

# Chapter 7

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## Meditation and the Mystical Qabalah: Practices

### INTRODUCTION

As mentioned earlier, the Practical and Religious Qabalah generally demand rigorous adherence to prescribed routines of practices and behavior. The Mystical Qabalah, on the other hand, allows each individual to select mantra, visualizations, and practices that appeal to their minds and hearts. This flexibility does have defining limits. This chapter addresses those practices which have proven to work well with a low rate of problems. Regardless of which mantra and practices are selected, the reader is cautioned to start small and progress slowly and steadily. Generally speaking, a Mystical Qabalist may choose to engage in a very simple routine of practices, perhaps only involving the repetition of one particular root mantra with its attendant visualization. Or, he/she may choose to engage in a more elaborate routine, performing a combination of primary and auxiliary practices that evolve over time. The only guidelines are:

- sincerity of purpose,
- purity of intention,
- renunciation of the fruits of one's efforts,
- whole-hearted surrender to the reality and will of one's higher Self,
- discrimination between the Real and the Unreal,
- vigilant remembrance of the Divine within oneself, and in all beings.

By anchoring a stable, unified worldview in the substratum of the *Ayn*, we “use One thorn (Small Face) to remove another (dualistic delusion).” Therefore, do not be rigid about your chosen system of belief, or fall prey to pride if you get some

results. In truth, we do little to bring about the condition of spiritual awakening, and all depends upon the grace of Small Face in whose dream we are creatures. By engaging in the various practices, we try our best to make our hearts and minds fertile soil for the Divine Gardener to plant and nourish the seeds of our spiritual unfoldment. Once a person becomes a Tree of Perfection and no longer maintains a dualistic mindset, he/she sees that all worldviews are superimpositions upon the *Ayn*, and that ultimately, “**Nothing (*Ayn*) alone exists.**” This does not mean that such a soul cannot ascribe to different mindsets when stationed in different planes of existence. Hence, when in the waking state, such a one may maintain the attitude of a simple devotee regarding all as the riches of the King. When in *ananda samadhi*, he/she sees that Small Face has become all. When merged in the supernal effulgence, there is the singular modification that “I AM the Truth.” In *fana il fana* (Ar. extinction of extinction), even the “I AM” disappears.

## MEDITATION PRACTICES

Before you meditate, prepare both your external and internal environments. The external environment is the setting in which the meditator practices, and the internal environment is the mind. The practices that each aspirant employs is a matter of individual choice. It is important to develop “inner listening” skills to connect with and “hear” the Divine guidance that issues from within, or sometimes, through surprising external sources. As a mystic on the Path, your individual life is your current yogic teaching story by which the Divine leads you through karmic lessons and the process of spiritual growth. So, be vigilant throughout the course of your days and in your dream state for those moments when God is communicating with you. Once on the path, there are no coincidences, no accidents. Try to make your meditation a routine part of your life. It is best if you can do it at approximately the same times each day, and it is important to be regular and not to allow laziness to excuse yourself from practice even when you are tired or busy. A little bit of concentrated, high quality practice is better than a lot of low-quality, unfocused practice.

It is also important to use common sense in the process of maintaining a routine of spiritual practices. For example, if you take food late at night, especially if it is rich or spicy, there is a good chance that your mind will be agitated or sluggish while meditating before going to sleep. Taking such food late at night may also impact your dream state, and your mental condition during your meditation the following morning. Some people feel that psychotropic drugs enhance spiritual practices or even facilitate spiritual progress. However, many high level yogic masters from all mystical traditions have warned that this is not the case. Immoderate use of such substances can, in fact, dull the mental instrument, diminish the quality of meditation, obstruct conscious dreaming, and destabilize the nervous system.

The following sections discuss how to prepare the external and internal environments for meditation. A simple routine of meditation practices involving a root mantra and complimentary visualization, as well as, a more elaborate routine of practices will be presented. These two examples will typify a Small Face-centered practice. This material will be followed by a Vast Face-centered routine of meditation, for those who do not have an attraction to focusing on God-with-Form. Some additional visualizations and walking meditation practice will be discussed later. Customize your own routine according to what appeals to you, and experiment with some of the auxiliary practices.

### **THE EXTERNAL ENVIRONMENT**

Create a dedicated place where you will engage in your practice on a regular basis. By having a dedicated place that is quiet and peaceful, you can build up over time an increasing spiritual power there, which can enhance your practice in that site. If space permits, it is ideal to dedicate an entire separate room, where one maintains a shrine and in which one engages only in spiritual activities, thoughts, and speech. If space does not permit the spiritual dedication of an entire room, then at the very least try to have a comfortable, quiet place in your home where you can regularly meditate without interruption. The ringing of a phone or other loud noises can be quite a shock to the nervous system when it has been highly sensitized in meditation, so try to insulate yourself from such noises and interruptions. Since many places

are unavoidably noisy, one may find it useful to use earplugs to baffle extraneous noise. Since the room is to be completely dedicated to the Lord יהוה, it would be appropriate to attach a *mezuzah* (small encased scroll) on the right doorpost. Jews have placed *mezuzim* on their doorposts since ancient times to distinguish their households as Jewish, as a talisman to ward off evil, and as a device to trigger remembrance of the Divine when entering and leaving a house. The central element in the *mezuzah* scroll is the Affirmation of Unity, the *Shema*.

A shrine should be installed, if possible, on the eastern wall of the room. It is said that shrines are spiritually alive and “build themselves.” A shrine within the context of the Mystical Qabalah is an utterly personal construct. It is not an altar as it is construed within the context of the Practical Qabalah, but a place where you go to honor and commune with the Mysterious Unknown at the Roots of All Things, however you envision or think of Him and Her or It. If your shrine centers upon Small Face, such as the Lord יהוה, then you may choose, as many do, to have a place to put flower and incense offerings. It is also propitious to light a candle and keep it burning during your meditation and devotional activities. And, of course, your mother taught you to be careful with fire. One may also choose to keep a small bowl of water on the altar, as well as, any other articles that you feel are appropriate. Even if you commonly wear shoes in the rest of your home, you should remove them before entering your shrine room, which you can think of as “God’s room.” Try to leave the world outside before entering it. You may want to make ablution before entering God’s room. It is quite sufficient to wash your hands and face. In many traditions, people also wash their feet and wipe a little water on their heads.

If you are focusing on the Lord יהוה as your Small Face Chosen Ideal, then you might want to place an image on the wall that displays the Name. A previous section described the visualization of the Sinatic or Ezra Hebrew Name as dancing letters of fire (of various colors according to one’s choice) against a solid circular background. One can use either the horizontal or *Yosher* form of the Name יהוה. Place the solid black circle of the *Tzimtzum* against a solid light blue background, which represents the negatively existent Light of the

Endless. Constructing the letters and the light blue background of the *Tzimtzum* from “day-glo” colored material, which glows when a black light is shined upon it, is an interesting enhancement. If you elect to do it this way, remember that it is unhealthy to expose your eyes directly into the blacklight. With the black light on, the *Tzimtzum* becomes very three-dimensional. The Name “יהוה” seems to come off the wall, and the *Tzimtzum* appears to be floating in a soft blue charged light. Even without the black light, the day glo letters are quite vibrant.

