

Part 1

CHRIST-CENTERED KABBALAH

MESSAGE # 534 - Part 1

UNEDITED TRANSCRIPT OF

BERESHITH

(The Beginning - Gen. 1)

Sheila R. Vitale,
Pastor, Teacher & Founder
Christ-Centered Kabbalah
PO Box 562, Pt Jeff Sta, NY 11776-0562, USA
Telephone: 631-331-1493, Fax: 631-980-7704
Info@Christ-CenteredKabbalah.org
<http://www.Christ-CenteredKabbalah.org>

Sheila R. Vitale, Pastor, Teacher & Founder
CHRIST-CENTERED KABBALAH
~ The Compleat Kabbalah ~

Ministry Illustrator, Cecelia H. Bryant
www.Christ-CenterdKabbalah.org/illustrations.htm

Office & Shipping Department

June Eble, Office Manager
Kerry LaManna, Administrative Assistant
Cecelia H. Bryant Office Assistant
Rita Satterfield, 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 Mobolaji-Lawal
Margaret Mobolaji-Lawal, Transcriber & Editor
Margie Melito, Transcriber
Maria Rodriguez, Transcriber & Editor
Mary Jane Sears, Transcriber & Editor
Nieves Villalba, Editor
Rita Satterfield, Transcriber
Rose Herczeg, Transcriber & Editor
Sue Panbianco, Transcriber
Sue Willis, Editor

Webmaster, Kerry LaManna

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 UNEDITED Message Has Been Transcribed By
The CCK Transcribing & Editing Team

THIS TRANSCRIPT HAS NOT BEEN EDITED.

John 7:17-18

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. (KJV)

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

**** Transcriber
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
Margaret Mobolaji-Lawal, Transcriber & Editor
Margie Melito, Transcriber
Maria Rodriguez, Transcriber & Editor
Mary Jane Sears, Transcriber & Editor ******
Nieves Villalba, Editor
Rita Satterfield, Transcriber
Rose Herczeg, Transcriber & Editor
Sue Panbianco, Transcribe
Sue Willis

CHRIST-CENTERED KABBALAH

Message # 534 - Part 1

Unedited Transcript Of

Bereshith

(The Beginning - Genesis 1)

Bereshith is the Hebrew word for the beginning. In this message and I think the subsequent messages, at least part 2 and 3, we will be dealing with the events that occurred before Genesis 1:1. I have always had questions in my mind about Genesis 1. I never could figure out where the water came from. It just seemed to me that Genesis 1:1 picked up in the middle of something. Apparently, that is the case. We have been finding out over the years that we've been studying here, what we know to be the Scripture in the world today, that it is very abbreviated. We work with the Interlinear Text. I've been saying this for years now, that the Scripture is very abbreviated. If you don't receive the doctrine by revelation, you can't get into the deep stuff in the Scripture. But this is the way the Lord is having me to say it to whoever is listening to this message.

I keep telling you the King James Translation is good. People are reconciled to Jesus through it. I hear of miracles, people getting off drugs, people getting off alcohol, people

getting physical healings, but the bottom line is, even though people may be receiving a miracle of deliverance from addiction, they still go on struggling with a carnal lifestyle. They do not receive an impartation of power that lets them or empowers them to live above the problems of this world. So they may be delivered from crack cocaine, which is a wonderful thing, but they get sick the next week and they go to the doctor. Supernatural healing is not in their life, supernatural deliverance from spiritual enemies, from people who hate you without a cause, is not manifesting in their life or is manifesting on a very, very low level. It's the depth of the Scripture that produces a supernatural life, a life in the flesh whereby we walk on the water. It's a life where we or our children don't even know what a doctor looks like, where there are no financial problems whatsoever, where every problem that comes our way is dealt with in the Spirit and we walk in total victory in the flesh.

This is not manifesting in the church today. I don't think anybody could dispute this. It's simply not manifesting in the church today. So we are literally getting the crumbs of what God wants us to have. We must ask the question why. Of course, the Pharisees in the church, today, offer a reason why. They will tell us we don't get more than what we now have, until after we die. They can't think of any other reason why we're not walking in power, why our whole nation, which is a Christian nation, is being overrun in this hour. We're under a severe attack by pagan religions to knock down Christianity. The church thinks the promises are after you're raptured or after you die. Their carnal mind can't come up with any other answer. But the answer is you have to lead a holy consecrated lifestyle which involves dealing with your sin nature and lining up to the righteous behavior and the righteous mentality of a son of God, which you can only do if you have the mind of Christ.

You have to live a life where your mind is continuously bathed in the water of the word. That's how you live a supernatural overcoming life of abundance on every level; your

health, victory over infirmity, victory over mental instability, victory over financial problems, victory over problems with your children, just walking above every problem that could be known to man, ultimately including death. I thought about this, again, today. I've been talking about this a lot lately. I saw Ricardo Montalbaum on TV. Does anybody remember who he is? He's paralyzed. This man was such a good looking handsome actor. He's now paralyzed and he was pitiful. People think this is normal. Brethren, this is not normal. Even if we do not enter into eternal life, we should be closing our eyes and going to sleep. That's how we should die. You're not suppose to be paralyzed because you reach a certain age. You're not suppose to be weak and decrepit because you reach a certain age.

Moses died and his full strength was within him. You're suppose to lay down and go to sleep. So not only are we not entering into eternal life, but some people are sick for a couple of years before they die, where all of their dignity is taken away from them. This is happening to people in the church. Something is wrong. What's wrong is our mind is not bathed in the power of Christ, in the word of God and the church is not walking a holy life. That's what we're trying to accomplish here. We're trying to walk the holy life through the exposure of our sin nature and by rejecting that sin nature and turning to the righteous nature of Christ, through the bathing of our mind with the pure Scripture, with the Spirit of the Scripture. See, the parable of the Scripture will not produce a supernatural life. The parable of the Scripture can produce the miracle of deliverance from addiction or some deadly disease, but we are in the Spirit of the Scripture to produce a supernatural life.

