

Part 9

CHRIST-CENTERED KABBALAH

UNEDITED TRANSCRIPT OF
MESSAGE # 570 - Part 9

GATE OF REINCARNATIONS

Chapter 1



Sheila R Vitale,
Pastor, Teacher & Founder
CHRIST-CENTERED KABBALAH
~ THE COMPLEAT KABBALAH ~

P.O. Box 562, pt. Jeff. Sta., N.Y. 11776, U.S.A
Info@Christ-CenteredKabbalah.org, www.Christ-CenteredKabbalah.org

Sheila R. Vitale, Pastor, Teacher & Founder
CHRIST-CENTERED KABBALAH
~ THE COMPLEAT KABBALAH ~

Art Department
Cecelia H. Bryant, Ministry Illustrator

Intercessor, Rose Herczeg

Office & Shipping Department

June Eble, Office Manager
Deborah Trela, Administrative Assistant
Cecelia H. Bryant Office Assistant
Rita Rora, Office Assistant

Translating Team

Maria Rodriguez, Team Leader

Transcribing & Editing Team

Aurelia C. Bridges, Team Leader
Aurelia C. Bridges, Transcriber & Editor
Cecelia Bryant, Transcriber
June Eble, Transcriber & Editor
Kerry LaManna, Transcriber
Lape Molbolaji-Lawal, Transcriber & Editor
Margaret Mobolaji-Lawal, Transcriber & Editor
Margie Melito, Transcriber
Maria Rodriguez, Transcriber & Editor
Mary Jane Sears, Transcriber & Editor
Nieves Villalba, Editor
Rita Rora, Transcriber
Rose Herczeg, Transcriber & Editor
Sue Panbianco, Transcriber
Sue Willis, Editor

Webmaster, Deborah Trela

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.

**The Following Message Has Been Transcribed By
The CCK Transcribing & Editing Team**

THIS TRANSCRIPT HAS NOT BEEN EDITED

CHRIST-CENTERED KABBALAH
TRANSCRIBING & EDITING TEAM
(Listed Alphabetically)

**** Transcriber
Editor(s)
Of This Message**

Aurelia C. Bridges, Team Leader

Aurelia C. Bridges, Transcriber & Editor

Cecelia Bryant, Transcriber

June Eble, Transcriber & Editor

Kerry LaManna, Transcriber

Lape Mobolaji-Lawal, Transcriber & Editor

Margaret Mobolaji-Lawal, Transcriber & Editor

Margie Melito, Transcriber

Maria Rodriguez, Transcriber & Editor

Mary Jane Sears, Transcriber & Editor

Nieves Villalba, Editor

Rita Rora, Transcriber **

Rose Herczeg, Transcriber & Editor

Sue Panbianco, Transcribe

Sue Willis

CHRIST-CENTERED KABBALAH

Unedited Transcript Of
Message # 570 - Part 9

Gate Of Reincarnations

Rabbi Chaim Vital

Chapter 1 Tape 1

Praise the Lord everybody, this is chapter 1 of the Gate of Reincarnations, and we are doing section 7 today. We are reading first the translation of Rabbi Isaac Luria, then we are reading the commentary of the translator, and then thirdly, we have my comments, the comments of Christ Centered Kabbalah. Sometimes it is a little difficulty to distinguish between the three, but that is what we are working with here. Reading from the translation of Rabbi Isaac Luria, well first I am sorry, first we will read the note of the translator; the subject of this section 7 is an esoteric interpretation of the verse of II Sam. 14:14, according to the principle that was explained in the preceding section about the difference between Asiyah and the worlds above it. You may recall that this difference between Asiyah and the world above it, does anybody remember the difference, between

Asiyah and the world above it? Do you want to try?

COMMENT: I do not know how to express it, except that when the Nefesh is accomplished Christ swallows it up and all the things that are previous to it is nullified, and therefore there is only one Nefesh that goes on to get into the Ruach, there is a difference in the Sefirot steps, and I just cannot express myself but there is a difference because there are six steps that have come about with the Ruach, I guess I will have to stop there.

PASTOR VITALE: Well that is pretty good, I see that you have got a general grasp of the idea. When we are rectifying the Nefesh, we ascend from the, from level to level, rectifying the Nefesh on each level, and each level is represented by a Sefirot, and as we ascend to a higher and higher grade or a higher and higher Sefirot, in other words, the Nefesh of Asiyah, the Nefesh of Yetzirah, and then the Nefesh of Beriah, etc., as we ascend from Nefesh to Nefesh, the Nefesh below is nullified, is swallowed up, and Christ Centered Kabbalah says the reason for this is because the Nefesh is so close to the Klipot, to the evil side, that if the person ascending from grade to grade would leave this Nefesh behind, the evil entities of the other side would latch on to it, but Christ Centered Kabbalah says, No the reason the Nefesh is nullified as we ascend is that the Nefesh is evil, the Nefesh is the animation of this physical body, every evil entity and every disease know to man flows through the blood.

The Nefesh is being swallowed up in Christ. Christ is suckling on Satan, the unconscious part of the mind, which represents the Nefesh of the fallen man, and as we ascend and as our soul is purified, the evil side of us is swallowed up, and that is why the different levels of Nefesh are "nullified" according to Kabbalah. I have been struggling for a while trying to understand where the Kabbalists or the position that the Kabbalists take concerning evil, I know that they believe that there is evil, they believe in Satan, and the evil of the other side and the Klipot, it appears to me at this time that they do not recognize that this evil is a part of them. I have heard

Kabbalists recognize that the evil is within us, I have heard Kabbalists teach that is why we have to repent because we have, there is, the evil will try to seduce us, the evil will try to get us to sin, but from what I could see, the Kabbalists stop just short of recognizing that we, if you want to take the position that we, the good one, or we those of us who are in Christ as far as Kabbalists go, those of us who are the chosen people of God are completely woven together with the Klipot, and that the Klipot is really a part of us that has to be overcome.

