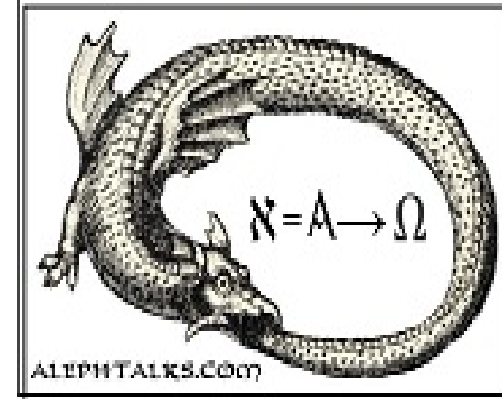
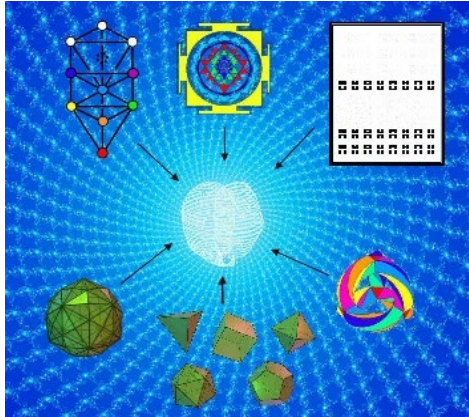


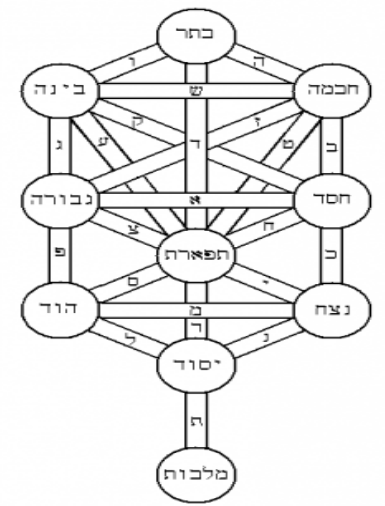
Mysticism: Where Science, Art, and Religion Meet?

Subject Four Mysticism East and West Kabbalah

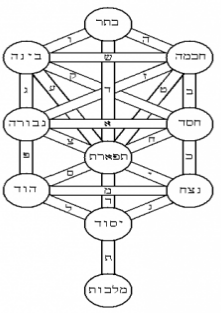
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5 January 2022



Kabbalah



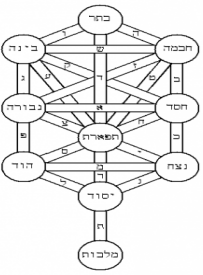
Kabbalah



.Kabbalah (also spelled Kabalah, Cabalah, Qabalah) sometimes translated as “**mysticism**” or “**occult knowledge**”—is a part of Jewish tradition that deals with the essence of God. Whether it entails a sacred text, an experience, or the way things work, Kabbalists believe that God moves in mysterious ways. However, Kabbalists also believe that true knowledge and understanding of that inner, mysterious process is obtainable, and through that knowledge, the greatest intimacy with God can be attained.

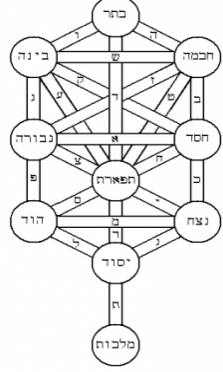
.The **Zohar**, a collection of written, mystical commentaries on the **Torah**, is considered to be the underpinning of Kabbalah. Written in medieval Aramaic and medieval Hebrew, the Zohar is intended to guide Kabbalists in their spiritual journey, helping them attain the greater levels of connectedness with God that they desire.

