

What is Kabbalah?

By Rabbi Levi bar Ido/B'nai Avraham

9 That is also why we, from the day we heard, have not ceased praying for you, and asking that you be filled with the knowledge of His desire in all wisdom and spiritual understanding, 10 to walk worthily of the Master, pleasing all, bearing fruit in every good work and increasing in the knowledge of Elohim... 16 Because in Him were created all that are in the heavens and that are on earth, visible and invisible, whether thrones or ruler-ships or principalities or authorities – all have been created through Him and for Him. 17 And He is before all, and in Him all hold together. Col.1:9-10,16-17

Although its origins are rooted in deep ancient times, Kabbalah has remained practically hidden from mankind since it appeared more than four thousand years ago. This concealment has sustained Kabbalah's unending attraction. Renowned scientists and philosophers of many countries, such as Newton, Leibniz, and Pico della Mirandola, have tried to understand Kabbalah. However, to this very day only a few know what Kabbalah really is. There are many counterfeits and perversions circulating throughout religions today.

Kabbalah does not speak about our world as we perceive it, and therefore its real meaning escapes most people. It is impossible to comprehend with our limited intellect the unknowable, invisible, the imperceptible, and that which has not been experienced. For hundreds of years, humanity was offered an extensive assortment of things under the name "Kabbalah": spells, curses, and even miracles, all except true Kabbalah itself. For over four thousand years, common understanding of Kabbalah has been cluttered with **misconceptions and misinterpretations**. Therefore, Kabbalah needs to be made understandable. Kabbalist Yehuda Ashlag defines Kabbalah in the following manner in **The Essence of the Wisdom of Kabbalah**:

This wisdom is no more and no less than a sequence of roots, which hang down by way of cause and effect, in fixed, determined rules, weaving into a single, exalted goal described as "the revelation of His Holiness to His creatures in this world." [A revelation of the Unity of Elohim to mankind and creation. Ed.]

Let us try to look at what is being said here by the rabbi.

There exists the upper energy or the Creator (*Ain Sof*), and governing forces descend from this upper power into our world. We do not know how many forces there are. We exist here in our world of Assiyah, the world of action. We are created by some upper force that we call "the Creator", revealed in Scripture as YHWH Elohim. We are familiar with various forces in our world, such as gravity, electromagnetism, and the power of thought. However, there are forces of a higher classification that operate while remaining hidden from us.

We call the ultimate, all-inclusive force—"the Creator." The Creator is the sum total of all of the world's forces and the highest level in the line of the governing forces.

This upper force gave birth to the upper worlds. There are five worlds in total. The so called *Machsom*—an obstruction or veil that separates the upper worlds and our world—separate them. From the upper force—the Creator, also known as "the world of Infinity"—these forces descend through all the worlds, giving Beginning to our world and mankind (Adam).

Kabbalah does not only study our world and humans in it, as the conventional sciences do. Kabbalah also investigates everything that exists beyond the *Machsom*.

Kabbalist Yehuda Ashlag says that "this wisdom is no more and no less than a sequence of roots, which hang down by way of cause and effect, in fixed, determined rules..." There is nothing other than forces descending from above in accordance with fixed laws. Moreover, these laws, as Ashlag writes, are fixed, absolute and omnipresent. Ultimately, they are all directed so that one can understand and know the ultimate governing force of nature while being in our world.

Until a person fully unveils this force, until one knows the worlds one has to climb, obeying the same laws as the descending forces, and until one reaches the world of Infinity, such a person cannot truly increase in knowledge of Elohim.