

Z'EV BEN SHIMON HALEVI  
(WARREN KENTON)

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INTRODUCTION TO THE  
WORLD OF KABBALAH

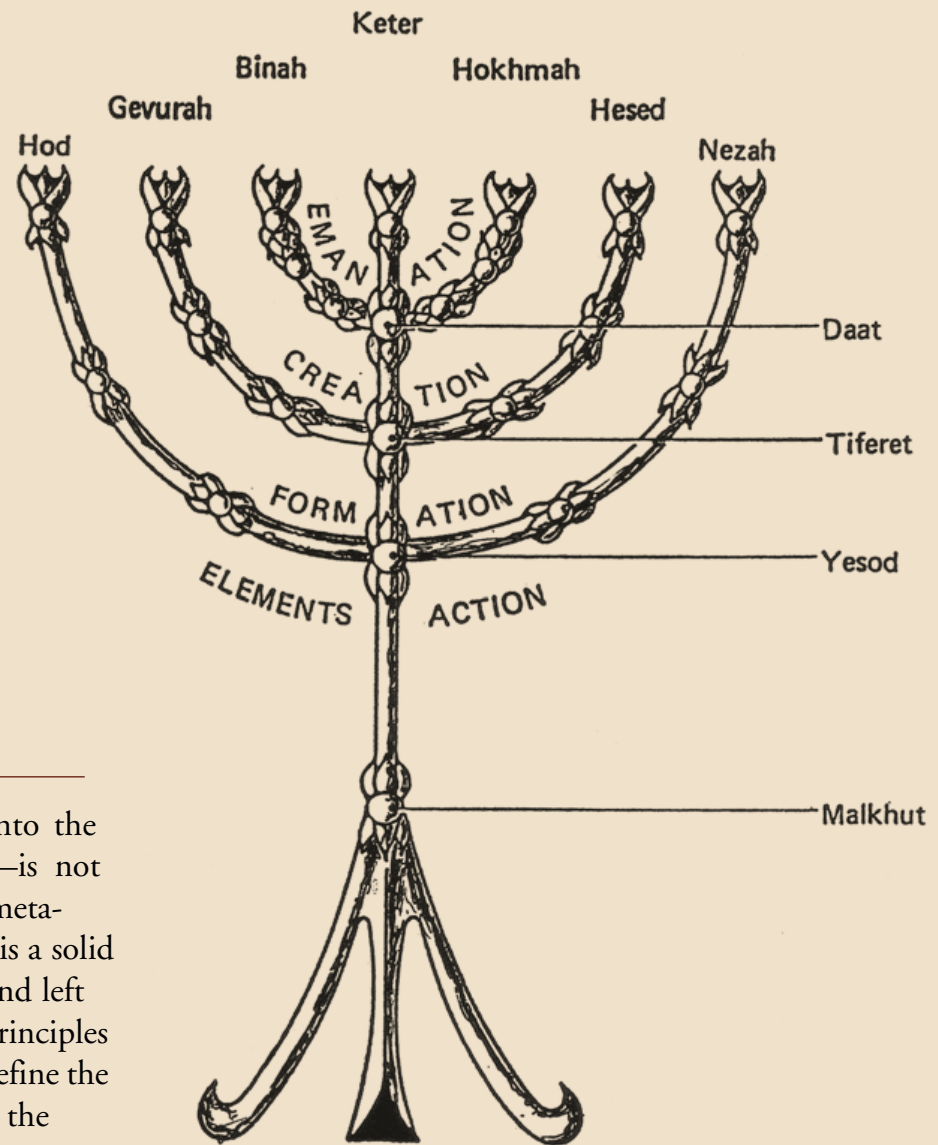


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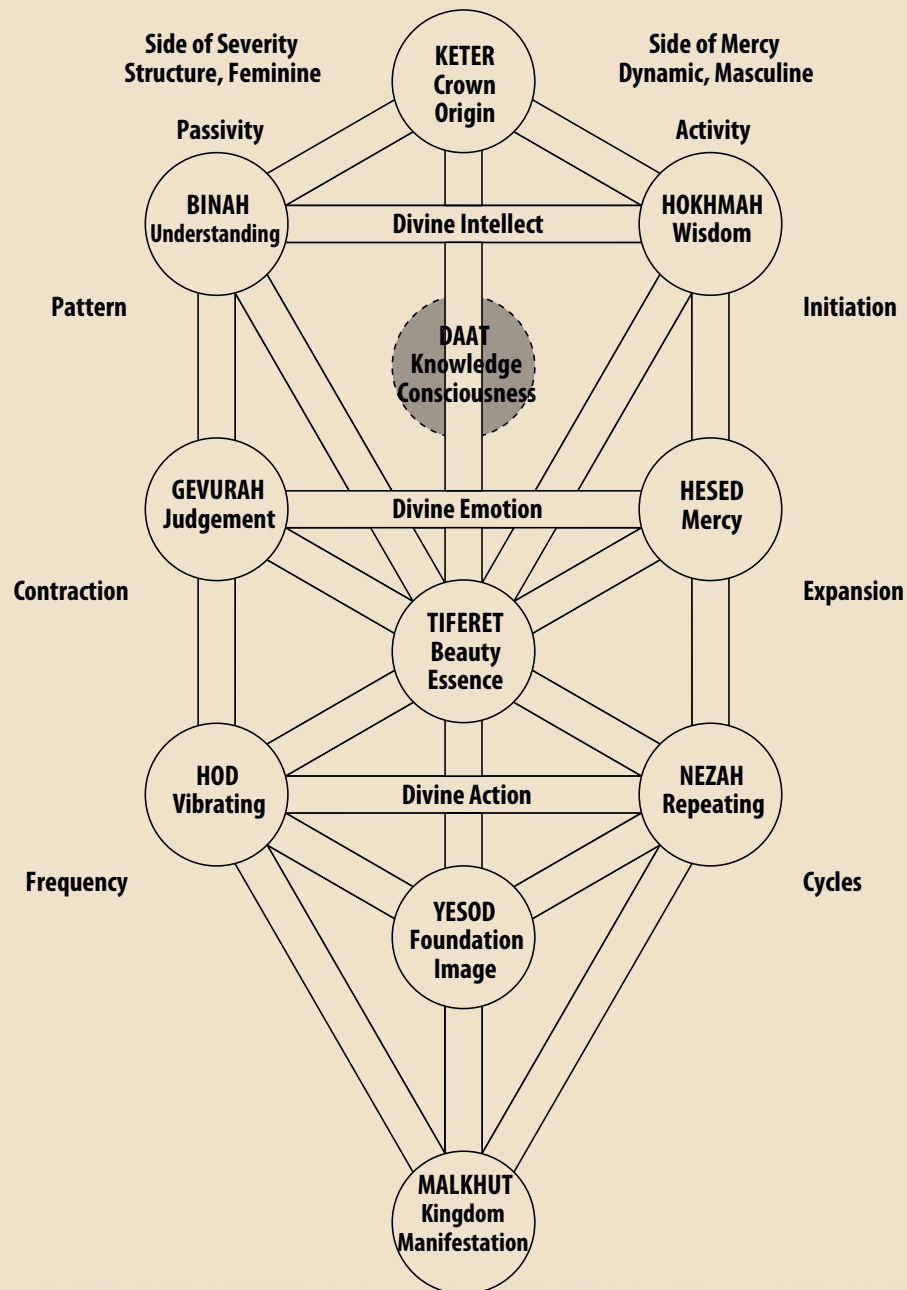
# MENORAH

The design for a seven-branched candlestick to go into the Sanctuary of the Tabernacle—and later the Temple—is not just an object of great beauty. It contains the basic metaphysics of the Kabbalistic Tree of Life diagram. First, it is a solid gold unity, signifying the Divine realm. It has a right and left wing and a central pillar, indicating the three major principles that govern the balance of Existence. These, in turn, define the four worlds, while the twenty-two decorations represent the twenty-two paths that make up the triads.



# SCHEMA

Here the Biblical definitions are seen in philosophical and scientific terms. These enable us to perceive the forces and processes that allow Existence to function within certain limits in each of the four Worlds to come into being. Thus the same principle applies to galaxies, the Solar system and the human psyche and body, as well as to organisations and machines. By comprehending this basic model we are able to understand the workings of many things, great and small; even Time. In this scheme, the left side is the Past and the right the Future while the centre represents the Eternal and the passing show of Now. Observing all this is the silent watcher of the Absolute.

