

Part8

CHRIST-CENTERED KABBALAH

UNEDITED TRANSCRIPT OF
MESSAGE # 570 - Part 8

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

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Gate Of Reincarnations

Rabbi Chaim Vital

Chapter 1 Tape 1

Praise the Lord everybody, we are starting section 6 of Chapter 1 tonight, and we are studying a translation of Isaac Luria's Gate Of Reincarnations. The title of section 6 is "Asiyah is different than Yetzirah, Beriah, and Atzilut." It is important to explain a difference between the Nefesh of Asiyah, I am reading from the notes now, it is important to explain a difference between the Nefesh of Asiyah, and the rest of the divisions, that is Yetzirah, Beriah, and Atzilut, there is a difference between the Nefesh of Asiyah, and the rest of the divisions, and the rest of the divisions which are Yetzirah, Beriah, and Atzilut. This knowledge will also help us to answer a difficult question. How can a person whose root is in Malkhut of Asiyah be able to ascend to Keter of Asiyah. It says, every Jew must

reincarnate until all the aspects of NRNCHY, that is the Nefesh, the Ruach, the Neshamah, and Chayyah, and the Yechida, every Jew and this is for every Christian now, it says, every Jew must reincarnate until all the aspects of NRNCHY are completed, then by necessity, every Jew will ascend to the Keter of Asiyah, and then eventually to the Keter of Yetzirah, and then finally to the Keter of Beriah. That being the case then, all the other lower levels would eventually become nullified.

We are going to take this a piece at a time. The first thing that I want to clarify for you is that the 10 general Sefirot that I have been talking about in this study are the 10 general Sefirot within the world of Asiyah.

Let me put that on the board for you. Drawing #1, I am trying to clarify the issue of the 10 general Sefirot, I really have not made this clear in the previous messages, but the what I called the 10 general Sefirot so far in these studies have been the 10 general Sefirot of the world of Asiyah.

We are very, very, low down, the human race, we are very, very low down, we are down here, we are the Malkhut of the Nefesh of the Malkhut of the world of Asiyah, and above the world of Asiyah are the worlds of Yetzirah, Beriah, Atzilut, and the world of Adam Kadmon. We are in, actually we are in hell, that is where we are, we fell down under the earth, and we are way down. Now this study is concerning Jews, we are applying it to Christians, to what degree it applies to people who are neither Jews nor Christians, I do not know, I remind you that for those who are listening to this tape and it may be the first tape or the first transcript that you have read on this series, I remind you that what we are doing is that we are taking the Kabbalistic studies of great Kabbalistic Sages, and we are learning and when the Lord Jesus Christ or we are learning, actually we are applying it or testing it by the standard of the doctrine of Christ, which the Lord has brought forth here. As the Lord Jesus comes forth with His spirit of revelation, we are both understanding some deep aspects of this Kabbalistic doctrine, and then sometimes we are bringing a correction to the Kabbalistic doctrine, that is what we are doing here.

What I do is I read from the notes and I am willing to learn

and I am willing to believe what I read unless what I read contradicts the doctrine of Christ or unless the Lord brings a correction. In this system of the Sefirot which was brought forth by Isaac Luria is an outstanding system which is, it is a vehicle, what is this system of Kabbalah? It is a vehicle which helps us in our carnal state to understand some of the deeper truths of the Scripture.

Praise the Lord, and as I told you many times, when we were bringing forth the doctrine of Christ here, I saw Adam appearing on many levels, and I was confused, I did not know how to identify or how to distinguish between the different levels that he was appearing on, and in some of the earlier teachings of the doctrine of Christ sometimes I called him King Adam, but I did not like that, it sounded too much like King Kong, you know, I did not like it, but I just did not know how to distinguish between the different levels that I saw Adam on. This system of Sefirot is a wonderful tool for understanding the depths of the Scripture.

What I am showing you now, the drawing #1, is the teaching of Isaac Luria. The Lord has not corrected it, and I do not see any contradiction in it to the doctrine of Christ. There are 5 worlds, we are at the very lowest aspect of the world of Asiyah, which is the visible world, the world of Asiyah is the visible world, The teaching of Isaac Luria says this is for the Jew, well I have no problem saying this is for the Christian because the Christian really is a Jew. Whether or not this teaching applies to people who are neither Christians nor Jews, I do not know. Isaac Luria would say no, it does not apply to them. What do you mean it does not apply to them? The teaching is this, that we are ascending out of hell, we are ascending from this low place where our soul root is, that means that is the place from which we have incarnated, we have come from down here to take on the flesh, and according to the teaching that I read to you earlier, the paragraph that I read earlier, every Jew and every Christian is a Jew, although the Jews would not agree with it, but we Christians know that we are spiritual Jews, according to Rabbi Luria, we will keep on reincarnating until we ascend all the way up here to the Keter of the world of Asiyah. He says, every Jew will accomplish that, that is what he says.

This is what I have on the board for you here right now, it is

pretty much of a review except that I am telling you that the 10 general Sefirot are the world of Asiyah which is the lowest world, is everybody all right? Oh, of course, this is new also here I have, well let me just read on to the tape what is on the board. The Malkhut of Asiyah, the 10 subjective Sefirot which are within the Malkhut of Asiyah form a partzuf called Asiyah.

We have a world of Asiyah which is the 10 general Sefirot, and then we have 10 Sefirot that are underneath the Malkhut of Asiyah which are also called Asiyah. We have the world of Asiyah, and the partzuf of Asiyah. Is everybody all right? Then we have the world of Yetzirah of Asiyah, within the world of Asiyah we have the world of Malkhut which actually is the Nefesh of Asiyah, or the Nukvah, or the Nok, and then we have the world of Yetzirah of Asiyah, and then we have Beriah of Asiyah, Atzilut of Asiyah, and Adam Kadmon of Asiyah. The Malkhut of the world of Asiyah is a partzuf called Nok or Nukvah, and she is associated with the level of soul called Nefesh.

The Chesed through Yesod of Asiyah is associated with the world of Yetzirah of Asiyah and the level of soul called Ruach. The Binah of Asiyah is associated with the world of Beriah of Asiyah and associated with the level of soul called Neshamah, and the Chokhmah of Asiyah is associated with the world of Atzilut, so it is the Atzilut of Asiyah associated with the level of soul called Chayyah, and the Keter of Asiyah is associated with the world of Adam Kadmon, and the Adam Kadmon of Asiyah, and the Yechida level of soul.

Rabbi Luria is saying that every Jew and we are saying every spiritual Jew, will eventually attain to a level of mind that is as high as the Yechida of Asiyah because the whole world of Asiyah is the spiritual plus the physical body. Asiyah is the visible world, and the Asiyah of the world, the partzuf Asiyah of the world of Asiyah is the material, is the solid physical world, that our world is made of. Within us are all these other invisible levels, I should not say invisible, I am sorry, within us, within the Asiyah of Asiyah, are nine more levels of the visible world that are not solid like we are, nine other levels. Now most people are not born with these levels of mind, we are talking about levels of mind, or grades or degrees of mind. Rabbi Luria is saying that every Jew, now we are saying that includes

the spiritual Jew, will eventually develop after many incarnations will eventually develop a mind that is as high as the Keter of Asiyah. That is a very high mind brethren, we are all the way down here buried under the earth.

Now, the doctrine of Christ of course says that there is no salvation in multiple incarnations, there is only salvation in union with the Son of God. We are receiving the high mind of the glorified Jesus Christ, through our relationship with the Lord Jesus, not through multiple incarnations, but we receive the seed of the mind of the glorified Jesus Christ which is our ability to ascend through all these grades, I am going to say it again, there is a very fine difference. We are not going to come to, and I do not know whether this is perfection or not, but we are not going to acquire a mind on the level of the Keter of the world of Asiyah by multiple incarnations, it is impossible to get up here because of multiple incarnations. Look at the Jewish nation, they have not done it.

If there is somebody who claims to have done it somewhere, I do not see them affecting the world. According to the very teaching of Isaac Luria, the person who ascends to the height of adulthood, of spiritual adulthood in Ze'ir Anpin, will become visible to the world, will become a powerful spiritual force that is so powerful that they are affecting the governments of the world and they will become public.

I could tell you no Jew has done it yet, it has not happened yet. Praise the Lord. Then the teaching of Isaac Luria also says, that the Jew that attains to the 2nd stage which is childhood, the Jew has arisen out of infancy and ascended into childhood, he will not be visible to the world, but he will be affecting the political process. Well if that is true, why is Israel in the mess that it is in? Israel is in a lot of trouble. I do not know whether it is the majority or not, but a lot of people in Israel are secular Jews and they are a western nation just like us involved in all kinds of the moral lack that we are involved in, and there is a big conflict between the religious people and the secular people, and I read recently in a newspaper that many people are leaving Israel because they cannot get jobs there. If there is a man who is ascended to the 2nd stage of development or the 2nd stage of resurrection whatever you want to call it, so that he is powerful enough to be affecting the world scene and governments although he

is still invisible, why is he not doing something with Israel? Israel is being attacked constantly, trouble in the Arab world, half the world is anti-semitic is against Israel, well where are these natural Jews who have arisen to this height?

Where are their works, where is the sign that they are present? There is none, there is no public sign that they are present. I am telling you that the doctrine of Christ contradicts Luria in this aspect, we can incarnate til kingdom come, which is a worldly expression, we can incarnate forever, have multiple incarnations or multiple Gilgilim, that is the Hebrew word for reincarnation, and we will never ascend above the powers of this world, but on the other hand, what is happening in the church today is that we have received the seed of the mind that has indeed ascended not only to the Keter of the world of Asiyah, but I believe higher, but at this point I am not even sure, but at the very least he is ascended to a place out of the, so high that he was able to depart from the physical body.

We have received the seed of that mind and now yes, we have to climb out of here. We are all the way down here and we have to climb out. Now it is possible to climb out because we have the seed of the mind that already overcame. Jesus said, I have already overcome the world, where I am you too shall be with me. That does not mean that there is nothing for us to do which is what is being taught in the church, we have been given the ability to climb out of hell, and now we have to climb out. This is what I have written over here, the whole world of Asiyah, this whole world of Asiyah, not the partzuf now, but the whole world of Asiyah is the spiritual plus the physical body and not only the body but the spiritual plus the physical world. This Malkhut of Asiyah down here and everything underneath it, all the layers underneath it, we are a covering, I am going to do another drawing and show it to you with circles, all of these other Sefirot from Keter to the Yesod of Asiyah are inside of the Malkhut of Asiyah, the Malkhut of Asiyah is the solid world, as the Kabbalists would say, the Klipot that is covering the spiritual worlds within, and all of the evil and all of the evil spirits in the world are in the layers or the levels of this Malkhut, and these other Sefirot within the visible world, the visible spiritual world, I talked about that a lot when I was bringing forth the doctrine of Christ, there is a visible physical world,

and a visible spiritual world. The visible physical world is the Malkhut of the world of Asiyah, and the visible spiritual world is the Keter through the Yesod of Asiyah. We see that the 9 Sefirot from the Keter to the Yesod of Asiyah, are 9 levels of the visible spiritual world, and they are distinct and different from the Malkhut of Asiyah which is the visible physical world and her layers go down, as we see, it is the Malkhut of the Malkhut of the Malkhut or the Malkhut of the Nefesh of the Malkhut.

