Introduction by Joseph-Mark Cohen

*The Tree of Life Tarot Workbook* has been in the works for many years. Initially it was conceived as part of a larger work entitled *Shamanic Kabbalah*. However, my students have suggested that this little workbook offers a user-friendly way to begin an experiential exploration of the Hebrew fire letters. It will also offer you entrance to the intricate personal/transpersonal realms of self-discovery that meditation upon the Tarot Arcana will catalyze. From the perspective of traditional kabbalistic studies, what you will find in the following pages is decidedly *unorthodox*! The cosmological meaning and direct power of the Hebrew Alphabet or *autiot* has always been perceived as a direct transmission from the higher worlds (the realm of *atzilut* and *beriah* in the kabbalistic terminology) more powerful and archetypal than the *yetzirah* realm that deals with nature of human desire, sexuality, and the memories, dreams and reflections that so fascinated the psychotherapist C. G. Jung.

The conscious fixation upon a visual image was considered both powerfully creative and potentially dangerous by traditional protocols. However the *merkavah* mystics from the Alexandria School in Egypt and the kabbalistic painters from the south of France would understand the approach that I am encouraging with this Workbook. The Tarot imagery has had a rich magnetic and fascinating appeal to people of all ages, cultures and spiritual persuasions. There are many symbolic rivers flowing into the sea of Tarot: astrological, alchemical, Gnostic, Christian mystical, shamanic, medieval, magical, and the goddess traditions are but a few of them. What you will find here in *The Tree of Life Tarot Workbook* is a speculative adventure into where the Hebrew letter mysticism and the Egyptian Mystery School tradition overlap with one another. My hope is that this book will be of assistance in creating an understanding of how deeply rooted the Major Arcana of the Tarot are within the matrix of meaning established by meditation on the Hebrew letters and numbers.

To bring all this into an experiential format has forced me to edit out a number of explications and contextual considerations that you, dear reader, would normally find in a work of this sort. I apologize if this book initially feels like it moves too quickly for the so-called left brain to get a grip on. The essence of what you will discover here involves a radically different perception of the tarot archetypes than the ones which you may be familiar. The CD disc that accompanies this Workbook includes all 22 of the *Pathwork Visualizations* that you will find within the book. It may be of some benefit for you to at some point record these in your own voice and also keep a journal to record what these visualizations evoke within you. Students of the *Tree of Life Mystery School* are encouraged to utilize *The Tree of Life Tarot Workbook* in conjunction with the *Kabbalistic Healing Workbook* and *The Book of Gates* within a 22 week course of study and meditation. However my hope is that this short kabbalistic treatise on the tarot archetypes will offer you a revelatory entrance into the rich inner world that awaits you.
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Before initiating a discussion of the Hebrew letter/tarot card correspondence for the letter \textit{Aleph}, let us explore a few background considerations. A discussion of tarot would seldom appear in any traditionally oriented book on \textit{Hebrew Kabbalah}. However, many souls get their first taste of the kabbalah from a tarot reading or a reading of a book on the tarot. Unfortunately for the reader, different authors hold and propose different correspondence systems. Many of them have inherited a potpourri of notions and ideas from earlier sources, with no real grasp of Hebrew letter symbolism, number mysticism or the true initiatic significance of the Major Arcana. The most difficult problem in the realm of correspondences is where to place the Fool, so to speak. Some tarot systems and card decks have put the Fool as a cosmic Zero at the beginning of things. The more traditional approach, found in the Rider-Waite deck and suggested by Manly P. Hall in his \textit{Secret Teachings of All Ages}, is to connect the Fool to the Hebrew letter \textit{sheen}, the letter of fire, transformation, transmutation, of doing a thing a second time. This allows a correspondence of the \textit{Magician} with the first Hebrew letter: \textit{Aleph}. This is the correspondence that we will be working with in this book.

Before we take a closer look at this correspondence, let us examine how the tarot and kabbalah are related. It seems that the tarot is a mnemonic for a mystery school program of initiation that was undergone in the temples along the Nile in Egypt. For a richer understanding of this process, I suggest that the reader explore the writings of Elizabeth Haich (\textit{Initiation and The Tarot}). Her writings suggest that Moses may have been one of the last initiates to complete the mystery school training (Paul Solomon has offered some interesting channelings to this effect as well). What this implies is that there is much in both the tarot and the kabbalah that is a residue from what we call the Atlantean/Egyptian Mystery School Tradition. A colleague of mine, Don Beaman, has suggested that the tarot/kabbalah connection is rooted at the Egyptian necropolis cum medical academy known as \textit{Sakkara}. Many new-age tour guides to Egypt (your author included) have taken travelers on a journey through the major Arcana at the entrance way to the present temple reconstruction at \textit{Sakkara}. It would appear that the tarot/kabbalah correspondence goes back to the time when Jewish mysticism, the seeds of Gnosticism, and the Egyptian mystery school tradition were alive and well in Alexandria (circa 700 BCE). Gershom Scholem speculates that this cross-fertilization between Gnosticism and Hebrew merkavah mysticism was seminal in the development of the kabbalah. It is likely that Pythagoras explored number mysticism, harmonics, Hebrew gematria, sacred geometry and the healing power of music within a school of kabbalah in Alexandria. In our discussion of the tarot, we will delve deeply into the number symbolism, as it will provide the most useful framework for establishing a true correspondence between Hebrew letters and the tarot arcana.

The \textit{Aleph}, the first Hebrew letter, is the number one, and has idiomatic meanings, such as to instruct, to teach, to be a leader, and implicate meanings such as the source, to unify, to balance. In its calligraphic form, the letter refers to an ox (a domesticated animal
that is neither male nor female, see the vision of Ezekiel), an illusion to the zodiac sign Taurus and its central star Alcyone. (However, from what we know presently about deep space, the Aleph might now signify our Supergalactic Centre, if not the Creator’s plan for the whole shebang!) It is also possible to visualize the nebula phase of galactic formation when one visualizes the Aleph as spinning before one’s eyes. When a kabbalist refers to the Aleph, he is often alluding to the Source, the One (as in ehad), the Infinite One (as in Ayn Soph), the Light, or the Creator (the One who created visible and invisible universes, the constellations, the angels and the Elohim). In the tarot, the first key, the Magician, indicates the link between the human and divine realms. The Magician speaks of our connection to Source via the will. The Magician is imaged with a wand in his right hand, the infinity sign over his crown, and the four elements of earth, water, air, fire --pentacles, cups, swords, and wands--spread out on the table before him. The card represents the creative will connected to its higher source, capable of bringing something into being, translating from spiritual to material realms, from the kabbalistic world of emanation (atziluth) to the world of manifestation (assiah). In the Sepher Yetsirah the Aleph is referred to as a mother letter and relates to the element of air. In terms of tarot, we could see this as the capacity of one in touch with Spirit to alchemically play with the elements, combine and recombine the vibrations, letters, and words of creation. If the Magician should survey your experiment as a co-creator you might need to ask yourself:

What do I want to create? Can I see it, feel it, touch it and taste it?
What are the words of power that will serve to bring my creation into being?
Have I aligned completely with divine will?
Are the necessary energies and elements at hand and heart to breathe life into this creation?
When one looks at the spheres of the Tree of Life, there is only one sphere where we find the Aleph. The sphere of Tipheret (תפארת) contains the letter Aleph at its heart, emanating and radiating harmony and light from its core. When one looks at the hidden roots nested in the word Tipheret, we in fact find the word p’ar, meaning to radiate the first light or the presence/face of the original light. The Aleph is nested and bezel set like a gemstone in the heart of Tipheret. When one looks at the 22 letters in their primary placement on the pathways of the Tree of Life, we find the Aleph in the tzinor above Tipheret, in the pathway that connects G’vurah with Hhesed. So, it is the Aleph that helps us to balance the two poles of our inner being: the will, inner strength and boundary making of G’vurah and the empathy, compassion, and boundless love of Hhesed. In a certain sense, we call upon the Aleph to balance the male and the female aspects of our soul, to bring into harmony our desire for creative will, freedom and self-determination with our yearning for union and completion.

