

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #572 - Part 4

THE GATE OF REINCARNATIONS - CHAPTER 2

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

Praise the Lord, we are starting off this evening with some clarification of terms. I know that I have been ambiguous because I really have not had the reconciliation of the Old Testament and the New Testament terms completely clear in my own mind, and the Lord has clarified them some more. I am putting this on the board because I am going to be using these new titles from now on, and one of the biggest confusions that I have had was the difference between Christ Jesus and Christ, and the glorified Jesus Christ. This is the explanation the Lord has given me or the clarifications the Lord has given me today.

In the Old Testament and in the New Testament, Cain is Cain, Abel is Abel, the Old Testament Adam in the New Testament is called Christ. Now I could not get that straight, I kept saying, Christ is grafted to Abel and then it is Abel/Christ, and I just could not get it straight in my mind what it was, and this, okay this is what it is, let us just go down this list and then I am going to explain a couple of things to you with another drawing each part. Adam is Christ, Adam alone raised from the dead in a man is Christ. In the Old Testament, Adam raised in a man and joined to that personality so that their acting is one mind, is called son of Adam. That is why if you read the prophets, you will see Jehovah is always addressing the prophets as son of Adam, the King James translation says son of man, but the accurate translation is son of Adam, because mortal man are not a whole man.

When Jehovah addresses someone as son of Adam, He is saying to that man, Adam is raised from the dead in you, and controlling your personality. Son of Adam in the Old Testament is Christ Jesus in the New Testament, that is when the personality, when your personality is so joined to the resurrected Adam in you, that you are functioning as one mind, that the two, the resurrected Adam and your personality are functioning as one man, you are not addressed as Christ Jesus.

Now I am going back to what I said about Cain and Abel. Cain, well actually the terms Cain and Abel do not appear in the New Testament, I use them in the New Testament, and Cain and Abel in the Old Testament refers to fallen or mortal Adam, and Cain and Abel are also in the mysteries referred to as the Seraphim, that is a great mystery that the Lord revealed here. In the New Testament, Cain and Abel are collectively called the Fiery Serpent, which is really a translation of the Hebrew word that means Seraphim. This Fiery Serpent which is Cain and Abel, they are a symbiotic entity, the only thing that changes is which one is on top. In fallen and mortal man Cain has killed Abel and Cain is on top of Abel, who is dead but still conscious underneath Cain's ground.

The Fiery Serpent is mortal man's mortal foundation. What does that mean? It means that every human being that exists has a Fiery Serpent out of which our personality and our physical body has grown, and that is a great mystery, we have a lot of messages on it, I am not going to go into it now. This sounds like a contradiction, because Cain and Abel or the Fiery Serpent is also the immoral worm that Jesus speaks about in Mark 9:48. Sheila, how can the Fiery Serpent be a mortal foundation and an immortal worm? The Fiery Serpent is the or the immortal soul, that part of fallen man that goes on, but when that immortal worm exists in a human being, that immortal worm is temporary the foundation of that human being, because every human being is a temporary formation of the spiritual clay of mankind.

The immortal worm the part that goes on, becomes a mortal foundation or it really would be more correct to say, the foundation of the mortal man who does not go on. Is everybody okay with that? Okay. Of course the Fiery Serpent of fallen man is also the personality or also called the human soul, and these are all different functions of the Fiery Serpent, each function has its own name. I already told you now that Adam in the Old Testament is called Christ in the New Testament, the regenerated Adam in the New Testament is called Christ. In the Old Testament we see the personality joined to Adam called the son of man, in the New Testament it is Christ Jesus. Where the Scripture says Christ Jesus, let me say this first, when the New Testament says Christ, it is talking about the regenerated Adam alone, and when the Scripture in the New Testament says Christ Jesus, it is talking about the regenerated Adam who is now in unison, that regenerated Adam has completely, is completely possessing the personality, at least at the moment that Christ Jesus is speaking.

In the Old Testament we see the spirit of Elohim, it is usually translated the Spirit of God, but that is what it says in the Hebrew, the spirit of Elohim, and in the New Testament we have the Spirit of Christ. I am going to go back to that in a minute. Here is where a lot of

my confusion came in. In the Old Testament we have Michael, the angel of Jehovah, that means Michael is the presence and the personality, that is what an angel is, you see, that is how an angel is different from a spirit, an angel is a personality, it has a name, as soon as an entity has a name, there is personality involved.

Michael is the angel of Jehovah, he is the presence or the personality of Jehovah, or he is an angelic personality that has Jehovah's nature. Daniel 12:1 says that, Michael is the prince of the children of Israel, or actually says, actually the angel is speaking to Daniel and says the prince of the children of your people, but Daniel's people are Israel. In the New Testament we see the glorified Jesus, He is the prince of peace, Isaiah 9:6, He is the prince of life, Acts 3:11, and He is the prince of the kings of the earth, Revelation 1:5.

