

Surveying of degrees of manifesting of god from point of view of kabbala mysticism.

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Abstract: Manifestation is one of important theology arguments in theoretical mysticism. It means the appearance of essence in attributes and names. Manifestation theory has been regarded by different schools. Jewish kabbala traditional mysticism is among these schools. In this school, the god has two aspects: 1) Transcendental aspect 2) existential aspect (name and attributes). The existential aspect is derived from transcendental aspect and it shows the degrees of manifesting of god from top to down. These decuple degrees of manifestation are called safira or safirut. safiruts are shown , in the shape of human , tree or geranium with seven branches and three knots . Tenth and last safirut is divine kingdom or shakheyra. And it is referred and mentioned as god's glory or presence of god in universe. In this article , degrees of manifesting of god from point of view of kabbala mysticism , which is most important school in Jewish mysticism has been investigated to prove the monotheism in this school. According to this point which kabbalians believe in a inductor or mediator to maintain the ascendancies of god. And in result, this mediator is the first degree of manifesting of god. And they explain the creation according to degrees of manifesting of god, mean special manifestation.

[Masoumeh- Azizi khadem. **Surveying of degrees of manifesting of god from point of view of kabbala mysticism.** *Life Sci J* 2013;10(1):1392-1401] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 209

Key Words: God-Monotheism-Manifestation –Names and attributes And kabbala.

Introduction:

Mysticism is an internal wisdom that we can't estimate a date for its appearance or assume it specific to a particular his recognition of himself, origin, aim and his peripheral world. Even though this attention, throughout the time, has been got fade or has been forgotten because of various, never eliminates entirely. Mysticism lexically means recognition and idiomatically is a manner that the truth seekers choose it for achieving and recognizing God. Each of monotheistic religions has its particular mystic tradition with common and distinct points. At first vogue in the form of oral tradition and then in the form of internal religion. Jewery mysticism at first appeared among a few and particular group and until the second era of temple, (A.D 70 that the temple was destroyed by the Romans) was being taught secretly just to few individuals. Jewery mystic in centuries 12 and 13 of A.D tended to extension in Europe, and in addition to Germany, created plenty texts in provans and Spain and promoted the kabbala religion, specially in theoretical part. In Jewery mysticism there were 3 important events that finally one of them has reached to development and in florescence apex. These 3 events are distinctive by the names of "merkava", "kabbalah" and "Hasidim". Experience and perfection era of Jewery mysticism should be researched in holy book and Moses tradition. In addition to the holy book , in "Talmud" also there are hints about cosmology and recognition of existence, on the base of internal wisdom that has been accompanied with wizardry and black magic. Some people believe that the start point collection, near the end of the second century of A.D.

Researchers emphasize on Grecian lessons, Indian Joga and also Iranian religion in second era of temple. Jewery mysticism is on the base of mysterious description and interpretation of torah as divine word, and wisemen have been searching the divine paths by obligating the holy book. Even though this religion has origin in appearance of Jewish from tenth century, and reached to its apex and inflorescence in thirteenth century. Jewery mysticism similar to theoretical. "merkava" mysticism as early and empyrean mysticism of Jewery, has been debated on the base of Goods presence intuition on the empyrean (not Goods reality). This religion emphasize on recognition of name and in this religion , the "sheyoor Ghoomas" the word "merkava" has been debated by the meaning of chariot in Hazghiyal book. This mysticism's documents are in "Hakhalot" letters or their description and "khanokh". The wayfarer after self- vigilance and passing some steges, should pass from seven "Heikhal" (salon) that have guard in each direction. In each stage he should bring with the pass stamp that is Gods hidden names. (sholam, 1389 : 93). Kabbalah religion, really is Jewery Sufism and the most important mystic tradition of them. Its two main stages are prophetic kabbalah or "Zohary" and "mashihany" kabbalah (Jewish promised redeemer) or "Loryany". This mystic disposition opens the path of conduct and deportment for the wise and is firm on theology, cosmology and recognition of creation and angele. Abdolvahab meysari has written that "kabbalah is from a Hebrew word that means sequence and acceptance of the past generations heritage. Kabbalah originally means oral

and from generation to generation heritage of Jewish and is by the name of oral religion.

This word got a new meaning near the end of twelfth century and was used by the meaning of kind of "khakhamy" changed knowledge and Sufism. Individuals who are conversant and familiar with secrets and mysteries of Kabbalah (Hebrew maghobalim) mention themselves as individuals who are familiar with divine benefit. Kabbalah is one of the terms that alludes that means Torah's mysteries. The Sufis were being mentioned as phrases like "yordi merkava" that means people who came down on ship imona" that means devout men, and "Bani hikhlay milk" that 5, p175). The most important mystic opus in this age is "Zohar" that has been written about 1280 of A.D and Kabbalah religion has been stabilized by this book. "Zohar" is a description and an interpretation on the holy book. Zohar shows that the creation has a divine inside and describes the "sefirahs" (manifestation stages) theory. Kabbalah mysticism in 1429 after the exile of Jews from Spain, continued its life in Palestine and was affected by "attitude to Mashiah (appearance of redeemer) lessons.

