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Where Hebrew is rendered below by English letter transliteration, the following substitutions have been used:

- A = Aleph ----- not correct for pronunciation.
- B = Bet
- G = Gemel
- D = Dalet
- H = Heh
- V = Vau
- Z = Zain
- Ch = Chet ----- not correct for pronunciation.
- T = Tet
- Y = Yod
- K = Koph
- L = Lamed
- M = Mem
- N = Nun
- S = Samekh
- a'a = Ayin
- P = Peh
- Tz = Tzaddi
- Q = Qof
- R = Resh
- Sh = Shin
- Th = Taw ----- not correct for pronunciation.

-oOo-

[FIGURE #1: A large Hebrew letter Aleph]

PART ONE

The Path of Initiation

This approach to self-realization through Qabalah takes inspiration from the lodge initiation system of the Order of the Golden Dawn and the schema of Crowley's A.'. A.'. A Kircher Tree of Life is used as a trellis for the growth of consciousness from the most physical states to the most spiritual. Each of the ten Sephiroth is treated as a type of consciousness that can be attained through orderly passage over twenty-two connecting paths. The Sephiroth are represented by circles and the numbers from ten (10) to one (1). The Twenty-two paths are represented by lines connecting the circles of the Sephiroth and by the numbers from thirty-two (32) to eleven (11).

[FIGURE # 2:

Full page illustration of the Tree of Life goes here
The Sephiroth are circles with only the numbers 1 to 10 inside them. The Kricher paths are drawn in, connecting the Sephiroth with simple lines. Only the numbers 11 to 32 are placed on the paths. Curved around the outer top of each Sephira is the name of the Sephira in Hebrew, while curved around the outer bottom of each is the English translation.]

[FIGURE # 3: Circle with "MALKUT" at the top inside, "10" in the center and "Physical consciousness" in the lower half] 10

The Sephira Malkut

10

Malkut is the Kingdom of the physical.

Consciousness at this level is limited to physical existence and physical sensation. Little occurs that could be called self aware thought. Reflex, instinct and undigested memory of physical events are the highest qualities of Malkut consciousness. This is the mental state of one who thinks only of living from moment to moment. There is no True emotion here and no true reason, only the mechanics of existence on earth. A purposeless life is lived by nearly unconscious beings. The Hades of Greek and Roman legend is the lowest level of existence, the level of spiritless, soulless shells. Malkut is Hades unless it is joined to higher states of consciousness.

[FIGURE # 4: Same as # 3, but there is a vertical line extending directly upward from the circle. The line is labeled "Taw 32"]

The Path of Taw
32
Malkut to Yesod

Motion in the physical world of Malkut has a way of continuing. Insects make rhythmic sounds. Babies cry until their needs are met. Yet sometimes the insects seem to sing without need. Sounds made by a baby are often made for their own sake. Even the growling of frightened beasts tends to mimic language. Such sounds and actions are music and dance to natural rhythms. Efforts to attract a mate or parent or to repel an enemy gradually develop into primitive art, religion and law.

[FIGURE # 5: Same as # 4, but now add Yesod.]

The Sephira Yesod
9

Yesod is the Foundation of imagination. When a peacock spreads his rainbow, he sees an astral peahen of great beauty. Children feel angels bending down to love them. Fear summons nightmares of devils and gape-jawed horror. From experiences of the physical, dreams, visions and legends are woven. These form a consciousness once removed from the earth, a lunar dream of lands unseen by mortal eye and filled with music that never came from lips or instruments. Yesod is beginning self awareness. Boundaries between self and other become dim. Harsh physical edges of Malkut soften into mental pressures. Yesod does not know the fiery wall between ideas that produces Hod or the touch and flow that blends and separates in Netzach.

[FIGURE # 6: Same as # 5, but now add path 31.]

The Path of Shin
31
Malkut to Hod

From the pain and necessity of Malkut a harsh power grows. In the physical world there are teeth that cut and claws that rend. The farmer wounds earth that life may rise from red clay. A rose pricks with thorns to guard her bloom. Among the hungry, "stranger" and "enemy" are one word. From the rule of tooth and claw, fiery judgment rises. This is the fence about a mind that keeps away harm and

confusion. This is the dark magick of the word "NO".

The path of shin is an exercise of merciless will upon the perceptions of the physical senses. Only what seems to be human and helpful is allowed to rise from the graveyard of earth.

[FIGURE # 7: Same as # 6, but now add path 30.]

The Path of Resh

30

Yesod to Hod

Yesod is a twilight world of many veils and soft uncertainty. Night belongs to it, and night is a lurking place of frightful shadows. There is no sharp edge to wound in Yesod, but neither is there healing sunlight. Mind searches for heads to top the dreams and visions of this place. Each story must have a meaning. Each Astral journey must have one purpose.

The path of Resh quests for rational value in the many mansions of the mysterious moon. Only simple and clear ideas are allowed to reach the light of day.

[FIGURE # 8: Same as # 7, but now add Hod, # 8]

The Sephira Hod

8

Hod is the Glory of the rationally awake.

In a burning desert one cool oasis is paradise. Alone in such a place, anyone can be lord or lady. Within is a pool of clear water. Outside is a wall of fire to keep away danger. Stones are gathered from the desert in twilight to build a palace by the pool. Trees provide fruit. Small animals hide in burrows and beneath fragrant shrubs. The master or the mistress of this place works solitary magick by turnings of the mind. From the path called "Shin" bedouin riders bring flocks of analysis and synthesis to the oasis of reason. Caravans follow the track of Resh with precious loads of allegory and metaphor. The mercurial monarch of mind sets all in self-consistent order, for that is the chief function of Hod.

[FIGURE # 9: Same as #8, but now add path 29]

The Path of Qof

29

Malkut to Netzach

There are soft things in the physical world. Not all is pain and violence. Mother's milk quickens.

Flowers glorify. On fruitful islands in warm seas, stranger is friend and friends work strange magick by the moon. The night of the earth is filled with things that cannot be seen. Some are deadly. Others are wonderful in their happy mysteries. The wise learn slowly how to tune nature's harp with soothing sounds for lovers and harsh pain for the hated. This art draws up wisdom from the earth.

[FIGURE # 10: Same as #9, but now add path 28]

The Path of Tzaddi
28
Yesod to Netzach

In Yesod Alice wanders through Wonderland. She follows Diana through the doors of twenty-eight mansions. Behind each door is a mystery. As she travels round the circuit she waxes and wanes with the moon. This child is near earning a woman's girdle. By following the course of dream and legend, mind identifies with great forces. In time identification is close enough to insure a harmony between inner self and outer life. The Righteous ones turn with the tendency of spirit. Fighters against the grain tire and are drawn up upon a ghostly hook of half dreamt dreams.

[FIGURE # 11: Same as #10, but now add path 29]

The Path of Peh
27
Hod to Netzach

From a towering palace of isolated mind, a youth gazes. Hod is angry post puberty, know it all, and boredom. Bitterness grows in lonely places. A great mind waits for recognition only to find that others have no time. Far off the waxing light of Venus beckons. The dweller in the rational tower cries in anguish, still alone. A journey is attempted, but Venus remains unimpressed. Luna sometimes graces the brass parapet of Mercury's domain, but Venus wants the Sun or even Mars. Only when the dweller in the tower casts down the crown of obstinate pride can the journey to higher consciousness be resumed.

When a mind is ready to sacrifice its bachelorhood or spinsterhood and set aside some of its personal theories of how things work, that mind has set forth on the path of Peh. This is a clumsy time, often accompanied by falling in love with a more experienced person. It takes a lot to lure a self crowned queen or king from an ivory tower.

[FIGURE # 12: Same as #11 but now add Netzach, 7]

The Sephira Netzach

7

Netzach is Victory of the wisdom of experience.

A woman with brilliant red hair rides a giant shell upon green waves. She is living fire surrounded by loving water. This is one who has blessed the world and in turn been blessed. The harshness of earth labors on her behalf. Dreams spin secrets to delight her. The mighty invent new treasures to woo her. She fears not. She is not confused. She is free of bonds of her own making.

This is the consciousness of one who learns the lessons of the physical through turning to that turns to her or him. This consciousness delights in the half real worlds called dreams. Reason serves this mind as a book serves a scholar or a throne a king. The consciousness of Netzach is a ship of emotional wealth upon an obedient sea of reason, imagination, and sensation.

[FIGURE # 13: Same as #12 but now add path 26]

The Path of Ayin

26

Hod to Tipheret

In dusty halls an earth bound spirit walks. It cries aloud in anguish for the past. Ancient chains hinder its movements. This creature shudders at thoughts of lost love. Fear of hurt that did not happen, but could have been, binds this spirit. A mirror reflects the comic opera. Past webs of needless guilt and mold of wrong advice a spark of sunlight penetrates. The hero laughs and steps toward the sun.

This is the path of letting go enough to grow. Old rules must be set aside in time. Such rules are scaffolding to be turn down after the building of the Temple. Old fears are short safety lines that must be cut for further climbing.

[FIGURE # 14: Same as #13 but now add path 25]

The Path of Samekh

25

Yesod to Tipheret

Some people live a hundred lives but never live one. They have a job with its hours and ethics. They have a home with separate hours and ethics. Religion has its own place. Dreams belong to the

night. Physics is one thing but Magick something else. Neighbors are humans, but foreigners are wogs. Such people have a vocabulary but no grammar. They know thousands of definitions and fantasies, but they don't know how to weave one tapestry of all the threads they label. "They" is never "You". "Them" is never "Us".

This is simple confusion. Be patient (that hardest and most valuable of virtues). A theme rises in the soul to unite all separate things. Sunlight is a new verb among old nouns. The path of Samekh is undertaken when dreams and ideas begin to harmonize consciously.

[FIGURE # 15: Same as #14 but now add path 24]

The Path of Nun
24
Netzach to Tipheret

In time a ship of Venus reaches shore. The soul steps out and leaves its shell behind. This craft is not abandoned. It will remain in port until the captain returns with better cargo. The soul of the ship glides past fields and gardens. In these gardens seeds are buried in tiny graves. They rise as shoots to great the sun. When sound plants become golden, they are cut and carried off. Only the best return to earth to rise again.

This soul goes beyond its earthly place to find better seed. The strongest life grows from a seed that's hybridized between growths of heaven and earth. The best garden grows in the place of the sun.

[FIGURE # 16: Same as #15 but now add Tipheret, 6]

The Sephira Tipheret
6

Tipheret is the beauty of the best place.

A great gathering of happy people in a happy place. Long parted friends are reunited in the light of the sun. Enemies forget their enmity in the season of life. Merchants bring necklaces of stars and cloth of colors never seen before. The children laugh, and no one frowns. The old cast off their age but keep their wisdom. Warriors play and women sing. It's Fair, Althing, and Jubilee. All the scattered bits of life have come home. The burning desert is a beach beneath a tanning sun. The waters of the ocean cleanse all cares. Dreams spill from storytellers' lips as history, laughter, and advice. The soul is shining with a golden light. It sees the course of life and knows purpose. All questions have a time for answers. All deeds have their place. Confusion is a spray of bubbles to

tickle between knowing. Along the path of Ayin come builders of the house.
From Samekh the house
holder comes. Nun provides skilled gardeners. Order serves mind with freedom.

[FIGURE # 17: Same as #16 but now add path 23]

The Path of Mem
23
Hod to Geburah

The builder returns to his castle of brass and discovers that he has neglected to ornament the ceilings. The roots of the castle are strong, but they are of earth. The roof of the castle is weak unless it mirrors celestial order. Accordingly, the builder reverses the direction of his thought. Hunting scenes, battles, pastoral gatherings, cities, and ships ornament the walls. The upper vaults, high chambers and towers of this citadel must match the harmony of the spheres, the moral order of things, and those powers that dwell in lightning and beyond.

Up goes thought along the channel of Mem, a river that flows uphill. Mine seeks the things of mind and turns away from the body. The body shall not perish; so long as its needs are met below.

[FIGURE # 18: Same as #17 but now add path 22]

The Path of Lamed
23
Tipheret to Geburah

A shout disturbs the party. It's time to get down to business. Over the year many things have happened. Judgments are needed. Justice must be administrated. Old laws are to be revised and new ones proposed. The affairs of the community must be examined and the best course planned for the coming year.

Having found itself and rested, mind must prepare itself for future growth. Up to now conduct has been learned by trial and error. Ideals have come haphazardly. It's time to look at purposes and methods; time to set such things in order. The path of Lamed is discipline.

[FIGURE # 19: Same as #18 but now add Geburah, 5]

The Sephira Geburah
5

Geburah is severity of understanding how.

A soldier sits in judgment. He listens to the reports of spies. He hears petitions. A man offers

advice, and the soldier has him kicked out. This is not the court of a merciful king. A tyrant sits here. His judgments are fire from a mind of ice. This tyrant is setting safeguards about an unprotected city. His will is a whip that makes the dying march until some are saved. This soldier is not wrong. His hardness is like the heat that cooks food. It purifies, it improves, and it should disappear when it's done.

Geburah is the place of fully developed and moral understanding. Hod is rational, defensive isolation. Geburah is rational, offensive caution.