Michael you may recall is the seed that Adam was formed from, Michael is the seed of Jehovah's spiritual seminal fluid, and Michael was added to the earth, and that is how Adam was formed. Michael is the seed. Now in the New Testament we see the seed has now become, Michael has now become the glorified Jesus Christ. The glorified Jesus is the promised seed that is in Galatians 3:16, that will form Adam in mortal humanity. Jesus is the seed that is being buried in the earth of mortal man to change our temporary configuration to change our temporary formation permanently into the image of Jehovah that we should all, all of mortal man should be in the image and in the personality of Jehovah.

We see that Michael in the New Testament is Jesus. Michael has appeared, Michael has appeared in the Old Testament as Elijah because Michael is purely an angel, Elijah was a man, so Elijah was Michael wrapped in the humanity of Elijah. Jesus said that He was the incarnation or the reincarnation of the Spirit of Elijah. What that means is, Michael who was wrapped in the personality of Elijah, was now wrapped in the personality of Jesus. So the seed, Michael has always been there. Elijah is one of the personalities that clothed Michael. I just had to get this straight, this Christ, Christ Jesus, and I think I was pretty much saying that Adam was Christ Jesus, that Abel was Christ and Adam was Christ Jesus, but we see that once the seed of the glorified Jesus Christ grafts to Abel, there is no more Abel it is just like in a human procreation when the male seed penetrates the female seed, they join so completely that they become one new seed. When the seed of the glorified Jesus Christ grafts to Abel, there is no more Abel, for all intents and purposes.

Abel exists on a lower, Abel will exist on a lower level until we are completely delivered from our carnality, but ultimately, when we are completely rectified to God, there will be no more Abel, because Abel and Cain are the fallen manifestation of Adam, so when Adam is completely regenerated in a man to the point that his carnal nature does not exist anymore, there will be no more Abel. Abel is a temporary formation that exists for a season in our lower parts, but once Christ, once Adam is regenerated in a man, we do not really talk that much about Abel anymore.

Do you understand what I am saying? Christ is the regenerated Adam, it is not Abel, and that I definitely was confused over that. The Spirit of Christ is the spirit that is in Adam because Adam is both spirit, Adam is mind, and every mind has a spirit in it. I hope this is clear to you, because I really needed this. I know on many messages I was saying Christ Jesus, Christ or whatever, I have not gotten it straightened out yet, I have said that several times, so I hope that this clarifies the issue, the regenerated, Christ in the mortal man is the regenerated Adam, and Christ Jesus is the regenerated Adam joined to the personality. We recently found out here that the two men that appeared in the cave where Jesus was supposedly buried, the two glorified men, the reason that there were two men when Jesus's body disappeared, was that one of those two men was the personality of Jesus, which was now glorified, and the resurrected Adam which was Christ.

I do not know whether I talked about this in this particular series, because a lot of our messages cross over, but I now understand that it was not the personality of Jesus and Christ Jesus, the two men were the personality of Jesus and the resurrected Adam, which was the Christ, that both had escaped from the physical body of Jesus of Nazareth which was a prison house, and ultimately the glorified personality or the saved personality of Jesus would fully join the resurrected Adam, those two entities that had escaped from the prison house of the physical body of Jesus of Nazareth, would eventually join so completely, of the twain He made one new man, that one new man is Christ Jesus.

We see that there is such a thing as imputed Christ Jesus, while the man is in the flesh. We see that Jesus was called Christ Jesus in the days of His flesh, meaning that the personality of Jesus was fully under the authority and control of the Christ within Him, but yet, when the physical body disintegrated, we see that there were two entities, so that this single entity that spoke through the man Jesus called Christ Jesus, Christ had so completely controlled Jesus' personality that they were called one man, while still in the flesh, we see that it was only a temporary union, because when the flesh dissolved, we see that there were two entities there, and that the final and the permanent joining of the personality of the man Jesus and the resurrected Adam, took place after the two entities were delivered from the physical body known as Jesus of Nazareth. There is a imputed Christ Jesus and an imparted or a permanent Christ Jesus.

Praise the Lord, let us put that on hold for a minute and then we will start with Gate of Reincarnations. We are picking up with section two of chapter 2. I am going to read the alternate translations that we brought forth, and on part 3, to hopefully equip you to follow me with the continuation of this section. The translation of the Gate of Reincarnations says, and this is what we did on part 3 now. If a person rectified his Nephesh and come back to receive and complete his Ruach, which is the seed of Christ, during that gilgul he sinned, if he sinned, well let me start again. If a person rectified his Nephesh and came back to receive and complete his Ruach, his potential for spirituality, but during that gilgul, during that incarnation he sinned, then his Nephesh, his human soul, will not be affected in such a way that it would be forced to come back by itself to become rectified once again. Alternate translation;

If Adam rectifies mortal man, and we are talking about the regenerated Adam now, rectifies mortal man, his Nephesh, mortal man is the Nephesh, of the spiritual man Adam, so if Adam rectifies mortal man, his Nephesh and comes back to receive his body of rectified mortal men, and to complete them by imparting Christ which is the Ruach to them, but during that process of reincarnation by Ibur, and that is Jesus attaching Himself to us, or grafting Himself to us, His body of mortal men, that is the church sins, then mortal man who was the Nephesh of the glorified Jesus Christ who is the regenerated Adam, the Nephesh that is us, we will not be affected, even though we sinned, we will not be affected in such a way that Jesus the Christ or any other man would be forced to come back again, by himself without Elijah to be crucified or to become rectified once again. How this translates for Christians is we have forgiveness of sins, even though we sin, we just have to repent, and we are immediately right and in right standing with God.

