



The Fundamentals Of Kosher Kabbalah: A Guide To



Kabbalistic Concepts And Terminology

Including Original Diagrams And Charts

Outlining The Order Of The Physical and Metaphysical Universes,
The Levels of Divine Manifestation & The Realms Of Time, Space And Mind.

By

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Introduction

Like the Torah itself, Kabbalistic literature, which rightly includes all of the Bible, Mishna and Talmud, contains multiple layers of understanding. At the very surface of these holy books are its most plain and simple meanings. Yet, there are also meanings in the texts that, although not stated outright are clearly implied within the context. For example, "In the beginning G-d created the Heavens and the Earth" (Gen. 1:1). This is a verse I am sure everyone is familiar with. Its plain meaning is clear. There is a G-d, and this G-d created the Heavens and the Earth. However, which did he create first, the Heavens or the Earth? The text does not say outright which came first. Yet we can infer that since the Heavens are mentioned prior to the Earth that they were created first. Thus we have two levels of understanding holy texts, the surface understanding and the implied

understandings. Both of these are easily accessible to one with intelligence and the discipline to study and to learn.

A third method of understanding texts is in a moralistic fashion. Using Gen.1:1 again as an example, I can interpret Heaven moralistically and call it spirituality. Earth I can interpret as physical. Moralistically speaking I can thus interpret Gen., 1:1 as saying just as the Heavens are above the Earth, and came before them (the inferred meaning) so must one's spirituality come before one's physical concerns and needs. Now, the text does not say this outright, however we can interpret it to be saying this, moralistically speaking. This method, like the previous two mentioned are all accessible to one who cultivates his intelligence to study and learn. All these levels require the use of rational intelligence.

Yet, not all thinking is rational. There is that level of the human mind which is above

rational. It is "supra-rational" and thinks in a manner very foreign to standard rational, intellectual thought. This "other mode" of thinking even has its own separate lobe within the brain, and is even tested separately from the other functions of thought in college entrance exams (S.A.T.'s).

Torah and the other sacred writings can also be studied using this supra-rational method. However, this requires using aspects of the mind that few people bother to cultivate. I am referring to the latent powers of the psyche: intuition, inspiration and all forms of extra-sensory communication. In order for one to commune with G-d, one must be able to understand G-d's language. As we see from the Bible, when G-d speaks to a prophet He always shows that prophet a vision containing symbols and archetypes. If not for an angel within the vision interpreting the symbols, the message of the vision and thus the word of G-d would not be received. This is the way G-d operates!

One of the greatest stumbling blocks aspiring students experience along the road of Kabbalistic study is the never-ending array of symbolic terminology and representative vocabulary. The Kabbalists, like their predecessors the Biblical prophets, did not invent this series of mystical metaphors simply to confuse or mislead their students. Kabbalistic terminology and vocabulary is a necessary aspect of Kabbalistic study. It allows for abstract metaphysical, spiritual realities to be comprehended by a human mind which is so overwhelmed by the physical senses of the concrete corporeal world around us.

G-d operates in that manner which naturally allows Him to manifest His metaphysical reality. It is we humans who have a hard time understanding what it is that G-d is saying. Today many people philosophize G-d, making Him to be an intellectual concept instead of the living and real presence that He is. Those who philosophize G-d will never be able to

understand anything about spiritual reality until they start to use their complete heads, i.e., their intuitive, psychic minds. This, of course, means that they have to stop philosophizing and start experiencing.

G-d in His infinite mercies has directed the Kabbalists to establish a system of terminologies so that the rational, philosophical mind would have some avenue of passage from the rational to the supra-rational thinking function. Kabbalistic terminology therefore plays this very crucial role in enabling the mind to be properly prepared to commune with G-d. It is therefore very necessary that these symbols and this vocabulary be understood clearly and simply. I will thus proceed to outline and list the necessary basics of these symbols and terms, explaining to you their meanings, and enabling you to grasp a view of the greater reality of the physical-metaphysical universes. As with all endeavors, the Kabbalists always start in the beginning.

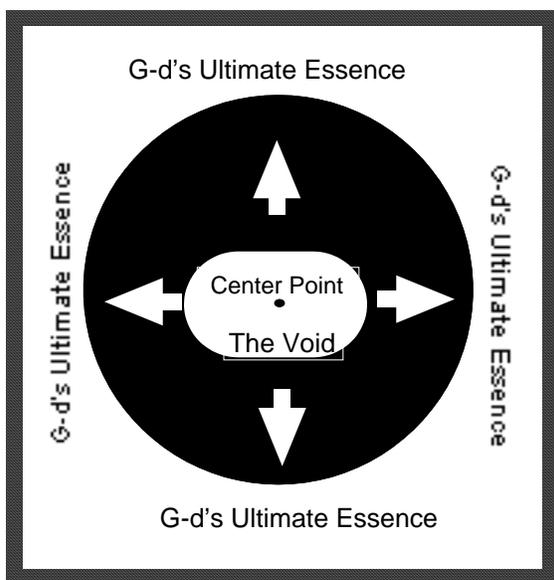
The Beginning of Creation

It is most difficult to describe how the universe came into being. From what vantage point can we possibly speak? The Kabbalists have dwelled long and hard on this issue, and G-d in His mercy has revealed a great many things about the techniques He used in the primordial creation.

In the beginning, prior to the creation of Heaven and Earth, there existed G-d, and G-d alone. Where G-d came from is not a question. G-d is and has always been here (there and everywhere). G-d, in His ultimate essence, is all things, all space, all time, all consciousness, as well as all things that are the opposites of these things. G-d, in His ultimate essence, is unknowable by anything or anyone in creation, regardless of their level of closeness to the Divine source. G-d's ultimate essence in Hebrew is called the Ayn Sof.

The first question that the Kabbalists ask is being that G-d is all places, where could a universe possibly exist? Simply put, being that G-d is everywhere, there is no place for a universe. For G-d to create a universe, He would first have to create a place where such a universe could exist. Where could there possibly be such a space other than within G-d Himself? G-d, therefore chose (so to speak) to “vacate” a space within Himself so that a void would be created. Within this void G-d could therefore create His universe.

All completely symbolic. In actuality there can even for an instant. We use this type of terminology simply to roughly explain the process of creation.



G-d's light contracted into Itself, moving away from the center point, creating the void.

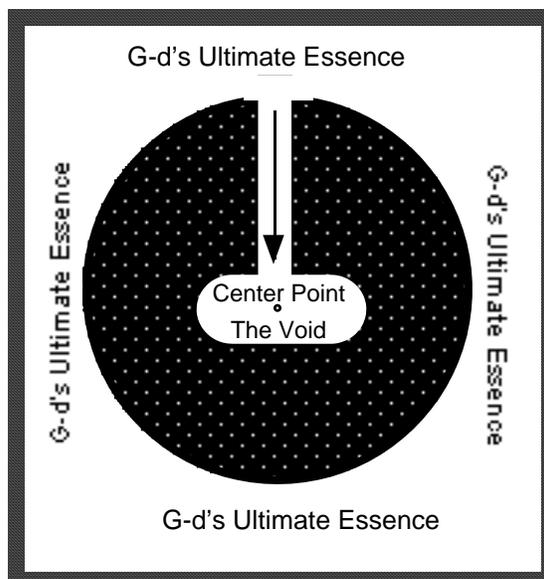
The creation of this so-called void, Halal in Hebrew, was brought about by G-d withdrawing His light from a certain place so as to create this other place. This original withdrawal of G-d's light is called Tzimtzum (contraction). For G-d's

light contracted within Itself, leaving this so-called void.

The Kabbalists then asked the next logical question. If G-d is everywhere, where in G-d then did this Tzimtzum contraction take place? The answer given is that the contraction began at the very center. But, if G-d is everywhere, then there are no boundaries, therefore there cannot be a center!! If we were talking about physical space, this would be absolutely true. But physical space did not exist at this time, therefore its laws are not applicable here.

Rabbi Haim Vital, in the first lecture within his master work, Etz Haim, writes that the Tzimtzum contraction of G-d's light occurred at the source of G-d's desire to create the universe. In other words, the “place” of creation arose out of the desire within G-d's ultimate essence. The place of the origin of creation is the desire of G-d. The place is not a physical one but one where mind meets desire. G-d's desire therefore vacated a space, a place wherein which the desire for a universe could become manifest.

One might ask when did this occur? The answer,



G-d's light returning into the void as a single beam, reaching to the center point.

of course, will always be "in the beginning". When was this? According to the plain meaning of the Torah, creation occurred in six days, each of 24 hours. But as Albert Einstein has documented scientifically, all time is relative. How time is measured today is not necessarily how G-d measured time during creation. In regards to modern science and how time is today measured in the physical world, creation occurred billions of years ago. The Genesis story in no way contradicts this. In the 12th century the master Kabbalist Rabbi Yitzhak D'min Acco calculated, according to the secrets concealed within the Genesis story, that the universe is presently some 15 1/2 billion years old. Coincidentally, this is about the same age given by modern science. Yet, from G-d's point of view, which is above time and space, the universe is only now being created, even as you read these words. At this same moment, G-d sees the universe ending. All is cyclical before G-d, He is both the beginning and the end. Therefore, from G-d's vantage point the universe's beginning, middle and end are all one.

With the creation of the void, through the Tzimtzum contraction, G-d could now begin to manifest His universe. This was accomplished by G-d shining His light back into the newly created void, but not in the same manner as the light was prior to its removal which created the void. G-d's light had to be differentiated so that when it returned into the void it would not just fill it up as it previously had been. G-d's light, therefore, lessened Itself and began the manifestation of boundary, form and definition. This was all something new, something that did not and does not exist in G-d Himself, but only in His creation.

G-d, in His ultimate essence, therefore is completely unknowable to us. We do, however, experience G-d (and come to know Him) as He chooses to manifest Himself within creation. Being that G-d has created many different levels or phases of creation, so too the levels of G-d's

manifestation in creation differ according to these levels and phases.

The Sefirot

The aspect of G-d's light that beamed back into the primordial void differentiated Itself through a series of filters, sort of spiritual transformers that enabled G-d's light to descend from its origins outside of creation to the very center of the void (which now, by definition, is the farthest point from the surrounding field of G-d's ultimate essence). These spiritual transformers that G-d chose so as to filter His light into creation became the spiritual DNA pattern upon which all of creation is based. This filters that form this pattern are called the Sefirot.

The sefirot are the major Kabbalistic symbol used throughout all Jewish literature (Kabbalistic and otherwise). It is necessary that before one embark on a course of study in Kabbalah that one learn the essentials about the interactions of the sefirot. Yet, prior to this, one must learn what a sefirah is, where it comes from and how it does and does not operate.

When G-d began to cause His light to shine within the primordial void, He did not allow His light to enter in the same intensity that the light was on the outside. Such intensity of light would have immediately filled the void nullifying its creation. The amount of light that G-d allowed to penetrate within the void is therefore only a small portion of the brilliance of His absolute essence.

G-d's primordial light contained within it many varying aspects. Within G-d's ultimate essence all of these aspects were completely merged together as one. With the creation of the void each of these aspects of G-d's ultimate light would now be able to manifest their unique manifestations. The absolute unity is never lost or compromised. G-d's ultimate essence can be compared to a black light. The color black

contains within it all colors and possibilities of color. Although these are not clearly seen within the black itself. Yet, when the light is subject to filters then its various shades and hues are able to be individually identified. All of these shades and hues, as different as they are from one another, are still united and one in their essence.

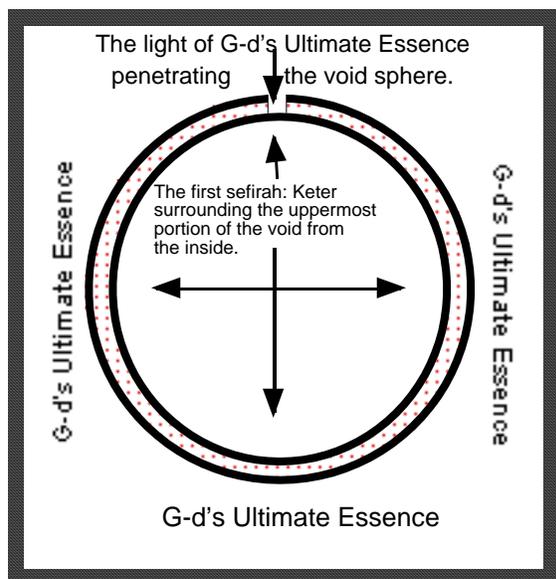
Also, as with color, there is differentiation between one and the other. There are demarcated borders, boundaries and definition. Unlike G-d's ultimate essence wherein which there is no such thing as border or boundary, here within the void, demarcation and separation is the chosen manner through which G-d is able to manifest Himself through the creation which He creates. The ultimate light of G-d's essence, therefore, goes through a phase of filters, the purpose of which is to diffuse the light and to allow it to manifest all of it's varying hues.

These boundaries and demarcations (of the light) are called sefirot, coming from the root word safar, which means to count. Numbers are the primordial form of demarcation and

separation. What is one is not two, nor is it three. Yet, the relationship and unity between the numbers can never be broken. The word safar is related to the word mispar, which means number and to the word sefer, which means book. As the Sefer Yetzirah teaches, G-d created His universe with three sefarim, with sefer, saphar and sippur. These are the differentiation of G-d's light within their vessels the sefirot.

Remember, G-d is one and His Name is one. The sefirot are only tools to G-d. They have no life or holiness of their own other than what G-d gives to them. The sefirot, therefore, manifest to us how G-d chooses to act in His universe. Through the sefirot and their interactions can we come and see G-d, Who is concealed within them.

There is one point about sefirot that must be understood if one ever wishes to truly understand their nature. The order of their manifestation and interaction is twofold. As they emanate from G-d's ultimate essence (the Ayn Sof) they descend into the void in the form of concentric spheres. This form implies that their order is exclusively hierarchical. While this is true, the sefirot also interact with one another in the form of multi-dimensional columns, which transform the sefirot into polarities of active, passive and balance. It is this form of columns that is the most popular form in which the sefirot are presented today. When the sefirot are in the form of columns they are called the sefirot of **Yosher**, meaning columns. When they are in the form of concentric spheres they are the sefirot of **Agulim**, meaning spheres. Much of the beginning of Sefer Etz Haim is devoted to explain these two functions of sefirotic interaction. The holy Zohar and the majority of the writings of the Ari'zal deal with the sefirot from the view of Yosher. The view of Agulim is very sublime and profound and is best left for more advanced study in the original texts. For this work here, I will explain the Agulim order of emanation from the Ayn Sof. I will then

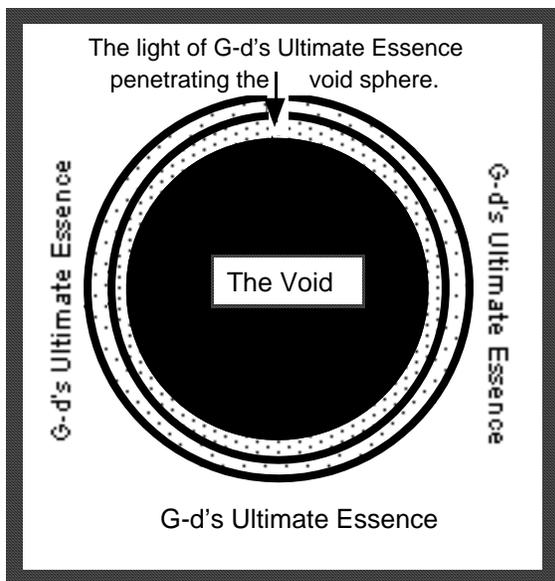


The first manifestation of G-d's light within the void is the sphere of Keter, the Divine Will. This is the first of the Agulim.

proceed to explain the sefirotic interactions according to the Yosher order.