[FIGURE # 20: Same as #19 but now add path 21]

The Path of Koph
21
Netzach to Chesed

Venus reaches down to the hinge of her shell to check her charts. These are no common maps. They show all the riches of the world. Flights of birds and migrations of fishes are marked for the changes of the seasons. Currents in the sea and air are carefully indicated. An ephemeris lists the doings of the heavens so that Venus may set her course. The turning of every wheel in heaven or on earth is noted somewhere. By learning the cycles of things inside and outside, a soul can navigate the path of Koph toward Jovian riches.

[FIGURE # 21: Same as #20 but now add path 20]

The Path of Yod
20
Tipheret to Chesed

An old man leans on his staff and mutters. His beard is filthy. His nose runs. He makes no sense. This old man has no manners. Hermits are away from other people too long. They forget how to behave. Most of the people at the fair ignore him or give a forced smile and quickly go some where else. These people are waiting for Mars to hear their petitions and judge their works. They are polite, even respectful; but they haven't time to listen. Some people aren't so busy. They are ready to hear the story of this ancient when he feels willing to speak. Later they learn that the old one is Mars' father and the master of them all. He leads them to ideas that they never had before. An open mind grows toward Chesed along the path of Yod. A successful person knows when to accept a hand.

[FIGURE # 22: Same as #21 but now add path 19]

The Path of Tet
19
Geburah to Chesed

Richard the Lion Hearted battles to protect the Holy City from heathen and godless Saracen. He wonders why he has so little success. Troubled, he prays for guidance and falls asleep. The warrior dreams: A great red lion is striding across Europe and Asia. Everywhere there are jackals. When the lion kills, the jackals steal his prey. He roars at them to stop, but they keep on. The lion grows hungry, then weak. He raises his paw to kill a wild deer; his last dying effort. Before his eyes, the deer becomes Richard's mother. She wears the robes of a Saracen princess. Richard wakes up in a cold sweat. The next day he meets Saladin, learning in the process that Arabs had civilization and knew the Bible when the French and English were still blue-assed barbarians. Richard and Saladin become friends. Truce comes and goes, but honor grows.

Mars is often blind to the merits of his fellows until wisdom opens his eyes. Moral consciousness needs to turn its hard judgments aside before it exceeds its purpose. Mercy is the wisdom of when to let up.

[FIGURE # 23: Same as #22 but now add Chesed, 4]

The Sephira Chesed
4

Chesed is the mercy of providence.

A calm figure sits in oriental splendor. Upon the figure's brow a bright star radiates soothing light. This is Mercy who bestows all needful things. The being is immortal. Death cannot take away what is not held. Those who attain past severity are among the saints. Chesed is a state of great peace. The mysteries of the lower worlds rise up to bow before the initiate of the greater, the path of Koph. Gentle seekers come to the feet of the teacher, the path of Yod. The master of the worlds below becomes a child to enter the presence, the path of Tet. Chesed is a giving up of all anxiety and all plans for changing the world. Such a release grants the power to do anything desired, yet nothing is desired. Only ministering to others holds the sage to this place.

[FIGURE # 24: Same as the full Tree of Life in #2, but add the following: The Sephira Da'at as a dotted circle directly between Keter and Tipheret, labeled as the other Sephiroth. Extending from

the left, a wavy line from above Geburah, horizontally below Da'at and stopping just before passing above Chesed, labeled "Abada" "Paroket". Extending from the right, a wavy line from just below Chokmah, horizontally above Da'at and stopping just before passing below Binah, labeled "Paroket" "Abada"]

Paroket, Abada and Da'at

At times in a black night sky, a great veil descends. Blue, purple and scarlet lights ripple. Fiery beings walk the sky. This is Aurora, the curtain about the throne of the Most High. Below is the Earth. Beyond is the Abode of greatest mystery.

Before the Holy of Holies hangs Paroket. This veil is double, hung in two rows. The space before the outer is for ordinary worshipers. The Abyss, Abada, is between the two rows. Only those possessing Da'at, Knowledge, can pass Abada. Without Da'at, Paroket is a double linen curtain; and the room beyond remains on earth. With fragments of knowledge, dangerous passage can be made. One did it and died. Another did it and became mad. A third did it and became an atheist. A fourth passed Abada with great effort and returned to enlighten the Chesidim. A fifth comes and goes at will, but the head of that one is in heaven while the feet are in hell.

Binah, Chokmah, and Keter are beyond the veil. Vision of them is sometimes granted, but mostly they must be found through lower things.

The Path of Chet

18

Geburah to Binah

This is the way of Merkabah. One who can sustain the might of Geburah, and who has touched Chesed, makes a meditative descent through seven infernal palaces --- checks for personal flaws in the seven levels called Chesed, Geburah, Tipheret, Netzach, Hod, Yesod, and Malkut. This meditation may be done in different ways, but it should be through.

According to legend, each of the infernal palaces is held by an evil spirit, a personified vice opposite to the virtue of the corresponding Sefhira. In Babylon of 3,000 or more years ago there was a belief in seven evil spirits. It's possible that the several different lists of seven tenants of the infernal mental palaces descended to us from Babylonian-Sumerian mythology: The South Wind that brings death. The Dragon whose great mouth is beyond measure. A grim Leopard which carries off the young (Lilit?). A terrible Shibbu. A fearless and furious Wolf. A rampant creature which marches against god and king. The evil Storm Wind of vengeance.

After descent into this ancient inferno and confrontation of each vice, one ascends through seven purifying heavens. This is a return up to the levels of the lower Sephiroth. Finally the purified mind is able to rise up the path of Chet to the vision of the shining veil of the throne chariot and beyond, the place of Binah.

Another method of descent and return uses two forms of the Fifty Gates of Understanding. On the way down, seven faults are examined in each of the levels called Chesed, Geburah, Tipheret, Netzach, Hod, Yesod, and Malkut. In all, seven times seven or forty-nine mental questions must be answered during this descent. These are forty-nine "gates" which must be unlocked by possession of the "keys," knowledge of right thought and conduct pertinent to each, and opened at the saying for the forty-nine "passwords," declarations that one is free of the corresponding vices. Very similar procedures are outlined in "The Egyptian Book of the Dead", as translated by E.A. Wallis Budge and others. The form given in this Egyptian equivalent of Merkabah, called "the negative confession", is particularly useful. After the forty-nine gates have been opened, the fiftieth gate, the Sephira Binah, opens; and passage across the Abyss become possible.

The second form of the Fifty Gates of Binah is used on the way back up the Tree of Life. In this case, forty-nine gates are again passed, but as experiences of glory and increasing bliss instead of trial. The form of the ascension is different from that of the descent. Malkut, Yesod, and Tipheret are combined to form one composite Sephira. When this Sephira is taken with Hod, Netzach, Geburah, and Chesed, the whole Tree below the Abyss becomes a tree of five levels of consciousness instead of seven. Each of the five levels is subdivided into ten "gates" for a total of five times ten or fifty. It is this set of gates that is used by passage up to Binah.

According to the Old Testament, the prophet Ezekiel attained to the vision of the Merkabah, but Moses did not attain it at his death. It is said that those who fully attain the Merkabah do not die as other mortals but are taken up at the end of their days by the flaming Chariot of the Most High. The study of Merkabah is in some ways a Hebrew preparation for a perfect death, just as the Ancient Egyptians prepared for death with their own "book of the dead" prayers and meditations. Many cultures have similar things. There is evidence that the Coptic Christians considered the New Testament a "book of the dead."

Before returning to the description of the Tree of Life, there is one more curious point about the Fifty Gates of Binah. The Hebrew letters each have number values. The letter having the value fifty

is Nun, to which the Order of the Golden Dawn attributed the Tarot card "Death". This "Death" is not an end of existence but a great transformation of life into Life. The Tarot card "The Chariot" is attributed to the Hebrew letter Chet by the same group. Many Jewish Qabalists distrust the work of Masonic Qabalists, but gold is gold even if it's sometimes gathered by the less learned.

A digression before the Abyss is permitted.

For a glimpse of Binah, examine your successes in attaining the consciousness levels of Chesed through Malkut. Practice these and rise above your best effort.

The Path of Chet is the raising of Geburah power to the seat of all rational abstraction, the redirecting of mind, from attention to doing, to attention to thinking.

[FIGURE # 25: Same as #23 but now add paths 17 & 18]

The Path of Zain
17
Tipheret to Binah

A gleaming sword is the path to paradise. It turns every way, and only those who walk the blade can pass from the land of day to understanding beyond night. This blade has ten points or turnings. Study of the ten Sephiroth unifies the mind. To rise up the path of Zain, learn how to resolve all opposite qualities into unity. Unflinching determination to reach the source of all understanding brings consciousness from Tipheret to Binah.

[FIGURE # 26: Same as #25 but now add Binah, 3]

The Sephira Binah
3

Binah is Understanding that reaches to the limit of what can be rational. Above a great gray wall is a sky filled with dark clouds. This sky is alive and can see. The blind wall sinks by concentration of mind, and more sentient sky shows. Beyond the gray wall is a vast black sea of waters from before the creation of the world. Not all the science of the world can make that wall descend more than a few inches. The mind of the greatest mathematician who ever existed can only cause it to lower a fraction more. No mortal mind can force the gray wall down to the level of the great sea. Yet all the Understanding that is Binah is at the bottom of that sea, that great black womb of all the worlds. The whole understanding of humanity is only mist above the wall. Leap over the wall blindly and bathe in the consciousness of Binah.

[FIGURE # 27: Same as # 26 but now add Path 16]

The Path of Vau
16
Chesed to Chokmah

A teacher sits among disciples. They all want to know what god is like. The teacher says; "She's black." "No,no," they cry. "Tell us what god is like." "God is you, but you are not god," responds the teacher. "Heavy!" chant the disciples. "God is fire and water, a baby pregnant with its own mother, a sound in airless space, the taste of C-sharp, pure light and total darkness." One of the disciples picks his nose. With a sigh, the teacher looks down at his navel, contemplates the lint of this world, and mutters about losing weight. Quickly, before the disciples can chant "Heavy!" again, the teacher announces; "I'm going up to take a look. Follow me and become wise." After eating to Popocatepetl Red-Hot Chilies and taking a cold shower, the teacher returns to her disciples. They want to know what to do.

The unexpected and irrational can raise the mind from peaceful Chesed toward excited Chokmah.

[FIGURE # 28: Same as # 27 but now add Path 15]

The Path of Heh
15
Tipheret to Chokmah

Women run races and men shout encouragement. Fighters battle to see stars. Fireworks light the sky. Rams crash heads for the joy of it. Screams of laughing children cut the air. Lightning crashes merrily from earth to sky. Lover's cries sunder the vault of heaven. From the contemplation of these things, mind can rise toward Chokmah.

[FIGURE # 29: Same as # 28 but now add Path 14]

The Path of Dalet
14
Binah to Chokmah

This path is beyond the Abyss. The symbol of Venus has two parts. Below is a cross and above is a circle. The cross typifies all rational processes and all joinings of two currents of force. The circle is a sphere of pure power. Below are two lovers in their passion. Above is orgasm. Binah is a fire drill, and Chokmah is the

flame that leaps from the friction. Understanding is the work of thinking, and Wisdom is the release of discover.

[FIGURE # 30: Same as # 29 but now add Chokmah, 2]

The Sephira Chokmah

2

Chokmah is the Wisdom of not questioning power.

In the center is a cold, opalescent flame that burns forever and consumes nothing. All the power of a universe is here, but nothing clothes it. No body holds this soul. Chokmah is the animating principle of the universe. It is resident in all matter, all thought, all form, all action. The consciousness of Chokmah is a hum without a dynamo, a turning without a wheel. Chokmah is action without limitation.

[FIGURE # 31: Same as # 30 but now add path 13]

The Path of Gimel

13

Tipheret to Keter

This is the last path across the Abyss of Abada.

A gift from a stranger is a precious thing. Sadness vanishes at the smile on a face never seen before. A piece of shell holds wonders when two people discover it. "I like the sound of the sea." "Yes, and the touch of the sand." This innocent acceptance of the unity of mind is the essence of the path of Gimel.

Through the letter Gimel, HB:G the HB:ABDH is closed.

[FIGURE # 32: Same as # 31, but now add path 12 and place a pentagon with an apex to the top (not a pentagram) midway between Keter and Tipheret. In the center of the pentagon are the letters: HB:YH. Counterclockwise about the apices of the pentagon, starting with the lower right corner, place in this order the letters HB:A, HB:B, HB:G, HB:D, & HB:H]

The Path of Bet

12

Binah to Keter

A hawk flies high up in the sky. An ape looks at the horizon. An old woman holds her grandchild's hand and looks at death. The gaze that sees without involvement is the essence of the path of Bet.

[FIGURE # 33: Same as # 32, but now add path 11 and replace the pentagon with an upright pentagram. In the center of the pentagram is the letter HB:a'a. Counterclockwise about the points of the pentagram, starting with the lower right corner, place in this order the letters HB:A, HB:B, HB:G, HB:D, & HB:H]

The Path of Aleph
11
Chokmah to Keter

People occasionally go to live alone in the mountains. There is something about a high, snow covered peak that says; "I am;" and says it so clearly that nothing else matters.

Uncluttered awareness of Being is the essence of the path of Aleph.

[FIGURE # 34: Same as # 33, but now add Keter, 1 and remove the pentagram]

The Sephira Keter
1

Keter is the Crown of unity.