Kabbalah



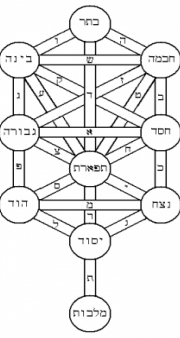
.Kabbalistic thought often is considered Jewish mysticism. Its practitioners tend to view the Creator and the Creation as a continuum, rather than as discrete entities, and they desire to experience intimacy with God. This desire is especially intense because of the powerful mystical sense of kinship that Kabbalists believe exists between God and humanity. Within the soul of every individual is a hidden part of God that is waiting to be revealed. Even mystics who refuse to describe such a fusion of God and man so boldly, still find the whole of Creation suffused in divinity, breaking down distinctions between God and the universe. Thus, the Kabbalist Moses Cordovero writes, “The essence of divinity is found in every single thing, nothing but It exists....It exists in each existent.”

Kabbalah



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Kabbalah

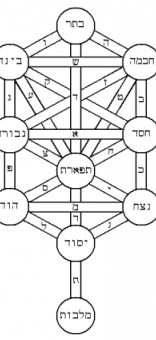
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There are three dimensions to almost all forms of Jewish mysticism, which are likely to be understood by only small numbers of people who possess specialized knowledge or interest in the topic:

The investigative

The experiential

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Kabbalah

The **investigative aspect of Kabbalah** involves searching the hidden reality of the universe for secret knowledge about its origins and its organization—a quest that is more esoteric than mystical. In Jewish tradition, there are three ways esoteric knowledge can be obtained:

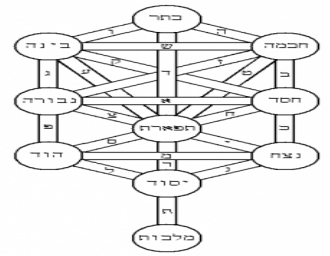
By interpreting sacred texts to uncover *nistar* (“hidden” meaning)

By oral transmission of tradition from a Kabbalistic master

By direct revelation, which might include visitation by an angel or Elijah, spirit possession, or other supra-rational experience

Although it is primarily interested in metaphysics, things “beyond” the physical universe, investigative Kabbalah is not anti-rational. All Jewish mystical/esoteric traditions adopt the language of, and expand upon, the philosophic and even scientific ideas of their time. ⁷

Kabbalah

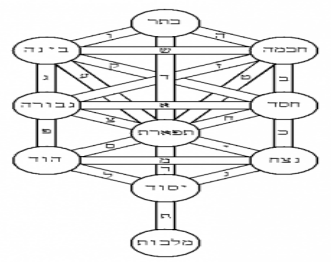


Historians of Judaism identify many schools of Jewish esotericism across time, each with its own unique interests and beliefs. Technically, the term “Kabbalah” applies only to writings that emerged in medieval Spain and southern France beginning in the 13th century. Beyond academia, however, the term “Kabbalah” is a catchall for all forms of Jewish esotericism.

As noted above, Jewish mystics are not like monks or hermits. Kabbalists tend to be part of social circles rather than lone seekers. With few exceptions, such as the wandering mystic Abraham Abulafia, esoterically inclined Jews tend to congregate in mystical associations, and it is not unusual for a single master to bring forth a new and innovative mystical school, which yields multiple generations of a particular mystical practice. Although until today Kabbalah has been the practice of select Jewish “circles,” most of what we know about it comes from the many literary works that have been recognized as “mystical” or “esoteric.”

.From these mystical works, scholars have identified many distinctive mystical schools, including the Hechalot mystics, the German Pietists, the Zoharic Kabbalah, the ecstatic school of Abraham Abulafia, the teachings of Isaac Luria, and Chasidism. These schools can be categorized further based on individual masters and their disciples. Most mystical movements are deeply indebted to the writings of earlier schools, even as they add innovative interpretations and new systems of thought to the existing teachings. In contemporary Reform congregations, the observances of Kabbalat Shabbat, havdalah, and the Tu BiShvat seder derive from Kabbalistic traditions.

