

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #571 - Part 4

PREGNANCY, SUCKLING & CHILDHOOD

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

Praise the Lord, we are going to continue on with this message, with the study of the 4 worlds. Now the Sefirot are the basic pattern underlying all of creation that can be likened to the cells of the human body. We know that all of our organs and our skin, every aspect of our life not only of our human life, but of animal life and of everything on the planet, can be broken down to cells or to atoms and the Sefirot are the spiritual foundation of atoms, because when you break an atom down, you break it down, you break it down, you break it down until you cannot break it down anymore, the scientists will tell you there is nothing left, but there is a foundation underneath the most divided aspect of the atom, but it is an invisible foundation, and that foundation consists of the 10 Sefirot. Actually it is Malkhut, you know, Malkhut has, Malkhut of the general 10 Sefirot has divided and subdivided and subdivided and subdivided and this, and it is her substance that this world is formed of, but of course she is a part, Malkhut is a part of the 10 general Sefirot which are a part of Adam Kadmon, which come to us and descend to us from the Ayn Sof.

So these 10 Sefirot are the, I do not want to say the counterpart because they are similar to what we call the atoms, but they are the spiritual foundation out of which the atoms were formed, is everybody okay with that? And that these Sefirot, they continuously subdivide and subdivide and subdivide. So in drawing #1, I am trying to show you just to give you a concept of this, we start with 10

general Sefirot, and Malkhut, the lowest one, subdivides into 10 more, and this is called a subset, a subset of the Malkhut of the general Sefirot. Is everybody okay? Then from the Malkhut of the subset, it divides again, and what I did over here was, I have a second subset, this is the 10 Sefirot which are a subset right here, the subset of Malkhut of Malkhut. Okay does everybody see that? Okay.

Now, in the midst of this subset of the Malkhut of the Malkhut of the Malkhut, I am showing you a subset of Chesed, just to show you that each one of these Sefirot has within itself another 10 and another 10, it is at infinitum. So in the subset of the Malkhut of the Malkhut, I am showing you the subset of Chesed, there are ten Sefirot underneath the Chesed of the subset of the Malkhut of the Malkhut. I do not mean to get confusing, I just want to give this concept that these Sefirot divide at infinitum, and they are likened to the cells of our body and the cells of creation and it is these Sefirot and these subsets of Sefirot that form the whole spiritual realm, all of the spiritual realms, and they also are divided into 5 worlds, because we have to have some rhyme and reason if we are going to study the spiritual creation, we have to have some pattern, some way of organizing the Sefirot, otherwise we will be going crazy.

So on the right side of the board, I have just shown you the 5 worlds in relation to the 10 general Sefirot. The first world is Adam Kadmon, he is the highest, he is called Adam Kadmon means primordial man, or the first man, actually what Adam Kadmon is, is an aspect of the Ayn Sof inside of a border. The Ayn Sof is infinite, he has no beginning, he has no end, but he put an aspect of himself inside of a border for the purpose of creation, therefore Adam Kadmon is the Keter, the highest, he has all, the Ayn Sof does not have qualities, the Ayn Sof is undescrivable. So Adam Kadmon has everything that the Ayn Sof has within a border, okay, and Adam Kadmon is called the creator and he is also called the endless one.

Praise the Lord. The 2nd world is Atzilut also called the world of emanation and that world is associated with the Sefirot called Chokhmah which means wisdom, and the 3rd world is Beriah or creation which is associated with the Sefirot called Binah which is understanding, and the 4th world called Yetzirah, or the world of formation, that is associated with 6 Sefirot called Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod. So when we talk about the world of Yetzirah, we are talking about 6 of the general Sefirot, and the 5th world Asiyah, the world of action is associated with the Sefirot called Malkhut. Now to further organize the Sefirot and these worlds, the Kabbalistic doctrine forms these Sefirot into partzufim, partzufim, that is the Hebrew word for face meaning personalities, and the purpose for dividing them into personalities is to make a way for these Sefirot to interact with one another, because it is the interactions of these Sefirot

that create everything or if they are the foundation of everything or the genesis of everything that ultimately appears in the physical world, it is the interactions of the Sefirot that produce what we see in this visible world. Now up until now, this message is really a review, for those of us that have been studying with the ministry, if this is the first message you are hearing, it is not a review for you. But so far we have had some introduction to the partzufim to the personalities and we know that the Keter, now let me tell you this again, this Keter has a personality associated with it called Arik Anpin, that means if it is the will of the creator that the Keter should interact with another Sefirot, in the process of that interaction, he is no longer called Keter but he is called Arik Anpin.

And the Chokhmah which is associated with wisdom, has a personality associated with it called father or the Hebrew word is Abba. Binah associated with the world of Beriah has the partzuf Imma or mother associated with it, and father and mother are married, and they never separate. The word of Yetzirah associated with the 6, Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, are associated with what is called the son, Ze'ir Anpin, the son of the union of father and mother, or the son of the union of wisdom and understanding. And then father and mother copulate again and produce a 2nd offspring, a daughter called Malkhut which is associated with the world of Asiyah.

And all this is a review for you, in this message today hopefully we will get to it today, there are going to be some additional partzufim introduced to your understanding, and what we are being told now is that every partzuf has a mate. Everything in Kabbalistic study has a mate, everything in the world has a mate, the only exception being, the world, the level of soul called Yechida. Adam Kadmon has no mate, Yechida is on the level of Adam Kadmon, when you get very, very high in the things of God, you have no mate. Jesus Christ in the days of His flesh had no mate, see.

Okay so this is a review, I want to go over the notes that we are studying from, and then as soon as we can get, we are going to have some review on the 5 worlds and what they stand for and what they represent, and then eventually we will get into these new level of partzufim that you have never heard me talk about before. So I am not going to go any further on that until we find it in the notes, okay, is everybody alright? Okay. So, the Sefirot are the basic pattern underlying all of creation, even the Sefirot themselves follow this pattern in that each Sefirot has 10 Sefirot within them, each of these 10 has 10 within them, and so on and so on into infinity. So in reality there are not just 10 Sefirot, there are an infinite number of Sefirot, each Sefirot being a subjective part of a greater Sefirah, which itself is only a part of a greater Sefiric whole. Let me show that to you on the board. Each Sefirah being a subjective part of a greater Sefirah,