A great and lidless eye is all there is. The pupil is white, not black. The iris is gray. The outer orb is black, not white. About the eye are all colors of the rainbow in concentric circles. This is the eye that sees all. The eyes of the earth are eyes of destruction. When an earthly eye gazes, it sees what is outside and grants the power to change the world. The eye of Keter sees the world into existence. Before this eye looks, Nothing exists. The black eye of the world is a camera that takes in what it sees. The white eye beyond the world is a projector that produces what it sees. Earthly eyes are forever changing one vision for another, but this eye of creation sees all places, times, and directions as one. Keter is unity beyond even the questions of difference. Consciousness of Keter is consciousness of total unity.

Ain Soph Aur

Beyond Keter there is only a featureless, limitless light. Unqualified perception.

Ain Soph

Beyond the light there is only a sense of limitlessness. Space.

Ain

Beyond the limitless, nothing. Silence.

[FIGURE # 35: Three concentric circles. Inside the inner one: HB:K at center, HB:B at 8 o'clock, HB:Ch at 4 o'clock, and HB:Th at 6 o'clock. Outside inner circle, at top: HB:AYN SVP AVR. Inside middle circle: HB:G at 8 o'clock, HB:Ch at 4 o'clock, and HB:Y at 6 o'clock. Outside middle circle at top: HB:AYN SVP. Inside outer circle: HB:H at 8 o'clock, HB:N at 4 o'clock, and HB:M at 6 o'clock. Outside middle circle at top: HB:AYN ----- i.e. The Sephiroth are represented by their initials in]

[FIGURE # 36: one blank page. It should not even be marked as a figure on the page, but the table of content may reference it.]

[FIGURE #37: A large Hebrew letter Mem]

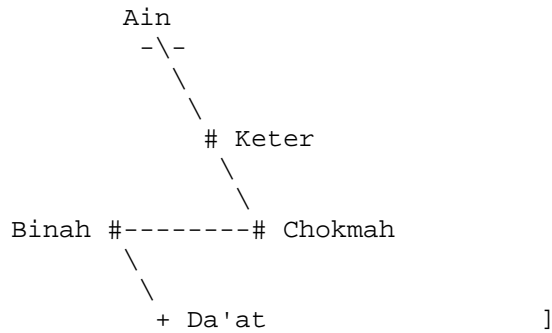
PART TWO

The The Tree Meditation

A Legend:

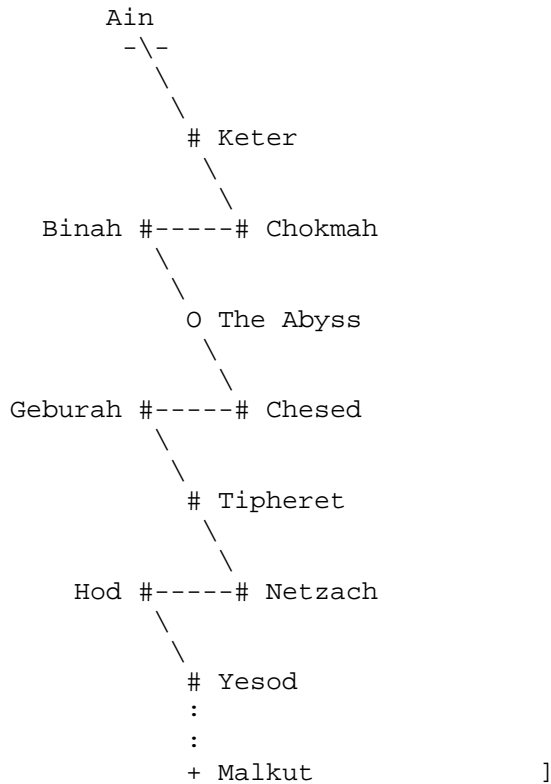
The Tree of Life is often shown with a serpent crawling up the twenty-two paths and a sword or lightning bolt flashing down the ten Sephiroth. According to legend, the world was created by a sword issuing out of the mouth of the creator. This sword flashed nine lights before its tip became the Earth. The hilt of the sword remains in the mouth of the Creator to sustain the existence of the Universe. Nothing can be known of this hilt, so it is named "Ain", "Nothing". The first light on the sword is white. This is called "Keter", "Crown", the principle of unity. The second light is gray. This is "Chokmah", "Wisdom", the principle of duality and the spiritual paradise called "Eden". The third "light" is black, a positive or knowable sort of darkness in contrast to the unknown darkness of the hilt. It is called "Binah", "Understanding", the principle of return to unity, trinity. This is the paradise called "Gan Eden", the Garden of Eden. According to Genesis myth, the creation would have stopped there if the first humans had not caused its continuation.

[FIGURE # 37: Rough draft of diagram:



The first creation produced three lights, three fruits of the primordial Tree of Life. Where the point of the sword rested, a dim violet light glowed. This dim light was the root of the Tree of the Knowledge of Good and Evil. This dim light is called "Da'at", "Knowledge". There are two kinds of Da'at. The upper Da'at is the light of Keter, Chokmah, and Binah, the knowledge of spiritual existence. The lower Da'at is the dim glow at the tip of the sword, knowledge of the means of extending the sword to create the material universe.

[FIGURE # 38: Rough draft of diagram:



Adam and eve desired to sample the fruit of material existence by extending the creating sword. Nothing new could be done, only a duplication of the first extension was possible. This was done. Just as the first extension of the sword produced three lights and a root at the tip, the further extension produced two more triads of lights and a resting place at the tip. The first triad, Keter, Chokmah, and Binah, became reflected in an opposite tirad: Chesed, the blue light of Mercy. Geburah, the Red light of Severity. Tipheret, the yellow light of Beauty. A third triad of lights matched the third of the lights of the first triad: Netzach, the green light of Victory. Hod, the orange light of Glory. Yesod, the violet light of Foundation. The tip of the newly extended sword then gave out a tenth, dull light of all the earthly colors. This last light became Malkut, the Kingdom of physical existence.

Because the tip of the sword had moved from its position in the upper triad, the dark light of Da'at was gone from its place. This light spread itself through all the lower seven lights.

There can be no return to paradise until the scattered light of Da'at is reestablished. This can be done by climbing the lower Tree and gathering light (knowledge) from each of the seven Sephiroth.

Once that is done, the three lights of the higher Tree can be reached. The Da'at of the lower Tree shall join the upper Da'at. By the combined knowledge of the part above with that below, the creating sword can be withdrawn or extended at human will.

[FIGURE # 39: To Figure #38, add the traditional 22 paths as thin lines and mark them with the Hebrew letters]

After ten lights flashed from the creating sword, secondary lights or rays sprang between them. These rays are the twenty-two letters of the Hebrew alphabet, the paths of light that join the Sephiroth and the limbs of the Tree. The Sephiroth can be reached through careful learning of these secondary lights. Humanity was exiled to the lowest light, Malkut, and could only learn through the things of that light: Lifeless matter, Plants, and Animals. The stones and other dead things possess only enough light to glow softly where they are. Their spirit is great in the power of remaining and possessing form, but these dead things can at most be houses for wandering souls and great mountains that reach upward over millions of years. The plants have higher spirit and can grow in thousands of years to resemble the Tree of Life itself. From plants, humanity learned the shape and the placement of the ten Sephiroth. The animals have nearly human spirit and grow in hundreds of years. Animals

have the power to move quickly like the twenty-two lesser lights.

At first, even the skill of the animals at moving quickly was not enough. Humans could imitate

the different animals and learn a little about some of the lesser lights near the Earth, but there was no

connecting these lesser lights with each other. There was no memory. Tracks left by most animals

are separate marks. A serpent showed the way. When a serpent climbs a tree, it can move and bend

its body over many limbs at one time. The track of a serpent is long and continuous. Other animals

make similar marks with their tails; but when they go a little way they look back over the track of

their tail, become happy and wag their tail. This breaks the trail and causes loss of memory. The

serpent cannot break its track through over excitement or pride in accomplishment.

The serpent, then, is the model for climbing up the twenty-two lesser lights of the Tree of Life. By

twisting and turning thought about on the Tree, a human mind can reach the heights of spirit and

return to matter at will.

[FIGURE 40: Full page. Entire Tree of Life diagram, with Serpent and sword. The Sephiroth are rings of the appropriate Queen Scale color. The serpent is red and is so draped that the body twines over each letter path in exact sequence, with the tail on #32. There is a number in the center of each Sephiroth and the letters appear with their numbers on the paths. There the paths intersect or cross, there is no division -- effect like a cut-out of the tree and paths surmounted by ring borders on the Sephiroth, the Serpent Napishtum and the Sword. The Pillars of Severity, Mildness and Mercy are identified. The whole is titled: "Otz Chaiim".]

The Serpent Path:

10. Sense consciousness. The physical world. Malkut.
32. 10 to 9. Patterns of behavior develop. Malkut to Yesod. Taw.
9. Dream consciousness. The astral plane. Yesod.
31. 10 to 8. Reason is used defensively on the physical world. Malkut to Hod. Shin.
30. 9 to 8. Reason is used aggressively on the dream world. Yesod to Hod. Resh.
8. Pragmatic consciousness. The illusion of independence. Hod.
29. 10 to 7. Emotion feels out a place in the physical world. Malkut to Netzach. Qof.
28. 9 to 7. Emotions take power from the dream world. Yesod to Netzach. Tzaddi.
27. 8 to 7. Reason learns to work toward goals set by the emotions. Hod to Netzach. Peh.
7. Hedonistic consciousness. The illusion of worldly comfort. Netzach.

- 26. 8 to 6. Unnecessary fears and other limitations are abandoned. Hod to Tipheret. Ayin.
- 25. 9 to 6. Fragments of knowledge and feeling are drawn together. Yesod to Tipheret. Samekh.
- 24. 7 to 6. New emotional experiences are sought. Netzach to Tipheret. Nun.
- 6. Communal consciousness. A place among people. Tipheret.
- 23. 8 to 5. Reason turns from personal to social objectives. Hod to Geburah. Mem.
- 22. 6 to 5. Justice is sought. Tipheret to Geburah. Lamed.
- 5. Moral consciousness. The illusion of rule by law. Geburah.
- 21. 7 to 4. Emotion comes to depend on social issues. Netzach to Chesed. Koph.
- 20. 6 to 2. The desire to improve community happiness begins to dominate. Tipheret to Chesed. Yod.
- 19. 5 to 4. The spirit of the law dominates over the letter of the law. Geburah to Chesed. Tet.
- 4. Philanthropic consciousness. The illusion of rule by kindness. Chesed.

10 through 4. Consciousness of the rules played by severity and mercy, reason and emotion, the individual and the community, mind and matter and all other pairs of opposites among the lower seven levels of consciousness. Knowledge of "good" and "evil." Da"at.

- 18. 5 to 3. Spiritual progress is rationally examined and spiritual effort is redirected where necessary. Geburah to Binah. Chet.
- 17. 6 to 3. The experiences of life are logically understood. Tipheret to Binah. Zain.
- 3. Intellectual consciousness. The illusion of order. Binah.
- 16. 4 to 2. Contemplation of irrational truth stimulates emotions. Chesed to Chokmah. Vau.
- 15. 6 to 2. Contemplation of vital energy in the community leads to wisdom. Tipheret to Chokmah. Heh.
- 14. 3 to 2. Contemplation of order leads to recognition of the need for disorder. Binah to Chokmah. Dalet.
- 2. Euphoric consciousness. The illusion of motion. Chokmah.
- 13. 6 to 1. Contemplation of the oneness of community leads to contemplation of the unity of all things. Tipheret to Keter. Gimel.
- 12. 3 to 1. Contemplation of order leads to recognition of the primal cause. Binah to Keter. Bet.
- 11. 2 to 1. Contemplation of excitement leads to recognition of universal energy. Chokmah to Keter. Aleph.
- 1. Spiritual consciousness. The place of total peace. Keter.
- 0. Beyond the universe there is only a limitless, omnipresent and colorless light. Beyond the light there is only the conception of the limitless. Beyond the limitless there is silence; for the human mind cannot proceed further, even with words expressing ignorance. Ain Soph Aur. Ain Soph. Ain.

The Path of the Lightning Bolt:

0. From the state of undifferentiated being and non-being a single existence is formed.
1. The one existence forms its counterpart, for one thing cannot exist except in comparison to something else.
2. Two opposites cry out for union; in that union a third is born.
3. The union of opposites forms a model for the logical processes and becomes the key to multiplying manifestations.
4. The multiplying of manifestations cries out for control.
5. Restriction of multiplication permits the ordering of creation.
6. Ordered creation permits the multiplication of consciousness.
7. Multiplied consciousness cries out for an order between entities.
8. Ordered entities breed complex interactions.
9. Complex interactions become crystallized into a fixed state.
10. A fixed state cries out for union with the One.

The Path of the Sword:

0. Silence and chaos.
1. Consciousness.
2. Excitement.
3. Feeling a creative need.
4. Inspiration with many ideas.
5. Selection of one idea for further development.
6. Planing the expression as to form in general.
7. Choosing the materials.
8. Choosing the tools.
9. Doing the work.
10. The manifested and materialized idea.

