

Chapter 1 : Kabbalah and Healing :: Teachings :: The Creation

Early Kabbalah had a strictly dualistic view of things: God was transcendent and above, whereas creation was below. Between God and creation, however, there is an unbridgeable abyss, though the ten emanations revealed the concealed essence of God within the universe (and therefore God was considered immanent within creation).

Kabbalism is the basis of nearly every tradition covered under the general heading of "occultism" Kabbalah: And Methodism was never really an option. So where do you go for your religious fulfillment? Her current fixation, kabbalah, might have more potential. Technically, kabbalah is not a religion, and it never was. It originated around the 11th century as an outgrowth of earlier Jewish esoteric-occult traditions. Kabbalah is mainly based on two texts, the Sepher Yetzirah "the book of creation" and the Zohar "the book of enlightenment". Sepher Yetzirah is a collection of secret traditions supposedly passed down from Abraham. It describes the structure of the universe and the method of its creation, including an extremely convoluted series of planes of existence, based on geometry and key numerical sequences derived from the Hebrew alphabet. While probably not dating back to the time of Abraham, whenever that actually was, it is the older of the two texts and probably runs at least as far back as the second century B. The Zohar was first seen in public during the 13th century, offered up by Moses de Leon, a Spanish Jew who claimed it was the work of a second-century miracle-working rabbi. There is quite a bit of legitimate controversy around the book, but the scholarly consensus is that the Zohar legitimately conveys a tradition that predates the 13th century, including several elements found in Jewish and Christian Gnosticism. The Zohar is a commentary on the Pentateuch, the first five books of both the Jewish and Christian bibles. The Zohar claims that the words of the Torah are simply a smokescreen behind which the real meaning of the Jewish scriptures lurks, like an ancient stereogram: Together, the books outline a sweeping vision of the structure of reality, including guidelines on how to alter it in nontraditional ways, which more or less amount to magic. Based on the two key texts, medieval occultists and Jewish mystics created a massive body of writings about metaphysics, alchemy and magic. Because it covers material related to the Old Testament, kabbalah was adopted by both Jews and Christians. Kabbalism also led to the development of Hasidism among Eastern European Jews. The most readily identifiable concept in Kabbalism is the Tree of Life, a diagram that is essentially a map of reality. The Tree of Life consists of three columns known as "pillars", and 10 sephiroth, or spheres, each of which represents an aspect of the process God used to create the world. At the top of the diagram is Kether, "The Crown", which represents the divine intelligence of God, from which all of creation emanates. The three pillars emanate down from Kether all the way down to Malkuth at the bottom. The word means "Kingdom"; the bottom sephira is also sometimes called Shekhinah. Kether is the angle at which reality points toward the creator; Malkuth is the angle at which it points toward His creation -- the earthly world. In traditional Kabbalism, there are 10 sephiroth, although some schools teach of a "hidden" 11th in the middle of the diagram. Each sephira has different characteristics and is represented by a different Hebrew letter, which also corresponds to a number. The 10 sephiroth are connected by 22 lines, known as "paths," each of which carries a specific meaning. Some occult traditions teach that the paths correspond to the major arcana in the Tarot. The chart comes to life as a result of emanations, a concept which covers the movement of will, force, divine spark, light, energy and reality from God to creation. Emanations are the manifestation of divine intelligence as a material or metaphysical thing, such as an angel or a soul. Because the shape of emanations is outlined by the Tree of Life supplemented by information contained in numerous other kabalistic writings, the Tree and the Hebrew alphabet can be used to calculate the "true names" of things. If you know the true name of something, you can control it, which quickly led medieval kabbalists to become ritual magicians as well as inspiring medieval ritual magicians to become kabbalists. With kabalistic secrets firmly in hand, the well-informed can construct magic words that presumably empower users to command the very forces of the universe. Angels and demons, in particular, are susceptible to this sort of control. Truly ambitious sorcerers also sought the true name of God, the most powerful magic word imaginable. The name was referred to as the Tetragrammaton, because it was believed to have four letters. The Torah provides one version of this name, of

course, which practicing Jews are forbidden to speak -- YHWH, pronounced as Yahweh or JHVH, Jehovah by those who are not especially worried about eternal damnation and a divine curse. Obviously, recipients of secret knowledge would have a better name, a more powerful name. None of these names hold up to the obvious test: After pronouncing them, neither divine wrath nor infinite power arrives within any reasonable time frame. Other esoteric concepts were covered in some depth by the kabbalists. Many kabbalists were also alchemists and scientists. As a result, some kabbalistic texts about the nature of emanations and the behavior of light as a divine power have a remarkable power even to this day. For instance, one Latin kabbalistic text from the Middle Ages discusses the properties of spirit and body in some detail. To a greater or lesser extent, Kabbalism is the basis of nearly every tradition covered under the general heading of "occultism". Kabbalah is the basis for the rumored occult practices of the Freemasons, the Illuminati and the Knights Templar, the stylings of the O. Scientology is also roughly modeled on the Kabbalah, albeit filtered through a Battlestar Galactica sensibility. When it started, the study of Kabbalah was secretive, especially among medieval Christians who feared the wrath of the Inquisition. After Aleister Crowley exposed the secrets of the Golden Dawn in the early 20th century, the cat was out of the bag, and Kabbalah began to be talked about among the religious intellectuals of the day. Crowley himself wrote extensively about the Kabbalah for the general public, as well as for his fellow students of esoterica. The movie Pi was a cult hit featuring a gang of malevolent Hasidic Jews who are searching for a way to decipher the true name of God from the number codes in the Torah. The movie coincided with a revival of mainstream interest in Kabbalah. The latest iteration of Kabbalism has more in common with the New Age than with traditional occultism. Kabbalah centers both Jewish and non-Jewish versions have popped up around the United States. Although the new Kabbalism downplays claims of exotic superpowers, the magical aspect of Kabbalism is still an important part of the modern movement. END "Kabbalism is a system of Jewish mysticism and magic and is the foundational element in modern witchcraft. Virtually all of the great witches and sorcerers of this century were Kabbalists. Schnoebelen, The Dark Side of Freemasonry.

Chapter 2 : Light (Or) and The Creation | Live Kabbalah

The Seven Days of Creation It is written, "In the beginning God created the heaven and the earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.

