THE BOOK OF DEVIATIONS

INTRODUCTION


BD §§ II and III were added to BD in 1993. The material in these sections was drawn from The Notebooks of [P] (1982).

BD §§ I, II, and III were included in the 1994-5 edition of The Kabbalah of Maat, along with a three-page “Commentary on the Book of Deviations,” which had been compiled in 1993. Some additions from this commentary appear {in brackets} in the following version of the text.

I

ISAIAM 40:18
To whom then will ye liken HYHVH? OR what likeness will ye compare unto...?

Zohar 1:140a
HYHVH finds delight in the soul and in the body, as the soul resembles the supernal soul, and the body is worthy to be allied to the supernal essences, for the image of the body is part of the supernal symbolism.

Etz Hayim 11:6
The whole universe functions according to the principle of parthenogenesis.

Anthropomorphism is one of the glosses used in developing retainable notions of the numenal. HYHVH can be thought of as the components of one deific being in organic unity, or as five deific beings in dynamic interrelation. Body parts are attributed to such beings: “the eye of....” “the hand of....” Mortal expressions are attributed to such beings: “the love of....” “the wrath of....” More than this, however, is the notion that we are of the image of HYHVH, but we must realize that this notion of likeness is a mere convenience, as aggrandizing as it is merciful.

Requisite to our approaching Kabbalah are the following fixed terms regarding an ultimate deity:

Derech ha Shem I.1:6
It {יהיה} exists.
It is perfect.
It is necessary.
It is absolutely independent.
It is simple.
It is not {לא}.

We choose whether to make of these terms monumental truths or just rules of the game. The terms are set. There is an infinite out of which all came. In anthropomorphic imagery, then, this infinite gave birth to what is, in distinction to what is not. It moved within itself to conceive.

One map of the intermediate stages between the infinite and the temporal is the tree of life. This, too, is a metaphoric device, into which numerous other schemes can be fit. The tree, with its basic ten stages and the twenty-two paths which interconnect these, can be discussed not only in the vocabulary of kabbalistic abstraction but in the terminologies of astrology, psychology, tarot, tantra, colors, various pantheons—indeed, any set of components might be accommodated to fit.
Before entering into a discussion of the tree, thought of both as the intermediary which is set between the hidden deity and the phenomenal world and as the scheme which constitutes the life workings of the revealed deity, we shall start at the beginning with the first condescensions of the deity toward creation.

INITIAL MANIFESTATION AND THE CIRCULAR ASPECT OF THE SEFIROT

Before anything was manifest, all was in potential. Everything was infinite. It could not be said that everything was within the deity because there was no such thing as within or without. All was absolute, infinite sameness.

In order to express a condition or to isolate a form, the infinite had to withdraw. It had to remove itself from a given spot. So the infinite withdrew from a certain area in its midst, forming a vacuole within the otherwise undifferentiated infinite. This was the space for creation, for all of the myriad differentiations, to exist. Even so, this space was not entirely empty, for a residue of what had previously filled it remained.

The withdrawal, or contraction, of the infinite is called tzimtzum. The space is called tehiru. The residue is called reshimu.

This space was perfectly round: a circle or a sphere. The contraction was effected equally in all directions around an empty middle point.

The infinite re-entered this space in the form of a line. The upper part of the line extended from the infinite; the lower part extended to the midpoint of the spherical space. This line was like a thin pipe through which light from the infinite flowed into the space in which creation was to be. Slowly at first, the line started to flatten. Then, more rapidly, it dispersed and became like a wheel. This wheel rounded out and detached itself from the absolute sameness out of which it came. If, at this point, the wheel had touched the infinite, it would have bled back into sameness with it. Only the original line attached the great wheel to the infinite.

The wheel eventually became ten concentric circles, called attributes (middot). They are the means of supervision and administration through which measures of light are channeled into creation. The circles are also called counts (sefirot) to express that they are of fixed amounts and of a limited number. There are ten counts.

Found here, in the initial stages of creation, are the first instances of the separation of limitation (din—judgment) and outpouring (rahamin—compassion, or hesed—mercy).

