

Living with the Kabballa

In Judaism for the New Age, the Kabballa is not a hidden secret. Even the everyday man tastes from the tree of life. It is not only learned but applied in life. It is not in the heavens alone but on earth, the revelation of God's name. The kabballa reveals the components of man in the image of God to connect the essence of man, with God's name which is Shalom or peace. As a result the Torah and the divine presence descended from above to below to become part of the creation and man. The Torah became a mirror to teach man the way of God, to seek out his essence with the essence of life.

The Modest King - A Story for the New Age from Rebbe

Nachman of Breslov

There was once a king that had a sage. The king spoke to the sage, "There is a King who proclaims himself a great warrior and a man of truth and modesty. A warrior. I know he is a great warrior because surrounding his country runs the sea, and on the sea stand soldiers on ships with cannons who don't allow anyone to approach. And inland there is a great swamp around the country which has nothing more than a small pathway, that not more than one person can walk on. There also stand cannons. If anyone comes there to make war, one shoots the cannons that it is impossible to approach.

"But as for him proclaiming himself as a man of truth and modesty, that I do not know, and I want you to bring me a portrait of this king." Because the king possesses the portraits of all Kings, and the portrait of this king is not found by any

king, because this king is hidden from people, for he sat under a curtain and he was far from the people of his country.

The sage went into the country. He thought to himself that he must know the ways of the country. You can know the way of the land through knowing the humor of the country. When you need to know something, you have to know the humor of the thing. There were many kinds of humor. There is one kind when really one wants to hurt somebody with his words; and when the other takes notice, he says, “I am joking,” the scripture says, As one who shoots arrows and says I am just playing etc. In the same way, there is also one who really means to joke, and even so he does hurt the other with his words. Thus there are many kinds of humor.

There is in all lands one state which contains everything to be found in all lands(this state is the center and contains all lands). In this state there is a city, which contains all cities of this state, which contains all lands. And in this city is a house, which contains all the houses of the whole city, which contains all cities of the state, which contains all countries. And in this house there is a person who contains the whole house, which contains all other houses. And there is one who makes the mockery and the humor of the whole land.

The sage took with him an abundant amount of money and went there. He saw that there they make all kinds of mockery and jokes. He understood by the humor that the land is thoroughly full of falsehood from beginning to end. He saw how they make mockery; how they deceive people in trading; how one brings a case in court with utter falsehood and taking of bribes. So he goes to the higher court where there is also falsehood. They went on making mockery by putting on a show of all these things. The sage understood by this humor that the land is full of lies and falsehood, and that there is no truth at all in the land.

He went and traded in the land. He let himself be fooled in business deals. He went to complain before the courts and they were all full of lies, and took bribes. Today he gave them bribes, and tomorrow they did not recognize him. He went to a higher court, and there also it was full of lies. Finally he came to the Senate. There also they were full of lies and bribery until he came to the king himself.

When he came to the king he called him and said, “Over whom are you king? The country is altogether full of falsehood throughout, beginning to end. There is no sort of truth at all, and he began to relate all the falsity of the country.” As soon as the king heard his talk, he inclined his ears to the curtain to hear his words. It was for the king a great wonder that there should be found a person who knew all the falsehood of the country. The king’s ministers heard his talk and were very angry with him. He kept on telling further the falseness of the country.

The sage said, “It could be said that the king is also just like them, that he likes falsehood just like the country. But on the contrary, from this one can see how you are a man of truth. Therefore you are far from them, because you can not tolerate the falsehood of the country.” He began to praise the king very much. The king because of his great modesty because in the place of greatness was his modesty, the more he is praised and exalted, the smaller he becomes to himself and even more modest. Since the sage so highly praised and exalted the king, the king came into great modesty and smallness until he became nothing.

The king could not restrain himself and threw away the curtain to see the sage. “Who is this that understands so much.” The face of the king was revealed. The sage saw him, painted his portrait and brought it to the king.

Each person created in God’s image is the king over his own life. God is the Modest King because he has given to each person free choice. The world is full of

falseness which God the modest king tolerates. You are in the world to know God the modest king. You are the sage who has been sent into the world of falseness to find the hidden modest king in a world of mockery and bribery. You unite your own kingship which God has given you with the Kingship of God. You unite the New Age with the Old Age, the kingship of the individual with the kingship of God. You know God and discover your true self and essence. The Kabballa and the Torah are the books of truth in the world of falseness to guide you toward success.

Introduction

What does success in modern society and the Kabballa, an ancient system of study dealing with such concepts as the unity of God and man and man with man, have to do with one another? In order to explore the question, I have reached into the world of Kabballa teachings as interpreted by its masters and as reflected in the teachings of Chassidut, a branch of observant Judaism begun in the 1600's by the Baal Shem Tov, in which use of Kabballa permeates daily practice. Persons from all walks and persuasions of life define its central goal as being successful: To develop a feeling of success in life, we must achieve, in addition to accomplishment of our personal goals, a true sense of peace within ourselves, peace with our environment and our fellow men, and peace with our Creator. The goal of this chapter in the book is to learn how Kabballa may be used in daily life to achieve a success which includes this goal of peace as well. These are the goals of Judaism for the New Age.

The book of Genesis tells of the creation of the World by God in six days and how on the seventh, God rested. At the end of the creational cycle, God saw that "it

was good". The life cycle of Judaism, following the cycle of the Creator, designates the six days of the week for pursuit of success in the world and the seventh as a "rest" for the pursuit of spiritual endeavours and reflection on the good. The Kabballa explains that each of the six days of creation are equal to 1,000 years. According to the Jewish calendar, we are now in the year 5773, well into the sixth millennium. As we approach the "end of the sixth day", we move to summarize, evaluate and correct in order to adequately complete the work of creation and achieve its goals. This goal can be achieved through the acceptance of all men of the divine Law of Sinai, which leads to the healing of all the wounds of life with the help of the Healer of all flesh, God Almighty.

As it is written, "...on the seventh day He rested...". The fact that God rested on the seventh day is assurance for us that His creation will be completed and His plan will be eventually fulfilled by the year 6,000. If not, He could not have rested on the seventh day as rest comes after success is achieved. As it is written, "The scholars of the Torah have no rest, not in this world or the next world," because they have the work of Heaven to complete. The yoke of Heaven is on their shoulders constantly, therefore until God's kingdom on earth has been built, they cannot rest.

At the end of the sixth day of each week, we are commanded by the sages to "go out and greet the Sabbath Bride". The Kabbalists fulfilled this custom through going out into the fields and receiving the Sabbath, first outside the city and home. Afterwards, the Sabbath is again received in the home and synagogue. By first receiving the Sabbath in the field, we are making an external connection with the Divine Presence called the Sabbath Bride. Later, in the home and synagogue, we make our internal connection with the Sabbath. In his book Gate of Intention, Rav Chaim Vital, utilizing the teachings of one of the foremost Kabbalists, Rav Isaac

Luria (the Ari), explains that the elevation of all worlds occurs at the time the Sabbath begins. It must first begin with the elevation of the externality of all worlds, which is the worlds as they appear to us physically as well as their spirits and angels.

Afterwards, the elevation of the deeper aspects of the worlds can occur. This is the source of our souls and the souls of the righteous. This is the symbolism of receiving the Sabbath first in the external setting of the field and then in the internal environment of the home and synagogue.

The Kabbala explains that the world is created through the Ten Utterances of God which are called the Ten Sephirot. These Ten Utterances have in them both external and inner lights of creation. The external lights are included in the Ten Utterances themselves. These are the ten statements which are God's "word," which stands in Heaven and creates the world from nothingness, as well as the angels and spirits which emanate from God's "breath". An example of this creative utterance is, "And God said, 'let there be light and there was light'". Then, there is the inner lights of the Ten Utterances which are the Ten Commandments revealed at Mt. Sinai. The fulfillment of these Ten Commandments and their offshoots by the Jewish people, and, when relevant, by all mankind, is the inner purpose of creation.

The external purpose of creation is that man should procreate and fill the earth, and live a healthy and happy life. An aspect of external purpose is to be successful in our actual, physical lives. This is dependent upon the fulfillment of the inner purpose of creation which is connected with the active acceptance of the Ten commandments and their offshoots, Divine Law. Civilization needs Divine Law to achieve its goal of making the world a better place to live. The spiritual and material are thereby woven together, bound up and joined in a perfect unity. This makes active acceptance of Divine Law essential for the achievement of success by man and civilization. It is

essential for the survival of man on the earth. The source of the interdependence of man and God and man and Divine law is the "word" of God through which the universe and man are created. It contains the two aspects of external "breath" and internal "breath". The external "breath" creates the worlds, angels, heavenly spirits and the lowest of all worlds which is the world of flesh and blood man. The internal "breath" creates the souls of the righteous men who strive to practice the commandments of God and follow His path of truth.

With God's help and man's endeavor, the duality of material and spiritual which are symbolized by the union of men and women in marriage is joined together. Man and woman become one. "You are bone of my bone and flesh of my flesh". The Sabbath is allegorized as the Bride. Israel (the Jewish People), who take upon themselves the Sabbath, are united with the Sabbath Bride, the Divine Presence in the world, on the Sabbath Day. This unity is accomplished through the external connection, symbolized by the Kabbalists going to the field, and afterwards the inner connection of receiving the Sabbath in the home and synagogue.

Now that, with God's help, civilization has matured and survived until the year 5773, the last quarter of the sixth millennia, the time for the Sabbath millennia is very close. The time has come for us Jews and all mankind to go out to the "field of life", which are the seventy activities of daily life, to greet God by recognizing Him as our Creator, by accepting His Divine Law and by practicing these statutes in our everyday life. We must hear and obey "thou shalt not kill...steal...commit adultery", etc. Then, and only then, we will have civilized man, the building of God's Kingdom on earth, peace between man and man, nation and nation, God and man and peace with one's

own self. God will then be one. His name will be one and He will reign as King of the whole world, Amen.

The Theory of the Practical Kabballa

The Bible speaks to us in the language of men, describing creation and other events in simple terms which on a basic level can be understood even by children. The Kabballa seeks to explain and communicate the hidden aspects clothed in the simple language of the Bible. It reveals secrets held within the letters and words which has provided Torah scholars with more than ample vistas of study for their entire lifetime. Creation occurred, as explained by the Bible, in six days, and was concluded or "crowned" by the creation of the seventh day, a day of rest or "Shabbat".

In the biblical text describing creation we find the phrase "and God said" utilized nine times. These nine denotations of God speaking in addition to the opening statement, "In the beginning", are called the Ten Utterances of Creation. We see by examining the order of creation that God had a definite plan. The first day light was created, the second day - separation of the waters and creation of the firmaments, the third day - creation of plant life, the fourth day - the stars, planets and the moon, the fifth day - bird life and fish, the sixth day - the creation of man and the seventh day - rest.

Most important is that the world was created from nothing, as is written, "The earth was without form and void". Kabballa opens to us the meaning of "the seven days of creation", the "Ten Utterances", the order of creation, the meaning of "in the beginning", and many other secrets hidden in the words of Torah. However, Kabballa does not explain what was before creation which is not meant for man to contemplate.

We are rather guided to believe that God existed alone and One before creation. The whole science of the Practical Kabballa is based on belief in God in absolute Unity.

Kabballa explains that the Ten Utterances represent the Ten seferot, or vessels, through which God created the world. The Seferot are called in Kabballa the "secrets of faith". The seven days of creation are explained to represent seven middot, or emotive qualities, through which the world was created. The Seferot acquired a specific order as they developed which therefore represents the order of creation. Man, the last of all creations, is constantly engulfed in the creative energy of God through the Ten Seferot and the Seven Middot which are his emotions. If the sole creative force, would remove His influx of creative energy to creation, creation would cease to exist, immediately.

The theory of Practical Kabballa is to use the knowledge given in Kabballa about God and His creations in a useful way in man's practical, everyday life. Man, whom the Torah states is created in the image of God, is designed to follow the ways of God in his work, recreation and everyday activities. Man's goal is to create his creations with the perfection of creations of God.

As is explained in scripture, the Creator is kind and merciful, therefore man should be kind and merciful. As the Creator is patient and slow to anger, so too should man be. The Ten Attributes which the Creator applies in creating and sustaining the Universe must also be applied in the life of man for him to have the ingredients for a successful life as fitting for a creation made in God's image.

As stated in the Torah, "In the beginning, God created the heavens and the earth". With the physical creation of the Universe, He created a way of life ideal for man's success. If man chooses to follow it, his ship of life flows along the stream of

life with the Creator as its captain, steered through destination after destination. These "destinations" include the ingredients of everyday life, such as family, friendship, livelihood and recreation, as well as emotional and physical health. When man connects himself with the Ten Attributes and their offshoots through which God creates the world, he becomes linked with the essence of life and is enabled to move through it in harmony with the rhythms and patterns established from the moment of creation.

Man should not underestimate the importance of his own life activities. The creation of God and the creations of man are not unlinkable and incomparably separate plateaus. On the contrary, the Talmud states, "Great are the works of the righteous, even greater than the works of heaven and earth". The righteous have learned from God and his law and are creating, in the image of God's creation. The righteous, the Talmud states, are few in number. However, the writings of the Prophets tell us the contrary: "Your whole people are righteous". We learn from this that even though there are few righteous in each generation compared to the overall population, each and every one of us has the potential of righteousness. We are also encouraged by Isaiah who tells us that in the future "the whole world will be filled with knowledge like the sea". In the future, we will arrive at a time when the righteous outnumber the others.

Man's natural desires are to build a home, family, rewarding occupation, solid friendships, etc. - to be successful. In order to accomplish this to the ultimate, he should use the tools and understanding that the Creator has provided him. A person knows that when his business reaches a stagnation point, he must consult experts to determine the problems and correct them. Consultants in all areas are uniquely educated and experienced in their field. They utilize a wealth of knowledge to assist

us to understand why one business succeeds and another similar one fails. We learn to learn from mistakes. In other areas, such as friendships, family, matters of health, etc., we are able to draw advice and assistance from knowledge and research accumulated over generations. There is a wealth of books and information on virtually every subject which represent the accumulation of wisdom, understanding and knowledge by man.

