

Entities and Energies and the Astral Self

From Gershon...

No less than it is arrogant for us to assume that our earth is the only planet in the universe teeming with life, is it arrogant for us to assume that we and our visible tangible mineral, plant and animal neighbors are the only beings on our **own** planet. The ancients implored us to acknowledge always that we have barely a clue in regard to the mystery – or mysteries – of our earth, let alone our bodies, let alone our souls, let alone the possibilities of un-defined living breathing entities meandering about in the empty chasms of the unknowable.

There is a lot in this material realm of ours that is unseen and often even un-sensed, like electron-microscopic bacteria, ultraviolet rays, sound waves, supersonic and subsonic sounds, various forms of radiation, and so on.

And then there are entities undetectable in the corporeal sense.

Virtually every aboriginal people believes in the existence of such forces, be they perceived as external, such as spirits, or internal, such as our very own Shadow Selves – or what I like to refer to as our “Veiled Selves.” Which of these is the real deal matters little, only that they be acknowledged as influential in the course of our life processes.

True that the term “energy” or “entity” has been knocked around a lot and cast about like a game of horseshoe. This is only indicative of (1) our sense of the existence of something beyond our own, and (2) our sense of the existence of something beyond our grasp or capacity to name, identify or define even if it were standing right in front of our noses saying “Hello.”

The principle of the matter is, that everything created is essentially incomplete in two ways: (1) having been created, it implies that once upon a time it wasn't, and (2) in its presumably finalized form, it's still got a ways to go, meaning it can still age more, do more, become more; so in that sense too, nothing is complete, even in its so-called completeness. And even if it might appear to you complete and whole, it is nonetheless lacking to some degree by virtue of it not having existed prior to becoming.

The fact is that nothing is in itself complete but is rather in a constant state of **completing**, or moving in that direction even though it never gets there. That being said, everything is being moved onward and outward to this very moment from the time Creator or Intelligent Design or Darwin first called

forth the eruption of Its creative intent to burst forth, to implode and erupt into what then became the unfolding of that Intent, or what we call Creation.

The ancients therefore interpreted the famous “Let there be light” of Genesis as “Let it erupt,” since in that particular story’s original language – Hebrew – the word for “light” (*ohr*) actually translates more literally as “erupt.” Light, after all, is essentially an eruption of something from out of nothing. Every time you flip the switch or light a candle, you are kindling an *eruption* of ---hmmmm, can’t really name it, can you? Energy? Entity?

How can you define something that wasn’t there and just became? You can describe what it does and how you experience it, but you cannot name it. Calling it flame, or light, only tells me what it does, not what it is. In the aboriginal nature of language, we refer to something by what it sounds, not by what it is. In Hebrew, for instance, we refer to flame as *aishhhhhhhhh*. What is it in essence? An eruption, a response to a prehistoric conjure-call when **Creator** first chose to allow Its intent to erupt into **Creation**.

So, at times we may sense more than other times the unnameable, undefinable force behind the primal eruption of Genesis as more of a living force in that it remains as active now as it was then, albeit perhaps not at the same degree of intensity. But it is there. It exists. It is alive. It is the Living Resonance of the unspeakable ineffable mystery we glibly refer to as “God” streaming through and around and within and without all that exists, all that was called into being at the beginning of the beginning. And at times, or under certain circumstances, we might encounter it more vividly and sensually than other times or circumstances.

And sometimes we may experience it in a way that feels threatening and foreboding and sometimes friendly and welcoming, for that is the nature of the continually eruptive force of Genesis. It is always and has always been a force operating in the mode of translating, interpreting, bringing to realization the primal intent of Creator.

In this respect, it could be mistranslated, so to speak, by our misuse of that which of this force streams through or around us in any given moment, which translation – for better or for worse – would then live on until someone comes around to re-translate the mistranslation and restore it to its intended Intent, as in performing a “space-clearing” ceremony in a home. The clearing out of “negative energy” is then very much about retranslating the mistranslation of the force of Genesis which streams through everything always.

This is why the shaman or medicine man or wise woman or *ba'al shem* (Hebraic version) or witch must shape-shift and journey into realms other than the familiar in order to shop for what is needed in our realm for the remedial application of a more serious issue at hand. We cannot simply reach into domains beyond our own to fetch what we need like grabbing a box of cereal off the shelf of a convenient store. Traversing the portals of other realms is not for everyone, and only the initiated and well-apprenticed may so much as try.