Kabbalah, Science and the Creation of the Universe By Nathan Aviezer In recent years, many religious scientists, I among them, have written at length about the emerging harmony between the discoveries of modern science and the Torah account of Creation. In view of these remarkable correlations between Torah and science, it is tempting to explore the other traditional source that discusses the creation of the universe, namely, kabbalah. Kabbalah presents a description of Creation that is very different from the description that appears in the first chapter of Bereishit. This does not imply any contradiction between these two accounts of the same event. Rather, the two versions emphasize different features. The Torah description deals with the actual sequence of events First Day, Second Day, et cetera , whereas kabbalah stresses the role of God in the process of Creation and His interactions with the universe. Is it possible that the account of Creation given by kabbalah can be correlated with the findings of modern science? One might object to this question on the grounds that kabbalah deals with the spiritual realm, whereas science is restricted to the physical realm. Nevertheless, it is one of the principles of kabbalah that the spiritual realm of the world above descends, suitably garbed, to create a physical counterpart in the world below. Therefore, it is indeed in place to ask: Can one find features of the physical world that appear related to kabbalah? It is precisely this subtlety and intricacy of the physical world that provides the framework for the various correlations with the spiritual world of kabbalah. Kabbalah There are learned scholars who have spent their entire lives studying the mysteries of kabbalah. It is therefore obvious that this essay will not contain a comprehensive account of the subject. For our purposes, it is sufficient to concentrate on a few basic principles. It should be noted that there are different traditions in kabbalah. Our presentation will follow the ideas of the Ari Rav Isaac Luria, sixteenth century , whose approach to kabbalah was foreshadowed in the writings of earlier mekubalim kabbalists. The views of the Ari were written down by his most important disciple, Rav Chaim Vital. The origin of the term has been understood in various ways: The essence of God cannot be known; we know of God only through His manifestations. Central to His manifestations are the ten sefirot, which represent Divine emanations or dimensions. The idea of exploring the ten sefirot is discussed in Sefer Yetzirah 1: Ten sefirot from nothingness. Ten and not nine; ten and not eleven. Understand with wisdom; be wise with understanding. Probe with them and explore with them. Establish a thing in its essence. And return the Creator to His rightful place. The ten sefirot are configurations of Divine powers within the Godhead, containing the principles whereby God manifests Himself to us, and constituting the vehicle through which God interacts with the universe. In the beginning, the universe did not exist. The existence of an entity in addition to the Ein-Sof would have been impossible, because this would constitute a limitation on His infinity. To enable the universe to exist required an act of tzimtzum on the part of God. The Ari understood tzimtzum to mean contracting and withdrawing away from a point. This Divine withdrawal made possible the creative processes leading to an entity—the universe—that could exist in parallel with the Ein-Sof. The nature and development of this light is dealt with in kabbalah literature. What is relevant to our discussion is the effect of the light on the sefirot or, more accurately, on the vessels kelim associated with each of the ten sefirot. The vessels of the first three sefirot managed to contain the ray of light that flowed into them. However, as the light struck the following seven sefirot, it was too powerful to be held by their vessels, which cracked and shattered, one after another. In the future, through human fulfillment of Torah and mitzvot, the seven broken sefirot may regain their perfection, a process known as tikkun. However, until the era of tikkun, the universe will consist of three intact sefirot and seven broken sefirot. The Scientific Account of Creation The branch of science that deals with the origin of the universe is known as cosmology. In every age and in every culture, people would look up at the sky and wonder: What was the origin of the heavenly bodies—the sun, the moon and the stars? The concept of Creation was considered an impossibility, because science asserted that something cannot come

from nothing. Therefore, scientists viewed the universe as eternal, thus neatly avoiding questions regarding its origin. The Bereishit statement that the universe was created became an arena of conflict between science and Torah. That is how matters stood for many years. But this situation has now changed. The twentieth century has witnessed an unprecedented explosion of scientific knowledge that was nowhere more dramatic than in cosmology. Astronomers had been studying the heavenly bodies for thousands of years, but their studies dealt almost exclusively with charting the paths of the stars, planets and comets, and determining their composition, spectrum and other properties. The origin of the heavenly bodies remained a complete mystery. Important advances in cosmology during the past few decades have, for the first time, permitted scientists to construct a coherent history of the origin of the universe. Today, an overwhelming body of scientific evidence supports the big bang theory of cosmology. The modern theory of cosmic origins [asserts] that the universe erupted from an enormously energetic event—the big bang theory of creation is referred to as the standard model of cosmology [emphasis added]. Nobel laureate Paul Dirac, a major architect of twentieth-century physics, writes: Precisely what object was created? Comparing Kabbalah with Science Let us summarize the three features of the kabbalah account of Creation: The universe began through an act of creation; 2. Divine light played a central role in the creation and 3. There exist three intact sefirot and seven broken sefirot. Our task is to relate these features of the kabbalah account of Creation to the scientific theory of the creation of the universe. The first feature of the kabbalah account deals with an event—the Creation. Correspondingly, the big bang theory of cosmology asserts that the universe was indeed created. Today, it is hardly possible to carry on a meaningful discussion of cosmology without the creation of the universe assuming a central role. The second and third features of the kabbalah account deal with entities—the Divine light and the ten sefirot. According to kabbalah, every entity of the spiritual world above descends, suitably garbed, into the physical realm of the world below. Therefore, the physical counterparts to the Divine light and the ten sefirot are to be sought in the world below. The physical counterpart of the Divine light of kabbalah is the primeval light of the big bang. The standard theory of cosmology asserts that the entity that was created at the beginning of time was an enormous ball of light, popularly known as the big bang and hence, the name of the theory. With appropriate instrumentation, one can still observe the remnant of this primeval light that dates back to the very origins of time. The difficulty resides in the third feature of the kabbalah account of Creation. What might be the physical counterpart of the ten sefirot? According to this proposal, the three intact sefirot correspond to the three familiar dimensions of space: This brings us to the crux of the problem: The total number of sefirot is ten. Is there any sense in which one can speak of a ten-dimensional universe? And what is meant by the broken sefirot? Is there such a thing as a broken dimension? These questions are answered by string theory,¹² the modern scientific description of the universe. String theory asserts that the universe consists of ten spatial dimensions. This discovery has generated a great deal of excitement. On the cover of a recent scientific journal, the following words appeared: This is why it was previously thought that we inhabit a universe of only three dimensions. The importance of these amazing scientific statements lies in the fact that they imply a correspondence between science string theory and kabbalah. One may identify the physical counterpart of the seven broken sefirot of kabbalah with the seven compacted dimensions asserted by string theory. Gravity To understand why scientists speak of a ten-dimensional universe, one must study gravity. Over the years, the theory of gravity has undergone a number of important changes, which we shall now describe. In , the first theory of gravity was proposed by Isaac Newton. In his Principia, the most important book of science ever written, Newton introduced the idea that every two objects in the universe attract each other with a force, called gravity, whose magnitude depends on the distance between the objects. This proposal enabled Newton to explain planetary motion, as well as many other phenomena, such as the tides. Gravity is one of the four forces in nature. The other forces are the two nuclear forces that operate within the atomic nucleus and the electric force or, more correctly, electromagnetic force, since electricity and magnetism are two aspects of the same force. Every scientific theory must be compatible with the theory of special relativity. The theories of the nuclear forces and the electric force were found to be consistent with special relativity. It took Einstein a decade to formulate a new theory of gravity that was consistent with special relativity. Instead, gravity works as follows. Since we cannot see the distortion of space, it appears as though the two objects are attracted to

each other by means of a force. This concept can best be explained by means of the illustration in Figure 1. In the top part of the figure, one sees a stretched rubber sheet on which a small ball lies motionless.