Create a soft, comfortable place to sit on. It is helpful to elevate your buttocks by sitting on an extra pillow, small piece of foam, or *zafu* (raised pillow used by Zen meditators). You may or may not choose to support your back against a wall. If you do let the wall support your back, you may want to put something soft between your back and the wall, and you may wish to augment support to your lumbar spinal region. Try to maintain good posture while you are meditating. Keep your spine and your head upright but not rigid. It is good to cross your legs, but it is not necessary to maintain the severity of a “lotus position.” The operative words here are “upright but comfortable,” so that you can engage in extended meditation without being distracted by your body. (If you are unable to sit with legs crossed on a flat surface, you may elect to sit in a chair.) Place your hands comfortably on your knees, palms down or up. You can alternately place them in your lap, with either the fingers of the two hands entwined or with the back of your right hand resting in the palm of your left. If you choose to use prayer beads, then play them with your right hand and place your left hand on your left knee or in your lap. Many people keep a special shawl or wrap at their meditation seat to wear during their meditation. Jews may elect to wrap themselves in their *tallit gadol* (large prayer shawl).

### THE INTERNAL ENVIRONMENT

Preparing your internal environment for meditation is even more essential than preparing your physical environment. Whether you have a dedicated place, or just sit upright on your bed or in a comfortable chair, and even if you are employing the most bare-bones routine of practices, proper mental focus is critical. When a person first sits to meditate, they often bring

some measure of mental agitation to the session. Perhaps they had a stressful day, or experienced some emotional upset within the context of their personal or professional relationships. Maybe they awoke from a disturbing dream or had a night of restless sleep. It is therefore very important to take the time, before you start to engage in your chosen meditation practice, to calm the mind and truly relax. Recalling the words of the Beatles song “Tomorrow Never Knows,”

“Turn off your mind, relax, and float down  
stream.”<sup>1</sup>

The most common way to calm the mind and invoke a relaxation response is to employ a breathing practice for a brief period of time. When a person is agitated, their breathing becomes shallower and less oxygen gets to the brain. Hence, it is very helpful to preface one’s meditation session with a breathing practice. One such practice in the Mystical Qabalah is to silently use the two syllables “*Yah Hu*” in coordination with the breath. *Yah* is the B’riyatic pronunciation of the first two letters of the Name יהוה. *Hu* (הוא) commonly means “He,” and is associated with the throat center. Inhale gently and slowly through your mouth. Quietly draw the breath in with the syllable “yah,” and allow the air to fill down into your abdomen. Feel the inhaled syllable draw divine light in through the forehead center. Let that *YH*-Light continue downward to the throat center. When you come to the end of the inhale, let it turn seamlessly into the exhalation, and breath out with the syllable “hoo.” As you exhale, feel the *Hu* breath descend out from the throat center and move down to fan the flames of the letters of the Name יהוה in the heart center. Continue to inhale and exhale gently while intoning the respective syllables for a minute or two. You may find it useful to connect the breath intonations with the mental sensation of ocean waves gently breaking on the shore and then pulling back out, or with a wind rhythmically sweeping through a valley.

After you are done breathing the syllables audibly through your mouth, you can continue to do so silently while breathing through your nostrils. Breathing in and out through your nostrils, you will find that you instinctively press your tongue gently up against the hard palate. Furthermore, breathing in and out through your nostrils in this manner is appropriate for meditation

practices. This is also the healthiest way to breathe. If you do not already breathe through your nostrils down into and out from the lower abdominal area as a matter of habit, practicing it while meditating will help you to do so. Perform the breathing practices in a comfortable manner, without strain. Don't overfill your lungs on the inhalations, or exhale until every last bit of air is pushed out. You might also find it desirable to slowly chant for a while before you engage in a breathing practice. You could use "Yah Hu," or any other Divine Names that appeal to you. Place the tip of your tongue gently against the hard palate behind your upper teeth. Take a breath in through your nose. Let the tongue drop down and intone the syllables.

### SIMPLE ROUTINE OF SMALL FACE-CENTERED MEDITATION

If you are looking for the bottom line of Mystical Qabalistic practice, the statement "Chant the Name of God and wake up; the Holy One is the only Teacher, so get off your Gatekeeper's back" pretty much sums it up. Through the repetition of a Small Face root mantra over time, and the grace of the Lord יהוה, the mind of the meditator is gradually transformed and awakened to the underlying Reality, the root Cause, the Dreamer of the Dream. As everyone learns in early childhood,

"Row, row, row, your boat, gently down the stream  
Merrily, merrily, merrily, merrily, life is but a dream."

If life is but a dream, then who is the dreamer? Answering this question is the purpose of all Small Face meditation in all mystical traditions. In the Mystical Qabalah, the Dreamer is the Lord יהוה, and the Dreamer and the Dream are One. Love, lover, and beloved are One. Knowledge, knower, and That which is known are One.

Since the Lord יהוה is the active aspect of the Mysterious Unknown at the Roots of All Things (*Ayn*), then He/She/It is the Teacher at the root of all teachers. This lies at the heart of the admonition not to get attached to, or become the slave of, any earthly teacher. This does not mean that we should not love, honor, and revere holy people, especially those who have been brought to us by the grace of God to help us on our path. Rather,

we should understand that whatever is holy, wise, righteous, and loving in such a soul is the reflection, through them, of the Divine. It is to that Divine Source that we should ultimately cling and offer our unconditional devotion. Thus, there is the injunction to “get off your Gatekeeper’s back,” because that guide is only the one who is pointing you to the open gate and urging you to go through it. This is wonderfully framed in Zen Buddhism by the story of the *roshi* who points to the moon with his finger, and admonishes the aspirant not to confuse the finger with the moon.

In regard to a simple routine of meditation practice, having calmed the mind with a short period of breathing as described above, the meditator would then commence the repetition (*zakhor*, remembrance) of the root mantra that appeals to their mind. Earlier, a number of the root mantra found in the *Torah* were highlighted, including “*Ani יהוה*” and the Affirmation of Unity i.e. the “*Shema*.” Let’s say that you have decided to take “*Ah-ni Yod Heh Vav Heh*” as the mantra you wish to use. Sit in a relaxed and posturally sound position, and begin to slowly repeat the phrase. Try to get into a comfortable rhythmic cadence.

As you repeat the mantra, visualize the Hebrew letters of the Name יהוה as dancing letters of fire against a solid circular background, surrounding which is a light blue background. See that visualization either within your heart center or “before your eyes.” You may choose to see them either as Sinatic Hebrew letters or Ezra Hebrew letters. You may elect to see the horizontal version of the Name יהוה or the vertical *Yosher* form (Figure 2.3 on page 67, Figure 6.1 on page 168, Figure 7.1 on page 194, and Figure 7.2 on page 195).

It is possible to do this with your eyes open or closed. See the letters in the color that appeals to you—fire orange red, white, gold, etc. While you could use different colors for the circular *Tzimtzum*, black is recommended. Do not make the act of visualization a stressful process, and don’t expect to literally see what you are visualizing right away. Visualization is a skill that requires cultivation. It begins as an act of creative imagination. Over time, with diligence and grace, it deepens into something much more real.



When you first begin to do mantric meditation, you will notice that thoughts continue to rise in your mind while you are silently repeating the mantra. Do not struggle to stop your thoughts: just let them rise and disappear in your mind, like seeds that gently burst and dissipate. The mantra gives a part of your mind an anchor, so that the procession of thoughts floats by without taking you with it. You will probably have lapses in your visualization. Whenever you find your attention drifting off course, just try to be diligent about bringing your mind back to the task at hand, without letting the tricky voice of self-criticism steal your attention.

The reader is again reminded how important it is to limit the amount of mantric repetition you do in the beginning. Go slowly, and increase the amount in small increments over a substantial period of time. Each individual should test the water to determine how much they are comfortable doing at the onset, and how much and how often to increase the amount. When you start silent mantric repetition, limit the duration to ten to fifteen minutes when you awaken in the morning, and that much again before you go to sleep. If you tend to wake up very groggy, you may wish to apply some cold water to your face before you begin, so that you do not fall back to sleep while sitting up. This is not an uncommon occurrence. If you have a hard time staying awake while you are meditating before you go to sleep, you may wish to do your practice a little earlier while you are still alert.

