Crown in the Kabbalah

In Hebrew Jewelry the Crown, (Keter) in the Kabbalah, is depicted much the same as it is in Christian Jewelry. Although the Crowns look the same, their ideologies have nothing at all in common—spiritual homonyms, if you will. The Kabbalistic Crown of Hebrew Jewelry represents the first sefira in the Tree of Life, while in Christian Jewelry the Crown symbolizes Jesus Christ, the Savior of the Christian people.

The Tree of Life is comprised of ten sefirot interconnected by twenty-two lines, or paths. (The Sefirot are ten characteristics through which G-d manifests Himself. The Sefirot are not G-d, rather they are the channel through which specific qualities can be attributed to Him.) Kabbalists view the sefirot as the foundation of the world and of the human soul. God perpetually creates the world by continuously radiating diverse combinations of the sefirot. When learning to understand the Tree of Life, it is important to note that Kabbalistic theory teaches that humans are a microcosm of the world. Just as the earth is created and sustained by the ten sefirot, so is the human soul of each individual.

Unlike the other sefirot, the Crown, (Keter) does not correspond to a human body part. Rather, it sits on the top of the head and is often referred to as God’s Divine Will and the Source of all Joy. The Crown is the catalyst that activates the soul from above. It may help to picture it this way: Imagine God releasing a beam of divine, white light directly through the top of the head, thus infusing the human body with all of its abilities and attributes. The Crown is the connector between the limitless world of God and the finite world in which we live. The Crown initiates the stream of Divine light from each sefirot to the next. The sefira at the bottom, then, returns the light to the Keter, thus completing the circle.

Each of the sefirot corresponds to one of the Names of God. The Crown (Keter) is relative to the Hebrew “Ehveh” which is a form of “I will be.” Kabbalists concur that God creates the world through the Crown, the Divine Will. In a nutshell, God “desires” the world, and through His divine desire, the world comes into being and continues to exist.

The Crown is paradoxical in that it is understood to be outside all existence and yet, is the source of all existing things. It is the veiled prospective of divine wisdom before it is discovered. It is that which inspires formation even before concept.

Will is the greatest power that we have. When we realize our will, we begin to conjure and manifest ways with which to achieve our goals. Through our will, or Crown, all of the other sefirot are brought into alignment to meet our soul’s desire. The Crown is most fully explained in the quote, “the end is buried in the beginning--” Sepher Yetzira: contained by the will is the image of its purpose, and it initiates every feature necessary to attain it.

Upon examining the Tree of Life, one may notice that there are actually eleven sefirot. This is because the Crown (Keter) and Lower Brain (Da’at) are interchangeable. Here’s why: The Crown is an emanation of God, while Lower Brain (Da’at) is the manner in which we as human beings understand God. It is experienced knowledge; the human being’s idea of reality and way of understanding God based upon his or her point of view and sum of experience. In essence, God lives in everyone and we as individuals, experience Him in our own unique way.