


RANDOM HOUSE  BOOKS



The Complete Guide To The Kabbalah

Will Parfitt

CONTENTS

Cover

About the Author

Also by Will Parfitt

Title Page

Preface

PART I: FOUNDATIONS

Chapter 1 *An Introduction to the Kabbalah*

The Kabbalah as a method of personal and spiritual development.

Chapter 2 *The Design of the Tree of Life*

The Tree of Life from first principles, and basic techniques for connecting with the system.

PART II: THE PERSONALITY AND THE TREE OF LIFE

Chapter 3 *Malkuth: The Body, the World and the Tree*

The ascent up the Tree of Life begins, making clear, practical connection to the sphere of the body and the world.

Chapter 4 *Yesod: The Power of the Past*

The workings of the sphere of life energy; the relevance of the past.

Chapter 5 *Hod: The Centre of the Mind*

A combination of theory and practice introduces the concepts and experiences associated with the sphere of

thinking and science.

Chapter 6 *Netzach: the Centre of Feelings*

Contacts and connections with the sphere of feeling and nature.

PART III: SOUL, SPIRIT AND THE TREE OF LIFE

Chapter 7 *Tiphareth: The Heart Centre*

The experience of Tiphareth, the central pivot of the Tree of Life.

Chapter 8 *At the Centre of All*

The importance of Tiphareth to the whole Tree.

Chapter 9 *Chesed and Geburah: The Centres of Love and Will*

Introducing the Archetypes of Love and Will.

Chapter 10 *Daath: The Sphere Without a Number*

Deeper connections with the whole Tree; a new conceptual and experiential knowledge of existence.

Chapter 11 *The Supernal Triad*

The ascent up the Tree of Life is concluded and the whole Tree revealed.

PART IV: THE MAGICKAL AND MYSTICAL KABBALAH

Chapter 12 *The Mystic and the Magician*

Magickal and mystical approaches to the Kabbalah.

Chapter 13 *The Tarot and the Kabbalah*

Connections between the Kabbalah and the Tarot; the principles of divination.

Chapter 14 *Ritual and the Kabbalah*

The meaning and use of ritual as a tool for harmonious growth.

PART V: PRACTICAL APPLICATIONS OF THE KABBALAH

Chapter 15 *The Psychospiritual Kabbalah*

Psychological applications of the Kabbalistic system.

Chapter 16 *The Kabbalah in Everyday Life*

Ways in which an understanding of the Kabbalah can be applied to different areas of life.

Appendices

- 1 The Starting Procedure (how to use the exercises in this book)
- 2 Keeping a Journal
- 3 Standard Symbols
- 4 Correspondence Tables
- 5 The Body and the Tree of Life

Further Reading

Distance Education and Group Courses

Indices

1. Index of Diagrams
2. Index of Exercises
3. General Index

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Will has extensive experience of working with psychospiritual development, and travels internationally to run courses on a variety of subjects, including both the Kabbalah and Psychosynthesis, in which he completed training in 1981. He lives in Glastonbury where he offers coaching, mentoring and professional supervision.

Also by Will Parfitt:

The Elements of the Qabalah
The Elements of Psychosynthesis
Walking Through Walls

THE COMPLETE GUIDE TO THE KABBALAH

HOW TO APPLY THE ANCIENT MYSTERIES
OF THE KABBALAH TO YOUR EVERYDAY LIFE



WILL PARFITT



RIDER

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PREFACE

The Tree of Life features as a potent symbol in the myths of many different cultures. The relationship between humans and trees stretches back to the earliest history of humankind. Trees have been our protectors, our homes, our foodstuff, they have sustained us, they give us pleasure and occasionally pain. Trees are important to us in our modern world for many reasons, not least because of the oxygen they give and the carbon dioxide they remove from the air we breathe. Trees have always been and still are of prime importance to all life forms.