[An excerpt from the commentary:

When the infinite contracted itself, not all of its substance was withdrawn; a residue, reshimu, remained. Reshimu, then, is the first substance which is other than the infinite; latent within it are

1. the desire to differentiate
2. the desire to limit
3. the desire to separate

Here is the root of all damage. Yet, here too is the foundation of existence. Lo, it was the very impulses found in the reshimu that the infinite desired to extricate from itself once it had corrupted itself with the thought of something other than itself. In the infinite, thought becomes itself.]
THE FORMATION OF THE TEN CIRCLES

As the line was extended, it coiled around to become a circle. It extended again and coiled to form a second circle. This continued until there were ten circles.

The first circle, closest to the infinite, is called “crown” (keter). The second is called “wisdom” (hokhmah). The third is “understanding” (binah). The fourth is “mercy” (hesed); the fifth is “justice,” or “judgment” (din); the sixth is “beauty” (tiferet); the seventh is “victory” (nezah); the eighth is “glory” (hod); the ninth is “foundation” (yesod); the midst of these is sealed with “knowledge” (da’at). “Knowledge” appears between “understanding” and “mercy” in the scheme of concentric circles.

These circles include all aspects of all manifest worlds. These original ten are the prototype of all creations. It is here that the process of infinite division begins.

The ten circles are but one aspect of the sefirot.

THE ASPECT OF THE FIVE FACES AND THE TREE OF LIFE

The ten circles are identified with the first of the five faces (parzufim). Inside of the initial ten circles, the other four faces are formed, each consisting of ten circles. These four are manifest in a particular sequence, the plot of which connects with the emanation and creation of the tree of life, which is a configuration of the sefirot in three pillars—left, right, and middle.

The first face (parzuf) is also identified with that aspect of the infinite which wills things to occur—things such as tzimtzum, the re-entry by the line, or, as in the aspect about to be described, the evocation of primal form.

The second aspect begins with tzimtzum, as did the first. The space formed was again a circle, but this circle began to manifest the strains of polarization, becoming diamond shaped, with upper, lower, left, and right points. The top half of this diamond was the primal form of will, given the elemental ascription of fire (shin ש). The lower half was the impression of this fire, which is a reflection of the will cast into the medium of the infinite. To this impression is given the elemental ascription of water (mem מ). Between the two, at their meeting place, is created air (aleph א).

Thus, there were four components in the midst of the infinite:

1. not, in which the will arose to progress with creation beyond tzimtzum, being the first face, A’A - Arik Anpin, the will of wills.
2. the vessel of the will, the element fire, being the face aba, father, the will.
3. the vessel of the will’s impression upon the surrounding infinite, the element water, being the face aima, mother.
4. that which is created at the meeting place of aba and aima, the element air, being the face Z’O - Zeir Anpin, the son.

At this stage of creation, the son (Z’O - א), rather than mediating between and harmonizing aba and aima, separated them. A’A reacted to this woeful condition by extending nukva (beth ב), the daughter, out of its own nature and substance to rectify the state of creation.
Nukva is the fifth face.

Nukva extended from the top to the base of the creation as it was. By her actions and those of A’A, the universe was set into the form of the tree of life in three pillars, called “the aspects of rectitude”:

1. A’A remained at the top of the mid-pillar as the sefirah keter.
2. Aba was set at the head of the right pillar as the sefirah hokhmah.
3. Aima was set at the head of the left pillar as the sefirah binah.
4. Z’O was expelled from his position and identification with aleph (air) and lured into tiferet.
5. Nukva completed the tree by assuming the sefirah yesod, then rose to the sefirah da’at as a permanent station in reflection of A’A.

THE FIVE WORLDS

Isaiah 43:7

Even everything which is called my name: for I have created it (barativ) for my glory, I have formed it (yezartiv); yea, I have made it (asitiv).

Sha’are Kedusha 3:6

Below it there are four universes: azilut, beriyah, yetzirah, and asiyah. Below them is the physical world, consisting of the elements. The elements and their spiritual counterparts are divided just like the ten sefirot.

