



Part 4

# CHRIST-CENTERED KABBALAH

UNEDITED TRANSCRIPT OF  
MESSAGE # 570 - Part 4

# GATE OF REINCARNATIONS

Chapter 1



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# Definitions

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**THERE IS NO MALE OR FEMALE IN  
CHRIST JESUS (Gal. 3:28).**

**Accordingly, all textual references to  
MALE and FEMALE point to spiritual  
principles, and the words MAN and  
MEN, as well as the pronouns, HE, HIS  
and HIM, include, WOMAN, WOMEN,  
SHE and HER.**

**CHRIST JESUS is the only spiritual  
male. Accordingly, all powers and  
principalities other than Christ Jesus are  
identified as female IN RELATION TO  
HIM.**

**The powers and principalities which have  
incarnated this fallen world (2 Cor. 4:4)  
are male IN RELATION TO FALLEN  
MANKIND, and female IN RELATION  
TO CHRIST JESUS.**

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# CHRIST-CENTERED KABBALAH

Unedited Transcript Of  
Message # 570 - Part 4

## Gate Of Reincarnations

Rabbi Chaim Vital

### Chapter 1 Tape 1

Praise the Lord. We are continuing on with section 4 of chapter 1 of the Gate Of Reincarnations, and we are at the end of this chapter. The principle that I have demonstrated or that I am trying to demonstrate on drawing #1 is, I already told you this on the last part, but I want to remind you that what we are talking about here is the acquisition of levels of soul. Every human being comes into this world with a Nefesh. There are five levels of soul in totality: a Nephesh, a Ruach, a Neshamah, a Chayyah, and Yechida, and each one of these levels of souls has a subset and each subset has a subset.

The people on the earth today are in a very low place, I do not know exactly where, but we are some where in a subset of a subset of

a subset of the Malkhut, now just make things confusing as it was demonstrated on part 3 of this message, the terms Malkhut and Nephesh are interchangeable. This is the point that I am trying to make, this whole concept of Kabbalistic reincarnations is concerned with the acquisition of additional levels of soul, levels of soul in addition to the Nephesh that we come into the world with. In order to acquire a higher or the next level of soul according to Kabbalistic reincarnation, we must rectify the levels underneath the level that we hope to acquire.

The term rectify means to make right again. According to Kabbalistic reincarnation, the levels of soul are blemished because of sin, and that blemish has to be removed. When that blemish is removed we can then acquire the next higher level of soul and of course the levels of ascension are associated with our ascent out of hell. According to Kabbalistic reincarnation, this rectification takes place from the study of Torah and the performing of Mitzvot, although we who teach Christ Centered Kabbalah, we know that this does not work for people or for the spirits who are already descended to this low place where we are living in animal bodies, this method of the acquisition of soul which is our ascent out of hell does not work. If it worked we would not need a savior. We need a savior because it does not work.

It worked in the second and in the first stages of the fall before human kind fell in to animal bodies, it worked for Enoch, it worked for Elijah because Elijah was not born of a woman, Elijah was in an animal body but he was not born of a woman, he was self incarnated, so it worked for him.

For anyone born of a woman there is no hope of ascending out of hell by studying the Torah and doing Mitzvot. There is no, and I do not even believe, I have to correct what I just said, even Elijah did not do that, there is no record at all of Elijah ascending because he did the Mitzvot, and certainly the same thing is true of Enoch. I guess I did not make it clear what I was saying, let me put it this way, it was possible to ascend out of hell without a savior for Enoch and for Elijah, without the kind of savior that we have. What kind of a savior do we have? We have a savior who is also a man.

Enoch ascended out of this world whatever it looked like

because it was not an animal world at that time, because Enoch was an incarnation of Michael, and Michael arose within Enoch and overcame Enoch's sin and Enoch walked with God and Enoch was not. Elijah was not born of a woman, Elijah was incarnated by Michael, enclothed with Enoch, and that entity Michael, it was called Enoch as soon as an angel takes on a garment, he takes the name of that garment. So, we might say that Enoch incarnated as Elijah and Enoch overcame the humanity of Elijah, but there was something different about Elijah's humanity then there was about the rest of the people because Elijah was self incarnated, he was not born of a woman. The next person to ascend out of hell that we know of is Jesus, and Jesus there was something different about Him too, because He did not have a natural father.