In this age, German Loriai Isaac taught a group of followers until that his lessons became famous as "Loriai Kabbalah". Loriai said "the first work of God in creation process is "Tzimtzum" act or pluck and constringe. In seventeenth century of A.D, the mysticism lessons of Loriai Kabbalah, had spreaded among Jewish society and the promised anticipation and attitude to Christianity had developed on the base of that. Some people believe the Jews Holocausts in Europe as the plot of such thought. The news of Christianity appearance was heard among the Lavan (a city in southern border of France) Jews and was spread throughout the Jewish society. This person was "Shabbetai Savi" (1626-1676 of A.D) that many people were advertising for him. The most of his followers had inhabited in east of Europe. One of the significant mystic attitude is "Hasidic" movement. Shabbetai Savi and his son, Judah and his student, Eliazar ben Judah are individuals who organized the German Hasidic movement. In this school, piety, asceticism, bearing aspersion and malison, being inattentive to laud Gloria, fondness and love to serving people and its most important principle, the God's love and kindness is visible. In Germany Jewish mysticism (Hasid) has been distinguished by rely on piety and morality. Hasidic Gnostics in order to seeing "Kavod" (divine glory) had to have a life joint with pietism, hesitation and self-vigilance and in social relations had to pay attention to altruism, even with non-Jewish people. This life was resulting to true love to God finally, that was leading to his satisfaction. Among Hasidic people, there are magical ingredients that are Gnostics swamping result and mysteries of script mixture. Divine attitude to

immanence that is similar to all, there is among Hasidic peoples' opuses that is their mystic theological reflection. In century 18 of A.D, Hasidic religious bustle appeared in Ukraine. This bustle concentrated on sensations and emotions, and freed the people from Jewish religious zeals, limitation. Israel originator of this movement. Bal Shem Toor's teachings are theoretically derived from "Tzimtzum Loriai" theory.

Reb Dovid Baer that is a Hasidic preacher of Mezeich Baer, is one of the followers of Bal Shem Toor. He propagated the term of "truthful" or "perfect man".

God's essence

Jewish religion, pride itself because of extension of God's essence concept. Jewish Gnostics also believe that God's essence is indescribable, while "Merkava" mysticism describe a human like God but at the same time express his essence, like a King; high, holy and ungetatable.

1-High, essential and internal or infinite (EnSof) aspect that they were describing it with a term which has been borrowed from new-platonic philosophy or with the mediator of anthropological concepts.

2-Empyrean aspect that originates from divinity's inside and essence and includes ten aspects, that is by the names of qualities (middot), powers (kohot) and heavens (sefirot). These divine powers are imagined in shape of supernatural human or tree that God is contemporary in two aspects: the appearance and the inside. (Kaviani, 1389:35-36)

In Kabbalah mysticism, God has two aspects: the existential (qualities and names) and the non-existential (EnSof). The existential aspect is issued from the non-existential one. The existential aspect that is universe of divine qualities and names, is God's creative words and creation aspect and is the same old time human shape that is God reveal shape and the Sefirot is organs of his body. (Shariatmadari, 1379: 72). Many founders of appearance, were delating the Kabbalians to attitude to duality in theology, because of these two aspects.

But because they didn't want to involve in God's likening cases in the holy book, and furthermore in order to show God's loftiness from these cases, believed in these aspects for God.

Intermediator in creation:

In Jewish mysticism, in order to keeping God's loftiness from the creatures, and at the same time eliminating the distance between God and the creatures, they believed in an intermediary in creation.

Filon Eskandarani (a Grecian jewish philosopher) used this term in jewish tradition. In "kabbalah" and "Hasidim" school, the equivalent of this term is called "Shakhina" (the presence of God in the universe) and "kard". According to teaching of jewish theology, God is individual and at the same time, is straight to essence, absolute and extensive pure existence; He doesn't occupy and space or place, but he has a command of all of objects and in spite of that, he is an undescrivable and super-thought existence and is comprehensible just through intuition. Filon, was guided to concept of intermedior creatures, because of affects of this belief and emphasis on God's loftiness, in order to fill the distance between God's essence and materialist universe. The highest of these creatures is mind (Nous) or logos that is primary, primordial and old time dispatch. Logos, in the opinion of filon is absolutely lower than God and must sorted in group of creatures, but includes many other creatures and has priorship and superiority on them and is the intermedior and medium of God in creation of this universe. Filon believed that the logos is a non-physical essence and God's non-physical word or God's speech and at the same time internal and high and in form of an obedient and intermedior creature which God reveals himself through it and it is doer. (Shariatmadari, 1379: 68).

