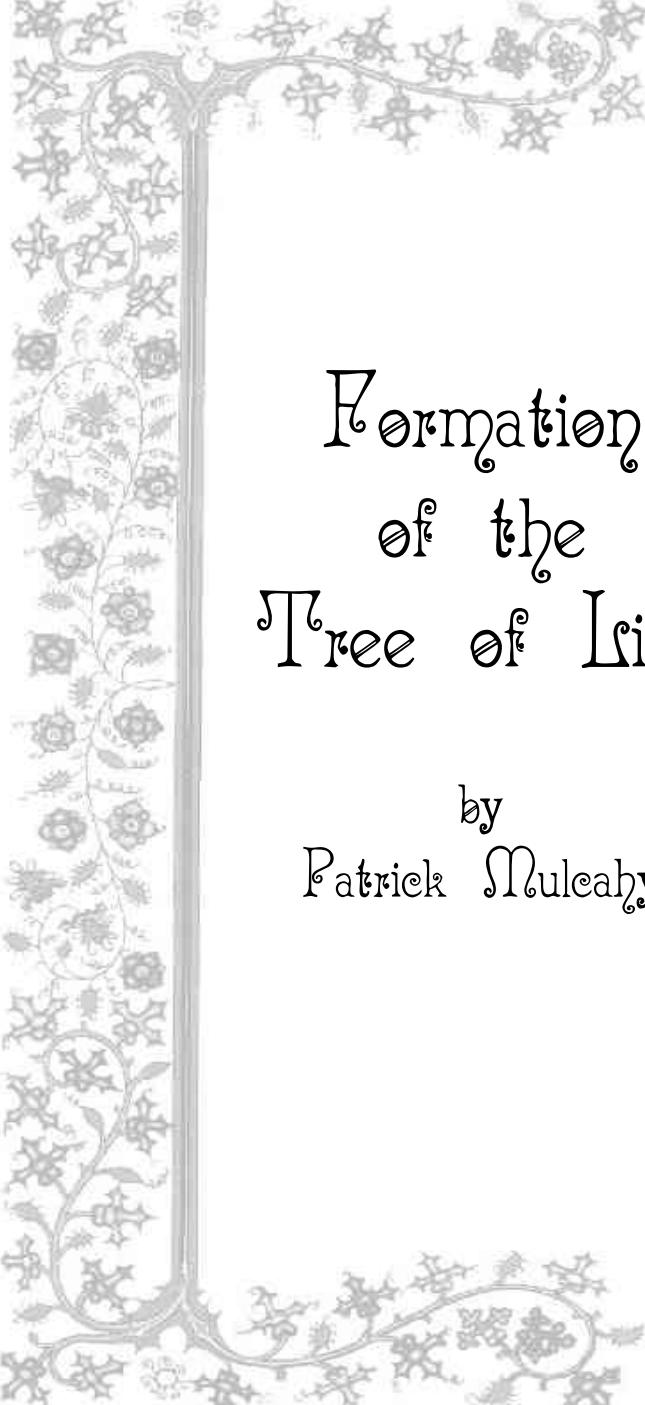


Formation of the Tree of Life

Patrick Mulcahy
2007

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Formation
of the
Tree of Life

by
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Introduction

What follows is essentially an extended meditation on the kabbalistic Tree of Life mandala. During the meditation a new vision of the Tree of Life is formulated. Perhaps paradoxically, this new vision is derived from information encoded in several well-known ancient traditional sources: *The Book of Creation* (Sefer Berashit)¹, *The Book of Formation* (Sefer Yetzirah)², *The Book of Concealed Mystery* (Sefer Dtzenioutha), *The Greater Holy Assembly* (Ha Idra Rabba Qadisha), and *The Lesser Holy Assembly* (Ha Idra Zuta Qadisha)³. There appears to be a common thread running through all of these classic texts. *Formation of the Tree of Life* seeks

¹ The first book of the Pentateuch. It's called the *Book of Genesis* in the English Bible. "Berashit" literally translates as "*in the beginning*". All quotes used in this book are from the King James version and highlighted in blue.

² The *Sefer Yetzirah* is of unknown origin, but is considered to be ancient. It is one of the most revered books of the Kabbalah. All *Sefer Yetzirah* quotes used in this book are taken from Aryeh Kaplan's translation of the GRA version. See: *Sefer Yetzirah*, by Aryeh Kaplan. Weiser, 1990. Quotes are highlighted in yellow and can be identified by the abbreviation: SY.

³ These last three books belong to the larger work known as the *Zohar*. Quotes used in this book are from the Soncino Edition, and from Mathers' translation of Knorr von Rosenroth's Latin version. See: *The Kabbalah Unveiled*, by S. L. MacGregor Mathers. Weiser, 1968. Quotes from the *Zohar* are highlighted in grey and can be identified by the abbreviations: BCM, GHA, and LHA.

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to follow that thread and by means of it to unify (to a certain extent) the knowledge contained in those five ancient books.

This book is filled with hypotheses and speculations. I had originally planned to make it simply a picture book without any accompanying commentary, but I was asked by a friend: What is my personal interpretation of this series of Tree diagrams? So I decided to include my own interpretations, along with the diagrams, for those who might be interested. The diagrams however, can be usefully studied without reading my commentary at all. In fact, you will probably discover levels of meaning that I have altogether missed as you peruse them. Essentially, this book is meant to be a visual meditation on the Tree of Life mandala, and should be treated as such.

If you are already well-versed in the Kabbalah and familiar with the Tree of Life diagram, then as you delve into these pages it is probable that my new arrangement of the twenty-two Hebrew letter pathways will challenge your existing preconceptions about the Tree of Life. You may even think to yourself: "Not another path arrangement!" Read on however, and you will soon realise that these placements are by no means arbitrary or superficial. On the contrary, there is a definite and profound reason and purpose for each and every placement. In fact, I think you will be surprised at the amazing simplicity and 'obviousness' of the scheme's basic metaphysical premise. The formula is, in fact, so simple and so obvious that once you have grasped it there is no need to memorise the Hebrew letter pathway correspondences. Knowing the formula you can easily determine the Hebrew letter attribution of any Tree of Life pathway merely by applying it to the Tree diagram.

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The kabbalistic Tree of Life diagram consists of thirty-two organised and interdependent components. Its structure defines the basic metaphysical architecture that underlies, supports, and sustains the universe and everything in it. Kabbalists throughout the ages have put forward many and various configurations of the ten sefirot and their twenty-two interconnecting pathways, and there have been many proposed arrangements of the twenty-two Hebrew letters upon the pathways. What I am presenting here is a new configuration. This new arrangement differs considerably to previous versions because it reveals very plainly the fundamental dynamics operating within the kabbalistic Tree of Life, and it demonstrates in a step-by-step process how the Tree unfolds into manifestation.

In all my writings I have never sought to appeal to kabbalists of the orthodox variety. My work is an exploration into new kabbalistic realms and possibilities. These new ideas have been received by me after years of studying the existing foundation of kabbalistic thought (and other metaphysical knowledge systems). Thus, although this book builds on the past it also offers some alternative interpretations of various primary source texts, and challenges some long-held present-day assumptions.

In bygone days traditional commentators of the Kabbalah tended to distribute the Hebrew letters amongst the pathways so that the three Mother letters were given to three horizontal paths, the seven Double letters were assigned to seven vertical paths, and the twelve Simple letters were attributed to twelve diagonal pathways. (For example, see Diagram 1.) That may be a valid **geometric**

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arrangement, but I have not yet found any deeper **metaphysical** explanation for those placements.

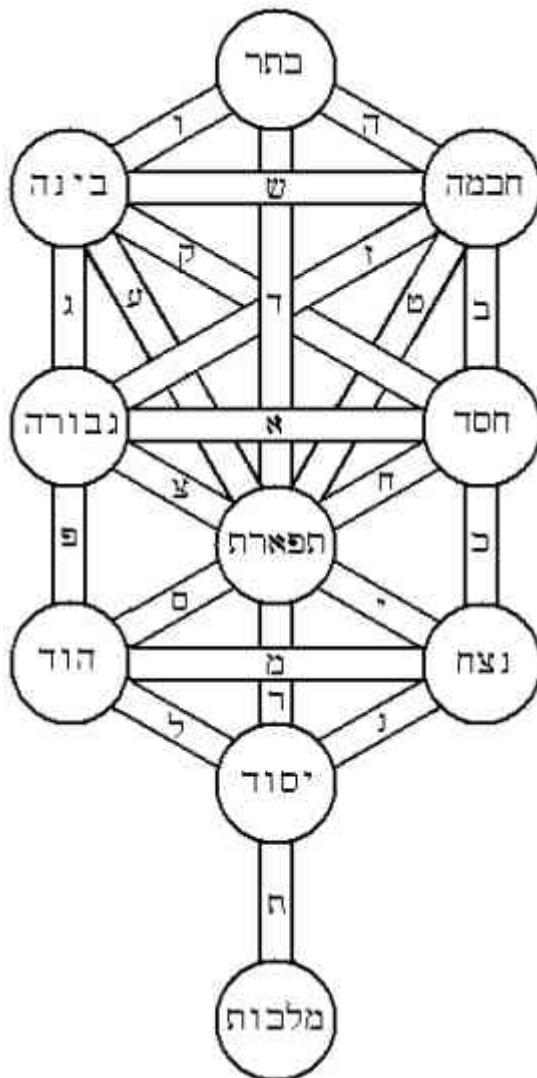


Diagram 1: Tree of Life (One of many variations)

The premise for the geometric arrangement is based on a particular way of interpreting the *Sefer Yetzirah*, but nowhere in the

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Sefer Yetzirah is it explicitly stated that the three Mother letters are assigned to three horizontal pathways, or that the seven Double letters are assigned to seven vertical pathways.

In Aryeh Kaplan's translation of the *Sefer Yetzirah* the twelve Simple letters are described as...

Twelve Elementals: קִצְעַ, סִינְלַ, יִטְחַ, זַוְיהַ. Their foundation is the twelve diagonal boundaries [GBVLY ALKSVN, אלכסון גבולי]... [From: SY, 5:2]

The Hebrew phrase “*g'vulei alakson*” is somewhat ambiguous. The preferred translation of Saadia ben Joseph is “*limit of the angles*”⁴. Kaplan's translation “*diagonal boundaries*” certainly does not accurately describe the twelve diagonal pathways of the Tree of Life diagram. Yes they are sloping (or 'diagonal'), but in what sense are they “*boundaries*”?⁵ The Hebrew word “*alakson*” actually refers to the side of a triangle⁶—a concept that (as you will see) resonates quite nicely with my new path arrangement.

In this new arrangement, every Simple letter pathway forms one side of a triangle whose other two sides are also occupied by Simple letters. Hence, it can be said that all the Simple letters are “*diagonal boundaries*” (or 'sides') of Simple letter triangles.

⁴ Saadia ben Joseph (al-Fayyumi). *Commentaire sur le Séfer Yesira ou Livre de la Crédation par Le Gaon Saadya de Fayyoum*, trans. & ed., M. Lambert, Paris, Emile Bouillon, Editeur, 1891; translated into English from the French & Hebrew by Scott Thompson and Dominique Marson, San Francisco, 1985.

⁵ Of course, the well-known 'cube of space' provides one explanation, but the Tree of Life can also be shown to fulfill the “*diagonal boundary*” requirement.

⁶ According to the mathematician C. P. Benton it specifically refers to the longest side of a triangle. See: *An Introduction to the Sefer Yetzirah*, by Christopher P. Benton. Published in: *The Maqom Journal for Studies in Rabbinic Literature*, Vol VII, Winter 2004. My feeling though, is that the author of the *Sefer Yetzirah* is being more general and is referring to any side of a triangle.

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As you may know, the twenty-two letters of the Hebrew alefbet are much more than simply elements of language. They symbolise the twenty-two primordial archetypes (or fundamental ideas) that are the 'building-blocks' of Creation.

In chapter one of the *Sefer Berashit*, the Creator is described as manifesting His⁷ Creation through speech. In other words, He combines and sounds forth the twenty-two archetypes (in the pattern of the Tree of Life) and in so doing brings the universe into being.

In its commentary on the *Sefer Berashit* the *Zohar* reminds us that the Creation is built upon the twenty-two universal archetypes:

He [the Creator] enfolded Himself in a covering of a supernal radiance of thought and created therefrom a world. He produced from the light of that supernal radiance mighty cedars of the upper world, and placed His chariot on twenty-two graven letters which were carved into ten utterances and infix'd there.
[Soncino Zohar. Vol I, pg. 111. Bereshith 29a.] [Bracketed text is my own.]

The following pages illustrate how the twenty-two Hebrew letter archetypes are progressively combined⁸ to produce the Tree of Life diagram.⁹ In other words, this book reveals how the Creator is

⁷ I have assigned the masculine gender to the Creator merely for the sake of convenience. It should be understood that the Creator is actually beyond the concept of gender as we conceive it. The Hebrew name used to define the Creator in the *Sefer Berashit* is Elohim (אֱלֹהִים) which literally means: *powers, rulers, judges, divine ones, angels, or gods*.

⁸ This process does, of course, occur outside the dimension we call Time, and therefore any ordered sequence is purely symbolic.

⁹ It is a mistake to think that the ten sefirot are divorced from the Hebrew letters, or that they are based solely on 'number'. The ten sefirot are called "utterances" in the *Zohar* because they are 'voiced' into existence by the Creator as He pronounces the Hebrew alefbet. The Hebrew letters also represent numbers, but the letters themselves are considered primary forces.

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thought to combine the twenty-two primordial archetypes to produce the manifested universe.

The arrangement of the twenty-two Hebrew letters upon the Tree of Life diagram (i.e. as depicted in this book) is based on the universal kabbalistic formula: YHVH (Yud-Heh-Vav-Heh).

י - Yud	Father	...o...	Ain Sof
ה - Heh	Mother	3 Mothers	Keter-Hockmah-Binah
ו - Vav	Son	7 Doubles	Da'at to Yesod
ה - Heh	Daughter	12 Simples	Malkut

Table 1: Mothers, Doubles, and Simples

From the primal void (Ain Sof) emerge the three Mother letter archetypes. The three Mothers are impregnated by Ain Sof (the Father of All) and consequently give birth to the seven Double letters archetypes (who are associated with the Son principle). The twelve Simple letters archetypes (representing the Daughter principle) emerge into manifestation after the seven Doubles and form Malkut. The twelve Simples become illuminated by the masculine force of the seven Doubles. These esoteric concepts will become clearer as you study this book.

The sequence of sefirotic unfoldment used in this book is the order suggested by the first chapter of the *Book of Creation*. Nine stages are identified as per Diagram 2.

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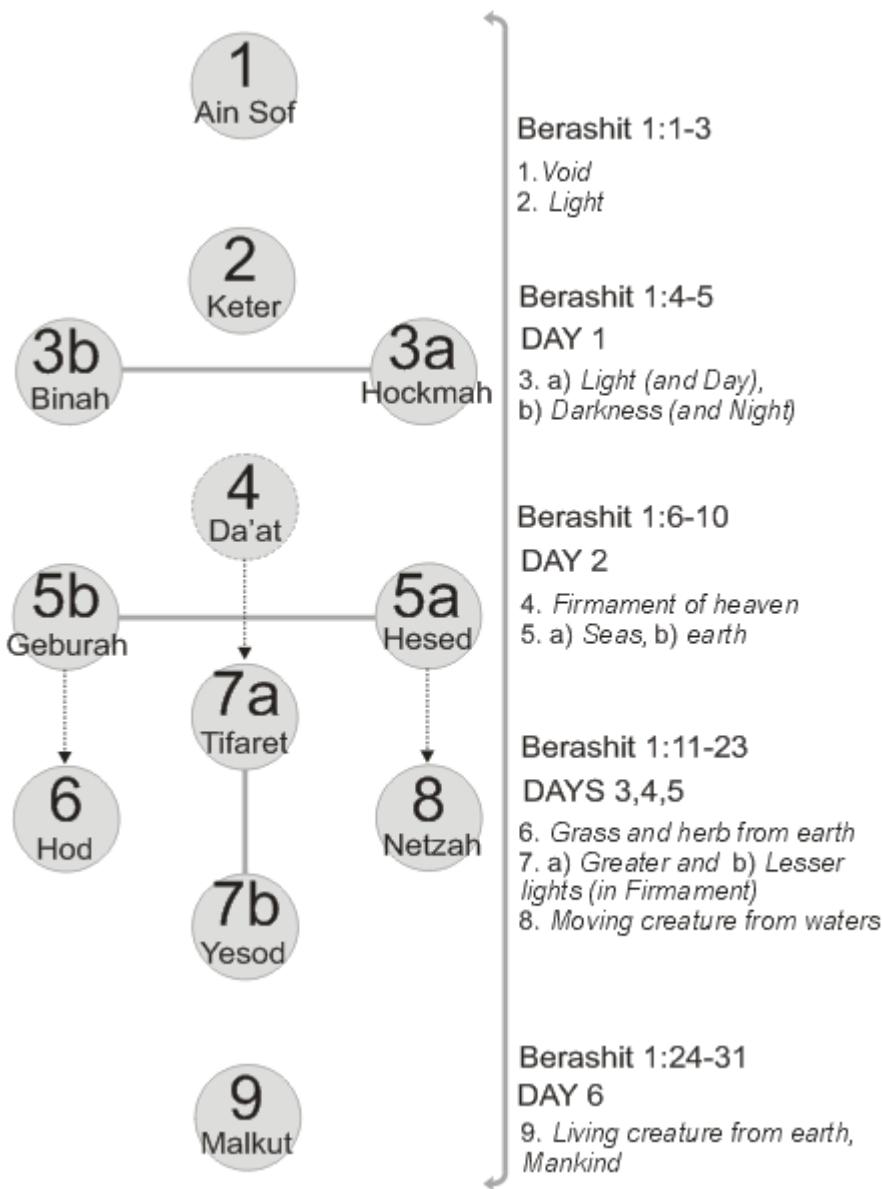


Diagram 2: The Berashit Sequence of Sefirotic Unfoldment

This sequence especially emphasises the important vertical relationships that exist between the various sefirot. It reveals in its imagery the fact that the sefirah Hod (#6 in Diagram 2) is derived

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from Geburah (#5b); that Tifaret (#7a) and Yesod (#7b) come from Da'at (#4); and that Netzah (#8) is derived from Hesed (#5a). (See Diagram 2.)

When the universe was created, the twenty-two primordial archetypes arranged themselves according to the symbolic structure of the Tree of Life and this design became the archetypal basis of the ultimate atomic unit (or 'anu')¹⁰ of our universe. It could be said that the Tree's energy pattern describes the 'DNA' of Adam Kadmon¹¹—the Universal Man. Every fundamental atom (physical, astral, and mental) of our universe is built according to that divine blueprint.

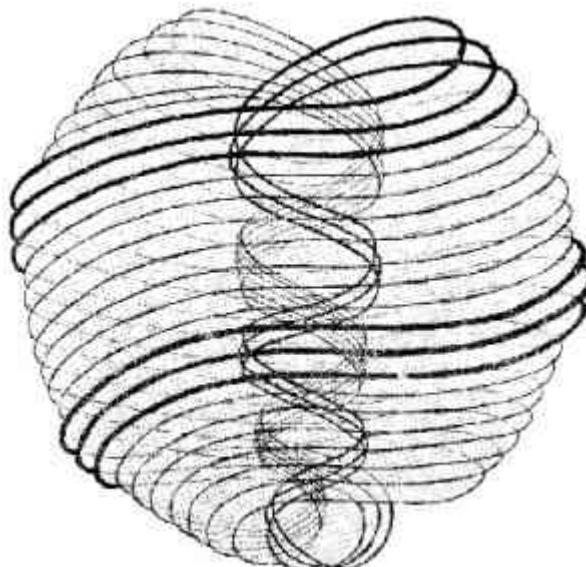


Diagram 3: Leadbeater's 'Anu'

¹⁰ See the book: *Occult Chemistry*, by Annie Besant and C. W. Leadbeater. Theosophical Publishing House. 1919. The 'anu' was clairvoyantly observed by Leadbeater. Like the Tree of Life, it has a $3 + 7$ numerical structure. (See Diagram 3.)

¹¹ Adam Kadmon is a kabbalistic representation (drawn in human form) of the macrocosm, or universe.

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There are thirty-two components (i.e. “*thirty-two paths of wisdom*”)¹² that constitute the kabbalistic Tree of Life, but there are only twenty-two Hebrew letter archetypes. Therefore, some of the twenty-two archetypes are used twice during its construction. Each archetype however, is only used once in relation to the ten sefirot, and once in relation to the twenty-two pathways.

For example, there is a **sefira** whose attribution is the Hebrew letter Gimel, and there is a **pathway** whose attribution is also Gimel. These two components represent different expressions of the Gimel archetype because one is a sefira and the other is a pathway. A special relationship however, exists between the Gimel sefira and the Gimel pathway—a relationship whose significance becomes self-evident when the Tree of Life structure is examined. (See below.)

¹² *Sefer Yetzirah*, verse 1:1.

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Ain Sof

1. In the beginning God [ALHYM, אלהים] created the heaven and the earth.
2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God [RVCh ALHYM, רוח אלהים] moved upon the face of the waters [MYM, מים].
[Berashit, 1:1-2]

These verses from the *Sefer Berashit* describe the creative breath of the Elohim. This is the inhaled breath that precedes the exhalation (and divine utterance) that brings the universe into

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manifestation. It is therefore associated with Ain Sof¹³. It is similar to what is termed the “*Holy Breath*” and “*Breath of the Living God*” in *Sefer Yetzirah*, 1:9.

Ten Sefiroth of Nothingness: One is the Breath of the Living God. Blessed and benedicted is the name of the Life of Worlds; The voice of breath and speech; And this is the Holy Breath. [SY, 1:9]

The Spirit (or Breath) of God can be interpreted in these texts as kabbalistic code for the Hebrew letter Shin (שׁ) because like Shin, the phrase RVCh ALHYM (רוֹחַ אֱלֹהִים) is valued 300.¹⁴

In the *Sefer Yetzirah* the letter Shin is associated with the Fire element so the phrase “*Breath of God*” can also be understood to be associated with the movement (or action) of divine elemental Fire.

You will discover as you read through the pages of this book that the Tree of Life mandala is fundamentally based on the interaction of three primary elements: Fire, Water, and Air. In this regard the *Sefer Yetzirah* will be our main guide and a lot of information from that sacred text will be employed during the Tree building process.

Divine elemental Fire (שׁ, Shin) and Water (מְ, Maym) exist within Ain Sof in a dormant unmixed state, but when Elohim chooses

¹³ Ain Sof (AYN SVP, אין סוף) means 'Limitless'. It represents a state of being that exists prior to the formation of the Tree of Life.

¹⁴ The Hebrew letters each have a numerical value attached to them. For example, Shin, שׁ = 300. When the Hebrew letters composing the term RVCh ALHYM are added together they also total 300. This traditional kabbalistic hermeneutic technique is called gematria and was sometimes employed by ancient kabbalists to veil the sacred mysteries.

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to actively combine Fire with Water divine elemental Air (א, Alef) is produced.



Diagram 4: Ain Sof

The Shin archetype (as occultly described in *Sefer Berashit* 1:1-2) can be symbolically understood as referring to the kundalini force located in the Creator's ("Elohim", אלֹהִים) base chakra. Its movement

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is upwards towards the Maym archetype that is (metaphorically speaking) located in the Creator's crown chakra.¹⁵ As these two cosmic forces merge together and interact, a creative spark of divine Consciousness (i.e. AVR, **לֹא**, Light) is awakened. (See below.) This awakening represents the initial point of emergence of the creative influence of the Elohim into a new dimension of being.¹⁶

So when the *Sefer Berashit* states: “*the Breath of Elohim moved upon the face of the waters*” it can be thought of as referring to the action of the Creator as He raises kundalini Fire (using 'rhythmic breathing') and blends it with the Water element within His divine consciousness. This merging produces the Air element.¹⁷

As you will see (below) after the Air element appears it proceeds to separate back into its component elements Water and Fire, but as these two forces reappear they are stepped down so as to manifest within a denser level of being. This is the basic formula of Creation: Fire and Water combine to produce Air; Air then separates back into Water and Fire, and so on. As it is written in the Book of Formation...

...It comes out that all that is formed, and all that is spoken, emanates from one Name [ShM, **וְשָׁמָן**]. [SY, 2:5]

¹⁵ It is well-known that the practice of 'rhythmic breathing' is able to stimulate the movement of the 'fiery serpent' through the chakra system. *Sefer Berashit* is describing the same principle, but in a cosmic sense. “As below, so above.”

¹⁶ This principle is also reflected in the positioning of the Maym and Shin pathways above and below (and also contiguous with) the sefirah Tifaret. (See below.)

¹⁷ These elements are described more fully further on in this book.

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The original Hebrew is: **וַיֹּאמֶר אֱלֹהִים שְׁמָךְ אֶת־יְמִינָךְ** (“emanates from one Name”)¹⁸, and you will note that it contains the kabbalistic code sequence **A-M-Sh-M-A** (or, Air-Water-Fire-Water-Air).

This process reverberates and repeats down through all the lower worlds until the physical universe (as symbolised by the Earth element) comes into being.

Keter

3. And God said [AMR, **אמֶר**], Let there be light [AVR, **אוּר**]: and there was light. [Berashit, 1:3]

“*Let there be light*” (“*Yehi Aur*”, יְהִי אֹור). These are the first words spoken by the Creator. They represent the first vibration that arises in the primordial void. The Creator takes His breath in *Ain Sof* (i.e. as represented by the previous two verses of *Sefer Berashit*), but it is not until He *speaks* that the twenty-two letters of the divine alefbet become 'audible' and the Creation begins to manifest.

In this verse the creative Word is spoken, and its vocalisation marks the appearance of the first sefirah of the Tree of Life.

From *Ain Sof* comes Light (AVR, אוּר) and its derivative: Air (AVYR, אוּיר).

¹⁸ The primacy of the divine elements Fire and Water is symbolised in the Hebrew word 'Name' (ShM) which is comprised of the letters Shin (Fire) and Maym (Water).