Jesus was born of a woman, but He did not have a natural father, and of course Elijah incarnated Jesus. So the next step in the progression is that we the believers in Jesus Christ, those of us who ascend to be sons of God because Christ Jesus is dwelling in us, we who have been born of a mother and a father, we are the next leg in the salvation of the creation. We are now waiting for the first person who is incarnated by Jesus, we are waiting for Christ Jesus in that person to overcome the sin nature of that person, and then many more sons will come unto glory. Did I make that clear, do I need to say that again? Praise God, Hallelujah. We are talking about ascension out of hell through the acquisition of higher and higher levels of soul, and I am boldly telling you with all of the respect that I can muster that the technique or the method or the system of Kabbalistic reincarnation does not work. If it worked why are there not many Jews that have ascended out of this world system? If that has happened, if someone was to tell me that there are many holy Jews that have ascended out of this world system, where are they and why are they not helping the rest of us to get out? The majority of Jews at large have not ascended out of this world system, and that is just the truth.

This is what we are studying here, and the principle that I have on the board for drawing #1 is this, in order to acquire the next level of soul, you have to completely rectify the levels underneath the level that you hope to acquire.

Let me just put this on the tape, this whole concept of a savior

makes it possible for us to ascend out of this world system because Jesus Christ of Nazareth has already ascended out of the system. He has already ascended and He has already ascended out, and He is sending forth seeds of His own life to graft to the life of mortal fallen men, and to the fullest degree that we are willing to die to the sin nature that we were born with, to that analogous degree the Christ Jesus will mature in us and Christ Jesus is our potential to ascend out of this world system because He is our righteousness. There is no work, there is nothing that we could do to ascend out of this physical body and out of this world system, our only hope is that the seed of the Lord Jesus Christ will graft to us and become the savior in the midst of us which will fight with our own carnal mind with our own fallen soul, to overcome it, to put it under his authority and to ascend out of this world, because, only He who came down from heaven can return back to heaven, only He that descended can ascend.

The animal part of us did not come out of heaven. That is the whole catch, the animal nature and the animal body the animal soul did not descend from heaven, and that animal nature and that animal body is not going back. The only thing that is going back up to heaven that is a part of us is one tenth of us, and in the doctrine of Christ we call him Abel, but there is a seed in us, that immortal seed that existed from before time began, which seed is wrapped in flesh and that seed that is in most human beings is literally not even functioning, because the animal nature is fully ascended. So the only way we are getting out of hell, is for the seed of Jesus Christ called Christ to graft to that potential within us, and like in the account of sleeping beauty, kiss that potential in us, wake it up, strengthen it, and raise it up to safety, and if we want to go with it, we have to give up all of the thoughts and activities of our carnality, as the Lord takes them from us, as we ascend they need to fall away, and we need to let them go, because if we do not ascend with Christ, who is saving our spiritual potential, which is just one tenth of us, the other nine tenths of us is not going to go, and that is just the truth of it. You cannot go to heaven without dying to this earthy realm, and that is talking about the way you think.

You cannot think with the mind of death and ascend into life, you have to give up the thought patterns and the behaviors and the

emotions of death.

Back to the board to drawing #1 that is on the board. We are talking about acquiring the next level of soul by rectifying the levels underneath it. We reject the concept of rectifying these levels of soul by studying by doing commandments, even by studying the Torah, although by studying the Scripture, it draws the power of God and matures the power of God in us, but our only hope of ascension is that Christ in us, the hope of our glorification will ascend, and then as we agree with Him in our mind, we can ascend with Him.

Christ Jesus ascends when we feed Him with the doctrine of Christ and with Christ Centered Kabbalah, when we feed Him with truth He reaches up and joins unto the glorified Jesus Christ who is anchored in the world above. The Lord Jesus Christ is anchored in Atzilut and when we have his mind and we think with His mind, we are immediately by our spirit, and the mind of Christ ascended into Atzilut. The whole concept of salvation brethren is to save our animal soul, we have two souls, we have a mortal soul and an immortal soul. The Ruach is the immortal soul, that is the soul of God that needs to be acquired, you are not born with that.