look over here where I show you the subset of Chesed of Malkhut of Malkhut. This Keter is a subjective part, actually this whole subset is a subjective part of the Chesed of the Malkhut of the Malkhut. This 10 is called a subjective part, but it is also a part of the whole general Sefirot. So, I really do not want this to get too confusing, what I am trying to tell you is that any Sefirah that is part of a subset of another Sefirah is called a subjective, see any of these, Keter, Chokhmah, Binah, Chesed, any of these 10 which are the subset of Malkhut any of these 10 are called a subjective Sefirah of the Malkhut of the general Sefirot. Can you hear that? It is an aspect, okay, even though they have the same name, it is just a lower degree of it, and that every Sefirah is a part of the whole of the general 10 Sefirot, which is very, very high. So all of us as human beings, see we are all the Sefirot, if you remember, we are the Sefirot, we are the vessels okay, we are all cells either of the body of Christ or of the body of the Serpent, and we are all part of a greater whole. You see the occult philosophy teaches that all people and everything in this world are all a part of one fabric, and this is true. We have been woven together with the fabric of the earth in the image of the Serpent, but Jesus Christ is not bound. See this is the meaning of the Scripture that says there is liberty in Christ Jesus. Christ Jesus is not subject to the mind that we are all woven together with, and in fact the very presence of Christ Jesus in our world and in our life is to liberate us from the mind of the Serpent and to free us from the tapestry of creation that we are woven into. Praise the Lord.

In order to give some organization to this extremely complex universe of ours, the Sefirot are divided into worlds, which are individual spheres of influence, each world is an individual sphere of influence and each world has a function, we are going to go over each world individually, in a few minutes. No Sefirah acts independently, God manifests Himself through specific Sefirot for specific realms of creation. Now that is just so interesting to me. First of all, let us relate this Sefirot to human beings, no man is an island, okay, no man, we cannot do anything without affecting other people. Every thought we think, every action that we take affects the people in our lives and especially with what we are involved with here spiritually, what we say here and what we do and how we receive this message is affecting the whole world and will affect tens of thousands of trillions of people to come, what is being preached here today. So everything we do affects the whole, and in the same manner, everything one Sefirot does affects all of creation, there is a ripple effect, and it could take a long time for it to play out, but everything, every movement or action of any Sefirah affects all of creation. And now we are told here that if the Lord wants to accomplish something in the earth, he will do it through a particular Sefirah or through a particular subset, through a particular combination through a

particular interaction of Sefirot. Now that is so interesting to me because the Lord has shown me over this last year that the reason why sometimes there is a delay between His promise or His word and the manifestation of it in the material world, is that in order for the will of the Lord to manifest itself in the material world, it requires a particular interaction of particular and specific Sefirot. It is as if to say, and this is just a way out example, the Lord has it in His mind to bring a particular human being into the world and the parents that He chooses are on opposite ends of the world. So from the minute the Lord says, such and such will marry and will bear this child, all of the Sefirot go into play to bring these two people together in marriage, and it could take quite a while for that to happen. This is the principle that I am talking about.

In the same manner the Lord showed me that when He makes a promise to us on the level of for example, I will help you to lose weight, this was my personal experience, I had to wait one year for that anointing to hit me which enabled me to lose 50 pounds. Why did I have to wait one year? I do not understand it completely, but what I do understand is that in order to give me the power in this cell of humanity me, Sheila Vitale, in order for the power to flow into me to take off that weight, it was necessary for certain Sefirot in the spiritual universe to come together to produce an energy that would enable me to do this. I look so forward to understanding this even more, at this time however, that is all that I could tell you, it took one year for the word of the Lord to come to pass, because from the moment He said it to me, all of the Sefirot in the spiritual realm which are probably trillions and trillions of them, started to move, to come into a configuration or a relationship with each other that would result in my finding the power to do that. Can you understand what I just said? So I took off the 50 pounds and then I lost my power, I need to lose another 35 pounds and I have that word from the Lord, that He will give me the power to do it, that word came in 3 or 4 months ago, I have not seen the power yet, but I believe that all of the Sefirot in the heavenlies are moving, well I understand that they are continuously moving, and that they are moving with a, in this particular case they are moving with an intention behind them, a consciousness behind them, a will behind them, they are moving in such a manner that eventually, the necessary combinations that will produce the power for Sheila Vitale to take off 35 or 40 pounds will manifest in my mind.

So when the Lord speaks, it affects the relationships between the Sefirot and the partzufim in the spiritual realm. And what is interesting is one of the first things that the Lord showed me when I started to study was that the Hebrew word for speak, for the verb "to speak" means to line up, I cannot recall exactly what it says in the lexicon, so I may have the wrong word, but to line up the

elements. In other words, the Hebrew word "to speak" means to take all of the letters that you need to form the word that you want and to put them together. So I now understand that what are lining up in the right order, when the Lord speaks are all the Sefirot and the partzufim. The Lord speaks or thinks His will and all of the partzufim in the spiritual universes start to move to come together to form a reality that will result in the manifestation of the will of the Lord in the life of the person that He spoke the word to. The will of the Lord causes the Sefirot to line up in the specific relationship that will produce the will of God in the material plane, can you hear that? And when we have the power to speak the will of God, when He trusts us with His word, which would be a word of prophecy, that is what we are doing, we are moving the Sefirot in the spiritual realm, to line up in the necessary relationship to produce the result which is the will of God.

I think there are Scriptures where the Lord says, I will move heaven and earth to bring this to pass. Are there not Scriptures like that? I will move heaven and earth to bring this to pass. Do you know what that means? Who is heaven? Do you know who heaven is? Which partzuf is the heavens? That is Ze'ir Anpin, and who is the earth? The earth is Malkhut. That is right. Everything that manifests in this world is the result of the union of Ze'ir Anpin with Malkhut, because Ze'ir Anpin holds all of the power of God, all of the powers that are in the highest Sefirot flow down into Ze'ir Anpin and specifically into the Yesod which is the lowest Sefirot of Ze'ir Anpin which is called the spiritual sexual organ of Ze'ir Anpin, it is the Yesod of Ze'ir Anpin that joins with Malkhut in the spiritual sexual union, and it is Ze'ir Anpin, and in particular His Yesod that gives all of the emanations or all of the power of God to Malkhut, he gives it to this world, he gives it to you, he gives it to me. So when the Scripture says, I will move heaven and earth to bring this to pass, what that is saying is that the Lord is saying I am going to bring the power to do this into Ze'ir Anpin, and I am going to move Him to have a spiritual sexual union with Malkhut that you might receive that power.