Keeping this in mind, the Aleph in Tipheret becomes a point of resonance within the heart for the gathering, nesting and radiating of the infinite light of the Or Ayn Soph. In our visualization, one might see a channel of golden, white light cascading from a sphere 6 to 12 inches above the crown and nesting in the Aleph in Tipheret. This light is then re-radiated to the spheres of G’vurah and Hhesed, where it goes back and forth like a laser beam, balancing, energizing, purifying, and potentizing the male and female aspects of our soul. This process takes place in an instant of no time within our meditation and also takes place over the course of many life times.
Pathwork Visualization 1  🌐 The Aleph from Ahavah

Take a few deep breaths and begin to visualize a little three dimensional Aleph above your crown that serves as a contact to the Aur Elyon, the upper light, and the Aur Ayn Soph, the infinite light without threshold. Allow this Aleph to pulsate and glow like a galaxy in the night sky. Open a pathway (tzinore) from the little Aleph through to your pineal gland. Feel a pulsation of light in the space where you can feel P’nay el, the presence of God. Allow the cascade of light to descend the pathway to Tipheret, connecting with the little Aleph in Tipheret, in the space where you connect to Ahavah, your love for all beings. Breathe deeply once again, chant the Ah hhaa vaahh, and visualize the pathway on your personal tree-of-life that connects G’vurah (your center of will and self-mastery) with Hhesed (your centre of compassion). Breathe alternately back and forth, visualizing a little Aleph centered in your thymus gland, traveling back and forth between G’vurah and Hhesed (your liver and your lungs). As you breathe the Aleph into G’vurah, feel your capacity to give shape, boundary, definition, and clarity to your life. As you breathe the Aleph into Hhesed, feel your capacity to accept all that has happened in your life to this moment, and forgive anyone who has hurt you and anything that you may have done to hurt another. As you breathe the Aleph into G’vurah, let a light enter into the liver/gallbladder region of your body and let go now of all anger and resentments which you have been carrying with you until this moment.

Allow the energy released by this process to potentize your will, and take a moment, if you will, to formulate what it is you wish to create for yourself from this point on. As you breathe the Aleph into Hhesed, let light enter into your lungs allowing yourself to breathe in a new way, letting go of all grief and sadness that you may have stored here, moments of sorrow that have been keeping you from being at peace in the present moment. Let them dissolve now. Allow the energy released by this process to restore your capacity for soul-breathing and deep compassion for yourself and others. Take a moment to feel the balance between the masculine and feminine sides of yourself. Take a moment to feel the blessing of your two guardian angels that guide you towards self-mastery and compassion all of your life. When you feel complete with this process, take one last deep breath, visualize the Aleph (which has been pulsing light on the pathway between G’vurah and Hhesed) as nested in the heart of Tiferet. Now visualize both of these Alephs connected to the little Aleph that is pulsating and glowing above your crown. Return the little Alephs to their home; return your soul to your body. Gently open your eyes and return to the present moment, with full memory of your journey. Know that this whole process can be reactivated whenever you choose, with one deep loving breath.
The following movement exercises are part of a new kind of *s’fat autiot*, language of the letters as dance and invocation. It is thought that Rabbi Abraham Abulafia was the originator of the first *s’fat autiot*, which he developed as a warm-up for his meditation practices.

**Movement Exercise for Aleph:**

*Standing within a pillar of light, feel the soles of your feet connecting firmly on the earth, extend your arms toward heaven, palms facing one another. Begin to sound the Aleph, the first aaahhh of Ahava. As the aaahh expands and circulates your breath within the pillar of light, sink gently as you bring your arms down to almost touch your knees, making two symmetrical circles outward, until the palms are parallel with one another at shoulder length. Chant the hhhaaa, returning the arms to the Aleph until your fingertips are touching the thymus gland. Chant the vaahh of Ahava, allowing the arms to unfold upwards and extend above your crown. You may choose to spin a little for as long as the vaahh is in the air.*
The second Major Arcana in the tarot is usually referred to as the High Priestess. Many tarot savants see her as an incarnation of the Egyptian goddess Isis. This correspondence would establish a connection with the star Sirius, which was rising with the sun in the early morning sky at the time of the flooding of the Nile and the Egyptian New Year. According to esoteric report, Sirius is the source of an energy stream that bathes our planet, and the home of a race of higher dimensional beings that most often contact us in meditation or in the dream state. There is even some speculation that the whales and the dolphins that play in earth’s oceans maintain a consciousness connection to a planet that orbits the star Sirius. It is likely that one of the key initiations in the temples along the Nile involved the initiate making inter-dimensional contact with this stream of consciousness that emanates from the blue star Sirius. Perhaps the best way to explore these realms is to invite the High Priestess herself to visit you during meditation!

When we look at the High Priestess card in the Rider-Waite tarot deck, we see a woman sitting on a throne, with a Tree-of-Life design of pomegranates behind her. The two pillars beside her are a reference to the two pillars of Solomon’s temple: Yahhin and Boaz. These pillars represent the anabolic and catabolic processes in the human body and in the universe. The High Priestess sits gracefully as one who has balanced and mastered the interplay between the form building and form destroying (energy releasing) aspects of consciousness. One could say that she represents the capacity to see into the essence that is nested within any form. She holds the Torah in her hands, and through the understanding of her heart, she has access to what in kabbalah is called “mazal” or the concealed Providence. This realm of the mazal or connection to the constellations is more than a simple access to the karmic records of an individual. It is more than an astrological mazal configuration that illumines the particular karma, spiritual gifts and soul destiny of a human being. It is an esoteric understanding of an individual’s soul work in relationship to the collective consciousness and universal mind. In a certain sense, the High Priestess within us can guide us to the border crossing where the individual soul becomes aware of its role within the whole and begins to resonate with higher dimensional energies.

