

Part 2

CHRIST-CENTERED KABBALAH

MESSAGE # 534 - Part 2

UNEDITED TRANSCRIPT OF

BERESHITH

(The Beginning - Gen. 1)

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~ The Compleat Kabbalah ~

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Definitions

**THERE IS NO MALE OR FEMALE IN
CHRIST JESUS (Gal. 3:28).**

**Accordingly, all textual references to
MALE and FEMALE point to spiritual
principles, and the words MAN and
MEN, as well as the pronouns, HE, HIS
and HIM, include, WOMAN, WOMEN,
SHE and HER.**

**CHRIST JESUS is the only spiritual
male. Accordingly, all powers and
principalities other than Christ Jesus are
identified as female IN RELATION TO
HIM.**

**The powers and principalities which have
incarnated this fallen world (2 Cor. 4:4)
are male IN RELATION TO FALLEN
MANKIND, and female IN RELATION
TO CHRIST JESUS.**

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)

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Unedited Transcript Of

Bereshith

(The Beginning - Genesis 1)

COMMENT: I was reading one of the transcripts where Sheila was talking about the various sefirot and their various colors. It made me think of the rainbow. Then while watching a children's video a picture of the rainbow was shown as an ascending path for the children to follow. They called it following the love light. It was really teaching the children about the ten commandments of God and I associated it with the Ten Sefirot.

COMMENT: We were studying a couple of years ago about the description of stars. It was just so close to how a star is formed and the light and the protons and the whole bit. The tape is #385 Quantum Mechanics In Creation Part 5 and Part 9 which has a drawing. It has a whole rundown of the lights of the star and also of light waves and photons and the path of the light wave and how it bends and goes into a circle. The description of the light waves and the energy that is transmitted and the vibration and the whole thing is in Part 5 of #385. It was fascinating to go back and look at how this was preached to us years ago and now it's really coming home in this new teaching that we have.

PASTOR VITALE: Thank you. That was very interesting.

COMMENT: The rainbow was mentioned in connection with the Ten Sefirot. There aren't ten colors in the rainbow. There are seven colors in the rainbow.

PASTOR VITALE: What does that mean to you?

COMMENT: I would believe it's the seven lower sefirot.

PASTOR VITALE: I find that very interesting. Yes, there are Ten Sefirot. There are Ten Commandments. We are told that the seven lower sefirot are likened to the seven days of creation. The first three sefirot are called the Head. They're very high; Keter, Wisdom and Understanding. They're very high and they're called the Head of the other seven sefirot. I just find that so interesting about the rainbow. I would be very surprised if it were not true that the seven colors of the rainbow signify the seven lower sefirot, each one vibrating at a different range and each one manifesting a different color and that is what the rainbow is. That is just really very exciting.

Also, we did have a revelation in one study that the true translation of when you see the bow in the sky, you will know that I've come. I'm not quoting the scripture exactly right. We translated that word, not rainbow, but bow, as in bow and arrow. We discovered that it was really talking about Elijah. When you see Elijah appearing in the spirit, signifying judgment, when Elijah comes to judge your sins, then you will know that your deliverance is at hand. But of course, the different colors of the different vibrations of the seven lower sefirot could easily bring forth an image of Elijah, but it may not even be. When I preached that, I really thought it would be a physical image of Elijah that we would see in the spirit. But it probably doesn't even mean that because we're told that the Ten Sefirot are the image of God. The Ten Sefirot are the image of God and now I'm wondering if that scripture didn't mean the seven lower sefirot, the rainbow, are the image of Elijah. So we'll have to see what the Lord tells us about that.

COMMENT: I saw something very unusual a few years ago when I was working in the garden. The sun was just the right way in back of me and as I was watering, I was absolutely amazed when I looked up. I saw a rainbow and then there was another rainbow above it, but all the colors were opposite even though it was going as a rainbow goes. It was still going the same way, but the colors were in opposite positions. I don't know what that would signify.

PASTOR VITALE: I don't know either, but that's very

interesting. Very interesting.

Well, I just thank God for the instruction of the Lord. We just go on every day. We have enough instruction here to last us for five lifetimes. The Lord has told us we would never be begging bread. Those that serve Him will never be begging bread. Those who really seek Him and chase after God will always be satisfied with this wonderful doctrine.

This is Part 2 of Bereshith. I'm going to read our interpretation of the first couple of sentences of Bereshith in the Zohar. Actually, I have it here as two paragraphs, but it's not two paragraphs in the translation of the Zohar that we're working with. I'll read it to you first. In the initial stage of creation, Adam Kadmon's Malkhut, the king, decided to; I bolded that because I want you to see that this is what he decided to do. A little further down, you'll see I bolded the word, because. So we'll see what he decided to do and why he decided to do it. Actually, it's a she; Malkhut is a she. She decided to sketch a vessel in the heavenlies which would reflect the sparks of light that were flashing in the darkness of the unformed cloud of diffused matter (that's scattered matter or disseminated matter) that had issued forth from within the incomprehensible (that means we cannot possibly understand it) secret place of the mysterious Limitless One. Limitless One is a translation of the Eyn Sof. That's what Eyn Sof means; Limitless One, who is mysterious and we cannot understand it. Into the midst of the void, this unformed cloud of diffused matter had issued forth into the midst of the void that hung unsupported within the enclosed ring of Adam Kadmon's circular sefirot. This is why Adam Kadmon's Malkhut did it. Because the unformed cloud of diffused matter was undulating almost imperceptibly. Let me show you this on the board.

The Lord just redid the whole translation that we have so far. It's not really a translation; it's an interpretation. I will tell you that one thing really bothered me when I started to work on this interpretation, that the Zohar says that it was the king who decided to do something. That really bothered me because I know that the king is Malkhut. Malkhut is the king and she is the tenth sefirot. She is the female. I'm really still new at this whole study but my perception is that Malkhut would not be the one to make the decision to create the World of Emanation. It would have to come from the Head. Such a decision should come from the Head; Keter, Wisdom and Understanding. So I didn't understand that, but as the Lord rewrote this

paragraph for me, He reminded me what I have read, that the Zohar and all of the other books of the kabbalah, that these books were deliberately written in a parable and round about way by the rabbis. We will get to them all, eventually, I guess. We're going to be doing this for years apparently.

