

Chapter 1

CREATION

In the beginning, there was no other existence; the Creator was alone, occupying all space with His light. His light being of such holiness and intensity, it was not possible for any being to exist in its proximity. When He decided to create, He at first had to make a certain distance from His light, to give a possibility of existence to separated beings.

CREATION

Tsimtsum - retraction

In the beginning, there was no existence except His presence; the Creator was alone, occupying all space with His light¹. His light, without end, borders or limit, filled everything. He was not bestowing His influence because there was no one to receive it. When He willed to create; He started to influence. His light being of such holiness and intensity, it is not possible for any being to exist in its proximity.

The "*Tsimtsum*" is the first act of *Ein Sof*² (Infinite) in the creation. It is the retraction of His light from a certain space and encircling it, so as to reduce its intensity and allow created beings to exist. After this contraction, a ray of His light entered this empty space and formed the first *Sephirot*.

By these boundaries, He revealed the concepts of rigor and limit needed by the created beings, and gave a space for all the created to exist.

See Fig. 1

'Hallal - vacant space

After the *Tsimtsum* (retraction) of His light, an empty space called '*Hallal*' was left in the center of this new creation – a space without His full presence. This space is circular and

¹ Energie

² Without end

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contains all possibilities of existence for separated entities³, given that they are now distanced from the intensity of His light.

See Fig. 1

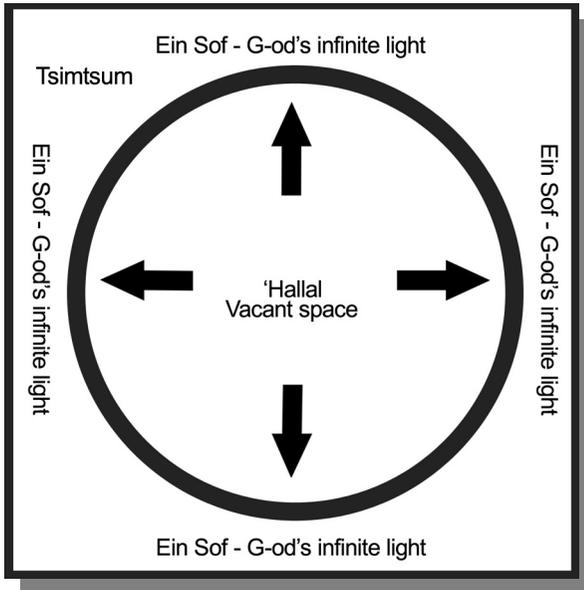


Fig. 1 Tsimtsum – ‘Hallal

Reshimu - imprint

When His light retracted to form this round space, a trace of it called *Reshimu* - imprint remained inside. This lower intensity light allowed a space of existence (*Makom*) for all the created worlds and beings.

³ Physical and spiritual

CREATION

The roots of all future existence and events are in the *Reshimu*. Nothing can come into existence without having its root in this imprint.

The combination of the *Reshimu* - imprint of the original light and the *Kav* – ray of His direct light, will be the origin⁴ of all future worlds and existence.

See Fig. 2

Kav - ray

This ray of His direct light called "*Kav*" emerged from *Ein Sof* (Infinite) and entered on one side⁵ of the vacant space, where there was still an imprint of the original light. The *Kav*, which represents the masculine and the imprint, the feminine, will now together give existence to the worlds and the various systems of *Sephirot*⁶ with which He will govern these worlds.

There are two main systems of guidance of the worlds: one is for the general guidance, in charge of the nature and normal events, and one for men, influenced by their acts and time.

After entering the vacant space, the *Kav* made ten circular *Sephirot* encircling one another - (encircling *Sephirot*) in charge of the general guidance of the worlds. Keeping his

⁴ *Kav* is the masculine, *Rechim* the feminine

⁵ Top

⁶ Part of His energy transformed in an attribute or quality. See chapt 2

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shape, he also made ten *Sephirot* in a linear arrangement - (straight *Sephirot*) in charge of the guidance of the world in the manner of '*Hesed, Din and Ra'hamim* (Kindness, rigor and mercy), which is the balanced guidance⁷ of this existence.

The *Kav* is the root of all the guidance and the innermost interiority⁸ of all this creation.