When we look at the number 2 from a Pythagorean perspective, the 2 is a dwelling place or a vessel (bayt, ב) that can hold and protect the secret of the 1. Astrologically, the 2 is like a full moon that gives us a maximum amount of reflected sunlight (in Egyptian mythology the goddess Isis is a lunar goddess, who gathers up the fragments of Osiris in the 14 days between new and full moon). A primary function of the two is the gathering and reflecting of the light of the 1. The 2 allows the subconscious mind to become a clear mirror of the conscious and super-conscious mind. The 2 brings forth a universe where the polarities of anabolic and catabolic, good and evil, positive and negative, male and female can hold an electrical charge that goes back and forth between two poles in a way that brings awareness, light and consciousness to the world of the 1. This is the role of the High Priestess, who is attuned to the zodiacal realms (the mazal) and has the moon under her
foot. She is the one who brings us an intuitive understanding of the interplay of polarities between the pillars of Yahhin and Boaz.

She is an aspect of that which is called Binah, the Great Mother on the Tree-of-Life and she is simultaneously the Sophia, the wisdom, with which the world was first created. She is that part of you that touches into collective consciousness and the universal mind. She offers us the spiritual gifts of clairvoyance and clairaudience.

Should you have occasion to make contact with the High Priestess, you may wish to ask yourself:

Have I balanced all the polarities within my consciousness before this act of creation?
Am I fully aware of the forces that are guiding me in this moment?
Have I tapped into the infinite resources available to me?
Am I at one with the divine design?
Tree-of-Life Pathwork 2:  ב  Bayt

The letter bayt ב, when we are working with the Tree-of-Life, is found in the pathway that goes between the sphere of binah (understanding) and the sphere of gevurah (strength, self-mastery). The only place that we find the letter ב in the Tree-of-Life is at the beginning of the word binah, which has a hidden meaning of discernment, differentiation, building and distinction. As we have mentioned before, the bayt connects us to the first bayt of b’raysheet that hollows out a space in the universe so that the world of form might come into being. Both the spheres of binah and gevurah appear on the form side of the Tree-of-Life. In a certain sense, they are both contractive, rather than expansive. Both spheres are magnetic, and store a vast amount of information in their memory. One can even look at binah as the storehouse for what is generally called the akashic records or the etheric residue of all karmic experiences. In the Sepher Yetzirah, the letter ב is associated with the planet Saturn. In the Greek mythic understanding of Saturn, we often see a male energy (god force) that deals with limitation, separation, solitude or sorrow. There is another version of the Saturn energy in the Christian conception of Mary or the Great Mother energy that embraces all sorrow and separation with understanding and compassion. The Hebrew version of Saturn is much more positive and even joyous. Saturn is Shabtai שַׁבְתָּי and is connected to the Sabbath or Shabbat. The Shehhinah (represented by the sheen ש), is seen as the Feminine Divine Presence which can dwell in the house of time. The Sabbath is a time out of time for harvesting the fruit of the trees planted in Gan Eden, the sanctuary in time where we can contemplate, sing and celebrate the embodiment of the creative essence within us. (For a richer understanding of this, see The Sabbath by Abraham Joshua Heschel.)

Keeping this in mind, bayt becomes the gate-keeper in the pathway within us, between the spheres of our emotional memory bank of all past experience and the inner power of self-mastery. This channel between binah and gevurah allows us to set clear and useful boundaries in our relationship to time, in our own creative process, and in the world of our relationships. It is certainly a pathway that teaches us discernment, self-discipline, and how to channel our energy. We may experience the residue of former creations, and we may need to transmute past-life emotions of fear and anger with the clear light of understanding, self-love and the courage to make a new beginning.

To travel this pathway, we may need to access the clairvoyant intuitive perceptions of the High Priestess (she who connects us to the Shehhinah) and connect that to the reservoir of power that we can receive and store as we travel the path of initiation.
Pathwork Visualization 2  Attuning to Binah

Take a moment, if you will, and open up that part of your higher mind which is connected to all that is. Open up your mind to receive the gift of memory of all that you have ever been or perceived yourself to be at any moment since you came into being. Take a breath and become one with who you are in all realms and dimensions. Allow that part of yourself that has access to your own karmic records to speak. Allow yourself to view any records that are of interest, to notice any parts of your greater self that may want to speak to you at this moment. Connect with the energy of what you might call your Great Mother, the one that is loving you through all of your dreams and journeys, since the very beginning of time. Go, for a moment, to that place inside your soul that knows what it is you desire to create right now. Know that you are at one with the laws of creation, and that your will is a spark of the law of One. Open your inner eyes and ears to what you need to see and hear. Let go of any ancient fears that might interfere now with who you are. Let go of any ancient anger or rage that your soul may have held against another, against yourself, or against the one who placed you here. Let go of any memory that may be keeping you from being the magnificent creator that you are. Let a light, now, descend through your crown and balance the hemispheres of your brain. Let a light descend to the sphere of Binah, opening, cleansing, and restoring the clear light of your inner eye. Let that light descend deeper into that place that you call your inner will. Let go now of any ancient memories or resentments that may be keeping you from expressing who you are. Know that you are a master of your own destiny and know that you have complete understanding and clear will to birth all of yourself into this moment. Breathe deeply once again, and slowly return to awareness of the present moment.

Movement Meditation 2: Within the Bayt of B’raysheet

Facing east, open your arms to the sky, inviting a ray of light to land on the crown of your head, and chant the phrase: “b’raysheet”.

Facing west, open your arms to the earth, inviting a ray of light to return from the core of the earth through the soles of your feet, and chant the phrase “b’raysheet Bara”.

Facing north, open your arms to the mysteries of the universe, inviting a ray of light to penetrate your n’shamah, to illumine the pathway between hohhmah and binah, and chant the phrase: “b’raysheet bara elohim”.

Facing south, open your arms to the mysteries held in your heart, inviting a ray of light to penetrate your spirit, bringing light to the thymus, illumine the pathway between hhesed and gevarah, and chant the phrase: “b’ruahh elohim”.

Facing the east, open your arms to the heavens, inviting a ray of light to illuminate your aura, and chant the phrase: “b’raysheet barah elohim et hashamayim”.

Facing the west, open your arms to the earth mother, adamah, inviting a ray of light to penetrate your womb, take one deep breath from your belly and chant the phrase: “b’raysheet bara elohim et hashamayim v’et ha’aretz”.

Facing the light of the aleph, open your arms and begin to spin, making your whole body into a bayt, a vessel for all you receive from the river of being. Slowly, slowly, bring the spinning back to a point of stillness and meditate on the space within the letter bayt.
Tarot Archetype 3: Gimel

The Empress (The Nurturer, Gardener, Gate-Keeper)

The third major tarot Arcana is the Empress. She is often imaged as a bountiful woman luxuriating in a state of repose amidst the bounty of nature. In the Rider tarot deck, she has twelve stars on her tiara and golden sheaves of wheat at her feet. She is, by association, connected to the Roman goddess Venus, or to the Egyptian goddess Hathor. Hathor has been seen by archeo-astronomers and mythologists as a being connected to the Pleiades. Artists, poets and stargazers see the Pleiades as a source of inspiration for all of the arts; poetry, music, dance, theatre, and the visual, ritualistic and romantic arts. Tarot readers see the Empress as the goddess of abundance and prosperity. She has a Jupiterian quality to compliment her Venusian nature. She is the one who knows how to nurture nature and bring the garden into flower with her water and with her love. She is a go-between, a bridge builder, in touch with the creative principle. The Empress is seen as a connection to the beauty, innocence and abundance of the Garden of Eden.