Of critical importance in this knowledge pool is the contribution to mankind by the Jewish People through the study of Torah. Torah holds a wealth of information in all areas of life. The Ethics of our Fathers states, "Study it well for all knowledge is contained therein". Included in the knowledge of the Torah is the Kabballa - the mystical or "hidden" insights into God and His creation. The Kabballa was handed down at Mt. Sinai with the written and oral Torah. After the destruction of the Second Temple, both the oral Torah and the Kabballa were written down to insure their preservation. The Kabballa was written by Rabbi Shimon Bar Yochai, a student of Rabbi Akiva. The foremost work of Rabbi Shimon Bar Yochai is the Zohar. Also included in his works are the Tikunei Zohar, Hidden Books, Idra Rabbah, Iddra Zutra, Hidden Midrash and Rahya Mahemia.

The Kabballah was learned by choice students throughout Jewish history. Before a student began to learn Kabballa, he had to display exceptional knowledge of the "revealed Torah" and Jewish law. For almost a thousand years after the destruction of the Temple, Kabballa became virtually forgotten. About a thousand years ago, the writings of Rabbi Shimon Bar Yochai and the Kabballa were rediscovered. About five hundred years ago, a school of Kabballa was developed in Tsfat, Israel, bringing to the world new writings and deeper insights into the mysticism of the Torah.

The greatest of the students of this time was Rabbi Isaac Luria (The Ari), Rabbi Moshe Cordovero and Rabbi Shlomo Alkabaz. The main student of the Ari was Rabbi Chaim Vital, who wrote numerous works based the Ari's teachings, which form a large portion of available Kabbalistic works today. The Ari z"l said that his generation was the beginning of a new age in which it was required for Kabballa masters to spread their teachings and commit their knowledge to writing. The study of Kabballa was continued in Israel as well as other Middle Eastern countries such as Syria, Egypt, Iraq, Yemen and Morocco. In Europe, several hundred years later, schools of Kabballa began to flourish through the influence of the Baal Shem Tov and his resultant groups of Chassidim.

Most important is that the study of Kabballa should continue to flourish and be applied to our daily lives. We will thus prepare for the final coming of the Messiah who will utilize the teachings of Kabballa to restore the Temple and unite the world in peace and understanding.

My intention in this chapter is to introduce the concept of Practical Kabballa - the technique of using Kabballa in everyday life. The early Kabbalists, the Ari z"l, the Tsfat School and the following ones have been for us researchers in the illumination of the mysteries of creation and God. They have provided us with the foundation on which to apply the Practical Kabballa.

The study of original texts in Kabballa is not intended for everyone. Kabballa can speak in terms of metaphors which, without proper prior study and guidance, can appear confusing and contradictory. These problems in learning Kabballa are the result of people entering into its study without first accomplishing sufficient preparation in learning, prayer, meditation and practice of law. Study of Kabballa without this type of preparation can lead to desecration of God's name as large

portions of Kabballa text deal with the names of God. When the Ari z"l said that from his generation till the final coming of the Messiah it was required to spread Kabballa, he did not mean delving into original texts without proper instruction and preparation.

His intention was for the students of Kabballa in coming generations to bring Kabballa to the masses through contracting and simplifying its teachings in order that they can be applied in practice. We see that a large part of the Sephardic Jewish tradition is interwoven with concepts of Kabballa. Thus their whole culture has been influenced by the teachings of the Kabballists. The Baal Shem Tov and his students created the vessel of Chassidut which disseminated the teachings of Kabballa.

The practical Kabballa is a form adapted for the use of all people, Jewish and non-Jewish, in their daily lives. Its goal is to bring success in life and a greater sense of peace and harmony. The Practical Kabballa is not restricted and is open to all who possess a belief system on One God, His absolute Unity and His laws and systems of creation. It encompasses wisdom, understanding and knowledge. The challenge is also to complete life successfully according to the will of the Creator, and to achieve happiness, living in peace with himself, his fellow man and his Creator.

The Torah tells us that even after the final coming of the Messiah, the world will continue to exist with seventy nations and languages and will continue to operate according to the laws of nature. The difference will be one of mutual understanding between mankind, understanding and knowledge of the wisdom of God's law, and the law of Peace. As Maimonides states, "Don't think that the Messiah will nullify something from the course of the world or that there will be a new creation but, the world will exist as it has existed." That is to say there will still be man with his concerns of family, health and livelihood. Maimonides continues. "But the wolf will be at peace with the lamb and the leopard with the goat", meaning that in the world

with all its concerns there will be peace and cooperation between men. Kabballa helps us begin to achieve this peace now.

As mentioned previously, creation is described as a cycle of "Seven Days". Events in the seven days were brought about by the Ten Utterances. What is the significance of seven and ten? As we have said, the seven days represent the seven middot (attributes) of emotion. The ten represents the Ten Seferot which also include the Seven Middot (emotive attributes). The seven days of the week are also involved with work or creative endeavour. The difference of three - between ten and seven - relate to the three stages of planning creation which are wisdom, understanding and knowledge. All successful endeavors begin by being planned as perfectly as possible before the actual work is begun. Likewise, in creation, the Creator began with planning through wisdom, understanding and knowledge and then proceeded with the creation throughout seven days. This is reflected in the Proverbs of Solomon: "In wisdom the house is conceived and seven pillars are spread forth in building the house". In the Kabballa these planning stages are called Chochma (wisdom), Binah (understanding) and Daat (knowledge). The building stages of the seven days of creation are related in the Kabballa to the seven middot of Chesed (kindness), Gevurah (strength), Tifferet (beauty), Netzach (victory), Hod (splendor), Yesod (foundation) and Malchut (kingship).

Chochma, translated as wisdom, is the initial spark of genius that initiates any endeavor. First the idea appears in our mind as a question. This question is the beginning or formative stage of an idea. Chochma appears as light because it is only a question without organizational form or an answer. This spark of Chochma/wisdom, the "What", ignites our curiosity. A teacher, to ignite in the student an interest in a subject, will frequently open the subject with a series of questions. A teacher, to

awaken a sleepy student, may likewise ask a sudden question that the student is often not ready to answer to pull his attention back to the subject.

Before any endeavor, we need to have an arousal within us. A light must be lit within us which is fuel and energy for our minds. First, we have a flash of something but we are not yet able to articulate and define exactly what it is. We may think that we know but it is not exactly clear to us. For example, an essential question to ask ourselves before setting out to make a livelihood is: "What do I want to do for a living?" We may know that we want to succeed in becoming a doctor but the type of doctor may still be unclear. If the Chochma is incomplete then automatically there is insufficient wisdom needed to succeed in our efforts. The development of Chochma is the key to the development of the whole project. The development of Chochma may not come at once but may be completed as we progress through the project.

For example, first we know we want to be a doctor, so we begin studying in medical school. After two years, we know that we want to be an ear specialist. The Chochma to pick what type of doctor came after two years of work. As we develop as a doctor, the Chochma develops further; what type of office do we want to develop? What type of equipment must be purchased? In addition, each patient we see requires from us a new Chochma to diagnose and select the proper treatment.

Each of the seven middot additionally contain "layers" of each of the other middot. For example, in Gevurah of Yesod we see the limitation that Yesod puts on the other attributes that have become united with it. In Tifferet of Yesod, we see the unity of the other and that Tifferet in Yesod unites them with Yesod so that they can give and receive in Yesod. Netzach of Yesod is the beginning of success in Yesod as the Chesed in Yesod is revealed there. In Hod of Yesod, we see more success as the Gevurah is revealed as it receives from and limits the other attributes.

In Yesod of Yesod, we see the efficiency with which Yesod unites with creation and contributes to it. Malkhut of Yesod is its culmination, in which the ultimate success of Yesod is revealed. It is 100% in God's creation. There are no words wasted in creation and everything in God's creation is done so with maximum efficiency - success without waste. So we, in Practical Kabballa, strive in our lives not to waste years, friends, or our precious moments, in order to be successful throughout our lives. The preciousness of life is an aspect of Yesod and is part of the foundation of life. Peace is the product of Yesod.

Flowchart of the Creation

Creation was conceived in the mind of the Creator and planned with Chochma, Binah and Daat. It was in God's "mind" to build a world in which He could reveal Himself as king. As it is said, "There is no King without a people". After planning creation, the world was built in seven days, symbolic of the seven middot (attributes) of Chesed, Gevurah, Tifferet, Netzach, Hod, Yesod and Malkut. Chochma is the conception of creation and Malkut is the culmination. In each and every day of creation, it is noted that after completing the work of the day, the Creator examined His work to see if it was good.

If the work of creation was completed as planned, the passage is completed, "And it was evening and it was morning, the ___ day". Then the creative work of the following day was begun. Each day proceeded as God planned until the seventh day when God finally "rested" from His work. The Creator planned and closely followed this plan to create each and every creation according to its day. He did not need to repeat any of His utterances or make any adjustments. God is perfect and all of His works are also perfect.

Man's works, however, are not perfect and he makes many mistakes which need correction. A core concept of Practical Kabballa is that man can learn from God how to build and create. Man can use these concepts in his everyday life to live a more successful life. If one wants to learn a trade, he must study as an apprentice or learn with a teacher, and by emulating his techniques, discover the secrets of his success. As man was created in God's image, he can, by following God's example, perform his everyday activities in the image of the seven days of creation.

We can therefore learn from God and His rule and guidebook, the Torah, how to apply His knowledge to our everyday activities -- to our occupation, social and family life, eating, drinking and sleeping. Every element of life is permeated with God's wisdom and what it is contained in the ten seferot. It is the job of Practical Kabballa to uncover the secrets contained in the meaning of the ten Seferot in such a way as to make them applicable in our everyday lives.

Through the application of these concepts, we will plan and build in the image of God. We will be able to build with Chochma, Binah and Daat and apply Chesed, Gevurah, Tifferet, Netzach, Hod, Yesod and Malkut to our creations, thus making sure that each detail is present in its perfection. Each of the ten Seferot (attributes) contain within them another contribution to creation:

Chochma - conception of creation, the "what" of creation, the idea of creation.

Binah - understanding the task, developing the idea

Daat - knowing the task, knowing the concept

Chesed - beginning the application and building

Gevurah - limitations on performance

Tifferet - harmony, peace and beauty in the work

Netzach - beginning of success and victory

Hod - splendor of success and victory grows deeper

Malkut - culmination, final result, completion, rest and success.

Each of the ten Seferot contain within them all of the other ten seferot. In all, this gives us one hundred, ten times ten. The Seferot have in them a specific order of formation. Planning proceeds with Chochma, Binah and Daat. Building continues with Chesed, Gevurah, Tifferet, Netzach, Hod, Yesod and Malkut. There is a definite order. First we must complete Chochma to proceed to Binah. Binah to continue to Daat and so on. Each step demands completion before commencing the next step. When we have completed Daat, we have completed planning and may move on to building.

Building begins with Chesed. After Chesed has been completed with all its elements and ten attributes, we move on to the Gevurah and so on until we have completed Malkut. After each step, we pause to examine it to assure that it is complete before continuing to the next step. As in the case of the expression "and God saw the light and it was good", we also ask ourselves at each step in building, "is it good?". We review the work of the previous step to assure that we are ready to build further.

If the creation is not complete, we must examine why and correct the problem. The problem may have been in planning or linked to Yesod or one of the other building blocks. Thus, we watch the flow of creation. The Practical Kabballa becomes a guide for us in building our lives.

First day of creation → Is it good? Yes → Begin Second day
 No → Correct flaw in First day

In each stage of development, at the end of completion of each day of creation, God examined the work to see if it was good. If it was good, as indicated by completion of the Malkut of that day, then he began to create the next day. If there was a flaw, it would become necessary to recreate that day from the beginning, that is, to replan the day and to begin to create it once again. Malkut is the result or summary. At the completion of Malkut, we have the whole day created and can see if it was the day we decided to create. We can see if it is according to our initial wisdom. The planning of the day is the Chabad of the day (abbreviation of Chochma, Binah and Daat).

Translating the Language of Creation

"And Adam called names to all the creations"

Until now, we have discussed theoretically the concept of "Practical Kabballa" and have traced the flow of creation from beginning till completion. We have seen that planning and building are dependent one upon the other and that each step in the process of creation demands completion before the next step can be begun. In God's creation repetition was not required. However, we can certainly assume that in our own everyday works, even after planning very carefully with Chochma, Binah and Daat, that there will be mistakes. There will be a need to repeat steps in the building process, planning and replanning, until we finally complete the work as desired. Even after all this, in man's endeavors there is no guarantee of success. Our chances are greatly improved, however, through careful and thorough work.

The Seferot are continuously at work in creation and continuously renew creation. If any of these spiritual channels would be removed, the world would return to its state before creation - nothingness. The concept of Practical Kabballa is to trace the creating forces which are contained in the Seferot, to translate them into language understandable by man, and to apply this translation in everyday life activities such as occupation, family etc.

According to our theory, as man is said to be created in the image of God, so are man's works intended to be done in the image of God's works. This leads us to live in the manner God intended for us to live and thereby be a greater success in life. The same forces which create the world can be applied to our own personal lives in such a manner that our lives reflect the glory of the Creator. This means that we should plan our works with Chochma, Binah and Daat and build success in our lives with Chesed, Gevurah, Tifferet, Netzach, Hod, Yesod and Malkut.

As is written in the Torah, "Betzael, son of Uri, the son of Chur, from the tribe of Yehudah, and He has filled him with the spirit of Chochma, understanding and knowledge, and all works". Betzael was charged with building most of the implements of the Tabernacle. The building of the Tabernacle is an external example of the use of Practical Kabballa and its application in life activities - it says "and all works". The Kabbalistic works of Rabbi Shimon Bar Yochai, of blessed memory, the Ari z"l, and other Kabbalists give us the knowledge of the workings of Heaven, the Creator, and His creation. In order for us to use this knowledge in our everyday lives, we must translate Kabbalistic terminology into everyday language. We must understand them thoroughly. It should be for us Daat, or knowledge practical for our everyday use.

To do this, we have to bring down the Seferot from their glory in Heaven and apply this knowledge to build glory for God on earth and peace and prosperity for all mankind. We have to implant these attributes in the physical world and use them in material life to make life spiritual and blessed. We can accomplish this by using everyday language to translate the language of Kabballa into concepts that we can understand and utilize.