See Fig. 2

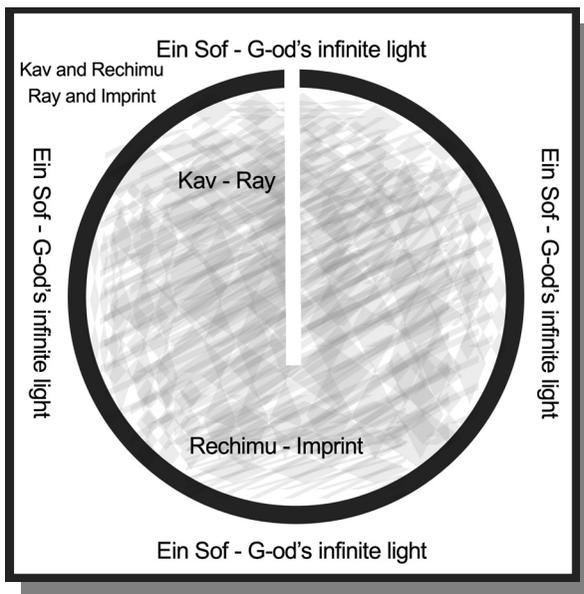


Fig. 2 – *Kav* and *Reshimu*

⁷ Arranged in three pillars – right, left and center

⁸ Being His direct energy

Encircling Sephirot

The ten circular *Sephirot* encircle the whole vacant space, one on the other. The first *Sephira Keter*⁹ encircles 'Hokhma, which encircles *Binah* and so on until *Yesod* encircles the last *Sephira* of *Malkhut*.

These ten circular *Sephirot* are in charge of the general guidance of the worlds, provide for its subsistence, for what is needed for the normal events of nature and for the vegetal and animal life. This guidance is not influenced by the actions of men.

See Fig. 3

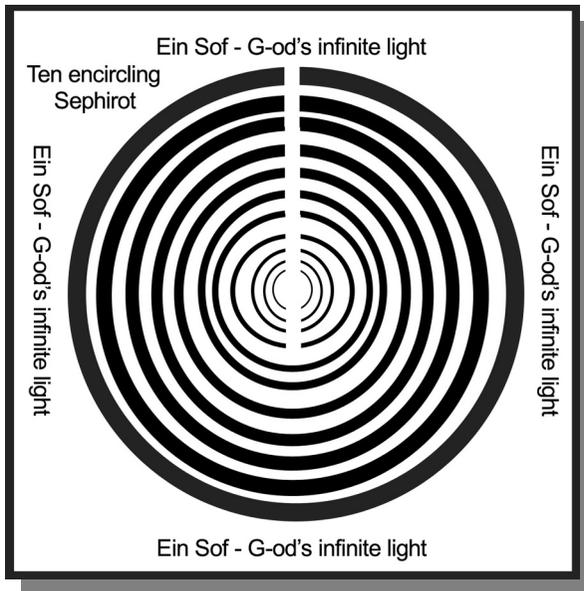


Fig. 3 – Encircling *Sephirot*

⁹ *Keter* is the outer limit of the vacant space

Straight Sephirot

The *Kav* (ray) maintained his straight shape and made ten other *Sephirot*, but this time in a linear arrangement. They ten straight *Sephirot* were arranged in three columns: right, left and middle, it is the model of the dynamic guidance of the world. Each one of these three columns represents one of the main forces that make the guidance: kindness, rigor and what makes the balance of the two; mercy. This first configuration, or the first world where the emanated lights were formed into ten *Sephirot*, is called *Adam Kadmon* (*Primordial Man*). It is the union between the imprint and the *Kav* (ray). From this first configuration, all the other worlds of *Atsilut* (emanation), *Beriah* (creation), *Yetsirah* (formation) and *'Asiah* (action) came forth into existence.

See fig. 4

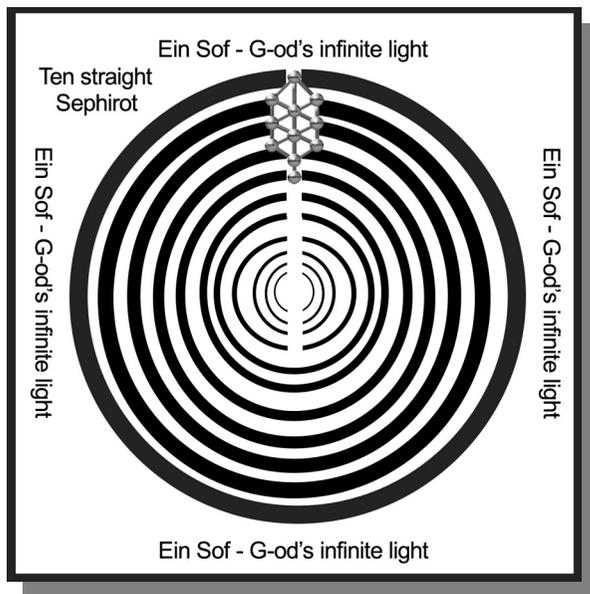


Fig. 4 – Straight Sephirot

Chapter 2

SEPHIROT

The light of G-od is unique and of equal force and quality. A Sephira is in a way a “filter” that transforms this light into a particular force or attribute, by which the Creator guides the worlds.