Increase the sessions by five minutes or less per month, according to what feels right for you, until you are sitting for a maximum of forty-five to sixty minutes. Also, as mentioned before, begin your practice of mantric repetition with a slow, rhythmic cadence. You may wish to increase the speed of the repetition as time goes. As you get more advanced, the repetitions can become quite rapid, amounting to thousands of repetitions per session. When you come to the end of your session of silent chanting, don't stop and get up abruptly. Cease chanting and just "listen" to the quietness, allowing the power that you have generated to soak in. Bring closure to your practice by bowing in your heart to your dear Lord and offer Him/Her the fruits of your yogic efforts. You may wish to engage further in prayer at that time. Having finished your prayer, arise from your meditation seat

and begin your day, or lie down to begin your sleep period. If you are starting your day, try to not talk or engage in frenetic activity. If you are going to sleep, you might try falling asleep on your back if you can, as this will help stimulate conscious dreaming.

FIGURE 7.1 Horizontal Sinatic Name יהוה on the *Tzimtzum*

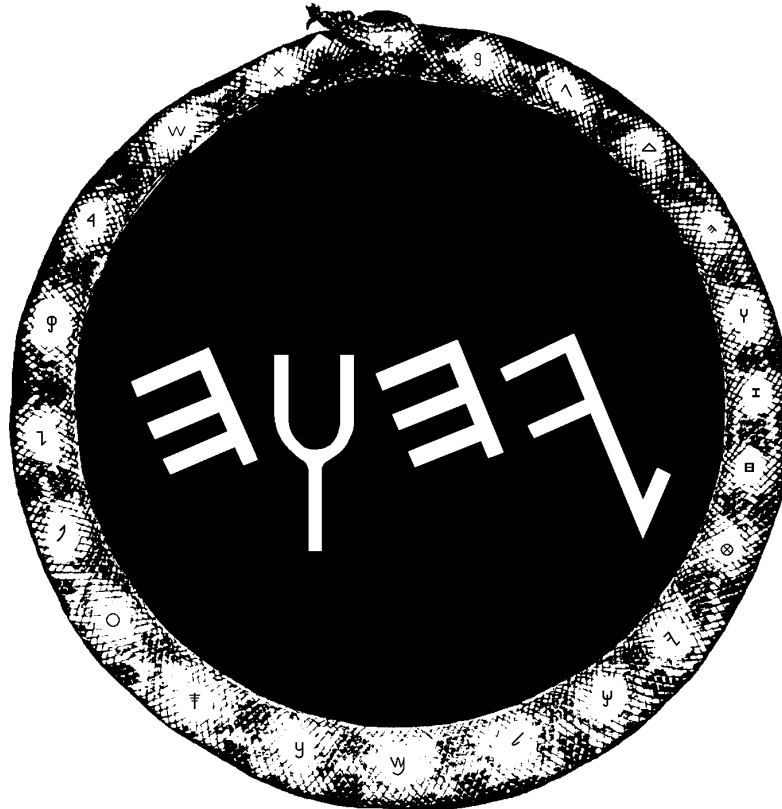
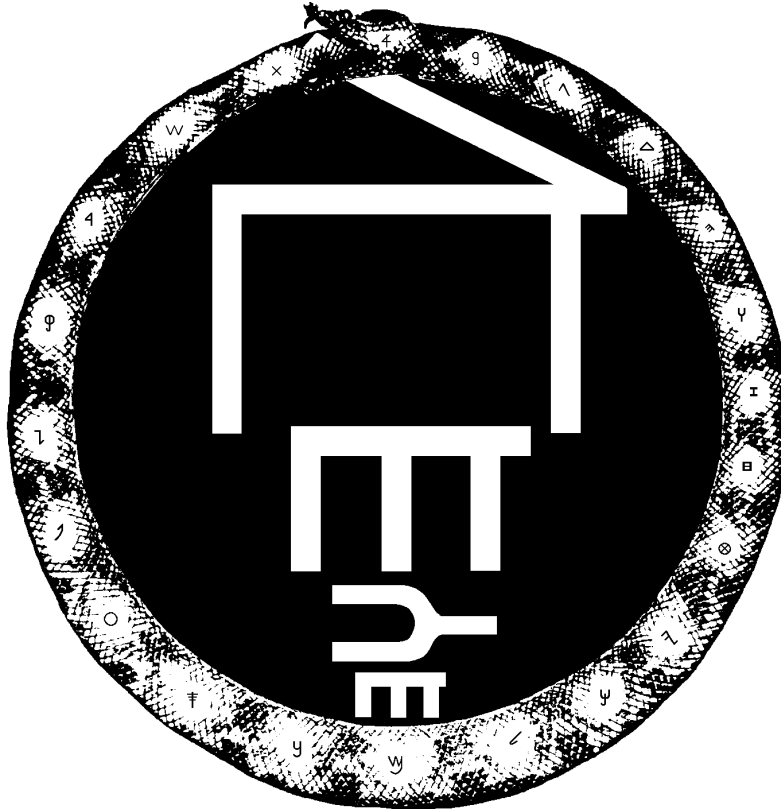


FIGURE 7.2 Sinatic *Yosher* on the *Tzimtzum*

### ELABORATE ROUTINE OF SMALL FACE-CENTERED PRACTICES

The previous section described an example of a simple routine of practice. The mantric meditation that was described is THE core Small Face-centered practice of the Mystical Qabalah. It is quite powerful in and of itself, and has proven quite effective. There is no particular mandate to engage in a more complicated routine, and the power of one's practice is not a function of its complexity. However, as stated earlier, the Mystical Qabalah has the flexibility that allows each person to

customize and evolve a routine of practices, within certain parameters. So, by way of example, this section presents a more elaborate process.

In a more elaborate routine of practices, as soon as you open your eyes in the morning, before all else, mentally praise the Lord and give thanks for another day of embodied human life and the grace of being on the path of spiritual awakening. If you have been sleeping with a partner, silently acknowledge their inherent divinity as the Lord **יהוה** or Queen *Shekhinah*, respectively. Attend to any calls of nature, and then make ablution, washing your hands and face, and if you wish, your feet. After making ablution, proceed to your dedicated room or spot where you have your shrine. At the doorway, touch the fingers of your right hand to your lips, then to the *mezuzah* on the doorpost, and then to your heart. Bow to the shrine and then enter. Go to the altar and kneel down before your shrine, briefly casting your gaze successively upon all the objects there, and finally upon the image of the Name **יהוה** in the *Tzimtzum* against the blue Light of the Endless.

The next step is to make prostration. Before people walk, they crawl; first on their bellies, then on their hands and knees. Long before that, the fetal position is experienced in the womb. Prostration blends postures that are deeply embedded in human consciousness. Placing the forehead to the Earth is a primordial act of reverence, unification, and extinction. The religious act of prostration is found in some form in virtually all faiths. As practiced in Islam for instance, prostration (*sujud*) is a central component in the ritual of prayer (*salat*) that is performed five times every day. Buddhists are well known for performing long series of continuous prostrations in the course of making pilgrimage to a holy site, or when circumambulating such a site. Devout Hindus are often seen prostrating before shrines and in “taking the dust” of their Guru’s feet. Christian priests and nuns make prostration in the form of the Cross, with arms stretched out to the sides.

Prostration beautifully portrays the drama of individuated consciousness alternatively manifesting and becoming extinct. In the alternating manifestation and extinction of individual

consciousness, we can see perfectly reflected the macrocosmic manifestation and dissolution of the One-Small-Face-Universe. Prostration is practiced in all the world's mystical traditions as an act of reverence, remembrance, and humility. Perform your acts of prostration with a focused intention, dwelling upon the act of extinction in the Mysterious Unknown at the Roots of All Things as you place your forehead to the ground, and the act of manifestation of the Small Face universe as you rise back up.

