

Ur: Aryeh Kaplan – Sefer Yetzirah, The Book of Creation (reviderad 1997, s 85-87)

... .. We can now understand the conceptual nature of the Sefirot [of the Kabbalistic tree]. The most primary relationship possible is that which exists between Creator and creation. This is the cause effect relationship. Cause is Keter, while Effect is Malkhut.

Once the concepts of Cause and Effect exist, another concept comes into being, namely that of opposites. If opposites exist, similarities must also exist.

Two new concepts therefore come into being. These are Similarity and Oppositeness. In the language of philosophy these are thesis and antithesis. In our terminology, Similarity is Chakmah, while Oppositeness is Binah. These are the Yud and initial Heh of the Tetragrammaton [YHWH].

Once Similarity and Opposition exist, another concept comes into being, namely Relationship. In philosophic terms, this is the synthesis between thesis and antithesis. In our present terminology, this is the Val of the Tetragrammaton. The word "Vav" means a hook, and the letter Vav as a prefix means "and." In both senses, it denotes connection and relationship.

At this point in the logical sequence, we have five concepts: Cause and Effect, Similarity and Opposition, and Relationship. These, respectively are Keter and Malkhut, Chakhmah and Binah, and the Vav. Until the concept of Relationship was introduced, only four abstract points existed: Keter and Malkhut, and Chakhmah and Binah. It is with the concept of Relationship that a three-dimensional conceptual continuum comes into existence. This defines six directions, and hence, the numerical value of Vav is 6.

Each of the four abstract concepts then gives rise to a relationship. Chakhmah gives rise to Chesed (Love), Binah gives rise to Gevurah (Strength), Keter gives rise to Tiferet (Beauty), and Malkhut gives rise to Yesod (Foundation).

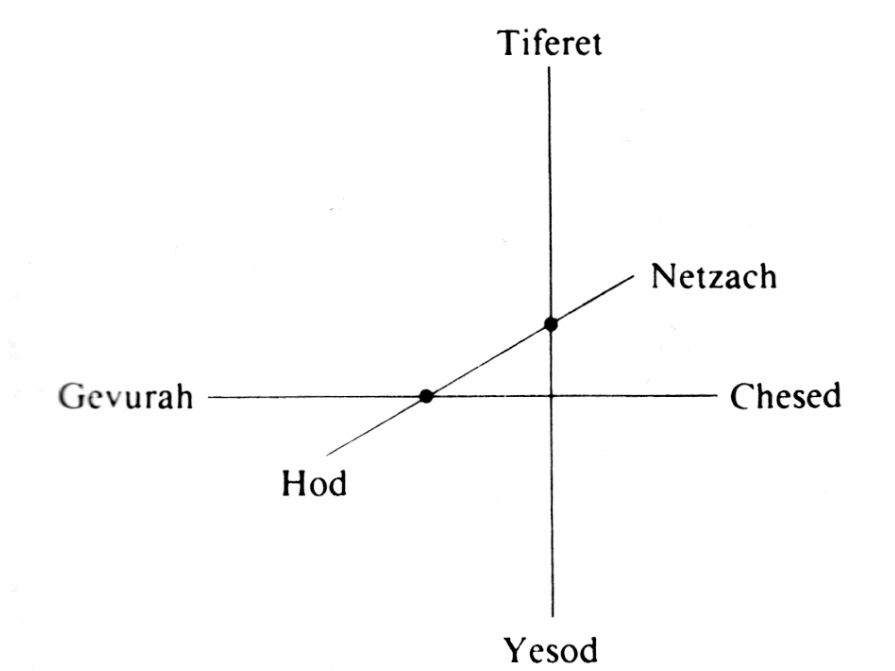
As discussed earlier, in a spiritual sense, Similarity is closeness, while Opposition is distance. In order to give, the giver must be close to the recipient. In a spiritual sense, there must be an element of similarity between giver and recipient. Therefore, Chakhmah, which is Similarity, gives rise to Chesed, which is the concept of giving. Conversely, Binah, which is Opposition, gives rise to Gevurah, the concept of withholding.

Tiferet is similarly derived from Keter, the concept of Cause. In order to have the relationship of Cause, an element must give the precise amount of existence or motivation required for the effect. This is the concept of measured giving, represented by Tiferet. Tiferet is beauty, the golden mean.

Since Tiferet is derived from Keter, it would be expected to be above Chesed and Gevurah. However, since Tiferet is also the synthesis between Chesed and Gevurah, it is usually represented as being below them.

Malkhut, the concept of Effect, is usually said to be the feminine archetype of creation. Since Yesod is derived from Malkhut, Yesod is naturally drawn to it and motivated to attach itself to it. It is for this reason that Yesod is said to parallel the sexual organ. It is called Yesod (Foundation) because it is the lowest of the six.

Derived from the original four, there are now four new concepts: Chesed, Gevurah, Tiferet and Yesod.



*The six directions in space.*

Once the concept of Relationship has been introduced, these four concepts are no longer merely abstract points in conceptual space. They are connected by the concept of Relationship. The two pairs, Chesed-Gevurah and Tiferet-Yesod are like two crossing lines. This yields four directions in a two-dimensional continuum.

These two dimensions can be represented in physical space. The Tiferet-Yesod axis can represent east-west, while the Chesed-Gevurah axis can represent south-north. This then yields a two-dimensional continuum.

Since the concept of Relationship exists, the relationship between the two dimensions themselves is also significant. In the conceptual space depiction, this would be represented as a line drawn between the two existing lines.

The Cause-Effect or Keter-Malkhut relationship is that which is primary. This is represented by the Tiferet-Yesod axis. The thesis-antithesis relationship was introduced only to make the cause-effect relationship possible. The thesis-antithesis or Chakhmah-Binah relationship is therefore secondary. This is represented by the Chesed-Gevurah axis.

The Tiferet-Yesod axis is therefore the primary dimension, while the Chesed-Gevurah axis is the secondary dimension. This yields a totally new concept, namely the quality of being primary or secondary. These, in turn, form a new, third dimension, which can be related to

the up down direction. This is the axis linking Netzach (Victory) and Hod (Splendor). See Figure 13.

With the introduction of these two concepts, the six Sefirot represented by the Vav are complete. These are Chesed, Gevurah, Tiferet, Netzach, Hod and Yesod. These six Sefirot represent the six directions in space. Together with the original four, these six yield the Ten Sefirot.