This is a hidden message and the truth of it is only for the initiated, the people who are truly following after the Lord. So you would have to know in your heart, that there was something wrong with this message. The Lord just gave me another witness. We already studied how the rabbis never wanted to even spell the abbreviation of Jehovah's name. It's called the Tetragrammaton. JAHV stands for Jehovah. That's Jehovah without the vowels. In the books of Kabbalah, they mix up the letters. They don't say JAVH, it's VAH, or whatever. It's slipping my mind at the moment. Please forgive me, I'm a very informal preacher. So they mix up the letters of the Tetragrammaton, so why would they not mix up this paragraph and say, well Malkhut, the king, decided to form the World of Emanation. No, the Eyn Sof, the Limitless One decided to form the World of Emanation. The Malkhut, the female, she is the arm or the aspect of Adam Kadmon that the Eyn Sof used to bring forth His creative thought. Does anybody not know what I'm talking about?

So this is the revised interpretation of the first few sentences of Bereshith in the Zohar. In the initial stage of creation, the unformed cloud of diffused matter that had issued forth from within the incomprehensible secret place of the mysterious Limitless One into the midst of the void that hung unsupported. Now we're talking about the diffused matter hanging unsupported within the enclosed ring of Adam Kadmon's circular sefirah (sefirah is the singular of sefirot) was undulating almost imperceptibly. So the Infinite decided to pour its light into Adam Kadmon, the filter that quantifies and limits the light of the Infinite and Adam Kadmon distributed measured amounts of the light of the infinite into the unformed matter in the midst of the void.

And the light of the Infinite emanated forth from within Adam Kadmon, the vessel that quantifies and distributes the light of the Infinite and the light of the Infinite differentiated into a multiplicity of gradations with each grade of light vibrating at a unique signatory color within the void. And the sparks of light were flashing in the darkness of the unformed cloud of diffused matter and the king, Adam Kadmon's Malkhut, sketched the World of Emanation, the

vessel in the heavenlies that reflects the light of the Infinite. And each grade of the light of the Infinite engraved its unique signature upon the World of Emanation, the world below Adam Kadmon's circular sefirot.

Now I'm going to go to the board and we'll take this a phrase at a time. This is drawing #1. This is the void, the circle that you see on the drawing, is the void or the empty space that was created when the Eyn Sof withdrew Himself, withdrew from a point in the midst of Himself. He created an empty space and over here at the top of the outer ring, we see the point where Adam Kadmon enters into the void and then we see the light of the Infinite entering into Adam Kadmon who is the filter. Now you may recall from past messages that Adam Kadmon after he entered into the void, started on a path that drew a circle that was parallel to the border or the edge of the void and that that first circle is called the sefirah, Adam Kadmon. We see, according to Scripture, there is an unformed cloud of diffused matter which is the dross or the by-product of this creative process, but this matter was hardly breathing. What's coming to me right now, if you go back and you look at the drawings from the Creation series, not Creation Revisited, but Creation, the drawings look just like this. It's really amazing. It was picked up on the Quantum Mechanic series and the Lord is reminding me right now about the Creation series.

So the void was filled with diffused matter, but it was hardly breathing. I had a similar revelation when I preached that Creation series. I don't recall exactly how it came out, but I think the word was; and Elohim said let there be light and the purpose for the light was that there wasn't any life in the waters that were in the deep. We will find out when we get to it that this matter that's in the midst of the void, it's in the form of water. It's liquid. The void is hanging unsupported in the midst of Eyn Sof. Eyn Sof fills everything that there is. He is endless. There is no limit to Him. He is the Limitless One and this void is now in the midst of Him and it's hanging unsupported in the midst of Eyn Sof. Can anyone tell us how the void could hang unsupported? Does anyone have any idea? By magnetic forces, brethren. It's not supported, but it's held up by the tension created by opposing magnetic forces. So it's the same principle of gravitation that holds our planet earth in its orbit. The reason we don't go crashing into the sun or crashing into another planet is because of opposing magnetic forces that suspend all of the planets in their

orbit. We see that because the substance, the matter in the midst of the void, was hardly breathing, it was the Eyn Sof that made the decision. It wasn't the Malkhut that made the decision. It was the Eyn Sof that made the decision to pour His light into Adam Kadmon, the filter that would emanate measured amounts of the light of the Infinite into the midst of the void to enliven, to quicken, to give life to the matter that was hardly breathing.

When the light of the Infinite entered into the void and mixed with the diffused matter (diffused really means that it was spread out) the matter spread out and it went as far as the border would let it go. It filled the whole empty space and then we saw that there were sparks of the light that was mixed with the matter that were flashing. The Hebrew word that means flashing simply means that this light mixed with the matter so you couldn't always see the light. When the darkness would interfere with the light, the light would seem to disappear for a minute and that's what causes the flashing. It's like the blinking of an eye. You close your eyes, you blink your eye, and there's darkness. But our eyes blink so quickly that we never lose the image of the picture. But that's what was going on in the void. The light mixed with the darkness. We're told that the sparks of the light which is the life of the Almighty of the Eyn Sof, the Unlimited One, was flashing in the midst of the darkness. Like the moon in the sky or during the day, the sun and a cloud passes in front of it and briefly, you don't see the light. That's what caused the flashing. Then we're told that Adam Kadmon's Malkhut sketched a world that would reflect this light.

We know from other books that the next sefirot that was sketched was the World of Emanation. In order to sketch the World of Emanation, Adam Kadmon, who's represented by this line over here, had to descend down below the first circle which is called the sefirah. Adam Kadmon had to descend down low enough, below the sefirah, to sketch out the next circle which is the World of Emanation. The very bottom of this line, which is signified by Adam Kadmon, is Malkhut. Malkhut is the tenth sefirah. She's always at the bottom. So that's why the Zohar says that it was Adam Kadmon's Malkhut that sketched the World of Emanation. She's at the bottom of his line. She's like the point on the pencil. Let's see what the next sentence is. Is there anything else I can show you on this drawing? So we see that the mysterious Limitless One is in a secret place that we, mortal man, are incapable of comprehending and that the unformed cloud

of diffused matter had emanated into the midst of the void. I guess I told you that. It hung unsupported within the enclosed ring of Adam Kadmon's circular sefirot. It was undulating almost imperceptibly. So the Infinite decided to pour its light into Adam Kadmon, the filter that quantifies and limits the light of the Infinite.

