

CHAMSA

The *chamsa* is the open hand which is giving. The eye of the *chamsa* is the “good eye” which focuses on the good.

In every moment of our present reality there is something to be thankful for as well as something that we are lacking. The good eye represents seeing the good in our present moment and focusing on what we have to be thankful for.

A foundational understanding of the Kabbalah is that G-D created the world only in order to bestow goodness to the creation. We learn that everything we are going through has a role to play in the process of our coming to experience ultimate goodness. The Kabbalah explains that if we had even the smallest realization of the goodness that all creation is coming to experience, we would already be in a state of complete ecstasy and joyfulness. Every moment that we are focusing on the good in our present moment and what we have to be thankful for, we are getting a little closer to the truth. Every moment that we are complaining about something that we are lacking, we are going deeper into the illusion.

Although the Kabbalah discusses a particular balance of our inner states of thankfulness and lack, we learn that most of our spiritual work is the work of focusing on the good and that which we have to be thankful for.

The Kabbalah explains that our Divine source is giving unconditional love, with absolutely no need or desire to receive. The Kabbalah explains that the spiritual work we have been given, is the work towards transcending our external nature of desiring to receive, to embody our inner spiritual nature of pure giving. In the expanded spiritual consciousness of truly caring for the other, we become united with, and able to experience, our Divine essence.

Within the hand is written:

רצון לקבל בעל מנת

THE DESIRE TO RECEIVE IN ORDER TO . . .

Below the hand is written:

להשפיע

GIVE

In high spiritual levels of consciousness, even the act of receiving becomes an act of giving.

At the top of the hand is written: אהבה LOVE and שלום PEACE.

The letter *Hey* ה , depicted near the top of the *chamsa*, represents the Divine Presence, which becomes revealed within the act of giving. The letter *Hey* is the numerical equivalent of 5, which reflects the five spiritual worlds, or levels of consciousness, described in the Kabbalah. These 5 spiritual levels are reflected in the five fingers of the hand. The Kabbalah explains that everything in our physical world is reflecting inner spiritual aspects of reality.

At the top of the hand, to the right and left, are the first and last letters of the first three words of the verse from Psalms:

פותח את ידך ומשביע לכל חי רצון

YOU OPEN YOUR HAND AND SATISFY THE DESIRE OF ALL THAT IS LIVING

These two, 3 letter sequences, are Divine names used in Kabbalistic meditations and are associated with spiritual awareness.

At each corner is the Hebrew letter *Chet* ח which is equivalent to the number 8. The number 6 represents the physical world, as there are 6 directions of space: North, South, West, East, Up, and Down. 7 represents the spiritual, the *Shabbat*. 8 represents the transcendental. The spiritual evolution of consciousness is bringing us to transcend self interest, enabling us to experience our Divine Source in the state of pure giving.

We have 8 strings on each corner of the *tallis*. $8 \times 4 = 32$. לב *Lev* HEART is 32 in numbers. The first and last letters of the Torah are א and ל which spells *Lev* or heart. Our heart is symbolic of our experiencing the Divine presence.

At the left is written הדיש which is the number 365, and at the right is written חמג which is the number 248. Together this comes to 613 and reflects the 613 *mitzvot* or spiritual practices of the Torah. 365 *mitzvot* focus on the development of our ability to overcome receiving in a way that is only self serving. 248 *mitzvot* focus on developing our ability to attain the elevated state of pure giving and unconditional love.

It is explained in the Kabbalah that everything in our physical reality reflects a deeper spiritual reality. Although our spiritual self transcends time and space, our physical body is in some way a reflection of our spiritual form. Each of the 613 *mitzvot* corresponds to a very particular part of our physical body and a corresponding aspect of our spiritual being. The spiritual practice of each *mitzva* works to purify a particular aspect of our self-desire, enabling us to experience an aspect of Divine revelation in the transcendental state of unconditional love.

The spiritual practice of Kabbalah, the inner spiritual practice of the Torah, involves working towards attaining the expanded consciousness of pure giving in the realization of the unconditional love of the Divine.

Tzfat Gallery of Mystical Art

www.kabbalahart.com