Shakhina:

"Shakhina" means God's shining and magnificence or his presence in universe, specially in holy places. From the first day that seely sacrosanct's essence created the universe, was always wishful that in habits amonge his creatures in worldly universe, but he did not perform it. But when "Mishan" was inaugurated, and seely sacrosanct's essence manifested his "shakhina" within it, he said" write that universe has been created today". (Bemid Barreba, 13:6). "Shakhina" or empyream in kabbalah religion is girl's female origin and queen of divine sources universe (sefiroth). Indeed shakhina, the last sefiroth, is in shape of a girl that although her birthplace is a phase of light, she must be wondered of far lands, that is symbol of her separating from her divine origin. Not only she is always in affliction, but also in shape of God's bride, girl or queen, is mother of every Israeli person.

Abraham Helvi, who is Loria's student, in 1571 has been "shakhina", in shape of a crying and wearing black woman, beside the Nobeh wall in Jerusalem that is crying for her youth day's spouse. (Sholam, 1389: 298). In kabbalah, other empyream or shakhina's bynames are divine king's wife and queen. She is israel's virgin and underside mother

(versus bina or eminent mother) and because is carrier of divine message directly, they know her as God's manifestation. And at the same time she also forms mystic skeleton of Israel society. She is a mirror and on the other hand, is the prism of divine manifestation. She reflects the lights which she has received from "Teifareh" or kind by "Yasod", to it and on the other hand by breaking those lights which are result of sefiroth's unity, brings out them and creates the universe. (shaya, universal meaning, 1971; P, 57). "shakhinah" is called "kard" by "Hasidim". Kard means that in the opinion of Hasidim, that phase of God which is sent down by his honor. For human, is not creator God, but is his first creature or first emanation. This kard is the major sting ray that is called "shakhina" and is like ruahha-kadesh or holy spirit. (sholam, 1389, p170). Shakhina is God or his visible magnificence, not the God himself. Because God has two form: the visible and the invisible or the existential and the nonexistential. In Hasidim school, "shakhina" has other concepts such as "korob" (adducent angel that is visible magnificence) or holiness or magnificence which these two concepts are divine eqstern and western concepts which defend God's majesty and empyream. (Shankai, 1388, P206). God has revealed this light or divine magnificence for all of prophets and according to time's condition, always has manifested himself in various forms for Gnostics of later centuries. The seeing of "kard" was end of german jewish Gnostics wish. (Epstain, 1388, P278). This school has emphasized on appearance and manifestation mysteries more than creation mysteries and God manifests through "kard".

Manifestation:

Jewish Gnostics thought of manifestation, name and qualities in order to recognition of God. They never believe that God's essence is describable and recognizable. They believe that it is uncomprehensible and undescrivable like islam and more over they believe that God is alive. One of the complex topics of jewish mysticism is sefiroth topic. Sefiroths are God's qualities that creatures has been created according to those. The sefiroths are also called God's manifestation. There are ten sefiroths and often are showed like a tree, concentricity figures or like a candlestick with seven branches and three ties. (Boker, 1389, P136).

In kabbalah, creation has manifestation and appearance concept. God's manifestation is realize from up to down stages unit it reach to creation stage. These manifestation stages are called "Sefiroth" or "Sefiroth". These ten sefiroths are not enumerated as some stages in order to reaching to God, but they show the divine manifestation stages

which have cooperation together and are complement of each other. They are ten names of God which altogether form the divine major name and are not separated from God."God is their essence and they are God's essence. (Zohar, VI, 70A, 11B). The existence of these sefiroths is from Ensof and they are simulated to human. Because the essence of God is undescrivable and because one can reach to a description of it just through symbol, the Ensof has communicated with the world through names and qualities and at the same time is like and similar to the Sefiroths. Word Sefiroth is accult world of language, the world of divine names. Sefiroths are creative names which God's honor appropriates them to himself. (Sholam, 1389, P283).

These ten Sefiroths are God's manifestations which various schools have expressed them in different forms. But all of these school have agreement on torah. Sholam, (a scholar and professor in jewish mysticism field) has written that "Torah in the opinion of them is a alive poem which revives in its mysterious life that beats and gurgles among unlimited superficial cortex, during its vivific meanings, unit reaches to deep and spiritual meaning of torah that is also accommodation of indigenous religion with novel mystery of torah. (Sholam, 1389, P61).