"The following is adapted from the MS 'Road to the Sun' and was first published in a slightly different form in 'Qabalah #1', both by Bill Heidrick"

The Meditation:

This is in two parts. The first is the path of the Serpent, and the second is the path of the Sword.

In this sort of meditation, there are two conventions as to "right" and "left". The convention used here assumes that a Tree of Life is visualized with the performer of the meditation in the midst of the Tree and facing out. For suggestions concerning the other convention and help with pronunciation, color visualization, etc., see the notes following the text of the meditation.

To begin: Stand facing East or imagine yourself in such a position. Place your arms loosely at your sides and become calm. Instead of standing, a full lotus asana may be assumed (Padmasana).

First Part

Say "Malkut" (10 of the Tree), and visualize a sphere of earthly colors immediately below you and supporting the weight of your body. This is the place of all material things.

Say "Taw" (Path 32 on the Tree) and visualize a beam of indigo (blue-black) reaching from the earthly sphere below you to the height of your loins. This vertical beam communicates upward the sense experiences of the material world.

Say "Yesod" (9) and visualize a sphere of violet light surrounding your sexual organs. This is the place of all dreams and fantasies derived from the world of matter.

Say "Shin" (Path 31) and visualize a red beam of light rising at an angle from the earthly sphere below you to the level of your right hip. This is the path whereby all rational impressions of the physical world are communicated upward.

Say "Resh" (30) and visualize a beam of orange light rising at an angle from the violet sphere at your loins and going to join with the red beam at the level of your right hip. This is the path that communicates all rational impressions of the dream consciousness to higher levels.

Say "Hod" (8) and visualize an orange sphere of light surrounding your right hip. This is the lower seat of reason in which the mind formulates a rational conception of the physical.

Say "Qof" (29) and visualize a beam of red-violet light rising from the earthly sphere below you and going at an angle to the height of your left hip. This is the path that communicates emotional impressions of the physical world to the higher levels.

Say "Tzaddi" (28) and visualize a beam of violet light rising at a low angle from the violet sphere at your loins and joining the red-violet beam at your left hip. This is the path whereby emotional impressions of the dream consciousness are communicated to higher levels.

Say "Peh" (27). This is a beam of red light that travels horizontally from the orange sphere at your right hip to join the other two beams of light at your left hip. This path communicates between rational understanding of the physical and emotional wisdom of the ways of the earth.

Say "Netzach" (7) and visualize a green sphere of light on a level with your left hip. This is the place of emotional perfection of the things of the physical in consciousness.

Pause and consider the visualizations and their significance.

Say "Ayin" (26) and visualize a blue-violet beam of light rising at an angle from the orange sphere at your right hip to the level of your heart. This is the path whereby rational consciousness of the physical world is elevated to higher levels.

Say "Samekh" (25) and visualize a blue pillar of light rising from the violet sphere about your loins and going to your heart. This is the path whereby dreams and fantasies are elevated.

Say "Nun" (path 24) and visualize a blue-green beam rising at an angle from the green sphere of light at your left hip to the level of your heart. This is the path whereby emotional consciousness of the physical is elevated to higher levels.

Say "Tipheret" (6) and visualize a yellow (or golden) sphere of light about the center of your body and your heart. This is the place of understanding of life in the physical world and life in higher mental worlds.

Say "Mem" (23) and visualize a blue vertical beam of light rising from the orange sphere on your right hip to a point on your right shoulder. This is the path whereby the lower rational consciousness of the physical world is elevated to the level of moral rational consciousness.

Say "Lamed" (22) and visualize a beam of green light rising at an angle from the yellow sphere at your heart to the level of your right shoulder. This is the path whereby consciousness of life, as it is, rises to the level of understanding life as it should be.

Say "Geburah" (5) and visualize a red sphere of light about your right shoulder. This is the place of rational consciousness of what is just and good.

Say "Koph" (path 21) and visualize a violet beam of light rising vertically from the green sphere at your left hip to a point on your left shoulder. This is the path whereby the emotional comprehension of the physical is elevated to emotional comprehension of all things physical and not physical.

Say "Yod" (20) and visualize a beam of yellow-green light rising from the yellow sphere about your heart to the level of your left shoulder. This is the path whereby the life experience is elevated to emotional perfection.

Say "Tet" (19) and visualize a horizontal beam of yellow light passing from the red sphere at your

right shoulder to your left shoulder. This is the path whereby the rational understanding of rightness in all things is elevated to emotional comprehension of perfection of all things.

Say "Chesed" (4) and visualize a blue sphere of light about your left shoulder. This is the place of emotional perfection, the place of yearning for union with the Absolute.

Pause and consider what has happened to this point. Visualize all at once the seven spheres of light: Malkut glowing softly in earthly colors beneath your feet. Yesod glowing violet at your loins. Hod orange at your right hip. Netzach green at your left hip. Tipheret yellow at the center of your body. Geburah red at your right shoulder. Chesed blue at your left shoulder.

Say "Chet" (18) and visualize a yellow-orange beam of light rising vertically from the red sphere at your right shoulder to the right half of your brain. This is the path whereby all reason returns to its archetype.

Say "Zain" (17) and visualize an orange beam of light rising from the yellow sphere at your heart to the right half of your brain. This is the path that communicates the whole life experience back to the place of perfect reason.

Say "Binah" (3) and visualize a black sphere that radiates as though it were light and that envelops the right half of your brain. This is the place of perfect understanding, not understanding of particular things, but of all existence.

Say "Vau" (16) and visualize a beam of vertical red-orange light rising from the blue sphere at your left shoulder to the left half of your brain. This is the path whereby all emotion returns to its archetype.

Say "Hay" (15) and visualize a red beam of light rising at an angle from the yellow sphere at your heart to the level of the left half of your brain. This is the path whereby all life experience is elevated to the place of emotional perfection beyond all physical things.

Say "Dalet" (14) and visualize a beam of horizontal green light passing from the black sphere on the right half of your brain to the left half of your brain. This is the path whereby all rational perfection is united to the essence of emotion.

Say "Chokmah" (2) and visualize a gray sphere of intense light about the left half of your brain. This is the place of energy and absolute emotional wisdom.

Say "Gimel" (13) and visualize a blue beam of vertical light rising from the yellow sphere at your heart and going to a place just above your head. This is the path whereby life experience is unified.

Say "Beth" (12) and visualize a beam of yellow light rising at an angle from the black sphere of light at the right half of your brain and going to a point just above your head. This is the path

whereby pure reason is unified.

Say "Aleph" (11) and visualize a beam of yellow light rising at an angle from the gray sphere of light at the left half of your brain and going to a point just above your head. This is the path whereby the essence of emotion is drawn back to its source.

Say "Keter" (1) and visualize a sphere of flawless white light directly above your head. This is the place of perfect unity.

Say "Ain Soph Aur" (000) and visualize a limitless expanse of colorless light. This is the place beyond the question of one and many.

Say "Ain Soph" (00) and visualize a darkness. This is the place of no limitation, that is beyond all light.

Say "Ain" (0) and visualize nothing. This is the place of No-Thing beyond all else. This is the silence from which the Voice will issue.

Remain in this for a time.

Second Part.

When a subjective eternity has passed away, say "Eheieh" (I Am) and visualize the white sphere of Keter above your head. This is returning to being from that which is beyond being.

Say "Yah" (He or She Is) and visualize the gray sphere of Chokmah at the left half of your brain. This is the going forth from unity to duality and the drawing forth of power.

Say "Yahweh Elohim" (He or She Exists as Gods and Goddesses) and visualize the black sphere of Binah at the right half of your brain. This is the multiplication of being to produce that unity which is found in things existing in one creation. This is the gathering of power to work wonders.

Imagine a violet light at your throat. This is Da'at. The light pulses seven times.

Say "El" (He is Mighty) and visualize the blue sphere of Chesed at your left shoulder. This is the going forth of all forms into the creation of the universe. This is the power of love in creation.

Say "Elohim Gibor" (The Gods and Goddesses are Mighty) and visualize the red sphere of Geburah at your right shoulder. This is the limitation of forms for the production of a particular creation.

Say "Jehovah Eloah Va-Da'at" (He or She is Deity and Knowledge) and visualize the yellow sphere of Tipheret about your heart. This is the assembling of the creative force in a perfected image of the existence to come. This is the assembly of a life.

Say "Jehovah Tzabaot" (He or She is Splendor) and visualize the green sphere of Netzach at your left hip. This is the multiplication of developed forms for incorporation into physical creation. This is the place of natural love.

Say "Elohim Tzabaot" (The Gods and Goddesses are a Great Host) and visualize the orange sphere of Hod at your right hip. This is the limitation of developed forms for the production of a particular physical creation. This is the place of magical selection of what will happen in the world.

Say "Shaddai El Chai" (Almighty God Lives Forever) and visualize the violet sphere of Yesod at your sexual organs. This is the going forth of the final impulse of creation into the created physical universe. This is the place of consummation of magical acts.

Say "Adonai Melekh Ha-Aretz" (Lord King of the Earth) and visualize the earthly sphere of Malkut beneath you. This is the created physical universe.

The meditation is ended.

[FIGURE # 41: This is a full page illustration titled "The Tree in the Body. A simplified and crowned human body facing out from the page is superimposed over the Tree of Life diagram. The Tree diagram is composed only of circles and lines in the traditional manner. The figure stands with feet resting on Malkut and crown touching the underside of Keter. The arms are outstretched and overlap Geburah and Chesed. Tipheret is near the center of the body, and Yesod is near the loins.

Each circle corresponding to the Sephiroth contains the following words, and a line extends from each

Sephira to a small dot on the body of the human form:

"Keter. Above" ----- line to tip of crown.
"Chokmah. Left half brain" ----- line to left of body's head.
"Binah. Right half brain" ----- line to right of body's head.
"Chesed. Left shoulder" ----- line to left shoulder.
"Geburah. Right shoulder" ----- line to right shoulder.
"Tipheret. Heart" ----- line to center of sternum.
"Netzach. Left hip" ----- line to left hip.
"Hod. Right hip" ----- line to right hip.
"Yesod. Sexual organs" ----- line to the loins.
"Malkut. Below" ----- line to the level of support of feet.]

Notes of the meditation:

Correspondence to the Human Body.

There are four criteria for associating the parts of the human body to the Sephiroth of the Tree of Life.

Written traditions are obtained from the "Bible", "Sepher Yetzirah", "Sepher Ha-Zohar", and several other sources.

Oral or informal traditions ascribe different meanings to the organs and limbs of the body.

Geometrical limitations may be imposed to accommodate a particular way of drawing the Tree.

Medical knowledge of the body may lead to association of body parts to the Tree.

Over the centuries there have been many different placements of the human body on diagrams or in descriptions of the Tree of Life. Some people argue quite hotly that one method is "true" and others are "false." Such a rigid view is unnecessary. Any well thought out association to the Tree of Life is useful and worth study. An association that meets all four criteria perfectly would have a claim to being called "best," but some of the criteria for associating the body to the Tree are exclusive of others. The heart, for example, is a center of rational thought in several traditions; but it is a center for physical strength and body vitality in the view of western medicine. The former criterion would associate the heart with Binah (3); while the latter would associate the heart with Tipheret (6), Geburah (5), or even Malkut (10). Traditions about the heart as the seat of love would grant it to Chesed (4), Tipheret (6), or Netzach (7). As the source of all physical body energy, the heart can be assigned to Yesod. As the center of physical existence, the heart is Malkut. As the uniting organ, the heart belongs to Keter. Furthermore, it is possible to associate some aspect or function of the heart to every one of the twenty-two lesser paths of the Tree. Similar multiple associations are found with the other body parts. The Tree of Life derives much of its value as an archetypal pattern from the fluid way that associations to it change. The Tree is beyond any way of describing it in the same way a king is beyond his titles. There is an inner essence that can be outwardly described in many different ways. If this were not so, a little study would learn the Tree and make it a limited tool instead of a way of continually growing in mind and spirit. When one view of the Tree is understood, change something and see another mystery unfold.

A few methods for ascribing parts of the human body to the Tree of Life seem to satisfy most of the obvious criteria. These methods are like the tools people use to repair things. A few tools are good for a lot of jobs; a claw hammer with a screwdriver in the handle is such a tool. If a lot of work is to be done, the multipurpose tools tend to be awkward and specialized tools are better, e.g. several sizes and types of hammers and screwdrivers. When beginning meditation on the Tree of Life, it is best to have a general purpose body meditation. For very particular purposes, such as using the Tree of Life to understand a particular function or condition of the human body or mind, it is best to use more specialized associations to the Tree.

In the meditation presented here, the four criteria are ranked thusly:

Geometrical as most important. To simplify the reading of this book, the most popular diagram of the Tree of Life, the Kircher Tree, has been used as often as possible. Other ways of depicting the Tree are to be found among the books listed in the Bibliography. Luria, Rosenroth, Regardie, Case, Achad, Crowley and Ponce show many variations. Lynn Powell has written and lectured about a design based on the "Sepher Yetzirah". When a human figure is placed on a Kircher Tree, the limbs, major organs, etc. line up near the Sephiroth in the manner given here.