When we look to the third Hebrew letter, the gimel (ג), we find a host of meanings that deal with nature and metabolic growth. The primary meaning of gimel has to do with nurturing, feeding, growing, storing, cycling, and giving nourishment. The Hebrew roots include the root for a wave (gal), to recompense (gimal), to wean a child or to become ripe (gamal), to absorb or to drink up (gamah), and a camel (gamal), that nomadic dromedary that carries its water supply from oasis to oasis. There is also the Hebrew word galgal, which means a wheel, a cycle or a whirlwind. When we look into the Sepher Yetzirah, we find that the gimel is connected to the planet Jupiter, and brings wealth, prosperity, joy and abundance. You can see here how the intrinsic meanings of the letter gimel have come to mean what we find in the tarot in the image of the Empress as a kind of guardian of the garden of Eden. The initiation process of the Empress involves a transmission by induction of the energies and processes involved with biological and psychological growth. This process proceeds by way of nurture rather than by way of knowledge. It is a natural process of gentle growth and maturation that is most often seen as a feminine one.

When we look at meaning of the number three, we find that the three is the number that gives us perspective. The one is the primal point, the two gives us the world of polarities (the line); the three gives us the triangle, a plane, the capacity to find a new vantage-point or perspective. The three is necessary to separate the two from the one and to bring the two back to the one. The three is the number of creative improvisation. Three allows growth. Three connects us to the abundance that is planted in the Garden of Eden. Three allows the genetics implanted within us to play out their possibilities, generation after generation. Three invites our consciousness, like a camel, to move from oasis to oasis, as it gathers in the nourishment we need to move through the stages of our life cycle.
In the initiatic process, the Empress, the *gimel*, the number three, gently asks of us what it is that we need for our journey. If the Empress is seen as a kind of biological and psychological wisdom within us, she may present us, like Sheba, with a series of riddles.

*What gift are you ready to acknowledge at this time?*

*What is your next step?*

*What, in your garden, is thirsty for water right now?*

*Is there something from your childhood or your past that can serve as a resource in this time? Are you ready to let go of the past and begin anew?*
Tree-of-Life Pathwork 3: *Gimel*

The letter *gimel* (ג), when mapped upon the Tree-of-Life, falls in the pathway that connects the sphere of *hohhmah*, wisdom, to the sphere of *hhesed*, empathic love and compassion. From the *Sepher Yetzirah* we understand that the letter *gimel* is associated with the planet Jupiter. The planet Jupiter is also seen as connected to the sphere of *hhesed* itself. Astrologically, Jupiter has been seen as the planet of expansion, wealth, generosity, philosophy, philanthropy, and religious and cultural life. Esoterically, Jupiter has been rumoured to be “the home of the Masters” or inner plane teachers. Most recently, Jupiter, with its intense magnetic field, has served to shield the earth from meteors, comets and other debris from outer space (comet Schumaker-Levi, July, 1995). In India, Jupiter is the planet of the guru, the great soul who is in charge of transmuting the karma of a whole tribe or family, and dissolving the ego within the god-mind. Within the Hebrew tradition this is the function of the *Tzadeek* or righteous or upright one. Legend suggest that there are 36 *tzadikeem* incarnated at any one time upon the earth. Each one is a spark of the messiah, the annointed one, who is to restore the earth to wholeness. In Egyptian star mythology, there are 36 decans or rulers of the zodiac that form a 360 degree circle of stellar beings. Within the major Arcana of the tarot, we have seen the feminine face of this Jupiterian energy in the Empress. This energy is more akin to the biological principle of assimilation, nurture and growth that is part of the kabbalistic understanding of the letter *gimel*.

Psychologically, then, the *gimel* represents the growth processes within us that translates the wisdom of *hohhmah* to the compassion of *hhesed*. Remember that the *gimel* is sounded in the glottis of the throat (see *Sonic Kabbalah*) which is a tube for both the gastro-intestinal tract as well as the channel for the air we breathe. The *gimel* can serve as a modulator between water/earth and air/fire energy circuits. This pathway on our personal Tree-of-Life involves the opening up of what one could call the compassionate mind or the illumined heart, as the energy goes back and forth between the spheres of *hohhmah* and *hhesed*. The capacity to speak from one’s heart is a result of this process. Astrologically, the rulers of these two spheres are Uranus and Jupiter. There is a blending here of two processes: the sudden intuitive illumination that is electrical by nature (Uranus) and the slow motion, organic growth process that is biochemical (Jupiter). There is the possibility of translating one’s illumination and intuition from transpersonal to personal realms, from higher mind to the realm of human emotion. The key to opening this pathway (the *tzinor* of *gimel*) involves the expression of one’s gratitude for the gift of life and all of its blessings. It involves the development of an inner attitude that can face any challenge, paradox or craziness with the affirmation: *This too, is a blessing in disguise.*
Pathwork Visualization 3: A Blessing in Disguise

Take three deep breaths and invite your mageed, or inner guide, to be with you for a little while. Attune to the sphere of hohhmah, that part of yourself where you find the crazy wisdom that sees through time. Open yourself up to receiving a waterfall of light from your higher mind. Listen for that clear, knowing voice as it emerges from the turbulence and the rapids of daily life. Know that it is possible for you to grasp the significance and meaning of any circumstance or experience that has been a mystery until now. Be aware that your inner guide is prepared to show you your place on the wheel, where you stand in the vast cosmic scheme of things. Be aware that all you need to do is ask. Whatever you feel you need for nourishment at this time, ask for that. From whatever oasis you need to drink from, drink from that oasis now. Open your heart and feel your connection to all that you hold dear. Experience all of the unspoken gratitude that you hold in your heart. You may begin to express this reservoir of gratitude through your words, actions and creative expression from this moment on. Allow yourself to bless any life experience or emotional mystery with the affirmation: “Whatever it is, this too is a blessing in disguise.” Be aware of the generosity of your inner guide and those invisible beings that are ready and willing to assist you from where they dwell in other dimensions. Be aware that they are there to assist you whenever you choose to ask. Take a moment to feel once again the cascade of love/wisdom that is bathing and nurturing you on a cellular level. Allow your intuition and your empathy to assist and guide you from this moment on. Look one last time at what is most challenging in your daily life and say, once again: “Whatever this is, it is a blessing in disguise.”