The First Sefirah

The first aspect of the light to manifest within the void is the expression of G-d's desire to



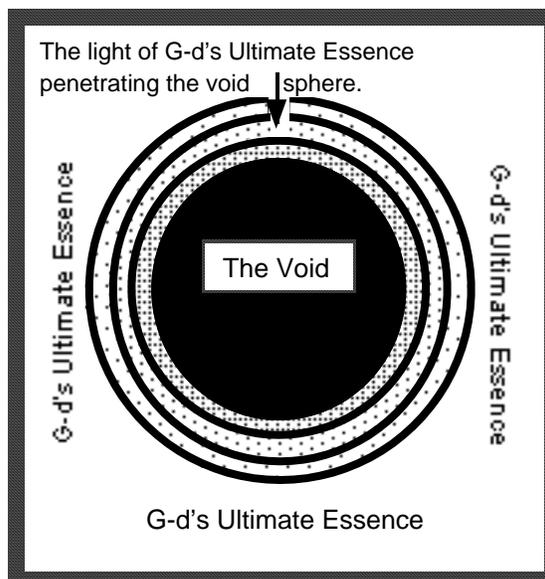
The second sphere of G-d's influence is Hokhma, the intuitive reception of the Divine Will of Keter. This is the second of the Agulim.

create the universe. This first aspect of light entered the void like a laser beam and quickly formed a sphere surrounding the outermost parameter of the void. This first aspect of creation is the first of ten filters which G-d uses to channel His Divine light from His ultimate essence to the lowest of all lower worlds. It is the primordial essence of all things yet to come.

This first sefirah, the first expression of G-d into the realm of creation is called Keter, which means crown. It is called crown because like the crown upon a head which is above the entire body and is its glory, so too Keter is above all the rest of creation. This first expression of G-d also has other names which better describe its meaning and function.

Keter is also called the Ra'avah Ila'ah, the Supernal Will (of the Divine). For it is the Will more than anything else that defines existence. Will is the force of life. The Will, i.e., Keter, can also be called "Ani", meaning "I". For prior to one being conscious of existence, one already exists. Existence pre-exists the awareness of one's existence. Thus Keter is "I", before the "I" can say "I am". (This analogy is my own).

Keter is also known as Adam Kadmon. As a matter of fact this is the term most often used to describe Keter. Adam Kadmon means Primordial Man. This does not mean that Keter



The third sphere of G-d's influence is Binah, the cognitive perception of the Divine Will of Keter that comes through intuitive Hokhma. This is the third of the Agulim.

is in the form of a physical man! Rather Adam Kadmon, or A.K. as the Kabbalists refer to this level, is considered the primordial pattern of the universe. A.K. contains within Him all of the lower worlds. These lower worlds will emanate from A.K. just as A.K. Himself emanated from G-d's ultimate essence. In A.K. all things exist in their potential form, waiting to become manifest. Yet, Keter (A.K.) the Supernal "I" is unaware of itself and therefore is in need of revelation. This then leads to the manifestation of the second level (sefirah) within the void, the

sefirah Hokhma.

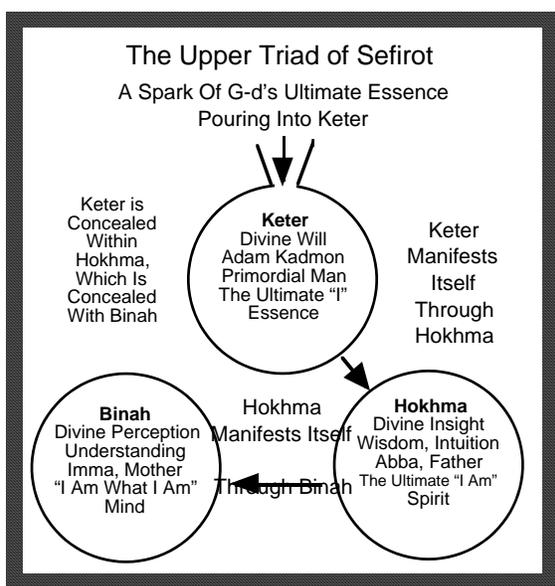
The Second Sefirah

Keter is the Divine Will, the "I" of creation. However, in order that the "I" be realized and actualized, it must be cognizant of itself. The "I" must translate from simply being "I" and become "I am". This "I am" level of self recognition is the second sefirah Hokhma, meaning wisdom.

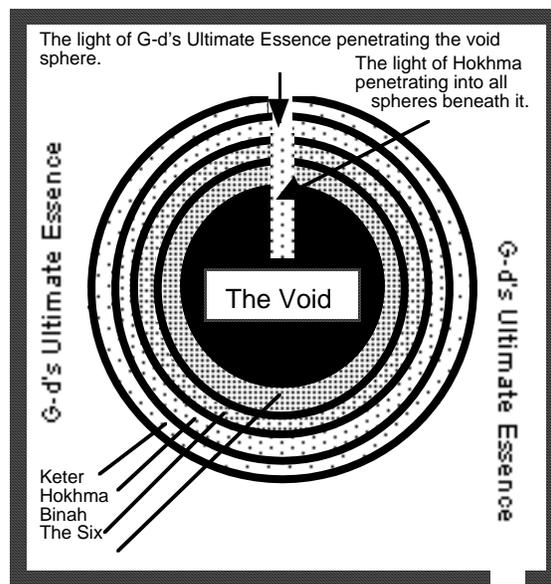
Although Hokhma means wisdom, I choose to call it intuition. For Hokhma is the initial grasp of awareness, the beginning of consciousness and recognition. Hokhma is like the proverbial light bulb that lights up over one's head revealing a brilliant idea. That idea pops up fully developed, for its source is Keter. Its faculty for recognition is Hokhma. Hokhma reveals inner, subjective knowledge, that which is known because it is an inner truth, not because of an external lesson. Hokhma is the realm of the purely spiritual, that which manifests the essence.

power lying dormant within A.K. (Keter). Therefore the "I" of Keter became the "I am" in Hokhma. The two are inseparable. Keter and Hokhma are united as are the soul and spirit are within the body. The original light that entered the void from G-d's ultimate essence only penetrated to the level of this Hokhma. After this, the light of the Keter, cloaked with the light of the Hokhma, took the place of the original descending light, and continued to descend into the very middle of the void.

Yet, once Hokhma had received an influx of awareness from Keter, the brilliance of that revelation still needed to be properly digested, comprehended and understood. Even the most brilliant ideas needed to be worked out and given form. This takes us to the third of the sefirot, Binah, meaning understanding, where the "I am" can understand what it is and thus say "I am . . . (whatever it is that I am)". Binah is integrally connected with Hokhma and Keter, but the original light from G-d's absolute essence did not directly descend here.



The first of the three sefirotic triads of Yosher. These manifest the realm of the "Divine Mind", which incorporate Will, Intuitive Insight and Understanding.



The fourth sphere of G-d's influence includes within it the fourth through ninth spheres.

These six interact together as one and manifest the motivational forces of primordial emotion that will control the physical realm that is to come. This is the fourth of the Agulim.

The primordial Hokhma gave form to the latent

The Third Sefirah

Binah is the cognitive form where the flash of thought that was emanated from the Keter and received in Hokhma can become congealed, comprehended and prepared to be put into action. Binah receives the intuitive insight from Hokhma and dwells on it in the same way a mother receives the seed from the father, keeps it within her until it's time to give birth to that which comes forth from the union of the two of them.

In the language of Partzufim (that will be discussed later on), Hokhma is traditionally called Abba, father, and Binah is called Imma, mother, for just this reason. It is said that Hokhma (intuition) "impregnates" Binah, (which I define as perception). Thus intuition, once received and contemplated with perception, leads to the "birth" or further creation of the universe.

The sefirah Binah is the level of pure cognitive mind. The essence of Keter first takes on form in Hokhma, though this form is completely spiritual and abstract. Within Binah the received aspect of essence becomes clearly understood, conscious and cognizant. Binah, the level of pure mind, pure consciousness, is thus the mother of invention. It is from within "her womb" that the rest of creation is "born".

These first three sefirot manifest aspects which correlate to the power of the mind. In Hebrew they are called the "Mohin", the brains. Binah is the left brain, Hokhma the right brain. Keter is the skull that, like a crown, is on top of them both. Binah transforms the power of pure mind into action. Yet, prior to the physical manifestation of action, there must first be motivation. Motivation is absolutely necessary, for nothing can be built unless the builder is motivated to build. Binah therefore transforms, by the power of cognitive awareness, the

essence of Keter as revealed in spiritual, intuitive Hokhma and creates first motivation, and only then physical form, which finalize and join all the levels together.

The motivation that Binah manifests is the power of emotion. This manifests itself in the formation of the next six sefirot. Although these six are unique and independent of one another, they act together as one.

The first triad of sefirot is called KaHaB, which is the capital letters of the sefirot Keter, Hokhma and Binah. Writing names out all the time is very redundant and unnecessary. Kabbalists always abbreviate by using capital letters to refer to terms. Thus Adam Kadmon is A.K., Keter, Hokhma and Binah is KaHaB, and so on. This method of expression is consistent throughout all Kabbalistic literature.

The Six Sefirat

The Fourth Through The Ninth

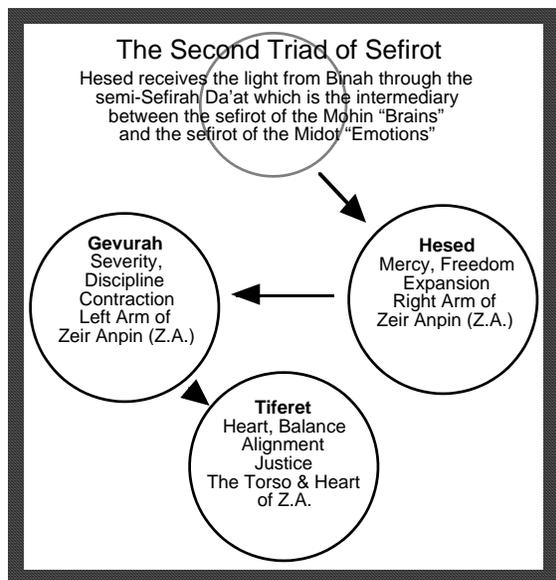
These next six sefirot are the primordial forces that underlie the creation of the physical universe. Corresponding to these six were there six "days" to creation.

Anything that exists within the mind, be it in the primordial mind or in the mind of man, must be charged with an almost electric type of force in order to move it from the realm of non-corporeal thought into the realm of corporeal being. Therefore, did G-d form the "midot", the six sefirot which are the primordial source of emotion. Emotions charge that which one thinks and gives the thought emphasis, passion and flavor. This is something that mind alone cannot do.

Essence manifests within spirit. Spirit is perceived within the mind. The mind then forms ideas which motivate and steer the emotional tides. All emotions are based upon preconceived mental notions. One feels a

certain way about a thing because one has certain ideas and preconceived notions about

of descent was established by G-d so that all polarities would be able to interact with their opposites thus giving rise to the multiple forms of diverse creations.



The second of the three sefirotic triads of Yosher. These manifest the realm of the "Divine Heart", which incorporate Mercy, Severity and Justice.

that thing. Change the way one thinks about a thing, and the way he feels about it will also change. The six sefirot here, therefore, are the powers that transform thought (the upper triad) into action (the tenth and last sefirah). They are six in number for this double triad reflects the dual nature of Keter's manifestation into Hokhma and Binah. In other words, as the upper triad is made up of three sefirot, so must there be three triads, each one reflecting and congealing the light from that which is above it. These then are the six sefirot:

Hesed

This is the first attribute to come forth from the Mohin (brains). In the form of columns, Hesed is directly below Hokhma. For although Hesed comes forth from Binah, which is on the left column, Hesed's place is on the right. Just as Keter's first manifestation was to the right, so was Binah's. This zig-zag descent of energy is also clear within the relationship of the human brain to the human body. The left lobe of the brain controls the right side of the body. This method

Hesed is the force of expansion, of free and complete giving. Hesed is defined as mercy, but I choose to call Hesed freedom, for this word more properly expresses Hesed's function. Hesed is always outgoing, always accepting, always forgiving. Hesed is the creative force which is always expanding outward, formless, boundary-less, without any contraction, constriction, discipline or limitation. Hesed is simply pure, unadulterated abundance. Yet, Hesed by itself cannot create and support a world. For a world without boundaries, definitions and limitations will soon fall into chaos and self destruct. For this reason, Hesed's antithesis came forth next: the fifth sefirah, Gevurah.

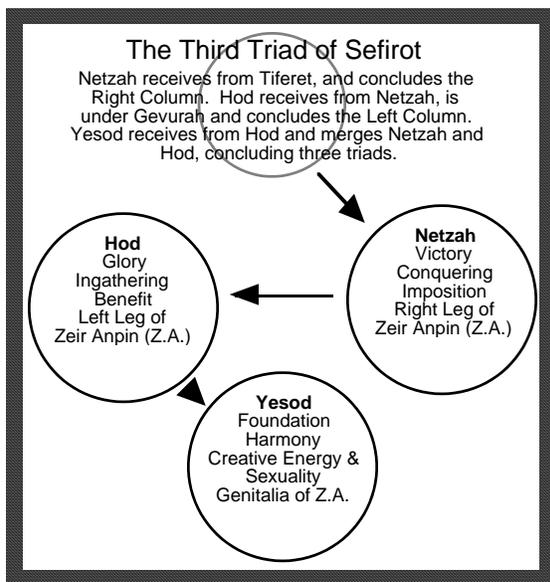
Gevurah

This sefirah emanates the force of restriction, severity, discipline and judgment. Gevurah means severity, but it is better described as limitation, within the context of discipline. Where the force of Hesed shines outward without boundary and end, Gevurah describes the boundary and the end. Gevurah says when enough is enough. As such, Gevurah is the source of judgment. Gevurah is also referred to as zechut, merit. For Gevurah will only give forth that which is absolutely deserved. For us in the physical plane we continually rely upon G-d's mercies. We are unable to stand before the unadulterated power of Gevurah.

Gevurah stands on the left column underneath Binah. As Binah constricts the expansive force of intuitive Hokhma, so Gevurah restricts the expansive force of all giving Hesed. Gevurah and Hesed function as opposites, constantly tugging on one another. What results from this constant tug of war is the balance and harmony of the next sefirah, Tiferet.