Trees figure in our myths, legends and cultures sometimes individually, sometimes in groups as copses, and sometimes as whole woods or forests. Trees often represent basic values such as life itself, growth, health, fertility, wisdom and strength. On the darker side, their shadowy nature sometimes leads them in myth to entrap and even destroy humans. There are also idiosyncratic trees that have particular power such as large ancient oak or yew trees with whom we may have an individual as well as a collective relationship. Trees carry weight in the human psyche; they are powerful and sometimes fearful, particularly when we treat them badly. It is of prime importance in our modern world that we acknowledge and treat trees for what they are, living sentient beings of another order.

In many traditions, a special 'world tree' stands in some central place in the universe and is associated with the origin of all life. The Tree of Life in the Judaeo-Christian Bible is such a tree and is perhaps one of the earliest

appearances of our modern Kabbalistic Tree of Life. As in many tree myths, this Tree connects everyday life with both spirit and the visible world (what is 'above') and shadow and the underworld (the roots, what is 'below' or hidden). As with a real tree, the trunk is then a potent symbol of what links together the different worlds. Such is also true of, for instance, Yggdrassil, the world tree of North European mythology which is divided into realms of gods, giants, humans and the dead. This is also the case with the Kabbalistic Tree of Life with its division into four worlds representing different aspects of the make-up of not only human life but all life forms.

In the Hebrew myth, the first humans, despite a warning against doing so, eat of the fruit of the Tree. Whilst apparently a negative act – they are thrown out of the garden of Eden – it also leads them, in the words of their Creator, to 'become like us', that is, sentient beings with their own free will. In some Christian traditions, Jesus is described as the Tree of Life and in the Book of Revelations it says this Tree of Life will grow again at the time of the New Jerusalem. Central to Rosicrucian mythology is the belief that when the cross of human suffering is planted in the ground it takes root like a tree and starts to blossom with beautiful flowers.

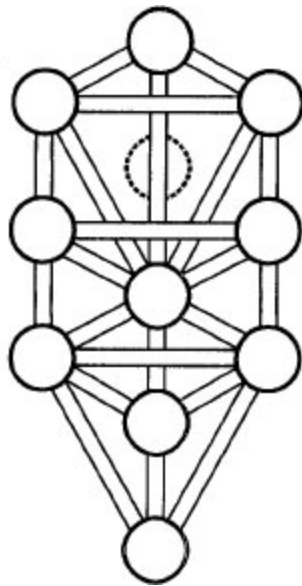
The Kabbalistic tradition offers the same world view, that through coming to earth, with its attendant difficulties and suffering, we are offered the opportunity for redemption. Unlike some traditions, however, Kabbalists believe this redemption may be achieved through the pleasures of earth as much as through the difficulties. Indeed, Kabbalistic mythology suggests that actually coming to earth is the goal in itself and the most difficult thing to attain. To truly 'be here now' is of course the aim of most Eastern spiritual systems, too.

