KABBALAH
FOR
HEALING
AND
SPIRITUAL
GROWTH
KABBALAH FOR HEALING
AND SPIRITUAL GROWTH

A BRIEF OVERVIEW

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Dr. Raphael Rettner is a Palmer College of Chiropractic West graduate and has been in practice since 1982. Dr. Rettner is one of the most highly skilled and respected chiropractors in the United States. He has made numerous radio and T.V. appearances, is the author of *Vegetarian Cooking for People with Allergies* and has produced several DVDs including: *End P.M.S Now!, The Ultimate Diet,* and *Twelve Causes of an Unstable Spine.* He has studied both force and non-force techniques such as Advanced Biostructural Correction, Applied Kinesiology, Biophysics, Gonstead, S.O.T. and over a dozen others. With a combination of creative thinking and an insatiable quest for knowledge, Dr. Rettner has developed several new and exciting chiropractic techniques. Since 1994 he has taught these in his Applied Trigger Points seminar to chiropractors all across the United States, Australia, Canada and England.

Raphael spent a month studying Kabbalah with Kabbalah teacher, David Friedman in Safed, Israel. He also took various Kabbalah classes for 3 summers at Elat Chayyim, a spiritual retreat center which was in upstate New York and is now located in Connecticut.

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Introduction:

I. *Kabbalah* – The word *Kabbalah* means wisdom that is received. This stems from the root *Kabal* meaning “to receive.” A master has to teach it to a disciple. It is a received system. The *Kabbalists* speak of creation as taking place in five general stages or worlds (The 4 Worlds and Adam Kadmon), each succeeding world further removed from the divine. Finally, on the physical world, G-d’s presence is completely undetectable.

II. Adam Kadmon (Primordial Man)

Serves as a kind of interface between the Infinite Creator and the finite creation. It constitutes an almost complete oneness with the divine light that flows into it and cannot be properly called a “world.” Its primary function is to hold back G-d’s light so that it does not overwhelm creation.
HOW TO USE THIS BOOKLET

1. Read the descriptions of the qualities of the Sephirot.
2. Determine which Sephirot is out of balance either by knowing through understanding, by muscle testing or by dowsing with a pendulum.
3. Read the sections in the Bible on the archetypes related to the Sephirot, chant or meditate on the names of G-d and call on the angels related to the Sephirot to help strengthen you. You may also correct the imbalances by testing which psalm or Bach flowers will bring in into balance.
4. You may test the various organs to see what is out of balance related to the Sephirot. Take the appropriate remedy for that organ.
5. You may want to ponder on the Sephira related to the day of the week during that entire day. For example, on Sunday, ask “How can I develop more chesed, (loving kindness)?”
6. You may wear clothing related to the colors for each day of the week. If you wish to transmit the influence of, e.g., kindness from the Sefirah of chesed, meditate on a color
associated with this Sefirah. If you wish to accomplish something through the transmission of judgement, wear red clothes. Then meditate on the tetragrammaton depicting it in red letters.²

7. When you make an amulet to transmit chesed – love, draw the necessary name in brilliant white letters. Those involving judgement are drawn in red and those pertaining to mercy in green.²

8. Muscle test for imbalances on the 5 levels of the should and find the appropriate psalm to read and Bach flower remedy to take.

9. Determine which of the four worlds – physical, emotional, intellectual and spiritual – is out of balance. Do the prescribed activity to bring it into balance.
## Chapter 1: THE 4 WORLDS:

<table>
<thead>
<tr>
<th>WORLD</th>
<th>QUALITY</th>
<th>MORNING PRAYER</th>
<th>ACTIVITY</th>
<th>CHANT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asiyah</td>
<td>Physical</td>
<td>Bichot, Hashachar, Korbannot</td>
<td>Yoga, Dance, Healthy Diet, Fixing the world</td>
<td>It is perfect</td>
</tr>
<tr>
<td>Yetzirah</td>
<td>Emontional</td>
<td>Baruch Shemar, Ashrei, Halleluyah, Yishtabach</td>
<td>A warm moment of connecting, opening the heart</td>
<td>You are loved</td>
</tr>
<tr>
<td>Beriyah</td>
<td>Intellectual</td>
<td>Shema</td>
<td>Studying, learning to understand</td>
<td>All is Clear</td>
</tr>
<tr>
<td>Atzilut</td>
<td>Spiritual</td>
<td>Amidah, Alenu</td>
<td>Meditation, working towards becoming the I am</td>
<td>I am Holy</td>
</tr>
</tbody>
</table>
1. **Atzilut** – spiritual
   Devine intuition. Beingness with G-d in the soul’s aspect of *chaya* and *yechida*.