Written tradition from the "Sepher Ha-Zohar" gives the second set of criteria. The "Zohar" mostly agrees with the associations used here, but much of what is assigned to the left side of the human body in the "Zohar" has been switched to the right side here and vice versa. The effect of this reversal is to make the human figure look out from an illustration of the diagram instead of present his backside. Aside from esthetics, an outward facing figure meets some of the medical criteria a little better. If the other left-right convention is preferred, all that is necessary is to replace the word "right" with the word "left" and vice versa throughout the meditation.

The medical criteria are taken third. The feet support the body for Malkut. The sexual organs produce children; and, through glandular chemistry, influence dreams --- Yesod. Hips link the feet to the rest --- Hod and Netzach. The heart is more or less in the center of the body --- Tipheret. The shoulders link the arms to the rest --- Geburah and Chesed. The right hand is usually stronger than the left --- Geburah on the right. The heart is usually (but not always!) on the left side of center, so Chesed (Mercy) to the left. The throat and mouth fashion speech --- Da'at is knowledge, and speech is the primary form of communication of knowledge (writing is visible speech). The brain is the seat of rational and emotional consciousness in the body --- Binah and Chokmah. The speech center is usually on the left side of the brain, and that is a flaw in the association. The mental activity of Binah (here associated to the right side) should include control of speech. Rationalization says: "To raise consciousness, develop a speech center on the right half of the brain. Use the full potential of the brain." For those who don't wish to rationalize, turn the head to the right on the Tree. That associates the rational functions to Binah in the forebrain and the more mysterious functions of the midbrain and brain stem to Chokmah.

Oral and informal traditions have mostly been ignored here. They tend to relate to more specialized uses of the Tree.

Color visualization.

People who haven't used paints or other coloring materials recently may have trouble visualizing colors. There's a simple way to fix that. Color a diagram of the Tree. The best medium for beginners is colored pencils or marking pens. Water colors are a little more versatile (Winsor & Newton Designers Gouache was used by the G.' D.'), while acrylic tube colors are both bright and easy to use. Cut-outs from colored paper are very difficult to match to the desired shades unless a Pantone sample set is used. Embroidery is slow, but the various brands of six-strand floss come in so many colors that a good match is possible: Path 1 --- DMC Blanc Neige. Path 2 --- JPC # 71 Puter Gray. Path 3 --- DMC # 310. Path 4 --- JPC # 24-B Dark Oriental Blue. Path 5 --- JPC # 141 Devil Red. Path 6 -- - JPC # 223 Sun Gold. Path 7 --- JPC # 48-A Dark Hunter's Green. Path 8 --- JPC # JPC # 38-B Tangerine. Path 9 --- JPC # 32 Purple. Path 10 uses four "earth" colors; Citrine --- JPC # 215 Apple Green is ok, but more yellow in the color would help; Olive --- JPC # 216 Avocado is ok, but more blue would help; Russet --- JPC # 60 Russet could use a little more red; Black --- same as path 1. Path 11 --- JPC # 43 "Dark" Yellow. Path 12 --- DMC # 444. Path 13 --- JPC # 69 Light Steel Blue. Path 14 --- DMC # 911. Path 15 --- JPC # 140 Signal Red. Path 16 --- DMC # 350. Path 17 --- JPC # 38- B Tangerine. Path 18 --- JPC # 38 Dark Orange. Path 19 --- DMC # 307. Path 20 --- JPC # 5-A Chartreuse. Path 21 --- JPC # 32 Purple. Path 22 --- DMC # 911. Path 23 --- JPC # 24-A Oriental Blue. Path 24 --- JPC 222 Dark Aquatone. Path 25 --- JPC # 220 Blulette. Path 26 --- JPC # 55 Navy. Path 27 --- JPC # 140 Signal Red. Path 28 -- - JPC # 36 Royal Purple. Path 29 --- JPC # 59-C Jewel Rose. Path 30 --- JPC # 38-B Tangerine. Path 31 --- JPC # 341 Devil Red. Path 32 --- DMC # 823.

Other sets of color correspondences are described in books cited in the Bibliography.

For the colorblind, the set of color correspondences in this meditation should be switched for another set of correspondences --- see the last note on the meditation.

[FIGURE # 42: This is the circular rosette from the Golden Dawn Rose Cross. To the left, the following text is set vertically: "The 'Kabbalistic Rose.' A color wheel for the Queen Scale colors of the Hebrew letters." To the right, the following text is set vertically: "This device was used by the Order of the Golden Dawn to represent the three categories of Hebrew letters according to the 'Sepher Yetzirah'".]

[FIGURE # 43: Full page illustration titled "Colors on the Tree of Life", at top and noted below "The

Sephiroth (1 through 10) in the 'King Scale.' The Letters (11 through 32) in the 'Queen Scale.' These colors are from the researches of the Order of the Golden Dawn. They are based on the "Sepher Yetzirah" and on elementary color theory. Da'at is a later addition. See Crowley's "Liber 777".

The diagram is a Kircher style Tree of Life with the Sephiroth as circles and the paths as lines. Each Sephira has the following inside: King Scale color name at top, number in the center, and English spelling of the name of the Sephira. The letter paths are marked with the names of the matching Queen Scale colors, the number of each path, and the Hebrew letter of the path. Da'at is added in the usual position, middle of path 13, as a smaller circle with the words "Violet" and "Da'at" --- no number. Malkut is different in that it is represented by a circle with five compartments: Center compartment is a smaller circle with "10" and "Malkut" inside. The four remaining compartments are equal sectors between the inner and outer circle, the color names are marked inside these sectors as Citrine (top), Olive (to viewer's right), Russet (to viewer's left), and Black (bottom).]

Guide to spelling and pronouncing Hebrew words used. Adapted from "Thelema Lodge Calendar", December 1989 issue.

Proper pronunciation of the words for the several parts of the Tree of life requires some effort. There are two common methods for pronouncing Hebrew, the Ashkenazic or German style and the Sephardic or Spanish style. The suggestions given below are for Sephardic pronunciation. Sephardic is closer to ancient Hebrew than is Ashkenazic.

THE MOST COMMON NAMES OF THE SEPHIROTH:

0. Prior to the Sephiroth: AIN SOPH AUR, meaning "The Limitless Light"
En-Sof-Oor --- e like in bet. o like in bore. Oo like in moon.

1. First Sephira: KETER, HB:KThR, meaning "Crown."
Ke-ter --- e as in met. Accent first syllable.

2. Second Sephira: CHOKMAH, HB:ChKMH, meaning "Wisdom".
Chok-Ma --- ch is a cough-like sound. o like in born. a like in father.
Accent last syllable.

3. Third Sephira: BINAH, HB:BYNH, meaning "Understanding"
Bi-Na --- i like in police. a like in father. Accent last syllable.

The Latent Sephira: DA'AT, HB:Da'aTh, meaning "Knowledge".
Da-at --- a double "a" sound like that in bard. These two "a" sounds are separated by a "glottal stop", a sudden interruption of breath by very brief closing of the epiglottis. This unique sound is

not used in English speech, but is sometimes used in German and in many other languages. When the Letter Ayin occurs in the middle of words, it almost always requires this effect.
Accent the first syllable.

4. Fourth Sefhira: CHESED, HB:ChSD, meaning "Mercy".
Che-sed --- Ch is a cough-like sound. Both e's are like in met.
Accent first syllable.

5. Fifth Sefhira: GEBURAH, HB:GBVRH, meaning "Severity".
Ge-boo-Ra --- e as the first in believe. oo as in moon. a as in father.
Accent last syllable.

6. Sixth Sefhira: TIPHERET, HB:ThPARTh, meaning "Beauty".
Tip-E-ret --- i like in bit. Both e's like in met. Accent mid syllable.

7. Seventh Sefhira: NETZACH, HB:NTzCh, meaning "Victory through Endurance".
Ne-tzach --- e as in met. a as in bard. ch like ck in "ICK!"
(This ch sound is not in standard English).
Accent the first syllable.

8. Eighth Sefhira: HOD, HB:HVD, meaning "Glory".
Hod --- o like in bore.

9. Ninth Sefhira: YESOD, HB:YSVD, meaning "foundation".
Ye-Sod --- e like the first e in believe. o like in bore.
The last syllable should be louder.

10. Tenth Sefhira: MALKUT, HB:MLKVTh, meaning "Kingdom".
Mal-Koot --- a as in bard. oo as in moon. Last syllable accent.

-oOo-

THE NAMES OF THE HEBREW LETTERS:

11. ALEPH, HB:ALP, meaning "Ox".
A-lef --- A like in father. e like in met. Accent the first syllable.

12. BET, HB:BYTh, meaning "Dwelling".
Be-Yt --- e like in bet. Y like in yes. Accent last syllable.

13. GIMEL, HB:GML, meaning "Camel".
Gi-mel --- i like in bit. e like in met. Accent first syllable.

14. DALET, HB:DLTh, meaning "Door".
Da-let --- a like in father. e like in met. Accent first syllable.

15. HEH, HB:HA, meaning "Air Hole".
He --- e like in bet.

Note: There are several other Hebrew spellings for this letter, but they all have the same pronunciation. Unusual ways to spell the letters of Tetragrammaton are employed in Qabalah to obtain Gematria for the numbers of the four Qabalistic worlds. That subject is beyond the present topic.

16. VAU, HB:VV, meaning "Nail".
Vav --- Just like English "Wow" except use an a like in father in place

of the "o"

17. ZAIN, HB:ZYN, meaning "Sword".
Za-yin --- a like in bard. i like in bit. Accent the first syllable.
18. CHET, HB:ChYTh, meaning "Fence".
Chet --- Ch is a cough-like sound. e is like e in bet.
19. TET, HB:TYTh, meaning "Serpent".
Tet --- e like in bet.
20. YOD, HB:YVD, meaning "Hand".
Yad --- a like in father. Alternately: Yod --- o like in bore.
21. KOPH, HB:KP, meaning "Closed Hand".
Kaf --- a like in father.
22. LAMED, HB:LMD, meaning "Ox Goad".
La-med --- a like in father. e like in met. Accent the first syllable.
23. MEM, HB:MM or HB:MYM, meaning "Water".
Mem or Meym --- e like in bet.
24. NUN, HB:NVN, meaning "Fish".
Noon --- just like the English "Noon".
25. SAMEKH, HB:SMK, meaning "Prop".
Sa-mekh --- a like in bard. e like in met. Accent the first syllable.
26. AYIN, HB:a'aYN, meaning "Eye".
A-yin --- A like in bard, but with a glottal stop, not normal to
English, from an interruption of breath. Y like in yes. i
like in bit. Accent the first syllable.
27. PEH, HB:PH or HB:PA, meaning "Mouth".
Pe --- e as in met. Alternatively: e as in bet.
28. TZADDI, HB:TzDY, meaning "Fish Hook".
Tsa-De --- a like in father. e like in bet. Last syllable is louder.
29. QOF, HB:QVP, meaning "Back of the Head".
Qof --- o like in bore.
30. RESH, HB:RYSh, meaning "Head".
Resh --- e like in bet. sh like in wish.
31. SHIN, HB:ShYN, meaning "Tooth".
Shin --- Sh like in wish. i like in police. Alternatively:
Sin --- S like in sin. i like in police.
32. TAW, HB:ThV, last letter, meaning "Cross".
Tav --- a as in father. v like "w" in English.

[FIGURE # 44: Full page illustration. This is a Kircher style Tree of Life diagram with Sephiroth as

circles and paths as lines. Each Sephira has the Hebrew name with vowel points written inside. Each path has the letter name with vowel points written along it.]

THE DIVINE NAMES ASSOCIATED WITH THE SEPHIROTH

Eheieh, HB:AHYH, the divine name of Keter, the first Sephira. This is the "I Am" part of the name told to Moses during the vision of the burning bush: Exodus 3; 14.
E-he-ye --- First E like in met. Second e like the first e in believe.
Third e like in met. Accent the first syllable.

Yah, HB:YH, the divine name of Chokmah, the second Sephira. This is a short form of the name "Jehovah" or "Yahweh". The name "Yah" appears in many places in the Bible.
Yah --- a like in father.
Alternatively:
Yoh --- o like in born.

Yahweh Elohim, HB:YHVH ALHYM, the divine name of Binah, the third Sephira. The first part, Yahweh, is also pronounced "Jehovah" and a number of other ways. This first part is the Tetragrammaton, the Great Name of four letters. Well supported tradition says that this name has a secret pronunciation that was known only by the High Priest of the Temple at Jerusalem and his successors. The tradition further holds that the pronunciation of this Shem, or divine name, was lost during the destruction of the Temple. There are several less well attested traditions that the pronunciation of Tetragrammaton has been preserved secretly to the present day. This name has several standardized pronunciations with many minor variations.

The form for Yahweh used here is pronounced with the aid of vowels from Elohim. The other major variation uses vowel pointing from Adonai. When the Elohim vowels are used, the result is represented in English by "Yahweh". The Adonai form is often spelled "Jehovah" in English. The Adonai form means, with minor variation in sound, "He Is" or "She Is". The Elohim form can mean: "He is", "She is", "He Creates", or "She Creates" --- depending on minor variations in pronunciation. Vowel pointing used in the illustration below forces the meaning "He Creates". If the vowel point "Seghol" is replaced with the vowel point "Qamas Qatan" the pronunciation changes slightly and the meaning becomes "She Creates." This is a variation in the handling of the last letter. Some sources leave the final Heh silent, while others put a dot called "Mapiq" inside the letter so that it will be pronounced (when a dot appears in the center of other letters, it is called a "Daghesh", and has a different effect. Heh never takes the

Daghesh. Mapiq indicates that the Heh is a consonant, otherwise it acts as a vowel. Daghesh either may indicate that a letter is doubled in pronunciation or that it takes aspirate pronunciation. Daghesh only doubles letters following short vowels.) In the variations given here for pronunciation, Mapiq has been used. Yahweh (Jehovah) is the most frequently used divine name in the Torah.