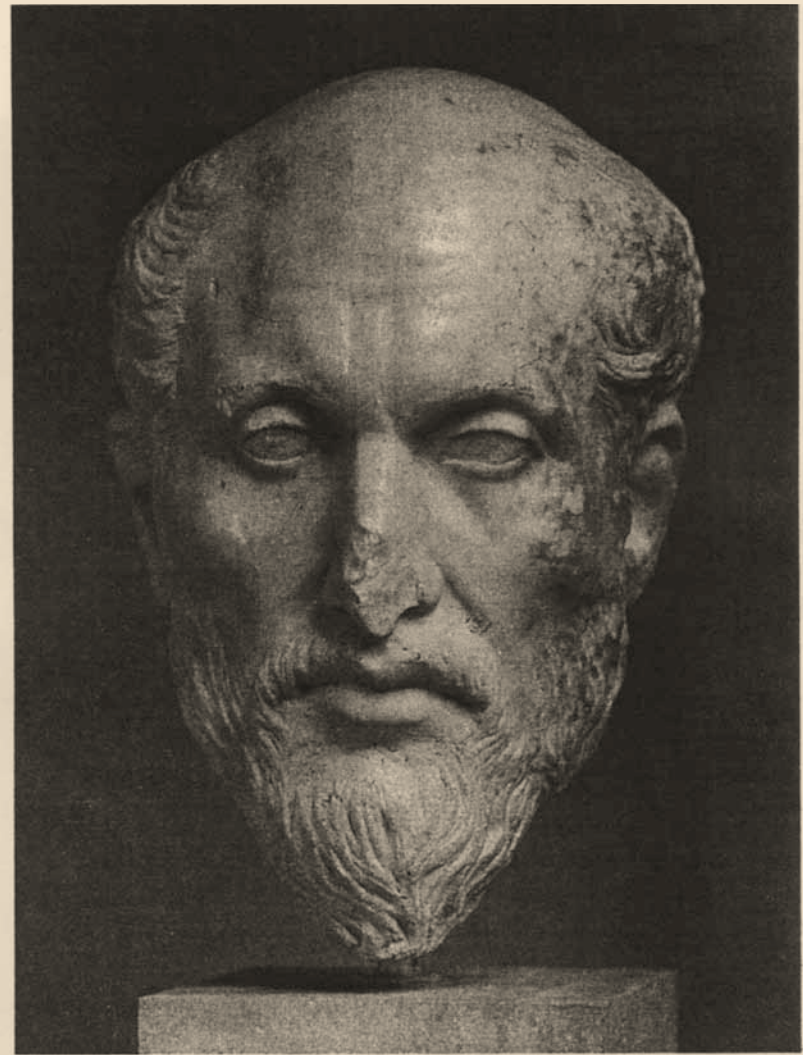




# PLOTINUS

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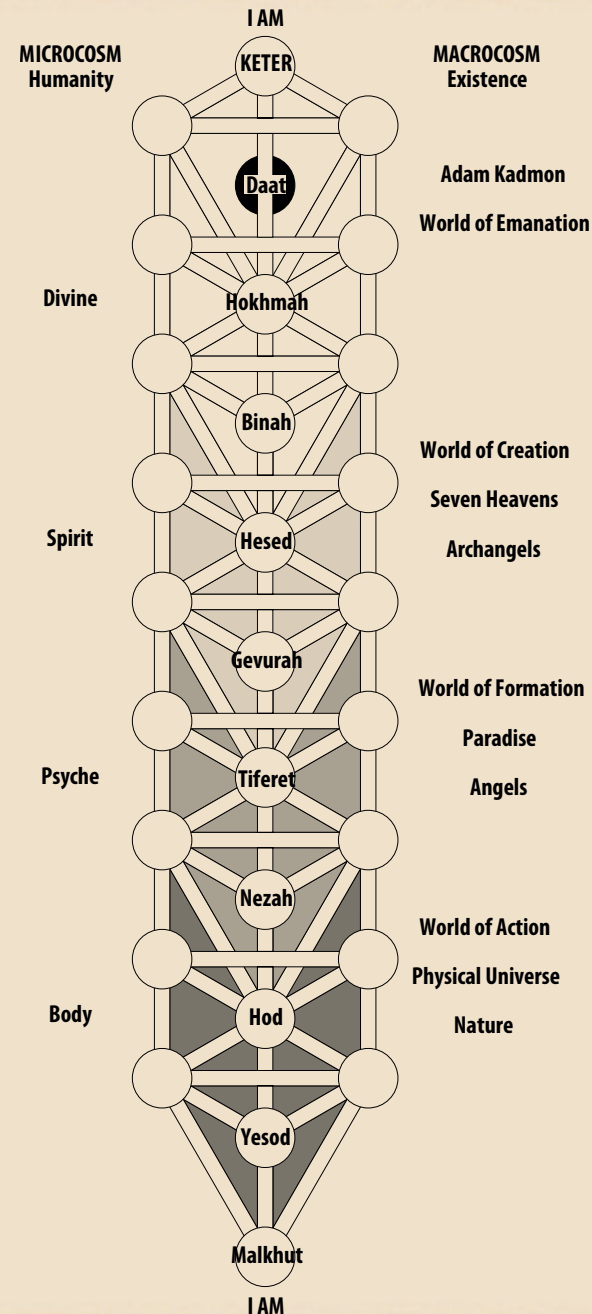
Born in Alexandria in the 3rd century of the Common Era he, it is said, was half Greek and half Jew. It is believed by some that he was a reincarnation of Plato, returned to complete his mission. He brought together the opposing perceptions of revelation and reason into a mystical and metaphysical form that set out very clearly the doctrine of the Chain of Being. This was adapted by later Kabbalists in defining more precisely the composition of Jacob's Ladder. His recorded talks about his own mystical experience give his work an authority not found in most religious or philosophical texts of the period. It is he who said there was no religion higher than Truth.