2. **Beriyah** – intellectual
   We seek to understand the blueprint of the universe. Where the *Neshama* is rooted.

3. **Yetzirah** – emotional
   The inner experience of feeling, or deep emotion. The world of *Ruach*.

4. **Asiyah** – physical
   The world of action, including action for spiritual purpose.
Chapter 2: Five Levels of the Soul:

<table>
<thead>
<tr>
<th>SOUL LEVEL</th>
<th>UNIVERSE</th>
<th>NAME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yechidah-Unique Essence</td>
<td>Adam Kadmon-Primeval Man</td>
<td>APEX OF YOD</td>
</tr>
<tr>
<td>Chaya-Living Essence</td>
<td>Atzilut-Nearness</td>
<td>YOD</td>
</tr>
<tr>
<td>Neshamah-Breath of Pneuma</td>
<td>Beriyah-Creation</td>
<td>HEH</td>
</tr>
<tr>
<td>Ruach-Spirit</td>
<td>Yetzirah-Formation</td>
<td>VAV</td>
</tr>
<tr>
<td>Nefesh-Soul</td>
<td>Asiyah-Completion</td>
<td>HEH</td>
</tr>
</tbody>
</table>

III. The 5 levels of the soul

The soul is our direct connection to spirituality and thus to G-d. It is our true self. It always relates to the inner dimension of reality, the reason why everything exists.¹

1. **Nefesh** (basic, resting soul that keeps you alive) – out breath. It is the lowest part of the soul that interfaces with the physical body, a person’s unique energy field. It is the animal passion soul having to do with aliveness, movement, vitality and instinctual drives. It is located at the hara point, midway between the navel and the pubic bone.⁵ It
is the aspect of action. Everyone is given a Nefesh. By refining oneself, one is granted Ru’ach. Nefesh can be activated by doing meditation exercises that shift primary identity from the body to Nefesh. Nefesh is manifested in tai chi, yoga and swaying during prayer. ³

2. Ru’ach (wind)- A holy, spirited presence. Pranic life breath. The constant on-going energy of creation that keeps the soul alive. It is an animating power of vitality with direction. It suggests growth and going beyond boundaries of self. When you transcend and feel the spiritual presence of the world around you. At the highest level, this becomes the experience of Ru’ach Ha Kodesh – divine inspiration. It is located either at the nostrils or at the center of the sternum. ⁵

3. Neshama – The emotional quality of the soul. The surrounding light or aura. The in breath. The ability to have thoughts and to express them, to direct thoughts and to share them. ³ The spark of G-d’s pure goodness. On this level, you not only
become aware of spirituality, but also of its source. It represents a very close intimacy with G-d. ¹

4. *Chaya* (living essence) – The will to live. *Chai*, the Hebrew word for life, is similar to the Chinese word *chi*, which means life force. The part of the self that is in eternal union with G-d. The experience of being within the realm of the divine. It is the auric sheath or luminous egg located 6-8 inches above the crown. It is known as the 8th chakra. *Chaya* is our connection between the luminous egg and the next dimension of ourselves. It is your soul hovering over you, the transcendence of your being.

5. *Yechida* (unique essence) – It is the point of connection with Adam Cadmom, our star body. The soul spark that connects you to G-d. *Yechida* is located approximately 18 inches above the crown chakra.⁵ It relates to the individual psyche and to creative ideas, and intuition. It is essentially identical with the divine.
Chapter 3: The 10 Sephirot:

IV. The 10 Sephirot

Sephiroth – When G-d constricts his light, he gives man the ability to receive the ultimate gift of existence from him, and specific qualities are made manifest in a way that his creatures can relate to them. Sephiroth derives from the Hebrew words meaning sapphire, brilliance, communication, book and number. Sephiroth are the 10 sayings of the story of creation. They are the ten manifestations of the Kaballistic Tree of Life, of reality as it emanates from the Ein Sof, the beginningless and endless G-d. Each Sefirah represents an attribute which is an expression of G-d’s greatness. Sefirot were created to provide a ladder upon which one could climb to the highest spiritual levels. We bind ourselves to G-d by imitating G-d’s attributes. As a result, we resemble the creator and enjoy the greatest possible degree of closeness to the divine. They are often depicted in an
anthropomorphic array paralleling the human head and body.