Tiferet

This is the attribute which is called the heart. As such, Tiferet is the specific revelation of G-d to His creation in time and space. Tiferet is the balance created by the proper alignment of



The third of the three sefirotic triads of Yosher. These manifest the realm of the "Divine Motivation", which incorporate Victory, Glory and Creative Energy.

Hesed and Gevurah. Tiferet is also called justice. For herein are the basic forces underlying the universe harmonized and brought together into a form wherefrom justice manifests.

Tiferet embodies and unites these six sefirot which are called the midot (attributes). The six are many times referred to as the six appendages of Tiferet. For everything revolves around justice. Justice is the heart of the universe. This is why G-d's holy Name YHWH (Havaya) is associated specifically with this sefirah.

The justice that is Tiferet manifests itself as the written Torah, which is why the Torah deals with laws. The laws of the Torah are the laws of Tiferet. They are the universal laws of the universe and the source of primordial justice. This is why it is paramount for a Jew

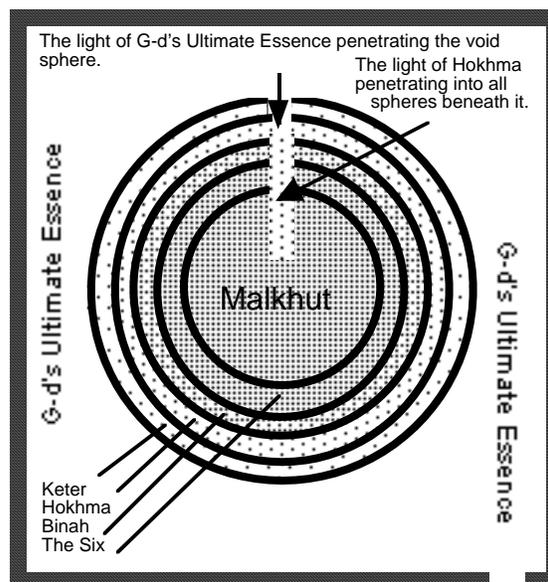
to observe the commandments of the Torah. Only in this way is the Jew in alignment with the universal force of balance and justice.

Tiferet, as the embodiment of justice, must execute its judgments. This gives rise to the next two sefirot, Netzah and Hod, which while they are two in number act as the unified executors of the judgments of Tiferet.

This second triad of sefirot, Hesed, Gevurah and Tiferet are abbreviated as HaGaT.

Netzah

This manifestation of Tiferet comes forth on the Right Column of the sefirot, underneath Hesed and Hokhma. As such Netzah concludes the



The fifth and final stage of the Agulim in G-d's creation is the realm of the physical.

This is the final creation, at the center of the void. Herein are all upper worlds united and anchored. Thus the final stage of creation was the first and primary desire of the Creator.

Right Column by carrying forth and congealing the expansiveness function of the Right.

Netzah means victory, but can also mean conquering. Netzah is the outgoing force that is focused specifically into bringing order and organization. While order itself might be a Left column characteristic, the desire to bring order

comes from the expansive, giving nature of Hesed. Netzah, therefore, manifests the outgoing desire that seeks to dominate for the sake of giving good.

Netzah is a product of Tiferet, for it is the nature of justice to want to impose order. And the imposition of proper holy order is an act of mercy, and not severity. Netzah therefore conquers and dominates all so as to impose merciful goodness. Netzah is the force that imposes the justice of Tiferet.

Hod

This sefira compliments Netzah in that Hod, meaning glory, brings home the benefits of what is conquered. For while Netzah conquers all for the sake of the collective good, Hod benefits from the conquering for its own personal good.

Hod means glory. It is an attribute of the Left column under Gevurah. For like Gevurah, Hod restricts and confines the expansiveness of the Right Column. Hod takes the outgoing benefits of Netzah and focuses those rewards for its own personal benefit. Thus the justice of Tiferet is imposed through Netzah and enjoyed through Hod.

The relationship of Netzah and Hod can best be compared to the traditional role of husband and wife. The husband goes out and makes a living. He expands his energy outwards to create, maintain and expand his business enterprises. The wife, on the other hand, benefits from his work by using the proceeds to fashion and build a beautiful home for her husband, herself and their children. She translates the outwardness of Netzah into an inward form, i.e., the making of a home. This domestic spirit therefore is Hod, it is glory, the fruits of justice, Tiferet. When Netzah and Hod are properly aligned there comes forth the ninth sefirah, Yesod, which balances out the entire sefirotic pattern which is called the Etz Haim, the sefirotic Tree of Life.

Yesod

It is here that all the upper sefirot converge and meet. Yesod is the foundation of the sefirotic tree. It corresponds to the genitals, but not to denote sexuality, but rather to denote the creative energy, i.e., the libido energy that causes both creativity and creation.

Yesod is born of the union between Netzah and Hod. When the forces of justice (Tiferet) rule (Netzah) and its benefit (Hod) is felt throughout, the resulting order leads to the release of the creative spirit; this is Yesod.

Yesod is also referred to as Tzadik, righteousness. For only when there is complete harmony and balance in those spheres (sefirot) which motivate human action can one behave in the proper and correct manner. As a matter of fact, the Hebrew word for correct, Tzodek, is the same root as the word (the) righteous, Tzadik. For only one whose actions and motivations are correct before G-d can be called a Tzadik. This is the one who embodies Yesod. Not only does such a one think the right way, he is also charged (with Netzah) to bring the right way to others. So the prophet and Sage were always at the head of outreach movements, always seeking to impose (Netzah) the proper order (Tiferet) so that the people would benefit (Hod) thereby.

This third triad of sefirot, Netzah, Hod and Yesod are abbreviated as NaHiY.

When all the sefirot are in proper alignment and thus all manifest creation is in harmony, the result is the final sefirah, Malkhut.

Malkhut

This is the final stage of creation, the lowest of the sefirot and the worlds. In Malkhut all of the above worlds merge in perfect union and harmony. This is possible because the laws of the universe of Malkhut are different from those laws of the worlds above her. Malkhut is the

realm of the corporeal, the physical world around us. As such, Malkhut enables all the supernal forces of will, mind, heart and motivation to become united and manifest in the realm of action, this physical world.

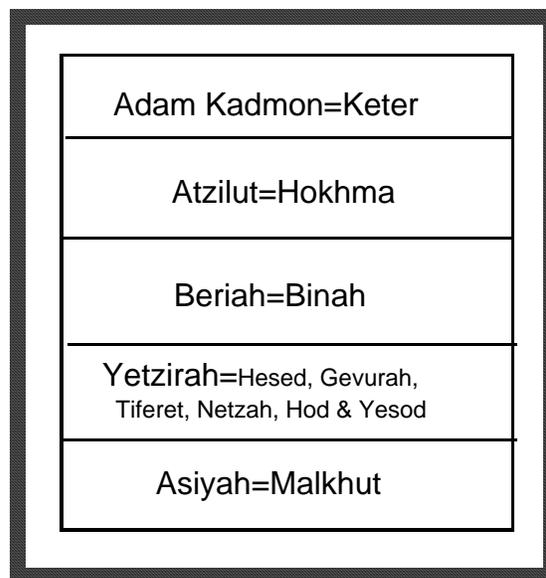
Malkhut, being the final stage of creation, completes the filling of the void. As such, Malkhut is the farthest away from the surrounding light of G-d's ultimate essence, the Ayn Sof. However, as far as she is from the Ayn Sof, Malkhut is still the most important of the sefirot. She is the "icing on the cake" of creation. When G-d began to create His universe, He contracted His ultimate essence from a point which was said to be the expression of His Will to create. This center became the focal point from where the original contraction of G-d's light began. This center point became Malkhut. Although she was the last level of creation, Malkhut was the original intent in the Will of the Creator. We refer to this reality in the Friday night Shabat song, "L'kha Dodi" (Come My Beloved). In the second stanza, we sing "Sof Ma'aseh B'mahshava Tehila" [The Shabat, which embodies Malkhut] was the last creation, but was the first thought [in the "Mind" of G-d].

Of all the worlds, only Malkhut is corporeal. All the other (higher) realms are non corporeal. This becomes extremely significant when we come to understand how the worlds interact and by what laws of physics they are governed. In the non corporeal realms, time and space are different from how they are here in the corporeal world. In the non corporeal world there is no space as we understand it. Therefore, in order to define how close two things are to one another, we must redefine proximity. Here in the physical world, when two things are in physical proximity, we say that those two things are close to one another. This is most definitely not true in the non corporeal planes. Without corporeal space, physical proximity cannot exist. Therefore, non corporeal closeness is defined as similarity. When two things are similar to one another, we say that they are close to one another.

This is not a foreign definition to us. I am sure we can each think of a number of examples to demonstrate this. For example, a husband and wife (or parent and child) are (should be) very intimately close to one another. Whether they be standing next to one another, or living in different cities, their closeness is not diminished by distance (or for that matter by time, true love lasts forever). The bond of love, which is a non corporeal entity, draws two people together regardless of physical space. Therefore, the two lovers are "always together", from a certain point of view.

We can use as another example two people of diametrically opposing points of view (ideas, another non corporeal entity). Two people who are completely different from one another ideologically can be placed in a single room, and can even be physically touching one another. Nonetheless, their physical proximity does not in any way make them any closer to one another. Although their bodies touch, the viewpoints make them to be "millions of miles" away from one another. This, then, is where the benefit of Malkhut comes into play.

The laws of physics in Malkhut are different from



the
The correspondence between the Olamot realms and the Sefirot.

other realms. Unlike the other realms, Malkhut can serve to bring opposites into proximity with one another. These opposites can then be exposed to one another and communicate with one another. The potential herein is that the opposites can find common ground and thus merge together within that aspect of unity that is right for each and every joining. Malkhut can thus unite all worlds, which is something that none of the supernal worlds can do. Although in the upper realms of Keter and Hokhma all realms are united, the unity of that place still only expresses potential. It is not until Malkhut that potential becomes actuality and thus fulfills the purpose of creation.

The sefirot therefore serve as the complete pattern that underlies everything in the universe. **G-d reveals an aspect of Himself into creation. This is His Will (Keter). An Insight (Hokhma) of His Will manifests, and is Perceived (Binah). This Expands (Hesed) outward to a point when it then starts to Contract (Gevurah). The result is a state of Balance (Tiferet) which ordains the order of the universe. This state of Balance-Order needs to be imposed (Netzah) upon the universe so that the Benefit (Hod) of creation can be received. When this occurs there is Harmony (Yesod) in the universe, and everything is Complete (Malkhut).** This is a very concise understanding of what the sefirot are. Yet, it is not enough to understand what the sefirot are. One must understand how it is that they function within the universe. This takes us into the Olamot, the sefirotic worlds.

Olamot

The Four Worlds

The sefirot are the basic pattern underlying all of creation. Even the sefirot themselves follow this pattern in that each sefirah has ten sefirot within them. Each of these ten has ten within them and so on and so on into infinity. So, in reality there are not just ten sefirot, there are an infinite number, each sefirah being a subjective

part of a greater sefirah, which itself is only a part of a greater sefirotic whole.

In order to give some semblance of organization to this extremely complex universe of ours, the sefirot are divided into worlds, which are individual spheres of influence. No sefirah acts independently. G-d manifests Himself through specific sefirot within specific realms of creation. That "Face" of G-d which is revealed is called a Partzuf. This aspect will be discussed shortly. The specific realm of creation that manifests a Partzuf is called an Olam (world or realm). Each Olam (realm) is not a physical location, but rather a level of sefirotic manifestation. These realms are the levels of differentiation in creation. Each realm expresses life in accordance to that sefirah which formed it. G-d is manifest in each realm in accordance to the sefirah manifest therein. These realms are the Olamot.

There are five worlds in the general scheme of things, each world is, of course, subdivided into smaller worlds, sefirot and Partzufim. More of the subdivisions will be discussed later.

The first of the five general worlds is called Adam Kadmon, the Primordial Man. This is the realm (Olam) of the general sefirah Keter. A.K. (as Adam Kadmon is referred to) manifests the interactions within the sefirah Keter. The first and highest of the worlds is the "Will" or the "essence" of being. This is the spark of the Divine that gives existence to everything in creation. For without a sense of essence and identity no molecular structure would "know" to maintain its integrity in its given form. Therefore, A.K., the "Will" of the universe, is the primordial blueprint of everything in creation.

Due to the fact that A.K. is so sublime and unable to be comprehended, He has no form of representation within creation. While A.K. most certainly exists within creation, His being is still beyond that which any form (vessel) can hold. Therefore, although A.K. manifests all the other

worlds, He Himself is considered too concealed to be revealed. So when we refer to the realms (the worlds), we normally do not count A.K., but only the lower four worlds, for they alone manifest in both force and form. The second of the five worlds, and the first realm to manifest creation, as we know it, is Atzilut.

Atzilut

The realm of Atzilut is where A.K. (Keter) takes a form that is recognizable to the realms below. Together A.K. and Atzilut form a relationship to one another which might be called the “spirit” and “body”. The light of G-d’s ultimate essence descends into the void only to the bottom of Atzilut. Beneath this, the light of Atzilut descends into the lower realms. Therefore, there is a major difference between Atzilut and the lower realms. A.K. and Atzilut together are called the “Creator”, whereas the lower three realms will be called “creation”.

Atzilut is the realm of the general sefirot. Atzilut is the realm of the Divine. Atzilut is the realm from where G-d is revealed to creation, although Atzilut is only a “body” to A.K. and A.K. a “body” to the ultimate essence, the Ayn Sof. The realm of Atzilut is the realm of pure “Spirit”. This realm of the Divine is above all human comprehension. It is the exclusive realm of G-d.

Atzilut means “emanation”, for Atzilut is merely an emanation and reflection of A.K. This realm of Atzilut creates the lower three worlds which are each reflections of the subjective levels within Atzilut itself. The first of the three lower worlds that reflect Atzilut is called Beriah, the realm of Mind.

Beriah

This is the realm that begins to manifest diversity in the unity of creation. The word Beriah itself means creation. In Atzilut, G-d’s unity is recognized in all. From Beriah and below, G-d’s unity begins to be blurred. The realm (or level) of Beriah is called the Throne of

G-d (Kiseh HaKavod). A spark of the Malkhut of Atzilut cloaks itself within the Keter of Beriah and thus enlivens it. Beriah, however, begins a new form of manifestation. These new manifestations are called souls (Neshamot).

Beriah is the realm of the sefirah Binah, the realm of “I am what I am”, in other words the realm of Mind, the abstract level of pure consciousness. Souls are manifestations of consciousness. They are beyond the realm of body and form as we understand them. Nonetheless, they have a very specific identity that both unites them and distinguishes one from the other.

Beriah is the highest realm outside of G-d, and thus the closest to Him. Therefore, the spark of G-d dwells within Beriah. In other words, G-d’s Presence (in Hebrew, Shekhina) dwells upon (and within) the manifestations within Beriah, which are the Neshamot souls. It is these souls that are the Throne of G-d, for G-d dwells upon (and within them).