It is a very subtle difference, and this is where I am right now, if I am wrong, let me be corrected, but this is how it appears to me, that the Kabbalists recognize the other side, they recognize the evil, they recognize that evil influences man, they recognize the need for repentance, you know, but they stop just short of acknowledging that we are the Klipot, you know, that we are a two sided man.

God made us with two sides, from the very beginning we were made with two sides, and that we have an evil side that has gotten out of control. I believe the Kabbalists see us as escaping from that evil side, you know, and just in other words the evil side is down here in Asiyah and we are going to ascend and escape from it. Christ Centered Kabbalah says, No you can never escape from it, it is a part of you and it will continue to be a part of you even in the resurrection, and the difference between our relationship, let us put it this way, the difference between the relationship, between our righteous side and our evil side is the only thing that will change. Right now the evil side is even more powerful than our righteous side, and most of human beings, their righteous side does not even exist, it died, and all that is left is the evil side.

The righteousness has to be added in the person of Christ, in the grafted seed of Christ, and then when Christ is grafted to us, we are once again a two faced man, a double sided creature. The evil has never ceased to exist, it was just the righteousness that ceased to exist. We will always be day and night, darkness and light, but the light must be ruling over the darkness, but the darkness will always be a part of us.

That is my perception of Kabbalistic thinking right now, I consider it very unfortunate that I do not have a Kabbalist who would be willing to talk to me and explain their position to me, but I do not seem to have that.

Sometimes the Lord reveals Kabbalistic thinking to me and maybe this is what He is doing right now, revealing this to me right now, because when I first started teaching Kabbalah I thought, well from the readings that I had read so far, well they do not even believe that there is an evil side, then I found out the Kabbalists do believe there is an evil side, and once again, I feel to answer this question, Well Pastor Vitale, if you do not know that much about Kabbalah, what are you doing teaching Kabbalah?

This is what happened to whoever is asking this question, I spent thirteen years as an ascetic, having very little to do with the things of this life, bringing forth the doctrine of Christ under the direct (word inaudible) of the Lord Jesus Christ, at which point He introduced me to Kabbalah and told me to compare the two philosophies, and the earliest, earliest messages He told me to put them right on the tape, to humble myself and put them right on the tape.

We are studying Kabbalah and measuring it against the doctrine of Christ for the purpose of completing the teaching of Kabbalah which is lacking the foundational, the which is lacking the key, which is lacking the instrument that is going to produce the power through Kabbalah that will regenerate those who are studying it. Because up until now, many people have studied Kabbalah, and have ascended on their evil side, and the whole purpose of Kabbalah is to restore the degree of the mind that Adam had before the fall.

I heard a very well meaning preacher preach this morning that what is being resurrected is the body, and this preacher I think it is great what He is preaching these days, he has a big audience, he has been around for a long time and he has really grown over the last few years, although I must disagree with him on this principle but he is really moving forward, you know, because apparently he believes that we are

spirit and that our spirit is immediately restored in Christ, so he was telling the people, and when this body dies your spirit goes back to God, and then when it is time for God, for Jesus to set up His kingdom on the earth, your spirit has to take on a body again, therefore what is being resurrected? This is his reasoning now, this is this tv preacher's reasoning, he says the only thing that needs to be resurrected is the body because your spirit was already with God. This is what he is thinking, but the fallacy of his reasoning is that the mind of God and the life of God and the nature of God has to literally be rebuilt in us.

From our redemption, redemption is not equal to the rebuilding of the nature of God in us, redemption merely means we have been purchased back, yes by Jesus' death, we are purchased back. The death of Jesus Christ reconciles us to God, and He has purchased back, but now we have to live by His life, we have to receive His life, which is His nature. The resurrection is a resurrection of the nature of God, the resurrection of the nature of God. Yes we have already been redeemed and reconciled but we must be resurrected in nature. It is not the body that is being resurrected, you might say the body is being recreated because when we do, for those of us that pass out of this body before Jesus establishes His kingdom on the earth, we will incarnate again but it will be in the new world, or the world to come as Kabbalah says, we will have a spiritual body. The body is being recreated, but not resurrected.

To resurrect something means to raise up something that was high and fell down, and then you raise it up to its original height, that is what resurrection means, but this physical body was never high, it is an animal body, it is really a disgrace to the living God and it will not be resurrected, see. This tv preacher was coming from the position of, well this body is going to die if Jesus does not get here first, and then you are going to be in spirit form with Jesus, so when you come back to the earth, we will have to raised this body up again. No, no, this body will not be raised up again, we will receive a new body, a spiritual body, but the resurrection is the resurrection

of the nature of God. Because most men today just have a Nefesh. We are lacking the other nine Sefirot, and well I will not get into that right now because I am all off my subject.

The resurrection is of the nature of God, amen? I was reviewing for you the difference between Asiyah and the other world, and we were saying that as we ascend from level to level in Asiyah, the Nefesh of the levels that we leave behind are nullified, Christ Centered Kabbalah says because Jesus is, because Christ is swallowing them up because it is your sin nature that is being swallowed up, and Lurianic Kabbalah says, Well no, God wants it that way, because if we left them behind, the Klipot would get them. It is the Klipot that are being swallowed up. Praise the Lord. Let us go on, section 7, now this is the translation, well let us read this first, the subject of the section is an esoteric interpretation of II Sam. 14:14, does anyone know what esoteric means?