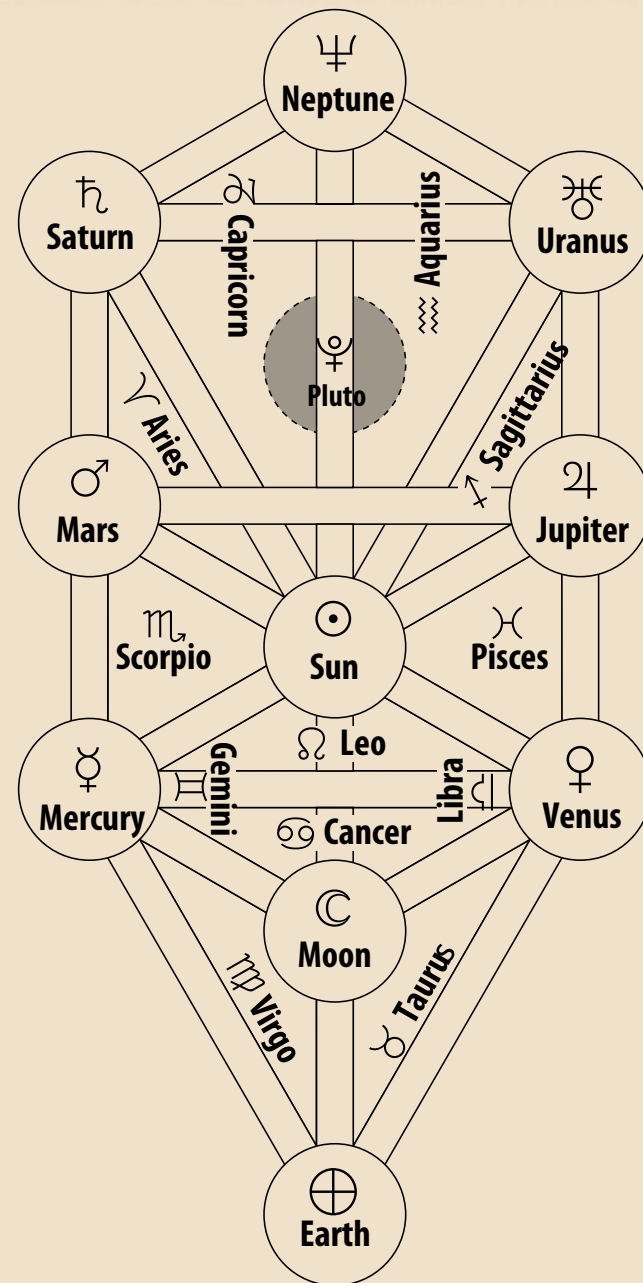
# CHAIN OF BEING

When all the worlds are interlocked the Great Tree becomes apparent; so too does the way in which the four Trees interlock with each other. Also to be seen is the relationship between the microcosm of a human being and the macrocosm of the various universes. This complex but intricate system of Existence is embodied in the Hebrew word ASHER or THAT which is held between the I AM above and the I AM below; that is, beyond the ultimate Keter, the Crown, and Malkhut, the Kingdom. As such, Existence will remain in being as long as the HOLY ONE wills it. The vertical Sefirot are quite different in that they are to do with degrees of consciousness.



