

Part 6

**CHRIST-CENTERED
KABBALAH**

UNEDITED TRANSCRIPT OF
MESSAGE # 570 - Part 6

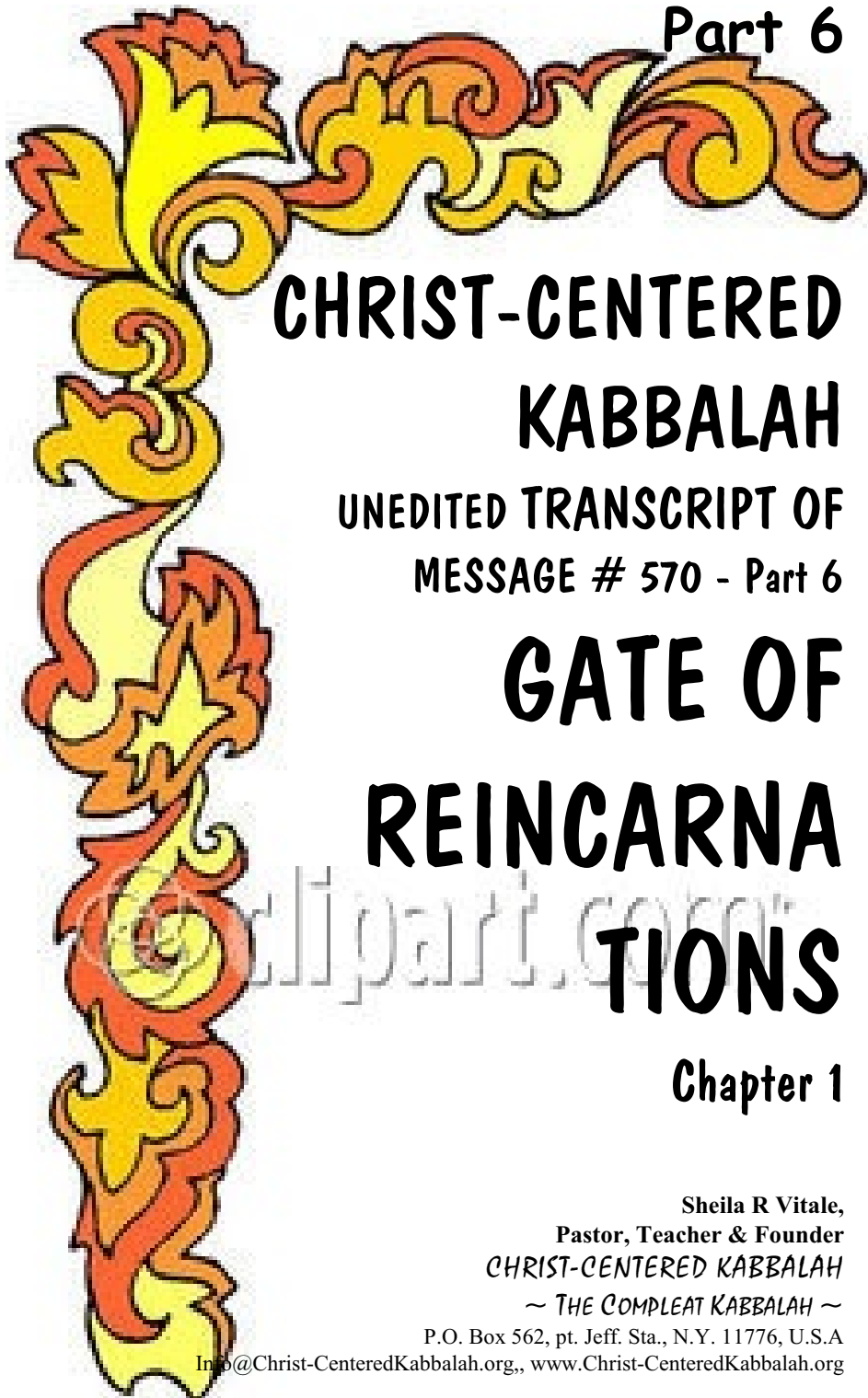
**GATE OF
REINCARNATIONS**

Chapter 1

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Definitions

**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

Transcript Of Message # 570 - Part 6

GATE OF REINCARNATIONS

Rabbi Chaim Vital

Chapter 1 Tape 1

Praise the Lord brethren, we are working now on Chapter 1, Section 5. The text reads as follows, "In order for each level of soul to be completed, it must go through exactly the same process required to complete a partzuf, namely Ibur, pregnancy, Yenika, suckling, and Mochin, childhood or brains. "

Please understand that we are dealing with different translators in the various studies that we are doing and different translators sometimes exercise translator's license and translate words differently. For example from brains to adulthood or some such thing, but I will point out that difference to you.

Let us take this very slowly because we have been away from this series for a while. "In order for each level of soul to be completed...." When we say each level of soul, we are talking about the Nefesh, the Ruach, the Neshamah, Chayyah and Yechida. Why

do I not put that on the board for you? Let us get it on the board.

Drawing #1, I have three columns, the head of the first column is the Sefirah, the second is level of soul and the third is partzuf. We are dealing with 10 Sefirot, Keter, Chokhmah, Binah, Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, and Malkhut. These same 10 Sefirot can be related to 5 levels of soul, Yechida, Chayyah, Neshamah, Ruach and Nefesh. These 10 Sefirot are also broken down into 5 personalities or 5 partzufim.

The Keter has its own partzuf, Arik Anpin. Chokhmah has its own partzuf, Abba. Binah has its own partzuf Imma, and the 6 Sefirot, Chesed through Yesod, are the son. Abba means father, Imma means mother, Chesed through Yesod, is the son whose name is Ze'ir Anpin. Malkhut has a partzuf of her own, she is the Nukvah to Ze'ir Anpin, she is the bride or the mate of Ze'ir Anpin.

Is everybody okay with this? Let me do another one. Drawing #2, I have re-written drawing #1 in a different way and I have added some information. We see on the left column the 10 Sefirot, and I show you more specifically how Keter has a partzuf by the name of Arik Anpin, and is associated with the level of soul called Yechida, which means oneness. Arik Anpin and Keter and Yechida are all associated with the world Adam Kadmon.

Chokhmah has a partzuf by the name of Abba which is the Hebrew word for father, which is associated with the level of soul called Chayyah. Chokhmah, Abba father and Chayyah, are associated with the world of Atzilut. Chayyah is a high level of morality in Christ. The world of Atzilut is the world of emanation.

Binah is associated with the partzuf Imma mother, and the level of soul Neshamah which is the mind of Christ, and they are associated with the world of Beriah which is the world of creation.

The Sefirot Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod are the six members of the son of Abba and Imma called Ze'ir Anpin, and he is associated with the level of soul called Ruach (which is the spiritual level of soul), and that level of soul is associated with the world called Yetzirah, the world of forms, or the world of formation.

Malkhut has a partzuf called Nukvah to Ze'ir Anpin, or the bride or the woman of Ze'ir Anpin. She is associated with the level

of soul called Nefesh which is the lowest level of soul, that is the level of soul that gives animation to our physical bodies in this physical world, and they are associated with the world called Asiyah meaning the world of action.

All of these terms are interchangeable, in other words, Binah, Imma, mother, Neshamah, Beriah, are all interchangeable, not on the column but on the row.

Chokhmah, Abba father, Chayyah, Atzilut, are all interchangeable. I know that, that is confusing, but Kabbalah is a difficult study and I cannot even tell you exactly why it happens.

It is confusing when you read it, and yet when I am teaching, I find myself doing the same thing, and I have no explanation as to why. You are challenged to understand that these names are interchangeable.

I have a note at the bottom of the board, just to emphasize this to you because again, Kabbalah is filled with confusion. It is confusion to the carnal mind (it is not confusion to the Christ mind), in the same manner that the Hebrew language or the Hebrew alphabet is filled with confusion. The ancient texts were written without vowels and without spaces between words.

When you read the ancient texts, either in antiquity or if you can find an copy of it now, you have to determine first of all, where the word ends and a new word begins. Then you have to figure out what the vowels are. In other words it is impossible to read the original Hebrew language without the spirit of revelation. That is what we are saying right here, it is literally impossible to read it without the spirit of revelation.

Here once again, I believe this information really legitimize the kind of work that we are doing here. You just cannot go by the King James translation, you cannot even go by the Hebrew or the Greek texts that are available today, because they are all broken down into sentences and there have been all kinds of changes made. We simply have to have the spirit of revelation to find out what God is really saying on the deepest level.

I was watching Fred Price this morning, and this man is really being raised up as a teacher. You might say, "What are you talking about Pastor Vitale, he has always been a teacher." The only

way I could put this is that he is being raised up to a level of teacher that I consider spiritual teacher. I do not know any other way to put it. I am paying the man a compliment, I am not putting him down in any way. I see that what he is doing is he is proving every point that he makes with Scripture. He is mostly in the New Testament, so he is showing a New Testament Scripture for every single point he makes.

I remember when I spent hours recording tapes, and teaching, and explaining how I found every alternate translation. I explained how I got every revelation that came forth, from a word that was in the Hebrew or the Greek text. I spent hours doing that, establishing that, because I felt that I had to do it for the people. Today I do not do that anymore. Today the people who study with me are supposed to be on a high enough level to recognize the spirit on me, and hopefully you have been with me.

However, if you are someone new coming in and you have not been with me and you have not seen me spend years explaining how I found every revelation by alternate translation in the Scripture, etc, etc, all I could tell you is if you are on the level that is ready for the kind of teaching that the Lord is bringing forth here, you no longer need that kind of witness. You are witnessing to the spirit that is on me and you have a relationship with the Lord which is intimate enough for you to discern between the truth and the error. It takes a lot of time proving the alternate translation.

I am telling you all this because I looked up this word and there were five translations and I chose this word, and worked that up. Is there anything wrong with that?

No, we have graduated beyond that point of establishing everything, praise the Lord, which means it is going to be even harder than before to find people who can follow this teaching. All I know is that I intend to go as fast as the Lord lets me go, and whoever comes with me comes with me. Eventually the church will be behind me, whether it is twenty years, fifty years, a hundred years, or two hundred years. I do not know, but the Lord is doing this in me. He has given me this assignment, and He has given me the privilege of recording it.

Maybe there are fifty people who did it before me, but as far as I know it was never recorded. If it happened, it was just for those immediate disciples, and then it was lost. The commission of this ministry is to record this advanced teaching that is coming forth, as I understand it, very much in the way that the Kabbalistic Rabbis teach. The Kabbalistic Rabbis teach without giving references for Scripture. Their disciples, I am told by reading, are required to recognize every Scripture that they quote and know exactly where it is. The Rabbis do not lecture with Bibles in front of them. They speak Scripture and you are supposed to recognize the Scripture and then acknowledge the exhortation on the Scripture.

This is how the Lord has had me teach recently. I just came out of a three day conference, and that is how I was teaching. I did not give one Scripture reference, saying that they should open their Bibles to such and such a page, yet I quoted Scripture as I preached, I quoted Scripture.

To me it is very exciting because He has brought this ministry to a level of teaching that we find in the Jewish community that has been studying this word for something like 5,000 years. We are on that level. I admit they have a lot more knowledge than I do, but I have the spirit of revelation. I have the Lord Jesus Christ. In any event, I admit that they have 5,000 years of accumulated knowledge and that there are Hebrew scholars out there who have more knowledge than I do, or they have a knowledge of what has already been taught. However, what is coming forth in this ministry is fresh manna, and it is a correction to what has already been taught.

If I do not go into immortality and I lead a natural life, I will, to use their own term, only be able to rectify a very small portion of the Kabbalistic literature. If I do go into immortality I fully believe the Lord will let me rectify the whole body of Kabbalistic literature. In any event, I am teaching on a level that is unheard of in the church, but it is a level of restoration (I do not know if restoration is the right word).

I feel I am not explaining this, but it is very exciting because if only one person in the church ascends, the potential for that same level of ascension is now available to the whole church.

Because Jesus Christ rose from the dead, the whole church now has the potential to rise from the dead. Because I have ascended to this level of teaching and you can sit under this level of teaching, it means something is happening in the spirit which makes it now available for every member of the church to come up this high. They might not come up this high for another year, ten years, fifty years, or two hundred years, but the work is set in place and Satan cannot erase it. That is what is happening.

If you can appreciate this, it is very exciting. It is very exciting for me to see myself teaching on this level, which of course is Christ teaching through me. It is the level He has raised me to.

We are being challenged to be able to use these words interchangeably. I encourage you again to not be discouraged. We are engaged in a very difficult study which is designed to raise your consciousness, to make you more intelligent, and to increase your abilities of concentration, and your ability to focus.

Any sign of growth makes your submission to this study worthwhile. There is not any class that you can go to in any university anywhere in the world where the student comes away actually knowing 100% of the course material, it is just not done. Therefore, do not be too hard on yourself. Do not let your pride get into this. Anything that you get out of it makes it worth your while that you are sitting here.

The other point I make on this board, in drawing #2, is that Asiyah is the world of action which is outer darkness, we live in the world of action. Also, there is a partzuf by the same name Asiyah and this partzuf Asiyah is the personal name for the 10 subjective Sefirot of the Malkhut of the 10 general Sefirot.

Drawing #3 will be a visual explanation of that. On the one hand it is confusing, all of these duplicate names, but on the other hand.... You may recall, when I was teaching the doctrine of Christ, I had a revelation that Adam was appearing on multiple levels and I did not know what to call him. I do not know if you remember that or not, but I had the revelation that Adam was.... At one point I was calling him King Adam and then Adam alone, and all different Adams, or Christ Jesus, King Christ. I did not know how to distinguish between the different levels of Adam or Christ, and I

was just struggling with it, not really satisfied with what I was doing, but doing the best I could.

I am very satisfied with the system of Isaac Luria, and now I understand the different levels and the different grades. It has really helped me a lot. This teaching has really helped me a lot, and I just thank the Lord Jesus for the ability to study it without being polluted by it, but, on the contrary, to weed out the seeds of error and to integrate this excellent teaching with the doctrine of Christ. It is just a great blessing for whoever is ready for it, and it is a great blessing for me.

If there are no questions on drawing #2, I will demonstrate the partzuf Asiyah, to avoid confusion in the future. Are there any questions on this board? Let us do the 3rd drawing then.

Drawing #3, I am showing you the 10 general Sefirot and how Malkhut has a set of 10 subjective Sefirot, collectively known as the partzuf Asiyah. That means every time you either hear me say Asiyah or if you read a writing and you see the word Asiyah, you have to make a judgment from the context of the whole sentence or paragraph that you are reading, whether or not I (or the writer) am talking about Asiyah the world of action or whether I am talking about Asiyah the partzuf of the subset of Malkhut of the 10 general Sefirot.

Also there are 5 partzufim, rendered out of the 10 Sefirot which you should be familiar with; Arik, Abba, Ze'ir Anpin, and Nukvah. This is very important, and I do not know that I have really made this point to you. I have also shown you the 5 levels of soul associated with the 5 partzufim and the 10 Sefirot. What I think I have not made clear to you is that the object of this whole process is the rectification of the soul, the rectification of the all 5 levels of soul. The soul will be rectified on this level of Asiyah, then we are going to be rectifying all 5 levels of soul in all these other levels of the general Sefirot, because these 5 levels of soul exists in every subset and the Sefirot are infinitely divided. Maybe I should have put it on the board.

Every time we see a subset of 10 Sefirot, we know that there are 5 partzufim associated with that subset and that there are 5 levels of soul associated with that subset. Just to remind you, what we are

trying to do according to Lurianic Kabbalah, is step up, step up because we are all down here. Fallen man is all the way below Asiyah. We are all the way down here. Those of you listening to the tape, my hand is indicating that we are below Asiyah, the partzuf of the Malkhut of the 10 general Sefirot.