The five worlds bear a relationship to the five faces, but, unlike the faces, the worlds get progressively denser as they descend.

The first of the five worlds is that which corresponds to A’A. This is the world of the hidden lights, or flashes (tzahtzahot). There are three such flashes: one retained by this first world, one which is the source of azilut, the second world, and one which is the source of briah, the third world.

These second and third worlds are so bound together that they are virtually inseparable. Azilut is the world in which the activities of the faces take place. Briah is the world in which the results, or impressions, of these actions are formed and recorded. While functionally inseparable, there appears between these two worlds a curtain or covering (massah or prassa) which is a grim residue affected by the separation which Z’O caused between aba and aima.

Azilut corresponds to aba. Briah corresponds to aima.

The fourth world is yetzirah, which corresponds to Z’O. This world echoes that which is established in briah, but in a denser form. It is this world which has a direct bearing on the individual spirit.

The fifth world is asiah, which corresponds to nukva in the phase which preceded her ascension to da’at, being her position upon founding the base of the tree in yesod. Asiah has a direct bearing on the individual instinct.

Below these five is the physical world, or elemental realm, which reflects the movements and stresses of all of the worlds above it. In the physical world are all of the powers phenomenally actualized. It is in this realm that both the intentions of the deity and the intentions of mortals find their expression.
The physical world is associated with malkut, which at one time was treated as one among the sefirot.

**Likutei Amarim 2:9**

The life-force in physical action is as cogent as the life-force in the letters of speech (*asiah*), which in turn is as cogent as the life-force in the letters of thought (*yezirah*), which in turn is as cogent as the life-force and level of the emotion attributes from which thought is derived (*briah*), which again is as cogent as the life-force and level and degree of wisdom (*hokhmah*), understanding (*binah*), and knowledge (*da’at*), the source of the attributes (*middot*).

**THE SEFIROT**

*Keter* is the intermediary between the infinite and the sefirot, even as A”A is an intermediary between the infinite and the faces. It is the root and soul of the sefirot, yet remote from them.

**Zohar 3:288b (Idra Zutta)**

It is a head unlike any other; no one knows, nor can anyone know, what is in that head, for it is not attached to either wisdom or understanding.... For this reason is the holy ancient one (*keter*) called nothing....

*Hokhmah* represents the act of the beginning of creation. It is not the beginning of existence, for here existence is, as yet, a potential. It is not creation but the will to create. It is an activity, but still nothing.

**Zohar 1:30b**

*Beresith* (in the beginning). The word *reshith* (beginning) refers to the supernal wisdom; the letter *beth* (i.e., *bayith*, “house”) designates the world, which is watered from that stream which enters it....

*Binah* is the establishment of creation, being the expansion and extension of *hokhmah*. By *binah* is *hokhmah* formed, for it is the impression of the activity of the will which is cast upon the medium of the infinite. The agent of the infinite, in this context, is *keter*. That portion of the infinite which gathers the impression becomes *binah*. Hence, there is established a basic substantive affinity between *keter* and *binah*.

*Da’at* stabilizes the interaction of *hokhmah* and *binah*. *Da’at* is also in deep affinity with *keter*; *da’at* serves as *keter*’s revelation. *Da’at*, too, functions as an intermediary, but between the supernals (*keter*, *hokhmah*, and *binah*) and the *middot* (the remaining six sefirot). In relation to *da’at* as revealed, the supernal sefirot are concealed—hidden as nothing: AYN - ⌉נ [A = *keter*, Y = *hokhmah*, and N = *binah*].

*Hesed* and *din* reiterate the action of *tzimtzum*, for *hesed* is the merciful outpouring, whereas *din* is limitation. *Hesed* is thus thought of as kindness; *din* is thought of as law, or judgment (restriction, like tzimtzum).

*Tiferet* compounds *hesed* and *din*. If *da’at* is the soul of the *middot*, *tiferet* is the body of the *middot*.