Next, light the candle while intoning the Sabbath blessing:

*“Baruch atah Yod Heh Vav Heh Elohenu Melech  
haOlam,*

*Asher kiddeshanu buhmitzvotav vitzivanu  
luhhadlich ner shel Shabat.”*

Lighting a candle with this blessing is appropriate because, for a Mystical Qabalist, there are no regular days of the week, and every day is *Shabat*.

Then, take some incense, stand up before your shrine, and seal the six directions with the permutations of the Name יהוה. This practice is derived from the thirteenth verse of the first chapter of the *Sefer Yetzirah (Book of Formation)*:

“Three letters from the simple ones (Yod ך, Heh ך, Vav ך);

He sealed Air through three and set them into His great Name יהוה and sealed through them six extremities:

Five: He sealed (Sefirah) Height and He turned upward and sealed it with יהוה;

Six: He sealed Abyss and He turned downward and sealed it with ויהוה;

Seven: He sealed East and He turned forward and sealed it with ויהוה;

Eight: He sealed West and He turned backward and sealed it with ויהוה;

Nine: He sealed South and He turned right and sealed it with ויהוה;

Ten: He sealed North and He turned left and sealed it with ויהוה.”

Light the incense. Facing East (i.e. front), look upward. Point the incense above the head and circle its tip. Intone the letters “YOD HEH VAV” יהוה while visualizing them as “letters of fire.” Continue to point and circle the incense in successive directions, and invoke and visualize their respective sequences of letters:

Below/Down - “YOD VAV HEH” יהוה; then,  
 East/Front - “HEH YOD VAV” יהוה, then  
 West/Behind - “HEH VAV YOD” יהוה;  
 South/Right - “VAV YOD HEH” יהוה, then  
 North/Left - “VAV HEH YOD” יהוה.

Having sealed the six directions, once again kneel before the shrine and make a flower offering. Hold the flower between your thumb and forefinger in front of your thoracic center, with your left hand palm up cupped beneath it. Make a final prostration, rise, and go to your meditation seat. After sitting down, settle into an appropriate posture and wrap yourself in your prayer shawl. Chant the Divine Names from the *Sefer HaShmoth* (see Appendix A). Then, perform the breathing practice described earlier for a short while to further calm the mind and relax the body. At this point, if you have an embodied teacher, focus on their image for a short while and the Name יהוה ablaze in their heart. If you do not have an embodied teacher, you could similarly focus on the image of one of the Hebrew patriarchs (or matriarchs), or on any Messiah, saint or spiritual master for whom you feel an affinity. You may then wish to use one or more of the ancillary visualizations discussed in a later section. The ancillary visualization, which may or may not be accompanied by the repetition of the root mantra, is followed by the commencement of the silent repetition of the primary root mantra “Ani Yod Heh Vav Heh” as described above. When you have completed the silent chanting of “Ani Yod Heh Vav Heh,” silently or audibly chant the *ShemAyn* ten times,

“*Shem Ayn Yisroel Yod Heh Vav Heh Elohenu Yod  
 Heh Vav Heh EchaD*”

Upon the final repetition of the *ShemAyn*, draw out the last syllable of “*Echad*” and let it turn into “*OD*” (pronounced “ood,” lit. Eternity, synonym for *Ayn*). Sit still for a short while and soak in the energy of your meditation. Finish the seated session with a

prayer, offering the fruits of your efforts at the Lord's "feet."  
Your prayer might be something like:

"Dear One, beloved of my soul, my all in all, my very own,

Please accept this meditation and the fruits therefrom as a sincere offering of love and devotion.

Thou art all life, and I gratefully surrender this life at Thy holy feet.

Thou art my provider and my protector, Thou art my guide and my healer.

I humbly pray that I may become worthy of Thy grace and useful in service to Thy purposes.

Gracious One, do not let me live this life spiritually in vain.

Fill this heart, mind, and soul with pure love, unconditional devotion for Thee; renunciation of the fruits of all work unto Thee; vigilant remembrance of Thee, and whole-hearted surrender unto Thee.

Awaken this soul to its divinity, and the divinity of all beings, and grant that it not remain deluded by Thy world-bewitching play of illusion.

And at the moment this life comes to an end, please grant me the vision of Thy Glory, as my last breath carries Thy holy Name.

Beloved Lord, thank you for this day of life. Please accept every worthy thought, word, and deed as a humble offering of love and devotion, and please forgive me for all that are not.

*Ay-men* (anagram for "El Melech Ne-ehman" lit. *El Faithful King*)"

Having completed your prayer, unwrap the prayer shawl, stand up and walk up to your shrine. Kneel down and make a final prostration. Rise from the prostration and gaze upon the image of the Name יהוה in the *Tzimtzum* for a while. Rise up, bow, and walk backwards several steps from the shrine. Turn and proceed to the door. At the doorway, take one final look at the image and bow. Touch the fingers of your right hand to your lips,

then to the *mezuzah* on the doorpost, and then to your heart. Turn and walk away and begin your day. Again, try if possible not to engage in trivial conversation or frenetic activity for a while after you leave the shrine room.

This more elaborate set of practices has been framed within the context of a morning ritual. You could ostensibly repeat the same ritual at night before retiring, or with modifications according to personal taste. The range from the most simple routine to the elaborate gives the reader a blueprint of possibilities rather than a mandate for cookie cutter replication. It is important to maintain a consistent schedule of practice and, at the very least, to engage in regular repetition of the root mantra and a modicum of selfless service.

### SPIRITUAL EXPERIENCES IN THE COURSE OF SMALL FACE YOGA

If you have a natural attraction for God-with-Name-and-Form, and your natural inclination is for devotional yoga in relation to a Small Face Chosen Ideal (e.g. the Lord יהוה), you will usually have a distinct set of experiences in relation to this Central Column path. It is not unusual for an aspirant to start noticing some subtle changes not long after commencing their meditative discipline. Events in your life will start feeling less accidental, less coincidental, and they will give you more of a sense that God is teaching you through your lifestream and your relationships with others.

It is also not unusual for aspirants to notice subtle differences in their sleeping and dream life. It is a good practice to try to stimulate conscious dreaming. By falling asleep on your back while repeating the mantra, or holding on to some thought or image, you may start to experience consciously leaving your body and being awake in your *Geviyah* (astral body) in Yetzirah (World of Formation). This can be somewhat unsettling in the early stages, until you get accustomed to the experience and more familiar with the process. Try not to panic. At first, you will likely try to move around in your *Geviyah* the same way that you move in your physical body. You will try to move your legs and arms as if to walk, and feel unable to do so. This is because



moving around in your *Geviyah* is mentally directed: that is, you “will” yourself to move, whereby you float or “fly.” This is why many people report the sensation of flying in their dreams.

Once you get accustomed to being awake in your *Geviyah*, it becomes possible to travel (and see and hear at) considerable distances, move through apparently solid objects, make contact with beings who dwell in this plane, and even “read” the Earth’s Akashic record. A variety of psychic abilities can awaken. This can be quite stimulating, and is potentially an addictive distraction. If such abilities do arise in the course of your spiritual awakening, it is generally recommended that you renounce and ignore them in order to avoid the potential pitfalls. When you awake in your *Geviyah*, it is best to commence the same meditation practice of repetition of root mantra and visualization that you do in your waking state. The *Geviyah* is a potent platform from which to engage in *zakhor*. Here you do not have the distractions of your physical body, such as an itchy nose or achy knees.