The rules of ascension that apply down here where we are in the Malkhut of the Nefesh of the Malkhut, it is a different set of rules that apply to the solid world to the visible physical world, then the rules that apply to the visible spiritual world, different set of rules.

Is everybody all right with what is on this board? The partzuf Asiyah is the Nefesh of the world of Asiyah or the Asiyah of the Asiyah, and we are down here. Now according to Lurianic Kabbalah every, now remember Lurianic Kabbalah is talking about the Jew and we Christians are spiritual Jews, I do not know about people that are neither Christians or Jews, but according to Rabbi Luria, of all the peoples in the earth today, we are either rooted, our soul is either rooted in the Malkhut of the Malkhut of the Malkhut or in the Yesod of the Malkhut of the Malkhut, according to Rabbi Luria, either we are rooted in Malkhut or we are rooted in Yesod, and nobody else in the world is any higher than that. Everybody all right? I am going to do another drawing with circles so you can get a better idea of this.

Drawing #2, I am trying to show you the worlds in circles, and remember the Sefirot has a circular aspect and linear aspect, the circular aspect is the female aspect, so I am showing you humanity at the very, very center of the circular Sefirot, and humanity is surrounded by, well we are the Malkhut of the Malkhut of the Malkhut. We are surrounded by the Malkhut of the Malkhut and we are surrounded by the Malkhut of Asiyah, and then after that comes the Keter through the Yesod of Asiyah, and then the next circle is the world of Yetzirah, the world of Beriah, the world of Atzilut, and the world of Adam Kadmon, and I am showing you the linear Sefirot which pathway was opened by the ascension of the glorified Jesus Christ and Christ Jesus is coming down trying to penetrate this circle of what the Kabbalist call the Klipot, the doctrine of Christ calls it the

carnal mind, or the maidenhead that surrounds humanity, and this maidenhead has several levels, I guess I should make these other layers blue also, this is the maidenhead that is keeping Christ Jesus away from that part of humanity that has the ability to mate with Christ Jesus and which will ultimately result in the salvation or the deliverance of the individual.

This is the carnal mind that covers our spiritual sexual part, because Christ Jesus wants to come and He wants to marry us, He wants to marry us in our spiritual sexual part, and produce the spiritual child, and birth the spiritual child in us, that will save us in childbearing when that spiritual child grows up in us, and pierces through the matrix. The Old Testament says, that the first male child that pierces through the matrix, a woman's first male child that breaks through the womb has to be redeemed by the Levite Priest, there is a whole special ritual associated with the first male child that breaks through the Matrix.

Now Jesus Christ, Jesus the Christ, He was the first male child to break through the matrix, He was the first begotten of the dead, He was the first human being born of a woman that escaped from the world of death. Asiyah is the world of death. We are all locked in here and you know, that is the veil that Moses wears over, that is the veil that was on Moses when he came down from the mountain.

Now the teaching in the church is that Moses' face was shining so brightly that he had to put a veil over him so that he would not hurt the Hebrew children that were trying to look at him, yes, the Scripture also says that, that same veil is over the minds of the Hebrew children today. Well I do not see the Hebrew children shining so brightly that they have to cover their face with a veil or they will hurt me. How could that same veil that was over Moses be the same veil that is over the children of Israel today? I want to suggest to you that, that is not a true, there is a misunderstanding about that Scripture in the King James translation, yes Moses came down from the mountain and he was shining with the glory of God, but he also had a veil over his understanding, and I remind you that the archangel Michael was fighting with Satan, the unconscious part of the mind, for the live body of Moses, that is the conflict of Moses' carnal mind and his Christ mind. I remind you that Moses did not enter into the promised

land, and the reason he did not enter into the promised land was that he was afraid to look at the depths of his sin nature, he did not take the victory, and he did not take the victory because he was afraid to look, that is what the alternate translation brings forth.

However the translation came forth in the King James, I am telling you by the spirit of revelation, Moses came down from the mountain, he was shining like the sun from his experience with God but he still had that veil, that veil, this veil that is in blue right over here, that stops us from looking at our sins, that stops that ultimate connection with the glory of God that will literally impregnate us with Christ, and with the Christ that will have the power to overcome that carnal mind. Moses did not attain to that. That is the whole account of his hitting the rock. What does that mean he hit the rock? It meant that Moses had been given the commission to raise up the sons of God to bring forth the children of Israel into the image of Jehovah, and he was Moses was the white throne judgment to the Hebrew children, he was supposed to be teaching them and rebuking them in the kindness that would bring forth the Christ in them, but the pressure of the peoples carnal minds attacking him resulted in Moses' own carnal mind rising up and rebuking the people with a destructive rebuke, not with a rebuke that would teach them and help them to grow, but a rebuke that wounded them, and a rebuke that condemned them and therefore hurt the Christ in them.

That is why Moses did not enter in. He failed to train up the people and you know, when you are called to train up the people, they kill you, the carnal minds of the people rise up and try to kill you. This is no condemnation to Moses and the Lord said to him, you will get another chance Moses, but Moses failed to stay in Christ when the pressure of all of the however many Hebrew children there were, were coming against him and accusing him and attacking him, and the reason that he failed was that the Christ child was not developed enough in him, and why was the Christ child not developed enough in him? Because he was afraid to look at the depth of the unconscious part of his sin nature.

That is what happened. That veil that Moses came down from the mountain wearing was the veil of the Klipot, even though he was shining like the sun, because of his experience with Jehovah, that veil

was still in place, he was afraid to look into the depth of the unconscious part of his mind, and you cannot arise up in Christ until you start to deal with the powers and principalities in the unconscious part of your mind and that was why Moses failed at that incarnation.

Kabbalah says that Moses incarnates in every generation, he has incarnated in every generation to help the people, that is what Kabbalah says. Praise the Lord, and of course Moses did have another chance and did overcome in the person of the Lord Jesus Christ, that is why we see Moses on the mount of transfiguration. He overcame in Jesus Christ. Praise the Lord, so Christ Jesus is here in the linear Sefirot that is coming down trying to consummate the marriage with the living soul with humanity of the carnal mind or the Klipot or the maidenhead is separating the glorified Jesus Christ from humanity which are, humanity fell down under the earth, just like Korah. We fell down under the earth and we were buried under the earth, and that earth is a level of consciousness called the carnal mind. It is not only a thick layer that has to be penetrated through but it is a way of thinking, it is a way of reasoning, that utterly locks out the move of the spirit, that utterly locks Christ out of your life.

We have people in the world today saying, Jesus I want you, God I want you, and as soon as they hear something that will lead them to the Lord, they reject it and they will not pursue it, because their carnal mind says, this cannot be God. Each step of ascension in Asiyah of Asiyah, that is the world within the Klipot here, nullifies the levels below, that means when you ascend from the Malkhut of the Malkhut of the Malkhut, when you ascend from Malkhut to Yesod and then to the levels above it, the Sefirot below are nullified, they disappear, they are consumed, this is what Lurianic Kabbalah teaches. In the higher worlds of Asiyah however, the ascension from one level to the next, leaves the Sefirot of the lower levels in their place, although unused by the one ascending. Over here, we have an explanation from the doctrine of Christ, the Sefirot within Asiyah of Asiyah are nullified as a result of ascension because, these Sefirot are the illegal formation of Satan, the unconscious part of the mind, and Leviathan, which are swallowed up by the ascending and suckling Ze'ir Anpin, also know as Christ. That is why they are nullified, that is why they disappear, they are consumed by Christ as He ascends.

We see that just like starting a car when you are trying to start a car or when a plane is trying to take off or a rocket ship, the hardest part is getting it off the ground, or getting it moving, that is the hardest part. Humanity is fallen down way underneath the earth, our biggest problem is getting off the ground. We have to get through this carnal mind and then we start to ascend. The bottom line is that when our mind ascends high enough, when we let go of the things of this world, and our mind is continuously ascending on the higher things, our body follows us. We are talking about ascension of mind. There is a rapture but it is a rapture of mind, the body does not go up while the mind is still buried underneath the earth, the mind must be liberated before the body, well I do not, personally I do not believe the body ascends, we come out of the body like a butterfly comes out of the cocoon, the body does not ascend, I say that in direct contradiction to the teaching in the church and I think that teaching is also present in some areas of Kabbalah, the body does not ascend.

Are there any questions about this board? Now I would like to relate what I just spoke about, the nullification of the levels below to the ascension of Jesus Christ. First of all, we have to understand that Jesus Christ the man He did not die from the crucifixion, He did not die from the crucifixion, He was crucified, and the result of the crucifixion is that the spiritual man within Jesus of Nazareth that had married the personality of Jesus of Nazareth departed from the physical body known as Jesus of Nazareth. I remind you of the teaching of the doctrine of Christ and this is clearly establish able from the Greek that Jesus breathed out of His body before the body died, Jesus breathed out, Jesus who is now married to the spiritual man Christ Jesus within Him, actually it was Christ Jesus that breathed out of the physical body and ascended, so Jesus was resurrected out of death. The death that He was incarcerated in the physical body that the spiritual man was jailed in, Jesus of Nazareth was the first human being to escape from the prison house of His physical body without dying.

That is how He made an open show of the principalities, that is how He said, Oh death where is thy sting, where is thy victory? Although we have been taught in the church that Jesus died and the father raised Him from the dead, but this is not true, because as I just

said, it is establish able from the Greek that Jesus breathed out of His body before the body died. Jesus was resurrected out of death, He was the first begotten of the dead, He was the first human being to be born again out of death. The Scripture that says Christ died and rose on the 3rd day, that is not talking about Jesus of Nazareth, that Scripture is talking about the dead Christ who we know also as Abel, who died when his brother Cain slew him and buried him under the ground.

The Christ rose from the dead out of the 3rd part of the day within the physical man Jesus of Nazareth, Christ the mind of God was resurrected in the man Jesus of Nazareth. The man Jesus was crucified and the spiritual man within that crucified body left that body before it died, the physical body showed signs of death because the spiritual man that had inhabited it had left. Brethren, the truth of this physical body is that it is a garment, it is a sack that has no life of its own, as soon as the spirit leaves, the sack collapses, just like a skin filled with wine, as soon as the wine pours out, the skin collapses, that is all this body is, is it is a skin, the problem is that our personality and our spirit and everything in us that is alive is woven together with the physical body and up until Jesus of Nazareth 2,000 years ago, no man was able to unravel himself from this physical body which is a prison house which gets sick, which can die, which tortures us, which would cause us pain, up until the time of Jesus of Nazareth, no man had the spiritual strength or the spiritual authority to unravel himself to unweave himself from the this prison house.

Jesus of Nazareth because He married the spiritual man within Him, Christ Jesus, and attained the righteousness of that spiritual man within Him, was able to depart from this physical body, to unravel His connection with it, and to depart from this physical body fully alive, more alive than He was, well I do not know about that, but fully alive, and when He exited from this sack, the sack collapsed. What is interesting is that according to the Scripture, Joseph of Arimathea took the body, I cannot even call it a corpse because I cannot call it a corpse, this is the whole principal that I am trying to make, you cannot, the physical body is a reflection of the spiritual man within, the only time you can have a dead body is when the body dies and the spirit that was woven together with the body was trapped in that body

and then died also. I have been teaching here for years brethren, as hard as it is to hear, that if somebody who was pregnant with Christ dies before the Christ, before the indwelling Christ within them is mature enough to sustain their life, then the indwelling Christ dies also. You say, how could Christ die? Because this Christ in the individual is not the glorified Jesus Christ, it is one of the seeds, one of the offspring of the glorified Jesus Christ, and if the physical body dies or if the human being dies before that seed is mature enough to prevent that death, the seed dies with it. The seed dies in utero before it is born. The physical body is an expression of that which is inhabiting it.