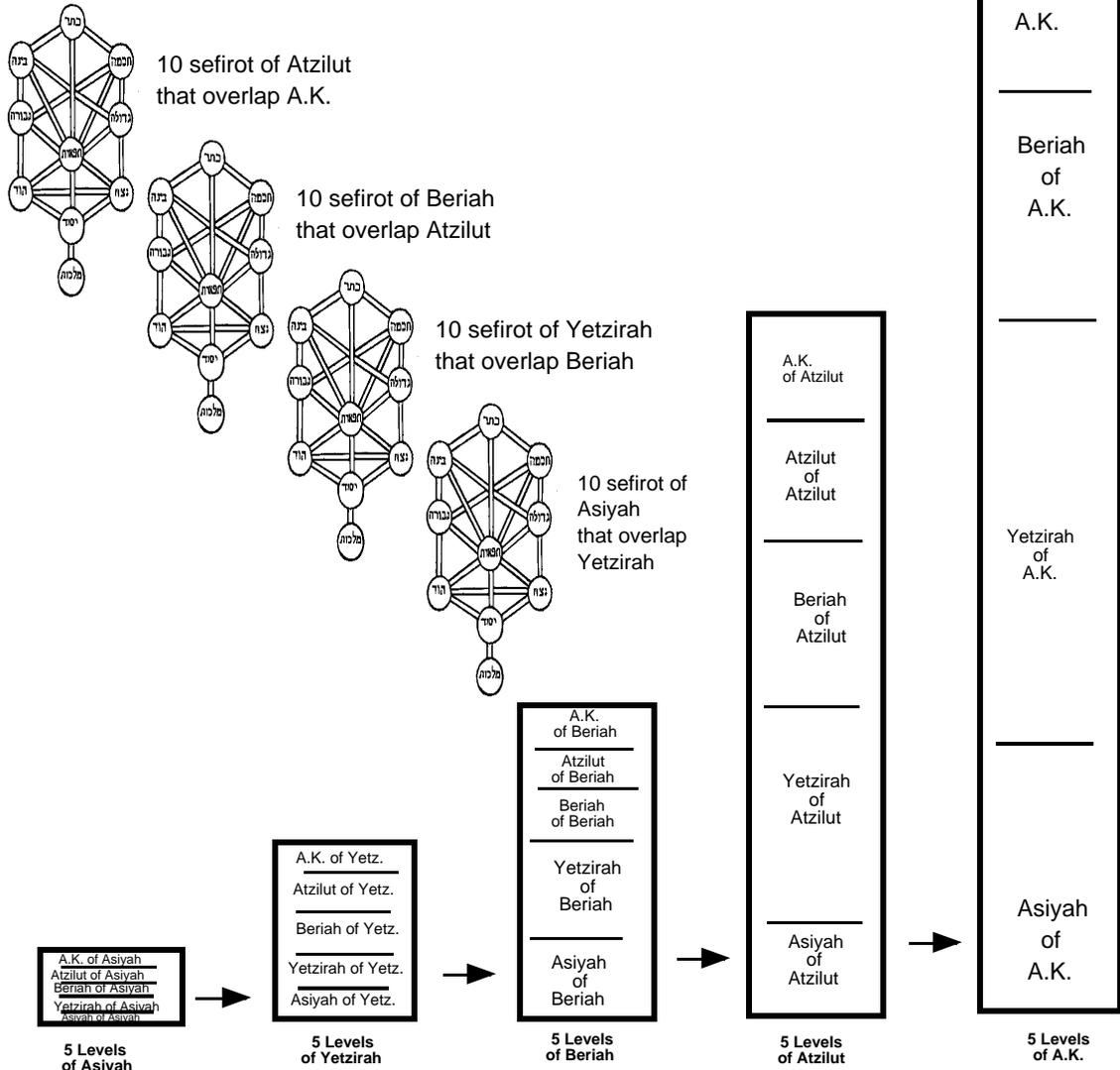
As Beriah manifests division (the diversity of souls), it is the source of judgment in the universe (for judgment always decides between what is right and what is wrong). Beriah, which is Binah embodies perception, which is the true definition of consciousness (for Hokhma is unconscious). Therefore, it is Beriahic perception which is pure Mind (consciousness) which constructs the forms (and not the essence) of the lower worlds that are yet to come. Beriah, Binah is the mother of the laws of creation. When G-d manifests this aspect of Himself, He is called Elohim, which technically means a Judge. This is the name of G-d used when creating the universe (in Gen. 1). This signifies that G-d created the seven days of creation from the aspect of judgment. Judging from the severity of the laws of nature, this point should not be in doubt. It is the seven days of creation and their spiritual counterparts that are the next two worlds. The first of which, corresponding to the six days of work, is Yetzirah.

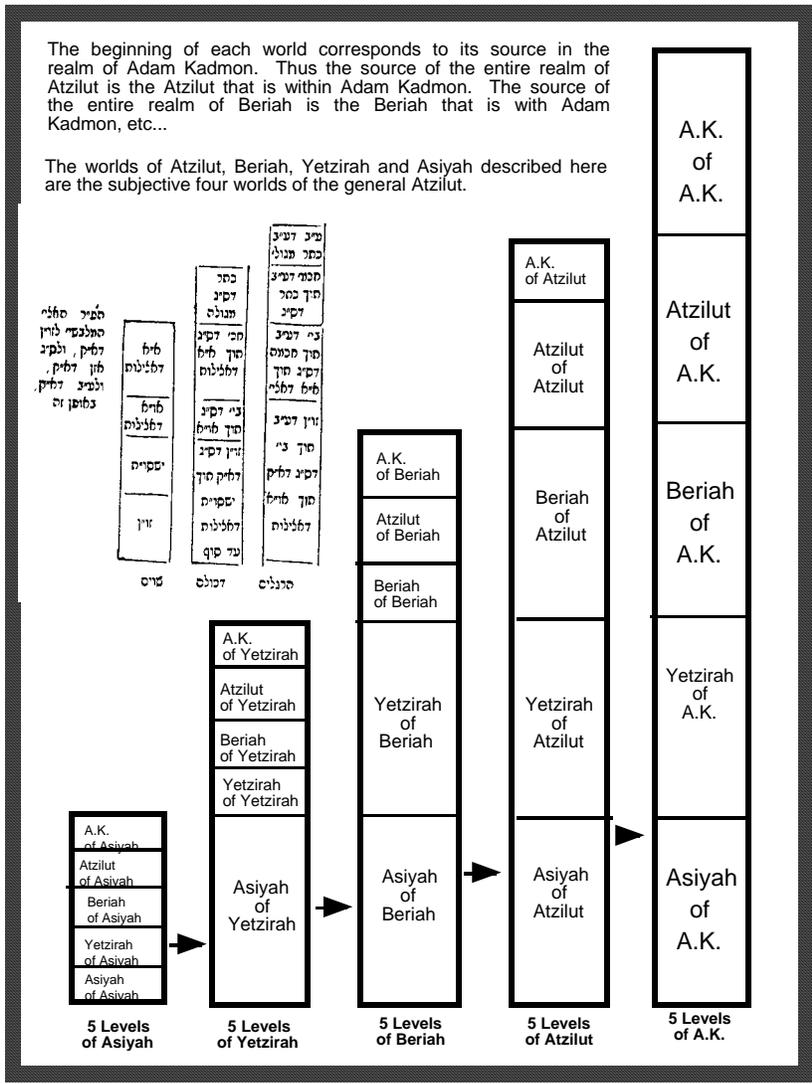
The Order of the Cloaking of the Worlds

Each world above becomes the soul of the world beneath it. Each world below covers over the world above it. The lower third of the Tiferet (Z.A.) of the world above acts as the Keter to the world below. The upper Netzah acts as the lower Hokhma. The upper Hod acts as the lower Binah. The upper Yesod acts as the lower Da'at. This is why Da'at is semi-sefirah. For Da'at only exists within the context of the cloaking.

All the five realms within Asiyah, although they are diagramed as being one on top of the other are, in reality, the Asiyahs within each of the realms. Thus the Yetzirah of Asiyah is really the Asiyah of Yetzirah, and so on.

Our physical world, which is the Asiyah that is within Asiyah is also made up of four worlds, which are referred to as the four elements: fire, air, water and earth. Thus, the earth under our feet is the Asiyah of Asiyah within Asiyah.





The overlapping of the Olamot of Adam Kadmon and Atzilut.
 According to the commentary Shemen Sasson on Rabbi Sharabi's Rehovot HaNahar (58), the order of the overlapping of the worlds of Atzilut and Adam Kadmon is unique in structure, as the above diagram shows.

Yetzirah

This realm is the realm of the heart and the place of motivation. It is here in Yetzirah that the pure Mind of Beriah becomes infused with passion; passion being emotion.

The entities manifest at the Yetzirah level are, therefore, very highly polarized and charged to accomplish specific tasks. These entities are not so much "thinking" entities as much as "feeling" entities. Being that they do not emanate from

the realm of Mind, these Yetziratic entities do not possess what I will call the "thinking function", for that is the exclusive domain for those of Beriatic consciousness. Yetziratic entities, therefore, are kind of like the animals in the spiritual, non corporeal planes. We know them as angels, when they manifest functions and missions from above. Otherwise, when these entities perform acts of their own, we know them as demons.

The name Yetzirah means formation. For Yetzirah gave form to that dimension which we know as time. Each of the six sefirot of Yetzirah manifest and form one of the six days of creation, following the form of their sefirotic emanation. Yetzirah as the realm of time also is the realm of emotions. For as time comes and goes but is never stationary, so are emotions.

The realm of Yetzirah is the closest to our physical world. Therefore, emotions, more than pure thought often direct our actions. It is these Yetziratic

influences that we are able to cognize in the form of the archetypes of the personal and collective unconscious. Beriatic entities, being that they are pure mind, also take on a pictorial form that our minds cognize in an archetypal form. However, Beriatic beings can only be cognized once the mind is calm and clear of emotion. This level is not reached by the vast majority of people. Yetziratic beings, on the other hand, are able to be cognized whenever there is a strong emotional attachment, be it to something good or evil. The human mind has two functions. One is cognition of the external

world surrounding us. The other is the experience of the internal world of the unconscious within us. Therefore, we as humans can experience the archetypes of Yetziratic reality through our unconscious mind. As we know from dream language, archetypal Yetziratic reality is cognized in symbolic pictorial form. Therefore, people experiencing non corporeal reality always picture it through some kind of vision or similar apparently visual experience.

Rabbi Haim Vital writes in his Sha'arei Kedusha (part three) that with the destruction of the Temple in Jerusalem, the gateways of direct Beriatic experience were closed. Thus, the

prophet Ezekiel "saw" his vision (recorded in Ezekiel 1), through the filter of the Yetziratic realm. Rabbi Haim says that all Atzilutic and Beriatic experiences will today be filtered through Yetziratic archetypes. It must be remembered that when a prophet "sees" a vision he is not seeing an external reality, but an internal one. The pathway to prophecy is within the mind; a mind that is calm and in control of one's emotions. The Kabbalists have taught that prophecy has its source in the two sefirot Netzah and Hod. One imposes order (Netzah) and the other brings down the benefit (Hod) from that activity. This explains why prophetic messages always consisted of moral admonitions. All prophetic predictions of the



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future were based upon the rewards or punishments of receiving and conforming to the Divine order (Netzah).

Yetzirah, the realm of the angels, is a domain that is lower than the souls (Neshamot). Therefore, the source of the human soul is much higher than that of an angel. However, the angels are of a higher state when we, as humans, are disconnected from our Beriatric source. This will not be rectified fully until the coming of Mashiah.

Yetzirah is the realm in closest proximity to the final level Asiyah, the realm of the physical. Being that Yetzirah is the closest to us, the physical plane is most subject to its influence. This last realm, Asiyah, Malkhut is the center of all.

Asiyah

This is the realm of the corporeal, both what is seen and unseen to the human eye. The realm of Asiyah is the realm of matter, which traditional Torah sources tell us are divided into the four basic elements: fire, air, water and earth.

However, that which we recognize as these elements are not what these elements truly are. As each realm has within it complete representative aspects of all the other realms, the realm of matter, as we know it, is the Asiyah within Asiyah. Therefore the fire, air, water and earth that we perceive are the four worlds-realms of the Asiyah of Asiyah. Earth, at this level, therefore, is the lowest of the four and thus its subjective Asiyah. Thus, the earth, i.e., the ground under our feet, is the Asiyah that is within the Asiyah of Asiyah.

All forms of physical matter as we know it are, therefore, only the Asiyah within Asiyah. The conclusion that the Kabbalists learn from this is that there exists in the universe, and on our planet Earth, other forms of matter of a higher

and purer nature than what our eye recognizes. Some of these other forms we have begun to recognize as atomic and subatomic particles, waves and beams. These and other yet undiscovered forms of matter are as real and concrete as that which we today experience.

These other forms of matter form entire universes which exist parallel to our own. For example, the Rabbis speak of what is called a "Haluka D'Rabbanan", which is the Torah term for what today is popularly called the "astral body". Rabbi Haim Vital in his book, Etz Haim (Sha'ar 50) describes this other body of ours, which clothes our soul and exists within (and surrounding) our physical body. This "astral body" is nourished by the energy effects of a person's actions within this realm of matter. It thus appears that this astral body, and thus the entire astral plane are made up of a form of matter that we can define as being the Yetzirah of Asiyah, which is one step above the Asiyah of Asiyah of which our bodies are made.

Like the triads of sefirot, the four worlds are also abbreviated and are called A'Be'Y'Ah. Therefore, each world or realm has a complete A'Be'Y'Ah within it. Whenever we discuss a world we have to know which level within which world we are discussing. Without this spiritual road map, one will get just as lost as would one in a foreign country, without any directions, or knowledge of the language.

The Sheva Hekhalot The Seven Palaces

Each of the worlds of A'Be'Y'Ah has within it ten sefirot. Yet, as A'Be'Y'Ah are worlds, the sefirot within these worlds are divided into "areas" or levels called Hekhalot, meaning palaces. When one makes an ascent into the supernal worlds, one rises through palace after palace, and only

then world after world. There are seven palaces within each world, and these seven manifest all ten sefirot within each specific world.

The first of the palaces corresponds to Malkhut and Yesod and is called **Hekhal Livnat HaSapir** (a brick of sapphire).

The second palace corresponds to Hod and is called **Hekhal Etzem HaShamayim** (the essence of heaven).

The third palace corresponds to Netzah and is called **Hekhal Nogah** (brightness).

The fourth palace corresponds to Gevurah and is called **Hekhal Zekhut** (merit).

The fifth palace corresponds to Hesed and is called **Hekhal Ahava** (love).

The sixth palace corresponds to Tiferet and is called **Hekhal Ratzon** (desire).

The seventh palace corresponds to the upper triad of sefirot, Keter, Hokhma and Binah and is called **Hekhal Kodesh HaKodashim** (the holy of holies).

The names of the palaces are taken from different scripture verses where mention is made of heavenly visions. These visions of the Biblical prophets revealed these palaces and the Kabbalists simply call them what the Bible calls them.