See the reason this world is dying is that we have been cut off from the Ze'ir Anpin of the world of emanation. Today in this dispensation Ze'ir Anpin is called Christ Jesus, He is Christ Jesus to us, and His job is to Christ Jesus the only mediator between God and man, His job is to join us the Malkhut to His father in heaven, the glorified Jesus Christ, in whom all blessings and the only true immortality exists. So when the Lord says, I will move heaven and earth, He means He is going to join us, we are the earth, Malkhut, He is going to join us to the source of all blessings, once again, Christ Jesus. Is that not wonderful, I just love this, is that not wonderful? Praise the Lord, but of course it is not that

simple, you know, the Lord will move heaven and earth, that means we, the earth, we have to come into a position where Christ Jesus can join with us, and rebellion, a place of rebellion or a place of disobedience, will not place us in the right position for the union.

So then corrective judgment falls to move us into the right place where Christ Jesus can join with us, so that we can be blessed, and therefore whatever hurt we experience is a righteous hurt, God is righteous in hurting us, if that hurt is designed to bring us to a place where Christ Jesus can join with us and impart all of the blessings of life to us. Amen, so no Sefirah acts independently. See the Sefirot, they are agents of God, they only do what He tells them. God manifests Himself through specific Sefirot within specific realms of creation for His own specific purposes. That face of God which is revealed is called a partzuf. See the will of God, He moves the Sefirot around and they manifest, in other words, if God wants to give you wisdom, He is not going to manifest Himself to you as Ze'ir Anpin, if God wants to give you wisdom, He is going to manifest Himself to you as Abba, because Abba is Chokhmah, is wisdom. If the Lord wants to give you understanding, He is going to manifest Himself to you as Imma, because Imma is understanding, and so the pattern unfolds.

The specific realm of creation that manifests a partzuf is called a world, or a realm or the Hebrew word is Olam. Each world or each realm is not a physical location, but rather a level of Sefirotic manifestation. What does that mean? Either the Sefirah is manifesting as wisdom or as understanding, okay, or whatever the other qualities of the Sefirot are. Like I just told you, if we know that the Lord is giving us understanding, we know that, that understanding is coming out of the realm of Beriah because Beriah is associated with Binah which is understanding. Praise the Lord.

These realms are the levels of differentiation in creation, what does that mean? Creation is not all the same. There are different levels, and these different levels of creation are called differentiated levels. When a fetus is growing in a woman's body, it starts out as a lump of protoplasm, eventually all of those cells have to differentiate, some cells become heart cells, some cells become liver cells, some cells are formed into arms and legs, that is called differentiation. So these worlds are differentiations of the original lump of spiritual energy that was given to form the creation.

Each realm expresses life in accordance to that Sefirah which formed it. God is manifest in each realm in accordance to the Sefirah manifest therein. And the plural of these realms are called Olamot. Let me just go over that again, each realm expresses life in accordance to that Sefirah which formed it, if the Sefirah

is Chokhmah, the level of life that you will be experiencing or be life through wisdom, etc, etc. And God is manifest in each realm in accordance to the Sefirot manifest therein. In other words, if God is giving you wisdom, He is manifesting Himself to you as Chokhmah or as the father. Praise the Lord, okay. There are 5 worlds in the general scheme of things, each world is of course subdivided into smaller worlds, Sefirot and partzufim. You see just like I showed you on the board here, I have all of these subset of the Sefirot, we also have subsets of worlds, within each world, within the world of Atzilut, the 5 worlds exist, the world of Adam Kadmon, the world of emanation, the world of creation, the world of formation and the world of action, all exist within the world of Atzilut, and they keep on subdividing in to subsets and subsets and subsets.

Do not let yourself get crazy over it, just try and understand the general principle. So we have worlds within worlds within worlds, and remember each human being is a world, each one of us is a world. Those of us who are studying this marvelous doctrine, we are all a part of the world in which this doctrine is coming forth. There are worlds, all kinds of worlds exist within this world that we know of as our material physical world, each family is a world, each nuclear family is a world, each extended family is a world, each individual is a world. All kinds of worlds. The first of the 5 general worlds is called Adam Kadmon, the primordial man. This is the realm or the world or the Olam of the general Sefirah Keter. Adam Kadmon also referred to as AK manifests the interactions within the Sefirah Keter. So top Sefirah Keter within himself has the 10 Sefirot and they subdivide and they subdivide and they subdivide and they subdivide, and all that we have studied here concerning the Sefirot and the worlds that has all been everything that we have studied so far has only been the Keter of the general Sefirot. This Keter up here, that is as far as we have studied. We have not done anything with any of this underneath. All the teaching that we have done about Chokhmah and Binah and Ze'ir anpin, and Malkhut, it has all been the Chokhmah and Binah and Ze'ir Anpin and Malkhut of this Keter, this first Keter all the way at the top, and all of his subdivisions.

I do not even think that my mind could handle everything else at this time, I do not know what we would find if we were to study Chokhmah and the subdivisions of Chokhmah, I guess we are supposed to accomplish the first one first, but someday we will understand all things, amen? Now you have to understand that there is all of these subdivisions are worlds, they are the world right outside my door known as ant, all of the ants out there, they have a world, they have some kind of communication, they talk to each other, I do not know what kind of an existence they have.

I know a few years ago, I was in bed and I heard this screeching, all these birds screeching and screeching and wondered what was going on out there, I looked outside and I could not see anything, but later that day when I left the house, I saw that a bird had flown into my screen the window screen and his beak had gotten stuck in the window screen and the bird was hanging there dead. Apparently all his fellow birds knew that he was in danger and were screaming and somehow calling for help, but they were not able to help him. I do not know, I guess if I got there before the bird died, I might have been able to free it, but the bird was dead by the time I got there. So there is a world out there called bird, and even that world called bird is subdivided into the specific species of birds.

In the same manner, in the spiritual plane, we have probably trillions of different species and trillions of worlds and all of these worlds have inhabitants. It is really quite mind boggling, you know. The scientists are out in outer space looking for extraterrestrial life, but I do not believe the extraterrestrial life is in outer space, because all of the planets and the stars in outer space are just physical manifestations of what exists in the spiritual realm, and the whole spiritual realm as far as we are concerned is dead. The spiritual realm that we are a part of is the formation of the Serpent, the Serpent has formed this spiritual realm, infinite space, as far as we know it, is the realm of the Serpent, it is called infinite space because it is so vast, but it is not a true infinity because it does have an end, and at the end of infinite space is the next world of God which is Beriah, I believe it is Beriah, I may not have that right.

Maybe it is Yetzirah, I am not sure. But there is a world outside of infinite space which is the world of God. So I do not believe that we are going to find any life on other planets because the planets in this universe all of which is the life of the Serpent or the existence of the Serpent, these planets are the manifestations of species in other worlds, in other realms which are subdivisions of this world and this whole world is dead. Praise the Lord.