If the spiritual man departs in full life, you cannot have a carcass, you cannot leave a dead body behind, the only time you have a dead body is when the spirit man is still, when the spirit man is dead, that is the only time you can have a dead body. I am even amazed that the image of Jesus Christ, the physical image of Jesus who was the Christ long enough, did not dissolve but survived long enough for Joseph of Arimathea to collect it and bring it into the cave, and by the time three days later that the stone was rolled away from the cave, the body had dissolved, because when you have a human being, and the spirit man separates from the flesh man and the spirit man is alive, the flesh body dissolved, you cannot be left with a dead carcass, because that would be false advertising, saying, so and so died, but so and so did not die, so and so ascended to a higher plane of consciousness. How can you have a dead body saying that so and so died? It would be a lie. Do you understand that? It would be a lie.

As I said, I am just surprised that the physical body that the spiritual man named Christ Jesus dwelt in survived long enough for Joseph of Arimathea to collect it and put it in the cave. I do not know how long it should have taken a physical body to dissolve when the living spiritual man departed from it, I do not know if the timing was accurate, that, that form continued to exist for as long as it took Joseph of Arimathea to get Jesus to the cave, or whether it was a miracle that the physical form continued to exist long enough for Joseph of Arimathea to get the body to the cave, I do not know that it was not a miracle that the body did not evaporate instantly at the moment that the spiritual man departed from it, I do not know, I do

not know which would be the expected end in which experience would be the miracle, I do not know, but I do know this, that a physical form, you cannot have a dead physical form when the spiritual man that indwelt lives, that the form must express the reality, and that the time period during which the form does not accurately reflect the spiritual man is a perversion.

Now I am recovering from sickness unto death because the spirit man in me is feeding me life and feeding life to my flesh body, every day I am getting stronger and healthier, but at the time that the Lord called me, I was dying. Even today, I am not as healthy as I would like to be, but the maturity of the spiritual man in me, I would like to think would be calling forth a physical form even healthier than I am. Now if that is true, then my present physical condition or my present state of health is only temporary, it is an illusion until it lines up with the reality of the spiritual maturity of the man within me, and I do not know what level that is at, I certainly have not attained to divine health yet, I do not believe that. Only God knows that at the moment He has not, if He has told me I have not heard Him, what degree of health my physical body should be in to accurately reflect who I am spiritually. All I know is that I get healthier every year or every couple of months, there is an increase in my health.

My physical form is following after the maturation experience that my personality is experiencing. The physical form must reflect the spiritual form and therefore the physical body that Christ Jesus dwelt in, disappeared because there could not be any evidence of death, He did not die, He ascended out of the carcass. Do you remember Samson? Samson's riddle was there was a lion and the lion was slain and cut open, so we had a dead carcass and out of that carcass of the lion came a swarm of bees and honey. Well Pastor Vitale you just said carcass twice and carcass means dead body. Well brethren, the Hebrew word translated carcass means a body, either dead or alive, I just looked it up in the Strong's, and you may recall in the book of Jude we are told that Michael was struggling with Satan, the unconscious part of the mind, over Moses' body, and I have been preaching for a long time that, that Greek word means body alive or dead. The word carcass means body alive or dead, and the

significance is, that the body apart from the spiritual man has no animation of its own. We see that Samson's riddle was a parable about the mystery of Christ arising out of the body, but not a dead body, the lion was not dead, and the man Jesus was not dead.

The living Christ Jesus typified by a swarm of bees and honey, honey being wisdom and the swarm of bees at the moment I am not sure, I would say being the source of the wisdom, but I would have to check that out, but the wisdom arose out of the carcass, out of the sack, out of the inanimate thing that only came to life when the spiritual man slipped it on. That is the significance of the word carcass. We see that Samson's riddle was a prophecy of the resurrection of Messiah out of death, the liberation from the physical body which is a grave. It is a judgment, this whole physical world should never have come into existence, it is extraneous, I preached that with the doctrine of Christ for years.

Why am I telling you all about this? Because what happened to Jesus is the practical example of what we are studying in Kabbalah about the nullification of the lower levels as we ascend, that is what Lurianic Kabbalah is teaching, that as we ascend from Sefirot to Sefirot, from level to level, while we are in Asiyah, the levels that are below us cease to exist, that is what nullification means, they cease to exist, and the physical body that the spiritual man Christ Jesus inhabited, cease to exist, nobody could find the body to this day, because the body ceased to exist at the moment, well not at the moment, but shortly after the spiritual man exited from it. The material atoms that form that body just dissolves into the air.

Can anybody not see the relationship between Jesus' ascension and what Lurianic Kabbalah is teaching that as we ascend from level to level in Asiyah, as we ascend from Malkhut of Asiyah, to Yesod of Asiyah, to Netzach of Asiyah, that the Sefirot that we leave behind us cease to exist, and the reason they cease to exist is that we are ascending by the power of the Christ within us who is swallowing up the energy coming from Satan, the spiritual blood of our being. As we ascend, as he swallows up the Sefirot that represent the spiritual blood of Satan within the fallen man, Christ gets stronger, we ascend because it is Christ ascending in us and He is ascending because He is swallowing up the energy of the natural man.

We can relate this to the physical body, and we can relate this to the carnal mind, as Christ Jesus exposes our old man, as He exposes our sin nature, as we acknowledge the truth about our sin nature, and confess it as sin and repent and ask the Lord to help us to change it as we actually change, the Christ in us is swallowing up the energy of the carnal mind, it is swallowing up that negative energy. If you used to do something that God says is wrong and you do not do it anymore, what happened to you? The Christ in you swallowed up the negative energy that was causing that behavior in you, and whatever, and there is a Sefirot that represents that negative energy. Let us say you use to fornicate, and now you do not fornicate anymore, well how come? That aspect of your carnal mind that drove you to fornication or that convinced you to fornicate is no longer present because Christ Jesus swallowed it up and now you have had a change of mind, you now believe fornication is wrong.

That energy source is represented by one of the lower Sefirot, and you do not do it anymore, it has been nullified, you now have another opinion, you now have the opinion of God. The reason that Lurianic Kabbalah teaches, that what Lurianic Kabbalah teaches which is the truth that when you are ascending in Asiyah that the levels that you ascend from are nullified, that they disappear, the reason for this truth or the explanation for this truth is that ascending from Sefirah to Sefirah within Asiyah is the same thing as the doctrine of Christ says, which is ascension out of sin. It is that change of mind, it is what we call repentance, you no longer do these particular behaviors, or think these particular ungodly thoughts that use the energy of the carnal mind.

Christ Jesus has acquired that energy and you are no longer even capable of doing it. Lurianic Kabbalah says, you have ascended from Malkhut to Yesod to Netzach, to Hod, to Netzach, and the levels below you are nullified, they are not there anymore because Christ Jesus has swallowed them up. Is everybody following what I am saying? Let me remind you that what we are doing here is we are weaving together Lurianic Kabbalah and the doctrine of Christ. That is what we are doing. Praise the Lord. We are working on our notes here, we are on section 6 of chapter 1.

Now there is a problem set forth here, remember Kabbalah is

frequently if not always dealing with problems, what does that mean? Questions that we ask the Lord that we are looking for solutions to. Why? Because our whole pursuit of Kabbalah should be not so much a knowledge, not so much knowledge that we could be puffed up and be smart, but our whole pursuit of Kabbalah should be more a pursuit of understanding, knowledge that comes with understanding, so that, that knowledge will cause a change in us, so that we could become more like God.

We can pursue knowledge to make ourselves a great one which is the sin of pride, or we pursue knowledge so that we can have understanding about our own condition so that we can acquire the power to change and be more like God, so that we can overcome the curses that are killing us and making us sick and keeping us in poverty, and in emotional and spiritual and physical pain, that is acceptable to God.

To pursue knowledge for that reason, for deliverance is acceptable to God, because the, well in order to get the deliverance, we must acquire a knowledge of God and a knowledge of God's laws and a knowledge of God's ways. If we have a particular disease for example, it would be helpful to locate that disease in Scripture, my daily readings these days are in the book of II Chronicles and I am reading about the king or King Uzziah died from leprosy. Now today cancer can be likened to leprosy, what did king Uzziah do that he became a leper? Do you know what he did that he became a leper? Does anybody know? He was lifted up in pride to the point that he took authority over the priests.

Now according, under the, well I cannot say, well I do not want to get into that teaching right now, I will say it this way, under the old covenant the priests had the authority over the household of God, over making the sacrifices and burning incense and being the intercessors between man and God, and the king had secular authority over the nation but the king was really subject to the priests and the prophets.

King Uzziah, he was a great king and he worshiped God, we read about him in the book of Isaiah, how he saw the Lord and he was lifted up and that his train filled the temple. Uzziah had a vision of God, and he humbled himself before God, and he did many great

things as a king, and then because somewhere along the line God prospered him and he became lifted up in pride, and he went into the sanctuary and he offered incense, the priests came in and rebuked him, and said, you cannot offer incense, this is the authority of the priests, and the king would not back down. The Scripture says he became a leper right before the eyes of the priests, and the king immediately left the temple because he realized that he had been stricken and he lived the rest of his life separated from his people because he was a leper, he was unclean.

He did great things for God and that was his end because of pride, that he lifted himself up above who had true authority over him. Now you know what direction to go in, right, you have to get after God with that revelation. Praise the Lord. Look for your disease in the Scripture, look for your disease in the Scripture, and find out what caused it, and if you can, whether or not you can see your self guilty of that crime, confess it and get before God because that is where your healing is, to find out the cause of your disease, to humble yourself before God, if you do not have repentance, to ask Him to grant you repentance and to repent and begin to change, that is where your healing is.

Look for your disease in the Scripture, whoever is hearing this message, or reading this message, that is how you go about getting healed, if you have tried everything and you are still not healed, it means that there is still some unconfessed sin operating in your life, where you have not, what it means is that you have not fully accepted the truth about the source of your illness. You might say to me, Well Pastor Vitale but I have. Well, look at the reality, if you really had and I am not condemning you now, this exhortation is designed to help you, only God knows if you have really accepted in your heart, the source of your trouble, and if you have tried everything and everybody has prayed for you and we have broken the curses and rebuked demons and you still have that cancer, well then you are a fool to argue with God, because the proof of the pudding is on some level you are not fully convinced of the sin that has caused this.

Do not get mad at me, but humble yourself before God and thank Him for this piece of information. I do not know where that came from except that God loves you very much, and wants you

healed, He wants you healed. We see that we have a question here in section 6 of chapter 1 because Kabbalah is a pursuit of the knowledge of the truth and the truth is Jesus Christ, so Kabbalah to be valid, must be a pursuit of Jesus Christ, if the pursuit of Kabbalah for you or whoever you are that is reading this message or hearing this tape, if Kabbalah is a pursuit of power, you are not pursuing the true Kabbalah, but the counterfeit Kabbalah that Satan, the unconscious part of the mind, stand by ready to give you unto your own destruction. Here is the question, how can a person whose root is in Malkhut of Asiyah, be able to ascend to Keter of Asiyah, and that means if you are born, if the root of you, well let me just explain that again, every human being that exists in the earth, we all have a spiritual root that goes down under the spiritual earth, you cannot see it, I could lift both my feet up off the ground, and you are saying, Well Pastor Vitale, where is your root? My root is inside of me.