We are in the midst of a study of Kabbalah based on Isaac Luria's teachings as written down by Chayyim Vital in the book called The Tree of Life. The Hebrew name is Etz Chayyim. I think we preached nine messages on that study. Now the purpose of studying The Tree of Life is to give us the tools that we need to interpret the Zohar and the other Kabbalistic texts. Much to my very great surprise, the Lord has

started us on the Zohar. I thought, with my carnal mind, that we would have to get through the whole book of The Tree of Life and understand all of those principles in that book before the Lord would actually start us translating, but He has done something that I did not expect. There is text in the Zohar that predates Genesis 1 and it's in parable form. But with what we have learned from The Tree of Life, we can now understand the pre-Genesis introduction and I actually worked up an alternate translation, much to my boggled mind. It's very exciting to me because I know that I read it and I said, it's a parable and I can't make any sense out of this. I even told the Lord I need a teacher. Either you have to teach me supernaturally or I need a teacher who could understand this. I guess the Lord is going to teach me supernaturally. So this is what we're doing tonight. This is part 1 and we're starting to open up the mystery of the Zohar. I've spoken to you over this past year that I've been reading different sections of the Zohar that I felt I understood because of my knowledge of the Doctrine of Christ. I felt that I could understand a lot of what I read in the Zohar.

But in some sections, I even reported to you, that it goes off into a parable. I have to repent because I was ignorant enough to think that the writer of the Zohar didn't have the revelation, so he went off into a parable. I've told you that. But I believe now, because I've read in The Tree of Life, that a lot of the Zohar is deliberately written in parable form so that only the initiated should understand it. So therefore the fact is that I've read paragraphs in the Zohar that were in parable form that I understood because of the Doctrine of Christ. It wasn't that I know something that the students of Kabbalah don't know. It's just that they're not making it available for anyone who wants to read it. There's a lot that's still in parable form. I think there are people today who are very knowledgeable Kabbalistics because they're translating these books. You cannot do a translation if you don't know what you're talking about. Apparently there are some Jews around today that are very able Kabbalistics. There is a pure Kabbalah, there is a pure

word to the Kabbalah and I believe that's what we are pursuing. But of course, there are other people in this world that have laid hold of the Kabbalah and used it for their own purposes. They used it without being consecrated to God and just interpreted it to reflect their own beliefs. Now today there is Christian Kabbalah, where the teachings of the Kabbalah are mixed pretty much with Catholicism. There is what is called practical Kabbalah, which is really magic and witchcraft, which we are not interested in here at all. We are interested in the pure doctrine, whatever the Lord Jesus would like to show us. We're all willing to recognize our sin nature and fight with it.

Let me just review that right now in case someone listening to the tape or reading this transcript hasn't heard the Kabbalah tapes. Brethren, can anyone tell us who our vehicle for spiritual ascension is? What is the name of our vehicle for spiritual ascension? What part of us ascends? Are we physically being raptured off the ground? What part of us ascends? We had this same issue about a month ago and I couldn't believe that nobody knew what part of us ascends. But you almost got it today. No, it's not our spirit, it's our Fiery Serpent that ascends. The question is, will she ascend in the righteous timeline or will she ascend in Leviathan's timeline. She can only ascend into one timeline at a time because the entranceway to the heart center is where the fork in the road comes. The Fiery Serpent goes from the first root center to the second center to the third center and then there's a fork in the road.

Either she goes into the righteous timeline or she goes into Leviathan's timeline. But there is only one door. It is a swinging door. When the door to one timeline is open, the other timeline is sealed off. So if our Fiery Serpent ascends without us doing anything at all, she will ascend into the wrong timeline. She will ascend into Leviathan's timeline and eventually that individual whose Fiery Serpent is ascending into Leviathan's timeline will wind up marrying the Dragon. John calls it the resurrection of damnation in the Scripture. So we have to intervene as she ascends.

You see, when we read this deep doctrine and we study this deep doctrine, it stirs up our Fiery Serpent and she is like a wild beast. Right now, she is still in the Dragon's nature and she does not want to go into the righteous timeline. We have to ride her like a man rides a wild stallion. We must control her. The only way we can control her is by facing our sin nature and preferring the righteous nature of Christ over our sin nature. We must face our faults and confess them as sin and ask the Lord to help us to change. This procedure opens the door to the Christ timeline. See, Jesus says, I stand at the door and I knock and if you open the door to me, I will come in. That used to really puzzle me.

Why would we have to open the door for the Lord Jesus? What opens the door is when you're willing to confess that we are presently in the nature of the Dragon and that we're not righteous. There are many many Christians going around saying we're in the image of God. Most Christians believe we're already in the image of God. Well, to open the door to let Jesus in, you have to be willing to admit, without condemnation, that we are not in the image of Jesus Christ. We are in the image of the Dragon. Therefore we need help to recognize the manifestations of how we think, how we feel and how we talk out of the Dragon's nature and then we also need a revelation of how Christ Jesus thinks, talks and acts, so that we can prefer Christ Jesus. That's how we knock on the door and let Him in. So if we're engaged in spiritual philosophy and we're not willing to face our sin nature and war against it, our Fiery Serpent will ascend in Leviathan's timeline and we will be spiritually active in unrighteousness, whether it's conscious or unconscious or subconscious. It would be subconscious, not unconscious. So it's a very serious thing to pursue spiritual philosophy. Praise the Lord.

So what we're going to do tonight is we're going to take a look at the parable as it appears in the Zohar. I will read the paragraph that we're working with tonight. This is what the parable says. At the outset, the decision of the king made a tracing in the supernal effulgence, a lamp of scintillation and

there issued within the impenetrable recesses of the mysterious limitless, a shapeless nucleus (I hope I have this right) enclosed in a ring, neither white, nor black, nor red, nor green, or any color at all. When he took measurements, fashioned colors to show within the lamp, there issued a certain effluence from which colors were imprinted below. What does that mean? I have absolutely no idea what that could mean. Then after several months of really plodding through the spiritual principles of The Tree of Life, the Lord has led me to this paragraph and given me revelation on it. Actually, I have revelation on more than this paragraph. I just haven't had time to work it up. So let's take a look at the first phrase. At the outset, the decision of the king made a tracing in the supernal effulgence, a lamp of scintillation. I don't even know what those English words mean. So let's look up some of those English words. Effulgence, it means brilliant radiance. Lamp means vessel. Scintillation means a flash of light, a twinkling.

