

The Five Levels of the Human Soul

“And Elohim blew into his nostrils soul (*nishmat*) of lives (*chayim*).” Bereshith 2:7¹

By

Rav Levi bar Ido / B'nai Avraham

Just as YHWH reveals Himself in the worlds through the different *Partzufim*², so too is the soul within each of the *Partzufim* (Faces) made up of different parts that express which world and which level within the *Partzuf* (Face) is being manifest. That which we attribute to Elohim as His “personality” are in reality the interactions of the ten *sefirot* of the Tree of Life. The *sefirot* are the channels or paths through which Elohim has condensed and revealed an aspect of His nature (Light) to the various levels within the creation. Each *sefirot* is a spiritual filter which condense the Light so that it can be received throughout creation. The word “*sefirah*” comes from the Hebrew root “*safar*”, which means to count or tell. This is the root word for the Hebrew word “*mispar*” which means to number or count. Thus, the *sefirot* are the forces of division, form, and definition given to all things in creation. They are like the skeletal structure underlying Elohim’s manifestation of His power throughout creation.³

The human soul is also made up of these five unique aspects, each of which relates to a specific level of consciousness. The five levels of the soul are simply the soul as it is revealed at the levels of the different worlds (*olamot*)⁴. The worlds are not physical locations but rather levels of *sefirotic* manifestation. The image and form which Elohim has created man (Adam) corresponds to the human psyche/soul. The pattern for the human soul has been ordained by YHWH. Man, like Elohim, has intelligence (form) and emotions (image). This is the pattern of the Tree of Life or the *sefirot*.

A child is born with a complete personality, but aspects of the personality are latent or concealed. The newborn does not yet possess a conscious mind. For a newborn child the external world of the senses has not yet become separate from the internal archetypal and worlds of the spirit.

Since the body is the physical vehicle for the soul, the state of the soul will be determined by the state of the body. The body therefore is a vessel through which the soul can realize its potential in a world created and equipped for that purpose. The true essence of a person is not the body but rather his soul.

Let us use the simple analogy of a glassblower who decides to make a beautiful vessel. This decision comes from his innermost will, the level of *Yechidah*. The glassblower himself before he begins to blow out is the level of the *Chayah*. The breath (*Neshamah*) comes from the mouth of the glassblower and flows as a pressurized wind (*Ruach*) through the glass blowing pipe, expanding in all directions and forming a crude vessel. The wind comes to rest (*Nefesh*) in the completed vessel. This provides us with a model for comparing the various levels of the soul and states of consciousness.

Nefesh (Appetitive Awareness))

The level of soul that emanates *Malkhut* (Kingdom) is the *Nefesh*⁵. The *Nefesh*⁶ is simply the life force energy that keeps the soul connected to the body. The *Nefesh* is today called the **ego**, lower self that part of you that recognizes

¹ The Zohar says that when Elohim exhales he does so from His innermost being. Also, having placed His breath into Adam’s body, this breath is not severed from Him. Thus, man’s soul is an extension of Elohim’s breath and is connected to Him.

² The Partzufim are how YHWH reveals Himself differently to different entities within the different worlds, each at their level. These are the different manifestations of YHWH in the *olamot*. The *sefirot* are like cells within a body (as each *sefirah* has 10 *sefirot* within it), all cells are similar to each other –yet they combine to make up and form different organs within the human body. The *sefirot* are like cell that make up Partzufim. Each Partzuf has 10 *sefirot*, but it is he Partzuf as a whole that is experienced.

³ Elohim is One and His Name One. The *sefirot* are tools to Elohim. They have no life or holiness of their own other than what Elohim gives them. The *sefirot* manifest to us how Elohim chooses to act in His universe. Through the *sefirot* and their interactions can we come and see Elohim, Who is concealed within them.

⁴ *Olam* or world / universe comes from the same root as *alam* “to be concealed”. It is the universe that conceals the Creator. YHWH is Melek HaOlam “King of the Universe”; the One Who conceals Himself in is world. The different worlds serve as garments for Elohim’s Light (Tehillim 104:3-4). The Zohar explains that the supernal worlds resemble a ladder where each lower level is beneath the one above it. The higher worlds also enter into the clothed within the lower worlds. Elohim’s essence surrounds all worlds but yet it permeates the innermost essence of all reality and is clothed within it.