Just to remind you all we are finding out that most, at least of this section 2 what I have seen so far, most of what is being discussed here is not talking about a fallen mortal man who was working his way towards rectification or to perfection, but section 2 is talking about a glorified spiritual man, who is the higher, in Kabbalistic terms would be the higher mind of mortal humanity. Once again, I do not know, I do not know what revelation the Kabbalists have, they have a lot of books that are not translated, a lot of translated books that I have not written, and I am told that the real Kabbalah, is not even written in Hebrew it is just transcript by word of mouth, so I do not know what they know but I do not think at least where I am now, I do not believe the Jewish leaders have a revelation that Messiah will become a glorified man, from everything that I have read and heard, the Kabbalists and the Rabbis say that it is idolatry to worship a man that we believe is Messiah, it is idolatry to worship a man, that God does not take human form. From everything that I could hear they do not have this revelation. Once again, whether or not the error is in the translation, or whether Isaac Luria believed that this teaching that came down, and I believe it came down from God, it is a truth, it is just being interpreted incorrectly, it is being interpreted for humanity, and the men of humanity, we are not real men, we are just fragments of the real man, rather than applying it to the whole man.

We are doing this work, I do not know what the Rabbis know, I really do not want to sound ignorant, I really do not want to be critiquing men who have a great deal of knowledge, you know, and probably a knowledge that is beyond me, so I just want to make it very clear that I am just teaching what the Lord is showing me, whether the Kabbalists have this knowledge in some hidden place or not, I do not know but I do know this, it is not common knowledge, it is not taught commonly, and that the translation is very obviously indicating that reincarnation is for the human being as we know him, the fallen mortal man, and this is where the error comes in, because reincarnation as taught by the Kabbalists which mean salvation by good works is not Scriptural and it is not a teaching that is of God.

We are reconciled to God, we are rectified only through union with the glorified man, who has come back for us His Nephesh, to impart His life to us, to impart His life, His Nephesh

to our Nephesh, and His Ruach to our Ruach, His spirituality to our potential for spirituality. Let me read this second alternate translation. The verse in the translations of the Gate of Reincarnations says:

Rather because he now has a Ruach, the sin will only damage the Ruach and only this will need rectification. As I told you in part 3, this message is complete confusion, because it does not apply to a human being at all, and it only applies to a glorified man, yet this teaching is applying it to a human being which is a partial man, saying that the reason the man is reincarnating is to rectify himself. This would be like saying, Jesus is reincarnating. Jesus is grafting Himself to us for the good of Jesus, for the perfecting of Jesus. It is not for the perfection of Jesus; it is for our perfection. So this is just total confusion here. Here is the alternate translation.

But, rather than Jesus the Christ being crucified again, the sins of the body of Christ will only damage the regenerated Christ or the regenerated Ruach within this one that sinned, and only that one that sinned will need rectification. Only that one fragment of a man, that one human being that sinned will need, that fragment of Jesus' Nephesh, because we are His collective Nephesh, only that single man that sinned will need rectification because the sacrifice of Jesus the Christ which forgives the sins of the Nephesh exists in the heavens forever.

Praise the Lord, so once again, we see that there is a true revelation here, but that it is completely lost in the translation. And the last verse that we translated is, it appears in the Gate of Reincarnations as follows;

Therefore, if an additional reincarnation is necessary to rectify the Ruach, that is the human spirituality, that is Abel, it is actually to rectify Abel, then both the rectified Nephesh, and the blemished Ruach, that is talking about Abel now, will come back again together, and this will continue until the Ruach is rectified, after which he will have to die in order for the rectification, in order for the rectified Nephesh, and Ruach to reincarnate with the Neshamah, which is the mind of Christ. If this man has accomplished this, if he has rectified his Neshamah, his human soul, his Ruach which is Abel, and has acquired the mind of Christ and then he sins, then it will only damage the mind of Christ, the Neshamah, just as we explained with respect to the Tikun or the rectification of Ruach, which is Abel. Here is the alternate translation.

However, if the rectified Nephesh and the dead blemished Abel are to come together, in the right moral order again, and additional reincarnation is necessary to raise up Abel and that is the Ruach, this reincarnation by Ibur, that is Jesus grafting Himself to us, will continue until all of the Ruachs of the Adam's many membered Nephesh are raised or rectified, after which each Nephesh or each aspect of Jesus' Nephesh will have to die to the sin nature of their carnal mind, in order for the food of the spirit, that is the rectified Nephesh, and Abel, who is the Ruach to cause the mind of God, or the mind of Christ which is the Neshamah to be born again, that is to reincarnate, in that mortal man. A mortal man who sins after his personality, that is the Nephesh, is corrected, that is

rectified, to reflect the nature of God, well then only damage the newly formed mind of God within him because his Nephesh or the mind of God is forgiven by the eternal sacrifice of Jesus the Christ which forgives her sins and Abel, that is the Ruach is raised and has learned to distinguish between Christ and Leviathan, the sin. The sin of the mind of God is embracing false doctrine which destroys the mind of God but leaves the righteous of Christ intact. Praise the Lord. Are there any questions about that? Okay.