Chapter 3 : Kabbalah Exposed!

But Kabbalah also teaches that even fifteen billion years is not sufficient because this universe, as we know it, is not the first. There have been others. The important point, however, is that creation itself is a process.

Lurianic Kabbalah Jewish diaspora expulsions. The Expulsion from Spain , motivated the messianic-national orientation of the Rabbinic scholars and mystics in 16th century Safed. Lurianism systemised this in its new Kabbalistic redemption scheme Isaac Luria reinterpreted the whole scheme of Kabbalah in the 16th century, essentially making the second of two different versions of theoretical Kabbalah: However, he understood his new doctrinal revelation as no more than the true meaning and deeper systemisation of the Zohar. Medieval Kabbalah depicts a linear descending hierarchy of Divine vitality , the 10 sephirot Divine attributes emerging from concealment in the Ein Sof unknowable simple Divine Infinity to enact Creation, with the Four Worlds unfolding sequentially until physical creation. Lurianic Kabbalah in contrast, describes a dynamic enclothing processes of exile and redemption in the Divine flow, where higher levels descend into lower states, as souls to spiritual bodies. This process introduces or interprets new Kabbalistic doctrines and concepts. This represents the latently finite potentials in the Ein Sof. The new emanation is the fountainhead for all subsequent creation, but instead leads to a catastrophe in the emerging spiritual Worlds. As the vitality pours into the sephirot "vessels" Keilim , they are unstable "chaotic"-Tohu and "shatter" Shevirah. Their Divine light reascends, while the broken vessel fragments descend, still animated by "sparks" Nitzotz of light. The fragments become the absorbed, animating source of the subsequent Four spiritual Worlds in stable Creation called the realms of "rectification"-Tikun. As the fragments are animated by exiled Divine sparks, a consciousness unaware of its Divine dependence, so resulting Creation is able to exist independently, rather than being nullified by its source. This process, however, overflows into the realms of evil "shells"- Kelipah. Tikun is supremely embodied in the highest of the Four Worlds, the Divine Unity perfected world of Atzilut "emanation" , through the sephirot reconfiguring as Partzufim harmonised Divine "configurations". Biblical Adam incorporated the collective souls of humanity before eating from the Tree of Knowledge a manifestation in Kabbalah of the sephirot. His sin introduced new Shevirah dispersal of Divine vitality into exile in Creation, as well as shedding soul sparks from his being. The election of Israel through receiving the Torah at Sinai , recollected the , root souls from Adam. The Mitzvot Jewish observances redeem "sift"-Birur the exiled sparks of holiness from Tohu, embedded below in physical creation. The messianic era for all peoples is inaugurated when the collective souls of Israel complete the esoteric cosmic Tikun. National and individual spiritual failures in Jewish history delay redemption, by introducing further exile of Divine vitality to the realms of impurity. Each root soul subdivides into soul sparks that reincarnate Gilgulim to complete cosmic and personal Tikun, as in Lurianism higher levels return dynamically in lower vessels. The messianic redemption combines both advantages of the supreme Divine lights of Tohu, in mature rectified vessels of Tikun, the unity of God and Creation. The supernal worlds of Tohu and Tikun[edit] See also: This overcame the philosophical difficulty of Divine attributes, as in the Infinite Ein Sof prior to Creation, the sephirot were entirely nullified into non-existence in the simple unity of endless Divinity. They emerge as Divine attributes only from the perspective of creation, by combining two aspects of lights and vessels. The spiritual vitality, denoted as "light", similarly manifests in two levels of Ohr Sovev transcendent and Ohr Mimalei immanent. First the light creates the vessels, then animates fills them. Only the vessels differ in each of their natures, while the light remains unified. Isaac Luria accepted this, but adapted it to his new scheme. As the Kav "ray" of Divine illumination shines into the Khalal primordial "vacuum" , beginning Creation, it first forms the pristine realm of Adam Kadmon "Primordial Man" , described in previous Kabbalah, the first of the comprehensive Five spiritual Worlds. Adam Kadmon is the realm of Keter "crown" , supra-conscious Divine Will. Due to its supreme transcendence, it is often excluded from listing with the other Four Worlds. Luria described Keter as an intermediary to the sephirot, not identified with the Ein Sof, but transcending the sephirot. He excludes it from their usual listing, substituting Daat "knowledge" instead. If the sephirot are listed in relation to their vessels, Chokhmah "wisdom" becomes the first principle. Adam Kadmon is all light