What you are born with is a dead root, and the soul of God has to be acquired, we are born with an animal soul, it is the animal soul that is being saved. The soul of God is added to us to save our animal soul, and brethren, we are our worst enemy, because the soul of God that is added to us, through the Holy Spirit and Christ, wants us to ascend, but our animal nature anchors us like the strongest gravity down here to the earth, and the only way we are getting out of here is to disagree with our animal nature and that brethren requires a warfare, because the ascension is in the mind, the ascension is in the mind, it is an ascension of mind that eventually translates the body out of this world. And Enoch walked with God and Enoch was not. Elijah served God with all of his mind, strength and soul and Elijah went up to heaven in a blaze of fire.

Jesus was obedient unto death, and He ascended out of His human body. Brethren, there is no such thing as the rapture of the sinner, there is no physical rapture of the sinner, it is an ascension of mind, it is the result of obedience, and agreement with the mind of God. I hope that I have clarified the difference between the rectifica-

tion of Kabbalistic reincarnation and the rectification of the savior, the Lord Jesus Christ. One of the biggest problems that we have with the Jewish community is that they do not seem to understand that Messiah is a savior, they do not understand that Messiah was glorified, even if they believe Messiah is coming, even if they believe that Messiah is to come if they reject Jesus Christ as Messiah, I do not see the revelation amongst the Jew that Messiah is to become glorified and to ascend into a spiritualized condition whereby He can pour out upon all flesh, cleave to that flesh and cause every human being to ascend because of His righteousness. What I see in Kabbalah is the belief that there are ascended masters, there are righteous souls that have ascended, and that these righteous souls come and dwell with people who are trying to achieve righteousness, but that means to me, one righteous soul to one person, one righteous soul to one person who is doing the best that they can to overcome and return to God.

Jesus Christ glorified is one man who has poured out upon the many, He has poured out upon the many, it is not one man, it is not Jesus Christ to one man, it is not one righteous man to one sinner, it is one righteous man being ascended to a place where He was powerful enough to pour out upon all of humanity. I also understand in Kabbalah that the righteous souls that come to help only stay for a season, and then they depart, and they leave the person that they held with their sins, but not so with the glorified Messiah, the glorified Messiah comes and stays and He never leaves us. He said, I will never leave you and I will never forsake you. How many people know what that means? It means that His life is grafted to us, and woven together with us to produce a tapestry called the new man, and according to Kabbalah, according to my understanding of Kabbalistic Kabbalah, the righteous soul that comes to live with a man to help him to go on with God, stays for a season and is not touched by that man's sins, but Jesus Christ is touched with our infirmities. This is the major difference or several of the major differences in Kabbalistic reincarnation.

Jesus Christ comes and He stays with us. Kabbalistic reincarnation teaches that a righteous soul, a soul that is so rectified that he does not have to reincarnate anymore will come and dwell

with us and help us in our quest for ascension, he stays for a season, he is not touched by our sins, and then he leaves us, and we are still imperfect. Jesus Christ comes, He grafts to us, He never leaves us, He weaves together with our nature, and converts our fallen nature into His righteous nature. It is a whole ascended concept of the righteous soul coming down to dwell with us, it is the next step up. I do not read about it, if this knowledge is in Jewry I do not know about it, this is the whole concept of a savior, that is why we need a savior.

Ever since this third degree of the fall down into the flesh, it is impossible for us to get by ourselves, it is impossible for us to overcome the sin nature, the very sin nature that has incarnated the bodies and this mind that possesses us. We have no hope of attaining to righteousness. Jesus Christ ascended, He was crucified, He rose from the dead, He was glorified, and He is back, He has come back into hell to preach to these spirits who were disobedient before the flood. We are the same spirits that were disobedient on the other side of the flood. We fell down into animal bodies, that is what happened to us, and He came down here to preach to us and to tell us that the rules have changed.