Now we are going on in section 2, and we have a comment by the translator which says; However there are different levels of rectification and the above mentioned procedure, everything that I just read you, would be altered accordingly. What does that mean? According to this different situation, as follows. It can also happen, now this is the translation now, it can also happen that the Nephesh becomes rectified and purified to such a great extent that it need not come back again, with the Ruach, and the Ruach is the seed of Christ that has come to raise Abel. Rather the Nephesh remains above in a place fitting for it found up with the bundle of life.

I have to tell you brethren that this is not, I am going to say it again, this whole teaching is a confusion, this is applying to the glorified Jesus Christ, no man who is not completely completed and perfected by Jesus Christ, no Nephesh, no human soul that is not joined to the Lord Jesus Christ goes to stay in a safe place and never has to come back again. This is what has happened to the glorified Jesus Christ who was perfected.

His Nephesh, the Nephesh of the glorified Jesus Christ is remaining above in a place fitting for it. What is the place fitting for it? He is now at the right hand of the Father. He is now purified enough to sit at the right hand of the Father. What does it mean to sit at the right hand of the Father? The right hand of the Father is the hand of blessings, He has become the hand of blessings.

Now remember all judgment is given unto the son, so when He was in the earth, He was judging the sins of the people or the sins of the Pharisees, and the sins of His disciples. When He ascended, He sat down at the right hand of the Father and He became a blessing to men, and He sent His Holy Spirit with gifts. I think I mentioned on a previous message that this bundle of life I believe the Lord has told me it is talking about the world of bound lights that is in Adam Kadmon's mouth. That is another confusion that I had in this study, let me comment on it here, I could not really decide where Jesus had ascended to, and I had on several messages, I have given you my opinion and then I was going back and forth and could not decide, I now believe that Jesus in the days of His flesh, was ascended to the Keter of Asiyah, and that full stature in the flesh is talking about a human being ascending to the Keter of Asiyah. You cannot get out of Asiyah, so long as you are in the flesh, but when Jesus departed from the flesh, He ascended to the world of Atzilut. He is up there in the world of Atzilut, that is where He is, the glorified Jesus Christ. Praise the Lord.

One of the different levels of rectification is, and this is the commentary by the translator, one of the different levels of rectification is so complete, that the level of soul that has

been rectified does not need to ever come back again, and once again that is true of a glorified man, that is true of a perfected man that is no longer in the body, and Jesus is the only one that I know of that fits that description. In such a case the Ruach would have to come back alone to rectify itself, however this is not possible, saying how can a Ruach, how can a man's spirituality, how can an Abel come back without there being a human being present, because the Nephesh is the aspect of soul that produces this personality and this physical body. How can you have an Abel which is our potential to regenerate Christ, when there is no personality or physical body? You cannot. But now here is the confusion here.

The text is saying that it is possible for an imperfect man to have a Nephesh that will ascend and therefore now how are we going to perfect his Ruach, how are we going to regenerate Abel into Adam if the man does not have a Nephesh that is producing a personality and a body? Well, let us let him graft to a convert. Brethren there are not converts to spiritual men that are not glorified, it is just a total confusion here. Let me say this then, there may be demons out there that try to attach themselves to human beings, maybe, I mean there is not a question in my mind that there is a great deal that I do not know. Maybe there are imperfected souls that illegally try to incarnate in a human being. I do not know about that, but I know that what is being talked about, what is being spoken about in this text is talking about the glorified Jesus Christ and that any such activity that may be attempted by a soul that has left the body that is not perfect, if that soul exists or if that Fiery Serpent exists, it is illegal.

There is a great deal that I do not know, there is a great deal that I do not understand, but I am telling you, any soul that is not perfected in Jesus Christ, that is not joined to the glorified Jesus Christ, to try to graft itself to a human being so that it itself can be perfected is in an illegal, a spiritual illegal activity. But this teaching the Gate of Reincarnations makes it sound like a good thing, but I am going to tell you that it is only a good thing when it is a perfected, completed perfected glorified man, and that is Jesus Christ, who is doing it not for His good, but for our good.

When the seed of Jesus Christ grafts to our Ruach, which is Abel that needs to be regenerated, that is the glorified Jesus Christ coming back for us, not for His own benefit, although on the other hand we are His body, and He wants us because He wants a body, but I do not really think it is accurate to say He is doing it for His benefit, He is doing it to raise us from the dead, because He can create another body any time that He wants. The Ruach, now this is the commentary, the Ruach cannot come down into a body without the presence of a Nephesh, because there is no body without a Nephesh, there has to be a soul to produce the body. In this case however, the Nephesh that has undergone such a complete Tikun, such a complete rectification, does have to return to incarnate.