When consciously going through the Gate of the Gimel ♁ into the World of Yetzirah, the experience of the Watcher on the Threshold can be unnerving. The Watcher is a mirror that reflects the imprint of residual impressions and *mazal* accumulated over many lives. *Mazal* (Sanskrit *karma*) is a process of cause and effect, described by the adage, “As ye sow, so shall ye reap.” This implies that the circumstances into which you have taken birth and the ensuing stream of life experience is effected by what you have done previously. It is quite typical for people to run from this experience. Over time, the process of mantric repetition clears this “encrustation,” whereby you can see the reflection of your Higher Self as your Chosen Ideal. The mirror may become clear. When you come to the experience of the Watcher, keep chanting the Name. Fight the impulse to flee, and will yourself to go directly through it.

In consciously going through the Watcher, you move into the *qlifah* of the Holy Spirit (*Ruach HaQodesh*) in Sefirah Beauty/Last in the World of B’riyah (Creation). This is normally experienced as deep sleep. Here, you can have the experience of *ananda samadhi*—bliss absorption in your Small Face Chosen

Ideal. In this experience, as generally filtered through the astral senses of the *Geviyah*, there is the exclusive vision of yourself “at the feet of,” so to speak, your beloved Small Face Chosen Ideal. For a Mystical Qabalist, this would be the Lord יהוה. This experience is accompanied by great waves of bliss that can get quite intense (and potentially addictive).

For one reason or another, you may find yourself unable or unwilling to become active in your *Geviyah*. Most people will sporadically become conscious in their dream state, and be blessed with more or less occasional ecstatic visions originating from the dream state. The frequency of such experiences is not a testimony to one’s spiritual advancement. Some people have one profound experience that changes and effects them for their entire life. Others have numerous experiences, but still seem to regress to baser ego states and cling to a long shopping list of desires. Your spiritual advancement will be reflected in the emergence of higher qualities of character that results from the decreased identification of the ego with your lower nature. The qualities include unconditional love and devotion toward your Chosen Ideal, seeing the whole world and all beings as one’s own, renunciation of the fruits of work, the desire to engage in selfless service, etc.

The experience of *ananda samadhi* with the Small Face Chosen Ideal is generally the goal of Small Face yoga. This experience will permanently establish the fractal reprogramming of the cerebral cortex. The spiritually awakened mind of the aspirant is firmly stationed in the awareness that the manifest Creation is a unity in their Small Face Chosen Ideal, even in the waking state of Sefirah Kingdom. Generally, one so established will have a particular *bhava*, or devotional mood, toward Small Face. It may be that of servant to the Lord as Divine Master or King/Queen, child to the Lord as Divine Parent, parent to the Lord as Divine Child, or lover to the Lord as the Divine Beloved. The play of the Holy Spirit in the awakened soul is, indeed, a wondrous mystery. For the vast majority of people in this “Dark Age of *Kali*,” *samadhi* experiences will initiate in the dream state in Yetzirah. This dream state *samadhi* is called *shushupta samadhi* in Sanskrit. Individuals who have such experiences open in the waking state are rare in these latter days. Hence, it is

also quite rare to find individuals who sustain *bhava samadhis* in their waking states.

Having become firmly established in Small Face, the aspirant is freed from taking further birth in a human body, and no longer generates new *mazal* that must be mitigated. He/she has become a Tree of Perfection after the Alef. They will pass through the rest of their life absorbed in their love and devotion for their Small Face Chosen Ideal, and engage in service to their Lord as embodied in all beings. When the *Nefesh* falls away at the end of their life, they will make the transition into a bliss-filled experience of their Small Face Ideal, which will endure for the remainder of the Small Face universe. This experience comes to an end when “Face turns to Face,” and the manifest Creation on all planes is dissolved in the substratum of the *Ayn*.

As a Mystical Qabalist, your beloved Lord יהוה is your guide, your “guru.” He/She will unfold your spiritual path and inspire you to do what is right for you. It is most beneficial to spend time in the company of holy people. While it is of course desirable to find extraordinary souls within the same mystical tradition that naturally interests you, it is also valuable to spend time in the presence of any genuine saint and master from any tradition. It is also important to seek out and keep the company of other people who, through divine grace, are actively involved in spiritual growth, and with whom you can pray, meditate, sing, and discuss spiritual ideas.

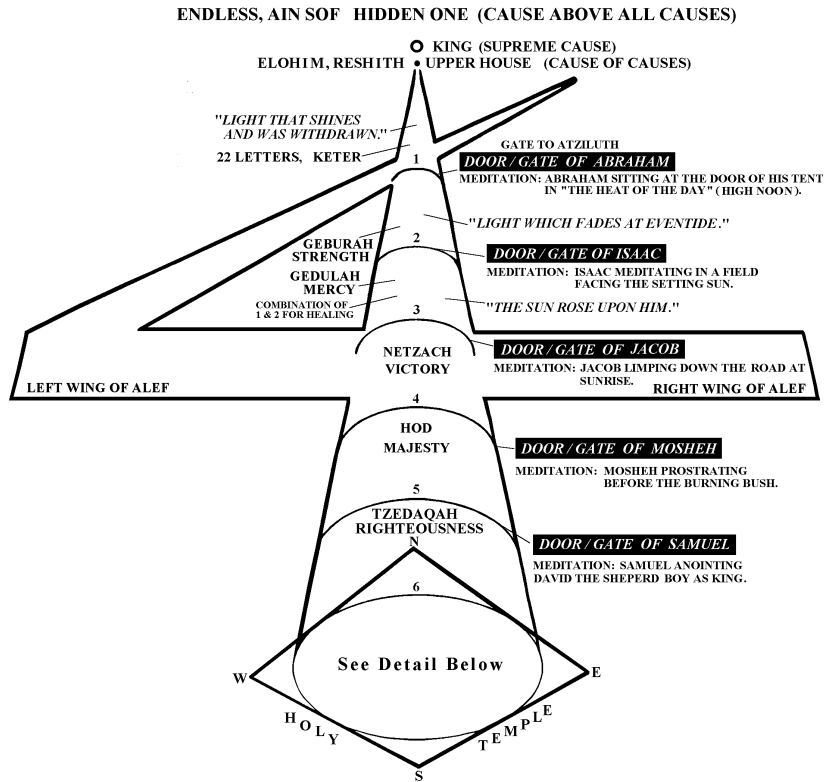
### ADDITIONAL SMALL FACE VISUALIZATIONS

The primary texts of the Mystical Qabalah have a wealth of allusive imagery that can be used in an active process of creative imagination, in conjunction with Small Face-centered meditation practices. The *Sefer HaShmoth (Book of Names)* contains numerous Fallen and Perfect two-dimensional Tree diagrams. The *Sefer Yetzirah (Book of Formation)* has several two-dimensional Trees, and the double-pyramid three-dimensional Tree of Life. It also has the two hundred and thirty one two-letter permutations of the “Wall,” the array of the “Sunset,” and the “Battle.”