In the words of the thirteenth-century Spanish Kabbalist Rabbi Yitzhak HaKohain of Soria:

When the vision-bringers (shamans) encounter the spirit realm, they begin to weaken in their body selves. They shift their form, both spiritual and physical, shape-shifting until they become completely garbed in the form that is channeled to them, ultimately taking on the very form of the spirit that comes to them. It is this spirit form that enables them to then translate the vision or prophetic influx from the spirit realm. This spirit also becomes deeply manifested in their hearts in a spiritual sense so that its image takes the form of a visual experience for them. When the communication of the spirit is complete, the shamans are restored shape by shape to their original form and all their bodily powers return to their original state. It is only thereafter that the vision-bringers can speak the visions to the people in normative mortal language.¹

In Modern Hebrew, if you wanted to emphasize the exactness of something, like if you'd repeat back to someone something they just said to you, they would then acknowledge the exactness of how you received it, the accuracy, by saying בְּדִיּוּק "B'diyuk!" – as in *Exactly!* The meaning of the word at its root, however – is דִּיּוּקָא *diyo'ka* – which means "To **derive**," because isn't that what is happening here? Your exactness in this scenario is in your accurate derivation of what had been said to you; you **got** it! You received a clear **image** of what had been conveyed to you. This is the root meaning of the term דִּיּוּקָא "Diyokna." It is the image of you as originally intended by Creator and which was then conveyed to you from which to derive, out of which to evolve, in your life journey. It is the derivation of the Divine Intent within you, the exactness of which – the accuracy of interpretation of which – is determined and developed by the choices you make and the actions you take.

¹ Quoted in *Sefer Avo'dat HaKo'desh* by the 16th-century Rabbi Me'ir ibn Gabbai

As such, it is a mirror of you reflecting your spirit Self, and it lives within you as the garment of your soul, the glove – so to speak – of your soul within your body. The experience of encountering oneself outside of one's body, for instance, as in near-death or shared-death encounters, is actually the experience of encountering one's Diyo'kna.

Diyo'kna is like a shadow of your Self in your own image and form, the way you physically appear now, but appearing to you from outside of you, and perhaps even speaking to you, telling you things from the Beyond. Some of our ancient sources speak of **prophecy** happening that way, that the prophet would encounter his or her mirror self, an actual apparition of themselves, communicating with them. After all, as the force of Derivation of Divine Intent, it would be that mystical part of us through which we would derive what was being conveyed from beyond.

The 14th-century Rabbi Shemtov ben Shemtov describes the dynamics of Diyo'kna as follows:

In manifesting within the body, the soul is bound to it and surrounds it from all sides from without and from within through the mediation of the *diyo'kna*. And by means of the *diyo'kna*, the body grows and the person evolves. And the *diyo'kna* is of fine material and not perceptible at all. It is a spiritual body in which all the powers of the soul are imprinted in a physical but hidden manner so that the soul self might translate itself into the body self. And upon the *diyo'kna* the body and all of its powers are developed as well. This is what it means when it says “And *Elo'heem* created the Adam in Its *image*” – that is, in the *image* (*diyo'kna*) that is unique to the individual and them alone, and that connects the soul to the body.²

The *diyo'kna* is then the **exactness** of you, the precise replication of the Divine Intent for who you are, and therefore also determines, defines the primary individuation of your nature, your character, your persona – all of which shifts or **could** shift from the original intent programmed into the *diyo'kna* because the choices and actions you embark on during your life journey can remold the mold to something either more **evolved** or more **distorted**.

The Zohar further describes the *diyo'kna* as your astral body in which the soul is garbed prior to entering the physical body in this world, and it

² *Sefer Ha'Emunot*, folio 62a

remains with the soul during its transition as well, from this world to the next, enabling that transition since it is comprised of both Spirit and Matter. And it is through this spirit-body that the dead sometimes make themselves visible to the living. Some of the ancient Kabbalists therefore referred to the *diyo'kna* as *Guf Ha'Ne'elam*, "the Hidden Body."

Everyone has both, a revealed embodiment and a hidden embodiment, meaning an embodiment of our spirit self that we are **aware** of, namely our **physical** body and its senses, and an embodiment, a **glove**, so to speak, of our **spirit** self that is **not** sensed, and that we are usually not aware of. In the words of the 14th century Rabbi Bakhya ben Pakuda: "The body is divided into two parts – the body that is visible to the senses, which is completely revealed, so that it is superfluous to give any proof thereof, and another body concealed from the senses, which is called the *diyo'kna*."

To achieve awareness of the many layers within which we are enrobed requires us to first work on achieving awareness of the many layers within which everything **around** us enrobed. Because the world we live in is more than it seems on the surface. Like the ancient rabbis taught: "We are a living breathing thinking microcosm of the universe in which we live."

The *diyo'kna*, then, is our astral Self, through which we arrive into the physical realm from the spirit realm and through which we evolve by way of the symbiotic dynamics of Soul and Body, and through which we ultimately **leave** the physical realm when it is our time to return to whence we came. As such, it is an intermediating entity which enables us to exist in **both** realms, that of matter and that of spirit. It is the *diyo'kna* which the seasoned shaman accesses in order to journey into the mystery of the Beyond.

But all of us, seasoned or not, spiritually aware or not, cannot exist without it. Because, without it, our souls would simply consume us the moment we embodied it, the moment it became integrated within us at birth. It would be like inserting a flame into a rolled up newspaper.

In the words of the 16th-century Kabbalist Rabbi Chaim Vital: "Prior to inserting the soul into the body, Creator first prepares for the soul a garment as an intermediary between the soul and the body." This is the *diyo'kna*.