Take three more deep breaths, open your eyes, and return to the present moment.
Movement Exercise for Gimel:

Gather a few large stones that you can carry and set the boundaries for a field that you will be walking. The stones will serve as boundary stones that demarcate the edges of the field, the margins of a consciousness space, or the cusps of an astrological age. If you are doing this practice in a group, you will all be walking the same field, one at a time, or perhaps in pairs, if you can figure out how to do it. You will be walking the path of the Aleph, slowly, slowly. As you take your first step at the entrance stone, take note of what walking means to you. Be aware of any differences in the feeling as you put either right or left foot forward. Explore what balance is for you. As you approach the first boundary stone imagine that the Archangel Gabriel is standing before you with a lamed (an ox-goad) in his hand. You receive a telepathic suggestion that you may soon reach the edge of the field and may need to cease your present way of moving and make a turn to return. Feel that etheric lamed heading your way like a Zen stick and begin to turn to your left. Feel what happens as you translate the direction of your energy. Feel what happens on the left side of your body. Notice when you become fully comfortable once again with your new direction. Travel your new path back towards the edge of the field from where your journey began. As you approach the marker stone, be aware of the angel and the lamed and the Zen stick and the ox-goad once again. You are turning to the right side this time. Notice how this feels in comparison to your first turn. Make a mental note of what you will need to sacrifice to make this turn. Make the turn, regain your balance, find your pathway and your step in your new direction. Continue this process for 3 complete passages back and forth through the field. Come to a complete stillness and silence when you reach the seventh marker stone. Feel the peace of the Shabbat in your body and soul before you leave the field.
Tarot Archetype 4:  ¶ dalet

The Emperor (Pharoah, King, Guardian-of-the-Doorway)

The fourth of the major arcana in the tarot is usually named the Emperor or the King. In the Rider-Waite tarot deck, we see an image of a man on a throne holding a sphere in his left hand and an ankh (symbol of eternal life) in his right hand. There are rams carved on the throne, symbolizing the zodiacal sign Aries (ruled by mars astrologically). This figure is an image of power and authority and mastery of the world of form. In Egypt, this figure was known as the Pharoah or “divine incarnation” who commissioned the building of pyramids encoding the cosmic measures and sacred geometry of the universe. It is possible that the throne alluded to here is formed by the stars of the constellation of Orion. This archetype could also be called the builder, the designer, the One who sees and sets in order, or the Grand Architect of the Universe. He is the male partner of the Empress who works within the form world as a master of the laws of manifestation.

The fourth letter of the Hebrew alphabet, the dalet, is a letter that evokes images of the garden of Eden, the four rivers that flow from this garden, and the Tree of the Knowledge of Good and Evil that is placed within it. From these associations, and from the dalet as river delta, ideas of fertility and abundance are associated with the dalet. Kabbalistically, the dalet refers to the four worlds: the world of intention (atzilut), the world of creation (b’riah), the world of formation (yetzirah), and the world of manifestation (assiah). The art of creation involves attaining a balance within these worlds and the utilization of the knowledge of how to translate energy from one world to another. This stepping down of energy through the four worlds, or emanating four rivers of light from one dot of intention is part of the kabbalistic model of the laws of manifestation. In a certain sense, the Emperor/King works in alignment with the energies of the Magician. The Magician arranges the elements in the world of Atzilut; the Emperor/King brings them into form in the world of Assiah.

Within the world of biblical characters, it is certainly King David who best symbolizes the energies implicit in the letter dalet. He is seen as both warrior and lover. It was also his task, initially, to build the temple. It seems that the double doorway of the letter dalet involves the psychological interplay between the power (gevurah) and the love (hhesed) aspects of our being.

In the realm of pure number symbolism, the four refers to the square, the cross, or the face of a cube. It is the number of embodiment. When we consider the number four to signify the solstices and equinoxes, the pivotal points in any orbital cycle, we see the moments of power where time stands still. The four gives us a picture of our 3D spacial universe with time as the fourth dimension. In the realm of sacred geometry, the dalet was initially imaged as a triangle, or in 3D, a tetrahedron (see Merkavah meditation, Chapter 18). It is this geometrical form that holds the secret of how consciousness can travel
through dimensions. In star lore, we have the image given to us by the prophet Ezekiel of the four fixed (in his day cardinal) signs of the zodiac: Taurus, Leo, Scorpio, & Aquarius. These co-ordinates define the compass of our 26,000 year pole-star cycle.

Should we meet with the Emperor/King on our journey, there are a number of questions he may ask of us:

<table>
<thead>
<tr>
<th>What are your resources?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have you made a template or model for your creation?</td>
</tr>
<tr>
<td>Are the four elements in balance within you?</td>
</tr>
<tr>
<td>Is your will in alignment with divine will?</td>
</tr>
<tr>
<td>Is this the appropriate moment to birth your creation into the world?</td>
</tr>
</tbody>
</table>

THE EMPEROR.
Tree-of-Life Pathwork 4: Dalet (gevurah/hod)

We find the letter dalet on the Tree of Life guarding the pathway that connects the spheres of gevurah (power, self-mastery) and hod (resonance). According to the Sepher Yetzirah, the dalet is associated with the planet mars, whose natural placement is in the sphere of gevurah. I believe there have been commentaries upon the Sepher Yetzirah that have altered this correspondence based on an understanding of the dalet being associated with King David. One must remember that King David serves as the archetype of both the lover and the warrior. Ultimately the dalet offers one the challenge to develop deen (judgement) that is tempered and balanced with hhessed (compassion), the fourth sphere on the Tree of Life. Consider the root meaning of the dalet to be a doorway that swings in two directions upon its hinges. It is pivotal to the form or contractive side of the Tree of Life, and thereby primarily associated with the sphere of gevurah. The flow between gevurah and hod is a flow between the will/desire/intention of a human being and the capacity to communicate/share/broadcast this energy.

In our Chinese medicine correspondence, based on the 5 element theory, this pathway would be understood as connecting the energies of the liver/gallbladder to the energies of kidney/adrenals. Seen in this way, this pathway would be where one would recalibrate and adjust the emotional energies that are often expressed as anger and fear. In a certain sense, this is the essence of traditional Chinese medicine: to balance & tonify liver chi and to balance & tonify kidney chi. In the psychological universe, this would mean attaining self-mastery to the extent that one would never feel at the effect of “circumstance”. This involves a realignment of the energies within oneself so as to own what is seen in the mirror of one’s personal universe. The sphere of hod (often translated as glory or majesty) can be seen as associated with one’s nervous system by astrological correspondence (mercury/hod). In astrology, a mercury/mars conjunction would be seen as an extraordinarily active mental body with a mission to communicate something special to the world. It could also be considered activity in the travel/communication realm. Under duress, it could lead to an “accident” or an expression of anger or misplaced energy. The challenge here is timing, and finding the appropriate form for the expression of one’s energy. The kidney/adrenal energy is where one’s core jing, or life energy, is stored. Chronic fear patterns and exhaustion can result when the nervous system (or the mind) is under duress. The function of the dalet as guardian of this pathway is twofold. The first is to clear our perception and attune us to both our inner rhythms and seasonal time cycles. The second teaches us the laws of manifestation so that we choose forms appropriate to our life energy. This also involves the “right use of will” so that we invite “synchronicities” rather than “accidents” as teachers and guides in the dalet pathway.
Pathwork Visualization  4    Dalet     Opening the Doorway

Take a moment, if you will, and find that place within your soul where the master within you dwells. Feel within yourself that vast reservoir of inner strength and power that you seldom touch or call upon in daily life. Take a moment out of time to find the words and images that well up from this place within you. Know that you are a messenger and the time is coming soon for this voice within to speak its truth. Let go of any hesitation, self-judgement or fear that has been keeping you from speaking your truth. Look at the doorway that is before you. Know that as you pass through, the master within goes with you. On the other side of this doorway you are aware of all of the cycles and seasons and dimensions that exist within you. Align your will with your true soul work. Align your will with the creator within you. Let one who has gone before open the door before you. Pass through, allowing yourself to meet, to bless and be blessed by the new energies and powers you feel within you. When you return through this door that is a portal beyond time, it will be time for you to speak your truth and begin anew.