Now that really caught my eye, that twinkling, because there's a scripture in the New Testament that talks about the twinkling of an eye. Of course, the church thinks we're going to be raptured in the twinkling of an eye. I have studied that scripture in the Interlinear Text and I've translated it to mean the twinkling of a spiritual eye. It's not the blinking of my physical eye. I've translated it to say, when the spiritual eye closes, you die, or the age comes to an end and when the eye opens, there's a new age or a new lifetime. So I've always translated that to mean that we will be caught up, spiritually ascended, in one lifetime. That's how I've translated it. But I would like to give you an alternate translation on that right now. This is what 1Corinthians 15:52 sounds like with this new revelation. I guess I didn't give you the whole revelation of what twinkling is.

Scintillation is a flash of light or twinkling and a lamp of scintillation is a vessel that holds flashing lights. That's what that twinkling means, flashing lights, light alternating with darkness. Every time, for example, your eye closes when you blink, it gets dark. But spiritually speaking, this is talking about

the mixture of light and darkness. That's what it's talking about. Also, we'll see where the Lord leads us with this study. It also sounds to me like the fifth energy center; twilight. There is an energy center called twilight. So we'll see where the Lord goes with this.

But for tonight, I don't know what I should do first here. Let me just read you the alternate translation for that phrase. At the outset, the decision of the king made a tracing in the supernal effulgence, a lamp of scintillation. Our translation or our interpretation is, in the initial stage; we can't say at the beginning because you'll find as we go along, that the beginning comes later on. This is pre-beginning. This is prior to the beginning. So it starts out, at the outset; we're going to say in the initial stage because a lot of people may not know what outset means. In the initial stage, the king sketched a vessel in the heavenlies that would reflect flashing sparks of light alternating with darkness.

I don't really know where I got reflect from. But I know that I got sketched from a tracing. The king made a tracing in the supernal and that means heavenly, in the heavenly brilliance, because everything that's above is also underneath. So this is the brilliant radiance that's above. The lamp is the vessel of scintillation, lights flashing and alternating with darkness. I must have gotten reflect from some English translation of the word. In the initial stage, the king sketched a vessel in the heavenlies that would reflect flashing sparks of light alternating with darkness. Now the king; we've been told that Malkhut is the king. Malkhut is the tenth sefirot, the lower sefirot. But this king, I don't see how this could be talking about Malkhut unless there's something that I don't understand here. This king has to be talking about the Infinite One, although that is a puzzle to me.

Oh, you know what the Lord just told me; this is ruining my whole translation here. (Laughter) King can really not be the Infinite One. King has to be Malkhut. This verse cannot be talking about the creation of the World of Emanation. Well, it could be talking about the Malkhut of Adam Kadmon forming

the worlds. Remember we just had that in our message this morning. Adam Kadmon is the outermost circular sefirot and then within him, is the world of Emanation and then within the World of Emanation is the World of Creation. Within the World of Creation is the World of Formation and within the World of Formation is the World of Action. So the king must be Adam Kadmon's Malkhut, forming the World of Emanation or the World of Points, maybe. We had that message this morning. The first world that was emanated was the World of Points and that the vessels that were to hold the light were formed from the World of Points, but those vessels shattered and the shells of the vessels fell down to the World of Action and actually, we are those shells. We're shattered vessels that have lost their light. That's who mortal men are. So I'm getting revelation as I preach this. So at the initial stage, the king (let's just say Malkhut there) let's just say King Malkhut for now. I'll have to pray about this and see how the Lord wants me to translate that.

At the initial stage, King Malkhut sketched a vessel in the heavenlies (that's in the world above, not the world below) that would be a reflection of the flashing sparks of light alternating with darkness. I want to suggest to you that those flashing lights mixed with darkness existed in Adam Kadmon. Adam Kadmon is the filter that the light of the Infinite poured into. We'll find out as we go; please bear with me, this is a very difficult message. As we learned in our message study of The Tree of Life, which is called A Look At Kabbalah, the so called empty space really was not empty. It contained a grade of light that was so degraded in comparison to the light of the Infinite that as far as mortal man is concerned, when we look at that brilliant radiance of the Infinite

One and then we look at the light that's in the empty space, it looks like there's nothing there. Another example of it, not exact, is that this room is filled with air, but we cannot see the air because we haven't got the ability to see the air. But the air is visible to people that have a certain level of spiritual sight. They would actually see the air in this room. So the empty

space, we'll find out as we go on, was filled with a substance of degraded light, which we call darkness. Adam Kadmon completely filled the empty space. So that means that this light and this darkness is within Adam Kadmon. That means this flesh and this alternating of this light and darkness is within Adam Kadmon. So what do we have here? In the initial stage, the king or Malkhut of Adam Kadmon sketched a vessel in the heavenlies that would reflect the flashing sparks of light alternating with darkness that were within Adam Kadmon. I'm going to have to work on this translation. Is everybody okay? I think I'll just wait till the end of this message to do this 1Corinthians 14:52. I just feel to keep on going with this.

The next phrase of the parable is; And there issued within the impenetrable recesses of the mysterious limitless, a shapeless nucleus enclosed in a ring. And there issued within the impenetrable recesses; well, impenetrable means that you can't penetrate it and recesses means the back part and the limitless one is talking about the Eyn Sof, the Infinite One. The word mysterious really means that we cannot comprehend it. We were talking about that this morning. We cannot comprehend the Eyn Sof, the Infinite One. There was enclosed within the ring a shapeless nucleus. Now we know what the ring is. We learned what the ring is from our study of The Tree of Life. Does anybody remember what the ring is? I don't think so, so let me tell you. We're going to be doing a review on The Tree of Life.