What does esoteric mean? It means the deep or the mysterious or the spiritual or the sod according to Kabbalah interpretation, and I have the King James of that verse, the King James translation of that verse right now, talking about God it says, and this is in the middle of the verse. "Yet doth He", meaning God, yet doth God "devise means that His banished be not expelled from Him." God makes a way, that those that are banished should not be separated from Him permanently. The interpretation of the Kabbalist here is, or the interpretation of Isaac Luria is, God spares no one meaning no Nefesh, God spares no Nefesh, He considers thoughts so that no one be banished from Him, so that no one should be banished from God. In other words God is making a way, and of course this Scripture of II Sam. 14:14, is the woman who was sent by Joab to King David to convince Him to restore Absalom to the kingdom, Absalom is the one who had been banished because he raped Tamar, his sister, praise the Lord.

The following is the esoteric meaning of the verse, God spares no one, He considers thoughts so that no one be banished from Him. These considerations, this is still the translation now, these considerations that no one be banished

are only for the sake of the Nefesh, since the Nefesh is in Asiyah, and thus because of the Klipot they are in Asiyah, the Nefesh is in danger of being banished from Him. In other words, this is my comment now, in other words, what Isaac Luria is saying, if we leave these Nefesh behind on the lower grades, and the Klipot get them, then they will be separated from God. Rather than have a Nefesh separated from God, we will just take it up with us. It is like ascending on a ladder and every time you take up another step, you lift up the step that you are no longer standing on, you bring it up with you. Because if I leave it down there, it will be all covered with green moss let us say, or green mold, and I will not be able to step on it anymore. Rather than let it be all covered with green mold, I am just going to take it up with me.

In our modern world, we have radios, we have car radios and car CDs that are made that they can pop out of the car, because people are afraid to leave their radios in their car overnight, because people break in and steal radios and CDs, so they take their radio with them. Lurianic Kabbalah is saying, that we take each Nefesh that we leave behind, we lift it up with us rather than let the Klipot get it, and cut it off from God, we will take it with us.

Christ Centered Kabbalah says, no, we are the Klipot, the Klipot is our evil side and the only reason that we are ascending is that Christ in us is swallowing up the Klipot, the evil nature within us, and that is why the evil Nefesh is...let me explain this to you, Rabbi Luria, see the way anyone gets revelation, whether it was me getting revelation bringing forth the doctrine of Christ, or Isaac Luria or any prophet or anyone with the spirit of revelation, the way they get revelation is that God gives them a vision, I mean God does not sit here and dictate to you, we hear things like that, but it is usually someone that has a spirit guide, at least it has not been my experience that God has actually dictated to me, God gives you images and gives you visions, He gives you ideas in your mind, and then those ideas have to be interpreted. You see, so apparently Rabbi Luria had a vision that in the ascension from

the level of Asiyah, the Nefesh was not left behind from level to level, that was a true revelation from God. When it came to understanding why the Nefesh was not left behind, apparently Isaac Luria was in his carnal mind. Do you understand what I am saying?

Let us go on, oh boy, oh Pastor Vitale, you are saying Rabbi Luria was in his carnal mind, yes brethren, yes, amen? Isaac Luria was a great man, I thank God for his revelation of the Sefirot, but he was not perfect and the Lord has sent me, yes He has sent me to add what is missing and to bring corrections to the doctrine of Kabbalah. Whoever is listening to this message or reading this message, if you can just humble yourself enough to ask the Lord for the truth, you will receive the truth.

This is the commentary now, the banished one refers to King David's son, Absalom, who had fled from his father after having his half brother Amnon killed in revenge for violating Absalom's sister, Tamar.

The verse is addressed to King David asking him to allow Absalom to return to home. However the sod, the esoteric understanding of the verse is that it is talking about the Nefesh of a person asking God that this Nefesh be not banished among the Klipot which can latch on to it. Translation, Therefore because of this concern, the remedy for the Nefesh is that, God spare, that God does spare the Nefesh.

Therefore because of this concern that the Klipot will attach on to the Nefesh God does spare the Nefesh, He allows it to live. Commentary, the word employed by the verse and the Hebrew word is Yisa, the word employed by the verse, Yisa, is translated as spare. The Hebrew word translated in employed or the Hebrew word used I am sorry is Yisa, and it is translated spare, but the more literal translation is lift up, which leads to the following esoteric explanation of the verse. Translation now, in other words, God does not lift up and raise a person in order to give him another Nefesh from a higher level than that of his actual root. That would necessitate leaving behind the first one in its place, leaving it vulnerable to the Klipot there.

Commentary, In other words, as the person moves to a higher level of Nefesh, the lower level of Nefesh that was left behind would no longer be in use, which would render it vulnerable to the Klipot. Translation, Accordingly, He, God does not give him another Nefesh, more elevated and exalted, rather the original Nefesh itself ascends upward according to the person's actions up until the level of the Keter of Asiyah, he never possesses any other Nefesh.

Let me put this on the board for you. Drawing #1, I have divided the board into a and b. Side a demonstrates the ascension of the Nefesh and side b demonstrates, well I should not say the ascension, I should say side a demonstrates the rectification of the Nukvah. Now I have not put all of the words on the board, but let me remind you that the Partzuf of Malkhut is Nukvah, and what I have on the board here are the names of the Sefirot, I do not have the names of the partzufim written down. I have shown you here on both sides I have the Sefirot of Asiyah. Remember there are ten Sefirot, ten subjective Sefirot within Asiyah itself, so these are the ten subjective Sefirot within Asiyah, and within Asiyah of Asiyah, each of the ten subjective Sefirot have another ten underneath them. Down at the bottom we see the Malkhut of the Malkhut of Asiyah, when that person according to Lurianic Kabbalah now, purifies their Nefesh, the Nefesh is the level of soul associated with Malkhut. According to Lurianic Kabbalah you can purify your Nefesh by good deeds, that is Lurianic Kabbalah. Those of us who have a relationship with Jesus Christ know that you cannot purify your soul by good deeds, you can change your life by good deeds if you should recognize that your life is under destruction, and make a decision to change your behavior, you will reap what you sow, your life should get better, I would expect your life will get better if you change your behavior, but that does not mean you have purified your soul.