Chochma is translated to mean wisdom. Wisdom is described to be the conception of thought, or creation from nothing. Chochma stems from pure will and is a point of thought, a divine spark that gives birth in the mind to the offsprings of thoughts and understandings contained in that spark. Wisdom is called in the Kabballa the "Power of What?" From this question of "What?" come the further questions of How? - Why? - Where? etc. From question to question, our mind opens.

Chochma is divided into ten parts called Chochma of Chochma, Binah of Chochma, Daat of Chochma, Chesed of Chochma, Gevurah of Chochma, Tifferet of Chochma, Netzach of Chochma, Hod of Chochma, Yesod of Chochma and Malkut of Chochma. Each part of Chochma adds a new quality to Chochma, and united, all ten parts of Chochma make up perfect Chochma. In order to bring the Chochma of Kabballa into our everyday life, we must develop the knowledge of Kabballa needed to translate these ten facets into everyday language.

Chochma of Chochma is the first existence that we must translate into our everyday understanding. It is the initial spark of thought that can be verbalized as "What is your idea?". Binah of Chochma is "What do you understand about your idea?". Daat of Chochma is "What do you know about your idea?". Chochma, Binah and Daat of Chochma are the first steps in the planning stage of Chochma. The building stage begins with Chesed of Chochma. It is "What do you want to give to

your idea?. Gevurah of Chochma is "What difficulties and restrictions are there on the idea?". Netzach of Chochma is "What success are you beginning to have in conceiving this idea?". Hod of Chochma is "What further success are you having in conceiving this idea in Chochma?". Yesod of Chochma is "What Chochma are you wasting in conceiving this idea?". Malkut of Chochma is "What do you need to complete the conception of this idea?".

In this way, we have translated the aspect of Chochma as it is in Kabbalistic terminology, into the everyday language through which it can be applied in a useful way in planning and living one's daily life. In the same way, we will translate to everyday language all the other Seferot in order that they can be applied, and contribute to the life of man in his everyday works.

Binah is translated as understanding. Chochma is where the idea of what to do is conceived. Binah is the "home" of this idea in the mind, and the planning involved so that the idea is understood and developed. In Binah as well, there exists all of the Ten Attributes:

<i>KABBALISTIC TERMINOLOGY</i>	<i>TRANSLATION</i>
Binah -	Understanding
Chochma of Binah	Do you understand what you want to achieve?
Binah of Binah	Do you understand the complexity of understanding the project?
Daat of Binah	Do you how to build your understanding of the project?
Chesed of Binah	Is your understanding growing? Are you building your understanding?
Gevurah of Binah	Do you understand the limitations of your understanding of the project?
Tifferet of Binah	Do you understand the proper amount of understanding necessary to begin and complete the project; that understanding should be in harmony with the other necessary elements in planning and development. Can you solve problems in understanding the project?

Netzach of Binah	Are you beginning to succeed in understanding the complexity of the project?
Hod of Binah	Is the success in understanding the project growing? Are you beginning to perceive what you want to understand?
Yesod of Binah	Is your understanding developed in such a way that all the powers of understanding have been used with the greatest efficiency and the least waste of potential?
Malkut of Binah	Is there any further understanding to add to complete the understanding of the project? Is your understanding of the project successfully achieved in theory?
Daat(Knowledge) building	The knowledge of the project and readiness to proceed in building
Chochma of Daat	Do you know what you want to achieve?
Binah of Daat about the project?	Do you understand what you want to know
Daat of Daat how to build knowledge of this idea?	Do you know that this is a good idea and
Chesed of Daat to build and develop?	Is your knowledge of the project beginning
Gevurah of Daat you know in what way it is limited?	Is your knowledge of the project limited? Do
Tifferet of Daat	Is your knowledge of the project in harmony with all the various elements of the project from beginning to end? Do you know how to solve the problems that may develop in the project?
Netzach of Daat	Are you beginning to succeed in knowing the objectives of your project?
Hod of Daat	Is your success at building knowledge of the project growing and developing?
Yesod of Daat	Is your knowledge of the project developing at the greatest efficiency, utilizing all your powers of knowledge and all other resources with the minimum waste of powers?
Malkut of Daat	Are there any last adjustments to complete your knowledge of the project? Are you ready to start building and developing the project in actuality?

The building and developing stage of the project begins with Chesed and includes all the seven attributes from Chesed to Malkut.

Chesed

Chochma, Binah and
Daat of Chesed of

Kindness

Have you planned the building stage of the
project thoroughly?

Chesed of Chesed Are you beginning to build the project? Are you applying all of your resources to the project without limiting them?

Gevurah of Chesed Are you placing special importance on certain areas of development of the project, and according to their guidelines?

Tifferet of Chesed Are you giving to your project from all areas of your resources, maintaining a harmony and balance between all areas of your project?

Netzach of Chesed Are you beginning to find success in the beginning stages of development of the project?

Hod of Chesed Is your success at the beginning of the project growing? Has the project gotten underway?

Yesod of Chesed Are you using efficiently all resources, manpower, knowledge, etc., wasting even the least of these resources in vain when beginning to build the project?

Malkut of Chesed Can you give any more to launch the project and to give the project stability on the way to successful fulfillment of all the plans of the project?

Keter Malkut of Chesed Can you build more effectively and give more effectively to begin the project and sustain it until completion?

Gevurah

Might, severity

Chabad of Gevurah Have you realized in the planning stages that there will be limitations which will be revealed as the project develops?

Chesed of Gevurah Are these limitations giving you inspiration and challenging you to try harder?

Gevurah of Gevurah Are these limitations sometimes baffling and crippling?

Tifferet of Gevurah Are there always solutions to compensate for these limitations?

Netzach of Gevurah Are these limitations beginning to stop the development of the project?

Hod of Gevurah Are these limitations growing and succeeding in altering the plans of the project?

Yesod of Gevurah Are these problems and limitations succeeding in the destruction of the development of the project?

Malkut of Gevurah Have the limitations succeeded in limiting the project or obstructing the plans of the project?

Tifferet

Beauty, Peace, Harmony

Chabad of Tifferet Have you planned how to harmonize all the various aspects of the project into one unified whole?

Chesed of Tifferet Are you beginning to build a harmony and balance in the project between all the various aspects of development? Are you solving problems that interfered with the success of the project?

Gevurah of Tiffereth Are you finding obstacles and difficulties in starting to build harmony in the project?

Tifferet of Tifferet Is there a peace and common recognition of the importance of all the various aspects of the project, an acceptance of these limitations, and harmony throughout the project?

Netzach of Tifferet Are you beginning to see success in building harmony and peace in the project? Are you beginning to see success in solving the problems of the project?

Hod of Tifferet Is this success growing? Can you see that the project is built with harmony and Tifferet in every part?

Yesod of Tifferet Are you building harmony in the project with greatest efficiency, using all the various resources, manpower, knowledge etc., with the least waste?

Malkut of Tifferet Are there any further improvements to make in order to insure that there is harmony and balance in the project? Have you succeeded in building harmony and balance in the project? Is there beauty in the project?

Netzach - Victory - the beginning of success

Chabad of Netzach Have you planned on expected victories and successes?

Chesed of Netzach Are you beginning to see accomplishment of some of these goals for success?

Gevurah of Netzach Is the accomplishment of these goals being obstructed and limited? Is success stagnating?

Tifferet of Netzach Are these goals beginning to be reached with order and balance in all areas?

Netzach of Netzach Is the success beginning to become more consistent?

Hod of Netzach Is the success beginning to grow more steadily?

Yesod of Netzach Is success beginning to become more efficient in all areas with the least amount of waste of resources, manpower, etc.?

Malkut of Netzach Has your success in the project begun? Are the goals beginning to be achieved?

Hod

Splendor - growing success

Chabad of Hod splendor been planned?	Have the goals regarding the project's
Chesed of Hod	Are these goals being achieved consistently?
Gevurah of Hod to limitations and problems?	Have these goals been altered somewhat due
Tifferet of Hod harmoniously in all areas and is progress steady?	Are these achievements being achieved
Netzach of Hod successful in building the project that you planned?	Are you beginning to see that you have been
Hod of Hod this success almost complete?	Is this success becoming more certain? Is
Malkut of Hod certain adjustments to be made in order to maintain its success? Is your work, with God's help, splendid?	Is the project completed, leaving only

Yesod

Foundation

Chabad of Yesod planned? Has the application of Yesod been properly planned?	Has the Yesod of the project been properly
Chesed of Yesod	Have you begun to bind all the processes of the project into an efficient whole, to insure that the maximum potential is being used from all resources, equipment, knowledge and manpower?
Gevurah of Yesod maintaining top efficiency in the project?	Are you discovering difficulties in
Tifferet of Yesod interwoven into all the various aspects of the project?	Is the aspect of efficiency harmoniously
Netzach of Yesod maintaining a high level of efficiency throughout the project and a low level of waste of materials and manpower?	Are you beginning to see success in
Hod of Yesod the project growing with the project? Is your success at maintaining the efficiency of the project almost complete?	Is your success in maintaining efficiency in
Yesod of Yesod work efficiency of the project, binding the various aspects of the project into an efficient whole, using all the potentials to their maximum with the least waste of potential?	Are you being efficient in maintaining the
Malkut of Yesod efficiently?	Is there anything further to add so that there will be less waste of potential and maximum output? Have you run the project
Keter Malkut of Yesod of all resources, knowledge, equipment, etc.?	Could you still be more efficient in your use

Malkut

Chabad of Malkut
been planned?

Chesed of Malkut
final touches to put on the project?

Gevurah of Malkut
abrogation of certain goals so that the final product is not exactly what was planned?
Were certain goals not obtained as planned?

Tifferet of Malkut
with the goals that were planned, even though they are not exactly as planned?

Netzach of Malkut

Hod of Malkut

Yesod of Malkut
the resources, manpower, etc. with the greatest efficiency?

Malkut of Malkut
Rest a moment and enjoy your works.

Keter Malkut
Are there any further improvements? Replan and try again.

Kingship - culmination

Have the goals for success of the project

Are there any last adjustments to be made or

Have the limitations of the project caused
abrogation of certain goals so that the final product is not exactly what was planned?

Are your results in the project in harmony
with the goals that were planned, even though they are not exactly as planned?

Is the success constant?

Is the success growing?

Is the success efficiently achieved, using all

Have you achieved success in the project?

Could you have succeeded in a greater way?

We have translated the terminologies of the Ten Seferot into everyday language in order to be able to apply these concepts in our everyday activities.

The Concept of Partzuf

Until now, we have discussed the theory of the Practical Kabballa, from its root in the Supernal World down to everyday language. We have translated the Ten Seferot, which are the source of life flow for the creation of the worlds, into everyday terminology.

With the Ten Seferot, we can now begin to build a Partzuf (a complete unity) which contains in it the unity of all the Ten Seferot, bound together and interwoven with the Creator. In a Partzuf, all the various elements of Chesed are contained and interwoven with all the various elements of Gevurah, and interwoven with the various elements of Tifferet, etc. Also Chochma is interwoven with Binah and Daat and all their various elements. All together, there are ten elements to each of the Ten Seferot which constitute in total a Partzuf. A Partzuf is therefore a complete unity. These Ten Seferot, united with each other, are united with God, their Creator. God is called the crown of these Ten Seferot and is also above the crown called Keter of Keter, the Crown of Crowns.

The Partzuf of the forces of creation contains in it the Ten Seferot, intercombined to equal one hundred or ten times ten and the crown of God. The Kaballa discusses the crown of God as being comprised of three parts. They are called faith, delight and Will and become very essential parts of the Partzuf when applied to the everyday life of an individual who is attempting a particular accomplishment.

FAITH - Before attempting to accomplish something very important, a person should strengthen himself in his belief that he can succeed. He should ask himself the essential question: Do I believe that I can succeed at this project? Without a strong belief in oneself and his ability to succeed, success becomes much less likely for the

person. Faith in one's ability to succeed is based not only on the knowledge and equipment available to the person but is an entity to itself and thereby alone a factor in success. In Kabballa it says that the Creator had faith before attempting to create the world. Therefore, we must also have faith in our abilities to be creative and successful in our everyday activities.

DELIGHT - Before creating the world, the Creator had delight in what He wanted to accomplish through the creation of the worlds. The aspect of delight is part of the crown of God. In the same way, we should acquire this attribute of delight before deciding to attempt a particular project. Before anything, ask yourself if you will enjoy and delight in what you want to do. One should enjoy and delight in what he does.

Through enjoying and delighting in what we want to do, the work becomes easier for us. Also, with the aspect of delight, our chances of success are much greater. There are many moments in any project that we are at the point of giving up, due to many reasons and frustrations. The aspect of delight saves us at these moments. As you can see, Delight is a very important part of the Partzuf in Practical Kabballa.

RATZON OR WILL - Another part of the crown of the Creator is His aspect of will, called Ratzon. It arose in God's will to create the world. From His will, He created the aspect of Chochma (wisdom), the conception of Creation. God's will creates all and through God's will creation is sustained. Everything in creation exists because it is in the will of God that it be so. Nothing can exist if it is not the will of God. There is another aspect of will given to man - free choice. It is the will of God that man should be free to choose. In Practical Kabballa, one of the most essential questions for a person to ask himself before attempting to succeed is, "Do I really

want to succeed?". The will of a person to succeed is critical for the final outcome. It affects whether or not he will succeed and to what extent.

Partzuf including Kether and the three Crowns

"I am the Lord your God."
 "Thou shalt have no gods before Me."

Keter - The Crown of God

Faith

Delight

Will

BINAH

Understanding

CHOCHMA

Wisdom

DAAT

Knowledge

GEVURAH

Strength/Severity

CHESED

Kindness

TIFFERET

Beauty

HOD

Splendor

NETZACH

Victory

YESOD

Foundation

MALKUT

Kingship

The Crown of the Kingship

There are thirteen aspects in all to this Partzuf which represents all of the Ten Seferot and the three Crowns of God. God Himself is the Infinite One.

Supernal Knowledge

There are two types of knowledge contained in a Partzuf. One aspect of knowledge is called the lower aspect of Knowledge, and the other is called Supernal Knowledge.

The lower aspect of knowledge of a project is required in order to begin to attempt to put the plans of the project into action. This aspect of knowledge is the offspring of wisdom and understanding and is part of the planning stage of any project. The higher aspect is at the head of any Partzuf in the Practical Kabballa. This knowledge is the knowledge that success in all achievements is in God's hands.