⁵ Also called the animal soul or lower soul. It is the part of the soul attached to the earth.

that you are you. This is the lowest level of the soul and serves as an interface with the body. The *Nefesh* is your conscious, awake, rational mind that is dominated by the sensorial input from the external corporeal world. *Nefesh* comes from the Hebrew word “*nafash*” which means to rest as found in ***Shemot 31:17***.

A newborn child is in a state of *ibbur*. *Ibbur* is the lowest mental function of the human soul. This also called *Malkut* consciousness. A child has knowledge of the world of spirit from which its soul has come, but it has no cognitive ability to recognize it or form a conscious conception of those worlds. A newborn also lacks the ability to communicate in a way that is an expression of cognized thought. As the body of the child grows, so the conscious mind develops also.

At the moment of birth, it is not just the body of the child that is disconnected from its source of life (the umbilical cord) but the soul too is disconnected from absolute subjection to its source, the spiritual realm. Molded in a reality of the physical, the purely spiritual soul is forced to submit to an alien constitution of its new home, and subjugation to the senses, with its spiritual awareness obliterated or repressed to the abyss of the subconscious mind.⁷

This is not to say that the fetus, while yet in the womb, does not have soul. The soul is nevertheless not confined to the physical realm of time, matter, and space, not yet having been integrated into the person of the fetus. The consciousness of the fetus in the womb is at its highest form, unrestrained by the governing powers of the material world⁸. We experience this on a very limited level when we are asleep and dreaming. In the realm of sleep there is no time, space, or matter. During sleep the soul reconnects with the spiritual world for an indefinable period. While asleep the soul transcends the limits of the physical plane of existence. It can become aware of future events, secrets of the universe, or receive messages from the higher realms.⁹

The conscious mind is formed by the experiences in the physical world. As one ages in this world, the sensitivity and inner awareness of the spiritual dimensions is lost, and is pushed into the area of the mind called the unconscious. After we learn to speak, the mind has already made a strong division between sensorial reality and the spiritual reality. The sensorial reality is called the conscious mind and the awareness of the spiritual is called the unconscious.

Before one can experience the next level, *Ruach*, all static must be tuned out from the internal and external stimuli that occupies ones thoughts. This requires a quieting down of the awareness of the physical.

***Ruach* (Emotional Awareness)**

The level of the soul that emanates the Six is the *Ruach*¹⁰. The *Ruach*, which means either Spirit or wind, is one’s emotional soul (one’s spirit). The *Ruach* is subject to influence from the *Neshamah* as well as by forces surrounding a person from below. So like the winds, one’s *Ruach*, i.e., one’s **emotions**, come and go and change constantly. Within man, the *Ruach* corresponds to one’s personal unconscious, or as the psychologist Carl Jung would say, the “shadow”. The *Ruach* is one’s motivations and conceals one’s true feelings about issues, which may or may not be consciously known.

Herein are the masculine and feminine attributes and a synthesis of both attributes. It is these emotions that are felt strongest by the *Nefesh/Malkut* consciousness or reality. The sefirot that influence the *Nefesh* are the ones closest to *Malkut*, the triad of *Hod* (Female), *Netzach* (male), and *Yesod* (both male and female).

When the child reaches the *Ruach* consciousness (around the age of puberty), it is often misused. Instead of using the *Yetziratic* force to explore inner space and find meaning in our life, it often is used in its most primitive state of sexual activity and arousal. Sexuality is only one expression of the *Yetziratic* consciousness. Once a person matures this uncontrollable passion loses some of its power and influence. If one does not mature on this level, then they are spiritually unbalanced and sexually unfulfilled. *Ruach* consciousness, in order to be in balance, must include *Netzach* and *Hod*, along with *Yesod*. *Netzach* and *Hod* tempers the *Yesod* energy and allows it to ascend, manifesting its hidden potential. In order to make a living and support ourselves requires us to have an efficient amount of *Yesod* energy to motivate us to work and be self sufficient.

⁶ Also called the *Nefesh Behemoth* –animal soul, as even the animals have a *nefesh*.

⁷ Talmud, Niddah 30b- “While a fetus is yet in the womb a person is taught the whole Torah...And at the moment of his entry into the world, an angel comes and slaps him on the mouth, causing him to forget the entire Torah...”

⁸ Talmud, Niddah, 30b concerning the baby in the womb- “he sees from one end of the universe to the other.”

⁹ The student may want to read my booklet, “I HAVE A DREAM”.