*Hesed*, *din*, and *tiferet* represent the essences of the *middot*—the polarization of *hesed* and *din*, and the synthesis of their stress, *tiferet*. *Nezah*, *hod*, and *yesod* develop these essences into hosts of activity both in extension and reflection of the *sefirot* above. *Yesod* is a most important *sefirah*, for it is the foundation of the world.
OTHER ASPECTS OF THE SEFIROT

When the sefirot are in the form of ten concentric circles, they are called iggulim.

When the sefirot are in the form of a body divided into organs they are called yosher:

\[
\begin{align*}
\text{hokhmah/binah} & \quad - \quad \text{brains} \\
\text{da’at} & \quad - \quad \text{mouth} \\
\text{hesed/din} & \quad - \quad \text{arms} \\
\text{tiferet} & \quad - \quad \text{torso} \\
\text{nezah/hod} & \quad - \quad \text{legs} \\
\text{yesod} & \quad - \quad \text{genitals}
\end{align*}
\]

Each sefirah is divided into orot (lights) and kelim (vessels). The orot are emanations from the infinite which are not changed throughout the worlds. Their apparent levels and distinctions come from their kelim. Since the light of the absolute is infinite and unchanging, it is the purpose of tzimtzum to create kelim.

In a relation similar to the orot and kelim are the qualities of pnimiyut (inwardness) and chitzoniyyut (outwardness). The pnimiyut is the innermost core and essence of a sefirah. The chitzoniyyut is the outermost aspect.

THE BREAKING OF THE VESSELS

The breaking of the vessels is an image parallel to the failure of Z”O to mediate and harmonize. Z”O is often identified with the six lower sefirot as a group: the middot. These are the vessels which shattered upon their initial reception of orot. This put the universe in disarray and forced the fixing of the end (din, rigid structure) before its time. Tikkun (reparation) was affected by nukva, who is the shekhinah (presence) and the messiah. It is she who set the universe in balance so that lower reflected upper and left reflected right. This process reflects the transition of the sefirot from iggulim to yosher. Through yosher, nukva was able to restore most of the fragments of the shattered vessels of Z”O. That portion of the fragments which were not restored became kelipot (shells, or husks) of the sitra ahra (other side). The kelipot conceal sparks of the infinite light with four layers. The sparks can be released by acts which imitate those acts performed by nukva, who extended from the highest to the lowest. Such an act (called birur, extrication) occurs when one of us approaches the kelipot in the knowledge (da’at) of their concealed divinity. This brings about a lesser tikkun in reflection of nukva’s great tikkun.
THE FIVE PARTS OF THE SOUL

Our own extension from the highest to the lowest involves the integration of our five parts of soul. These five bear relation to the five faces and to the sefirot:

- yehidah: A”A
- hiah: aba/aima
- neshama: nukva tikkun
- ruah: Z”O
- nefesh: nukva birur

keter: hokhmah/binah
da’at: tiferet/middot

Yehida is the spark of the infinite contained in our deepest parts. It cannot be apprehended directly.

Hiah is the life-force generated by binah in relation to hokhmah. It cannot be apprehended directly.

Neshama is the part of the soul through which notions of the hiah and yehidah may come. It is the intermediary between the universal and the personal.

Ruah is the personal life-force and spirit in a complex of three phases: aleph, tiferet, and mem (mind, self, and image).

Nefesh is the soul of instinct and feeling. It connects broadly but obscurely with neshama. Nefesh is the life-force which powers the body (guf).

Etz Hayim, Branch 5.

...from the mysticism of the ear is extended the breath and wind from within and without. This is the real neshama; the breath from the nose is ruah and that from the mouth is of the nefesh.

(Excerpts from the commentary:

With all of the divisions on which we base our perceptions, recall that there is no change in the infinite whatsoever.

There are two ways to attribute the parts of the soul to the sefirot: neither is true; both are true. The attribution preferred is based on whether one considers keter as transcendent or integral to the tree and its workings.

If one considers keter as transcendent, then hokhmah is parallel to yehidah and binah is parallel to hiah. Hence, hokhmah is the absconded “body” out of which the sparks of souls are extricated, each the result of its own tzimtzum. Here, yehidah is the motivator stirring hiah. This configuration assumes separation from the source.