with no vessels, before the emergence of the sephirot; its expanse within the Khalal is limited by the power of the Reshima "impression" left in the empty vacuum , and by its own future potential to create vessels. Its anthropomorphic name figuratively denotes that man is both the purpose of creation below, as well as the embodiment on high of the sephirot Divine attributes, not yet manifest. Igul-Circle denotes potential creation encompassed within, the female principle. Yashar-Line denotes manifest creation, the male principle, where creation proceeds as a hierarchical progression. As Yosher, "upright" 3-column linear scheme, the sephirot act as a harmonised configuration of related powers in the scheme of man. As in the soul of man, and represented in his bodily form, each sephirah fulfils its particular function, while co-relating and sharing with the other powers as a whole arrangement. As Adam Kadmon is before the emergence of the sephirot, it relates to both schemes only in latent "transcendent" potential. As the Kav shines into the vacuum, it first emanates the 10 sequential Igulim, then is "en clothed" by the Yosher scheme as Adam Kadmon. As the Yosher scheme relates to the figure of man, and Adam Kadmon embodies Keter Will-"crown" and its latent Chokhmah intellectual plan-"wisdom" , so these five lights figuratively emanate from the "head" of Adam Kadmon: These interact with each other to form three specific olamot worlds after Adam Kadmon, three evolving stages in the first manifestation of the sephirot systemised by Luria: Akudim is yuli "potential" creation , Nekudim is the sephirot acting as independent Iggulim concentric "circles" absolute principles, Berudim is the sephirot acting as a harmonised Yosher "upright" three-column configuration where all principles work together: For example, Chesed Kindness and Gevurah Severity no longer oppose as absolute principles, but there is Kindness within Severity and Severity within Kindness. The potency of Lurianic scheme , with its new doctrines and paradigm, arises from its power to systemise and unify previously unexplained and unrelated Kabbalistic notions. In Lurianic Kabbalah their difference becomes the root cause of the new process of dynamic crisis-catharsis in the Divine unfolding of Creation. Akudim is the initial stable stage of Olam HaTohu the "World of Chaos" , [6] the first emergence of the sephirot in undifferentiated unity, 10 lights encompassed in one vessel. In this supreme abundance of Divinity, there is no distinction between each sephirah, all Creation being included in potential. Luria read this as Genesis 1: Nekudim is the secondary unstable form of chaos, referred to in general by "Olam HaTohu" the "World of Chaos" , [7] which precipitates the catastrophe of Shevirat HaKeilim "shattering" of the sephirot "vessels". Berudim is the initial incomplete stage of Olam HaTikun the "World of Rectification" , beginning rectification of the sephirot, as it is reconstituted enough to exist stably. However, in general, unqualified reference to "Atzilut" denotes its complete rectified form after Berudim, the first of the comprehensive Four Worlds. The World of Tohu and Shevirah-Shattering[edit] In Kabbalah generally, the sephirot comprise the inner "life of God", their unification being the task of man. When the sephirot unite above in Atzilut the perfected realm of Divinity , the Shekhinah Divine Presence unites with God below, and Divine blessing is channeled to physical creation. The classic section of the Zohar , " Patach Eliyahu " , relates that the sephirot only exist from the perspective of Creation. From the Divine perspective only absolute Unity exists. The sephirot are the channels through which creation is enacted. In relation to creation, they become the revealed Divine "attributes", manifested from concealment and nullification in the Ein Sof. As the Lurianic scheme continues, in Nekudim world of "Points" , the sephirot exist in separation and differentiation from each other, 10 distinct point principles, through 10 vessels without harmony. This "flaw" in the Divine realm emerges because the sephirot are in the mode of Igulim "Circles" , like discreet, sequential concentric circles. They become a "domain of pluralism" the esoteric meaning of the Talmudic Sabbath Public Domain rather than "domain of unity". The World of Tohu is characterised by very high Divine light, but weak vessels. Vessels paradoxically allow revelation of Divinity to Creation by restricting and containing the Divine abundance in stable limitations. In Tohu the lack of sharing between the vessels makes them immature, undeveloped and weak, while the Divine illumination overflows their capacity to contain. This causes the cosmic catastrophe of Shevirat HaKeilim "Shattering" of the sephirot "Vessels" , introducing disharmony and exile throughout Divinity. The light created each sephirah sequentially, first vessel, then the illumination within. As the light of the Ein Sof radiated to form Keter, the vessel of Keter could absorb the life force. In turn, the vessels of Chochmah and Binah could absorb most of their flow, as their proximity to Keter made them strong enough, Keter extending enough relationship to them,

as their motivating Will. Their excesses of light were able to encompass each as an Ohr Makif "Surrounding light". However, as the light proceeded to Daat, the root of the emotional sephirot, its vessel could not absorb the abundant radiance for the totality of the emotions, and shattered. This caused the total light to proceed downwards, shattering each vessel in turn. The succession was altered in Yesod, the channel of connection to Malchut-purpose. Initially, it received only the light for Malchut, which it projected on. It then also shattered under its own light. However, this enabled Malchut to partially absorb its light before collapsing; the lower, external aspects of Malchut were strengthened, so the collapse in Malchut was only partial. Nitzutzot-Sparks of Holiness and the purpose of Shevirah[edit] This doctrine is the Lurianic esoteric meaning of Genesis Chesed and Gevurah are imbalanced, while Tiferet is harmony between the two. Consequently, while Jacob fathered the 12 tribes of Israel , Abraham gave birth to Ishmael , while Isaac gave birth to Esau. Esau and Ishmael are seen as the two spiritual roots for the Nations of the World. In the Kabbalistic scheme they are rectified in the universal Messianic era , when all peoples will "go up to the mountain of the Lord" [10] to follow the 7 Laws of Noah. The eight kings listed who reigned in Edom before any king of Israel, embodied the eight sephirot of Daat to Malchut in the World of Tohu, the vessels that shattered. Of each it says they lived and died, death connoting the soul-light of the sephirot ascending back to its source, while the body-vessel descends-shatters. Attached to the broken vessels are residues of the light, Nitzutzot-"Sparks" of holiness, as all Creation only continues to exist from non-existence by the Divine flow of Will. The sparks are the creative force of the Sephirot down the Four Worlds , giving life to the broken vessels, that become the descending beings of each realm. As they descend, they subdivide innumerable times. As the fragments contain only sparks of holiness, this allows them to become self-aware creations, rather than being nullified in Divine light. The unabsorbed residue of the broken vessels in our physical, lowest World Assiah becomes the realm of impurity and evil. To Kabbalah, as Creation is enacted through Divine "speech" as in Genesis 1, so gematria numerical value of Hebrew letters has spiritual meaning. In the supernal World of Atziluth -Emanation, the origin of our spiritual Order of Worlds, the sparks of holiness are said to subdivide into general-root sparks, read out from the rest of Genesis 1: And the Spirit of God hovered over the waters. Partzufim The sephirot in the scheme of Yosher-Upright, from which the partzufim develop The comprehensive Four Worlds of our created existence are together collectively the realms of Tikun "Fixing". In Atzilut, the Sephirot evolve into new partzufim arrangements, where they can unite. The different realms of Tikun are characterised in comparison to Tohu as lower lights and stronger vessels. Subsequent to the interinclusion of the 10 Sephirot within each other, in Lurianic Kabbalah they then develop into "Partzufim" "Personas". In the Zohar, Shimon bar Yochai expounds upon the spiritual roles of the Parsufim, by talking about them as independent spiritual manifestations.

Chapter 4 : Tohu and Tikun - Wikipedia

Kabbalah, Science and the Creation of the Universe Nature&Science BY NATHAN AVIEZERBY NATHAN AVIEZER I n recent years, many religious scientists, I among them, have written at length about the emerging harmony between the.