¹⁰ Wind, spirit, breath

Netzach is the force that drives one forward to get a job done and done right. *Netzach* wants us to succeed at our job. *Hod* is the force that makes you want to have things. Material things are not unspiritual. The Scriptures teach that many of the *tzaddikim* of the *TaNak* were wealthy. Wealth is a good thing, whether it is spiritual or physical wealth. Wealth, like other material things, can be misused and abused if one does not allow the natural order of the *sefirotic* ascent.

Without the proper guidance of the next triad of *Chesed*, *Gevurah*, and *Tiferet*, the force of *Malkut* draws a person down, instead of allowing him to ascend the ladder. *Chesed* seeks liberty and freedom to do as one pleases, while *Gevurah* is self discipline, and doing the right thing is *Tiferet*. So, you can see why we need a proper balance from this higher triad to properly balance the triad below in the *Ruach* consciousness.

Human emotions correspond to the *Yetziratic* level. They are fluid like water and can be blown by every wind that comes our way. Emotions are unstable and without form. The entities that inhabit this world are called spirits. In Hebrew the word is *ruchot* or winds.

Tiferet alone offers clarity and stability of emotion to survive the storms of emotion in *Chesed* and *Gevurah*. It is the proper balance of *Chesed*, *Gevurah*, and *Tiferet* that is required for a healthy, balanced, and stable emotional state. These *sefirot* are manifested by our personality traits and influences. Maturity is required in order to develop an awareness of the forces motivating our actions and emotions. The will to do the right thing is a sign of a mature balanced individual. When *Tiferet* is developed, we have a proper perspective of right and wrong. *Chesed* and *Gevurah* reside in the unconscious since we are many times unaware of their influence. These can only be balanced by *Tiferet*. This state of being is called *yenikah* or spiritual adolescence. The mind must always rule over the heart. Emotions are not to be subdued or denied, but they must always be held in check and put in their place.

Tiferet consciousness is the inherent state wherein you exist within a known foundation with a construct and boundaries. Instead of a prison of your own making, it becomes the shelter built on a solid foundation that can withstand the storms of this life. This state means *Chesed* and *Gevurah* fine tune *Tiferet*, and then *Yesod* will be properly aligned under *Tiferet*, as will *Netzach* and *Hod*.

Next is what the sages called *Binah* consciousness. It is written in [Avot 5:21](#), “At forty, one achieves *Binah* (understanding).”

***Neshamah* (Intellect)**

The level of soul emanating *Binah* (Understanding) is the *Neshamah*.¹¹ This is the soul proper; one’s Higher Self and corresponds to the realm of the mind. It is the level of clear, detached, and removed analysis. The way we think is often influenced by how we feel at the time. The way we feel can be influenced by what we want or desire physically. Normal spiritual development is that we learn to rise above our desires of the flesh and discipline them.

Neshamah consciousness is when one begins to explore inner space. *Neshamah* consciousness requires one to be at *shalom* with their lot in life, when emotional confusion is overcome and physical desires are present but not dictating to one’s actions. This is true spiritual maturity or adulthood and the first level of the *mochin* (brains).

The correct order of ascent is physical desires, emotional balance, and then thoughtful contemplation. Justifying what is wrong or emotional imbalance to fulfill physical desires or actions is mental abuse. Man was created to work and guard the *Gan Eden* (his soul). A spiritually mature person rises to a level wherein both the male and female attributes operate in a state of harmony and balance.

One’s *Neshamah* is also one’s guardian angel and one’s destiny. The *Neshamah* (with the *Chayah* and *Yechidah* within it) always stands in the presence of YHWH, in that place which is called the supernal *Gan Eden*. The *Neshamot* of Yisrael collectively form a single spiritual Body. So when a Yisraelite violates those *mitzvot* of the Torah whose punishment is being cut off (*karet*), one is cut off, or disconnected, from one’s *Neshamah* above.¹² This is the true state of psychological exile.

¹¹ In the spiritual realms, closeness is defined as likeness or resemblance not a physical proximity. In the higher realms of the spirit there is no concept of time, space, and matter. When two levels are incompatible they need a bridge or connector between them. Thus, we need the *Ruach* as a bridge between the physical body and the *Neshamah* soul. The *Ruach* is the transmission of spiritual energy and links the physical and spirit.