Movement Practice: Opening the Doorway

As you face the East, slowly spread your arms like a bird until you feel the breath through your outstretched fingers as they caress the air. Spread your legs apart until you feel yourself to be a five pointed star enclosed within a sphere of light. Feel a point of light 26 inches above your crown where a golden light enters the sphere. Feel the pulse in the palms of your hands and in the souls of your feet. Take a moment to connect the energy as rays of light between the right palm and the sole of the left foot, and between the left palm and the sole of the right foot. Emanate a ray of light from the point above your crown to each of the four extremities. Begin to chant the vowels of the word Adonai utilizing vocal harmonics. The vowel sequence is a slow movement from “aaahhh” to “ooohhh” to “iiieee” to “eeeee”. Feel the harmonics ascend from heart to throat to third eye to the point of light 26 inches above your crown. Feel the descent of golden light as a response to your call. Feel the vibrations in the palms of your hands and the soles of your feet. Chant the vowels of Adonai four times. Chant a fifth time without vocalizing, and begin your unique dance through the doorway of the letter dalet.
The fifth archetype in most tarot decks is called the High Priest. In the Rider deck, we see a decidedly Christian priest sitting on a throne between two pillars, with two clerics and two crossed keys at his feet. I find this image a touch on the medieval side, and in fact, would prefer symbolism out of the world of sacred geometry to convey the essence of this energy. In a certain sense, the pentacle, or five pointed star, is a better representation of the energies of this archetype. Or, perhaps, De Vinci’s sketch of a human standing within a pentagram would be most appropriate here. The idea is that the pentagram is a symbol for an enlightened human being. The lines of light that formulate the five pointed star are spaced 72° apart along the circle. Each line is divided in a golden mean ratio, whereby the shorter part of the line is in relation to the larger part by the same ratio as the larger part is to the whole line (see illustration). This ratio is found throughout nature in the evolutionary growth process. One usually considers the High Priest to be both the guide to the sacred mysteries and someone who has a position of power in society for the express purpose of transmitting these mysteries to the masses. This is, in fact, a rather typecast version of the energies of this key. Ultimately, this initiation involves an alignment with the archetypal realm and an attunement to the evolutionary will of the cosmos.

The number five represents the head of a human being, the thumb of a hand, and the breathing process between universal spirit and individualized soul. The master of this process is one who understands the nature of all time cycles, celestial and astronomical, biological and organic. When we look into the fifth chapter of the book of Genesis, we find Enoch (whose name means the initiate), who lives a symbolic 360/365 years before being translated back to heaven. The apocryphal book of Enoch is a fascinating document that explores astronomical and cosmological cycles. In a certain sense, we might see Enoch as our archetypal High Priest from the realm of the stars. Esoteric lore suggests that this being was the designer of the Great Pyramid at Giza. If we consider Moses as another channel for these energies, his attunement to celestial cycles (see Immanuel Velikovsky’s *Worlds in Collision*) and his shamanic role in the birth and evolution of a people, we are presented with a much different manifestation of this archetype. Of course, if we looked at the traditional role of the High Priest in Hebrew culture, we would have to consider the role of Moses’ brother Aharon as well. Both Moses and Aharon carry the Hebrew letter hey in their names. This letter makes reference to a number of concepts that we have already looked at: the breath, the essence, the presence, the connection to soul essence, the five valences of soul energy. When we consider the sacred geometry nested within the pentagram, we can understand how this conveys the process of creative evolution as well.

If we were to consider the Egyptian correspondences for the High Priest, it is likely that we would encounter the figure of Imhotep. Imhotep was the grand vizier of the Egyptian medical academy that resided at Sakkara. He was a master of healing with light and sound as well as an architect who utilized sacred geometry. It is likely that his academy was a kind of mystery school for the training of healers. Adept in this school leaned techniques in visualization, sound healing, and breathing practices useful for the
strengthening of the etheric and magnetic bodies. The healing school at Sakkara focused on the creative power of the adept’s voice. As an archeological site, Sakkara has been meticulously restored in the twentieth century. Many esoteric tour guides to Egypt feel that the journey through the initial pylons of the temple parallels a journey through the energies of the 22 guardians of the tarot.

Mastering this initiation would involve accessing altered states of consciousness through breathing practices. It would also involve a psychological capacity to move back and forth between transpersonal and personal realms. There is an inner plane alignment with the stream of evolution that is involved here. The high priest is the one who represents the voice of the true self, the Divine Presence as voice, or the one who hears and reveals secrets to those who are ready. There is, of course, a power of blessing and a gift of connection involved.

Should this energy appear in a personal tarot reading, a dream, or a meditation, one might wish to ask oneself:

What is the guidance I am receiving in this moment?
What is the higher purpose hidden from me in this experience?
How can I be a channel for healing and blessing at this time?
What energies or beings wish to speak through me at this time?
The letter *hay* is the first of the simple letters mentioned in the *Sepher Yetzirah*. It is usually associated with the zodiac sign Aries and connected to eyesight or the vision faculty. Remember that the *hay* in idiomatic Hebrew refers to a lattice or a window. In its metaphorical meaning, the *hay* refers to the life-breath, the presence, a window of consciousness. The letter *hay* refers to the spatial dimension of whatever exists in time as well as the in-and-out breathing process of living beings. To add *hay* to anyone’s name is to give life. Should someone fall seriously ill, according to kabbalistic tradition, it is useful to add one *hay* to their name to give their soul a stronger connection with the spiritual realm and their unique destiny in this lifetime. Kabbalists in different centuries have speculated as to which pathway on the Tree-of-Life to place the *hay*. There is a reasonable consensus for the elemental and the double letters. The twelve simple letters, which correspond to the zodiacal signs, seem to float or appear in different pathways at different times. Consider that these letters may change their position with the fluctuations of circadian rhythms or cosmic cycles. These letter correspondences may change from one astrological age to another. The Ari (Rabbi Yitzhak Luria) places the *hay* in the pathway between keter and hohmah and the *vav* between keter and binah. For him, the *hay* and *vav* of the Divine Name both emanate from the crown, connecting unity consciousness to the two hemispheres of the brain. Other kabbalists see the letters *hay* and *vav* emanating out of tiferet. One could certainly make a case for the *hay* being in the pathway between tiferet and hhesed. However, the particular correspondence that we will be working with in this book is primarily astrological. I believe it is implicit within the *Sepher Yetzirah* text, but very poorly understood by anyone without an astrological awareness as a reference point. In this paradigm, the letter *hay* serves as guardian for the pathway between tiferet and gevurah, or between sun and mars astrologically. This is a true correspondence that honours the *Sepher Yetzirah* teaching of the *hay* being connected to the zodiac sign Aries (which rules the liver and vision). The true meaning of an astrological sun/mars conjunction is an initiation whereby the consciousness becomes aware of soul purpose and unique individual destiny. Consider that this pathway energizes the desire of a human being to fulfill his/her unique destiny. There are certainly challenges in the emotional realm in the consciousness corridor of this pathway. One could almost say that this path teaches one to follow a “path with heart.”