Man is fallen down very low. The rectification of the soul (one of the 5 levels at a time until the whole soul is rectified), exists initially on the level of soul where we are when we start the process. When we rectify the 5 levels of soul, we ascend to the next level of soul, and then we have to rectify those 5 levels of soul, and according to Lurianic Kabbalah, eventually we will ascend above the earth, because the levels of soul that we are dealing with now are all underneath the earth.

All of Malkhut, everyone that is incarnated in Malkhut is under the earth. That means, we want to get at least to what would be the Ruach level of soul of the 10 general Sefirot. The next level up after Malkhut which is the Nefesh level of soul is the Ruach. The next major jump up would be from the Nefesh level of soul to the Ruach level of soul, but we are talking about over here in the 10 general Sefirot.

When we jump from Nefesh to Ruach in Asiyah, we are still under the earth, we are still buried, we are still dead. Our ultimate goal is dealing with the 10 subset Sefirot of Malkhut, to get out of Malkhut up to the next level of soul which is Ruach, which is associated with the Sefirot Chesed through Yesod. Did you understand what I said?

It says we are trapped down here in Malkhut, all of humanity is trapped down here in a variety of the sublevels of Malkhut, and we will find out as we go on with the study, that the rules of ascension change once we get out of Asiyah. The rules of ascension are different in Asiyah than they are when you are ascending in Ruach of the 10 general Sefirot.

Getting out of Asiyah is like a spaceship trying to get off the ground. Lurianic Kabbalah says it can be done, I do not see how it can be done, and I look at the Jewish community and I do not see it being done. This teaching came forth in the 1500s. This teaching came forth in the 1500s, I do not see, at least to my knowledge, I do

not see the Jew ascending. I see them descending, and it is a major problem in Jewry today that Jews are intermarrying, Jews are falling away from the practice of their faith, just as many Christians are. I do not see the Jews ascending.

The orthodox Jews who are concerned about maintaining a presence of Israel, are really panic stricken that they are losing more Jews through assimilation today than they lost through Hitler's holocaust. I do not see it working, I do not see the Lurianic Kabbalah working. I do not know what was being taught before Jesus came, because before Jesus came, to the best of my knowledge, this kind of teaching was not committed to writing, it was just by word of mouth from teacher to student.

Lurianic Kabbalah or Isaac Luria existed at least 500 or 600 years after the crucifixion and resurrection of Jesus Christ. We do not really know what was being taught before Jesus came, and of course Israel was backslidden before Jesus came. The church does not really know what was being taught in Jewry in the heyday of Israel's glory, when they were a supernatural people unbeatable and undefeatable. We do not know what was being taught, but then again, we do not know if this knowledge was available at that time. Someone might say to me, "Do you think Moses did not have this knowledge? Moses knew everything."

Maybe Moses did know everything, but I do not think he had to know everything. Moses was brilliant, he wrote the 5 books of Moses by direct revelation from the anointing that he was connected to which probably was Michael, but that is not really a part of this message. The higher mind that he was connected to gave him the 5 books of Moses and the whole law of Israel. Maybe he knew about reincarnation and maybe he did not. Just because someone has a brilliant experience with God, does not mean that they know everything, because no matter who you are as long as you are in the flesh, you are limited.

The flesh limits you, and Moses had a very important and difficult job of dealing with all of those people. Maybe he did know about reincarnation, but maybe he did not, we do not know. That is an interesting thought. I do not know. You have to keep that in mind because sometimes this study gets so intense that you lose track of

what we are doing.

What we are doing is talking about the rectification of the soul. What does that mean? It means ascension from the spiritual realm that we are in. What spiritual realm are you in? Everybody is in a different spiritual realm. If you are a drug addict or an alcoholic or if you are retarded, you are in a very low spiritual realm, and you may not even be eligible for this level of study. If this is the only method available to climb up, you are really not eligible if your mental ability is not what it should be, or if you have some kind of an addiction.

What does that mean?

If you are addicted, it means you do not have the discipline to sit down and apply yourself to this form of study which is a form of ascension. However, it cannot possibly be, in my opinion the only form of ascension, because most people just simply cannot do it, they just simply cannot do it. As far as the Jew is concerned, there are what they call Mitzvah, These are works; the works help you rectify these levels of the soul. You say a certain prayer, you do a certain deed, you wear a certain device called a Tefilin. However, it is not working. I do not see Israel rising up, it is not working. I repeat, it is not working.

Of course we know in Christ Jesus that it is not going to work, and we know that the Lord in this study is integrating the doctrine of Christ with Lurianic Kabbalah, and we are finding some interesting principles, but the bottom line is, Christ Jesus in you is the one that is climbing up.

Christ Jesus in you and me is the one who is being born again, and the way He is being born again is that He is climbing up. Christ is being grafted to Abel the part of the foundation of the mortal man who died. How did Abel die? Cain buried him under the ground and here we are under the ground. We really are Abel, that is who the human race is. We are the residue of the deceased adam, we are a many-membered company, each individual member called Abel and collectively called adam, fallen adam.

Here we are. Abel is buried under the ground, and we are trying to climb out, and we cannot climb out. It is impossible, only Christ can climb out. Praise the Lord. Our objective is the

rectification of these soul realms, and we are being told in Section 5 of Chapter 1 that the way we rectify all levels of the soul.... First of all you have to determine what level you are on, and we are not getting in to that right now because I do not even know how to determine what level we are on. This is just a theory that we are pursuing. Let us say you determine what level you are on and you begin on that level of soul by breaking down the 10 Sefirot into the 5 levels of soul and each level of soul has to be dealt with as if it was a partzuf. That is why the partzuf is so important.

The way we are rectifying the level of soul is by identifying it with a partzuf. In other words if we want to rectify the Nefesh of the Nukvah of Malkhut, we have to treat this Nefesh as if it was a Nukvah. You are all looking at me! We have to translate the level of soul into partzufim. Let me put it to you that way. We have to translate the level of soul into partzufim in order to rectify it, because, at least as far as I know now, there is no mechanism set in place that gives us the ability to deal with levels of soul per say, but we do know how to deal with partzufim. How do we deal with partzufim? Ze'ir Anpin has to get his brains, for example. Sin has to be confessed on that level.

According to Section 5 of Chapter 1(I will read it to you), it is telling us that to deal with the rectification of soul we have to look at it as if each level of soul were a partzuf and this is how it is said in Section 5. In order for each level of soul to be completed (now I just said rectified, let me say completed, maybe completed is a word easier to deal with), in order for each level of soul to be completed, that level of soul must go through exactly the same process required to complete a partzuf.

The way we are going to climb all the way up to the top of the general Sefirot, is to complete each level of soul on each subjective level, and the process for completing or rectifying each level of soul is the same process that we have studied in message #571 (Pregnancy, Suckling and Childhood) for completing the partzufim. Each level of soul has to go through pregnancy, suckling, and childhood, and the Hebrew words for that are Ibur, pregnancy, Yenika, suckling, and Mochin....

I think this translator does not say childhood, he calls it

brains. He calls the 3rd level "brains." The other Rabbi that we were studying with said, Ibur, Yenika, and Gadlut, Gadlut meaning childhood. This translator says, Ibur, pregnancy, Yenika, suckling, and Mochin, brains. Let us work that out, let us take an exercise on that. Does anybody have any questions on drawing #3? Let us take a picture and then I want to put this issue on the board.

Drawing #4, we have more or less stopped or deviated to do a little exercise here in logic. Drawing #4 shows us the teachings of two Rabbis, the first Rabbi talks about Ibur, Yenika, and Gadlut as the 3 stages of pregnancy, suckling, and childhood, and the second Rabbi speaks about Ibur, Yenika, and Mochin, meaning pregnancy, suckling, and brains as the 3 stages of childhood. We have a question, what is the relationship between Gadlut meaning childhood and Mochin meaning brains?

Someone in the congregation found the answer. Both Gadlut and Mochin are the 3rd stage of maturity, therefore these two words Gadlut and Mochin meaning "childhood" and "brains" are interchangeable. In other words, we can say, "maturing to childhood" and "receiving one's brains" is the same event. "To mature into childhood" and "to receive one's brains," or "for Ze'ir Anpin to receive his brains" is the same event. Is everybody okay?

Drawing #5, we have just looked at this problem from a different perspective. If "Gadlut" which is childhood equals the 3rd stage of fetal development and "Mochin" which is brains equals the 3rd stage of fetal development, then "Gadlut" must equal "Mochin," and in English, "childhood" must equal "brains."

If Kabbalistically speaking, Ze'ir Anpin has attained to childhood, you know that he has his brains. If you read or you hear that Ze'ir Anpin has received his brains, then you know that we are talking about a Ze'ir Anpin who is in the 3rd stage of development. Amen? Let us take a picture and we are going to do the reverse.

Drawing #6, we are just extending this exercise a little further in the reverse. If "childhood" equals "brains," that is, if "Gadlut" equals "Mochin" and Ze'ir Anpin is in the 1st stage of fetal development, then we can draw the conclusion that Ze'ir Anpin is not in the 3rd stage of fetal development. If Ze'ir Anpin is in the 1st stage of fetal development, and the 3rd stage of fetal development

equals "brains" and "childhood," then because we are told that Ze'ir Anpin is in the 1st stage of fetal development, we know that Ze'ir Anpin is not in the 3rd stage of fetal development. Since we know that "childhood" and "brains" are both in the 3rd stage of fetal development, therefore if he is in the 1st stage of fetal development, he cannot have "childhood" or "brains." Or we can also say, that Ze'ir Anpin does not have his brains yet, or Ze'ir Anpin is not a child yet.

Praise the Lord. Drawing #7, we have an aspect of Christ-Centered Kabbalah here, and I hope to impart to you an understanding of what ascension to each level of soul means to us as an individual. I am told from a Lurianic point of view that everyone is completely discouraged from studying Kabbalah without a seasoned teacher, and I am also told that when you study with a seasoned teacher, they have a level of information that they give you that is never written down.

I do not know what the Kabbalists teach their students, but I do know that they know that this study of the Sefirot, etc, is all about us. Whether or not they would agree with what I have on the board, I do not know. What may be happening is that the spirit of revelation is giving me to give to the disciples here, what a seasoned Rabbi would be giving to a student studying Kabbalah.

I honestly do not know, but this is what the Lord has given us. Yechida, the highest level of soul means oneness. Let me tell you this before I go on, I believe all these levels of soul are available to us in Christ Jesus on different levels.

Now, please try to understand that every one of these levels is divided and subdivided and subdivided and subdivided, and subdivided. Each of these levels of soul exists all the way at the top of the 10 general Sefirot and all the way down as low as you could go.

There is a manifestation of Yechida. In Christ Jesus we are in a high place, the Scripture says, but personally my understanding is that Christ Jesus in us is in Atzilut, and when we are living out of him, we are having the experiences that descend from Atzilut.

I guess I should be starting at the bottom, the bottom or the top. I talk about myself. I preach a lot out of my personal

experience, I have no problem believing what I preach to you is the truth when I am preaching my personal experience to you, when my personal experience lines up with what I see in the book, plus what the spirit of revelation shows me. I put it together with my personal experience, and we are getting a very exciting teaching coming out of here. It is my understanding that no true teacher can be a teacher unless he or she is teaching out of his or her own experience. To be teaching out of a book it is going to be dry and dead, so I do talk about myself a lot. That is the reason why.

I could tell you right off that I am experiencing all 5 levels of soul but I do not know where I am. On the one hand I say, "Well I should be in Atzilut because Christ Jesus is in Atzilut," but yet, me, my personality, is in Asiyah. I am under the earth. I do not actually have that reconciled yet, so we are going to keep this study focused on the basic principles that I am trying to show you of what rectification of the soul means, until I get that secure in my mind. When you read it in the Kabbalistic literature, the language is just so intellectual that it is almost impossible to apply it to yourself, but if you cannot apply it to yourself, what good is it? It is no good at all.

This is what the Lord has shown us. Yechida means highest level of soul, that is what the Hebrew word means. I am suggesting to you that, that is a state of being where you are married to God, and it is a manifestation of sonship that we call priesthood, because we all know that we are called to be kings and priests.

You may also recall from parts of the study that we did in message #571, Pregnancy, Suckling, and Childhood, that every partzuf has an aspect that looks up and another aspect that looks down. I do not think I got this revelation at the time that I taught that, but the aspect of the partzuf that looks up is the aspect that, as priest, looks up to God and the part of partzuf that looks down is the aspect of the partzuf that ministers to the son which is the kingdom, the building of the kingdom.

What I am telling you is.... maybe I should keep it simple, let me keep it simple at the beginning. Yechida's oneness is marriage to God. That means to be.... Even though we have subdivisions of level of soul, everybody must look at their life and make a judgment as to where they are. I say the same thing with concern to good and

evil. Everybody is good and evil, a mixture of good and evil, some people more good and some people more evil.

Everybody has to look at themselves or, if God calls us to look at another human being (only if it is God), and make a judgment whether that person is more than 50% good or whether that person is more than 50% evil. We have to look at our lives in a study like this and say, "Well am I in Yechida?" I look at my life and I say, to some degree I am moving in Yechida. The Lord has removed me from all levels of intimacy other than Himself.

From that perspective, I say, at least, I have touched upon the level of Yechida.

What does that mean, "I have touched upon"? I have begun some level of rectification or completion of the soul. The way Kabbalah puts it is the completion of the soul. When you finish completing the soul, you are whole. What does that mean?

To me it means experience. When you are completed on the level of Yechida.... I think Jesus Christ was completed on the level of Yechida. He is, not was, He is in His glorification completed on the level of Yechida. He is completely one with God. Then we have gradations of that condition as we step down into human experience, and of course Jesus is our high priest.

Then Abba, the partzuf Abba which means fatherhood, is on the level of Chokhmah which is wisdom, and I suggest to you that when a human being is moving in a level of fatherhood, he is ministering wisdom to someone younger than him. We are talking about human beings, I have to keep reminding myself and you that we are talking about human beings here.

When a human being is moving in a level of fatherhood, he is ministering wisdom to someone younger than him. Ze'ir Anpin, the son, represents someone younger than him. We are not talking about physical age here, because wisdom is a spiritual aspect. The person who ministers wisdom to another person whether it is to your own child or grandchild or a child that you meet on the street, or whether it is to an adult person and you just happen to know more about a particular issue than they do, if God has sent you to do it, if you are coming out of a legitimate position of authority, in that interaction you are in the aspect of fatherhood.

If it is an office that arises out of legitimacy in this in world, in other words if the child is yours, if you have adopted the child, if you are a school teacher, if you are a counselor, if you are a doctor, in that interaction you are in the aspect of fatherhood. I am not talking of if you are coming out of your pride, going around giving everybody advice. What I am trying to say is if you are coming out of a legitimate position of authority, in that interaction you are in the aspect of fatherhood, giving ministry of wisdom to the son, because we are all the son.

Remember that the purpose of breaking the Sefirot down into partzufim is for the specific purpose of enabling them to relate to one another. If I just have 10 Sefirot and no partzuf, I have no way to really relate to you, but if I can say that I am moving in the partzuf of fatherhood, then I could come to you with wisdom. I am not going to say to you that I am coming to you with a Sefirot that is manifesting.