The most obvious rule that changed is that now we have to eat, or at least we are entitled to eat, or it is legal to eat animal flesh. No one ate animal flesh on the other side of the flood, animal bodies require animal flesh to sustain us, but the beings on the other side of the flood did not have animal flesh, I do not know what they looked like, they were some kind of spiritual people who had spiritual bodies.

I hope that I have clarified for you the two different concepts of rectification, the Jew or the Kabbalistic reincarnation says rectification by physical and spiritual deeds prayer, that is a spiritual deed, and Christ Centered Kabbalah says there is nothing you could do, prayer deeds or otherwise that can get you up there, you need a righteous Tzadik added to you permanently woven together with your soul giving to you the righteousness that was lost. The beings on the other side of the flood, they had righteousness, they were descendants of Seth, and before they became evil they were righteous, Seth was the restoration of the creation. God restored the righteousness of Adam in Seth.

The descendants of Seth on the other side of the flood, they

were standing above their sin nature, but when they fell they fell into the third stage of the fall, and they fell into animal bodies and the Lord has not yet raised them up. Adam fell, Adam fell into Cain and Abel and they were mortal, I do not know what the race of Cain and Abel looked like, there was a race of Cain and Abel, and they were mortal just like we are mortal. And then the Lord came and He raised Cain and Abel back up into Seth. Today the Lord is taking this mortal fallen race and He is raising us back up into Christ Jesus.

The creation is being raised back up above the power of sin, once again, but we cannot do it without having something added to us, what we need added to us is the soul of the already perfected one, not to just stay with us for a season and assist us, but to join with us, to weave together with us and literally to absorb us into His own righteousness. Those are the two concepts of the rectification.

Back to board #1, this is what we are being told, if you are born rooted in Malkhut, now this is the ten general Sefirot up here, Keter through Malkhut, then Malkhut has a subset, a Sefirot underneath it, Keter through Malkhut and this subset of the Malkhut of the ten general Sefirot has a name, it is a Partzuf, and its name is Asiyah, and Asiyah has its own Sefirot. Malkhut of Asiyah has another subset of ten Sefirot underneath it. We talked about this at the end of part 3.

We have the Malkhut of the Malkhut of the Malkhut of the general Sefirot. Because that is so confusing, and because the word Malkhut and Nefesh are the words, Malkhut and Nefesh are interchangeable in our notes, the teacher says, the Malkhut of the Nefesh of the Malkhut of the ten general Sefirot. So this is what our notes are talking about, or the teacher in our notes is talking about, he is talking about being incarnated in the level of Malkhut of the ten general Sefirot, and rectifying that Malkhut so that you can go on to acquire the level of soul above that Malkhut. Remember Malkhut is Nefesh, and the level of Ruach which is the next level of soul up would be Ze'ir Anpin, Chesed through Yesod, but I do not want to get into that now because it is not on the board and I do not want to confuse you, we could look at that later. Let me tell you again, this is what we are talking about, we are talking about rectifying Malkhut of the ten general Sefirot, and we are being told that in order to do that, you cannot just rectify Malkhut, you have to go all the way down to the

Malkhut of the Malkhut of the Malkhut before you are going to acquire the next level up.

I know it is very confusing and I am not going to spend too much time on it. The general principle is this, to rectify any level of soul you have to go down way beneath you, you have to clean deep, deep into your soul, that is what it is saying, you cannot just correct yourself on the surface, you have to go deep into your motives and into your heart, that is the spiritual application of what is being said here. I will just read to you what is in the notes and I am not going to keep you any longer.

We have a subset of the Malkhut of the ten general Sefirot, we have a subset which is a Partzuf called Asiyah. If the root of this man's soul is in Malkhut, Malkhut of the ten general Sefirot, that man has to rectify, in order to get the next level above Malkhut, that man has to come all the way down here and rectify the Malkhut of the Malkhut of Asiyah. You cannot just rectify the Malkhut of the ten general Sefirot, you have to go down two more subsets.