If one considers each human as a total universe, then keter is yehidah as born to the entire world above it. Hiah, then, is the stress between hokhmah and binah, as denoted by the shin path with runs between them, called by some “life force.” Here, hiah is a development of yehidah. This configuration assumes perpetual—even if hidden—connection with the source.

The part of the soul called neshamah is parallel to da’at and the hidden power (or gate = sha’ar) within (or behind) it: קְנֵיהָ or קְנֵיהוּ. In this place is the deepest mystery of the mind. “It moved within itself to conceive.” This is where desire and image are [still] blended as one. This is the seat of perception and presence.

The part of the soul called ruah is parallel to the complex including tiferet, which includes hesed, din, nezah, and hod. This is the “psychological” arena. Because this part of the soul contains a parallel to tiferet, it is vulnerable to the influence of the sitre ahra, the “other side.” Woe to the person who believes that ruah is himself or herself.

“…behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.” —Jon 28:28)
The infinite cannot be named, but certain words are used to refer to it: _en sof_ (nothing), _illat ha-ilhot_ (cause of causes), etc.

In some schemes, the infinite and _keter_ are considered to be the same. In other schemes, the infinite is queen, while _keter_ is the elder. Or the infinite is not revealed, while _keter_ is revealed. The infinite is cause; _keter_ is caused.

In the infinite are the roots of _keter_. In _keter_ are the roots of emanation, and these roots are the ten _tzahtzahot_ (flashes). These ten predict the _sefirot_ of emanation. These flashes arise within the _mahshavah_ (deep thought) of _keter_.

There is another _mahshava_: _hokhmah_, or shallow thought—that is, _hokhmah_ is _keter_’s shallow thought. Some say that there are only three flashes, one flash for each of the supernals (_keter_, _hokhmah_, and _binah_, though some say the three are for _hokhmah_, _binah_, and _da’at_).

Within these flashes is all that ever may exist.

Rabbi Moses Cordovero insisted that there were three flashes bound as inextricably together as thinker, thinking, and thought; they seem to be three, yet none can be removed from the other two.

_Keter_ contains the holy brain which cannot be known in any way. It is miraculous that it is known to exist at all.

The deep thought, which remains in _keter_, partially consists of the will to become. The shallow thought, which is passed to _hokhmah_, partially consists of the will to rule. Hence, the shallow thought, even within the deity, is the root of all turmoil and separation.

The entire domain is _shekhinah_, personified as _nukva_, the daughter. The subjects are _malkut_, personified in distorted and unnatural images of _nukva_ as the bride.

The _shekhinah_ is the presence of the infinite.

The _shekhinah_ is that which brings all into actualization.

The _shekhinah_ is undefilable. She is with us, however, to be drawn upon to extricate the vitality from dis-harmonious forces. [As we have stated, dis-harmonious forces have their root in _hokhmah_, for within _hokhmah_ are separations created by the will toward false (or artificial) unions.]

The _shekhinah_ is the method and hope of reparation and reunion.

_Zohar_ 3:130b:

The name of A”A, concealed from all, is alluded to in the Torah only once. This was when Z”O swore to Abraham, “By myself I have sworn, (by) the word of the Lord” [GENESIS 22:16]. These were the words of Z”O. Further, it was said, “By you shall Israel bless” [GENESIS 48:20]. This means the ideal Israel. Further, it was said, “Israel, in whom I shall be glorified” [ISAIAH 49:3]. In both of these verses it is clear that Z”O is called “Israel,” and that it is A”A that does so.
A’s name for Z here is, of course, an insult, though it is not generally recognized as such. Indeed, the insult cuts both ways.

A = keter, Z = tiferet.

Hokhmah is the second sefirah. Hokhmah means “wisdom,” “sophia.”

Proverbs 8:22
The Lord created me (hokhmah) at the beginning of his work, the first of his acts of old.

Job 28:28
And he (God) said to man, “Behold, the fear of the Lord, that is wisdom (hokhmah).”