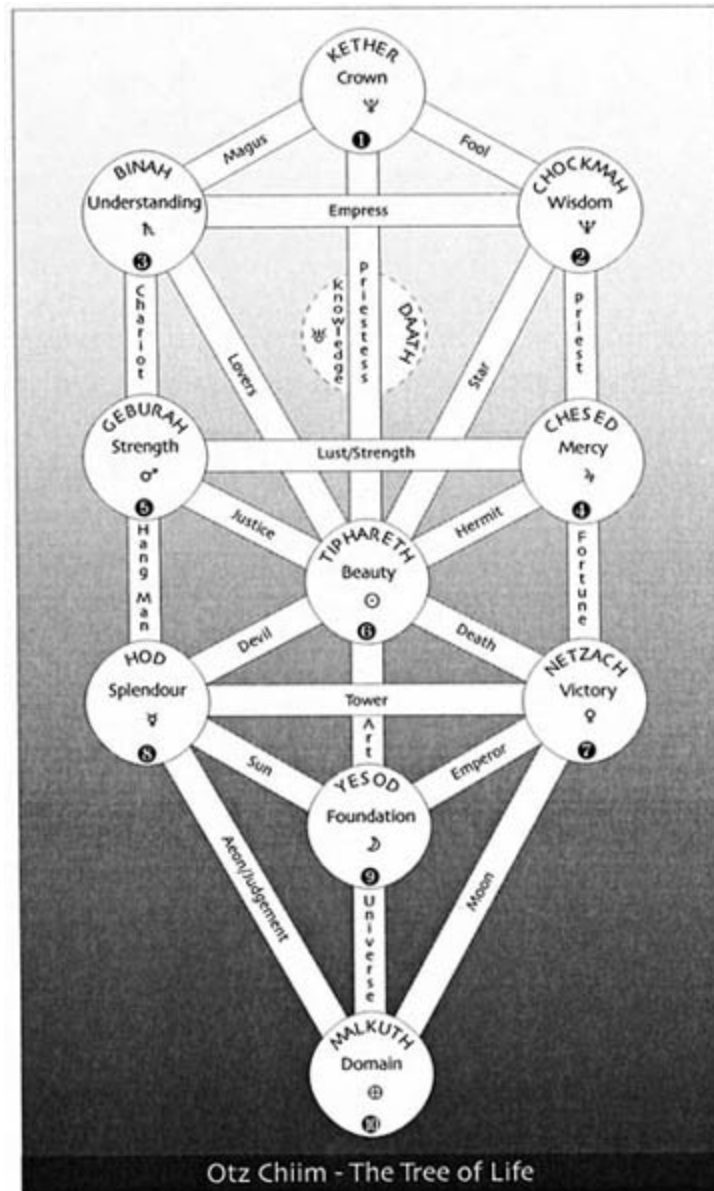
When we look at a basic tree, we see it has many branches and leaves originating from a single trunk, strongly suggesting the development of diversity from unity. This is the origin and template for the evolutionary tree of which we are all part, and for individual family trees. The way a tree comes out from the ground as a single shoot and grows with great diversity and complexity is a potent symbol for the creative growth process both on a personal and collective level. If our life task is to really be here now, to fully 'come to earth', it is interesting to note that the word 'matter' (the very stuff of life) is etymologically linked with the trunk of a tree. The word matter is also linked with the Latin word 'mother'. The Kabbalistic Tree of Life is sometimes drawn as a female symbol (♀) symbolically showing the link between the Tree and the source of energy from whence we all emerge.

This completely revised and updated version of an earlier book of mine (*The New Living Qabalah*) is intended to offer an easy and yet powerful way to connect with the Kabbalistic Tree of Life and to learn how to use its mysteries and revelations in your everyday life. We will study the leaves, branches, roots, all the parts of the Tree of Life, always grounding our work back to the core, the trunk of the tree, represented for us humans by our bodies, our psyches, the world we live in, and the continually evolving relationship between what we experience inside us and what is happening outside us. May your work with the Tree of Life bring you fully to earth, at peace with yourself and with the myriad of other life forms in our ever evolving universe.

PART I

FOUNDATIONS





CHAPTER 1

AN INTRODUCTION TO THE KABBALAH



Why would anyone want to study and practise something as apparently obscure and strange as the Kabbalah? What possible relevance could it have to today? In fact, there are so many uses for the Kabbalah we can never tire of its company, whatever we are doing. One way we can choose to use it is to make connections between *all* the different aspects of our lives – all the different events, experiences, ideas, images and relationships we encounter. These connections, called correspondences in the Kabbalah, help us to make sense of life and to live it to the full.

We all like to have mystery in our lives, things to unravel and explore, things that bring flashes of ‘aha’ when we discover their secrets. Using the Kabbalah offers plenty of such opportunities. Through the correspondences, we can come to understand symbols, myths and dreams, not only of our own psyche but also of other people. We come to know ourselves, and can know and respect others for their similarities to us and their differences.

At the heart of the Western Mystery Tradition, the Kabbalah is a way of personal development and self-realization based on a map of consciousness called the Tree of Life. The Tree of Life can be used to express self-

realization through a vision of love and harmony. This vision is exciting to live with, to express and experience in our lives. It can bring a sense of purpose and meaning to those aspects of our lives where previously we felt disconnected or lost.