We're going to continue with that message also and we're going to go over all of this and hit it in more and more detail. The ring is the circle that came into existence after the Eyn Sof contracted itself. Do you remember that, that the Eyn Sof was everywhere? The Eyn Sof was everywhere and He filled everything. He is limitless and He has no end, but He was the same. He was one grade of light that was endless, but He was the same everywhere. Then from a point in the midst of Himself, He contracted Himself and pulled back, creating an empty space that formed a circle because He pulled back evenly. He pulled back the same distance and that's probably

not a correct word, but just so you could understand what I'm saying. The Unlimited One, the Eyn Sof, He pulled back equally in all directions and that would have to be a circle. To center yourself, to find a place in the middle of yourself, and then pull back equally on all sides, you have a circle. You can't pull back equally on all sides and have a square because a square is not equal. If you draw a square and you make a point in the middle and you measure the distance to all sides of the square, they're not equal. So therefore, the Infinite One had to form a circle as He contracted Himself because He contracted Himself equally in all directions. That circle which is the border of the empty space is what is meant by the word, ring, in the Zohar. There was no way we could have known any of this, if we hadn't been studying Kabbalah. Then when Adam Kadmon entered into the empty space and started forming or sketching the circular sefirot, Adam Kadmon did not form that first sefirot right up flush against the edge of the circle that the Eyn Sof formed. He left a space. Let me show you this on the board. You're all looking at me.

Drawing #1 shows the edge or the border of the Tzimzum, the contraction of the Eyn Sof. We see that Adam Kadmon has sketched his first sefirot within that empty space that is formed by the contraction. Yet, his first sefirot, or his first sefirah (that's the singular) is not flush up against the border that is made by the empty space and where the Eyn Sof is in his fullness. The reason for that is that if Adam Kadmon sketched his sefirot right up against that border, when the light of the Infinite flows into Adam Kadmon, all the light would flow together and there would be no separation. The whole point is to have a space within the Eyn Sof that finite worlds could be built, that something that is different than the essence of the Eyn Sof could exist. So there has to be an insulation, there has to be a space filled with a different grade of light. Out here is the Eyn Sof and the essence of the Eyn Sof is the same consistent.

We can't even describe it. We cannot even comprehend it. The light of the Eyn Sof that enters into the empty space is

a degraded aspect of the essence of the Eyn Sof. The essence of the Eyn Sof that enters into the empty space is called light. In the empty space is a mixture of light and darkness that is so degraded in comparison to the light of the Eyn Sof that it's called darkness. But in this area of insulation, it's not empty. There is no vacuum anywhere. So in this area between the edge or the border of the contraction and the first sefirah, there has to be yet a third grade or a third aspect of the light of the Eyn Sof because there has to be a distinction between the field of creation and the essence of the Eyn Sof that's outside of the field of creation.

I'm certainly not an artist, at all, but I've put a point here in an attempt to show you the center point. The empty space or the void is also called the field of creation. I guess I pretty much said it. Here is the edge of the contraction and within the edge of the contraction is another circle which is Adam Kadmon's first sefirah. We have the insulation in between. The Hebrew word for contraction is Tzimzum. We see that in a parable form, the Zohar calls the sefirah, a ring. Of course, Ezekiel Chapter 1:18 talks about the rings, which has been a mystery to me for many, many years.

I believe the mystery is now unlocked, talking about Ezekiel's glorified man. The King James Translation says, living creatures. Ezekiel Chapter 1:18 says; As for their rings, (of the living creatures) they were so high that they were dreadful; and their rings were full of eyes round about them four. But this is what that scripture now says to me. I didn't put much time into this so this is not what I would call a perfect translation. But even with my perfect translations, I look at them the next week and there are changes. But this is not the best that I could do at this time. As for their rings, they were so high. The Hebrew word translated high can also be translated proud. The Hebrew word translated dreadful should be translated, to reverence. It's a reverential fear. The word, four, I want to suggest to you, signifies the square as opposed to the rings or the circular sefirot. The square is referring to the linear Adam Kadmon that penetrates and pierces into the circular sefirot.

Is everybody following me with all these words? Actually, I want to suggest to you, that what this verse is saying, is that the circular sefirot are surrounding the linear sefirot and that's the mystery or as the Kabbalah would say the secret of, and a woman shall compass a man. You may have heard that. It's Jeremiah 31:22. Well, it's the circular sefirot that is surrounding the linear sefirot of Adam Kadmon. Adam Kadmon is the male and the circular sefirot are female to him. So this is the translation that I worked up. And the proud rings and the proud circular sefirot revered the sefirot of Adam Kadmon and the rings of the World of Emanation were round about the square or round about the linear Adam Kadmon and he completed them. And the proud rings revered Adam Kadmon and the rings of the World of Emanation (I may have the wrong world in there) I'm going to have to look at that. And the rings of the World of Emanation were round about the linear Adam Kadmon and the linear Adam Kadmon completed them. That word, completed, is the word, full. Isn't that interesting? Could you follow me without having this written out for you?

I don't think it's going to be the World of Emanation, but I can't take the time to do it right now, so I probably have the wrong world here. And the proud rings revered Adam Kadmon. That's their linear aspect. Now remember the circular rings are female to the linear Adam Kadmon, who's their lord. And the proud rings revered Adam Kadmon and the rings were round about the square, which signifies the linear sefirot. And he, Adam Kadmon, completed them. I see that I amplified the World of Emanation and it doesn't even belong there. Let me just take it out and I'll read it again. And the proud rings revered Adam Kadmon and the rings were round about the square or the linear Adam Kadmon and Adam Kadmon completed them. The circular sefirot revered; they were very proud. We know that, that's the major foundational characteristic of fallen mortal man, that we're proud. So the circular sefirot were proud, but even though they were proud, they revered Adam Kadmon and he completed them. We're

all proud, but Jesus Christ loves us anyway. We just have to come under His authority and we'll be safe even though we're proud. That excites me. It's just so exciting.