Origins[edit] According to the traditional understanding, Kabbalah dates from Eden. Talmudic Judaism records its view of the proper protocol for teaching this wisdom, as well as many of its concepts, in the Talmud , Tractate Hagigah , 11ba, "One should not teach Answers to questions of transmission, lineage, influence, and innovation vary greatly and cannot be easily summarised. Terms[edit] Originally, Kabbalistic knowledge was believed to be an integral part of the Oral Torah , given by God to Moses on Mount Sinai around the 13th century BCE according to its followers; although some believe that Kabbalah began with Adam. Merkabah mysticism alluded to the encrypted knowledge within the book of the prophet Ezekiel describing his vision of the "Divine Chariot". These terms are also mentioned in the second chapter of the Talmudic tractate Hagigah. The 72 letter name of God which is used in Jewish mysticism for meditation purposes is derived from the Hebrew verbal utterance Moses spoke in the presence of an angel, while the Sea of Reeds parted, allowing the Hebrews to escape their approaching attackers. The miracle of the Exodus, which led to Moses receiving the Ten Commandments and the Jewish Orthodox view of the acceptance of the Torah at Mount Sinai, preceded the creation of the first Jewish nation approximately three hundred years before King Saul. Talmudic era[edit] Grave of Rabbi Akiva in Tiberias. He features in Hekhalot mystical literature, and as one of the four who entered the Pardes The grave of Shimon bar Yochai in Meron before An additional term also expanded Jewish esoteric knowledge, namely Chochmah Nistara Hidden wisdom. Talmudic doctrine forbade the public teaching of esoteric doctrines and warned of their dangers. In the Mishnah Hagigah 2: Ben Azzai looked and died; Ben Zoma looked and went mad; Acher destroyed the plants; Akiba entered in peace and departed in peace. In notable readings of this legend, only Rabbi Akiba was fit to handle the study of mystical doctrines. The Tosafot , medieval commentaries on the Talmud, say that the four sages "did not go up literally, but it appeared to them as if they went up". Initiates were said to "descend the chariot", possibly a reference to internal introspection on the Heavenly journey through the spiritual realms. The ultimate aim was to arrive before the transcendent awe, rather than nearness, of the Divine. From the 8th to 11th centuries, the Hekhalot texts, and the proto-Kabbalistic early Sefer Yetzirah "Book of Creation" made their way into European Jewish circles. This ethical-ascetic movement arose mostly among a single scholarly family, the Kalonymus family of the French and German Rhineland. Medieval emergence of the Kabbalah[edit] The 13th-century eminence of Nachmanides , a classic rabbinic figure, gave Kabbalah mainstream acceptance through his Torah commentary Modern scholars have identified several mystical brotherhoods that functioned in Europe starting in the 12th century. Some, such as the "Iyyun Circle" and the "Unique Cherub Circle", were truly esoteric, remaining largely anonymous. There were certain Rishonim "Elder Sages" of exoteric Judaism who are known to have been experts in Kabbalah. One of the best known is Nahmanides the Ramban " whose commentary on the Torah is considered to be based on Kabbalistic knowledge. Another was Isaac the Blind " , the teacher of Nahmanides, who is widely argued to have written the first work of classic Kabbalah, the Bahir Book of "Brightness". Many Orthodox Jews reject the idea that Kabbalah underwent significant historical development or change such as has been proposed above. After the composition known as the Zohar was presented to the public in the 13th century, the term "Kabbalah" began to refer more specifically to teachings derived from, or related to, the Zohar. At an even later time, the term began to generally be applied to Zoharic teachings as elaborated upon by Isaac Luria Arizal. Lurianic Kabbalah[edit] The leading scholars of Safed in 16th-century invigorated mainstream Judaism through new legal, liturgical, exegetical and Lurianic-mythological developments. Following the upheavals and dislocations in the Jewish world as a result of anti-Judaism during the Middle Ages , and the national trauma of the expulsion from Spain in , closing the Spanish Jewish flowering, Jews began to search for signs of when the long-awaited Jewish Messiah would come to comfort them in their painful exiles. In the 16th century, the community of Safed in the Galilee became the centre of Jewish mystical, exegetical, legal and liturgical

developments. The Safed mystics responded to the Spanish expulsion by turning Kabbalistic doctrine and practice towards a messianic focus. Moses Cordovero and his school popularized the teachings of the Zohar which had until then been only a restricted work. The author of the Shulkhan Arukh the normative Jewish "Code of Law" , Yosef Karo " , was also a scholar of Kabbalah who kept a personal mystical diary. Moshe Alshich wrote a mystical commentary on the Torah, and Shlomo Alkabetz wrote Kabbalistic commentaries and poems. The messianism of the Safed mystics culminated in Kabbalah receiving its biggest transformation in the Jewish world with the explication of its new interpretation from Isaac Luria " , by his disciples Hayim Vital and Israel Sarug. I have found it written that all that has been decreed Above forbidding open involvement in the Wisdom of Truth [Kabbalah] was [only meant for] the limited time period until the year 5, C. From then on after is called the "Last Generation", and what was forbidden is [now] allowed. And permission is granted to occupy ourselves in the [study of] Zohar. And from the year 5, C. And because in this merit King Mashiach will come in the future"and not in any other merit"it is not proper to be discouraged [from the study of Kabbalah]. The Vilna Gaon says, "There was never any ban or enactment restricting the study of the wisdom of Kabbalah.

Chapter 5 : Practical Kabbalah and Self Creation: November

Kabbalah, Science and Creation – "A Summary String theory is the modern scientific framework for understanding the universe. One of the most important discoveries of string theory is that we inhabit a ten-dimensional universe.