Well what is the difference Pastor Vitale? Well if you purify your soul, you pass it on to your descendants, it is a spiritual change that happens within you, and we know that although there can be improvement in our life by changing our

behavior, that we can only be purified through union, I mean fully purified through union with the Lord Jesus Christ, because full purification is salvation. Now reincarnation is according to the Kabbalist, is the process that leads to what the Christian knows to be as salvation. Salvation is not a common word, I do not even know if it is used at all in Kabbalistic literature, but we have not talked about this in a long time, but we cannot get, we cannot get hung up on words, we have to understand that different philosophies and different groups of people will be speaking about the same issue but assigning different names to that issue, so we have to get past the word, and we cannot get hung up on semantics, which is talking about the word.

I am telling you today what the Christian calls salvation, the Kabbalist calls rectification, they are talking about fixing up rectifying fixing up their soul so that they can return to the state of mind or the state of being that Adam was in before the fall and therefore overcome death, overcome sin and death. We are talking about the same thing. Reincarnation is the Jew's answer to the problem of being fallen. What we are really studying here is what the tower of Babel was all about. The people whatever they were like that existed at the time of the tower of Babel, they were very different than we were. How do you know that Pastor Vitale? Well the Bible says they were all of one language and one speech, there was no division, and our physical and our visible appearance reflects our mind. I do not know what they looked like at that time, I have no idea, you know but what they were trying to do was ascend back up the spiritual ladder, or ascend back up the tower to that high place from which they were fallen.

Why did they want to do that? Because they knew that they were descending, they knew that they were not going to stay where they were, they were descending. This society that we exist in today, as brilliant as we are with technology, we are very spiritually ignorant, man cannot stay in the condition that he is in. Either he is going to go up or he is going to go down, nothing stays the same. The beings that existed at the time of the tower of Babel, they were spiritually wise and they knew

that they were spiraling downward. They were trying to get back up into the level of spiritual power that they had existed in when they were in righteous Adam. That is what the tower of Babel was all about. This is what the tower of Babel was about, they wanted to get back up to the top, where they would stop descending, and stop dying, see. Let me try and help you to understand this. Now these Sefirot that I have on the board. I am showing you the ten subjective Sefirot under each one of the ten subjective Sefirot within Asiyah, and we start climbing down here at the bottom, we are in the Malkhut of the Malkhut of the Malkhut. Do not get hung up on that if you cannot follow that, but we are down here we are starting to climb from the Nefesh level of soul and to get even out of Asiyah, right now we are just trying to get out of Asiyah, what is Asiyah? Asiyah is this material world. We would like to build up our mind all the way to the Keter, not the Keter of Asiyah, but the Keter of existence, and that is when you have this great tremendous mind, that is where Jesus is now.

We are climbing from down here, and how do we climb, according to Lurianic Kabbalah now, we perfect by our deeds, the Malkhut level of soul, then we have to perfect then we have to well, then we have to perfect Chesed through Yesod level of the Malkhut from the Malkhut, then we perfect the violent, the Binah of the Malkhut of the Malkhut of the Malkhut, then the Chokmah of the Malkhut of the Malkhut, and then the Keter of the Malkhut of the Malkhut, all though good deeds according to Lurianic Kabbalah, then we jump to the Malkhut of Chesed through Yesod. The whole basic principle, it is a major principle that I am trying to convey to you, is that ascension in the world of Asiyah is different than ascension in the worlds above, and the ascension in the world of Asiyah is the, even though you get up all the way up here to Chokmah, you go through everyone of these levels, perfecting your soul, it is impossible, well I have to say the Kabbalists believe it is possible through doing these good works, if you get all the way up to Keter, you could never according to Isaac Luria now, you could never get higher than the Malkhut of the Keter, you will

still be on the level of Malkhut, as high as you ascend.

Now we had this on a previous message, and the second point is, that as you jump from the Malkhut of the Malkhut of the Malkhut, to the Malkhut of the Chesed through Yesod of the Malkhut, every time you jump to another level, you leave the Nefesh of the lower level behind and it is nullified, it disappears. At the end of the process for those of you who overcome, you have ascended to the Malkhut of the Keter of Asiyah, and that is where your Nefesh level of soul abides on the Malkhut of the Keter of Asiyah. There is no way you could get to the Keter of the Keter of the Keter of Asiyah when you start out down here in the Malkhut of the Malkhut of the Malkhut of the Malkhut. How do you get down here to the Malkhut of the Malkhut of the Malkhut of Malkhut of the Malkhut, how do you get down here?

That is where you are born. You are born, you are incarnated from a root of the Malkhut of the Malkhut of the Malkhut of the Malkhut. If that is who you are, you can never get out of being a Malkhut, you can never get above the level of the Nefesh level of soul, but your Nefesh level of soul can be purified, it can be buffed up, it can be shined, it can be enhanced, but you will never get beyond the Nefesh level of soul in this life time according to Lurianic Kabbalah, if you should succeed, in getting to the Malkhut of the Keter of Malkhut, that is a great accomplishment, then you have to live out the rest of your life however much time you have left, because this is a lifetime pursued, you live out the rest of your life in the attic of your house, I have had so many dreams about being in the attic of my house, just as high as you can go, the roof it is stopping you, see, the person who gets this high, you live out the rest of your life at that level and then you die, and the next time you incarnate, you come back not rooted in the Malkhut of the Malkhut of the Malkhut of the Malkhut of the Malkhut, but you may come back rooted in the Chesed through Yesod, from which place you can make progress.