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Divine elemental Air is Light (AVR) expressing itself in the decad (Yud, Y, ').¹⁹ The insertion of Yud (Y) into AVR to form AVYR represents the implantation in AVR of the structural seed and essence of the ten sefirot (i.e. represented by the first sefirah Keter).



Diagram 5: Keter

¹⁹ Because Yud = 10.

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In the *Book of Formation* elemental Air is represented by the Hebrew letter Alef (A, א). It is assigned to the first sefirah called Keter and is described as “*Breath from Breath*” (RVCh MRVCh, רוח מרוח)²⁰ and “*Breath of Air*” (AVYR RVCh, איר רוח)²¹.

The sefirah Keter is still considered to be intimately attached to Ain Sof, and therefore it remains relatively 'unintelligible', or 'inaudible'.²² The Creation does not become intelligible until the second and third sefirot appear.²³ (See below.)

Thus, within Ain Sof (i.e. the “*Limitless*”) emerges Aur (the “*Limitless Light*”), and thus also Keter and Auir (elemental Air).

Hockmah and Binah

4. And God saw the light, that it was good: and God divided the light [AVR, אור] from the darkness [ChShK, חשך].

²⁰ *Sefer Yetzirah*, 1:10.

²¹ *Sefer Yetzirah*, 2:1.

²² Similarly, Keter's associated Hebrew letter archetype Alef (an 'aspirate') is relatively inaudible in its pronunciation. At this stage of the creative process there is nothing for the embryonic consciousness principle to attach itself to.

²³ The universe is only able to be perceived after the concept of 'subject' and 'object' (or 'opposites') has been implemented. This occurs in the next section. (See below.)

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5. And God called the light Day [YVM, יּוֹם], and the darkness he called Night [LYLH, לִילָה]. And the evening and the morning were the first day. [Berashit 1:4-5]



Diagram 6: Hockmah and Binah

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The Light (AVR, אָרֶן) is revealed only after it is separated from (and contrasted to) the Darkness (ChShK, חַשְׁקָה). In Keter the Light (AVR) is concealed because there is no separation of Light and Darkness in Keter.

Light and Darkness are revealed when the sefirot Hockmah (Light) and Binah (Darkness) come into being (which they do simultaneously).

As you will see, what makes the Light distinguishable from the Darkness (and thus what makes the universe *intelligible*) is represented by the path of Bayt (B, בָּתְּ)–the first letter of the Book of Creation (*Sefer Berashit*).²⁴

Elemental Water (Maym, מַיִם) is associated with the Light of Hockmah, and elemental Fire (Shin, שִׁין) is associated with the Darkness of Binah.

Day (YVM, יוֹם) and Night (LYLH, לְיָלָה) are also associated with Hockmah and Binah, but these terms refer more particularly to a special division of the lower sefirot. (See below.)

Three: Each one stands alone; one acts as advocate, one acts as accuser, and one decides between them. [From SY, 6:5]

The first three sefirot of the Tree of Life are described by the *Sefer Yetzirah* as “*standing alone*” because they represent singular fundamental principles (i.e. Alef, Maym, and Shin) upon which the

²⁴ In this sense Bayt represents the dividing line that demarcates between the known and the unknown. And note also that Bayt's astrological correspondence Saturn also expresses this concept.

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rest of the Tree is built. The pathways that subsequently arise between them represent secondary coalescences, and these produce the seven lower sefirot.

Thus, the seven lower sefirot represent specific dynamic *inter-relationships* (or resonances) that are established between the higher sefirot. These resonances are projected downward in order to form the lower branches of the Tree of Creation (i.e. as seven lower sefirot). For example, the sefirah Da'at represents a dynamic interaction that arises between the higher sefirot Hockmah and Binah, or in other words, between the fundamental principles Maym (Water) and Shin (Fire). Da'at's appearance on the Tree of Life is the direct result of that dynamic relationship between Hockmah and Binah becoming established. (See below.)

Da'at

6. And God said, Let there be a firmament [RQYO, רְקִיעַ] in the midst of the waters, and let it divide the waters from the waters.
7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
8. And God called the firmament Heaven [ShMYM, שְׁמֵيمָ]. And the evening and the morning were the second day. [Berashit 1:6-8]

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The Light (AVR, אֹור) and Darkness (ChShK, חַשְׁךְ) of Hockmah and Binah become reunited in Da'at, and this recombination of the Water and Fire elements is named the Firmament of Heaven (ShMYM, שְׁמִימָה).²⁵



Diagram 7: Da'at

²⁵ This symbolism is most appropriate because the firmament consists of stars (light) as well as the darkness that is between them.

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Da'at thus represents the *revelation* of Light and Darkness. This distinguishes Da'at from Keter because in Keter Light and Darkness are united, but *concealed*. The path of Bayt and its associated sefirah Da'at make it possible for all created beings to differentiate between the Light and Darkness principles.

The Firmament is named Heaven (ShMYM, שמים) because the Hebrew word for Heaven combines within itself both Fire (Shin, שׁ) and Water (Maym, מים).²⁶ Consequently, everything that exists beneath²⁷ (or within) the Firmament of Heaven is dominated by the interaction of the Fire and Water elements.²⁸

The Air element (Alef, א) is concealed behind Fire (Shin) and Water (Maym). This is reflected by Keter's position behind Hockmah and Binah (on the Tree of Life diagram) and also by the position of the Alef pathway relative to the other two Mother letter pathways, Maym and Shin. (See below.)

The Firmament circumscribes and contains the seven lower sefirot of the Tree of Life. The lower sefirot also symbolise the seven visible planets of our solar system.²⁹ Everything above Da'at on the Tree of Life is invisible to the microcosm³⁰ (i.e. because the higher sefirot exist above and beyond the Firmament of Heaven).

²⁶ That is, as Sh + MYM where Maym is spelled in full as MYM.

²⁷ Meaning everything below the sefirah Da'at on the Tree of Life diagram.

²⁸ Or in other words, between what the *Zohar* calls Judgement and Mercy.

²⁹ On the Tree of Life diagram the firmament encompasses the seven visible (i.e. to the naked eye) planets, as well as the 'starry heaven', or circle of the zodiac. (See below.)

³⁰ That is, invisible from the perspective of the seven lower sefirot (representing human consciousness).

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In *Sefer Berashit* 1:7 (quoted above) the phrase “*waters which were above the firmament*” refers to the sefirah Hockmah and its archetypal attribute Maym (Water). The phrase “*waters which were under the firmament*” refers to the **path** of Maym that extends below Da'at and links it with the sefirah Tifaret.³¹ (The esoteric inter-relationship between the Waters above and the Waters below will become clearer later in this book when the path of Maym is examined.)

The *Book of Creation* (*Sefer Berashit*) begins with the manifestation of the Bayt (B, ב) archetype, and so too is Bayt the first *pathway* to manifest on the Tree of Life diagram.³² Bayt is the first of the seven Hebrew Double letters. The emergence of the seven Double letter pathways brings the seven lower sefirot also simultaneously into manifestation.

The seven Double letters are referred to *esoterically* as 'Doubles' precisely for this reason. They play a critical role in erecting the sefirotic foundation of the kabbalistic Tree of Life, and they do so by manifesting in two basic forms—a 'soft' form and a 'hard' form.

The soft forms of the Double letters are referred to the seven Double letter **pathways**. These pathways represent seven dynamic relationships that exist between the higher sefirot. They are called 'soft' because of the necessary suppleness (or 'hollowness') that enables them to blend the energies of the higher sefirot.

³¹ And it also refers to the sefirah Hesed (as explained below).

³² The path of Bayt is the first to manifest because its appearance is required to bring the first of the lower sefirot (i.e. Da'at) into manifestation. The first three sefirot derive their manifestation from the higher World. (Explained below.) The other Double letter pathways follow after Bayt so as to bring the other six lower sefirot into manifestation. (See below.)

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The Double letters manifest their 'hard' forms in the seven lower **sefirot** of the Tree of Life from Da'at to Yesod. The sefirot represent relatively *fixed* expressions of the Double letter archetypes while the pathways are more fluid in their expression. The Double letter pathways resemble the soul aspect whereas (in relation to the pathways) the Double letter sefirot are like the body aspect (i.e. they are a more material expression of the soul aspect).

The hard forms of the seven Double letters are identified in the Hebrew language by a *dagesh* (small dot) that is located centrally within the form of each letter. (See my diagrams.)

The path of Bayt unites and separates Hockmah and Binah, and it is for this reason that the *Lesser Holy Assembly* states that the Creation technically begins in the sefirah Hockmah (Wisdom).

212. This Wisdom is the beginning of all things. Thencefrom are expanded the thirty-two paths: **שְׁבִילִין**, Shebilin, Paths, I say; and not **אַרְחִין**, Archin, Byways.

213. And in them is the Law comprehended, in the twenty-two letters and in the ten utterances. [LHA, § 212-213]

You may wonder why Rabbi Schimeon emphatically states (in the Zohar passage above) his preference for the Hebrew word 'Shebilin'.

The reason may be that the word 'shebil' (Heb: ShBYL, **שְׁבִיל**, 'path') is being used here as a kabbalistic key that ingeniously reveals the fact that the Bayt (ב) pathway extends between the sefirot Hockmah (Maym, מ) and Binah (Shin, ש).

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The final two letters of ShBYL—i.e. 'YL' (10 + 30), equal 40. This is also the value of the Hebrew letter Maym. Thus, the letter sequence Sh-B-YL is equivalent to Sh-B-M or, Binah-Bayt-Hockmah. (See Diagram 7 above.)

The manifestation of the path of Bayt automatically and necessarily results in the simultaneous appearance of the sefirah Da'at (lower down on the Tree). Like the path of Bayt, Da'at also represents the special relationship that is established between the sefirot Hockmah and Binah, but unlike the path of Bayt, Da'at is a **sefirotic** expression³³ of the Bayt archetype.

The *Greater Holy Assembly* has this to say about the sefirah Da'at...

566. From the third cavity there go forth a thousand times a thousand conclaves and assemblies, wherein **תִּדְעָת**, Daath, Knowledge, is contained and dwelleth.

567. And the hollow place of this cavity is placed between the other two cavities and all those conclaves are filled from either side.

568. This is that which is written, Prov. ii. 4: "And in knowledge shall the conclaves be filled." [GHA, XXVIII: 566-568]

³³ To put it simply, a sefirah is a stand-alone (or fixed) expression of an archetype, while a pathway represents the same archetype as an expression of *relationship*. This simple notion is complicated however, when it is remembered that the sefirot themselves are also expressive of relationships that exist higher up in the Tree of Life (i.e. in the chain of existence). It is all relative.

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The *Lesser Holy Assembly* describes the manifestation of Da'at as follows:

192. But also this Wisdom instituteth another formation, and is extended and goeth into the head of Microprosopus, and formeth another brain.

193. That is the Light from which are produced those two rivulets which are associated together, carved out hollows in the One Head, which is called the depth of the fountain.

194. Concerning which it is written, Prov. iii. 20: "In **תַּהַ**, Daath, Knowledge, the depths are broken up."

195. And it entereth into the head of Microprosopus, and formeth another brain.

196. And thenceforth is it extended and goeth into the interior parts of His body, and filleth all those conclaves and assemblies of His body.

197. This is that same which is written, Prov. xxiv. 4: "In Daath shall the secret places be filled." [LHA, § 192-197]

The "secret places" (of section 197 above) and the "conclaves and assemblies" (of section 196) refer especially to the sefirot Hesed and Geburah, and the paths of Maym and Shin on the Tree of Life diagram. These sefirot and pathways have a special relationship with Da'at. (See below.) The "interior parts of His body" is a reference to the twelve Simple letter pathways because they are associated with the internal organs of Adam Kadmon. (See below.)

Hesed

9. And God said, Let the waters under the heaven be gathered together unto one place... [Berashit 1:9]

The paths of Gimel (G, ג) and Dalet (D, ד) are the next to manifest, and like Hockmah and Binah, they do so simultaneously.

The appearance of Gimel coincides with the establishment of a special relationship between the sefirot Keter and Hockmah. The manifestation of the Gimel pathway also results in the emergence of the sefirah Hesed (lower down on the Tree diagram).

Hesed is called Seas (YMYM, ים ים) because it is the chief distributor of Water³⁴ (MYM, מים) to the lower sefirot. Its association with Water is derived from its connection with the sefirah Hockmah.

Once manifested (and after it has been prepared as a suitable vessel), the sefirah Hesed continues to draw Water from the sefirah Da'at. Thus, in Hesed are the Waters of Maym “gathered together unto one place”. (Further elucidated below.)

³⁴ This technical term will be explained later in this book.



Diagram 8: Hesed

Geburah

9. ...and let the dry land [YBShH, יבשָׁה] appear: and it was so.

10. And God called the dry land Earth [ARTz, אָרֶץ]; and the gathering together of the waters called he Seas [YMYM, יָמִים]: and God saw that it was good. [Berashit 1:10]

The path of Dalet (D, ד) and its associated sefirah Geburah both appear as a relationship is established between the sefirot Keter and Binah.

In *Sefer Berashit* 1:10 Geburah is referred to as Earth³⁵ (ARTz, אָרֶץ). It is the principle distributor of Judgement³⁶ (Shin, Fire) to the lower sefirot. In *Sefer Berashit* 1:9 Earth (Geburah) and the Seas (Hesed) are said to manifest simultaneously as if to emulate the earlier manifestation of the Darkness and Light principles (i.e. of Binah and Hockmah). These analogies used by the *Sefer Berashit* to describe the Creation process are perfectly apposite because as Light becomes localised (or dimmed) within space Darkness simultaneously encroaches upon it, and likewise, as the waters of the ocean are pulled back dry land simultaneously appears.

³⁵ Not to be confused with the Earth symbolism of the sefirah Malkut.

³⁶ This technical term will be explained later in this book. The Hebrew word used in the *Zohar* is “*mishpat*” (MShPT, מִשְׁפָט). (See: *The Lesser Holy Assembly*, Chapter IX.)

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In the next verse (1:11) it will be shown that Earth (i.e. Geburah) produces 'grass' (etc). This symbolises the emergence of the sefirah Hod from Geburah.



Diagram 9: Geburah

Hod

11. And God said, Let the earth [ARTz, אֶרֶץ] bring forth grass, the herb yielding seed [ZRO, זֶרֶעַ], and the fruit tree yielding fruit [PRY, פְּרִי] after his kind, whose seed is in itself, upon the earth: and it was so.

12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13. And the evening and the morning were the third day.
[Berashit 1:11-13]

Following the manifestation of the sefirah Geburah, a special relationship becomes established between Binah and Geburah. This dynamic interaction is represented by the path of Raysh (R, ר). The establishment of this relationship produces (lower down in the Tree) the simultaneous appearance of the sefirah Hod.

The sefirah Geburah was named Earth in verse 1:10 of the *Book of Creation*. (See quote above.) Now, from Geburah arises Hod, or in other words, from Earth comes “*grass, and herb yielding seed*” (etc).

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Significantly, the terms Seed (ZRO, זֶרֶע) and Fruit (PRY, פְּרִי) mentioned so prominently in *Sefer Berashit* 1:11-12 both emphasise the Raysh archetype.



Diagram 10: Hod

Tifaret

14. And God said, Let there be lights [MARTh, מְאַרְתָּה] in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. And God made two great lights; the greater light [MAVR GDL, מְאֹרֶת גָּדָל] to rule the day [YVM, יוֹם]... [Berashit 1:14-16]

From the Firmament of Heaven (i.e. from the sefirah Da'at) come the two Great Lights (i.e. the sefirot Tifaret and Yesod). They manifest together below Da'at on the central column of the Tree of Life.

The path of Kaf (K, כ) represents a special relationship that is established between the sefirot Hockmah and Da'at. The appearance of the path of Kaf also triggers the manifestation of the sefirah Tifaret (lower down on the Tree diagram).

Tifaret represents the Greater Light (MAVR GDL, מְאֹרֶת גָּדָל) and is said to rule the Day (YVM, יוֹם). The term Day is a technical label given to the three sefirot: Hesed, Geburah, and Tifaret. (See below.) These three sefirot will later be shown to be associated with the six signs of the natural zodiac that are located above the horizon.



Diagram 11: Tifaret

Earlier we saw the sefirah Keter become established as the anchor of the 'middle pillar' of the Tree of Life. It did so as an expression of Light (AVR, אֹור). Now we see the two 'Lights' (MAVR, מְאוֹר) similarly manifesting on the middle pillar. In fact, the word MAVR can be interpreted as M-AVR, 'from the Light' (i.e. 'from Keter').

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Note also that the first two letters of the word Keter (KThR, כתר) are the Double letters Kaf (כ, representing Tifaret) and Tav (ת, representing Yesod).

Because the second sefirah Hockmah is so closely bound to Keter we saw that it too is defined by the term Light (AVR), but as previously mentioned the Light in Hockmah has been separated from the Darkness—a quality that differentiates it from the Limitless Light of Keter.

Yesod

16. ...and the lesser light [MAVR QTN, מאור קטן to rule the night [LYLH, לילה]: he made the stars [KVKBYM, כוכבים also.
17. And God set them in the firmament of the heaven to give light upon the earth,
18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.
19. And the evening and the morning were the fourth day. [Berashit 1:16-19]

The path of Tav (Th, ת) makes its appearance as a special relationship is established between the sefirot Binah and Da'at. This

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also results in the simultaneous manifestation of the sefirah Yesod (lower down on the Tree diagram).



Diagram 12: Yesod

Yesod is called the Lesser Light (MAVR QTN, מאור קטן) and is said to rule the Night (LYLH, לילָה). The Night is represented by the three sefirot: Netzah, Hod, and Yesod. (See below.) These three sefirot

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will later be shown to be associated with the six signs of the natural zodiac that are located **beneath** the horizon.

The Greater and Lesser Lights (i.e. Tifaret and Yesod) are said (in verses 1:14 and 1:17 above) to be “*in the firmament of Heaven*”. The firmament of Heaven is, as we know, symbolised by the sefirah Da'at. (See *Sefer Berashit*, verses 1:6-8 above.) The wording of these verses is very specific and emphasises the idea that both Tifaret and Yesod emerge into manifestation (along the central column of the Tree diagram) via Da'at.

Like the earlier manifestation of Hesed and Geburah, the concurrent appearance of Tifaret and Yesod also emulates the original simultaneous emergence of the sefirot Hockmah and Binah. So appearing together in three stages we have...

1. Hockmah & Binah (Light & Darkness)
2. Hesed & Geburah (Seas & Earth)
3. Tifaret & Yesod (Greater Light & Lesser Light)

The *Sefer Berashit* sequence appears to intimate that (unlike those sefirot listed above) the other five sefirot: Keter, Da'at, Netzah, Hod, and Malkut all arise **singly** during the process of Creation.

Netzah

20. And God said, Let the waters [MYM, מים] bring forth abundantly the moving creature that hath life [NPSh ChYH, חיה נפש], and fowl [OVP, עוף] that may fly above the earth in the open firmament of heaven.

21. And God created great whales [ThNYNM GDLYM, מדליהם חנינם], and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl [OVP KNP, עוף כנף] after his kind: and God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day.
[Berashit 1:20-23]

According to the *Sefer Berashit* sequence, the last of the seven Double letter paths to manifest is Peh (P, פ). It signifies a special relationship between the sefirot Hockmah and Hesed. As the Hockmah-Hesed relationship becomes established so too does the sefirah Netzah manifest (lower down on the Tree diagram).



Diagram 13: Netzah

The sefirah Hesed was named Seas in verse 1:10 of the *Book of Creation*. That was because Hesed represents “*the gathering together of the waters*”. (See quote of *Sefer Berashit*, verse 1:10 above.) The sefirah Netzah arises from Hesed—an event symbolised in verse 1:20 by the Waters bringing forth “*the moving creature that hath life*”. This is another way of saying Hesed brings forth Netzah.

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The Peh archetype is emphasised in *Sefer Berashit* 1:20-22 by the key-words Creature/Soul (NPSh, נַפְשׁ) and Winged Fowl (OVP KNP, עֵזֶף כָּנֶף).³⁷



Diagram 14: The Seven Double Letter Paths & Sefirot

³⁷ Note that NPSh also means 'emotion', 'passion', and 'appetite', which are all qualities ascribed to the sephira Netzah (and its associated planet Venus).

Division of the Tree of Life Light and Darkness

The three pathways we term the three paths of Light (AVR, און) are Gimel, Kaf, and Peh. That is because they stem from the sefirah of 'Light' called Hockmah. Similarly, the three pathways we call the paths of Darkness (ChShK, חשך) are Dalet, Raysh, and Tav. That is because they stem from the sefirah of 'Darkness' called Binah. (See Diagram 15.)

Consequently, the three sefirot that are emanations of the Light (i.e. Hockmah) principle are Hesed, Tifaret, and Netzah, while the three sefirot that are emanations of the Darkness (i.e. Binah) principle are Geburah, Hod, and Yesod.

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Diagram 15: Three Sefirot of Light; Three Sefirot of Darkness

The path of Bayt and the sefirah Da'at unify, objectify, and differentiate between the Light and Darkness principles. Here is how The *Greater Holy Assembly* describes the emanation of the two groups of Light and Dark sefirot...

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119. "It is written, Ps. xxxiii. 18: 'Behold the eye of the Lord is upon them that fear Him;' and it is written, Zech. iv. 10: 'They are the eyes of the Lord, running to and fro throughout the whole earth.'

120. "There is no contrariety (between these sayings); one is concerning Microprosopus, and the other concerning Macroprosopus.

121. "And further, although there be two eyes, yet they are converted into one eye.

122. "This is pure in its whiteness, and so white that it includeth all whiteness.

123. "The first whiteness shineth, and ascendeth and descendeth for the purpose of combining with that which is connected (with it) in connection.

124. "This is the tradition: That whiteness darteth forth its rays, and igniteth three lights, which are called **הֹד**, Hod, Glory; **וְהָדָר**, Vehedar, Majesty; and **וְחִדּוֹה**, Vachedoah, Joy; and they radiate in gladness and in perfection.

125. "The second whiteness shineth and ascendeth and descendeth, and darteth forth its rays, and igniteth three other lights, which are called **נְצָח**, Netzach, Victory; **חֵסֶד**, Chesed, Benignity; and **תִּפְאָרֶת**, Tiphereth, Beauty; and they radiate in perfection and in gladness.

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126. "The third whiteness radiateth and shineth, and descendeth and ascendeth, and goeth forth from the part enclosing the brain, and darteth forth its rays toward the seventh middle light.³⁸

127. "And it formeth a path to the inferior brain, and formeth a path to the inferior, and all the inferior lights are thereby ignited." [GHA, IX:119-127]

In the quote above, the First Whiteness refers to the three Double letter pathways: Raysh, Dalet, and Tav. The Second Whiteness refers to the three Double letter pathways: Peh, Gimel, and Kaf. The Third Whiteness refers to the Double letter pathway Bayt (i.e. that produces the sefirah Da'at).

130. The first whiteness [חַיָּה] shineth and ascendeth and descendeth in three lights on the left-hand side, and they radiate and are bathed in that whiteness, like as when a man batheth his body in good unguents and odours, in better than he at first possessed. [GHA, IX:130]

The First Whiteness ignites the three sefirot of Darkness. They are Hod, Vehedar (referring to Geburah), and Vachedoah (referring to Yesod).

131. The second whiteness descendeth and ascendeth and shineth in three lights on the right-hand side, and they radiate and are bathed in that whiteness, like as when a man batheth in good unguents and odours, in better than he at first possessed. [GHA, IX:131]

³⁸ The "seventh middle light" is the sefirah Da'at.

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The Second Whiteness ignites the three sefirot of Light: Netzah, Hesed, and Tifaret.

132. The third whiteness shineth and ascendeth and descendeth, and goeth forth the light of the inner whiteness of the brain, and darteth forth its rays when necessary unto the black hair, and unto the head, and unto the brain of the head.

133. And it irradiateth the three crowns which remain, when it is needful, so that it may be uncovered, if that be pleasing unto the Most Ancient One hidden from all. [GHA, IX:132-3]

The Third Whiteness refers to the Double letter pathway of Bayt. The Third Whiteness³⁹ ignites the sefirah Da'at. Da'at (not Malkut) is the “seventh middle light” (of GHA, section 126 quoted above). The “three crowns which remain” are the three sefirot Hesed, Geburah, and Tifaret. The sefirah Da'at only becomes “uncovered” (or 'revealed') to the lower sefirot at those special times when they receive an influx from it (i.e. at the behest of the “Most Ancient One”, or Keter).

³⁹ The Hebrew word translated here as “whiteness” is רוח (ChVR). Interestingly, this word is רוח (RVCh), the word for 'breath' (or 'spirit') written in reverse. In fact, the descent of this 'whiteness' establishes the six sefirot that kabbalists have traditionally labelled the Ruach (RVCh) portion of the Tree of Life—that is, the six sefirot from Hesed to Yesod.

Day and Night

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. And God made two great lights; the greater light [MAVR GDL, **מְאֹרֶךְ**] to rule the day, and the lesser light [MAVR QTN, **מְאֹרֶךְ**] to rule the night: he made the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth,

18. And to rule over the day [YVM, **יוֹם**] and over the night [LYLH, **לְילָה**], and to divide the light [AVR, **אוֹר**] from the darkness [ChShK, **חַשְׁךְ**]; and God saw that it was good.

19. And the evening and the morning were the fourth day.
[Berashit 1:14-19]



Diagram 16: Three Sefirot of Day; Three Sefirot of Night

The Day (YVM, יּוֹם) is represented by the sefirot Hesed (light), Geburah (dark), and Tifaret (light). The Day sefirot are ruled by Tifaret (Kaf, כ, Sun).

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The three sefirot of Night (LYLH, לִילָה) are Netzah (light), Hod (dark), and Yesod (dark). The Night sefirot are ruled by Yesod (Tav, ט, Moon). (See Diagram 16.)

The Day does not consist of pure Light. Nor does the Night consist of pure Darkness. Below the firmament of Da'at the Light and Darkness principles merge together to form Day and Night. There is however, a preponderance of Light in Day, and of Darkness in Night.⁴⁰

The logic of this concept will be further explained (below) when we add the twelve Simple letter pathways to the Tree of Life diagram.

We will now turn to the enigmatic verse 6:5 of the *Sefer Yetzirah*:

Three: Each one stands alone; one acts as advocate, one acts as accuser, and one decides between them.

