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**“Gnostics and Politics” – Kabala “The Essential  
Teachings of Jewish Mystics”**

*by*  
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We have all come from the indescribable and unfathomable source of light beyond time and space.

We are here to recognize and rejoice in the realization of the true nature and purpose of our lives.

We are both in this world but not of it.

We have the divine reality, the soul residing in our hearts as well as the companion self that is how we interact and learn to mimic the divine light until we arrive at a wholesome mode of being and that is the intended purpose of our lives.

Human beings are the most perfect designed vessel to contain and reflect the light of God. Throughout history, the Prophetic appointments have risen from among us to provide the keys to accessing the universal treasure trove residing in the heart of every human being.

Kabala means in Hebrew to receive. Kabala is the method of the Jewish mystics, of approaching the Abrahamic realization of the Unitive Reality and achieving the potential transformation from a state of darkness and ignorance to that of knowledge and light.

It is, to this day a living transmission, practiced wholly, and in part, throughout the world.

Over the centuries, due its universal nature, Kabala has been practiced not only by Jews, but also some Christians, Shamans, Madonna and others, with interest in self-realization and the occult.

Circles, dedicated to the study of Kabala, were frequented by Muslims and Sufis, in Spain and visa versa.

It was during the height of Muslim Spain that Kabala evolved into what is today the present body of works and practices.

Kabala's teaching is essentially, that there is a Unitive Reality and emanating from that essence is Light. That light has brought about all other discernable realities and is the true operating dynamic source of creation.

Kabalists say that mankind is the potential receiver of the fullness of that Light and by becoming aware and attuned to the higher world's fulfillment true joy becomes possible to attain.

In Kabalists cosmology there was, before time and space, only the existent One.

That, One, was unknown, without partner, form or name.

This Singularity is what we now refer to as God.

According to the Kabalist cosmology, God wanted to share His Light so He created a vessel, which would be the receiver of this endless light. (the dot at the moment before the big bang) But the vessel wanted to be like the light, and it wanted to share. But God was not in need of receiving because He is infinite and without need, so there was no arena for the vessel to share. This brought about a great constriction arising from the need of the vessel to share and that constriction focused at one singular point and then exploded into being, the "Big Bang."

Mankind emerged and was imprinted with this pattern, both a receiver of the Light and the want to share the Light as a conduit of the divine reality.

Human beings are in a state of only receiving that Light, with only the potential of sharing the Light. This state is called by Kabalists, "The Bread of Shame".

We are all in a state of The Bread of Shame, until we let go of that constriction/restriction and become the conduit/vessel through conscious intention of sharing the Universal Light.

Which we will come back to later in this talk.

According to mainstream Kabalists there are three main sources of Kabalist teachings.

The first and originator of these teachings was the Prophet Abraham, who wrote a book called the Sefer Yetzira or The Book of Creation. In it is outlined how all things in the world are not simply limited material forms but they are meanings become form stamped with a divine word that read in its entirety makes up the vision of the divine reality.

The second is the Torah and its commentary the Talmud. The Prophet Moses brought this out and it is called in Kabalistic terms the Book of Branches. The Torah,

according to Kabbalists is not merely a collection of historic events and stories of the Hebrew people, but rather a coded language that can only be deciphered by initiates in Kabbalist codes and numerology.

The third and most recent book that most of today's Kabbalists refer to is the Zohar. The actual author of this work was the Spanish Kabbalist Moses b. Shem Tov de Leon. It is a collection of poems, stories and excerpts from the Torah and the Midrash another important secondary source.

Kabbalists say that there are only two dynamics operating overall in the whole of possible experience.

The first is Light and the second is Satan.

The Light is giving and contains all potentials and possibilities

Satan is the energy of distraction. He is the one who instigates and acts as a protagonist of doubt, fear and uncertainty. In Kabbalist tradition Satan is a honored teacher and the means of potential transformation.