Now please note that the Infinite is asexual. The Almighty in His infinite form is asexual. It's referred to as an "it." God does not start manifesting male and female aspects until He enters into the void in the form of Adam Kadmon and the Ten Sefirot. So the Eyn Sof is an "it." That's not an insult. I just keep calling Him, He; it's just neither male nor female. We cannot comprehend the Infinite. It's beyond our ability at this time to understand what it is. He's coming closer and closer to us so that He can know us. When He gets closer to us, He reveals Himself as male and female because we can understand that. But outside of the void, He's neither male nor female. So the substance, the matter within the void, was hardly breathing. So the Infinite decided to pour His light into Adam Kadmon, the filter that quantifies and limits the light of the Infinite and Adam Kadmon distributed measured amounts of the light of the Infinite. Can anybody tell us who the measured amounts of the light of the Infinite are? That's the Ten Sefirot. They're measured amounts of the power of the Spirit or the energy of God. They're measured packets of energy. We know them as the Ten Sefirot.

So Adam Kadmon distributed measured amounts of the light of the Infinite into the unformed matter in the midst of the void. The light of the Infinite emanated forth from within Adam Kadmon, the vessel that quantifies and distributes the light of the Infinite. The light of the Infinite differentiated into a multiplicity of gradations. That's just another way of saying it was white light that entered into the void and when you put white light through a prism, it breaks down into the colors of the spectrum. That's what we're talking about here. There was one light of the Infinite that entered into the void. But when it mixed with the matter, it broke down into a variety of gradations. Each grade of light was vibrating at a unique signatory color. This example is not realistic, but that means if it were to vibrate one undulation a minute, it was red. Any wave that was undulating at two undulations a minute, that would be blue. Of course, there was no time in there. I'm just trying to help you to understand. So conversely, if you see a color and you have this information, you could know the rate of undulation of that light wave.

Of course, depending on the rate of undulation, that also indicates the power and it also indicates function. So we know there are Ten Sefirot. There is Keter, Wisdom, Understanding, etc, and they each do something different. Each grade of light does something different. Certain activities of the light of God require a more powerful gradation of light than others. Understanding requires a very high gradation of light. If you are walking in the understanding of the Lord Jesus Christ, there is a very high spiritual manifestation operating in you. Sometimes people get close to you and they become very disturbed by that vibration. They don't understand it, but they think you're evil or they just want to get away from you. Not everybody. It depends on the spiritual condition of the person that's reacting to you. Sometimes people are okay until you start manifesting that wisdom. They think you're fine until you start speaking the wisdom of Christ Jesus. I'm not talking about it being wise to not go out without your coat in the middle of winter. I'm talking about the wisdom of God. I'm talking about the Doctrine of Christ. I'm talking about deep spiritual truth.

Now try to understand that when someone talks the way I'm talking right now, my speech is coming forth with a level of vibration that you don't hear from the average person. Speech causes vibration. See, we're not aware of it causing vibration, but it does. We are aware of someone screaming or someone speaking quietly. We're aware of that kind of change in vibration. But the average person and even I am not aware of this. Even I am not aware. I could not distinguish a change in the vibration of me talking now or cooing to a little baby. I cannot perceive the change. I can only see it in its reflection. I see it in the way people react to me. Nobody has any problem with me cooing to a little baby saying, aren't you a cute little baby. But when I start talking about things like this, people flee from me. The reason they flee is because they experience panic in their heart. Not all people, just some people. So when we speak, the vibration of our speech affects other people, affects their heart center, affects their mind. It depends on how spiritual they are.

If Satan is very powerful in somebody and that person starts hearing this message or any word that would come out of my mouth from this frequency, they're disturbed. That's just another way of saying that when it is Christ Jesus fully manifested in me, they're going to have a very negative reaction. Of course, Christ Jesus doesn't coo and say what a cute baby. Is there anything wrong with

cooing and saying what a nice baby? No, but Christ Jesus doesn't say it. Christ Jesus is very serious. He talks about the condition of His church and judgment and righteousness and truth and doctrine. Whenever the subject arises out of Christ Jesus in a man, it goes forth at a spiritual vibration (which I just told you, I cannot discern) that causes pain to some people that could be likened to one of us hearing a screeching yelling high pitch sound that would cause us to cover our ears. It goes forth in the spirit. That kind of disturbing frequency doesn't disturb people who cannot hear it. People could be very involved in crime and in all kinds of evil works, adultery, whatever, but if they're not spiritual, this high vibration won't hurt them. They'll be dead to it. But people who are spiritual, will receive the vibration of this high frequency with gladness or they will perceive it as an enemy.

I've told you I was invited to speak at a meeting a couple of years ago where there were quite a few people present. One woman came over and told me what a wonderful meeting it was. She was blessed by the Spirit. In the same meeting there was a woman who totally manifested terror, absolute terror of me, saying that she didn't want to hear one word from me about her life. It was in the same meeting, same Spirit, but the two people were different people and they were manifesting a different spirit. Both of them reacted to the Spirit of Christ in me; one positively and one negatively. So this frequency that Christ Jesus speaks at, was discerned by these two people and maybe the others in the room just weren't aware of anything going on.

So each grade of light was vibrating at a unique signatory color or a unique signatory rate of vibration within the void and the sparks of light were flashing in the darkness of the unformed cloud of diffused matter. The king, Adam Kadmon's Malkhut, sketched the World of Emanation, the vessel in the heavenlies that reflects the light of the Infinite. Each grade of the light of the Infinite engraved its unique signature upon the World of Emanation, the world below Adam Kadmon's circular sefirot. Now what does that mean? It's true of Adam Kadmon's circular sefirot and it's true of the World of Emanation and all the other worlds, that each of these worlds has Ten Sefirot within them. Remember me telling you that, that the world of Emanation has Ten Sefirot within it? Let me just read you this. Each of the grades of light of the Infinite engraved its unique signature upon the World of Emanation. The result of that activity is

that the World of Emanation has Ten Sefirot. The light in the midst of the void mixed with the matter and engraved its nature upon the World of Emanation and reproduced itself and produced Ten Sefirot. That's what it means. You may recall that in the circular aspects of Adam Kadmon, the Ten Sefirot are related to in the form of partzufim, in the form of personalities. So we see that the Ten Sefirot of the World of Emanation would be broken down into five partzufim; Arikh Anpin, Abba, Imma, Ze'ir Anpin and Nukva, but they consist of the Ten Sefirot. Does anybody have any questions about this profound first couple of sentences of the Zohar?