Seven: Three oppose three, and one is the rule deciding between them.

Twelve stand in war: Three love, three hate, three give life, and three kill. Three love: the heart and the ears. Three hate: the liver, the gall, and the tongue. Three give life: the two nostrils and the spleen. Three kill: the two orifices and the mouth.

⁴⁰ A similar concept is symbolised by the Yin-Yang symbol of Taoism where the white coloured Yang portion has a small black dot of Yin within it, and the black coloured Yin portion contains a small white dot of Yang.

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And God faithful King rules over them all from His holy habitation until eternity of eternities.

One on three; three on seven; seven on twelve. And all are bound, one to another. [SY 6:5]

The three who “*stand alone*” are the three highest sefirot: Keter, Hockmah, and Binah, and their associated Hebrew letter archetypes: Alef (Air), Maym (Water), and Shin (Fire). They are said to *stand alone* because they represent three pure, primordial, unmixed principles upon which the rest of the Tree of Life is based. The seven lower sefirot, on the other hand, represent various admixtures of these three original fundamental archetypes.

Of the three who stand alone, Hockmah is the Advocate (who embodies Mercy), Binah is the Accuser (who characterises Judgment, or Severity), and Keter is the *decider* who chooses between them.

The seven Double letter pathways are arranged as “*three opposite three*”. On the right are three paths (of Light) associated with Hockmah (the Advocate), and on the left are three paths (of Darkness) associated with Binah (the Accuser). The path of Bayt is the “*rule deciding between them*”. In other words, the path of Bayt is the rule that Keter (the *decider*) uses when deciding between Hockmah and Binah.

Similarly, the six lower sefirot are arranged as “*three opposite three*” (i.e. three sefirot of Light opposed to three sefirot of Darkness), with Da'at (Bayt) centrally positioned as the “*rule deciding between them*”.

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When verse 6:5 says “*three on seven*” it is describing the three highest 'Mother letter' sefirot who over-shadow, support, and energise the seven 'Double Letter' pathways.

Similarly, the statement “*seven on twelve*” refers to the relationship between the seven lower 'Double letter' sefirot and the twelve 'Simple letter' pathways. (See below.)

Verse 6:5 also mentions “*one on three*” which refers to Ain Sof over-shadowing the three highest 'Mother letter' sefirot: Keter, Hockmah, and Binah.

Two Trees of Life

Tree of the Soul

The *Book of Formation* and the *Book of Concealed Mystery* also describe the various components of the Tree of Life diagram anthropomorphically—that is, as components of the physical body of Adam Kadmon, or the Universal Man.

From the Book of Formation:

Seven planets in the Universe: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

Seven days in the Year: The seven days of the week.

Seven gates in the Soul, male and female: Two eyes, two ears, two nostrils, and the mouth. [SY 4:7]

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From the *Book of Concealed Mystery*:

16. (When, therefore, the Divine law beginneth): **וְאַתָּה הָרֹץ** (b'Rashith Bera Elohim Ath h'Shamaim v'Ath h'Aretz): “In the beginning the Elohim created the substance of the heavens and the substance of the earth.” (The sense is: Six members were created, which are the six numerations of Microprosopus viz., benignity as His right arm; severity as His left arm; beauty as His body; victory as His right leg; glory as His left leg; and the foundation as reproductive.) For instead of **בְּרָאשִׁית**, b'Rashith, “in the beginning,” it may be read, **בְּרָא שִׁית**, Bera Shith, “He created the six.” Upon these depend all things which are below (principally the Queen, who is the lowest path, or the bride of Microprosopus, and all the three inferior worlds.)

18. And the second earth came not into the computation. (That is, the kingdom of the restored world, which elsewhere is called the Bride of Microprosopus, came not into the computation when the six members were said to be created. [BCM, I:16-18]

The Skull (GLGLTh, גִּלְגָּלֶת), or Head of Macroprosopus is represented by the three highest sefirot. It's not mentioned by name in the *Book of Formation*, but it is described in the *Zohar*.

In the *Lesser Holy Assembly* it is written...

78. He the Most Holy Ancient One is found to have three heads, which are contained in the one Head.

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79. And He Himself is that only highest supreme Head. [LHA, II:78-79]

And in the *Book of Concealed Mystery*...

9. The head which is incomprehensible is secret in secret.

10. But it hath been formed and prepared in the likeness of a cranium, and is filled with the crystalline dew. [BCM, I:9-10]

And further on it states...

17. And the dignity of dignity hangeth from the seven conformations of the cranium. (This is the beard of the venerable and Ancient One, which is divided into thirteen portions). [BCM, I:17]

The “*seven conformations of the cranium*” are associated with the seven Double letter pathways that join together the three highest sefirot (i.e. the three portions of the Skull), and that connect the Skull with the seven lower sefirot (representing the Body of Adam Kadmon).

The “*beard*” that hangs from the “*seven conformations*” is a reference to the seven lower sefirot.

As we know, the seven lower sefirot are emanations of (or “*hang down from*”) the seven Double letter pathways. In other words, the symbolism of the “*beard*” refers to the sefirotic emanation that grows out of the “*head*”. Its “*thirteen portions*” can be thought of as the twelve Simple letter pathways plus the path of Shin (located in their midst). (See below.)

In the *Greater Holy Assembly* the subject is elaborated upon in some detail, but there the Skull is described a little differently...

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52. THE whiteness of this skull shineth in thirteen carved out sides: in four sides from one portion; in four sides from the part of His countenance; and in four sides from another part of the periphery; and in one above the skull, as if this last might be called the supernal side.

53. And thence is the Vastness of His Countenance extended into three hundred and seventy myriads of worlds; and hence **ארך אפיקם**, Arikh Aphim, Vastness of Countenance is His name.
[GHA, § 52-53]

Here the Whiteness of the Skull is depicted as having “*thirteen carved out sides*”. These ‘sides’ are associated with various combinations of the seven Double letter pathways (plus two others⁴¹). Notice that the Whiteness of the skull is specifically referred to. We saw above (in the previous chapter) how the Whiteness is expressed as three Whitenesses⁴² (i.e. three groups of Double letter pathways) that descend to manifest the seven lower sefirot.

The “*thirteen carved out sides*” are “carved out” (i.e. opened up) between the three highest sefirot.

There is perhaps a special relationship between the “*thirteen carved out sides*” of the skull and the “*thirteen portions*” of the beard. It would seem that the latter may be a reflection of the former (i.e. on lower levels of the Tree of Life).

⁴¹ The two extra pathways are: 1. The relatively seamless connection that exists between the sefirah Keter and Ain Sof, and: 2. The path of Alef that extends below Keter to Da'at.

⁴² See: GHA, IX:119-127, and 130-133.

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Four pathways are carved out by Hockmah. They are Gimel, Bayt, Kaf, and Peh.



Diagram 17: "Four sides from one portion"

In the *Zohar* the sefirah Hockmah is sometimes referred to as the Forehead of Macroprosopus because the supernal man is said to display only the right side of His face.⁴³

90. And that forehead is called רצון, Ratzon, Will-power, because it is the ruler of the whole head and of the skull, which is covered by four hundred and twenty worlds. [GHA, § 90.]

The “four hundred and twenty worlds” that are said to cover the Skull might refer to the paths of Kaf and Tav (i.e. 20 + 400). These two pathways connect the Skull (i.e. connect the three highest sefirot) to the sefirah Da'at.

⁴³ That is because He is said to be 'all-merciful', having no severity (which latter is associated with the left side).

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In the *Lesser Holy Assembly* the word Ratzon is also interpreted as meaning 'Grace'...

87. The Forehead, which is uncovered in the Most Holy Ancient One, is called Grace. [LHA, III:87]

It is a quality of the forehead that is referred to the path of Gimel (G, ג)...

108. "And when this Head, which is concealed in the Head of the Ancient One, which is not known, extendeth a certain frontal formation, which is formed for brilliance, then flasheth forth the Lightning of His Brain.

109. And it is formed forth and illuminated with many Lights.

110. And it produceth and designeth (a certain effect) in this Light (otherwise, in this opening), in this Forehead, whereon is inscribed a certain Light, which is called רצון, Ratzon, Grace.

111. "And that Grace is extended backward into the beard, even unto that place where it can remain in the beard, and it is called the Supernal, צדקה, Chesed, Mercy. [LHA, III:108-111]

The path of Gimel is called the **Supernal** Hesed because it is the higher expression (and source) of the sefirah Hesed.

The energy of Grace (which is a quality of Hesed) represents the spiritual force (or, spiritual strength) that infuses every human soul. We become aware of this inner source of spiritual power when we are faithfully engaged in treading the special Path of the soul. It

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fosters an experiential awareness that we are a living part of the divine Creation, and it produces an inner knowing that we are fulfilling an essential role in the larger divine creative Purpose.

The pathways are repeated in the four groups to emphasise the fact that each one of the three supernal sefirot is involved in the process of carving them out. In other words, the energy flows both ways along each of the nine interconnecting pathways.

The path of Alef (A, א) is an important part of the skull's conformation. Of this path it is said...

70. One (path) which shineth in the midst of the hairs going forth from the Skull, is that path by whose light the just are led into the world to come.

71. Like as it is written, Prov. iv. 18: "And the path of the just shineth as the light." [LHA, 2:70-71]

Alef (and the Air element) is the mediator between Mercy and Judgement (or Severity) and therefore, it defines absolutely the concept of Justice. This notion is reflected in the position of the path of Alef on the Tree of Life diagram. The path of Alef extends vertically below Keter, and thus also stands vertically between the sefirot Hockmah (Mercy) and Binah (Judgement). (See below.)

Thus, the "*four sides from the part of His countenance*" are Alef, Gimel, Dalet, and Ain Sof.

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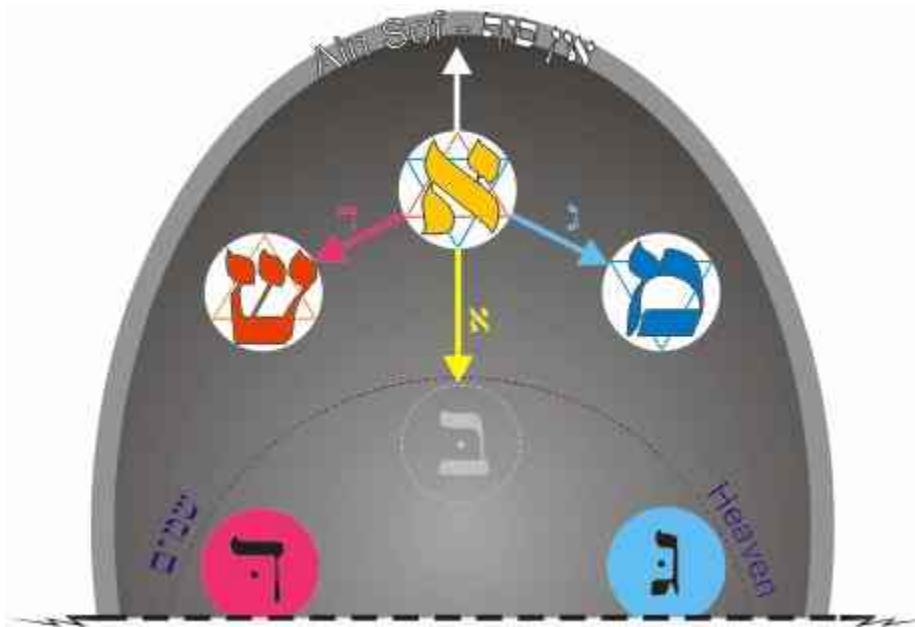


Diagram 18: "Four sides from the part of His countenance"



Diagram 19: "Four sides from another part of the periphery"

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The “*four sides from another part of the periphery*” are Bayt, Dalet, Raysh, and Tav. This group of four pathways emphasises the influence of the sefirah Binah in carving out the paths.

The “*one above the skull*” is referred to Ain Sof. It emphasises the influence that Ain Sof has on the first sefirah Keter, and represents their connecting link.



Diagram 20: "One above the skull"

The Zohar tells us that the three highest sefirot—Keter, Hockmah, and Binah, represent the three hollows of the 'cranium' (or 'skull') of the Universal Adam, or in other words, they are said to collectively represent his head (and brain).

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In like manner, the *Book of Formation* describes the seven Double letter pathways as representing the seven principal features of his countenance (or, to put it another way, they signify the seven *openings* in his Skull).

It seems most logical therefore, to position the seven Double letter 'facial feature' correspondences (of the Sefer Yetzirah) upon the head of the Supernal Adam, at the top of the Tree of Life diagram.

There is a simple logical/intuitive way to position these correspondences amongst the pathways that cover the skull—i.e. as illustrated in Diagram 21.

This logical Zohar/Yetzirah-based arrangement of the seven Double letter pathways contrasts strongly with the numerically-based arrangement that was popularised by the original Order of the Golden Dawn. This is not to say that the Golden Dawn arrangement is 'wrong', but is merely to point out the variance that exists in the reasoning behind each system. They approach the Tree of Life diagram from totally different perspectives, however I believe that both systems are useful within their own domains.

There is a profound depth of meaning in the positioning of the three groups of Hebrew letters (i.e. the Mothers, Doubles, and Simples) in the Zohar/Yetzirah-based system described in this book. That esoteric meaning will become clearer when we examine the placements of the twelve Simple Hebrew letters on the Tree of Life diagram.

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Diagram 21: The Seven Double Letter Facial Features and Major Bodily Attributes

1. Bayt :  : *Mouth* : Saturn (♉)
2. Gimel :  : *Right Eye* : Jupiter (♃)
3. Dalet :  : *Left Eye* : Mars (♂)
4. Kaf :  : *Right Nostril* : Sun (☉)
5. Peh :  : *Right Ear* : Venus (♀)
6. Raysh :  : *Left Ear* : Mercury (☿)
7. Tav :  : *Left Nostril* : Moon (☽)

This particular order of facial feature correspondences is my own. It is based on the logic of the Tree of Life formation methodology that I use in this book. They are not found in any version of the *Sefer Yetzirah* (that I am aware of).

Unfortunately, the original Double letter correspondences are lost to us because of the corruption (or deliberate concealment) that has entered into the text of the *Sefer Yetzirah* over the centuries. The Saadia and Long versions approximate most closely my own arrangement.

The Double letter planetary attributions (also listed above) however, are quite commonly found in various versions of the *Sefer Yetzirah*.⁴⁴

⁴⁴ Specifically, they are found in the Short and Long versions of the *Sefer Yetzirah*, as well as in several other authoritative kabbalistic texts.

Letter	Long/Saadia Versions	Mulcahy Version
1. ﷩	1. Mouth	1. Mouth
2. ﷪	2. Right Eye	2. Right Eye
3. ﷯	3. Left eye	3. Left Eye
4. ﷪	4. Right Nostril	4. Right Nostril
5. ﷩	5. Left Nostril	5. Right Ear
6. ﷯	6. Right Ear	6. Left Ear
7. ﷮	7. Left Ear	7. Left Nostril

Table 2: The Seven Facial Attributes

The Twelve Simple Letters

The twelve Simple letters represent twelve lower attributes of the Body of Adam Kadmon. Consequently they occupy the lower half of the Tree of Life diagram (i.e. below His Skull and facial features). They represent His hands, feet, and bodily organs, but these are difficult to position on the Tree diagram in any obviously symbolic way.⁴⁵ Thankfully though, the *Sefer Yetzirah* also associates the twelve

⁴⁵ The seven double letter facial attributes are located at the top of the Tree of Life diagram and are positioned roughly in accord with the natural features of a human face. The twelve simple letter bodily attributes however cannot be arranged on the Tree diagram in such an obviously symbolic manner. (See below.)

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simple letters with the twelve signs of the zodiac so we can postulate an arrangement using the twelve signs.

Twelve constellations in the Universe:

Aries (תַּלְحָ, the Ram), Taurus (שָׂוָר, the Bull), Gemini (תְּאַוְמִים, the Twins), Cancer (סְרִטְן, the Crab), Leo (אֲרִידָה, the Lion), Virgo (בְּתוּלָה, the Virgin), Libra (מְאַזְנִים, the Scales), Scorpio (עֲקָרְבָּן, the Scorpion), Sagittarius (קַשְׁתָּה, the Archer), Capricorn (גְּדיִים, the Kid), Aquarius (דְּלִי, the Water Drawer), Pisces (דְּגִים, the Fishes). [SY, 5:4]

The bodily attributes are given as:

Twelve directors in the soul, male and female:

The two hands, the two feet, the two kidneys, the gall bladder, the intestines, the liver, the korkeban, the kivah, the spleen. [SY, 5:6]

We can assign the twelve Simple letters to the twelve astrological signs, and twelve bodily attributes as follows:⁴⁶

1. Heh : ה : *Intestines* : Aries (♈)
2. Vav : ו : *Right Kidney* : Taurus (♉)
3. Zayn : ז : *Right Foot* : Gemini (♊)
4. Het : ה : *Gall* : Cancer (♋)

⁴⁶ The arrangement of these physical correspondences is my own.

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5. Tet : ט : *Liver* : Leo (♌)
6. Yud : י : *Left Foot* : Virgo (♍)
7. Lamed : ל : *Left Stomach*⁴⁷ : Libra (♎)
8. Nun : נ : *Left Kidney* : Scorpio (♏)
9. Sameck : ס : *Left Hand* : Sagittarius (♐)
10. Ayin : ע : *Right Stomach*⁴⁸ : Capricorn (♑)
11. Tzaddie : צ : *Spleen* : Aquarius (♒)
12. Qof : ק : *Right Hand* : Pisces (♓)

We are now able (using verse 5:2 of the *Sefer Yetzirah*) to intuitively determine some possibilities regarding the arrangement of the twelve Simple letters on the Tree of Life diagram.

Twelve Elementals: סְנִיל, יִטְיִח, זַיִת, קִצְעָה, HVZ ChTY LNS OTzQ. Their foundation is the twelve diagonal boundaries [גְבוּלִי אַלְכְּסָוִן, GBVLY ALKSVN,]:

The east upper boundary; The east northern boundary; The east lower boundary. [זַיִת]

⁴⁷ The original Hebrew has קַוְרָקְבָּן meaning the 'gizzard' or 'ventriculus' found in the anatomy of some birds and reptiles. In human anatomy it may refer to the pancreas which is part of the digestive system, but I have chosen to label it as the left stomach area.

⁴⁸ The original Hebrew word is קַבָּה. It also can be translated as 'stomach' and might specifically refer to the human appendix (or perhaps the esophagus) which is also part of the human digestive system. In any case, I have chosen to label it as the right stomach area.

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The south upper boundary; The south eastern boundary; The south lower boundary. [י'ט'ח]

The west upper boundary; The west southern boundary; The west lower boundary. [ס'נ'ל]

The north upper boundary; The north western boundary; The north lower boundary. [ק'צ'ע]

They extend continually until eternity of eternities, And it is they that are the boundaries⁴⁹ of the Universe. [SY 5:2]

Verse 5:2 divides the zodiacal circle (as represented by the twelve Simple Hebrew letters) into four directional quarters. Therefore, in order to arrange the twelve simple letter boundaries upon the Tree of Life diagram we need to superimpose a compass needle on the sefirot. This will help us to orientate the twelve simple letter pathways with the four directional sefirot: Hesed, Geburah, Netzah, and Hod.

The *Sefer Yetzirah* does not explicitly state how we should align these directions to the sefirot so some intuitive guess-work is required. I have explored the significance of various arrangements and have chosen to assign the Eastern direction to the sefirah Netzah,

⁴⁹ Saadia ben Joseph states: "I translate the words "g'vulei alakson" as "limit of the angles" because this is the sense of the words frequently found in the Talmud." [From Saadia ben Joseph (al-Fayyumi), *Commentaire sur le Séfer Yesira ou Livre de la Création par Le Gaon Saadya de Fayyoun*, trans. & ed., M. Lambert, Paris, Emile Bouillon, Editeur, 1891; translated into English from the French & Hebrew by Scott Thompson and Dominique Marson, San Francisco, 1985.] Kaplan's translation as "diagonal boundaries" accurately describes the twelve Double letter diagonal sides of the eight adjacent triangles that combine together to form the Tree of Life's astrological pyramid. (See my diagrams below.)

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the Southern direction to Hod, the Western direction to Geburah, and the Northern direction to Hesed.⁵⁰

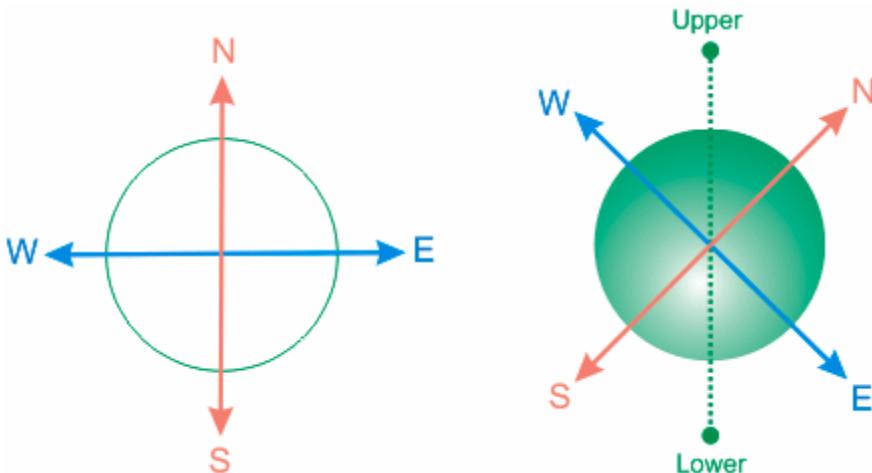


Diagram 22: The Four Compass Points

Traditionally, in astrology the southern direction is symbolically placed at the top of a horoscope, and the eastern direction is towards the left⁵¹, but in this arrangement North is at the top and East is on the right (as per a normal compass face). In theory, this topsy-turvy arrangement changes to reflect our recognised astrological standard when the sefirah Malkut comes into manifestation. (See below.)

⁵⁰ My rationale for these assignments is explained below. These directions are used to orientate the twelve Simple letter pathways. There is another important symbolic arrangement of the directions that emphasises the sefirotic polarities that are built into the Tree diagram. Its symbolism however, does not relate to the twelve pathways.

⁵¹ That is because the science of astrology was developed in the northern hemisphere where astrologers looked towards the south to see the constellations on the ecliptic. Consequently, as they faced south the eastern direction was to the left.

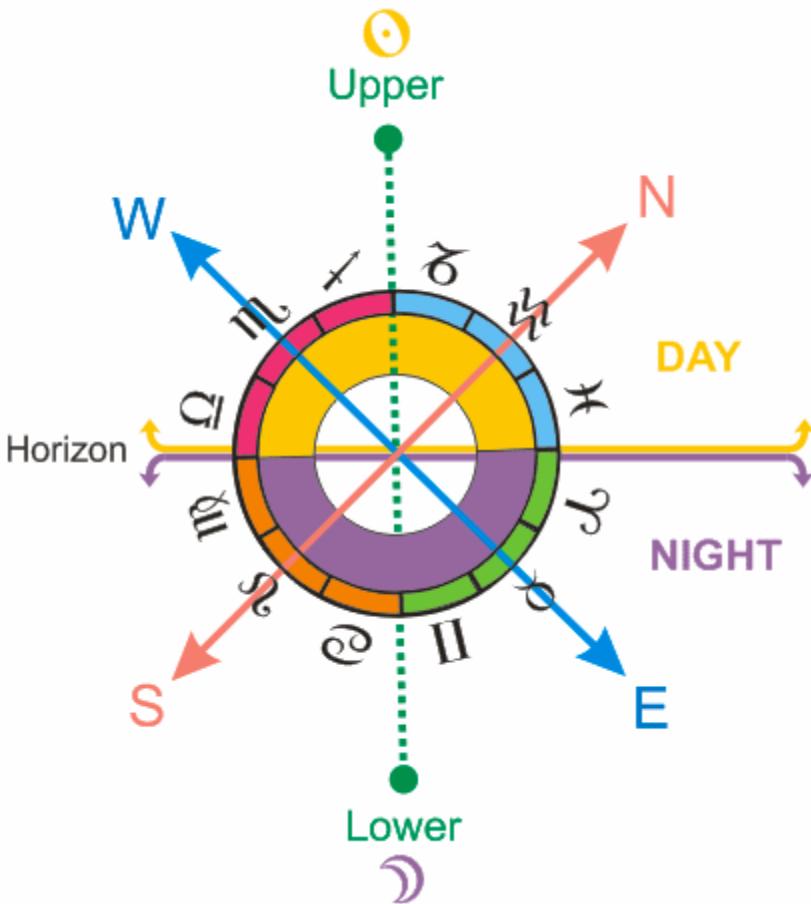


Diagram 23: Compass and Astrological Wheel

The Upper direction corresponds to a point in the sky overhead that is called the Noon meridian in astrology. It is associated symbolically with the six astrological signs located in the upper half of the zodiacal circle (i.e. to the six signs symbolically placed above the horizon). The Lower direction represents the sky below the feet (i.e. below the earth) and therefore it is associated with the six signs occupying the lower half of the zodiacal circle (and that are symbolically placed below the horizon).



Diagram 24: The Three Eastern Boundaries

The east upper boundary; The east northern boundary; The east lower boundary. [ז'ו'ה] [From: SY 5:2]

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The circle of the zodiac is converted into a square⁵² on the Tree of Life diagram. The three Eastern “*diagonal boundaries*” define the Eastern corner (Netzah) of the zodiacal square.



Diagram 25: The Three Southern Boundaries

⁵² Or rather, a square-based pyramid in which the four corners of the base become the focus. See diagram below.

The south upper boundary; The south eastern boundary; The south lower boundary. [י'ת'ח] [From: SY 5:2]

The three Southern “diagonal boundaries” define the Southern corner of the zodiacal square (i.e. anchored at Hod).



Diagram 26: The Three Western Boundaries

The west upper boundary; The west southern boundary; The west lower boundary. [סִינְלָה] [From: SY 5:2]

The three Western “diagonal boundaries” define the Western corner of the zodiacal square (i.e. anchored at the sefirah Geburah).