The Lord just explained this. If you remember the study on the Sefirot from the beginning, the Sefirot are opposing forces. Each pair of Sefirot is one Sefirot that is engaged in a particular activity and the other Sefirot is opposing it. That is not necessarily a bad thing, because too much of anything is not good. If you take a walk, for example, at some point you have to draw a conclusion, I have walked far enough and I am going to stop. The Kabbalists would say this is a manifestation of the opposing Sefirot in your mind bringing your activity to an end. I am also told that this whole world operates on that principle. It is one of the physical laws, that you roll a ball and it stops rolling eventually. It will stop rolling because of the law of gravitation but in outer space it just goes on infinitely.

The relationship of the Sefirot one to another, are restrictions and constriction. They are in pairs. Is everybody following me? Are you following me? The partzuf on the other hand are not necessarily restrictive to.... Judgment would be restrictive, but to minister wisdom to somebody, to minister life to somebody, is.... I guess that is restrictive. If somebody is dying and you minister life to them, I guess it is restrictive, but I see it as a different principle. I am going to drop this right now because I think I am in over my head.

I see the principle of the partzufim interacting with one

another in the means of wisdom, helping one another, ministering to one another, and giving life to one another.

You are in the aspect of the partzuf of Abba, father when.... You could be someone in the Peace Corp, you could be a child who is in school who has the job of erasing the black board, at that moment.... Well, I do not know if that would be wisdom, that would not be wisdom, I am sorry. Any impartation of knowledge from one person to the other (if you are a child, if you are a child teaching your younger brother to do something, on the level that you are at), you are ministering fatherhood. That is what is rising up in you.

Years ago, I read this about Buddhism, that the Buddhists believe that there are many, many aspects of man in his spiritual being and that these aspects are not static, they are not...

I was talking to you about something that I read about Buddhism years ago which I completely rejected at the time, thinking, "This is pagan religion, pagan religion." The teaching is that all of us are literally a mass of qualities, of personality characteristics, each of which has a will of its own, and then all of these aspects of our personality are in continuous movement, continuously striving with one another for dominion. What does that mean? They are continuously striving to see which personality quality or characteristic will manifest as an expression of the individual at that moment.

In other words, if we have gladness and sadness fighting with each other in an individual, the way we will determine which one has prevailed is by looking at the person and seeing whether they are glad or sad. Now that has made it very simple.

Buddhism teaches that there are just a multitude of personality qualities and they are all striving for dominion, and that these qualities, these personality characteristics are subdivided, they are subdivided to a very great extreme. What we see forming, literally, is molecules. If you want to think of each personality characteristic as an atom, we see, literally, molecules of personality characteristics forming in the personality of the individual, striving continuously, and the victor is the quality that the personality is expressing at that moment.

When I first read it, I thought that was ridiculous, but today

I absolutely believe that this is true. I experience it everyday when a negative thought arises in me, and I war with that thought that it should go down. I do not know whether a Kabbalist would say this or not (I remind you that this teaching is a mixture of what I read in the Kabbalists' books and what the Lord tells me-what the Lord tells me I call Christ-Centered Kabbalah).

I heard this from the Lord (I have never read this in a Kabbalistic book. Maybe it is in there somewhere, but I have not read it yet), that this division and subdivision and infinite subdivision from the Sefirot can be likened to the atoms on the physical plane. The Sefirot and their subdivisions are the atoms that form the personality. Everything that we see and that we do not see in this world is really a conglomeration or a compression of many minute parts, and that is true in the physical and we now see that it is true in the spiritual. I do believe that the Scripture teaches it, but not to this extent, not to this extreme extent that I am seeing it now.

In other words, what I am saying is that when a negative thought arises in me that I have to war against, it is not just one thought, it is coming from all different aspects of my mind. It is like many streams coming in to form one negative river that I have to fight in my mind. The thought that just came into my mind as I said that to you, (and I believe that I heard from the Lord), is that we are all a product of the environment, no man stands alone. I taught you this before, we are all woven into the tapestry of creation and we are a product of our environment.

That means that I affect you and you affect me even if we are not talking to each other, even if we are not in the same house or in the same room. Once the connection has been made, we affect one another. Even when the connection has not been made, I know that I could be in a room with somebody that I never met before, and I could be influenced by the vibrations coming from their mind.

Therefore, to some degree, every human being is influenced by every human being on the face of the earth, even the people on the other side of the world, because everybody is vibrating. Every time we think, vibrations of thought emanate from our mind, and aside from thoughts, our emotions emanate vibrations and just go out into the world as little streams, as little rivulets and they meet

each other and they join up.

Sometimes the little rivulets become rivers and lakes and seas, and they go through the world. Just like you see tornadoes and hurricanes in the world, we have storms in the spiritual plane, and what they consist of are energy, energy pockets that emanated from the emotions and the minds of the people. They, like energy pockets, cleave together, sometimes form large molecules and large bodies of energy that go forth.

When I feel a negative thought coming up in me, I am not just fighting a negative thought coming from me, because that negative thought in me has now attracted all of the other energy pockets in my acquaintance that might want to come shooting at me, and not only at my acquaintance. If I do not take the victory immediately, I believe a signal goes out all over the world that there is somewhere here getting ready to yield to this negative energy. All the energy pockets of anger, let us say, come by magnetism.... Let me say that again, All the energy pockets of anger are drawn with a great strength, with the strength of a falling object in this world's gravity. It just sucks them right in and gathers up all of the strength that it can to overcome my will not to be angry.

That is why deliverance from compulsive behavior, whether it be anger or any other form, gambling, fornication, adultery, any kind of compulsive behavior is virtually impossible to overcome outside of Jesus Christ, because Christ Jesus comes with an additional source of energy that has the power to defeat the negative energy of this world.

All of these rivers and streams that the Scripture talks about, are all of the vibrations that come from people's mind and people's emotions. We are not here alone, we are literally fighting the whole mind set of the creation whose collective name is Satan, the unconscious part of the mind, the god of this world.

How did I get into that study? I do not know why I started saying that, but we are talking about the manifestation of the partzufim in our life. The manifestation of the partzufim in our life takes the form of personality characteristics. As I said earlier, we have to look at somebody and evaluate them and see if any particular partzuf is manifesting in their life. Yechida is the easiest

one to recognize.

The priests and the nuns in the Catholic Church, for example, are married to God. I am not saying that they consciously understand that they are doing this, but the lifestyle that they have taken up, the way it is designed, is to emanate this kind of relationship, marriage to God. Priesthood do not marry. The nuns do not take a husband, and the priests do not take a wife, they claim to be priests. They might not know that they are doing it (they may or they may not, I do not know), but for me as someone in the world who is not Catholic and who has never been Catholic, but someone who is studying Kabbalah, I can look at the Catholic priesthood and say, "Wow, that is a manifestation of Yechida in the world."

It maybe a counterfeit manifestation of Yechida, but we know that everything that exists, exists in the truth and exists in the falseness or in the counterfeit or on the other side. Just by way of example, by way of obvious example for this teaching, we can say the priesthood of the Catholic church is a manifestation of Yechida. Whoever is listening to this tape or reading this message can choose whether you believe it is a manifestation of the Yechida of God or the counterfeit, you choose.

When we deal with Abba, which means father in Hebrew.... I am suggesting to you that anyone manifesting the level of Abba, the partzuf of Abba, which (let me remind you) is related to the Chayyah level of soul.... I see I did not put that up on the board on drawing #7.

Could you put that on hold for a minute?

Praise the Lord, we are having a little trouble getting started here this morning, so I stopped and prayed a prayer and the Lord changed this whole board. Those of you that are getting the tape or reading the transcript, you will see a facsimile of the changed board. I am just telling you this because you may hear me say something a little different now than I said previously on the tape. The Lord has turned a lot around, so please if you have to choose between two things that I said, choose what I am going to say now.

We are on drawing #7. Christ-Centered Kabbalah says, rectification or completion of an aspect of soul means, to grow up into the qualities or character or the characteristics suggested by

each partzuf. We are now going to enter into a discussion of what qualities or what aspects of a human being is represented by each partzuf and we will start at the bottom, not at the top. I had started earlier with Yechida, we are going to start with the Nefesh.

Nefesh, according to Kabbalah, is the animal aspect of the soul. It is that which gives.... I do not even want to say life.... that which gives animation to the physical body. That is the life of the flesh that is in the blood, that is the Nefesh. For purposes of a partzuf, it is associated with the Nukvah which refers to humanity in general, and humanity is dying from generation to generation because she is an unmarried woman. Life is given to the woman by the husband.

Those of us in Christ, we know that Christ Jesus is our husband, and that in order to be raised from the dead and delivered out from under this earthen prison house that we are in, Christ must be formed in us, He must mature into Christ Jesus and then (even though life is in us, Christ Jesus is life within us), unless that life within us becomes permanently joined to the root which is the glorified Jesus Christ, we will still die.

In order to enter into immortality, Christ Jesus within us must marry or become permanently joined to the glorified Jesus Christ who is now anchored permanently in the plane of true immortality. It is possible to have immortality within us in the form of Christ Jesus, and still die, because Christ Jesus alone does not have the wherewithal to impart eternal life to us, until such time as He is connected to His father, the one who sent Him in the first place.

All humanity is Nefesh, we are Nefesh. We exist on this animal level, we are formed in animal bodies, we have an animal mind called the carnal mind, and we bite and devour each other continuously. That is what the Scripture says, we bite and devour each other continuously.

Let us look at the qualities and the characteristics of Nukvah. Nukvah suggests the spiritual womanhood and she is, so to speak, nothing until such time as she marries Ze'ir Anpin, her husband.

When that marriage takes place, you may recall from previous studies in Kabbalah, it is called.... Does anybody remember what

that event is called?

COMMENT: The Sabbath.

PASTOR VITALE: Yes, it is called the Sabbath.

That event of the marriage of Nukvah (which is typifying any human being) to Ze'ir Anpin (which is typifying Christ), is called the Sabbath, and the result of it according to Kabbalah, is that new souls are formed (that is why I wrote new souls in the plural, in the parenthesis, because that is what Lurianic Kabbalah says). But when that event is happening in that particular individual, that new soul that is born, is Christ in you, the offspring of the.... sometimes I get so confused saying all these generations....

The offspring of the seed of Christ that is grafted to you and your humanity is a new soul, which we will call the mind of Christ to start with. Eventually that mind grows up and becomes a full grown man within you, and those are the qualities of the Nefesh by which we are now equipped to make a judgment as to whether or not that Nefesh in us is completed or rectified.

I remind you that the study on reincarnation is about the rectification of the soul. It is about the completion of the soul for the specific purpose of leaving that aspect of soul behind us, so that we can start to function on a higher level of soul. We see in this world on a social level, people going to school and educating themselves and getting a good job, and having a better lifestyle in the natural, but we are talking about mind here. We are talking about elevating a mind from one that functions on a very low level, to one that functions on a very high level. The highest level of mind in this world, practically speaking, to me, would be an intellectual mind.

The more intellectual the mind is, the more likely that person is to have a positive lifestyle, when that person develops that mind and lives out of it. The more one yields to the animal mind, the more likely one is to have an evil lifestyle, or the potential is there to have a desperately evil lifestyle.

There is great evil in this world brethren. Lifestyles of people, prostitution, drug addictions, women in slavery, there are very low spiritual realms. We that live in a middle class society, we do not see it, but there are very evil lifestyles available to the human beings that are living in the same planet that you live on, but

spiritually they are in another world.

Of course, the kind of lifestyle we have when we come into this world is really determined by the baggage that we bring with us into this world, the spiritual heredity that we bring with us into this world .

Nukvah is the woman and she will continue to experience a variety of unpleasant lifestyles until she is fully married to her husband who will impart eternal life to her, and all of the provision of the Godhead, comes through the husband.

Today everybody has to fend for themselves. We have to work, we need clothing to cover ourselves, we have to grow food to feed ourselves. We need affection from outside of ourselves. We are separated from the provision of God, and we are literally making provision for ourselves from the substance that we were exiled with. We are living off of the substance that we were exiled with.

We have the opportunity to be restored to a relationship with Christ Jesus, where our every need will be met. There will be no labor. That is a good way to tell if you have really been delivered out of this world, there is no labor. Everything you need, you just think it, and it appears, and I do not know anybody living that lifestyle.

If you want to judge whether or not the Nefesh in you has been completed or has been rectified for the specific purpose of you going on to the next stage of development of mind, look at your life. Are all your needs met? Do you have enough money to live on, are you content with the house you live in? Do you have any problem acquiring the necessities of life?

To have any problem at all acquiring the necessities of life and more so because we want to be content, if you have any problem paying your rent, or locating a house to live in, if you do not have decent furnishings that give you a peace, if you do not have transportation, if you do not have the things that you need that you could have rest of mind in that area of the natural world, you are not going to go on to the next level of soul. Why? Because your mind is going to be continuously focused on acquiring these things that you are lacking.

It is virtually.... I do not want to say impossible, but it would

be very, very hard in a society like this, such a materialistic society, to completely ignore the material needs. In other words to follow a lifestyle such as Gandhi's for example, when you are living in the midst of this materialistic society, is difficult. To pursue a life of poverty, and lack, when you are in the midst of this materialistic society, is very difficult. You cannot even get anywhere without a car in this society, you need a car to get around.

It requires a focused effort to ascend to the next level of soul. If you do not have a coat in the winter time, or if you do not have enough food to eat, it is definitely going to be drawing on your energy and drawing on your focus. Lack, or the pain that comes from lack, draws you back to what you are lacking. Lack binds you to what you do not have, it binds your mind.

If you are not comfortable in your lifestyle, if you have to stop and think for a second, "Do I have enough money to buy food this week, do I have enough money to clothe myself in the winter, do I have enough money to put gas in my car, to pursue my lifestyle," these problems in your life bind you to this material world. They take your energy, they take your time thinking about it, praying about it, worrying how you are going to satisfy these needs. That is just the truth.

If you try the spirit on yourself, if you have any of these problems, you have not rectified the Nefesh of the level that you are at. I am not talking about what level you are at right now because I am not quite sure how to make that judgment at this time, but in the level that you are at, in this lifestyle, whatever God would call it, you have not rectified your Nefesh if you have any of these problems. You may have rectified your Nefesh, but I have not rectified my Nefesh. What is really interesting is that, in God it is possible to rectify your Chayyah and not have your Nefesh rectified. I find that my experience is that I am working on rectifying all 5 levels of soul at once.

My Nefesh is not rectified because my life is not established yet. As you all know, I am in transition. Where I live is in transition, the building of the ministry is in transition, and my energy has to be directed towards getting these needs met, towards praying to God, asking Him what He wants me to do about it. Also, my energy is

directed to whatever distress it causes me because these needs are not met. Therefore, my Nefesh is not rectified on this level where I exist.

The next level of soul is the Ruach. Let me say it again, just in case I did not make it clear, I do not know what the Lurianic Kabbalists believe, but I know without a question of a doubt that in Christ, we could be working on rectifying all 5 levels of soul at the same time.

Ruach is the level of spirituality. The level of soul of Ruach is the level of spirituality. It is associated with the partzuf called Ze'ir Anpin who is the son of Abba and Imma. If you want to try the spirit or to see how developed or to what degree of development you have progressed to on the Ruach level of soul of this level of the material world where we are living, you look for the development of the character of God in a human that has received the mind of Christ.

I am sorry I did not finish the Nefesh. When Nukvah, that is the human being, marries Ze'ir Anpin who is Christ (now Christ has to be grafted to you), the mind of Christ, the new soul is formed in you.

You cannot really move on to the level of Ruach unless the mind of Christ is formed in you. I have to qualify what I just said, that it is possible to be working all 5 levels of soul at once. It has to be after you get the mind of Christ. Until you get the mind of Christ you are just stuck on the level of Nefesh, period.

For those of us who have received the grafted word and we are going on to Ruach, this is the quality that you look for in your life. Are you moving, are you under a program that is going to develop the character of God in you? Fallen man cannot develop the character of God, but that seed of Christ that you have received, that seed can develop the character of Christ in you.