If you are in this world today according to Lurianic Kabbalah, and your soul is rooted in the Malkhut of the Malkhut

of the Malkhut, you will never escape in this lifetime. There are, I just want to tell you in advance, there are exceptions to this, we will get to them, in our studies, there are exceptions to this. Of course, this exception is happening today in Christ Jesus. We are still in the basics now, we are going to have another, this message and maybe one or two more, if not sooner, and you will see that everything this study is talking about is describing what Jesus did, or what Jesus is doing for us, it is absolutely amazing, but I have to give you the basics before I can give you the exciting stuff.

We see that one two three four Nefeshs are nullified according to Lurianic Kabbalah, according to Christ Centered Kabbalah, they are swallowed up by Christ Jesus who is boiling our sin nature acquiring the energy of it and nullifying, what is nullified is Satan, the unconscious part of the mind, was nullified as Satan is nullified, well that is true, is that not interesting, the Lord just told me that. Remember the doctrine of Christ, Christ is boiling Satan, the energy of our fallen being, He is separating the energy that belongs to God from the sediment which is the earth that has polluted that energy, Christ Jesus is acquiring that energy and it is by that acquisition of that energy that Christ Jesus is ascending, and the sediments is just being scattered.

It is Satan that is nullified, well that is very interesting. I guess Satan is nullified, that means Satan is ceasing to exist. Lurianic Kabbalah, they have the point there but their reason for the nullification is wrong. Let us not get all stuck on that. Nullified means to no longer exist, it means no longer in existence. As I told you earlier, Rabbi Luria had a vision that the lower levels of Nefesh ceased to exist as the Nefesh ascends but his understanding as to why they cease to exist is inaccurate. This man that we are describing on 1a the left side of the board of drawing #1, this man has rectified the Nukvah which is Malkhut of Asiyah, this guy down here, he has rectified the Nukvah, he has rectified the Malkhut of Asiyah and has only one Nefesh.

Now, the Malkhut down here this is the Malkhut of the

Malkhut of the Malkhut. This gets so confusing as I keep saying this, I am not going to say it again, this particular man has rectified the Malkhut of Asiyah and is left with only one Nefesh here on the level of Malkhut of the Keter of Asiyah. On the right side of the board, we have a man who is born rooted in Chesed through Yesod, and he has rectified Chesed through Yesod of Malkhut, and he has gone through the whole processing and now he is up to the Chesed of the Yesod through the Chesed of the Yesod of Malkhut. Oh boy, this sounds, this does not read too well on the transcript. Look, this man has gone from level to level rectifying Chesed through Yesod, also known as Ze'ir Anpin and when he gets to the top, when he gets to the Chesed of Yesod, of the Keter of Malkhut, we see that he now has five Ruachs. He has a Ruach level of soul on the level of Malkhut of Malkhut of Malkhut of Malkhut, and he has a Ruach or a level of soul on the level of Chesed through Yesod of Malkhut of Malkhut, and then he has a third Ruach on the level of Binah of Malkhut of Malkhut, he has a fourth Ruach on the level of Chokmah of Malkhut of Malkhut of Malkhut, and a fifth Ruach on the level of the Keter of Malkhut of Malkhut of Malkhut.

This man has only one Nefesh, because he can only have one Nefesh all the other Nefeshs that you leave behind are nullified, but on every level of ascension that he has left behind, there is a Ruach level of soul. Does anybody have a question about this? There should be a question about this. What is the question? The question is, if this man has ascended to the Keter of Malkhut of Malkhut and he has four more Ruachs underneath him that he is not using anymore, what is happening to those Ruachs. He does not use them anymore, he is all the way up here on the Keter of Malkhut of Malkhut, so what about the four other Ruachs? What is going to happen to them, he does not, see he needed this Ruach over here, in every level that he was existing at, he needed that Ruach level of soul, and when he goes on he does not need it anymore, and yet it is not these Ruachs are not nullified, so what happens to them? We will answer that question in

another, you think you know the answer? We will answer this question in a future message, did you have a question? You thought you had the answer? No you do not have the answer, well let us see what you have to say.

COMMENT: I just thought that they would be added, there would be four added, Ruach.

PASTOR VITALE: Who do you think gave you that answer?

COMMENT: I do not know.

PASTOR VITALE: A spirit of pride gave you that answer, because you should know when you do not know the answer. Praise the Lord.

When I ask you a question, I am not asking your carnal mind to make up the answer, so simply by the fact that it has not been taught yet, unless you read ahead in the notes and knew the answer, there is no way that you, I was not asking you to make something up out of your carnal mind, you understand the difference? This man now has five Ruachs and only one Yesod, and he only needs one Ruach. Later on when we get to it, we will discuss what happens to it. Are there any questions on this board? . Remember now, the main principle that we are dealing with right now is that, rectification or ascension in the world of Asiyah is a different process than rectification in all the worlds that come thereafter. That is the point that we are making here, praise the Lord.

Back to our notes now, the section which is a part of the translation of the original, well let me read you the whole paragraph again, and then there is a foot note after it that I want to deal with. Accordingly, God does not give him or that man another Nefesh more elevated and exalted, rather the original Nefesh itself ascends upward according to the person's actions up unto the level of the Keter of Asiyah, and the man never possesses any other Nefesh, it is that original Nefesh that starts down at the bottom of Malkhut of Malkhut of Malkhut that climbs all the way up, and there is a footnote after that.

Now what I just read to you was the translation, the footnote is from the translator, I believe it is from the translator.