Well Pastor Vitale, you say, what about us, what about humanity? Humanity is the species that contains the fallen seed of Adam, and because of that, humanity is the species that has the potential to ascend beyond this world, this world of death. See only that which came down out of heaven can go back up into heaven. So if human beings have the seed, dead though it might be, of the deceased Adam we have the potential to return, but all of the other trillion species that do not contain the seed of Adam, have no potential to return, they are dead, their only hope of restoration to the land of the living is that humanity will be restored to its first estate and become the Adam who is appointed king of the whole creation. You see, sustenance, food and life only come to the other

species of the creation through Adam. That was the decision of Jehovah when He pronounced it in Genesis 1, He said, Adam shall have dominion, and it will only be when Adam is restored to his first estate that all of these other trillions of species will have any form of rest and peace and life again. Therefore all of the planets out there do not support life. Praise the Lord.

Our scientists are looking in the wrong place, the spiritual life, the spiritual existence or the spiritual species in the other worlds, can only project dead planets, because they have no life in and of themselves. This planet earth is a projection of the descendants of Noah, the only one who survived the flood. Praise the Lord. Okay the first of the 5 general worlds are called Adam Kadmon, the primordial man, this is the realm of the general Sefirot Keter. Adam Kadmon manifests the interactions within the Sefirot Keter, the first and highest of the worlds is the will or the essence of being, this is the spark of the divine that gives existence to everything in creation. For without a sense of essence and identity, no molecular structure would know to maintain its integrity, in its given form. Therefore Adam Kadmon, the will of the universe is the primordial blueprint of everything in creation, it is the will of Adam Kadmon that is the force that will ultimately bring this whole world into the image of the Ayn Sof.

At this time, the will of Adam Kadmon has been violated, the world, it is not the will of Adam Kadmon, and today the Lord Jesus Christ is the manifestation of Adam Kadmon to us, it is not His will that humanity should be in the condition that it is in, that our nature should be in the condition that it is in, it is not the will of God, therefore it is just a matter of time until the whole church, until the whole, all of Israel, all of the church and the whole world lines up with the image of the creation that is being held in the will of the Keter, which is Jesus Christ, the world must line up. I do not know how long it is going to take, many of us look at the signs and have decided that this is the season and hope that we will begin to see some change in the world very soon, but the world cannot continue in its present condition because it is not the will of the Lord Jesus Christ that the world should be in this fallen state, things must change, however long it takes. Some people say now, some people say another 250 years, I personally have hope that we are going to see some very significant changes in our lifetime. And there may be some truth to this, 250 years, the year 2225, that may be the time that the nature of the Lord Jesus Christ becomes evident to the whole world, see. You cannot be disturbed by numbers because it starts very slowly and the work of the Lord begins in secret. It could take 225 years for the world to really be, for the world at large to be really touched by it.

Remember when Jesus appeared and the apostles appeared, it was years and years later that Christianity really caught on to become a legitimate religion. So

the question is, when it starts and when it becomes evident when the work becomes evident to the world can be two very diverse dates. I believe the work has begun, the work of the restoration of humanity and the whole world to its first estate, I believe it has begun. Praise the Lord. Okay, the first, okay, I already said that, I will read it again, the first and highest of the world is the will or the essence of being of Adam Kadmon, this is the spark of the divine that gives existence to everything in creation, for without a sense of essence and identity there would be no molecular structure. In other words, the planets would not rotate around the sun, okay, there would be no structure. Everything would be in chaos. Do the fact that Adam Kadmon is so sublime and unable to be comprehended, he is so high that we cannot comprehend him, he has no form or representation within creation. Now of course the notes that we are reading from are Kabbalistic notes, but today we know that Adam Kadmon has revealed himself through the man Jesus of Nazareth, who is now glorified, so that we can comprehend him to some very basic degree. And Adam Kadmon now has a representation within creation. See Paul said, We do not know what this is all about, we do not know what creation is all about, but we see Jesus, see. So we know at least that we are not supposed to die, we are not supposed to get sick, and we are not supposed to spend 90% of our life just growing food and cleaning houses and washing clothes and working so that we, and what is wrong with that? Is there anything wrong with that? No, the work ethic is a good thing, it is better than laying around being lazy, my point is brethren, that we are supposed to be manifesting the spiritual nature of the Lord Jesus Christ. Our true work is a spiritual work. I am not really sure what it is. We must be delivered from the labor of this world so that we can labor the spiritual labor, whatever that will be. We must be released from the bondage of this world so that we can be returned to our first estate which is the administration of the whole creation, meeting the needs of all of the species. Okay, so Adam Kadmon most certainly exists within creation, while Adam Kadmon most certainly exists within creation, his being is still beyond that which any vessel can hold. His being is still beyond that which any vessel can hold. And again these are Kabbalistic notes, well then again that just emphasizes the greatness of the miracle, okay, that created a vessel called Jesus of Nazareth who could hold an aspect of the essence of Adam Kadmon. Now I am not saying that Jesus of Nazareth held all of the essence of Adam Kadmon, Jesus of Nazareth was a vessel through whom that greatness flowed, you see. And He was an example for us in the days of His flesh. Jesus said you cannot put new wine in old wine skins, they will break. What that means is that the human beings that are now called to manifest the nature of God, to manifest the very nature of Adam Kadmon, our mind, because it is our mind, it is not our arm or our leg, that is going to manifest the nature of God, it is our mind, our mind must be prepared to be so open that the nature

and the power and the energy of God can flow through us as a circuit, there has to be a continuous incoming and outgoing, like our heart, the blood of our body has to flow into our heart and out to the cells of the body and then the blood that is used, that needs to be refreshed and renewed and reoxygenated, has to flow back in to the heart. There is a continuous circuit of the blood or a continuous circulation of the blood in our body. When that circulation stops, we die. There must be a similar circulation of the energy of God which is our spiritual blood, and that energy flows through the mind.

If the Lord were to pour out the essence of Adam Kadmon in to the mind of a fallen man before that mind was prepared to release what it received, and to enter into this spiritual circulation, the accumulation of the energy of God would cause a short circuit that would kill the man. So it is our mind that has to be prepared to receive the energy of God and at the same time release it. What does that mean?