Sephira

The light of G-od is unique and of equal force and quality. A *Sephira* is in a way a “filter” that holds and transforms a certain part of this light into a particular force or attribute. A *Sephira* is the way the Creator reveals a part, an attribute or a quality of His will in the creation. The light divides into ten different gradations of its original emanation, each with its own qualities, characteristics and actions.

The system of *Sephirot* is one of the main elements studied in the Kabbalah¹⁰; it describes precisely and with numerous details, the manifestations of the light of G-od and all its emanations by which the Creator guides the worlds.

Each *Sephira* is composed of a vessel¹¹ called *Keli*, which holds its part of light called *Or*. There is no difference in the *Or* itself, since it is a part of the original light; the difference comes from the particularity, or position of the *Sephira*.

The straight *Sephirot* are arranged in three linear columns: right, left and middle, representing the guidance of the world in the manner of Kindness, rigor and mercy. On the right¹² is the kindness column, on the left, the rigor column and in the middle, the mercy column, which makes the balance¹³ between the two other columns. This arrangement of ten

¹⁰ Also called Ma'se Hamerkavah – Celestial Chariot

¹¹ To be understood also as an energy or light, but of a less tenuous consistence

¹² The right always denotes bounty, the left rigor

¹³ Mitigates

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Sephirot is the concept of all created, as everything that exists is made of ten energies¹⁴.

See Fig. 5

There are ten *Sephirot*, their names are:

Keter	<i>Crown</i>	Tiferet	<i>Beauty</i>
'Hokhma	<i>Wisdom</i>	Netsa'h	<i>Glory</i>
Binah	<i>Understanding</i>	Hod	<i>Splendor</i>
'Hesed	<i>Bounty</i>	Yesod	<i>Foundation</i>
Gevurah	<i>Rigor</i>	Malkhut	<i>Kingship</i>

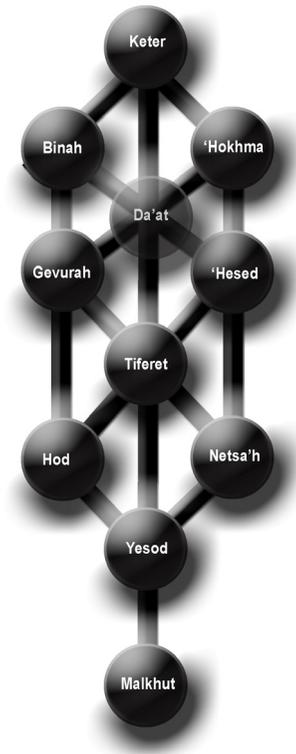


Fig. 5

¹⁴ Also arranged in three pillars

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On the right: the kindness (*'Hesed*) column with the *Sephirot 'Hokhma, 'Hesed, and Netsa'h*.

In the middle: the mercy (*Ra'hamim*) column with the *Sephirot Keter, Tiferet, Yesod, and Malkhut*

On the left: the rigor (*Din*) column with the *Sephirot Binah, Gevurah, and Hod*.

There is one more *Sephira* called *Da'at*, also in the mercy column, which is counted when *Keter* is not¹⁵.

Keter - Crown

The first and most important of the *Sephirot* is *Keter*. It is complete kindness to all, even to the non - deserving. Like a crown that is above the head, it is not a part of the body, but represents the glory that is granted to whom it is on. The *Sephira Keter* encompasses all the other *Sephirot* and represents the divine will, its first expression and manifestation.



¹⁵ They are never more than ten

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Its position is at the top of the center column, which corresponds to mercy. From it, are made the two most important *Partzufim* - configurations: *'Atik Yomin* and *Arikh Anpin*.

Its corresponding name is *AHY- H-* אהי-ה

Its corresponding *Miluy* (spelling)¹⁶ of name: *'A"V* - עב (72).