The next sentence that we're dealing with from the Zohar says, the mysterious power enshrouded in the Limitless clave, as it were, without cleaving its void. We'll just deal with that. That's what I have on the board right now. I want to show you what this means. The word clave and cleaving are just variations of the verb, to cut into. We're talking about that mysterious point now. We even talked about the point before we ever got into Kabbalah. We said that Adam was the point. Now we know that Adam Kadmon is the point, the first thing that appeared in the creation. I always thought of that point being in the center, right here. To the left side of drawing #2 I have a circle that says void empty space and I show a point in mid center. This is just a hypothetical point. It does not exist.

Now think that you flatten this ball of clay and you have a saucer of clay in the shape of a plate and you put your finger or a stick right in the middle, right where this point would be and then you start pulling the clay backwards; this is what the contraction is. Start pulling back an equal distance from the border. That's why the void is a circle because the Unlimited One started at a center point of Himself and pulled Himself back, an equal distance on every side of that point. The circle is the only geometric figure that is equally distant from the point to the circumference. From the center point to any point on the circumference, it is going to measure the same if you have a true circle. So the Eyn Sof pulled Himself back from His center point, equally distance in every direction. The border of the empty space became His circle. Is everybody okay with that?

But there really is no point here. That's just the point of beginning from which the Eyn Sof pulled back. So if you stick your finger in that circle of clay and pull it back so that you have an empty space in the middle, there's no point in the middle. That's just the starting point from which you started to push the clay back. There's

not going to be any point in the middle there. Do you understand what I'm saying? So there is no point; it's just a hypothetical point. It's not a true point; it's a point of departure. So as soon as the Eyn Sof pulled back to this border of this circle, the point ceased to exist. We'll read more about it in the Zohar. The Lord has revealed this beginning point of all, in other studies in this ministry The beginning point is on the circumference of the circle. The Eyn Sof formed the empty space here and then Adam Kadmon clave the void. He penetrated into the void. Adam Kadmon was a line, a thread of light that came from the Infinite One. See, we have an empty space and it's a void. Then Isaac Luria's teaching says that a thread of light from the Infinite entered into the void. Well, you see we have a border here. The void is a circle. There's an edge to it. There's a border to it. So Adam Kadmon, that thread of light from the Infinite, had to cleave, had to cut into, had to penetrate the border of the circle in order to get inside of it. So we see that the beginning point, the beginning of all, is not in the center of the void, which is what I used to think. But the beginning point is on the circumference of the void. This is what Kabbalah teaches. I used to teach that the point just arose from underneath and ascended up as a fish arising to the surface of the water and just came up in the midst of the water. That's how I used to teach it. But right now, I'm teaching Kabbalah and unless the Lord particularly and specifically tells me that these teachings are wrong, I'm going to assume that this is just a more sophisticated understanding than I had in the past.

So Adam Kadmon clave the void. He pierced into the void. After he pierced into the void, he formed the point, which is the beginning point of all and then he extended downward as a line from the point. The Zohar then says the most mysterious power, Adam Kadmon, enshrouded in the Limitless. So Adam Kadmon came forth from the Limitless. To enshroud means to be clothed within. That thread of light came forth from the midst of the Limitless One and it clave without cleaving its void. It clave without cleaving its void. Okay, so we see that it clave by entering in at one point on the circle and then the phrase, without cleaving, means that it didn't go all the way through to the other side to cleave it over here on the bottom. Adam Kadmon did not completely dissect the circle. Why is that so important, that Adam Kadmon did not completely dissect the circle? If Adam Kadmon started up at the top and his line extended all the way through and pierced through the other side of the circle, the void

would no longer be a void. The void would no longer be an enclosed circle. Adam Kadmon would have cut it in half and it would have probably ceased to exist. So it's important to know that Adam Kadmon clave into the void, but did not cleave the void. He did not cut the void in half. That's what that next phrase means. Any questions or comments on that?

We'll take a quick look at the next phrase. The rest of the sentence we're working on is; remaining wholly unknowable until from the force of the strokes, there shown forth a supernal and mysterious point. The most mysterious power, that's Adam Kadmon, enshrouded in the Limitless. He came forth from the Limitless One. He clave, as it were, without cleaving its void. The second phrase of this sentence should really come first; remaining wholly unknowable until. In other words, Adam Kadmon was not even recognizable or discernable or distinguishable or comprehensible. He was a thread of light that came forth from the midst of the Eyn Sof, but he was totally incomprehensible until from the force of the strokes there shown forth a supernal and mysterious point. We mention this on part 1 of this message.

Adam Kadmon did not just enter into the void with a steady forward moving stroke. He entered and he withdrew. He took a step forward and he withdrew. He entered into the void with a vibratory movement of two steps forward and one step backwards. The Zohar calls this vibratory movement a stroke, indicating that each time Adam Kadmon surged forward, it was literally a powerful penetration into the void. Now why would it require a powerful penetration into the void if the void was empty? Well, the void wasn't really empty. This is a big confusion that Zohar and other books of Kabbalah claim. It was empty in that the substance within the void was not the same substance as the Eyn Sof.

The substance was a cloud of diffused matter. It was the dross from the creation process. The Zohar calls it empty. As I think I told you, when I first started teaching this message, that I couldn't agree with that because I don't believe there's a vacuum anywhere. Then I did find a sentence in another Kabbalistic book which says the space isn't really empty from God's point of view. But from man's point of view, it appears to us to be empty. I believe there was a degraded form of light within the void called darkness. There was a degraded form of light called darkness. For some reason the books come forth saying the void was empty. It was empty of the pure

essence of the Eyn Sof; let's say that. It was empty of the pure essence of the Eyn Sof. It was empty of the pure light of the Eyn Sof because the light mixed with the darkness. That we read about in Genesis 1:1, day and night. The light of the Infinite was the day and the night was the darkness of the waste product of the creative process. We see that the two mixed because we only hear about day and night once. From then on we hear about evening and morning. So we see that there is a mixture of the light and the darkness and something new comes forth, morning and evening. Both morning and evening has a mixture of light and darkness. Morning is a mixture with a predominance of light and evening a mixture with a predominance of darkness.

So we see that Adam Kadmon entered into the void with a series of strokes, hard penetrations, that he had to force his way into the cloud of darkness or the cloud of diffused dark matter. I did print out some definitions of the word, point, for you, because I was very surprised to find what the dictionary had to say about the word, point. To me, a point is a point that you make with a pencil. Even if you're writing and you want to say period at the end of a sentence, you could also say point. That's what it means; the point, the dot, at the end of the sentence. So I was really surprised to see all of these definitions for the word point. It means a sharp or tapered end. If you look at the line that I drew into the circle, you could certainly say that it is a sharp or tapered end. It's an object having a sharp or tapered end or a tapering extension of land projecting into water. Of course, we're

not talking about land right now, but we are talking about water. A sharp or tapering extension into water, a mark formed by or as if by a sharp end. So we see that a point is much more than a dot on a piece of paper, but it is something that has a sharp tapered end. In other words, something is attached to the point. Something comes before the point. Now in mathematics, point means a dimension less; that means it has no width, it has no depth, and it has no height. A dimension less geometric object having no properties except location. It had no height, it had no depth, it had no north, south, east or west, above or below. But we know that the point existed on the circumference of the void. It had a location.