The picture that I have in my mind right now, is if somebody has a, what happened to your leg? Somebody here hurt their leg, and the doctor could not clear up that infection, and gave this lady all kinds of antibiotics, she was off her leg, she was off her leg for weeks and weeks and weeks, and the doctor could not clear up the infection. What did the doctor have to do? He had to go in, he cut all the way to your bone, and cleaned everything out, right? That is what he did. This is what we are being told about our soul. If you see a sin, let us take the obvious sin, somebody gets into adultery or fornication, it is not enough for them to say I am sorry that I fornicated and I know it is wrong and I will not do it again, that is not enough, you have to understand that for you to fall into fornication or adultery that there is some spiritual moral weakness inside deep down in the depths of your soul that merely rose to the surface and manifested itself in your life, you cannot just clean the surface, you have to go deep and cleanse that wound that is the spiritual application here. The rectification of the Malkhut of the Asiyah over here results in the acquisition of the level of soul beneath it, and that is, the Nefesh or the Malkhut of Asiyah. See, this whole subset, the Keter through Malkhut, is the Nefesh of the Malkhut of Asiyah. The Malkhut of the Nefesh of

Asiyah. Someone who rectifies the Malkhut of Asiyah, that is this one, only acquires the Nefesh, this Nefesh of the Nefesh of Asiyah.

I am making you all crazy? I went crazy until I figured this out, let me try and say it one more time and I am just going to let you go because it is very complicated and as long as you have the general principle, that is enough.

If the root of your soul is in Malkhut, he has to rectify the Malkhut of the Malkhut of Asiyah, that is it, I am going to let it go, I am not going to go any further. Can I help anybody? Do you have any question to ask me, because I am just repeating myself over and over and you are all looking at me, and that is the bottom line, what the man is trying to do is rectify the Malkhut of the ten general Sefirot so that he can be eligible to acquire the Ruach level of soul, and in order to do that, he has to go much deeper than the Malkhut of the ten general Sefirot, he has to go two subsets deeper, and cleanse that area for him to qualify or be eligible to acquire his Ruach, can you deal with that, is that enough for you, it really does not pay to go on. Are there any questions or comments about it?

This is drawing #2. I am going to ask you to remember our studies of the Partzufim, I am not going to go into that in any big deal but I will just remind you that Keter, first of all the Partzuf, the Partzufim is plural or a Partzuf is a personality that is imputed to either a Sefirot or to a system or a group of Sefirot, for the specific purpose of the Sefirot interacting with one another. When the Sefirot interact with one another, they take on a personality, and actually there really is no such thing as a single Sefirot being a Partzuf because as I will teach you hopefully on Sunday, Keter has within it a four Partzuf, and Chokhmah has within it four Partzuf, so we will get to that in another message, but the Keter is Arik Anpin, the Chokhmah is Abba meaning father, the Binah is Imma meaning mother, Chesed through Yesod, sixth Sefirot is Ze'ir Anpin the son, and Malkhut is Nukvah, those are the names of the personalities or the Partzufim that the Sefirot acquire in order to interact with one another. Levels of soul are also associated with the Sefirot and the Partzufim. Right now it is for this message which is dealing with the Ruach. Ze'ir Anpin, the Chesed through the Yesod is also the level of soul called the Ruach. Malkhut Nukvah is the level of soul called Nefesh, and these three

aspects are interchangeable as we found out in a previous message, we could say Chesed through Yesod, are Chesed through Yesod, we could say they are Ze'ir Anpin, or we could say that they are Ruach, and the terms are interchangeable.

We are now being told if the person whose soul we are talking about rectifies the Ze'ir Anpin of Asiyah, remember Asiyah is the Partzuf which is the subset of ten Sefirot of the Malkhut of the ten general Sefirot, Asiyah. Ze'ir Anpin of Asiyah that is the Chesed through Yesod of Asiyah is also the Ruach level of soul of Asiyah, and we are told in our notes, and here is the Ruach of Asiyah, it breaks down to another subset of ten Sefirot. The man who rectifies Ze'ir Anpin of Asiyah, that is the Ruach level of the Partzuf Asiyah, he acquires the Nefesh and the Ruach of Asiyah, the man that rectifies Ze'ir Anpin, the man that rectifies Chesed through Yesod of Asiyah, if he could do that, if he could perfect these six Sefirot, the Nefesh of Asiyah, the subset of the Malkhut of Asiyah is also acquired.