We all came out from some part of the spiritual body of, to be honest with you at this point I am not sure whether it is Adam Kadmon, or Ze'ir Anpin, I am really would have to pray about that, but there is a spiritual body that you were born out of. I will say Adam Kadmon for now, but we may find out, as a matter of fact, I am going to change that, we will Ze'ir Anpin. We all are a cell in the spiritual body of Ze'ir Anpin, and depending on where we are, what location of his body we are a part of, that will determine our function in this world. However in Christ Jesus, there is no more Jew nor Greek, bond nor free, male or female, that means if Christ is truly grafted to you and growing in you, you are out of this high place that places us in Atzilut, why? Because the glorified Jesus Christ is now sitting at the right hand of the father. That is very interesting, I wonder if that means he is in Chokhmah, because the father would be above the Keter, which is the center column, and Chokhmah is on the right and Binah is on the left. I wonder if that is what that phrase in the New Testament means Jesus is at the right hand of the father. I always use to think, well the left hand meant judgment and the right hand meant mercy and kindness, that was what I thought that it meant, but I wonder if it does not mean that he has ascended to Chokhmah, can you hear what I am saying? That is interesting. Praise the Lord, let us go on with our lesson here.

Here is the predicament, if you, and we are having that in this ministry right now, we have a couple of people here that have been faithful in every aspect and trying as hard as they could and their growth has not been as rapid as the growth of other people, and we have asked the Lord why? This study in reincarnation came to us right after we asked that question why, and here we see the answer, because your spiritual root must come out of a part of the body of Ze'ir Anpin that is down by the feet that is not spiritual. We are told that in Christ Jesus when Christ is grafted to you and starts to mature in you, He is going to elevate you into heavenly places, which I do not really know for sure, but I will say at least is to the head, to the head to the mind to the understanding of Ze'ir Anpin, and that is what is supposed to be happening to you as you sit under this teaching, and I know that we have had diagrams years ago with the doctrine of Christ where it shows that Christ grafts to Abel and Abel is down in the genital area, Abel is down under Cain in the belly energy center, and Christ is grafted to Abel, do you remember that teaching? Then stretches upward, Christ never leaves Abel, He becomes permanently joined to Abel, but Christ has the ability as He overcomes Satan, the unconscious part of the mind, to reach up to the heart center and establish himself in the heart center, remember that teaching?

Yeah, so Abel cannot get up to the heart center, but Christ can get up to the heart center, so Christ is in the heart center and He is attached to Abel who is down in the root energy center. For all intents and purposes, you have been elevated to the heart center, but here we see in Lurianic Kabbalah, here is the question, how can a person who is in Malkhut, whose root is all the way down in your genital area, how are you able to ascend to the Keter of Asiyah? Well we know we are doing it by Christ, but what do the Kabbalists say? The Kabbalists do not seem to have the same answer that we do, let us see what Lurianic Kabbalah says about this, since every Jew and remember for the purposes of this study, Christians are spiritual Jews and I have told you that I honestly do not know where people who are not Jews or Christians would come into this teaching, I do not know, so I do not even know that this applies to Jews anymore, I am getting myself all confused here, listen, we know that those of us who are in Christ have access to the seed of Christ, and we also know that the

Jews as far as I am concerned, cannot ascend without Christ, because I do not see any Jew ascending, they have got this lofty teaching, but nobody is ascending. The only way up is in Christ, I do not know whether this teaching is for people who are outside of Christ, I do not know, but I am reading to you what the notes say, and for the purposes of our study, we are spiritual Israel. I am not telling anybody that if you are not spiritual Israel this cannot happen to you, this is Lurianic Kabbalah, and I am just reading what the notes say.

How can a person whose root is in Malkhut of Asiyah, be able to ascend to Keter of Asiyah? Since every Jew must reincarnate until all aspects of NRNCHY, that is the Nefesh, the Ruach, the Neshamah, the Chayyah, and the Yechida, every Jew must reincarnate until all the aspects of NRNCHY are completed and then when that happens by necessity, every Jew will ascend to the Keter of Asiyah, then eventually to the Keter of Yetzirah, and then finally to Keter of Beriah, that being the case then, all the other lower levels would eventually be nullified. Apparently, this teaching is saying that if you are not a Jew, you cannot ascend at all, I think that is what it is saying. Now here is the comment, since all Jews after all their Gilgulim means? It means reincarnation. Since all Jews after their Gilgulim would eventually reach the highest level, no one would be different and no one would remain on any of the lower levels. However that could never be the case, this is unimaginable.

Obviously, there are Jews who are on the level of Malkhut and others from Yesod, etc, as mentioned at the beginning of Sefirot Tikune, there are leaders of thousands of Israel from the side of Keter, wise men from the side of Chokhmah, and men of understanding from the side of Binah. Now this is, what we are doing here is we are reading from the translation of the Gate of Reincarnations, then we are reading the comment of the translator, and then I also am giving my comments. I just read the translation, however this is unimaginable, obviously there are Jews who are on the level of Malkhut and others from Yesod, etc., as mentioned at the beginning of Sefirah Tikune, there are leaders of thousands of Israel from the side of Keter, wise men from the side of Chokhmah, and men of understanding from the side of Binah, that was the translation. Now the translator's comment.

Clearly, the Jewish nation is composed of many types of individuals with different abilities and strengths, which are determined by their soul roots. We are being told we are the product of our spiritual root which is rooted in a particular location of Ze'ir Anpin, we are the product of our own spiritual root, and all of our talents and our potentials that we come into the world with, determine what we are, or determine our potential anyway. Now that was my comment, now we are back to the translation, however the explanation is based upon the difference between Asiyah and all the other 3 worlds. What this is saying here, well this is getting confused, let me see if I can clarify this for you, I am going to read this again, How can a person whose root is in Malkhut of Asiyah be able to ascend to Keter of Asiyah, since every Jew must reincarnate until he has reconciled all of the aspects, Nefesh, Ruach, Neshamah, Chayyah, and Yechida, and they are all completed, then by necessity, if this is true, every Jew will ascend to the Keter of Asiyah. What is really being said here is that this is not true, it sounds that way, it sounds that way, that every body has the potential to rectify the Malkhut of Asiyah, then you rectify the Yesod of Asiyah and every Jew has the ability to ascend to the Keter of Asiyah, but Isaac Luria is saying, but this is not true, now this is my comment, this makes sense to the carnal mind but it is not true, because if every Jew or every Christian has the ability to simply ascend, you know, just to, and of course what they believe is that you just do the Mitzvah, you know, do these certain ritualistic things, and you will ascend from Malkhut to Yesod until you get up to the Keter of Asiyah and you will be a very powerful person. If that were true then all of the Jews, or all of the spiritual Israel, all of the Christians, we would all be in the Keter and there would be nobody lower down to do the work of different levels, I do not want to say lesser levels, but everybody's work is important on whatever level they are on, do you understand what I am saying.

Isaac Luria is saying that this cannot be true, it cannot be as simple as that, that you just do the Mitzvot and everyone that has the potential to ascend in his mind every Jew, and I am saying every Christian, who has Christ, if it is as simple as that, then everybody just goes up to the top and all the levels below are nullified, then there will not be anybody left, everybody will be the same at the top, and

he is saying this cannot be. He says, the reason that it cannot be, is that the Scripture clearly says, that there are leaders of thousands that come from Keter, so there will be some who will ascend to Keter, and there are wise men who will ascend as high as Chokhmah, and then there are men of understanding that will ascend as high as Binah. Everybody cannot be the same. What is the factor, here is the question, what is the factor that will make one person ascend to Keter and another person ascend to Chokhmah, and another person ascend to Binah, and of course what is not written here is what about another person who can never get up out of Malkhut. What is the factor that limits us? That is the question, anybody? What is the factor that limits our ascension? Here is the answer. He says the explanation is based upon the difference between Asiyah and all the other worlds. Well let us see what he has to say. For someone whose root is in the Malkhut of Asiyah, is obviously rooted there specifically, yet by rectifying his actions, he can purify his Nefesh, that is the lowest level of soul, level after level until it actually reaches and becomes a part of the Keter of Asiyah.

Nevertheless he says, even though your soul that is rooted in Malkhut of Asiyah, even, you can purify your soul and in case I did not make it clear, let me remind you of this, ascension is based on the purification of soul, although your soul ascends to the Keter of Asiyah, even there it remains on the level of the Malkhut of the Keter of Asiyah, since its root is on the level of Malkhut specifically. Now I am going to have to put this on the board for you to show this to you.

Drawing #3, I think I have made it pretty clear for you, the Nefesh, the person whose Nefesh is rooted in Asiyah, ascends only to the Malkhut of each level as he ascends. Now there at the bottom of the board it says, all of the Sefirot of each level must be rectified. To get from Malkhut of Malkhut to Malkhut of Chesed through Yesod, you still have to rectify all of the levels of Malkhut, do you understand what I am saying? You do not just rectify Malkhut of Malkhut and then jump to Malkhut of Chesed through Yesod, which is Ze'ir Anpin, by the way, you have to rectify under Malkhut, the Keter, the Chokhmah, the Binah, the Chesed through Yesod, and the Malkhut, but you only get credit for the Malkhut, then you jump up

to the next level which is Chesed through Yesod, which is again Ze'ir Anpin, and you only can say that you have ascended after you rectify the Keter of Ze'ir Anpin, the Chokhmah of Ze'ir Anpin, the Binah of Ze'ir Anpin, the Ze'ir Anpin of Ze'ir Anpin, then you can only say that you have attained to the Malkhut of Ze'ir Anpin, but you still have to rectify everything.

It is like saying in Hinduism, if you are an untouchable, you are an untouchable. If you are a duck, you are a duck, there is no way that you can get to be anything else except a duck. Even if you make all kinds of improvements in your soul from serving God, and you ascend all the way up to Keter of Asiyah, you are still only on Malkhut of Keter, you will never be anything else.

This is the teaching of Lurianic Kabbalah. Now, the Nefesh rooted in Asiyah ascends only to the Malkhut of each level, so the highest level that someone rooted in Malkhut can ascend to, is the Malkhut of the Keter of Asiyah.

This person can never ascend to the Keter of the Keter of Asiyah, according to Lurianic Kabbalah. According to Christ Centered Kabbalah, it says, we have the potential to ascend to where Jesus is, and where is Jesus? He is at the right hand of the father, and the father is Chokhmah, and the right hand of the father would be the Chokhmah of the Chokhmah, if you are thinking of the Sefirot in 3 columns, Chokhmah is on the right. The right hand of Chokhmah is Chokhmah of Chokhmah, that is pretty high. We have the potential to ascend to where Jesus is, the right hand of the father, Chokhmah, which is wisdom, Chokhmah is wisdom, when Christ is grafted to our mortal foundation, and I Corinthians 1:30 says, "This man Jesus is made unto us wisdom." Now you have to walk this fine line, it is not just when He is grafted to you, you have got to be living out of the Christ.