When the point first appeared, it had a location before it extended into a straight line. A point is also the major idea or essential part of a concept or narrative such as you have missed the

whole point of the novel. I believe that the point that Adam Kadmon, the point that first clave the void, that he represented the major idea or the essential part of the concept of what the Eyn Sof intended to create within the void. A point also means a single unit as in counting, rating or measuring. I believe that Adam Kadmon initially was a single unit and he did differentiate into Ten Sefirot. In music; we hear a lot about music in the Scriptures, particularly in the book of Revelation. We hear about it in the Old Testament. A point is also an electrical contact. I found this very interesting. A point is an electrical contact, especially one in the distributor of an automobile engine or an electrical socket or outlet. I think that's what Adam Kadmon is. He's an electrical outlet. He is there to receive the light of the Eyn Sof. A socket or an outlet is female. Adam Kadmon is female in relation to the light of the Eyn Sof that flows into him. He is a receiver. A point also can be described to mean a movable rail tapered at the end such as that used in a railroad switch. Part B of that definition is; the vertex of the angle created by the intersection of rails in a frog or a switch. The word, vertex, means the highest point, the apex or the summit. In human anatomy it means the highest point of the skull, the top of the head. In astronomy it means the highest point reached in the apparent motion of a celestial body.

Now what are we talking about here? The highest point, the vertex of the angle created or the top of the head. So we see that the point is the top of the circle. Now that's very interesting. You may say, Sheila, how can you say the point is the top of the circle? I thought you said that all points on the circumference are equally distant from the center. All points on the circumference of the circle (that's the border of the circle) are equally distant from the center of the circle. Does anyone not understand that? So how can you say the point is at the top of the circle? How can there be a top if all the points are equal?

There can be a top of the circle because Adam Kadmon's line does not go all the way through to the other side. So therefore, the place where the point cleaves the circle, we know that's the top of the circle. See, if the line went all the way through and pierced the circumference of the circle at the bottom, we wouldn't know which was the top and which was the bottom. But we know this is the top of the circle or the top of the empty space because that's where the point is. We know that this is the bottom of the border of the empty space because it's just underneath Adam Kadmon's line which does

not go all the way to the other side. Then once we know what's top and bottom, we can know what's left and right. We're talking about north, south, east and west here. Therefore, Kabbalah teaches that there are six directions, north, south, east and west, above and below. Of course, you need a three dimensional object to show that. We'll do that another night. But those are the four directions, north, south, east and west. There's a north, south, east and west, above and a north, south, east and west below. Any questions on what I just said?

The next phrase in the Zohar is, beyond that point there is no knowable. In other words, outside of the point where the Eyn Sof is, there's nothing that we could understand or comprehend. Therefore this point is called the beginning. It's not really the beginning because the word beginning suggests that there's nothing before it. So it's not "really" the beginning because we know that there is plenty before it. We know that outside of this point is the substance of Eyn Sof which is infinite. But we say that this point is the beginning because that which is outside of the void is so incomprehensible to us that we simply could never fathom it. Therefore, because of our mortal minds, we say that this point that cleaves the edge of the void is the beginning. So it's a beginning as far as our mortal mind is concerned. It's a beginning in the midst of infinity. This mysterious power that appears on the circumference of the void is the beginning of everything that Eyn Sof is doing in the midst of the void. So just as we said, there's a point in the center from which the Eyn Sof contracted Himself, but there really is no point. We say that this is the beginning, but it's not really the beginning. It's just the beginning as far as our mortality is concerned or as far as the work of God is concerned in the finite worlds which are to be built into the empty space. So we're dealing with some very difficult concepts here. So beyond that point or outside of that point it's not possible to know anything, therefore it is called Reshith; beginning. The name of this message is Bereshith. But we're told in the Zohar at this point, that this is called Reshith, the beginning. We're not going to get to it tonight, but I will show you how we get from Reshith to Bereshith. But for tonight, we're going to just stay with Reshith, which means beginning.

Beyond that point there is no knowable and therefore it is called Reshith, beginning, the creative utterance which is the starting point of all. So now we find out that the starting point of all, which we

just explained, it's not really the beginning, but it's the starting point of all that is to be created within the void. We now see that it is a creative utterance that this thread of light known as Adam Kadmon came forth, as the result of the thought of the Eyn Sof, (according to my notes) all of the finite worlds to be created, formed, and made within the void. This phrase to be created, formed and made; that arises out of the three worlds after the World of Emanation, the World of Creation, the World of Formation and the World of Action, which is associated with the word made. All of these worlds are to be formed within the void.

I think this drawing is pretty self explanatory. Are there any questions on it?

COMMENT: I was just questioning why the word Reshith was spelled without the "Be" before it.

PASTOR VITALE: I will explain that on a future message. I'm just not prepared to explain that right now. But the word does evolve from Reshith to Bereshith according to the Hebrew. The reason I put Reshith up there is because I'm teaching out of the Zohar and the name of the chapter in the Zohar is Bereshith. The sentence in the Zohar that we're up to right now, does say Reshith, the beginning. They both say the beginning, Reshith and Bereshith. As I said, I will explain it to you in more detail in a subsequent message when I completely absorb it myself. The reason I can't explain it is that I haven't learned it myself.

We have a scripture to more or less demonstrate the illustration that's up there. It's Daniel 12:3. The King James Translation says; And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. So we see that wisdom is associated with the shining. Both wisdom and shining is associated with brightness or what we might call revelation of the firmament; the firmament being the earth. The earth is associated with the matter elements of the creation. The Hebrew word translated brightness is Zohar. That's where the name Zohar comes from. It means brightness or revelation or understanding. So we see that the meaning of Zohar is brightness or the revelation of the word. We see that the revelation of the word is associated with wisdom. We know that Christ Jesus is made unto us wisdom. So if Christ Jesus is in you, you have everything you need to develop your potential to understand deep teaching, the deepest teaching.