In other words, the correction of the Ze'ir Anpin of Asiyah is powerful enough that it emanates downward into the level beneath it. If you are powerful enough to rectify Ze'ir Anpin, there is enough spiritual power in that, to also rectify the Nefesh of Asiyah. Is everybody all right with that?

We are getting a little technical these days, not these days, in this message, just because we are following on with the notes. Now in the same manner we are told, I do not think I am going to do another drawing, in the same manner we are told if the man also rectifies the Imma of Asiyah, then he attains everything underneath it, the Nefesh, the Ruach and the Neshamah from Asiyah, if the man manages to rectify the Imma of Asiyah, he gets the other levels of soul, Ze'ir Anpin is Ruach, Imma is Neshamah and Malkhut is Nefesh. So whatever you rectify, you also, I am sorry whatever you rectify you rectify all the levels of soul beneath you. Let me just read this again.

If he also rectifies the Imma of Asiyah, then he attains the Nefesh, the Ruach and the Neshamah from Asiyah. To be honest with you, that phraseology is confusing me a little, it is saying, if he rectifies the Imma of Asiyah, then he attains the levels underneath. Although you had to attain or acquire the levels above, so I do not

have any, I do not hear from the Lord right now, so I just have to go on, there must be something that I am not understanding here, and I really do not think this is this important to spend all this much time on. We have the general principle, but you have to, you have to rectify all of these subsets, and all of these sub-levels of your soul in order to ascend, and now the ultimate goal here is the rectification of all of Asiyah. And when you rectify all of Asiyah, then you have rectified the Malkhut of the ten general Sefirot. To say it another way, to rectify the Malkhut of the ten general Sefirot so that you can go on to get the Ruach of the ten general Sefirot you have to go through all of this, you have to rectify all of, because Malkhut is all of Asiyah and Asiyah breaks down to all these other subsets, so you have one lot of work to do to just rectify the soul that you come into this world with, that is another way of saying, we all come into this world with all kinds baggage, we are born with all kinds of baggage before we even get to our dysfunctional families, we all have inherited curses, inherited sin, all kinds of problems.

Brethren, if you want to be a spiritual person, you have to understand that there is more to your life then what your conscious mind is thinking, and yes, you can come into this world with incest in your spiritual being. Have you heard of rejection from the womb, if you can have rejection from the womb, you can have incest from the womb. We come into the world with all kinds of sin in our blood, it is in our blood, and when that sin finally manifests in our life, hopefully it does not, but if it does manifest in our life, it is just the outplaying of the sin that we were born with. Now you all have to decide whether you are going to be carnal or spiritual, and if you think that you have to commit an act of incest to be guilty of incest, you are the only person that you are fooling and you are the only person that you are robbing, because you should know better than that, it is just your carnal mind resisting the truth, and the truth is that we are born with all kinds of curses and we are born with all kinds of sin from previous generations in our blood.

If you think you have to do the act to be guilty of the sin, you are stuck in the Malkhut of the Malkhut of the Malkhut of the Malkhut, you are way down in a very carnal place, and you do not have to stay there, you are just staying there because you are refusing

to look at the truth. I encourage you and exhort you all to look so that you can ascend into the higher planes of God, you are not going to ascend refusing to believe that there is all kinds of activity in your spiritual being that you may not have played out. If you cannot believe that you are going to go around and around the mountain until you finally believe it, I have been preaching it to you for years, why do you not believe it? You have to ask yourself why you will not believe it, and I will tell you what the answer is, the answer is you just cannot face the fact that you have got all of this sin in you, and that is the sin of pride.

I rebuke the pride of everybody here and everybody that is listening to this message and I exhort you to go on with God, your pride is not worth it, your pride is not worth it, let us go on with God. Are there any questions on this issue at all? Let me just give you the name here, I have on the board drawing #3, showing you the acronym which represents the five levels of soul, "n", for Nefesh, "r", for Ruach, "n", for Neshamah, "ch", for Chayyah, and a "y", for Yechida, and the acronym for the five levels of soul nrnchy. So if we see, if you hear me saying this name or if you see it in our notes, nrnchy it is talking about the five levels of soul.