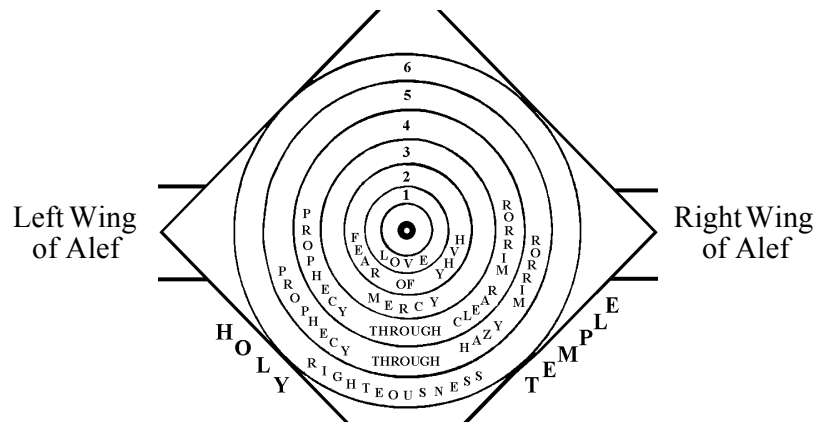
The *Tanakh* (**Torah**, **Prophets**, and **Writings**) is especially replete with imagery. The **Torah** gives us Adam and Chava (Eve) and the Garden of Eden, Noah and the Great Flood, the stories of the Patriarchs and Matriarchs, the life saga of Master Mosheh and the liberation from Egyptian slavery, the extraordinary sequence of events in the desert of Sinai, the Ark of the Covenant, and more. In *Zohar B'reshith* 21a-21b, several verses in the **Torah** are cited as meditation images for Abraham (“sitting at the door of his tent at noon”),<sup>2</sup> Yitza’aq (“meditating in the field at sunset”),<sup>3</sup> and Ya’aqov (“limping down the road at sunrise,” after wrestling with *Paniel* all night).<sup>4</sup> The reader is referred to Figure 7.3. The books of the **Prophets** yield images such as King David the Golden One whirling in ecstatic absorption before the Ark of the Covenant as it was brought to Jerusalem (**II Samuel**), Jeremiah bearing a yoke upon his neck, Ezekiel ascending in the fiery chariot, the Merkabah visions of Isaiah and Ezekiel, etc. The books of the **Writings** provide our imaginations with images from the travails of Job, the story of Yonah in the belly of the Leviathan, Daniel in the den of lions, and other spiritual gems.

One might envision the *Shekhinah* seated in a forest setting as described earlier in Chapter Six, or as the “Presence of *Shadai*” stationed between the Kerubim atop the Ark of the Covenant, or as the Divine Mother in exile wandering in the Lower Worlds to look after Her children, or as the Bride of the Lord יהוה on the wedding day of Shabat. You could imagine yourself prostrating before the “Burning Bush” of the flaming Name יהוה, perhaps offering your head (i.e. your mind) in your right hand, and your heart (i.e. your unconditional love) in your left hand. Any of the images from the primary texts can be used as an adjunct to one’s meditation routine. As mentioned previously, you can add the name of any of the patriarchs, matriarchs, prophets, sages, or Messiah to the root mantra “*Ani Yod Heh Vav Heh*.” You can visualize one or more of the images before meditation, or in conjunction with it.

FIGURE 7.3 Alef of Unity—Commencement of Thought on the Hidden One



Detail of Figure 7.3. Looking up the Central Column from Below on the Alef of Unity



### VAST FACE-CENTERED MEDITATION ROUTINE

Small Face meditation practices involving God-with-Name-and-Form are best suited for most people. All of the root mantra that have been mentioned above include mechanisms for making the transition into Vast Face, if by chance one has the presence of mind to renounce the blissful experience of Small Face. However, in practice, most people will find that they are unable to do so. Even fewer individuals in these latter days have the innate mental and spiritual constitution to ignore Small Face completely and engage in solely Vast Face-centered practices. While Small Face meditation practices use a process of directed imagination to unite all experiences in the realms of Name and Form, the aspirant on the path of the Tree of Perfection after the *Ayin* cultivates dispassion and discrimination to systematically renounce and negate every experience, until the individuated consciousness dissolves in the *Ayn* like a “salt doll walking into the ocean.”

Hence, exercises which cultivate discrimination (Sanskrit *viveka*) and one-pointed concentration (Sanskrit *samyama*) are a central element in the Vast Face practices of most mystical traditions. Such practices might involve the use of inscrutable imagery (e.g. the *koans* found in some schools of Zen Buddhism), open-ended questions (e.g. “Who am I”), or strings of thought intended to lead the mind beyond finite rationality. Consider the following examples:

1. Imagine objects of increasingly larger size until greater than the size of the Multiverse:  
Physical Body→Earth→Sun→Galaxy→Universe→  
Multiverse→Pure Energy beyond Multiverse.
2. Imagine objects of increasingly smaller size until smaller than the size of the smallest nucleonic particle:  
Physical Body→Fertilized Cell→Atomic Nucleus→  
Planck Dimension in One Atomic Nucleus→Beyond  
Planck Dimension (logic stops).

The Mystical Qabalah and the Tantra both have distinct male and female allusions for both Small and Vast Face. In the Mystical Qabalah, and most notably in the *Idra Rabba Qadusha*

(**Greater Holy Assembly**), Small Face is alluded to as a black-haired and bearded male youth. Vast Face, often called *Atiqah* (Hidden One) in qabalistic texts, is distinguished by the contrary image of the white-haired and bearded Ancient of Days. Qabalah also alludes to Small Face as *Shekhinah*, Holy Queen and Divine Mother, and to Vast Face as the Ancient Mother. In the Tantra, Small Face is alluded to as the black-bodied Goddess *Kali*, who is seen emerging from the chest of Vast Face—the inert, ashen-white form of *Shiva*. Their union underscores the fact that the difference between the two Faces is only distinguished by human thought. The Tantra also has Small Face images of *Shiva* as *Rudra*, and female images of Vast Face such as *Mahakali*. These variations reinforce the flexibility within mystical worldviews to present aspirants with a range of viable options for their Chosen Ideals.

A shrine room dedicated to the practice of Vast Face-centered meditation might look different from one that centers upon Small Face. If a *Tzimtzum* is placed upon the wall of the altar, it may be devoid of content and bear only the surrounding Vast Face image of Leviathan, surrounded by the clear blue Light of the Endless. Another object that might be included in a shrine to Vast Face is a smooth vertical stone, called a *lingam* in the Tantric tradition. The *lingam* represents the erect penis, and is symbolic of the yang or “male” potency of Vast Face. As part of the Tantric ritual involving a *lingam*, the priest or celebrant pours milk or some other special liquid mixture over the stone. The reader may certainly find it odd to include an apparently Tantric article of worship on a Mystical Qabalistic altar. However, the ancient Hebrews had a ritual similar to the anointing of the *lingam*, which is mentioned prominently on a number of occasions in the *Torah*. Two different chapters in *Torah B'reshith* mention two separate instances of a ritual performed by the Patriarch Ya'aqov, in which he “anointed with oil” and “poured a libation over” the stone pillar he erected at *Beth El*.<sup>5</sup> This obviously important component of the ancient Hebrew religion is conspicuously absent from modern Judaic ritual.

Relative to external ritual, it may appeal to the Vast Face aspirant to make ablution before entering the shrine room. He/she may then also want to perform prostration before the altar,

light a candle and burn incense, and offer a flower to the Ancient of Days. In essence, these are acts of devotion to God-without-Name-and-Form. At this point, if a stone *lingam* is included as a central feature on the altar, one would pour milk or an unguent oil over it, and intone the mantra: “*Yod Heh Vav Heh, Yod Heh Vav Heh El Rachum vuh Chanun Arikh Afim*” (“YHVH YHVH El Merciful and Compassionate (who is) Vast Face”).