The Kabbalah is particularly relevant to our modern world because it emphasizes that our ordinary, daily lives are an expression of our spirituality. Including both the light and shadow aspects of the psyche, the Kabbalah offers us a detailed, coherent world view, both of the nature of human existence and the relationship between ourselves, other beings, and our world.

The Kabbalah is very clearly not a path of transcendence. It is not about saying: 'Hey, I don't like it here, there is something wrong with this planet, I'm going to do everything I can to shoot off somewhere else; let me tune in and go to the higher spheres.' What the Kabbalah says is: 'If you want to do that, fine, but then bring that energy back to earth to ground it. Find some way to make your connections manifest on the planet, otherwise there is no point in being here.'

The Kabbalah is definitely *a path with a heart*. Central to the Kabbalah is a diagram or map called the Tree of Life. The purpose of this map is to help us sort out different aspects of our psyches, and more clearly be able to work with heart energy rather than just with intellectual knowledge. We have minds, feelings and bodies so we can be incarnated here on the planet earth to do our work, whatever that might be. What the Kabbalah says is if we just tease thoughts, feelings and sensations apart a little bit and start looking at what each of them means in relationship to our whole being, then it is easier to start finding out what the energy is behind them – and identify what's really moving us. For instance, I might want to be hugged. I believe that is all I want. Stepping behind that, I can ask myself: 'What do I *really* need?' Then moving back

a step further, I can ask: 'What's trying to come through, what's trying to emerge in this?'

The Kabbalah, as a path with a heart, says that basically it is always love that is trying to emerge. That's not to deny the importance of power, or all the other qualities and aspects of our lives, but when we move to our hearts and really ask ourselves what it is we are here for, in one way or another we find it is something to do with the expression of love. When we stay connected to love we realize the inherent harmony throughout the whole of creation. This harmony, which includes all differences, including those that without it lead to abuse and war, is the most profound expression of love.

We might expect such vision, insight and understanding would be the result of something complicated, a system inevitably difficult to pick up and utilize. In truth, what Kabbalah represents is easy to learn, and continues to develop and change as we develop and change in our lives. The Kabbalah is of value to everyone travelling the path of personal and spiritual development, whichever their preferred way.

Using the Kabbalah, we learn how to experience and express all the different energies in our bodies. We can come to a greater understanding of the relationship within ourselves between physical, emotional, mental and spiritual energies, making whole our fragmentation. We learn to act from the heart and become more able to heal ourselves, other people and our relationship with the environment. We can grow and learn to connect with our own unique purpose for incarnation.

WHAT IS THE KABBALAH?

Its doctrines have spiritual contemplation, pure inspiration, or 'intellectual intuition' as their point of departure and not the autocratic activity of reason.

LEO SCHAYA

ה ל ב ק
H L B Q

The Kabbalah is the foundation stone of the Western Esoteric Tradition as, for example, the Yoga Sutras, the Upanishads, the Bhagavad Gita and other cryptic and holy works are the foundations of the Eastern Tradition. The Kabbalah is a great body of theoretical and practical philosophy and psychology interwoven into the religious texts of the Jews, and in a vast complex of alchemical, astrological, occult, Rosicrucian and Masonic symbolism, including the Tarot. It has been called *The Mysticism of the West*. When it comes to the documentation of these practical esoteric teachings, the West compares badly with the East because of the oral origin and tradition of the teachings, their persecution through the Middle Ages, and the general disinterest of the modern world.

There are different theories about the origins of the Kabbalah, but no one really knows. Some writers say that there were two or three inspired people just after the time of Jesus Christ who received the basic design, concept and idea of the Tree of Life from God. Perhaps it was invented by Jewish mystics in the early Middle Ages. Another theory says that an angel came and secretly shared the Kabbalah with Adam and Eve when they were being kicked out of the garden of Eden. This angel thought it was something we humans wouldn't be able to live without. Another version puts the origins of Kabbalah with the Egyptians, 'borrowed' by the Jews when they came out of exile with Moses and Aaron. Personally I like this idea - that the Kabbalah comes from the ancient Egyptians. Ultimately you can choose the myth which serves you best in giving the Kabbalah meaning and value in your life

There are many different ways to describe the Kabbalah. In one sense we each carry our own individual Kabbalah within us, so there are as many Kabbalahs as there are individual people. Yet, just as we all have some experiences in common, so aspects of each individual Kabbalah are common – perhaps some are universal. There are particular historical ‘group Kabbalahs’, such as the Jewish and Greek ones, but the ‘universality’ of these is often based upon common belief rather than experience.