List of the Sefiroths:

1. keter: crown
2. Hokhmah: wisdom
3. Bina: Foresight
4. Gedullah: magnificence or Hesed: love
5. Gerurah: dignity or din: mercy
6. Tifrtet: beauty or Rahamim: mercy
7. Nezah: immortality
8. Hod: glory
9. Yesod: truthful man or yesod olam: the basis of universe.
10. malkut: empyream or Atarah: Tarek

From century 13 and after it, a Sefiroth that its name was "Dat" or "Shenakht" was placed between the "Hokhmah" and "Bina" that is not a separate Sefiroth but has a coordinator role. (Daghighian, 1376, P370). Sefiroths are showed in form of human or tree and a candlestick with seven branches and three ties. According to exit travel (25: 31), the details of making of seven branches –condlestich in Sina mountain, has been showed to mosed by God. This candlestick is made from a piece of gold. Its seven branches and three ties in kabbalah tradition are symbol of single universe of ten Sefiroths. The left branches of this candlestick is symbol of divine anger qualities and the right branches show the divine mercy qualities. Both of them are centralized

in central pillar and balance position. The quality of each of these qualities, adjusts the other. (Boker, 1389, P136)

The stages of the Sefiroths:

Sefiroths are divided in 3 group in "Zohar"; "the first group forms a triple set that strengthing as divine thought manifestation. The first Sefiroth is called "keter" and is the demonstrator of the first stage of divine creation, similar to volition in Ben Jebron's philosophy.

Keter became the appearance cockle of two parallel Sefiroths, the Hokhmah (wisdom) and the Bina (understanding). With these two Sefiroths we are looker of duality principle influx, that according to kabbalah view point, is running throughout the word. And kabbala mentions it on the basis of the man and woman's sexual relationship. With predicat of this principle to the first triple set, we can say that Hokhman father is male element and active principle in world, because he has plan and map of the universe with its all boundless phases and movements, in himself, hiddenly. On the other hand, Bina is passive obtained and receptive mother or dissociation and separation principle". (Epstain, 1388, P285).

"The second triple set of God is interpreted as the moral power of universe essence inside that is originated from the first triple set that introduces it as thinker power of the universe's essence inside. These Sefiroths are the divine major names or the mystic crowns of the holy king. The tenth and the last "sefireh" is called "empyream" or "shakhinah" that is explanatory of the all Sefiroths' coordination and implys to the presence of God in the universe. This "sefireh" also is called "shakhinah" or "internal presence" (Epstain, 1388, P286).

The definition of the Sefiroths:

Ensof: This term is not in the holy book and "Talmod" but in jew mystic religion it is mentioned as the God unknown essence.

"This is when God has not created the universe but it has been in shape of "Ensof" which then explicated itself by the name of "Yehreh" in the form of "sefiroth" or "Adam kaddamon" in order to other its names and qualities, such as "sheday" and "Elohim" and ..., remain unknown. According to kabbalah's view, these name are originated from its nature not a humanely thought.

Because a God who is hidden in himself, could be named just through metaphor, by the help of words and in mystrical way, which they never are his real names. (Shankayi, 1388, P196).

Keter: keter and other nine Sefireh are Ensof's existence phase. Keter is not explainable but through declaring.

Because it has not any shape and form and introduces itself in "exit travel", part 3, verse 14 "Ehieh, Eshe, Ehieh" (I am that I am).

In this case, meant in "Ehieh" phase which is the unchangeable and absolute essence and is called "In", keter doesn't accept multiplicity, but it is single and the other nine "Sefiroths" manifest from it like nine flames of a luminous lamp. In this position which is single, there is not subtraction between existence, super existence or inexistence; and there is not any revolt and chaos. Keter is a principle which concurrently is recognized through both "In" and "Ehieh". It means that "keter" is "Ensof" which concurrently has existence and inexistence, while each of the possibilities also has its specifications. (schaya.l, universalmeaning, 1971, PP36-38). While each of these possibilities also names its specifications, the keter (crown), this "Sefirah" is the first unveiling of God and stater of his divine name. This "sefirah" includes whatever that there was, there is and whatever that continues to live.

Wisdom (Hokhmah): wisdom is divine existence shine which everything is created from the rays of its sparks. Each spark is the initial sample of nature and essence of everything which are united with God's existence and this existence is the same initial wordly sample and each spark is as its endless sun. In wisdom, God knows himself as all of creatures. Because wisdom is end of dualities and oppositions. (Shnkayi, 1388, P, 199). Wisdom is of God's mercy qualities. This "Sefirah" is the divine wisdom and tact and intelligence shine in human.

This quality is equilibrated by anger quality in adverse direction of itself, means "Bina". (Boker, 1389, P137).

Bina: Wisdom is manifested through "Bina" or foresight in universe. Bina, not only could be as rationality, but also, could be as a task which has divided among the objects and is cause of distinction. She is the heavenly mother that is by the name of mere totality of all separation, and all of phases was formed in it but they are still safe and immune in divine wisdom's unity which in they think of that. (Shalam, 1389, P287). Bina is the first quality of anger qualities. This concept is a symbol of divine intuition and it means the resistance and durability in accepting the tradition and using wisdom in human. (Boker, 1389, P137).

Hesed: This sefirah is the result of marital of the father (wisdom) and the mother (Bina). This is the first God's cosmic radiate that he awards it to creatures on the base of their need level.

He is bound up to limiting the creatures in order to manifesting his kindness in them and he performs this work through wordly adjudication tool or the "religion". This power or "religion" is derived from "Bina" or distinction and fore sight. He keeps the religion like a dark seed in his luminous inside and during the growth, this seed gets a shape of the special sefirah. Although it seems anomalous apparently, at the same time is its complement. (shankayi, 1388, P202). Hesed is of mercy qualities.