With all the planning, the right materials and using a complete Partzuf containing all the elements of perfection, it is in the Supernal Knowledge that success depends on God's will. The blessing of God makes a person successful; this is Supernal Knowledge. This is the meaning of the first two Commandments: "I am the Lord your God" and "Thou shalt have no other gods before Me".

We must not make ourselves gods, to believe that we can accomplish and succeed without God's help. We can be creators and use the knowledge of Kabballa to create and succeed in our everyday lives. However, part of the knowledge of the Practical Kabballa is that God is the Master of the Universe. He controls the Universe and gives riches and success to those whom He feels are most deserving. At the giving of the Law of Mount Sinai, before anything, God spoke the first two Commandments "I am the Lord your God" and "Thou shalt have no other gods before Me". These two commandments contain in them all of God's Law. All the other commandments are offshoots of these two.

For example, it is commanded that the Jewish people do all of their work in six day, and on the seventh day they are to rest. Just as the Creator worked for six days and on the seventh He rested, so are Jews commanded to emulate God and behave likewise. Before this, we must remember the commandments, "I am the Lord your God" and that we must have no other gods besides Him. We can work and create in life and rest in emulation of the Creator, but we must remember what constitutes Supernal Knowledge - that everything - success, life and death - are in the hand and power of God.

The Divine Law and Success

The divine law is the foundation of success as discussed in Kabballa. This law is called in Kabballa Yesod Abba, the foundation of the Father. The Father is the wisdom of the Creator of the Universe and the creations are called His children. The giving of the Law at Mt. Sinai to the Jewish people through Moses the Prophet was the presentation of the foundation of the Father and his creation, Yesod Abba.

The success of God's creation depends upon this law and its acceptance by mankind. As it is written in the Prophets, "In that day, God will be King of the whole earth, He will be one and His name will be one". The day of success for the Creator will be when people are living according to God's law. This day will also be the day of success for mankind. As it is written in the Prophets, "The whole earth will be filled with the knowledge of God as the waters cover the sea".

In any endeavor of man who is created in the image of God to live by His Law, the successful completion of an endeavor will depend upon whether or not the person is obeying the Law of God as well as the laws of man. There are two aspects of the law of God. There are those laws which deal with the relationship between God and

man and those that deal with man and man. Man is commanded by God to build courts of justice to prosecute offenders of God's law. We are also commanded by the Law to obey the laws of the countries under whose jurisdiction we live, providing such laws are within the borders of justice and truth.

In a Partzuf of an endeavor of everyday life, planned with wisdom, understanding and knowledge, we should take into account the aspect of Abba Yesod Barata, or obeying the law. This is an essential question, "Are you obeying the Laws of God and of man?". For example, we may think that we can avoid this question and build success through stealing, but eventually we will be captured prosecuted and jailed. The success we can claim will only be temporary and not the success we are aiming for - building a Partzuf in the Practical Kabbala. Civil laws and Biblical laws are all part of the foundation of success for the achievements of man. We must strive to obey the laws of God and man in everything we do, as is written, "In all your ways, know the Lord".

The Law given on Mt. Sinai contains in it many laws designated specifically for the Jewish people as well as laws designated for observance by all mankind. Jewish religious practice contains in it all the laws designated for the Jewish people. Non-Jews are not asked to observe these laws. There are in total 613 commandments or laws for Jewish people to observe. There are seven laws which all mankind, Jew and non-Jew alike, are commanded to observe.

These seven laws are: Thou shalt not make any other god; Thou shalt not take God's name in vain; Thou shalt not steal; Thou shalt not kill; Thou shalt not commit adultery; Thou shalt make courts of justice and governments founded on these precepts. Part of the measure of success of the Jewish people is the question: "Am I obeying the Laws of God given to the Jewish people as well as the laws of the country

I live in?" For the measure of success of the non-Jew, the question is: "Am I obeying the Divine Law as well as the laws of the country where I live?". These questions are the foundations of success called by the Kabballa Abba Yesod Bartha. These laws are the way to peace, unity and success.

Mazel Elyon

Kabballa speaks in many places about the power of Mazel, or luck, over things that take place in this world. These powers are planted at the very heights of the highest of all worlds and affect the workings of the world. A Mazel is called a star in day to day language. However, to the Kabbalist, it is a spiritual spark that exists in heaven which corresponds to the particular object, thing or event that it is linked to on earth.

Everything that exists has in it a Mazel that exists in heaven and which ignites continuously the spark of that thing on the earth. Mazel stretches to the most hidden places as there is nowhere and nothing that does not have a corresponding Mazel, or star, above. Kabbalists tell us that it is according to this Mazel that the performance of every living thing and even inanimate objects function. Scripture tells us, "Everything depends on Mazel, even the Sefer Torah in the ark".

The explanation of this is very deep, just as there may be twenty Torah Scrolls in an ark, of which only two or three are used for regular services. All of the Torahs may be of equal worth. What determines that those three are used more regularly is Mazel. These three have a better Mazel and therefore are fortunate enough to be used by the congregation. If even Torah Scrolls as they sit in a holy ark are affected by

Mazel, so Torah Scrolls much more are people, places, businesses, etc. Therefore, Mazel plays a role in whether they succeed or not.

The work of Mazel is very much out of our hands. However, we must realize that Mazel, or luck, is a factor in whether or not we are successful in a particular achievement. The Mazel, whether good or bad, is part of the unknown that we have no control over. The power of prayer is so strong that we are told it can change and improve our Mazel.

We have to work along with our Mazel and try to succeed with the utmost of our ability, utilizing Chochma, Binah and Daat. Let us hope and pray that our Mazel will be favorable and with the help of the Almighty, through our hard work we will be successful and achieve in our lives.

The Crown of the Kingship - Kether Malcuth

"The end is wedged in the beginning, the beginning in the end"

We have discussed the Ten Seferot and their translation into the language of everyday man. Malkut, as we have discussed, is translated as Kingship. It represents the seventh and final day where all the success of the previous days of planning and work are recorded. Malkut is the culmination and completion of the work. As is written, "In the seventh day God rested". Rest is symbolic of the act of receiving the results of our hard work. As is written, "He who works before the Sabbath will rest on the Sabbath".

Corresponding to the work and planning that we have done on the six days, is the level of rest and achievements which will be experienced on the seventh day. Keter Malkut, the Crown of the Kingship is the culmination of the seventh day, the end of the Partzuf build from Keter Elyon, the Supernal Crown, through Malkut of Malkut

which is its culmination. At the very bottom of our Partzuf is Keter Malkut which is the "end wedged into the beginning". A Partzuf must have in it no end and no beginning in order to be complete.

Therefore, the end of the Partzuf has to be woven into the beginning so that as the Partzuf is completed, you begin again the process of development. This continues on and on with no conclusion, with one success story after another success story. Creation leads on to creation. Beginning and end are woven together.

That is not to say that there is no beginning or end part to a Partzuf. However there is a bridge between these points. This bridge is called Keter Malkut. The difference between Keter Malkut and Malkut of Malkut is that Malkut of Malkut is part of the inner structure of the Partzuf, while Keter Malkut is a link between the beginning and end. It is said that the beginning of the Partzuf is wedged into the end of the Partzuf because the first thought in planning the project is revealed at the very end of the Partzuf, the last of all acts. As the Kabbala says, "The last of all action is the first of all thoughts".

The end is wedged into the beginning because at the very end of achievement is the realization that the success, the achievement, is rooted in Keter Elyon. That is, it was only accomplished with the help of God; without the help of God there is no success. Also, at the end of the Partzuf is the revelation that whatever we may accomplish, it can be improved on.

Therefore, if we plan more thoroughly and work harder, next time we can do better. This realization is part of the concept that man is not perfect and that all works of man have faults in them. Keter Malkut ends our Partzuf and makes it infinite. Thereby, in our Partzuf is interwoven the infinite with the finite: the infinite is the

work of God who is infinite in power, and the finite is the work of man who is finite with finite power. The unity of the infinite with the finite comes through the acceptance of the Divine Law and its application in our everyday lives through the knowledge of God contained in the Practical Kabballa.

Building God' s Kingship on Earth - General Success

It is the duty of all people to work to build the Kingdom of God on Earth through observance of His Divine Law and practice of its precepts. This is called the general success of man through the work of building His Kingship. Through this work, man becomes united with his fellow man, their common purpose being to make God one and His name one, making Him King of the whole Earth. When we define God as a God of peace and realize that He is peace, it becomes apparent that the ultimate goal and result of building His Kingdom is to produce peace between fellow men and between God and man. Peace and unity are our ultimate aim. The Divine Law of God given at Mt. Sinai gave man the way to work to achieve this goal. Observing and applying these laws to man's everyday life activities and governments is the road to justice and truth. Through the law of God, peace and justice are united as God intended at the time of creation. God gave man the task to complete this work and to achieve ultimate peace and justice through application of Divine Law in order that His glory will be revealed on Earth as it is in Heaven.

The Partzuf of building God's Kingship on Earth is the work of seven spiritual days. Just as God creates the world through work in seven spiritual days, it is left to man to complete His creation in seven spiritual days. As is written in the Scriptures, "In six days God created the Heavens and the Earth" and on the seventh day He rested. Man has the task of completion of the last day of God's creation, the sixth day. For this reason it is stated that man was created on the sixth day. The work of man is to complete the Kingdom of God on Earth so that he will merit rest and peace on the seventh day. This is not far away considering the time schedule discussed in the Kabballa. It states that every thousand years represents a day. We re now in the year

5773 which is the last quarter of the sixth millennium - 227 years from the seventh millennium, the Shabbat of Creation.

Partzuf of Building God's Kingship on Earth - General Success

"I am the Lord your God, Thou shalt have no other gods before me"

SUPERNAL KNOWLEDGE (Everything is in God's hands)

MAZEL ELYON (Everything depends on God's blessing and luck)

KETER ELYON (Faith, Delight and Will)

FAITH (Emunah) - Do you believe in God, Creator of Heaven and Earth? Do you believe in God's divine law? Do you believe you can build God's Kingship?

DELIGHT (Taanug) - Do you delight in God and building His Kingdom on earth? Do you delight in His Divine Law?

WILL (Ratzon) - Do you want God to be one and His name one on all the earth? Do you want to succeed in building His Kingship on earth?

PLANNING STAGE - (Chochma, Binah and Daat)

CHOCHMA (Wisdom) - What is the purpose of creation? What is God? What are His attributes? What is God's law?

BINAH (Understanding) - Do you understand the purpose of creation? Do you understand God's attributes? Do you understand how to build His Kingdom on Earth?

DAAT (Knowledge) - Do you know how to contribute to this goal? Do you know God's attributes? Do you know His law?

BUILDING STAGE - (Chesed, Gevurah and Tifferet)

Day 1. CHESED (Kindness) - Are you building God's Kingdom on earth? Are you building His Kingdom with all of His holy attributes?

Day 2. GEVURAH (Severity) - Are you finding difficulties in building God's Kingdom on earth? Are you finding yourself limited in your ability to build His Kingdom? Are you finding personal obstacles hindering your success?

Day 3. TIFFERET (Beauty) - Are you working to overcome these obstacles? Are you working to restore peace? Are you working to solve all the problems hindering your success?

BUILDING STAGE - (Netzach and Hod)

Day 4. NETZACH (Victory) - Are you beginning to succeed at building God's kingdom? Are you winning more battles against your obstacles to success?

Day 5. HOD (Splendor) - Is your success at building God's Kingdom growing? Is the completion of your goal becoming more visible?

BUILDING STAGE - (Yesod)

Day 6. YESOD (Foundation) - Are you using all your time, space and energies to achieve your purpose? Are you building God's name in every place, for every individual, in every nation, not excluding any?

BUILDING STAGE - (Abba Yesod Bartha)

ABBA YESOD BARTHA (Acceptance of the Law) - Are you building God's Kingship according to God's plan which is His Divine Law?

CULMINATION OF BUILDING STAGE - (Malkut)

Day 7.

CHABAD OF MALKUT - Have you planned your success? Have you studied the scriptures and Prophets to plan your goals for success?

CHESED OF MALKUT - Are there any more final deeds to be done to complete your work of building God's Kingdom on earth?

GEVURAH OF MALKUT - Is your success not completely as you expected?

TIFFERET OF MALKUT - Have you succeeded mostly in the way that you had planned?

NETZACH OF MALKUT - Have you been victorious in the battle of building God's Kingdom on earth?

HOD OF MALKUT - Is this success growing as people and nations become more united with God and peace?

YESOD OF MALKUT - Have you been successful in using all time, space, new material - all potential - for your purpose of building God's Kingdom?

MALKUT OF MALKUT - Have you been totally successful?

KETER MALKUT - Could you be more successful? Can there be more unity, peace, brotherhood, friendship, kindness?

Have you earned a good name before man and God? Is God one and His name one in all the Earth and is there peace? Could you do more to glorify the name of God?

THE END IS WEDGED IN THE BEGINNING AND THE BEGINNING IN THE END.

Applying Kabballa in Everyday Life

"In all your ways you should know the Lord"

The world is being run by the Almighty Creator who each and every moment is enlivening all existence. He is creating the world from nothing continually, using His omnipotent powers of Chochma, Binah and Daat and acting with these powers through Chesed, Gevurah, Tifferet, Netzach, Hod, Yesod and Malkut. The Kabballa tells us that with those powers God fills all the worlds. At the same time, God, in a way beyond our understanding, is using His transcendental powers which are part of His crown called Keter.

What we know of the Creator is only a drop in the ocean compared to His essence and true greatness - it is like a particle of matter compared to all matter. In this drop of knowledge we have inherited from our fathers, all the works of the Kabbalists such as Rabbi Shimon Bar Yochai, Rabbi Yitzchok Luria, Rabbi Yisroel Baal Shem Tov, Rabbi Sholom Sharabi, etc., are contained. Their abundant wisdom and truth can be of immense usefulness to us in planning and living our lives. It makes sense that by emulating the works of the Creator and thereby living in His image, with His guidance, we can live a much more successful life.

As the week has already been divided for us into seven days, we can therefore see the concept of seven full days in other ways, applicable in our everyday life. We can draw for ourselves a Partzuf and follow this Partzuf through activity until we have finally reached completion of the activity, culminating in success. Through the PRACTICAL KABBALLA we are actually programming our lives according to God's plan and God's creation. Through the PRACTICAL KABBALLA , we can actually become masters of our lives and finally appreciate life in its essence - a truly happy and rewarding life.