¹² The “fires of hell” are merely a metaphor. There is only chemical fire and burning in the physical world, but not in the spiritual realms. The concept of “hell fire” is translated that way because we can only relate to concepts after they have been clothed with physical analogies. “Hell” is an experience that the limited human mind cannot comprehend as long as it is restricted to this physical world. It can be described as an experience of intense embarrassment and frustration, and like waking up from a dream about affluence and luxury only to face a reality of poverty and wretchedness. It is the reaction of the soul

In our glassblower analogy, we could add that the glassblower needs a tube in order not to burn his mouth. He cannot blow directly into the hot molten glass because his body and the material he is working with are incompatible. In the same manner, we need the *Ruach* as an intermediate link between the *Neshamah* and the part of the soul that rests in the human body. Without the *Ruach*, our bodies would be destroyed by the contact between the *Neshamah* and the *Nefesh*.

There is one more spiritual level that can be attained in this life. The level of *Chayah* consciousness is experienced by the sage, the prophet, or spiritualist.

***Chayah* (Divine Life- Force)**

The level of the soul emanating *Chokmah* (Wisdom) is the *Chayah*. The *Chayah* is like a “super-soul”, in that it is concealed within the *Neshamah*, and guides it. The *Chayah* can be called the spirit, or motivation within the *Neshamah* soul. This Hebrew term comes from the Hebrew words “*chai*” which means “life” and “*chayut*” which is “life force”.

According to our analogy, you have breath, the wind, and finally air resting and forming the vessel. What would come before the breath? It would be the air in the blower’s lung or the life-force of the Creator of the vessel. This is the *Chayah*. This life-force is not yet separated from the glassblower. It is the experience of the being within the realm of the Divine.

***Yechidah* (Uniqueness)**

The level of the soul emanating the *Keter*¹³ (Crown) is the *Yechidah*. Within man, the *Yechidah* contains within it that spark of the Divine which we call the *Shekhinah*. The *Yechidah* is the essence of the soul, or as the *Zohar* calls it, the “*Nishmata d’Nishmata*”, the soul of the soul. The word comes from the Hebrew word “*echad*” or “unity/oneness”.

In the glassblower analogy the *Yechidah* would be the decision to blow in the first place. This places one within the psyche of the blower himself. The unique idea to create a vessel would be on the *Yechidah* level of Union with the Creator. Essence is the highest level of consciousness. Anything beyond that is entering into the realm of the unimaginable.

The Three Lower Levels

In relationship to man, it is only the three lower levels of soul, the *Neshamah*, *Ruach* and *Nefesh* that inhabit our physical bodies. The upper two levels of soul, the *Chayah* and *Yechidah* are too sublime and lofty to fit into the body. Therefore, these two surround the body from the outside, and are called *Makifim* or auras. Another term used for the highest two levels of *Chayah* and *Yechidah* is *Atarot* or “Crowns”¹⁴ because they transcend our individual personalities. They will be internalized in the *Olam HaBah* (the World to Come).

The three souls within the body are called by their capital letters, thus they are the **NaRaN**¹⁵. Together, all five are called the **NaRaNHAY**. The **NaRaN** are also called the “*ohr penimi*”, the inner light. The *Chayah* and *Yechidah* are called “*ohr makif*”, surrounding light. As it is above, so it is below. *Z.A. (Zeir Anpin)* who is *Tiferet* /the “Man” above also has **NaRaNHAY**. He is the King of the Universe and the Elohim of Yisrael. It is *Tiferet* Who raises His Right Hand in mercy and Left Hand in justice. This is the Living Torah –*Moshiach*. This is the secret of His *Mochin* (brains).

upon confronting the ultimate perfection and holiness of YHWH after death. Time and space does not allow me to go further into this concept in this teaching.

¹³ Keter is also called Ra’avah Ila’ah-the Supernal Will. It is the raw essence of being.

¹⁴ A crown is a symbol of being able to perceive or grasp a spiritual concept with our minds. Thus, the crown transcends human intellect and sits on top of the head. In the world to come these crowns will be in their heads. Man will be able to perceive the radiance of the Divine to the greatest extent possible without losing his individuality.

¹⁵ Rabbi Chaim of Volozhin (1749-1821) has written, “The top of the nefesh cleaves to the bottom of the ruach, and the top of the ruach cleaves to the bottom of the neshamah, and likewise all of them.”