I think that Christ must be grafted to you all for you to be sitting for these teachings, but the question is to what degree are you living out of Him? Are you a wise man, have you moved into the wisdom of Christ? No, I do not think you have. Do not, I am very concerned that you do not fall into what a lot of people have fallen into, that you take the promise which is by faith, and you believe that you have it, and once you believe that you have it, you do not strive

to get it, and then you are in trouble. We have a whole church, thousands if not millions of people going around saying they are in the image of God. We are in the image of the Serpent! That is why we need to be adopted.

We have this potential, and from the minute Christ is grafted to us we have the power to start working towards that potential, but we have, and how do we work towards it? First, we must have our sin nature exposed, we must face what is in there, which is never pretty, and we must look at it and by the power of God switch over from that evil to the corresponding righteous aspect of God. Now this is the teaching of the doctrine of Christ which we are applying to Lurianic Kabbalah which says, when you ascend from level to level in the world of Asiyah, all the levels beneath you, disappear why? Because they are swallowed up in Christ Jesus. Now that is what the doctrine of Christ is, I just combined the two teachings, everybody? All the Sefirot on each level must be rectified in order to ascend to the next level, but the soul root remains in Malkhut even when the level of Keter is attained to. It is just like saying, you can come from the lowest areas of society and you become a trillionaire, you still are what you were born as, but Jesus says that is not true, but that is what Lurianic Kabbalah says. Any questions?

Drawing #4, now we are looking at the worlds of Yetzirah, Beriah, and Atzilut. Concerning Yetzirah, Beriah, and Atzilut, the process of ascension is different, I should add that to the board before you take the picture, the process of ascension is different. Now we are still in the world of Asiyah, the world of Asiyah is the material world, and that is what we are dealing with, because actually I should not say material world, is the visible world, the world of Asiyah is the visible world, and there are 10 levels to the visible world, Asiyah of Asiyah is this solid world of which our physical bodies and our surroundings are a part of, and well I should Malkhut of Asiyah is this solid material world, and the nine Sefirot above Malkhut of Asiyah, well how am I going to say this to you, let me start my sentence again, listen every human being in the earth, does not have the nine Sefirot above Malkhut of Asiyah, the average person in the earth is just Malkhut.

We are told I believe in the book of Jude where it says clouds

without water, physical people born into the world with a carnal mind and nothing of the spirit at all, all they are is Malkhut of Asiyah. The ultimate spiritual growth that a man can grow to, this is my understanding right now, is that he can acquire the 10 Sefirot or the 10 levels of Asiyah, because man exists in the visible world, are you following me?

Now, how do we acquire the other 9 levels above Malkhut? That is Christ, those other 9 levels are in Christ. I do not want to put myself into a corner right now because I do not know whether it happens when you receive the Holy Spirit or when you receive Christ, at the moment, and I do not want to stop to think about it, but when we are first touched by Jesus, we receive the Yesod, the Yesod of Asiyah. Then as Christ matures in us, I guess it is when you receive Christ, you receive the Yesod of Asiyah, if that is true, like I said, I do not want to stop to try and figure it out right now, because the point that I am making is that the additional 9 Sefirot to Malkhut comes in Christ, and then initially we get the seed, we get one additional Sefirot in addition to Malkhut, and that seed grows hopefully ultimately into the whole additional 9 Sefirot, do you understand what I am saying?

I do not know how the Kabbalists view that, my understanding right now is that they believe that you just keep doing all these Mitzvah, you keep doing all of these good deeds, and you continue to purify your soul and ascend so that these higher Sefirot or these higher levels of soul are just added to you. We know that it is in Christ and I continue to ask the same question, if this process is working for the Kabbalist, where are these super Kabbalists, where are they in the world, where are they helping the Jew, where are they in Israel.

One of the Rabbis whose material I read says, the power is alive and well in Israel, well where is it? You say, well these Kabbalists they cannot help Israel because Israel is a secular state and they will not repent, well where is the power to bring repentance? If the power is alive and well in Israel, there should be power to bring conviction and repentance to the secular state of Israel, I would think.

I would just love to meet some of these Kabbalists, I mean it would never happen, unless outside of some super outstanding miracle by God, they would never agree to meet with me, but I would

like to see who they are you know, and what they are doing, and I guess God could be using them on some level, I guess God could be using them on some level, but certainly not on a national and international level, I think that is what the Lord just told me. Well I am not going to get into that now, because I am not sure.

I know this Rabbi whose writings I am talking about, he says that the power is alive and well in Israel, and in a previous message I had asked the Lord while I was preaching, what kind of power do these Rabbis have if they do not have Christ? The answer is that they have ascended on the good side of the tree of the knowledge of good and evil, you know. I do not know, I do not want to get into that right now, let us just go on with this. Concerning Yetzirah, Beriah, and Atzilut of Asiyah, the process of ascension is different. What I have on the board for drawing #4 is this, this is still the world of Asiyah, but Malkhut is in blue, Malkhut of Asiyah is in blue, because that is already rectified, because this person, this person that this is a diagram of, their soul root is in the Malkhut of Yetzirah of Asiyah. Here is the, this is very complicated, I am really doing the best I can to simplify this, here is the world of Asiyah, we have the Keter, the Chokhmah, the Binah, Chesed through Yesod, and now we have the 10 subjective Sefirot under Chesed through Yesod, which is Ze'ir Anpin, are you following me? Here is the 10 subjective Sefirot and we have all the way down at the bottom of the 10 subjective Sefirot of Yetzirah of Asiyah, this is where this man is rooted, and his soul root is in the Malkhut of Yetzirah of Asiyah.

Now my understanding is that when you are incarnated at the soul root of Yetzirah, the Malkhut of Asiyah, you do not have to worry about, you must have done that in a previous incarnation, so I am showing you this rectified. This person, he works on the Malkhut of Yetzirah of Asiyah and he rectifies it, and then he starts working on the next level up, which is Chesed through Yesod, or Ze'ir Anpin, which is the world of Yetzirah of Asiyah, and he starts at the... his man, his soul root is in the Malkhut of Yetzirah of Asiyah and he rectifies that Malkhut. Now on the previous drawing is you remember when the person's soul was in the Malkhut of Asiyah, he could only attain to the Malkhut of the next level.

Do you remember that? From there he would go to the

Malkhut of the next level up, which means, his soul always remained a Nefesh, he never acquired a Ruach, which is a spirit, the next level of soul. I think I did not make that point when I showed you the previous drawing, but remaining in Keter of every level, it meant that he, the highest level of soul that he had was Nefesh, which means he was a carnal man but an enlightened carnal man, he never became a spiritual man. Here because this man's soul root is in Malkhut of Yetzirah, he now has the opportunity to acquire a Ruach, and become a spiritual man. He rectifies the Malkhut of the Yesod of Asiyah and then he rectifies, he has to rectify the whole 10 subjective Sefirot of the Yesod of the Yetzirah of Asiyah, and he acquires a spiritual aspect to his soul. You all looked confused, it is really not that hard, I am having trouble simplifying it for you. Look, do not look at the board, look at me, we are talking about acquiring the next level of soul which is spirit.

On drawing #3 we talked about the man who ascended all the way up to Keter, but even when he got to Keter, he was still just the Nefesh of the Keter, he was still a carnal man, he never became a spiritual man. Maybe that is what is happening to you all, I do not know. The man whose soul root is in Yetzirah, which is the spiritual plane, Yetzirah is the plane of Ruach, the spirit, when you are born in Yetzirah, you are born spiritual, so the first thing you do is rectify the Malkhut of the spiritual plane, and then when you rectify the whole 10 subjective Sefirot of the Yesod of Yetzirah of Asiyah, you acquire a level of spirit. Look, I am confusing you, do not look at all these details of Yetzirah, and subjective Sefirot, put that away for the moment, if you are born with your soul root in the Malkhut of Yetzirah, you can acquire a level of spirit, you can add a spiritual aspect to your soul in your lifetime. When you are born, when your soul root is in Malkhut of Asiyah, no matter how much you purify your soul, you are never going to become spiritual, you will become a better and better person, but you will not become spiritual. When you are a man who is born, who is incarnated, whose soul root is in Yetzirah, and you go through a very similar process to what you did to the man whose soul root is in Malkhut, one man becomes spiritual, and another man does not become spiritual, you have two men doing the same exact thing, one man becomes a better person but is still

Tape 2

carnal, the other person becomes spiritual, why? Why one becomes spiritual and the other does not become spiritual? Because it depends upon where you were incarnated from, and the man whose soul is rooted in Yetzirah which is the Ruach level of soul, he when he works at it, will become spiritual. That must be what happened to me, because I was never spiritual as a child, I do not think, you know, but when I applied myself to the teachings and I subjected myself to the Lord, today I am very spiritual person.

The message is depending on where your root is, depending on where you came out of, when you incarnated, that is the your maximum potential, if you come out of Malkhut of Asiyah, no matter how hard you try, you are never going to be spiritual, this is Lurianic Kabbalah, if you come, if your soul root is in Yetzirah, which is the next level of the Ruach level of soul, if you work and do what you have to do, you could become a spiritual person, you know. This is the Lurianic explanation for why one man is spiritual and the other man is not spiritual. Are you following me?

Now I want to point out something to you that is really important for our Christ Centered Kabbalah, now remember when you are rooted in Malkhut, as you ascend, the levels below you are nullified, they disappear because they are swallowed up, right? Starting with Yetzirah, you rectify your Malkhut and then you rectify Yesod, and you hold on to the Malkhut, and you now have Malkhut and Yesod, the levels below are not swallowed up. Malkhut is in Nefesh and Yesod is your Ruach, are you following me at all? Are you really following me?

This is the building of the mind of Christ in you, see. All of the work we do with the Malkhut of Asiyah, where the levels below are nullified, that is the destruction of the carnal mind or the swallowing up of the carnal mind, and as soon as we get to the next level, Yetzirah, Beriah, and Atzilut, this is the building of the carnal mind and that is why nothing, you do not lose anything. Everything that you attain to, you hold to, you now have a Malkhut, you have a Nefesh, you rectify Yetzirah, you have a Ruach, and as you keep on going up when you get to Binah and to Chokhmah...(End of Tape 1)

I do not know how to make it any clearer, I know that it is complicated, but I am going to say it one more time and I am going to let it go. Lurianic Kabbalah teaches on the level of Malkhut as you ascend, all the levels beneath you disappear. When you get to the levels of Yetzirah, Beriah, and Atzilut and you ascend, you continue to hold on to and accumulate all the levels underneath you, and I am saying, making this Christ Centered Kabbalah, the truth behind this, is that when you rectify the level of malkhut, it is the swallowing up of your carnal mind and that is why all those levels disappear and when you get to the higher worlds, Yetzirah, Beriah, and Atzilut, the lower levels do not disappear, because this is not the swallowing up of something like this, this is the building of the Christ mind in you.

First the carnal mind is swallowed up and then Christ is built in you. You know, Christ, I do not know about today, but certainly years ago, Christ was in Israel, they just did not use the word Christ, you know but they have all of the teachings and studies reveal that they had the person or the presence of God with them. Christ is a Greek word, but Christ is just a word for the presence of God, so Christ was present in Israel. They are talking about the building up of the Christ mind. It is just absolutely amazing,, they got the whole message, but they refuse the messenger. They have got the whole intellectual teaching of it, but have rejected the reality of it. Let us see what the next sentence is here, although I think it is really time for dinner.