Now that you have the seed of the grafted word, what are you doing with it? Are you developing the character of God? What is the character of God, how do you develop the character of God? You start to develop the character of God by developing a responsible lifestyle in the flesh, because the character of God is an enhanced manifestation of what is considered right in this world. Do

you remember to do your assignments, or do you have to be reminded every time you come into church? Do you accept a commitment and do it three or four times and then forget that it is your commitment? That is not the character of God.

The character of God at its foundation is a moral character and a character that moves in righteousness and in right relationships with other people. That is the character of God. You need to understand that every time (and believe me I am not perfect), but every time we fail to keep a commitment, we are causing the person who that commitment affects some form of distress. It is not a simple thing to make a commitment and then just forget about it and need to be reminded every month or everyday.

You are causing a blip in the Matrix, you are stopping everything from running smoothly. This fallen world is just filled with hindrances and blips on the screen and every kind of incident you could think of, that would try to steal our peace and stop the things of God from running smoothly in our life. We all have to make a decision whether we are going to be a part of the body that makes things run smoothly or we are going to be a part of the body that is a continuous source of confusion and irritation in what should be the smooth flow of life.

You try the spirit and decide whether or not you have begun to rectify your Nefesh. Has Christ been grafted to you? Have you begun to receive the mind of Christ? Have you begun to develop the character of God?

We have a lot of people that want to be a son, and they think because they study the doctrine of sonship that, that is going to make them a son of God.

A memory came to me this past week or so, of years ago when I was a new Christian and the Lord put me in a church teaching deep doctrine, sonship in particular. This was at the very beginning, and I could see myself where I was when I asked Him the question, in a place where I do not live anymore.

I was saying, "Lord, what is it that is going to.... I do not know what word I used at the time, but the idea of it is.... What is it that is going to catch us up to full stature?" Maybe that was even the exact question. "Is it the doctrine? Is it deliverance?" In those days

some people were thinking that if you just keep on casting out the demons, eventually you would be righteous. I said, "Lord what is it?" I was very aware at the time that He did not answer me.

Today I know the answer is righteousness, the answer is character. The power to overcome death arises out of the character of Jesus Christ. Studying doctrine is a part of developing the character of Jesus Christ, but it is the same principle as tithing. You could be tithing 75%, and sinning in other areas and that tithing of 75% is not going to counteract what you are failing to do in other areas.

To teach somebody to tithe or to tithe 50% and tell them they will reap 100% and become a millionaire is a lie. Even to tell them if they tithe, they will prosper in all things is a lie, because if you tithe and you fornicate, you are not going to prosper. If you tithe and you hate your brother, or you gossip in the church, you are not going to prosper. There is no one cure for every sin that you do that is going to cover and hide every sin that you do, it is a lie.

You are all to try the spirit on yourself. Are you moving in the rectification of your Ruach? Are you moving in the development of the character of God? Why am I suggesting all this to you? If the answer is no, what you need to do is confess it as sin and ask God to help you.

The level of Neshamah that is associated with the partzuf Imma is characterized by motherhood. Imma is the spiritual mother or the partzuf that gives birth to the son, Ze'ir Anpin. Imma is the 3rd level of what is called the upper triad of Keter, Chokhmah and Binah, or Arik Anpin, Abba father, and Imma mother. Imma, mother, is the only one of the three that interacts with the partzuf underneath. She interacts with, she interferes with Ze'ir Anpin and with Nukvah also.

The Keter which is Arik Anpin, and Chokhmah which is Abba, they do not interact directly with the lower Sefirot or with the lower partzufim. Binah is a source of corrective judgment. Now we know that there are several levels of judgment. Who can tell us what the harsh judgment is? Where does the harsh judgment come from, does anybody know where?

COMMENT: Gevurah.

PASTOR VITALE: Gevurah, yes, harsh judgment, judgment unto destruction and death comes from Gevurah. Then we have another level of judgment that is lower than Binah which is called justice. Does anybody know who justice is? Do you want to try?

COMMENT: Tiferet.

PASTOR VITALE: Yes, Tiferet is one name, Jehovah is Tiferet. I would rather not say Tiferet because Jehovah.... Tiferet moves to the center of the three columns, but the justice is really Jehovah who has elements of Tiferet and other Sefirot with Him. But that was close enough. Jehovah is justice, but Jehovah has some mercy, but He is pretty harsh. If you read the Old Testament, Jehovah can be pretty harsh.

The judgment of Binah is a corrective judgment, but it is much more merciful. At the moment I cannot give you a contrast between the judgment that comes from Binah or mother, or the judgment that comes from Jehovah which is justice. I do not have that information but I will make it a prayer right now (I do not believe I have ever prayed that prayer), that the Lord give me an example of the contrast between those two levels of judgment.

All that I could tell you is that Binah or mother is more merciful. The Lord is telling me, justice which is ministered by Jehovah, is the righteous judgment of this universe that I tell you about. You reap what you sow. There has to be a difference though between justice and Gevurah. Gevurah is you reap what you sow unto destruction. Gevurah is the manifestation of Satan, the unconscious part of the mind, who tempts you to sin and then punishes you when you sin.

Justice which is Jehovah, does not tempt you to sin, but will recompense an eye for an eye and a tooth for a tooth. That is the level of difference. Gevurah manifests as Satan who wants you to sin, tempts you to sin, and then punishes you. Jehovah does not want you to sin, does not punish you, but when you sin will give every last jot and tittle of the judgment associated with that sin.

Does anybody not understand that? Is everybody okay? Binah, motherhood, is already beginning to show mercy, and I believe the Lord is telling me that the judgment that comes from

motherhood which is Binah is the judgment that will use discretion (that will temper justice with mercy).

In other words, for example, in this country if you get a traffic ticket we have three options, guilty, not guilty, or guilty with an explanation. If you have an explanation, you have hope that the judge might go easy on you, and this is who Binah is.

She will make a fair judgment. She will make a fair judgment as to whether you are guilty or not guilty. For example, an extreme example is, a woman is raped and she has an illegitimate child. Well, the woman was raped, but to execute a judgment on her that is the same judgment for women who fornicated or committed adultery would not be fair. This is Binah, she has discretion under certain circumstances. If you kill somebody in self defense, to punish you with the punishment of death, the death of a murderer, is not right. That is not reasonable.

I know that I did a study once, on a very interesting book, on how all of the Sefirot interact with one another. My understanding of this particular aspect of judgment is that when Jehovah would be ministering the righteous judgment for someone who, let us say, murdered somebody in self defense, Jehovah comes in to minister justice. Binah descends, (because Binah is higher than Jehovah, mother is higher than Jehovah who is justice), she descends like our Supreme court and says, "No, I am going to cancel that judgment because I can see past the black or the white." That is Binah.

Then of course Jesus who is complete mercy, comes from Keter. He is a manifestation of the Keter compassion. There is no judgment whatsoever in that compassion. He makes the way of escape. Keter makes the way of escape. Praise the Lord.

We are talking about motherhood which is associated with the Neshamah level of soul. The Neshamah level of soul is the mind of Christ, the impartation of the Neshamah soul is the mind of Christ, the Lord told me from the beginning when I first started studying Kabbalah. Let me just go over that.

When we are dealing with the Neshamah level of soul, you receive the grafted word which is the beginning of the mind of Christ. When you are working on the Ruach level of soul, you are developing the character of God in that seed that was grafted to you,

that grafted word. When that seed that was grafted to you reaches a particular level of development, it becomes the functioning mind of Christ.

You can have a mind of Christ that cannot do anything. You can have a zygote, you can have a fertilized egg, a fertilized ovum, and that is not a functioning baby. If you wait nine months, it is going to be a functioning baby. When the word is grafted to you, it is not functioning, you cannot do anything, and that is in the Ruach level. When that grafted word reaches the level where it is functioning, you have now elevated to the Neshamah level of soul. You have a mind of Christ, and you are moving on the level of motherhood, and you are now subject to the corrective judgment of your carnal mind.

When that mind of Christ reaches a certain level (and I do not know what that level is at this time), the carnal mind will be hindering the further development of that mind of Christ. At this point motherhood comes in, the mind of Christ comes in and starts executing judgment on your carnal mind, so that the Christ mind can grow.

That can happen on two levels. The Neshamah, motherhood, can be manifesting in your own mind; I punish my carnal mind all the time. But if you are not punishing your own carnal mind, the Lord will send the mind of Christ in another man to punish your carnal mind, which is what I am doing for you all. If ever I should have an incident in my life where Christ in me fails to punish my carnal mind, the Lord would send somebody outside of me to punish my carnal mind. That is on the level of Neshamah.

The mind of Christ is coming into its own, and the ultimate result of this corrective judgment, of this crushing of the carnal mind so that the mind of Christ can expand, is that an ability is developed within the individual that this is happening in, to distinguish between good and evil. Do not forget everything we are talking about is happening within a human being. The ultimate result is that, that individual will develop the ability to distinguish between good and evil which is the Scriptural way of saying the ability to distinguish between the mind of Christ and the carnal mind.

We have done a lot of work in this ministry on that. Though

we have not done much of it lately, but we have had many sessions where we sit down and we discuss life situations, people, things that we know are happening to people, and I will go around the room and say, "What do you think? What is your evaluation, what do you think the motivations were?"

You have had some training on how to distinguish between the mind of Christ and the carnal mind, which is just another way of saying to make a determination as to what the person's motive was. Now, is it the mind of Christ that is going to determine what the person's motive was, or is it the carnal mind in you determining the person's motive? Because as Ze'ir Anpin or Christ Jesus, we are called to judge people. The church does not understand that at all, but people that are in trouble, people that have a serious problem in their life, the way God sets them free is with judgment.

The kind of work that the sons of God do is that we hear of somebody's plight, an apparently insoluble plight. I know when God calls me in a case like this, I go before God and I say, "Lord, what is the problem? What do you want me to do? What do I have to show this person?" Because for every evil thing that happens to us, if we want deliverance, we have to look at ourselves, not at the person that is doing it to us. We have to say, "Lord what has opened us to this? What can we do, what must we confess, what must we repent of? What must we do to be victorious in this crisis." Very few people in the church do this, but it is the way to get out of trouble.

I will never forget when the Lord first taught me this, years ago. It came to me that a man who had been the assistant pastor in the church I went to was going to die (it was not the first church that I went to, but it was the major church in my life that really impacted my life). He was a young man, and he still had young children. He had contracted some severe disease where not only was he going to die, but he was severely ill, and could not get up off the bed. I mean it was severe, severe.

I remembered that man, and the various times that he had really been kind to me and had shown me that he was really sincere in helping the people in the church. I cannot take any credit for this, I did not understand it at the time, but it had to be Christ that rose up in me. I went home from the meeting where I heard it, and I just

marched around my living room (it had to go on for an hour or two), I just wanted to know why this man was dying at 35 years of age. I wanted to know why.

I was adamant, and after an hour or two, I got an answer. He had been cursed, and the Lord anointed me to break the curse. The man recovered, and the last that I heard, he was walking. First of all he could not walk, he had to be carried everywhere, and now he was walking, and he was well enough to take care of his children while his wife went to work, and I believe he must have healed the rest of the way, but I lost contact with him.

If you could just get a hold of this, if you could just get a hold of this, but the pride of man wants to say, "I am being attacked, everybody is picking on me, Lord fight my battles and help me defeat my enemies." If the church could just get a hold of this, that it has nothing to do with your enemy, your trouble has nothing to do with your enemy, your trouble has to do with the hole in your hedge. That is what your trouble has to do with, the hole in your hedge, no enemy. Yes we have an enemy of our soul, but once Christ Jesus comes into our life, that enemy is supposed to have less and less power to hurt us.

Therefore, if you have a severe problem in your life, it is because of sin, and I do not tell you that to condemn you. I tell you that, that you should confess and repent and get out of your trouble. This ability to judge righteous judgment is invaluable, first for yourself, and then as a part of your ministry to the church and then to humanity. This is because that is how we help people, that is how the sons of God help people. We go before the Lord and we say, "Lord, what is the source of this trauma in this person? Whatever the problem is, are you willing to help them? Are you willing to expose the very core from which this trouble has grown and root it out?"

Because if you do not root it out from the core, even if you get delivered, you just get another problem. If you are sick and you are healed, you get another sickness. If you are getting divorced, and you re-marry, you get divorced again. There is just nothing new under the sun, if you do not get to the root of the problem, and not many people in the church can do that.

The kind of deliverance which is a permanent deliverance

comes from a high level of the mind of Christ, and the training to do that kind of ministry begins as we work on rectifying or completing the Neshamah level of soul. We have that kind of training here, I do not know how much good it has done anybody but the training has been available.

The next level of soul is Chayyah, which is associated with fatherhood. (End of Tape 1)

Tape 2

Let me say this again. It is the Neshamah level of soul that is associated with the mind of Christ which is associated with motherhood which is associated with the training of the Christ mind to distinguish between the mind of Christ and the carnal mind which is directly associated with discerning the motives of the person's heart. Praise the Lord.

You could do that, I think I told you. You do that within yourself and when you prevail, when you increase and advance to a certain level where you are adequately judging righteous judgment of your own self (and only God makes that judgment) then the Lord will give you assignments to judge righteous judgment of other people which can save their life.

That is a very exciting ministry, there is no glory in it because usually the people do not know that you do it. Sometimes they do, but most of the time the people do not know that you do it. It is just a very exciting high spiritual level ministry which is on the level of motherhood.

Next we go to the level of soul called Chayyah, and that is associated with Abba, and fatherhood. This is a very high level of soul, and according to Kabbalah, not many people ascend to this, but I see it is a real option for people in the church, in Christ Jesus, who are willing to purify themselves by exposing and attacking their own carnal mind. It is an option to us.

We begin to receive the influx of the moral wisdom of the father to Ze'ir Anpin, and this.... let me just mention that when I first wrote down "moral wisdom," I looked at it and I said, "Lord, moral

wisdom, why would I phrase it that way, moral wisdom?" The Lord said to me, "James talks about a devilish wisdom, so there are definitely two distinct levels of wisdom," and that is the term that the Lord gave me.

Moral wisdom is the wisdom that arises out of a high level of morality, the standard of morality that comes from Jesus Christ, and that is associated with righteous judgment.

On the Neshamah level of soul, we are learning to distinguish between the mind of Christ and the carnal mind and we are learning to test people's motives and to recognize whether we are testing their motives out of the Christ mind or the carnal mind. Then when we ascend to start work on the Chayyah level of soul, we actually start to judge righteous judgment, and do the kinds of spiritual deeds that I have described to you here, as the Lord anoints you to do it.

I do engage in righteous judgment on my own only to the degree that if I recognize something that touches me, I will say to the Lord, "Are you willing to look at this?" It is just like the Supreme Court, everybody cannot bring a case before our Supreme Court. You make your petitions and the Supreme Court picks and chooses the cases it will hear, there are only a limited number of people with a limited number of days in the hear. They simply do not hear every case.

Every case that goes before the Supreme Court, you do not know until they pass judgment whether or not they will even hear your case. This is the way it works with the sons of God that are operating on the Chayyah level of soul. I will go in my own self. When I see something that I perceive to be an injustice, I say to the Lord, "Are you willing to hear this case? Is there anything that you are willing to do about this?" If the Lord does not do anything about it, there is nothing I can do, but I intercede to that degree. I say, "Lord are you willing to intervene? What are you willing to do? Is there any way I could help?" That is the fullest extent of my intervention, and if He moves He moves. If He does not, He does not.