How is this man's Ruach going to be perfected? The whole point brethren is that Jesus was completely perfected on every level and He is not sending back an incomplete Ruach, an imperfect Ruach, He is sending back a perfected Ruach which is the seed of

Christ, our potential for spirituality, and He is going to graft to Abel, and produce the resurrected Adam. This is the translation of the Gate of Reincarnations;

Therefore it, the Ruach of the man that is disembodied but not perfected, therefore the Ruach level of soul of this man will reincarnate with the Nephesh of a convert. This is a perversion brethren of what Jesus is doing. Jesus is reincarnating with a many membered convert called the church. The church does not like that word reincarnation, but it is the truth, Jesus is reincarnating in a convert and we are it, and He fully intends to totally graft Himself to us and reproduce His nature in us so that we are a full reincarnation of Himself.

Therefore, it, the Ruach reincarnates with the Nephesh of a convert as it says in the Zohar, Sabba d'Mishpatim, and this is the quote of what it says in the Zohar, They will reincarnate together until the Ruach is rectified. Brethren, look at the error, we have talked about this so many times, this is the statement in the Zohar, they will reincarnate together until the Ruach is rectified. Now there are two conclusions you can draw, that the Ruach of the convert will be rectified, or that the Ruach of the reincarnating Ruach will be rectified.

The truth of the matter is that we will reincarnate together if you want to call it a reincarnation, where we will be born again, or we will have a born again experience when the Ruach of the glorified Jesus which is the seed of the glorified Jesus, grafts to Abel in us, we will have an experience that could be called a reincarnation, we will be having an experience of new life, but without dying to this flesh. It is the hour of perfection, it is for the perfection of the convert, not for the perfection of the glorified man who is sending his seed.

We can choose, according to the text of the Zohar, you have to interpret it, they will reincarnate together, Jesus will reincarnate with his many membered body of Christ which we are, His Nephesh, until the Ruach is rectified. It is your guess and my guess as to which Ruach is going to be rectified, the seed that is coming down, or the Abel that it is grafted to. I declare to you that this translation is incorrect, and only God knows what it says in the Hebrew but this English translation is incorrect. The seed of Jesus Christ will reincarnate with the Nephesh with the human being that is having the experience of a new birth of a new lifetime without dying to the flesh, they will reincarnate together, they will remain together, until the Ruach of the convert is rectified. What does that mean? Until Able produces a regenerated Adam.

Praise the Lord. Now this is the commentary of the translator; This Ruach therefore, will come down to join the Nephesh of the convert and they will reincarnate together, until the Ruach is completely rectified, he is saying the same thing. On to the translation now;

Once that is achieved, once what is achieved? Once the Ruach is rectified, then the person dies and the first Nephesh comes back to join with it, with the Ruach in order to receive and rectify the Neshamah. Let us see if we can figure this out. I guess I really have to put this on the board. Drawing #2, the translation of Gate of Reincarnations says, Once that is achieved, once the Ruach is rectified, then the person dies and the first

Nephesh comes back, to join with it, with what? With the Ruach that is joined to a convert, for the purpose of or in order to receive and rectify the Neshamah. Once again, the whole principle behind this work as it is being translated is that it is the incarnating man who is incarnating in a human being for his own purposes and for his own completion and perfection, that was what Lurianic Kabbalah says.

Christ Centered Kabbalah says, No, first of all if it is possible for a man who is out of the body to do such a thing, and my revelation as it is right now is that there are no disembodied men, the only part of us that goes on is the worm which is our Fiery Serpent, so if it is possible for a Fiery Serpent to incarnate and graft itself to an existing human being, for the purpose of gaining for himself another Nephesh, another soul, or another Ruach or another potential for spirituality or another Neshamah, another opportunity to manifest its mind through a human being, this is the spiritual crime, it is illegal, and maybe it is possible, maybe this is, maybe what this is talking about here is demonic possession.

It is illegal, it is not allowed. The only that is allowed to incarnate by grafting himself to another human being, is a perfected glorified man, and when the perfected glorified man grafts himself to a convert, it is not for his purposes, it is for the purpose of saving the convert.

Here we see a classic example of what the carnal mind, of how the carnal mind twists things, and will perceive something that a true servant of the Lord Jesus Christ is doing to try to help them, the person in their carnal mind will perceive that effort of the true servant of Jesus Christ as an effort on the part of that servant to enrich themselves or to do something for themselves, we go through that all of the time. We go through that all of the time, if you are a servant of the Lord Jesus Christ, people misjudge your motives and they think that your attempts to help them is to benefit themselves rather than to help you. This is what the carnal mind, this is a classic transformation of understanding of the carnal mind, that the purpose of reincarnation is to help the reincarnating man rather than to help the man who that seed is being grafted to, it is completely backwards. The alternate translation of that verse for Christ Centered Kabbalah is;

Once Adam is raised from the dead in a mortal man, that person must die to their carnal mind and then the Spirit of Christ which is the Nephesh of the glorified Jesus Christ, that is the Nephesh of the glorified Jesus Christ comes back again, to that member of fallen Adam that has been resurrected in that man to join with the resurrected Adam, in order for, that mortal man to receive the mind of Christ which is the Neshamah, and to train it, to train that mind of Christ, to the level of maturity that was revealed in Jesus the Christ, and that is Ephesians 4:13, that we are to be raised up to the stature of the fullness that Jesus Christ attained to.

