



General considerations on Judaic esotericism (II)

Josephus

Ein-Sof is *ayin ha-gamur* (complete nothingness) in relation with *the manifested domain*. To understand this, one should meditate upon the nature of *the manifested*. If one finds the answer to this question, one finds the supernal man, *ha-adam ha-gadol*. *Ayin* is the Face contemplating the Mystery. *Shekinah* is the Face contemplating the manifested. These two Faces are the eternal lovers united in *ha-adam ha-kadmon*.

It is pondered by some whether there is a gap or not between the Principle of manifestation and the cosmos. The gap may also appear like a bonding knot. These two aspects are sometimes called the concavity and the convexity: *He is They, and They are He* (**Zohar**, 3, 11b, 70a). This equates with the meditation upon *the manifested*.

As the Sun symbolizes the Spiritual Light, in certain sun-oriented positions, man finds himself related with his Principle in terms of *Shekinah* (Presence) and *Ayin* (Nothingness). If the meditation upon the meaning of this is carried with complete dedication, one shall find the upper man, *adam ilaa*.