Yahweh, meaning "He Is" --- Ye-Veh --- Both e's like in met. V like w in wind.

Yahweh, meaning "She Is" ---
Ye-Voh --- e like in met. o like in born.

Yahweh, meaning "He Creates" ---
Ya-He-Veh --- a like in bard. First e like first e in believe.
Last e like in met.

YaweH, meaning "She Creates" ---
Ya-He-Voh --- a like in bard. e like first e in Believe.
o like in born.

Elohim, the second part of the Binah divine name, has only one Sephardic pronunciation; but there are unusual complications with the meaning of this name. Most English translations of the Old Testament render "Elohim" as "God". This oversimplifies the meaning and hides a strong suggestion of polytheism under bland monotheism. Elohim is a plural form of Eloh. Eloh means "Goddess" --- it is a feminine singular noun for the Deity. The suffix "-im" is the plural ending used for most masculine nouns. If the word Elohim occurred only once in the Bible, this combination of a masculine plural with a feminine singular noun would easily be dismissed as a copier's error. Elohim, however, is used to represent the deity in more than 30% of the divine namings in the Bible. Only Yahweh/Jehovah is used more often. Elohim is also the first divine name used in Genesis (First chapter, first verse, third word in the Hebrew). The obvious conclusion regarding the spelling of this name is that the oddity of its meaning is intentional.

Orthodox Jewish and Christian argument tries to dismiss the plural meaning of Elohim by saying that a plural can mean "great" and need not mean "more than one". In support of this, the orthodox note that kings, emperors, presidents and popes often refer to themselves as "We" ("We order...", "We believe...", etc.). Authors and teachers occasionally use the plural to represent themselves or their "professional opinion." This support fails on analysis. The plural applied to one person often means that one person is speaking for his colleagues (a teacher, author, or monarch speaking for other teachers, authors, or monarchs). Another use of the plural for one person is intended to place that person in a tradition or historic line (When a king says "We" he may be saying "I am now speaking as the current monarch of this royal house. The other monarchs of this royal house would say the same thing if they

were still alive."). In Roman times, the plural was often used to mean that a famous person shared his fame with his family and that his name would be multiplied through the generations. Sometimes the plural has been used to refer to one person's virtues or faults. When a human being is believed to have a familiar spirit, genius or spiritual inspiration, the plural is often applied to the combination. In every case the use of the plural for one person refers directly or indirectly to some multiple aspect and not to one individual alone. The use of a word meaning "Goddess" as the basis of Elohim greatly complicates any attempt to dismiss the plural ending on this name.

A few Christians have suggested that Elohim represents the divine trinity of "Father, Son, and Holy Spirit." "Eloh" represents the feminine Holy Spirit; while the plural masculine ending "-im" represents the Father and the Son. A simpler theory says that the Elohim are angels who perform the work of creation at the direction of Yahweh-Jehovah. The latter view is supported by frequent appearance of Jehovah (or Yahweh) Elohim in the Bible. When these two words are in combination, it is usual to pronounce Yahweh Hehovah as Jehovah. This adds the vowels of Adonai to a divine name using Elohim. For general use of this pair of divine names, that's good. For use of these two names as a compound name for the Sephira Binah, it is better to use the vowels of Elohim for the Tetragrammaton. The pronunciation then follows the Yahweh Elohim style and allows for a meaning, "He (or She) creates gods and goddesses."

Elohim --- Elo-Him --- E as in met but shorter. o as in bore.
i as in police. Last syllable louder.

El, HB:AL, the divine name of Chesed, the forth Sephira. This is a name of many meanings, but the most basic are: "god" and "might". The English word "all" is like this divine name both in spelling and in meaning. When the letters of El are reversed (Lamed-Aleph instead of Aleph-Lamed), La results. La means "nothing". This property of reversal of meaning on reversal of spelling is common to a number of divine names and mystical terms in Hebrew. A similar thing in English is the reversal of the letters of "God" to give "dog". El occurs in many places in the Bible. Jehovah-Yahweh is sometimes called "Ha-El", "the God". Predictions concerning the Messiah sometimes use El. El is often used to refer to gods other than those of the People of Israel.

El --- E as in met.

Elohim Gibor, HB:ALHYM GBVR, the divine name of Geburah, the fifth Sephira. The meaning of this double name, taking a polytheistic view of Elohim, is "gods and goddesses are mighty". A similar double name, El Gibor, is used in Isaiah 10:21.

Elo-Him Gib-Bor --- E as in met but shorter. Both o's as in bore.
First i as in police. Second i like in bit.

Jehovah EloH Va-Da'at, HB:YHVH ALVH V-Da'aTh, the divine name of Tipheret, the sixth Sefhira.

Because Jehovah-Yahweh is a part of this name, there are several possible meanings and pronunciations.

In the case of Tipheret, the Jehovistic pronunciations are preferred over the Yahwistic. Jehovah is

pronounced with the aid of vowel points from the divine name Adonai. A tradition exists which relates

Adonai to Tipheret and also to Malkut, the tenth Sefhira. If Jehovah is pronounced with the Adonai

vowels so that the meaning is "He Is", this is the method:

Ye-Ho-Vah --- e like first in believe. o like in bore.

v like English w. a like in father. Accent last. To provide a meaning "She Is", nearly the same vowel points are used; but the last one, Qamas Gadol, is replaced by Qamas Qatan. The resulting change in sound is hardly detectable in Ashkenazic pronunciation, but there is a distinct change in

Sephardic:

Ye-Ho-Voh --- e like first in believe. First o like in bore.

v like English w. Last o like in born. Accent last.

EloH can be either "God" or "Goddess", but the spelling strongly disposes toward "Goddess" as the

correct meaning. There is reason to believe that this word originally meant only "Goddess", while El

was the masculine form. "God" as a meaning for EloH may have come into fashion as a way of avoiding

the problem of the meaning Elohim. EloH is pronounced:

Elo-Ha --- E like in met but shorter. o like in bore.

a like in bard. Accent last syllable.

(To somewhat stress the feminine meaning, change the Syllables to El-Oh and omit the "a" sound.)

The last part of the Tipheret name is Va-Da'at, "and knowledge".

Ve-Da-at --- e like first e in believe. Both s's like in bard, but see the note above on "Da'at" for the necessary glottal stop. Middle syllable accented.

Jehovah Tzabaot, the divine name of Netzach, the seventh Sefhira. Jehovah-Yahweh again

complicates the pronunciation. The recommended method for the Tetragrammaton in this case is the

same for the Tipheret name: "He is" --- Ye-Ho-Vah, or "She is" --- Ye-Ho-Voh.

The strong link

between Jehovah and Adonai goes beyond sharing vowel points. The Orthodox Jews usually say

"Adonai" in place of "Jehovah" when reading the Tetragrammaton aloud. English translations often

render Jehovah as "Lord" --- the proper translation of Adonai. This practice is explained as a showing

of respect for Jehovah. Various other words are occasionally substituted:

Dodi, HB:DVDY, "Loving

One", replaces Jehovah in some books. This euphemism has a similar appearance to the four letters of

the proper word. A rare substitution for Jehovah is Jehovat, HB:YHVTh. Elohim is occasionally said in place of Yahweh. Ha-Shem, HB:H-ShM, "The Name", is often used. This tendency to euphemise names for the divinity has passed into English. Many Jewish writers spell "God" as "G-d".

Tzabaot usually means "hosts" or "large numbers of soldiers", but this word may also mean "splendors", "beauties", or "gazelles".

Tse-Ba-Ot --- e like first in believe. a like in father.
o like in bore. Accent third syllable.

Jehovah Tzabaot is usually translated as if it were Adonai Tzabaot, "Lord of Armies" or "Lord of Hosts"; but it literally means "He (She) is a Great Host" or "He (She) is a Multitude of Splendors".

Elohim Tzabaot, HB:ALHYM TzBAVTh, the divine name of Hod, the eighth Sefhira. Taking the polytheistic meaning for Elohim, this name can mean either "Gods and Goddesses are a Host" or "Gods and Goddesses are Splendors." See above for pronunciation of the two components of this name.

Shaddai El Chai, HB:ShDY AL ChY, the divine name of Yesod, the ninth Sefhira. This, like the divine name given below for Malkut, is a composite of several names that usually appear separately. Shaddai means "mighty" or "The Almighty"; and, when it appears separately, Qabalists say it represents Metatron, the angel of the Covenant and Prince of the Face of the Most High. El is a name of the divinity in its own right, but with Shaddai, it has a special meaning. Shaddai El or El Shaddai means "Almighty God." By the Qabalistic practice of Gematria, a sort of numerology, the numerical value of El Shaddai is 345, the same value obtained by converting the letters of the name Mosha (Moses) to number. Some authors have not made this distinction between Shaddai and El Shaddai. Mathers, in his pseudo translation and commentary on "The Key of Solomon the King" (also called "The Greater Key of Solomon") describes a magical talisman of the Sun as representing Metatron. The inscription on this talisman is El Shaddai and the face shown is a traditional representation of Moses with horns of light.

[FIGURE # 45: A table of the numerical values of Hebrew letters and the 1st Pentacle of the Sun from Mathers "The Greater Key of Solomon". About the top of the pentacle: "1st Pentacle of the Sun".

To the left of the pentacle: "El Shaddai". To the right of the pentacle: "Mosheh". About the bottom of the pentacle: "Greater Key of Solomon". Just below the pentacle, in two lines:
HB:AL ShDY = 1 + 30
+ 300 + 4 + 10 = 345.

HB:MShH = 40 + 300 + 5 = 345.]

Chai is also a name in its own right. Separately, it means "Life", "Alive", and "Ever Living God".

Chai is also used with Elohim, Adonai and many other names.

Shaddai El Chai means "Mighty God Lives Forever".

Sad-Day --- First a like in father. Second a like in bard.

Accent last syllable.

El --- E is in met.

Chay --- Ch is a coughing sound. a as in bard.

Adonai Melekh Ha-Aretz, HB:ADNY MLK H-ARTz, is the compound divine name of Malkut, the

tenth Sephira. This name more often appears in smaller sections: Adonai, Adonai Melekh, Adonai Ha-

Aretz, Melekh, and Melekh Ha- Aretz. Adonai means "Lord". Melekh can mean "King", "God", or

"Idol". Melekh spelled with an Aleph means "Angel". Ha-Aretz is "The Earth".

These divine names of the Sephiroth were collected and published by "Christian Qabalists" during

the European Renaissance. Such sources include: "Calendarium Naturale Magicum ..." By Tyco Brahe,

1582 e.v.

"De Occulta Philosophica" by Cornelius Agrappa, 1533 e.v.

"Oedipus Aegyptiacus" by Athanssi Kircher, 1653 e.v.

"De Arte Cabalistica" by Johannes Reuchlin, 1517 e.v. Those "Christian Qabalists" in their turn

obtained the names from writings of the Jewish "Practical Qabalists", the Balim Shem, "Masters of the

Name".

Adonai Melekh Ha-Aretz "Lord King of the Earth".

Ado-Nay --- A as in bard but shorter. o as in bore.

Last a as in father. Accent second syllable.

Me-lek --- Both e's like in met. Accent first syllable.

Ha-A-rets --- Both a's like in father. e like in met.

Accent first syllable.

[FIGURE # 46: Full page illustration. This is a Kircher Tree of Life diagram composed of circles and lines. The paths are unmarked. Inside each Sephira is the divine name of the Sephira, complete with vowel pointing. In a column to the right, all twelve vowel pointings of the Tetragrammaton are arranged in order, with the English meaning just below each entry. Below and to the right is a ring composed of the same twelve vowel pointed variations of the Tetragrammaton, and in the center of that is the legend: "Twelve vowel pointings (pronunciations) of HB:YHVH". To the left at the bottom is a similar ring of of the twelve banners of Tetragrammaton (rectified to zodiacal positions by group theory --- not with the usual two entries switched), and in the center is the legend: "The Twelve Banners (Permutations) of HB:YHVH". ----- It will be necessary to consult a graphic reproduction of this figure

to get this right. A description of spelling and vowel pointing on each item would be excessively burdensome.]

Other sets of correspondences to the thirty-two paths.

The meditation given in this section uses four sets of correspondences to the thirty-two parts of the Tree of Life, as well as several to the ten Sephiroth. These include names of Hebrew letters and Sephiroth, colors, parts of the body and brief descriptions from the thirty-two paths. It is sometimes difficult to relate to particular sets of correspondences, so it's good to have extras for meditation and for study. A few more tables of correspondences are listed below. Many others can be found in "777", a book written by Aleister Crowley.

These tables and the ones in "777" are in a different order than the Tree Meditation, but the key numbers are the same as the path numbers used in the meditation. To help with the use of these correspondences, the first table given below will repeat the names of the Sephiroth and Letters that were used in the meditation.