Drawing #5, drawing #5 is a very complicated drawing, what I am trying to show to you though is really a simple truth that I have already stated, when we rectify now remember we are talking about the world of Asiyah, that is the world of form, there are 10 Sefirot to the world of Asiyah, and the Malkhut of Asiyah is this material, this thick material world that we live in that our physical body consists of and that our houses and the landscape, the terrain of the globe that we live on is made from, that is a Asiyah of Asiyah. We have already told you that we exist, that people of our world exist in a variety of sub-levels of Asiyah, we are in hell, we are underneath the ground. As

we ascend in Asiyah, we ascend from the Malkhut of one level to the Malkhut of the next level to the Malkhut of the next level, and as we ascend from one level of Malkhut to the next in the sublevels of Asiyah, all the levels that we leave behind us according to Lurianic Kabbalah are nullified, or they disappear. The doctrine of Christ explains that saying, the only way we can ascend is that Christ in us is consuming the energy which is Satan that exists on those lower realms and that is how we ascend. The levels below us disappear because Christ is consuming them, they are negative levels, they are levels of negative energy.

However when we get to the next world, Yetzirah of Asiyah, Yetzirah of Asiyah is analogous to Ze'ir Anpin who has 6 appendages, Chesed, Gevurah, Tiferet, Hod, and Yesod, when we start rectifying the world of Yetzirah, the manner of ascension changes. We start with the, and we start with the Malkhut, well I did not write that up, we start with the man whose soul root is in the Malkhut of the world of Yetzirah, as he ascends through the 6 appendages, Malkhut, Yesod, Hod, Yetzirah, Tiferet, Gevurah, and Chesed, he ascends, he has to rectify all of the subjective Sefirot under the 6 appendages, and for each Sefirot where he rectifies, let me say that again, dealing for example with the Yesod of the world of Yetzirah, the 10 subjective Sefirot underneath the Yesod of Yetzirah of Asiyah, when that man rectifies all of those 10 Sefirot, he acquires a Ruach, a Ruach level of soul, he requires a spirit on the level of Yesod of Yetzirah of Asiyah, and then he goes on to rectify the Hod level of Yetzirah of Asiyah. Is everybody with me?

When he rectifies the 10 subjective Sefirot under the Hod of Yetzirah of Asiyah, he gets another Ruach, he gets another spirit. He gets a spirit that is on the level of Hod of Yetzirah of Asiyah, and then he goes up to the Netzach of Yetzirah of Asiyah and when he rectifies all of the 10 subjective Sefirot of Netzach of Yetzirah of Asiyah, he acquires or he attains a Ruach, a spirit that is on the level of Netzach of Yetzirah of Asiyah. We see that this man has a Ruach associated with the Yesod of Yetzirah of Asiyah, then he gets a 2nd Ruach associated with the level of Hod of Yetzirah of Asiyah, actually it is the 3rd, he gets, first he gets a spirit on the level of Malkhut of Yetzirah of Asiyah, then he gets a Ruach which that means spirit on

the level of Yesod of Yetzirah of Asiyah, then he gets another Ruach which is a 3rd Ruach, a 3rd spirit which is on the level of Hod of Yetzirah of Asiyah, and all in all this man who is ascending through purification of his soul, will attain 6 Ruachs, 6 spirits, on 6 different levels of Yetzirah of Asiyah, and as he ascends, as he acquires the Ruach of Yesod, and the Ruach of Hod, the Ruach that it has below are not nullified.

Remember in the Malkhut which is the Nefesh level of soul, every time the man ascended to a higher level, the Nefesh level of soul underneath him was nullified because Christ was swallowing it up, right? By the time this man gets to the Keter of the Malkhut of Asiyah, he still only has one Nefesh that exists on the level of the Malkhut of the Keter of Asiyah. When we get into the world of Yetzirah of Asiyah, the man holds on to every Ruach, every spirit that he attains in each of the 6 levels. This man now has 1 Nefesh and 6 Ruachs. All I could think of at the moment is our studies from the Tree of Life where the alef breaks up into 6 alefs, you know alef the Hebrew letter alef? It breaks up into 6 alefs, and I do not really remember the teaching, I would have to go into the book to look it up, but that is what is coming into my mind, one of the things that we studied, that letter alef breaks up into 6 alefs, and whenever you hear the #6 it is referring to Ze'ir Anpin, that is his number, 6.

We see that there is a difference, this is the whole major point that I am trying to make, the level of purification and rectification that is associated with the Malkhut of Asiyah, is completely different than the process of rectification and ascension that is associated with Yetzirah, Beriah, and Atzilut of Asiyah, and the reason for the difference says Christ Centered Kabbalah, the reason for the difference is that the rectification of the Malkhut or the rectification of the Nefesh level of Asiyah is the swallowing up of the carnal mind and the rectification of the other 9 Sefirot above Malkhut is the building of the mind of Christ. We have one process of rectification and ascension that deals with the destruction or the swallowing up of the carnal mind and a different process that deals with the building of the Christ mind. The Lord clearly says that He tears down and destroys and that He heals, builds up, and He heals, and this is what we are talking about here.

Now that you all understand this, I will read you what is on the board, down here at the bottom we have Asiyah of Asiyah. Asiyah of Asiyah rectified, that means the Nefesh is purified, all the lower levels of Malkhut are nullified. Now remember Malkhut and Nefesh are interchangeable, Malkhut and Nefesh are interchangeable. Malkhut, Nefesh and Asiyah are all interchangeable. When Asiyah of Asiyah is rectified, the Nefesh is purified, all the lower levels of Malkhut are nullified, and in parenthesis, I say, Satan, the spirit of the carnal mind is swallowed up by Christ who is grafted to the lower or the sublevels of Malkhut, and that is why all the lower levels are nullified, but now we are moving into Yetzirah, now that was Asiyah of Asiyah, now we are moving into Yetzirah of Asiyah, which is the 6 appendages of Za, Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod. Yesod of Yetzirah of Asiyah is rectified. When that happens, the Ruach level of soul is attained on the level of Yesod of Yetzirah of Asiyah.

This man that rectified all of the ten sub-sefirot of Yesod, of Yetzirah of Asiyah, now has a spirit on the level of Yesod, of Yetzirah of Asiyah. He is beginning to build spirituality in himself. Now when the Hod of the Yetzirah of Asiyah is rectified, a 2nd spirit, a 2nd Ruach level of soul is attained on the level of Hod of Yetzirah of Asiyah. This man is building spirituality in himself by climbing a ladder a step at a time, and the same for Netzach, the Netzach of Yetzirah of Asiyah, when that is rectified, another Ruach level of soul is attained on the level of Netzach of Yetzirah and Asiyah.

We see that there are 6 levels of spirituality in Ze'ir Anpin, and Ze'ir Anpin is Christ Jesus, there are 6 levels of spirituality, and of course the Holy Spirit is, I think the lowest level of spirituality in the church. This message is not on these details, so the Lord could correct me, but as far as I know, the person who receives the Holy Spirit with the witness of speaking in tongues, has received the lowest level of spirituality available to us in Christ, and they speak in tongues and they prophesy and they may interpret tongues, they have the gifts of the spirit, they are starting to practice spirituality. That would be, receiving the Holy Spirit as I see it right now would be likened to, receiving a Ruach, probably on the level of Malkhut, I better not get into these details, because I have not thought it through, and right now

I am just teaching you general principles, so let me drop it here, let me stop it here.

When we receive the Holy Spirit in Christ, and when we receive the Holy Spirit because we come, we have had a relationship with the Lord, we have begun to ascend on the level of Yetzirah of Asiyah, and if you are a person who has been in the church for years, and you are not particularly spiritual, well maybe you speak in tongues, some people I have met, do not even speak in tongues, but I have met people who have asked for tongues for years and have not received it. That means they are rooted down here in the Malkhut of Malkhut and they cannot get up. I know one man who when he told me about it was in tears, he said, everyone for years he asked everybody to pray for him, and he never got tongues, his heart was broken, and that was years ago, I asked the Lord, how come? I could not understand it, today I understand his soul root must have come from Malkhut of Malkhut, he just could not get it.

If you speak in tongues, you have got something, if you speak in tongues but you have not been able to get, to attain to a higher level of spirituality, now I am just talking in generalities now, as I said, I have not really prayed this through, most likely you are rooted in the Yesod of the Malkhut of Yetzirah, you are probably rooted in the lowest level of Yetzirah, because you do speak in tongues, so you do have spirituality, but you have not been able to get up any higher.

I am going to read across the top and we are going to go on to the next principle. This man, we have a diagram on this board of this man, this man whose soul root is in the Malkhut of Yetzirah, rather than the Malkhut of the Malkhut, can ascend to the level of Yesod and attain a Ruach in each of the 6 Sefirot of Yetzirah of Asiyah, this man has only 1 Nefesh, because all lower Nefeshs are nullified, and 6 Ruachs, each lower Ruach remains in its place as the man ascends to the highest Sefirot of Yetzirah of Asiyah. When that man is up here in the Yesod of the Netzach of Yetzirah of Asiyah, he still has a Ruach down here in the Yesod of the Yetzirah of Asiyah, it stays in its place.

This man is now growing. When Jesus was called to attack the adulterous woman and He refused to do it, the Scripture says, He came down and He wrote in the ground. Well He must have been in

a higher place, and he came down to the level of the woman to rewrite the programming on her soul so that means Jesus, whatever level of soul, well in the days of His flesh, I do not want to get into that where He was because I am going to mess myself up, but wherever He was in this high place that He was in the days of His flesh, let us say, He was in the Keter of Atzilut, I do not know if that is where He was, let us say that is where He was, He was in the Keter of Atzilut, He most likely came down to the Keter of Yesod to come closer to this woman to write, to reprogram her soul.

In order for Him to do that, He had to have a Keter as low as Yesod. Do you understand what I am saying? That, it is this form of ascension where we retain the Sefirot on the lower levels that gives us the ability to ascend and descend, and that is what we are supposed to be doing in Jacob's ladder, ascending and descending depending on who we are ministering to, and what it is that we want to accomplish. We have to have the levels of soul available to us within us to come down to, to do the ministry of Christ. The Nefesh represents the carnal mind that is being consumed by Christ, and the 6 Ruachs represent the grafted seed of Christ which is the foundation of Christ Jesus in the individual. The 6 Ruachs plus the acquisition of Neshamah from Beriah, and Chayyah from Chokhmah, and a Yechida from the Keter of Asiyah, are the 9 fruits of the spirit, 6 Ruachs from Za, from Yetzirah of Asiyah, 1 from the Beriah of Asiyah, and 1 from the Atzilut of Asiyah, and 1 from the Adam Kadmon of Asiyah, makes 9, this is the 9 fruits of the spirit that are known collectively as Christ Jesus. We see that what Lurianic Kabbalah is talking about is the destruction of the carnal mind and the building of the mind of Christ in the individual, and not necessarily the mind of Christ, the mind of Christ is a part of the man Christ Jesus, it is the building of the whole man, Christ Jesus in the individual, a quality of God by quality of God, it is a process. We have the whole church running around saying they are in the image of Christ, when they are in the image of the Serpent. The nature of God must be built into us as we purify the personality and the mind that we now have.