In other words, it rests in non-verifiable philosophy, not in historic fact. Nevertheless, Kabbalah is a mystical and esoteric system of observing and interpreting the universe and mankind that also seeks to reveal the true relationship between God, man, and the universe. It teaches that there is a divine being, neither male nor female, that has 10 primary aspects called sephirot which are represented in the Tree of Life see diagram to the left. Kabbalah teaches that the supreme being created the universe through a series of those 10 aspects that descended through various levels until creation was fully realized. There are slightly different definitions of the word "Kabbalah. You do not have to be Jewish to study Kabbalah and its proponents state that it can adapt itself to any religious system. Kabbalah is the way of viewing reality based upon subjective, experiential interpretations of the world, life, death, creation, meaning, purpose, etc. It is an inner-contemplative movement and is considered to be a way of life. Kabbalah relies heavily on mystical interpretations of the first five books of the Bible Genesis, Exodus, Leviticus, Numbers, and Deuteronomy as well as the rest of the Old Testament. The problem is that this method often draws conclusions that are in contradiction to the plain teaching of the text that it examines. Thus, Kabbalah can have a variety of disjointed beliefs. This is why David A. Cooper, a Kabbalist, says, "Kabbalah does not lend itself to a straightforward definition or even a clear-cut history Cooper in his book, *God is a Verb*, asks, "What is it that cabalists receive? And from whom do they receive it? It teaches reincarnation, a type of karma, inner divinity, and no need for a Redeemer. Indeed, we must ask where does the Kabbalist in the Kabbalist of history get their information? They get it from the Zohar, the Zohar, and the Sepher Yetzirah which are essentially mystical commentaries and interpretations of the biblical text as written and recorded by various Kabbalists throughout history. Nevertheless, are we to conclude that the philosophy taught through Kabbalah is godly? If it contradicts both Old and New Testament teaching, then how can it be from God? We conclude that it is not from God but is in reality yet another deception that proceeds out of the Garden of Eden where Satan said "you will be like God," Gen. The Edenic lie echoes through the hearts of mankind and has taken root in the philosophy of Kabbalah. Non Falsifiability Kabbalists claim to receive their mystical interpretations of reality from beyond themselves. The more you read Kabbalistic writings, the more you will see that it is mystical and unbiblical. You will also discover that the philosophy cannot be verified. In other words, there is no historical fact that verifies Kabbalah. It borrows heavily from the accounts written in the first five books of the Bible, but it also radically reinterprets so many events and so many concepts in the Bible that it is quite foreign from what the Word of God actually says. Please consider some of the following phrases used in the books that teach Kabbalah and notice their ambiguity and New Age "feel":

Chapter 6 : Practical Kabbalah and Self Creation

Practical Kabbalah and Self Creation This blog is devoted to an investigation into the topics addressed by Jacobus G. Swart in "The Book of Self Creation," "The Book of Sacred Names," "The Book of Seals & Amulets," and "The Book of Immediate Magic - Part 1," study guides for all who seek God within and who prefer to steer the courses of their.

Kabbalah is the name of an occult philosophy and theosophy that developed among Jews in Babylonia, and later Italy, Provence, and Spain, between the sixth and thirteenth centuries A. At first it was used by the mainstream of Judaism, but eventually it became identified with those who believed that the Kabbalah was an esoteric, occultic tradition that explained the true meaning of the Hebrew Scriptures, which was kept hidden from the masses and only made known to those who were spiritually ready to receive it. What Is Kabbalah- The Philosophy The most basic philosophical presupposition behind Kabbalah is that the world is an emanation of the spiritual essence of God. The finite creation came into existence when the En Sof voluntarily limited Himself by allowing Himself to become manifest through attributes or emanation called Sephiroth , listed as Crown, Wisdom, Intelligence, Greatness, Strength, Beauty, Firmness, Splendor, Foundation, and Sovereignty. The Sephiroth would be repeated on four different levels, and these realms, according to descent, were called: Taking on a personal form, these Sephiroth, as angels, served as intermediaries between God and man. Kabbalah is classically divided into two systems: The theoretical is concerned with theosophical speculation upon God and His attributes, such as what is described above. The practical is concerned with bringing what has been theorized into the realm of everyday experience. This is attempted through prayer, ascetic practices, and the employment of various occult means, such as numerology, talismans, amulets, and incarnation of divine names and words. Intrinsic to Kabbalah is the belief that Scripture is inspired, not only in its obvious interpretations, but even to the degree that, through the use of occult symbol interpretation, one could find hidden meaning in the very numerical and alphabetical interpretation of the texts. Thus, the doctrine of the Kabbalah was derived through study of the Old Testament, albeit, only after occultic interpretative methods had been applied to it. Because they had rejected their Messiah, God temporarily rejected the Jewish nation Luke This left them feeling that God was far away and removed from them and made them more prone to be influenced by the philosophical climate of the people in whose lands they dwelt. These Platonic philosophies had a very transcendent view of God: He is infinite and far removed from any conceivable contact with man. As the Jew assumed an increasingly transcendent view of God, he needed to reconcile this with the traditional Hebrew belief in the immanence and accessibility of God to man. This need seemed to be met best through the doctrine of the Sephiroth, the groundwork of which had already been laid by the Gnostics, and Philo of Alexandria, a Jewish philosopher and contemporary of Christ. Kabbalah became popular because it opened up an approach to religion that seemed more pleasurable, immediate, and less confining. Although its Jewish origin makes it unique, Kabbalah is still essentially an occultic system, and thus must be classified among all other occultic systems as being incompatible with the historic Judaeo-Christian faiths. Such a concept is incompatible with the biblical God, who created the world out of nothing, not out of Himself Gen. Kabbalistic method of interpretation is neither acknowledged in the Bible, nor justified by it. The application of this method of the Bible had produced interpretations that are not supported by Scripture, and, in fact, are something directly opposed to it, in its obvious context. In my years of research in comparative religions I have become persuaded that essentially there are only two metaphysical interpretations of reality available to us: In seeking to support the inspiration of Scripture, the Jewish Kabbalists applied to it a method of interpretation foreign to Scripture, but familiar to the occult, and thus these Jews slipped over from a Biblical understanding of reality to an occultic one. Christian Research Institute Our Mission: To provide Christians worldwide with carefully researched information and well-reasoned answers that encourage them in their faith and equip them to intelligently represent it to people influenced by ideas and teachings that assault or undermine orthodox, biblical Christianity. Do you like what you are seeing? Your partnership is essential.

First Phases of Creation. God constricts His light to create a womb for Creation, and sends a Ray of His Light into that space. The Ray of Light emanates the Tree of Life, which creates all the worlds and everything in them.