# ASTROLOGICAL TREE

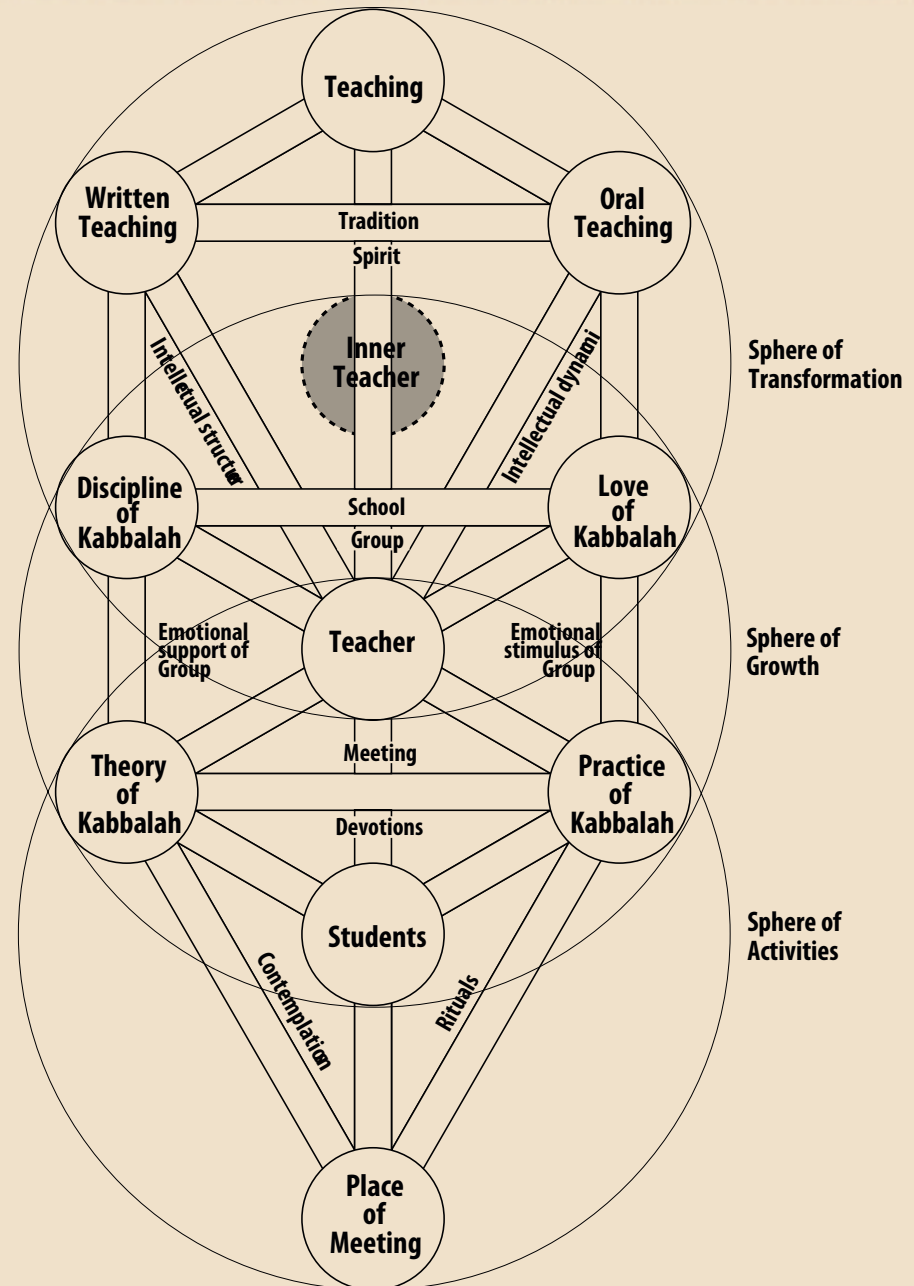
While Jews were forbidden to worship the celestial gods they could, like Abraham, be astrologers. Hence the correspondence between the Tree and the Solar system. Here, the zodiac is also ascribed to various triads, according to their rulers. For example, Mercury is the governor of Gemini and Virgo. Over recent centuries, the newly discovered outer planets have replaced the ancient nominations of the zodiac and Milky Way. Kabbalists, like other branches of knowledge, always added new discoveries when they filled the scheme. Pluto, for example, is the gateway to beyond the Solar system.





