drawing #c, according to the Kabbalists that I'm studying with, this is how the creator protects Yesod.

See over here Yesod is completely vulnerable, Keter from the world below is covering over Tiferet, this outer shell of Keter stretches down and covers Yesod, and you could see that in drawing #c, the outer layer of Keter of Adam Kadmon's nose, reaches down and covers Yesod of Adam Kadmon's ear, and now this Yesod is strengthened and that is the definition of Da'at. Da'at is the outer layer of Keter overlaying Yesod, which represents the joined energies of mind which Keter and sexuality, which is Yesod. Da'at is knowledge, knowledge is the joined energies of mind and sexual energy. Da'at is very powerful, and Da'at is the quasi-Sefirah that stands between the lower seven Sefirot and Binah. Now

what do you think would have happened if Da'at wasn't there, and the reversing energies would have touched Binah, what do you think would have happened? I think the lower seven Sefirot would have been wiped out completely, because Binah is indestructible, Binah is attached to Chokhmah and Keter, she is immortality, she is eternal life and I think the lower seven Sefirot would have been completely destroyed.

You see they weren't destroyed, they were just shattered, we still exist, the creation was not, the creation died to everything that it was, but it still exist, I think much more damage would have occurred, you know if Da'at didn't stand in the way and prevent us, prevent the reverse energies from meeting with the energy of Binah, certainly enough damage was done. So that's who Da'at is now according to the Kabbalist that we're studying with and also according to every Kabbalists that I've read, so far, Da'at is just knowledge, what I'm telling you about Da'at standing in between the reversed energy and Binah, that is Christ centered Kabbalah, I have not read anything about reversed energy flow in Kabbalah, if it's there, I don't know about this, I got this directly from the Lord, about the reversed energy flow, and what I'm telling you about the function of Da'at, why Da'at appears and the reason that it appears, is that it is the safeguard that stands between the created Sefirot, Chesed through Malkhut, and Binah eternal life. It stands between them.

Now according to Kabbalah this formation of Da'at is just a natural occurrence of the overlapping of the Sefirot, but I believe the Lord has told me otherwise, because I would ask this question, why can't Yesod just remain uncovered. If Yesod was not in danger you know, isn't the overlapping of Tiferet Hod and Netzach, and Malkhut, isn't that enough to join the two worlds, why does Yesod have to be covered over? Why was it necessary for Keter to reach down and cover Yesod. I think the reason is more than to say, is that this union of the outer layer of Keter with Yesod, it's more than just saying well, every Sefirot, we want every Sefirot of the lower half of the upper world covered, I think it's more than that, I think Da'at comes into existence as a weapon, you know as a powerful weapon to defend the seven lower Sefirot, and in fact the doctrine that's coming forth from Kabbalah today says that when the seven lower Sefirot shattered, and fell down into the worlds that were not yet prepared for them, they fell down into the earth, which was not yet prepared to receive them, because the earth was being prepared to present a visible living creation, but these seven lower Sefirot fell down and they were shattered, they were dead, okay. The doctrine that's coming forth from Kabbalah says that Da'at went down with them, that Da'at was not shattered, Da'at was not damaged, but Da'at chose to go down with them to be the Savior in the midst of them, and you may

recall that the six Sefirot Chesed through Yesod that fell down into the earth, the Kabbalist tell us appeared in the earth as the kings of Edom, and that Da'at was an aspect of mind in the midst of them, with a higher mind, the Neshamah for them, that was there as their Savior. And five of those kings have died according to Scripture, but one has not yet died. So Kabbalah teaches that, that one king that has not yet died, he is the Savior that's in the midst of this fallen creation that we are waiting to come forth.

And of course we know from the doctrine of Christ that every human being has a potential Savior, who is a part of the mortal foundation of every human being, but that Abel, Abel is dead in most of the world, he's alive in some of the Jews, because Abel was quickened when Jehovah made a covenant with the Hebrew children in Mount Sinai, so therefore Abel is conscious in some Jews today. But of course this now in Christ Jesus everyone is eligible to receive the living seed called Christ and have that seed grafted to him. So everybody is eligible, every human being is eligible to have a living seed, which makes him a potential candidate for resurrection into immortality. You're all eligible to have that seed grafted to you through faith in Jesus Christ, but the seed Da'at that descended into the earth is in the earth, and this is the seed that we're told was imparted to Isaac through Abraham, the promised seed that came through Abraham, Isaac, and Jacob, it's Da'at, that's what it is, that's the seed that went down, okay, and the seed is in Jacob and in particular in Judah. Praise the Lord, but let me say this again, every human being today, okay that seed, that Da'at that appeared in Abraham, well it didn't appear in Abraham, it came through Abraham, it appeared in Isaac and Jacob, and appeared in the earth in King David of Judah, that same seed is available today to anyone who asks for it through faith in Jesus Christ, because the Messiah came through the tribe of Judah and is in fact a descendant of King David, Jesus Christ is a descendant of King David. So that's the Da'at that came down through Isaac, Jacob, David, Jesus Christ, Jesus Christ glorified pouring out of his spirit upon all flesh, the seed is now available to all humanity, you don't have to receive it through a genetic line, you receive it through faith in Jesus Christ, that seed, that Da'at that's still in the earth today, remember this high doctrine is designed to penetrate your defenses because the defenses of the subconscious mind are very powerful. This high doctrine is designed to deceive your mind, that this doctrine I really believe it's designed to appeal to your high intellect, and therefore deceive your subconscious mind to let down its resistance to the truth, and as far as your subconscious and the unconscious part of your mind is concerned, it makes no difference whether the truth gets in there through this high level doctrine or whether the truth gets in there because you're hearing an application of this high level doctrine on a human level, it makes no difference.

