

Effects of perception are not restricted to the individual perceiver: the repercussions of each person's understanding are enormous, affecting G-d's Providence and His Revelation. This is a quantum leap in the appreciation of man's place and purpose in the world.

The soul communicates through four<sup>10</sup> channels of human expression, will, thought, speech and action, each deriving from specific manifestations of the Divine that the soul passes through as it develops in its journey of incarnation from G-d until its present physical abode.

**The origin of ambition is Divine** The source of every will, aspiration and ambition is G-dly, stemming from the soul's natural thirst to return to its Divine Origin. All craving is a result of the soul's essence, the 'nothingness' of self<sup>11</sup>, which longs to be reunited with its source, the ultimate *AYiN* (- lit. 'Nothingness' – see chapter 2). Thus, anything less than the Divine, anything physical or egoistic, cannot truly satisfy or fill this need.

As the first and highest manifestation of personal expression, it is here, in the will and drive of man, that G-d can be most intensely experienced (- when this will is united with its source). Through meditation and mindful action, this experience can be drawn down into the physical, the ultimate abode of the Divine Presence, creating within oneself spiritual unity and congruence. Thought, comprised of intellect and emotion, is the language of the soul, the source of archetypal imagery, a tongue whose myriad tones reflect the infinite spectrum of

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<sup>10</sup> Zohar, Vol. II, 262b. See though Zohar, Vol. I, 99b, 161a, who lists three categories.

<sup>11</sup> See Job 26:7 "תולה ארץ על בלימה" - He 'suspends' the world on 'the absence of something'. *AYiN* is this 'nothingness'- the absence of anything the physical mind can contemplate. This creation is ex nihilo.

Divinity as it metamorphoses and incarnates. Sound, speech, letters<sup>12</sup> and all energy vibration, the articulation of thought energy, are to the soul as action is to the body, and connects with the angelic sphere, the angels being the articulation of G-dly thought<sup>13</sup>, and physical action is the tangible manifestation of energy vibration, part of our material world.

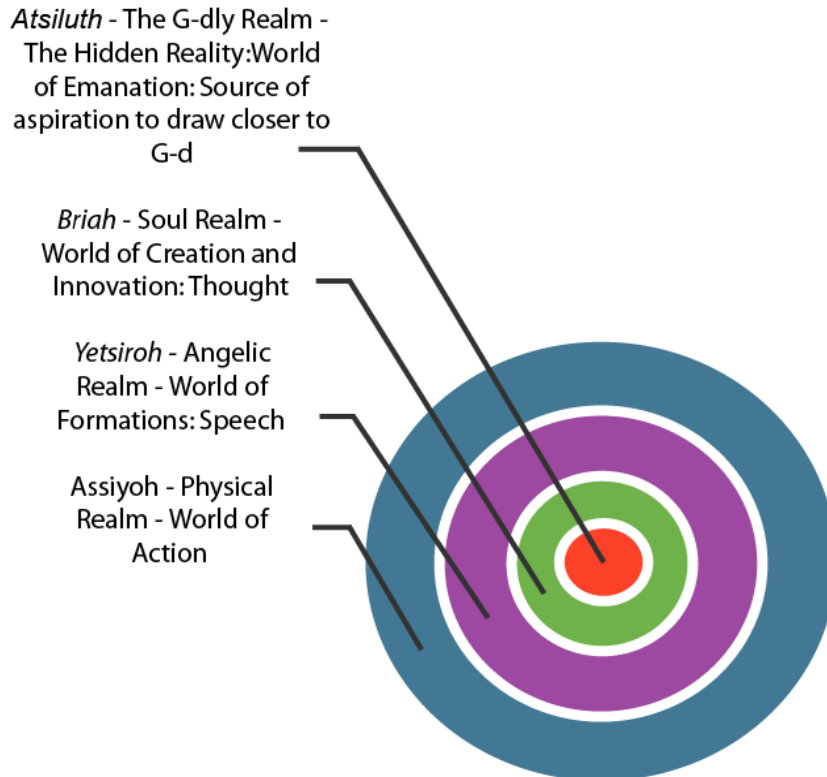


Figure 1

These categories correspond to four main spiritual worlds,<sup>14</sup> key levels in Divine energy: the G-dly, the Soul realm, the Angelic sphere, and the physical or material world, otherwise called the worlds of Emanation, Creation, Formation and Action, known in Hebrew as *Atsiluth*, *Briah*, *Yetsiroh* and *Assiyoh*<sup>15</sup>. (See *fig. 1*.)

<sup>12</sup>The Talmud (*Shabbos 58b*) indicates that sound, speech and objects or matter, are closely connected.

<sup>13</sup> *Psalms 103:20-21*. This is an important concept. Words create and interact with angels. Though G-d hears all thought, the act of speaking aloud, the verbal prayer, creates entities that are the spiritual energies of the lower words. See also *Zohar vol. II, 210b*.

<sup>14</sup> See *Sha'ar HaQedushah (Gates of Holiness) Gate 3; Nefesh HaChaim, Gate 1*.

<sup>15</sup> *Atsiluth* means emanation or closeness, *Briah*, creation *ex nihilo*, *Yetsiroh*, formation, *Assiyoh*, action.