It is important to note, however, that **accessing** our *diyo'kna* is not all that enlightening as it may sound, because it also means accessing our **shadow** side. Since the soul is pure light, it places us in its floodlights, so to

speak, highlighting our inner truth, all that we are or what we conveniently call our Ego; all that we have swept under the rug since we first learned to say “rug.”

One must be prepared to face those hidden truths in order to experience an actual encounter with one’s *diyo’kna* in a wholesome way. In other words, the Zohar teaches, one can merge with the *diyo’kna* in an unwholesome way too, by way of sorcery, by way of ritually surrendering one’s *diyo’kna* to the *Sitra Akhra*, the “Other Side,” at which point the person’s *diyo’kna* will transform into an astral embodiment of that which waits to be derived from the **Other** Side of the Light, and all of its negative intents.

As such, the *diyo’kna*, while it is **essential** to our existence in the physical world, can be misused in violation of the intent **behind** that very existence.

The *diyo’kna*, we must remember, is the mediating element between the living soul and the body itself. Without it, the soul would not animate the body, would not breathe life into the body, would not be able to translate its Divine Life Force and the body in turn would be incapable of **deriving** that Life Force from the Soul. On the contrary, the body would instantaneously combust. Spirit cannot co-exist with Matter without an intermediating element to translate it. Fire cannot co-exist with water without an intermediary such as a tea kettle. This is because Soul and Body are not only **different** from one another, but **more** so, they are **antithetical** to one another like fire and water. Water will extinguish fire, and fire will evaporate water.

He who does not exist created that which is totally opposite to Himself: namely – Existence. Just as Existence emerged from non-Existence, so did Matter emerge from Spirit. Were non-Existence to touch Existence, Existence would become nullified, and were Spirit to touch Matter, Matter would be consumed.

This is how our Creation story begins. It does not name the originator of Creation, because God is unnameable, unfathomable, ungraspable being pre and **beyond** existence by virtue of having **created** existence.

Thus, the narrative of Genesis opens with no name, no subject, no definition or identification of who or what it is out of whom or which existence emerges.

No manifestation of the intent of the unnamable is verbalized until the emergence of *Elo'heem* which then creates, translates into corporeal manifestation, the evolution of intent streaming out of the unspeakable No-thing, or **אין** *a'yin* (Zohar, Vol. 1, folio 21a). So, actually, the God-Name **אלהים** *Elo'heem* is the *diyo'kna* of the unnameable unfathomable Cause of Causes, or what we call "God." *Elo'heem* is the derivation of God's intent to create. It is God's *diyo'kna* in a way, deriving that intent and translating the No-thing into the Some-thing. This would also explain why when *Elo'heem* speaks, like to Abraham, for example, it isn't always clear – it is a derivation, an interpretation – and Abraham derives from the communiqué at one point that he is to sacrifice his son when the intent behind it all was not that at all, as he discovers in the end when *Yohaywahey* communicates to him ordering him to stop! Moreover, *Elo'heem* sometimes implies angels, or even mortal judges, so in essence it is – again – about intermediating, deriving, interpreting. Like the *diyo'kna*.

So just like *Elo'heem* is the intermediating force between He Who Does Not Exist and the Existence He created, likewise is the *diyo'kna* the intermediating force between Spirit and Matter, between that which is emanating from out of Non-Existence and that which is called **into** Existence. Spirit is Creation's voice of the non-existent originator. This is why in the Hebrew original text, it does not say we are created in the image of **God**, like all the translations make it sound. Rather, we are created in the image of *Elo'heem*, the *diyo'kna*, so to speak, of the one who is without image. The *diyo'kna* is then a translation of spirit into matter, of Creator's intent into Creation's manifestation.

As *Elo'heem* is the reflection of that aspect of the unnameable that is Creator, so is the *diyo'kna* the reflection of that aspect of Creator's intent that is and enables the **ensoulment**, of matter.

And just as in Creation, that once it is called into being and becoming it continues in perpetuity, evolving, sprouting, growing, branching, blooming, so does the *diyo'kna* along with the individual's unfolding by way of their choices and actions in life. The *diyo'kna* then molds our soul in accordance to how we mold **it**, whether we make good choices that are congruent with the original intent with which our *diyo'kna* was infused, or end up making choices **contrary** to that intent -- and we in turn are molded by **it**.

The outcome of our life journey then depends on which we give more of our attention to, the whims of our physical self or the inner wisdom and calling of our spirit self. The more we feed our spirit self, the more of our soul-self becomes the more clearly translated within our lives.

The 12th-century Rabbi Avraham Abulafia recounts how he was once deeply immersed in composing one of his Kabbalistic writings, when suddenly he noticed someone standing over him. He turned around and what did he see? Himself, standing there looking at what he'd written. "In that moment," he writes, "I no longer felt any sense of my own being, of my person, as if I'd merged completely into the form standing over me, and in that form I gazed unapprovingly at my own writings. Eventually, the form began to dissipate and I found myself sitting at the desk again, and I realized my essential self, my *diyo'kna*, was unhappy about my writing, that what I wrote ought not to be given to paper, and so I stopped and wrote no further on the subject."

And indeed there is nothing further to **write** on the subject.