This sefirah is the symbol of divine and humanely circumstantiality such as laxity, heedlessness, boon and love which is equilibrated by "Gerurah", a anger qualities. (Boker, 1389, P137).

Gerurah (anger): Anger is indeed the denegation of his single reality refusal which at first manifested in form of comic darkness or vacuum and placed in all scattered creatures which its opposite point is the "Single" without any peer. But God's kindness and boon which is divine infiniteness confirmation, and is running in all finite creatures, dominants the anger exclusive action, and fills out and lightens the dark and empty cosmic space with its radiate and spiritual presence in everywhere. Therefore the static anger of creatures is finite so they are distinctive; and if the creatures are classified according to infiniteness and limits, this anger changes to kindness and benefice. Indeed God's anger is negative aspect of his kindness and benefice in appearance and because everything is recognized by its opposite, so anger is the opposite of kingness and kabbalah says "in everywhere that there is God's anger, there is also his kindness and vice versa. Because both of them are united". (schaya. Luniversul meaning 1971 P.48). "Gerurah" shows the divine bale and also humanely universe order and his flair and the provisions and rules. (Boker, 1389, P136) "Tifrtet" (mercy), "Nezah", "Hod" and "Yesod":

Tifrtet or God's mercy, Forms the boundless and beatific coordination in possibilities. This coordination is potential in "keter" and outcrops in tifrtet in shape of prime and special samples, while the qualities of each of them combine with each other. Nezah or victory is a creator and absolute power that by enlivening the creatures, creates the revealed universes. This sefirah is male. Hod or magne ficence and glory of God that is female is originated from victory in order to while she creates the multiplicity universe, shows that among all numerous and superficial phases, a unity is hidden. And these phases have origin in a unit. (Shankayi, 1388, PP202-204).

About 6th and 9th safirehs it has mentioned that "Tifrtet means beauty and wellness and yesod means origin and basis ... Tifrtet, that the holy spirit flies

over it, is the heart of hearts that the essence of objects in habit in it. Yesod is the base and basis of everything which exists. This concept means "ego" in humans; the same thing which is base and basis of awareness. (Bokey, 1389, P136). The 9th sefirah, Yesod, outside of all upper sefiroths which all intertwine with king's phantasic face, when breaks down in "Shakhinah", is interpreted as life breeding powers which they act dynamicly in total world.

The divine vita runs in mystic breeding act, out of indigenous depths of this sefiroth. (Sholam, 1389, P295).

Adam Kadmon:

In the opinion of jewish scientists, this principle that human has been created like God, is indicative of human's has been created like God, is indicative of human's preponderance than the rest of creatures. "because God has created the man like himself. (appearance travel, g, P6). Jewish mystic religion simulates the sefiroths which are issued from God, as tree and human and simulating to human is derivative from the holy book and is mentioned as primordial human (Adamkadmon).

Sefiroths are imaged in a particular order, in shape of human, means the Adamkadmon (the prime man), with passive circumstantiality which lie in left hand, while the creatures which are the result of alliance of both sefiroths, have a position along the central vertical line. Keter (dihim) is in head and is dominant on total organism, while malkut (majesty) locates in below. The sefiroth's domain is Asilot (issuance) world. Nevertheless, their influence domain spreads to 3 other worlds, where they start their real activity (Epstain, 1388, P, 286). Adam Kadmon technically means perfect and general man of the sefiroths. Moses D.Leon says "Yes, he is the collector of all divine powers that is in creation book. (Sholam, 1389, P299). So like the world is full of weal and evil, he also is the basis of weal, evil and sin. In his alive organism, he is reflector of God's hidden vita. Man is a merely spiritual creature basically. His ethereal form and shape which covers him and thereafter transformed his body's vital order, places in contrast of visible and evident and a nature which his body performs it now. Sin was cause of his acquiescing to materialist existence, and because of sin's poison he was born in pollution of materialist vita. (Sholam, 1389, P299). In the opinion of jewish gonstics, unity in initial of creation, was abiding between Ensof and Shakhin but because of the initial sin the unity was discreted, shakhina was deported and the divine grace was cutted from the world. Rejoining of shakhinah to Ensof, restoration of the damaged initial unity and

then renewal of without obstacles grace of divine love and mercy are goals that man was created for realization of them. (Epstain, 1388, P288). Adam has not spoken about the first sin clearly in zohar.