That is a pretty high level of righteous judgment. Then of course when the Lord responds to my intervention, there is no

failure on that level. Sometimes the Lord stirs me up because the Lord wants to intervene, it is His idea and not mine. That is a very high level of righteous judgment that comes down, there is no failure on that level, the person is set free, whatever the problem is, the person is set free. That is a very exciting level to function on.

I have not experienced it for a while myself, I do function on that level of the Chayyah level of soul from time to time, but I have no authority to initiate it. The Lord, sometimes, frequently, He will honor my request, "Lord, would you do something?" Frequently He honors my request, but the truth is that I have no authority to rise to that level to actually break the yoke that is going to set the person free. I can only do that passively by saying, "Lord, will you do it?" and when He says, "Yes," He raises me up to that level to do it. I do not have the authority to get up there myself.

The highest level of soul is called Yechida which is oneness and that is Christ Jesus in a human being, married to the glorified Jesus Christ. I have to add something to that notation there, ...married to the glorified Jesus Christ with such a strength that the carnal mind has been put down in the pit, and the person is sinless. Remember, we are talking about human beings. That was the case of Jesus of Nazareth, He had ascended to the Yechida level of soul in the days of His flesh.

However, we are talking about the Yechida level of soul in subdivisions of subdivisions of subdivisions, so obviously someone who rises to the Yechida level of soul in a sub, sub, sub, subdivision, is not sinless. I believe what the Lord is telling me is that such a situation would apply to something that I described to you concerning myself. Also, we read about Peter, when the Scripture says, "...and Peter was filled up with the Holy Ghost," and executed a judgment, I believe, on Simon the sorcerer. We read that Peter was filled up with the Holy Ghost, and executed a judgment. It was a temporary filling up. What that phrase "and Peter was filled up with the Holy Ghost," means is.... first of all, what does it imply? If the Scripture says that Peter was just filled up with the Holy Ghost, what does that imply?

COMMENT: It implies that he was not filled with the Holy Ghost prior to that.

PASTOR VITALE: Exactly, Peter was not filled up with the Holy Ghost prior to that.

We see, therefore, that the anointing upon us rises and falls in direct proportion to the mental activity that we are engaged in at the moment. Even Jesus, when the adulterous woman was brought before Him, it says, "And Jesus knelt down and wrote in the earth." He did not get down on His knees, He came down from a higher level and wrote in the earth of her soul, however He did that. He had to be on a lower level, He had to come down to her level to do it.

It is possible to be so ascended in God that you are too high to minister to someone in a earthen vessel. Jesus, whatever He was doing at the time, was too high to change her nature, or at least to change her nature without killing her, so He came down to a level where He could rewrite or re-engrave her nature without killing her. We see, and even we are told about the priests of Zadok, that they are going to wear one garment when they minister to the Lord, and when they come out of the temple, they will put on another garment.

We can expect those of us that are.... at least as long as we are in the flesh, I am not sure about out of the flesh, but at least while we are in the flesh, we can expect to be at different levels, different grades of spiritual consciousness, depending on what we are doing for the Lord.

To be working on a level of Yechida in a sub, sub, subcategory where it is not possible for you to be sinless.... what I am suggesting to you is that it is possible to be sinless for a limited amount of time. I do believe that, that happened to me years ago, when my pastor who had a history of heart attack, apparently was about to or was in the process of having another heart attack. The Lord caught me up to a very high place, the whole church was gathered around him, but the healing came forth through me.

The Lord apparently had caught me up to a very high place, I believe it was Yechida, because I was caught up so high that I did not come down for two weeks and it was the most marvelous experience. Nothing could hurt me, nothing could touch me, no matter what anybody said or did to me, I just loved them. It was absolutely an amazing experience, and I experienced something which probably was the same thing, a couple of years later. That

second experience was fifteen or more years ago.

We see that Yechida level of soul means oneness with God, it means that Christ Jesus in you is so fully joined to the father that your sin nature is paralyzed, it is not functioning. Now everybody can check themselves out and see if they are making any progress at all on any of these levels of soul, and of course if you have not rectified your Nefesh, you cannot be working on any of the other four levels of soul because the rectification of the Nefesh means the development of what in you? What?

COMMENT: Character?

PASTOR VITALE: No, what does it say on the board, the rectification or the completion of your Nefesh means the what? What do you have to receive?

COMMENT: Mind of Christ.

PASTOR VITALE: The mind of Christ, yes, the mind of Christ.

We see rectification itself comes in stages because, as we said earlier, to have the mind of Christ fully rectified you will have no unmet needs in the material world. You will lack nothing and I think the Lord is telling me, it even goes beyond the material world. To have your Nefesh fully completed and rectified, you have no burdens in this world. God forbid that anybody should have a sick husband or a sick wife, or somebody that is really going to drain your time. That would be what the Kabbalists call a blemish in your Nefesh, something that is holding you back from going on to higher levels of mind, anything that keeps your mind down in this realm.

I tell young women all the time, "Yes you can get, married, if it is okay with God. If it is okay with God, you can have children, but you need to understand that raising children binds your mind to the material realm." It is not any kind of a punishment or a judgment, it is the natural consequence of your choice. If you choose to get married and have children, it will not be possible for you to rectify your Ruach, at least until your children are grown. You just cannot have a baby that you are bathing and dressing and helping with homework and ministering to, and then rectify your Ruach. Unless you have a lot of servants in the house, then it may be possible, but that is not the typical person.

Having children is a very fleshly experience. Is that bad? No, it is not bad at all, it is an aspect of life, but we are talking about spiritual life here. If you want to ascend spiritually, either you have to wait until your children are grown or you choose not to have children. You should not choose to not have children unless God is really coming to you with that option.

I know someone who has this testimony, someone that I know right now who has this testimony. Twenty years ago this person was called at a very young age, and the Lord came to them and said, I will give you your choice, you can not get married and I will move you up very quickly to a spiritual person, or you can get married, but if you get married, it has to be this one man. This is her testimony.

She married him and has two children, and has all the problems of married life, but she also has two beautiful children, and her spirituality is moving along but according to the option the Lord gave her, she would be much more advanced today if she had chosen otherwise, but there was no penalty. The Lord gave her a choice. He said, I know that you are a young woman, and I will give you your choice. Praise the Lord.

Let me just finish what I have on the board here. Do you still have a couple of questions? To finish off my commentary on the board, on the left here I show you that Yechida is the one level that is related to devotion to God. It looks up, and all the other levels are devoted to the development of Ze'ir Anpin, on multiple levels of consciousness.

What we are talking about is the building of the kingdom, and what is the kingdom? The kingdom is a visible creation that is the manifestation of a righteous mind. The development or the building of the kingdom is the building of a righteous mind and the world, and the development of the world which that righteous mind will produce.

I believe I have covered everything on the board here, and of course Yechida is the aspect of priesthood. We are called to be kings and priests, so Yechida is the aspect of priesthood, and all of the remaining four levels of soul, Chayyah, Neshamah, Ruach, and Nefesh, are aspects of the kingdom, and kingship. We will take your

questions now.

COMMENT: Actually I have just one question now because you have explained most of the others. It is just a little aspect concerning Ze'ir Anpin's carnal mind. You have it in drawing #7, ...corrective judgment to Ze'ir Anpin's carnal mind.... and I am thinking does Ze'ir Anpin have a carnal mind?

PASTOR VITALE: That is an interesting question. In that context, Ze'ir Anpin is referring to the whole man. It is the same context in which I can say to you, I who am a mortal man with a very real carnal mind, can say to you in this meeting, I am the Christ, I am the spokesperson of Christ, I am the Christ. I am not in perfection, my carnal mind still manifests, but yet I can tell you in this setting I am the Christ. Do you get my point?

COMMENT: Yes.

Ze'ir Anpin has a carnal mind because the members of.... just for everyone else, let me give it again. The members of the church who have the mind of Christ are now a double-minded man because they have the mind of Christ and the carnal mind. Out of that category of people, those who are living for Christ and galloping forward and living, and making most of their decision out of Christ or at least are seeking and determined to live out of Christ, they can say they are the Christ, but an incomplete Christ. That is what that commentary is referring to. That incomplete Christ, or that incomplete Ze'ir Anpin, has a carnal mind, praise the Lord. Are there any other questions?

Praise the Lord, we have just come back from dinner and I am going to comment on drawing #8. This drawing #8 is an adaptation of drawing #7, so if you are reading this message or if you are listening to this message, do not think that drawing #8 is a duplication of drawing #7. Look closely because drawing #8 is different from drawing #7.

Before I start to comment, I would like to go back to our text. "In order for each level of soul to be completed, it must go through exactly the same process required to complete a partzuf, namely Ibur, Yenika, and Mochin." What we are being told is that each level of soul must go through 3 stages. When we commented on drawing #7, we talked about each level of soul being 1 stage of

development.

I am now showing you how each level of soul is in 3 stages of development, because according to the text of Isaac Luria's Gate of Reincarnations, each level of soul must go through pregnancy, suckling, and childhood or brains, childhood is also called brains. Drawing #8, I am showing you each level of soul having 3 stages. Does anybody not understand what I am talking about?

In the Nefesh which is womanhood, and the partzuf Nukvah, the 1st stage, which will be likened to pregnancy, is the grafting of the word to the individual human. The 2nd stage is warfare. This goes back to the doctrine of Christ. You may recall that after Christ is grafted to Abel (Abel is the part of the human mortal foundation that Christ is grafted to), after Christ is grafted to Abel, He starts waging warfare against Satan, the unconscious part of the mind, which is the energy of the physical body.

As Christ defeats Satan, the unconscious part of the mind, Christ swallows up the energy of the part of Satan that is defeated. Satan gets weaker and Christ gets stronger, that is the 2nd stage which would be the suckling stage of the Nefesh. It is the suckling stage because Christ at this point is literally suckling on the energy of the natural man. That is why sometimes if you study, if you lend yourself to a long study in spiritual philosophy, you may find yourself getting very tired because Christ is taking the energy of the natural man.

This energy can be replaced with food, but the permanent result of our spending a lot of time in spiritual studies is that Christ is growing and Satan, the unconscious part of the mind, is decreasing. That is the 2nd stage of the Nefesh. The Nefesh is the natural man, it is the animation of the physical body. The 3rd stage which would be either called childhood or Mochin, in the level of soul called Nefesh is, that Ze'ir Anpin, I am sorry, is that Christ ascends to dry ground, which is the heart center, and this is classic doctrine of Christ.

Christ is initially grafted to Abel, who is down in the lower energy centers, the area around the genital, Paul calls it the belly. He fights the warfare with Satan until he climbs up into the heart center, the upper part of the heart center which we call dry ground which

means that at this point Christ is beyond the influence of Satan who is symbolized by the sea, praise the Lord. That is the completion. When Christ arises to and occupies the heart center, the Nefesh is completed. I said when Christ rises to, and fully occupies the heart center, the visible outward sign of Christ fully occupying the heart center is what we said earlier, that your every need in this material world is met without any worry or concern.

We are now talking about the 3 stages of the level of soul known as Ruach, which is also called sonship, or the development or the maturation of Ze'ir Anpin. The 1st stage of the completion or development of the Ruach level of soul, because Ruach refers to the spiritual level of soul, is the exposure of the sin nature, the exposure of the sin nature. When Christ rises in us, the man of sin is exposed. When your sins start to be exposed, that is the sign that Christ is grafted to you. In this ministry we have a lot of people who have not yet begun to wage a warfare against Satan, the unconscious part of the mind, within themselves, yet we know that Christ is grafted to them because they are under a heavy exposure of sin coming from me.

We see that in some circumstances Christ will begin to reveal the hidden sins of the heart to the individual, but some people are so bound by pride, that they cannot see their own sins, no matter what, so the Lord will put you in a ministry and subject you to an authority who will expose your sins for you. But the very fact that you are sitting here under a minister, under a pastor that has a discipleship ministry, who is anointed by God to expose your sins, indicates that the word is grafted to you, and that the Lord has made a judgment that you are not ascending to the dry ground because you are not waging the warfare.

Therefore, He, Christ in me, is waging the warfare against your carnal mind because you are crippled, and that does not mean to insult you, I am just telling you that is your condition, you are crippled.

That is why you have to have someone else expose your sins for you. Everybody does not have to go through this process. Although some people can see a lot of their sins, they still need someone to expose other aspects that they cannot see. Praise the Lord.

We are up to the 2nd expression which is suckling of the Ruach level of soul, and that is, confession and repentance. Confession and repentance is the 2nd level called suckling of the Ruach level of soul. How is confession and repentance suckling? When we are dealing with the Ruach level of soul, we are dealing both with the carnal mind and with the Christ mind. The exposure of sin is the exposure of the sins of the carnal mind by Christ.

In order to find the strength to confess and repent of those sins that are exposed, Christ must be suckling on the... In order for Christ to confess and repent of the sins that are exposed, I am sorry, not in order to, but the very reality that Christ comes into a human being and starts to deal with the Ruach level of soul, exposes the sin nature and then Christ comes forth with confession and repentance which is a further consumption or a further deterioration or a further suckling upon the energy of the physical man.

Satan, the unconscious part of the mind, is the energy of the physical man, and Christ acquires that energy. The warfare that begins in the rectification of the Nefesh continues on a higher level in the rectification of the Ruach through, #1, the exposure of sin, and through, #2, Christ confessing and repenting of that sin. That very action of confession and repentance consumes Satan, the energy of the natural man.

The 3rd level which is either brains or Gadlut, of the Ruach level of soul is the nature of God is developed in each aspect of the personality that is exposed by the Christ and then confessed as sin and then repented of. Then the Christ who first off, exposed the sin and second off, confessed that it was sin and repented of it, that very Christ replaces that aspect of the sin nature with his own righteous equivalent of the sin. Is everybody okay with that? I think I made that pretty clear.

Next is the Neshamah level of soul which is motherhood, we are talking about Imma here. The 1st of the 3 levels of the rectification of the Neshamah which really is the establishment of the mature mind of Christ, is pregnancy, the ability to distinguish between the carnal mind and the mind of Christ. Remember the mind of Christ is being established here, so the 3 levels of rectification that operate within the Neshamah will be the 3 levels

of the establishment of the ascended mind of Christ, the mind of Christ appearing in power in the individual.

The 1st sign, which is likened to pregnancy.... the 1st sign that the Christ is there in this ascended position, is that this mind can now distinguish between Himself, the mind of Christ and the carnal mind.

If that sounds strange to you, let me tell you that the Christ mind does not know who He is. The individual in whom the Christ mind is arising is the Christ. He is the double-minded man, He has the mind of Christ and He has a carnal mind, but as far as God is concerned, He is the Christ by faith. He is the Christ that does not know who He is, and is not functioning as the Christ.

The 1st sign that the mind of Christ has ascended to a position of power is that this mind of Christ starts to become aware that He is different from the carnal mind, and for all intents and purposes this mind of Christ is one with the individual. That is where, if you are going to be confused, that is where the confusion will come in. This mind of Christ that I talk about is you, is you and is me.

It is as if to say I suddenly become aware that I have a sin nature. In order for me to be aware that I have a sin nature, I have to realize that I am the Christ, I have to realize that there is something different in me. In the 2nd stage, in the stage of Ruach, it is possible to have my sins exposed, but I do not have a revelation that I am the Christ and that my sin nature is separate from me. Paul said, "If I do what I do not want to do, then it is not me but it is sin that dwelleth in me."

I have seen a lot of people in this congregation who have the ability to recognize sins that are pointed out and to confess them as sin, but they still do not have the revelation that they are separate from their sin nature, that they are Christ and that they are separate from their sin nature. When you get that revelation that you are Christ and that it is truly sin that dwelleth in you, in other words that your sin nature is another part of you, a separate part of you....

