

The Seven Heavens of Yetzirah

A Treatise on the Holy Qabalah

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In Qabalah the universe is conceived as being composed of 10 fundamental spheres of existence, and the 22 shining paths which connect them. Together they make up what is called the Tree of Life. It is also taught that there are four worlds or realms / levels of existence. As with the Tree of Life the four worlds emanate from one another in a series, from the highest and most divine to the lowest material level. The four worlds describe different regions of the Tree of Life, with a number of spheres, or Sephira, being attributed to each world. In addition to this it is said that each of the four worlds contain a full Tree within it, and this is depicted in a diagram called '**Jacobs Ladder**' in which four connected trees are shown, and the bottom sphere of one tree is the highest sphere of the next tree down and so on. In Qabalah all things are interconnected and any abstraction from this inherent unity is recognised to have limitations.

The Four Worlds are:

Atziluth: The highest of the four worlds Atziluth is known as the realm of causes. This is a world of pure spirit, unadulterated divine light. It is entirely active and giving and thus is sometimes considered to be symbolically masculine. The three highest spheres, sometimes known as the trinity - Kether, Chokmah and Binah belong to this realm. The various Divine Names of Qabalah are also associated with this world.

Briah: The second highest of the four worlds Briah is known as the realm of Ideas. This is a world of pure intellect, but this should not be considered to relate to logic and rational problem solving and such like. Briah is abstract Intellect, the realm of Platos Ideas, the divine archetypes from which all things are created; in Briah is the Idea of the world, before it is actually created. Briah is composed of the three spheres directly below the abyss: Chesed, Geburah and Tipareth. The Archangels of Qabalah are associated with this realm, and may be thought of as residing within it just as we reside within the material world.

Yetzirah: The second lowest of the four worlds, Yetzirah is known as the realm of formation, or the formative world. This is the realm of the Astral, of the collective unconscious and the Anima Mundi (world Soul) and such like. It is the realm where specific forms are created. Yetzirah is composed of the three spheres directly below the veil of Parekh: Netzache, Hod and Yesod. The Angels of Qabalah reside within this world.

Assiah: The lowest of the four worlds, Assiah is known as the realm of effects. It is the world of the body and the senses, and of all objects and matter. Only one sphere belongs to this realm and that is Malkuth.

Each of these four worlds is associated with various archangels, demons, heavens and hells. This short book is a pathworking on the 7 Heavens of the realm of Yetzirah:

Araboth

Araboth (ORBTh) is the highest heaven of Yetzirah and corresponds to the sephira of the highest trinity – Kether, Chokmah and Binah

In mundane language the word Araboth would be translated as 'deserts', however this carries connotations of the absence of life and so in this context it is usually translated as 'Plains'. It refers to a large and empty expanse. It is that emptiness which is, paradoxically, most full. It is the emptiness of particular forms, in which all forms find their source. Its equation is $-\infty + \infty = 0$; all things are contained herein, negated in their balance.

The word occurs in Psalm 68:4 'Extol him who rides upon the Araboth' in which it is usually translated simply as the highest heaven.

In the Zoharic commentary on Exodus it is referred to thus: 'Be glad in the presence of him who rides upon that concealed heaven which is supported by the Chayoth.

The Zohar also interprets the word to mean 'mixture' because, it says, this heaven is a mixture of fire and water. In fact, the word 'mixed' is usually given as ORB, so ORBTh, with the addition of Tau may be taken to mean 'mixed matter'.

Makon

The second highest Heaven of Yetzirah, associated with the sphere of Chesed

Makon is usually translated as either 'city' or simply 'established place'. The latter may be more accurate as it does not imply human construction.

I see an ancient place, changeless and constant in its perfection. It is the most fundamental of all forms, a template and foundation for all which follows; the first certainty of God's creation

Ma'on

The third highest Heaven of Yetzirah, associated with the sphere of Geburah

Geburah is the sphere of severity and war; such adversity is implied in the term Ma'on (MOVN), meaning refuge. It is a place of peace in a land at war.

Find this Heaven in your heart; all things must be judged according to their nature and actions, and all things annihilated in the act of love with their opposite, but the emptiness of this sanctuary is exempt. This is the secret place in the hearts of all men and women which is beyond suffering.

Zebon

Zebul (ZBVL), meaning Habitation, is the fourth highest Heaven of Yetzirah, and is associated with the sphere of Tipareth.

In the midst of a Golden City, with the fierce summer sun at its Zenith, I see the cool shade of a house; a home. It is my home, I realise, as it has always been, unbeknownst to my wandering soul. I am lost no more, and even as the vision fades from the eye of my mind and the dark clouds of my ordinary consciousness obscure its beautiful gardens I am overcome by the certainty of my redemption. Tears of Joy well up in my eyes. There is a place where we each belong, a place in complete harmony with who we are, and its name, as I heard it whispered on the cool summer breeze as I flew above that golden city, is Zebul.

Shechaqim

Shechaqim (ShChQYM), translated as 'Clouds' is the fifth highest of the Seven Heavens of Yetzirah; it is associated with the sphere of Netzache.

'A fountain of gardens and a well of living waters' - Entrance to the Magical Qabalah

I am walking in a thick white mist; my feet tread lightly upon an insubstantial ground, lifted, perhaps, by the wonder and awe in my heart. Fleeting visions of perfection swirl around me, and in each moment that my mind rests upon a new glory I fall in love with it, and I ravish it, and it is no longer. But I do not mourn its passing, for there is no separation between one moment and the next, one love and the next, one victory and the next. And yet they are all so different they are yet one and the same. I am chasing something, I know, some mysterious beauty which hides behind the endless appearances of its perfection. Each exquisite moment reveals its fallacy in the perfection of the next. The awe in my heart gorges itself on the mystery and on the tantalising tastes that its transitory revelations afford me.

I feel myself to be living within the eternal moment of the ultimate orgasm.

Reqia

Reqia (RQYO), translated as 'expanse' or 'canopy', is the second lowest of the Seven Heavens of Yetzirah; it is associated with the sphere of Hod.

Above me chaos rages, and the Old Ones of the deep swallow each other whole; but I am protected in my industry here, for the Gods of the sky hold them at bay in their great castles.

I feel myself to be in a small and cosy workshop, an inventor, perchance, working joyfully on the splendour of my creation.

Outside I see a tiny flower, so beautiful and so dainty that a mild breeze might break its stem, sheltering under the protective custody of a giant Oak tree, whose mighty branches reach out, their ends drooping to meet the horizon.

Vilon

Vilon (VYLVN) the veil, sometimes given as Vilon Shemaim, Veil of the Heavens, is the lowest of the Seven Heavens of Yetzirah. It is associated with the sphere of Yesod and Malkuth.

This seems to describe a state of consciousness in which the illusory nature of phenomenal existence (the web of Maya) becomes a living awareness, and the divine light indwelling in all physical and psychological substance is recognised.