Because he doesn't want to disclose the secret which torah didn't reveal. But "Shamon Ben Yohay", says ironical in this book that "Sefiroth plummeted on Adam in shape of vita tree and wisdom tree, means the first and the last sefiroth. Adam, inested of try to keeping their basic and original unity and in result, the wisdom and vita domain unity and gifting the salvation to the world, separated them and located worship of shakhinah in his mind without understanding their unity with the rest of sefiroths. Thus he became the abstacle of running of a vita which is running from a domain to another and instead of it, brought the distinction, separation, dissociation and soleness to the world. (Sholam, 1389, P301). Each person is bound that by reaching to God and moral and spiritual perfection, trys to restore and renewal this lost unity (yihod). But the highest ration in realization of this desirable perfection must be performed in processional form and by Israel society. This is a responsibility which made responsible for them through electing them. (Epstain, 1388, P289).

Names and qualities:

In jew religion, God has many names: such as Niglot (appearance), Nistarot (inside), Abot (father), Ral Taghamot (vengeful God), El Gheno (zeal God), El Ela (high God), Elo kino pa Rahamim va Haslihot (moon God who has mercies and beneficence), Noseh Aven vayshe va khata a (sin and offense forgiver) (Exit, 3417, P6), Memit (God who gets the creatures' life) mazmor, 33, P11), Eni yeshon lef eni ehron (I'm the first and the last) (Ashia, 12: 48), Hegavel (great God), Hekipor (powerful), Sibet Hasibot (the causer of causes) Elat ha Elot (the first cause), Miokhad (immortal God), Zakh (sublim-ate). Kabbalah followers know torah as an explanation about God's name whose structure is stable on the unspeakable name of God or a name with 4 letters (y, h, v, h). This lookout has been declared in zohar the mystic book. (Shankayi, 1388, P165).

Yahovah, the major name:

The major name, in islam is general of all divine names and qualities some people believe that nobody knows that, even the prophets and saints and just God know that and some people also believe that term "Allah" is the major name and their intention is not just the terms. Jews also believe that God has reverence this name specificly. Although the recent jews do not permit using of the major name, except to special individuals, it seems that

using this name in only book era, had not the embargo of the next era. Adding "Ya-h" or "Ya-ho" as suffix to the individuals' names such as (Yashiah-Yashiyaho-Hezghiah-Hezghiyaho) which even after the Babylon bondage, was usual and widespread among Jews, is the sign of that the using and pronouncing of the name with 4 letters, was not forbidden. But in beginning of Jewish scientist's work, we see that this name just was being pronounced in prayer and worship ceremony in "Beit Hamighdash" temple and it seems that such law has been enacted in that time: "In "Beit Hamighdash", the major name, in way that is written, is pronounced too, but in out of "Beit Hamighdash" it is performed in different way. (Kohan, 1382. P. 49). From "Mishnay" era and after that, God's name was not mentioned frankly, except in the temple. One of the Jewish erudites of 3th century of A.D, has issued such a fatwa: "Anyone who pronounce the major name which have 4 letters, in way that is being written, Frankly he has perpetrated a mortal sin." (Pasighya, A 148).

The root of Yahova:

Buber believes that: maybe this name is the expansion of word "hova" which it means "he", because the Arab tribes were using it for God in religious revival era and it had meaning of single.

The Sufies also use word "yahova" in meaning of "he" in their recitation. "hova" means "he" in Arabic and Hebrew and in this culture it is used when word "he" has become understandable. (Buber, 1993, P50).

The meaning of "Yahova":

"Yahova", the God's name, when is sent down on Moses said "Ahiya, Eshe, Ahia" means "I am that I am, but Jews nation knew it with meaning of "he is" which also have meaning of the unchangeable and absolute. Birth travel, part 33 shows that when the name "Yahova" is mentioned, the intention is God's mercy quality. (Shankayi, 1388, P171).

In pointing to Israel's God, Elohim accompanies with Suffix (ha-Elohim) and plural verb and adjective and Iot means the "real God" (Peydayesh 13:20 and Khoroj 4: 32). This name which is numerated from major names after "Yahova", benefits the same "Yahova's holiness" and points to God's justice and judgement aspects, while "Yahova" bodes to to God's mercy. (Talmod, Briosht Reba, 3/33)

Rashi Believes that God has raised the universe on basis of justice which is raised from mercy. Other wise of that and on basis of mere mercy, was impossible. (means on basis of two name, "Yahova" and "Elohim") (Encyclopedaijudaica, vol 5, P1059).

"Elohim" is a name which is attributed to God and it has happened after the separation of eye from mind, but a bridge has been formed on this terrible abyss. (Sholam, 1389, P289).

Accommodation of prophets with the sefiroth :

The kabbalahians who are the followers of God's appearance in the sefiroth's manifestations, believe that each prophet is the symbol of appearance of one sefiroth which forms their prophecy and mission. Indeed in historic dimension, each of the prophets was responsible for imparting of divine message's mission and manner, by the name of that sefiroth for his nation. For example Honor Moses was embodiment of "Bina" that its cosmology wisdom, at the same time is universes' law mother.