The level of the soul associated with *Keter* is *Ye'hida*, its highest level. Its physical correspondence is the head

'Hokhma - Wisdom

The second *Sephira*, *'Hokhma*, is also kindness to all, even to the non - deserving, but less than *Keter*, and not always. *Keter* being the will, *'Hokhma* is the first manifestation of the thought. It is the initial consciousness in its general form.



Its position is on top of the right column, which corresponds to *'Hesed* (Kindness). From it, is made the configuration *Abah*.

¹⁶ One of the four different spellings of the four letters of the name אהי-ה

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Its corresponding name is *YH* - ה-י, and its corresponding *Miluy* (spelling) of name is 'A"V - עב (72).

Its physical correspondence is the right brain and its corresponding level of the soul is *'Haya*.

Binah

The third *Sephira*, *Binah*, is kindness to all, even to the less deserving, but from her, the rigors start¹⁷. After the initial consciousness in *'Hokhma*, the role of *Binah* is to translate this general thought into a cognitive mode ready to be put in action.



Its position is at the top of the left column, which corresponds to *Din* (rigor). From it is made the configuration *Imah*.

Its corresponding name is *YHV-H* י-ה-ו-ה (but with the vowels of *Elokim*), and its corresponding *Miluy* (spelling) of name is *SaG* (63) - גו. Its physical correspondence is the left brain and its corresponding level of the soul is *Neshama*.

¹⁷ Being on the left pillar

Da'at

It is the fourth of the *Sephirot*, *Da'at* is counted when *Keter* is not. Its quality is the guidance that makes the equilibrium between *'Hokhma and Binah*.



Its position is at the center of the center column, which corresponds to *'Ra'hamim* (mercy).

Its corresponding name is *AHV-H* – אהוה

Its role is mainly to make the *Mo'hin*¹⁸ - directive force for configurations *Z'A*¹⁹ and *Nukva*.

'Hesed

The fourth *Sephira*, *'Hesed*, is complete kindness but to whom it is deserving. It is the quality of always giving and without limits, caring, expanding and reaching outwards to help and forgive. An excess of kindness becomes negative,

¹⁸ See chapt. 5 - *Partzufim*

¹⁹ *Zeir Anpin*

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as it could permit everything and anything without restriction, not wanting to punish.



Its position is in the middle of the right column, which corresponds to *'Hesed* (kindness). It is one of the *Sephirot* that make the configuration Z'A.

Its corresponding name is *El- לך*

Its corresponding *Miluy* (spelling) of name is *MaH* (מח) 45. Its physical correspondence is the right arm and its corresponding level of the soul is *Rua'h*.

Gevurah

The fifth *Sephira*, *Gevurah*²⁰, is full rigor to whom it is deserving. It is the quality of restriction, limitation and severity. It restricts the excess of kindness of *Sephira* *'Hesed*, but is still influenced by it, fortunately, because complete rigor will be the destruction of anything not perfect.

²⁰ Rigor

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Its position is in the middle of the left column, which corresponds to *Din* (rigor). It is one of the *Sephirot* that make the configuration Z'A.

Its corresponding name is *Elohi-m*²¹ אלהי-ם

Its corresponding *Miluy* (spelling) of name is *MaH* (מה) 45. Its physical correspondence is the left arm, and its corresponding level of the soul is *Rua'h*.

Tiferet

The sixth *Sephira*, *Tiferet*, is kindness and justice that make the equilibrium between the *Sephirot* *Hesed* and *Gevurah*, between complete kindness and rigor. It is represented as the thorax in a body, which holds and maintains all the other members in their respective place.



²¹ This name of G-od also denotes rigor

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Its position is in the middle of the center column, which corresponds to *Ra'hamim* (mercy). It is one of the *Sephirot* that make the configuration Z'A.

Its corresponding name is *YHV-K ה-ו-ה'*

Its corresponding *Miluy* (spelling) of name is *MaH* (מה) 45. Its physical correspondence is the thorax, and its corresponding level of the soul is *Rua'h*.

Netsa'h

The seventh *Sephira*, *Netsa'h*, is diminished kindness to whom it is deserving. It receives from *Sephira Tiferet* the new mitigated reality between *Sephirot 'Hesed* and *Gevurah*, but drawn on the side of kindness, since *Netsa'h* is on the right column of bounty.



Its position is at the bottom of the right column, which corresponds to *'Hesed* (kindness). It is one of the *Sephirot* that make the configuration Z'A. Its corresponding name is *YKVK Tsebaot יהוה-צבאות*

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Its corresponding *Miluy* (spelling) of name is *MaH* (45) (מה). Its physical correspondence is the right leg, and its corresponding level of the soul is *Rua'h*.