Kabbalah

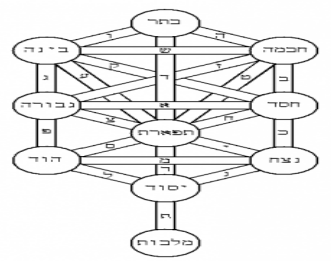


.This identification paved the way for the exchange and melding of ideas between Judaism and Hermetism during the [Middle Ages](#). The most prominent interrelation between the two systems is in the development of [Kabbalah](#) which developed into three separate brands: a [Jewish](#) stream, a [Christian](#) stream ([Cabala](#) in Christianity), and a [Hermetic](#) stream ([Qabalah](#) in Hermeticism).[\[36\]](#) Medieval Hermetism, aside from [alchemy](#), is often seen as analogous to and was heavily influenced by these Kabbalistic ideas.

.Hermetism and Kabbalah arose together in the 12th and 13th centuries. The [Practical Kabbalah](#) also relied upon magic and astrology but focused more on the Hebrew language in its incantations than the general language of Hermetism in general.

.Secondly, Jewish scholars of the Middle Ages attempted to make use of treatises on [astrology](#), [medicine](#) and [theurgy](#) as a justification for practicing natural magic forbidden by a number of commandments in the [Torah](#) and reinforced by prophetic books codified by [rabbinic](#) authorities. They noted the wonders performed by celebrated biblical figures such as the [patriarchs](#) and King Solomon and which were seen as a God-given and condoned use of natural magic. They attributed these arts to divine knowledge imparted by Jewish heroes to [gentiles](#) such as the [Indians](#), [Babylonians](#), [Egyptians](#), and [Greeks](#), and felt that by approaching [magic](#) from a religious standpoint would legitimize their use of the sciences. In particular, they believed the Hermetic teachings to have its origins in ancient Jewish sources.

Kabbalah



These Jewish scholars, particularly the ones who distrusted [Aristotelian rationality](#), looked to Hermetism as a backing to discuss theological interpretation of the [Torah](#) and the [ten commandments](#). Fabrizio Lelli writes: "As for Christians and Muslims, so likewise for Jews, Hermetism was an alternative to Aristotelianism--the likeliest prospect, in fact, for integrating an alien system into their religion. This was because the response of the [Hermetica](#) to intellectual problems was generally [theosophical](#)."[\[35\]](#)

In the use of these Hermetic treatises, these Jewish scholars, though at times inadvertently, introduced Hermetic ideas into Jewish thought. [Shabbetai Donnolo](#)'s 10th century commentary on the [Sefer Yezirah](#) shows Hermetic influence, as well as the 13th century texts later compiled into the [Sefer ha-Zohar](#), and in the contemporary Kabbalistic works of [Abraham Abulafia](#) as well as of other Jewish thinkers influenced by Kabbalah[\[35\]](#) such as [Isaac Abravanel](#) who used Hermetic Qabalah to affirm the superiority of Judaism.[\[39\]](#) Lelli suggests that it was natural for these Jewish Kabbalists to elevate Hermetic teachings to a major role in Jewish thought in a time when they began to produce their own "antirationalist--exegesis of scripture." This was despite the fact that many Hermetic works were ascribed to [Aristotle](#) in the time through [pseudepigrapha](#); these scholars saw that as a justification to give the same elevated authority to the medical, astronomical, and magical Hermetic texts.[\[35\]](#)

Kabbalah

.Despite Maimonides' denunciation of Hermetism, Jewish scholars in the Renaissance struggled to reconcile his beliefs with those of the proponents of Hermetic thought within Judaism. Renaissance scholars argued that the rationalism of Maimonides drew upon the [prisca sapientia](#) that had both Mosaic and Hermetic origins and that Abraham ibn Ezra's Commentary on the Pentateuch was evidence that they shared the same views on the relationship between [religion](#) and [science](#).

.However, scholars such as [Averroist Elijah del Medigo](#) carried on Maimonides' crusade. Medigo claimed that the theurgic practices of Hermetism were against the teachings of the Torah. Others, such as [Yohanan Alemanno](#), claimed that the Hermetic teachings were part of a primordial wisdom of the ancients and put the writings of Hermes as being equal to those of King Solomon. Hermetism was also prominent in the works of [David Messer Leon](#), [Isaac Abravanel](#), [Judah Abravanel](#), [Elijah Hayyim](#), [Abraham Farissol](#), [Judah Moscato](#) and [Abraham Yagel](#).