I am looking forward in the next few pages and it is really all a review, I am going to try to just read through it, I cannot see any purpose in teaching again when I have taught the whole thing on this past message and on tonight's tape, so let us just take another five or ten minutes to read through and we will close out this section 4. The notes are talking about rectifying all five Partzufim of Asiyah, and when all five Partzufim of Asiyah are rectified, he can say the nrnchy of the nrnchy is rectified, because Asiyah is the Malkhut of the Malkhut. We have to rectify all five levels of soul in Asiyah before we can hope to rectify the five levels of soul in the ten general Sefirot, that is the basic principle, you have to go deep, deep, deep, depending on where your soul is rooted.

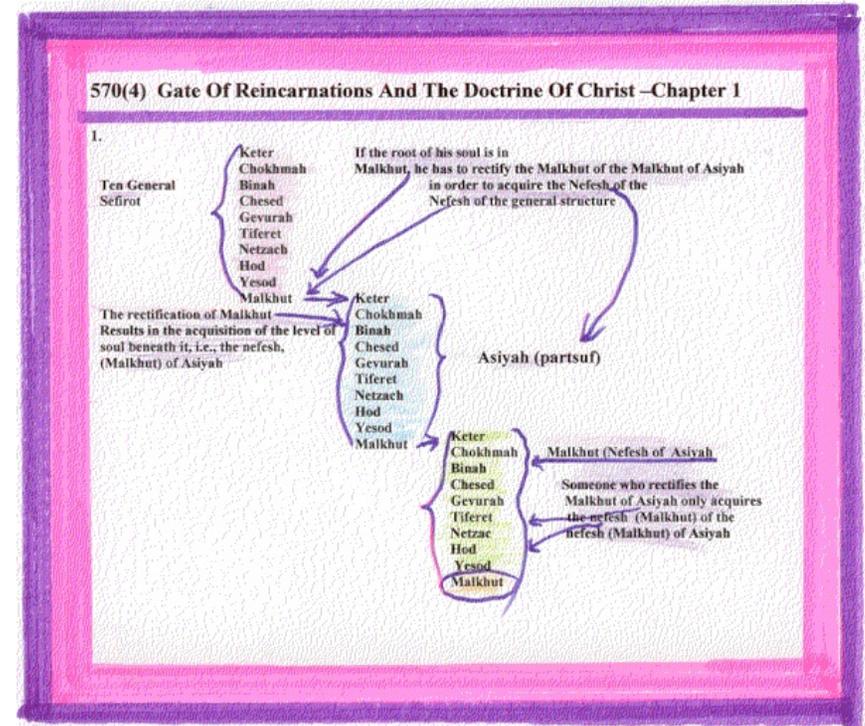
When you incarnate in this world, depending on where you are rooted from, you have to go deeper than that in order to rectify the place that you are incarnated in. I guess I cannot do this to you, I keep thinking I am going to do it and I cannot. I am just going to read here, section 4b, it will be worth while to review some of what has been

taught until now, and specifically in relation to the information presented in this section. The text of this section contains two distinct ambiguities, I cannot give it to you, I have to end this message, and we will do this on Sunday morning and Lord willing on Sunday evening, we will go on with this study of Pregnancy, Suckling, and Adulthood. Are there any questions or comments?