Back to the Zohar. The next phrase that we're dealing with is the most mysterious struck its void. I already explained that. I don't see any difference, at least at this point, between struck its void and clave its void. The most mysterious struck its void and caused this point to shine. This is now talking about the light that entered into Adam Kadmon. The most mysterious Unlimited One struck its void and caused this point to shine. So we see that the shining that comes forth from Adam Kadmon is not from Adam Kadmon alone, but from the light of the Infinite entering into Adam Kadmon. The shining is specifically the light of the Infinite flowing through Adam Kadmon. This beginning man extended and made for itself a palace for its honor and glory. Now I have to tell you that I don't really have this straight myself, but I'm just going to put it on this tape and we'll just go into it more deeply on a subsequent message. The most mysterious Unlimited One struck its void and entered into Adam Kadmon. First Adam Kadmon cleaved the void and the mysterious struck the void and caused Adam Kadmon to shine. This beginning then extended itself and made for itself a palace for its honor and glory. According to my notes, several sentences ahead in the Zohar, we read, thus by means of this beginning, the mysterious Unknown made a palace and called it Elohim. This teaching is expressed in Genesis 1:1 as; by means of the beginning it created Elohim.

Now I said a whole bunch here. Let me just back up a little here. Actually, I am not sure at this point, who the most mysterious Unknown is. I may have to put some more time on this. I'm not sure whether it's Adam or the Light of the Infinite. I'm not sure what this palace called Elohim is. I don't know if it's all of the worlds in the void. I haven't really got that straight yet. So we're just going to have to go along with that. But we understand that by the means of this beginning, by the means of this point and the light shining through it into the diffused matter, the diffused darkness within the void, that the mysterious Unknown made a palace. What is a palace? It's a place for the mysterious Unknown to live in. At this point I'm not sure whether we're talking about Adam Kadmon or the Light of the Infinite. I think it would be the Light of the Infinite. Just as a silkworm or just as a spider enters in and weaves a web around itself or a silkworm weaves a covering around itself, the mysterious Unknown, which at this point, I think, must be the Light of the Infinite, entered in and made a palace for itself. Well, maybe not. Who lives in the palace? Doesn't a king live in a palace? So maybe we're talking

about Malkhut here. All we know is the mysterious Unknown made a palace and called it Elohim. Now this is a radical teaching. To translate Genesis 1:1 saying, by means of a beginning, it (we know that Eyn Sof is "it") created Elohim. It refers to the mysterious Unknown called Eyn Sof, the Unlimited One. Well, I guess when I put these notes together, I decided that it wasn't talking about the Eyn Sof.

So we see a translation of Genesis 1:1 with a whole new twist. The King James Translation says; in the beginning, God created the heaven and the earth. The English word, God, is a translation of the Hebrew word, Elohim. I looked this scripture up in the Interlinear Text. Now this translation that I just gave you, by means of a beginning, it created Elohim; that's the translation set forth in the Zohar. That's how the writers of the Zohar, which is suppose to be the great sages of Hebrew Kabbalah see it. That's how they see that first phrase reading it in the Hebrew. By means of a beginning, it created Elohim, meaning the Eyn Sof created Elohim. But the King James Translation says, in the beginning, Elohim created the heaven and earth. But Kabbalah says the Eyn Sof created Elohim and that Elohim is the heaven and the earth. Elohim is the heaven and the earth and according to Kabbalistic literature, the heaven is the heavenly man and the earth is the woman. Elohim really is the creation. The creation was made out of Elohim. Elohim is appearing to us today. Who is He appearing to us today as? Does anybody know? Yes, He's appearing to us as the Glorified Jesus Christ today. Elohim is appearing as the Glorified Jesus Christ today. So we see a radical twist here. I know it's probably shocking and it was shocking to me to think of Elohim as being created because as far as I knew, as far as most of know in the church, we perceive Jehovah to be the highest aspect of God and Elohim to be right under Him.

I never thought of Elohim as being created, but I have taken up these Kabbalistic studies and I believe the Lord has told me that it is true, that there are higher grades of God than even Jehovah and that Elohim is the beginning of the man. I've been teaching for years, to put it simply so that you could understand, that Elohim was the Spirit of Adam. That's what I've been teaching here for years, that Elohim brought forth Adam. Now that's not talking about Adam Kadmon. That's talking about a lower Adam. I don't want to get into too much confusing stuff right now. But the highest aspect of the

Godhead within the void, within the finite worlds, the highest aspect of the Godhead in the form that Eyn Sof has decided to reveal Himself to us as, in the form of the Ten Sefirot, the highest aspect of God, and the name associated with that aspect is (I may not be pronouncing it right) Ehyeh, the translation of which is I AM. Now we do know that there was I AM in the King James Translation and that I AM came to Moses and Moses said, who shall I tell them you are. The Great One speaking to Moses said to him, tell them that I AM has sent you. So that is very scriptural. I knew that there were other names of God. I knew that I AM was a name of God and then I think the next name down, I believe, is Yah because the y and the j are pronounced the same. I've seen that, too. I know I've seen it in my studies in the Interlinear Text, but I never had an understanding of where those names fitted in with Jehovah and Elohim. I just had no idea.

But I know they're in the King James translation. I know they're in the Hebrew text, so therefore the Lord hasn't told me otherwise, and He's put us in this study, so I am going to go along with the Kabbalistic literature that says I AM is higher than Jehovah and higher than Elohim. Now there's nothing said about Jehovah being created. I don't believe Jehovah was created, but Elohim, we're told in Kabbalah, was created. I want to tell you, that's still pricking me right now. It's hard to deal with. So if you can't deal with it, don't get upset about it. Just put it on the shelf. The highest name of the Godhead, which is associated with the first sefirah, Keter, is I AM. The second name of God, which is associated with wisdom, which is the next highest, is Jah or Yah. As I said, that's associated with wisdom. The next name of God in the order of authority and strength, descending now, is El. I've seen that in the Hebrew too. That is associated with understanding. Underneath that (if I'm not mistaken) I'm pretty sure what's underneath that is Jehovah. Jehovah comes after that, the fourth aspect of the Godhead. Also, Jehovah is associated with the first of the last seven sefirot. Remember we have a head and a body. The sefirot is broken up into a head and a body. The head is Keter, Wisdom and Understanding; the first three. The last seven sefirot are associated with the seven days of creation and those last seven sefirot are the ones that mortal men are more likely to be associated with than the higher qualities of God. Jehovah is the head of those seven sefirot. Jehovah is the head of the seven days of creation, so therefore it makes sense to

me, and of course, Elohim comes right under Him then. He's the fifth one down; Elohim.