.The works of [Baruch Spinoza](#) have also been ascribed a Hermetic element and Hermetic influenced thinkers such as [Johann Wolfgang von Goethe](#) have accepted Spinoza's version of God.



Tzimtzum



The tzimtzum or tsimtsum (Hebrew תְּצַמְצֻם "contraction/constriction/condensation") is a term used in the Lurianic Kabbalah to explain Isaac Luria's doctrine that God began the process of creation by "contracting" his Ohr Ein Sof (infinite light) in order to allow for a "conceptual space" in which finite and seemingly independent realms could exist. This primordial initial contraction, forming a ḥālāl happānuy "vacant space" (חלל חפאני) into which new creative light could beam, is denoted by general reference to the tzimtzum. In Kabbalistic interpretation, tzimtzum gives rise to the paradox of simultaneous Divine presence and absence within the vacuum and resultant Creation

.Because the tzimtzum results in the "empty space" in which spiritual and physical Worlds and ultimately, free will can exist, God is often referred to as "Ha-Makom" (המקום lit. "the Place", "the Omnipresent") in Rabbinic literature ("He is the Place of the World, but the World is not His Place").

Relatedly, Olam — the Hebrew for "World/Realm" — is derived from the root אָלַם meaning "concealment". This etymology is complementary with the concept of Tzimtzum in that the subsequent spiritual realms and the ultimate physical universe conceal to different degrees the infinite spiritual lifeforce of creation.

Tzimtzum



Their progressive diminutions of the Divine Ohr (Light) from realm to realm in creation are also referred to in the plural as secondary tzimtzumim (innumerable "condensations/veilings/constrictions" of the lifeforce). However, these subsequent concealments are found in earlier, Medieval Kabbalah. The new doctrine of Luria advanced the notion of the primordial withdrawal (a dilug – radical "leap") in order to reconcile a causal creative chain from the Infinite with finite Existence.

Prior to Creation, there was only the infinite Or Ein Sof filling all existence. When it arose in G-d's Will to create worlds and emanate the emanated ... He contracted (in Hebrew "tzimtzum") Himself in the point at the center, in the very center of His light. He restricted that light, distancing it to the sides surrounding the central point, so that there remained a void, a hollow empty space, away from the central point ... After this tzimtzum .. . He drew down from the Or Ein Sof a single straight line [of light] from His light surrounding [the void] from above to below [into the void], and it chained down descending into that void. ... In the space of that void He emanated, created, formed and made all the worlds.

— Etz Chaim, Arizal, Heichal

Tzimtzum



A commonly held understanding in Kabbalah is that the concept of tzimtzum contains a built-in paradox, requiring that God be simultaneously transcendent and immanent. Viz.: On the one hand, if the "Infinite" did not restrict itself, then nothing could exist—everything would be overwhelmed by God's totality. Existence thus requires God's transcendence, as above. On the other hand, God continuously maintains the existence of, and is thus not absent from, the created universe. The Divine life-force which brings all creatures into existence must constantly be present within them ... were this life-force to forsake any created being for even one brief moment, it would revert to a state of utter nothingness, as before the creation.

Rabbi Nachman of Breslav discusses this inherent paradox as follows:

Only in the future will it be possible to understand the Tzimtzum that brought the "Empty Space" into being, for we have to say of it two contradictory things ... the Empty Space came about through the Tzimtzum, where, as it were, He 'limited' His Godliness and contracted it from there, and it is as though in that place there is no Godliness ... the absolute truth is that Godliness must nevertheless be present there, for certainly nothing can exist without His giving it life.