Diagram 27: The Three Northern Boundaries

The north upper boundary; The north western boundary; The north lower boundary. [ק'צ'ע] [From: SY 5:2]

The three Northern “diagonal boundaries” define the Northern corner of the zodiacal square (i.e. anchored at Hesed).



Diagram 28: The Twelve Simple Letter Pathways

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This arrangement of the twelve Simple letters on the Tree of Life diagram fulfills the “seven on twelve” requirement of *Sefer Yetzirah* verse 6:5. That is because the seven double letter sefirot are seen here to be seated upon the twelve simple letter pathways. This conformation follows the principle originally established at the top of the Tree diagram where the three mother letter sefirot are seated upon the seven double letter pathways. Thus we have “*One on three*⁵³; *three on seven; seven on twelve; and all are bound, one to another*”.

Twelve stand in war: Three love, three hate, three give life, and three kill. Three love: the heart and the ears. Three hate: the liver, the gall, and the tongue. Three give life: the two nostrils and the spleen. Three kill: the two orifices and the mouth.

[From: SY 6:5]

The twelve who “*stand in war*” are the four groups of three Simple letter pathways who face off against each other from the four corners of the Tree of Life's zodiacal square.

The three that love are the three pathways associated with the sefirah Netzah (coloured green in the diagram above) whose attributions are the Double letter Peh and the planet Venus (♀).

The three that hate are associated with the sefirah Hod (coloured orange) whose attributions are Raysh and Mercury (☿).

The three that give life are associated with the sefirah Hesed (coloured blue) whose attributions are Gimel and Jupiter (♃).

The three that kill are associated with the sefirah Geburah (coloured magenta) whose attributions are Dalet and Mars (♂).

As it is written in the *Lesser Holy Assembly*...

⁵³ The phrase 'one on three' refers to the position of Ain Sof in relation to the three highest sefirot.

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737. His arms are right and left. In the right arm is Chesed and Life; in the left is Geburah and Death. [LHA, 2:737]

Curiously, the bodily attributes listed in *Sefer Yetzirah* 6:5 are different to those given here in verse 5:6. The only attributes that are common to both verses are: Liver, Gall, and Spleen.

Also, some of the facial attributes listed in verse 6:5 were previously assigned in verse 4:7 to the seven Double letters, so their repeated assignment to the Simple letters is also something of a mystery. Here is how I assign them:

“*Three love: the heart and the ears.*”

1. Heh : ☽ : *Right Ear* : Aries : ☊

2. Vav : ☽ : *Heart* : Taurus : ☋

3. Zayn : ☽ : *Left Ear* : Gemini : ☌

“*Three hate: the liver, the gall, and the tongue.*”

1. Het : ☽ : *Gall* : Cancer : ☎

2. Tet : ☽ : *Liver* : Leo : ☐

3. Yod : ☽ : *Tongue* : Virgo : ☒

“*Three give life: the two nostrils and the spleen.*”

1. Ayin : ☽ : *Right Nostril* : Capricorn : ☞

2. Tzaddie : ☽ : *Spleen* : Aquarius : ☝

3. Qof : ☽ : *Left Nostril* : Pisces : ☞

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“Three kill: the two orifices and the mouth.”

1. Lamed : **ל** : *Sex Orifice* : Libra : **Ω**

2. Nun : **נ** : *Anus* : Scorpio : **♏**

3. Sameck : **ס** : *Mouth* : Sagittarius : **♐**

We can now compile a table of correspondences for the twelve simple letters.

Hebrew	SY, Verse 5:6	SY, Verse 6:5	Astrological
1. Heh : ה	Intestines	Right Ear	Aries
2. Vav : ו	Right Kidney	Heart	Taurus
3. Zayn : ז	Right Foot	Left Ear	Gemini
4. Het : ח	Gall	Gall	Cancer
5. Tet : ט	Liver	Liver	Leo
6. Yod : י	Left Foot	Tongue	Virgo
7. Lamed : ל	Left Stomach	Sex Orifice	Libra
8. Nun : נ	Left Kidney	Anus	Scorpio
9. Sameck : ס	Left Hand	Mouth	Sagittarius
10. Ayin : ע	Right Stomach	Right Nostril	Capricorn
11. Tzaddie : צ	Spleen	Spleen	Aquarius
12. Qof : ק	Right Hand	Left Nostril	Pisces

Table 3: The Twelve Bodily Attributes

Formation of the Tree of Life

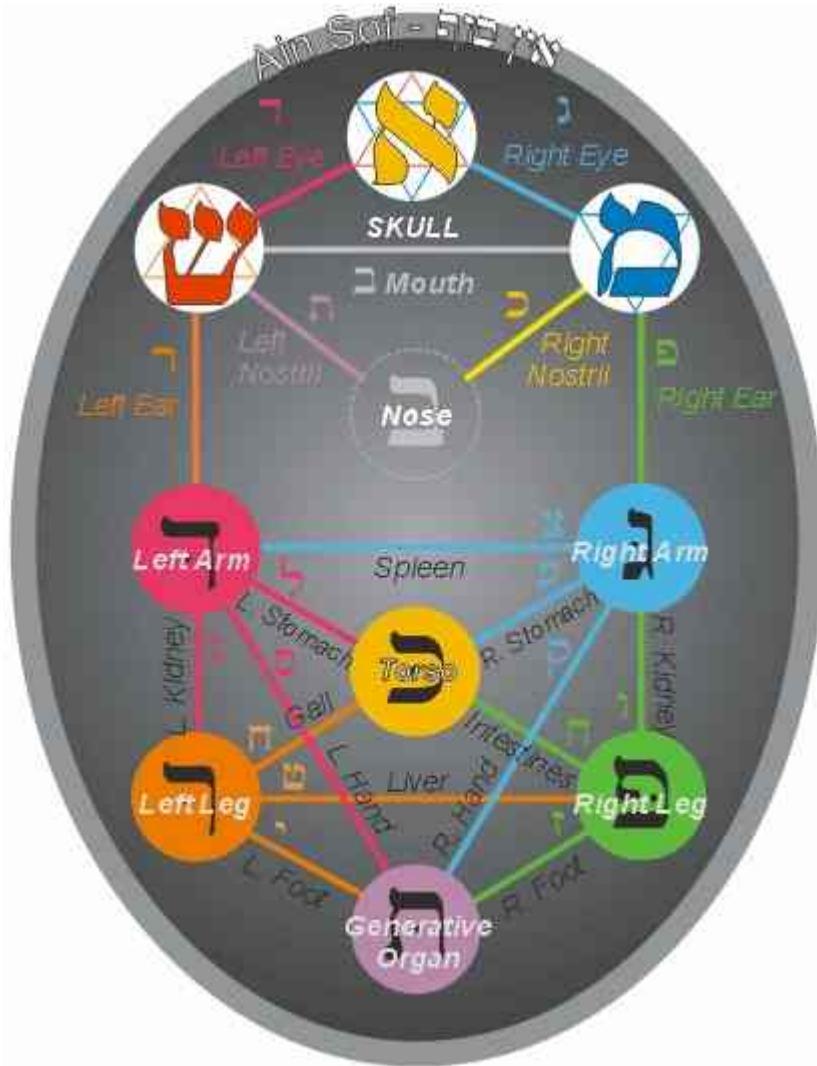


Diagram 29: Tree of Life (Soul)

Diagram 29 reflects the bodily attributes of verse 5:6 of the *Sefer Yetzirah*. They are referred to as being “*in the Soul*” (NPSH, שֶׁבֶת). So we can call this version of the Tree diagram the *Tree of the Soul*.⁵⁴

⁵⁴ Note however that the three Mother letter pathways and Malkut are yet to be added.

Tree of the Universe

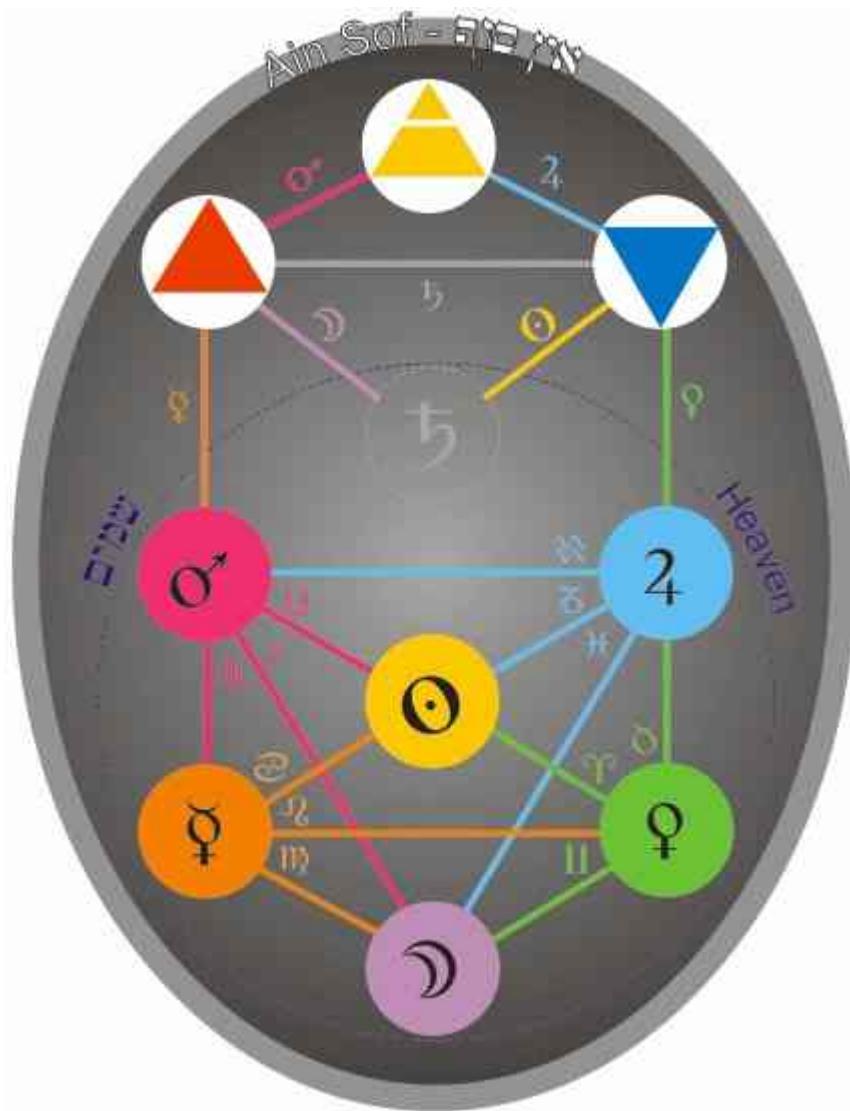


Diagram 30: The Tree of Life (Universe)

Formation of the Tree of Life

The *Sefer Yetzirah* (in verse 5:4) states that these astrological correspondences are “*in the Universe*” (OVLM, עולם) so we can call this version of the Tree diagram the *Tree of the Universe*.⁵⁵

The six signs that are located above the horizon of the zodiacal circle are focused at the Hesed (Blue) and Geburah (Red) corners of the zodiacal square. The six signs below the horizon are focused at the Netzah (Green) and Hod (Orange) corners of the zodiacal square.⁵⁶

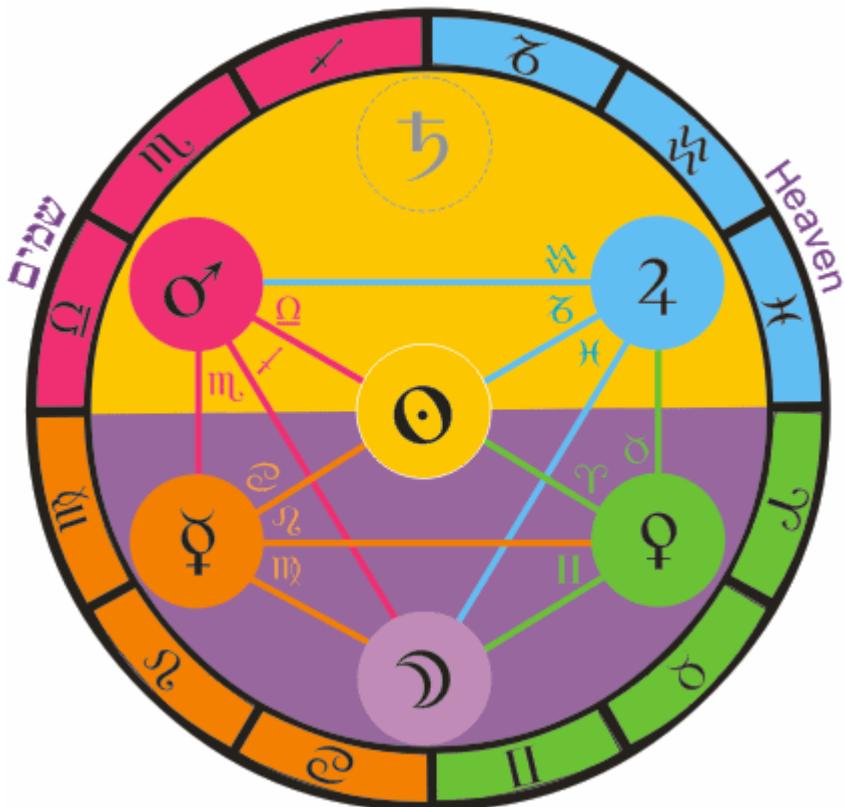


Diagram 31: The Seven Lower Sefirot and the Zodiacal Circle

⁵⁵ Note however that the Tree diagram is incomplete because the three Mother letter pathways and the sefirah malkut are still to be added. (See below.)

⁵⁶ In regard to Ezekiel's vision of the divine chariot these four corner sefirot are associated with the four wheels of the chariot. (See *Ezekiel*, Chapter One.)

Formation of the Tree of Life

The zodiacal circle as depicted in the *Sefer Yetzirah* is a mirror image (along the vertical axis)⁵⁷ of the traditional zodiacal circle. When the sefirah Malkut manifests however, the circle of the zodiac flips around and assumes its normal outward expression.⁵⁸ (See below.)

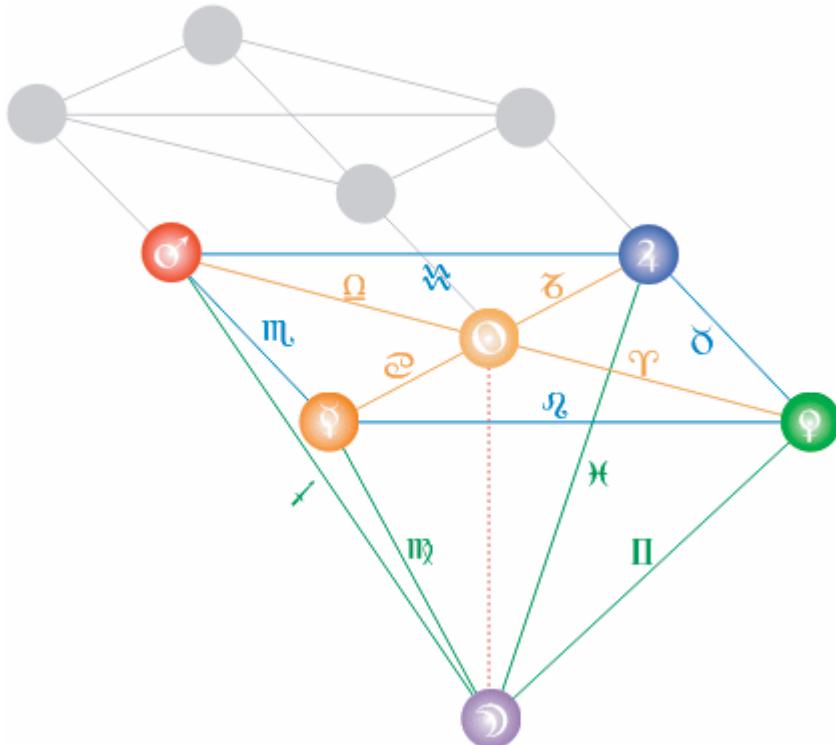


Diagram 32: The Astrological Pyramid

The twelve Simple letter pathways of the Tree of Life diagram can be seen to form a square-based pyramid. This image allows us to ponder the astrological significance of the relative positions of the pathways.

⁵⁷ That is, left and right have exchanged their positions.

⁵⁸ This accords with the principle that the material world is a mirror image of the spiritual world.

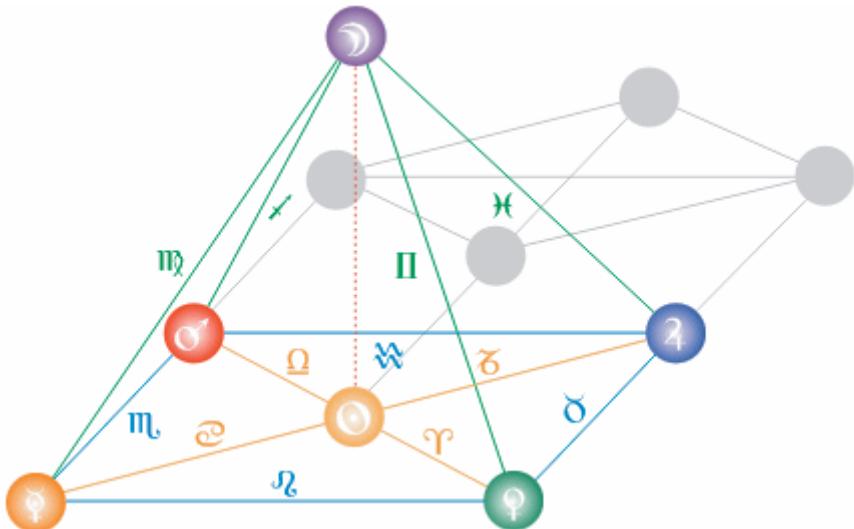


Diagram 33: The Astrological Pyramid (Upright)

The *Sefer Yetzirah* concludes its chapter⁵⁹ on the twelve Simple letters with the words:

He made them like a trough; He arranged them like a wall; He set them up like a battle. [From: SY, 5:10]

Similarly, in verse 1:11 it is written:⁶⁰

He engraved them like a sort of garden; He carved them like a sort of wall; He covered them like a sort of ceiling... [From: SY, 1:11]

These descriptions are suggestive of the astrological pyramid.

The “*sort of garden*” (or “*trough*”) can be thought of as consisting of the four Cardinal pathways that criss-cross the base of

⁵⁹ That is, Chapter Five.

⁶⁰ This is written in special reference to the emergence of the Earth element. (See below.)

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the pyramid (coloured yellow in the image). They are united by the Sun (>O, Tifaret) at the centre. The “*sort of wall*” would then refer to the four Fixed pathways (coloured blue) that constitute the square perimeter of the pyramid's base. Symbolically speaking, this wall of Fixed signs encloses the garden of Cardinal signs.

Similarly, the “*sort of ceiling*” can be imagined as referring to the four Mutable pathways (coloured green) that form the four sloping edges of the pyramid. They are united by the Moon (O, Yesod) at the apex of the pyramid. The ceiling of Mutable signs sits atop the Fixed wall and covers the Cardinal garden.

1. Four Cardinal signs (“*Garden*”, “*trough*”)

Aries (Y, Heh, ☊)

Cancer (O, Het, ☊)

Libra (Q, Lamed, ☊)

Capricorn (Z, Ayin, ☊)

2. Four Fixed signs (“*Wall*”)

Taurus (S, Vav, ☊)

Leo (N, Tet, ☊)

Scorpio (M, Nun, ☊)

Aquarius (K, Tzaddie, ☊)

3. Four Mutable signs (“Ceiling”)

Gemini (II, Zayn, ז)

Virgo (III, Yud, י)

Sagittarius (X, Sameck, ס)

Pisces (H, Qof, כ)

One of the reasons why I like this particular assignment of the twelve Simple letters to the twelve zodiacal pathways (i.e. as figured in Diagram 30, etc) is because of the way the four Fixed sign pathways are positioned.

Fixed Signs

- Taurus (S, Vav, ו)
- Leo (Q, Tet, ט)
- Scorpio (M, Nun, נ)
- Aquarius (W, Tzaddie, צ)

The four Fixed signs have always held special significance in the esoteric literature of the ages. This includes various core texts of the Kabbalah, etc. Therefore I feel that it is important that these four signs (and their associated Hebrew Simple letters) are positioned on the Tree of Life diagram in a way that is symbolically meaningful. This is certainly the case regarding the Simple letter pathway arrangement I have presented here.

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The Sun (☉, Tifaret) rules over the sign Leo (♌, Tet, ☽) and you will notice (in Diagram 30, etc) that the Sun is positioned directly above the path of Leo on the Tree of Life diagram.

Similarly, because Saturn (♄, Da'at) traditionally rules over the sign Aquarius (♒, Tzaddie, ☽) it is fitting that Saturn is located directly above the path of Aquarius.

The planet Venus (♀, Peh, ☽) rules the Fixed sign Taurus (♉, Vav, ☽) and therefore, appropriately you will find it closely attached to the sefirah Netzah (♀, Peh, ☽).

Likewise, the traditional ruler of the Fixed sign Scorpio (♏, Nun, ☽) is Mars (♂, Dalet, ☽) and you will notice that the Scorpio pathway is closely attached to the sefirah Geburah (♂, Dalet, ☽).

There are eight zodiacal triangles formed within the astrological pyramid. These are divided into two groups of four. The first group is unified by the Sun (☉, Kaf, ☽) in Tifaret. The second group is unified by the Moon (☽, Tav, ☽) in Yesod.

Sun

- Aries – Taurus – Capricorn
- Capricorn – Aquarius – Libra
- Libra – Scorpio – Cancer
- Cancer – Leo – Aries

Moon

- Gemini – Taurus – Pisces
- Pisces – Aquarius – Sagittarius
- Sagittarius – Scorpio – Virgo
- Virgo – Leo – Gemini

In the Solar group of triangles two Cardinal signs are bridged by one Fixed sign. In the Lunar group two Mutable signs are bridged by one Fixed sign.

There is a third group of zodiacal triangles that unite the Sun (☉) and the Moon (☽) via the path of elemental Fire (Shin). This pathway is represented in Diagram 33 by a red dotted line that extends between the Moon and the Sun. We will discuss it further in a later chapter of this book.

Sun & Moon

- Aries – Fire (Taurus) – Gemini
- Cancer – Fire (Leo) – Virgo
- Libra – Fire (Scorpio) – Sagittarius
- Capricorn – Fire (Aquarius) – Pisces

In this group one Cardinal and one Mutable sign are bridged by the path of Fire. You will notice that in each of these triangles the path of Fire substitutes for one of the four Fixed astrological signs (bracketed). The type of energy and influence that the path of Fire

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(Shin) might contribute to these four triangles is worth pondering. The Shin pathway is discussed in detail in a later chapter of this book.

Malkut

The sefirah Malkut is an appendage to the Tree of Life. It represents the physical expression of the universe. Malkut does not have a Hebrew letter (i.e. a primordial archetype) associated with it. The *Book of Formation* emphasises this idea when it states:

Seven Doubles: **בַּנֵּיד כִּפְרִית**, Seven and not six; Seven and not eight. [From: SY, 4:5]

As previously shown, the seven Double letters produce the seven lower sefirot from Da'at to Yesod, and therefore there would need to be an eighth Double letter if Malkut was to be assigned one. Instead the fourth (missing⁶¹) element 'Earth' is assigned to Malkut.

The appearance of Malkut is presaged in verse 1:11 of the *Sefer Yetzirah*.

He engraved them like a sort of garden; He carved them like a sort of wall; He covered them like a sort of ceiling; (And He poured snow [ShLG, **שְׁלֹג**] over them and it became dust [OPR, **עַפֵּר**], as it is written: "For to snow He said, 'Become earth [ARTz, **אָרֶץ**]'") [Job 37:6.] [From: SY, 1:11]

⁶¹ The Earth element is considered 'missing' in the cosmology of the *Sefer Yetzirah* because it is not assigned a Hebrew letter as are the other three elements: Air, Water, and Fire.

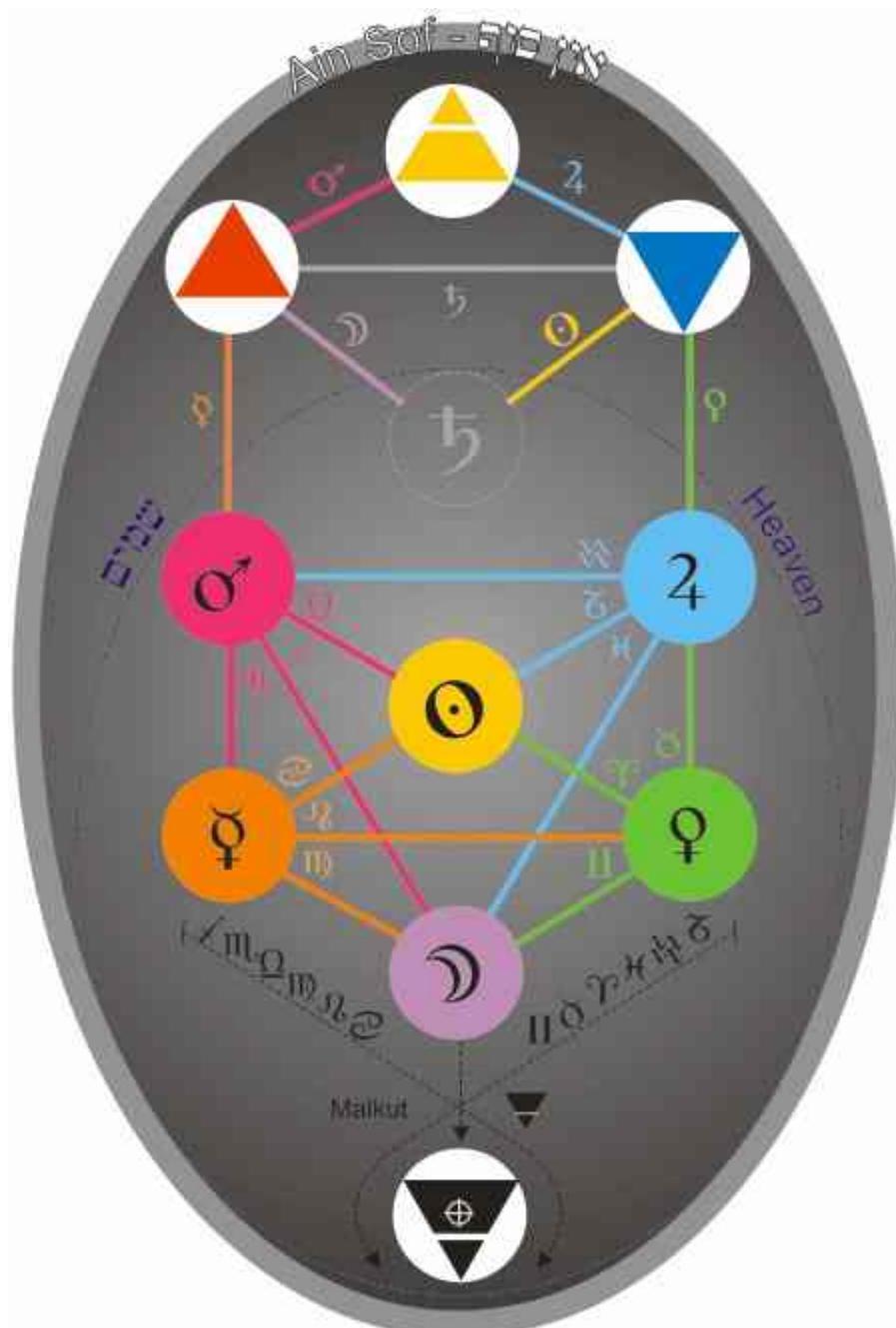


Diagram 34: The Addition of Malkut

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Malkut is thus associated with the Earth element. It emerges as a result of the condensation of the twelve Simple letter pathways. These twelve are identified in the verse by the 'garden', 'wall', and 'ceiling' symbolism (as previously explained). The process of condensation follows the same rule already established by the seven Double letters.