In terms of the energetic balance required to fully open this pathway, it is the energy that flows between the heart and the liver, the king and his minister, that requires alignment. The personal will is aligned with the higher transpersonal or cosmic will and infused with a love vibration or radiance from the sphere of tiferet. One’s personal karma, preferences and prejudices may be swept aside in this process. Ultimately, this pathway offers one the opportunity to tackle some of the greatest challenges of the lifetime with courage and zest. There’s a bit of a samurai warrior ethos nested in the gevurah/mars energy. The challenge is to breathe fully and deeply and to honour the present moment by letting go of the karmic ghosts of the past.
Pathwork Visualization 5: Hay  
Breathing from the Five Soul Bodies

Take five deep breaths from your belly or from the sphere of yesod in your body. Be aware of the balance between your in breaths and your out breaths. Centre yourself in the sphere of yesod and breath in a light that vitalizes your nefesh or your animal soul. Allow yourself to be bathed by an iridescent violet-green colour vibration. Centre yourself once again in the sphere of tiferet, near your heart, and breathe in a light that vitalizes the ruahh level of your soul. Let go of any memory or emotion that may have kept you from experiencing your self-love and self-mastery until now. Allow yourself to bathe in a luminous and electric green-blue colour vibration. Take a moment to experience purification within your emotional body. Centre yourself now in your pineal gland and breathe in a light that vitalizes your spiritual soul or your neshamah. Allow yourself to sit within your own inner lightning. Feel your light body descend like a distillation of dew. Bathe in a luminous silver-pearl colour vibration. With an awareness of the two hays of the four letter Divine Name, breathe in a light that vitalizes and illuminates the hhiyah or etheric level of your soul. The hhiyah is that part of yourself that feeds and nurtures your electromagnetic body and exists in other dimensions of time and space beyond this realm. Feel a ray of light with the orange-pink colour vibration of an exquisite sunrise bathing your auric field. Take a moment to experience the joy and the lightness of your awareness of this aspect of your soul. Breathe in one more time, allowing a stream of light from the Aur Ayn Soph, or the Infinite Light, to ignite a memory of that part of yourself which is a spark of the Divine. Allow a ray of golden light that serves as a mirror of your connection to the source to envelop you like a prayer shawl. Allow this stream of light to cascade through all five levels of your soul. Feel yourself to be the one who is breathed and receive the blessing that this breathing brings to you. Allow yourself to bathe in the stream of light for as long as you are guided to do so. Take note of the transmutation that has taken place in you before you return to waking consciousness.

Movement Practice 5: Breathing the Presence

Visualize the four letters of the Divine Name carved out in the space above your crown as a pillar of light. Visualize this same pillar of light standing before you, behind you, to your right and to your left. Visualize the letter hay as your personal doorway and invitation into the realm of light. As you breathe in, inhale the light held by the hay. As you breathe out, begin to move in any direction that you choose, allowing the vibration of the letter hay to animate your movement. Feel yourself to be a portal for the entrance of this light into the world. Explore the four directions where you have visualized the pillars and allow the letter hay to guide you. Let your own breathing process be your guide as to where you go and the shapes and forms your body carves through space. If you have friends nearby, invite them to chant your favourite words that bring the light of the hay alive. When you have fully explored through sound and movement, return to the place where the movement was born. Return to the place of pure presence within the light pillar. Keep connection with your breath for the rest of the day.
Tarot Archetype 6: \ The Lovers

The sixth of the Major Arcana of the tarot is The Lovers. The image that one sees in the Rider-Waite deck is an allusion to the Garden of Eden. The nude male and female figures represent the ish and the isha, the man and the woman, or Adam and Eve. One sees the two trees, the Tree of Knowledge of Good & Evil and The Tree-of-Life, imaged behind the female and the male forms on the card. The nahhash, or the serpent, is spiraling around the tree that is closest to Eve, or the female form. It appears that the wisdom of the serpent is whispering into the ear of the woman, according to this card. The Archangel Raphael overshadows both the trees and the male and female forms in a gesture of blessing. Perhaps the angel represents the superconscious aspect of self, with the female symbolizing the subconscious, and the male the conscious self. The number six in the Tree-of-Life refers to the sphere of tiferet, the sphere of radiance, harmony and beauty. Indeed, the sphere of tiferet represents the seed point of three circles: the transpersonal realm (keter, hhochmah, binah), the conscious self (tiferet, hhessed, gevurah) and the subconscious self (yesod, netzahh, hod). The Archangel Raphael is the angel of healing according to angelic legend; he is often connected to the healing power of the serpent energy as it ascends the spheres of the Tree-of-Life or the nadis, or node points, along the axis of the spine. As we have seen, the sixth Hebrew letter, the vav (ו), represents the spinal column in the body. It is the pillar within us that connects heaven and earth. It is also the copulative letter that connects active and passive energies, or the male and the female. Remember, in the Book of Genesis, that man and woman are created on the sixth day of creation. The vav also refers to the six dimensions of space, or the three axes of: heaven/earth (up/down), male/female (right/left) and past/future (behind/forward). Within the realm of sacred geometry, we see these six represented in what has come to be known as a Star-of-David.

The interpretations of the archetypal energies that channel through “The Lovers” card have often reflected the bias of the one who makes the interpretation! For some, this card is seen as a conduit for sexual energy and some kind of test of the initiate in relationship to his/her libido. Elizabeth Haich even went so far as to rename the card “The Parting of the Ways!” From our vantage point, this card represents the balance between innocence and experience that happens when sexuality is a true expression of one’s spiritual connection and love. This sexual energy is a gift that connects us to the Garden of Eden within. It is the energy of the playful child-self in its energy dance with the universe. We will find a radiant innocence and a gentle yet powerful healing energy available to us when we attune to the energetic gifts that the Lovers brings. When we delve into the mythological realm, “The Lovers” could easily guide us toward an exploration of the great love stories in world literature. Within the biblical universe, the relationship between King David and Batsheva, Solomon and Sheba and Samson and Delilah (sun and moon) each presents a unique variant of this archetype. Egyptian mythology presents us with the relationships of Isis and Osiris, Hathor and Horus (Heru), and Geb and Nuut (earth and sky). Whatever myth we choose to focus upon, the interplay between the radiance of the self in creative self expression and the surrender of the egoic self-identity into the greater self of the Other is the theme here. In the biblical story of King David, his longing for his beloved Batsheva (which triggered the order that sent her husband Uriah to the battlefield)
is the human karma that keeps him from fulfilling his destiny as a Messiah within historical time. In Christian mythology, we have a fascinating untold story that has yet to be unraveled, between Jesus and his beloved, Mary Magdalene. This story resonates against the backdrop of the Osiris and Isis myth from Egyptian mythology. (See Gerald Massey’s “The Light of Egypt”) Ultimately, “The Lovers” card will ask you to explore your own mythological story and the scripts and roles that you have chosen to play out in your relationship to your own Beloved. It is the story of how your soul becomes aware of its divine origin through the exploration of the mirror of relationship.