The Soul and YHWH

The Set apart Name of Elohim-YHWH (יהוה) is called **HAVAYA**. For the traditional Jewish people it is *HaShem* (the Name). YHWH comes from the Hebrew root word “*hovei*” which means being. When the letter yud (ך) is applied to a root verb, it transforms the verb from the passive to the active tense. Thus YHWH correctly translated would mean “active being” or the “being of the universe”. This is the Name by which *Ain Sof* manifests Itself to creation. Each level of the soul corresponds to one of the Hebrew letters of the YHWH and one of the four worlds.¹⁶

- YUD- ך represents the world of *Atzilut*¹⁷; the *Chayah* soul; the *sefirah* of *Chokmah*. The YUD is the symbol for the purely spiritual and the *kadosh* (holy). It is the part of the soul that is within the Higher Self and directs it towards Elohim. This part of the soul is the source of Divine communion and the prophetic. In man and the Body, it is the right brain and manifests non-verbal suprarational communication and expression. At this level all is good (*tov*).
- HEH- ה represents the World of *Beriah*¹⁸; the *Neshamah* soul; the *sefirah* of *Binah*. The HEH is the symbol for the pure mind and thought. It is the Higher Self or pure consciousness. It is the vessel for Divine revelation from the YUD. This is the level of Ruach *HaKodesh* (Holy Spirit). HEH is the left brain and manifests as rational, verbal, sensorial communication and expression. At this level most is good, but evil has its source. Herein is the Throne of Glory, the supernal *Gan Eden*, and a spark from the World of *Atzilut* is concealed. That spark is the *Shekinah*.
- WAW (VAV)- ם represents the World of *Yetzirah*¹⁹; the *Ruach* soul; and the six *sefirot*. The WAW is the realm of human emotions, and the shadow of the conscious mind. Herein the Higher Self is clothed in a cloud (veil) of conflicting and fluid like emotion. It is the heart and is manifest in feelings and passion. This is the spiritual realm of the *malakim* (angels), *shedim* (demons), and the astral plane. Good and evil are both present here and are on equal ground. On this level emotion manifests as autonomous beings, or our own personal angels and demons. Herein is concealed the Higher Self. This realm is also the lower *Gan Eden* where Adam was created! We also experience this sphere during dreams²⁰ and visions.
- HEH- ה represents the World of *Asiyah*²¹; the *Nefesh* soul; and the *sefirah* of *Malkut*. HEH is the physical world and the reality of the senses. This is the place of the EGO, the small self, the consciousness that a person calls self and is identified with their body. Here all the higher levels combine; body, soul, spirit, emotion, and intellect. This is the world where evil dominates and influences the animal consciousness of man. This is the world that Adam fell into when he fell. This is the world of the final redemption (*tikkun*) will take place. With the *tikkun* of all things, the worlds will be unified and there will be an open flow of the supernal worlds into the lowest levels.

The Body and the Parts of the Soul

The different parts of the soul are concentrated in distinct body organs. *Nefesh* is in the blood. The Torah characterizes blood as *Nefesh* when it prohibits the ingestion of blood, “*Ki hadam hu hanefesh*”, “for the blood is the *Nefesh*.” The blood of a person is his source of organic life. If blood stops flowing to a limb in the body, the

¹⁶ See the five worlds and levels of the soul in Yeshayahu 43:7-My Name, My Glory, Creation, Formation, and Complete.

¹⁷ *Atzilut* comes from the root word “*etzel*” or closeness or nearness.

¹⁸ *Beriah* comes from the root word “*bara*” meaning “to create”.

¹⁹ From the Hebrew word “*yatzar*” meaning “to form”.

²⁰ During sleep the inactivity of the body weakens the assertiveness of the consciousness, resulting in involuntary thought patterns known as dreams. The reverse is also true. If the mind is inactive, the body follows likewise, minimizing the control of the mind and inducing sleep and its fantasies. Death, therefore, occurs when either the physical manifestation of the soul has terminated due to biological impairment, or the soul has been retrieved by the Creator without biological cause. But, while the soul, at death, is no longer manifested in the material realm of existence, it remains operative on its original plane of existence, the spiritual realm. It is the body which expires upon death, not the consciousness. Energy cannot be destroyed, but it can be changed into another form.

²¹ From the Hebrew root “*asah*” meaning “to make”. It has the connotation of completion or final action in making something.

limb will atrophy and waste away. The body part that has the most blood is the liver and *Nefesh* is primarily concentrated in the liver and the left ventricle of the heart. The limbs of the body are the tools for all human action, thus bodily action, *Maaseh*, of *Mitzvot*, such as stretching your hand to give charity, or walking to hear a Torah lecture, is an expression of *Nefesh*.