It means that the mind of fallen man is such that, when the glory of God enters in, he wants to keep it for himself. When the power of God enters in, he wants to use it for himself, to improve his own life, because we are in such a pitiful condition in this world, we are vulnerable in this world. Our sustenance is not within us, we are not a tree whose seed is within it, everything that we need to sustain our life comes from the outside, so the human tendency as the power of God flows in, is to hoard it and keep it for ourselves. Either we want to keep the power so that we can have wealth, so that we can be, have no fear of being hungry or without shelter or clothing, or if the power of God comes in the form of revelation, we want to hold on to it, some people so that they can exalt themselves, they want it to be their revelation, so that people will come to hear them, so that either they can make the money or they can be great ones.

It is the problem with the thought process which is called the sin nature of man that wants to capture the glory and the power of God and not give it out that will kill us. It is the selfishness in our fallen nature, therefore the Lord Jesus comes to us and tells us things like, it is better to give than to receive, that does not mean that the Lord wants us to be in poverty, He is giving us an instruction although it is a hidden instruction to tell us that if we give with the right motive, and that is not just money, it is in every area of life, okay, the power of God will enter into us and establish a spiritual circulation that will assure that we will never be lacking anything, but however this is no simple thing to do, because the sin nature is very powerful and always resisteth the Lord. Therefore corrective judgment must fall, however we have hope that the Lord Jesus Christ is full well able, even the lion of the tribe of Judah to open the seals that seal up the mind of mortal man, that prevent him from being a spiritual circuit, and of

course the opposite of a spiritual circuit is a black hole. The whole of creation is in a black hole and each individual has a mind which is a black hole, everything that enters in there never comes out, and therefore we continue to die.

This is the purpose of God, to open our minds to be givers of all things, not fools, not fools, to be givers with wisdom as the Lord instructs us and shows us what is right, to release our inhibitions to God, we need to retain enough to not be destroyed in this world, all under the direction of God to be willing to give anything away, knowing that it is the intention of the Lord to establish a spiritual circulation in us which spiritual circulation is eternal life, the type of which is the circulation of the blood of the natural body. That is what He is trying to do for us. Praise God. Thank you Jesus for helping us to do this. Therefore, although Adam Kadmon manifests all the other worlds, he himself is considered too concealed to be revealed. What does that mean? Adam Kadmon manifests all the other worlds? The lower realms of Adam Kadmon are the other worlds, the other worlds are manifested through the lower realms of Adam Kadmon, within Adam Kadmon we have a world of emanation, a world of creation, a world of formation and a world of action. Praise the Lord.

So, when we refer to the realms or the worlds, we normally do not count Adam Kadmon but only the lower 4 worlds, for they alone manifests in both force and form. The 2nd of the 5 worlds and the first realm to manifest creation as we know it is Atzilut, but first of all, let me comment on this, that it is the 4 worlds below Adam Kadmon that manifests both force and form. Adam Kadmon we are told according to this Rabbi does not manifest form, however in Christ Jesus, Adam Kadmon is manifesting form, he manifested form in the man Jesus of Nazareth, and in this hour, the Lord Jesus Christ is bringing forth a son, a many membered son, and everyone in whom the seed of Christ is grafted to, has become a vessel or a form for the force known as Adam Kadmon, glory to God. And as hard as it is for me to understand it, apparently the Kabbalists with all of their incredible, incredible wealth of knowledge, are lacking this foundational truth, that Adam Kadmon fully intends to manifest himself through human beings, and that this is the very manner through the impartation of the force known as Adam Kadmon in the vessels of fallen humanity, and it is this very thing that will impart eternal life. To the Kabbalists with all of their incredible wisdom and revelation in the Scripture, it is my understanding still believe that the vehicle that leads to eternal life is good deeds, that you can actually work your way into immortality, by having more merits in your life than demerits, by doing enough good things to offset the sins of your mind and your heart. What they are really saying is that they believe that you could do enough physical deeds that will or that in

general that physical deeds can offset the sin of the mind, which is the not true. Praise the Lord. So apparently they do not understand it. So we simpletons we Christians who the truth is do not have a fraction of the knowledge that the studied Kabbalists have, I could not even hold a conversation with them I am sure, I could not keep up with them for a second, but they are lacking the key, I have the key, you see.

You will never ever enter in to immortality or return to your first estate by any behavioral deed. Those activities that were entrusted to the Jew on Mount Sinai were a type of the spiritual reality, and when the reality comes, it becomes idolatry to pursue the type. See, once the reality manifests itself, if you continue to cleave to the type and reject the reality, you have become an idolater. Praise the Lord. God help us all.

So according to this Kabbalist, Adam Kadmon has no form okay, therefore he has force without form, therefore we start our study with the 2nd of the 5 worlds which is the realm known as Atzilut or the world of emanation, praise the Lord, the world of Atzilut. The realm of Atzilut is where Adam Kadmon, that is Keter now, takes a form that is recognizable to the realms below, together Adam Kadmon and Atzilut form a relationship to one another which might be called spirit and body. The light of God's ultimate essence descends into the void only to the bottom of Atzilut. Beneath this, the light of Atzilut descends into lower realms. Therefore there is a major difference between Atzilut and the lower realms, Adam Kadmon and Atzilut together are called, the creator, whereas the lower three realms are called creation. Let us get that on the board. Drawing #2, I have shown you the 5 worlds, Adam Kadmon and Atzilut together are the creator, the world of Atzilut is called Adam Kadmon's body, and of course Adam Kadmon is the head, and Atzilut is his body, and the three worlds or the three realms below Beriah, Yetzirah, and Asiyah, are called either creation or Adam Kadmon's clothing.

So in relation to the creator, Adam Kadmon and Atzilut being the creator Beriah, Yetzirah, and Asiyah, are creation. In relation to Adam Kadmon and his body, which is Adam Kadmon and the world of emanation, Beriah, Yetzirah, and Asiyah are called Adam Kadmon's clothing. Praise the Lord. Atzilut is the realm of the general Sefirot. Atzilut is the realm of the divine, Atzilut is the realm from where God is revealed to creation, although Atzilut is only a body to Adam Kadmon, and Adam Kadmon a body to the ultimate essence, the Ayn Sof. What does that mean? That means that Adam, do you remember what I told you that Adam Kadmon is an aspect of the Ayn Sof in a border? Adam Kadmon is a body to the Ayn Sof which is above him. Atzilut is a body to Adam Kadmon, can you see that?