This is illustrated in a story from the Zohar in which a Great King is grooming his son to take over and rule the kingdom when the King is gone. The King was concerned that his son had not been exposed to the "ways of the world", untested he feared that once exposed he may slip and lose sight of his royal destiny. So the King plotted to have his son taken out of the gates of the palace on an excuse to visit a newly constructed monument, there it was planned that he would meet a harlot and be seduced. When the King's son met the harlot he felt the urge in his blood, but he remembered he was on his father's work and rebuked the harlot and made his way back safely to the palace. The King was pleased.

This story is meant to illustrate and honor the "means" to the boy's transformation. The harlot is a myth of Satan, tempted he inwardly turned from that possibility towards "his father's work" the higher within.

Generally speaking, this is how Satan is viewed as the means to transformation from the lower to the higher.

Kabala teaches that there are three modes of being.

The first is Reactive, the second is Proactive and the third is Transformation.

Reactive is the world of the limitations of the five senses and the giving in to the suggestions of Satan.

Proactive is the conscious development of the sixth sense and that is the awareness of the light and the higher worlds. It is the conscious referring to light and mimicking light that is the door and path to transformation.

One of the great contemporary Rabbis of Kabala illustrates this dynamic through the following story:

There was a salesman selling computers who was a student of Kabala. He worked strictly on commission so the more he sold, the more he made. One day, while attending to a customer, he determined to keep the principles of Kabala at the forefront of his mind and heart. After interviewing the customer and understanding her needs, he realized that the computers in this shop did not have the features she needed, and that it would best serve her to go to another store where they had what she was looking for. He could choose the way of satan and convince her to buy this computer, knowing that the customer would not find satisfaction in her purchase, or he could choose to serve his higher purpose and send the customer on to find what she really needed. He chose to serve the higher purpose, knowing that they would both be best served by that decision. He trusted that by the same power that brought this customer to him to fulfill a need, other customers would come that wanted exactly what he was selling.

The Rabbi continues and asks: why do we want money?

We want money to feel secure, to be fulfilled. So it is not money we are seeking but the joy and intangibles that come from it. The salesman was delighted instantly with himself and the customer was delighted to be well served. Both got out of the deal more than they would have had the salesman turned from the higher referencing to which is proactive and allowed his selfishness or reactive self to dominate. He further elaborated that unless we are mimicking the attributes of the Light we will always be limited to the realm of shadows and the five senses only.

The Rabbi continued to illustrate the intrinsic need to mimic the Light with the following example:

If you had a friend who always paid for your lunch, at first you may feel honored and good, but after several times you would say, "Hey! Wait a minute! I want to pay for lunch this time." This is the nature of our human self. We want to share, to reflect the qualities of the Light. If we are not referencing the higher and acting as a conduit of the higher nature above, we will fall into attributing that very nature to ourselves and loose connection with the upper worlds.

Mankind has been gifted with free will.

Free will is what makes it possible for the self to progress from the Reactive to the Proactive and eventually be gifted with transformation.

Kabbalist look at the human mind as analogous to a radio or an antena.

According to Kabbalists teaching the mind has no original thought. All thoughts are created from the attention of the free will towards either the Light or Satan. When the mind is confused it is receiving divergent streams of energy from both Satan and the Light. When the mind is at ease it is receiving more of the energy and attributes of the higher worlds and less from Satan.

Thoughts and images are stored in the individual and collective memory of mankind and accessed through images in life.

The key to freeing oneself from the repetitive nature of bad habits and consequences is to develop a keen sixth sense of the higher worlds and the Light and make conscious, proactive intentions to hear and focus on the Light.

This is where the tree of life or the ten Sephirot plays a role in helping and guiding the mind towards the higher and establishing a pattern or cosmology to live by.

The Ten Sephirot are the main archetypes or attributes of the Light as they refract and cascade into seventy-two combined attributes according to the teachings of Kabbalah.

