



NaRaNHaY, The Five Levels of Soul

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Just as G-d reveals Himself in the worlds through the different Partzufim, so too is the soul within each of the Partzufim made up of different parts that express which world and which level within the Partzuf is being manifest. The human soul is also made up of these five unique aspects, each of which relates to a specific level of consciousness.

The five levels of the soul are simply the soul as it is revealed at the levels of the different worlds.

The level of the soul emanating the Keter is the Yehida. Within man, the Yehida contains within it that spark of the Divine which we call the Shekhina. The Yehida is the essence of the soul, or as the Holy Zohar calls it, the "Nishmata d'Nishmata", the soul of the soul.

The level of the soul emanating Hokhma is the Haya. The Haya is like a "super-soul", in that it is concealed within the Neshama, and guides it. The Haya can be called the spirit, or motivation within the Neshama soul.

The level of soul emanating Binah is the Neshama. This is the soul proper, one's higher Self. One's Neshama is also one's guardian angel and one's destiny. The Neshama (with the Haya and Yehida within it) always stands in the presence of G-d, in that place which is called the supernal Garden of Eden. The Neshamot of Israel collectively form a single spiritual body. So when a Jew violates those commandments of the Torah whose punishment is being cut off (karet), one is cut off, or disconnected, from one's Neshama above. This is the true state of psychological exile.

The level of the soul that emanates the Six is the Ruah. The Ruah, which means either spirit or wind, is one's emotional soul (one's spirit). The Ruah is subject to influence from the Neshama as well as by forces surrounding a person from below. So like the winds, one's Ruah, i.e., one's emotions, come and go and change constantly. Within man, the Ruah corresponds to one's personal unconscious, or as the psychologist Carl Jung would say, the "shadow". The Ruah is one's motivations and conceals one's true feelings about issues, which may or may not be consciously known.



The level of soul that emanates Malkhut is the Nefesh. The Nefesh is simply the life force energy that keeps the soul connected to the body. The Nefesh is today called the ego, the lower self, that part of you that recognizes that you are you. The Nefesh is your conscious, awake, rational mind that is dominated by the sensoral input from the external corporeal world.

In relationship to man, it is only the three lower levels of soul, the Neshama, Ruah and Nefesh that inhabit our physical bodies. The upper two levels of soul, the Haya and Yehida are too sublime and lofty to fit into the body. Therefore, these two surround the body from the outside, and are called Makifim or auras.

The three souls within the body are called by their capital letters, thus they are the NaRaN. Together, all five are called the NaRaNHAY. The NaRaN are also called the "ohr penimi", the inner light. The Haya and Yehida are called "ohr makif", surrounding light. As it is above, so it is below. Z.A. who is the "man" above also has NaRaNHAY. This is the secret of His Mohin.