

## ***Somatic Spheres of the Sefirot***

### Part 1: Concept: **Constructing the Divine Cube**

As you are reading this, you do not even realize what is surrounding you. In the last 5-minutes, have you brought awareness behind you? To the right of you? Above you? The *Sefirot* (Divine illuminations) offer divine expansion, embodied; and they are continuously encompassing you.

You may already be familiar with the paradigm of the *Sefirot* energizing our physical bodies (Tikkunei Zohar 17a:3)<sup>1</sup> The Sefirot are both embodied internally, and externally embrace us. In a masculine world, we so often move rigidly front and back in a linear form, yet Kabbalah opens us to the multidimensional reality. The ever-expanding Divine Cube, outlined by *Rabbi Yitzhak Ginsburgh*, attunes us to the nourishment and presence available from every direction:

<b>Sefirah (Divine Illumination)</b>	<b>Direction</b>
Chesed (Loving-Kindness)	Right/ South
Gevurah (Inward Focus/ Awe)	Left/ North
Tiferet ( Beauty & Harmony)	Front/East
Netzach (Endurance & Confidence)	Above
Hod (Humility & Witnessing)	Below
Yesod (Foundation/ Bonding)	Back/ West <sup>2</sup>

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<sup>1</sup>- *Keter* (Crown)—, seated in the skull

- *Chochmah* (Wisdom) & *Binah* (Understanding)—, the right and left hemispheres of the brain

- *Chesed* (Loving-Kindness) & *Gevurah* (Inward Focus/ Awe)—the right and left arms

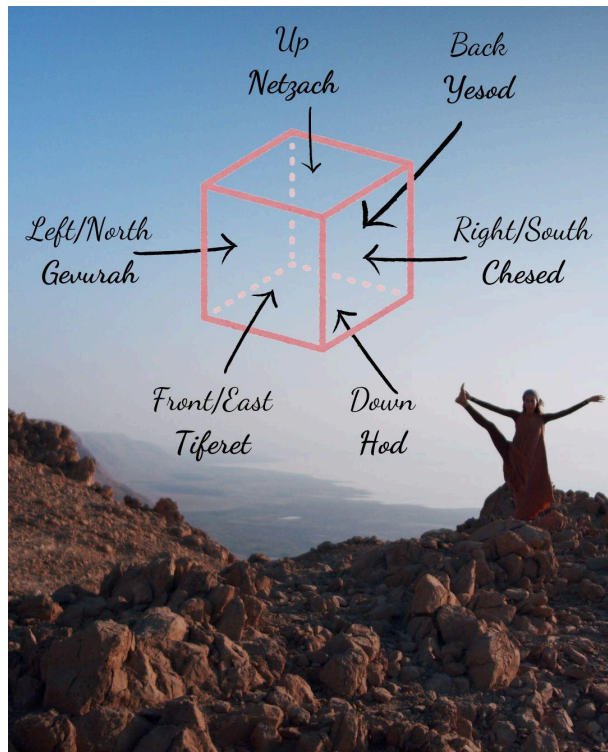
- *Tiferet* (Beauty & Harmony)—the heart and full torso

- *Netzach* (Endurance & Confidence) & *Hod* (Humility & Witnessing)—the right and left legs

- *Yesod* (Foundation/ Bonding)—extending through the sexual organ, the foundation of connection

- *Malchut* (Sovereignty/ Manifestor)—expressed through the mouth, womb, and feet, or as some Kabbalists suggest, a central channel running through the entire body

<sup>2</sup> \*The Sefirah of Malchut (Sovereignty/ Manifestor) is located at the center point.



**Within this sacred structure, we can meditate, move, dance, sink into a yoga pose, or play in the presence of the Sefirot's surrounding energies.**

In a masculine framework, G-d is above, and we are below. Feminine embodiment opens us to the possibility that divine energies saturate us from all directions, wrapping around us like a sacred cocoon. This doesn't detract from the Jewish belief of Oneness, the opposite! In the declaration of Oneness, the prayer of the *Shema*, our Sages see the world *Echad* (One) as a reference to this multidirectional Divine Cube (*Tur, Orach Chaim 61: Beit Yosef*).<sup>3</sup>

Similarly, the *Sukkah* offers a glimpse of this invitation into embodied presence. The mitzvah (divine connection) is simply *being* in the womb-space of the *Sukkah*, in whatever state you are in. In the words of Rabbi Berditchev, dwelling in the *Sukkah* is the only mitzvah that we walk into as our full selves with “*our boots and mud!*” In the arms of the *Sukkah* hug, even our lowly, muddy parts are held and witnessed in the “wings of the Shekhina” (Zohar 1:48A). But while the *Sukkah* is seasonal, the Sacred Cube is ever-presently moving with us, like the *Clouds of Glory* that accompanied the Israelites in the wilderness (Deuteronomy 32:10).

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<sup>3</sup> Echad is spelled alef, chet, and dalet, their numerical values represent:  
 Aleph: 1, alluding to Oneness of the Divine.  
 Chet: 8, pointing to the seven heavens + earth  
 Dalet : 4, the lateral directions of east, west, south, and north

Embodiment begins with acknowledging the truth of what is alive within us. The first step in entering our Divine Cube is simply becoming aware of your posture, sensation, and inner experience. The spiritual mists of the Sefirot help us clarify our *Da'at*- our inner integrated witness- to see ourselves with the light of clear awareness.