Let's try and go on with our study here. Our interpretation of the first phrase is, in the initial stage, the Malkhut of Adam Kadmon sketched a vessel in the heavenlies that would reflect the flashing sparks of light alternating with darkness. Now what that says to me is that the vessel that's being sketched is the circular sefirot. The circular sefirot are designed to be the reflection of the linear sefirot, just like the King James Translation says, the woman is suppose to be a reflection of her husband. Then you look at the woman and you could see what kind of a man her husband is. The woman is suppose to be a reflection of the husband, just like the moon is a reflection of the sun. Let me just make notes here so that I could change this because I do intend to put this in the Alternate Translation. In the initial stage, the king, Adam Kadmon's Malkhut, sketched a vessel out of the circular sefirot. I don't know if I'll keep this; I'm just making myself some notes. Adam Kadmon's Malkhut sketched a vessel out of the circular sefirot or sketched the circular sefirot, to be a vessel in the heavenlies that would reflect the flashing sparks of light alternating with darkness. In the initial stage, Adam Kadmon's Malkhut, the king, sketched the circular sefirot to be a vessel in the heavenlies that would reflect the flashing sparks of light and alternating darkness that were within Adam Kadmon.

The next phrase according to the parable in the Zohar; And there issued within the impenetrable recesses of the mysterious limitless one a shapeless nucleus enclosed in a ring. The footnote to this word in the Zohar says, vapor. The definition of vapor in the English dictionary is, a barely visible cloud of diffused matter, such as a mist, fumes or smoke suspended in the air. It's the state of a substance that exists below its critical temperature that may be liquefied by application with sufficient pressure. The definition of vapor is a barely visible cloud of diffused matter such as a mist, fumes or smoke suspended in the air. It's the state of a substance that

exists below its critical temperature that may be liquefied by application of sufficient pressure. Now this definition of vapor tells us that the substance within the circle; we're talking about the edge or the border of the contraction now, the substance within the empty space, the void, was suspended within the midst of the Infinite. I don't know if it was the substance. I have to change my own notes here. It wasn't the substance that was suspended in the midst of the Infinite. The whole void, the whole empty space, was suspended within the midst of the Infinite and the substance within the void was colder or cooler than the essence of the Infinite. It was colder or cooler because as we descend, we get cooler. That's what happened to mortal man. As we descended, we got colder and more solid.

See, when Jesus says in the book of Revelation, that we're getting lukewarm; what that means is we're descending. That means we're losing our spiritual power and our spiritual authority. So the definition of vapor tells us that the void was suspended with nothing holding it up in the midst of the Infinite One and that the substance within the void was colder than the essence of the Infinite and the substance or vapor could be liquefied if enough pressure was applied to it. It could be liquefied. We now know where the waters of Genesis 1 came from. The waters of Genesis 1 were the product of the lowered or cooled essence of the Infinite, which were liquefied when they were subjected to great pressure. The question is where did this great pressure come from. There were sparks of darkness that alternated with the sparks of light. Now remember darkness is just another grade of light. It's like saying we had yellow and green sparks of light. That's all that it means, different grades of light. The sparks of darkness that alternated with the sparks of light, within the vessel, were the dross or the waste product that was produced as a by-product of the manifestation.

I'll read that again. The sparks of darkness, which is a different grade of light that alternated with the sparks of light, within the vessel, that we know as Adam Kadmon, were the dross or the waste product that was produced as a by-product

of the manifestation of the Infinite's creative thought. The will to create arose within the Infinite One and that thought manifested in the form of first, the contraction, the Tzimzum, and secondly, the thread of light that entered into the empty space called Adam Kadmon. All of this required energy. It required great energy and there was a by-product. I never cease to be amazed that I got that word from the Lord when I first started preaching. I didn't even know what I was talking about. I got it as a word of knowledge. I didn't use the word, dross, but dross is what you get when you melt metals. When you purify metals, you get dross. That's the word the Lord gave me thirteen years ago, that it was a waste product. It's amazing. So we see that great pressure was exerted. In order for there to be water in Genesis 1:1, great pressure had to be exerted upon the substance in the empty space. Now we'll look ahead. I haven't really gotten to work on this sentence yet, but further down in the Zohar, this is what it says. The most mysterious power enshrouded in the limitless clave, as it were, without cleaving its void, remaining wholly unknowable until from the force of the strokes, there shone forth the supernal and mysterious point. It says from the force of the strokes. So we see that there were strokes. I would like to show you what those strokes were.

Let me read you the parable first. And there issued within the impenetrable recesses of the mysterious limitless, a shapeless nucleus enclosed in a ring. We are saying, there issued forth from within the incomprehensible (that means you can't understand it) secret place (usually refers to reproductive areas) of the mysterious limitless one, an unformed cloud of diffused matter. Diffused means to spread out or to scatter. So the matter was completely spread out and filling the whole empty space. It was an unformed cloud of diffused matter, in the midst of the void, that hung unsupported within the enclosed ring of Adam Kadmon's circular sefirot. Praise the Lord. I'm going to have to work on all of this. Okay, let's go on.

The next phrase is; And neither white, nor black, nor red, nor green, or any color at all. So it's talking about the

diffused matter. It was colorless. Now the significance of color is that the different colors signify different rates of vibration of light. White light is un-diffused light, light that has not been put through a prism. Un-diffused light is white. Once that light disseminates or diffuses or spreads out, it breaks down. The white light, which you might say is the seed, breaks down into a variety of rates of vibration and each vibration has a signature. If you're dealing in light you will know that the color purple means a particular specified measurable rate of vibration. If you have the equipment that you need to observe light in the forms of its different colors, a red light has a specific distinguished identifiable signature. If you're using the right equipment and you see light that is red, you know that it's vibrating at a specific rate of speed. We're told that the substance, even though it was diffused within the empty space, it still had no color. It was still in seed form. Let me just read you my note here. Colors are aspects of light and light moves by vibration. Each color signifies a particular rate of vibration and each level of vibration suggests a particular aspect or function of the essence of the shapeless nucleus. The lack of color indicates that the essence of the shapeless nucleus was undulating so slowly that it was undifferentiated. See, it's the rate of vibration. It's just like a seed. Something has to cause that seed to break open so that the insides of the seed can spring forth into a plant.