1 Enoch 48:1
...I saw the fountain of righteousness, which does not become depleted and is surrounded completely by numerous fountains of wisdom. All the thirsty ones drink of the water and become filled with wisdom.

The ironic import of these verses is clear enough. Elsewhere (2 Enoch 30:8), this “God” shows his distance from wisdom by making commands to it.

Binah is the ultimate overseer of the great cycles (shemittot).

Each cycle is about 2000 years and has the character of one of the six lower sefirot. There is a seventh cycle in the chain; it is 2000 years of utter silence and darkness, for everything returns to binah.

The procession of shemittot follows the characters of the sefirot in the following order:

```
6  
din
  
4  
tiferet

5  
hod

3  
hesed

2  
zezah

1  
yesod
```

The procession’s path resembles the shape of the letter lamed (ל). We are now in the period with the character of din.
Tradition:
The powers of din (Kings of Edom) tried to construct worlds, but failed because they were dominated by the quality of judgment. But Rabbi Moses Cordovero realized that these “aborted worlds” were not really of din. He said they were of an aspect of keter-in-hokhmah, and that they failed, not because of too much din, but because of too little. Also, the Kings of Edom dissolved because of their nearness to the infinite.

Cordovero made a slight error—an error of implication. The hokhmah of which he spoke is not in keter in the sense of being mingled with it or necessary to it. At the stage of coming-into-being spoken of here, hokhmah was surrounded by the infinite (will of wills = keter), for there was nothing else. The failed worlds were formed by hokhmah’s momentum (to evolve in upon itself). Of course, these worlds failed because of hokhmah’s intrinsic imbalance, which made it “angry.” It was only when the infinite replicated itself (in binah as tzelem) that the universe could form, though hokhmah still provided it with distress and divorces.

Resurrecting the dead kings:
By cleansing the spikes of primordial waste caused by the failed worlds’ crumbling.... The spikes are dangerous shards, but they may, in some instances, be re-assembled to form “ likenesses” of un-divine worlds—tessellations of the other side (sitra ahra).

In the old worlds (Edomite Kings) there was a mixture of [the potentially] good and [the potentially] evil. They were not reflexively constructed [i.e., constructed with understanding], so they were destroyed.

The universe is ruled by the shekhinah’s “right scepter,” or, better translated, “scepter of fairness” (Psalms 45:7). This shows the blend of mercy and justice.

Her judgment flows from her love, yet her love tempers her judgment. The rule of justice is hers to sustain or suspend. She exacts this rule through (the sefirot) hesed and din. The shekhinah held (holds) back the flux that would prevent humankind its free will (a hopelessly complex pair of words). This withholding is a certain compassionate manner of self-imposed subjugation (for in sustaining our free will she must be “in our midst.” Remember that this subjugation is not necessary for the shekhinah; it is a demonstration of her judgment and mercy).

There is nothing shekhinah must do.

In her withholding, yet nearness, is the mystery of how she sustains the world, both physically and spiritually.

The body serves the mind, yet so too does the mind serve the body. And both of these serve the soul, and the soul serves both. And these three (body, mind, and soul) serve the spirit, and the spirit serves the three. And these four reify [give expression to] the spark, and the spark gives the being. All in service to all.

...or are they all put to death
There is ultimately one great soul. This great soul is set into the pattern of a perfect body, with all of its limbs and organs. This great soul is an aspect of the shekhinah, or nukva.

Each individual soul is a spark from the great soul. The nature of each soul is determined by which part of the body of the great soul it is from—its root. One living being can contain as many as three sparks, usually all from the same root.

There is also the occurrence of groups of people with an affinity of souls, or common root, working together to regain their spiritual origin. The ultimate goal of all living beings is to reconstitute the whole of the great soul.

However, though all life seems cut from one or another part of this great soul and is apparently separated from it, the great soul lacks nothing and remains forever whole.

Sparks of souls cycle through many earthly “lifetimes,” some say as many as 1000. But human lives are confused with other types of earthly existence. All things have some manner of soul, and all things evolve. It is the nature of soul [and of matter, such as it is] to perpetually change in form yet remain the same in essence.