Honor Abraham is embodiment of "Hesed" which is universe' kindness, Isaac is embodiment of religion which is his power and Jacob is embodiment of "Tifret" which is beauty and coordination among all phases and possibilities and is illustrator of God's presence in everywhere and Messiah is embodiment of God's wisdom that shows his rescuer presence. Other prophets also are the weaker manifestations of the sefiroth. (Shaya, universal..., 1971, P. 87).

Accommodation of God's name with Sefiroth:

Name "Yahova" is formed from 4 letters (Y, h, v, h) and each letter is the explanatory of one of the divine reality stages. This major name is general of all names. Realization of God's holy names such as "Yahova" and "Adonay" (patron and lord) depend on sefiroth's wisdom. Because sefiroth is explanatory of God's names for mention, of course each name alongside its concept has one letter of that 4 letters of "Yahova". For example "Ehieh" is proportional with "keter" and "Yah" and points to the wisdom. Elohim if be general, is Bina name, because in this name all the realities of name "Yahova" turn up in God's wonderful manifestation. "Al" means "single God" or "Elohi" means "my God" which point to the far and high gods, mean absolute single manifestation in distinctive symbols is religion and means bale, and shows "Yahova" shafieh, "Tifret" or beauty than not only includes God's presence in every where, but also assimilates his high from with his form which is present in everywhere. Means Y, h tv, h. (Shankay, 1388, P. 211).

Conditionality of the God's names:

As some qualities have been mentioned for God in Quran which imply to similing him to human, (يدالله (God's hand), وجه الله (God's face), these qualities also there are in Jewish religion and holy

book. In attributing these qualities to God, there is difference of opinion among Jewish sages. Some sages believe they are allowable and some say they are forbidden. For example:

- Seeing God by his eyes and ears. (Khoroj 24, 10-24 and Numbers 8: 12)

- Spiritual states such as love, detestation, happiness, anger and joy.

(Talmud, Bershith Reba and Hagiga, 5b and Makhilta 18:19).

- Yad in meaning of hand or right hand (Ashia 12:49)

- His sitting on the heaven.

- His descending for knowing that what is happening on the earth or revealing himself (Khoroj 18:19).

Moses Ben Meymon believes that, the terms which have been used in the holy book must not be attributed to their superficial meaning.

For example "Rokob" is common with "Rakb" literally but they are different in meaning: One meaning is riding of human on animals. "and he was riding on his donkey".

He believes that using "riding" of God on the heaven as a metaphor is a strange and interesting simile because "Rakeb" is supreme than "Markob" and is not from its type. And "Rakeb" moves the "Markob" in any form which he wants and "Rakeb" is apart from "Markob" and is not connected to it. God is such it. Because he is the motive of high heaven that each locomotor moves by its movement and in addition, God is also apart from heaven. This simile is not without. (Ebn Meymon, 1924 A.D, VI, PP32-34). Or the 3 terms of "Ra'y", "Nazar" and "Hezy" which have been used in meaning of seeing with eye. But each of them is used as a metaphor for wisdom perception. "Ra'y" means seeing with eye. For example "and Jacob saw that there is a well in the desert." (Khoroj, 10: 24). In the opinion of "Ebn Meymon" the intention is wisdom perception, not seeing with eye. Because eye just realizes the material in its special specifications such as color and in special direction, but God is superior than that be realized through this tools. "Nazar" sometimes means seeing with eye. For example "and if somebody look at the earth" (Numbers 8:12). "Hazy" also means seeing with eye; but this meaning is used as a metaphor for heart perception too. For example "God's word to Abraham was in the dream". (Ebn Meymon, 1924. A. D. VI PP32 and 34).

All religions try to believe that "the absolute" is free of qualities, because he is high and superior than every thing and because of it, human is created from him. According to it, the Jewish tradition prefers to approximate God to man by metaphor

and qualities in order to be cause of recognition of him, although it has in mind the back wash of this mentalist. Many verses of the Koran, at the same time, kithes the sublimity of God's essence. (Shankayi, 1388, P167). Recognition of God is not possible except through his names.

Azrael (the pupil of the blind Isaac) describes God as the hidden of hidden. And knows him as the general of the creatures. Because all of creatures are within him and he is within them. He is visible and hidden too. He is visible because the resurrection of all creatures is from him and he is hidden because no one can find him in anywhere. (Epstein, 1388, P284). We should not attribute the descriptions to God likewise attributing them to man. Because he is a super human reality. Isaac Ben latif says: "All of the names and descriptions are as metaphor to us not to God." (Sholam, 1389, P. 274).

Jewish Gnostics, against some philosophers who believe that the recognition of God is limited to apophatic qualities, believe the affirmative qualities.