1. *Keter* (crown) – Mercy, will, man’s inner volition. Two golden cherubim (holy angels) stood facing each other on the top of the ark of the covenant in the Holy of Holies. The ark contained two stone tablets, inscribed with the 10 commandments. These represent the right brain (*chokmah*) and the left brain (*binah*). The space between them (*Keter*) was seen as an opening into the spiritual dimension. G-d told Moses, “I will commune with you, and I will speak with you from above the ark-cover from between the cherubs, which are on the Ark of Testimony.” In concentrating his thoughts between the Cherubs on the Ark, a prophet was able to enter the prophetic state.

The prophetic light from G-d flows through the space between the cherubs.\(^1\) It is also a space for the holy angels to fly down Jacob’s ladder and whisper prophecy to us in the form of intuition.

2. *Hochmah* – Intuitive creative flashes,\(^4\) new ideas.

3. *Binah* – Analytical understanding.

5. *Gevurah* – Strength to set boundaries, directed love,
   
6. *Tiferet* – Centered compassion, a harmony of loving kindness and restraint.

7. *Netzach* – Dominance, endurance, steadfastness.

8. *Hod* – Beauty, grace and empathy.


10. *Malkhut* – (Kingdom) The sanctuary at the spiritual dimension, G-d’s feminine presence, receptivity.

11. *Da’at* – The ability to express one’s thoughts to others. To connect.
DAILY SEPHIROT QUESTIONS

1. Keter – What can I do to develop my spirituality and to become more like G-d? How can I follow G-d’s will today?

2. Hochmah – What area of my life would benefit from new idea and insights?

3. Binah – What area of my life do I need to sort out and ponder today in order to give me a deeper understanding?

4. Chesed – What can I do to open my heart and be more loving to myself and others today?

5. Gevurah – What boundaries do I need to set in my life to prevent burnout? Who do I need to be strong of firm with?

6. Tiferet – What can I do to feel more centered and balanced in giving and setting boundaries?

7. Netzach – What area of my life would benefit from me being more persistent?

8. Hod – What can I do to make my surroundings, my body and my clothing more beautiful?
9. Yesod – Who can I connect with today in a deeper way? What creative activities haven’t I done for a while that would bring me joy? How can I make my sexuality more holy?

10. Malkhut – What areas of my life do I need to become more receptive to? More grounded in?
### SEPHIROT, NAMES OF G-D, ANGELS AND ARCHETYPES