There are variations in some of these sets of correspondences to the Tree of Life. Like the attribution of body parts to the Tree, different sets of Astrological, Tarot and other correspondences exist. All are valuable, but some seem to work better at first than others. The Tarot and Astrological correspondences given here are from the tradition of the Order of the Golden Dawn. The planets have often been differently listed.

Association of stones, plants and other objects to the parts of the Tree goes by affinity or "signature". Colors, surface patterns and other physical characteristics remind one of the various parts of the Tree of Life. Sometimes a mythological story will override appearance for a particular stone or other object. Such associations are not to be taken rigidly.

The set of corresponding books is very loose. There is something in each of these that matches a Path on the Tree, but there is more that wanders about. They are listed for what pleasure or knowledge (Is there always a difference?) they may afford.

Key Number: (Path on the Tree).	Sephiroth and Letter Names:	Astrological Correspondence:	Stones and Minerals:
1	Kether	Primum Mobile	Milky Quartz (noncrystalline)
2	Chokmah	Zodiac	Mother of Pearl

3	Binah	Saturn	Apache Tear
4	Chesed	Jupiter	Blue Azurite
5	Geburah	Mars	Desert Rose
(hematite)			
6	Tipheret	Sun	Citrine
7	Netzach	Venus	Green Malachite
9	Yesod	Moon	Moon Stone
10	Malkut	Earth	Lava Rock
11	Aleph	Air or Uranus	Native Sulphur
12	Bet	Mercury	Feather Agate (tree agate)
13	Gimel	Moon	Satin Spar
14	Dalet	Venus	Emerald Beryl
15	Heh	Aries	Red Serpentine
16	Vau	Tarus	Brown Obsidian
17	Zain	Gemini	Alexandrite
(artificial)			
18	Chet	Cancer	Amber
19	Tet	Leo	Cat's Eye
20	Yod	Virgo	Peridot
21	Koph	Jupiter	Turquoise
22	Lamed	Libra	Lace Agate
23	Mem	Water or Neptune	Moss Agate
24	Nun	Scorpio	Aquamarine
25	Samekh	Sagittarius	Flint
26	Ayin	Capricorn	Fluorescent
Minerals			
27	Peh	Mars	Blood Stone
28	Tzaddi	Aquarius	Rutilated Quartz
29	Qof	Pisces	Fossils
30	Resh	Sun	Native Gold
31	Shin	Fire or Pluto	Fire Opal
32	Taw	Saturn or Earth	Granite.

Key: Tarot Cards:

- 1 The four Aces
- 2 The four Twos
- 3 The four Threes
- 4 The four Fours
- 5 The four Fives
- 6 The four Sixes
- 7 The four Sevens

Anthropology

- 8 The four Eights
- 9 The four Nines
- 10 The four Tens
- 11 The Fool
- 12 The Magician
- 13 The High Priestess
- 14 The Empress
- 15 The Emperor

Einhard

- 16 The Hierophant

Literature and Legend:

- Books on Cosmology
- Books on Music and Astrology
- Books on Logic and Astronomy
- Books on Business and Science
- Books on Law and Religion
- Books on Philosophy and Society
- Books on Psychology and
- Books on Building and Repair
- Books on History and Fiction
- Books on Geography and Geology
- "The Little Prince"
- "Magick in Theory and Practice"
by Aleister Crowley
- "The Little Flowers of St. Francis"
- "The Golden Ass" by Lucius Apuleius
- "The Life of Charlemagne" by
- "The Life of Muhammad" by Ibn Ishaq

HB:Y
 HB:H HB:Y
 HB:H HB:Y
 HB:V
 HB:H HB:Y
 HB:V
 HB:H

]

[FIGURE # 50: LARGE HEBREW LETTER HB:Th]

PART THREE.

"Exercises: The Tree in Four Worlds."

The thirty-two paths of the Tree of Life exist in four "worlds" or levels of abstraction. It is possible that the idea of these four worlds came from four ways of relating to Scripture: The Literal sense. The simply Symbolic sense. The Intellectual sense. the Mystical sense.

Briefly, the four worlds: Atziluth is the World of Emanation, the highest level of abstraction and mystical experience. The Tree of Life in Atziluth cannot be understood by reason alone; it can only be approached through the three lower worlds. Briah is the world of Creation, the level of intellect and moral understanding. The Tree of Life in Briah is the subject of rational study. Yetzirah is the World of Formation, the level of visualization and symbolic representation. The Tree of Life in Yetzirah is composed of fable and dream. Assiah is the World of Manifestation, the lowest level, the level of action

and physical sensation. The Tree of Life in Assiah cannot be understood, only acted out and experienced.

[FIGURE # 51:

	.	
	HB:Y	
HB:ATzYLVTh	HB:H	HB:a'aVLM
	HB:V	
	HB:H	
	HB:Y	
HB:H-BRYAH	HB:H	HB:a'aVLM
	HB:V	
	HB:H	
	HB:Y	
HB:H-YTzYRH	HB:H	HB:a'aVLM
	HB:V	
	HB:H	
	HB:Y	
HB:H-a'aShYH	HB:H	HB:a'aVLM
	HB:V	
	HB:H	

]

[FIGURE # 52:

Full page illustration of the Tree of Life goes here
 The Sephiroth are circles without numbers.
 Kricher paths are drawn in, connecting
 the Sephiroth with simple lines. There is a small
 circle representing Da'at in the usual location.]

Assiah and the Tree of Life.

Thirty-two experiences and actions to be performed on as many days.

10. Malkut. Pick up a clump of moist earth and smell it.
32. Taw. listen carefully to a TV set for at least half an hour without looking at it.
9. Yesod. Turn off the sound on a TV set and look carefully at the picture on the set for at least half an hour.
31. Shin. Call telephone information and ask for your own number and address.
30. Resh. Read a children's story and write about it as if it were a new story.
8. Hod. Make a detailed plan for tomorrow.
29. Qof. Spend a half hour in a dark garden at midnight.
28. Tzaddi. Stand naked before a mirror and gaze into your reflected eyes.
27. Peh. Copy a page from a book by hand and immediately burn the copy.
7. Netzach. Spend half an hour at noon in the same garden you used for path number 29.

26. Ayin. Enter a room which has a closet. Sit in the room and slowly say one hundred times: "There is a monster lurking and waiting to grab me in that closet." Turn off the lights and go into the closet.
25. Samekh. Get some of your favorite food or drink; wait until you are hungry or thirsty; then taste but do not eat or drink. After an hour you may eat or drink something else, but not your favorite that day.
24. Nun. If you like meat, sit before some cooked meat; imagine the birth of the animal; then eat. If you don't eat meat, sit before a vegetarian meal; imagine someone in another country dying of starvation; eat the food.
6. Tipheret. Rest today and think of the Sun that shines on all.
23. Mem. Drink a glass of water and then wash the glass.
5. Geburah. Imagine yourself on trial for something you really did.
21. Koph. Read a book by a prisoner who was later released -- for example: "Angela Davis, An Autobiography"; the Biblical "Book of Job"; "Mein Kampf" by Hitler; the second volume of "The Memoirs of Jacques Casanova."
20. Yod. Go to a public place like a subway station or a bus terminal; figure out the routine of the place; write a set of helpful instruction on how to use the services offered.
19. Tet. Take some nickels; walk downtown; put them in parking meters.
4. Chesed. Feed an animal or bird -- other than a pet.
28. Chet. Wear your best formal clothing.
17. Zain. Read or write a love letter.
3. Binah. Find a book (go to a library for it if necessary) that gives instructions for delivering a baby; read the book.
16. Vau. Show someone how to do something.
15. Heh. Aside from knowledge and skill, what makes an expert from an ordinary person? -- explain this to someone or write an essay.
14. Dalet. Talk seriously to a plant for at least fifteen minutes;
2. Chokmah. Write a description of a familiar object; run around, jump, yell, dance to lively music, have someone tickle you; immediately sit down and write another description of the same object.
13. Gimmel. Relax in a warm bath for a couple of hours.
12. Bet. Try to imagine what is involved in supplying everyone in the nearest large city with food, power and water.
11. Aleph. Try to find out who is in charge.
1. Keter. Delegate your authority today.

[FIGURE # 53: This is a diagram composed of four concentric circles, spaced equally --- this defines three concentric rings and a central circle. This structure is further modified by the addition of four arcs of radius equal to the outermost circle, all intersecting at the center of the diagram in tangent to the vertical and horizontal --- effecting four vesicas in the diagram in the four quarters.]

[FIGURE # 54:
Full page illustration of the Tree of Life goes here
The Sephiroth are circles without numbers.
Kricher paths are drawn in, connecting

the Sephiroth with simple lines. There is a small circle representing Da'at in the usual location.]

Yetzirah and the Tree of Life.

Thirty-two images to visualize on thirty-two separate days. Most of the visualizations for the ten Sephiroth are taken from a traditional list in Crowley's "777." The visualizations for the twenty-two letters are descriptions of Tarot Trumps. Those who would like to experiment with Crowley's reversal of Tzaddi and Heh may wish to exchange Nos. 28 and 15.

10. Malkut. A young woman crowned and veiled.
32. Taw. A slender hermaphrodite dancing in the sky with a great wreath hanging suspended about her-him.
9. Yesod. A beautiful naked man, very strong.
31. Shin. In a gray world, three people (a woman, a child and a man) rise from the dead. Above them an angel blows a trumpet.
30. Resh. The sun rises from behind a gray wall as children dance about a fairy ring.
8. Hod. An hermaphrodite.
29. Qof. In the night a crayfish crawls from a pool; a dog and a wolf bay at the moon; a road trails off between two burning towers.
28. Tzaddi. Eight stars burn softly overhead as a naked princess genuflects. A red Ibis watches as the princess pours water from a gullet into a pool.
27. Peh. A great gray tower on a high mountain is struck by lightning. The golden parapet of the tower falls like a shattered crown; with it fall a strange man and woman.
7. Netzach. A beautiful naked woman.
26. Ayin. A vast dark figure squats upon an oblong block of gray stone. Two chains lead from a ring in the stone and settle in loose loops about the necks of a man and woman. The prisoners have horns and hoofs.
25. Samekh. A winged, robed figure stands before the sun, pouring water back and forth between two jugs.
24. Nun. Death harvests old life so that new life may flourish.
6. Tipheret. A majestic king.
23. Mem. A man hung upside down by one foot. He is blind in one eye.
22. Lamed. The goddess of Justice with her sword and scales. She is not blinded.
5. Geburah. A mighty warrior in his chariot, armed and crowned.
21. Koph. A great wheel turns in the sky. At the top is a young king with ass' ears. At the bottom is a fully human old man. Going down on the right is a man with the tail of an ass. Rising on the left is a man with unusually long, hairy ears.
20. Yod. An old man on a mountain top holds a lantern.
19. Tet. A lady in white holds open the jaws of a red lion.
4. Chesed. A mighty crowned and enthroned king.
18. Chet. A crowned king in copper armor rides a chariot drawn by two sphinxes.
17. Zain. A man stands between his wife and his mistress.

3. Binah. A dark and pregnant woman wears a crown of black pearls.
16. Vau. A figure robed as a bishop blesses a priest of the people and a cloistered monk.
15. Heh. A gray bearded emperor sits on his throne. His face is in profile.
14. An empress enjoys her garden
2. Chokmah. A black bearded man sits astride a great gray horse.
13. Gimmel. A vestal in blue robes wears a crown like the Moon. Behind her is a great tapestry hung between two pillars.
12. Bet. A magician stands in a garden filled with roses and lilies. A table stands before him with his tools.
11. Aleph. A hermaphrodite garbed as a jester dances before a snapping dog. before him-her is a great abyss.
1. Keter. An ancient ruler seen in profile.

[FIGURE # 55: This is a circular device, exactly like the monad of Yin-Yang as curved lines without white and dark fill. The design is duplicated on top at the same size so that the complete figure is regular and consists of four blades joined at the center in a curved cross.]

[FIGURE # 56:

Full page illustration of the Tree of Life goes here
 The Sephiroth are circles with only the numbers 1 to 10 inside them. The Kricher paths are drawn in, connecting the Sephiroth with simple lines. Only the numbers 11 to 32 are placed on the paths. Curved around the outer top of each Sephira is the name of the Sephira in Hebrew, while curved around the outer bottom of each is the English translation.]

Briah and the Tree of Life.

Thirty-two questions to answer or ponder on thirty-two separate days. These questions have no definite "right" answers. They lead the mind to touch the meanings of the thirty-two paths through the effort of trying to answer them.

10. Malkut. If you just felt from your senses, without thinking, what would it be like?
32. Taw. When you look out a window, what do you day-dream?
9. Yesod. If you could be anybody, what kind of person would you like to be?
31. Shin. When you last make a mistake, what did you learn?
30. Resh. What have you learned from a dream or day-dream?
8. Hod. How do you get from your house to the nearest beach?
29. Qof. How do you feel when you pick a rose?
28. Tzaddi. Did you ever cry or get angry while reading a book or watching a movie?