For example God is alive, wise, capable and bountiful. They in addition of affirmative qualities, attribute the moral qualities to God, such as the clement, merciful, powerful, ... Then is developed a theory among the thinkers that they believed that should not use the metaphorical qualities about God, but they prefer to express the main qualities such as vita, wisdom, and power of God in declaring¹ shape. Any type of the metaphorical quality kithes that what he is not. For example God is wise, it kithes that he is not unwise. (Shankayi, 1388; P. 166). Moses Ben Meymon divides the believers of God's qualities in 2 groups and says both of them are wrong. The first group believe that God is material and recount face, hand ear and eye for him, and the second group believe in God's declaring from any type of moral a material qualities but they have proved the affirmative and essence qualities for God and know him as access to essence or exact of essence. This group also are not into declaring any way. But the real declaring is believing that God is sublimate and absolved from and quality and denying every quality. (Ebn Meymon, 1924.A. D, P 126). As mentioned before, he believes that God has not any name except "Yahova". It means that the other names become nobler and superior than this name.

Because God who is unique and single and without accessory, has all the pure perfection, names and qualities. In Zohar, in cantation of Elyahonabi (prophet Elyas or khezr) has been mentioned that "God"! in every world you are single, not like a number which comes in

¹ Declaration of incomparability

accounting." (Shankayi, 1388, P, 165). Espinoza in his book which its name is morality, knows the Gods qualities (knowledge, power, vita,...) as selfsame of his essence. He has mentioned that "God's power is selfsame of his essence" (Espinoza, 1364, P. 55), and also knows the God's existence as selfsame of his essence and has mentioned that "God's existence and essence is one thing and are the same" (Haman, 36). He knows the God's essence and all of his qualities as eternal. As he has mentioned about this case that "God and all of his qualities are eternal" and explains that "his purpose of these qualities, is the affairs which are indicative of God's essence. Means that they belong to essence quiddity of God. So the qualities theirselves requiring the quiddity, and because the quiddity is eternal, the qualities are eternal too.

Concluding:

Among gnostics, specially who rely on particular religion, with relinquishing from some disagree ments, there are many common points. As in Islamic teachings. That man has the khalif and deputy position of God on the earth, in mystic anothropology, in order to reaching to that position, the prefect man hermetic is expressed which is particular to prophets and saints. Man in order to reaching to the highest degree of recognition, means monotheism, must pass some states and positions. Entering to this path without any quide which is mentioned as "Khezr or Morshed" in practical mysticism, is accompany with risk of misdirection. In jewish mystic school (Hasidim) also the term of "sadigh" (truthful) is prevalent. Sadigh (truthful) or the perfect man, because of concentration on God's essence, in addition to himself can help the other in order to adduction to god too. Sadigh or Tzaddik has been a honest and upright man who is as a holy and luminous person, one of the ten light's manifestations (sefiroth). In jewish mysticism, because of the first sin of man, Shakhinah has been deported and God's grace, has been wasted. Jewish Gnostics also know the man as a sinful because of the first sin, but in Islamic mysticism man is not a sinful but also is as he general of all divine names and qualities and even position is higher than the angels.

The jews know their selves and their religion as the God's chosen but t he Islamic Gnostics such as "Ebn Arabi" knows the islam as such and the rest of the religions as stars. In kabbalain mysticism, God has two form: The existential (names and qualities) and the inexistentia (En sof). The kabbalaians in order to keeping the God's ascendancy from the creatures, believe in a inductor in creation. In the kabbalah and Hasidim school, the equivalent of this

term is called shakinah or kavd. Creation, in kabbalah, has the appearance and manifestation concept. God's manifestation is realized from up to bottom until reach to the creation stage. These manifestation stages are called Sefirah or sefiroth.

The Sefiroths are divided in anger and mercy qualities which adjust each other. In Islamic mysticism also the manifestation justfys the multiplicity of the names and qualities. "In man's aspect, the manifestation has 2 dimension: outside and inside. The outside is testament world and the inside is the invisible world. (Wiliam chitic, 1389. P117). Islam believes that the recognition of God is possible through acts and qualities and by their manifestation of course God's essence is innocent of be understood by human' limited wisdom, then many grandee believe that it is not understandable. They divide God to affirmative and apophatic qualities, essence and act. Islam believes that God is innocent from alliance and incarnation. The kabbalahians who are the followers of God's appearance in Sefiroths' manifestations, believe that each prophet is appearance symbol of one of the Sefiroths which forms their prophecy and mission too. Indeed, in historic dimension, each prophet was responsible for mission and manner of God' divine message signification by the name of that sefireh, for his people. In accommodation of the sefiroths, of the religion and the holy Abraham as symbol of Hessed.

In Islamic mysticism, in Ebn Arabi's look out in Fosous Alhekam, in accommodation of divine names on the prophets, the perfect man is the general of the divine names and "Mohamadiyeh reality" that is the lord of all external creatures;

By the name of divinity, is the divine general name and the symbol of the major name "Allah". Adam is the symbol of wisdom, Noah is the symbol of declaring and Abraham is the symbol of sincere friendship of God. The most important issue which in jewish gnostics' theology, is caused by the holy book is a attitude depend on assimilation. Although the Moslem Gnostics also offer a metaphoricall picture from God, they contemporary stress on declaring too, and finally express the summation theology between the assimilation and declaring.

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12/22/2012