We saw previously how the seven Double letter pathways 'condense' themselves to form the seven lower sefirot. In like manner the twelve Simple letter pathways condense themselves (**and combine together**) to form the sefirah Malkut. It is through this process that the material universe is born.

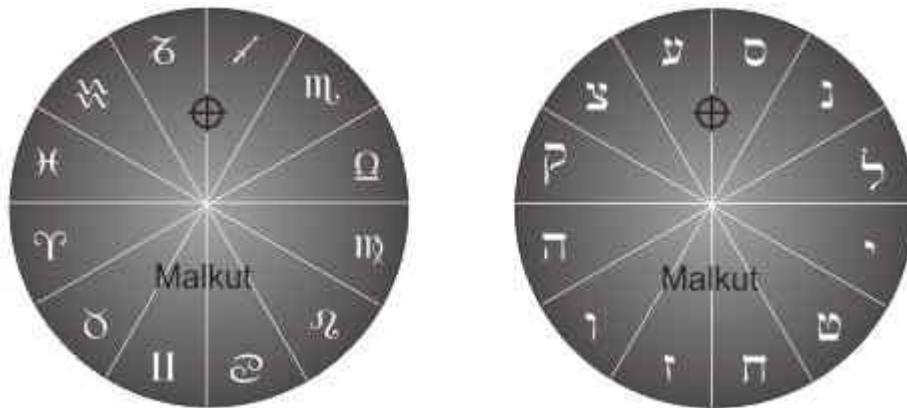


Diagram 35: Malkut: Astrological and Hebrew Versions

When Malkut comes into being the universe assumes its normal outward appearance because the physical world is a reflection (or mirror image) of the spiritual world.

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On Day Six of the *Sefer Berashit* sequence of Creation Malkut (symbolically speaking) comes into manifestation. On that Day Mankind is made in the image of the Elohim...

26. And God said, Let us make man [ADM, אָדָם] in our image [TzLM, צְלָם], after our likeness [DMVTh, דְּמוּת]: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. [Berashit, 1:26]

Mankind (i.e. ADM, אָדָם) is associated with Malkut. Malkut embodies all the astrological forces of the zodiac—that is, the twelve Simple letter zodiacal pathways, and the seven Double letter planetary sefirot.

Symbolically then, in Malkut Aries shifts to the left side of the zodiacal circle where we are accustomed to seeing it, and the top of the circle is re-designated as South. Mankind stands in the midst of the circle surrounded by (and expressing within himself) the manifested reflection of the zodiacal pathways and planetary sefirot.

The Twelve Tribes

The twelve Simple letter archetypes are also represented in the Zohar by the twelve 'tribes of Israel'.

The twelve tribes are the adornment of the Matron [Malkut]. When Jacob was about to depart from the world, and saw that he was perfected on every side, with Abraham at his right [Hesed], Isaac at his left [Geburah], himself in the centre [Tifaret], and the Shekinah [Malkut] in front of him, he called his sons round him in order that both the lower and the upper might be fitly adorned... The twelve tribes correspond to the twelve oxen which were under the sea [Binah] of bronze made by Solomon (I Kings vii, 23 sqq.), three for each of the cardinal points [directional sefirot]. Three of them representing the right Arm [Hesed], three the left Arm [Geburah], three the right Thigh [Netzah], and three the left Thigh [Hod]. There were three tribes for each, because in each of these limbs there are three joints [pathways]... [Soncino Zohar. Vol II, pp 366-7. Berashith 24ob-241a] [Bracketed notes are my own.]

We already know from our previous examination of the Zohar (in an earlier chapter) that the four 'limbs' of the Universal Adam are associated with the four 'directional' sefirot—i.e. Hesed, Geburah, Netzah, and Hod.

Here we are told that each limb has three symbolical 'joints' (i.e. corresponding to the wrist, elbow, and shoulder joints of the arm,

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etc). These joints obviously correspond with the three Simple letter pathways that are attached to each of the four directional sefirot.

The twelve tribes of Israel are also said (in the quote) to be associated with the twelve limb joints, and thus, also with the twelve Simple letter pathways. *“There were three tribes for each, because in each of these limbs there are three joints.”*

We can assign the twelve tribes of Israel to the twelve Simple letter pathways of the Tree of Life by using information obtained from the biblical Book of Numbers.

In chapter two of the Book of Numbers we are given the following information...

EAST	SOUTH	WEST	NORTH
Judah	Reuben	Ephraim	Dan
1. Judah	4. Reuben	7. Ephraim	10. Dan
2. Issachar	5. Simeon	8. Mannaseh	11. Ashar
3. Zebulun	6. Gad	9. Benjamin	12. Naphtali

Table 4: The Twelve Tribes of Israel

Here we see four tribal 'camps' (in bold) each associated with a direction. Each camp accommodates three tribes of Israel.

We need now to assign the four camps to the directional sefirot: Hesed, Geburah, Netzah, and Hod.

In regard to this, the Zohar informs us of the following...

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...Further, the river "shall part from thence and become four heads" (Gen,II, 10).

The first of these is Hesed (Kindness), which is the right arm. From this shall drink the camp of Michael, and with it the tribe of Judah and his two accompanying tribes.

The second is Geburah (Force), and from it shall drink the camp of Gabriel, and with it the tribe of Dan and his two accompanying tribes.

The third is Netzah (Victory), the right leg, and from it shall drink the camp of Nuriel, and with it the tribe of Reuben and his two accompanying tribes.

The fourth is Hod (Majesty), the "left leg" (referred to in what was said of Jacob, that "he halted on his left thigh"), and from it shall drink the camp of Raphael, whose mission is to heal the ills of the captivity, and with it the tribe of Ephraim and his two accompanying tribes. [Soncino Zohar. Vol I, pp 102-3. Berashith 26b]

So now we have determined...

EAST	SOUTH	WEST	NORTH
Judah	Reuben	Ephraim	Dan
Hesed	Netzah	Hod	Geburah

Table 5: The Four Camps and Sefirot

This gives us an alternative arrangement of the four directions upon the Tree of Life, and will lead to a new set of Simple letter

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pathway correspondences. This shows that the student must use his/her own discrimination when it comes to the **specific** assignment of the twelve Simple letters to the twelve Simple letter pathways of the Tree of Life diagram. The basic pathway structure (as I have drawn it) between the six Double letter sefirot remains fixed, but the Simple letter correspondences attached to the twelve pathways are uncertain and perhaps variable.⁶²

Now we need to determine the zodiacal correspondences for the twelve tribes of Israel.

There is an ongoing debate in the kabbalistic community concerning the assignment of the twelve tribes of Israel to the twelve zodiacal signs. One proposal commonly put forward is that the four camps represent the four Cherubic (i.e. Fixed) signs. If this is true, then the camp/tribe of Judah would possibly have the sign Leo as its attribution.

The proposition that Leo is assigned to Judah is based (in part) on the Book of Numbers, verse II:3... *"And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies..."* [Numbers, II:3.] The mention here of the Sun suggests Leo because in astrology the Sun is said to 'rule' the cherubic sign Leo.⁶³

So if we begin the circle of the zodiac with Judah as Leo then the rest of the correspondences fall naturally into line as follows:

⁶² But note that there are only four possible variations. See below.

⁶³ In Genesis 49:9 Judah is also compared (by his father Jacob) to a "lion's whelp".

East (Hesed/Camp of Judah):

1. Judah : Leo, ♌ (Teth, ת)
2. Issachar : Cancer, ♋ (Heth, ח)
3. Zebulun : Gemini, ♊ (Zayn, ז)

South (Netzah/Camp of Reuben):

4. Reuben : Taurus, ♀ (Vav, ו)
5. Simeon : Aries, ♈ (Heh, ח)
6. Gad : Pisces, ♓ (Qof, כ)

West (Hod/Camp of Ephraim):

7. Ephraim : Aquarius, ♑ (Tzaddie, ט)
8. Manasseh : Capricorn, ♓ (Ayin, ע)
9. Benjamin : Sagittarius, ♏ (Sameck, ס)

North (Geburah/Camp of Dan):

10. Dan : Scorpio, ♏ (Nun, נ)
11. Asher : Libra, ♎ (Lamed, ל)
12. Naphtali : Virgo, ♍ (Yud, י)

Table 6: The Twelve Tribes - Zodiacal Attributions

In the above list, each tribal camp begins with its cherubic sign and is followed by a cardinal sign. This pattern derives the *precessional* sequence of zodiacal signs.

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The precessional sequence (i.e. referred to as the 'Precession of the Equinoxes') follows the twelve great 'Ages of Mankind' that together constitute a 26,000 (approx.) year evolutionary cycle.

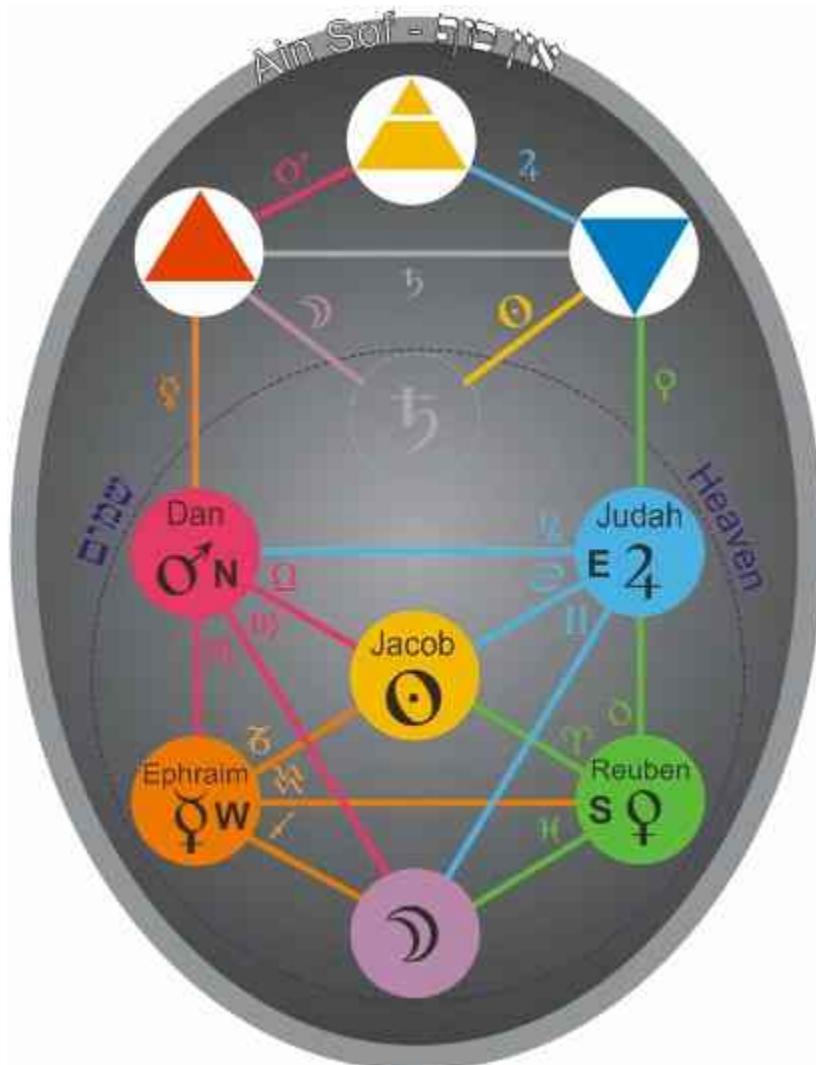


Diagram 36: Tree of the Universe : Twelve Tribes Version

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Using the information we have gleaned from the Zohar and the Hebrew bible these twelve Adamic Ages can now be understood in terms of the Tree of Life diagram.⁶⁴

The twelve Simple letter pathway correspondences as we have determined them using the twelve tribes of Israel produces an alternative version of the Tree of Life diagram. (See Diagram 36 above.)

So when (in our first quote above) the Zohar states: [Jacob] “*called his sons round him*” it is symbolic of this particular Tree of Life configuration because Jacob/Israel represents the sefirah Tifaret, and Tifaret is clearly seen (in Diagram 36) to be surrounded by his twelve sons—the twelve tribes of Israel as represented by the twelve Simple letter pathways of the Tree of Life.

It should be noted that our earlier Simple letter pathway configuration (see Diagram 30) shares similar characteristics to the one depicted above because in both versions the four *cardinal* sign pathways are joined to Tifaret and form the 'garden' that surrounds it. Similarly, in both versions the four *fixed* sign pathways form the square 'wall' that encloses the garden of Tifaret, and the four *mutable* signs are positioned as the 'ceiling' that covers the garden of Tifaret. This basic similarity effectively establishes a general rule that reduces the number of possible Simple letter pathway configurations to four.

⁶⁴ Humanity is currently in process of transitioning out of the Age of Pisces (♓) and into the Age of Aquarius (♒). We can interpret this shift from Pisces to Aquarius (in terms of Diagram 36) as a movement from the sefirah Yesod to Netzah to Hod. In making this transition Humanity moves along the Qof pathway (i.e. between Yesod and Netzah) through Netzah and onto the Tzaddie pathway (i.e. between Netzah and Hod).

The Shekinah

As you know, the sefirah Malkut incorporates and unifies within itself the twelve zodiacal influences (i.e. as expressions of the twelve Hebrew Simple letter pathways). In Malkut the Zodiac is understood as assuming a 'physical' form because it is able to be physically defined (i.e. as twelve 30° longitudinal sectors of space that encompass and embrace planet Earth).

The twelve-fold circle of Malkut provides a 'physical' environment within which the seven Double letter planetary influences can exist, function, and evolve.

The seven astrological planets revolve within the circumference of the zodiacal circle of Malkut.

The astrological planets are expressions of the seven Double letter sefirot that are stationed above Malkut on the Tree of Life. In other words, the seven sefirot send down their influences into Malkut wherein they manifest as the seven planetary spheres.

The sefirah Malkut itself however, represents the twelve-fold environment that the seven planetary sefirot interact with. This interaction between the seven sefirot and the twelve-fold circle of Malkut is in the manner of a relationship between a man and a woman and is symbolised as such in the writings of the Zohar.

Thus, what occurs in the sphere of Malkut is actually a reflection within the physical realm of a 'higher' interaction that is occurring between the seven *male* Double letter sefirot and the twelve *female* Simple letter pathways (i.e. that extend between those sefirot).

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The female (i.e. Malkut) is called in the Zohar the Shekinah (שכינה, 'dwelling') while the male aspect is termed Israel (as personified by the patriarch Jacob). Israel represents the 'consciousness' aspect of Humanity, while the Shekinah (i.e. Malkut) represents the materially-based environment in which he dwells.

The male personage Israel (or Jacob) is identified with the sefirah Tifaret⁶⁵, but embodies within himself the totality of the seven sefirot above Malkut on the Tree of Life, while the Shekinah with whom Israel seeks to form a special relationship is represented by the sefirah Malkut.

In actuality, the Shekinah principle has two basic expressions and these are represented on the Tree of Life diagram by the sefirot Binah and Malkut. Binah represents the *higher* Shekinah, while Malkut represents the *lower* Shekinah. These two expressions of the Shekinah principle are also called Mother and Daughter, and are represented by the two Hebrew letter Hehs (H, ה) of the divine Name **YHVH** (Heb: יהוה).

In terms of divine Reality however, the Shekinah principle is One, and its two apparently separate expressions are only experienced as such by the Consciousness principle (or Son).

The Son (or Jacob/Israel) is represented by the Hebrew letter Vav (V, ו) which *subjectively* separates the two Hehs (H, ה) in the divine Name **YHVH**.

⁶⁵ To be more precise, Jacob is associated with Tifaret, while Israel (representing Jacob's perfection) is associated with the sefirah Da'at. More generally speaking however, Israel personifies all the seven Double letter sefirot (i.e. from Da'at to Yesod).

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Outside the realm of Vav (i.e. beyond microcosmic Consciousness) the two Hehs are actually one Heh and this supernal state of divine Being is represented by the holy Name YH (Yah, יְהָ).

It is extremely important to grasp this concept because it explains the greatest challenge of the human condition—that is, to unify within Consciousness (V) the two *apparently* separated expressions of the Shekinah principle (H and H).

In order to begin to unify the two Hehs within us, the first thing we need to do is to intelligently recognise (from the perspective of microcosmic Consciousness) the difference between these two expressions of the Shekinah principle.

The Shekinah is feminine and therefore represents the receptive Form principle. It signifies the 'container' that encapsulates and surrounds the masculine Israel principle.

The Earth (and everything produced from it) is our container.

When you look around you what do you see?

When the Consciousness principle (i.e. the 'soul') within you peers through your eyes it sees naught but the Shekinah principle. Everything that you can perceive around you is an expression of the Shekinah principle. Your interaction with the World represents an intimate relationship that is occurring between your Consciousness principle (Jacob/Israel) and the Shekinah (although you may not be aware of it).

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If you look at the World around you and see nothing but a relatively random array of material objects then you are looking at the *lower* Shekinah (i.e. the second Heh of YHVH) **without** (at the same time) being conscious of the *higher* Shekinah (i.e. the first Heh of YHVH). This condition represents a state of darkness and is symbolised in the Zohar by the separation of Israel from the Shekinah.⁶⁶

For as the sun, although his centre is in heaven, yet spreads his power and might throughout the earth, so that the whole earth is full of his glory, so, as long as the Temple was in existence, the whole earth, to wit, the Holy Land, was full of God's glory; but now that Israel is in exile, the Shekinah is on high, but still her might surrounds Israel so as to shield them, even when they are in a strange land. For the Shekinah is both here below and on high.

The Shekinah on high [Binah] abides in the twelve holy chariots and the twelve supernal Hayyoth; the lower Shekinah [Malkut] is among the twelve holy tribes, and thus the upper Shekinah and the lower Shekinah are intertwined, and both operate together and simultaneously. Now, when Israel is in exile, the upper Shekinah [Binah] is not complete because the lower Shekinah [Malkut] is not complete, and that is what is meant by the Shekinah being in exile when Israel is in exile. [Soncino Zohar. Vol II, pp. 112-113. Vayeze, 159b.] [Bracketed text is my own.]

⁶⁶ It is also symbolised in the Book of Genesis by Adam and Eve's expulsion from the Garden of Eden.

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The *higher* Shekinah represents the divine blueprint of meaning (or Understanding, 'Binah') that underlies and supports the physical surface appearance of our World. When we unify within our consciousness the higher and lower expressions of the Shekinah principle then our involvement in the World acquires a vastly deeper significance. That significance is based on the special intimate relationship that exists between our own Consciousness principle (the male aspect, Vav) and the Shekinah principle (the female aspect, Heh). The specific nature of this relationship is different for each individual human soul. It is something that must be discovered by each of us individually.

The esoteric mechanics of this process involves 'clearing' (or 'unblocking') the twelve Simple letter pathways in which the six Double letter sefirot (seven if we count the sefirah Da'at) are embedded.

The conscious human ego, when it is looking out upon the World, must become able to simultaneously perceive both the higher and lower expressions of the Shekinah principle, and at the same time understand the deeper meaning that unifies them. Unenlightened consciousness blocks this mode of perception. Any resistance that blocks the pure 'stream of conscious light' from being maintained between the higher Shekinah (upper Heh), the Son (Vav), and the lower Shekinah (lower Heh) must be eliminated.

The Consciousness principle becomes increasingly luminous as the twelve Simple letter pathways are cleared of debris. I like to think of this as a process of tuning the twelve Simple letter components of the psyche in to the higher frequencies of Binah which then also has the effect of changing our perception and experience of Malkut.

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Diagram 37 illustrates how the human psyche must align (or harmonise) itself with the higher and lower aspects of the Shekinah. In the diagram, the pathway of Het (Cancer) in the psyche is becoming attuned with the same Het archetype as it exists within (the two expressions of) the Shekinah principle.

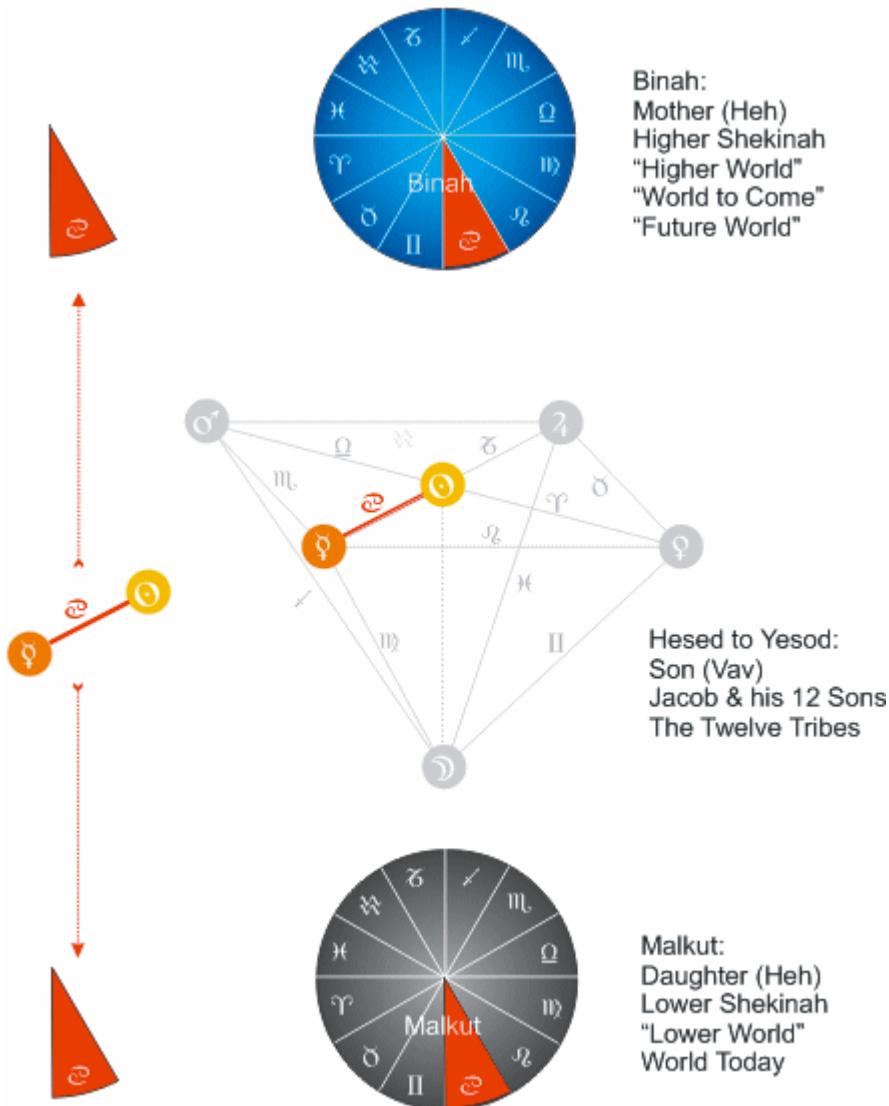


Diagram 37: Aligning Consciousness with the Shekinah

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When I say that *debris* exists within the twelve simple letter pathways I am speaking of incongruities that exist in the relationships between the seven Double letter sefirot (i.e. the astrological planets) and the twelve Simple letter pathways (i.e. the zodiacal signs). The sefirot and pathways represent male and female forces respectively, and they need to establish 'right relationship' in order for the energy to be able to flow harmoniously between them.

Another way of understanding this process is if you imagine the twelve Simple letter pathways as wiring on a circuit-board. The wiring needs to be properly connected for the instrument (i.e. the human psyche) to correctly function. The 'electrical current' that powers the metaphorical circuit-board is generated by the Consciousness principle as represented by the seven Double letter sefirot. It radiates from the seven sefirot and flows into and through the twelve Simple letter pathways.

This brings us to a special association that exists between the higher sefirot of the Tree of Life and the lower sefirot and pathways.

Keter (Tip of Yod)	Three Mother letter pathways (Tip of Yod)
Hockmah (Yod)	Seven Double letter sefirot (Vav)
Binah (Upper Heh)	Twelve Simple letters pathways (Lower Heh) ⁶⁷

Table 7: Some Tree of Life Associations

Just as there exists a special connection between the Mother principle (i.e. Binah) and the Daughter (i.e. the twelve Simple letter pathways and Malkut), so too there exists a special connection

⁶⁷ The twelve Simple letter pathways are unified in the sefirah Malkut which is also represented by the lower Heh of YHVH.

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between the Father principle (i.e. Hockmah) and the Son (i.e. the seven Double letter sefirot). In the Zohar the Father principle is referred to as the “God of Israel”.