27. Peh. Have you ever gotten confused by your head wanting one thing and your heart wanting something else?
7. Hetzach. What was it like the last time you felt just plain happy?
26. Ayin. do you know any unjust laws?
26. Samekh. What was your latest wish that came true?
24. Nun. What was it like when you last thought about something very private?
6. Tipheret. What do you do?
23. Mem. Why do people sacrifice themselves for ideals?
22. Lamed. What about slavery?
5. Geburah. What is a holy way?
21. Koph. Why do parks exist when city land is so valuable.
20. Yod. Have you ever given directions to a stranger?
19. Tet. If you could speak to everyone, what would you say?
4. Chesed. When you feel happy, how do you want others to feel?
18. Chet. What is the difference between thinking and logic?
17. Zain. How many religious books do you know that are biographies?
3. Binah. what is mathematics?
16. Vau. What is crowd consciousness?
15. Heh. Have you ever gotten stage fright and gone on talking anyway?
14. Dalet. Have you ever made a mistake that worked better than what you wanted to do?
2. Chokmah. Have you ever been so excited that you forgot where you were?
13. Gimmel. did you ever think that the whole world was your home and everybody liked you?
12. Bet. Why is a collection of skills often called a single discipline?
11. Aleph. What is excitement?
1. Keter. Why do we have words like "Universe"?

If you managed to get definite answers to any of the above questions, go back and re-interpret the questions until the answers don't make sense. Keep doing this until each question gains a life of its own.

Atziluth and the Tree of Life.

Thirty-two states of consciousness to be experienced on thirty-two separate days. In each of these, review the same number item in the above exercises for Assiah, Yetzirah and Briah. Try to discover a quality of consciousness common to all these for each numbered level or path. To aid this process, statements are provided about each of the thirty-two paths in this portion of the exercises. These statements are not adequate on the Atziluth level without study of the other three levels.

10. Malkut. Sensory awareness. Discover the one idea that is involved in the other three exercises given for this number" Assiah; " Pick up a clump of moist earth and smell it." Yetzirah; "A young woman crowned a veiled."

- Briah; "If you just felt from your senses, without thinking, what would it be like?"
32. Taw. Development of intuitions from Malkut. Discover the one idea involved in the other three exercises for this number; the action of Assiah, the image of Yetzirah and the question of Briah.
 9. Yesod. Dream, imagination and astral travel. Look for one idea common to Assiah, Yetzirah and Briah exercises for this number.
 31. Shin. Rational analysis of Malkut awareness. Find the one idea common to the other three levels for this number.
 30. Resh. Rational analysis of Yesod consciousness. Find the one idea common to the other three exercises for this number.
 8. Hod. Logical, practical understanding of how to deal with the physical (malkut) and the mythical (Yesod). Find one idea that links the other three exercises for this number.
 29. Qof. Emotional reaction to Malkut awareness. Find one idea that links the Assiah, Yetzirah and Briah exercises for this number.
 28. Tzaddi. Emotional reaction to Yesod consciousness. Discover the one idea that is behind the other three exercises for this number.
 27. Peh. Union of rational, material understanding (Hod) with emotional, material wisdom. Study the other three exercises on this number for one idea.
 7. Netzach. Emotional, practical wisdom concerning the physical (Malkut), the Mythic (Yesod) and the analytic (Hod). Examine the other three exercises for number seven and discover the common idea.
 26. Ayin. Realization of the limits of hod level material consciousness. Find the fundamental idea behind the Assiah, Yetzirah and Briah exercises for this same number.
 25. Samekh. Unification of the elements of dream, imagination and astral awareness into a full conception of life. Discover one idea in the other three exercises corresponding to this number.
 24. Nun. Feeling that something must be beyond simply physically induced emotion (Netzach). Find a single idea in the three exercises given for this number.
 6. Tipheret. Consciousness of the patterns and goals of life. Find the idea common to the other three exercises on this number.
 23. Mem. Thinking about the methods of day-to-day living (hod) and their effects on others. Find the central idea behind the other three exercises for this number.
 22. Lamed. Thinking about the patterns and goals of life (Tipheret) and their effects on others. Discover one idea behind the Assiah, Yetzirah and Briah exercises for this number.
 5. Geburah. Consciousness of better patterns and goals for life -- rational moral planning. Study the other three exercises for this number and come up with the central idea.
 21. Koph. Feelings of a less selfish sort begin to over-ride the more self-oriented, material-reaction emotions of Netzach. Find the basic idea in the other exercises for Koph.
 20. Yod. The perspective on one's own life (Tipheret) gradually shifts to include the lives of others. Examine the other levels of this number for one idea.
 19. Tet. Idea of how to live better begin to change into ideas on

- how to help others reach a better life. Find the fundamental idea behind the other three exercises for Tet.
4. Chesed. Contentment with personal existence is one with consciousness of and love for other existences. Discover one idea behind the other three Chesed exercises.
 18. Chet. Rational methods are abstracted from Geburah consciousness. Study the other three levels on this number to find the central idea.
 17. Zain. Patterns of existence are abstracted from Tipheret consciousness. Discover the one idea common to the other three exercises for this number.
 3. Binah. The highest, most abstract rational consciousness. Find the fundamental idea of Binah in the other three exercises.
 16. Vau. Emotional feelings become unified. From the action, visualization and question corresponding to this number, find one idea.
 15. Heh. Consciousness of life becomes abstracted into consciousness of vitality. Discover the one idea common to the other three exercises for this number.
 14. Dalet. Rational consciousness (Binah) seeks a higher state of consciousness. Get the basic idea from the other three Dalet exercises.
 2. Chokmah. Awareness of great power and vitality in all. Look for a single idea in all three of the other Chokmah exercises.
 13. Gimmel. The perspective on life changes into awareness of the totality of existence as One. Obtain the central idea from the other exercises on this number.
 12. Bet. Rational awareness rises into unquestioning appreciation of the One. Get the basic idea from the other Bet exercises.
 11. Aleph. The vital essence of emotion (Chokmah) rises in recognition of the One. Find the basic meaning of the path of Aleph by study of the other three Aleph exercises.
 1. Keter. All existence is One. Obtain this idea through study of the Assiah, Yetzirah and Briah exercises for Kether.

Follow-up Project:

Using the four sets of exercises given above as a pattern, take the information the the thirty-two paths from PART ONE and PART TWO and make up a new set of actions, visualizations, questions and statements.

Second Follow-up Project:

Make up a set of actions, visualizations, questions and statements about the thirty-two parts of the Tree of Life completely from your own experiences.

[FIGURE # 57:

This diagram occupies the left hand third of the page, as a single, long column with lettering. The top caption is: "Four Trees in Four worlds". The geometrical element in the center is composed of fifteen equal circles, in vertical column,

so drawn that they over-lap exactly on their centers. This creates 15 vesicas, including two in the top circle from a partial arc and only one in the bottom circle --- the lower part of the bottom circle is a crescent, formed by the upper vesica in that circle and the rest of the three-quarter arc that completes that bottom circle. The name of the four worlds are written vertically to the left (English) and right (Hebrew) of the column thusly: Atziluth HB:ATza'aLYTh, by the top three overlapping circles; Briah, HB:BRa'AAH, by circles 4 through six; Yetzirah, HB:YTzYRH, by circles 8 through 10; Asiah, HB:a'aShYH, by circles 12 through 14. In addition, there are three columns of Hebrew letters and symbols marked on the intersections of the circles (including the top vesica) and the tangents of the circles: Left column: HB:B, HB:G, HB:H, blank, HB:B, HB:G, HB:H, blank, HB:B, HB:G, HB:H, blank, HB:B, HB:G, HB:H. Right column: HB:Ch, HB:Ch, HB:N, blank, HB:Ch, HB:Ch, HB:N, blank, HB:Ch, HB:Ch, HB:N, blank, HB:Ch, HB:Ch, HB:N. Center column: HB:K, Fire, HB:Th, HB:Y, HB:M inside HB:K, Water, HB:Th, HB:Y, HB:M inside HB:K, Air, HB:Th, HB:Y, HB:M inside HB:K, Earth, HB:Th, HB:Y, HB:M.]

Self-analysis on the Tree of Life:

After you have gotten a fairly clear idea of the meanings of the parts of this diagram up to Tipheret (number 6) and at least a vague idea of the rest, you may wish to use that knowledge to help yourself directly.

There are many ways to use the Tree in times of mental or emotional crisis. One of the methods involves a search for "Qliphot", shells. According to one of several traditions about qlipot, there is an upside-down image of the the Tree of Life in Malkut -- a sort of Tree of Death. The Thirty-two paths of the Tree of Life are all positive in terms of their influence and function; but, if a path is incorrectly used, the "light" of the path on the Tree of Life fades and consciousness may be tricked by the corresponding shell on the Tree of Death. It is then necessary to discover the fault and raise fallen consciousness back to the Tree of Life. Such falls to the qliphot usually result from a misapplication of power -- for example; the moral judgments that belong to Geburah are too abstract to be directly applied to individual persons or actions. The moral theory of Geburah must be tempered by the lower parts of the Tree before use in Malkut. It may be right to say; "Needless killing is bad." But it is not right to say "John Smith is bad," if you know John Smith as a person. "Needless killing is bad." -- Geburah idea. "John Smith is bad." -- a mistaken attempt to apply Geburah level thought without modification at Hod. One may find it necessary to do something about John Smith to stop his needless killing, but that is not a moral decision -- it's self-defense.

The symptoms of a qliphothic state include: Anger that has not immediate physical object. Fits of depression. Pains without physical cause. Feelings of loneliness in the presence of people. Boredom -- generally any negative state of mind and emotion that has no simple explanation.

Different people would go about self-analysis in different ways, but here's a written example of such an examination conducted by the Author on himself a few decades ago:

"March 20th, 1973. Diagnostic speculations on progress. Comprehension of Sephirot and Paths."

"Activity;

Tipheret -- hard to hold to. Currently tend to move toward Geburah and instead fall from Tipheret.
Netzach -- mostly held, but deficiencies in some details. Needs more work on path 24. Paths 28 and 29 are fully functional but tend to be overridden by recurrent problems between 24 and 25; 6, 5 and 8.
Hod -- fully functional but not fully controlled. Failure of reach to Geburah causes fall to hod and recurrence of old problems. Attempts to do Geburah work with Hod mental tools are engendering Qliphotic activity in Malkut and undermining Yesod -- results in a fall to the Qliphotic Tree."

"Qliphotic experience:

This is not an 'inverted tree' in the sense that it must be climbed up to the regular Tree of Life. This is a 'turned-inside-out' version of the regular Tree of Life. Qliphot result from improper use of the regular Tree. This is nothing more than breakdown through improper activity. The cause is an attempt to work problems on higher levels than those appropriate to the nature of the problems. Results that should be immediate are blocked. The evils attendant on such frustration all stem from descent of the Tree under the illusion that the Tree is being ascended. The instant that the actual status -- descent to a lower level -- is recognized and accepted, the Qliphotic Tree vanishes and the Tree of Life is reinstated. Climb to the point just before the earlier failure is almost automatic."

"Description of Subjective Experience."

"Tiphereth -- Sense of harmony and good order. No problems. All is mellow. All work proceeds smoothly. Alcohol doesn't produce much hangover. All experiences are beneficial."

"Attempt Geburah -- Greater powers of action from Tipheret consciousness tempt toward control. Vision of Tipheret is not clear enough. It must grow. Tried Geburah controls of house. Some success. Geburah activity of minor key partly successful along path 22, but path 23 not functional enough -- drugs like alcohol open the path, but the path closes when they wear off. This results in a downward drift. Geburatic tasks attempted from Hod produce anger -- this is poison to the whole Tree. Geburah anger is good -- merely hot compulsion on externals. Hod anger can work well only on Yesod and Malkut -- this type of anger fails when applied to Netzach by path 27. This failure produces

more trouble until it is corrected. Paranoia results. Hatred enters. This is Qliphotic."

"Recovery -- proceeds through analysis and theory of the nature of Hod. Desire to correct the problem of hatred-paranoia draws up consciousness to Netzach. Tipheret emerges with an overview (this analysis). Consolidation of the whole problem results from this overview."

"Progress and overview:

- Malkut -- functional.
- Yesod -- functional.
- Hod -- functional.
- Netzach -- functional, but requires watching.
- Tipheret -- beginning functional.
- Geburah -- slightly functional.
- Chesed -- functional but not always connected to the lower Sephirot. This result is high purpose, but actions tend not to fit purpose.
- Da'at -- Tipheret-Yesod-Malkut not ready to link to this state. Da'at fully functional between Chesed and Binah, but not able to be active below Chesed.
- Binah -- Fully functional but does not link below Chesed.
- Chokmah -- Same as Binah.
- Keter -- Same as Binah.

The connecting paths:

- 32 to 28 are functional.
- 27 functions with occasional trouble.
- 26 functions, but can overload with negative emotion.
- 25 functions only during balanced emotional times and during introspection.
- 24 is growing functional, but can't handle an overload without support from the lower paths.
- 23 functions only with the help of excitement, alcohol and such things.
- 22 snaps open rarely.
- 21 is usually closed, but leaks a little function now and then.
- 20 and 19 are like 21.
- 18 through 11 are some opening and some fully functioning, but not through to the lower levels."

-- Next time it was better

[FIGURE # 58:

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BIBLIOGRAPHY:

Pending. Until prepared, the reader is advised to look to the above text for citations to books.