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Statement

Sefirot, Zimzum and Tikkun are all fundamental concepts belonging initially to Kabbalah, Jewish mysticism. The paintings are indebted to as well as in honor of these concepts and at the same time a re-writing, a re-envisionment.

Sefirot refers to the ten aspects of God or ten instruments of divine activity. They are Keter (Crown), Hokhmah (Wisdom), Binah (Understanding), Gevurah (Strength), Chesed (Love), Tiferet (Beauty), Hod (Splendor), Netzach (Victory), Yesod (Foundation), and Malkhut (Kingdom).

Zimzum means contraction. In Kabbalistic interpretation, in order to make creation possible, God had to make room within God. Zimzum was an act of judgment and self-limitation. Out of zimzum, divine contraction, comes the emanations, the Sefirot.

Tikkun is associated with the notion of healing. It means the reparation of the broken vessels (the kelippot). The ray of light which followed zimzum was partially overwhelming and it shattered. These shards of light scattered into creation and according to Kabbalah it is humankind's destiny/responsibility to gather the shards, to fulfil tikkun, the restoration of holiness to things.