I have told you all that the problem that you are having confessing your sins and repenting of them with vigor, the reason that you are not doing it as enthusiastically as you might, is because

on some level you feel that you are betraying yourself. You do not have this sense of separation, that you are the Christ and that there is an enemy dwelling in you that has nothing to do with you at all. On some level, you may not be conscious of it, you are perceiving your sin nature as yourself and you are protecting yourself, you do not want to attack yourself.

Do you understand what I am saying? That is on the Ruach level of soul. The 1st sign that you have started to work on the Neshamah level of soul which is the ascended mind of Christ, the mind of Christ that is about to take over your vessel and start really manifesting Himself to you, is that you realize that you really are two people. You become aware that you are Christ and that there is a sin nature in you that is trying to trip you up every second of every minute of every day.

You do not have that revelation yet, you do not see it. That is the level of pregnancy or the beginning of the Neshamah level of soul when you realize that you truly are a double-minded man. I could sit here and tell you that you are a double-minded man, and you may even believe it in principle. You know you have got a mind of Christ and you have got a sin nature, but you do not experience being a double-minded man. As you start to rectify the Neshamah level of soul, you begin to experience the double-minded lifestyle. You realize you are very much aware that sin is speaking to you and that Christ is saying no.

The 2nd level which is suckling of the Neshamah level of soul is that Christ begins to judge His own motives with the mind of Christ. You start to see the truth about yourself and again this is the level called suckling. This activity is literally swallowing up Satan, the unconscious part of the mind.

Let me say it another way. I am really sorry I am having so much trouble preaching today, but I am doing the best that I can and I am going to finish this message.

There is a difference between recognizing sin in yourself and confessing it and saying it is sin, there is a difference between that (which is something we do on the Ruach level of soul), and judging our own motives. It is a shade of difference. You may recognize envy in yourself, and say, "Oh I saw that envy," but it is a

completely different thing, for example, to compliment somebody and be able to recognize that the root of the motive that brought forth that compliment, was really something evil towards that person, and you were just really covering up that evil root. It is a level of subtlety that we are talking about here.

The 2nd sign which is the level of suckling that you are working to rectify, to make right, to complete so that it functions for you, of the mind of Christ which is the Neshamah level of soul, is that you begin to acquire the ability to discern the motives which very frequently are the exact opposite of the words that are said. We have been going through this here for years, when I tell you what your motives are, you look at me like I am crazy. You look at me just like the Pharisees looked at Jesus and said, "What makes you think we want to kill you, you have a devil." People that are in denial, do not even know what their own motives are. I look right to your motives, and sometimes you know them, and sometimes you do not even know what your own motives are.

That is the 2nd level of development of the mind of Christ in you. Can you discern people's motives? You have to ask yourself these questions. Find out who you are, do an evaluation, find out where you are.

The 3rd level of the rectification, of the repairing of the mind of Christ so that it can do what it is supposed to do for you, or we can also say the building, or the rebuilding of the mind of Christ in you, which 3rd stage is either called receiving your brains or maturing into childhood or adulthood, and that stage is to judge the motives of others with Christ for the purpose of setting them free. We are starting to get into ministry. The ascended mind of Christ, which means the mind of Christ manifesting in power, will be completed and start to function in 3 stages and the 3rd stage is ministry to others.

First you learn to judge your own motives in the 2nd stage which is suckling, which swallows up Satan's energy and increases the mind of Christ. When you satisfactorily complete that stage, you are now equipped to go out and judge the motive of other people for the purpose of helping them, not for the purpose of destroying them. You have to judge their motives with the mind of Christ, not with

your carnal mind, for the purpose of helping them to move on in this program or for the purpose of helping them to understand themselves so they can overcome bad habits that are bringing destruction into their lives.

Moving on to the Chayyah level of soul which is the 4th level of soul that is associated with Chokhmah, the partzuf Abba, and is called fatherhood. The 1st stage of the rectification or the completion or the rebuilding of the Chayyah level of soul in the individual, which is likened to pregnancy, is, if I can read my own writing, recognition that there is a spiritual root to a problem. This is a level of wisdom, to see a problem manifesting, to see two people having an argument, what appears to be an irreconcilable argument, and to have an awareness that this did not just happen, but that there has to be a reason as to what has generated this argument.

To be thinking along those lines means that you have begun to rectify the Chayyah level of soul. I have led you in these kinds of conversations for years, initially you did not understand what was happening. I think that at this point this group understands what is happening when I lead you in a conversation like that, but I do not see anybody here doing it themselves. That you look at an event, you look at an action, you look at something that is happening, either in your life or somebody else's life, and you see right through to the spiritual root behind it.

Nothing is simple, nothing in this world is simple, there is a spiritual root behind everything. That is a level of wisdom because Chayyah is associated with the level of Chokhmah which is wisdom. That is the pregnancy, that is the beginning of functioning on the level of Chayyah, that you start to recognize that every problem has a root and ultimately when you can recognize that root, it means that you can solve the problem. You cannot solve the problem until you recognize the root, and most people do not even recognize that there is a problem.

They say, "Oh that was just nothing! What, are you crazy? You are nit picking and picking on little things." No, there was a spiritual truth and a spiritual reason behind what just happened. There was a spiritual motive behind that. To recognize that, is the beginning of wisdom. Before you enter into that, you live in

darkness, you are just tossed to and fro by every wind and doctrine. The minds of other people just direct you and influence you and you just go wherever someone breathes on you, because you do not even realize that you are being manipulated. Praise the Lord.

The 2nd level of the development of the Chayyah level of soul which is suckling, on the level of Chayyah, is intercession. After you recognize that there is a spiritual problem, that, that was not just a simple little thing that happened, you have the power to intercede.

For example, the best example that I can give you, and I cannot tell you how many times I see this, a man, and in particular a married man, but any man, lusting for a woman. It is just a fleeting look, it is something that I see that lasts one second either in their eyes or on their face, nobody else sees it, and I could say to this group that, that person is lusting for that person, and the woman better start praying against it because a seduction is coming forth out of the deep realm of the spirit. People look at me and say, "Pastor Vitale, you are really nuts!"

No, I am not nuts, I function on the Chayyah level of soul.

The 2nd level which is likened unto suckling is intercession. First of all, I recognize this, and then I intercede. I either confront the person and tell them that they better pray, depending on who the person is, or I pray myself. That is called suckling because I am swallowing up Satan, the unconscious part of the mind, who is moving to bring destruction.

The 3rd stage which is likened either to the receiving of brains or the maturing into childhood or adulthood (depending on who is translating), in the Chayyah level of soul, is in 2 parts. The 3rd section which is brains or adulthood of the Chayyah level of soul is in 2 parts, either an anointed prayer comes forth, or sin is confronted. I think I just said this already, I may have confused the....

Let me go back, the 2nd stage which is suckling is the intercession. Either you talk to God for the person or you talk to the person. Then with the 3rd stage, which is the brains or the adulthood, comes the actual ministry. You could go to the person and talk to them and say, "Look, you are under an attack from this

man's mind," and then when the person receives you, you can either pray an anointed prayer that will set them free, which would be a confrontation of the sin. Either I would go to the person who is lusting, I guess that is the difference, either you go to the person who is lusting and confront their sin, or you go to the person who is being victimized and you pray an anointed prayer that sets them free.

The 3rd stage which is brains or adulthood, is action that deals with the sin.

The 1st stage of pregnancy is the recognition of the sin, the 2nd stage is what I call passive ministry, it is intercession. You talk to God, you ask God to confirm whether it is true or not, and you pray, you decide what you are going to do. Sometimes you talk to the person directly. Then the 3rd stage, is that you either confront the offending party or you pray a prayer of deliverance for the victim depending on the circumstance.

That is a mature ministry, Chayyah level ministry, and it operates on the spiritual level called wisdom.

Then the 5th level of soul which is called Yechida where you are one with God, where Christ Jesus in you is married to the glorified Jesus Christ and you are one. The pregnancy level of the Yechida level of soul is the catching up to perfection. Now, that may be temporary, depending upon which subset that Yechida is a part of. It could be the Yechida of the subset of the subset of the subset, of the subset, of the subset of the subset, but it is still Yechida.

If it is a lower level of Yechida, you could still be caught up to perfection, but it could be temporary experience, as I explained. I do not know whether I put it on the tape or not, but I explained earlier that years ago, my pastor was having a heart attack and I was caught up to a very, very high level for the specific purpose of praying healing for him. I believe I was caught up to a level of perfection, but it did not last, it was temporary, and it had nothing to do with my righteousness, it had everything to do with the Lord's intention of healing my pastor supernaturally. I was caught up to that level for the specific purpose of service, but I was caught up to a level of perfection, briefly. It happened to me twice.

The 2nd aspect of the Yechida level of soul is

confrontational ministry such as Moses had with Pharaoh, so we are talking about political ministry here. It is confrontation, but it could be a confrontation with the pastor of your church. If you are going to confront the pastor of your church, you better make sure that it is God sending you, you are going as a prophet because if you are moving in the Yechida level of soul you are going as a prophet.

You better make sure that it is God sending you or you are going to reap what you sow, you are going to be in trouble. Corrective ministry that truly manifests out of the Yechida level of soul on the righteous side, is political ministry and is very, very powerful and a very high level of soul.

It is on the suckling level of rectification because when you go to Pharaoh or if you go to your pastor or you go to any legitimate authority and it is really God sending you, (and once again I repeat you are being sent as a prophet in that circumstance), and you are sent with a corrective word, you are being sent to suckle on the negative or ungodly energy of that pastor or that authority. You are going to break their spiritual power, and what happens when you break their power or when you break anybody's power is that you swallow up that power, and you become stronger and the person that you have challenged becomes weaker.

Yechida is a pretty high level of soul, but of course, I am sure that you can understand that even in that 2nd aspect there are an infinite number of grades, like from going to your father who is in authority over you, or going to your husband or going to your teacher, or going to your pastor, or starting a petition to recall a governor from a state, which is what is going on right now in the state of California. That is a manifestation of Yechida level of soul. This attempt to recall Gradavis, or the impeachment of a president is a manifestation of Yechida level of soul, and that again is the suckling level of rectification because it is literally swallowing up or consuming the energy of someone in political power that the Lord has told you is abusing that power, or is exercising a power that is not from God.

The 3rd level which is the impartation of brains or the maturing into adulthood or childhood depending on who is translating, of the Yechida level of soul is the healing or deliverance.

In the case of Moses, he confronted Pharaoh, he swallowed up Pharaoh's spiritual power and the Hebrew children were delivered.

We had a crisis in this country, not quite two years ago, between president elect Bush and Al Gore. George W. Bush won the election by the electoral votes, and Al Gore won the popular vote, and there was a contest. We do have legal precedence in this country as to what to do in that circumstance, but Al Gore challenged the legal precedence and we had a spiritual battle. The spiritual energy that was backing George W. Bush broke the power of and swallowed up the spiritual power of whoever (I am not going to name it on this tape), was backing the spiritual power of Al Gore. That was a spiritual battle, and we have to know that it was God backing George W. Bush because otherwise he would have never won. The powers that were seeking to rob him of his legitimate win, were very, very, very powerful and they are still raging in this country.

We see that the Yechida level of soul brings ultimate deliverance. In the case of George W. Bush, he was delivered. This country says the man who wins the electoral vote wins the presidency, the man who wins the popular vote, if there is a split (which is very rare), has to take the loss, because the man who wins the electoral vote sits in the White House. Al Gore tried to change that, and he was defeated, so George W. Bush was delivered. The Hebrew children were delivered. Hopefully the people of California will be delivered from Gradavis and hopefully a God fearing man will replace him, when I say man, it can mean physical man or physical woman.

We see that each of the 5 levels of soul manifests on the 3 levels. We might say that makes 15 levels of soul that need to be rectified, and I hope that we all understand that the term.... to me the term rectification of the soul is very ambiguous.

It took me a while to figure out what the Kabbalists were even talking about, the rectification meaning the repairing of the soul, or the completing of the soul. Even that I did not fully understand, but today I understand that these levels of soul were not born with me. They were not with me when I was born, so they are literally being built in me. To me the word rectification sounds like

I have something that is broken and it is being repaired, and even that was confusing to me. I do not know, maybe it is not confusing to you but it was confusing to me.

I now understand that I was born with just a Nefesh, and that we are all born with just a Nefesh and that these other 4 levels of soul need to be literally built in us, and the word rectification or repair or completion is referring to the fact that we were immortal in Adam and we fell.

This word rectification is not referring to our present state, it is referring to our past state from which we fell.

When I think of it in those terms, it makes sense. Let me now comment on.... does anybody see the discrepancy that I just saw on this board that I now have to comment on? I said we are born with a Nefesh, what is the discrepancy here? Look at the definition of Nefesh and see if you could see the discrepancy.

COMMENT: The discrepancy as I see it is, you said we are born with a Nefesh, but on the board you said that the word is grafted to us at some point in time, we are not born with a grafted word.

PASTOR VITALE: Amen, that is true.

Once again the foundation, the point of contact, that we are working this study from is a study called the Gate of Reincarnations, by Isaac Luria, who was a Jewish Kabbalist (he is dead), and he is coming from a point of view of the Jew. In other words, if Isaac Luria were here right now, he would probably say, the Jew is born with the grafted word. The Jews do not use that terminology, but that is probably what he would say, that the Jew is born with the grafted word.

The Kabbalists will tell you that the Jewish soul is different from the soul of the Gentile. They talk about a Jewish soul, and I actually saw a movie that took place in Israel, about the different factions in Israel, the religious Jews and the secular Jews in Israel. The religious Jews are very aggressively evangelistic, they go out in to the secular communities and tell the people, receive the Jewish soul, receive the Jewish soul. They are really talking about Christ.

My understanding of Lurianic Kabbalah is that they believe that the children of Jews who serve God are born with the Jewish

soul, or born with the grafted word, or maybe they would not say that, maybe they would say born with the Holy Spirit. When I wrote up this board, I wrote it from a point of view of the Christian who is having Christ grafted to him. I could rewrite the board if I wanted to and I could say, "Nefesh means that you have the Holy Spirit," and all Jewish people who keep the law, their children are born with the Holy Spirit. Jesus was born with the Holy Spirit, that is a promise. I talk about that (I think) in the message, Innocence, Life And Death. I talk about bearing live young, that the day is going to come that we will be able to pass our anointing on to our children in the womb. Do you understand what I am saying?

I wrote up this board from the point of view of where Christians are today, having Christ added to us, but I could change it, and I could say, Nefesh means you are born with the Holy Spirit, which is what the Jews say about their offspring. Do you understand what I am saying? It looked like a discrepancy, but it is not really a discrepancy.

What would I say if somebody who is not in Christ is listening to this tape (and I do not even know that Jews are born with the Holy Spirit anymore)? I would not really say that, so what would I say to you, what does Nefesh mean for you? Nefesh means for you a beginning, it is the animation, the life force that generates this physical body that flows in the physical blood that is in your veins, that is what you are born with. The Jews say in addition to that, you have a Jewish soul, and their kicking off point is from the Jewish soul, but those of us that are having Christ grafted to us, our kicking point is off from the grafted word. When the word is grafted to us, that is what our kick off point is. We are going from there, we are studying reincarnation from there.

According to the Jew if all that you have is the Nefesh, the animation that flows in the red blood in your veins, and you do not have the Jewish soul, or you do not have the grafted word or you do not have the Holy Spirit, you have nothing, (and Jew talks about that), you live the life of an animal and you pass out of this world. You have no spiritual life at all, you are completely dead, you are twice dead, is that not what Jude says? You are twice dead, you have no spiritual life whatsoever. That is the person who has the Nefesh

and nothing else. But we are not talking about them, we are talking to people in the church, that at least have the Holy Spirit, and may very well already have the grafted word, that is the level of people we are talking to, and that is why I started out with the grafted word on the Nefesh level. Is everybody okay what that?

