

The nineteenth protocol of the Tree of Life Bodywork emanates from the vibrational attunement to the Hebrew letter *kof*. This letter offers us a picture of the curvature of the skull as it rests upon the spinal column. The imagery associated with the *kof* gives us a sense of a spiral that orbits and focuses light through a micro-cosmic point or aperture. In fact, the *kof* can be seen to represent consciousness traveling at light speed and beyond! The *kodkod* (קֹדֶקֶד) refers to the crown of the head or the place where the light-stream emanating from the Soul Star is received. When Moses descends from Mt. Sinai having received the light of *Torah*, he is seen with beams of light, *keren or*, emanating from his forehead and his temples. These beams of light are emanations, I believe, radiating out from an illumined pineal gland that has received a radiatory bath from the upper realms and consciousness dimensions. The tradition of putting on the *tefillin* may well be an mnemonic of this level of consciousness whereby rays of light are streaming forth from an illumined pineal gland. This refers to the *neshama* level of the soul receiving vibratory pulses from the *hhayah* and even the *yehhida* soul frequencies. For this to happen, the *neshamah* needs to retreat to the place that the Hindus call the Cave of Bramah. The *neshamah* is bathed in the upper light of what we have been calling *tal ha shamayim* or the dew of heaven.

The protocol for activating and aligning the beams of light that emanate from within the pineal gland involves your attunement and alignment to the light stream emanating from your friend whom we shall call now: *the horizontal holy one* (coined by Jason Schulman). You will also be aware of the positioning of three beams of light that emanate from within the cranium. The first beam is a beam that follows a line from the base of the occiput to the point that is found at the apex of the forehead (where the parietal bones join at the border of the frontal bone). This is in fact the placement for the ritual wearing of the *tefillin*. You can sensitize yourself to the placement of this beam by first placing your right thumb at the hollow at the base of the skull and your left thumb (lightly, like the touch of a feather) at the apex of the forehead. Once you have sensitized yourself to this beam, release your thumbs and sense the extension of the beam first six and then twelve

inches from apex and occiput. Use the palms of your hands to sense the extension of the beam. Calling upon your inner guidance and relying upon your subtle sensitivity to the beam, proceed to balance this beam of light along its axis.

When you sense a completion here begin to focus upon the second beam of light which emanates out from the temples (to be more specific, this beam radiates from the area of attachment of the jaw muscle to the skull, which is more above the ears than next to the eyes). At first you may want to bring both palms to very, very gently touch this area of the *horizontal holy one* before sensing the extension of this beam of light. You may perceive a frequency pulse here that connects the two brain hemispheres or the pathway between *hohmah* and *binah* on the Tree-of-Life. When you have gained a sure feel for this line of light, proceed to balance the beam along its axis.

Upon completion proceed to the third beam of light which is found on a transverse axis that goes from the tip of the chin to the high point of the crown of the head (the meeting of the parietal bones and the occiput or the three-cornered fontanel). Again, you will want to use your thumbs initially to sense the presence of the beam so that the right thumb is at the chin and the left thumb at the fontanel. Then proceed to sense the extension of the beam with your palms, right palm below the chin and left palm above the fontanel. Allow yourself to feel the guidance of the higher self or soul presence of the *horizontal holy one* as you hold the intention for the balancing of this beam of light.

There is a fourth beam of light that will come into alignment when the 3 beams are completely in balance. It is the *shamayeem/ aretz* beam that serves as the etheric breathing tube that runs *keter* to *malchut*, heaven to earth, crown to the base of the spine. This tube is the one that allows your *merkavah* (*merkabah*) light body to access realms that exist in other dimensions. (*Drunvalo Melchizedek* recently suggested that there is a horizontal beam that runs from in front of the forehead, through the 3rd eye & the pineal gland, and extending out through the back of the skull, emanating out in a 90 degree angle

from the merkabah breathing tube. This beam may come into balance on its own after the first 2 or 3 beams have been aligned)

Linger in the exquisite sense of balance before removing your palms and then sit in meditation for a little while. Feel the balancing of your own beams of light in resonance with the Masters of Light who have been guiding this process. When you begin to feel a sense of anointing, you may choose to chant (silently or audibly) the chant: *k'dosh k'dosh k'dosh a-do-nai tziv-a-ot malo kol ha aretz k'vodo (Holy Holy Holy Master-of-the-Constellations the whole earth is filled with Your Presence)*. This chant acknowledges the alignment of all five levels of the soul with the *Adam Kadmon*.

Note: There is an invocation one can say upon completion of the balancing of all three beams of light: *yitazen shelosh karnay or m'pnayel (let three beams of light emanating from the pineal be in balance)*. *If/when you should sense the presence of the fourth beam of light, you will know that all is as it should be. These four beams of light can be seen symbolically to be the 4 rivers of light that emanate out of the Garden of Eden, as chronicled in Genesis 2:10. The Pineal Gland represents the contact point with Gan Eden or Unity Consciousness. The 4 rivers of light represent the 3 axes of space plus the one axis of time/ timelessness.*

*** *Insert artist's sketch.*

After the balancing of the beams of light that emanate from the pineal gland, it may be appropriate for you & the one who is receiving the Tree-of-Life treatment to engage in a Merkavah/Merkabah meditation together. This will require the one on the table to be in a vertical sitting position with hands resting gently at the knees. Each of the 18 breaths of this meditation are drawn from the upper realms of the Infinite Light, the Or Ayn Soph, through the tzinor, channel or breathing tube that goes from the yehidah point above the crown through the pineal gland, the heart centre, the base of the spine right to the very centre of Adamah or planet Earth. The visualization for this Merkabah meditation is upon a 3 dimensional Star-of-David (Star-Tetrahedron) enclosed by a sphere of light. We shall call this form a Kochav Daveed. At the 10th, 15th, 16th & 17th breath, one exhales through the mouth as if one were blowing up a balloon or blowing out through a soda straw. This particular Light Body meditation is quite intricate & specific. At the 15,16 & 17th breaths the Kochav Daveed is visualized & invoked into both a clockwise & counterclockwise rotational spin that increases from 1/3 light speed to 2/3 light speed to 9/10 the speed of light, with each breath. In effect, this creates an anti-gravity field that allows the Merkabah vehicle to travel into other dimensional realms as it attains the speed of light. This is something you would not want to attempt without a guide or clear inner plane guidance ! What follows are names in Hebrew for each of the 18 breaths that can enhance our understanding of the meditation:

1 רוח אחד (unity breath) 2 רוח בראשית (breath of creation) 3 רוח גלגל (breath of the waveforms) 4 רוח גן עדן (breath of the Garden of Eden) 5 רוח ארנמן (breath of 5 angels) 6 רוח וזים (breath of the pillars) 7 רוח שבע (breath of the covenant) 8 רוח חברון (breath of the 8 ancestors) 9 רוח מל (breath of dew) 10 רוח עין חיים (breath of the Tree-of-Life) 11 רוח כוכבים (star breath) 12 אלהים (breath of the elohim) 13 רוח מלאכים (breath of angels) 14 רוח הנני (breath of presence, love for all beings) 15 רוח סערה (breath of the whirlwind) 16 חשמל (eye of the vortex breath) 17 רוח אופנים (breath of the Ophanim, alternating faces) 18 רוח חי עולם (breath of eternal life energy)