If your mind is blocking the truth, when someone comes to you and says you are a Serpent you are not in the image of God you are a Serpent, if you can't receive that, you can get the same result which is the death to the subconscious aspect of your fallen mind, you can get that same result by studying this high doctrine that's going to bypass the defenses of your subconscious part of your mind, you see. So however you get it you get it, don't worry about it. This doctrine has one purpose, well it has two purposes, it's building up Christ in you on the one hand, and on the other hand it's tearing down your carnal mind, see, it doesn't really matter if you understand every little thing, you see. Remember what the Scripture says about the Jews who are forever seeking the knowledge and never coming to a knowledge of the truth, there's nothing wrong with seeking knowledge, I love knowledge, I wish I could I had some you know a larger degree of the knowledge that's available through Kabbalah, it's incredible the knowledge that's available, I wish I had it, I don't have enough time, it would take me years and years to learn it, but the most important thing is not the knowledge, the most important thing is that you come to a knowledge of the truth, and Jesus Christ is the truth, and when you have the truth in your inward parts, you will ascend, and when you ascend, you will know all things, when you ascend, you'll have all of this knowledge, this whole body of Kabbalistic knowledge, every part of it that's valid, you'll have it without studying, when you're ascended, you see. So having the truth in your inward parts is more important than having the knowledge you see.

But of course you have to study, you have to do the best you can, okay. Praise the Lord. Are there any questions on this work of art on the board, drawing #5. Praise the Lord, drawing #6, this is the last drawing in which I'm showing you the Genesis of the big bang. Again we have the Sefirot of straightness and we see the downward emanations originating with the Ayn Sof passing through Keter, Chokhmah, Binah, and into Da'at, and then down at the bottom we have the rebellion of Malkhut who is refusing to receive these downward emanations which would put her in a female position, but she takes the male position and gives of her own emanations to the Sefirot above her, and which, to the Sefirot above her which is Yesod, which impetus turns around all of the downward emanations okay, everything that's coming down, when it meets the resistance of Malkhut, it just hits bottom and turns around and starts going back up. So all of those emanations from Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, were reversed because Malkhut refused to receive them, and then all of this energy that was in Malkhut, Yesod, Hod, Netzach, Tiferet, Gevurah, and Chesed, met resistance from Da'at which would not let the reverse emanations go past it, and this caught the energies, caught the Sefirot in a pincer movement, that's what the Lord told me that these Sefirot were caught in a

pincer movement between Malkhut and Da'at, Da'at forcing the emanations downward, Malkhut forcing the emanations upward, and there was a big explosion that resulted in the fall of the lower Sefirot into the lower worlds, and that was the beginning of the visible world of action as we know it today. I've marked on the board that Da'at is the point of resistance, and the reason for that point of resistance on the lower right hand side of the board is that, well I'll just read you the whole thing, the seven lower Sefirot explode when they are crushed between Malkhut's reversed emanations and Da'at's downward emanations. Da'at held the line and protected the lower Sefirot from complete destruction which would have occurred if the reverse emanations contacted Binah's downward emanations directly. See Da'at's resistance was to protect the lower Sefirot they would have never survived in any form, if they had contacted Binah directly, Binah is eternal life, it would have been smashed to smithereens.

And of course what's really interesting in the right hand corner is that the Lord has told us that this Da'at that fell down, remember Da'at fell down even though Da'at wasn't destroyed, Da'at fell down into the lower world, Kabbalah tells us it was Da'at's choice to go down, and the Lord tells me that Da'at is the seed that was imparted to Abraham. This is seed is in both or appeared in both Jacob and Esau. In Jacob the seed produced Messiah, and in Esau it produced five evil spiritually powerful men who ruled and died. So we see the seed had to mix with the matter of the people that it was imparted to, and it found good ground, the seed had to react or interact with the ground that it was imparted to, and in the line of Jacob through David and Jesus Christ, that seed found good ground, but the seed did not find good ground in Esau, it produced the power of the seed, produced five spiritually powerful men who were evil who ruled and who died. It didn't produce any good thing, the power of that seed didn't produce any good thing. I think this has been a very exciting evening, okay, just for the record, Kabbalah teaches that the reason that the vessels shattered was that they were in a straight line and they were not in the three column configuration, therefore when the emanations from above poured into the lower Sefirot, they could not contain the power of the emanations, because they the Sefirot that were in a straight row, did not know how to take what they needed and pass the rest on. Each Sefirah could not tolerate the power of the energy of the emanations that poured into them, and that's what Kabbalah teaches, but it never really sat right with me to tell you the truth, I'll go for this a hundred times over, this revelation that came forth today.

The reason that the vessels shattered was because Malkhut stopped up the flow okay, the rebellion of Malkhut through that potential for envy called the

Serpent which was found in her, stopped up the flow of energy and there was a backup of it, there was a backup of that energy in to the other vessels and they therefore exploded okay. Well if I didn't I really have to end this meeting because it's very late and you're all very tired but if anybody wants more of an explanation as to Kabbalah's explanation for the shattering of the vessels, I'm sure that you could find it on some of the other messages, and they're all transcribed, just go into the web page and search for shattering of the vessels in any of the other messages and pray about it, and I'm sure that you'll find it. Praise the Lord, God bless you.

09/19/02rs