And technically, although this is not in our notes, Beriah is a body to Atzilut and Yetzirah is a body to Beriah, and Asiyah is a body to Yetzirah. Whatever is in outer realm becomes the container to that which inside of it, and each of these realms are inside of one another. I draw them on the board in a linear fashion, but they are all inside of one another like the layers of an onion skin. Okay, praise the Lord. The realm of Atzilut is the realm of pure spirit, this realm of the divine is above all human comprehension. It is the exclusive realm of God. Now we are talking about Atzilut now. Atzilut is the exclusive realm of God and the 10 Sefirot are in Atzilut, the 10 general Sefirot are in Atzilut, the body of Adam Kadmon. And all of these other three worlds, Beriah, Yetzirah, and Asiyah, emerge out of Atzilut. Praise the Lord. Now this is not in our notes, but just to try to avoid any confusion, the Sefirot of, well I guess I will not say that right now, okay, let us just stay with the notes, the world of Beriah, this is the realm that begins to manifest diversity in the unity of creation, the word Beriah itself means creation. In Atzilut God's unity is recognized in all. That means it is a singular unity, from Beriah and below, God's unity begins to be blurred. The realm or level of Beriah, what does that mean, blurred, from Beriah and below, God unity begins to be blurred, that means the unity begins to unravel. Remember my definition of how evil came into the world, my explanation of how evil came into the world? It is because every, you see, everything that you see in this world exists from the Ayn Sof, everything came out of the Ayn Sof, and therefore everything that we see must exist in the Ayn Sof, however in the Ayn Sof everything is so completely homogenized, woven together, that all that you see is a simple unified light. As that light began to descend for the purpose of forming a visible creation, the elements, the homogeneous elements began to unravel into a left and a right and a center, and therefore evil was revealed. You see the Ayn Sof exists completely in the center column, that is not really accurate to say that, because I do not think there were three columns in the Ayn Sof, but just by way of explanation, the Ayn Sof is 100% in the center column, every element, every attribute that we see in the world is completely woven together and unified and ameliorated, that means anything which is evil, the evil power is completely non-functioning, because it is woven together with the righteousness of God.

As the light of the Ayn Sof descended, that center column began to unravel and break down into three columns, and therefore the evil which is in the left column appeared. This is what our notes mean when they say, below the world of Atzilut, the light of God or the essence of God begins to blur, in other words the unity of God is now spreading out, it is no longer a unity. Praise the Lord.

So okay, we are down in Beriah, okay, the realm or level of Beriah is called the throne of God, Hebrew Kiseh HaVed, a spark of the Malkhut of Atzilut cloaks itself within the Keter of Beriah, and thus enlightens it.

Drawing #3, I show you the world of Atzilut, and the subjective or 5 subjective worlds within Atzilut, in other words within Atzilut we have Adam Kadmon, Atzilut, Beriah, Yetzirah, and Asiyah. These 5 worlds are within the whole world of Atzilut, therefore these 5 worlds are called the subjective worlds within Atzilut. Does anybody not understand that? You all got that? Okay, now associated with the 5 worlds are the 10 Sefirot of Atzilut, Keter is associated with Adam Kadmon, Chokmah is associated with Atzilut, Binah is associated with Beriah, now this is all within Atzilut okay, Yetzirah of Atzilut is the 6, Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, and then Asiyah of Atzilut is associated with Malkhut.

Now a spark of Malkhut descends into the world of Beriah below, and cloaks itself within the Keter of Beriah, and this is how life is given to the world below. The original light that comes into Adam Kadmon, the original light of the Ayn Sof, descends as far as Atzilut and goes no further. The original light of the Ayn Sof, that comes into Adam Kadmon descends as far as Atzilut and goes no further. The light that gives life to Beriah is a spark of the Malkhut of the Asiyah of Atzilut. The original light of the Ayn Sof is not in the world of Beriah, therefore the world of Beriah is the beginning of the creation.

Now, these worlds, Beriah, and Yetzirah, and Asiyah, that come below Atzilut, they are actually a reflection of the 5 subjective worlds within Atzilut. See the true reality is in Adam Kadmon and Atzilut, that is the true reality, and these 5 subjective worlds, shine forth a reflection of themselves in the worlds below. Does anybody have a question about that, do you understand what I just said? The creation is a reflection of the creator. The creation is a reflection of the creator. Praise the Lord, okay. And we also see that the world of Beriah is called the throne of God, the Hebrew if I am pronouncing it correctly is, Kiseh HaVed, the throne of God, when the Hebrew prophets, or even today, you do not even have to be a prophet, there are a lot of Kabbalists who meditate, their goal is to ascend in consciousness to the world of Beriah, which is the throne of God, and that is where they meet angels who give them revelation.

Praise the Lord. We do not have to ascend, we do not have to meditate or well we have to study, we do not have to do the Kabbalistic kind of meditation where they do all kinds of mental exercises to catapult their mind into an altered state of consciousness which is called the world of Beriah, we just have to communicate with the Lord Jesus Christ, He is higher than Beriah, He is in

Atzilut, He is even higher than Atzilut, He is in Adam Kadmon and for all I know He may be one with the Ayn Sof, I am not really sure, but He is Adam Kadmon and is in the world of Adam Kadmon, but He comes down to meet us and to give us revelation.

We have access to all of this glory at a moment's notice, once we establish our relationship with Jesus Christ, every Christian does not have the relationship with Jesus Christ that I have, I know I just ask Him questions as I am walking down the street, and He answers me, sometimes right away, sometimes a week later, the only reason He might not answer me within a reasonable amount of time is that I am not equipped to understand that answer at that time. But I have a very informal relationship with our Lord, I can speak to Him anywhere, anytime, anyplace. I do not have to do mental exercises or practice sitting perfectly still to get my consciousness altered. Jesus said the minute you call me, I am there.

That is the meaning of this Scripture, just call my name and I am there. You do not have to meditate, you do not have to go through all of these exercises, just call my name, and I am there. But of course, if you are a new Christian you have to cultivate this relationship with the Lord, through study of the word and prayer and service to Him and however, going to church and seeking Him, telling Him that you want such a relationship with Him, and you begin it by talking to Him about every aspect of your life even though you do not hear His answer. You see, He is answering you, He wants you to invite Him in to your life, and to invite Him into your life by faith. If you start sharing your life with the Lord, and include Him in every decision you make, whether it is what you are cooking for dinner, what you are going to wear today, or what day you should go on vacation, the nitty gritty every day aspects of your life. When you start including Him in that, believing by faith that He is there with you, even though you cannot hear Him, the day will come that you will hear His response to you. But He is there the second you call His name, He is there, and you have to just hold on for however long it takes for you to become aware of His presence, but He is there, you do not have to sit down, you do not have to be quiet, you do not have to go through a whole ritual, just include Him in your life, and He is there. And if you believe it, the day will come that you will be aware of His responses.