— Likkutei Moharan I, 64:1

Rabbi Isaac Luria

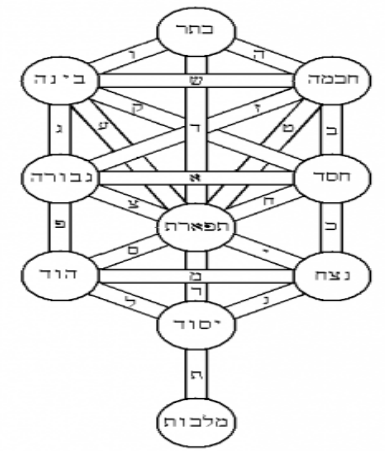


Isaac Luria introduced four central themes into kabbalistic thought, **tzimtzum**, **Shevirat HaKelim** (the shattering of the vessels), **Tikkun** (repair), and **Partzufim**. These four are a group of interrelated, and continuing, processes. Tzimtzum describes the first step in the process by which God began the process of creation by withdrawing his own essence from an area, creating an area in which creation could begin. Shevirat HaKelim describes how, after the tzimtzum, God created the vessels (HaKelim) in the empty space, and how when God began to pour his Light into the vessels they were not strong enough to hold the power of God's Light and shattered (Shevirat). The third step, Tikkun, is the process of gathering together, and raising, the sparks of God's Light that were carried down with the shards of the shattered vessels.

Since tzimtzum is connected to the concept of exile, and Tikkun is connected to the need to repair the problems of the world of human existence, Luria unites the cosmology of Kabbalah with the practice of Jewish ethics, and makes ethics and traditional Jewish religious observance the means by which God allows humans to complete and perfect the material world through living the precepts of a traditional Jewish life. Thus, in contrast to earlier, Medieval Kabbalah, this made the first creative act a concealment/Divine exile rather than unfolding revelation. This dynamic crisis-catharsis in the Divine flow is repeated throughout the Lurianic scheme.

Kabbalah

The Lion AKA Rabbi Isaac Luria



And there remained an empty space, an empty air, a vacuum

Precisely from the middle point.

And that restriction was equally around that empty, middle point,

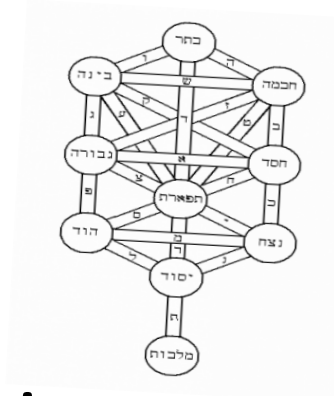
So that the space was evenly circled around it.

And after the restriction, when the vacant space remained empty

Precisely in the middle of the Light of *Ein Sof*,

Kabbalah

The Lion AKA Rabbi Isaac Luria



A place was formed, where the Emanations, Creations, Formations, and Actions might reside.

Then from the Light of *Ein Sof*, a single line hung down from Above, lowered into that space.

And through that line, He emanated, created, formed, and made all the worlds.

Prior to these four worlds, there was one Light of *Ein Sof*, whose Name is One, in wondrous, hidden unity,

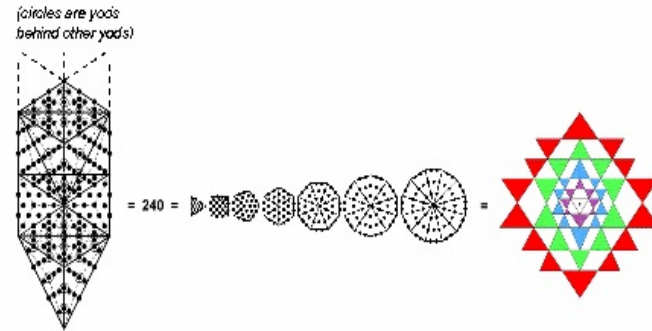
And even in the angels closest to Him

There is no force and no attainment in the *Ein Sof*,

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As there is no mind of a created that could attain Him.

Kabbalah



240 extra yods are needed to complete the 43 triangles of the lowest line of the Tree of Life from three tetrahedra. 270 extra yods are needed to form the 43 triangles of the Tree of Life which are yods.

The Sri Yantra has 240 geometric elements that surround its central point.

The number 240 is a structural parameter of the Sri Yantra, the outer & the Inner Tree of Life. This is because they encode the superstring gauge symmetry group E_6 , which has 240 roots.