True awareness springs from direct experience. The truly universal and *living* Kabbalah is based upon individual and shared experience. The Tree of Life is a living ‘entity’ through which we may communicate our individual experiences to others, and through which we may share in the experience of others. The uses of the Kabbalah from the innermost, spiritual levels to the most earthly matters are elucidated in a practical way in this book.

As you read these words, be aware that you have made a commitment *to yourself* to learn about the Kabbalah and the Tree of Life. It is *your* choice. You are embarking upon a study of wisdom and understanding whose richness is unbounded. The benefits of the practical Kabbalah will unfold as you delve deeper into the Mysteries. Everything you gain from studying the Kabbalah is directly proportional to the amount of energy you are willing to put into it. The key to success is a familiarity with the system which is only gained through regular practice.

THE PRACTICE OF KABBALAH

Nothing can replace the experience of the Kabbalah in its practical applications. To appreciate this fully, all aspects of the student’s being must be involved, not just the intellect. The Kabbalah is relevant to the modern world, both for the growth and development of the individual, and for the

growth and development of group and planetary consciousness.

The Hebrew word *Kabbalah* means both to 'receive' and to 'reveal'. This gives us our first insight into the Kabbalah. It is a way of *revelation* (of the 'meaning' of the universe) and at the same time the means of *reception* of its own wisdom. This statement is no paradox when we apply the occult maxim 'as above, so below' to it; for the Kabbalah, the 'revealer' and the 'receiver' are (at least potentially) one and the same.

The Kabbalah is normally classified into five parts:

1. The *Oral* Kabbalah; aspects of the Kabbalah that are received orally, either from a teacher of some kind, from another traveller on the magickal path, from chance remarks made by fellow humans, or from within oneself.
2. The *Written* Kabbalah; this traditionally aims to describe the nature and essential structure of the universe and its destiny. The written Kabbalah also includes all books written from a Kabbalistic viewpoint, whether intentionally on the Kabbalah or not.
3. The *Literal* Kabbalah; this 'section' of the Kabbalah is concerned with the information contained in Kabbalistic teachings, particularly those found in the Bible. It includes Gematria – the science and art of number and letter manipulation, and all forms of evocative reading of 'holy' books using appropriate Kabbalistic codes and correspondences.
4. The *Symbolic* Kabbalah; concerned with understanding, connecting to one's own experience of, and using symbols. It is based primarily upon the Tree of Life diagram.
5. The *Practical* Kabbalah; the utilization of all the various aspects of the Kabbalah to cause change to occur (personally, interpersonally and transpersonally).

This book is a combination of the *Practical* and *Symbolic* Kabbalah through the method of the *Written* Kabbalah, using the *Oral* and *Literal* approaches as appropriate.

The Kabbalah may be seen in many different ways, for its uses are as diverse and wide as the extent of human imagination. The following definitions are by no means exhaustive – the Kabbalah is many other things too. Do not worry if you don't understand any or all of these descriptions. Re-read them later and their meaning will be clearer.

The Kabbalah is:

- a map of physical, etheric, astral and other levels of awareness,
- a way to correlate inner and outer experiences and to express them to oneself and others,
- a way to relate and communicate,
- a way to connect inner awareness to outer awareness, thus creating an active and creative bridge between the two, which expands consciousness,
- a way of relating to the processes of people who are apparently diverse – it is beyond the constraints of religion, or cultural or individual peculiarities of expression,
- a way of formulating ideas with more clarity, and finding simple expression for complex thoughts,
- a way of relating to symbols whose meaning has become obscure, forgotten or misunderstood, by establishing a connection between the essence of forms, sounds, colours, simple ideas, etc. and their spiritual, intellectual, emotional and physical equivalents,
- a way of testing the 'truth' of correspondences and ideas through comparing them with what you already know and understand,

- a means for communication with extra-dimensional entities, transmundane energies or intelligences.