According to the *Midrash*, *Ruach* is the part of the soul that “rises and descends.” This soul part rises to the mind and then descends to the body, connecting our thought with our deeds. What is the intermediary between the mind and the limbs? Feelings. All emotions stem from *Ruach*. It is also related to *dibbur*, speech, a wind that connects the mind’s thoughts to the physical mouth. Speech also connects people to each other. Speech primarily strengthens the emotions that you are feeling. Why do words have such an impact on the heart? Because emotions and speech are expressions of *Ruach* while an act is a manifestation of *Nefesh*. Our emotions usually dictate how we act, thus, *Ruach* is usually the deciding part of the human personality. It is concentrated in the heart - the source of all emotions. Feelings of purity, such as fear of violating Divine mandates are expressions of *Ruach*.

Neshamah is located primarily in the mind. The *Neshamah* is the most spiritual of the soul parts. It is pure intellect. One feels Elohim’s “breath”, with *Machshava*, pure thoughts, such as when you fully understand an abstract, correct, and moral principle.

Chayah and *Yechidah* are levels of holiness that are hardly attainable for most men. That is why they surround man and do not enter man. They form a protecting shield and occasionally send to the individual flashes of inspiration. Since these levels of soul are outside man’s essential personality they are not internalized within a physical body part.

The perfect hierarchy within man is one in which the *Neshamah* rules over the *Ruach* and *Nefesh*. Obey the clear voice of pure thought, then allow clear logic to inspire emotions and finally let pure emotions control the body and guide its lusts. In symbolic terms the ideal arrangement is mind then heart and then liver. Elohim teaches this lesson by the very makeup of a human being. Elohim placed mind (which holds the *Neshamah*) in the skull, the highest point of the body, the heart (the place of *Ruach*) and liver (the seat of the *Nefesh*) are beneath the head, thus indicating that the head should rule the others.

The Hebrew terms for mind, heart, and liver are *moach* (mind), *lev* (heart) and *kaved* (liver). An acronym of the terms is *Melek* – king. When man lives a life of mind first and then heart and liver, he is king over his lower self. Frequently, we reverse the order. Our lusts lead. For example, we desire someone else’s money, or we are lazy and seek to avoid performing a moral duty, we then arouse our heart to love that path and we employ our mind to rationalize and justify misbehavior, saying, “He did not need that money anyway, I will use it for better purposes than he,” or “The duty will be performed by someone else, I can safely ignore it.” In these instances our livers were really first, followed by the heart and then the mind. The first letters of *Kaved*, *Lev*, *Moach*, (the reversed order) spell *Kalem*, which means embarrassment, shame, and death. A life in which lusts rule inevitably ends with the unholy triad of embarrassment, shame, and then death. Man does not deserve a life of embarrassment and shame. Man deserves great honor. Man was created in the image of Elohim and as a result deserves respect.

The Influence of These Forces Within

Living in this physical world experienced by the senses is the first step for every human. Problems occur in the world because the majority of mankind never develops beyond this primitive state of consciousness. Everyone needs to develop this *Nefesh* consciousness to live a successful live in this world of *Asiyah*²². But unfortunately, often the upper worlds of the spirit are never explored, cultivated, or mastered. Within every one of us the upper realms of *sefirotic* consciousness exists.

The higher forces influence us everyday. They influence how we think, what we feel, our definitions of right and wrong, good and evil are all defined from these powers within. Dr. Carl Jung called this the teleological aspects of the human psyche. An easier way to express this is to say that there is something within all of us that is forming and guiding our lives towards some preconceived conclusions and lesson.

Most of us would rather allow these forces to control us and shape our future rather than learn to understand these forces in order to control them and thus control our lives and future. Like a ship at sea we allow these forces to toss us about by the storms in our unconscious. These are manifested in rational or even irrational moods, impulses, hunches, and the like.

²² The lower world of action.

Most people only reach the level of *Nefesh* Consciousness. Very few people ever overcome the temptation of physical desires and exercise self-control. In order for us to reach this level of consciousness we must have *Tiferet* /Harmony/*Moshiach* at the center of our Tree of Life.

Knowledge of the *sefirot*, the human soul, and the Tree of Life can help each one of us mature spiritually. We must learn to be aware of the forces within the human soul and what lies in the hidden man of the heart. Then we can work out our own salvation through the *Moshiach* Yahshua by working and guarding our *Gan Eden* in accordance with the supernal pattern.

REVIEW:

Nefesh Consciousness: the realm of sensorial desires (*Asiyah*)

Ruach Consciousness: the realm of balancing love-mercy and discipline or structure (*Yetzirah*)

Neshamah Consciousness: the realm of thought, contemplation, and detachment (*Beriah*)