We now have to draw Partzufim of everyday life activities in family, recreation, livelihood, etc. and to discuss each Partzuf as an individual example of how to use Kabballa as a guide to success. The reader is invited, with the foundation of these examples, to draw for himself his own Partzuf of success. May the success that you build be a success both for you, all mankind and God.

COMBINING YOUR PARTZUF OF PERSONAL SUCCESS WITH BUILDING THE KINGDOM OF GOD

Through the use of a Partzuf based on Kabballa, we learn how to build a successful life through the building plan of Creation. Each and every aspect of creation becomes an important teaching for our application to our own personal success in our undertakings. If our goal is to be a doctor, we follow all the parts of the Partzuf of creation of the world, applying it to our personal creation.

The work of the hands of the doctor is to practice medicine. We begin with gathering within us all the transcendental powers of creation such as faith, delight and will to succeed. We add to this the supernal knowledge that everything is in God's hands and requires Mazel and Divine Providence. We plan our careers with wisdom, understanding and knowledge and begin to build our career only after we have acquired the wisdom, understanding and knowledge required to be allowed to practice medicine. We then begin to build our practice and gain experience through working at our profession. We work with kindness in our profession, serving others with our knowledge. A career of forty years follows, of hard work with many successes and failures; forty years of experience and we decide to retire from our career and leave the work to the younger physicians who follow in our path. These forty years of

which our working career is built are summarized in the seven spiritual working days called the seven days of creation. The seventh day is the day of our reward which is manifested both materially and through the satisfaction that we have succeeded and contributed to mankind. There are other rewards such as self-esteem, honor and respect which come from doing a good job at the profession as well.

Before starting our career, we examined spirituality and God and learned that each and every person has an additional job, which is to build the Kingship of God on earth through working for God in our everyday activities, following the code of Divine Law. We then combine the pursuit of success in our profession, or our own personal success, with general success which requires all people to participate in the building of God's Kingdom on earth. This makes us ultimately successful in the end of our days as we have served both a spiritual and physical purpose in our lives. We join the spiritual work of building God's Kingdom and the Partzuf of our personal success as a doctor seeking to succeed in his trade. The two Partzufim of success - the doctor and building the Kingship of God in the world - become one and are applied by the doctor together throughout his life career. This enables him to be successful both materially and spiritually, in unity with others working toward the same goals.

In each example in applying Kabballa to a career, the two Partzufim of personal and general success are combined into one endeavor of total success - material and spiritual. The following are some examples to give you an idea how to draw a Partzuf of Success.

Accountant

Partzuf Personal Success

Transcending Stage

“I am the Lord Your God”

“Thou Shalt take no other God’s before you”

Supernal Knowledge -Everything is in God’s hands

Mazel Elyon - Everything depends on God’s blessing and luck

Faith- (Emunah) - Do you believe that you will succeed as an accountant? Do you believe that you have the ability to succeed as an accountant?

Delight (Taanug)- Do you delight in succeeding as an accountant? Do you delight in supervising over financial records of companies to help these companies succeed?

Will(Ratzon)-Do you have the will to succeed as an accountant? Do you desire to succeed to manage finances for companies?

Planning Stage - Wisdom, Understanding, Knowledge

(Chochma, Binah, Daat)

Binah - Understanding

Do you understand the work of an accountant? Do you understand to do accountant for corporations, private enterprises, and individuals? Do you understand tax law? Do you understand how to prepare financial reports?

Chochma - Wisdom

What are the duties of an accountant? What are financial reports? What are the companies expenditures? What are the companies profits? What taxes does the company have to pay this financial year?

Daat - Knowledge

Do you know how to record financial transactions? Do you know how to do tax reports? Do you know how to write up financial reports? Do you know how to prepare a budget?

Begin to Build Success

Partzuf of Personal Success - Accountant

Building Stage - Six Days of Work

Day Two - Severity

Are you finding obstacles and problems hindering succeeding as an accountant? Are you finding it difficult meeting the deadlines and demands of the clients? Is your knowledge and experience limited?

Day One - Kindness

Are you recording financial transactions for businesses? Are you doing tax reports? Are you evaluating financial records? Are you making budgets? Are you making up financial reports?

Day three - Beauty

Are you finding solutions to the problems in doing accounting? Are you meeting the challenges of the work?

Day Five - Splendor

Is your success growing? Is your experience and knowledge growing?

Day Four -Victory

Are you beginning to succeed? Have you succeeded on many of your jobs? Have you won victories on the way to success?

Day Six - Foundation

Are you efficient in your accounting? Are you helping the companies to be efficient in their financial management?

Abba Yesod -Divine Law

Are you dealing ethically? Are you being honest? Are you serving mankind and God in your work?

Begin Culmination - Begin Malcuth

Partzuf of Personal Success - Accountant

The Seventh Day - Success-Malcut-Kingship

Severity of Success

Have you failed to achieve many of your goals of success? Have you made many mistakes in accounting?

Kindness of success

Having completed the financial report are there any final corrections or improvements that you want to make?

Beauty of Success

Have you succeeded achieving many of your goals of success? Have you pleased your clients? Are you pleased with yourself?

Splendor of Success

Is your success growing? Is your reputation growing?

Victory of Success

Have you succeeded in building your career? Have you won many victories by doing good jobs?

Foundation of Success

Have you been efficient in your work? Have you saved companies money?

The Law and Success

Have you been ethical? Have you helped to build God's Kingship?

Complete Success

Evaluating all the various aspects of success, have you succeeded? Can you rest and enjoy the fruits of success?

The Crown of Success

Can you still improve?

The End is Wedged into the Beginning

Building a career as an accountant, when done through the practical Kabbala, is like creating the world. In seven spiritual days God created the world. In seven spiritual days the accountant builds his career and becomes successful. These seven days represent all the various aspects of work which are required in building for the accountant his success. The first and most important aspect of the creation of the success for the accountant is his own personal effort that he makes and his own personal determination to succeed. This is the first and most important aspect, the first day in the creation of his success. The accountant, on the first day, gives of himself, his knowledge, and his ability to perform the services of the accountant, which include assisting businesses and people through doing their financial accounting. He provides for these people through doing their financial accounting. He provides for these people and businesses this important service and applies himself in his works with determination to do a good job. This is the first day in the creation of success for the accountant called Chesed. The Chesed, or kindness, of the accountant contains in this also the aspect of the second day which is Gevurah, or severity, and the aspect of all of the other seven days in the creation of success. The second day in the creation of success for the accountant contains all the problems and obstacles separate the accountant from success to prevent him from performing his job effectively. This, the second spiritual day of creation of success for the accountant, contains in it the aspects of the first day of Chesed, or the kindness of the accountant, and the aspects of all the other days on the way to success. The kindness which is contained in the second day, consisting of the problems and obstacles interfering with the success of the accountant, is that through these obstacles and problems the accountant will gain very valuable experience for the future. These problems will make him a good accountant in the end. The third day on the way to success contains in it all the

solutions to these problems in accounting which on the second spiritual day had temporarily interfered with his success. So on the third spiritual day the accountant overcomes the obstacles of his work in this third day is a double good. Good that he has now learned his lesson of how to overcome the particular problem of his profession, and good that he is back on the road to success. The fourth spiritual day contains in it all the victories for the accountant and the jobs that he has done successfully for his clients. The fourth day is called Netzach, or victory. On the fifth day the accountant has built for himself a splendid record of success. He has built for himself a name and has become an experienced accountant. The fifth day is Hod, or Splendor, for the accountant. The sixth day performs a general purpose for the whole of creation and is to the accountant the accuracy of his work, the neatness of his work, the use of his whole potential in doing his work and in achieving success as an accountant. The sixth day is called Yesod, which means Foundation. The foundation of the good accountant is his accuracy at balancing the books. Also part of the Yesod of financial management is helping to determine for businesses and people ways of saving money. This is part of Yesod, whose function is to prevent waste. The six days of work have been completed. There is now left only to do a last minute clean-up and then rest to enjoy the fruits of his work. On the seventh spiritual day the accountant evaluates his success record, determines if he has been successful, and focuses his energies for the future on improving his work to grow more successful. So the seventh spiritual day is united with the first day, as the accounting keeps pulling in more jobs to complete and more victories for the successful accountant. The accountant has built a success materially and spiritually. He is constantly participating in the most important work which is to build Peace and the Kingdom of God on earth.

He has united accounting with God, Creation, and His Law, and this is the ultimate purpose, called Peace.

Computer Programmer Partzuf Personal Success Transcending Stage

“I am the Lord Your God”
“Thou Shalt take no other God’s before you”

Supernal Knowledge -Everything is in God’s hands

Mazel Elyon - Everything depends on God’s blessing and luck

Faith- (Emunah) - Do you believe that you will succeed as a computer programmer? Do you believe that you can write software?

Delight (Taanug)-Do you delight in succeeding as a computer programmer? Do you delight in being able to communicate with computers to accomplish tasks?

Will(Ratzon)-Do you have the will to succeed as a programmer? Do you desire to serve mankind through programming computers?

Planning Stage - Wisdom, Understanding, Knowledge

(Chochma, Binah, Daat)

Binah - Understanding

Do you understand how to program computers? Do you understand computer languages?

Chochma - Wisdom

What education do you need to program computers? What computer languages do you need to know? What experience do you need?

Daat - Knowledge

Do you know how to program computers? Do you know the program you want to write? Do you know the language to communicate with the computer?

Begin to Build Success

Partzuf of Personal Success-Computer Programmer

Building Stage - Six Days of Work

Day Two - Severity

Are you finding difficulties and limitations in your work as a computer program? Is your knowledge and experience limited?

Day One - Kindness

Are you programming computers for mankind? Are you writing new programs? Are you correcting old programs?

Day Three - Beauty

Are you overcoming obstacles and solving computer problems? Are you meeting time deadlines?

The Fifth Day - Splendor

Is your success as a computer programmer growing? Is your experience and knowledge growing?

The Sixth Day - Victory

Are you succeeding in your career as a computer programmer? Are you improving your programs?

Day Six - Foundation

Are you writing efficient programs? Are you using efficiently the potential of the computer? Your own potential?

The Divine Law

Are you being ethical and honest in your profession?

Begin Culmination - Begin Malcuth

Partzuf of Personal Success

The Seventh Day - Success-Kingship

Severity - Kingship

Have you failed to achieve many of the goals of success?
Have you failed to complete programs which were too difficult?

Kindness- Kingship

Having completed writing a program are there any final changes that you want to make to improve it?

Beauty - Kingship

Have you succeeded to achieve many of your goals of success? Have you been able to write difficult programs? Have you improved many programs?

Splendor - Kingship

Is your success growing? Is your experience and knowledge growing?

Victory - Kingship

Have you succeeded as a computer programmer? Have you built a record of accomplishments?

Foundation - Kingship

Have you used efficiently the capacity of computers to help serve people? Have you used efficiently your own ability and resources?

Divine Law -Kingship

Have you been ethical? Have you obeyed the laws of God and man in your work?

Malcut - Malcut

After evaluating all the aspects of success do you feel satisfied about your achievement?

**The End is Wedged in the
Beginning**

Success As a Computer Programmer - Discussions

You are a computer programmer and are working toward success in your profession. Success is your goal and first thought. So you program your own self before anything else to set your goals for success. The first thought of your goal of achievement is the last of all actions and achievement. So we see this in the creation of the world, as it says, "In the beginning God created the Heaven and the Earth." "In the beginning" implies the first thought, or Wisdom, which begins Creation, which culminates with the creation of the seventh day, the day of rest. The computer programmer sets his goals in the beginning, and the culmination of his efforts are achieved on the seventh spiritual day. The goal of the computer programmer is to program computers successfully. Success as a programmer cannot be achieved in one day. The initial light which is ignited in the mind of the person who sets out to succeed as a computer programmer gives him his initial inspiration to learn programming to become the light of the first spiritual day through which he builds his success through writing programs for computers using the capabilities of computers to help people. This is the kindness and the service of the computer programmer, the light of the first day. On the first day God said "Let there be Light." The second spiritual day presents problems for the will of the computer programmer to use the light which is generated from his inspiration to succeed as a computer programmer. This is his CHaBaD, the wisdom, understanding, and knowledge of computers that he applies on the first day. The second spiritual day is the sphere of Gevurah, the limitation on the success of the computer programmer. Almost immediately, the computer programmer on the way to success finds that the path to success is not a straight path and that there are mountains to climb, obstacles to overcome in order to reach that seventh spiritual day of rest and success. The will of the computer programmer, his faith and delight in his

work create for him ways of overcoming these obstacles, which are the programs which he cannot correct, the problems he cannot solve. Through faith, delight, will, and through the help of God he is able to build for himself the third spiritual day, which consists of all those solutions to all those baffling computer problems interfering with his own creation and his own success as a computer programmer. He has now built the third spiritual day called "Tifferet", or beauty, through which is created harmony between his program the computer, and the tasks that it is asked to perform. The fourth spiritual day is for the programmer his record of victories, which are those new programs he has derived and all the successes of his work. The fourth spiritual day is called "Netzach," or victory. The fifth day is the splendor of the work of the programmer as he builds for himself a name as a successful and skilled person in the field. The foundation of the good programmer is that he is able to use the maximum potential of his computer. This work of efficiently using his computer and programming a computer to its maximum efficiency is the work of the sixth day called "Yesod". His programs are efficient and his computers which are programmed through these programs operate at high efficiency. Through hard work the computer programmer has completed his work in six days. He has programmed many computers and derived many new programs. He has performed a service to those who are using computers to help them give their services more efficiently. On the seventh spiritual day he rests. He checks the goals which he had in the beginning for his success as a programmer. He sees that not all the goals were practical. The road to success is not a straight road, nor is the future predictable. He has found success, but not exactly the same type of success as he had originally planned. He uses this moment to rest and evaluate his career as a computer programmer to plan for the future to achieve success and to build his name in the profession with more splendor

and glory. The end is wedged in the beginning in the eternal career of the computer programmer. The computer programmer, by attaching himself to God, Creation, and Torah, has used computers to build for God His Kingdom on earth, and for his own personal success.