You are not going to get the mind of Christ and the nature of God by the laying on of hands, you have purify what you have now. You have to look at it, you have to see the filth and the ugliness of it

without condemnation, then you have to see the corresponding Godly quality and you have to confess that sin and repent and work with God to stop manifesting the ungodly attitude, we are not even talking about behavior here, sometimes behavior but mostly attitude of mind. You have to work with the power of God, to recognize, confess, repent of, and destroy that ungodly attitude of mind and replace it with the Godly attitude of Christ Jesus, that is how you get the nature of God, it is work, it is a labor, it is a spiritual labor that goes on for your whole lifetime. You are going to be saved in a moment, in the twinkling of an eye, which in view of the whole cosmic history of the world is one lifetime, the twinkling of an eye is one lifetime.

Are there any questions, I know you all understand this, you are all going to get up and preach it and repeat everything that I said, no questions? Let us wrap up this session by reading the remaining paragraphs of our notes.

Now, Isaac Luria says, that the reason for the difference between the method of ascension in Malkhut of Asiyah as compared to the other worlds of Asiyah is, this is the reason for the difference, that the lowest of all the worlds, which is Asiyah of Asiyah, is encompassed by the Klipot. Now the Klipot is the Hebrew word for shell, and that word is used to describe ungodly influences, I do not know what Isaac Luria was saying, but I prefer not to say demons because I do not believe we are particularly dealing with demons, although demons may be involved, we are dealing with the carnal mind, we are dealing with the old man, much more than, we are dealing with much more than demons here, although some of them are demons and there are other, there are also evil entities that dwell on the astral plane that are not demons, they are just other species.

The Kabbalah says that the lower world is surrounded by the Klipot and for that reason, the method of rectification is different. This word Klipot means encasements, now I am reading from my notes now, like the peel of a fruit or the shell of a nut, it refers to the extreme opposite of spiritual purity and holiness and it is therefore the element within creation that makes possible spiritual impurity and sinful action. Sometimes the Klipot are called Chitzoniyot, which means Externalities, that which is outside, being the least spiritually pure element in creation, it is, this is the Klipot now, it is furthest

from light and therefore at the bottom of all worlds. Now that was the commentary of the translator. Now here we are back to the translation of the original text, consequently, even though a person has already rectified the root level of his Nefesh in Asiyah, still if he leaves that Nefesh on that level, there is a fear that Klipot will latch on to it. Do you hear this brethren? Let me make it clear for you, Isaac Luria, Rabbi Luria is saying, the reason the levels of Nefesh are nullified as the person ascends in Asiyah of Asiyah, you all know what I am talking about now when I say the levels underneath are nullified? The reason for it Rabbi Luria is saying, is that the man who is descending deliberately pulls up those levels of Nefesh with him because he is afraid, if he leaves them down there, the Klipot, the evil entities will cling to them.

Can you see this, can you see this? The carnal mind is the exact opposite of Christ, listen let me try and contrast it for you, Christ says, or the Christ Centered Kabbalah says, the reason the lower levels of the Nefesh are nullified is that Christ is consuming this evil which is a part of me! As I ascend, Christ in me is consuming the lower levels of my Nefesh, but Rabbi Luria says, Oh, no, there is no evil in you, there is evil in this world, there is evil in this world system, but they are outside of us, it sounds like the church saying, A Christian cannot have a demon, they are outside of us, and the reason the levels of Nefesh are nullified is because it is the man's choice, not that Christ is swallowing up the sin nature, but it is the ascending man's choice, to not to leave his Nefesh down there on every level where they will be vulnerable to the Klipot, who want to cleave to them and feed off of them. Do you hear what I am saying? He is saying the man is holy. Well he is talking about the Jew here, he is drawing that distinction, he is saying that there is evil in this world but it is not in us, it is outside of us incasing us.

It is not that it is the evil in us that is being consumed, but we choose to not leave those Nefeshs below because we do not want them to be vulnerable to the evil in the world. Do you understand what I am saying? That is very important because what we are doing here is contrasting Christ Centered Kabbalah with the teaching of Rabbi Luria, with all respect to Rabbi Luria. Now this is the comment of the translator, and he is explaining what the translation

said above, Consequently, even though a person has already rectified the root level of his Nefesh in Asiyah, if he leaves it on that level, there is a fear that Klipot will latch on to it, that is what Rabbi Luria says. Now the translator explains that further by saying, Since evil has no independent existence of its own, it derives spiritual nourishment and strength from the side of holiness, but for its own evil purpose. The closer something holy is to the Klipot, the more vulnerable it is, and the more desirable it appears to the Klipot as a source of nourishment. This is true, we only differ because Rabbi Luria says that the evil is outside at least outside of the Jew, I do not know what their position is concerning the other peoples of the world, but they say the Klipot is outside of the Jew, and we say, the Klipot which we call the carnal mind is inside, it is inside of the Christian, it is inside of the Jew, it is inside of all of the peoples of the world.

We see that once again that the church has the same problem that the Jews have, that the Kabbalists have, they are refusing to acknowledge the sin nature, and that is why we are all where we are, because if the Jews would be doing what they are supposed to be doing, or if the church would be doing what they are supposed to be doing, the whole world would be in a much better shape.

We cannot do, we cannot fulfill our role as the sons of God if we are not dealing with our own sin nature. If we are saying, No I do not have a sin nature, it is only outside of me and all you dirty sinners, you have got the sin nature. The thought that comes to me is well Pastor Vitale should it be any surprise to you at all that the church is giving the same thing, or making the same mistake as the Jews have made and are making because it is the same people incarnating from generation to generation. Now remember this teaching even though present day Kabbalists teach it, the teaching came from Rabbi Luria who lived in the 16th century, I believe in the 16th century, in the 1500s, you know. It is the same people who lived in the 1600s that are incarnated in the church today, it is the same people serving God over and over in multiple generations, so should it really surprise you that the people in the church have the same attitude as the Jews had in the 1600s? What I just said to you is the same thing that Jesus said to the Pharisees, you have proven that you are the sons of the same Jews that stoned the prophets, it is the same people doing the same

thing in every generation, if you can hear it. Whoever has ears to hear it, hear it. We are the same people, the only reason we have to incarnate is that because of sin our bodies wear out, because of sin, so we die and we come back again, it is a perversion. We were made to have eternal life, we were not made to die from generation to generation. We are the same people coming back, the same people are drawn to serve Jehovah and in this hour to serve His Christ, the ones that knew Him in past generations, it is the same people. Praise the Lord, God help us.

God help the Jews and God help the Christians because everybody's all messed up today, everybody has got a little piece of the puzzle and nobody has got the whole thing, and nobody is standing up. I hope that we are going to be that somebody that is going to stand up. That is my hope, praise the Lord. Now this is, I am reading the translation again, He must continuously refine his actions until he reaches his root... Therefore he must constantly refine his actions until he rises as high as he can until he reaches the Keter of Asiyah. Now this is talking about the man who is in Asiyah of Asiyah, who does not want to leave a Nefesh behind on every level, because he is afraid the Klipot will get it, what is being denied here is that the Nefeshes on the lower level are the Klipot, the Klipot is the carnal mind, you know, therefore, the explanation says, this man who is rectifying his Nefesh, he must constantly refine his actions until he rises as high as he can, until he reaches his root in the Keter of Asiyah, that is how he is going to escape from the Klipot. Now listen to this, you will escape from the Klipot by refining your behavior says Rabbi Luria. Christ Centered Kabbalah says, you will ascend above the Klipot when you purify the unconscious part of your mind, the hidden thoughts of your heart. They are all out in the flesh, they have got all this wonderful knowledge and they will not go any deeper in the flesh, unless they do it in their secret meetings, I do not know, all I know is what I have in front of me, and I am told that this is not even the real Kabbalah, that the real deep stuff does not even get written in Hebrew let alone in English. All I know is what I have in front of me.

However, in the world of Yetzirah, and how much more so in the worlds above Yetzirah, there is no fear of the Klipot latching on

as there was in Asiyah. Well, it sounds to me like Rabbi Luria is saying, Once you start rectifying the world of Yetzirah, you are so high up that you do not have to worry about the Klipot, but Christ Centered Kabbalah says, Once you start rectifying Yetzirah, in order for you to start rectifying Yetzirah, you must have already rectified Asiyah, which means your carnal mind is either swallowed up completely or under control. I am going to say it again, Rabbi Luria says, When you start rectifying Yetzirah, you can leave a Ruach on each level because you are so high up that the Klipot cannot touch you, but Christ Centered Kabbalah says, No, when you attain to the place where you can start rectifying Yetzirah of Asiyah, you do not have to worry about the carnal mind because most of it is consumed, and whatever is left of it is completely under the control of Christ, you did not just leave it behind, so that it could hurt somebody else.

This whole denial of the carnal mind is a wonderful understanding with the whole denial of the carnal mind and the sin nature. I understand that the Kabbalists, they understand there is a sin nature, but they do not, I do not know, they, when I read something like this, it is very clear to me that there is no acknowledgment of the sin nature, yet, I hear Rabbis preaching that you have to do repentance and you have to deal with the Klipot, you have to deal with the sin nature. Perhaps they are saying the same thing that Paul says, that it is not them, it is sin that dwelleth in them, but we know that unless Christ is growing in us, it is us. Maybe the Lord just gave me the answer to that, that the Kabbalists are saying, it is not me, it is sin that dwelleth in me, but it is not me. Unless you transfer into Christ, it is you. The only division in the man that does not have Christ, is the good and evil side of the carnal mind, and a house divided will not stand. That means you could only, the good side of your sin nature can only judge your sin nature to a certain point, and it will not go any further because to go any further would destroy the person. We have to get a whole new mind, and become a whole new man. Praise the Lord.

Now we have a comment from the translator, The ability of the Klipot to latch on is eliminated on this more sublime level of Yetzirah, but I know that to be not true. That is not true, because even, well that is the ability of the Klipot to latch on. I do not know if that

is true, we are certainly not free from harassment by the carnal mind, by our own carnal mind or by the carnal minds of others, but it is possible that once you start working on rectifying the level of Yetzirah, you are pretty victorious over your carnal mind, and the way that Lurianic Kabbalah puts it, is that the Klipot cannot latch on. I think they can latch on, we just have the power at that level to beat them off.

Back to the translation now, Hence, this is Rabbi Luria speaking, Hence, when a person rectifies the root of his Ruach in Yetzirah, he can rectify another Ruach from a higher level, then the first Ruach can remain in its place, in its root. In his root, he can acquire a 2nd from a higher place without having to raise up the first Ruach to a higher place because of fear of the Klipot latching on, because that fear is not there in the world of Yetzirah. That is the end of this section, are there any questions or comments on this? In future messages, Rabbi Luria does deal with the function or the purpose of the levels of spirit that we leave below in their place, there is a function for them, and we will get to that in future messages. Praise the Lord, if there are no questions or comments, we are going to break for dinner. God bless you.