Even today I am not particularly aware of another entity, He is me, you see. His responses come to me as my own thoughts frequently, not all the time but frequently. Now I understand from my Kabbalistic studies that the great Rabbis had experiences where they would sit down and have a cup of tea with Elijah, I do not know if I will ever have that experience. I might because whoever we

are, the Christian that is developing Christ Jesus within him, we have become the son and the glorified Jesus Christ has become the father. Now whether we will ever sit down and have tea, I do not know what that means, I guess that means that Elijah manifested itself across from this great Sage, I do not know if I will ever have that experience with the Lord, maybe I will, but I have to ask myself what would be the benefit of it.

If I have the access to His counsel and His mind and His will, if He talks to me about everything that I need, why would I have to sit down and have tea with Him, but if that is a part of the process and a part of the relationship that the Lord wants with me, that would be fine. There was a time that I really desired that, there was a time that I was very frustrated that my relationship with the Lord did not include another body, you know sitting next to me, or another person that I could see, it was very, very frustrating for me at one time, but I think I more less adjusted to my relationship with the Lord, I talk to Him all the time. He never leaves me, and He is with me in every little detail of my life.

And I have just accepted the fact that there is nobody that I could see, that He is with me in my mind. So if He wants to appear to me in the form of Jesus of Nazareth, well I guess that would be an interesting experience but it really does not much matter either way, maybe I am being naive, but at the present time I cannot see how I could be any more enhanced, edified, protected, or enlightened in any way by seeing the Lord Jesus Christ sit down in a human form and have a cup of tea with me. I think that all that, that would do for me would be to enhance my carnal desire for such a relationship. But who knows, maybe the Lord will do it, but if the Lord does do things like that, for someone who is in the process of being converted into the son, I would like to know the benefit of it, because I believe the Lord Jesus does not do anything without a good reason, He is not frivolous in any way. Therefore if it is true that I can expect that experience at some time there would have to be a reason for it, and I would like to know what that reason would be, how that would benefit either the Lord or myself to see Him in a human form, and if I get the answer, I will share it with you. Glory to God, okay.

Let us go on, we are not going to go to a second tape tonight, hopefully we will be able to finish the world of Beriah, if not we will pick it up on the next part.

Okay, now Beriah begins a new form of manifestation, and these new manifestations are called souls. So the souls that inhabit our world are created in Beriah, they come out of Beriah. So we see that one of the functions of Beriah is that this is the place where souls are created. Now, souls are vessels that are designed to contain and carry the spirit that is in Atzilut. So we see that the

vessel the form that contains the force begins to appear in Beriah, is everybody okay with that, the spirit or the force is in Atzilut and the form is in Beriah. So we might say that Beriah is the mind the world of Atzilut is the spirit that dwells in the mind. Remember Paul tells us that we shall be renewed in the spirit of our mind.

So the spirit enters into the mind and forms the thoughts of the mind. And this interaction between the spirit and the mind, is a form of spiritual sexuality, it is a form of marriage, it is a form of spiritual intercourse. The spirit imparts the thought to the mind, the genesis, the creation, the creative ability, the creative ability that generates the thought, comes from Atzilut, and the thought is imparted to Beriah. And there is an Atzilut of the other side, okay, it is the mortal man, this process that I am showing you on the board right now, this is for the mind of God, this is before the fall you see. But for mortal man, for the condition of the world and for most people in the church today, there is an, everything that is on the board exist on the other side, and there is a world of Atzilut on the other side where Satan, unconscious part of the mind, dwells, and Satan is the spirit that has the creative process which generates thought and she imparts that thought into the mind which is called the carnal mind, it is the same process, it is just a question of what side it is on and who the spirit is that is generating the thoughts. Now if you have Christ grafted to you, if you have the Christ mind, both of these processes are existing in you, Satan is giving thoughts to your carnal mind and the Spirit of Christ from Atzilut is giving thoughts to your Christ mind and you are challenged to tell the difference, because one mind is inside of the other mind.

The mind of Christ is called your eye, and the carnal mind is called the eyelid which closes over the eye of Christ, that is one of the things we do here, I am trying to teach you how to distinguish between the two minds, and it is not an easy thing to do. Praise the Lord. Okay, so souls are manifestation of consciousness. Beriah is the realm of the Sefirah Binah, the realm of I am what I am. So according to this teaching, when Jehovah said that to Moses, I am what I am, He was talking out of the realm of Beriah, and that means that Jehovah was speaking to Moses out of the realm of Binah. Binah was speaking through Jehovah. In other words Beriah is the realm of mind, the abstract level of pure consciousness, pure consciousness abstract, that means not, it has not really taken a logical form yet.

Souls are manifestations of consciousness, they are beyond the realm of body and form as we understand them. In other words, this concept of consciousness, souls and manifestations of consciousness, it is much higher than our ability to understand body and form, it is beyond the ability of mortal

man's mind at this time. Okay it is beyond the ability of the average person. That is what it is saying. And they exist beyond the realm of body and form, as we understand body and form today. It is not talking about a human body like the body that I have, the mind is the body of the spirit. Okay. Nevertheless, they have a very specific identity that both unites them and distinguishes one from the other, souls now, we are talking about souls. Okay they do not have a body like our body okay, nevertheless they have a specific identity that unites them and distinguishes one from the other. Beriah is the highest realm outside of God. Well to get back to that, I had asked the Lord quite a while ago, you know, How do disembodied entities or souls distinguish themselves from one another? And the Lord had shown me that they distinguish themselves by the way they think.

The Lord also has shown me as my ability to hear in the spirit and increased that I can recognize whose thoughts I am hearing frequently, I can recognize whose thoughts that I am hearing, that just as my voice has a unique quality that would enable a lot of people to recognize my voice and a lot of people recognize my voice, but how in the same manner that it is possible to distinguish between voices, if the room was completely black and somebody spoke you could recognize their voice, when you really know somebody and you know them well, it is possible to recognize their thoughts, because you know how people think. If you really stop to think about it, and you think about somebody that you really know well, you are familiar with their thought process. In other words if someone were to write, if you had a whole room full of people that you knew, and everybody would write down a thought, and put it on a piece of paper, and fold it up and put that paper in a hat and toss it, and everybody was to draw a piece of paper and read what was written, and you were told, now guess who wrote this thought. The chances are that you would be able to know who wrote down that sentence because you know how people think, you know the people in the room, you knew them, you know how they think, you know what is important to them, you know how their mind goes, and the chances are excellent that you would be able to have a very good guess at who wrote down each particular sentence. So the Lord has shown me that it is very possible to identify people by the way they think, and that is the difference between souls.