Medical Doctor

Partzuf Personal Success

Transcending Stage

“I am the Lord Your God”

“Thou Shalt take no other God’s before you”

Supernal Knowledge -Everything is in God’s hands

Mazel Elyon - Everything depends on God’s blessing and luck

Faith- (Emunah) - Do you believe that you will succeed as a medical doctor?

Delight (Taanug)- Do you delight in succeeding as a medical doctor?

Will(Ratzon) - Do you have the will to succeed as a medical doctor?

Planning Stage - Wisdom, Understanding, Knowledge

(Chochma, Binah, Daat)

Binah - Understanding

Do you understand the steps in preparing a career as a Medical doctor? Do you understand the human body and illnesses? Do you understand how to cure illness? Do you understand how to diagnose illness?

Chochma - Wisdom

What ability does a doctor need? What problems does a doctor face in his career? What type of doctor do you want to be? What medical school do you want to go?

Daat - Knowledge

Do you know you can succeed as a doctor? Do you know that you can finish medical school? Do you know which medical school you want to attend? Do you know that they will accept you?

Begin to Build Success

Partzuf of Personal Success- Medical Doctor

Building Stage - Six Days of Work

Day Two - Severity

Are you finding difficulties succeeding in your career?
Are you your knowledge limited? Are your resources limited? Are you finding illnesses without cures?

Day One - Kindness

Are you building your career a medical doctor? Are you healing people? Are you prescribing medicines? Are you diagnosing illnesses?

Day Three - Beauty

Are you working to overcome the obstacles of success? Are you finding solutions to incurable diseases? Are you finding cures for the chronically ill?

Day Five -Splendor

Is your success as a medical doctor growing? Are you rapidly healing more people more consistently and more proficiently?

Day Four - Victory

Have you successfully healed many people in your medical practice? Have you built a good reputation as a doctor?

Day Six -Foundation

Are you performing efficiently? Are you using your knowledge efficiently? Your resources?

Abba Yesod Divine Law

Have you served mankind?
Have you been ethical? Have you worked to build God's kingdom ?

Begin Culmination - Begin Malcuth

Partzuf of Personal Success- Medical Doctor

The Seventh Day - Success-Malcut-Kingship

<p style="text-align: center;">Severity -Kingship</p> <p>Have you been unsuccessful to achieve many of your goals? Have you made incorrect diagnosis? Have you given the wrong medicines?</p>		<p style="text-align: center;">Kindness - Kingship</p> <p>After having diagnosed the sick person and made your prescription and treatment is there any other advice you want to give him? Can you make any improvements in your practice?</p>
	<p style="text-align: center;">Beauty - Kingship</p> <p>Have you succeeded to achieve many of the goals that you set for success?</p>	
<p style="text-align: center;">Splendor - Kingship</p> <p>Is your practice growing? Is your reputation growing? Are you healing more people?</p>		<p style="text-align: center;">Victory - Kingship</p> <p>Have you succeeded to build a career as a medical doctor? Have you built a good reputation? Have you built experience and knowledge?</p>
	<p style="text-align: center;">Foundation - Kingship</p> <p>Have you used efficiently your potential, time, resources, and facilities as a medical doctor?</p>	
	<p style="text-align: center;">Abba Yesod -Kingship</p> <p>Have you been ethical and honest? Have you given faith in God to your patients?</p>	
	<p style="text-align: center;">Malcut - Malcut</p> <p>Evaluating all the factors of success can you be able to say with satisfaction that you have succeeded?</p> <p style="text-align: center;">The End is wedged in the Beginning</p>	

Success As a Medical Doctor - Discussions

A medical doctor can only help ill people to recover by giving them medicine and advice. Before anything, a medical doctor must recognize the first two Laws of the Torah: "I am the L-rd your God," and "Thou shalt not take any other gods before Me." The medical doctor must realize that he can only aid people to recover; that the healing of the sick person comes through the work of his own body and through the help of God. Thus, in healing a person there are three partners, the doctor, the person, and God his creator. The medicine that the doctor gives the patient helps the body to heal itself. When a person has to continue taking medicine it is because the body is too weak to heal itself, and needs the assistance of this medicine. Success for a doctor comes through his faith, delight in doing his work, and his will to succeed. The doctor must have built a CHaBaD of medicine, which is the intelligence which goes along with practicing as a medical doctor. This CHaBaD of medicine consists of an understanding and knowledge of disease and its treatment. The medical doctor builds this CHaBaD through study and through experience. When he builds knowledge after many years of hard work, his skills become intuitive as well as based upon intellect. Success for the medical doctor is built in seven spiritual days of hard work, just like the building and creation of the worlds by the Healer of all Healers, the Holy One Blessed Be He. Just as God put into His Creation the element of kindness on the first day, so too the medical doctor builds his success, before anything else, on the kindness of his profession which serves mankind through helping sick people recover from their illnesses. The will of the doctor is that all his patients should recover from their illnesses. However, this is an impossibility. Very shortly after beginning his practice he faces failures. The doctor faces limitations in his knowledge of the human

body and disease, limitations in his capabilities to treat and to help cure sick people. He finds himself limited as to how much he can do. He finds his time limited as to how much he can give toward his practice. This is the second spiritual day in the life of a doctor. On the third spiritual day in the life of the doctor he makes new discoveries about the human body and disease. He diagnoses diseases that he had not been able to diagnose. He finds new medicine for diseases. He finds ways of working around the limitations on his time, and finds assistance to perform his practice. On the fourth spiritual day the medical doctor accumulates successful cases of people he has helped. These are his victories in his practice, and the fourth day is called "Netzach," or victory. On the fifth day the record of the doctor becomes splendorous as his success grows and his experience grows. On the sixth spiritual day in the life of the doctor on the road to success, the doctor performs using his entire potential and the potential of the knowledge of medicine to help heal sick people. On the seventh spiritual day the medical doctor completes his work, and rests for a moment to evaluate his success. He sees his successes, his failures, and evaluates the extent of both. His record of success is growing and his experience is growing. He has used to the best of his ability his knowledge and the knowledge of medicine to help heal sick people. He will try to be more successful in the future to use more of his potential to help effectively more sick people. He rests only for a moment on the seventh spiritual day, until he gets another call from a patient in need of emergency treatment to run to his help. The end of the seventh day is woven into the first day as the life of the doctor is continuous cycle through which he gains through his work knowledge of God and His Creation. He becomes united with God the Healer of the sick.

Success As a Baker - Discussions

You are a baker by profession and want to benefit from what the Torah and Kabballa have to teach to help you to be more successful. The Kabballa teaches that all the creations of this world are united with the Creation of God. Each and every thing in this world, whether it be animate or inanimate, comes from a Source Above in the heavens which creates that thing and gives it life and purpose, a spark of which is contained in it. Even a stone has in it an eternal source and a purpose in the work of creation. According to the Kabballa, the purpose of the creation of the world is to create for God and His Divine Presence a dwelling place in the lower worlds. We make this dwelling place for God by making a place for God and for His Law in our lives. God created the world in seven days which include the creation of all life: mineral, plant, animal, and man. God placed man in the Garden of Eden. He gave man the job of doing the work of watching over the Garden. Watching over the Garden implies providing for the needs of man, and of the Creation, in order for the world to become populated with people. God said "be fruitful and multiply, watch over the earth, and watch over each other and conduct the world according to the Law of God." The seven spiritual days of creation include man and his works. The works of man in working and keeping the Garden of Eden, which is God's creation, are united with the work of creation of the world the seven days of creation. All the tasks of man in his everyday life should be united with the work of God. The inanimate and the animate unite together to achieve the ultimate purpose of creation to make for God his eternal dwelling place in this world. This is done by uniting our everyday activities with God, Torah, and His Divine plan. The baker and the work of baking cakes for people is part of this job of watching over the Garden of Eden and working the Garden. The most important advice to the baker as to how the Torah and Kabballa can help him to achieve success, is for him to unite his life and his everyday activities and profession

as a baker with God, His Torah, and the work of God. This is his Divine Purpose. The baker creates success for himself as a baker through planning his own profession according to the Divine Plan of Creation. He believes in God his creator, bakes cakes and breads for people, with Faith, Delight, Will to bake successfully. He uses his Wisdom, Understanding and Knowledge as a baker to succeed in baking cakes and breads that will please man and please God. In seven spiritual days in the life of the baker he achieves success both in a spiritual and materialistic way. On the first day he gives of himself and his knowledge to bake products which will be enjoyed by his customers. The bakery, the equipment, the other workers, and the ingredients which go into baking cakes, all work together on the first day to bring success to the baking. All the ingredients are carefully measured and chosen according to the "ChaBaD" of the baker, according to the recipes, the laws of God, and human health codes. On the second spiritual day the baker finds obstacles, limitations, and problems which interfere with success for him. There may be problems with his workers, or his equipment, personal problems or business problems, all appearing on the second day of creation. The third spiritual day of creation has in it a double good. The problems find solutions, the limitations and obstacles are surmounted, as the baker works toward achieving success at his profession. The fourth spiritual day is full of victories for the baker - successful cakes, satisfied customers, successful sales. The fifth day is the accumulation of all the victories of the fourth days as they become more indicative of success for the baker. On the sixth day the baker works to get the greatest potential from his bakery, its manpower, its equipment, and its resources, to get maximum success. On the seventh spiritual day the baker can rest for a moment to evaluate the success of his cakes, the success of his business. He has achieved a good name in the business. Many people enjoy his cakes. especially to He has conducted his business

and his life according to the Law of God and has a good name among men in his trade. He is humble about his success. He always seeks ways in which to improve both his purpose, and the purpose of his baking, which is to make for God an eternal dwelling place in the world, to work and watch over His Garden. The end is wedged in the beginning, as the success of the baker both materially and spiritually is united with the Divine plan and God's Law.

Success As a Carpenter - Discussions

A carpenter is a builder of things from wood. Building is the work of taking God's created materials, shaping them, molding them, and building from them for the use of man. God created the universe but left a portion of His Creation incomplete. This portion is left for man to complete. The carpenter has been given by God the ability to work with wood, to build from wood. This is a God-given ability. The way the carpenter is able to use his hands to build things to repair things that need repair, is a wonder of nature. In nature God has concealed Himself. In these wonders of nature the greatness of God is revealed. Seeing a good carpenter at work is a wonder. The way he uses his ability to take things which are in a state of disorder, strips of wood, and to build from them useful creations from these materials is a Godly quality. God is called "builder" because He creates the universe each and every day. The carpenter is united with this attribute of God as Builder of the universe when he is at work. God has created the world in such a way that there is in His creation a creative force and a destructive force. Years of wear and tear demand that things be replaced. Accidents, rain, vandalism - all are part of this destructive force that creates a need for the carpenter to have to rebuild things. Then there is growth of population and the need for the carpenter to supply mankind with more houses, more furnishings, home

improvements, etc. All this is in the Plan of Creation. In seven days God created the world. His Creation the world is run in intervals of sevens. In building, the carpenter builds success in seven intervals, which are the seven days of the carpenter on the way to success. Before beginning to build, the carpenter must plan his creations with the wisdom, understanding and knowledge that he puts into his project development. The initial idea of the project is the wisdom of the project. The carpenter then brings this wisdom into understanding, which involves understanding all the various aspects of building the house, including drawing up blueprints, etc. The type of house is part of the wisdom of the project. Understanding how to bring down this wisdom into seven days of building this house is the work of the carpenter. The carpenter with the knowledge of how to complete his project successfully, begins the project on the first spiritual day which is called the day of kindness. On this day the carpenter works with his skills to build what he has planned to build. The materials and the equipment are partners in the kindness of building. On the second spiritual day the carpenter is confronted with all the various types of problems and limitations which go into his profession. These problems stand between him and success. On the third spiritual day to success the carpenter reaches into his Chochma, Binah and Daat draws from his faith, delight and will, which are his three crowns for success, to surmount these obstacles and overcome these limitations which are standing in his way of success. On the third day the carpenter finds harmony with his work. He has overcome these obstacles, and is again on the way to success and victory. The fourth spiritual day is called "victory", or Netzach. It consists of all the successes and victories of the carpenter in doing the work of his profession. The fifth day draws the carpenter closer to success as his victories increase and accumulate for him a record of success. The sixth day is called Yesod, which is for the carpenter his work to use his own potential,

the potential of the building materials equipment, and time, to do the best most successful work. The seventh spiritual day is his day of rest, as after each job he gets a chance to rest for a moment to evaluate the success of his work. The rest is only temporary as now he gets another call to perform another job. Another challenge for him to perform successfully. The end is wedged in the beginning: the work of the carpenter of building for the needs of man is united with the work of mankind and God of building the Kingship of God on earth.

Success As a Hospital Administrator - Discussions

You are planning to become a hospital administrator of a big hospital in Jerusalem. You have prepared yourself for the job by studying several years in a university and working for several years in the office of a hospital administrator. In this way you have gained Chochma, Binah, and Daat in your profession. You now have the wisdom, understanding, and knowledge to take the job of administrating this big hospital in Jerusalem. Before accepting the job, contemplate the three crowns of Emunah (faith), Ta'anug (delight), and Ratzon (will). Strengthen yourself in these three crowns before beginning administrating the hospital. Do you believe in your ability to administer the hospital and to succeed? Do you delight doing successfully the job of administering the hospital? Do you have the will and desire to succeed? You are taking the job of administration of the hospital and pray to God that you will be successful, And you understand that success is only with the help of God. You hope that you will have good luck that everything will proceed in the normal way. You recognize the importance of God's first two commandments: "I am the L-rd your God," "thou shalt not take any other gods," through which you recognize that above you in your position as head of the hospital is God and His Law. You will do

everything according to the Law of God, and according to the laws and regulations of the government, and professional codes of ethics. With this preparation, you start your first day. On the first spiritual day you build your success through kindness. Kindness is providing the services of the hospital under your administration to the people in need. You give of yourself with all your ability. This is your kind contribution toward the success of the hospital. On the first spiritual day you see light, like the Light of the First Day of Creation, which is the kindness and contribution that the hospital makes toward mankind. On the second spiritual day you are confronted with a problem of shortage of manpower or another sort of problems which can arise during the operation of the hospital. All the problems and obstacles in the way of the performance of the hospital of its services is represented by the second spiritual day, called in kabbala: The Gevurah of Creation. The second day of Creation of the universe is the source of all our problems in our everyday lives. The hospital can become crippled by labor strikes; the operating room becomes flooded with patients seeking emergency surgery. All these problems separate the hospital from successful performance of its services. Just as in the Second Day of Creation God did not say that the creation of the second day was good, so the hospital administrator cannot say that the obstacles and limitations that he faces in his work are good. However, they are part of the job. He has to accept and deal with these problems. On the third spiritual day the hospital administrator finds the solutions to these problems. He can thereby proceed further to the fourth day which is "Netzach," or the beginning of success for him. Solving problems contains in it a double good. That is the good of the second day, which can only occur after the problem has been corrected; the good of the third spiritual day comes when the hospital is again running harmoniously as before, after a short breakdown of functions,. Through being able to solve these

problems, the administrator finds his first signs of success at doing his job. On the fourth and fifth spiritual days are accumulated all the successes of the hospital, which are all the people that they have helped heal through hospital care. The success of the hospital continues to grow as more patients enter its doors to leave happily in better health. On the sixth spiritual day the hospital administrator supervises to see that the entire potential of the hospital's facilities are used to maximum efficiency. On the seventh day of creation whatever still has not been done by the hospital administrator is completed. He rests for a moment to evaluate his success. He sees the failures with the successes to correct his faults that in the future he can do an even better job. He can be even more successful. So the end is woven in the beginning in the eternal job as hospital administrator.