The seven sefirot of the Son inherit and receive from Hockmah (the Father) a particular kind of energy that they then channel into the twelve pathways of the Daughter. That special energy is represented by the Water element (Maym, מ) and is often referred to as 'Mercy' and 'Blessings' in the Zohar.

Similarly, the twelve pathways of the Daughter inherit and receive from Binah (the Mother) an influx of elemental Fire (Shin, ש) which is often referred to in the Zohar as 'Judgment'.

The Elements

and the Tree

Alef

The three Mother letter pathways become carved out vertically along the middle pillar of the Tree of Life diagram⁶⁸ as the Tree unfolds into manifestation. They represent three major evolutionary and creative forces that are ever-present and constantly active in the world.

The path of Alef (A, א) is located **above** the Firmament of Heaven⁶⁹ and is strongly associated with the influence of the sefirah

⁶⁸ This arrangement is diametrically different to the usual interpretation that has them occupying the three horizontal pathways of the Tree of Life.

⁶⁹ The usual interpretation puts the path of Alef in the middle of the Tree diagram between Shin and Maym. That is because in the *Sefer Yetzirah* Alef is said to arbitrate between Maym and Shin. That logic is maintained here, but the concept is understood as referring to the three supernal sefirot where Alef (Keter) is positioned as arbiter between Maym (Hockmah) and Shin (Binah). In this new model the path of Alef also decides between the paths of Maym and Shin, but it does so from its position in the upper part of the Tree diagram. (See below.)

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Keter. It extends between Keter and Da'at, and represents a particular energy dynamic that is established between those two sefirot.



Diagram 38: The Path of Alef

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The path of Alef represents the action of elemental Air. Its main function is to regulate the influx of (and balance between) elemental Water (Maym) and elemental Fire (Shin) within the Creation.

70. One (path) which shineth in the midst of the hairs going forth from the Skull, is that path by whose light the just are led into the world to come.

71. Like as it is written, Prov. iv. 18: "And the path of the just shineth as the light." [LHA, 2:70-71]

From its position high up on the Tree of Life, the path of Alef oversees the delicate karmic balance between Mercy (as embodied in the path of Maym) and Judgment (as represented by the path of Shin).

Maym

The path of Maym (M, מ) is esoterically linked with the sefirah Hockmah and emerges in close association with the sefirah Tifaret. It represents a particular energy dynamic that unites the sefirot Tifaret and Da'at.

The path of Maym symbolises the action of elemental Water. Its primary function is to mitigate with Mercy⁷⁰ the severe Judgments that effect the lower sefirot and that are embodied by the sefirah Malkut. (See below.)

⁷⁰ In Theosophy this force is called 'Buddhi', or 'Love Wisdom'.



Diagram 39: The Path of Maym

The *Greater Holy Assembly* speaks of the path of Maym when it says...

584. In the parting of the hair appeareth a certain slender path, which hath a certain connection with that path of the Ancient of Days, and from that path are divided six hundred and thirteen paths, which are distributed among the paths of the precepts of the law.

585. Like as it is written, Ps. xxv. 6: "All the paths of Tetragrammaton are mercy and truth unto such as keep His covenant and His testimony." [GHA, XXIX:584-585]

Although the number six hundred and thirteen is obviously associated with the 613 commandments (Mitzvot) of Judaism, it is used here in a symbolic manner. In this context it alludes to the six lower sefirot (i.e. below Da'at) and the thirteen pathways that join the six sefirot together. These consist of the twelve Simple letter pathways plus the path of Shin (in their midst) that connects Tifaret with Yesod. The path of Maym affixes all these six sefirot and thirteen pathways to Da'at.

The *Lesser Holy Assembly* describes the manifestation of the path of Maym as coming from the sefirah Hockmah (Wisdom).⁷¹

186. ...Three Heads, which One Head includeth.

187. And those three are extended into Microprosopus, and from them all things shine forth.

188. Thenceforth this Wisdom instituteth a formation, and produceth a certain river which floweth down and goeth forth to water the garden.

⁷¹ Hockmah is the second 'Head' of Macroprosopus.

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189. And it entereth into the head [Da'at]⁷² of Microprosopus, and formeth a certain other brain.

190. And thence it is extended and floweth forth into the whole body, and watereth all those plants (of the garden of Eden).

191. This is that which standeth written, Gen. ii, 9: "And a river went out of Eden to water the garden, &c." [LHA, § 186-191] [Bracketed notes are my own.]

The path of Maym symbolises the energy of Mercy (or what Theosophy calls 'love-wisdom', or 'buddhi'), and it represents that portion of Mercy that has been implanted, and is now held within, the created universe. It has been provided to Microprosopus by Macroprosopus (i.e. by the Creator) to enable Microprosopus to mitigate the severities (or Judgments) inherent in the feminine principle⁷³ of the universe (i.e. as represented especially by the sefirah Malkut). Many of these Judgments are left over from the previous Creation⁷⁴ and thus their vibrations are already infused within the primary material from which our universe is being built. Consequently, all created forms that manifest within the universe tend initially toward the expression of Judgment until they are mitigated by Microprosopus.

⁷² In the Zohar, the sefirah Da'at is said to represent the Head/Brain of Microprosopus, while the three highest sefirot—Keter, Hockmah, and Binah, are said to collectively represent the Head/Brain of Macroprosopus.

⁷³ That is, the 'form principle'.

⁷⁴ That is, what Master Djwhal Khul would call the 'first solar system'. See: *A Treatise on Cosmic Fire*, by Alice Bailey. Lucis Press, 1951.

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The previous Creation is referred to in the *Zohar* as the domain of the seven Edomite Kings.

19. And it hath proceeded out of that which hath undergone the curse, as it is written in Genesis v., 29, "From the earth which the Lord hath cursed." (The meaning is: That the kingdom of the restored world was formed from the kingdom of the destroyed world, wherein seven kings had died and their possessions had been broken up. Or, the explanation of the world, of which mention is made elsewhere, proceedeth from the kingdom of the destroyed world.) [BCM, I:19]

Thus, there is a natural tendency for the universe to manifest those inherited Judgments that are yet to be mitigated (or rectified).

It is the destined mission of Microprosopus to mitigate these Judgments during our current world evolutionary cycle using the available supply of Mercy (i.e. Maym) that is located symbolically in the path of Maym. This process of mitigation is called Tikkun Olam ('rectification of the world') in traditional kabbalistic terminology.

In esoteric human anatomy the path of Maym corresponds to an influence that touches the upper half of (what is known in the East as) the 'shushumna nadi'.⁷⁵ The path of Maym represents an energy that is most readily accessible to the four highest chakras: the crown chakra, the ajna chakra, the throat chakra, and the heart chakra. On the Tree of Life diagram these four chakras are represented by the sefirot: Da'at (Crown), Hesed (Ajna), Geburah (Throat), and Tifaret (Heart).

⁷⁵ The shushumna nadi is an energy channel that occupies a region (on subtle levels) that is conterminous with the human spinal column, and along it are positioned the seven major chakras.

Shin

The path of Shin (Sh, שׁ) is closely associated with the influence of the sefirah Binah. It comes into manifestation in conjunction with the sefirah Yesod. It is extended between the sefirot Yesod and Tifaret.

The path of Shin represents the action of elemental Fire. It represents a powerful force of natural evolution that is pre-programmed into the 'energy matrix' of the universe. Its action is purging and purifying.⁷⁶

The Shin archetype is associated with what the *Zohar* terms Judgment because part of Shin's function is to draw the innately buried Judgments (i.e. those inherited from the previous Creation) out of the depths of matter and into manifestation where they can be transformed (i.e. mitigated) by the action of Mercy (i.e. working through the microcosmic Consciousness principle, or Tifaret).

Here is how the *Zohar* describes the concept of Judgment...

25. ...And from the head is formed that great dragon which is in the sea, and is the sea-serpent, which is, however, not so harmful as the earthly one. And this dragon hath been castrated since his crest (or membrum genitale), together with his mate, have been repressed, and thence have been formed four hundred [Tav, ט] desirable worlds. And this dragon hath in his

⁷⁶ In Theosophy this element corresponds to 'fire by friction' and is also associated with the force of 'Atma', or the 'Active Intelligence' principle.

head a nostril (after the manner of whales) in order that he may receive influence, and in himself he containeth all other dragons, concerning which it is said: "Thou hast broken the heads of the dragons upon the waters" (Ps. lxxiv. 13). And here the idea or universal form of all the shells is understood, which encompasseth the seven inferior emanations of the queen after the manner of a serpent, as well from the right as from the left and from every side.)

26. His tail is in his head (that is, he holdeth his tail in his mouth, in order that he may form a circle, since he is said to encompass holiness). He transferreth his head to behind the shoulders (that is, he raiseth his head at the back of the bride of Microprosopus, where is the place of most severe judgments), and he is despised (since in him is the extremity of judgments and severities, whence wrath is the attribute of his forms). He watcheth (that is, he accurately searcheth out and seeketh in what place he may gain an entry into holiness. And he is concealed (as if laying traps; since he insinuateth himself into the inferiors, by whose sins he hath access to the holy grades, where the carrying out of judgments is committed to him.)...

27. There are swellings in his scales (that is, like as in a crocodile; because great in him is the heaping together of judgments). His crest keepeth its own place (that is, there is in him no further power of hastening to things beyond in the Outer)...

28. But his head is broken by the waters of the great sea. (The great sea is wisdom [Hockmah], the fountain of mercy and loving-kindness; which, if it sendeth down its influence,

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judgments are pacified, and the hurtful power of the shells is restricted); like as it is written, Ps. lxxiv. 13: "Thou hast broken the heads of the dragons by the waters." [BCM, I:25-28] [Bracketed notes are my own.]



Diagram 40: The Path of Shin

The “great dragon” of Shin (שׁ) is described (in the quote above) as a “sea serpent”, and as being “in the sea” (i.e. as Binah is considered to be in the sefirah Hockmah). It is also said that from him have been formed “four hundred desirable worlds” which is a reference to the path of Tav (תּ)⁷⁷. The Tav pathway extends from Binah to Da'at and is responsible for forming the sefirah Yesod. The path of Shin (i.e. Judgment) comes into manifestation along with the sefirah Yesod. (See Diagram 40.)

The two pathways, Shin and Maym, extend below the sefirah Da'at along the central column of the Tree of Life. They are the two primary elements that bring Heaven (i.e. the Creation) into manifestation and sustain its existence. Da'at is called (in the *Book of Creation*) the Firmament of Heaven (ShMYM, שְׁמֵيم) because the Hebrew word ShMYM is composed of Shin and Maym (i.e. where Maym is spelled in full as MYM, מֵימּ).

Thus, the Creation (i.e. everything that is beneath the Heavens) is seen to be essentially governed by the interaction of elemental Fire (Judgment) and elemental Water (Mercy). Elemental Air represents the divine regulating influence that determines the appropriate measure and balance of Judgment and Mercy so that they are distributed in right proportion throughout the universe.

⁷⁷ That is, because the Hebrew letter Tav is valued 400.

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The path of Shin occupies a central place in the midst of the twelve Simple letter pathways. The *Zohar* refers to these twelve zodiacal pathways⁷⁸ when (in describing the great Dragon of Judgment) it says: “*His tail is in his head (that is, he holdeth his tail in his mouth, in order that he may form a circle...)*”. The path of Shin extends between Yesod and Tifaret, and therefore it forms a hidden vertical center column within the astrological pyramid. Thus, it can also be said that Shin is located invisibly at the centre of the circle of the zodiac.

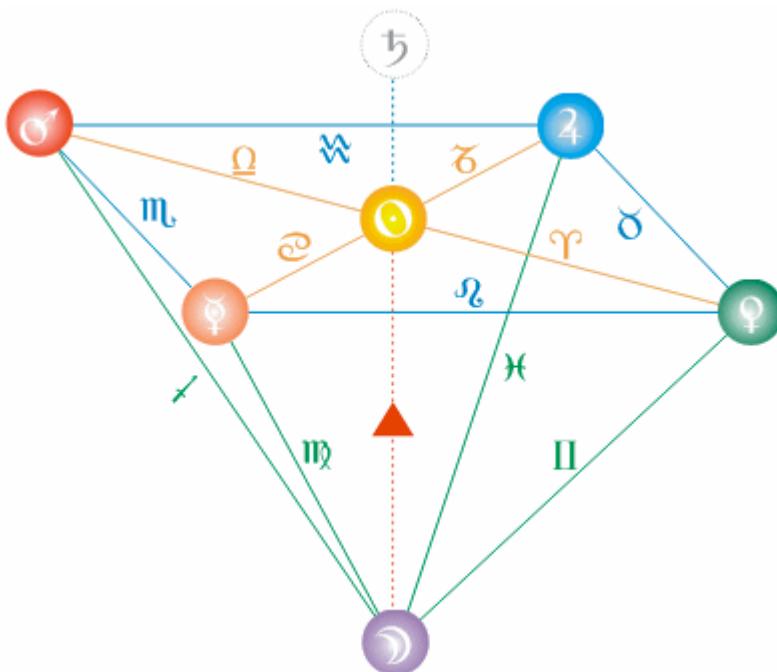


Diagram 41: The Astrological Pyramid (plus Shin)

Shin represents an invisible effluence of elemental Fire that flows between the Moon and the Sun. In terms of Eastern philosophy, the path of Shin represents the action of kundalini fire as it is (especially) applied to the lowest four chakras: the base chakra, the

⁷⁸ That is, that form the circle of the zodiac.

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sacral chakra, the solar-plexus chakra, and the heart chakra. It is the goal of the path of Shin to purify and unify the four lower chakras so that energy can flow freely between them. The lowest four chakras are represented on the Tree of Life diagram by the sefirot: Yesod (Base), Netzah (Sacral), Hod (Solar Plexus), and Tifaret (Heart).

The influence of the path of Shin dominates the first part of human evolution. Its evolutionary force flows through the seven lower sefirot⁷⁹ (planets) and the twelve Simple letter pathways (zodiacal signs). The completion of the Shin phase of the evolutionary process is symbolised by the unification of the sefirah Yesod (i.e. the Moon) with the sefirah Tifaret (i.e. the Sun). In terms of human evolution this signals that the four lowest chakras have been unified, and that the basic challenges of the four Fixed zodiacal signs have been overcome.

These four basic evolutionary challenges are represented by the four Sun-Moon zodiacal triangles mentioned in a previous chapter.

Sun-Moon Triangles

- Aries – Shin (Taurus) – Gemini
- Cancer – Shin (Leo) – Virgo
- Libra – Shin (Scorpio) – Sagittarius
- Capricorn – Shin (Aquarius) – Pisces

⁷⁹ That is, including the sefirah Da'at—because Da'at is the conduit through which the energy of Shin pours into the universe.

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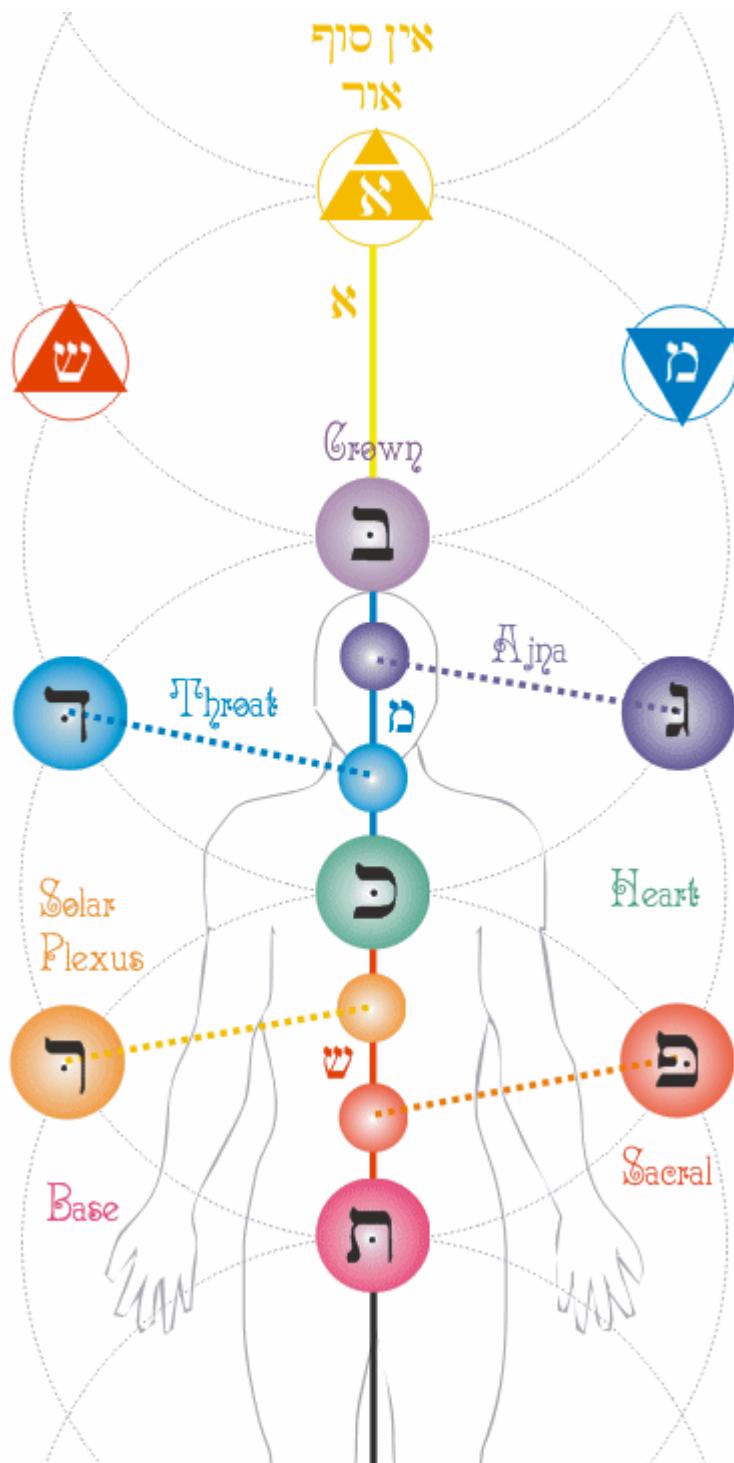


Diagram 42: The Sefirot and the Chakras

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And, because the path of Shin is situated amidst the three sefirot of Night, the Shin stage of evolution also especially requires the development and refinement⁸⁰ of the six astrological signs situated **below** the horizon of the natural zodiac. They are: Aries, Taurus, Gemini, Cancer, Leo, and Virgo.

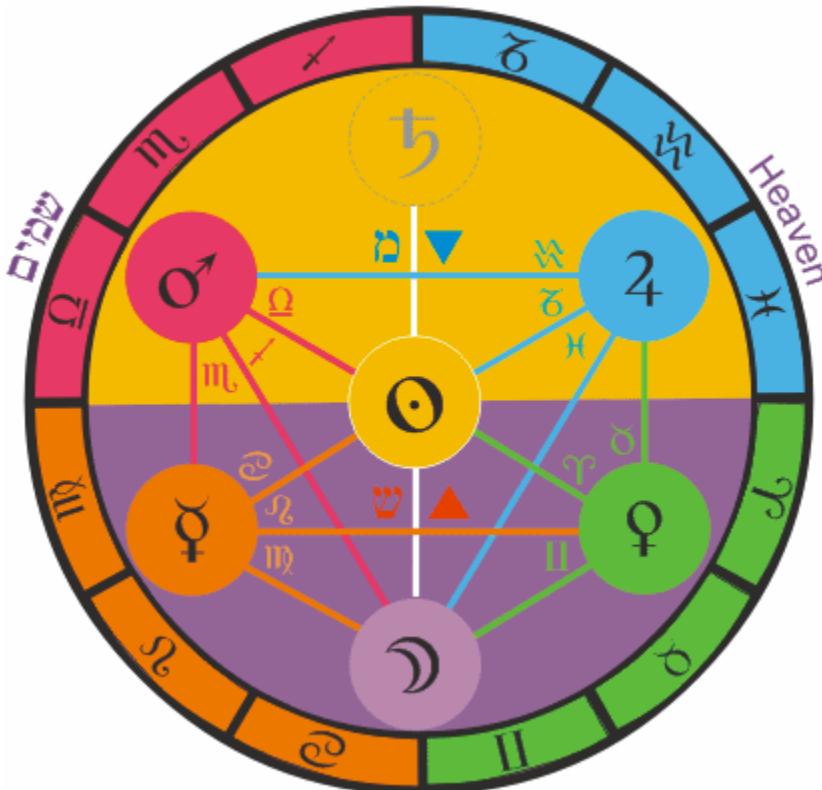


Diagram 43: The Lower Sefirot and Zodiac (plus Shin and Maym)

Correspondingly, it is the goal of the path of Maym (i.e. located above the path of Shin) to complete the unification of the sevenfold chakra system by uniting the four highest chakras so that creative energy can flow freely between Da'at (i.e. Saturn, representing the crown chakra) and Tifaret (i.e. the Sun, and heart chakra), and through all the seven chakras. To accomplish this goal we are required

⁸⁰ That is, a refinement of the human expression of those zodiacal archetypes.

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to refine and develop our expression of the six astrological signs that are situated **above** the zodiacal horizon. They are: Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

The path of Shin can be thought of as representing a *physically* focused (and applied) aspect of the Will of the Creator. The Shin-based phase of our evolutionary program requires that we bring our own personal will into alignment with the higher will of our soul (i.e. which latter is also an expression of the Creator's divine Will). If our personal will is out of alignment with the higher will of our soul then Shin provides us with experiences designed to transform our consciousness, change our behavior, and thus to move us into closer soul alignment. When our personal will becomes perfectly aligned with the higher will of our soul (as represented by Tifaret) then kundalini fire is able to flow freely through the chakra system and we are able⁸¹ to become involved in the divine process of Creation. (See below.)

⁸¹ That is, if the energy of Maym is also able to flow freely. (Explained below.)



Diagram 44: The Tree of Life (Full Hebrew Version)

Formation of the Tree of Life

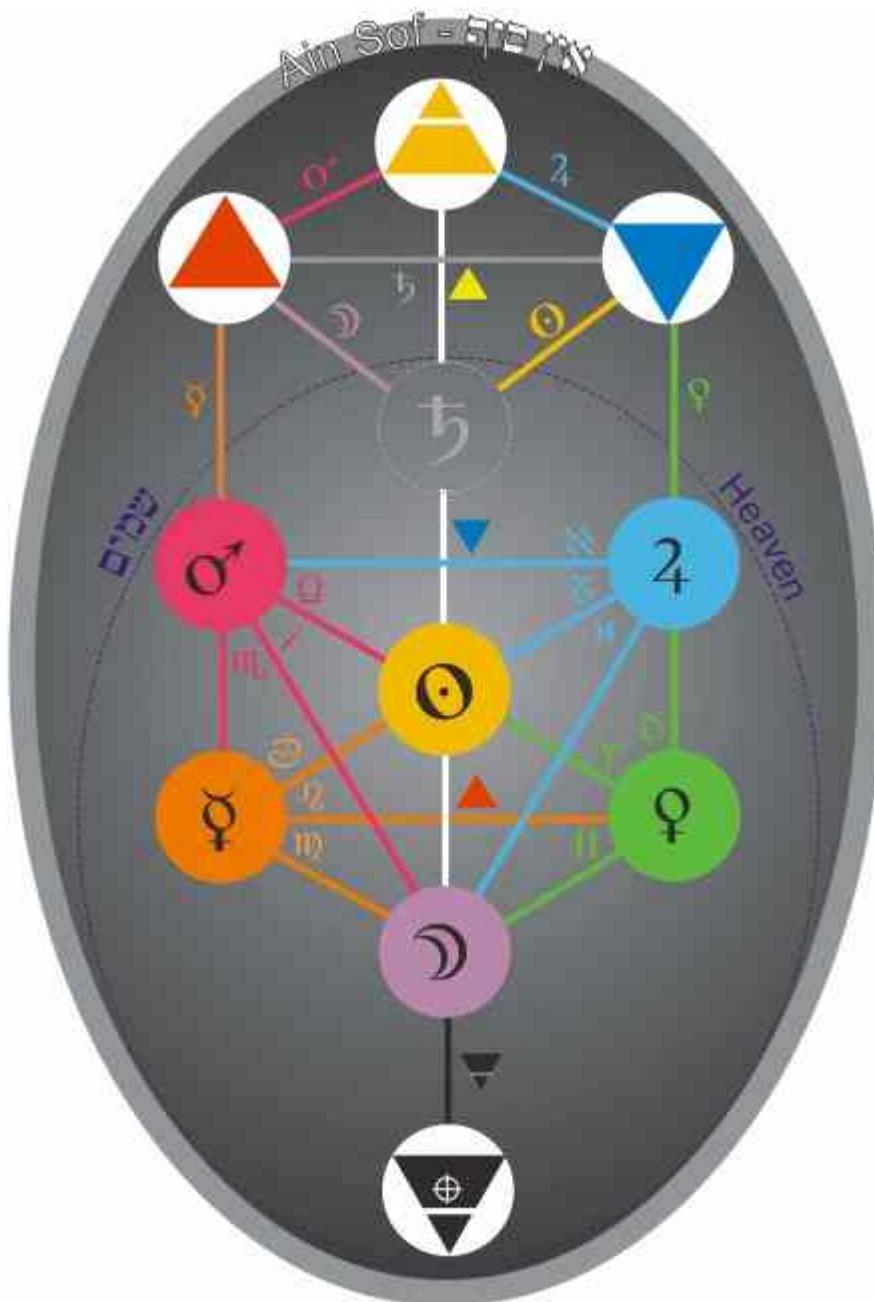


Diagram 45: The Tree of Life (Full Astrological Version)

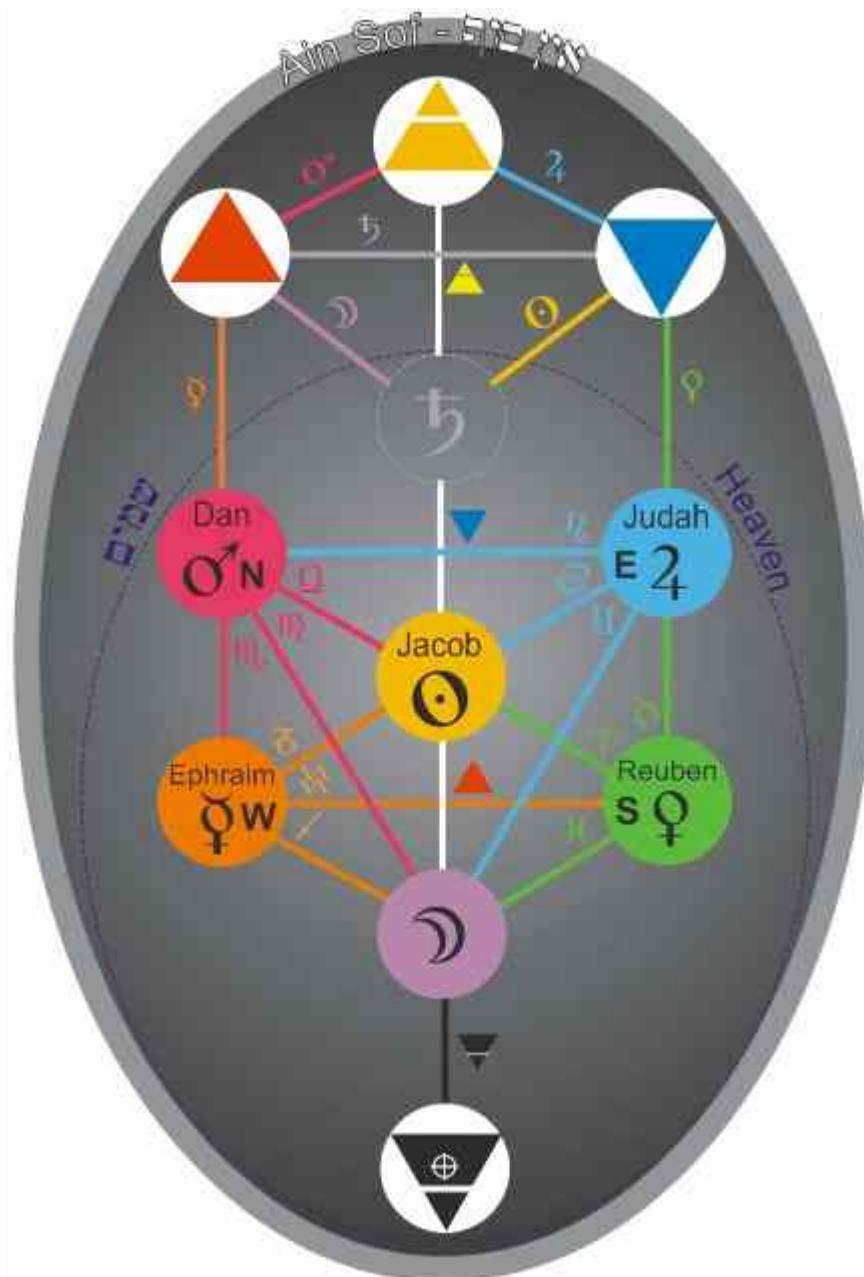


Diagram 46: Tree of Life (Full Twelve Tribes Version)

Alef, Maym, and Shin

The three Mother letter pathways follow the same procedure of 'condensation' as the Double and Simple letter pathways. The condensation of the Mother letter pathways however differs to that of the other paths because the three Mother letter pathways condense to form the three highest sefirot of the Tree of Life of the **lower** World. The Double and Simple letter pathways, on the other hand, condense to form the seven lower sefirot of the Tree of Life of the **same** World in which they exist.