# SCHOOL OF THE SOUL

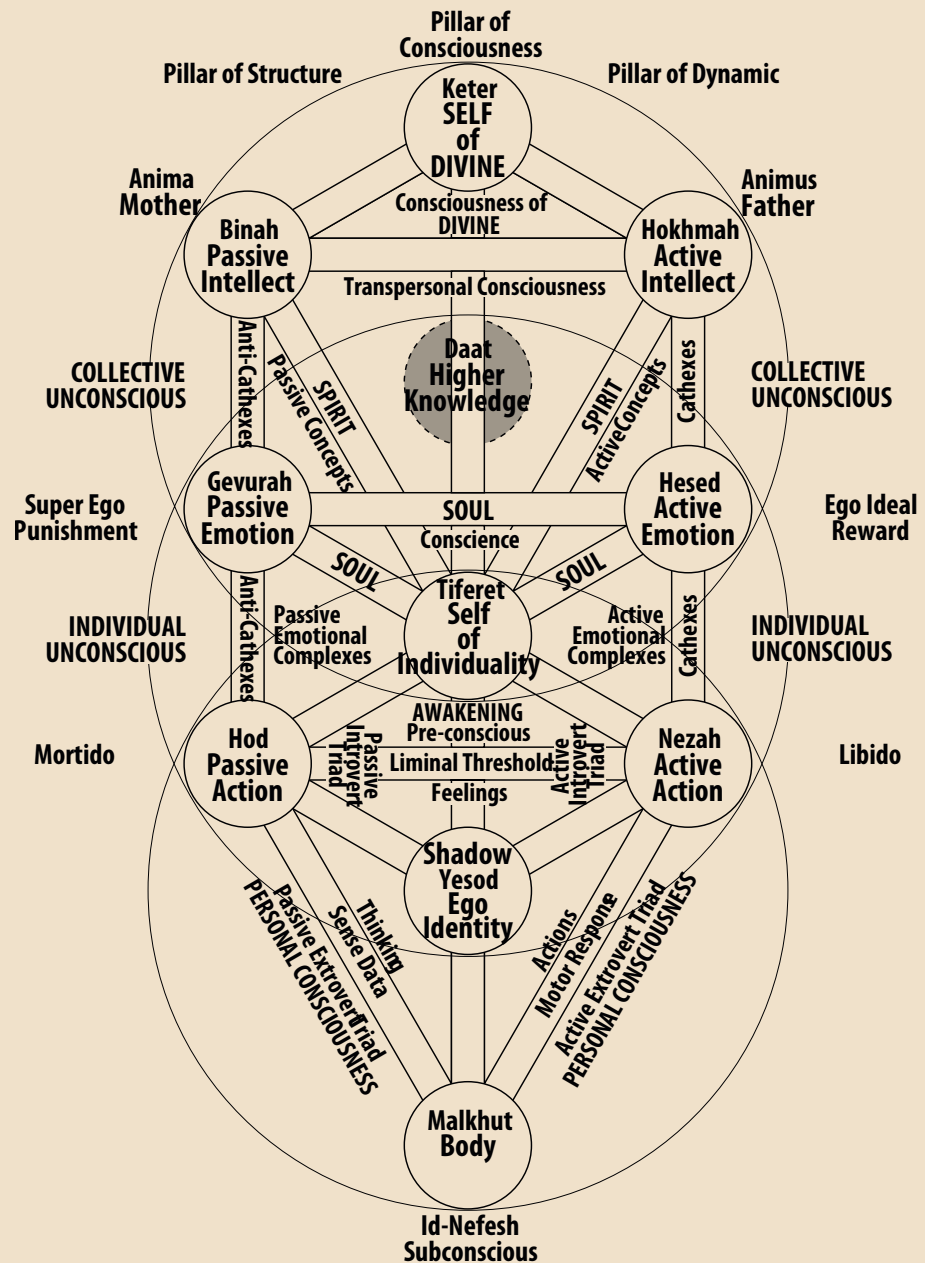
Such an organisation has to have all the functions and levels set out in this Tree. It is not enough, moreover, just to study Kabbalah and put into practice its various methods. There has to be a serious commitment to the school and its aim; in this case, the development of both its students and teachers. The side triads indicate what is needed while the central column defines the seven levels of the school with the Spirit of its founder hovering at Daat, the place of Knowledge.