Because of their source, all souls are good. By the fact of their existence, all souls are bad. The bad of a soul is according to its degree of separation from its source [or root].

The great soul is an aspect of the shekhinah, who descends and ascends. It is she who structured the universe as it is.

As tsade follows pe, so did shekhinah’s [nukva’s] building follow Z”O’s shattering.

* * *
The mystery of the shekhinah is hidden. The Zohar betrays itself.

Zohar 3:256b (Raya Mehemna)
“It is a continual burnt offering” (NUMBERS 28: 6) [continual burnt offering = olat tamid - עַלַּת תָּמִיד]

This is the shekhinah that (always, tamid) rises (olah) to the upper regions through this level (of Z”O, tiferet), as it is said of it [in the Musaf Kedushah]:

“Evening and morning, every day, continually, and they say twice, in love, `Hear, O Israel.'”

She rises through the central pillar, which is continually with her, without any separation [between her and it] whatsoever.

To what place does she rise? To that place from which she was made [in this case, emanated], which is en sof [the infinite], and higher than any of the sefirot.

Hence, they have taught: the [continual] burnt offering rises [completely and all the way] to the highest [place]. When the shekhinah rises, the sefirot cling to her [as she passes through them] and they ascend along with her.

The shekhinah is of the same essence [substance] as the infinite; hence, all souls are of the same essence as the infinite. This is, however, just one aspect of the soul.

*   *   *

The shekhinah was hewn from the infinite; each soul was hewn from the shekhinah. One day, all souls will return to their places within the shekhinah and it will then be known that she is the messiah. So too will the shekhinah/messiah return into the deeps of the infinite and all will be one.

The shadow of the infinite is ayin, no-thing; materiality is yesh, being. The whole of yesh aches for its return to ayin.

The aspect of the infinite which extends is nukva. The aspect of the infinite which sustains is shekhinah.

*   *   *

There is but one essential substance.

*   *   *
BIBLIOGRAPHY

Andersen, F. I. “2 (Slavonic Apocalypse of) Enoch,” in
THE OLD TESTAMENT PSEUDEPIGRAPHA,
edited by James H. Charlesworth.

Blund, Kalman P. “Neoplatonic and Gnostic Themes in R. Moses Cordovero’s Doctrine of Evil,” in

[ ] David ben Yehudah he-Hasid. THE BOOK OF MIRRORS: Sefer Mar’ot ha-Zove’ot.
translated and edited by Daniel C. Matt.
[BROWN JUDAIC STUDIES, # 30]
Chico [CA]: Scholars Press, 1982

Ginsburg, Elliot K. THE SABBATH IN CLASSICAL KABBALAH.
[SUNY SERIES IN JUDAICA: HERMENEUTICS, MYSTICISM, AND RELIGION]

Isaac, E. “1 (Ethiopic Apocalypse of) Enoch,” in
Garden City: Doubleday and Company, 1983

Kaplan, Aryeh. MEDITATION AND THE BIBLE.
New York: Samuel Weiser, Inc., 1978

Luzzatto, Moshe Chaim. GENERAL PRINCIPLES OF THE KABBALAH.
Jerusalem: The Press of the Research Centre of Kabbalah, 1970
translated by Aryeh Kaplan.

Rosenberg, Roy A. THE ANATOMY OF GOD.
New York: Ktav Publishing House, 1973

Schneur Zalman of Liadi.
LIKUTEI AMARIM. (TANYA) vol 2: Shaar Hayichud Vehaemunah.
translated by Rabbi Nisan Mangel, M. A.
Brooklyn: Kehot Publication Society, 1976

Schocket, Rabbi Jacob Immanuel. “Mystical Concepts in Chassidism,” in
Schneur Zalman of Liadi. LIKUTEI AMARIM - TANYA (BILINGUAL EDITION)
Brooklyn: Kehot Publication Soc., 1973

Scholem, Gershom. KABBALAH.
translated by Allan Arkush; edited by R. J. Zwi Werblowsky.
Jewish Publication Society / Princeton University Press, 1987

Simon, Maurice; Sperling, Harry; and Levertov, Paul P. THE ZOHAR.