In the Etz Haim (46:3,4), Rabbi Haim reveals a most crucial point. Although we say that the first palace Livnat HaSapir, embodies both the sefirot Yesod and Malkhut, it really only embodies Yesod. The Malkhut of each world descends into the world that is beneath it and becomes concealed within the Hekhal Kodesh HaKodashim of that world. This is not the normal state of affairs but occurred as a result of the "lessening of the moon". This state of affairs

is to be rectified by us, here on earth, as we ascend through the supernal palaces and assist in elevating the Malkhut to Her rightful place. This function is what is performed in the secret meditations within the daily prayer services.

Partzufim

G-d manifests Himself throughout His creation. Yet, His level of manifestation differs in accordance to the level of creation in which He is manifest, and through which He manifests. Not all creations are created equal. G-d, however, in His mercy, reveals Himself to each creation in accordance to its ability to receive His light. The filters that G-d uses to diffuse His light to the lower levels are the sefirot. The worlds are the general divisions within creation through which the sefirot manifest. When G-d manifests Himself within one of the worlds, and through a specific sefirotic manifestation, this manifestation is called a sefirotic Face, in Hebrew a Partzuf.

This is the terminology used in the most advanced forms of Kabbalistic study found in Idarot of the holy Zohar and in the writings of the Ari'zal. Partzufim express how G-d's ultimate essence is revealed in each level of each of the worlds. **Partzufim are, therefore, the most prominent and important concept in understanding Divine revelation.** For G-d reveals Himself differently to different entities within different worlds, each at their different level. Partzufim is the system of levels through which G-d is perceived.

It must be remembered that each sefirah has within it ten sefirot, which have within them ten sefirot, which subdivide to infinity. Sefirot are, therefore, similar to cells within a body. All cells are similar in makeup to one another. Yet, they combine and form different organs. So too, sefirot are like the cells that make up Partzufim. Each Partzuf has ten sefirot, but it is the Partzuf as a whole that is experienced.

The Olamot worlds also subdivide in similar fashion. G-d is manifest and revealed throughout all of these infinite levels. Yet, each of these levels is only a partial expression of the whole of creation. Even though G-d is manifesting only an aspect of Himself within each level, still that aspect of G-d revealed contains within it a microcosm of the whole. Each aspect of G-d's microcosmic revelation is, therefore, called a sefirotic Face, i.e., a Partzuf.

The Partzuf is how G-d manifests Himself. Each world and each sefirah manifests its own Partzufim. Therefore, a correct understanding of the workings of the Partzufim is essential for understanding the Kabbalistic teachings of how G-d interacts with His creation.

The symbolisms used in the Zohar and the writings of the Ari'zal to explain the Partzufim are most precise and detailed. It is these very details that the Kabbalists use to reveal the secrets of the innermost functions of the metaphysical (and physical) universe. Based on the precedent set by the Bible, which speaks of "the Hand of G-d" or that "G-d sees" or "G-d hears", Kabbalists use this same type of anthropomorphic terminology to describe how G-d works and reveals Himself within creation. Each Partzuf then has detailed explanations regarding its "eyes", "ears" "nose" "mouth", "forehead" etc..., all of these terminologies are purely abstract symbols used only to assist our corporeal minds in understanding non corporeal reality. It must be remembered that G-d has no form or visage. There is no "Hand of G-d", nor is there an "Eye", Ear", "Nose" or "Mouth" of G-d. **When the Bible (or the Kabbalists) uses these symbols they are complete metaphor. One who forgets this crucial lesson comes dangerously close to falling into the pits of evil idolatry.**

The Partzufim help explain many of the most difficult teachings within the Bible. For example, in Genesis it is taught that man was

created in the "image" of G-d, and that this image was both male and female. Being that G-d has no form or semblance of form, how can the Torah attribute to G-d attributes of masculinity and femininity? The Partzufim reveal both the active and passive aspects of how G-d's ultimate light is revealed within the universe, stirring friction among the creative forces. These creative forces within G-d are the primordial source of male and female in the universe. As it is below, so it is above. Through the merging and union of the supernal masculine and feminine forces is there a "spiritual" birth of sorts in the supernal realms. It is this type of metaphor which explains why Kabbalistic language is highly sexual.

The Partzufim also reveal the interactions of the sefirot. Each sefirah, of the general sefirot, therefore, has within it a number of different Partzufim, which follow a general pattern. In general, there are twelve Partzufim that are divided up among the sefirot. Each Partzuf is above the one beneath it, and is its source. In order to make it more understandable, I will outline the Partzufim according to the sefirot they manifest.

Keter - Atik Yomin and Arikh Anpin

Keter, as we have previously learned, reveals the Divine Will, also known as Adam Kadmon, A.K., Primordial Man. The Ari'zal is adamant that any contemplation about A.K. or what is above Him is strictly forbidden. Therefore, when we discuss Partzufim we begin with the A.K. that is the Keter of Atzilut and below, for it is Atzilut that forms the "Body" of G-d that manifests the light of the upper worlds to creation below.

To begin with, it must be understood that each sefirah manifests within it two distinct aspects. One aspect that receives the light of G-d from above it. The second aspect reveals that light of G-d to that which is below it. Thus, each sefirah will manifest two distinct Partzufim, each revealing one of these functions. However, one

at the lower level can receive influx from both aspects and thus from both Partzufim that are above it.

Within Keter, the Partzuf that “looks up” and receives from A.K. is called **Atik Yomin, the Ancient of Days**. Atik is both male and female, both of which are individual Partzufim, but at the level of Atik, His male and female aspects are inseparable, and act together as one.

That aspect of Keter which “looks down” and gives the light of A.K. to the sefirot and the worlds below is called **Arieh Anpin, the Long Face**. It is Arieh, the Long Face, which reveals G-d’s Will (the function of Keter) and thus reveals G-d’s ultimate mercy to the universe. Arieh is metaphorically said to have a long beard descending down to His “navel” which is subdivided into thirteen parts. These thirteen parts are the thirteen attributes of mercy that G-d revealed to Moses on Mt. Sinai when He forgave the Jewish people for being led astray by the mixed multitude in building the Golden Calf. Arieh too, has His feminine counterpart who, like Atik’s, is integrally united with Him, at His side.

Hokhma - Abba and Yisrael Saba

Like Keter, Hokhma also contains two sefirot. **Abba (Father)** “looks up” and receives from Arieh. **Yisrael Saba (Grandfather Yisrael)** “Looks down” and gives to the six (who we shall see is called Z.A.). Now, Abba and Yisrael Saba both have feminine counterparts, but these counterparts are not part of Hokhma. Both Abba and Yisrael Saba can shine their light into Z.A.

Binah - Imma and Tevunah

The feminine counterparts of Abba and Yisrael Saba are the two Partzufim of Binah. **Imma (Mother)** “looks up” and receives. **Tevunah (Intelligence)** “looks down” and gives to Z.A.. Hokhma and Binah manifest the male and female aspects of Keter, their source. However, in Hokhma and Binah, male and female are not completely united as they are in Keter. The

union of male and female in Abba and Imma is continual, yet they maintain recognizably separate identities, unlike Atik and His feminine, and Arieh and His feminine.

The Six - Zeir Anpin (Z.A.)

Z.A. is the central Partzuf of all the Partzufim Corresponding to the six sefirot, with Tiferet at the center, Z.A. is the heart of Atzilut. It is this Partzuf of G-d that we know as the G-d of the Bible, the Holy One, Blessed Be He. For all the upper Partzufim of Keter, Hokhma and Binah are concealed within Z.A. and act within Him as His Mohin (brains) and Will. Z.A. is the focal point of all Divine revelation within the universe.

Z.A. also contains two Partzufim within Him. **Yisrael** is the face that “looks up” and **Ya’aqob** is the face that “looks down”.

Malkhut - Nok d’Z.A.

Nok d’Z.A. means Z.A.’s feminine counterpart, i.e., His Mate. Like all the upper sefirot, Malkhut also is divided into two Partzufim. **Leah** is the face that “looks up”. Rachel is the face that “looks down”. **Rachel** is the Shekhina, the Divine Presence of G-d, the spark of holiness that is the source of all Beriatic souls.

As I mentioned above, Z.A. and Nok are the Partzufim wherein which creation experiences G-d. Z.A. and Nok of Atzilut are the Holy One, Blessed Be He and His Shekhina. Together they manifest all the sefirot of Atzilut, seven revealed and three concealed. It is the seven sefirot of Z.A. and Nok that manifest the seven days of creation.

Z.A. and Nok of Atzilut are the central Partzufim and it is their relationship with all the other Partzufim that define how G-d is revealed, experienced and manifest to all creatures within creation. Therefore, an understanding of Z.A.’s relationship to the upper sefirot of Atzilut and of A.K., His relationship to Nok, and Her relationship to the upper sefirot explains the

majority of Kabbalistic teachings about time, space and mind.

Mayim Nokbin & Mayim Dukhrin Female and Male Waters

We have now discussed the sefirot, the order of the worlds and the Partzufim that apply to them. Now I will explain how it is that the affairs of mankind have a strong influence on the order of and the building of the supernal worlds.

Being that all worlds are interconnected, they are also interdependent. Our physical world, being as it is at the center of the universe, holds tremendous power over the alignment and function of the upper worlds. Our physical world is kind of a spiritual anchor that keeps the entire universe stable and grounded in the raging waters of G-d's ultimate essence, the Ayn Sof.

The great rule of the Kabbalah states that the physical plane is the equal and opposite counterpart of the spiritual plane, and as it is above, so it is below, and vice versa. Therefore, whatever actions we perform here in the physical world have profound ramifications in the supernal worlds. We become responsible for the creation of our own heaven and hell. This is the result of G-d giving to mankind his greatest gift: free will, i.e., the freedom to choose our destiny and to create our own reality, all within the context of the laws of the universe.

In order for us to solicit assistance from G-d, we have to desire it. For as we have learned, it is the power of desire that first stimulated the creation of the universe. Our desire for G-d and His intervention must be strong and well defined. This desire for G-d and His righteousness on behalf of the individual or on behalf of all Yisrael is called **Mayim Nokbin** (feminine waters), also better known by its

capital letters, **MaN**.

Being that the relationship between Heaven and earth is represented as the love between the male (Heaven) and female (earth), the desire coming forth from the earth to "mate with her husband" (i.e., Heaven) is represented as the semen of the female, i.e., the feminine waters. In order for a "pregnancy and birth" to occur, the male must first release his seed. This means that only when there is desire from earth below is there power to awaken the desire of Heaven to look down upon us and bond with us. The force of radiance that descends down from Heaven is, therefore, called **Mayim Dukhrin**, masculine waters, better known as **MaD**.

Whenever a Jew performs a commandment of the Torah, he elevates MaN. This, in turn, causes the descent of MaD. The merging of the two enables G-d's energy to become manifest here upon the earth.

NaRaN HaY, The Five Levels of Soul

Just as G-d reveals Himself in the worlds through the different Partzufim, so too is the soul within each of the Partzufim made up of different parts that express which world and which level within the Partzuf is being manifest. The human soul is also made up of these five unique aspects, each of which relates to a specific level of consciousness.

The five levels of the soul are simply the soul as it is revealed at the levels of the different worlds.

The level of the soul emanating the Keter is the **Yehida**. Within man, the Yehida contains within it that spark of the Divine which we call the Shekhina. The Yehida is the essence of the soul, or as the Holy Zohar calls it, the "Nishmata d'Nishmata", the soul of the soul.

The level of the soul emanating Hokhma is the **Haya**. The Haya is like a “super-soul”, in that it is concealed within the Neshama, and guides it. The Haya can be called the spirit, or motivation within the Neshama soul.

The level of soul emanating Binah is the **Neshama**. This is the soul proper, one’s higher Self. One’s Neshama is also one’s guardian angel and one’s destiny. The Neshama (with the Haya and Yehida within it) always stands in the presence of G-d, in that place which is called the supernal Garden of Eden. The Neshamot of Israel collectively form a single spiritual body. So when a Jew violates those commandments of the Torah whose punishment is being cut off (karet), one is cut off, or disconnected, from one’s Neshama above. This is the true state of psychological exile.

The level of the soul that emanates the Six is the **Ruah**. The Ruah, which means either spirit or wind, is one’s emotional soul (one’s spirit). The Ruah is subject to influence from the Neshama as well as by forces surrounding a person from below. So like the winds, one’s Ruah, i.e., one’s emotions, come and go and change constantly. Within man, the Ruah corresponds to one’s personal unconscious, or as the psychologist Carl Jung would say, the “shadow”. The Ruah is one’s motivations and conceals one’s true feelings about issues, which may or may not be consciously known.

The level of soul that emanates Malkhut is the **Nefesh**. The Nefesh is simply the life force energy that keeps the soul connected to the body. The Nefesh is today called the ego, the lower self, that part of you that recognizes that you are you. The Nefesh is your conscious, awake, rational mind that is dominated by the sensorial input from the external corporeal world.

In relationship to man, it is only the three lower levels of soul, the Neshama, Ruah and Nefesh

that inhabit our physical bodies. The upper two levels of soul, the Haya and Yehida are too sublime and lofty to fit into the body. Therefore, these two surround the body from the outside, and are called Makifim or auras.

The three souls within the body are called by their capital letters, thus they are the **NaRaN**. Together, all five are called the **NaRaNHaY**. The NaRaN are also called the “**ohr penimi**”, the inner light. The Haya and Yehida are called “**ohr makif**”, surrounding light. As it is above, so it is below. Z.A. who is the “man” above also has NaRaNHaY. This is the secret of His Mohin.

The Mohin - Brains

Z.A. of Atzilut is the six sefirot Hesed, Gevurah, Tiferet, Netzah, Hod and Yesod. However, every Partzuf must be complete with ten sefirot. Z.A. has only six, therefore He must become complete. This process of the growth of Z.A. explains the times and phases of G-d’s revelation and His concealment. For Z.A. goes in and out of completion based upon His relationship with the upper triad of sefirot in Atzilut. Being that Z.A. and Nok are united together as a couple, they are together affected by that which they manifest, i.e., the realm of time and space in which we live. Therefore, it is our intuition, our thoughts, our emotions and our actions that ascend above and in a way “nourish” the four worlds within Z.A. and Nok. When Z.A. and Nok are “properly nourished” then Z.A. is able to receive His Mohin.

Hokhma and Binah, as both Abba and Imma as well as Yisrael Saba and Tevunah, shine their light within Zeir Anpin, the Small Face. Hokhma and Binah and their four Partzufim become the “Mohin”, the brains of Z.A. The reception of Mohin is divided into four phases, called first and second stage **Katnut** (smallness) and first and second stage **Gadlut** (greatness).

First stage Katnut is when the Partzuf of Z.A. receives the influx of Tevunah (from the side of Imma). First stage Gadlut is when the Partzuf of Z.A. receives the influx from Yisrael Saba (from the side of Abba). Second stage Katnut is when Z.A. receives the influx of Imma herself. And finally, second stage Gadlut is when Z.A. receives the direct influx from Abba, himself. It is only when a Partzuf receives its Mohin, which is the influx of the upper triad into the lower ones, that we say that the Partzuf is a complete Partzuf. The Partzuf of Z.A., therefore, goes through phases of growth before it receives the full revelation of the supernal lights.