At every moment, our Creator is calling to each of us, “*Where are you?*” and our response is simply, “*Hineni, Here I Am*” (*Genesis 22:1*). Through the discipline of *Authentic Movement*, Jewish lineage-holder Janet Adler brings in this concept of “*Hineni*” in her book, *Offerings of the Conscious Body*. When crying, we often ruminate on the stories behind the tears. We cycle through thought patterns like, “*I’m lonely, I’m a victim, I’m so sad..*”. *Hineni presence* means we are aware of sensation, stripped from the narrative. Embodied insight reveals, “*I am aware of cool tears running down my cheek. I experience lightness in my throat. My feet feel relaxed*” without any stories attached.

Stepping into sacred presence means we are fully aware of our sensation, posture, and state of being with a heightened state of *Da'at*/ Sacred Witnessing. A refined state of *Da'at* is when we can witness our state of being compassionately and clearly, without judgement. Janet explores this evolution of our inner witness: before we can rely on it, first we need to trust in the safety and containment of an *external* witness. While the form of *Authentic Movement* is generally reliant on a human witness, Jewish wisdom reminds us that there is witness consciousness all around us. We can step into embodied presence at any moment, knowing we are embraced in a cloak of Sefirotic Support, energy, and witnessed directly by Source. In fact, one of the names of G-d is *Be'er L'Chai Roi*- the Living Well of the One who Sees Me (*Bereshit 16:14*).

Through years of practicing yoga and authentic movement, my perception of the Divine Cube has evolved into something more fluid—more spherical. At times, I have danced with the Sefirot as circles of colored light; in others, they have embraced me like grandmotherly arms. These energies are dynamic, alive, and deeply personal. The more we attune to them, the more they reveal themselves in embodied ways.

Our *Nefesh*, the soul layer most connected to our physical being, extends six feet around us (Rav Dovber Pinson). This auric field, our merkava (divine chariot), sustains and nourishes us. And *Nefesh* is only the beginning —beyond it unfold even greater soul dimensions: *Ruach, Neshama, Chaya, Yechida*. Imagine these spheres of spiritual space wrapping around us, layer upon layer. Not only are we encircled by our own Soul, but we are also accompanied by protective angels:

*"May Michael be at my right, Gabriel at my left, Uriel before me, Raphael behind me, and above my head, the Shekhina—the Divine Presence."*

(Traditional Bedtime Prayer; see also [Elana Brody's B'Shem Hashem Song](#)) for a musical expression of this prayer.)

In the hierarchy of the Four Worlds, the spiritual sensations of the Sefirot emanate from **an even higher realm** than angels, embodying deeper forms of healing and intelligence. The Sefirotic Directions hold within them the archangels, elemental forces, colors, sounds, ancestral archetypes, letters of the Divine Name, and even animal Spirits. **In this era of the current loneliness epidemic, Jewish Wisdom reminds us that we are never alone.** Beyond the Shekhina's presence above, we are constantly accompanied by guides, Sefirot, ancestors, spirits, and the sacred Hebrew letters dancing alongside us.

Merely bringing awareness to these energies creates channels of nourishment and embodied presence. For example:

Through the Divine Energy of *Chesed* (to our Right), we invite in the fluid, flowing element of water to allow in love and openness. To the left, *Gevurah* sharpens our inner fire, cultivating discipline and focus. In front we soften towards *Tiferet*: receptive to the winds of the world through our soft porous front-body, like a gentle breeze caressing our skin. Behind us, *Yesod*, is the earth quality of a strong, sturdy back body, as if we are always resting on the support of the *Adamah* (living earth).

This energy of this type of circle consciousness is the future of healing. Linear, rigid models will be transformed to more holistic, feminine paradigms that embrace the power of the Circle. The Kabbalist *Meor V'Shemesh* (Rav Kalonymous Kalman HaLevi Epstein, 18th century), writes:

*"G-d's light will shine through the world, dissolving hierarchy as it **turns the line into a circle.**"*

Reflecting on *Parshat Beshalach*, he contrasts Moses' song at the sea—linear, hierarchical—with Miriam's dance—circular, egalitarian, concluding that Miriam's circle dance was a more evolved, rectified state. The ultimate redemption will unfold through a Circle World:

*"The consciousness of the World to Come is symbolized by a circle, a perfectly symmetrical form with no beginning or end, no up or down, where every point is equidistant from the common center."*

This Circle paradigm prioritizes direct experience, acknowledging every being's inherent wisdom and allowing the collective wisdom to emerge. Therefore, I invite you to practice this Moving Meditation firsthand, relating to the Sefirot through your own embodied knowing:

Extended Learnings on this topic:

- [\*Living in Divine Space\* by Rabbi Yitzhak Ginsburgh](#)
- [\*Intimacy in Emptiness: An Evolution of Embodied Consciousness\* by Janet Adler](#)
- Kabbalistic Writings on the Nature of Masculine and Feminine; [Chapter 7 on Miryam's Circle Dance by Rav Kalonymous Kalman HaLevi Epstein \(The Meor V'Shemesh\)](#)