11/11/03rs

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Illustration # 1

570 (8) Gate Of Reincarnations & the Doctrine Of Christ – Chapter 1

1. World of Adam Kadmon

World of Atzilut
World of Beriah
World of Yetzirah
World of Malkhut

(Keter - AK)	(Yechida) of Asiyah	Different rules of ascension apply to the worlds above Asiyah.
(Chokmah - Atzilut)	(Chesed) of Asiyah	
(Binah - Beriah)	(Neshamah) of Asiyah	
(Chesed - Gevurah)		
(Tiferet - Yetzirah)	(Ruach) of Asiyah	
(Yesod - Malkhut)		The whole World of Asiyah is the Spiritual, plus the physical body.
(Malkhut - Keter)		Asiyah of Asiyah is the physical body
Chokmah	Partzuf Asiyah is the Nefesh of the world of Asiyah, or, Asiyah of Asiyah	
Binah		
Chesed-Yesod		
Malkhut		
	Keter	
	Chokmah	
	Binah	
	Chesed-Yesod	
	Malkhut	
		We are here, the Malkhut of the nefesh of the Malkhut of the World of Asiyah

Illustration # 2

570(8) Gate of Reincarnations & The Doctrine of Christ Chapter 1

2.

Christ Jesus is here
Carnal mind, Klipot,
maidenhead

We are here in
lower earth

The Sefirot within
Asiyah of Asiyah are
nullified as a result
of Ascension because
these Sefirot are the
illegal formation of Satan
and Leviathan, which are
swallowed up by the
ascending ZER Anpin (Christ)

Linear aspect of the
Sefirot

Each step of
Ascension in
Asiyah of
Asiyah
nullifies the
levels below.
In the higher
worlds of
Asiyah,
Ascension
from one level
to the next
leaves the Sefirot
of the lower levels
in their place,
although unused by
The one ascending

Illustration # 3

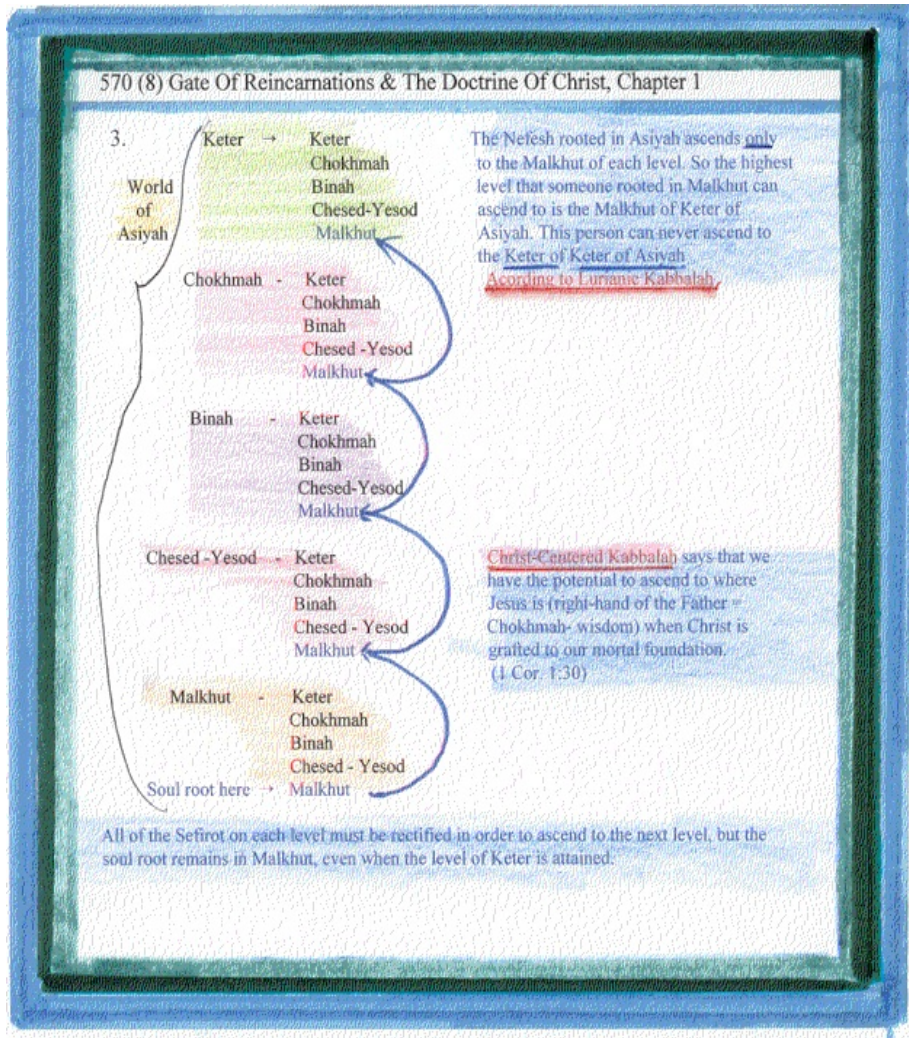


Illustration # 4

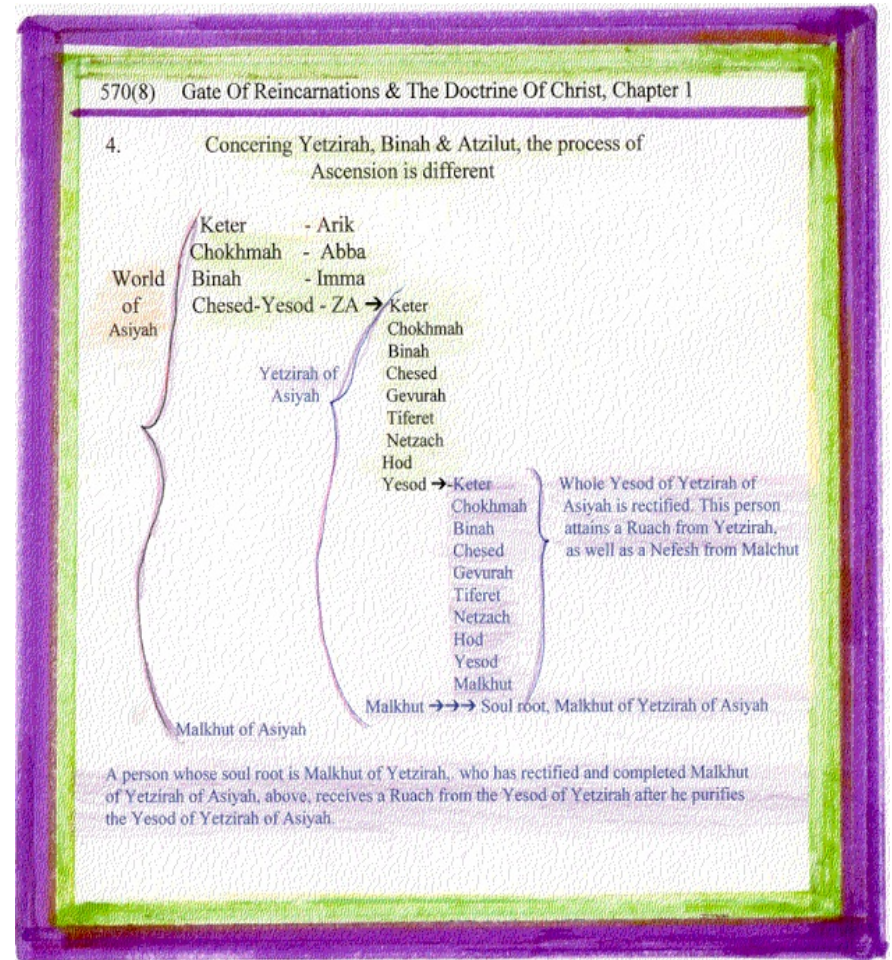


Illustration # 5a

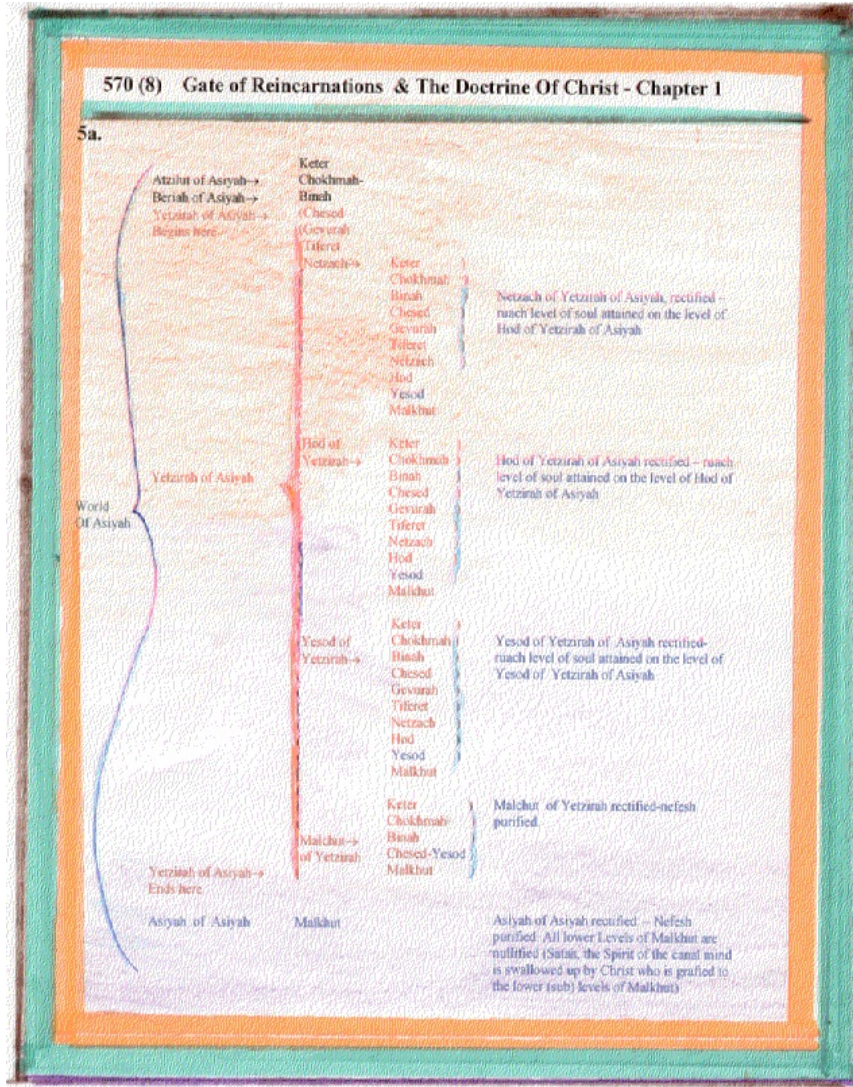


Illustration # 5b

570 (8) Gate of Reincarnations & The Doctrine Of Christ- Chapter 1

5b.

This man whose soul-root is in Malchut of Yetzirah (rather than Malkhut of Malkhut), can ascend to the level of Yesod and attain a ruach in each of the six Sefirot of the Yetzirah of Asiyah. This man has only one nefesh (because all lower nefeshot are nullified) and six ruachs, each lower ruach remains in the place, as the man ascends to the higher Sefirot of Yetzirah of Asiyah

The nefesh represents the carnal mind that is being consumed by Christ, and the six ruachs represent the grafted seed of Christ, which is the foundation of Christ Jesus in the individual. The six ruachot, plus the acquisition of a Neshamah, Chayah and Yechida of Asiyah, are the nine fruits of the Holy Spirit, known collectively as Christ Jesus.

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