We see now that there are really 15 levels of soul. Kabbalah is so interesting. I have not read anywhere yet that we have 15 levels of soul, but the reason I say this is that from other studies in Kabbalah, as my mind starts to function the way the Kabbalist mind functions, I would expect a Kabbalist, if he were here right now, to say, we really have 15 levels of soul. For those of you that did the previous lessons with us, as we dealt with the subset of Malkhut which is Asiyah, and the subset of Asiyah and the subset of Asiyah, we saw that we wound up having 25 different aspects of Malkhut that have to be rectified.

To simply say that we are rectifying the Malkhut of the.... I think it is even the Malkhut of the Malkhut, they break it down to such a degree that there are really 25 Malkhuts let us say. I am not going to go into that any further, because I really at the moment do not have the wherewithal to explain it any better.

However, in a Kabbalist mindset that is probably what they would say, there really are 15 levels of soul, because each of the 5 levels has 3 levels within it, and of course, what this message is all about is getting the higher levels of soul built into us, or restored to us, because we fell down.

That is what this is all about, finding out how or what is required of us to climb up on all of these levels of soul, climb up until we get above the earth. I remind you that all humanity today is Abel, who was killed by Cain and buried under the earth. The Lord came, Jehovah came to the Jews about 5,000 years ago, and offered them a covenant, because of His covenant with Abraham.

I should say, the Lord went to Abraham, then He went to Isaac, then He went to Jacob, and He went to the Jews coming out of Egypt about 5,000 years ago, and He offered them a covenant.

Therefore Abel within the Jews was quickened. The meaning of the word "Christ" is in the Old Testament, but you do not find the word "Christ" in the Old Testament because the word "Christ" is a

Greek word, but the meaning of the word "Christ" is in the Old Testament. It is just the anointing, Christ is the anointing. "Christ" is the Greek word for "the anointing." The anointing existed in the Old Testament, but at the moment, I do not know what it is called. I know the word "anointing" is in the Old Testament, but if I were to talk about a Christ child, I do not know what that would be called, I do not know off hand, at this moment. It would probably be son of Adam, probably son of Adam. I probably have this information, I am just having a very tough day here.

I know that every time Jehovah spoke to the prophets, the King James translation says, son of man, which sound harmless enough, but if you look it up in the Hebrew, what Jehovah is really saying is, son of Adam, and the implication is that the average man in Israel is not a son of Adam. What this means is, that the average man in Israel is fallen, and half a mortal man, half a man, but the prophets have Adam regenerated in them.

Therefore Jehovah is talking to Adam in them, righteous Adam in the prophet, and saying, you are the son of Adam, I recognize you as righteous, you are in the configuration of your righteous ancestor. All the other people in Israel do not have Adam regenerated in them, and I will not call them Adam because Adam is not a sinner. Adam, my son Adam is righteous. Did you understand what I said? Yes, you have a question?

COMMENT: How does that relate to when Jesus talks about Himself being the son of man, in the New Testament, as opposed to the son of God?

PASTOR VITALE: I looked that up in the Greek, and I did not do an exhaustive study, but from what I could see, every time Jesus said the son of man, He was saying, the son of Adam, and I believe that the Lord told me the difference between the son of man and the son of God.

Christ Jesus in a mortal man is the son of man. A mortal man is considered half a man. When Christ Jesus is added to Him, that mortal man now becomes a whole man, or a manifestation of the regenerated Adam, the whole man. The mortal man plus the Christ in Him together are now restored to the designation of whole man or son of Adam. But the Son of God is the Christ inside the whole

man, the Christ inside the son of Adam. Did I explain it? Do you understand what I said?

We have finished this drawing #8, I believe. Are there any other questions or comments on it? Another one? Okay.

COMMENT: In the level of soul in the Yechida, you talk about a confrontational ministry, and gave as an example, Moses' confrontation with Pharaoh. I am really so excited because my experience confirms this teaching to me personally. Some years back when the Lord sent me to my pastor, that was how He put it to me. The prophecy came forth, "As I spoke to my servant Moses...." It was based on that, He sent me as Moses, and I heard you say that confrontational ministry could be to a pastor.

PASTOR VITALE: Yes, definitely. May I ask you (I know you told me this before, but I do not remember), what was the issue that you were sent to your pastor on?

COMMENT: A group of us in the church were attending a fellowship where a brother had come to preach about the rapture not being as the church had been preaching it, and this really, really excited me. My pastor was getting ready to preach about the rapture at that time, and I believe the Lord sent me to him with a tape of the teaching.

PASTOR VITALE: That there was no rapture?

COMMENT: Yes. I had to ask for confirmation because I really felt terrified going up to the pastor with that kind of assignment. I remember having to fast and pray before going to see him.

PASTOR VITALE: Yes, that is definitely a Yechida level of soul, absolutely. You were caught up, you were caught up in the power of God, and you received that authority that comes with perfection, and then you went and you confronted your pastor, and I have to believe that something good came out of it. I do not know if something good came out of it, but I believe that every time God sends somebody to man, even if it takes a couple of generations, ultimately something good will come out of it.

Do you have any idea what came out of it, did it help at all? Usually those kinds of warnings do not help, but something comes out of it, even if one person in the congregation heard about it and

came out, that could be the deliverance, that would be the fruit of your obedience to the Lord, that at least one person came out. As far as you know, did people come out of the church?

COMMENT: Yes, he personally did not receive it then, but he gave us an ultimatum, that if we wanted to continue with the fellowship then we had to quit his church, and that was how I left, although I did not leave immediately because I was still waiting on the Lord to tell me to go.

PASTOR VITALE: Oh, so you were one of the people that were delivered, praise the Lord. Absolutely, you manifested Yechida.

Yechida is a level of soul that as far as I know today, nobody manifests on a day to day basis. In other words, I do not know anyone that has ascended to an imparted level of Yechida where you just abide there, but as the Lord has a mission for us, He will give us an imputed level of Yechida which means we have not ascended that high because of our own righteousness, but because the Lord has an assignment for us, praise the Lord.

Based on my own experience, starting with Nefesh, I believe that this is a part of my being, that the word is grafted to me, that I wage a warfare against Satan, the unconscious part of the mind, continuously, and that Christ in me stands on dry ground because of the warfare that he continues to wage with Satan. I think that is mine at this point, I think I own it, I have ascended to that level.

Looking at the Ruach level of soul, I know that I am incapable of not seeing sin when it appears in front of me. I am the complete diametric opposite of someone who is in denial. I see sin everywhere, and the Lord really had to train me how to deal with it, I cannot be letting it hurt me. I see things that nobody else sees, nobody. It is amazing, the things that I see in people. I know sins that people are committing and the Lord has anointed me.... it does not really bother me so much anymore.

Just for example, for a way-out example, I was headed for your house one night. I think it turned out to be New Year's Eve, I do not really celebrate New Year's Eve personally. I consider it part of the winter solstice and I do not celebrate it, but I had been invited for dinner that night. It had nothing to do with the New Year's Eve,

it was either.... it must have been Christmas, it must have been Christmas, either Christmas or New Year's Eve, something that I do not celebrate. This invitation to dinner came and I believe that it had nothing to do with the holidays, so I was going, and I got lost on the way to your house.

I stopped off in a diner to call you for directions and there was a man talking on the public telephone, and to this day (that was years ago), to this day there is not a doubt in my mind that he was outright lying to his wife. He was telling her that he could not be home for Christmas (it must have been Christmas dinner). She put their child on the phone, and he was telling the child, "Oh I am sorry I cannot make it, but I will see you another time," and telling him on the phone, "Well I am working, what do you want, I am working."

He hung up the telephone after this conversation, and I saw the look on that man's face, and without a shadow of a doubt, I knew he went out and he either went out to his girlfriend or he went out to gamble, but that man was not working. He walked out of the vestibule and I said, "Lord, why did I hear this?" The only answer that I came up with, and that I still hold to this day, was that there was a Christian involved somewhere. Either his wife was a Christian or the mother was a Christian or somebody was praying, and God's eyes saw the truth about this man.

My guess is he was really with his girlfriend, that was my guess, and God's eyes through me saw the proof of this man, but what happened to him I do not know. I am telling you I see things that nobody else sees, and they have been proven to me time and time again, that I have been accurate. I see things that I do not want to see, but my whole point is, that is a level of exposure of sin. It is not something that is imputed, it is imparted to me. I see sin everywhere I go, I know things about people that they think are their deepest darkest secrets, and I take one look at them and if the Lord shows it to me, which frequently happens, I know, and that is a part of my being, it is imparted.

Confession and repentance, I have to say that, that is imparted to me. It is very, very rare, I mean nothing is impossible, it is very, very rare that I cannot confess to a sin and repent. The nature of God is definitely in the process of being.... that process is

definitely operating in me. I confess the sin and I repent, and it is replaced with the nature of God in that area. I am very well entrenched in that process, and that has been going on for years in my life. I would say that the level Ruach of soul is mind.

Next, we are looking at the Neshamah level of soul. I have virtually (again, anything is possible but as a general rule) no problem at all distinguishing between the two minds. I do judge my own motives, and it is very, very rare for me to be deceived, very rare. It is not impossible, but very rare, and I do judge the motives of others with Christ, and I do that on a regular basis in this ministry to set people free. The Neshamah level of soul which is the ascended mind of Christ is mine, I have it.

The Chayyah level, we are getting pretty high here, that is the recognition that there is a spiritual root in a problem. That I believe is mine, I believe that is mine. When I see it, I intercede and I will complete the ministry with confrontation or prayer if the Lord sends me. Wow, I did not even.... I have been saying to the Lord, ever since we started this study, "I really do not know where I am." I have a manifestation of a Chayyah level of soul, but of course that is not of the 10 general Sefirot. I have the Chayyah level of soul down in the subset where I am. Does anyone not understand what that means? Okay.

Concerning Yechida, catching up to perfection, it is not mine, I do not own it. I have experienced it twice, but it was imputed. Confrontational ministry, political.... I think I may have the beginnings of that, because the Lord certainly had us very involved politically in this war, this spiritual war that is going on in this country. I would not say that I have the fullness of that, but I have a touch of it.

I have to.... it is legitimate to draw the conclusion that on the occasions that the Lord anointed me to pray these anointed prayers concerning this nation and the politics of this nation, that within a few days I saw it manifesting in the news after this ministry prayed certain prayers. Therefore, I would have to say that for that moment we were caught up to a level of perfection, but that was imputed, the catching up was imputed, and I am not sure whether to say that. I thought that the Lord told me that we were promoted to political

ministry which would mean that it is imparted, but I still think it is the lower levels. Everything you receive, there are 10 levels in it.

I do not think I have the fullness of that confrontational ministry. Deliverance has surely come, so I think there are signs of Yechida in my life, but I would not say that I own it, but of course that is down here in the subset. That is really interesting that we just said that, because this is leading right into the last point that I wanted to make. I said I was going to do one more drawing, and this leads right into that.

What does that mean, Pastor Vitale, that you own the Nefesh and the Ruach, and the Neshamah, and the Chayyah, but you have not quite completed the Yechida, what does that mean? What happens when you complete the Yechida? What does that mean? That is the next drawing that I am going to draw.

COMMENT: Pastor Vitale, I remember in the past that you have witnessed to us that you had confronted certain pastors as a prophet, and they did not recognize....

PASTOR VITALE: Thank you for saying that, I guess I really forgot about that. It is really pretty common that the Lord does send me. I would say that is a part of my imparted ministry, but I do not believe I have the fullness of it. As I said, I am going to stick by what I said, that the strains of the Yechida soul, of the imparted Yechida soul appear in me, but not the fullness of it. That is my feeling. What else? Did you have another part to that, something about yourself?

COMMENT: At one time I was in the ministry and we were all up front and a pastor had said, "There is a person that has a word here," and in my heart, I had a word but I was too timid to even say it, not thinking that I was of any spiritual mind. It was months later and I had left the ministry, and it was so strong on my heart that I had to call up the pastor and tell him what that word was. The word was "repent," and it was directed toward him. I had to tell him that, and he did not receive it.

PASTOR VITALE: Okay, but you do not know what kind of deliverance came out of it, not necessarily deliverance for him, but a lot of people that were under him were delivered because the Lord eventually stripped that man of his ministry.

Drawing #9, I am showing you the 10 general Sefirot and the extension of Malkhut showing the 10 subjective Sefirot within Malkhut of the 10 general Sefirot, and that those 10 subjective Sefirot within the Malkhut of the 10 general Sefirot is a partzuf in and of itself, called Asiyah. This Asiyah is the world of action, it is the world, it is the earthen world and all of its sublevels ad infinitum. The earthen world subdivides infinitely, according to Kabbalah.

Isaac Luria says that we exist in Asiyah, and in particular in the Malkhut of Asiyah. Of course, remember Lurianic Kabbalah is talking about the Jew.

He

says that the Jewish element of humanity, which would be the church, or the person who has the potential to be spiritual, exists in the Malkhut of the Malkhut, and we found out in previous studies that in order to rectify the Malkhut of the Malkhut, we had to go into the 10 subjective Sefirot of the Malkhut of the Malkhut.

What I am showing you here is the man who has rectified the Malkhut of Asiyah, the Chesed through Yesod of Asiyah, that is the Nukvah of Asiyah, the Ze'ir Anpin of Asiyah, the Imma of Asiyah, the Abba of Asiyah, and even the Adam Kadmon of Asiyah. All of those levels which signify the 5 levels of soul, the Nefesh, Ruach, Neshamah, Chayyah and Yechida of Asiyah, which is the Malkhut of the Malkhut of the 10 general Sefirot, have been rectified as we have discussed earlier in this message, and when all 5 levels of soul are rectified, the Kabbalistic expression is that this person has acquired their whole Nefesh of Asiyah. The acronym, we know that Kabbalists use acronyms all the time, the abbreviation for a Nefesh, Ruach, Neshamah, Chayyah, and Yechida is the NRNCHY, and this person has acquired the whole Nefesh of Asiyah.

I believe the Lord has told me that this expression, "the whole Nefesh of Asiyah...." the reason I hesitated is because it sounded to me like it was saying that only the Nefesh (now remember the word Nefesh and Malkhut are interchangeable), it sounded like it was saying the whole Nefesh, the Malkhut of the Malkhut was rectified. Therefore I saw a contradiction there, because I am telling you that all 5 levels of soul have been rectified

and our text tells us when all 5 levels of soul are rectified, it is called the whole Nefesh of Asiyah. But what it is really saying (the Lord told me), is that (and that is a really strange way to put it, I do not understand it, I am sure there is a rational behind it, but at the moment I do not understand it), the whole Nefesh that has been rectified is the Nefesh up here, the Malkhut or the Nefesh of the 10 general Sefirot, that is what has been rectified. But when you say to me the Nefesh of Asiyah, it means the Nefesh down here, the Nefesh of the subset.

I do not understand the terminology, it looks like a contradiction to me, but the Lord has told me what is really being said, (and it makes sense), is that when you rectify all 5 levels of soul, of Asiyah, you now have rectified the whole Malkhut or the whole Nefesh of the 10 general Sefirot, the whole Nefesh in the form of Asiyah. Does everybody understand this?