This is just another way of saying that the substance in the midst of the void was like dead. It was like a baby being born and the baby is not breathing. It was not undulating with enough power to enter into the reproductive stage. Our translation is, and the unformed cloud of diffused or disseminated or spread out matter was undulating almost imperceptibly and was undifferentiated. It wasn't breathing. Now this one I got by revelation today. The phrase is, when he took measurements. I said, Lord, for the life of me, I just don't know what that could mean. This is what the Lord told me. He brought to my memory the teachings from The Tree of Life that Adam Kadmon is a filter that is designed specifically to

measure the amount of the light of the Infinite that is passed into the empty space and passed into the sefirot and the substance in the empty space. Adam Kadmon is a quantifier. He measures the amount of light that can pass into each sefirah and the purpose for that is to stop the vessels that catch the light from being broken and destroyed. So Adam Kadmon is the one who measures. He, himself, is the measurer. He, himself, is the filter. He, himself, is the one that quantifies or determines how much light can pass through him and he just directs the whole program of how much light can pass to who, to which sefirot, or whatever.

I got this revelation as I went through our English dictionary. I looked up the word measure because when I don't have any revelation, I just look up every word that I can to see if I can get a clue. When I looked up the word, measure, I found out that a measure can be defined as a standard for the quantitative comparison of properties. As soon as I saw that word, quantitative, I got the clue that it was Adam Kadmon, that he quantifies, he measures, he counts how much light can pass through his eyes, his nose, his mouth and his ears. He restricts in a specified specific manner how much light will pass through him. So our interpretation of that phrase is; And the light of the Infinite poured into Adam Kadmon, the filter that quantifies the light of the Infinite. The next phrase; fashion colors to show within. Fashion means to make or to form. I guess it's talking about the World of Formation, if it's talking about fashion. Let's see what I even said here. Adam Kadmon distributed measured amounts of the light of the Infinite into the unformed diffused matter in the midst of the void and the light of the Infinite differentiated into a multiplicity of degradations and each grade vibrated at a unique signatory level within the void.

You see, the colors mean that the light of the Infinite entered into the empty space, mixed with the diffused matter that was like dead and showed itself as colors. The light of the Infinite had this spiritual sexual connection with the diffused matter. That's what we're talking about. It brought life to the

substance that was barely undulating at all. Maybe we might say it was in a coma, if you will. This is the last sentence that we're dealing with today. And within the lamp there issued a certain effluence from which colors were imprinted below. The English word, effluence, means outflowing or emanation. The significance of emanation is that which flows forth from you stays nearby and hovers near you. In other words, a woman who has a baby, she doesn't expect that baby to get up and move to California the next day. This is just to help you to understand. A woman gives birth to a baby and she stays very close to that baby for a long time. So emanation is something that comes out of you and hovers around you. It's not a breath that you blow out and it just gets lost in the atmosphere.

And a certain emanation flowed forth from within the vessel to engrave the world below. What we're talking about here is the formation of the worlds; Adam Kadmon penetrating into the outermost sefirot, which is himself. The outermost sefirot is Adam Kadmon. Then within him is the World of Emanation. Adam Kadmon is sketching and forming all these worlds within himself and that's what this is talking about. First there was a substance within him that was almost dead and not functioning. Then the light of the Infinite entered into the empty space through Adam Kadmon and mixed with the substance that was almost dead within Adam Kadmon and differentiated itself.

It spread out through the substance, breaking down into different colors, into different levels of vibration, giving life to the substance. Adam Kadmon went forth to engrave the nature of the Infinite One on the world below because this substance that was now infused with the light of the Infinite is the formation of the world below. Adam Kadmon went forth to make sure that the nature of the world below was that of the Infinite One. Now I did put all of these translations together, but we changed them so much that I think I'm not going to read it on the tape. I guess I could try. Let me see what we've got here.

At the initial stage, the Malkhut of Adam Kadmon, the

king, sketched a vessel. I can't do it. Maybe when we meet the next time, I'll have this worked up and I'll put the alternate translation to it. We will have the alternate translation on part 2 of this tape. The Lord just brought forth a lot more revelation here tonight and there are a lot of changes in the alternate translation. It's after 11:00 P.M. and I'm a little tired. I did want to give you this alternate translation of 1 Corinthians 15:52. Let's do that. This has to do with the twinkling of the eye in a moment. We were saying that a moment is an uncut period of time. The twinkling is Adam Kadmon, the place where light and darkness alternate. The Hebrew word that's translated eye means a visible world. I've known this for a long time. It means a visible world. I found out in our study of Kabbalah that the Hebrew word, eye, is the spelling of the Hebrew letter, ayin. In other words, if I had the English letter, H, and I had to spell it out, I would spell it maybe, ACH. So the Hebrew word for eye is the spelling of the Hebrew letter, ayin. It would be as if to say, it's H. I just spelled H as ACH and I know it means the letter H. But also that word, ACH, means the word or means eye. Are you following me? So the Hebrew word for eye is the Hebrew letter ayin and I did read in my studies somewhere that that letter, ayin, signifies one of the four worlds. I think it's the World of Emanation, but I'm not sure.

So in the twinkling of an eye, it's talking about the alternating flashing lights. Let's just say it's the World of Emanation. So the twinkling of an eye is talking about the flashing lights of the World of Emanation which is the next world down from Adam Kadmon. For the moment, which is an uncut period of time, we're going to translate that as Adam Kadmon, who cannot be separated or cut away from the Eyn Sof. Adam Kadmon is permanently attached to the Eyn Sof. He is the moment. So Adam Kadmon, who cannot be separated from the Infinite, is where the light and darkness flash alternately. In the world that is farthest away; that's the English word, last, in the King James. I guess I have to read you the verse. This is 1 Corinthians 15:52; In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and

the dead shall be raised incorruptible, and we shall be changed. So in the moment, the moment, the indivisible period of time is Adam Kadmon, who cannot be divided from the Eyn Sof. In the twinkling of the eye, the twinkling is the alternate flashing of light and darkness in the World of Emanation in the eye.