Hod

The eighth *Sephira*, *Hod*, is diminished rigor to whom it is deserving. It also receives from *Sephira Tiferet* the new mitigated reality between *Sephirot 'Hesed* and *Gevurah*, but drawn on the rigor side, since *Hod* is on the left column of rigor.



Its position is at the bottom of the left column, which corresponds to *Din* (rigor). It is one of the *Sephirot* that make the configuration *Z'A*.

Its corresponding name is *Elohi-m Tsebaot*

אלהים-צבאות

Its corresponding *Miluy* (spelling) of name is *MaH* (45) (מה). Its physical correspondence is the left leg, and its corresponding level of the soul is *Rua'h*.

SEPHIROT

Yesod

The ninth *Sephira*, *Yesod*, makes the equilibrium between *Sephira Netsa'h* and *Hod* for the guidance and is the link or connection between all the superior *Sephirot* and the *Sephira Malkhut*. It is the point of convergence between the superior realms and the last *Sephira* of *Malkhut*, which will reflect the outflows of energies to man and the creation.



Its position is before the last *Sephira*, at the bottom of the center column, which corresponds to *Ra'hamim* (mercy). It is one of the *Sephirot* that make the configuration Z'A.

Its corresponding name is *Shada-y* -- י-דש

Its corresponding *Miluy* (spelling) of name is *MaH* (45) (מה). Its physical correspondence is the masculine organ, and its corresponding level of the soul is *Rua'h*.

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Malkhut

The tenth *Sephira*, *Malkhut*, translates all the superior emanations that are channeled through *Sephira Yesod* into one that is reflected to the creation. It is the link or connection between all the superior *Sephirot* and man. This relationship is bidirectional, as all that is communicated from below to the higher *Sephirot* will first go to *Malkhut*, and from it, to the *Sephirot* above it.



Its position is at the bottom of the center column, which corresponds to *Ra'hamim* (mercy). It makes the configuration *Nukva*, divided in two *Partzufim*: *Ra'hel* and *Leah*.

Its corresponding name is *Adona-y – ' -יְיָ*

Its corresponding *Miluy* of name is *BaN (52) - בן*. Its physical correspondence is the crown on the masculine organ and its corresponding level of the soul is *Nefesh*.

SEPHIROT

Each one of the ten *Sephirot* consists of another ten *Sephirot*, which also comprise of ten, and again of ten etc. See *fig. 6*

As for example there is:

'Hesed of Gevurah, or

Hod of 'Hesed of Gevurah, or

Yesod of Hod of 'Hesed of Gevurah etc



Fig. 6

For certain types of actions the *Sephirot* divide in groups of which makes three triplets:

*'HBD*²² - *'Hokhma, Binah and Da'at*

*'HGT*²³ - *'Hesed, Gevurah and Tiferet*

*NHY*²⁴ - *Netsa'h Hod and Yesod*

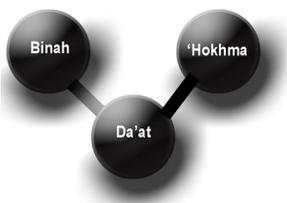
²² Pronounced as *'HaBad*

²³ *'HaGat*

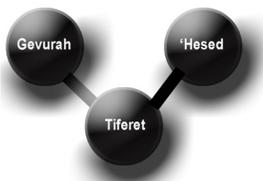
²⁴ *NeHY*

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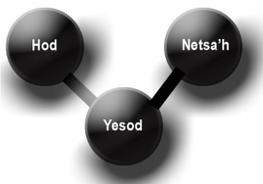
The first triplet of the *Sephirot*, 'HBD - 'Hokhma, Binah and Da'at, acts together as the highest level of the guiding force - *Mo'hin* for a lower configuration, and are called the *Mo'hin* of growth. They usually come after the 'HGT and NHY.



The second triplet of the *Sephirot*, HGT - 'Hesed, Gevurah and Tiferet, acts together as the second level of the guiding force - *Mo'hin* for a lower configuration. They usually come after NHY and before 'HBD.



The third triplet of the *Sephirot*, NHY - Netsa'h, Hod and Yesod mostly act together as the third or interior guiding force - *Mo'hin* for the lower configuration. They come and enter before all the others, i.e. before 'HGT and 'HBD.



There are also configurations of one or more *Sephirot* acting in coordination, which are called *Partzufim*.