Success in the Import-Export Business - Discussions

You want to succeed in the import-export business. You realize that in order to succeed you will need a lot of luck the blessing of God. You have substantial amount of money for investment to start your business. In planning the business according to the plan of the creation of the world, which is the wisdom of the Practical Kabballa, you must first ask yourself if you have sufficient faith in your ability to succeed. If you have this faith then you can continue to the next questions: do you delight in succeeding and in dealing in the import-export business? Do you possess the will to succeed in import-export? If you have answered positively to these questions in these three areas - Faith, Delight, and Will - you can now begin to plan how to build your business and your success in it. The planning stage consists of three steps: Chochma - wisdom; Binah - understanding; and Daat - knowledge. If you have sufficiently planned in these three areas, you can then begin to apply this plan, to build your

business success in seven spiritual days. These seven days are derived from the concept of the Seven Days of Creation of the universe by God. In taking on a project and succeeding in it we are creating for ourselves a world of achievement and success. In planning the building of an import-export business a certain amount of wisdom of the import-export trade is required. Then this wisdom should be understood in terms of understanding all the various aspects of the import-export business: how to make transactions, where to find markets abroad, where to buy, how much to spend, etc. All this should be very well understood. Then this understanding should be brought down into the practical knowledge of how to start, how to use this understanding in actual practice. Through developing a plan we become more ready to enter into the import-export trading company we are building. When we are sure that our wisdom, understanding and knowledge is sufficiently built we can then take on the work of seven days, which consists of all the steps necessary for the achievement of success. Success occurs when customers have been established, sales are being made, and profits are growing. The import-export company has built itself into a successful business with a successful name. To achieve this, seven spiritual days are required, built from the beginning of the business to its culmination. God created the world in seven days and on the seventh He rested. The resting of God on the seventh day represented the day of success for God, since all of His work had been completed, and the seventh day was the day in which He could rest to appreciate the work of Creation. According to Kabballa, the purpose of the creation of the world was so that God could establish His Name on earth. Establishing His Name on earth is a great achievement for God. In the work of building an import-export company, the import-export trader works to establish his name in the business trade. This is a great achievement for him. His business, its name and its director should be well known.

The people in the trade should love to do business with him. We should see soon that God's Name should be One on earth and known by all men. They should seek Him out to communicate with Him through prayer and meditation. The import-export businessman builds his business according to the Laws of the Torah, according to the laws of fair business trade, and the rules and regulations of foreign trade. People know that he is an honest and respectable merchant. He builds his name for honesty. He is very well liked by people. In seven spiritual days he has built up a good name and finally reaches that seventh day where he can rest to say that he has been successful in building the dream of his life: his own import-export business. His rest is only for a moment, since he has more trading to do, more time deadlines to meet, etc. The end is wedged in the beginning, as trade continues from one port into the next. As it says in Psalms, "A righteous person should sprout forth and there will be abundant peace until there is no room, from one sea until the next." Through trade between nations the import-export businessman builds peace between nations and unites mankind in fair trade.

Success As a Journalist - Discussions

You are building success as a journalist writing articles for newspapers and magazines. You are building success in your career through following the plan of Creation. Through following the plan of Creation and uniting your work with the Seven Days of Creation, with God and His Law, you are playing a role in the success of God's Creation, as well as building your own success in journalism. If you would succeed as a journalist but God's Creation would not succeed. As a result mankind would suffer wars and famine, then your success would not be rewarding. By uniting with God, Creation, and with the Law of God through your work as a journalist, you

are working for a success which will in the end give to you and to all mankind the reward suitable to your efforts. All that is necessary is for all mankind in all their endeavors - lawyers, doctors, the President of the U.S.A., teachers, etc. - to all join together with God, His Creation, and His Law to work together for achieving success and peace.

The journalist must build his articles through following the plan of Creation and through employing his faith in God the Creator.. In writing an article, the journalist, with his Chochma, Binah and Daat of journalism (CHaBaD), on the first spiritual day applies the attribute of kindness in his work. The journalist puts all the required information in his article, writes this information in a skilled way, with the language usage and sentence structure of an experienced journalist. On the first spiritual day, the journalist has given his reader the required story as an enjoyable piece of literature. During the second day in the writing of a successful article for a newspaper or magazine the journalist becomes faced with limitations on his article as to how much space he is allotted in the newspaper or magazine, how many words and lines, etc. He is also confronted with other problems which may interfere with the success of his article to require further editing. The second day is Gevurah, severity, or limitation. The third day of the writing of the articles requires the journalist to edit his work in a way which conforms to limitations on words lines, and also to make the other changes and adjustments in order to surmount whatever problems he may have in conforming his article to all the necessary limitations. For example, he may be required to censor certain parts of the article, or to add certain other information that he may not have thought of doing in his first writing. The third spiritual day is Tifferet, which consists of finding the perfect balance between kindness and severity, or, in common language, writing the article and including all the information

necessary while conforming to the limitations of the editor. The fourth spiritual day in building a successful newspaper article is the beginning of the success of the journalist in writing the article to capture all the facts and information in an interesting article. On this day the journalist has achieved a victory to finally get the article in the form that it has to be in when it will be printed. The fourth day is called Netzach, or victory. On the fifth spiritual day the journalist makes the article full of splendor by polishing it to its final form as it will be printed in the newspaper. The fifth day is called Hod, or splendor. Throughout the sixth spiritual day the general work of the journalist throughout the writing of the article is to use the complete potential of the space, words, and lines allotted to him to include the maximum information in this space. Also on the sixth day the journalist uses his full potential as a writer and the full potential of language, words, and sentences to make the most successful article. The sixth spiritual day is Yesod, or foundation. The foundation of the good journalist is his ability not to waste words and to be efficient in his use of language. Now the article has been completed. People read his article published in a famous newspaper or magazine. The journalist has created an article in the most successful way with the knowledge of God, Creation, and Torah all together united as one with the world. The Infinite united with the finite, creating peace between Heaven and Earth.

Success As a Lawyer - Discussions

A lawyer builds his success in seven spiritual days of hard work. He builds his success with faith, delight and will to succeed. Before beginning to build his law practice, he first plans his future and develops his wisdom, understanding and knowledge of law and its application. He also understands the importance of the Law of God, and knows that if he will be successful in his practice it will be through God's

blessing and through good Mazel, or luck. The successful lawyer in his work tries to be honest and also to be faithful to his clients. When the lawyer has completed his studies and has obtained his license to practice he begins to build his success: which is to build a good name in his profession and to build a good name before man and God. When God created the world, he created the world for the sake of His Name. This means that God wanted that His Name should be One in all the earth. Then God will have finally "achieved" success. It says in Scripture that God will "achieve" success by the year six thousand. These six thousand years are represented by the Six Days of creation, each day being equivalent to a thousand years of time. We are now in the year 5758, which is very close to the completion of this six thousand years of time. The lawyer works throughout his career to build for himself a good name in his profession, and a good name for man in the eyes of God. This is the greatest of all successes. When the lawyer will have achieved success, God should also be a partner in his success. The success that he has achieved should be also a success for the Creator Who has created him and takes pride in His creation. The lawyer has in his work attached himself to God, to His creation, and to His Torah. God and the lawyer have achieved success together. When all mankind in all professions will attach themselves to God, to the Seven Days of Creation, and to the Law of God, then God will have "achieved" total success, and have built for Himself His kingship on earth. As it says, "the whole world will be filled with His glory." Now, when people still do not connect themselves with God, Creation, and Torah, there is no unity of God and man. As a result wars and other atrocities exist to interfere with the ultimate success, which is Peace. There is one God, Who is the Creator of the universe, and there is one Law which all mankind is required to recognize, the Law of Truth. The success of

God and of man are bound together with this Law, because man and God are partners in the building of the kingship of God on earth.

In seven s[piritual] days the lawyer builds his law practice. Each and every day of his life is devoted to his work, which is to build for himself success. The first spiritual day is the day of kindness which consists of all the services provided by the lawyer for his clients. The second spiritual day consists of all the setbacks in building his career. The third spiritual day consists of all those problems and limitations being overcome by the lawyer in order to achieve his success. The fourth spiritual day consists of all his successes. The fifth spiritual day is the splendor which the lawyer has built, which includes a name full of splendor in his profession and the splendor of success which is continuously growing. The sixth spiritual day is called Yesod, which is the way the lawyer manages himself and his practice efficiently, so that he is able to build and make justice. The lawyer has been a partner with God in building and making justice and building for God a Kingship for His Name on earth. On the seventh spiritual day the lawyer can rest for a moment to appreciate the fruits of his labor to evaluate his success. More cases are coming in and more appointments are made to meet at the courts. The lawyer hopes that he can be more successful in the future to work with more faith, delight, and will, to build justice and law for mankind and for God. The lawyer strives so that the law of man should become again united with the law of God. As a result there will be a unity between nations, courts of law, peace and understanding between men.

Success As a Stock Broker - Discussions

You are beginning a career as a stock broker on Wall Street. With the advice of Kabballa you hope to succeed as a stock broker. Kabballa gives to you a plan of

success. This is the plan of the creation of the world, the successful plan of God, the Creator. The plan is also applicable for you as a stock broker. You can follow this plan and use this plan as a guide toward a successful career. First, we must recognize the supremacy of God, that success or failure are ultimately in God's hand. Not everyone who sets out to build a successful career as a stock broker succeeds. There is the factor of luck and there is also the factor of whether or not it is God's will. Therefore we have at the very top of the "Partzuf", which is the plan for success, the words "I am the L-rd your God." We must remember at all times when dealing as a stock broker that God is always around us supervising the activities of life. The supernal Plan of Creation begins with Faith, Delight, and Will, which are the three crowns of God, the Creator. When the child of God who is the stock broker is setting out to build his career, these three crowns must always transcend him at all times. They are the motor and fuel which drive him toward success. The stock broker should believe in himself and in what he is doing. He should delight in trading stocks and the challenge involved in buying and selling stocks for people. He should have a strong will and desire to succeed. When he has been strengthened in faith, delight and will to succeed, he has the beginnings of success built within him. Now he has to build the knowledge which is necessary to succeed as a stock broker. This is the Chochma, Binah, and Daat, which is the intelligence of the stock broker. He must build wisdom in trading stocks, build a deep understanding of when to buy, when to sell, how to buy, how to sell. He should know all that is required of the stock broker, to know about stock transactions and know how to advise people on investments. The broker can develop this Chochma, Binah, and Daat with experience, and can also learn partially through doing research and study of stock investments. Developing the CHaBaD of stock brokerage is a lifetime pursuit. With each transaction the broker

becomes more experienced and more knowledgeable in stock trading. Since the creation of the world took seven spiritual days to complete, so too, the stock broker's career, both in the material sense and the spiritual sense. The stock broker performs a service for his clients. This service is the kindness for his clients. He performs this kindness for his clients by being an agent for them in handling their transactions of buying and selling stocks. With his knowledge of the market and his place on the stock exchange he advises his clients about which stock to invest in and how to invest. This is his kindness, which he is giving to his clients. The first spiritual day is kindness. The success of the broker is built on kindness, just as The Creation is built on the attribute of kindness. On the second spiritual day the broker is confronted with difficulties which are interfering with his success and the success of his clients. These problems may be economic difficulties which may negatively affect the stock market. The stock broker and his clients feel these pressures as they continue towards success. On the third spiritual day the broker comes up with a solution as to how to avoid losses in investments during these hard times. His services for his clients include new investment strategies whereby they can succeed even under the pressures of market tensions. Through surmounting these problems he is considered a good broker. On the fourth spiritual day in the creation of success for the stock broker he builds up a record of victories and successes which build for him a clientele. On the fifth day his successful record grows and his clientele grows. As he wins more battles for his clients, he, at the same time, attracts more clients and trades more stock. The foundation of success for the stock broker is to give his clients the largest potential profits on their investments. This is called the Yesod of the successful stock broker and is the work of the sixth spiritual day. The stock broker conducts his business with dignity and according to the laws of God and the rules and regulations of his

profession. Thereby he is guaranteed that his success will be established both in the eyes of God and in the eyes of man. He will be blessed with a good name. On the seventh spiritual day the stock broker completes his final trading for the day and uses the moment to rest to evaluate his success and his career. If he has succeeded he is thankful to God for all the help and the good luck that he has been given. If he has not as yet succeeded, he will try harder in the future. He knows that he can do better both for himself and for his clients. He starts again from the beginning, planning his seven days towards his successful career and successful life. The end is wedged in the beginning, as the work of the stock broker is united with the work of God and His Creation through the acceptance of the Law of God; "Abba Yesod Bartha", the Torah is the foundation of success, and all success is dependent on the acceptance of its commandments, by Jew and non-Jew.

Politician

President of the United States

CHOCHMA - PLANNING

Chochma: Are you wise in the wisdom of the President of the U.S.A.?

Binah of Chochma: What do you understand about the wisdom of the President?

Chesed of Chochma: Are you building the wisdom of the President?