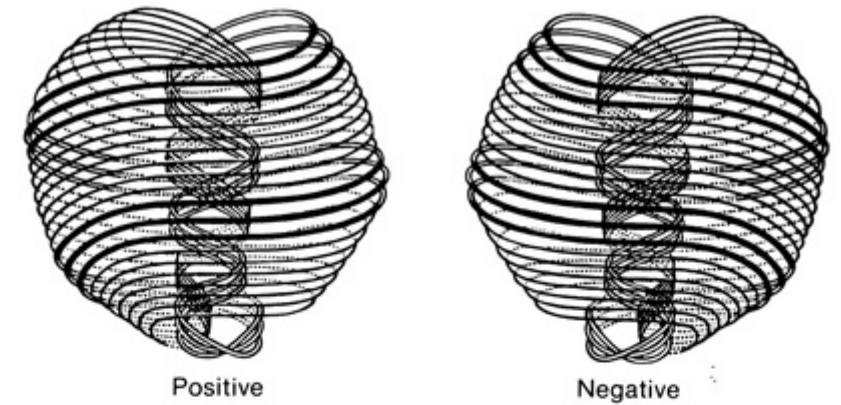
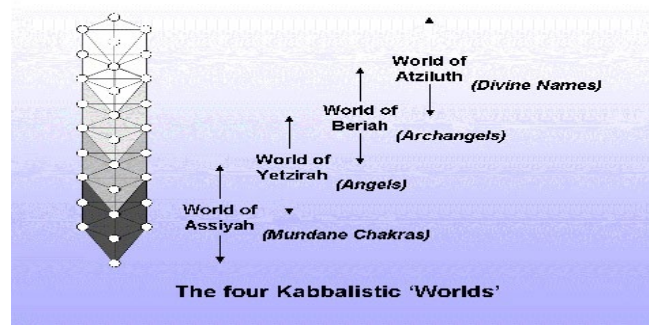
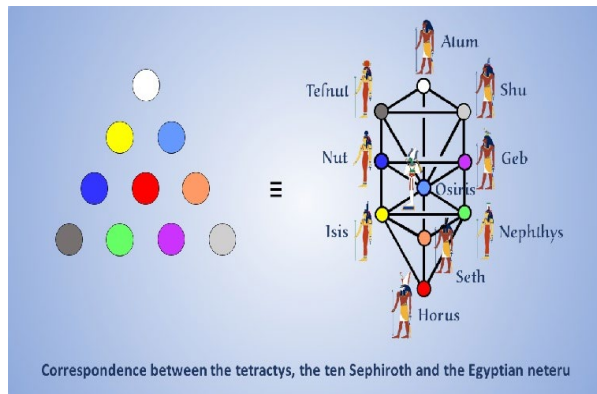


Fig. 6.2. The two chiral types of U.P.A.'s

U.P.A.'s

1. (+) variety is one "from which force comes out"; (-) variety is one "through which it disappears."
2. "Force pours into the heart-shaped depression at the top of the Anu, and issues from the point."
3. Are bound to one another by a "very thin line of lighted force."
4. "The changing shades of colour that flash out from the rapidly revolving and vibrating Anu depend on the several activities of the spirals; . . . with the change of activity from one spiral to another the colour changes."
5. "It turns incessantly upon its own axis, spinning like a top."
6. "An electric current brought to bear upon the Anu checks their proper motions, i.e., renders them slower; the Anu exposed to it arrange themselves in parallel lines."
7. Bound groups are surrounded by a "sphere-wall"; "its 'wall' is the pressed back 'space.'"

* No literal interpretation of "shades of colour" in terms of omegon colour-shade states is implied.

OMEGONS

1. Positive and negative magnetic monopoles are, respectively, sources and sinks of flux lines.
2. Magnetic monopoles can be joint end-points of two or more strings.
3. Are confined by flux lines in vortices of the Higgs field.
4. Change their nine colour-shades by emitting or by absorbing gluons.*
5. Are spin-1/2 fermions.
6. As Dirac magnetic monopoles, they possess an electric dipole moment that is orientable in an external electric field.
7. Are trapped in "bags," "bubbles," or "domains" of the Higgs field superfluid of hadronic vacuum.