So it makes sense to me that we hear mostly about Jehovah and Elohim in the Scripture because they are the first and second sefirot of the seven sefirot that are associated with the creation that we are a part of. That's why we've heard so much more about Jehovah and Elohim than we have about I AM and JAH and EL. So that makes sense to me. But if you've got any problems with it, just don't worry about it. Just leave it with the Lord and wait and hear what He has to say about it. I just find that so interesting. I looked in my Alternate Translation to see what God has given me for Genesis 1:1. It was years ago and I had to look it up because I didn't even remember. The alternate translation that the Lord has given me; In the beginning, the first thing that Elohim did, was to carve out a mind. See, that was how I translated it; that the first thing that Elohim did was to carve out a mind. I still didn't see that there was one greater than Elohim that carved and that the mind that was carved out was Elohim.

Now Elohim is associated with Gevurah, the fifth sefirot. Gevurah is might and force. Now this is so interesting. Listen to this. Gevurah is the might and the force of God. What I've been teaching here for awhile now, is that when that force of God is polluted, it's called who? What's the name of the polluted might or force or power of God when it is polluted? It's Satan. Satan is the polluted power of God. So right now, Elohim is appearing to us as the Spirit of Christ. Have I not been teaching you that Christ grafts to Abel and starts to war with Satan to take back that energy. The Spirit of Christ starts boiling Satan to purify the waters or the energy of the individual and separate that energy from the pollutants. Christ wants that energy back because the Spirit of Christ is our present day manifestation of Elohim. He's Gevurah. He's the fifth sefirot.

So like I said, it's very interesting. If for any reason, you're upset over this, don't worry about it and just leave it with God. I think these are all the notes I have for tonight. Let me just check this out here. I'll just read you my notes, which is pretty much what I just told you. It's probably shocking to most to think that Elohim has been created. But when we stop to think that Elohim is the spiritual foundation of mankind and that what we know to be the Adam who fell (of course it was not Adam Kadmon who fell) it was a lower Adam who fell. When we think about Adam, we know that we've

been teaching here for years that Elohim brought him forth and that Adam is the image of Elohim; the image of Elohim in His relationship with Jehovah. So it's not really that shocking to think of Elohim as being created if we stop to think that Elohim is the spiritual foundation of mankind and that Genesis 1:26 says, let us make man in our image. It's easier to do this when we see that man was created. Man was created and that Elohim is the spiritual foundation of man or Adam. So how can we believe that Elohim was created unless we believe that there are expressions of the Godhead that are higher than Elohim. That's what makes it tolerable. If you think that Jehovah and Elohim are the highest, then it would really be a problem for you seeing Elohim as created. But Elohim is fourth down on the list according to the great sages of Kabbalah. The Lord has told me to receive this teaching unless He shows me that it is wrong. So I'm going to go for it.

According to Kabbalistic Doctrine, the highest expression of the Godhead or the Divine Names of God that mortal men can comprehend is Ehyeh, meaning I AM, which is associated with the first sefirah, Keter. The second sefirah is Chokhmah, Jah, which is really Jehovah with the letters mixed up because the name is suppose to be too holy to announce. HVYH, which is associated with the third sefirah, Binah, and EI, which is associated with the fourth sefirah, Chesed. All of those names are above Elohim. So we see, that according to Kabbalistic literature Elohim is associated with the fifth sefirah, Gevurah, which means force. That's all the notes that I have for tonight. Are there any questions or comments?

COMMENT: I remember reading literature a couple of years ago from Messianic Jews who were very much into the proper names of the Godhead. They claimed that we were never to use Elohim because it was the name of the god of this world, Satan.

PASTOR VITALE: Really, these were Jewish Christians that said that? That's very interesting. You know, it's not completely true. We went through similar problems in this ministry. All of Elohim is not in Satan. Do you remember that at one point I was preaching that Elohim died? Do you remember that? Then the Lord had to show me, no, Elohim didn't die. It was just an aspect of Elohim that is trapped down here in the World of Action that died, where fallen mortal man is.

But all of Elohim is not down here in the World of Action. Everybody is looking at me. Let me show you this on the board.

These are the Ten Sefirot of Adam Kadmon. He does not go below the World of Emanation. But he sends forth rays of himself in the form of the Ten Sefirot. So we have the Ten Sefirot down in the World of Action too. I don't have it worked out yet, but let me just say it this way. Adam Kadmon does not descend below the World of Emanation. He sends forth aspects of himself into the lower worlds to nourish them. Adam Kadmon shines into the lower worlds, but he does not go below the World of Emanation and Elohim is a part of Adam Kadmon. So Elohim does not go beyond the World of Emanation, but he shines forth aspects of himself, so it's only the aspect of Elohim that's down here. We're in the World of Action. It's only the aspect of Elohim that's down here that has become Satan. It's just like saying a part of our body has become cancerous. It's not all of Elohim, who's up here in the World of Emanation, that's become Satan. Do you understand what I'm saying? It's just the aspect of Elohim that's down here in the World of Action that's become dirty. Now we prayed for somebody tonight, who just had a mini stroke. The Lord showed me a vision of her brain. A section of her brain was darkened. You might say dirty.