The last trump; that word, last, means farthest. Like the World of Emanation, it's the farthest world away from us; the World of Emanation. The word trump means reverberation, which really means echo. Years ago, I saw a Star Trek movie. I think it was a full movie with Whoopi Goldberg. She's in the Star Trek movie and she's explaining to the Captain that an experience that he has had is simply an echo. I never understood it at that time. I got the general idea that it was something that had happened before because an echo resounds over and over and over again. Pretty much what's happening to us today is an echo. As I told you in the tapes on Kabbalah, human beings line up with a lot of the description of the World of Points.

What happened to the World of Points? What's happening again and again and again? I believe that everything that happens in our world is happening again. There is nothing new under the sun. We're just going round and round and round in a circle and what happened, the problem that occurred in the spirit, is just echoing and echoing and echoing and we're just doing it over and over again. So what we're waiting for is a new sound. We're waiting for a new sound because the old sound, the sound of the fall, for lack of a better word, is still just going over and over and over. We fall everyday. I fall everyday. I miss the mark everyday. I have an encounter with the serpent like Adam had and God only knows how long ago it was. Maybe time wise, it happened a couple of billion years ago. I'm having the same fall everyday that Adam had. The serpent is coming to seduce me. I mess up everyday. I obey the serpent instead of God. It happens to me everyday. So that's just an echo of what happened to my forefather, Adam. This sound, the trump, is talking about an echo. What

we're waiting for is the new genuine sound that will knock out the echo of the old sound. Can you hear that?

We're waiting for that sound to come forth, which will result in the resurrection of the dead Abel within us, which will change our personality. We are who we are because the mind in us is the carnal mind. The mind that's married to us and living through us is the carnal mind. So we can only be changed when that carnal mind is put out and Christ Jesus is fully joined to us and married to us and becomes our full and only functioning mind. Then and only then will the personality change. That's what this verse is saying. So again, I didn't have the time I would like to have put in on this. I will try to make some sense out of my chicken scratches here. Adam Kadmon, who cannot be separated from the Infinite One, who is the place where the light and the darkness flash alternately. The World of Emanation, which is the farthest world away from us, the World of Action, there shall be an echo and the dead Adam shall be raised incorruptible and we shall be changed. The creative sound of the Infinite shall enter into Adam Kadmon where the light and darkness flash alternately and an echo in the world of Emanation, the world farthest away from us and the dead Abel shall be raised incorruptible and we, the personality, shall be changed. Let me try that again.

The creative sound; that's the new sound. Now remember, all of creation came forth from one creative utterance that came forth from the Infinite One. One creative utterance and everything that you see came forth. That's how high he is. He just made one sound. I don't know what the sound is. The Hindus and the

Buddhists say the sound is om. But it can't be anything as simple as that. It has to be something that I cannot comprehend. But we're waiting for the Infinite One to make a second sound because somehow that first sound went astray. Did you see that movie Groundhog Day? We're just doing it over and over. You should really see that movie. It's really worthwhile to see it. All of humanity is doing it over and over and over again and we cannot get out of this groove without

another creative sound from the Infinite One. This includes reincarnation. We're doing it over and over again on every level. The creative sound of the Infinite shall enter into Adam Kadmon, the place where the light and the darkness flash alternately. It shall echo in the World of Emanation, which is the world farthest away from us and the dead shall be raised incorruptible. The dead Abel shall be raised incorruptible and we, the personality, shall be changed. I guess it's saying, and it shall echo in the world of Emanation. The implication is that the creative sound will enter into Adam Kadmon and it will echo into the World of Emanation and then it will just float down through the World of Creation, the World of Formation, and it will finally get down here to the World of Action and Abel shall be raised from the dead and we, the personality, shall be changed.

Actually, I don't believe that's the past. I think that happened already because of Jesus Christ. I believe that Infinite One already made the second creative sound and it has already entered into Adam Kadmon, the place where the light and darkness flash alternately and that it has already echoed into the World of Emanation and it has already passed all the way down here to the World of Action. Right now we're waiting for it to fill the World of Action. The seed is here. I'll take this translation. Isn't that exciting? Well, does anybody have any questions or any comments? Actually, I have another drawing I want to put on the board for you.

This is our drawing showing how the substance in the empty space is liquefied. This is our drawing showing how the water got into Genesis 1:2. I could never figure out where the water came from. So we see the circle is the field of creation. We see the linear sefirot doesn't merely enter into this empty space and just stay there. But the linear sefirot is vibrating. Brethren, I'm very sorry, but I have to tell you one more time that this is a highly sexual suggestion. The linear sefirot does not just enter into the circular sefirot and stay there passively. The linear sefirot is vibrating and he's penetrating and withdrawing, penetrating and withdrawing under tremendous

pressure. That tremendous pressure is liquefying the substance, the diffused substance within the empty space. Actually, it's doing two things; it's liquefying the substance within the empty space and it's also forcing into the empty space the quantitative measured amounts of the light of the Infinite. That light of the Infinite is mixing with the diffused substance and giving it life. Then with that substance, he's forming the worlds. Adam Kadmon is forming the worlds within himself. That's what this drawing is about. Is everybody okay?

COMMENT: So is this what's called the force of strokes?

PASTOR VITALE: Are you referring to that other sentence that we looked at? Yes, I believe so. That's my interpretation of that sentence, which we will discuss on further parts of this message. I guess I should add the words, the force of strokes on the drawing board.

This is drawing #3. I'm just trying to show you that the contraction, the Tzimzum, had to form a circle because the Infinite One withdrew from a point at his center. He withdrew equally on all sides of that point. So we have a circle here. All points on the circumference of the circle are equally distant from the center. No matter where you draw a line from the center point of the circle to the circumference, the circumference is the border of the circle. That line will measure the same no matter where you draw it. We have a rectangle here. I showed you from a center point to draw to one edge of the periphery or the border of the rectangle. I just wrote in two arbitrary figures. It's one inch and if you draw a line from the center to the other edge or the other side of the periphery, it's two inches. You can draw many lines from a center point in a rectangle and very few of them, if any, would be equal. I guess it would be equal if you draw the line exactly opposite. The same rule applies to the square. So this is the explanation for why we are told that the empty space that is called a contraction is in the form of a circle. It does make sense that the Infinite One would withdraw Himself in the same distance in all directions from the point. Are there any questions on this?