Z.A. it must be remembered is made up of only six sefirot. A Partzuf must be made of ten complete sefirot in order to be a complete Partzuf. Z.A.'s mate, Nok, will become His seventh, but he must receive His Mohin in order to be a complete ten. When Z.A. expresses the light of only his lowest three sefirot, Netzah, Hod and Yesod (NaHiY), we say that Z.A. is in a state of **"Ibbur", pregnancy**. The upper triad within Z.A. (HaGaT) is concealed within His NaHiY. In this state, Z.A. is said to be like a fetus, with its upper body (HaGaT) wrapped around the lower body (NaHiY).

When the HaGaT manifest independently and in conjunction with NaHiY, we say that Z.A. is in the state of **"Yenika", suckling or childhood**. For like a child, His light is not yet complete.

When Z.A. finally receives the Mohin from Hokhma, Binah and Da'at, Z.A. is complete. This stage is called **"Gadlut", greatness, or spiritual adulthood** and completion. Gadlut, however, does not come all at once, but rather in stages, as described above. At this time no force can stand in His way, and He dominates all. This is the time when G-d is most visibly active in world affairs. This is what was manifest to the ancient Egyptians at the time of the exodus, and what will again be manifest when

G-d ends the present exile and brings our long awaited Mashiah, may he quickly come.

However, when Z.A. is in the states of Ibbur or Yenika, it appears that G-d is most invisibly active in world affairs, such as in the story of Purim where the salvation of the Jews comes, but no where is the Name of G-d even mentioned, for Z.A. is not yet complete and, therefore, is not seen.

The Mohin of Tzelem

The Bible teaches that man was created in the "image" of G-d. This image in Hebrew is called a Tzelem. This Tzelem image conceals the secret of how the Mohin descend into Z.A. Remember, the Bible teaches that we are the children of HaShem, our G-d. This means that we are children of Z.A. As Z.A. receives His Mohin from Abba and Imma of Atzilut, so do we humans (as Z.A. of the Malkhut of Asiyah) receive our Mohin (from Abba and Imma of the Malkhut of Asiyah).

First Z.A. receives as Mohin the radiance that shines from the NaHiY of Imma (and of Abba concealed within it. This is generally the case with all the Mohin of Tzelem). The three columns of the NaHiY of Imma shine into Z.A.'s three columns, filling them. Z.A.'s three columns are **(HaHaN)** Hokhma, Hesed and Netzah on the right; **(BaGaH)** Binah, Gevurah and Hod on the left and **(DaTY)** Da'at, Tiferet and Yesod in the center. Each of Z.A.'s sefirot contains ten subjective sefirot within them. Therefore, the NaHiY of Imma fills Z.A.'s ninety sefirot (i.e., each of the ten within each of the nine). This is the first level of the Tzelem image, which is represented by the first Hebrew letter in the word Tzelem, **Tzadi**, whose numerical value is 90 (the same number of the sefirot of Z.A. that are filled by it's radiance).

The second level of Mohin comes to Z.A. from the HaGaT of Imma. Being that Z.A.'s sefirot are already filled from the inside, these Mohin

of HaGaT rest upon Z.A. from the outside, creating the first level of His “aura”, i.e. His Ohr Makif (surrounding light). The three Mohin of HaGaT also have ten subjective sefirot within them, making 30 in total. They, are thus, referred to by the second letter in the word Tzelem, which is the **Lamed**, whose numerical value is thirty.

The third and final phase of the Mohin of Tzelem come to Z.A. from the Keter, Hokhma, Binah and Da’at of Imma. Like the Lamed of the Tzelem, this final stage also descends upon Z.A. and rests upon Him from the outside. These Mohin, therefore become Z.A.’s second “aura” Makif. These Mohin, like the others, also have ten sefirot within each one. Their number is thus forty. The same number as the final letter in Tzelem, **Mem**.

This system of how Z.A. receives His Mohin is essential in any Kabbalistic meditation. For by the concentration and mental image that we create when meditating upon the Mohin descending into Z.A., we are elevating MaN, which thus supports the actual continuation of the process. First Z.A. receives the Mohin of the Tzadi of Tzelem, then He receives the Lamed of Tzelem. Finally, He receives the Mem of Tzelem, and His Mohin, of that specific source is thus complete.

All Kabbalistic meditation of Rabbi Haim and the Rashash rely heavily upon this meditation. Remember it well.

Panim and Ahor

Sefirotic Face and Sefirotic Back

Related to the aspect of Mohin is the understanding of the relationship between one world and the next world either beneath it or above it. When two worlds are in complete union with one another and the Mohin of Gadlut shine forth from the upper realm to the lower realm we then say that these two worlds are in a relationship of **Panim l’Panim, face to face**.

When, however, an upper world is only in the state of Ibbur, and thus only shining NaHiY (Netzah, Hod & Yesod) to the world beneath it, it is said that these two worlds are in a relationship of **Ah b’Ah (short for Ahor b’Ahor), back to back**.

The NaHiY, as the lowest triad, is always considered the “back” of a Partzuf. Thus when Moses asked to see G-d’s Face and G-d responded saying that He will allow Moses only to see His back, G-d meant that Moses would be granted a vision of the NaHiY, but no more, for “no man can see My Face and live.”

Also, the time of exile is called a time of Ah b’Ah, which is why G-d’s light is not miraculously revealed in the world. When Mashiah comes, he will usher in a time of Panim l’Panim. In order to assist in this endeavor, our job is to unify the holy Name of G-d.

The Union of the Holy One, Blessed Be He, and His Shekhina.

The relationship between Z.A. and Nok is the essential focal point of all the Kabbalah. G-d is only revealed to His universe through the Partzuf of Z.A. of Atzilut. Nok d’Z.A. is the Shekhina, the holy spark of the Divine that gives life to all. She is the source of the Adamic soul (Neshama). At present the human race is disconnected from the human soul (Neshama) as a result of our exile from Eden. Thus the Shekhina is not in a state of proper union with Z.A. This state of affairs needs to be rectified. **The entire purpose of the Torah is “for the sake of the unity of the Holy One, Blessed Be He (Z.A.), and His Shekhina (Nok).**

Prior to the performance of every commandment of the Torah, the Kabbalists instituted a formula

to be read as a proclamation and preparation so the one performing the commandment or mitzvah simply does not perform the deed aimlessly, but rather focused, directed to the greater purpose of the universe.

L'Shem Yihud

The formula states ***“For the sake of the unity of the Holy One, Blessed Be He, and His Shekhina, in love and awe, and in awe and love to unite the letters Yod Hey with Vav Hey in a perfect union, in the name of all Yisrael, behold I have come to perform this mitzvah”.***

The union of the Holy One and His Shekhina is understood, but why do we then say “in awe and love”, and then repeat saying, “in love and awe”? This is a meditation to merge together the Mohin of Abba - Hokhma (awe) with the Mohin of Imma - Binah (love), and then to reverse the order to unite the Mohin of Imma with those of Abba. We then recite “to unite the letters Yod Hey with Vav Hey”. Yod (Abba) and Hey (Imma) are the Mohin that need now to descend into Z.A. (Vav, and Nok is Hey) in order for Him to be complete. This descent of the Mohin of Abba and Imma into Z.A. (and from Him to Nok) creates the “perfect union”. This in turn is done “in the name of all Yisrael”, meaning that the commandment and mitzvah that we perform we do not do for the sake of our own individual reward and merit, but rather for the sake of the collective good, i.e. “all Yisrael.”

The Holy Name Havaya (YHWH)

The holy Name of G-d that encompasses His essence is the four letter Name, spelled Yod Hey, Vav, Hey. This Name is referred to as **Havaya**, but when spoken in prayer we say Adonai. The Name Havaya is commonly referred to as HaShem, which means the Name. HaShem is the vernacular for G-d's Name. So when someone speaks about G-d, they use the Name, HaShem.

The Name Havaya (YHWH) comes from the root of the Hebrew word, “hovei” which means being. When the letter Yod is applied to a base Hebrew verb, it transforms the verb from the passive to the active tense. Thus G-d's Name correctly translated would mean “active being” or the “being of the universe”.

G-d's Name is also the general pattern of all things in creation. Each one of the four letters has numerous correlations, for it is the four letters of Havaya that manifest the four levels within the universe.

Yod - The first letter of the holy Name.

World - Atzilut; Soul - Haya; Sefirah - Hokhma.

The Yod represents the purely spiritual and holy. It is the holy spirit that is within the higher Self and directs it towards G-d. It is the source of Divine communion and prophecy. In the body of the universe and man, the Yod is the right brain and manifests psychic, non-verbal, supra-rational, intuitive communication and expression. The Yod manifests the ten sefirot through which G-d's absoluteness is manifest to creation. Herein all is good. The Malkhut of Atzilut is the Shekhina, the Oral Torah. Her Mate is the Tiferet of Atzilut, who is the Small Face, Zeir Anpin, the written Torah.

Hey - The second letter of the holy Name.

World - Beriah; Soul - Neshama; Sefirah - Binah.

The Hey represents pure mind, and mental thought. It is the higher Self, pure consciousness. It is the vessel for the intuitive revelations of the Yod, therefore, it is the receptacle for Divine revelation, i.e., the holy spirit. In the body of the universe and man, the Hey is the left brain and manifests rational, verbal, sensoral communication and expression. Herein most is good, but evil has its source. This is the level of the human soul, which is the Throne of Glory. Herein is a spark from Atzilut concealed. That spark is the Shekhina, which is concealed within us. This is also the level of the supernal Garden of Eden.

Vav - The third letter of the holy Name.

World - Yetzirah; Soul - Ruah; Sefirot - The Six
The Vav represents the realm of the emotions. This is the level of the human spirit: the shadow of the conscious mind. Herein is the higher Self cloaked in a cloud of conflicting, fluctuating emotion. In the body of the universe and of man, the Vav is the heart and manifests feelings and passion. This is also the realm of angels, demons and the astral plane. Herein the forces of good and evil are equally matched. Here all emotion materialize as independent, autonomous beings, be they for good or for evil. These are our personal angels and demons. Herein is concealed the human soul, the higher Self. This realm is the lower Garden of Eden where Adam was created. It is the level that is "seen" during visions and dreams.

Hey - The final letter of the holy Name.

World - Asiyah; Soul - Nefesh; Sefirah - Malkhut.
The Hey represents the physical world and sensoral reality. This is the level of the ego, the small self, the consciousness that a person identifies with their body. Here all the higher levels merge: body, emotion, intellect and spirit. In the physical realm evil dominates and thus suffocates the good.. Therefore are intellect and spirit always clouded by emotion. This is the level of physical and psychological exile. This is the level of animal consciousness, beneath the level of full human awareness. This is where Adam fell to upon eating of the forbidden fruit. It is this realm of the physical where the final redemption will take place, thus unifying all the levels and allowing the open flow of the supernal worlds to the lowest levels.

A'S' Ma'B

The Four Miluim of Havaya

The Name Havaya is how G-d manifests Himself in the universe. Yet, as each letter of the Name has meaning, so does the Name Havaya have

different forms of being written, in order to specify which level is being referred to. Being that Havaya refers to all four of the worlds Atzilut, Beriah, Yetzirah and Asiyah, and manifests itself differently in each, the Kabbalists have derived a system whereby the spelling of the Holy Name is expanded and changed to specify which world is being shown. These different spellings are called by their Hebrew name "Miluim", which means "filling". As there are four worlds so there are four unique and different ways to write the Name Havaya. Each of the four Names show which world the Name is manifesting. Each of the four Names are also Mohin that come down into Z.A. from Abba above.

AB

The first of the four Miluim of Havaya is called AB. This is the Hebrew term for the number seventy two, which is spelled with the Hebrew letters Ayin (=70) and Bet (=2), the two together numerically equal 72 (A'B). This number is derived at from spelling the Name of Havaya in a specific way. The letters that spell the Name, Yod Hey Vav, Hey, in Hebrew can each be spelled in a variety of different ways. The letter Yod, is always spelled Yod Vav Dalet.

The letter Hey can be spelled in different ways. In the spelling of A'B, the Hey is spelled Hey Yod.

The Vav also can be spelled in a number of ways. Here in A'B, the Vav is spelled Vav Yod Vav.

In A'B, the final Hey is spelled the same as the first Hey as Hey Yod.

Together this spelling out of the Name is numerically equal to 72, and is thus called A'B.

Whenever Havaya is referred to at the Atzilutic,

Hokhma level, we refer to the Havaya of A'B. This is the Mohin of Atzilut.

SAG

The next Milui of Havaya is the Name that reveals the Name in Beriah, and is the Mohin therein. In this Name the letters Yod, Hey and Hey are spelled the same, but the letter Vav, instead of being written with a Yod is written with an Aleph. The numerical value of this spelling is 63, which in Hebrew is the two letters Samech (=60) and Gimel (=3), thus SAG.

The Name SAG corresponds to the sefirah Binah, which is the Partzuf of Imma, thus it is feminine. The Vav therein is referred to as Her "womb". The Vav is "pregnant" with the Alef. She gives "birth" to the Vav as becomes manifest in the next Name.

MAH

The Name MAH belongs to Z.A. and corresponds to the world of Yetzirah. This Name is considered the central Milui. Here the two Heys as well as the Vav are spelled with Alefs. This is why we say that SAG is "pregnant" with the Alef, for they become completely manifest here. Numerically this Name equals 45, which are the two Hebrew letters, Mem (=40) and Hey (=5), thus MAH.

More than this, the Name of MAH is also numerically equal to the word Adam, which means man. Thus Z.A. is the "Man" above. His is the "image of Man" seen upon the throne in the vision of the prophets. It is also in this image of MAH that mankind was created. As MAH (Adam) corresponds to Yetzirah, so Adam's original home in the Garden of Eden was in Yetzirah. So the natural state of man, prior to the fall, and after the coming of Mashiah is Yetzirah, which is MAH, which is true Adam.

BEN

This Name BEN corresponds to Malkhut, the Partzuf of Nok, which is the world of Asiyah. This Name is different in that its spelling does not contain any of the Yod's or Vav's that belong to the other Names. BEN, Malkhut reflects the upper worlds into Herself, but by Herself has nothing. So this Name reflects this reality. The Yod is spelled the same, but the two Heys and the Vav are simply spelled by doubling themselves.

This Name is numerically equal to 52, Nun (=50), Bet (=2). Nun Bet, or Bet Nun spells BEN. Now, ben is also the Hebrew word for son, but this is not the context of this Name BEN, for this Name BEN is not really a Name (nor are the others) but simply a reference.

BEN (52) is also the numerical value of the Hebrew word, Behema, animal. For one who only has the Mohin from the Name BEN has not yet reached the level of MAH, who is Adam (man). Therefore, anyone who hasn't yet achieved full Yetziratic consciousness is at the level of BEN (animal) consciousness, meaning one has not fully received the fullness of the potential of what it is to be human. The holy Sages also call this one's "animal soul", i.e., the natural urges of the body.