This distinction, what distinction between the Nefesh, the single Nefesh ascending from level to level, and the man not receiving a new Nefesh at every level, this distinction, will also make a difference in the level of spirituality that a person can actually achieve. For example, a person whose root is in the level or is on the level of the Malkhut of Asiyah, cannot relate to the same spiritual level as one whose root is on the level of the Keter of Asiyah.

I just want to point that out on the board to you. The man whose soul root on incarnation is down here in the Malkhut is not on the same spiritual, I am sorry let me read this again, the person whose root is on the level of the Malkhut of Asiyah, down here cannot relate to the same spiritual level as one whose root is on the level of the Keter of Asiyah. The person who is born with a root down here cannot relate to the same spiritual level as the man whose born with his root up here in Keter, even after the man who is born down here in the Malkhut of Asiyah, even after he ascends all the way up to the Malkhut of the Keter of Asiyah, he is still not on the same level as the man who was born with his root in the Keter of Asiyah, why? Because the first man is only in the Malkhut of the Keter of Asiyah, and the man who is born with his soul root in the Keter of Asiyah has the potential to ascend to the Keter of the Keter of Asiyah, but the man whose soul root is down here in Malkhut can never get to the Keter of the Keter of Asiyah, he can only get tot he Malkhut of the Keter of Asiyah. Can you hear this?

This is this whole basic principle of Lurianic Kabbalah, when you are born in Malkhut, when you are born in the level of Nefesh, you can improve in your lifetime, but you will always be on the Nefesh level of soul until you die and reincarnate, with one or two exceptions, which we will get to eventually. That is the footnote, now, the person earns... now concerning the Ruach, actually I have told you all this, but I am just going to go through the notes here, the person earns an additional higher Ruach commensurate with the perfection of his deeds, so each time he does these good works, and ascends to the

next level, he gets a new Ruach, he does not take the original Ruach and leave all the others behind, he gets a new one each time, so that he winds up with five Races. Now this is the translation, however the case of the Nefesh level of soul is not the case in Yetzirah and in the other worlds where the man's Ruach or the man's Neshamah, etc., remains on the level of its root. Instead, in other worlds, in all the worlds above Asiyah, Yetzirah, Beriah, etc., your soul, in the one case where you are incarnated in the Nefesh, you must stay on that level no matter how high you ascend, you always stay on the level of Nefesh, but if you are incarnated in a higher level of soul, you as you rectify that soul and ascend, you acquire additional levels of that soul as we see on the b side of the board.

Indeed the person earns an additional higher Ruach commensurate with the perfection of his deeds as discussed earlier. Now, I can really relate to that, I know that as I am cleansed by my relationship with the Lord Jesus and the word that He gives me, I become more and more spiritual. Well what happened to the Pastor Vitale of five years ago, I am much more spiritual today than I was then, according to quantum mechanics that Pastor Vitale exists in another parallel universe somewhere, that is what this is talking about. As we ascend, as we grow, as we mature, the person that we were last year or the last month exists, and has an existence in another parallel universe, that is what we are talking about here. What happens to those other levels of soul? Here is the commentary now, by the translator, beyond the world of Asiyah the holiness is such that the Klipot can no longer latch on to a vacated soul level. Our translator is calling all of these Malkhuts where I see ascended and nullified, the translator is calling them a vacated soul level, and he says, beyond the world of Asiyah the holiness is such that the Klipot can no longer latch on to a vacated soul level.

Now remember, he is referring us back to the teaching that the reason there is no Nefesh left behind as that person ascends is because God is very concerned that the Klipot will latch on to that Nefesh, and separate it and capture that

Nefesh and separate it from God. Therefore God only gives the person one Nefesh and the Nefesh climbs higher and higher. He is saying if your soul is rooted in Chesed through Yesod, these worlds which is Chesed through Yesod is associated with the world of Yetzirah, if you are incarnated on that level, the Klipot have no power, that he is saying all of the worlds higher than Asiyah are holy, and the Klipot have no power there. Therefore, God can give you all these Races and not worry about them being left behind.

From a Christ Centered Kabbalah point of view or from the doctrine of Christ, I do not know that, that is true. I have a question mark in my mind as to whether or not that is true, that every world beyond Asiyah is completely safe from the Klipot, I do not know about that, because it is my revelation at this time that anyone as long as you are still in the flesh, you are in danger, the stronger you get the higher you ascend, the more wisdom you acquire, the less chance that you will fall subject to the evil suggestions of the other side, but I know that someone asked a question in this ministry years ago, what about Jesus, who was God, He was so ascended that Satan, the unconscious part of the mind, was so under his feet and in the bottomless pit, Satan that came with His carnal mind that He inherited from His mother, that He was God, and but, Jesus, and the answer to the question was, Yes, even Jesus could have lost His position, that is what the temptation was all about, if He would have listened to His carnal mind Jesus was tested by His own, by Satan in His own carnal mind, that He inherited from His mother. That is what the temptation was all about, would He listen to His carnal mind or would He listen to the Christ mind only? That is why Jesus said, I only say and I only do what my Father tells me to say and do, that was how He remained in this position of Godhood, while He was in the flesh.

I have a problem believing this, let the Lord correct me if I am wrong, that all of the worlds above Asiyah are free from the influence of the Klipot, what are the Klipot, the Klipot is the carnal mind, and I am saying that my revelation and I believe

the doctrine of Christ teaches that we are not safe from the influence of the carnal mind as long we are in this flesh. We will have to beware, and be vigilant and resist as long as we are in this flesh, until we are out of this animal flesh, and the dark forces that are a part of the creation, the dark part of the negative of the creation, until they are completely woven into the tapestry of the creation with the righteous nature of the glorified Jesus Christ fully ruling over them in the individual, we are subject to the Klipot, that is my understanding.