To those of us familiar with the literal accounts of creation found in the Hebrew Bible, this seems a remarkable statement. The Kabbalah is telling us that the Torah came before the creation of the earth! In fact, the Kabbalists teach that the Torah was in existence for two thousand years prior to the creation of the universe. What are we supposed to understand from this sentence? Perhaps we have to go back to the start. This translation is universally accepted as accurate but it is also the source of some debate, with volumes of discussion and numerous alternative translations under consideration. In this account the Torah picks up the story with the creation of the heavens and the earth but makes no comment as to whether anything precedes this event. This too allows for the Kabbalistic notion of the Torah preceding creation. However, in answering one question we suddenly find ourselves faced with two others: Firstly, why did G-d look into the Torah? In answering this question we find the hidden wisdom and in doing so answer the second question: The Zohar â€” The world is a Sefer Torah In a delicious explanation, we learn from the traditional teachings of the Kabbalah that G-d keeps everyone of the commandments He gave to the Jewish people. One of these commandments is that when a scribe writes a new Torah he must look into an existing copy. He is forbidden to write from memory. Since this is one of the commandments G-d had to do the same. It is a very deep point which has many levels. Its often claimed that the dietary laws found in the Torah can be explained through their health benefits. Similarly, the Torah forbids eating shellfish and other so called bottom-feeders because they are unhealthy even contemporary western medicine recommends abstaining from seafood during pregnancy because of the health risks. Assuming these laws to be man-made this seems a sensible explanation; if the Torah is the result of human logic and psychology then the laws proscribing certain foods presumably made it into the Torah on health grounds. What does this all mean? According to this Kabbalistic wisdom, the book of the Zohar is telling us that the world is a copy of a Torah scroll, the world is as it is because of what is written in the Torah. The deeper wisdom of the Zohar teaches that if we want to really understand the world we should study the Torah and its commentaries.

Chapter 8 : The Zohar, Torah and Creation | Book of the Zohar

Jewish Kabbalah is a set of esoteric teachings meant to explain the relationship between God, the unchanging, eternal, and mysterious Ein Sof (אין סוף, "The Infinite"), and the mortal and finite universe (God's creation).

How do we recognize the Feminine powers at work within us? And how can we nurture this relationship in our lives to manifest its full potency? So often it is easy to overlook the role and presence of the Feminine in our work and our lives. Yet, Her role is so essential that nothing could come into being without the Feminine. This is true of the Masculine as well, but all too often our focus is skewed towards the Masculine at the expense of the Feminine. For those who have studied the path of Alchemy, however, an important role is ascribed to the Feminine. Two of the primary archetypes of alchemical symbolism, Sol and Luna, make this clear. Luna, the Feminine, is at least half of the equation. Luna represents the anima or inner feminine of the Alchemist. This Feminine archetype is linked to the elusive workings of our sub-conscious mind, our emotional impulses, our intuitive nature, and our ability to give birth to things in the world. But, is there a deeper, more occult role that the Feminine plays in the alchemical process? To answer this question, we can, as many Alchemists of the western path have done before us, look to the ancient teachings of Kabbalah for insights. The interlinking between Kabbalah and Alchemy is so prominent that it is nearly impossible to decipher many of the older western alchemical writings without an intimate knowledge of Kabbalah. So, what role does Kabbalah ascribe to the Feminine? According to Kabbalistic philosophy, the role that the Feminine plays in the process of creation and transformation is venerated to such a pristine place that many Kabbalistic customs are derived from these teachings. To the Kabbalist, honoring the Feminine is of the utmost importance. To the Kabbalist, the role of the Feminine is clearly distinguished. In fact, whenever someone feels as though God is present, Kabbalists would say it is actually the Shekinah. Shekinah and Creation To conceptualize the Shekinah and her role it is necessary to look to the stories of creation. This is because the very first act of creation is where the Shekinah emerges. Kabbalah teaches that before the beginning was the En Sof, the Source of all things. En Sof is everything and nothing. It is all potential yet nothing manifested. It has no beginning and no end. It is neither masculine nor feminine, and yet both at the same time. Everything that you might say about the En Sof you can also say the exact opposite about it, so it is often difficult to talk about. There is no place that the En Sof is not found, for it is infinite. Thus, in order to begin the process of creation, for the potential to become actual, the En Sof had to first withdraw from Itself to create a tiny vacuum. This withdrawal or contraction is called Tsimtsum in Kabbalah. Through this, a singular point, a primordial vessel was created, and into this vessel the essence of En Sof could flow and be concentrated to such a degree that creation burst forth in a Big Bang. It is this vessel, into which the concentration of the God essence flows, that is the Shekinah, the Feminine Womb or Birth Canal of Creation. Now, it is not accurate to say that the Shekinah was created, for she already existed within En Sof. Rather, as the En Sof withdrew, the Shekinah remained; She was the vessel. It is through Her that Light and Energy came into being, for before Her, there was only the potential of existence. Thus, here we can see that the Shekinah is more all encompassing than the Luna archetype of Alchemy. She is more like the Mother of both Luna and Sol. But she is also more than an archetypal mother. In a sense, we might say that the Shekinah is the Quintessence itself. The Shekinah plays another very important role in the story of creation, and in particular in the Great Plan of humankind. She has always stayed with us, wherever we were exiled or isolated or shut out, the Shekinah was always there in exile and isolation with us. Thus, the Shekinah is also in Malkuth, the Kingdom, the Salt of the Earth, the final step of creation where the energies funnel into the physical world that is our home. It is for this reason that Kabbalists often refer to Malkuth as the Bride. For the ultimate Plan and driving desire of the Universe is for the Bride, the Shekinah, to reunite with her Bridegroom, the Creator. There is another aspect to the Feminine that is central to Kabbalistic teachings, and is best described through the pattern of the Tree of Life. On this Tree of Life there are three pillars, the Pillar of Force usually depicted on the Right, the Pillar of Form usually depicted on the Left, and the Pillar of Balance the middle pillar. This pillar deals with expansion, limitless flow of energy, generosity, force, initiative, potency, and movement.