In Vast Face Yoga, the internal environment is prepared as in the Small Face routine. After you don a shawl and become comfortably seated, intone a Vast Face root mantra out loud, followed by some breathing practice to calm the mind and relax the body. At this point, you may wish to visualize your teacher, if they have one, or any Gatekeeper to whom you feel a connection. You can then proceed to consciously follow or witness the breath, allowing the consciousness to move progressively deeper, and ignoring all thoughts and images that arise in the mind. This is a common practice in many mystical traditions. Vast Face meditation can also involve the repetition of root mantra, combined with visualizations of allusions that are specific to Vast Face. In the Mystical Qabalah, three of the most prominent Vast Face root mantras are: “*Ani Ayn*” (lit. “I am Nothing”), “*Shomer Mah Mehlylah*” (lit. “Watcher WHAT of the Night”), and “*Ehyeh Asher Ehyeh*” (lit. “I will be THAT I will be”). While remaining conscious of the breath, silently repeat the root mantra. If you wish to visualize an allusory image in conjunction with the mantra, you can picture the image of the Leviathan encircling the empty *Tzimtzum* (described above), or see the white-haired Ancient of Days or Ancient Mother. The images can be seen either in front of the eyes or in the forehead center. Your eyes can be open or closed.

Since Vast Face-centered aspirants are not focusing on a form or attribute of Small Face, they will generally experience Sefirah Beauty/Last as formless and empty in the World of B’riyah. If the bliss of *ananda samadhi* with Small Face does arise, it is renounced and ignored as an illusion. They will then continue to move up the Central Column through the Gate of the Alef ❖, over the Face of the Abyss of the invisible Sefirah Knowledge/First, and into the World of Atziluth in Sefirah Crown/Above. From Atziluth, the movement into the roots of the Tree is



seamless. In merging with the negatively existent roots, everything, including the idea of the substratum, disappears in the experience of complete extinction (*fana il fana* in Sufism, *nirvikalpa samadhi* in Vedanta). The realization arises that none of this ever existed, none of this ever happened. It's like waking up from a dream.

When the connection is opened up to the negatively existent substratum, all the programming in the neuronics of the cerebral cortex is completely shattered by this experience, always. You can only continue by leaving a copy of your programming in Small Face at the edge of the Great Void BEFORE you access the negatively existent substratum, with any changes that you wish to make “to the file.” You continue as this program if/when you reenter the Small Face Creation as a differentiated being. The old self is totally gone upon movement into the roots, like a salt doll dissolved in the ocean. You can also place an executable code in the “Silver Cord” of the *Geviyah*, which establishes a vibrational affinity between the “Salt Doll” copy you leave in Small Face and the “Stone Doll” in the *Ayn*. The process of creating a copy of yourself is very deep, and difficult to describe.

## ANCILLARY PRACTICES OF THE MYSTICAL QABALAH

### INTRODUCTION

Meditation, complementary practices, and rituals such as *Pesach* (Passover) are laboratories for mystical scientists. In the Mystical Qabalah, meditation and remembrance (*zakhor*) of Names of Power are the foundation for everything else. They purify and strengthen mind and bodies, cultivate focus, allow control over the dream state, and temper the shells so they can channel massive power without shattering or cracking badly. Ancillary practices appropriate for the Central Column might include:

- Chanting the Names of Power in the *Sefer HaShmoth*,
- Intoning powerful verses and root phrases from the *Torah* and other primary sources,

- Observance of *Shabat* (שַׁבָּת, Sabbath) and *Pesach* (פֶּסַח, Passover) from a mystical perspective,
- Messiah practices,
- Devotional singing (Sanskrit *bhajan*),
- Acts of selfless service.

### CHANTING THE *SEFER HASHMOTH* (BOOK OF THE NAMES)

As mentioned earlier, the *Sefer HaShmoth* is a book of Names of Power. In the edition published by the Work of the Chariot Trust in the early 1970's, each page had one Name written on it. A complete listing of the Names of Power in the *Sefer HaShmoth*, including the Romanized pronunciation, Sinatic letter formula, numerological value, equivalent English meaning, and a location in *Tanakh* is included in Appendix A. The reader is invited to “construct” his/her own *Sefer HaShmoth* in the intended format by scribing the Names in Hebrew, one Name to a page, and binding these pages together. The *Sefer HaShmoth* is “read” by successively invoking the name on each page preceded by יה (pronounced “Yah,” the two-letter form of the Name יהוה)—e.g. יה Eshdat, יה Echad, יה Ahavah, יה Qadosh, and so on.

### THE MARRIAGE OF KING MESSIAH AND HIS SABBATH BRIDE

In the Hebrew tradition, *Shabat* (Sabbath) is celebrated as the holy wedding day of the Lord יהוה King Messiah, Most Precious and Enduring, with His Divine Bride *Shekhinah*, Queen of the Universe. In the well known words of Rabbi Yitza'aq Luria,

*“Lekah Dodee Likraht Kalah Penay Shabat  
NeQabalah.”*

*(“Come, my Beloved, to meet the Bride, Face  
Sabbath to receive.”)<sup>6</sup>*

During the “regular days of the week,” Queen Mother *Shekhinah* wanders the worlds of illusion “in exile.” She is described as dressed in rags, lamenting Her separation from Her Beloved Husband, while nurturing Her children in the Valley of Shadows. But, when *Shabat* comes, the worlds are filled with the

Light and Love of King Messiah, who comes to receive His Bride (*Kalah*) and transform the children into angels.

“*Shekhinah Belimah* (שְׁכִינָה בְלִימָה, Intangible Presence),

*Kalah LuhAhavah* (כָּלָה לְאַהֲבָה, Bride of Love),

*Kalah LuhTorah* (כָּלָה לְתוֹרָה, Bride of the **Torah**),

*Malkhah HaShabat* (מַלְכָּה הַשַּׁבָּת, Queen of the Sabbath),

*Kavod Leh YHVH* (כְּבוֹד לַיהוָה, Glory of the Lord יהוה).”<sup>7</sup>

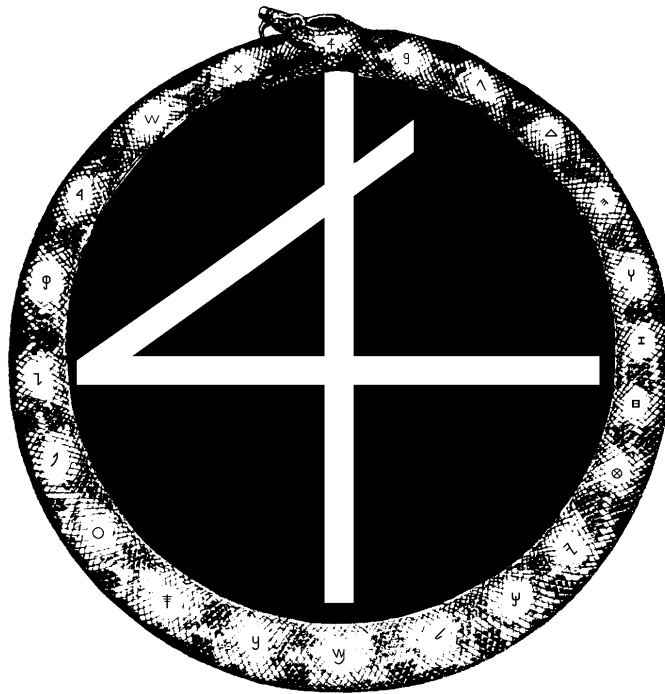
*Shabat* is at once both an individual and macrocosmic event. In each of us, the *Shekhinah* wanders in a fallen state (Sefirah Kingdom), until *Shabat* comes and our consciousness unites with the One True Spouse יהוה. Our Tree thereby becomes perfect (Kingdom returns to its position as the Sefirah Knowledge/First). God is the true spouse. The Lord יהוה is the Husband, and the Lord יהוה is the Bride. Hence, genuine Qabalists are sometimes referred to as “Husbands of *Shekhinah*” or “Brides of *Adonai*.” Each individual should therefore meditate upon the wedding of King Messiah and His Sabbath Bride as something going on in their own consciousness, and at the same time, in the whole universe. All marriages allude to this Divine Union. If married, husband should honor wife as the embodiment of the *Shekhinah*—he should “meet the Bride.” And wife should honor husband as the embodiment of the Lord יהוה King Messiah, as in the refrain of “Come, my Dear One...” Alas, for some, *Shabat* never comes and every day is regular. But, as has been said, **there is the secret in Qabalah that there are no regular days, only *Shabat*!** This is always so for a true Master of the Name. Hence, as one’s yoga advances, *Shabat* starts spilling over into the regular days until they disappear.