According to Rabbi Haim Vital (E.H. 50), our world of matter is the Asiyah of Asiyah. One, therefore, experiences G-d in this world, one "sees" the Partzuf of Nok, who is the Shekhina. But Nok is also made up of a NaRaNHAY five part soul and A'S'Ma'B, the four Names. When one has a vision of G-d here in this world, depending on one's level of spiritual advancement, one might perceive the Shekhina from the aspect of Nok, or Z.A. or Imma, Abba or A.K., all of these being the specific aspects of the general Nok. When one ascends on high, one must start the ascent through the seven palaces within Asiyah in order to reach Yetzirah. Within each palace G-d is manifest on whatever

The Order of the Olamot, Sefirot, Partzufim, Holy Name, Letter in Havaya, Ta'N'T'A, NaRaNHaY,

World	Sefirah	Partzuf	Holy Name	Letter in Havaya	Ta'N'T'A	Level of Soul
Adam Kadmon A.K.	Keter	Atik Yomin + Nok Arikh Anpin	Above All Names	Crown of the Yod	Ta'amim In SAG of AK alone	Yehida (Makif)
Atzilut	Hokhma	+ NOK Abba Yisrael Saba	AB	Yod of Havaya	Ta'amim (Chant)	Haya (Makif)
Beriah	Binah	Imma Tevunah	SAG	First Hey of Havaya	Nikudot (vowels)	Neshama (Penimi)
Yetzirah	The Six Hesed Gevurah Tiferet Netzah Hod Yesod	Zeir Anpin Z.A. Yisrael Ya'aqob	MAH	Vav of Havaya	Tagin (crowns)	Ruah (Penimi)
Asiyah	Malkhut	Nok Shekhina Leah Rachel	BEN	Final Hey of Havaya	Otiyot (letters)	Nefesh (Penimi)

Partzuf corresponds to that palace, and that Partzuf is only the specific Partzuf of that palace within that world. So everything becomes divided and subdivided and subdivided again. This is the nature of the very intricate spiritual metaphysical universe of ours. Just as the human body has layers upon layers of levels, so

does the universe.

Together, all four of these Names A'B, SAG, MAH and BEN are also known by their capital letters; A'S'Ma'B. These four Names of Havaya are the Mohin of Abba that descend into Z.A. Yet, Z.A. also receives Mohin from Imma, but

these are not Havayot. The Mohin of Imma of Ehyehs.

The Miluim of Ehyeh

The most important Name of G-d next to Havaya is the Name spelled Alef Hey Yod Hey, and pronounced Ehyeh. Ehyeh corresponds to the Mohin which Z.A. receives from Imma. To differentiate these levels this Name, similar to the Name Havaya, has its spelling expanded. Unlike Havaya, Ehyeh only has three miluim.

Ehyeh - KASA

The first one corresponds to both the Atzilut and

Beriah within Imma. The letters are spelled out with Alef being spelled Alef, Lamed, Pey, which equals 111. Both Heys are spelled Hey Yod, which equal 15 (each, for a total of seventy). Yod is spelled Yod, Vav, Dalet, which equals 20. Together this all adds up to 161, which are the Hebrew letters, Kof, Samekh, Alef. Thus the first milui of Ehyeh is called KASA.

Ehyeh - KAMAQ

The second of the Names of Ehyeh corresponding to the Yetzirah therein spells the Alef and Yod the same. Only the Heys change. Here they are spelled with Alefs instead of Yods. This Name numerically is equal to 143, and thus



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*The Secret of Angels, Demons & Spirits, Parallel Universes,
Subterranean Worlds, The Yetziratic Astral Plane, The Fallen
Edomite Kings of Pre-Adamic Times and the Messianic Future of Mankind*

This special double-edition of Panu Derekh (#10-11) immediately stirred controversy. Yet, this topic is of great interest in the Orthodox Jewish community (although many religious leaders will attempt to deny this). Even the weekly Haredi newspaper, Yated Ne'eman (Jan. 26, 1996) addressed this issue in a page 2 article. This issue of Panu covers not only Jewish sources regarding this topic, but also covers, from a Torah point of view, the claims made today by many people who say that they have seen UFO's and aliens, and what this could possibly mean for the future of Torah and Israel.

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thus called, Kof, Mem, Gimel, or KAMAG.

Ehyeh - KANA

This third and final milui of the Name Ehyeh corresponds to the Asiyah within Imma. As with BEN, KANA only reflects back upon itself. Therefore, the Heys are spelled Hey, Hey. The Name thus is numerically equal to 151, Kof, Nun, Alef, or KANA.

When Z.A. receives the Mohin from Imma this is portrayed as the Names KASA, KAMAG, and KANA descending into Him. When Z.A. receives the Mohin of Abba, A'S'Ma'B descends into Him. The Mohin of Abba correspond to the Yod of Havaya. The Mohin of Imma correspond to the Hey of Havaya. Together, A'S'Ma'B, KASA, KAMAG, KANA and Yod Hey are numerically equal to 702. This is also the numerical value of the word Shabat. For when Z.A. receives His full Mohin, this is the true meaning of Shabat. This is also the meditation performed while immersing in the mikvah prior to the Shabat. Reference my work, L'kha Dodi for more information regarding this meditation.

Ta'N'F'A

The Four Parts of the Hebrew Letter

The Hebrew letters also play a crucial role in the creation of the universe. For again, G-d "spoke" His universe into being. What G-d "spoke" obviously was sound. The specific sounds that He spoke were the primordial Hebrew letters.

The letters, however, are made up of a lot more than their simple sounds. Anyone who has ever read Hebrew, especially from the holy Torah scroll, knows this. As there are four worlds in creation, so are there four "worlds" within letters. Each letter is made up of four different parts,

some of which are pronounced, others are not.

Ta'amim

The first aspect of any Hebrew letter and word is it's chant, i.e., it's cantillation. It is with this unique group of chants, Ta'amim in Hebrew, that each and every verse of scripture is publicly recited. The chanting of the Torah (and the rest of the Bible) follows a strict procedure, similar to the vowels of Hebrew which are not letters but marks that are placed either above, beneath or inside a letter. The original Torah scroll does not have any cantillation marks (or vowels) written in it. Thus one who comes to read the Torah will not be able to properly read even one word unless that one has access to the Masoretic tradition of the vowels and cantillations. While vowels enable a person to read what is written, the cantillation chant enables one to read the holy text in the same format and manner as it was during Biblical times. The Ta'amim chant is thus a pure form of Hebrew music, and the primordial form of reading Hebrew.

Spiritually speaking, the Ta'amim manifest the Atzilutic aspect of the letters. Ta'amim are a chant. They exist above and beyond the letters themselves, and can even be read within the letters. Nonetheless, the purpose of the Ta'amim is to give the letters their proper "tune". This, after all, in the function of every Atzilutic essence, i.e., to prescribe the primordial way for that which comes after it.

Nikudot

Nikudot are familiar to every Hebrew reader as the vowels. The vowels are a system of dots and dashes that are above, beneath or inside the letters. Unlike English, Hebrew vowels are not letters. Without vowels, Hebrew would be impossible to read.

The Nikudot express the Beriatric aspect of the letters. The vowels, therefore, are like the soul of the letters. The Nikudot vowels breath life into the letters and give them their true form, similar

to how a soul breathes life into the body.

Tagin

These are the most mysterious aspects of the letters. Tagin are the crowns which are added to only a certain number of letters, and only when they are to be written in a holy scroll. Within printed texts, these Tagin crowns are unnecessary. However with a scroll of the Torah, Book of Ester, or any other holy handwritten parchment, the Tagin are essential. The reasons for this are explained in the mysteries of the Kabbalah.

There is one point about the Tagin that separate them from the other aspects of the letters. Tagin, as best as we know it, have no sound. Tagin do not add or subtract anything to the pronunciation of a letter or word. Yet, on those letters that they must be, they must be. Tagin, therefore, add to the construct of the shape of the letter, and not to its sound. Tagin are the Yetziratic element within the letters. As Yetzirah molds the physical forms within Asiyah, so too the Tagin help form the correct shape of the letters.

Otiyot

The Otiyot are the letters themselves. By themselves, letters can be pronounced in a variety of forms. The letters are the bodies which houses all of the other aspects. This body of the letters, therefore, are the Asiyatic element within the letters.

Together then, we have Ta'amim, Nikudot, Tagin and Otiyot, i.e., the chant, the vowel, the crown and the letter. All are essential aspects of what G-d "spoke" when He spoke to create the world. For first G-d spoke the Ta'amim, i.e., the first sound of creation was a chant, a song. The chant then congealed into the sounds of the vowels, fine tuning what the sounds were. Next came the Tagin which performed an unknown function of sound, but prepared the next step which was the manifestation of the letters, fully

equipped with their tune, sound and proper physical (letter) and spiritual (Tagin) form. When G-d "spoke", what He spoke was pregnant with energy, which when manifest simply exploded into being.

The Primordial Worlds & The Creation of Evil

These topics are some of the most profound, intricate and difficult Kabbalistic teachings. A large amount of the works of Rabbi Haim Vital are dedicated to these subjects. Full coverage of these topics would require a series of books with detailed commentary. ***It is truly necessary that one become fluent in Hebrew, fully observant of the Torah's commandments and invest the necessary time and energy in order to delve into the depths of the heart of Kabbalistic learning.*** Nevertheless, there are aspects of these teachings which have already been translated into English, unfortunately by unqualified translators and teachers who did not really understand the material that they attempted to deal with. In order to set the record straight, and to provide valuable and necessary insights into these matters, I have decided to condense these topics and to present some necessary points.

As discussed above, at the very beginning, when Adam Kadmon first emanated into the void that was vacated to house the universe, the worlds that followed A.K. came forth in a manner that need be understood in order to understand everything that followed. The language used by the Kabbalists in describing these phenomena is quite obscure and recondite. It is also extremely anthropomorphic. This must be remembered, or the true lessons of these teachings will be totally misunderstood.

In preparing this work I had endeavored to explain in some detail the matters that I am about to describe. However, as much as I tried

to be comprehensive, I realized that I could not be and still maintain the simplicity necessary for understanding this material. I have, therefore, chosen to be simple rather than comprehensive. At this time and in this place this is the right course of action.

Olam HaAkudim

A.K., as is known, is the primordial blueprint for all the creation that followed. It is from the eyes, ears, nose and mouth of A.K. that the light necessary to create the lower worlds came forth. The detailed meanings of these obscure symbols is more than I can explain here. Let it just be said that originally the light that came forth from A.K. shone forth out of his ears. Being that the ears are on opposite sides of the head, this light of A.K. was not properly joined and not in a proper state of unity. The symbolism continues to say that the light came forth a second time, this time from His nostrils. Here the two aspects of light were closer together, but still not completely united. Finally the two aspects of the light joined together and merged forth from A.K.'s mouth. This light of the mouth contained all ten sefirot, but they were all united within one vessel. They were not as yet properly differentiated. Yet, here in the mouth of A.K. the two aspects of the primordial light merged for the first time. We have come to call these two aspects force and form, or light and vessel, or better to say body and soul. Being that all ten sefirot were bound together in one vessel, this level is called the Olam HaAkudim, the world of the bound.

Olam HaNikudim

After this initial revelation of the light outwards from A.K. for the purpose of manifesting the universe, a second light came forth which is called the light of the eyes of A.K. This light was different from the light of the ears, nose and mouth, for those three shared in common the moving of breath. Whereas in the eyes there is no breath. This light of the eyes manifested

itself in a place beneath the lights of the ears, nose and mouth, and began to express the sefirot separately, each in its individual vessel.

First came forth the sefirah Keter in its vessel and took its place at the head of the center column. Second came Hokhma and took its place at the head of the right column. Third came Binah and took its place at the head of the left column. Yet, something now went awry. The lower seven sefirot did not emanate in the proper form of columns as they needed to. This caused an imbalance in the supernal worlds, and when the light of the sefirot went to enter into its vessel, the vessel not being in proper alignment, could not receive its light. The result was that each and every vessel shattered and descended into an area which would become the future worlds. The light that was supposed to enter into these vessels ascended back on high into A.K.

However, the shattering of the vessels was only one problem. Another problem was that sparks of the light became entrapped in the shattered vessels and fell with them to the depths of the worlds yet to come. These entrapped sparks of holiness are 288 in number. They are referred to by the Hebrew number for 288, which is Resh, Pey, Het. The sparks are thus called the **Rafah Nitzotzin**.

Olam HaTikun

The fallen vessels which were shattered due to their inability to receive their light became the source of that force which we know as evil. G-d did not make a mistake in allowing the vessels of the Nikudim to be misaligned. G-d intended this to be. G-d created evil. This is quite clearly written in the Bible. The question to ask is why? Not only did G-d allow evil to be created, He directed its formation. This should not surprise anyone, for G-d is the author of all things in creation.

G-d created evil for a very important purpose. For without the existence of evil, good also could not exist. Everything exists only in context to its opposite. We recognize hot, for we know cold. We experience full, for we know what it means to be empty. G-d allowed evil to exist so that good could come of it. Also, without the possibility for evil, how could G-d grant His beneficence upon His creatures. G-d's blessings come as a reward. A reward is only due when there is merit. Merit can only exist when there is the possibility of demerit.

The fallen vessels were not left in that predicament. The entrapped sparks of light were not entrapped for no reason. Without the entrapped sparks of light, the fallen vessels would not have any life left in them. They would be forever dead. This was not G-d's desire. G-d's intent is to resurrect the fallen vessels. As it is above, so it is below. As the primordial fallen vessels were rectified and this was their resurrection, so are we humans destined to be resurrected. As above, so below.

The method G-d chose to raise up the fallen vessels was by the revelation of a new light emanating from A.K. This light took on the active role and reached down to make these fallen vessels subservient to itself. This new active light became the primordial giving male, whereas the fallen vessels realigned themselves within this new light and became the passive primordial receiving female.

This new light that came forth out of A.K. to raise up the fallen vessels was the light of MAH. This new light of MAH then elevated the fallen vessels and made them to be His mate, His Nok, His BEN. This process of sifting the fallen vessels continues to this day. Throughout Kabbalistic meditative manuals of the schools of the Ari'zal and the Rashash (Rabbi Shalom Sharabi) we find constant mention of the need to elevate and sift the Rafah Nitzotzin of BEN and unite them with MAH. It is this function of rectification that is being spoken of. **It is this elevation of Rafah of BEN that is the MaN spoken of above.**

When MAH and BEN are in proper alignment, we say then that this is the world of the rectification, in Hebrew, ***Olam HaTikun***.

It is this Olam HaTikun that we are presently building by the performance of the commandments of G-d's Torah. G-d specifically formulated the mitzvot of the Torah specifically so as to perform this act of spiritual rectification. Therefore, when a Jew violates a mitzvah of the Torah, he is, in essence, returning the world to the state of the original primordial chaos. When performing the mitzvah, he participates in the building of the world of rectification.

For those who wish to find more information on this matter, including an original translation from the Sha'ar HaHakdamot of the Ari'zal, I refer you to my work, Yikrah B'Shmi - Call Upon My Name, chapter 6.