# PSYCHE

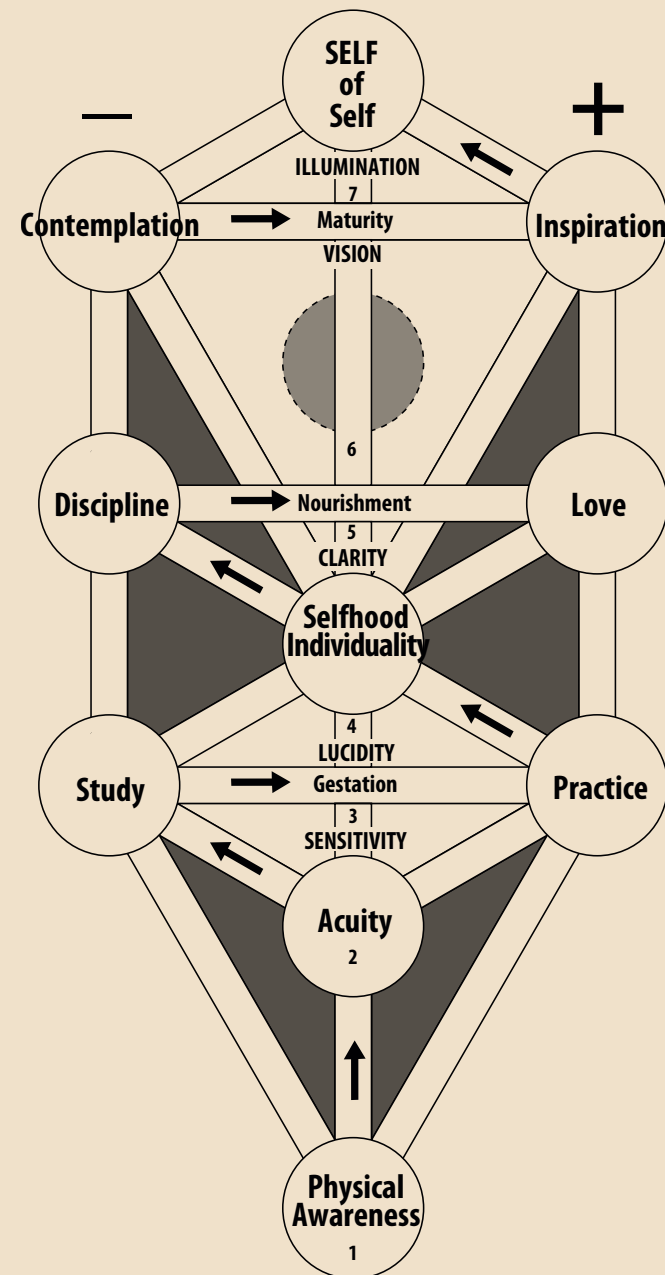
Most of the time the body and its instincts take care of themselves. To a degree, the same is true of the lower mind. However, human evolution is contingent on conscious effort and some idea how the mind operates at different levels. This requires the Kabbalist to study the psyche in detail. Here we have the anatomy of what some call the 'astral' vehicle. It has a distinct structure and dynamic which is set out in ancient, medieval and modern terms. For example, the lower face is largely governed by the *Nefesh* or vital life principle, called the Id by Freud. The soul in this scheme is the only triad that can apply free will, as the body dominates what is below it while the transpersonal part above is beyond in the unconscious.





# SEVEN STAGES

One of the first disciplines in Kabbalah is to be aware of the body which is governed by instinct. Level two is to alert the ordinary mind of the ego; and then the third stage of psychic sensibility. The fourth is to be lucidly awake to all going on. The fifth phase is to have a clarity of consciousness which can perceive the soul. Great artists and writers have this capacity. The sixth stage is to be able to see the transpersonal processes of history and the Spirit. The seventh state, at the Crown of the psyche, is to be simultaneously in contact with the place where the three upper worlds meet.







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