Tishby, Isaiah; and Lachower, Fischel. THE WISDOM OF THE ZOHAR.
translated by David Goldstein.
[THE LITTMAN LIBRARY OF JEWISH CIVILIZATION]

Work of the Chariot. #3: BOOK OF ENOCH.
Los Angeles: Work of the Chariot, 1970

*________________________. #6: TREE OF LIFE. (2nd edition)
Los Angeles: Work of the Chariot, 1970

* Titles marked with an asterisk are books from the original (1984) bibliography in Collected Articles on the Kabbalah, page 11.
CHARTING NEARNESS:
The Lightning Flash.

Heh Yod Heh Vav Heh
in Azilut (Nearness)
LAN?
PA!
81.
Kabbalah of Maat
Document #3 page 1

Light of Ain Sof which brings forth Will and Impression:

The World of the Garment of Time - folded 1/2 with 1/2 ~ this is Tzimtzum ~ empty place

GLOBE

- of pure space
- Light residue that
- creates the 2nd world
- from the worlds of
- Ain Sof
- 5 Names of the Avers
- of Plan measuring

AIN
The Book of Deviations

Letter of the Impression of "A"

SCALP

H

Y

W

CONTEMPLATION

H

M

MEMORY

Nose of "A"

MOUTH

Abdomen

SPEECH

VOICE

Password of the Chin "A"

Breast of "A"

The will of the impression - the word comes down

DA'AT

TIT

HESED

Revealed Skull

HOD

Place

NAAT

Place

Fire

YESOD

Fire

Revealed Mouth of "A"

AIQ: SRR-GLSH

DMTH: HNK-VRM

ZON: CKPP-TTST

Ear left

Right Ear

Brain Brah

Brain Hatmah

Ear left

Ear right

The will of the impression - the word comes down
IMPRESSION

of Nukva's extension out of the WILL of A'\textsuperscript{a}

The 10 Sefirot

AZILUT

K\textsuperscript{a}M \#3 page 5
The Impression of Nukva's Will in AZILUT of BIRUR ~ gathering ~ fixing ~ amending ~
GLOSSARY for DOCUMENT #3

A. aleph

A"A. arik anpin. The long faced one, the endurant.
   The impression of A"A is the sefirah keter.

Abā, father. The impression of Aba is the sefirah hokhmah.

Aima, mother. The impression of Aima is the sefirah binah.

Ain Sof, without end. The impression of Ain Sof is A"A.

Azilut, nearness, the world of the will of A"A.

B. beth

Birur, extrication, the approach to that which is in imbalance and
dis-harmony in the knowledge if the potential balance and harmony
within it.

Briah, creation. The impression of the will of A"A, which is of the
same substance as A"A.

Enfoldment, the aspect of tzimtzum that is folded end to end and
side to side.

G. qimel.

Garment = impression.

Impression, the result of will, the "created."

H, he.

I. yodh.

Nukva, daughter. The impression of Nukva in the act of birur is the
sefirah yesod. The impression of Nukva in tikkun is the sefirah
davet.

Sefirah, sphere. The sefirot (plural of sefirah) are shown as circles
in the diagrams.

Tikkun, reparation, the restoration of balance and harmony.

Tzimtzum, contraction, the withdrawal of the limitless (ain sof) in
order to make a space for creation.

V. vau.

Vessel, impression or garment.

Will, that which stirs.

Y. yodh.

Z"Q, zeir anpin. The short faced one, the impatient, the son.
   The impression of Z"Q in the stage called "birur" is aleph.
   The impression of Z"Q in the stage called "tikkun" is the
sefirah tiferet.

Other letters shown stand for their Hebrew equivalents. Some are shown
as pairs of letters: Ch (or H) for cheth, Tz for tsade, Sh for shin, and
Th for thau. Letters with extended stems stand for the equivalent Hebrew
final letters (the forms used at the ends of words).

(My thanks to Joel Rabinowitz and his father, the late Isaac Rabinowitz,
for their kind assistance.)