I am just going to read that commentary again, by the translator, Beyond the world of Asiyah the holiness is such that the Klipot can no longer latch on to a vacated soul level, therefore the soul level from which a person is ascending need not ascend with the person as he goes up from level to level. This is the esoteric meaning of the well known statement, every person can be like our teacher Moses, that is if he is willing to perfect his actions, for by so doing, he continues, by doing what? By perfecting your actions he continues to acquire higher levels of Ruach, until he finally attains the uppermost level of Yetzirah. Now Ruach is associated with the world of Yetzirah, now we are not talking about Yetzirah of Asiyah here, we are talking about Yetzirah the world above Asiyah, similarly this advancement continues and a person can ultimately obtain a Nefesh from the uppermost part of Beriah, etc.

Well the whole philosophy behind Kabbalistic reincarnation is that, all you have to do is these good works and you ascend, it does not work, you know it does not work. Praise the Lord, if it did work, the Father would not have had to send Jesus, it does not work, they did not get back at the tower of Babel, they could not get back to where they were. Now one of the Rabbis we have studied with, not the one who is doing this translation here, he claims that the power is alive and well in Israel, well I have a problem with that, that the power is alive and well in Israel because this very Rabbi unfortunately his wife became very ill not too long ago, and she did not receive a healing, she had to go to a secular doctor and she is the last I heard she was on medication, that she had a chronic condition

that they did not even know where it was stemming from and she was on medication. Where is the power, you know?

I do not mean to, it is not my intention to mock these people, it is just my intention to make the point, to make the point that there is no ascension in God apart from the union with the Savior that God has sent. Because these Kabbalists, they do not even believe, not only do they not believe that Jesus is Messiah, but it is my understanding that they do not even believe that when Messiah comes, whoever he may be, that his role will be to be resurrected out of death and pour out of his spirit and by his spirit enter into other people and be their Savior. You see, section 8, which Lord willing we will do section 8 of chapter 1, we will start that tonight after dinner, begins the exhortation on how the souls of Tzadiks, or holy men can enter into existing human beings and join with them, which is exactly what Jesus is doing, but the reasons that Lurianic Kabbalah gives you for these holy souls doing that, is does not line up fully with what Jesus did, and there are differences.

They do not see this, they call it an ibur this incarnation after a person was born, this adding of the soul of a holy man to an existing man, they do not see it as a means to resurrect, it gets very, it is a very fine line, so I am going to stop here, until we get to section 8, where I can actually read to you what they are saying, and give you the explanation, these differences are very subtle, they are always very subtle, that is how people miss it, they are just a hair breadth different, see.

Well I better not go ahead, I am going to wait and I am going to read to you from the notes. Section 8 gets very exciting because you are going to see in the Kabbalistic literature, everything that Jesus did and is doing, but they do not recognize it, and of course part of the problem that the Kabbalists do not recognize it, is that the doctrine in the church is very polluted and emasculated and corrupted. Satan, the unconscious part of the mind, is so tricky, it is just really incredible.

Let us see, I guess that is it, that it is for section 7 of chapter 1. I believe that there are ten sections in chapter 1, and

I doubt that we will finish it tonight, you never know but I doubt it. I will probably have one more message after this, and then we will take a new number for chapter 2, if we do not finish chapter 1 tonight, we will have one more message probably and start a new number with chapter 2. We are going to... are there any questions, do you have a question?

COMMENT: I was wondering, how does a Kabbalist or anyone else know what level they are in?

PASTOR VITALE: Oh, I cannot speak for any Kabbalist Xxxxxx, I do not know.

COMMENT: The way you were speaking is though a person would know. Each of us would know?

PASTOR VITALE: Oh, you mean as far as we are concerned? Well you have to look at yourself in your level of spirituality, but I do not know any sure way of telling you, I do not know. I do not even know where I am, I just know that I am a highly spiritual person, so I would be disinclined to believe that I am rooted in Malkhut, probably I am rooted in the Yesod, but I do not know. I do not know how they find out about themselves either. Anybody else?

The point of this whole study for those of us who are in Christ, is to encourage us, do not worry about where you are rooted, because the answer is that with Christ grafted to you, you overcome this whole teaching. This is the whole point of Jesus saying, that you are with me in heavenly places, I do not know if Jesus said that or not to tell you the truth, you are with me in heavenly places, we are with Him in heavenly places, we are at the right hand of the Father. That means that when Christ is grafted to us, we are ascended all the way up into the Keter. The only thing that the church does not understand is that when Christ is grafted to us, He is grafted as a seed as a potential, and it is a potential to grow into it. You see, this inability to get out of Keter is overcome in the Christ seed that is grafted to you, but it is not done for you, it has changed your potential, the Christ seed being grafted to you has changed your potential.

Because even for the Kabbalists, if you are born and

rooted in Yesod or Chesed , even if you are born with that potential, you have to work it to ascend. You have to study, and you have to, well according to them, you have to do the Mitzvah, you have to live for God to ascend, you have to work on your personality, see your sins, you know. In Christ when we receive His seed, we receive the potential to ascend spiritually without dying first, but you still, you have to do the work, you have to have your sins exposed, you have to look at the darkness in your soul, you have to speak to the Lord about it, and receive repentance, and you have to study and change and humble yourself, and do all of the things that you need to do to ascend.

Jesus has given us the potential. This is a major error in the church, where so many preachers preaching that you answer an altar call where you get hands laid on you and you have all that there is to get. What you get is the potential. You have to work the program, you have to work it, and it is not easy, but we can do all things in Christ. Praise the Lord, see you after dinner.

10/12/03rs

**TRANSCRIPTS OF CHRIST-CENTERED
KABBALAH AUDIO MESSAGES MAY BE
VIEWED AND/OR PRINTED FROM OUR
TRANSCRIPT PAGE:**

www.Christ-CenteredKabbalah.org

**Sheila R Vitale,
Pastor, Teacher & Founder
CHRIST-CENTERED KABBALAH
~ THE COMPLEAT KABBALAH ~**

P.O. Box 562, pt. Jeff. Sta., N.Y. 11776, U.S.A
Info@Christ-CenteredKabbalah.org, www.Christ-CenteredKabbalah.org

ILLUSTRATION # 1a

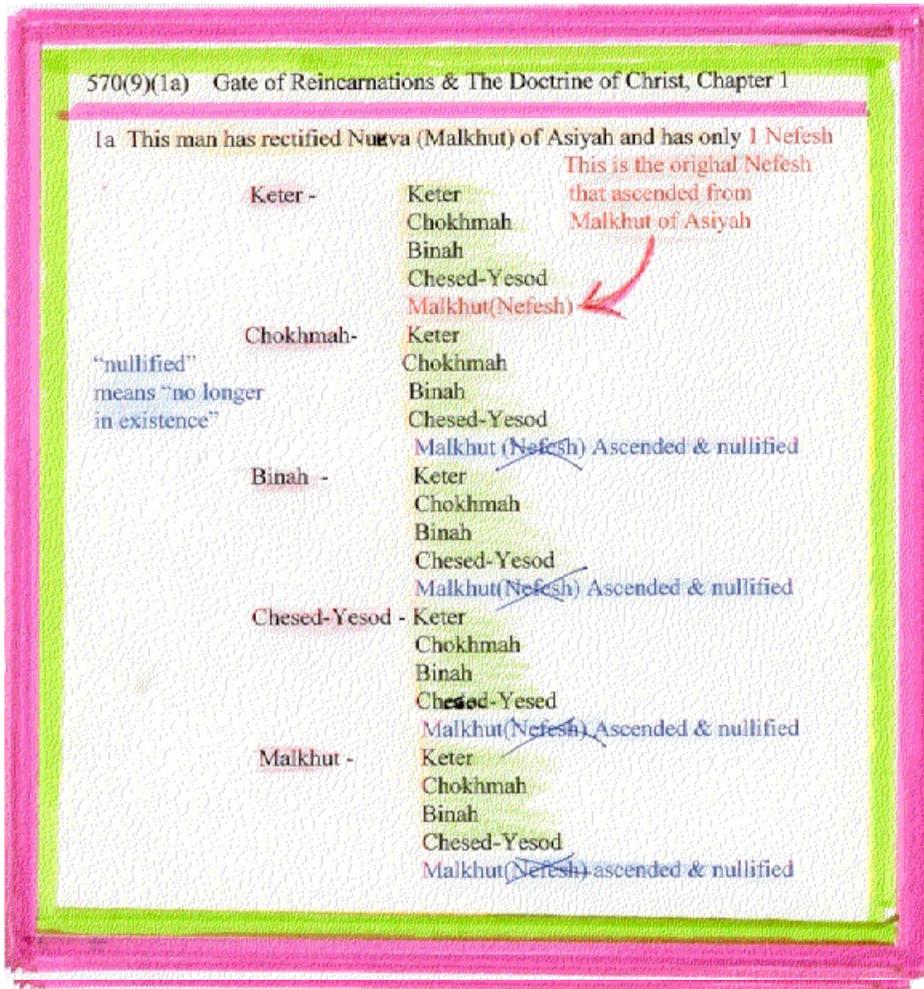
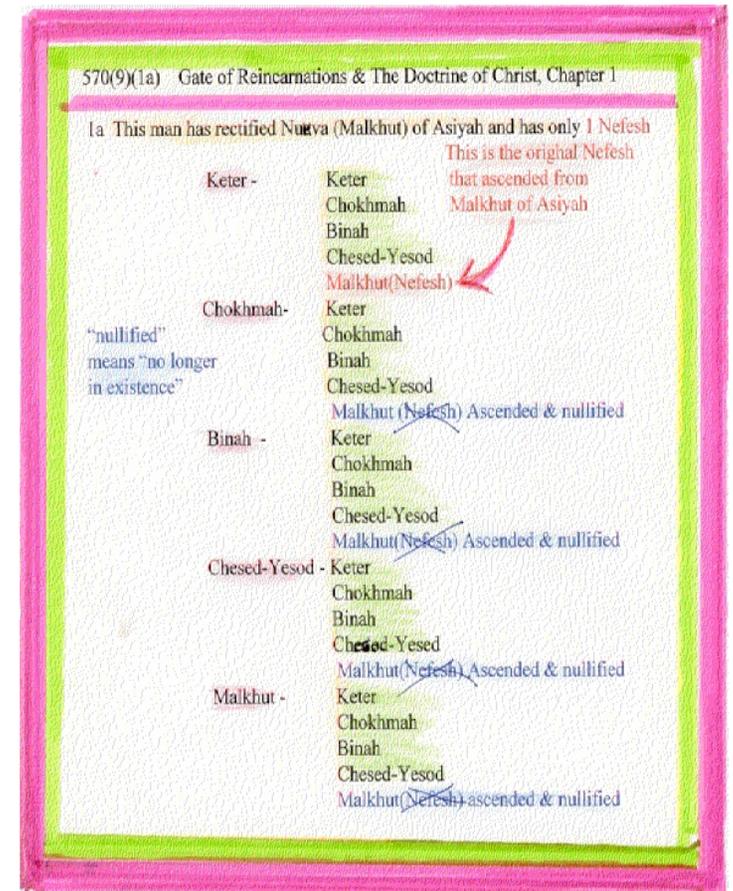


ILLUSTRATION # 1b



Sheila R Vitale,
Pastor, Teacher & Founder
CHRIST-CENTERED KABBALAH
~ THE COMPLEAT KABBALAH ~