According to Kabbalistic cosmology, Ten Sefirot (literally, Ten Numerations) correspond to ten levels of creation. These levels of creation are ten different ways of revealing God.

1. *Keter*/Crown – Divine Plan/Creator/infinite light/*Ehyeh Asher Ehyeh* – I AM THAT I AM (Supreme/Total Consciousness)
2. *Chokmah* – Divine Reality/revelation/*Yesh me-ayin* – being from nothingness (Power of Wisdom)
3. *Binah* – Understanding/repentance/reason (Power of Love)
4. *Chesed* – Mercy/Grace/Love of (intention to emulate) God (Power of Vision)
5. *Gevurah* – Judgment/strength/determination (Power of Intention)
6. *Tipheret* – Symmetry/balance/compassion (Creative Power)
7. *Netzach* – Contemplation/Initiative/persistence (Power of the Eternal Now)
8. *Hod* – Surrender/sincerity/steadfastness (Intellectual/Observational Power)
9. *Yesod* – Foundation/wholly remembering/coherent knowledge (Power of Manifesting)
10. *Malkuth*/Lower Crown – Kingdom/physical presence/vision and illusion (Power of Healing/Accomplishment/Level of Realization of Divine Plan)

### **Ten Sefirot and physical sciences**

Notable is the similarity between the concept in Kabbalah that the physical universe is made of Divine Light, and the modern concept in Physics that it is made of energy. Moreover in Kabbalah, Divine Light is the carrier of consciousness.

“The human soul is a part of the Creator [that is, Divine Light]. Therefore, there is no difference between Him and the soul. The difference is that He is

the 'whole' and the soul is a 'part'. This resembles a stone carved from a rock. There is no difference between the stone and the rock except that the rock is a 'whole' and the stone is a 'part'". (Yhuda Ashlag, Introduction in *Ha-Sulam*.)

Thus, a human's consciousness is a part of the Divine Consciousness, where the rest of the infinite Divine has been hidden from the human. This kabbalistic concept that consciousness is an aspect of Divine Light is similar to the protoscientific hypothesis that the electromagnetic field generated by the brain is the carrier of consciousness. In other words if the hypothesis is correct, consciousness would be an aspect of light (electromagnetic radiation) and not an aspect of the physical brain *per se*.

The Ten Sefirot mediates the interaction of the ultimate unknowable God with the physical and spiritual world. Some students of Kabbalah suggest that the Sefirot may be thought of as analogous to fundamental laws of physics. God's "Restriction" (Tzimtzum) within the spiritual levels is often compared with the Big Bang in the lowest physical level. Just as the resulting gravity, electromagnetism, strong force, and weak force allow for interactions between energy and matter, the Ten Sefirot allow for interactions between God and creation.

The idea that the Sephirot are analogous to the scientific view of the universe has played a huge role in the present popularity of the Kabbalist teaching. Further to this point is that today we are all witnessing a ground swell of interest in the wisdom teachings of all paths and Islam has a role to play in communicating the wholesome teachings it has to contribute.

I close with hoping to share with you all today the need to go outside our "own" system and approach.

Today we are living in a world interconnected like never before. I believe and have experienced a great benefit from the study of teachings "outside" of the historical context of Islam. Wherever I wandered in these other gardens I found the same honey to be made. It has in the case of studying the Kabbalah for the past two months made some of our own teachings expand and I have a new appreciation for the fullness of our blessed path.

It has also made me see more others like unto myself the common root we have all emerged from.

There is no doubt an inspiration can be had, that during the great period of Al-Andalusia Spain, Jews, Muslims and others bonded together in their individual search for truth and transformation. Many well known like the great Jewish physician and scholar Maimonides, his son frequented the circles of the Sufis.

Today we are living again as one community and the same opportunities exist for sharing the light of God.

I pray that we all look beyond the labels we identify ourselves with see and accept the living and divine in each other.

Fatiha