Gevurah of Chochma: Are you finding obstacles and difficulties building the wisdom of the President?

Tiffereth of Chochma: Are you solving the problems and surmounting the difficulties at building the wisdom of the President?

Netzach of Chochma: Are you beginning to succeed at building the wisdom of the President?

Hod of Chochma? Is your success growing at building the wisdom of the President?

Yesod of Chochma: Are you using all your potential and the potential of your surroundings to build the wisdom of the President? Malchuth of Chochma: Have you succeeded at building the wisdom of the President?

Discussions Planning of Chochma

The president must develop wisdom of being able to run the country. Above is laid out the development of wisdom in all its various stages. Wisdom is that initial spark of inspiration which begins the development of the wisdom, understanding and knowledge of the intellect of the President of the U.S.A.

BINAH - PLANNING THE WORK OF THE PRESIDENT

Chochma of Binah: What do you understand about the work of the President of the U.S.A.?

Binah of Binah: Do you understand the work of the understanding the job of the President of the U.S.A.?

Daath of Binah: Do you know that you can understand the work of the President of the U.S.A.?

Chesed of Binah: Are you building your understanding of the work of the President of the U.S.A.?

Gevurah of Binah: Are you having difficulties and problems understanding the work of the President?

Tiffereth of Binah: Are you working to overcome and surmount these difficulties and problems at understanding the work of the President?

Netzach of Binah: Are you winning out to succeed to understand the work of the President?

Hod of Binah: Is your understanding of the work of the President growing?

Yesod of Binah: Are you using all your potential to understand the work of the President?

Malchuth of Binah: Have you succeeded at understanding the work of the President?

Discussion Planning Stage - Binah or Understanding

From the wisdom the President must build understanding of his job and how to accomplish the tasks of the job successfully. Understanding is built in ten stages through his will and desire to succeed and his faith and belief in being able to succeed in running the country.

Chochma of Daath: What do you know about the work of the President of the U.S.A.?

Binah of Daath: Do you understand that you must know the work of the President?

Daath of Daath: Do you know that you must know the work of the President?

Chesed of Daath: Are you building your knowledge of the work of the President?

Gevurah of Daath: Are you confronted with obstacles and problems at knowing the work of the President?

Tiffereth of Daath: Are you surmounting these obstacles and solving the problems at knowing the work of the President?

Netzach of Daath: Are you beginning to succeed at building your knowledge of the work of the President?

Hod of Daath: Is your success growing at building the knowledge of the work of the President?

Yesod of Daath: Are you using your full potential to know the work of the President?

Malchut of Daath: Have you succeeded to build knowledge of the work of the President?

Discussions Planning Stage - Daath or Knowledge

After having developed wisdom and understanding the president develops his intellect one step further to knowledge. When he has developed knowledge he can now be able to apply this knowledge to work to build his nation and to succeed as President of the U.S.A.

First Day - BUILDING SUCCESS AS PRESIDENT OF THE U.S.A.

Chabad of Chesed: Are you using your wisdom, understanding and knowledge to perform the work of the President?

Chesed of Chesed: Are you performing the duties of the President of the U.S.A.?

Gevurah of Chesed: Are you performing the duties of the president with might and strictness?

Tiffereth of Chesed: Are you performing the duties of president with peacefulness, harmony and beauty?

Netzach: Are you performing your duties as president with confidence and an attitude of I will succeed?

Hod: Are you performing your duties as president with splendor and with growing confidence?

Yesod: Are you performing your duties as president with care, watchfulness, and protecting the confidential and secret matters? Protecting your dignity and the nation's pride?

Malchuth of Chesed: Are you performing all of the duties of president and filling all the responsibilities?

Discussions: Chesed of Kindness (Building Stage)

The president now applies his Chabad (Intellect) toward building his nation and success with Chesed or Kindness, the first of the building blocks that God has put in creation.

From his first day in office the president in kindness works to build his nation. Kindness is developed according to the above stages culminating in Malchuth of Chesed in which are contained all the duties and responsibilities of the president.

Second Day Gevurah - President of U.S.A.

Chabad of Gevurah: Are the obstacles to the success of the president well planned and organized?

Chesed of Gevurah: Are these obstacles and problems performing the job of president giving you more of an incentive to succeed?

Gevurah of Gevurah: Are these obstacles and problems sometimes overpowering?

Tiffereth of Gevurah: Are these obstacles and problems succeeding to interfere with the success of the president at performing his job?

Hod of Gevurah: Are these obstacles and problems growing as the presidential term grows?

Yesod of Gevurah: Are these obstacles and problems efficient at restricting the president's performance and sometimes potentially dangerous?

Malchuth of Gevurah: Are these problems and obstacles successful to interfere with the goals of success of the problems?

Discussions - Gevurah second day of Building Stage

Creation beginning the first day with Chesed or kindness almost immediately faces its first problem and obstacle which is Gevurah the second day of creation. Even before the president starts his term immediately he is faced with problems. These problems were created on the second day of creation and come from the Gevurah of God. Until these problems are solved we cannot see that they are good and beneficial. Gevurah the second day is developed as seen above.

Third day Tiffereth of the President - Beauty

Chabad of Tiffereth: Are you using your wisdom, knowledge and understanding to surmount and overcome the obstacles and problems of your job as president?

Chesed of Tiffereth: Are you solving the problems and overcoming the obstacles and restoring harmony and peace to the nation?

Gevurah of Tiffereth: Are you confronted with further problems at solving the problems of the nation?

Tiffereth of Tiffereth: Are you using peace and harmony and beauty to solve these problems?

Netzach of Tiffereth: Are you beginning to win and be victorious to solve those problems?

Hod of Tiffereth: Is your success at solving these problems growing?

Yesod of Tiffereth: Are you solving these problems efficiently, using all your potential?

Malchuth of Tiffereth: Are you successful at overcoming these obstacles and problems which are part of the work of the President of the U.S.A.

Discussions - Tiffereth the third day of creation

With Tiffereth of beauty and harmony the president finds solutions to these problems. Through solving these problems which temporarily disrupt peace he restores order and peace to his nation.

Fourth Day Netzach - Victory

Chabad of Netzach: Have you planned the victories and accomplishments of your work as president?

Chesed of Netzach: Are you building more accomplishments and achievements in your work as president?

Gevurah of Netzach: Are these victories and accomplishments that you are achieving as president being by the existing problems and obstacles?

Tiffereth of Netzach: Are these victories and accomplishments being achieved despite these problems and obstacles?

Netzach of Netzach: Are you beginning to succeed to accomplish the goals you have planned on achieving?

Hod of Netzach: Are these victories coming more steadily?

Yesod of Netzach: Are you working efficiently to accomplish these goals for success and achieving these victories?

Malchuth of Netzach: Has the beginning of your success as president been achieved?

Discussions: the fourth day Netzach or Victory

Through the powers of kindness and Tiffereth the president has overcome the problems of the second day of creation or Gevurah and has achieved a victory and accomplishment. These victories and accomplishments are part of the fourth day or Netzach (Victory). From one victory to the next the president begins to achieve success.

Fifth Day Hod - Splendor

Chabad of Hod: Have you planned how to achieve these victories and accomplishments continuously during your term as president and how to make your success continuously grow?

Chesed of Hod: Are you working toward achieving these goals and accomplishments steadily and with increasing momentum?

Gevurah of Hod: Are there problems restricting you from being able to continuously and steadily accomplish these goals?

Tiffereth of Hod: Are you surmounting these problems to continuously and steadily build more achievements?

Netzach of Hod: Are you beginning to succeed to develop this momentum in accomplishing achievements as president continuously and increasing as you serve your term?

Hod of Hod: Are you accomplishing these goals steadily and is your success constantly growing?

Yesod of Hod: Are you efficient in using the potential of your time and resources to accomplish these achievements steadily?

Malchuth of Hod: Have you been successful to add splendor to your achievements as president and to be able to continuously add success unto success?

Discussions - the fifth day Hod or Splendor

The victories and accomplishments begin to develop more rapidly as the presidential term progresses. The president becomes more experienced at his work and gains momentum, and adds splendor in accomplishing his work.

Sixth day Yesod - Foundation

Chabad of Yesod: Have you planned how to manage the United States of America efficiently and to its maximum potential?

Chesed of Yesod: Are you building success as president of the U.S.A. efficiently using your maximum potential?

Gevurah of Yesod: Are you faced with problems interfering with being able to run the country efficiently and at its maximum potential?

Tiffereth of Yesod: Are you working to be able to overcome the problems and obstacles to running the country efficiently and at its maximum potential?

Netzach of Yesod: Are you beginning to succeed to run the country efficiently and at its maximum potential?

Hod of Yesod: Are you growing continuously more successful at running the country efficiently at its maximum potential?

Yesod of Yesod: Have you reached maximum efficiency at running the country?

Malchuth of Yesod: Have you succeeded at being efficient at running the country?

Abba Yesod: Are you running the country according to the law of God and the laws of the nation?

Discussions - the sixth day - Yesod

The sixth day Yesod or foundation is the general work of the president to run the country efficiently and to perform at his maximum potential. In addition to this aspect of foundation is added the foundation of God's law and the laws of the country to strengthen the foundation of the success of the president and to insure that this success is united with God and His creation.

Seventh day Malchuth - Kingship, success

Chabad of Malchuth: Have you set your goals for success?

Chesed of Malchuth: Have you completed your assignments as President of the U.S.A.?

Gevurah of Malchuth: Have you failed until now to achieve all your desired goals?

Tiffereth of Malchuth: Have you achieved many of your goals?

Netzach of Malchuth: Have you been successful as President of the U.S.A.?

Hod of Malchuth: Is your success continuously building?

Yesod of Malchuth: Have you been successful to achieve these desired goals as closely and efficiently as they have been planned?

Malchuth of Malchuth: All having been evaluated, rest a moment and enjoy the fruits of your work as President of the U.S.A.

Kether Malchuth: Could you have been more successful?

Discussions - Malchuth the Seventh day of Success

After the work of the six spiritual days of creation of success for the president, he can on the seventh spiritual day rest and appreciate the fruits of his labor. The work that the president has put in is his reward at the end of the seventh day. The president has built his nation successfully according to the law of God and the constitution of the United States. He has also worked to build peace in the world and to build God's Kingdom on Earth. The end is

woven in the beginning his creator as the president begins his campaign for a second term election. He sees the faults of his first term and is determined to improve in the second term and to accomplish his task to make the USA a better place to live, and bring peace to the world.

The Divine Image and The Name of God

The Divine Image and the Name of God are one. The Name of God includes in it ten attributes which compose a Partzuf of perfection. In the religion of life we build our lives according to God's divine plan, his Divine Image, to achieve success and peace according to the guidelines of God's holy law. The law of God given to the Jewish people on Mount Sinai which is called the five books of Moses or the Torah is the beginning and the foundation for the accomplishment of the perfection of life, the achievement of success and peace both for the individual and for mankind as a whole. Each individual has in the religion of life the obligation to be successful and to live his life according to the laws of God. Each nation of the world lives according to the religion of life, the obligation to succeed and to adopt as part of its law the precepts of the laws of God applicable to that nation. With the law of God for a foundation of success, the religion of life demands that man succeed to build his life successfully and at the same time contribute in the building of the kingship of God on earth. The success of God at building his throne on earth to be the king of all the earth is dependent upon the acceptance of his law by mankind. As it says in Scripture, "if man will accept the law the world will continue to exist, if not it will return back to nothingness." In whatever work that man does in the religion of life he remembers his creator and remembers that his purpose is to contribute toward the building of the kingship of God on earth. In this chapter is discussed and drawn partzufim various everyday activities uniting these works with God, his creation and with his law. When man builds success for himself as an accountant, or as a lawyer, doctor, etc. he builds success also for both God and mankind. In all his ways man recognizes his creator. Man works to emulate his creator and to follow the divine plan of creation. Man is created in the image of God. He perpetrates this divine image in all the activities of

his life. When he is building his career in accounting, cooking dinner for the family, building a success in whatever walk of life he may be involved, he remembers always the seven days of creation. In six days God created the heavens and the earth and on the seventh day he rested. Likewise as we build success we recognize in our own works the help of God and the seven days of creation emanating through man and his works culminating in the completion of the purpose of life, the success for God and the success for man. The first day God showed his kindness, the second day his severity, the third day his beauty, the fourth day his victory, the fifth day his splendor, the sixth day he gave foundation, and on the seventh day he rested. We recognize these seven stages of creation when we work to achieve our own personal successes and say, "to God is the kindness, the severity, the beauty, the victory and splendor everything in the heavens and the earth." Through him we have been created and through his blessing we achieve success. We are commanded in the Torah to make for ourselves one God which includes in it not to attribute our own success to the power of our own hands but to recognize that the power of God is in all the successful works of man. This means not to self glorify our own self and to place our own success before God's law and his purpose which is to build his kingship on earth through the deeds of people.

The greatest of all works have not as yet been accomplished. This is the work of building peace on earth. The work of building peace is the work of all mankind. The work of building peace on earth is the work of the Messiah who is destined to come soon in our days. According to the Kabballa the six days of creation represent six thousand years each day consisting of one thousand years of time. At the end of the six thousand years and no later God will have completed his work of building his kingship on earth. This kingship will be built through the deeds of men and through

the speedy final coming of the Messiah. According to the biblical calendar we are now approaching the year 5758. This means that completion of creation is very close. Now is the time for mankind to take upon itself the fulfillment of this very important commandment, "Thou shalt not make for yourself other Gods" and to accept upon himself the covenant of the one God, the God of peace. At this time we should not make any other God except for the God of peace. Peace must be our number one concern. Peace and success are dependent upon the divine law and its acceptance. This means the acceptance of peace as the priority, the one God and creator who is peace. We must now begin to make peace on earth, to build peace and to sustain peace.

Peace and success for mankind is dependent upon the acceptance of a divine law which is the law given to the Jewish people on Mount Sinai. The divine law gives the right of the Jewish people to live in the land of Israel on the condition that they observe the laws of their religion which include the building of the temple in Jerusalem. The borders are also designated in this law document. The individual will be successful in his daily life, and mankind will work together to complete the work of the seven days of creation. The New Age and the Old Age will be united together. In this day God will be king of the whole earth; He will be one and His name will be one. There will be One God, One Religion, One World, Jerusalem the capital the place of the Holy temple, Amen.