You cannot see them, so you identify them by how they think, and on the other hand, the way people are close in the natural, is that they are physically close to one another, they stay close to one another, you can touch one another, you can see one another, but in the spirit where there are no bodies as we understand bodies now, the way you stay close to somebody is by having similar thoughts, by thinking in a similar way. It does not matter how, well there

is no distance or space in the realm of the spirit, so the souls that are close to one another are close because they think in a similar manner, similarity is what causes closeness in the spirit. And this way people who are of a like mind and who believe in the same thing, can be very close, even though they do not see each other for long periods of time, because this way of thinking and the belief system that they have, keeps them very close in the spirit.

It is not at all uncommon to see a married couple that are not close intellectually, they are close physically, they live together, they touch together, they have a sexual relationship, they share children and a family together, but they are not close intellectually, it is very common that a husband and wife have nothing in common to talk about. And then you can find people who do not live together, who do not sleep together, who do not have sexual intercourse, who do not have children in common, who do not see each other that often, but they have a common belief system, and these people are very close, in a different kind of a way. This is basically the foundational difference between human marriage and marriage to God. The more we learn about God, the more we understand His ways, and most important, the more we think like He thinks, the closer we draw in marital union to the Lord Jesus Christ. Therefore it is very important to understand how He thinks, that also is one of the things that we do in this ministry, but to learn how God thinks, we must be willing to give up every thought that we have that does not line up with the way that God thinks.

That is how we get close to God, by agreeing with Him. Praise the Lord. Beriah is the highest realm outside of God, and thus the closest to Him. Therefore the spark of God dwells within Beriah. In other words God's presence and in Hebrew God's presence is called the Shekinah, God's presence dwells upon and within the manifestations within Beriah, which are the Neshamot souls, and that word Neshamot, that is the Hebrew word for soul, the singular word in Hebrew is Neshamah, and the plural of soul is Neshamot. So we are saying, in other words God's presence dwells upon and within the manifestations within Beriah, which are the Neshamot souls. It is these souls that are the throne of God, and God dwells upon them.

You know there was a time, and I even have a message on this, that there is a different definition in the Old Testament as there is in the New Testament for soul. And when we started studying Kabbalah, I was a little confused at first, until I now understand because the Lord has shown me, that there is a soul of the fallen man and there is a soul which is the soul which comes from Beriah, the soul or the personality of God. When we are born into this world, we are born with a personality or a soul of the flesh, it is in our physical blood, and it is the soul that is associated with the carnal mind and that soul what it really

means is personality. There is a personality that every baby born has, every baby born of a woman is born with a personality, which is a soul that arises out of the red blood in their veins. Kabbalah teaches us that we do not receive our, that it is not until we receive the Ruach which is the next level of soul, that we receive a personality, but that is the personality of God. Since that is not the message tonight, I do not want to go on with that, let me just leave this with you, that there are two kinds of souls. Paul clearly talks about your mortal soul, and by reverse inference, if we have mortal soul, we must have an immortal soul. So the soul or the personality that we are born with that arises out of flesh, is our mortal soul and the immortal soul that we receive according to the Kabbalists later on in life, is the immortal soul and that is the Ruach. But of course, well that is not tonight's message, so I am not going to go on with it, but both souls are an outgrowth of the Fiery Serpent which are Cain and Abel. The Neshamot, the souls of the flesh, okay, are an outgrowth of Cain and the soul that comes from God, the Neshamot souls, are the manifestations of Abel, and in our present fallen condition, the two are bound together and Abel is dead. So we will get into this more as we continue on with our study in the Gate of Reincarnations. We are in the midst of a study of Isaac Luria's Gate of Reincarnations and we have stopped in the midst of that study to preach this parenthetical message which is just a review of basic Kabbalistic principles which I believe everybody needs to be able to follow along the studies of the Gate of Reincarnations. However this series also is a standalone message for people who want to listen to it and are not interested in the Gate of Reincarnations. But I will deal with this aspect of having two souls, a mortal soul and an immortal soul more completely when I get back to that series on reincarnation.

Right now the name of this message is Pregnancy, Suckling, and Childhood, we are on part 4 and I have not had anything to tell you or to say yet about pregnancy, suckling, and childhood, we will get to it in the next couple of messages, we will get to those concepts. We are building up to that understanding with this thorough review of basic Kabbalistic principles. So we see that the realm of Beriah is the home of the Neshamot souls, that is the place where souls are born in Beriah, and that Beriah is also called the throne of God and that these souls are the expressions of God. So the soul that comes from God is the personality of God, and those of us who are fallen, but have been reconciled to the Lord Jesus Christ, we have two personalities, we could manifest the personality of God, I am manifesting the personality of God to you tonight. When I bring a correction I am manifesting the personality of God, and I can go out and have a bad day and show a side of myself that I would rather not show, and I am manifesting the personality of my old man, the old man and

new man, okay, the mortal soul and the immortal soul, that is the principle. As Beriah manifests division that is the diversity of the souls, in other words division, the unity of God begins to divide in Beriah, because we are manifesting many souls or many vessels, therefore the unity of God begins to blur.

So as Beriah manifests division the diversity of souls, it is the source of judgment in the universe, Beriah is the source of judgment in the universe, because judgment always decides between what is right and what is wrong. Wherefore those of us who have ascended in Christ Jesus to a place where we are practicing righteous judgment, you need to know that when we hold court in this ministry and practice judging righteous judgment, we are manifesting the realm of Beriah. Praise the Lord. And every time I give you the opportunity to show what you think, and you manifest righteous judgment, that means the world of Beriah has appeared in your mind, congratulations. If what you manifest is the other side of the carnal mind, that is okay, because you are learning to distinguish between the two.

Praise the Lord. Beriah, which is Binah embodies perception, which is the true definition of consciousness, Chokhmah is unconsciousness. The wisdom that comes from Chokhmah is unconscious, Binah which is understanding embodies perception, the true definition of consciousness, perception. Therefore it is Beriatric perception which is pure mind, consciousness, Beriah is the world of mind. It is Beriatric perception which is pure mind or pure consciousness which constructs the form and not the essence of the lower worlds that are yet to come.

Now let me explain that to you, but before I start this, can you please tell me how much time we have on that tape. I see we are at the end of this tape, so I am going to stop right here, and we will pick up with this concept of perception and pure mind and consciousness in part 5 of this message, God bless you.

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