This pillar deals with contraction, limitation, containment, form, crystallization, receptivity, stillness, patience, and discipline, all of which reflects the functions of the Shekinah in the first act of creation. The Pillar of Balance mediates between the two polar energies and is ultimately what is needed to bring about the Union of Masculine and Feminine, Sol and Luna. Here again, the Shekinah plays a very special and multi-faceted role in the Kabbalistic teachings. For, it is the Shekinah that is ascribed by Kabbalists to be the Middle Pillar of Balance that unites the opposites, just as the soul allows for the opposites of body and spirit to unite, so too does the Shekinah play this role for us. Indeed, the Shekinah is the Soul of Man, what Kabbalists call the Neshamah, for She has given a portion of Herself in order for each human to come into being in this world. In giving of Herself to humans, in this state of physical density and isolation, the World Soul becomes shattered. This shattering can be metaphorically grasped in considering what might happen to a glass alembic or flask when too much pressure is put upon in the alchemical works. Thus, the Shekinah represents the ultimate archetype of selfless sacrifice. All Her sacrifices have been for the benefit of creation so that humankind may experience this life in order to fulfill its destiny and purpose. Kabbalists, therefore, pay great respect and gratitude to the Shekinah for Her sacrifice and service by taking up the mantle or the quest to reunite the Shekinah with the Creator. Kabbalistic and Alchemical philosophy say that this union can only happen with our involvement, because She is in us. By purifying, making whole, and mastering our own soul, we help to heal the shattering of the World Soul. Then, we must go beyond the self and reach out in service to others to ultimately help all of humankind heal their souls. Piece-by-piece we bring the World Soul back into a state of wholeness that can then be lifted up to an exalted state for reunion with God. This, in essence, is the Great Work of Alchemy. As we awaken the Fire within us, purify our bodies and souls, raise our vibration, we are in essence awakening the Shekinah within and freeing Her from the bonds of Malkuth the dense, leaden physical form. Once released, Her burning desire to reunite with the Creator which at our level of awareness is mirrored by our own desire for union with our own soul leads to an ascension up the Tree of Life, also experienced as the Kundalini rising. This is a spiritual death, rather than a literal physical death, though it is certainly no small matter and takes much discipline, courage, faith, and willingness to completely surrender to the Supreme Being. What are the qualities that we must cultivate within ourselves in order to succeed at this alchemical process? Here again, we can learn from the Shekinah, the Feminine face of Alchemy. For, according to Kabbalah, it is the Shekinah that we need to learn to work with intimately in order to awaken Her within us and rise to unite with the Creator. We cannot succeed at Alchemy without mastery of the Feminine aspects within ourselves and the path. Too often we are so focused on the action or the task at hand that we are not even aware of the subtle yet essential roles the Feminine is playing in the process. For example, in the distillation of a solution, were it not for the vessels that contain the solution and its vapors, it would not even be possible to isolate the three essentials. The distillation apparatus itself, the vessel, is the Feminine. Perhaps another look at creation stories from both Kabbalah and Alchemy can help to demonstrate the qualities of the Feminine that are needed. Imagine a single spark of light, a seed of creation, an idea ushered forth from the One Mind. This spark comes to hover above the waters of the firmament, the Prima Materia. But this spark, this fire, cannot come into direct contact with the waters or it will be extinguished, for they are opposites. So, it hovers just above the surface of the unformed waters. And as it hovers, its intense heat penetrates into the waters and warms them. As it continues to give off its radiant heat and light, the once cold and dark waters become warm, even hot, and a steam begins to form on the surface. A third thing has been created by the proximity of the two, containing a mixture of both aspects within it. This process continues until a thick blanket of steam forms and begins to surround the fire as well, until finally, this thick blanket of steam created from part water and part fire, that fills the air or the space between, allows for or becomes the medium by which the spark and its energy can be conducted into the waters. The steam or air mediates the transfer of energy and creative power of the fire into the waters. As this conduction happens and the energy enters the waters, it moves through like a flash of lightening, generating light, sounds, vibration, electricity. These expressions of energy form and shape the waters, creating something out of the Prima Materia, out of the One Thing. This mediator, the steam, the air, the spirit mercury allows the fire or consciousness sulfur of the One Mind to connect with the waters or material salt of the One Thing and creation happens. The important thing

to recognize here is what is required in this process - patience, persistence, stillness, and restraint - in order for the steam to develop, for the mediator to be drawn out. If spurious other thoughts from the Mind had interfered it would act like a wind blowing across the surface and clearing the steam away so that it could not become thick enough to mediate the conductive power of the fire. The occult lesson is: Nor can it be rushed. One can only be still and wait patiently and quietly, while focusing on the One Thing the still waters and the original spark or idea from the One Mind the fire. The qualities involved here are primarily the domain of the Feminine. It is the Feminine that teaches patience rather than seeking immediate gratification. It is the Feminine that requires silence and stillness for the spirit to be drawn out. It is the Feminine that gives self-restraint so that the fire does not try to go directly into the waters and be extinguished. It is the Feminine that is willing to bear the process of waiting for the gestation and pregnancy to take its full course before new life can be born. It is the product of the Feminine, the air or spirit, that mediates this birth like a midwife. It is the Feminine that beckons us inwards and demands discipline to perfect the art and our creations. If we shun the Feminine, we deny ourselves the glory of attaining the Holy Grail. If we indulge in vice and darkness we create shadows within and chase the Shekinah away, or at least block her light from our consciousness. Yet her rewards are sweet and well worth the effort.

Chapter 9 : How did God Create the World? according to Kabbalah?

Kabbalah is an example of a cosmology resembling our own which successfully penetrated and enriched the lives of a society. In the sixteenth century, the great kabbalist Isaac Luria developed the scheme further, teaching that in the beginning, God began to withdraw into self-exile in order to make space for the universe.

Kabbalah, also spelled Kaballah, Qabalah, or Cabalah, developed between the 6th and 13th centuries among the Jews in Babylonia, Italy, Provence, and Spain. The word was first used by mainstream Judaism but later came to refer to those who believed that only a select few were given the secret knowledge from God as to the "true" meaning of Scriptures. Kabbalah uses occult practices and is considered to be a cult. Kabbalah closely resembles some of the beliefs held by the Greek Gnostics in that both groups believed that only a select few were given deeper understanding or knowledge. With each descending emanation, the emanation became farther away from God. The final emanation took the personal form of angels. This would be like God creating a lesser god, and that one then creating a lesser god, and this kept happening until the end result was angels. Kabbalah does hold to the inspiration of Scripture but does not seek the plain meaning of Scripture. The Kabbalah approach is mystical and very subjective, using such things as numerology to find "hidden" meaning. Through this method, almost any teaching that one desires could be "found" in Scripture. This goes against the very heart of communication. God provided Scripture that He might communicate with mankind and teach humanity about Himself. It is obvious that Scripture is meant to be taken at face value and not interpreted by some mystical means. This can be demonstrated by fulfilled prophecy. God said something would happen, and it happened as He said it would. The greatest example of this is the fulfillment of the prophecies concerning the first coming of Jesus Christ. There were hundreds of verses referring to His coming, and they were fulfilled literally Isaiah 7: This is why the Bible should be interpreted literally or normally. Kabbalah even has a pantheistic characteristic. Pantheism is the idea that God and His creation are one. This, of course, is not what God has told us in the Bible. God created all that exists from nothing ex nihilo in the Greek Genesis 1: Kabbalah, like all false doctrine and religions, denies the deity of Christ and the necessity of faith in Him as the only means of salvation John Jesus is God in the flesh, and He came to die for the sins of all who would believe in Him. If an individual trusts in Christ that He is God John 1: