



Of the Tree of Life
by Frank Salt
(Where Atua Temple Order copy)

OF THE TREE OF LIFE.

The accompanying diagram is actually rather cluttered but shows the basic associations of the Letters and their symbolism with the "VEIL" which exists in our minds as conditioned by popular attitudes at this stage of evolution.

Down the left side are the numbers 1,2,3,4, with the number 3 covering all the circles numbered 4 to 9 being the six stages of consciousness ascribed to VAU, the Soul, as the "Link" between the threefold Spirit and the personality, numbered 4, the tenth of the numbered circles, TEN being the complete cycle of the digital system referring to the Spiritual cycle. The number 12 is the temporal cycle of the zodiac, the "Fruit" of the Tree of Life as referred to in the Book of Revelation. The 12 Tribes, 12 apostles, 12 loaves of "shewbread" in the tabernacle, the outward and physical, "AYIN", expression of creation.

Here is an example of where preconceptions of the goal creep in and obscure reality. The "Twelve Manner of Fruit" are often confused with the rather hazy figure of some Messianic person. People build up an idealised image of some superhuman person whom they follow as the One True God and fanatically defend their ideal, whether it be Jesus, Buddha, Mahomet, Annie Besant, Rudolph Steiner, Carl Jung, Moses or Krishna. The Twelve Manner of Fruit suggest the complete zodiac as the external product of the Spirit, with every possible degree it included, so there is no real "Ideal" on which to base our goal.

The personality finally true to the individual is quite incidental, and yet to be discovered. Therefore "Thou shalt not make to thyself any graven image, nor the likeness of ---" We are wasting our energy by trying to model ourselves on any ideal, or on trying to tell people who they should use as an ideal. Again, AYIN, outward appearance, is illusory but does have a very definite purpose. Look at the Life - not the form it takes.

The top three circles are referred to as the "Three Supernals". The Trinity. They are the changeless, stable and eternal Trinity. Yet they are the root cause of all activity, and activity necessarily produces change, motion, and infinite variety, while ever remaining absolute and unchanging.

The next six circles represents the Soul, where activity produces infinite variety, colour, feelings, as in a symphony. This is the zone of experience rich in variety and meaning. The central circle, Tiphareth, is given the symbol of the Sun, as the central source of all radiation. Below it is YESOD, and the Moon, as the passive partner of the Solar energy above. This portrays the point that each circle is positive compared with its successor. Positivity predominates right down the Tree and is thus the dominant role of humanity, even, as it is, at the foot of the Tree. But as we saw with SAMEKH, Circular movement, there is a constant flow of living energy emanating from KETHER, the Crown, through all the Tree to MALKUTH, the Tenth Circle, and back to Kether. We must see this as the total activity of the One thing, manifest in all things, and all things as living.

To each of the Six circles in YETZIRAH, numbered 3, is allotted a Planetary Sign, the Seventh Planet, Saturn, though referred to BINAH, the third circle, actually refers to the Three Supernals, and is therefore often shown as set on the middle Pillar of the Tree between the Paths of DALETH and TETH and called "DAATH", Knowledge, awareness, cosmic consciousness.

The circles numbered "2" and "3" carry the Letters of the Name I and H of IHVH, Father and Mother in the lesser squares of the Great Square containing the 22 Letters. I and H are coupled by the Path of DALETH and the Planet VENUS, LOVE, and this eternal union produces VAV, the next six circles, the SON.

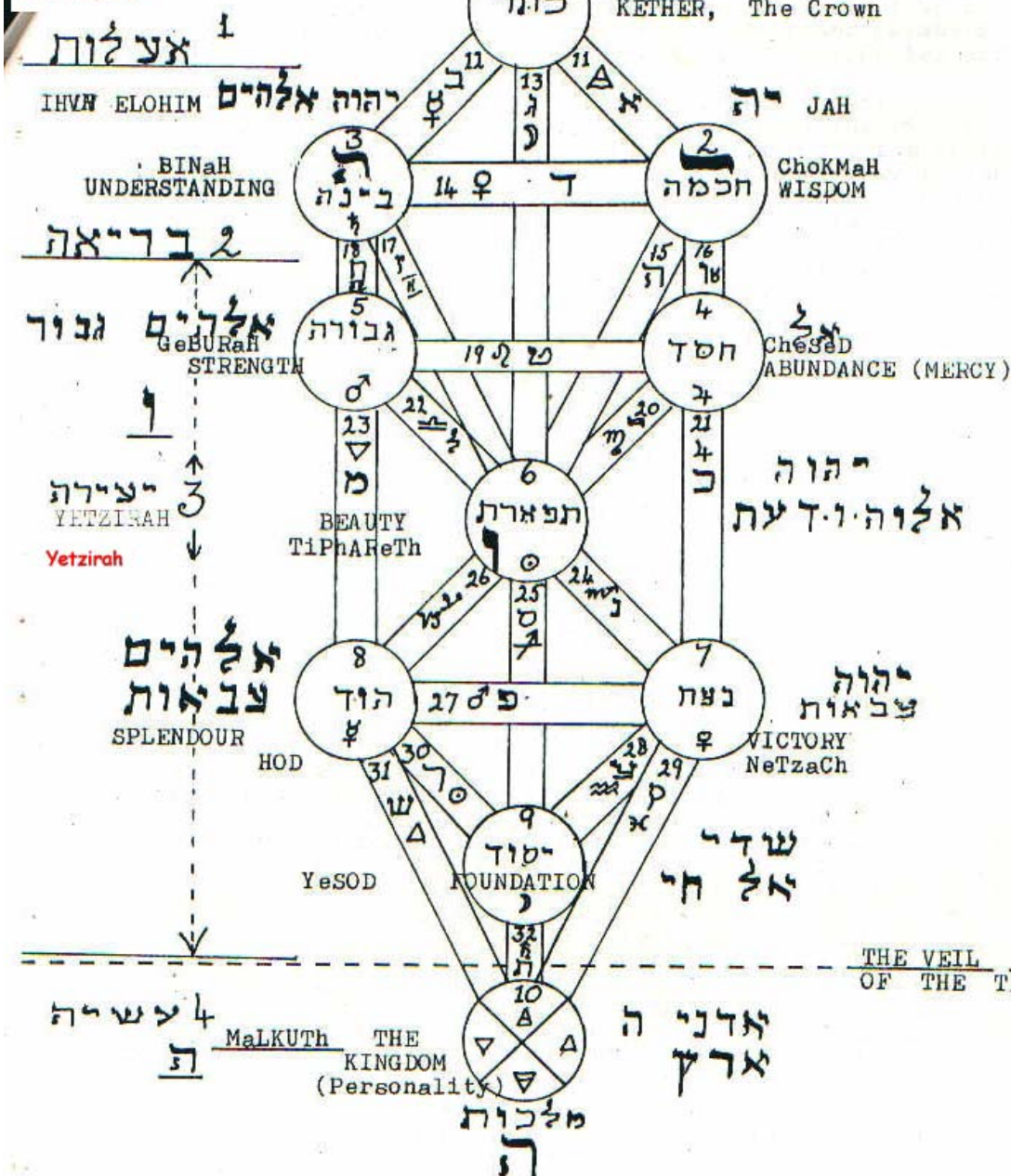


(Blue) Black

Red (white)

white

Δ - Red



THE QABBALISTIC TREE OF LIFE. Showing the 10 SePhIROTh or Stages of Consciousness and the 22 Paths or Modes of Consciousness as symbolised by the 22 Letters. Also the Four Planes, Four aspects of personality in it, The Kingdom, the Planets, Signs or Elements ascribed to each Letter and "THE VEIL" between us in the Kingdom and the total Tree. The number of the circles is 10, YOD, which see.

The 10th, lowest circle is "the Bridechamber" wherein dwells the "BRIDE" of the Apocalypse, Whose Veil separates the Bride and Groom, the Son, to outward appearance. Thus the four levels shown on the Tree correspond to our four lesser chambers of the Great Square, as indicated by the Elemental triangles depicted in the Tenth circle.

Now the Seven Steps of Initiation start with AYIN, from the Sun in Tiphareth towards Mercury in HOD, the eighth circle, while we would expect it to start from MALKUTH, the Tenth and run upwards, which it does "to outward appearance", as if Man had to climb up from Malkuth, but the terms Son and Bride suggest another activity, the courtship of the SON in Tiphareth towards the Bride in Malkuth. Which is what really is happening, while the personality is responding to the flow down the Path of SAMEKH, responding, not initiating. Therefore all activity between the Soul, as centered in the SUN of Tiphareth and the personality, is reciprocal, being under the same Law, the action is mutual, and "RECIPROcity" is the quality assigned to the Letter TAU passing upward through the "Veil" from Malkuth. Known as the "Dark Path of TAU, Saturn, also shown in the black circle of the Great Mother in BINAH, the third circle, or rather as the Three Supernals suggested by the 'ephemeral' DAATH previously mentioned.

The first Fourteen Letters end in Path 24, NUN, Scorpio, Individuality, Transformation, Death, followed by the redemptive, aspirational, Path of SAMEKH, Path 25, ascending the Middle Pillar.

The remaining Seven Letters follow a sequence linking the lower four circles, and these four are 'reflected' in the Tenth Circle as the Elements, FIRE - WATER - AIR - EARTH, I H V H.

In typing Hebrew words on the Tree the Hebrew Letter is in capitals, small letters indicating vocalisation, e.g. Tz is TZADDI, T is TETH, Th is TAU. The more recent Jewish system of putting dots etc. about letters to indicate pronunciation are ignored in the mystical approach.

The Tenth circle is thus a summary of the Four Planes of the Tree, written in Hebrew alongside the four numbers on the left side, ATzilUTH, BRIAH, YTziRaH and ASHlH, (The Seven Churches in ASia or ASHlH, with the AYIN pronounced AA.) (See note P.17)

As in the Great Square, the the Elements in the lowest circle appear opposite, active to passive, but with the Son as above the Bride while Father and Mother are on opposite sides, not as opposites so much as reciprocals in equilibrium.

The Three Supernals are linked to BRIAH by one Planetary and Four Zodiacal Signs, the Fourth Plane, is linked through the Veil by one Zodiacal, one Planetary and one Elemental Path, and the three Letters on them spell QShTh, Qesheth, an Archer, Saggitatus, SAMEKH in Hebrew The Rainbow of Promise, QShTh.

The circles represent stages, the Paths activities of consciousness, thus the Sephiroth, circles, are passive while the Paths are active.

The mystical numbers 7 and 10 are reconciled in the Tree, 10 states in 7 Planes, thus the 7 and 2 give the proportions of the Tree, Seven units high and Two units wide - an important bit of symbolism hidden in the Seven Double Letters. Many people distort the TREE to suit their philosophic convenience and to 'proove' a bit of bigotry. The mystical value is in 7 & 2. There is One Tree and One alone. Alter one detail and we licence all distortions of convenience. "He that hath an ear, hear what the Spirit saith to the Assemblies". We are dealing with mysticism, not philosophy, though having written lie open to the pomposity of philosophy. Amen.

With the ratio of 7 x 2 we return to the number 14, the soul in twin aspect, Isis and Nephtys, the Seven Double Letters with their planetary associations. Again, the Seven Planets as allotted to the circles from the 'ephemeral' sephira, the invisible DAATH between the Three Supernals, the spiritual world, and through to YESOD, the FOUNDATION, all lying in the plane marked "3", ITZIRAH, Yetzirah, with its central "BEAUTY", THIPHARETH, and the Sun. Again these Seven are dual in nature, giving us 14.

From the circle numbered 6 to that numbered 9 is the Path of the Arrow, SAMEKH, Sagittarius, the Archer, springing from QUESHETH, the Bow. "Circular Movement, the End returning on itself, Evolution", the Fifteenth Letter, and in Masonry we hear of the Fifteen Fellowcrafts who set out to find the missing Master Builder, only one of whom actually succeeds, and from the discovery arise the "Substituted Secrets" of the Craft.


Thus the first fifteen Letters and the Paths attributed to them, together with the Ten Sephiroth, the circles are always active in creation in general and humanity in particular, with the Path of SAMEKH linking to the circle numbered 9, the Foundation ISVD in Hebrew. These four letters, as a group, can be studied from the section on the symbolism of the Letters, in association with the Moon, the number 9, and the point on the Tree where it falls, plus its AIRY link through the Path of TAU, SATURN, to the Airy part of MALKUTH, and why is this apparent nadir called "The KINGDOM"? What relation to KETHER (kThk), the Crown? Why the Airy part of Malkuth, the intuition?

As drawn, the three Paths through the veil are correct symbolism, except that we have shown the division of Malkuth into four, which is a step beyond the usual shown because in dealing with the forms of the Letters we have used this fourfold presentation. The Paths 29 & 31 are drawn as to the center, but should be considered in this presentation as linking the Fiery aspect of Malkuth to the circle NTZCH, 7 VENUS at the foot of the "Pillar" of YOD shown in circle 2, FIRE. While on the other side, at the foot of the "Pillar" leading from the number 3 circle, WATER is the circle 8, HVD, Mercury, Water linked by the Principle of Fire in SHIN to the WATER aspect active in Malkuth.

In the final stages, known as "Initiation" the Paths from AYIN to TAU become sequentially active, piercing through the VEIL to illuminate MALKUTH. This is in purely technical terms and rather brutal in expression. We need not try to reason the process into happening, it just does. But during this process responses occur in the personality calling for some response from that area - ourselves. We begin to feel there is something beyond orthodoxy, that there is more to life than just toddling along with the herd from the womb to the tomb. This feeling may result in numerous ways, according to our personal conditioning. The actual sense of disquiet may be veiled in many ways from hyperactivity to depression. The nearness of the soul may cause a change of interest in the opposite sex, the soul is "having an affair" with the personality which may be reflected in our outer life as the same. The soul appears to include those factors missing in personal life and seeking expression, including sexuality. A fuller degree of living is immanent, a balancing out of the personality. Things "forbidden" in our personal philosophy begin to intrude and may result in a guilt complex, a neurosis, or just a release from former inhibiting factors. Troublous times may lie ahead if our conditioning is severe, our living too 'black and white', if Good and Evil figure much in ruling our lives. The "Fruit of the Tree of Knowledge, good and evil" effects us all but to varying degrees. We must now turn our attention to Life rather than mere morality and ethics.



For this reason our symbolism concerns Life in general and the TREE OF LIFE in particular. The symbolism of the Tree as shown is concerned only with Life, Life as it IS, no thought of what "ought to be", only what IS. By definition, "What ought to be" is not. It is a preconception only, no matter how firmly embedded in our make-up. Focus on it brings only discontent, frustration, resentment - some of the symptoms of the Path of AYIN. Life even appears 'evil', all wrong, because we have yet to break through "outward appearances- AYIN", not by fighting against appearances but by looking beyond them. Dealing with symbols trains us in just that, penetrating through the symbol to its essence. Reading about symbols merely re-inforces the habit of looking outside ourselves, playing with the symbols, lightly but eagerly seeking what they have to say liberates us. Symbols at once conceal and reveal reality to us, the activity of playing with them is actually doing something to further our evolution. We are living our need to know more, not just wishing or talking about it, living it as an activity of the Tree of Life. Only thus can we grow. Reading or 'being taught' perpetuates our slavery to opinion and bigotry. Hence every Hebrew root-word is a verb, a 'doing' word, an activity, and always a positive idea. Having studied the notes on each Letter we have all the 'learning' required, now start to Live the new way. Used in meditation these symbols will stir up the inner activity required. Every name, whether personal or geographical, used the bible comes from a root-word and expresses some activity in daily life, and daily life is a very important factor in this training, it is where things actually work out for us. A recluse is hiding from life or some aspect of it. We are to dive right into living, avoiding nothing, fearing nothing until we find the fullness of Life. Never accept the meaning of a Hebrew word from a dictionary. As we have said, the simple word YOD = Hand, has 74 different meanings in the English Old Testament, none of which arouse its inner and active influence from the soul. Hebrew dictionaries try to justify the Authorised Version, while later revisions are done to suit the preconceptions of the authors and serve no spiritual purpose.

The scrolls as ardently preserved in our synagogues are not written in separate words and verses but in one continuous series of letters without points for vocalising. Breaks in the flow of letters are indicated by inserting a single isolated Letter PEH or SAMEKH which appears in Genesis 1 at the end of verses 5, 8, 13, 19, 23, 31. You will find a little sign at the beginning of each verse following these like this  marking a new paragraph for the Letter PEH. At the end of chapter 4 the Letter SAMEKH appears, signifying a change of theme. In Chapter 5 the Letter SAMEKH appears at the start of verses 6, 9, 12, 15, 18 etc, but not at verse 3 as indicated in English.

Sometimes either PEH or SAMEKH appear thrice, as if to indicate a chapter, but not strictly observed in the English. In fact there are some very odd letters carefully and rightly preserved in the Hebrew such as a final form of a letter in the middle of a word, a few letters in larger or smaller size than the rest, some upside down. But these details are beyond the scope of these notes and put there for speculative rather than specific reasons. The initial letter of Genesis, BETH is written much larger than the normal size - for a reason. Again some parts of the bible are in Chaldee, not Hebrew such as parts of the Book of Daniel.

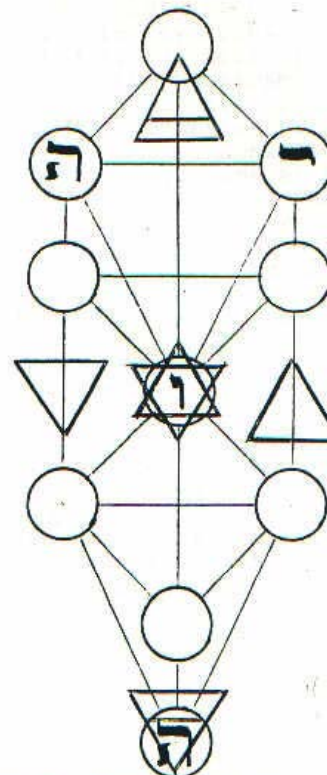
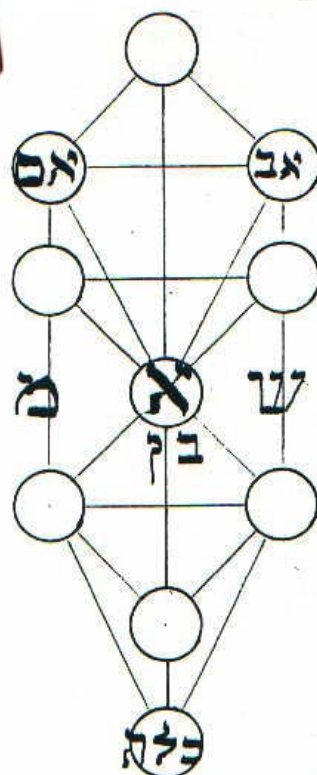
A "word" not translated in the English of Genesis is "Ath" ALEPH-TAU, the first and the last Letters of the alphabet, or as used in the New Testament, "Alpha and Omega - the beginning and the ending", following the expression "I AM". That is "THE ALL", the essence. From this it is evident that it is the spiritual nature of the universe. There is no past tense in the Hebrew of Genesis, rather the present continuous sense. Obviously there can be no beginning or end in temporal terms of the activity of creation. Thus within the limits of English the interpretation would be more like "At the Source of Being, God causes to exist the Spiritual Essence of the heavens and the earth", but even this is far too restricted. Such inferences are best left to the individual to make and to adjust as seen fit at any time. Again we offer hints only, in the hope that they will help to disperse a few preconceptions.

However symbolic study is not and never should be hard work. Very little more than what is already offered here is needed. To aim at being an expert in the Hebrew language would be a false concept of spiritual purpose - to "worship false gods." Most beginners make the mistake of either being put off by the apparent complexity or using the studies as ego fodder, thus we see a gap, a big gap, between the result of either error. But there is always the "Noble Middle Way" between them, symbolised by the Middle Pillar of our Tree of Life, representing consciousness, pure unmodified consciousness. Thought is the process of modifying what is seen, relating it to associated imprints in the sub-conscious mind, seeing it against the backdrop of personal experience or concept rather than just as it is. The second Sutra of Patanjali's "Yoga-Sutra", translated by someone with his own conditioning, reads "YOGA is the suppression of the transformations of the thinking principle". Our gospels quote "Which of you, by taking thought, can add one cubit to his stature?" We habitually relate what is seen to other contents of the memory. The practice of active meditation gradually causes us to get beyond these preconceptions until the mind can no longer find things to relate to, and we are left facing the thing as it is, especially so if we are using unknown symbols, things unrelated to the contents of the personality, free things, having no tags or labels. The mind thus open and free can be used by the soul to pop in new ideas, not necessarily direct to the conscious mind, but gradually building up and vivifying that which already lies deep within us. We may well be quite unaware of anything new, but the process continues, gradually attuning the personality to the Real world about us. Full awareness of the spiritual world may then begin to occur over quite a short time, a few weeks, but it may take years of patient, undemanding preparation, many changing bits of insight, many broken idols we have carefully cherished, times of anxiety, gloom, urgency, exaltation and despair before the Veil is parted and the work of the Soul completed.

Because the Tree of Life, based on the Hebrew alphabet, is a true reflection of the inner Self, it is safe to use, provided our motive is spiritual and not egotistic. If we also treat the gospels as hinting at inner Life rather than history and morality, it may be used by the Soul in the process of Initiation. Study any name, geographical or personal from the Hebrew. "Strong's Exhaustive Concordance of the Bible" traces even names in the New Testament back to a Hebrew word and thence to a root-word, though it must be remembered that Strong was a scholar, not a mystic, and he tends to justify the English of King James. But the whole of Nature is a beautiful illustration of Life, keep close to it. Consider well the egg-grub-chrysalis-butterfly drama. At each stage it knew what to do. So do you in your metamorphosis, in your heart, "know" the whole Plan of Creation. Your personal search is a result of the nearness of the goal, not its cause.



THE THREE MOTHERS
SEVEN DAUGHTERS
TWELVE SIMPLE
LETTERS



The diagram on the left shows an aspect of the Three Mother Letters, while that on the right shows a parallel symbolism using the Elemental Triangles and the Letters of the Name IHVH.

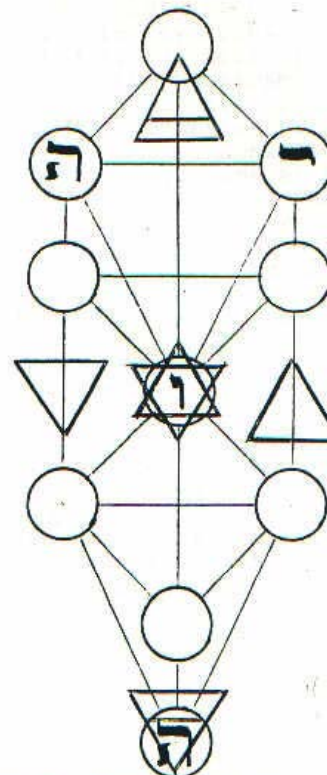
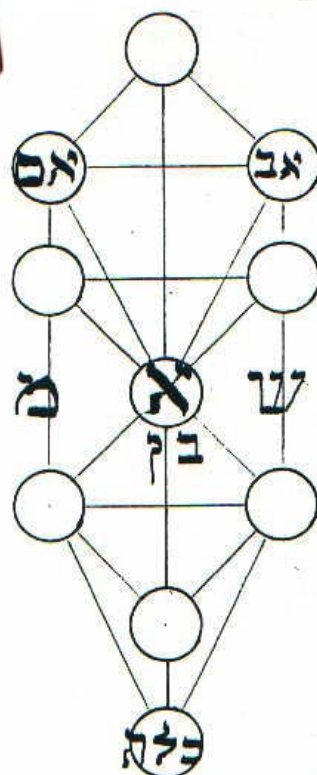
The right hand pillar of the Tree is that of the Father, Fire, YOD. The left hand pillar is that of the Mother, Water, MAIM. Between them is the "Noble Middle Way," that of the Son, Air, ALEPH. At the head of the Father pillar is AB, Father, on the left, AM, Mother, On the Middle Pillar is BN, the Son. At its foot lies KLH, the Bride, also called MLKH, the Queen in Hebrew, and the lowest, the 10th circle is called MLKVTH, Malkuth, the Kingdom. In Tarot, the four Court cards are allotted, the King to AB, the Queen to AM, the Knight to BN, and the Princess to MLKH. There is a great mystery to these, as in IHVH, a mystery which can be resolved by patient study.

First one should learn the Letters thoroughly, their form and their symbolism as summed up in the Key-words. Also their numerical values. Thus at the sight of any Letter all its associated ideas are simultaneously lit up in the subconscious mind. Unless this is done further work would be mere idle curiosity and ego fodder.

The Three Mother Letters are each ascribed to one of the 22 Paths of the Tree. The Seven Double Letters, (Daughters) appear on the Paths, but also on the "SEPHIROTH" (plural of SEPHERA) or circles. Thus their "Double" significance. But the Three Mothers refer to the whole Tree and are therefore called "Mothers". The right hand diagram shows FIRE on the right, WATER on the left, typified by the upward, active triangle and the downward, passive triangle. When these two "know" each other they beget the Son in the Hexagram of ThPhARTH, Tiphareth, Beauty, the central "Sephira" or circle, and it will be noted that if either triangle of the Hexagram moves in the direction it points, they become AIR and EARTH, the barred triangles at the top and bottom of the Middle Pillar.



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In the basic diagram of the Tree of Life, earth does not appear - neither does the Bride. The diagram **Tree of Life** takes the liberty of showing Malkuth, the tenth circle as divided into four, one of which is shown as Earth, actually a separate development. But here we show the Elemental Triangles as allotted to the four extremities of the Tree but synthesised in TIPHARETH as the Hexagram. This symbolism merits consideration rather than any dictum. All we give here is a pointer to the concept of the "Three Mother Letters".

The Seven Double Letters, or Daughters, are each allotted to a Planet in the old sevenfold system, still valid because we no longer project ourselves into the stars but treat them as internal. On page 27 a Planet is shown in the "sephiroth" (circles) numbered 3 to 9. Saturn is in Binah, the Great Mother, but is usually more readily considered in the "ephemeral" Sephera "DAATH", not usually drawn because it is actually non-existent but is a philosophic convenience, sited half way between KETHER(1) and TIPHARETH (6). This is because there is more to planetary symbolism than meets the eye. DAATH is written DALETH-AYIN-TAU. Translated as "knowledge". The reason being that "knowledge" as we know it is "ephemeral" as we discover in passing from the world of the Soul to the World of Spirit, at the point where DAATH is suggested. Only in passing through this phase can this be "understood" (BINAH = Understanding). No academic explanation will then be needed, nor need be given here. Really speaking the Seven Planets, or any septenary symbolism is of the Soul, not the Spirit as attributed to the Three Supernals, the first triad at the top of the Tree. Indeed only then can the Mother - Bride symbolism be known, which is why so little of the Bride is directly mentioned in scripture. Partly because of this is the Great Name IHVH never spoken. We refer to this merely to indicate the fact that the Three Mother Letters are really spiritual, while the Seven Daughters symbolise the Soul, that part of us active in these studies, so that the role of Saturn, while shown in BINAH, actually is the Sabbath of the six Sephiroth numbered 4 to 9. The value of VAU is 6, and the sixth Sephira is number six, with the Hexagram as its emblem, Saturn also appears as the last Path of the Tree, between YESOD, 9, and MALKUTH, 10. In Tarot, it is the Ultimate Triumphal Card, the UNIVERSE.

Here may be quoted the very mystical reference to MALKUTH, the tenth and last Sephira, from the SEPHER YETZIRAH or Book of Formation on which these studies are based. Note that MALKUTH is cut off from the Six Sephiroth of the Soul by "The Veil", but:-

|| "The Tenth Path is the Resplendent Intelligence, because it is exalted above every head, and sitteth on the throne of BINAH (the Intelligence spoken of in the Third Path). It illuminates the splendour of all the lights, and causes a supply of influence to emanate from the Prince of Countenances." (KETHER)

The word "Intelligence" may be suggested to imply 'active awareness' or 'Mode of consciousness' in the book quoted. We use the translation of Wm. Wynn Westcott, founder of the "Golden Dawn" Order, now inoperative. The passage is similar to "Thy Will be done in Earth as it is in Heaven", in intent. The beautiful essence of this quotation should never be defiled by words, it is the privilege of the Soul to illuminate the Mind. BINAH, Understanding, does this of Herself, states the quotation, by the Will of the Father, the Prince of Countenances. Unless the Soul is exercised by the Mysteries there is no spiritual progress. "The Letter Killeth, the Spirit giveth LIFE." No books can supplant the work of the soul. We need heart-knowing, not head knowledge, and TIPHARETH is the Heart chakra. If we were filled with all the book-knowledge in the world we would be as stuffed dummies. Dead. The motive to seek is of the soul, and we must work with her. A starting point and a little encouragement is all we need. The mysteries attune us to her language.

Continuing with the Planets in the Sephiroth, the word SPR, Sepher is a Root word with the mundane meaning "To mark, score, engrave", sometimes translated as "book" as in SEPHER YETZIRAH, and SEPHIRAH is from this root. Sometimes translated as the same as our word "sapphire" as a hard gem used to scratch or mark. It has a HEH at the end to indicate a feminine or receptive nature, The SEPHIROTH are passive, the Paths active, the Sephiroth can be seen, at this early stage as states or degrees of consciousness, as reservoirs from which the Paths flow actively. Thus KETHER is the Absolute, the One God, the Cause of Causes, timeless, changeless, pure BEING. From it arise CHOKMAH (Wisdom) and BINAH (Understanding), the DUAD as the basis of all activity, Referred to as AB (Father) and AM (Mother), The YOD-HEH of IHVH. Though changeless and eternal in themselves, these are the originators of multiplicity, motion. Thus is formed the Three Supernals, Kether, Chokmah and Binah forming the top triangle of the Tree. Yet this triangle covers two of the Four Worlds, ATZLVTH, ATZILUTH, the first World stands on its own, a mystery yet to be discovered by the aspirant and of which no more will be said. The Second World BRIH, BRIAH, contains the second and third aspects of the Diety. This is called the Archetypal World from which every activity of Life proceeds, containing with and Purpose. Every possible Form of Life, for each Form is the result of an activity. Below is the Third World, ITZIRH, YETZIRAH, FORMATION wherein the potentialities potentially held in BRIAH take on forms of activity. This is the realm of the Soul and of our particular study. By and from this Third World, the Fourth is brought into manifestation in ASHII, ASSIAH, the material Universe, with the Sephirah MLKVTH, MALKUTH. This is the realm of the Elements, of the personality, the set of conditioned reflexes we confuse with the word "I", from which the "I" must come to emerge as King, MLK, the root of the word MALKUTH, that he may rule as crowned with KETHER by the intent and activity of the TREE as a Whole. Thus is MALKUTH the objective of KETHER with the intermediate SEPHIROTH serving just this one purpose. Hence the quotation from the Sepher Yetziran above.

Now SATURN, the Planetary link between the Three Supernals and the Soul in ITZIRH (Yetziran) symbolises well the role of the Mother AM, in Binah, protective, restrictive, nourishing, but liable to be clung to too long. "Prison Bars or Nursery Walls" is one concept. If used as nursery walls, many, most, stay securely within the Mother aspect, safe, warm, well fed. Within the Womb. But the SON must be born, grow up, become independent, to know the Father and to inherit His Kingdom. Then Saturn becomes "prison bars", a sense of restriction, limitation. The old laws, rules of convention begin to chafe. "As above, so below", when the babe is ready for birth, it sends to the mother the hormones to begin labour, it decides to be born. So in personal life, when we are ready, we begin to seek liberation, room to grow up. We may resent the confines of convention. Now Saturn rules in the Path of TAU, symbolising the final liberation, spiritual adulthood, but it also rules CAPRICORN, the 26th. Path of AYIN, the stress of being born. Those not feeling ready tend to prevent this stage, to cling to the Mother, to move into another aspect of the Mother, tradition, laws, obedience, dependence.

The Mother represents all that we have inherited, the past, all of which is already built in to us and can be readily aroused. The reluctant turn to many old books, ancient traditions, to rely on what is taught, to follow or formulate philosophies that will justify them, protect them from being "wrong". The need to be "right" is strong.

Some of this is necessary. In the "Golden Dawn" system this was covered in the "Outer Order, referred to the Four Elemental Grades and the "Black Pillar of Binah," the left hand Pillar of the Tree formed by BINAH, GEBURAH & HOD, the "left hand Path", but this is followed by contact with the right hand Pillar, CHOKMAH, CHESED & NETZACH before seeking the Path of Equilibrium, the Noble Middle Way, YESOD, through the Path of SAMEKH, to TIPHARETH, the SON and the SUN.

Communication by the Soul with the personality and the conscious mind, still identified together, is by the subconscious mind, and now may begin a series of strong dreams using symbolism to express some need or impression as the medium. During active and purposeful meditation the channel is just beginning to open. The Soul uses symbolism, so do we, thus the common factors are growing and a two-way dialogue is established of which we are gradually become aware.

The ceremonies of the Golden Dawn are very accurately attuned to this reciprocal activity and helpful to each side of the veil, reflecting the inner life of the soul and Spirit to the conscious mind, full of hints to which the subconscious responds naturally, but the reasoning mind may be too full of preconceptions to recognise the meanings for some time. This is the most likely time for the student to go astray, to follow the "left hand Path" back to the Mother side of the Tree, to try to continue the "learning" process as practised at school or to try too hard to defend prejudice. To use the protective and habitual aspects of Saturn rather than risk freedom and its companion, responsibility, both essential for maturity. Discrimination and equilibrium are essential. The rational mind must be used to its limit and beyond, into intuition, but always practical and rational.

Next, in ChSD, Chesed, we find JUPITER, which appears again on the Path leading from Chesed down to NTzCh, Netzach, Victory. Jupiter, jovial, generous, powerful, benign has the same intent as the word ChSD, and by studying these Letters we get the sense of luxuriant growth, the Cornucopia, limitless abundance, "Mercy" in the old sense of Providence, something given. In Chesed we are very close to the Father, very much aware of Him and at the same time finding a fully mature relationship with the Mother, quite different from that we had as new-born babes, under Capricorn and AYIN. We no longer need her maternal instincts, but as mature Sons, respect and share Her labour. As MRI, the Great Salt sea, Bitterness, she is the source from which every tear is drawn, but She gives in love for the Father, sharing together the Joy than Man is born.

Jupiter is associated with KAPh, Receptivity, assimilation, and we have already seen the "pair of opposites" linked with KAPh.

GBVRH Geburah, severity, the fifth Sephirah is the home of MARS, and rightly on the Mother side. MARS also appears in the Path of PEH, the 27th. Path in the conflict between emotion and intellect, desire and will. We think in response to what we feel. There is much to contemplate here. The Fiery MARS gives rise to the Path of MAIM, WATER, and MARS rules SCORPIO, NUN, DEATH, and the generative system, male and female (the cause of much human strife) a Fiery Planet ruling a Watery Sign, plenty of steam here. Scorpio, NUN, the Destroyer, making way for new growth, regeneration. Study the Letter PEH, consider the old Planetary gods, their positive and their negative aspects, also the older versions of the Twelve Labours of Hercules where they are treated as folklore rather than the more current trend to treat them as pseudo history.

THPhARTh - TIPHARETH, the Sixth and Central Sephira is ruled by the SUN, Apollo, the Heart, BEAUTY, Light, Life. The SUN is referred to in the PATH of KESH in the section on the 22 Letters. The Christ, the SON aspect of the Trinity. AIR, the Hexagram, VAU, the number 6, there is plenty of stimulus to both mind and Soul herein. Consider the Hebrew "Let there be LIGHT," AVR. Look up these three Letters and roll them around in your mind. Speculate now - KNOW later. If the alphabet is well assimilated (KAPh), the subconscious will be ready to yield a rich harvest. We must KNOW as a parent knows the children, not as a schoolboy knows his tables or history, by rote. Feel the Livingness of the SUN in the Heart of the Universe and in Man. Know the Lovingness of the SON in Humanity as in the Infinite One.

We have here taken the Seven Double Letters, not in their alphabetical sequence but in order of their sequence in the Planetary attribution to the Sephiroth. Here we have the Sun, RESH, at the midpoint of the sevenfold series, the fourth as between two sets of three, thus the pivot or point of equilibrium of the Septenary which is typical of Tiphareth, on the middle of the middle Pillar. The next Planet is VENUS, related to DALETH, on the seventh circle, NTzCh, Netzach, Victory, while the letter Daleth links I-H, Chokmah and Binah, in the Supernal Triad. Being on the right hand Pillar, Venus is here associated with the Element of Fire, the active, creative Fire of the Father reflected in the right quarter of Malkuth as Intellect, Will. There appears to be a little reconciliation needed here to relate Venus to Fire, especially down the Watery Path of QOPH and PISCES. However it is necessary to work along with this and with the Letters NTzCh and the association will become acceptable. Venus rules in the 14th Path of DALETH and in Netzach. She also rules the Signs of TAURUS, VAU, and PISCES, QOPH.

Study of the Tree should include all such relationships on every Path. Note that there are 32 "Mysterious Paths of Wisdom" numbered on the Tree. There are 10 Sephiroth, $3 + 7$, The Paths as Letters also divide into 3 Mothers, 7 Daughters and 12 Simple = 22.

"Wisdom and Folly" are the pair of opposites assigned to NETZACH, VENUS. These apply more in the Path of DALETH than in the Sephira, where they imply that cleverness is folly, compared with the Wisdom of Chokmah and that Love brings Wisdom, coldly ignored by the Intellect reflected from Netzach to the Fire in Malkuth.

Actually, the TREE may be drawn as applying wholly to each of the Four Planes, and when regarded as in ASSIAH, the Fourth and lowest, then Netzach is seen as intellect, HOD to emotion, feeling, and thus these two represent the limit of evolution of humanity at the present. The Path of Mars connecting them reflects the conflict we see about us in terms of ideals, political strife, social dis-ease. We are trying to compensate for emotional discords using intellectual methods. Venus gets a bit lost here, but gains significance as the Tree is drawn on the higher Planes.

MERCURY in HOD refers to the Letter BETH, Life and Death being the pair of opposites. In HOD it refers to the quick, reflexive emotional responses as contrasted with the pensive, intellectual responses. Our emotional reflexes may look quite irrational, but often work out better than cold logic. Thus these two accentuate the "pairs of opposites" represented by the Two Pillars of Fire and Water, between which soars the "Pillar of Equilibrium". The Middle Pillar to which we aspire, turning neither to the left nor to the right but fully aware of their essential presence. BETH, "Interior Action", the conscious mind when fully alert and active determines our course.

The MOON in ISVD, Yesod, as in the Path of GIMEL carries the reflected Light, as a means of communication, (Camel, Canal,) between the SUN or SON of Tiphareth and the personality in Malkuth. Here it represents the wonderful subconscious mind, the Moon Goddess, as the subconscious reflects and records every moment of our lives, and even deeper, into the Race-conscious Mind, the dark recess in which is stored the whole history of our evolution. Our total inheritance up to the most important bit of it, the present moment. Thus each sacred symbol or archetype is reflected here, in Yesod and awakened by our active meditation. Passive "meditation" can easily result in the "Rapture of the Deep", when we may lose our Self in the deep, dark ocean of the Mother. Rapture of the Deep, experienced by divers who stay down too long seems a beautiful state, ordinary pebbles look full of beauty, everything feels just wonderful. Though he knows he is dying of nitrogen narcosis, the diver longs to stay down, wants never to leave this beautiful state. People who practise this form of passive meditation are similarly effected. Here is the very serious danger of using the methods of meditation given in many popular

books. The reader is told to take some symbol and visualise himself as doing certain things. He must remain totally passive. He must not make notes or try to recall or retain what passes "We can not make things happen . . ." he is told. Just let them happen.

Those who practise this method do indeed get pleasant, warm feelings. They may get to a stage where everything seems warm and cosy, a quiet ecstasy. They do indeed use the magic of Diana. They would be better off taking morphine. They become just as addicted, just as dependent. They tend to avoid the Sun, read pleasurable books, romances on the mystic way. They may well show you little treasures they have found, clever tricks they have learned and call 'magic'. But they will lack vigour, assertiveness, self-assurance. they are quite childish in many ways yet want to impress you with their 'cleverness'. They may even lose their 'selves' to the extent that they must be taken care of, looked after. Rapture of the Deep, Nitrogen Narcosis, lack of AIR, ALEPH, The Middle Pillar results in the practise of passive meditation.. Fortunately few persist long enough to experience serious harm

YESOD - the MOON: GIMEL. Here again we are dealing with the astrological and mythological concept of the MOON rather than its role on the 13th Path as shown on the ~~Tree of Life~~ but its duality as a "double" Letter remains especially true in this sephirah. The MOON rules WATER, subconsciousness, the oldest part of us, but is on the Pillar of AIR, the Middle Pillar. As such it refers to MIND, a very nebulous thing to define except in negatives and we are trying to be positive. MIND is spoken of in many ways. "Its all in the mind", quite, but in which aspect? Here our symbolism is valid, for the MOON is constantly changing and is reflective, not generative of Light. At this stage we should say that everything we comprehend or perceive with the conscious mind is a reflection, and as such, upside down and back to front, but this is the way we see and what we have to deal with in all sincerity. We speak of super-conscious, conscious, sub-conscious and unconscious mind, plus the reasoning mind. Resolution of these concepts is the work of the aspirant. Stacks of books have been written on this matter and we do not propose to become just another voice in this Babel. How, on what basis, do we "make up our minds" about things? Do we get drowned in the babel of opinions written by "experts" Or can we just go on as normal, healthy people do. Just accept that we have a mind and use it the best way we can? Until men left foot-prints on it, the Moon was the very epitome of mystery. What it symbolised remains despite the profaning of her sanctuary. We suggest you consider and keep revising your views on this matter. What part do Intellect and Emotion, Netzach and Hod play in working things out? What is the role of MARS in the Path of PEH? How are we influenced by the contents of the sub-conscious, our conditioning, beliefs, convenience used in colouring our spiritual aspirations and practices? How far differentiated is "my" sub-conscious mind from the racial subconscious, the evolutionary drive of the Great Mother or the cosmic dynamics of the Father? Are we totally isolated from the Universe in matters of the mind? Where do we fit in?