I just want to point out to you with this red footnote indicated by an asterisk, that the Spirit of Christ if you were sharp enough to pick it up, that in previous messages I said that the Nephesh of Jesus Christ is the Holy Spirit, and here I am saying that the Nephesh of Jesus Christ is the Spirit of Christ. My explanation is, that the fruit of the Holy Spirit which

is the Nephesh of Jesus Christ, matures into the Spirit of Christ. Please note that the Spirit of Christ is coming back again, what does that mean? It means that the Spirit of Christ was in Adam, before he fell, and He is coming back to the resurrected Adam again for the purpose of maturing that mortal man, or according for that, well Christ Centered Kabbalah would say for the purpose of maturing the mind of Christ in that mortal man for the benefit of the man, but Lurianic Kabbalah would say, No for the purpose of rectifying your Nephesh, for the purpose of the glorified man. It is completely backwards, the motive that is coming forth in this teaching is completely backwards. Praise the Lord. Any questions or comments?

Drawing #3, Lurianic Kabbalah says or, the Ruach may come back by itself with, before I go any further, let me tell you that there, the way I have been teaching there are two meanings to the Ruach, I have told you that the Ruach is referring in some context to Abel in the individual, and in another context it is talking to the seed of Christ that comes and grafts to that Abel. This context is talking about the seed of Christ. The Ruach, the seed of Christ may come back by itself with the Neshamah, that is the mind of Christ, until the Neshamah is rectified, after which time the three of them, that is the Nephesh, the Ruach and the Neshamah, no longer need to return and are instead bound up with the bundle of life as is fitting for them. Christ Centered Kabbalah alternate translation;

Or, the seed of the glorified Jesus Christ may come back by itself to form the mind of Christ, that is the Neshamah, until the mind of Christ is matured in all of the members of the body of Christ after which the third part of the members of the body of Christ which is the carnal mind is no longer needed and instead, the many members of the body of Christ return to and bundle together with the life of the Father to measure that is fitting for each of them.

What I suggest that means is that, everybody is not joined to the Father, to the same measure. Some people are joined more completely and more fully than others, so long as we are still in the flesh and still not perfected we are going to find different measures of union with the glorified Jesus Christ. My footnote there is an explanation, that some believers are eligible to receive the mind of Christ without ever receiving the Holy Spirit because the fruit of the spirit is revealed through their personality either from birth or through childhood training.

Drawing #4 explains my use of the term the third part, which I just read to you in the last alternate translation. I have divided the board in half, and I am comparing the three parts of mortal man to the three parts of primordial man. The three parts of mortal man are 1, the human spirit which is the breath of life, that is the Neshamah, that which causes animation, the 2nd part is the human soul which is the personality, and the 3rd part of mortal man is carnal mind. The carnal mind itself has three parts to it, the conscious part is called Cain, the subconscious part is called Leviathan, and the unconscious part is called Satan. The carnal mind is the 3rd part of mortal man. Concerning the three parts of mortal man, we have the left column which is Binah, Gevurah, and Malkhut, and the

right column which is Chokhmah, Chesed, and Netzach. The middle column is the Keter, the Tiferet, and the Yesod.

I have a correction here, the left column is Binah, Gevruah, Hod, and Malkhut, the right column is Chokhmah, Chesed and Netzach, and the middle column is Keter Tiferet, and Yesod. The middle column is the rectification of the left and the right column, or the rectification of the left and right column. The middle column is the strength of the right column, because if all you have is the left and the right column, the left column is stronger than the right column and the person becomes evil. So the middle column is the rectification of the left and right columns. The middle column is the strength of the right column and the tempering of the left column. The middle column joins with the right column to restrict the left column.

In Christ the third part which is the middle column represents justice and righteous judgment appearing in Malkhut which is mankind. In fallen man, the third part or the middle column represents the completed mind of the Serpent, which is the carnal mind in mortal man. We see whether we are looking at the three parts of mortal man or the three parts of primordial man, as long as that man is fallen, the carnal mind is the 3rd part, so whenever you see that term in the Scripture it is talking about the carnal mind being the 3rd part.

And Christ rose out of the 3rd part of the day, meaning the day can be, that Greek word translated **day** can mean age, and Christ arose out of the carnal mind of this divided age within the man Jesus. Any questions on this? Okay, I would like to try to finish up section two if I can.

The next section which is page 2 of section 2, it seems to me, it is not clear whether this is a translation or the comment of the translator, it is not clear, but I think that the next two sentences that I will read, that they are both comments. I do not understand what the translator did with his format here, but I believe this is the comment. I see what I did, sometimes he reiterates the translation, sometimes he uses the same word, sometimes his reiteration makes the translation clearer. I guess that is what he is doing here, he is reiterating the translation, and this is what the translator says, Once all three levels of soul Nephesh, Ruach and Neshamah are rectified, there is no longer any need for gilgul, that is reincarnation, and all three may remain bound up with the bundle of life as is fitting for them.

The translator just reiterated the statement and explained that the three that are being spoken about are the Nephesh, the Ruach, and the Neshamah. What I find interesting here is that the conclusion that is drawn, that after all three are bound up with the bundle of life, that there is no longer any need for reincarnation and the conclusion that the translator is drawing here or maybe it comes from Rabbi Luria himself, is that when there is no more need for reincarnation, you are out of the flesh in some spiritual world somewhere.

I declare to you that this creation is in the flesh. Judgment is in the flesh, and perfection is in the flesh. When there is no more need for reincarnation, we are going to be in the flesh and immortal and not dying anymore in the flesh, we will not be in these physical bodies which are prison houses but we will have spiritual bodies of flesh. When there is no more need to reincarnate, we will be a part of the visible creation, we are not going to be in some invisible world somewhere. Praise the Lord.

This is a commentary by the translator: It was said previously that the Ruach does not enter a body without the presence of a Nephesh. In this case however, where the Ruach was completed when it was together with the Nephesh of the convert, then the rectified Ruach may serve as the vehicle or the body and base for the entry of the Neshamah which is the mind of Christ, and if this Ruach, this seed of Christ or this reborn Adam were both Nephesh and Ruach, in this case therefore the presence of the Nephesh is not absolutely necessary.

When I read this comment, I realized that what we have here and that I have not pointed out to you in this section, is there are two kinds of Nephesh. In a previous message, I talked about the two kinds of Nephesh, and the one Nephesh is the life of the flesh that is in our blood, which gives animation, we cannot call this life because our existence is death, but we have animation in this existence, and that comes from the breath of life or the human spirit that is in our blood. There is a second kind of Nephesh, if you remember from when we first started doing chapter 2, the very first thing that we read was, well when a person is born, his Nephesh enters him, and the question was, well is not there life in the womb? The answer to that question is, that there are two Nepheshes, there is the Nephesh which is the life of the flesh that is in the blood, and then there is the Holy Spirit which is the life of Jesus Christ which is the Nephesh of the glorified Jesus Christ that is being given to us, the life of glorified Jesus Christ, and that life of the glorified Jesus Christ comes in many forms, it is not only in the Holy Spirit that is evidenced by speaking in tongues. The life of Jesus Christ can be imparted to someone in the form of faith.

We also found out that the life of Jesus Christ can be imparted to someone in the form of the fruit of the spirit, someone can be born with just a, with the fruit of the spirit, or that, that fruit of the spirit can be brought out in the trials, if they have an excellent upbringing, where they are being trained up by a godly parent. The Holy Spirit comes in many forms, the Holy Spirit which is the Nephesh of Jesus Christ, comes in several forms. That is the Nephesh, it is the Nephesh of the glorified Jesus Christ but we have a Nephesh that gives us animation.

When we go back to where we are reading now, and we talk about the Ruach, we talk about the Nephesh of this person being bound up in the bundle of life, so the Ruach incarnates by grafting to a convert, what we are really being told there, is that the Nephesh of Jesus Christ, the glorified man is in a high place and will never come down again, bound up with the bundle of life, and the Ruach that comes down is grafting to, this is interesting, it is grafting to, it could be grafting to, let me say this so it is simple, this Ruach of Jesus Christ that is coming down, it could be grafting in one of two ways, it can be

grafting to the Nephesh of a convert, that means the breath of life, it could be just grafting to the soul of a convert, or it could be grafting to the fruit of the spirit that comes from the Nephesh of the glorified Jesus Christ in that convert. I am going to put it on the board for you.

Drawing #5, I am dealing with this statement that the presence of the Nephesh is not absolutely necessary, now that sounds like confusion because the Nephesh is the breath of life, but I remind you there are two Nepheshes, the Nephesh that we are born with and then the Nephesh of the glorified Jesus Christ, which we receive when we are quote born again, or how should I say it, when a person is born, he receives the Nephesh.

The Ruach which is the seed of Jesus Christ can be grafted to the fruit of the Holy Spirit in a mortal man, and the fruit of the Holy Spirit in a mortal man can come in three ways, it can be received as an Ibur, from the glorified Jesus Christ, it can be present from birth, when the mother passes it on to the fetus, and the fruit of the spirit can be brought forth in a child by godly instruction and correction of sinful behavior and attitudes by the parent.

The presence of a Nephesh is not absolutely necessary means that the Nephesh or the personality of the glorified Jesus Christ is not absolutely necessary for the nature, the spirituality and the mind of Christ to form an immortal man. You do not have to speak in tongues to receive the nature, the personality and the mind of Jesus Christ, the glorified Jesus Christ. The seed of Christ can be grafted to a mortal man whose personality is subjected to righteous principles and attitudes, and the mind of Christ can be formed from the spirituality that the seed of Christ brings to that person, but on the other hand, the Nephesh of the mortal man that is given in the womb, must be present, because there is no existence without that Nephesh. We see the two Nepheshes. Is everybody okay with that? Okay.

This is still the commentary or the comments of the translator, in any case, once all three levels of soul, the Nephesh, the Ruach, and the Neshamah, are rectified, there is no longer any need for gilgul, that is reincarnation, and all three may remain bound up with the bundle of life as is fitting for them. This is like a confusion because the Nephesh that we get from the Lord Jesus Christ does not need to be rectified. Here we are talking about the Nephesh that we are born with, that is the one that needs to be rectified, and the Ruach that comes from Jesus Christ that is the seed of Christ, that does have to grow up and have experiences, so we can say that is rectified, and the Neshamah, the mind of Christ has to be rectified.