I guess I'm all messed up tonight. But this drawing should have been at the beginning of the tape. But all you people who are listening to this tape, you are so smart that you can surely figure out that Sheila had a bad night and that the #1 drawing is #3. So you just do it backwards; that's all. (Laughter) This is a very profound message. It's just very exciting to see what God is doing. Okay, God bless you all. Goodnight.

1\26\01mjs

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

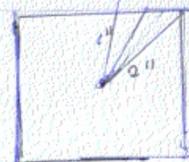
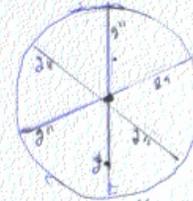
<http://www.Christ-CenteredKabbalah.org>

534 (1) Bereshith, (The Beginning-Gen:1)

3 Contraction must form a circle, because the center point within a square would not be equal distance in all points on the periphery.

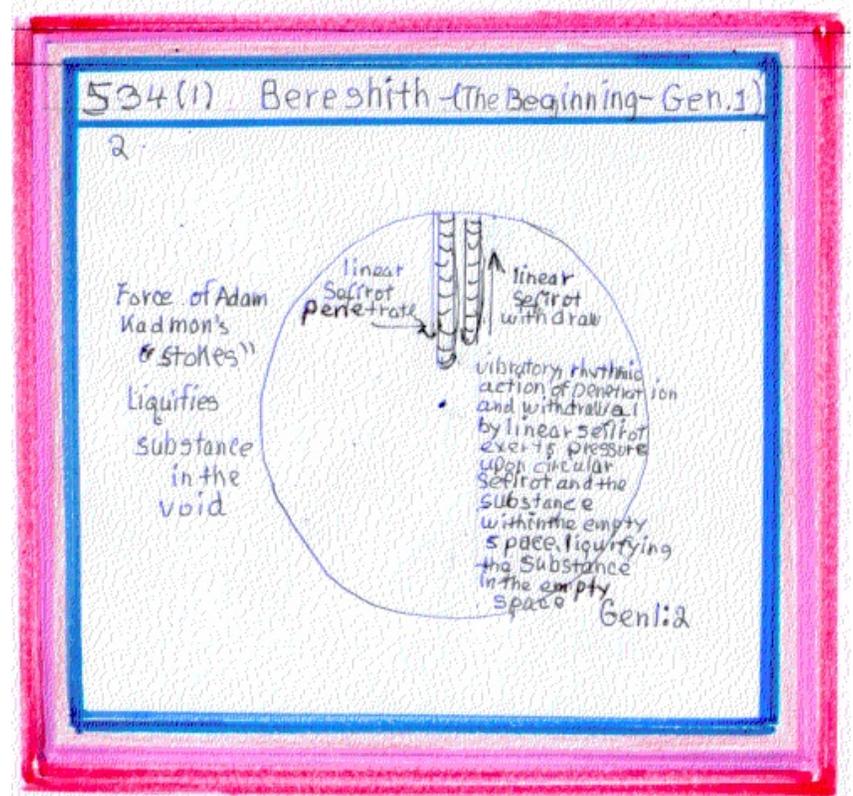
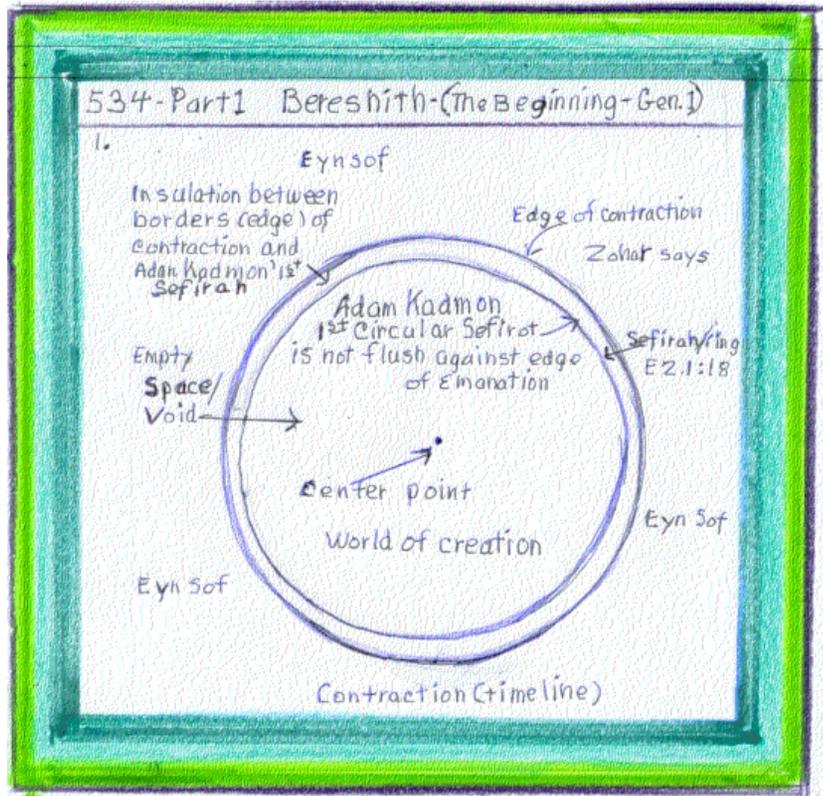


Rectangle



square

All parts on the circumference of a circle are equal distance from the center.



Sheila R. Vitale,
 Pastor, Teacher & Founder
 Christ-Centered Kabbalah
 PO Box 562, Pt Jeff Sta, NY 11776-0562, USA
 Telephone: 631-331-1493, Fax: 631-980-7704
 Info@Christ-CenteredKabbalah.org
 http://www.Christ-CenteredKabbalah.org