

# The Spiritual Realms: Manifestations of the Celestial Powers and the source of Divine Light.

## ארבעה עולמות

A brief overview of the Four Spiritual realms

1. The general overview of the four realms begins with
  - a. Atziluth (אצילות), meaning Emanation.
  - b. Beri'ah (בריאה) is the second spiritual realm, relating to the beginnings of creation.
  - c. Yetzirah (יצירה), meaning Formation.
  - d. Assiyah (עשיה), meaning action. The Realm of the Kingdom.
2. **The highest of all realms per se is the realm of the Neshamah — the Divine (Soul).<sup>1</sup>**
  - a. The residence of that being is the Olam HaBa. As we will see it is the highest spiritual realm and highest spiritual reality.
  - b. While we most frequently believe that the Olam HaBa is “the world to come,” in the truth of realities it exists in the here and now.
  - c. The Neshamah is most frequently called the “soul.” However, because it is a fragment of the Divine Presence it is immaculately pure. It associates and communes in all the “spiritual realms and therefore is also called our “spirit.”
  - d. In all reality it's above “spiritual and spirituality”
  - e. It generates a force of spirituality that unites with the force of spirituality generated by the Eternal G-d.
  - f. The purity of our Neshamah is referred to in the morning prayer “Elohai Neshamah”
  - g. Our Neshamah is so great and such a magnificent being, that it's not even “spiritual” because its essence is far beyond רוחניות — spirituality.
  - h. The Neshamah refers directly to the essence of a Divine fragment from the Divine Presence. Therefore, we might see it as a fragment of Divinity.
  - i. While it is difficult to grasp with the finite mind the Neshamah can see to the heights of the eternal realms of G-d, i.e. the Olam HaBa and Atzilut.

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<sup>1</sup> The Neshamah is that part of our being which is composed of a Divine spark. Therefore, the essence of this aspect of our being is a fragment of the Divine reality of the Olam HaBa.

- j. The Neshamah peers into the highest realms of G-d perceiving the reality of the Olam HaBa and Atzilut. In other words, the Neshamah sees the reality of all realms and labors to bring the whole being to the level of the Olam HaBa.
- 3. The next level and reality of existence is “spirituality.” The “Spirit,” and the spiritual world which is a very complex issue as well.
  - a. **Firstly**, we should understand the magnitude and purpose of Spirituality. Spirituality by and large is that system, engine given and used by The Eternal G-d that allows us to draw ourselves closer to Him.
  - b. Spirituality is the fruit or product of the Neshamah.
  - c. Spirituality is initiated from two basic vantage points.
    - i. First G-d uses this spiritual force to draw His people closer to Him.
  - d. Secondly the cosmic power of spirituality is emitted from the Neshamah is the power we use for the sake drawing closer to Him by way of use of study, prayer, and good deeds.
  - e. This power is the power that drives the cosmos. As the fruit of the Neshamah, Spirituality is the power primarily force of Tikkun.
    - i. Restoration to pure fellowship with the Divine Presence is the goal of all Divine Power.
- 4. **The Neshamah has full vision of what is needed in the process of Tikkun** and uses it as the primary power for restoring the Divine Presence.
  - a. Restoration of full communion with the Divine Presence for the sake of intimate communion with the Eternal G-d.
- 5. The course of the Neshamah is to restore us to pure fellowship with the Divine Presence.
  - a. Its goal is to be at unity with Divine Presence.
  - b. This will be the final rectification and elevation leading us into the first phase of the Olam HaBa.
- 6. **The Olam HaBa**
  - a. The first stage of its existence is called Y’mot HaMashiach.
  - b. Tikkun requires other tools and devices to accomplish its task.
  - c. The First being the Torah.
  - d. The Torah is the manual for redemption and restoration to unhindered fellowship and unity with the Divine Presence.
  - e. Without Torah there can be no return or intimate reunion with G-d.

- f. Without the Oral Torah the written Torah cannot fully be realized.
  - g. The Torah, oral and written generate a spiritual field and sphere where fellowship with the Divine Presence is possible and generated.
  - h. In all reality there is only one Torah which is broken down into two basic components.
  - i. Spirituality and spiritual power are the primary force behind all these functions.
  - j. Spirituality is like a magnet. It draws us closer to G-d and draws Him ever closer to us. Unity with the Eternal G-d is the greatest good any human being can experience. This is the good the Eternal G-d wants to pour out on His people. Redemption and Tikkun are both played out through spirituality to bring this good into fruition.
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  - n. Spirituality and spiritual power are the primary forces generated by the Torah and the forces behind all these functions.
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    - i. It draws us closer to G-d and draws Him ever closer to us. Unity with the Eternal G-d is the greatest good any human being can experience.
    - ii. This is the good the Eternal G-d wants to pour out on His people.
    - iii. Redemption and Tikkun are both played out through spirituality to bring this good into fruition.
7. **As we stated above the first stage to the Olam HaBa is the Y'mot HaMashiach.**
8. Those who seek to use the Spiritual Power and operate those powers must realize that they are the abilities of the human Neshamah — the Divine (Soul) which brings them about.
- a. However, we must also adhere to certain practices and behaviors.
9. The Neshamah is the greatest of all creations.
- 10.
- a. No other spiritual entity or force possesses this type of ability to interact with the Eternal G-d and operate the Divine forces.
  - b. This entity was solely created for interaction with the Divine Presence.
  - c. Therefore, all spiritual power is for the sake of moving higher and closer to G-d seeking incessant fellowship with the Eternal G-d.

- d. The Neshamah's eventual goal is to elevate us to the point of the Olam HaBa where we will bathe in His endless Light.
  - e. No other power, tool exists to allow a pathway of communion and communication with the Eternal G-d.
  - f. The greater the development and growth of the Neshamah — Divine soul the greater the ability to use the Power for Divine G-d's purposes.
  - g. Whatever does not elevate tears down and lowers spiritual creatures.
  - h. As spiritual creatures ourselves we are ever dancing on a thin line of elevation or descension.
11. The Divine Presence, at present must use the mechanisms of the Sefirot to interact and commune with His chosen elect, Yisrael.
- a. When the Eternal G-d wishes to reveal Himself and or commune and communicate with His chosen He uses the mechanism of spiritual conduits and pours power, or spiritual elements into the upper Sefirot and it flows down to our place and station.
  - b. It manifests itself at whatever level we are on through that spiritual mechanism. We will always receive His message and communication specifically suited to our level of Spirituality. However, all messages and emanations of power are for the sake of repair and elevation!
12. **Thirdly, there is a negative force which exists in the Cosmos which is intended to oppose G-d, and all G-dly practices.**
- a. There is a type of creature that is something between the spiritual and the physical.
  - b. And it cannot be perceived by our natural senses, nor is it limited by any physical limits that are perceived, nor its existence.
  - c. And from our perspective, they are imprecisely called spiritual. A better phrase would be "a-spiritual." In this study we will call it "A-Spirituality" following the Greek use of "a" such as "atheist," meaning someone without or opposed to G-d.
  - d. It is distinct from the angelic specie, even though it resembles it in some minor respects.
  - e. And it has its own labels, titles and specific limits, according to its true existence.
  - f. Therefore, we will refer to it as "a-spiritual" meaning all that is opposed to G-d or without G-d. "Creatures" of this occupation we will also refer to them as Shedim - specifically "foreign gods."
    - i. This phrase refers to all "a-spiritual" things that are estranged from and are foreign to the Eternal G-d.
    - ii. This is a very complex world and realm.
    - iii. We will only briefly touch on any of these issues.