<table>
<thead>
<tr>
<th>Sephirah</th>
<th>Name of G-d</th>
<th>Angel</th>
<th>Archetype</th>
</tr>
</thead>
<tbody>
<tr>
<td>Keter</td>
<td>Ehyeh Asher Ehyeh</td>
<td>Metatron</td>
<td></td>
</tr>
<tr>
<td>Hochmah</td>
<td>Yah</td>
<td>Raziel</td>
<td></td>
</tr>
<tr>
<td>Binah</td>
<td>Elohim</td>
<td>Anpiel</td>
<td></td>
</tr>
<tr>
<td>Chesed</td>
<td>El</td>
<td>Tzadikiel</td>
<td>Abraham, Miriam</td>
</tr>
<tr>
<td>Gevurah</td>
<td>Elohim</td>
<td>Barakiel</td>
<td>Isaac, Leah</td>
</tr>
<tr>
<td>Tiferet</td>
<td>Adonoy</td>
<td>Michael</td>
<td>Jacob, Hannah</td>
</tr>
<tr>
<td>Netzach</td>
<td>Adonoy Tzevaot</td>
<td>Uriel</td>
<td>Moses, Rebecca</td>
</tr>
<tr>
<td>Hod</td>
<td>Elohim Tzevaot</td>
<td>Raphael</td>
<td>Aaron, Sarah</td>
</tr>
<tr>
<td>Yesod</td>
<td>Shaddai, El Chai</td>
<td>Gabriel</td>
<td>Joseph, Tamar</td>
</tr>
<tr>
<td>Malchut</td>
<td>Adonoy</td>
<td>Sandalphon</td>
<td>David, Rachel</td>
</tr>
<tr>
<td>Da’at</td>
<td></td>
<td>Nuriel or Shakmiel</td>
<td></td>
</tr>
<tr>
<td>Sephirah</td>
<td>Day of Week</td>
<td>Color</td>
<td>Organs/Kaballah System</td>
</tr>
<tr>
<td>----------</td>
<td>-------------</td>
<td>-------</td>
<td>------------------------</td>
</tr>
<tr>
<td>Keter</td>
<td></td>
<td>White Brilliance</td>
<td>Crown of Head</td>
</tr>
<tr>
<td>Hochmah</td>
<td></td>
<td>Gold</td>
<td>Right brain</td>
</tr>
<tr>
<td>Binah</td>
<td></td>
<td>Silver, Yellow or Green</td>
<td>Left brain</td>
</tr>
<tr>
<td>Chesed</td>
<td>Sunday</td>
<td>White, Silver, Purple or Blue</td>
<td>Right arm</td>
</tr>
<tr>
<td>Gevurah</td>
<td>Monday</td>
<td>Blue, Red or Gold</td>
<td>Left arm</td>
</tr>
<tr>
<td>Tiferet</td>
<td>Tuesday</td>
<td>Green, Yellow or Purple</td>
<td>Heart area</td>
</tr>
<tr>
<td>Netzach</td>
<td>Wednesday</td>
<td>Light Pink, Yellow or Orange</td>
<td>Right of pelvis thigh, kidney, ovary, testicle</td>
</tr>
<tr>
<td>Hod</td>
<td>Thursday</td>
<td>Dark Pink, Orange or Green</td>
<td>Left of pelvis thigh, kidney, ovary, testicle</td>
</tr>
<tr>
<td>Yesod</td>
<td>Friday</td>
<td>Orange, red or Purple</td>
<td>Male genitals, tongue</td>
</tr>
<tr>
<td>Malchut</td>
<td>Saturday</td>
<td>Blue, Black or Brown</td>
<td>Female genitals and mouth</td>
</tr>
</tbody>
</table>
SEPHIROT ACUPUNCTURE MERIDIANS

1. **Keter** – From the transverse processes of C1 to C3 up to the bregma on the right in males and on the left in females. It also runs from just superior to the glabella up to the bregma. C3 and the glabella are the entrance points, the bregma is the exit point and the junction point is at the hairline on the metopic suture. The test point is on the bregma.

2. **Hochmah** – From the posterior arch of C1 on the right running in a straight line to the most superior part of the occiput. The entrance point is at the C1 on the right. The exit point is directly above C1 at the most superior part of the occiput. The test point is midway between the entrance and exit points.

3. **Binah** – The same points as Hochma, on the left side.

4. **Chesed** – From the nipple line in the interspace between the 3rd and 4th Rib on the right to the tip of the middle finger on the right palmar surface. The entrance point is on the nipple line in the interspace between the 3rd and 4th rib on the right. The exit point is on the tip of the middle finger on the right palmar surface. The junction point is at
the center of the right on the antecubital space. The test point is on the center of the palmar surface of the right wrist.

5. Gevurah – The same points as chesed, on the left side.

6. Tiferet – On the interspace between the 4th and 5th rib running across the midline of the chest from right axillary line to the left axillary line. The entrance point is on the right axillary line on the interspace between the 4th and 5th ribs. The entrance point is on the left axillary line on the interspace between the 4th and 5th ribs. The junction point is at the center of the sternum at the level of the inter-space between the 4th and 5th ribs. The test point in on the right axillary line between the 4th and 5th ribs.

7. Netzach – On the nipple line from the bottom of the ribs, down the center of the thigh to the patella on the right side. The entrance point is at the bottom of the ribs on the nipple line. The exit point is at the center of the superior most aspect of the patella. The junction point is midway between the entrance and exit points. The test point is one inch superior to the junction point.