When the Creation is ready to extend itself into the World below, the path of Alef sends down its resonance and condenses within the primordial substance of that World to form the sefirah Keter. In other words, when the sefirah Keter manifests, it is as a result of the condensation of the path of Alef located in the World above. The mechanics of this process involves Alef combining its innate elemental Fire and Water within the primordial void to produce the Air of Keter. This process mirrors precisely the method of the original emergence of Keter out of Ain Sof as described in *Sefer Berashit* 1:1-3.

Thus, for example, the path of Alef in the kabbalistic World of Beriah (or World of Creation) condenses to form the sefirah Keter of the World of Yetzirah (or World of Formation).⁸²

⁸² The four kabbalistic Worlds manifest in the following order from 'above' to 'below': Atzilut (Emanation), Beriah (Creation), Yetzirah (Formation), and Assiah (Making).

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The paths of Maym and Shin symbolise evolutionary and creative influences that are relatively fixed, stable, and naturally regulated⁸³ within the world (as represented by the Tree of Life diagram). They are centrally located directly below and within the Firmament of Heaven (i.e. below Da'at) and function automatically to bring about steady progress as the universe unfolds on its path of evolution and creation. It is, in fact, the interaction of these two primary pathways (and their associated elements: Water and Fire) beneath the Firmament of Heaven (i.e. below Da'at) that sustains the existence of the Consciousness principle (or, Air) within the created universe.

We saw this universal law in operation when the first sefirah Keter came into manifestation out of Ain Sof, and also when the sefirah Da'at made its appearance upon the Tree of Life. The same law is now seen to also be applied in regard to the sustainment of the sefirah Tifaret because on either side of Tifaret, on the middle pillar of the Tree of Life, are found the paths of Maym (above Tifaret) and Shin (below Tifaret). The sefirah Tifaret symbolises the central principle of Consciousness (i.e. Air) that inhabits the created universe.

The sefirah Yesod, unlike Tifaret, has **direct** access only to the path of Shin (i.e. Fire), and therefore Yesod must seek to cleave to Tifaret in order to receive the mitigating influence of the path of Maym (i.e. Water).

The process of divine Creation is ongoing. The universe is not a static creation, but rather it is in a constant state of unfoldment. The divine creative process occurs through the mechanism of the sefirah Da'at, as Da'at interacts with the two sefirot directly below it—that is,

⁸³ That is, by the path of Alef.

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with Hesed and Geburah. It is through this interaction between Da'at, Hesed, and Geburah that new influxes of the Water and Fire elements are able to enter, permeate, and influence the continuing unfoldment of our universe. This process is however, limited by the prevailing level of consciousness of Microprosopus⁸⁴.

During the divine creative process two hidden pathways on the Tree of Life manifest to microcosmic consciousness and become temporarily active. These two esoteric pathways provide special ingress for the energies of **supernal** Water and Fire, or Mercy and Judgment (i.e. towards the seven lower sefirot).

The creative influx of Mercy enters via a special Maym pathway that opens up between the sefirot Da'at and Hesed. The creative influx of Judgement enters via a Shin pathway that opens up between the sefirot Da'at and Geburah. The path of Alef regulates the distribution of these Shin and Maym energies from its place above the sefirah Da'at.

This special influx of additional Maym and Shin energies reconfigures the original Maym and Shin pathways (i.e. that extend below Da'at) so that they reflect the Creator's ongoing creative-evolutionary program. The changes then reverberate through the seven lower sefirot and the twelve Simple letter pathways (and thus also through the seven astrological planets and the twelve zodiacal signs). This results in change to the current direction of universal evolution and creation (i.e. in accordance with divine Will and Purpose of the Creator).

⁸⁴ That is, the microcosmic human consciousness.

The changes also reverberate down into all the Worlds below—from the path of Maym to the sefirah Hockmah in the lower World, and from the path of Shin to the sefirah Binah in the lower World. Then, consequently, the two esoteric pathways of Mercy and Judgment open up from Da'at in the lower World and the chain of influence continues down through all the Worlds from above to below.⁸⁵

The Nose of Macroprosopus

The *Zohar* appears to allude to the two esoteric paths of Maym and Shin when it speaks of the Spirit rushing forth from the two “*nostrils*” of Macroprosopus.

The symbolism being used in these books of the *Zohar* expresses various aspects of the Tree of Life from different perspectives. Here⁸⁶ the perspective of the sefirah Da'at is from that of the macrocosm (i.e. Macroprosopus). The 'lips' symbolism (described further below) refers to the potential creative power of Microprosopus (i.e. microcosmic humanity) when he is rightly aligned with Macroprosopus. In the *Zohar* both the “*nose*” and the “*mouth*” are seen to be inlets and outlets for the 'spiritual breath' of Ruach (RVCh, רוח).

The 'nose' symbolism we are discussing in this chapter refers specifically to the influence of the macrocosm upon the microcosm.

⁸⁵ This macrocosmic process is analogous to the microcosmic process whereby, for example, a yogi asserts conscious control over the normally unconscious autonomic functions of his/her physical body. “As above, so below.”

⁸⁶ *The Greater Holy Assembly*. Chapter X. Concerning the Nose of Macroprosopus.

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Diagram 47: The Hidden Paths of Maym and Shin

172. All things are **הָוֹה**, Hoa, He Himself, and He Himself is hidden on every side. So also is His nose.

173. From the nose is the face known.

174. And come see! What is the (difference) between the Ancient One and Microprosopus? Over these nostrils He ruleth; one of which is life, and the other is the life of life.

175. This nose is as a mighty gallery, whence His spirit rusheth forth upon Microprosopus, and they call it the Giver [סְלִיחָה]⁸⁷. [GHA, § 172-175] [Bracketed text is my own.]

The nose is said to be “*hidden on every side*” because it only becomes ‘visible’ during the macrocosmic act of Creation. It is then that the nose causes the face to become “*known*” (Da’at means ‘knowledge’). This knowledge is gained by Microprosopus when the microcosm is united with the Creator and becomes involved in the macrocosmic creative process.

From one nostril issues “*life*” which refers to Shin. From the other nostril issues “*life of life*” which refers to Maym.

176. And it is thus: The Spirit descendeth; and again the Spirit from hence proceedeth through those nostrils.

177. One is the Spirit; She goeth forth unto Microprosopus, so that he may be aroused in the Garden of Eden.

178. And one is She the Spirit of Life, through Whom in process of time the sons of David hope to know Wisdom. [GHA, § 176-178]

⁸⁷ This Hebrew word is normally translated as ‘forgiveness’.

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The Fire of Shin (i.e. the “Spirit”) descends from the left hemisphere of the brain of Macroprosopus (i.e. Binah) and proceeds to move through the left nostril (Tav, ת) of the nose (i.e. Da'at). It then goes forth from the nose (i.e. Da'at) to the sefirah Geburah and thus to Microprosopus so that he may be “*aroused in the Garden of Eden*”. The “*Garden of Eden*” refers to six lower sefirot from Hesed to Yesod. The 'arousal' occurs as a result of the evolutionary force of the Fire of Shin as it is applied to Microprosopus.

“*Wisdom*” is gained from the Water of Maym (i.e. the “*Spirit of Life*”) as it descends from the right hemisphere of the brain of Macroprosopus (i.e. Hockmah) through the right nostril (i.e. Kaf, כ) of the nose (i.e. Da'at) to the sefirah Hesed. The phrase “*hope to know Wisdom*” is used here because the influx of Maym only becomes conscious in the microcosm when the Hesed faculty has been integrated consciously in the human psyche. Thus the “*hope*” exists that one day we may all “*know Wisdom*”.

179. And from that gallery ariseth the Spirit, and proceedeth from the concealed brain, and at length resteth upon King Messiah [MShYCh, משיח].

180. Like as it is written, Isaiah xi. 2: “And the Spirit of Tetragrammaton shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of Tetragrammaton.”

181. Apparently four spirits (are described) here. But we have already said that the Spirit is one; why, then, are three (others added unto it?). Arise, Rabbi Yosi, in thy place.

182. Rabbi Yosi arose and said: "in the days of King Messiah, one shall not say unto the other, 'Teach me this Wisdom.'

183. "Because it is thus written, Jer. xxxi. 34: 'A man shall no more teach his neighbour, &c., because all shall know Me, from the least of them even unto the greatest of them.' [GHA, § 179-183]

Section 179 affirms for us that access is gained to the otherwise "concealed" brain via the nostrils of the nose. This is a physiological truth as well as a metaphysical concept.

The term "Messiah" is used here to denote a particular rank of human evolutionary achievement. Messiah (מִשְׁׁאָכָל) contains the Hebrew letters Maym (מ, Water) and Shin (ש, Fire) and also the word 'Chi' (חַי, Life-force)—the latter written in reverse, and representing the elemental Air of Alef (א). These three primary elements are combined together within the human soul during the process of Creation.

Section 183 explains that the 'knowledge' of Da'at is not something that can be taught. It can only be personally experienced.

Chapter X of the *Greater Holy Assembly* ends by declaring...

206. This is the tradition. The size of this nose is so vast that three hundred and seventy-five worlds are supported by it, which all adhere unto Microprosopus.

207. This is the praise of the conformation of the nose.

208. And this, and all forms of the Ancient of Days, are seen, and are not seen; they are seen by the lords of lords viz., by pious men and they are not seen by any others. [GHA, § 206-208]

The number 375 is possibly a reference to ha-A'ash (HOSh, הַאֲשׁ) meaning 'the creation'. It would refer therefore, to the divine process of Creation initiated by Macroprosopus, and in which Microprosopus is also able to participate.

The *Lesser Holy Assembly* also tells us that 375 is a reference to the sefirah Hockmah ("the benignity of the Ancient of Days").

869. "Also we have learned in Barietha that three hundred and seventy-five mercies are comprehended in the benignity of the Ancient of Days; which are all called primal benignities.

870. "Like as it is said, Psalm lxxxix. 50: 'Where are thy former mercies?' And they are all comprehended in the benignity of the Most Holy Ancient One, the most concealed of all. [LHA, § 869-870]

In other words, the nose is said to support Maym (the 'waters of mercy') in Hockmah, and that through the nose all those 'mercies' "adhere unto Microprosopus".

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Thus it can be seen that the symbolism of the nose is extremely important in these books of the *Zohar*. This is especially due to the central role that the sefirah Da'at plays in the process of Creation. It is through Da'at that Microprosopus is able to become united with Macroprosopus. Da'at represents an interface that exists between Microprosopus and Macroprosopus and that enables a conscious relationship to be established between them.

In fact, this is the meaning of the well-known name “*Arikh Aphim*” assigned to Macroprosopus by the *Zohar*.

572. The nose of the Most Holy Ancient One is long and extended, and He is called *Arikh Aphim*, Long of Nose. [LHA, § 572]

The name “*Arikh Aphim*” is also often translated as “*Vastness of Countenance*”.

52. THE whiteness of this skull shineth in thirteen carved out sides: in four sides from one portion; in four sides from the part of His countenance; and in four sides from another part of the periphery; and in one above the skull, as if this last might be called the supernal side.

53. And thence is the Vastness of His Countenance extended into three hundred and seventy myriads of worlds; and hence **ארך אפיקם**, *Arikh Aphim*, Vastness of Countenance is His name.

54. And He Himself, the Most Ancient of the Most Ancient Ones, is called **אריך דאנפין**, *Arikh Da-Anpin*, the Vast Countenance, or Macroprosopus; and He Who is more external is called **זעיר אנפין**, *Zaurir Anpin*, or Him Who hath the Lesser

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Countenance (Microprosopus) in opposition to the Ancient Eternal Holy One, the Holy of the Holy Ones.

55. And when Microprosopus looketh back upon Him, all the inferiors are restored in order, and His Countenance is extended, and is made more vast at that time, but not for all time (then only is it), vast like unto the (countenance) of the More Ancient one. [GHA, § 52-55]

The nature of the relationship that becomes established (in Da'at) between the microcosm and the macrocosm is discussed in a later chapter of this book. To end our present chapter, here is an extract from the *Lesser Holy Assembly*...

447. And when His countenance (i.e., that of Microprosopus) looketh back upon the countenance of the Most Holy Ancient One, all things are called **ארך אפיקם**, Arikh Aphim, Vastness of Countenance.

448. What is **ארך אפיקם**, or Vastness of Countenance? Also it should rather be called **ארוך אפיקם**, Arokh Aphim, Vast in Countenance.

449. Assuredly thus is the tradition, since also He prolongeth His wrath against the wicked. But the phrase **ארך אפיקם**, Arikh Aphim, also implies the same as “healing power of countenance.”

450. Seeing that health is never found in the world save when the countenances (of Macroprosopus and Microprosopus) mutually behold each other. [LHA, § 447-450]

The Lips of Microprosopus

It appears that the esoteric paths of Maym and Shin are also described in the *Lesser Holy Assembly* as the “*lips*” of Microprosopus.

679. His lips murmur Geburah, Severity, but they also murmur Chokmah, Wisdom.

680. From those lips alike depend good and evil, life and death.

681. From these lips depend the Lords of Vigilance. For when those lips murmur, they all are excited to bring forth secret things, as well as the Lords of judgment in all the tribunals wherein they have their abiding-place. [LHA, § 679-681]

The speaker (Rabbi Schimeon) emphasises that both Mercy and Judgment pass through the lips of Microprosopus...

696. And, nevertheless, in each case is there mercy and judgment. And therefore is it said, Dan. iv. 13: “A watcher and a holy one;” judgment and mercy. [LHA, § 696]

An influx of Judgment⁸⁸ is always accompanied by an equal and complementary influx of Mercy (and vice versa) in order to maintain the delicate balance of the universe.

We (and all inhabitants of the universe) are effected by these energies according to (symbolically speaking) the place where our

⁸⁸ The term Judgement when used in this context refers to the evolutionary force (i.e. elemental Fire) that stirs up existing Judgements in our universe (i.e. including those that were inherited from the previous Creation) so that they manifest and can be mitigated by Microprosopus.

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consciousness is focused in terms of the Tree of Life schemata. If we are primarily focused in the lower branches of the Tree then we will experience more predominantly the force of Judgment as it radiates from the path of Shin. Alternatively, if we are primarily focused in the Tree's upper branches then we will experience the force of Mercy as it radiates from the path of Maym. This is a general rule regarding the workings of the Tree of Life.

Rabbi Schimeon goes on to explain that the lips are closed (i.e. inactive) or opened (i.e. active), and that when they are opened the mouth is revealed.

687. And between those lips when they are opened is the mouth disclosed.

688. By that **רֻאָחָ**, Ruach, breath, which goeth forth from His mouth, many thousands and myriads are enshrouded; and when it is extended by the same are the true prophets enfolded, and all are called the mouth of Tetragrammaton. [LHA, § 687-688]

We see here (in LHA, section 688) the same word “*Ruach*” (RVCh, **רֻאָחָ**) being used to describe the energy that issues from the “*mouth*” of Microprosopus as was also used when describing the energy (i.e. “*Spirit*”) that issues through the “*nose*” of Macroprosopus (i.e. in GHA, § 175-178 quoted in the previous chapter). “*Ruach*” is a word that translates as both “*breath*” and “*spirit*”. The “*breath*” is said to pass through the “*mouth*”, while the “*spirit*” is described as issuing through the “*nose*”. The former pertains to Microprosopus, while the latter is associated with Macroprosopus.

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Thus, the hidden paths of Maym and Shin represent the lips of Microprosopus—either opened (revealed, active) or closed (concealed, inactive). When they are open they reveal the sefirah Da'at. When they are closed they conceal Da'at.

689. When forth from His mouth the words proceed through His lips, the same are muttered through the whole circuit of eighteen thousand worlds, until they are all bound together at once in the twelve paths and the known ways. And one thing ever expecteth another. [LHA, § 689]

The phrase “*eighteen thousand worlds*” cryptically alludes to the six lower sefirot from Hesed to Yesod plus the twelve Double letter pathways.⁸⁹ The “*twelve paths*” are the twelve Simple letter pathways that bind together the six sefirot below Da'at. The “*known ways*” are the primary paths of Maym and Shin. They are described as “*known*” because they are especially associated with the sefirah Da'at (Knowledge).

692. “And He is altogether the desirablenesses (or delights)” (of the powers of) fire and (the powers of) water, because the fire and water are counterchanged with each other mutually (otherwise, are conformed together), and are beautiful in his conformation. [LHA, § 692]

Rabbi Schimeon explains (in the above) that elemental Fire and Water are “*conformed together*” on either side of the sefirah Tifaret (Beauty). On the Tree of Life diagram the paths of Maym and Shin extend vertically below the sefirah Da'at and are united by the sefirah Tifaret (which is situated between them).

⁸⁹ That is, because $6 + 12 = 18$.

The Mystery of Da'at

The mystery of the sefirah Da'at is discussed in several places in the writings of the Zohar, but the information is veiled in kabbalistic symbolism that, without the requisite 'knowledge key' is very difficult to fathom. For example:

R. Jose discoursed on the verse: "Whereupon were the foundations thereof fastened?" (Job XXXVIII, 6)

He said: When God created the world, He established it on seven pillars, but upon what those pillars rest no one may know, since it is a recondite and inscrutable mystery.

The world did not come into being until God took a certain stone, which is called the "foundation stone", and cast it into the abyss so that it held fast there, and from it the world was planted. This is the central point of the universe, and on this point stands the holy of holies. This is the stone [בָּשָׂר] referred to in the verses, "Who laid the corner-stone thereof" (Ibid. 6), "the stone of testing, the precious corner-stone" (Is. XXVIII, 16), and "the stone that the builders despised became the head of the corner" (Ps. CXVIII, 22).

This stone is compounded of fire, water, and air, and rests on the abyss. Sometimes water flows from it and fills the deep.

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This stone is set as a sign in the centre of the world. It is referred to in the words, "And Jacob took a stone and set it as a pillar" (Gen. XXXI, 45). Not that he took this stone, which was created from the beginning, but he established it above and below, by making there a "house of God".

This stone has on it seven eyes, as it is written, "On one stone seven eyes" (Zech. III, 9), and it is called "foundation stone", for one thing because the world was planted from it, and for another because God set it as a source of blessing to the world...

[Soncino Zohar, Vol. II, pg 339-340. Vayehi, 231a.]

The created World is said here to be built upon seven 'pillars'. These correspond with the seven Double letter sefirot (i.e. from Da'at to Yesod) of the Tree of Life.

The seven pillars rest upon a "*recondite and inscrutable mystery*" that cannot be *known* because it exists beyond the realm of Da'at ('Knowledge'). That unknowable mystery is, in the Zohar extract above, referred to as the "Holy of Holies". It is represented by the three highest sefirot (i.e. Keter, Hockmah, and Binah) of the Tree of Life.

The sefirah Da'at is symbolised by a 'stone' (Heb: eh'-ben, אבן) that was cast by the Creator into the 'Abyss' and from which were hewn the seven sefirotic 'pillars'.

The 'abyss' represents the *apparent* (i.e. to the microcosm) separation that occurs between the Creator and His creation. On the Tree of Life this sense of separation is symbolised by the natural division that exists between the two groups of sefirot: the three macrocosmic (Mother letter) sefirot and the seven microcosmic

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Double letter sefirot. The geometric position of the sefirah Da'at within the 'Abyss' of the Tree of Life reflects its role as an interface (mediator, or 'bridge') that unites the higher three sefirot with the lower seven sefirot.

The “seven eyes” that are on the 'stone' of Da'at symbolise the seven Double letter archetypes of which the letter Bayt (representing Da'at itself) is the first.

The Da'at 'stone' is said (in the quote) to be “*compounded of fire, water, and air*” which is a reference to the special connection that the sefirah Da'at has with the three highest sefirot: Binah (Fire), Hockmah (Water), and Keter (Air).

'Water' is said to sometimes flow from Da'at to 'fill the deep'.⁹⁰ This concept has already been discussed above (and is further elucidated in our next chapter). It refers to the efflux of the Maym (ם) archetype. This is basically symbolised by the Maym pathway that extends below Da'at (i.e. from Da'at to Tifaret) on the Tree of Life diagram. In regard to this motif, the seven sefirot below Da'at are considered to symbolise a chalice—the “cup of salvation”—into which the 'Water of Mercy' is poured. (See Diagram 49.)

The Zohar also describes 'Fire' as issuing from Da'at. For example:

⁹⁰ Similarly, Da'at is said to be “*a source of blessing to the world*”. (See Quote.)

R. Judah discoursed here on the text: "The Lord also thundered in the heavens, and the Most High gave forth his voice; hailstones and coals of fire" (Ps. XVIII, 14).

When God, he said, created the world, He constructed for it seven pillars by which it was to be upheld. So scripture says: "Wisdom hath builded her house, she hath hewn out her seven pillars" (Prov. IX, 1). These in turn are upheld by one grade from among them called "the Righteous One, the everlasting foundation" (Ibid. X, 25).

Further, when the world was created, it was started from that spot which is the culmination and perfection of the world, the central point of the universe, which is identical with Zion, as it is written: "A psalm of Asaph. God, God the Lord hath spoken and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined forth" (ps. I, 2). That is to say, God started the earth from Zion, from that spot where faith culminates in its full perfection. Zion is thus the citadel and central point of the universe, from which it began to be fashioned and from which the whole world is nourished.

This lesson is esoterically indicated in our text. For Zion and Jerusalem, while one, represent two degrees, the one being the channel of judgement, the other of mercy; first there issues from one the sound of mercy, and afterwards there comes forth from the other the voice of judgement, the two forming the source from which the paths of judgement and mercy issue and diverge. Hence, the expression "And the Lord also thundered in the heavens" indicates judgement, while "the Most High gave forth

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his voice" refers to mercy, and "hailstones and coals of fire" signify water and fire, that is, mercy and judgement commingled. [Soncino Zohar, Vol. II, pg. 210. Vayesheb, 186a.]

In the above quote, the sefirah Da'at is given two aspects that are defined by the terms "Zion" and "Jerusalem".

Da'at as 'Zion' is described as "*the perfection of beauty*"—a description alluding to the idea that the sefirah Da'at represents the perfection of the sefirah Tifaret ('Beauty').⁹¹

An efflux of Mercy (also: Water) is said to issue from Da'at in its Zion aspect, and likewise, an efflux of Judgment (also: Fire) is said to issue from Da'at in its Jerusalem aspect. These metaphors echo and reinforce what has been set forth previously (concerning Da'at) in earlier chapters of this book.

⁹¹ This is identical to the notion that 'Israel' (Da'at) signifies the perfection of 'Jacob' (Tifaret).

The Holy Name:

YHvh

Introduction

The Tetragrammaton (i.e. YHvh, יהוה) is a kabbalistic formula that is revered as the Holy (or, Ineffable) Name (ShM, שם) of the Creator of our world. It is a Name that legend credits with producing wonders⁹² when it was pronounced in a certain way. The actual method of pronunciation of the Holy Name is thought to be a secret (or lost), but the extraordinary reality is that we are all pronouncing the Holy Name in every moment of our lives. Of course, most of us are unconscious of this fact, and the 'wonders' that we

⁹² For example, Moses' parting of the waters of the Red Sea. [Exodus, 14:21] Note that like the Hebrew word for Heaven (ShMYM, שמיים), and the Hebrew word for Name (ShM, שם), the name Moses (MShH, משה) also is comprised of Maym (Water) and Shin (Fire).