We see a confusion as to which Nephesh has been spoken about here, but I hope I have clarified it for you. This is still the comments of the translator. The Arizal, that is Rabbi Isaac Luria, now returns, in the paragraph we are going to read after this introduction, that Arizal now returns to consider the fate of the Nephesh of the convert that has been the vehicle for the Ruach that came in to the world without its Nephesh. Now remember the Nephesh that is bound up in the bundle of life is the Nephesh of the glorified Jesus

Christ, the Nephesh of the convert is the Nephesh of a mortal man that needs to be rectified.

I am going to read that sentence again, the Arizal now returns to consider the fate of the Nephesh of convert, that is you and me that has been the vehicle for the Ruach, the seed of Christ, that came into the world without its Nephesh, because the latter have undergone such a complete Tikun, but look, may the Lord correct me, I keep telling you I do not want to be arrogant but as far as I could see, this is complete nonsense, the Ruach came into the world without its Nephesh, it is the Ruach of Jesus Christ, it is the seed of Jesus Christ, and it came into the world, without its Nephesh only in the case where it came to graft to a person that has the fruit of the spirit formed in them from godly parents who instructed them, but here we are told because the latter had undergone such a complete Tikun, we are being told that the reason the seed of Christ will come into the world without the Holy Spirit is because Jesus Christ, the glorified man had undergone such a complete Tikun which it is just, this whole chapter is complete confusion.

The reason, the only time the Ruach, the seed of Christ will come into the world without the Holy Spirit or the glorified Nephesh of Jesus Christ is when it comes to a man that has had the fruit of the spirit formed in them from a godly upbringing or possibly they could have received it from a mother in the womb. Now we are going to read the paragraph which is a translation of Isaac Luria's work, the Gate of Reincarnations. The Nephesh of the convert, okay that is us, the soul of the mortal man, and the personality of the mortal man, no not the personality of the mortal man, what is this now, if they are saying that the Nephesh is the breath of life, I have been saying that the Nephesh is the breath of life, the life of flesh that is in the blood, and that is true, but for now I am going to have to say, that this Nephesh is both the personality and the life of the flesh that is in the blood, that they are joined together and for the purposes of this study, I am going to say they are one and the same, because I cannot see a distinction here.

The Nephesh of the convert that was joined to the Ruach and helped it to perform good deeds in this world. We are saying the personality of the fallen man and the existence that, that fallen man has, Isaac Luria says, has helped the seed of Christ to perform good deeds in the world, it is the exact opposite.

First of all, the seed of Jesus Christ, does not need your fallen personality or my fallen personality to help Him, and second of all, Jesus did say that, the Scripture does say that Jesus came into the world to do good, but not to do good works, the good that Jesus came into the world to do, was to save sinners. This is a complete perversion from the truth. The Nephesh of the convert was joined, the Nephesh of the convert that was joined to the Ruach has helped it, no we have not helped Jesus, Jesus has helped us. As a matter of fact, Christ is the help that was promised to Adam in Genesis. The seed of Christ that comes into the world is not only sent to help us, it is the help, the help that is meet for us, the help that we need to make us a whole man in this world and it has nothing, well the good deeds that it helps us to perform are the good deeds that come out of Christ,

but not the good deeds that will perfect us as is taught in Lurianic Kabbalah, and Lurianic reincarnation and occult reincarnation.

The personality and the spirit and the breath of life of the convert that was joined to the seed of Christ, has been helped by the seed of Christ who performed good deeds in this world. That Nephesh, that personality has been a vehicle for, I am going to have to put this on the board.

Drawing #6, this is Lurianic Kabbalah, the Nephesh of the convert that was joined to the Ruach, has helped it to perform good deeds in the world, and has been a vehicle for it in this world, we are being told here that the Nephesh is the vehicle for the Ruach which is the seed of Christ, it is completely backwards. Through their union, the Ruach was able to achieve its Tikun, its rectification, this Nephesh of the convert will also become elevated when the original Nephesh of this particular convert which is talking about the Nephesh of Jesus Christ, and the two of them will be on the same level in the world to come, like neighbors and they will never part from one another.

Christ Centered Kabbalah, alternate translation, the seed of Christ which is the Ruach, that was joined to the personalities of fallen Adam, became the vehicle, the seed of Christ became the vehicle that performed the good work of converting them, the personalities of fallen Adam, in to the nature of Jehovah, which good works saved the personalities or the Nephesh of fallen Adam, from Satan and Leviathan, and raised them up to the same level that the personality or the Nephesh of the first or the original Adam was on. Because, and the reason this happened was that the regenerated Adam, which is Christ Jesus, was like a neighbor to the personalities of fallen Adam, in other words he had mercy on them, as we are told in Luke 10:37, and so we see Christ Jesus, had mercy on the personalities of fallen Adam and in the world to come, that is Adam's earthen side, which is his Nephesh will never depart from Adam again. Is that not awesome? Any questions or comments?

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