No matter what opinions or bias we bring to bear, nothing can alter or effect Reality, can it? So what do our opinions matter? Yet the urge to push on remains within us. We have the need and the courage and the ability to do it, so let's go on. YESOD is indeed a dark and mysterious sphere, yet it does shed a little reflected Light on our Path; It also the realm of illusion, romance, fantasy. Let us tread carefully but firmly, positively evaluating each step. One day we will travel by Sun light. "The Light shineth in the Darkness yet the Darkness comprehendeth it not." Enough Light for now.

From this sphere of Mind, you formed your body, given the right conditions. Two cells first had to unite. One, from the side of Binah, the Great Mother, full of all the necessities of human life,

yet inert, passive, epitomising all the Sephiroth, for thus they are in themselves. The passive potentialities of the Tree, therefore referred to the Queens in Tarot and by the symbol of "the Lightning Flash" or "Flaming Sword" in the terms of the "Golden Dawn" work. Then came the active male principle, eagerly thrusting into, releasing, all the potentialities of the feminine form, imparting his tremendous vitality, typified by the Letter YOD from Chokmah and the Eternal and Changeless Supernal Triad, and by the 22 Letters on the Paths of the Tree and symbolised by the "Serpent of Wisdom" (Chokmah) in the Golden Dawn work. This Serpent is represented as having his tail starting in the final Path of TAU and winding his way up the Tree to the Path of ALEPH, touching each Path in sequence, once only, passing under any Path except the one next in turn until it reaches ALEPH, Thus he is "Ath" "ALEPH-TAU". The Paths are referred to the Kings in Tarot.

So we see YESOD, the Foundation, as the receptacle of all the states or degrees of awareness above it. Not something to be played with lightly. One thing it lacks is positive, purposeful activity. It is the "Great Dreamtime" of Australia's aborigines. Unless handled properly, it is a morass in which untrained people may drown. It is born into Malkuth to find positive, active, purposeful form. Certain practical work is given to well balanced people in working with this sphere, but it can only be given under close supervision because we all react quite individually in doing this work.

Thus we have dealt with the Seven Double Letters in terms of the Planetary allocation of the Sephiroth. We now come to Malkuth, the realm of the 12 Simple Letters, the Zodiac, the Elements, the personality. We have mentioned the Ego, but assigned it no place on the Tree, for, like "DAATH", it is ephemeral. But as Malkuth is "The Kingdom" we must postulate the role of the King.

In touching on Malkuth, we must consider the Paths leading to it, from the Pillar of Fire, YOD, Chokmah, comes the Path of QOPH, from the Pillar of Water, MAIM, HEH, BINAH comes the Path of SHIN. Between these two contraries stands the Path of TAU, AIR, the Middle Pillar. Now the upper six Sephiroth form a circle, with a cross pendent from TIPHARETH formed by the lower FOUR sephiroth.

Considering the Four Quarters of Malkuth, they reflect the circles numbered 7, 8, 9, 10 - the limit of evolution of common Man, with NTzCh, Netzach, representing the intellect and Fire. In this sense, the Ego appears to reign in TPhARTh, Tiphareth. We give one clue. Or another enigma? In Tiphareth are the three archetypal images, or impressions used by the Soul to link the Supernals with the personality, the type of dreams used as hints. These are:-

A KING, A BABE, A SLAIN GOD.

Like the Ego, ephemeral in concept, but enough.

Now in his enthusiastic use of his newly formed intellect, man must take another step. "The Mind is the Slayer of the Real, Let the Slayer slay the Slayer". Having, over thousands of years, finally matured in NTzCh, Netzach, VICTORY, we are not truly content with our victory, yet we tend either to force an entry into the Kingdom of Heaven or to revert to the Mother in HOD, Splendour, misused as self-aggrandisement, while between these two rages the lurid Path of MARS. There is much strife and conflict here. Yet in Netzach glows the sign of VENUS, goddess of Love, who had, in mythology, a secret affair with the warlike MARS. Ponder well. Give the subtle MERCURY a little play, mediate between these factors - actively. Air is an active Element, ascribed to the Middle Pillar and in qabbalah. AIR is as the tongue of a balance, mediating between the two contraries, of Fire and Water, SHIN & MAIM, the two side pillars. Intuition is the next step, AIR, and the fickle Mercury is an airy god, but fun. We can learn to love the mobile Sylphs of Air, to enjoy them, have fun with them, but not rely on them too much.

Sylphs are the spirits of Air, the upmost Element in Malkuth, if we can't believe in fairies, at least we can have fun playing with the funny little ideas that waft through our minds without being "carried away by the fairies." Profundity is no fun. Too Earthy.

This is the Airy, delightful quarter of Malkuth, the "Kingdom". Where is the King?

Side by side, in apparent opposition are the Fiery and the Watery quarters, they are, at all levels, the ovum and the sperm as we have just seen, but the one must be animated by the other. The interplay between the Two Pillars is reflected in the personal life. Fire in Water produces Air, SHIN-MAIM-ALEPH, the Three Mothers. "Water is silent, Fire is sibilant, and Air is as the tongue of a balance, mediating between these two contraries" says the "Zepher Yetzirah", previously quoted. What we feel, we think about, and the Mind sits in judgement over the outcome of this interplay. But unless the issue bears fruit, is put into effect, we have gained nothing. This is the Earthy quarter of Malkuth. To put into effect needs Earth, substance. Thus the pyramids. Unless someone got busy on the material plane, they would still be airy dreams. Souls yearning for bodies. But first, someone had to conceive the dream.

In Atziluth is the Spirit, the ONE, in Briah are the archetypes, in Yetzirah the formative agencies, the Seven Double Letters, in Assiah, the sphere of the Zodiac, is Malkuth, containing the Four Elements, the condensation of the Four Triplicities of the Zodiac, the final Incarnation sought by Kether, the Consumation. The "Fruit" of the Tree of Life.

This looks a bit dogmatic. But recall the Path of Ayin. Things are not what they seem. We do not intend to teach, just to drop a few hints. There is much more to Malkuth than what meets the eye. Here also reigns MLKH or KLH, the Bride of the Apocalypse, The woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of TWELVE stars - and this in the twelfth chapter of Revelation. The Tarot Trump of TAU, when properly used, should shed light on the role of MALKUTH. It should draw attention to the numbers THREE and FOUR in various combinations, the Triad manifesting in the Tetrad. Look for all the possible combinations based on the evidence of these numbers, but consider their relatedness and their relevance rather than going to extremes of mathematics and numerology. There is no point in complication or intricacy, the exercise can work without them. IHVH is a superb example, sublime in its simplicity and its profundity. In the Four corners of the Tarot Trump of TAU, numbered 21, stand the symbols of the LION, the EAGLE, the MAN and the Bull, I-H-V-H. They stand as beyond Time and Space. There is then the Circle of the Zodiac, Manifestation in matter, time and space. Within the twelve Signs is the Heptagram, the Sevenfold symbol of the Soul. It flashes about the Three Pillars symbolised as two double-ended wands, one on either side of the central figure, wearing no garment, though sex is not clear, for it is the Heavenly Androgyne, showing the mystical marriage of the SON and the BRIDE, "They twain shall be of ONE flesh". In these notes we use male and female, not of people, but of their conception, Sperm and Ovum. In this Trump, they have merged. Men and women share the same body but are biased one way or the other, remaining "One flesh".