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unconsciously produce by means of the Holy Name often leave much to be desired.

To be able to produce miracles⁹³ of a higher order, firstly we need to understand the mechanism involved in the pronunciation of YHVH, and then we are required to take a more conscious, more enlightened approach to its pronunciation.

To put it symbolically, the pronunciation of the Tetragrammaton involves combining the elements Water and Fire (within Air) to produce Earth. This simple statement represents the supreme formula of Creation.



There are two basic levels on which the YHVH formula operates. The first level is fundamental and preliminary. It involves combining the Water and Fire elements that **preexist** within the human soul and psyche. This is no simple task however, because although we have unavoidably easy access to the Fire element (i.e. via Yesod), it is much more difficult for us to draw down elemental Water so that it can be blended with the Fire. That is why our lives are so often characterised by Judgment and Severity (or, in other words, suffering and hardship).

On the Tree of Life, the path of Shin represents the innate Fire element that is present within the human psyche (and chakra system). It symbolises our basic evolutionary program and it has the power

⁹³ The 'miracles' of which I speak are not unnatural (or supernatural), they are the natural result of living a life in harmony with the spiritual force moving within and through the Self.

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(and the responsibility) to bring into manifestation all the challenges that we are required to face and overcome in our life-time. It is a relentless and indomitable creative-evolutionary force that continues to confront us with challenging life experiences that must and will be overcome as we tread our personal path of evolution. The only way we can gain relief from the scorching Fire of Shin is by applying to it the cooling Water of the path of Maym.

The Shin pathway extends between the sefirot Yesod (Moon) and Tifaret (Sun). These two sefirot basically symbolise the personality and soul aspects of a human-being.

The action of elemental Fire (i.e. emanating from the path of Shin) brings into our awareness any psychological blockages that are preventing our personality and soul aspects from coming into harmony with each other. It is the mitigating Water of the path of Maym that helps us to discover ways to remove those blockages.

The evolutionary challenges that manifest within the realm of our personal life circumstances (i.e. due to the power of Shin) effectively mirror back to us the nature of our negative psychological complexes. These inner conflicts and blockages prevent us from achieving a state of harmony between the human personality and the soul. The external physical reflections (of those inner conflicts) that Shin causes to manifest around us give us something tangible to work with. Shin's goal is to force us to confront and eventually resolve our inner psycho-spiritual disharmonies so that we can rise to the next level of creative activity.

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For every evolutionary challenge presented to us by the force of the path of Shin there is a corresponding creative solution contained within the path of Maym. This is guaranteed to be so by the divine, judicial influence of the path of Alef.

The path of Alef represents the mechanism of balance that underpins and permeates the fabric of the universe. Its omnipresence ensures that every aspect of Creation has within itself the ability (at some level) to connect with its equal, opposite, and complementary aspect. In other words, Alef (and the Air element) symbolises the divine invisible adjudicator that supervises the appropriate balance and distribution of the Fire and Water elements within the universe.

The Three Mothers are Alef, Mem, Shin. Their foundation is a pan of merit; a pan of liability; and the tongue of decree deciding between them. [Three Mothers, Alef, Mem, Shin. Mem hums, Shin hisses, and Alef is the Breath of air deciding between them.] [SY, 2:1]

The elemental Air of Alef also provides an environment within which the Fire and Water elements are able to co-exist. Symbolically speaking, if Air didn't provide the oxygen of its atmosphere then Fire simply could not ignite. Similarly, if there were no oxygen atoms available to combine with hydrogen atoms then Water would not exist.

In order to gain access to the Water of the path of Maym we must raise our consciousness to the level of the soul (i.e. as represented by the sefirot Hesed, Geburah, and Tifaret) and from

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there draw down the energy of 'love-wisdom' (or Mercy) from Tifaret.⁹⁴

The sefirah Tifaret gives us access to the inherent love (or desire) and wisdom of the soul (i.e. as contained in the path of Maym). It is through the sefirah Tifaret that we become aware of our deep soul desires, and conscious of the solutions to all of our major evolutionary challenges.

Contact with the path of Maym (via Tifaret) occurs only sporadically in the early stages of human evolution, but eventually our awareness becomes consistently focused within Tifaret and we become more conscious of, and more willing to follow our soul's desires. It is during this time that we also become able to resolve (perhaps in a series of few life-times) all of our remaining major evolutionary challenges. That is because we are then willing and able to take a more **conscious** approach to our personal evolution.

The major challenges that we face during this stage of evolution are **basically** symbolised by the four 'Sun-Moon' zodiacal triangles. In each Sun-Moon triangle the path of Shin strongly focuses its evolutionary force through one of the four Fixed signs of the zodiac: Taurus, Leo, Scorpio, or Aquarius. These four 'cherubic' signs form the perimeter of the square base of the astrological pyramid.

Here is a list of the four Sun-Moon triangles:

⁹⁴ The sefirah Hesed is also a source of Mercy, but Hesed provides access to Mercy of a higher order. (See below.)

Sun-Moon Triangles

- Aries (Υ) – Shin (Taurus, δ) – Gemini (II)
- Cancer (\varnothing) – Shin (Leo, ϑ) – Virgo (ϖ)
- Libra (Ω) – Shin (Scorpio, ϖ) – Sagittarius (\times)
- Capricorn (\varnothing) – Shin (Aquarius, ϖ) – Pisces (\mathbb{H})

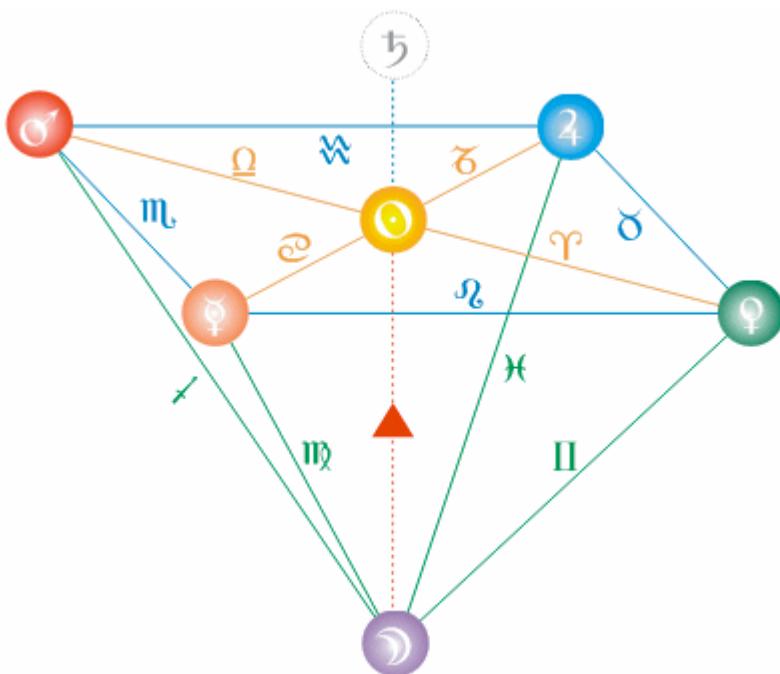


Diagram 48: The Astrological Pyramid

In Diagram 47 you can see that these four triangles all share the Shin pathway (i.e. drawn as a red dotted line) as one of their sides. The path of Shin substitutes in each triangle for one of the four Fixed signs. This is symbolic of the evolutionary influence of Shin as it applies itself through the Fixed sign it has replaced in each triangle.

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The square perimeter of the base of the astrological pyramid is thus seen to be a particular focus for the evolutionary force of the path of Shin.

Because the refinement of the human personality is also a key part of Shin's evolutionary program, the six astrological signs **below** the zodiacal horizon (i.e. those attached to the three sefirot of Night) become especially developed. These six zodiacal signs are associated with six pathways that branch out from the sefirot Netzah and Hod—specifically, those that are assigned the six Simple letters: Heh (ח, י), Vav (ו, ז), Zayin (צ, ה), Het (ח, כ), Tet (ת, ק), and Yud (י, מ).

Our world has available to it (from the paths of Shin and Maym) an equal measure of Judgment and Mercy, but because the force of Judgment (i.e. Shin, Fire) is focused primarily within the lower sefirot of the Tree of Life⁹⁵, it finds easy entry into the life and consciousness of most of humanity.⁹⁶ The force of Mercy (i.e. Maym, Water) is equally available, but is only accessible by those members of the human race who have raised their consciousness to the sefiyah Tifaret (i.e. that adjoins the path of Maym).

The forces of evolution and creation work through the interplay of these two primary elements (i.e. Fire and Water), and thus (at the collective level) also through the interplay between the masses of humanity, and those relative few who are more spiritually awakened.

⁹⁵ As is indicated by the position of the path of Shin on the Tree of Life diagram.

⁹⁶ That is, because the majority of humanity are focussed consciously in the lower sefirot—Netzah, Hod, and Yesod—the three sefirot of Night, wherein Judgement predominates.

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The masses of humanity (i.e. those people who embody the dominant human mind-set) have a tremendous influence in determining the physical and psychological environment of our planet. That is because the state of our environment precisely reflects the relative proportion of Judgment and Mercy that is able to be **physically** expressed in our collective reality. It is important therefore, that all spiritually-minded people seek to raise the level of awareness of the collective consciousness to at least Tifaret in order to mitigate the severity of our world's current physical and psychological condition.

In the world today (circa 2007) the experience of severe Judgment is widespread. If this 'swelling of the scales of the Dragon' on our planet is not mitigated soon by an effective expression of Mercy then we may effectively destroy our present civilisation—a collective experience that has been repeated many times throughout the history of our world.

Another possibility however, is that the esoteric principle of Messiah (MShYCh, משיח)⁹⁷ will become activated and a Great Soul (or group of souls) who embodies powerfully the archetype of Mercy⁹⁸ may choose to incarnate upon our planet in order to help mitigate the prevailing Judgments using the compelling power of His/Her spiritual force.⁹⁹ This esoteric principle provides a safety mechanism for

⁹⁷ The kabbalistic term MShYCh symbolises a living expression of Mercy (M) and Judgement (Sh), but where the quality of Mercy is pre-eminent and thus effectively mitigates the accompanying influx of Judgement. The Meshiach principle can express itself in a single individual, or as a group experience.

⁹⁸ Note that the modern astrological correspondence of Maym (Mercy, Water) is the planet Neptune. This planet is very strongly associated with the 'saviour' archetype.

⁹⁹ This has been prophesied, for example, in the *Book of Revelation*, and by Master Djwhal Khul in His book: *The Reappearance of the Christ*, by Alice Bailey. Lucis Press, 1948.

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humanity so that we don't completely annihilate ourselves. It is however, merely an evolutionary stopgap mechanism and does not automatically raise our collective spiritual awareness to a level that will prevent us from again manifesting severe Judgment on our planet at some time in the future.

YH

Up to this point I have mainly been describing level one of the pronunciation of the Holy Name. Level one involves combining the **innate** Water of the path of Maym with the **innate** Fire of the path of Shin in order to awaken soul consciousness (as represented by the sefirah Tifaret positioned between them). During this process Fire (Shin) becomes mitigated by Water (Maym) thereby clearing the Shin pathway that extends between Yesod and Tifaret. In terms of the Holy Name YHVH this represents the union of the final letter Heh (H, the Queen¹⁰⁰) with the penultimate letter Vav (V, the King).

Level One: YH–**VH**

The second level of pronunciation of the Holy Name becomes possible after we have completed level one—that is, after we have successfully blended the innate elements of Water and Fire within our personal consciousness, and thus have unified and harmonised the human ego (Yesod, Moon) with the soul (Tifaret, Sun). It is at this point on our evolutionary path that we begin to become invocative of

¹⁰⁰ The “Queen” is referred here to the sefirot Yesod and Malkut.

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the Water and Fire elements that are located **above** Da'at on the Tree of Life.

The influx of these higher elemental forces enters into the Creation via the sefirah Da'at, so symbolically speaking, the aim of this creative-evolutionary phase is to consciously integrate the Maym pathway so that human consciousness is able to rise from Tifaret (Sun) and become focused in Da'at (Saturn).

In kabbalistic mysticism this is equivalent to what has become known as riding the 'merkavah' (MRKBH, מְرַכְּבָה) chariot to Heaven.¹⁰¹ However, it is not until all the four 'wheels' of the chariot (i.e. the sefirot Netzah, Hod, Geburah, and Hesed)¹⁰² are spinning in unison, and all are moving in the same direction, that we are able to fully participate in that higher form of creativity. It is then that we become 'divinely inspired', or in other words, we become able to pronounce in full the Great and Holy Name YHVH.

Contact with Da'at indicates that an individual has overcome their major Earth-based evolutionary challenges, and that they have developed to a high degree the soul faculties of Geburah and Hesed. This process especially involves the purification, balance, and integration of the six astrological archetypes that are above the

¹⁰¹ Ma'asei Merkavah (מְשָׁאֵי מְרַכְּבָה), 'work of the chariot'), appeared in the late Greco-Roman period. It is a form of pre-Kabbalah Jewish mysticism, which both teaches of the possibility of making a sublime journey to God and of the ability of man to draw down divine powers to earth. [From Wikipedia, the free encyclopedia.]

¹⁰² The axels of the four wheels of the metaphorical chariot are symbolised on the Tree of Life diagram by the four Fixed sign pathways that extend between the four sefirot Netzah, Hod, Geburah, and Hesed. The four Fixed zodiacal signs are also known as the Cherubic signs and are generally symbolised by creatures resembling a Bull (Taurus), a Lion (Leo), an Eagle (Scorpio), and a Man (Aquarius). It is interesting to note therefore (in light of this Tree of Life symbolism) that the four wheels of the chariot in Ezekiel's vision are also closely attended by these four Cherubic creatures. It suggests that the four "living creatures" of the *Book of Ezekiel* represent the four Fixed sign pathways of the Tree of Life. (See: *Ezekiel*, Chapter One.)

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zodiacal horizon. They are represented by six pathways that extend from the sefirot Geburah and Hesed. These pathways have assigned to them the six Simple letters: Lamed (ל, ℬ), Nun (נ, ™), Sameck (ס, ℠), Ayin (ע, ℮), Tzaddie (צ, ℭ), and Qof (ק, ℭ).

The supernal Water element is sourced from the sefirah Hockmah, while the supernal Fire element is sourced from the sefirah Binah. It was the blending of these two macrocosmic elements (at the beginning of Creation) that formed our embryonic universe, so when the second level of pronunciation of the Holy Name is reached a person becomes a consciously active participant in the ongoing macrocosmic process of Creation.¹⁰³

The two sefirot, Hockmah and Binah, are the original source of all Water and Fire elemental energy that is contained within the vessel that is our universe. This includes those original portions of Fire and Water that are located within the soul and psyche of every human-being (as discussed above). The sefirot Hockmah and Binah stand ready, above the Heaven of Da'at, to issue a further influx of elemental Fire and Water into the universe whenever a living entity (i.e. whenever a microcosmic unit) becomes invocative and receptive to that additional influx.

The supernal Water element (and the sefirah Hockmah) is symbolised by the letter Yud (Y) of YHVH. The supernal Fire element (and the sefirah Binah) is symbolised by the first letter Heh (H) of YHVH.¹⁰⁴

¹⁰³ Or in other words, we become consciously able to contribute to the growth of the universe.

Level Two: **YHVH**

Thus, the second level of pronunciation occurs when a person becomes invocative of the higher elements, and thereby gains conscious access (via Da'at) to influences emanating from the supernal sefirot Hockmah and Binah.

Meditation and esoteric study are key disciplines that are critical to reaching the second level of pronunciation of the divine Name YHVH.

Esoteric study helps us to develop and integrate into our consciousness the higher mental faculty of the sefirah Geburah. It helps us to instill in Geburah a foundation of knowledge and consequently to acquire a deep understanding of the universe. Geburah is then able to provide us with a higher perspective from which we can apply ourselves consciously and intelligently towards achieving our evolutionary and creative goals.

The abstract mental body (as represented by Geburah) must become enriched with the higher truths that come from intense metaphysical study and contemplation. This development in consciousness also results in the re-programming of the lower-mental body (as symbolised by the sefirah Hod) such that our perception of

¹⁰⁴ Note that these elemental Water and Fire correspondences describe an aspect of Creation that is absolutely fundamental, and they should not be thought of as contradicting the more common Fire, Water, Air, and Earth correspondences of YHVH.

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the world is no longer clouded by the illusions of overly materialistic and rationalistic thinking.

The sefirah Geburah, when activated in consciousness, becomes invocative of the divine intelligence principle¹⁰⁵ (or Shin) that originates in Binah and enters the universe via the sefirah Da'at. Shin issues from Da'at, enters Geburah, and implants within the higher mental body an abstract mental seed-form. This seed-form is like a fetus that can (and should) be nurtured and fed by a parallel influx of Maym (i.e. love-wisdom) that issues from Da'at into the sefirah Hesed.

Of course, the Hesed faculty (i.e. the intuitive mind) must be sufficiently developed within the human psyche in order for an individual to be able to consciously receive and creatively utilise this complementary influx of Maym. Therefore, there must also occur in parallel to the development of the left-hand pillar of the Tree of Life (i.e. the Pillar of Severity, upon which are located Geburah and Hod) an equal and complementary development of the right-hand pillar (i.e. the Pillar of Mercy, upon which are located Hesed and Netzah).

Thus as the lower-mental body (i.e. Hod) is developed, it must be accompanied by the purification and refinement of the astral body (i.e. as symbolised by the sefirah Netzah). The practice of meditation helps us to open the psychic channels (of Netzah) and eventually awaken the intuitive faculty of the soul (i.e. as represented by the sefirah Hesed).

The sefirah Hesed, when awakened, gives us conscious access to the higher influx of love-wisdom (or Maym) that issues from the sefirah Da'at. Once received into Hesed, the creative wisdom of Maym naturally flows towards the abstract seed-form (of Shin) that has become implanted in Geburah (i.e. from Da'at) and 'waters' it. The

¹⁰⁵ Called Atma, and the Active Intelligence principle in Theosophical terminology.

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effect of Maym when it enters Geburah is to nurture the abstract mental thought-form so that (over time) it grows to maturity in wisdom.

Without the influence of Maym from Hesed the fetus in Geburah is likely (if it survives) to mutate and grow into an abomination.¹⁰⁶

Similarly, if the Hesed faculty becomes developed in an individual without a complimentary development of Geburah, then (on receiving the Maym influx) he is likely to become entrapped (or lost) in his own inner world and be of little practical use to his fellow human-beings. He may also, as a side-effect, develop what is known as a 'messianic complex'.

In order to sustain the existence of the emerging creation, the life principle (or 'breath', RVCh, פָּנָה) must also be provided, and this energy comes from the sefirah Tifaret.¹⁰⁷ This influence from Tifaret not only enables the new creation to survive, but it also infuses it with the 'soul vibration' of its creator. Thus, as the creation grows to maturity it inevitably displays recognisable characteristics inherited from its parent soul. These characteristics are cosmetic qualities that are expressed in its physical nature and appearance.¹⁰⁸

¹⁰⁶ Therein lies the difference between (for example) a true dispensation of the ageless wisdom from a Master, and a false teaching that stimulates and captivates the intellectual mind, but lacks the deeper essence of wisdom.

¹⁰⁷ In this sense, Tifaret is an expression of the Air element, and to use a scientific analogy, both Fire and Water (i.e. H₂O) require the oxygen of Air in order to exist.

¹⁰⁸ Because Tifaret represents the life-force (or 'ray' vibration) of the soul, it determines the particular realm of human activity into which the new creation will be born. This depends on the creator's field of world service, or in other words, where the soul of the creator is primarily focussed. For example, his/her field of work could be science, politics, metaphysics, etc.

Breath From Breath

Two: Breath from Breath [RVCh MRVCh, רוח מרוח]. With it He engraved and carved 22 Foundation Letters: Three Mothers, Seven Doubles, and Twelve Elementals. And one Breath is from them. [SY, 1:10]

The life-sustaining Breath (RVCh, רוח) is a critical factor in any creative effort. It is an aspect of Air (i.e. Alef) and is naturally produced (as part of the Air element) when Fire and Water (i.e. Shin and Maym) are combined within the human psyche. The degree of potency of the Fire and Water elements determines the intensity of the resultant Breath of Air (AVYR RVCh, איר רוח).

The *Book of Formation* describes this Breath as “*Breath from Breath*” because it represents the extension of the Breath of the Creator (i.e. of the “*Holy Breath*”) into His Creation. The Creator retains His own Holy Breath, but at the same time is able to bestow “*Breath from Breath*” (i.e. life) unto the inhabitants of His created universe.¹⁰⁹

A human-being is also a creator (i.e. made in the image of the Elohim) and as a consequence he is also able to breathe the life-force of his own soul into his creations.

¹⁰⁹ Similarly, with mouth-to-mouth resuscitation we are able to resuscitate a person who is clinically dead and give back to them the 'breath of life'.

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Early on in his evolution his creations are quite small (and mainly of an unconscious evolutionary nature), but eventually he becomes able to participate consciously in the divine process of Creation. In every case, the life-giving Breath of Air (Alef) is generated and sustained by the blending of the Fire (Shin) and Water (Maym) elements. This was the case when Maym and Shin combined in Ain Sof to produce Alef in Keter, and it is likewise the case when Maym and Shin (from Hesed and Geburah) combine in the soul of Adam to produce Alef in Tifaret.

As regards the human microcosm (i.e. Adam), the influx of Maym and Shin from Da'at has the greatest potency (of Water and Fire) and therefore automatically generates a correspondingly intense radiation of life-force, or Breath in Tifaret. This is needed (and provided) to sustain the momentum of the creative process—that is, to sustain the major creative work being undertaken by the receiver of such a powerful influx. A creative project that results from a Shin/Maym influx from Da'at may require years of Earth-time to complete and therefore the Holy Breath (in Tifaret) is provided in order to sustain the passion of the creator while he completes his work.

The word 'passion' is perhaps the best word we can use to describe the enlivening life-force that is the Breath.

Passion is the child of Will and Love.

An important attribute of Shin/Fire is **will**, while the corresponding attribute of Maym/Water is **desire** (or **love**). When

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these two attributes are combined together they produce the Alef/Air attribute of **passion**.

The **paths** of Shin (Fire) and Maym (Water) combine to generate the soul's passion to live and to evolve. This is an innate passion that the human soul possesses from the moment of its inception at the beginning of Creation. This Breath is the passion that holds the soul focused and centered within the realm of Creation.

The Fire and Water that issue from Binah and Hockmah via Da'at generates a new kind of passion. This is the passion to **create**. It's a passion that's acquired when the major trials of physical evolution are nearing completion. This passion strongly inflames the soul and supersedes the 'lesser' Breath (i.e. that is fueled in the soul by the **paths** of Shin and Maym).

The Will of Shin is not *necessarily* the same as what we call the **personal will** of a human-being. Similarly, the Desire of Maym is not *necessarily* the same as a human-being's **personal desire**.

The Will of the **original path** of Shin is the Will of the macrocosmic Creator as it expresses itself in our personal lives. It permeates our soul and physical nature and is an irresistible evolutionary force that is bigger than the will of the ego.

Our personal will gradually aligns with the Will of the original path of Shin as we begin to intelligently cooperate with the evolutionary current that is flowing through our lives.

The Will of Shin that is received in the **sefirah** Geburah (i.e. from Da'at) is also an aspect of the Will of the macrocosmic Creator. It represents the Will of the Creator to involve Himself in the ongoing process of Creation. He does so through the vehicle of the life of an

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individual whose psyche has become a vessel fitted to receive such a potent influx of creative energy.

The Desire of the **original path** of Maym represents the desire of the human soul. It is a deep desire that is able to guide us towards achieving our personal evolutionary goals. It is not necessarily the same as our *personal* desire because in the early stages of human evolution our personal desire is based mainly on the superficial values of materialism (i.e. of the Form principle).

When we follow the Desire of the path of Maym (i.e. the true desires of the Heart) we are guided towards acquiring skills and attributes and other personal resources that enrich our soul and psyche and that ultimately become the tools that we can use later when we become qualified to be involved in the macrocosmic creative process.

To be able to follow the desires of the soul requires that we overcome the fear, glamour, and illusion that initially permeates the human personality. These influences naturally arise within us because the human personality is submerged within the lowest three planes of the universe—i.e. the physical, astral, and (lower-)mental planes. These three levels of physicality are dominated by the influence of the Great Mother principle, and like children growing to adulthood, we must eventually ween ourselves away from a naturally developed over-dependency upon Her.

We are all required to overcome the materially based influences of the Form principle and as we do so we consequently rise in consciousness to the level of the soul. Fear, glamour, and illusion are like three heavy weights that anchor us to the ocean floor and that

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must be severed to enable us to float to the surface and there make contact with the soul.

The Desire of Maym received in the **sefiroh** Hesed (i.e. from Da'at) is a higher expression of desire than that of the **path** of Maym. It is an expression of the Father's (i.e. Hockmah's) Desire for the divine Mother principle (i.e. Binah). Hockmah longs to unite with Binah so that He can sire His progeny within Her fertile womb. Human-beings become actively and consciously involved in facilitating that process of divine conception (and birth) after the faculties of Hesed and Geburah have been suitably prepared. Human consciousness then becomes the medium through which the Father and Mother are able to combine Their creative energies so as to bring something divine to birth within the universe.

Thus, as an individual becomes involved in the macrocosmic creative process, he/she combines energy from all three of the sefirot of Day: Hesed, Geburah, and Tifaret. The Maym and Shin energies contributed by Hesed and Geburah are obtained from Da'at. The Breath of life (Alef) provided by Tifaret arises as Maym and Shin combine together within the soul of the microcosmic creator.

It is the divine right and destiny of every individual (i.e. every microcosm) to eventually establish conscious contact (and become spiritually aligned) with the divine Father (Hockmah) and the divine Mother (Binah) principles and thus participate in the eternal macrocosmic process of Creation.



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