10/14/03rs

# Illustration # 1

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Illustration # 2

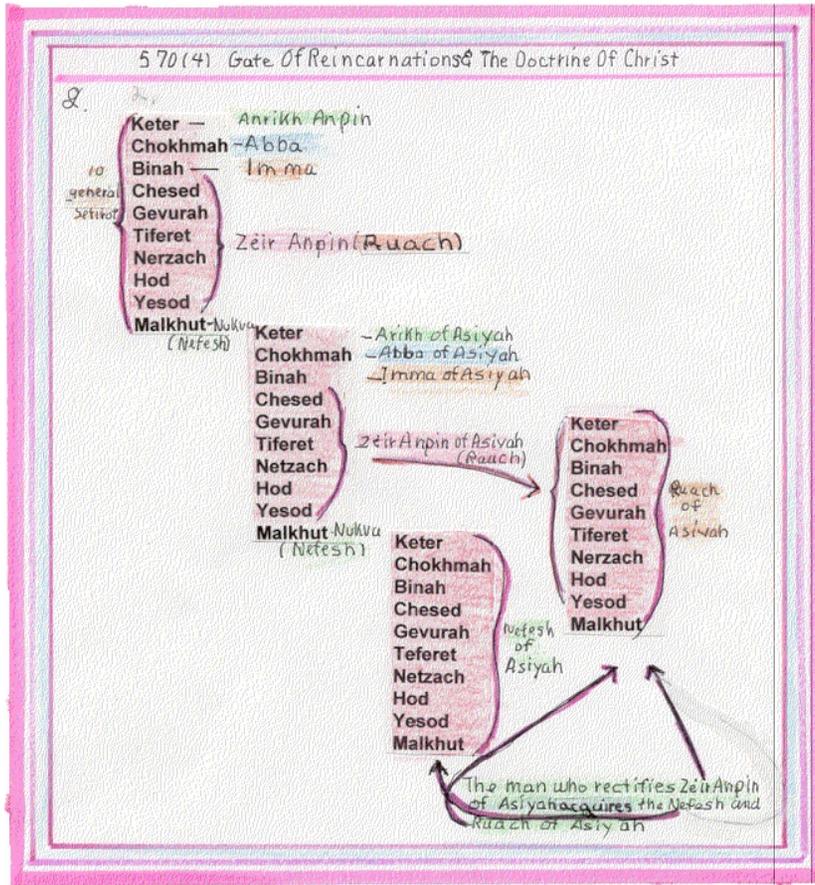
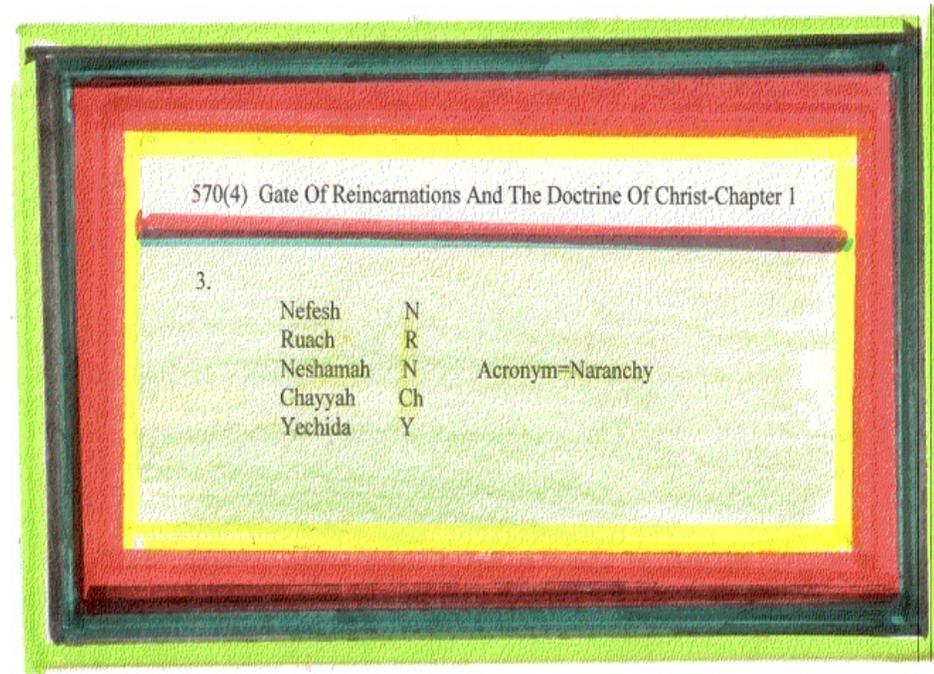


Illustration # 3



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