Many Tarot packs are the result of medieval artistic license devoid of mystical insight as they became the playthings of the royal courts, with artists vying for decorative effects, until the "Bride" or princess vanished, the Twenty-Two Trumps, or Triumphs were reduced to the "Joker", the "FOOL" of the original pack. From the little they knew, some courtiers added touches of their pet philosophies, deleting some bits they could not value. Of recent times a fresh craze for quasi medieval art is producing yet more distorted and elaborate drawings. Thus they lost their archetypal virtue, for they were devised as the language of the soul as

received in YETZIRAH from BRIAH in its urge to enter MALKUTH, there to be made manifest through Humanity in EARTH, to the Glory of the Ineffable Name.

This is really the whole point of meditation. The TREE OF LIFE is a glyph of Eternal Life AS IT IS. Not as it should be or may be or was, as it IS, once we stop telling it what it ought to be in terms of our conditioning.

Now look again at the lowest circle, Malkuth. It has one central point, which is its point of equilibrium where all the Elements are equally balanced. Symbolically we started there, but in the normal course have been carried "off-centre" by the influences playing on us. Yet each feels "normal", in his own way. As the "sphere of the zodiac", we see ourselves as nearest to one of the 12 Signs. But in the middle of the apparent zodiac is the SUN of Tiphareth. By no act of personal will can we deliberately move to the centre, but by relaxing our critical tendencies and meditating on the whole symbolism of the Tree we relax enough to be drawn almost imperceptibly towards the Centre. We need not strive for anything because the direction of our strife would depend again on our conditioned opinions. But appreciating what IS we come to love it, to allow it to surface gently in our minds. IT does the work, when we stop telling IT what "ought to be".

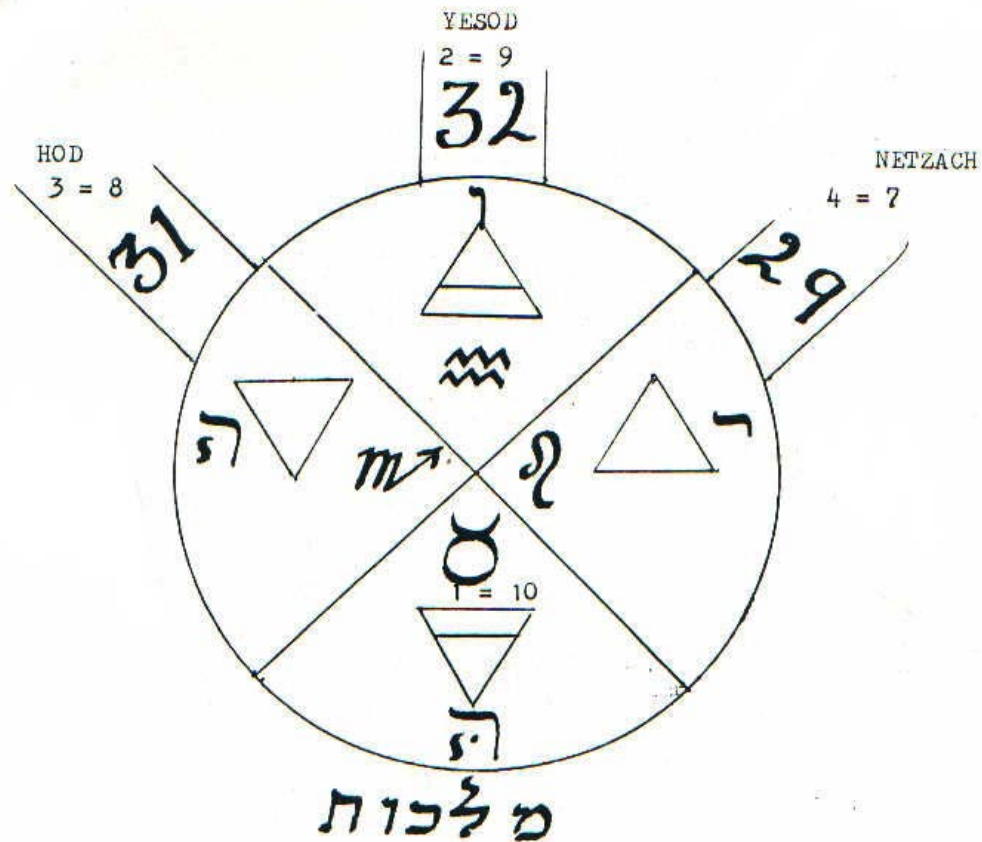
While using the hints given here, we may study elementary astrology, just to get us used to the symbolism. Alan Leo wrote several books on astrology, the most elementary is the best. At least he is conservative, whereas most writers tend to get enthusiastic on pet ideas. There is no need to learn all the technicalities of setting up a horoscope, but use random figures without reading the interpretation given with it. The fact that you are working with, correlating, Signs, Planets and Elements is enough, though the technically minded may wish to go further, which is fair enough, but we do not want to give the impression that this work is complicated. It is not. We must use all our faculties to the full but never strain. Here again the emphasis is on balance, equilibrium, poise, (see the sections on "CHETH" and "LAMED").

Study, or just look at, the Tree as a whole. Get to know first the Sephiroth, as numbered 1 - 10, then the Paths as numbered 11 - 32, then the Letters, then the Signs attributed to each Path. Then combine the "Key-words" of the alphabet with the "Key-words" of the Elements, Planets and Signs so that either or both may be used in considering the Tree. Work at the symbolism of the two outer Pillars, then at the Pillar of Equilibrium in the centre. Always keeping in mind the THREE and the FOURTH.

How many horizontal Paths are there? Where? How many vertical Paths? Where? How many radial Paths? Draw your own Tree frequently noting different points. Draw just the Seven Planetary Paths, in Yellow. Consider them with the Letters. Add the Elemental Paths, APLEH, MAIN, SHIN, say in green, consider again. A point to note is that the Elements referred to the Three Mother Letters are at a very different level from the Four Elements they reflect in Malkuth, even as the final HEH of IHVH must have a different aspect from the Trinity, IHV. Consider this point.

When all these points are easily recalled, turn to page 42 and consider the diagram of what we see on our side of the Veil. The Supreme Creative Act pours down into Malkuth and returns to Kether "After a certain Great Transformation" of which we are part, but until we reflect the Whole in ASSIAH and in MALKUTH, we comprehend not the Light that shineth in the Darkness. What we see in this diagram does indeed comprehend and truly reflect the ALL, requiring our awareness of the Cosmic Process as active participants, as the creatures of the Cause of Causes.

Read again the quote on **previous** from the "Sepher Yetzirah"



THE FOUR ELEMENTS IN MALKUTH

Note that this is the only place where EARTH appears on the Tree of Life. Each quarter links to a Sephirah of that Element, and YOD, Fire in Chokmah remains to the right, while HE, Water of Binah appears on the left, AIR remains constant through KETHER, TIPHARETH, YESOD To MALKUTH, Thus do the Three Supernals act in Malkuth to produce the FOURTH, and Malkuth is the Completion of the Great work. study the Yetziratic Text on the 10th Path



Where Atua Temple Order