8. Hod – The same point as netzach, on the left side.
9. *Yesod* – A straight line running from the center of the umbilicus to the center of the perineum. The entrance point is just inferior to the umbilicus. The exit point is in the center of the perineum. The junction point is just superior to the pubic bone. The test point is on the genitals.

10. *Malkhut* – The same points as yesod on women.

11. *Da’at* – Three equidistant points directly under the chin and three equidistant points at the atlanto-occipital junction.
Chapter 4: Kabbalah and Prophecy:

Moses was the master of all prophets. The mishnah says that “Moses kibel (received) Torah on Sinai.” He transmitted the keys for entering the prophetic state of Joshua. These keys constituted the Kabbalah tradition. Joshua transmitted it to the elders, and the elders transmitted it to the prophets.

When the temple was about to be destroyed, the prophet Ezekiel was shown a vision which was to signal the end of a thousand year period of prophecy. This vision is known as Ma’aseh Merkavah, the discipline of the chariot. This vision found in the opening chapter of the book of Ezekiel, contains explicit direction for attaining and entering the prophetic states.

Rabbi Akiba (50 – 135 C.E.) possessed the Merkavah (chariot) tradition. Many sources attribute to Rabbi Akiba the authorship of the Sefer Yetsirah (Book of Formation), one of the oldest and most obscure Kabbalistic texts.

The Zohar (Book of Splendor), one of the main pillars of the Kabbalah was taught by Rabbi Shimon bar Yochai
around 135 C.E. Rabbi Moses Cordovero (d.1570), known as Ramak, and Rabbi Isaac Luria (1534-1572), referred to as the Ari, two of the greatest Kabbalists of modern times, built their entire systems based on the Zohar. The Ari used to take a passage from the Zohar and meditate on it until the meaning was revealed to him. Without the Ari’s teaching, the Zohar wouldn’t make any sense at all. The main work of the Ari, the "Etz Chaim" (Tree of Life) is the theoretical foundation of the Kabbalah. The “Pri Etz Chaim” (Fruit of the Tree of Life) teaches meditations that can be applied to daily situations and how to develop meditative techniques based on the Ari’s teachings.

There are three types of Kabbalah: theoretical Kabbalah, meditative Kabbalah and practical Kabbalah. The theoretical Kabbalah gives a description of the spiritual realms. The Sha’arey Kedushah, Gates of Holiness, by Rabbi Chaim Vital tells how to meditate kaballistically. The Raziel Hamalakh, the Angel of Divine Mysteries is one of the few books in print on the practical or magical Kabbalah. The main work on magic is Shoshan
Yesod Olam, the Rose Foundation of the world, of which one manuscript exists.¹
Chapter 5: Spiritual Testing:

Step by Step

After clearing out the primary physical and emotional problem, use the handmode 2-4 (spiritual). Place it on the sternum and test the arm. If it tests strong, tap the hand mode on top of the skull at the bregma to input the problem.

Then say: “If your innate intelligence is willing to cooperate with us, your arm will go weak with a ‘yes’ answer. Give me a ‘yes’ answer.” Test the arm and it should go weak.

Then ask: “Is your primary problem spiritual? Do you have an imbalance in any of the Sephirot?” If weak, test for each of the following: Is there an imbalance in keter, chokmah, binah, chesed, gevarah, tiferet, netzach, hod, yesod, or malkhut? Therapy localize the meridian. Then test the meridian for Bach flowers.

Ask: “Would your primary spiritual problem benefit from reading one of the Psalms?” Psalm 1-75, 75-150, 1-35, 35-45 etc. Keep testing until you find the appropriate psalm. Give the patient the psalm and the affirmation to
read. After they have read the psalm, retest the meridian and the hand modes for primary problem and spiritual. The meridian should appear strong and the hand modes should both appear weak.
Chapter 6: Meditation and Kabbalah:

1. To transcend from Nefesh to Ruach meditate on YHVH in the color yellow.
2. To transcend from Ruach to Neshama meditate on Yah in the color green.
3. To transcend from Neshama to Chaya meditate on Elohim in the color blue.
4. To transcend from Chaya to Yechida meditate on Ehyeh Asher Ehyeh in the color violet.
5. To bring on sleep meditate on Elohim in the color yellow.
6. To bring about abundance meditate on Elohim in the color green.
7. Visualize the Hebrew letters only in the appropriate color.
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