THE NATURE OF THIS STUDY

The following suggestions are practical guidelines for approaching Kabbalistic work and they are not meant as rigid rules. If you prefer to use this book in any other way, or discover a totally different approach to the exercises, then all well and good. Initially, however, I would suggest you follow these guidelines and see how you get on with them:

1. Work through the book from front to back. If you wish to go back to something or study it again in a different sequence you can do that later. For the present, accept that the order of presentation is intentional.
2. Try to read as slowly and carefully as possible – each section, each paragraph, each sentence, even each word! That is a tall order, but the more attention you give to the text, the more your understanding will increase.
3. Copy out in a notebook or your journal (see [Appendix 2](#)) anything you find particularly interesting or relevant, or alternatively underline it in the book.
4. If you find any part of the text uninteresting, stop and ask yourself: Why do I find this difficult? What is stopping me from taking in this material? If you cannot overcome your resistance to a particular piece, mark it and proceed. You can always return to it later.
5. Do not try to take in too much at once. Read or practise as little or as much as you feel comfortable with, then take a break of at least ten minutes before continuing.
6. If you don't feel like doing any exercise then *don't*. You can always try again another time. If you meet continued resistance to one particular exercise or set of

exercises, try to be aware of how you experience the resistance, rather than trying to force yourself through it.

7. Above all – have fun! Serious study is not only enriched but also improved by laughter, excitement and interest.

As you become really involved in studying this book, a two-way flow is created between you and the text. Be aware of any sensations, feelings, thoughts, insights and resistances that emerge, particularly when doing exercises. If you find yourself flagging, recall your primary *intention* to understand the Kabbalah, and use this energy to carry you through.

The following exercise helps you to contact and formulate your intention with regard to the Kabbalah. Write the results of this exercise in your notebook or diary.

the intention exercise

Follow the usual starting procedure. You will find this statement at the beginning of most of the exercises in this book. Before continuing, look up Appendix 1 on the starting procedure and make yourself familiar with the processes described. When you are ready, return to the exercise.

Behind all conscious reasons is an ‘inner’, ‘higher’ or ‘deeper’ purpose.

Allow an image or symbol to emerge in your consciousness that represents your *purpose* for wanting to connect with the Kabbalah.

Don’t force it, simply close your eyes and wait for the image to appear.

When you have your image, open your eyes and draw a representation of it. This will help bring the

image to life, and act as a reminder of it. (It does not have to be a great piece of art.)

This image represents your *purpose* regarding the Kabbalah. Don't judge it in any way or try to analyse it, simply accept it as a symbol of your 'deeper desire'.

CHOOSING TO BE PRESENT

Whilst you are reading, studying and doing the exercises in this book, as much of your whole person as possible must be present, or involved.

Notice your physical sensations. If you feel uncomfortable sit somewhere else, or in a different posture. Always try to sit comfortably erect without hands or arms crossed. Without forcing your breath, breathe as fully as you can. If something you read makes you notice your body in some way then stop and pay attention to the sensation.

How do you feel as you study this? What feelings and emotions are engendered by the text? You do not have to let these feelings take you over – simply acknowledge that you have them. They do not have you, you have them.

It is the same with thoughts. What are you thinking? Are you concentrating on the text or is your mind wandering? What can you do about this? Distractions are not 'bad' – they are telling you something. Listen to their message, deal with them in whatever way you sense is appropriate.

If you are bored by one section then you would do best to skip on to the next. Perhaps you find something difficult and it would be better for *you* to stick at it, use your power and get through it. Trust your inner guidance and you will reap the fullest benefit from this study.

The following exercise helps make you more 'present'. Some people find it useful to perform it before starting study. It only takes a moment or two. Try it out now, once,

and see if you like the feel of it. If you do you can use it whenever you like. If you don't that is fine too. It is only one way; there are many others which you will learn as you continue with this book.

being present

Follow the usual starting procedure (see [Appendix 1](#) – if you haven't looked it up, do so now).