### PRACTICES RELATED TO MESSIAH

Messiah (מְשִׁיחַ, pronounced *Mah-shee-ach*, lit. Savior, Little Prince), the consciousness of the Lord יהוה incarnate with full power in the Lower Worlds, is perhaps the ultimate spiritual mystery in Qabalah and in all mystical traditions. These incarnate appearances have allowed humankind to directly experience the

attributes, actions, and nature of Small Face as the “All-Pervading Person,” the aggregate of all beings, “eternally pure, eternally, awake, and eternally free.” These extraordinary beings are the ultimate sources for the transmission of spiritual teachings, the verification of yogic experiences, the empowerment of gatekeepers, and the liberation en masse of souls.

FIGURE 7.4 *Reshith*, Manifest Alef of Unity on the *Tzimtzum*



If someone has a natural, burning attraction for a particular form of Messiah, it would be natural for him or her to focus on that form as their Chosen Ideal in the context of yogic practice. Devotional yoga that centers upon a Messiah can employ the same meditation method of mantric repetition combined with the appropriate visualization explained earlier. In the context of the Qabalah, all Messiahs are seen as incarnations of the Lord יהוה. Hence, any Name associated with Messiah can be added to the root mantra, “*Ani Yod Heh Vav Heh*” e.g. *Ani יהוה Reshith* (ראשית, The First), *Ani יהוה Acharit* (אחרית, The Last), *Ani יהוה Mosheh* (משה) *Ani יהוה Yeshuvah* (ישׁוּבָה), *Ani יהוה*

*Re'iyah* (רֵעִיָּא, Shepherd), or *Ani יהוה Ahavah* (אהבה, Love). Since the *Torah* is said to embody all four “Heads” of Messiah, one could also use “*Ani יהוה Torah*” (אני יהוה תורה).

For *Reshith*, one may visualize the manifest Alef א of Unity filling the universe within the “fence” of the Vast Face Snake-Devouring-Its-Tail (Figure 7.4). For *Acharit*, one can use the image of the letter Tav ת riding a white horse with a letter Zayin ז-handled sword as seen in Figure 3.11 on page 111. With Master Mosheh and Master Yeshuvah, use one or more of the powerful images found in the *Torah* and *Peshitta*, such as Master Mosheh prostrating before the burning bush, or Master Yeshuvah delivering the Sermon on the Mount. Another root mantra for Master Yeshuvah, in use among Eastern Orthodox Christians since the second century CE, and prominent in the Catholic Mass is “*Kierie Eleison Christe Eleison*” (“Lord have mercy, Christ have mercy”).<sup>8</sup> The “Our Father” prayer that Master Yeshuvah instructed his disciples to embrace might also be incorporated in one’s practices. As a Jew addressing Jews, it is highly likely that Master Yeshuvah would have spoken such a prayer in Hebrew. Hence, it might be said as follows:

#### The Lord’s Prayer

אבינו אשר בשמים, קדוש שמך:

*Avinu asher bushamayim, qadosh shamekha.*

תבוא מלכותך, יעשה רצונך, כבשמים כן בארץ:

*Tavo malkhutekha, ya'ase ratzonekha  
kebashamayim ken ba'aretz.*

את לחם חקנו תן לנו היום וסלח לנו על חטאינו

*Et lechem chukenu ten lanu hayom, vuh-salach lanu  
al chatainu*

כפי שסולחים גם אנחנו לחוטאים לנו ואל

*Kehfi shesolchim gam anachnu lachotim lanu vuh-al*

תביאנו לידי ציון כי אם חלצנו מן הרע:

*Tevi'enu lidai nisayon ki im chaltzenu min hara.*

כי לך הממלכה הזבורה והתפרת

*Ki lecha hamamlacha haguhoora vuh-hatifareht*

לעולמי עולמים: אמן:

*luh-'ohlamai 'ohlamim. Ah-men.*

Finally, there is the practice of looking for Messiah in everyone's eyes. This practice requires complete faith that Messiah will one day appear for you. Such faith is founded on the wisdom that anything is possible for the Lord of All, and that since the universe is created moment by moment, Messiah can come for any one of us at any time (*Barukh HaShem*). In the Hindu holy book, the *Bhagavad Gita*, there is the verse:

“Fix your mind on Me, be devoted to Me,  
Adore Me and make obeisance to Me;  
Thus uniting yourself to Me and utterly depending  
upon Me,  
You shall come to Me.”<sup>9</sup>

### DEVOTIONAL SINGING

Devotional singing and chanting is common to virtually all the world's mystical traditions. Hebrew, Arabic, and Sanskrit holy texts are all traditionally chanted and not simply read. All Sufi orders have sacred *dikhrs* and songs. Gregorian chants are balm for the soul. The sacred Hawaiian hulas are sung. Singing devotional songs and sacred chants with your whole heart and a focused mind is a unique and wonderful means of uplifting the soul and bringing “Heaven to Earth.” A good devotional song carries us above our fears and worldly concerns, and fills us with joy. Some songs just seem to get deeper and deeper, and when the singing stops, the air is charged with spiritual energy. Success comes from the intention of one's heart and the grace of God, not from the quality of one's voice.

### WALKING MEDITATION

In addition to the practice of seated meditation, many mystical traditions have some form of walking meditation. This can also be done within the context of the Mystical Qabalah. While walking, you can repeat a root mantra coordinated with the pace of your steps. While doing so, you could also visualize your Chosen Ideal as alive and awake in the hearts of every living being you see. Over time, this process can change the way one regards and interacts with people, and help counter tendencies to engagement in judgement. Also, this process can help heal rifts with those whom we love by elevating the way we

think about them, and invoking their deeper nature to change the way they feel about us. While walking (or dancing), you could alternately see everyone (including yourself) as living *Yosbers* (upright forms of the Name יהיה), or as living Trees of Life. If you live near the shore of an ocean or a large body of water, you could walk along and dwell upon the idea of a Vast Face Ocean of Endless Light. Sitting quietly before it, you could focus upon the sound and rhythm of the waves. Going to that body of water on a cloudless full moon night, you could meditate upon the reflection of the moon in the water. The practices of the Mystical Qabalah are fluid and flexible, and provide fertile opportunity for us to use our imaginations in a creative and personally meaningful way.

### SELFLESS SERVICE

Most faiths, and many sects within each faith, often find much to disagree about. But, all of them teach that *helping people is good*. Masters and saints in all mystical traditions encourage selfless service as an important part of any Small Face spiritual discipline. In Judaism, selfless service is called performing a *mitzvah*, a good deed. In India, it is called *seva* (pronounced, “save-ah”). In Buddhism, it is called *dana* (pronounced, “donna”). Volunteering one’s time to bring some company and joy to isolated elderly, feeding the hungry and homeless, visiting and actively listening to people who are confined by their disabilities or illnesses. All of these, and many other ways of giving of yourself are humbling, help purify the ego, and provide a poignant reminder of the impermanence and inevitable suffering of embodied life. Truly, this type of giving is a gift to the giver. It puts faith into action. It is an act of living *zakhor* (remembrance of the Divine). Whatever service you voluntarily engage in, it is important to remain conscious of the Divine embodied in the person or people whom you are serving, and to offer the fruits of your efforts at the feet of the Lord.