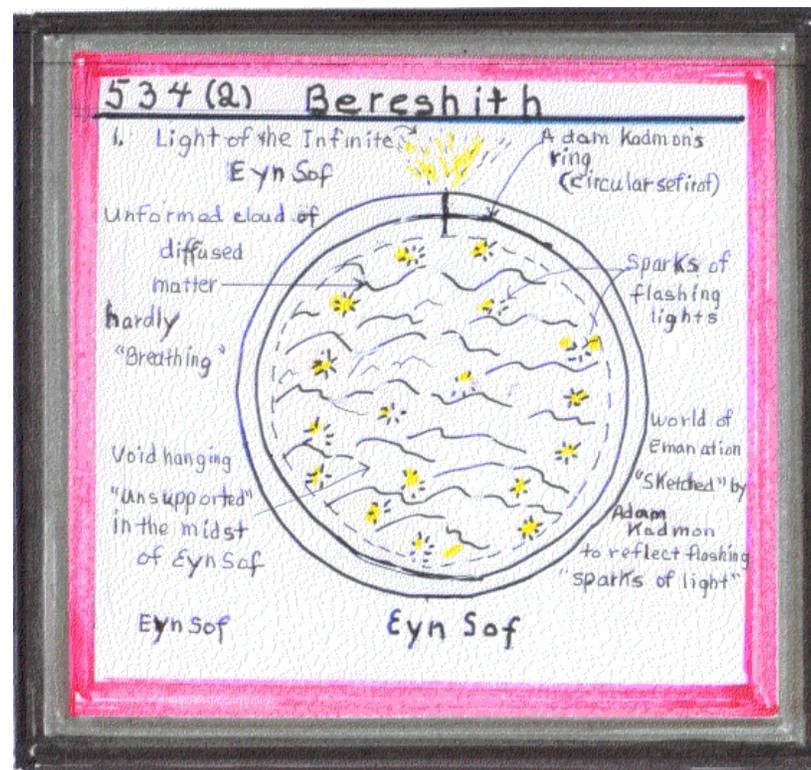
I saw the Spirit of God going in there and cleaning it up. So it's just an aspect of Elohim that shined down this low, that is polluted. That's how Elohim, in the form of the Lord Jesus, could enter into our world and graft Christ to us and that's how a man can have both Satan and the Spirit of Christ in him at the same time. It's both the clean and the unclean aspect of Elohim in a man. If you have the Spirit of Christ and you have Satan (everybody has Satan) if you have the Spirit of Christ, you have the clean aspect and the unclean aspect of Elohim within you and the two are fighting against one another. So these born again Jews, if that's what they call themselves, they have the general idea. Like I said, I preached that years ago, when I was doing the Creation Series or Creation Revisited, one of the two. I remember everybody looked at me when I was standing up here and I said, Elohim died. But that was how I saw it at the time. I didn't understand that there's an Elohim in each world. Elohim appeared in the World of Emanation, in the World of Creation, in the World of Formation and in the World of Action. He appears in all of these worlds. It's as if to say, well, your hand got polluted. Lots of people lose limbs and they still exist. It's really interesting how these different religious groups have just bits of revelation, but they're not exactly accurate. Even the Jehovah

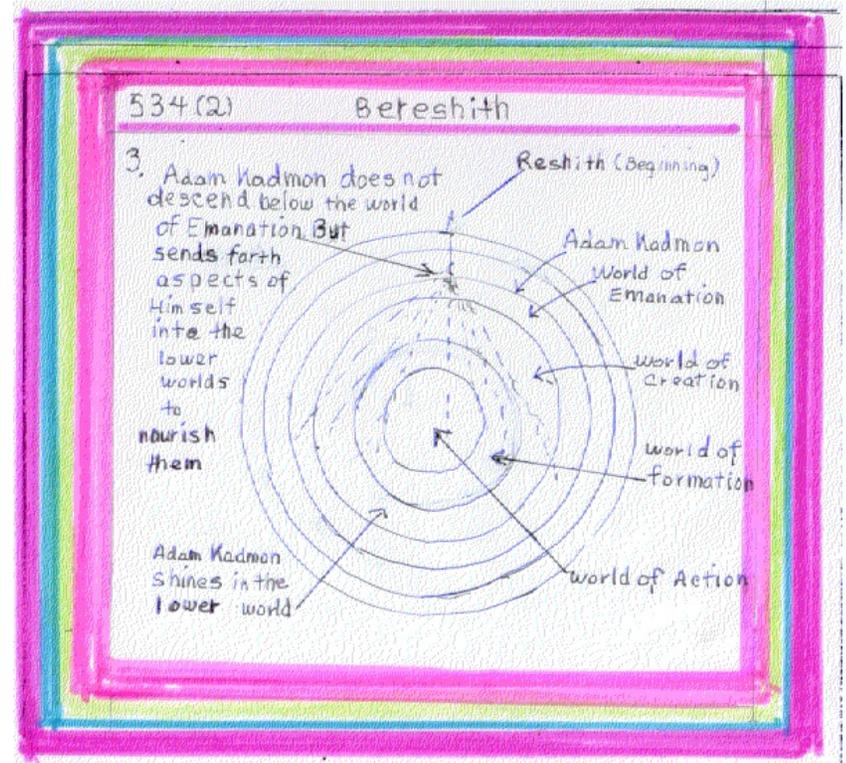
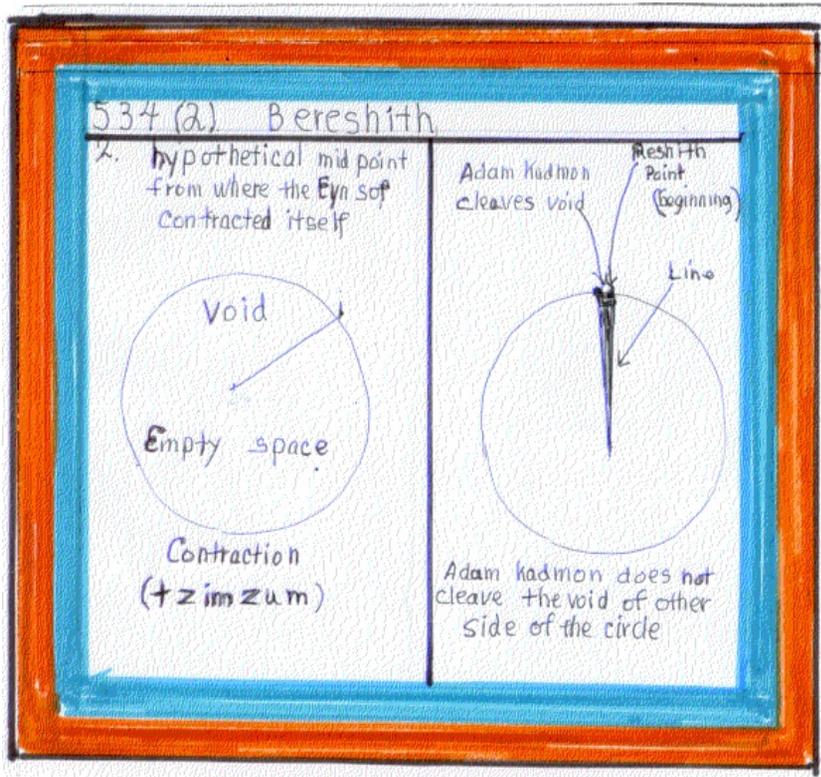
Witnesses have a lot of truth, but it's always just that shade off. So the Lord wants to give us the whole truth. Unless you're looking at the truth with the mind of Christ, it's always going to be a shade off. You have to be looking at it with the mind of Christ. Are there any other questions or comments? Okay, God bless you and goodnight.

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