Think of a place that is special for you. It can be a real place you have been or know, or it can be an imaginary place.

Now close your eyes and for a few moments be there. Really imagine that you are in this place.

Open your eyes and be 'here', wherever you are. Say to yourself: 'I choose to be here.'

Quite rapidly 'shuttle' between the two places, closing your eyes and being there, opening them and choosing to be here.

What effects do you notice?

Are you feeling more 'here'?

Questions like this are worth answering as you proceed with this study. Write a report in your journal on your answers along with any experiences from the exercise.

CONCENTRATION AND INTEREST

What is concentration?

Think about your answer to this question before continuing. Here are some answers:

Concentration is strenuous.
Concentration is being very deliberate.
Concentration is compulsive.
Concentration is an effort!

In one way or another most of us come to believe that answers like these are right – we ‘learn’ that concentration is an effort. But it does not have to be. Watch some children at play, concentrating on something – they are so concentrated it can be difficult to draw them away. They can concentrate very effectively, yet it does not appear to be an effort or strain to them. What is special about the concentration of children is that they are really *interested* in and *excited* about what they are doing. It is that simple – if you are interested you can concentrate; if you are not interested, you can’t, and would be better off doing something else. Remember as you follow this book on the Kabbalah that you don’t have to strain, and as long as your interest is high you’ll get through the course with the greatest of ease, and the maximum benefit.

Answer these questions before continuing:

How do you concentrate?
What stops you concentrating?
What resistances do you experience?
Do you get distracted easily?
Where do these distractions come from?

And – most important of all:

Are you willing to concentrate on something that really interests you?

Are you willing to let go of things that don’t?

the power of Will

Follow the usual starting procedure.

Consider the following:

Here is a body erect and motionless. This is your body. Be erect and motionless in your body.

Consider the external forces which are maintaining you:

the attraction of the earth, the sun, the planets and the stars

the attraction of every mote of dust in your room, one of which, if it could be annihilated, would cause your body to move (albeit imperceptibly)

the resistance of the floor

the pressure of the air

all the other external conditions

Consider also the internal forces which sustain your body:

the vast and complex machinery of the skeleton
the muscles, blood, the lymph, marrow - all that makes up a body

And consider consciousness:

the sensations, feelings, thoughts - all that makes you into an individual person and directs your choice to remain in this position

Who chooses to remain here and now, doing this exercise?

You do, through your Will.

Be aware you have a Will; without it you could not be here, and without it you couldn't choose to move away from your position.

Choose now to move, and be really conscious of how easy it is. Record your sensations, feelings, thoughts and insights about this exercise in your journal.

THE SACRED HEBREW ALPHABET

The Hebrew alphabet is a holy alphabet, as is, for instance, Sanskrit. This means that as well as being used to 'make up words' each letter also has a deeper, inner significance. In English the letters U-N-I-T-Y make up the word 'unity' which can be applied to a particular state of consciousness. The equivalent Hebrew word is 'achad' made up of the Hebrew letters A-Ch-D, that is Aleph, Cheth and Daleth. Each of these letters in Hebrew also has a numerical equivalent and other meanings which can help us understand more about the word. So the three letters of 'achad' add up numerically to 13. Apart from many other words - all of which will also have connections to achad - one other word that adds up to 13 is 'ahbh', meaning love. So through this numerical analysis, we learn that there is a connection between 'unity' and 'love'. That in itself may be no surprise, but many such connections that can be made in this way are surprising, even sometimes illuminating.

The three letters, aleph, cheth and daleth, can also tell us more about the word achad through their own individual meanings. Aleph means an ox, cheth a gate and daleth a door. We may interpret this many ways, but for instance we could say the message is thus: that unity is a great strength and comes at the beginning of everything. Indeed, its strength is so great it needs a gate to keep it from coming through the door into our dualistic lives, otherwise, like a

‘bull in a china shop’, it could destroy our world. Whether that is to be desired or not is a philosophical matter.

To work with the Kabbalah, you do not need to understand Hebrew at all. If you are interested in the Hebrew alphabet, however, you will find the letters, their numerical and English equivalents in the correspondence tables in Appendix 4. So, using the tables in the usual way, you would find, for instance, that the letter Beth is numbered 2, and corresponds to the ‘magician’ tarot card, the left brain, the colour grey, frankincense, the beech tree, an owl and so on. The intuitive connections that can be made through this – and the increased awareness that flows through these connections – can be most illuminating.

You also do not have to overconcern yourself about the pronunciation of Hebrew words. Indeed, no one knows how the ancient Hebrews pronounced their language (it may have been very different from modern Jewish). So long as you respect the alphabet as sacred, it is enough to follow this basic guideline:

All letters are pronounced as in English except:

H as in English or silent	practise ‘hod’
Ch as in Scottish ‘loch’	practise ‘chockmah’
O or AA (double a) as a long guttural ‘a’	practise ‘daath’
Tz as a short English ‘t’ then long ‘z’	practise ‘tzaddi’
Q as English ‘k’	practise ‘qoph
Th as English ‘t’ (not th)	practise ‘malkuth’

KABBALAH AND MAGICK

Whether it is spelt Kabbalah or Qabalah, teachings about the Tree of Life are universally applicable. It used to be the case that some people used ‘Kabbalah’ to denote the Jewish esoteric approach and ‘Qabalah’ for that from the Western

Mystery Tradition. This always artificial distinction was never valid and has become even less so as the different approaches become better known. In my work I have switched to using Kabbalah rather than Qabalah for the simple pragmatic reason that it is the trend amongst the vast majority of Kabbalists. Also, in English, the word Kabbalah is more elegant than a word spelt with a 'Q' without a 'u' following it.

Throughout this book the word 'Magick' is spelt with a 'k'. This is to distinguish it from 'magic' which is more usually associated with illusion and trickery. Magick (with a 'k') describes the core processes of the Western Mystery Tradition, involved with creating change that is in accordance with the divine or 'True Will' of each individual, and with the evolution of life as a whole.

CHAPTER 2

THE DESIGN OF THE TREE OF LIFE



THE STRUCTURE OF THE TREE

The entire wisdom of the Kabbalah can be summarized in one simple yet unique diagram, the Tree of Life. In Hebrew it is called *Otz Chiim*:

מ	'	'	ח	צ	ע
M	I	I	Ch	Tz	O

There are other versions of the Tree diagram; the one we use is the most popular one, and that which has been found to be the most practical. That is not to say other versions are wrong, rather that they are not as universally applicable as this one. Look at the main Tree of Life diagram (at the beginning of the book) and become aware of its overall shape and structure.

Simple as the Tree of Life looks, it has been described as a '*mighty, all-embracing glyph of the human soul and of the Universe*'.

Owing to its simplicity, it can easily be committed to memory, and it is easy to visualize. From its structure a complete knowledge of the structure of life in all its aspects can be derived. Indeed, the Tree is a map for all levels of

experience. It encompasses the outer world, the inner world and the relationship between these two, and includes body, personality, soul and spirit.

Being a map of *all of you* it helps you find your bearing when travelling through life. It is also a map which helps you expand your consciousness, and integrate or ground the new awareness that comes from this expansion.

In the next exercise you are going to build up the Tree from its basic principles. Even if you are already familiar with the Tree's structure, do this experience. It will help you to commit it to memory, and also aid your understanding of the basic attributions of the Tree as they relate to each of us as individual beings.

Before continuing have a piece of paper (A4 or larger) and a pencil or pen ready. Follow the instructions and try to fully understand each point before moving on to the next.

building the tree

Follow the usual starting procedure.

The Kabbalah is an occult system. Occult simply means hidden from our normal everyday perception of the world. On the bottom of your paper, in the middle of the page, draw a circle, thus:

This represents both the external world and the body. Write 'external world/body' in the circle, and the Hebrew word *Malkuth*, which is the name, and 10, which is the number, of this sphere.