Conclusions

There is much more of this topic to be covered. Unfortunately, there is no more space in this issue. I have endeavored to be brief and explanatory. Do not think for a moment that by understanding this material one will understand all aspects of the Kabbalah. I have left out a tremendous amount of material that is not suitable for translation.



The Hebrew Letters and Vowels

The great classic of Kabbalistic literature, *Sefer Yetzirah*, begins by speaking about 32 wondrous paths of wisdom that G-d created, and through which He created His universe. It is known from the Bible that G-d created His universe by speaking it into existence; therefore, it should come as no surprise that what G-d spoke were “words” made up of the 22 letters of the Hebrew Alef-Bet. The 32 paths spoken of within the *Sefer Yetzirah* are none other than the 22 letters of the Hebrew Alef-Bet and the ten sefirot that bind the letters together (see sefirotic chart).

The Hebrew letters are unlike those of any other language; they themselves are the building blocks of Creation. The meditative system of *Sefer Yetzirah* was designed specifically to teach one the secret creative powers latent within the Hebrew letters. If one were to master the secrets of the Hebrew letters and their sefirotic connections, one would in turn be able to manipulate matter and create things in the same way that G-d did when He manifested the physical world.

Throughout Jewish literature and history, there have been holy Sages who have created animals and even humans (golems) using the secret wisdom of *Sefer Yetzirah*. These stories are recorded in the Talmud (Sanhedrin) and many other places. There is one common thread binding all of these stories together, and that is that they are all true.

One point must be strongly emphasized – the Sages performed these miraculous feats through the holy power of Almighty G-d, Who has revealed His wisdom to His servants. The holy Sages at no time sullied themselves with the use of magic or any other contaminated art. So widespread was the knowledge of artificial creations that even in the Christian tradition, the pseudepigraphal infancy gospels about Yeshu describe that even he would create figures of birds out of clay and bring them to life. The only problem is that these episodes allegedly occurred on the holy Shabat, which means that Yeshu, even as a child, flagrantly desecrated the laws of G-d’s holy Torah.

The Sages of Israel, faithful to the covenant with G-d, have always known the power of the word. SO strong is this knowledge that a reference to it has sneaked itself into the English language: one of the famous “magical” words supposedly used by magicians, ABRACADABRA. What they and most others do not know is that this is not a word, it is a phrase, and its language is Hebrew. “Abra” is the Hebrew word “avra” which means “I create”. “Cadabra” means “what I speak”. So “ABRACADABRA” means “I create what I speak”. This is no mere statement of words, but rather a very profound Kabbalistic teaching.



As known there are ten sefirot that are interconnected with one another, similar to how roads connect different towns. (G-d forbid to think of the sefirot in any way as being physical; this choice of terminology is simply to assist our understanding.) The number of paths that intersect and thus connect the sefirot are twenty-two in number. Each one of these paths therefore manifests a unique sefirotic interaction. This unique interaction is a form of energy expressing a specific aspect of G-d's Divine power. This energy, at the level of mind, takes on the form of a thought, which then descends to the realm of emotion where it congeals into a sound. From here the sound congeals further until it manifests itself in the physical realm as a letter. The letter is therefore a representation of one of the 22 primordial power interactions woven into the fabric that creates the universe.

The Hebrew vowels, which enable the letters to manifest different sounds, correspond directly to the sefirot themselves. Each sefirah has its own "vowel" sound. Through a combination of the base sefirah (vowel) and the interconnecting sefirotic paths, we have the primordial sounds which underlie all corporeal and non-corporeal nature.

The following diagram shows the correspondence between the vowels and the sefirot. The Name Havaya is also given a set of vowels corresponding to whichever sefirah is being meditated upon. This structure is the basis of what is called the Kabbalistic *Merkava*, the meditation which surrenders one's being to become a complete servant and vessel for G-d. This structure is also a comprehensive meditation.

The ten vowels that correspond to the ten sefirot are as follows:

- Keter – Kamatz (AH as in *father*)**
- Hokhma – Patah (A as in *bat*)**
- Binah – Tzere (EY as in *day*)**
- Hesed – Segol (EH as in *bed*)**
- Gevurah – Shva (silent vowel, only the letter is sounded)**
- Tiferet – Holam (O as in *bowl*)**
- Netzah – Hirik (IH as in *win*)**
- Hod – Kubutz (OO as in *boom*)**
- Yesod – Shuruk (OO as in *boom* – same sound as Hod)**
- Malkhut – no vowel sound**

Malkhut has no vowel of her own for she is a reflector. In other words, all the supernal sefirot reflect through her, and she therefore manifests all of them. In order to be able to accomplish this task in purity, Malkhut has no intervening influence of her own.



For more instruction of this manner, I refer you to my tape series on Jewish Meditation, or to my book *Yikra B'Shmi*, where I have outlined the system of Merkava meditation, and from where the following diagram was taken:

Gematria: Hebrew Numerology

It is known that in Hebrew there is no independent set of numbers, as exists in English. In English, numbers are counted as 1, 2, and 3 while letters are A, B, and C. In Hebrew, the two are combined. The letters themselves are the numbers. The first letter Alef, therefore, is one. The second letter Bet is two, and so on.

This becomes very important when applied to Biblical studies. Remember, G-d spoke the world into being. Each "word" then that G-d spoke has a numerical value (the combination of its letters). These numerical values form a mathematical formula which is the numerical fabric underlying all of creation. The knowledge of a word's numerical value enables us to understand something about its spiritual depths. More than this, different words of the same numerical value somehow have a deep connection in the spiritual realm. Much of Kabbalistic literature is devoted to unraveling the mystery of the numbers of the Hebrew letters and words.

The Names of G-d

Another aspect which manifests the potential within each of the sefirot are the different holy Names of G-d. Each of G-d's Names as used throughout the Bible subtly indicates the power of a specific sefirah that G-d is working through at that time.

The Names that correspond to the sefirot are as follows:

- Keter – Ehyeh**
- Hokhma – Yah**
- Binah – Yehova (Havaya with the vowels of Elohim)**
- Hesed – El**
- Gevurah – Elohim**
- Tiferet – YHVH (Havaya)**
- Netzah – YHVH (Havaya) Tzva'ot**
- Hod – Elohim Tzva'ot**
- Yesod – El Hai or El Shadai**
- Malkhut – Adonai**



This set of Names is in accordance to the *Etz Haim* (in the above diagram). It is also the same system as Rabbi Moshe Cordevero and the holy Zohar. According to *Sefer Sha'arei Orah* of Rabbi Yosef Ibn Giktalia (recently translated into English), there are numerous other terms used throughout the Bible to subtly hint to G-d's working through one of His sefirot. For a full list of these terms, I refer you to my work, *Yikra B'Shmi*.

The Semi-Sefirah Da'at

Sefer Yetzirah emphatically states that there are ten sefirot and not nine, ten and not eleven. The meaning of this is that although the Keter is very sublime and sometimes not viewed as a sefirah, nonetheless it is one. On the other hand, while Da'at is many times counted as a sefirah, and a complete understanding of sefirotic workings is incomplete without the Da'at, nonetheless Da'at is not an independent sefirah to be counted along with the others. Da'at, therefore, is a sefirah and it is not a sefirah; it all depends on the vantage point from which we look.

The sefirah Keter dwells above the other sefirot in the same manner as a crown would sit upon the head. Now, it is known that the sefirot correspond to different parts of the body. While this is true even of Keter, it is nonetheless many times considered to be exactly what it is, a crown. In other words, an aspect which is above the body. From this point of view the first sefirah then becomes Hokhma, the second Binah, and so on. This poses a problem being that there are ten sefirot and not nine. This problem, however, is solved by the Keter itself in a unique manner.

It is known how the ten sefirot that are within one sefirah overlap and cloak those beneath them. This is the secret of the overlapping of the Partzufim (the sefirotic Faces). Within Hokhma and Binah is concealed an aspect of the Keter. Specifically it is the Yesod of the Keter that is concealed within both the Partzufim of Abba (Hokhma) and Imma (Binah). This Yesod of the Keter descends down to the Yesods of both Abba and Imma. Within Abba the light (or energy) of his Yesod are called "Hasadim" (mercies). Within the Yesod of Imma, the light within the Yesod is called "Gevurot" (severities). These two aspects of the Yesods of Abba and Imma then come forth and form a sefirotic union. This union, which exclusively comprises those aspects of Abba and Imma is the Da'at. Thus concealed within the Da'at is that aspect of Keter which was originally overlapped and concealed within Hokhma and Binah. In other words, the Da'at manifests the unmanifest Keter. Therefore, Da'at most definitely has an independent existence, yet it is only an extension of Keter.



In the objective scheme of things we count the sefirot from Keter. From the subjective scheme of things we count the sefirot starting from Hokhma and include Da'at. This subjective aspect specifically refers to the Partzufim.

Da'at is the intermediary between thought and emotion. It, therefore, includes aspects of both within it. Da'at merges the pure form of thought with the thinker, who in the sefirot is Z.A. and here on Earth, mankind. When thought and thinker merge, the thought, which is made up of the union of male (from Abba) and female (from Imma) becomes charged in a "sexual" manner. So Da'at, knowledge, is also the Hebrew word used to describe sexual intercourse. Throughout the Bible, we find reference to a man coming to "know" his wife. This "knowledge" was not simply intellectual, but rather experiential. Sexual intimacy cultivates a bond and awareness of the sexual partner far more than words or thought can describe. True knowledge in the Hebrew sense can never be anything less intimate. Thus, when someone says he "knows" something, from a Hebrew point of view, the knowledge that he is said to have is of the most intimate, intricate, and complete nature. Any knowledge other than this is not to be considered true knowledge.

The Mohin of Z.A.

As is known, the Partzuf of Zeir Anpin (Z.A.) receives sefirotic energy called Mohin from Abba (Hokhma) and Imma (Binah). Yet, these Mohin are not the only ones that Z.A. receives. Z.A. also receives Mohin from the Da'at. The Da'at is not only a third Moah, it is a third and fourth; for the Hasadim and the Gevurot of the Da'at are each considered separate Mohin. Therefore, in total, Z.A. receives four Mohin; one from Abba, one from Imma, one the Hasadim of the Da'at and finally the Gevurot of the Da'at. In any and all meditative Kabbalistic practice, the focus on these four Mohin is critical. More about the meditative process will be discussed later on.

MaNTzaFaKh and the Shakh and Par Dinim

Within the Hebrew language there are five letters which take a different form when placed at the end of a word. The Kabbalists do not consider this rule of the Hebrew language to be based on mere grammar; as with all things, these five letters conceal within them a great secret.

As discussed previously, within the Da'at are concealed the five Hasadim (mercies) and the five severities. Normally speaking, the order of the descent of the Mohin is that the Hasadim descend first into Z.A., and only then the Gevurot. However, due to the breaking of the original vessels and the later reinforcement by our own sins, the Gevurot descend first into Z.A., reversing the natural order.



When this secondary order occurs (i.e., the descent of the Gevurot first into Z.A.), then the worlds below face severe judgment. This causes a misalignment of the original order of the letters.

The five letters that represent the Hasadim and the Gevurot of the Da'at, therefore, have two different forms; the first is their natural order when the Hasadim are the first to manifest. The second order is when the Gevurot are first to manifest in Z.A. The natural order of these five letters is Kaf (כ), Mem (מ), Nun (נ), Peh (פ), and Tzade (צ). When the Gevurot descend first their order (and thus their form) is changed to Mem (ם), Nun (ן), Tzade (ץ), Peh (ף), Kaf (ך). This order is then called the MaNTzaFaKh. These are Gevurot (severities). Numerically speaking, these letters add up to the numerical value of 280. This number is represented by the Hebrew letters Peh-Resh פ"ר, which also equal 280. Thus these five severities are called the PaR (280) dinim (severities). This is considered the feminine aspect of these severities.

There is also a masculine side to these severities, for all has within it both male and female. The Hebrew word for judgment is Din; the numerical value of this word is 64. There are five masculine judgments just as there are five feminine. Five times 64 equals 320; therefore the masculine powers of severity, i.e., the judgments, are referred to as the Shakh dinim. Shakh in Hebrew is the letters Shin-Kaf.

Whenever we perform an act of sefirotic union we always attempt to "sweeten" the powers of judgment. This is accomplished by enabling the forces of the Da'at to ascend back on high to Imma (Binah), which is their source; for only the source can neutralize the influence.

There are other interesting and relevant meanings behind the MaNTzaFaKh. I recommend interested readers to Rabbi Aryeh Kaplan's commentary to *Sefer Yetzirah* (pages 105-106) for further information.

Light and the Multi-Level Vessels

Whenever sefirot are discussed, generally speaking what is being referred to is the light of G-d as it manifests as a sefirah. Yet, in order for a sefirah to take on an independent manifestation, it must have a vessel in which to manifest.

The vessel which houses the light of the sefirah is, of course, not physical; yet the vessel does define the boundary of the sefirah. With this set of boundaries in place, G-d's light can take on various manifestations, similar to the different hues and colors of light. A vessel, in reality, is also made of light, for at the Atzilutic level of the sefirot there is no matter, only light. However, the light which forms



the vessels is of a more gross and solid form than the light inhabiting the vessel. This was not always the case.

As discussed earlier, the first emanation of the sefirot, which came forth from the "Mouth of AK", were all united together in one "vessel" so to say. It was only at the next level, the world of the Nikudim, where vessels became independently recognized. While I simply mention this fact, Rabbi Haim Vital goes into great detail to explain how the original vessels came to be. In my opinion, a detailed explanation of this matter is beyond our present topic; nonetheless, a brief overview is appropriate.

The light that had created the vessels was originally from a higher source than the light that the vessel was to receive. However, like glass in a fire, the farther away from the source the light went the further it "cooled down". Therefore, the concept of vessel is a manifestation of the highest order. This gives rise to the Jewish understanding and respect for the physical world. The physical world, which is the Malkhut of Malkhut (of Asiyah), is the receptacle vessel of all the supernal lights combined. The physical world is called the last creation but at the same time it was the first thought. Vessel, i.e., body and form, therefore have their source in the highest realms.

Similar to the soul, a vessel is made up of three parts. There is the inner vessel, the middle vessel, and the outer vessel. Each aspect of the vessel has a unique relationship to the light that is within the vessel (Ohr Penimi) and to the light that surrounds the vessel (Ohr Makif).

Vessels and the light within them act as body and soul to the realms beneath them. Also, one must remember that along with the light of a vessel, there are the sparks of lights. These are the aspects of light that were trapped in the original sefirotic vessels that shattered prior to the creation of our world. Therefore, the act of rectification is twofold; one, we are to enliven the fallen vessels, and two, we are to elevate the fallen sparks. At this time in human history our job is to sift the sparks of light. When Mashiah comes, he will raise the vessels themselves.

There is always more material to be covered. Kabbalistic study is truly a never ending story. However, this work is geared towards teaching Kabbalistic basics and just a little bit of the next step beyond. I have basically covered all the necessary concepts and terminologies that will be needed to put into practice.