What is the significance of this? When all 5 levels of soul of Asiyah are rectified, we say that, a person has acquired their NRNCHY, that is the acronym for Nefesh, Ruach, Neshamah, Chayyah, and Yechida. In this case they have acquired the NRNCHY of Asiyah, which as I have just told you, I read from the text, but it makes no sense to me at all. What they really acquired is the NRNCHY of the Malkhut of the 10 general Sefirot in the form of the rectification of Asiyah, by the rectification of Asiyah. They have acquired the whole Nefesh of the 10 general Sefirot, that is what it means. What does this mean, that they have acquired the whole the NRNCHY of Asiyah, the whole Nefesh of Asiyah?

This means that this person can now begin to rectify or to rebuild their Ruach, and that is the Ruach of the 10 general Sefirot, and the Ruach is Chesed through Yesod, and Ruach is the partzuf ZA or Ze'ir Anpin, which is Chesed through Yesod, of the 10 general Sefirot.

This is a significant accomplishment for this man or for whoever attains to this, because the Ruach which represents the world of formation is above or higher than the authority of the earthen world of action which is the Nefesh. The world of action is the Nefesh level of soul, and the world of formation is the Ruach level of soul.

Let me read this again. This is a significant accomplishment because the Ruach which is the world of formation is above or higher than the authority of the earthen world of action or the Nefesh level of soul, which is the penal colony that fallen Adam exists in. To have authority in the world of formation means to have creative ability in the world of action. One has the power to form forms when one has ascended above Asiyah to the world of formation. In that place of mind, one has the power to form forms with one's mind. Whatever you think forms a form in the world of action. One has the power to form forms that are the archetype or the root of what will appear in the world of action.

This means the authority to manifest food for thousands, shelter, clothing, healing, cars, houses, "out of nothing." I have put it in parenthesis here, because it is really not out of nothing. It just looks that way because one has the power, your mind has ascended to a place where when you think of something, the atoms of the material world obey you by coming together and forming what you are thinking.

Brethren, this is the definition of the Hebrew word "to speak." One of the first things I learned when the Lord started me in deep studies, was that the definition of the Hebrew word "to speak" means "to line up in order." When your mind is at this ascended place (and you do not have to speak verbally, you speak with your mind), you think of something and the material atoms of this world literally come together to form what you are thinking.

If somebody is lacking an arm, you can think of them with an arm, and an arm will appear. If they are lacking eyes, you think of them with eyes and eyes will appear. If they are hungry, you can think of food and the kitchen will be filled with food, just by thinking it. That is where Jesus was. He probably was higher but at least that is where He was. That is the level that He was at when He fed the people, 5,000, (how ever many He fed). He manifested the food, He multiplied the bread, He multiplied the fishes, by just thinking it, that is how it happened.

All supernatural miracles arise out of an ascended mind, it is an ascended mind. When you first started coming to this ministry, you said to me a few times, "How do you do that? How do you do

that, how do you get that revelation?" My answer to you was, "I do not know, it is just there." My mind was ascended to that place and is ascended to this place. It is an ascended mind, that is how you do it. How do you get an ascended mind? You have to confess your sins and repent and acquire the mind of Christ, because the mind of Christ is the mind that has the ability to ascend.

Without the mind of Christ you will never have a legal ascended mind. You can ascend in your carnal mind, but that is illegal and you will be under the judgment for witchcraft. You have to get the mind of Christ. You have to confess your sins, you have to repent, and you have to start acting like God, which means you have to give up the ways of your old man.

This is an exciting end to this message, I am excited out of my mind! There is one last thing before we close this out. Our text says each aspect of the 5 levels is complete in its 3 sections, Ibur, Yenika, and Mochin (which we already discussed), and the text says, this is eluded to in the verse, I Samuel 2:19, which reads, "His mother would make him a small robe, etc."

I would like to take a look at this Scripture and make a comment on it. I will read the whole Scripture, and actually the verse before, on to the tape. This is I Samuel 2:18 and 19, "But Samuel ministered before the Lord being a child girded with a linen ephod. Moreover his mother made him a little coat and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice."

I guess the writer Isaac Luria is saying that this phrase "his mother...." which would be Imma, "....made him a little coat...." and the Hebrew says, a small robe, "....and brought it to him from year to year...." which suggests that Imma is building it on him, building this increase on him from year to year.

COMMENT: I thought that this referred to Samuel as a little child, and it could be childhood, that is what his mother was putting on him, this childhood.

PASTOR VITALE: Yes, I fully get a witness to that, that the coat that the mother, which would be Imma, was putting on the child was his brains, childhood. Childhood is the 3rd stage of development and Imma comes to give the brains which is the

covering of the child. I get a witness to that completely. Praise the Lord, we have finished our study for tonight, and I pray that it was a blessing to you. We will pick up, Lord willing, with part 7 as we continue in Section 5 of Chapter 1 of the Gate of Reincarnations.

11/05/03rs

11/25/04mml-fast edit

Illustration # 1

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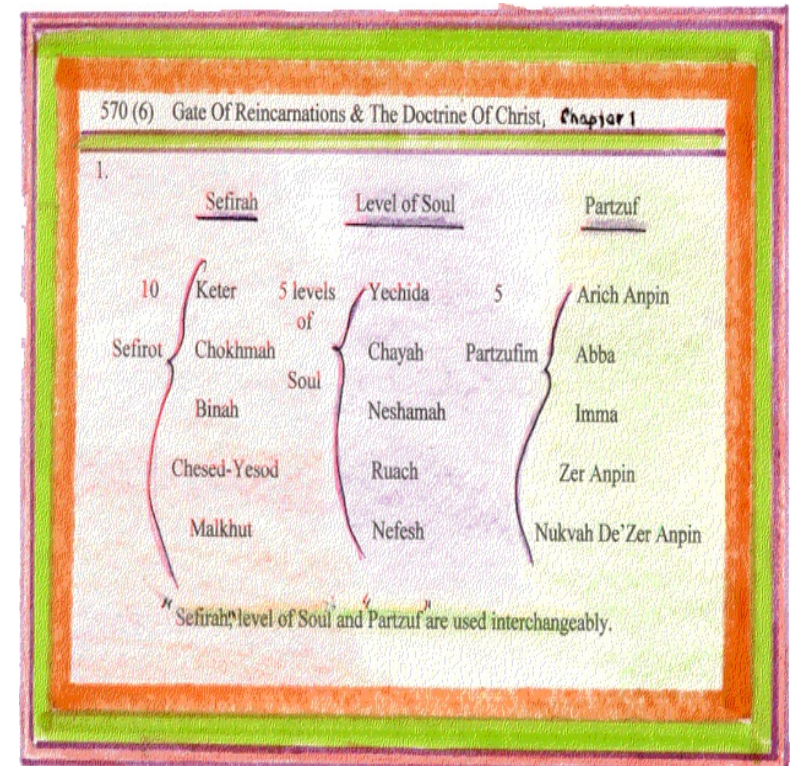


Illustration # 2

570(6) Gate Of Reincarnations & The Doctrine Of Christ, Chapter 1

2.

Keter	-	Arik Anpin	(Yechida)	Adam Kadmon
Chokhmah	-	Abba (Father)	(Chayah)	Atzilut (Emanation)
Binah	-	Imma (Mother)	(Neshamah)	Beriah (Creation)
Chesed	}	Zer Anpin	(Ruach)	Yetzirah (Formation)
Gevurah				
Tiferet				
Netzach				
Hod				
Yesod				

Malkhut - Nukvah de Zer Anpin (Nefesh) Asiyah * (Action)

* Asiyah is the World of Action, which is "outer darkness"

There is also a partsuf by the same name, "Asiyah". The partsuf, Asiyah is the personal name for the 10 Subjective Sefirot of the Malkhut of the 10 general Sefirot

Illustration # 3

570(6) Gate of Reincarnations & The Doctrine of Christ, Chapter 1

3.

Keter		
Chokhmah		
Binah		
10 Chesed		
General Gevurah		
Sefirot Tiferet		
Netzarah		
Hod		
Yesod		
Malkhut	→	Keter
		Chokhmah
		Binah
		Chesed
		Gevurah
Asiyah		Tiferet
		Netzach
		Hod
		Yesod
		Malkhut

5 Partzufim of "Asiyah"

-	Arik	-	Yechida
-	Abba	-	Chayah
-	Imma	-	Neshamah
-	ZA	-	Ruach
-	Nukva	-	Nefesh

5 levels of Soul OF Asiyah

Illustration # 4

570 (6) Gate of Reincarnations & The Doctrine of Christ, Chapter 1

4

Truism → 1st Rabbi says:

1 st	2 nd	3 rd
Ibur,	Yenika	+ Gadlut
(Pregnancy)	(Suckling)	(Childhood)

Truism → 2nd Rabbi says

1 st	2 nd	3 rd
Ibur,	Yenika	+ Mochin
(Pregnancy)	(Suckling)	(Brains)

What is the relationship between gadlut (childhood) + mochin (Brains)?

Both **gadlut** + **mochin** are the 3rd stage of maturity

These two words are interchangeable. For Zer Anpin to "mature into childhood" and to "receive His Brains," is the same event.

Illustration # 5

570 (6) Gate of Reincarnations & The Doctrine of Christ, Chapter 1

5.

If:

Gadlut = the 3rd stage of fetal development
(Childhood)

And

Mochin = The 3rd stage of fetal development
(Brains)

Then:

Gadlut = Mochin

Childhood = Brains

Illustration # 6

570(6)(6) Gate of Reincarnations & the Doctrine of Christ, Chapter 1

6.

If:

Childhood = Brains
(gadlut) (mochin)

And

Zer Anpin - Is in 1st -stage of Fetal Development

Then:

Zer Anpin - is not in the 3rd stage of Fetal Development

Zer Anpin - is not a child yet

Zer Anpin - Does not have His Brains yet

Illustration # 7

570 (6) Gate Of Reincarnations & The Doctrine Of Christ – Chapter 1

7. Christ-Centered Kabbalah Says:

↑ Devotion To God	Yechida = oneness (Arik)	Christ Jesus in a hu- (priesthood) ↑ man marries glori- fied Jesus Christ
↓ Devoted to ↓ development of Zeir Anpin	} Chayah = Fatherhood (Abba) Neshamah = Motherhood (Imma) Ruach = Sonship (Zeir Anpin) Nefesh = Womanhood (Nukvah)	Impartation of moral wisdom to ZA (how to judge righteous judgment)
↓ on multiple levels of con- ↓ sciousness		Corrective judgment to ZA's Carnal mind trains Christ to distinguish between good (Christ) and evil (carnal mind)
(Building the Kingdom)		Development of Character of God in human that has received mind of Christ
		Marriage of Nukvah (human being) to ZA (Christ) forms the mind of Christ (new souls)

Christ-Centered Kabbalah says:

Rectification, or completion, of an aspect of soul means:
"To grow up into the qualities of character suggested by each Partzuf."

Illustration # 8

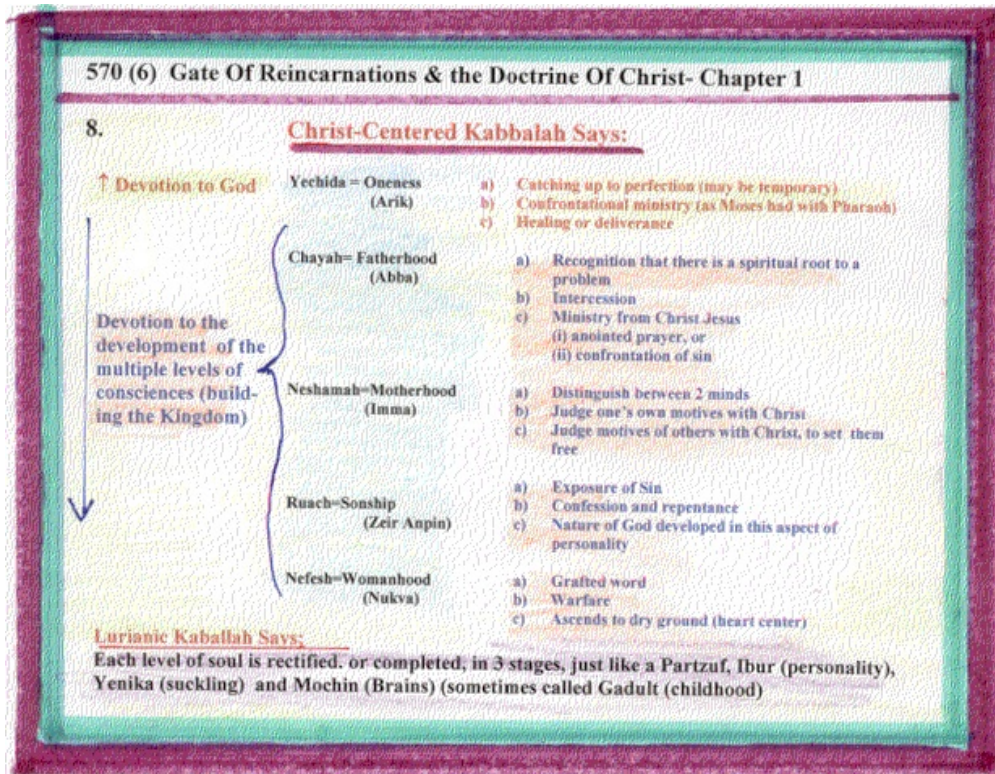
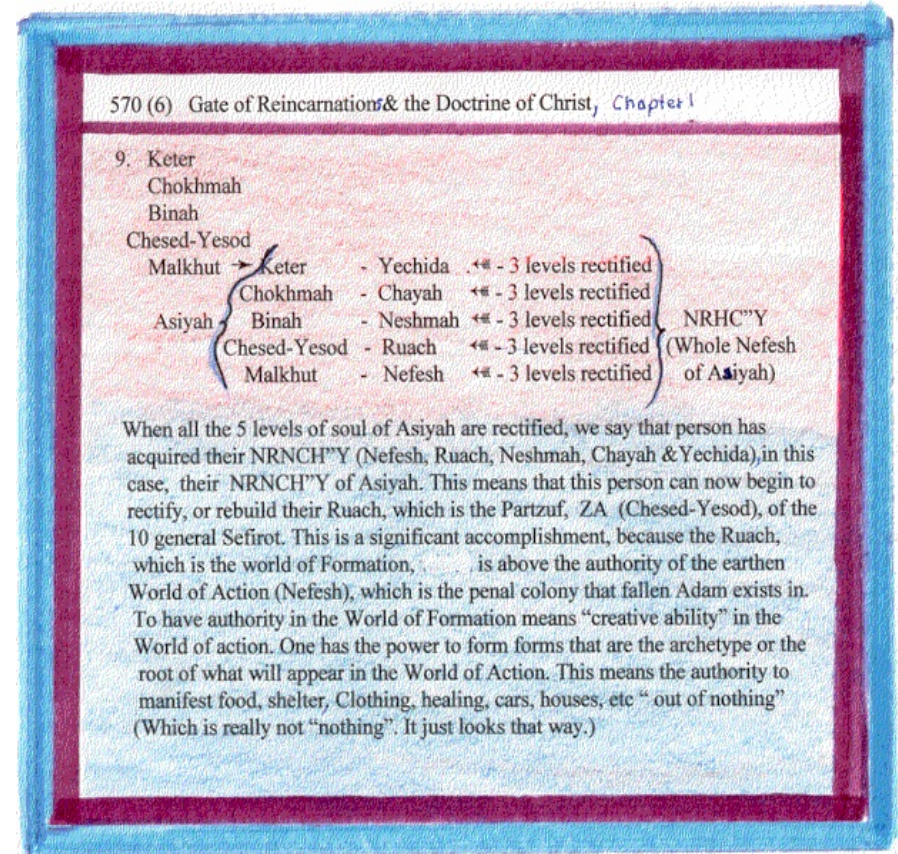


Illustration # 9



Sheila R Vitale,
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~ THE COMPLEAT KABBALAH ~

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