In the process of initiation “The Lovers” invites you to explore three different axes of self. First there is the vertical alignment, the relationship between self and soul. This alignment tests the relationship between the personality and soul levels within your being. Then there is the relationship between your past and your future selves and those beings that you have loved before and whom you will love again. This axis can open up to you a measure of soul memory that allows for light to enter into the dynamics of the present moment. The third axis will lead you to an exploration of the balance of energy between the male and the female aspects of self. It will help you to discern what it is that you perceive and discover about yourself through the reflections you find in the mirror of relationship.

If “The Lovers” were to offer you a few keys to open your heart to the mystery of the Beloved, you may wish to ask yourself:

| Am I in alignment with the calling of my deepest heart’s desire? |
| What part of myself is about to be transformed in the fire of the Beloved? |
| What is the mirror of relationship teaching me about myself at this time? |
| What soul memory is coming to light with this new Friend? |

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THE LOVERS.
The letter \textit{vav} is the second in a series of “simple” letters, according to the \textit{Sepher Yetzirah}. It is connected to the zodiac sign Taurus, which has a Venus rulership according to exoteric astrology. In northern hemispheres, Taurus is connected to the bursting forth of nature and the spring mating rituals that we see in the animal kingdom. One can see how the letter \textit{vav}, which joins and connects all things, could be associated with the zodiac sign Taurus. Within the Taurus constellation that is presently visible to the naked eye, there are six bright stars. \textit{Vav} is also the number six. (According to the Talmud, the seventh star of the Pleiades disappeared from view at the time of the flood.) We have mentioned before that the \textit{vav} represents the spinal column in the physical body of a human being. As Taurus rules the neck area of the body, it is possible that the \textit{vav} also represents the windpipe found within the throat. If we consider the “oh” sound as the primary sound carried by the \textit{vav}, then one can hear the resonance of the \textit{vav} being emitted from the throat, larynx and vocal cords. Given the resonance between \textit{yesod} and \textit{da’at} in the Tree-of-Life (“uuh” and “oh” vocally), we can see how the \textit{vav} has a role to play in both sexual reproduction and creative expression. However, the primary meaning in the Hebrew language for the letter \textit{vav} is the pillar, tube or channel that connects heaven and earth. This pillar also connects the world of thought-forms with the world of action. We can see how the voice, language, the word, and tonal sound serve as a translation from the thought-forms of \textit{atzilut} to the actions and manifestations in the world of \textit{assiah}.

Different schools of kabbalah have worked with the \textit{vav} on a variety of pathways of the Tree-of-Life. Each one has its own rationale. Given that \textit{tiferet} is the sixth sphere, one can see why the \textit{vav} might be placed on the pathway that connects to \textit{tipheret}. Given a Venus rulership for the sphere of \textit{netzah}, I consider the primary pathway that the \textit{vav} serves as guardian for is the pathway between \textit{tiferet} and \textit{netzah}. This pathway connects the harmony and love at the core of one’s being with the subjective value system of a human being. \textit{Netzah} means “to overcome” in Hebrew. It also can be translated as the “the spark of life energy” (לף), “to give compassion” (לף און) and “to lead in music.” I understand this pathway to speak of how the heart’s desire is often expressed through the language of music, rhythm and dance. From a therapeutic perspective, this pathway asks you to examine your belief system to see where and when those beliefs were formed and if they are in alignment with your life purpose. In terms of Chinese medicine, this pathway is the one that connects heart and spleen. The emotional spectrum here swings between joy and melancholy. It is a spectrum most easily expressed through song and music.
Pathwork Visualization 6: Vav

The Pillar of Light

Visualize a pillar of light standing six feet in front of your body. Make a picture in your mind of the letter vav as a fire letter extending from deep space to this earth. See the letter vav pulsating within this pillar of light. Slowly, and with attention to your breathing process, walk towards the pillar of light that is standing before you. As you step into the pillar, feel the letter vav as God’s love for you, appearing as a musical frequency within the pillar. Feel this frequency as a harmonizing force that begins to pulsate through your spinal column. Feel this as a light that enters in at your crown, descends on the pathway to your heart, and radiates simultaneously to the spleen area of your body and to the throat area of your body. Allow yourself to feel whatever emotions might arise inside you. Allow yourself to witness whatever images of yourself you wish to see at this time, with the field of these musical frequencies surrounding you and protecting you and allowing you to experience a love for yourself equal to the love that created you. Let your body and your voice become a musical instrument for the subtle vibrations and frequency of this love. If you choose, you may begin to feel a tone or a song arise within your soul. Allow yourself to express this vibration that is uniquely yours, in your unique way. Let yourself become one with this love vibration. You will carry it in your heart, in your voice and in the dance of your being from now on. When you return from the pillar of light, be aware that this pillar will travel with you from now on in your journey from place to place.

Movement Meditation 6: Vav

Feel the vertical pillar of light within your spinal column that connects you to heaven and to earth. Create your own dance movement prayer to connect you to the energy of the 6 directions: front, back, right, left, up & down. Return to your centre and feel once again the energy flowing through your personal pillar of light.
Tarot Archetype 7: The Chariot (The Merkavah)

The seventh tarot trump is called The Chariot. In the Rider-Waite image, we see what appears to be a classic Roman charioteer who is wearing a zodiacal belt. Rather than horses, he appears to be riding a chariot guided by two sphinxes. The image is rather static, and emphasizes the strength of will of the charioteer. Traditional interpretation of this card has to do with the balancing of the carnal and spiritual urges of a human being or the balancing of earthly and heavenly powers. The chariot is, of course, the chariot of consciousness, and to ride the chariot refers to the balancing of the physical, emotional, mental and spiritual bodies.

In terms of sacred geometry, the chariot refers to the balance point in the centre of a Star-of-David or the central point within the cube of space. Consider that the cube of space that is formed by extending a ray of light in three directions or dimensions. The central point is where these three vectors converge. In the Star-of-David configuration, one perceives the balance between heaven and earth at the fulcrum point between ascending and descending triangles. The hexagon configured by a Star-of-David enclosed within a sphere gives us three axes of symmetry.

The seventh Hebrew letter is the zayin. The traditional association with this letter is that of the sword. However, there are many other meanings and associations for the zayin. On a purely physical level, the zayin refers to the ozen, or ear, which is the organ of balance within the human body. The zayin can refer to the seed or the zerah that is scattered or comes to fruition through a series of seven cycles. The zayin also can refer to a principal of symmetry in space, as well as balance. The zayin also alludes to the laws of resonance in the universe. One of the key Hebrew roots for the zayin is the word zahhor, meaning to remember.

The Hebrew word for chariot is merkavah. We have looked at this word before, in the context of merkavah journeys. We have seen the merkavah as a kind of geometrical, etheric energy field or consciousness vehicle that allows one’s soul to travel through time and space. The prophet Ezekiel offers us a picture of an electrical energy field that can travel dimensionally at the speed of light. He also gives us an image of the four beasts that appear in the sky as the zodiac signs: Taurus, Leo, Scorpio and Aquarius. From this we can gather that the charioteer is in the process of mastering the impulses within the self in relationship to the surrounding energy fields he is about to meet on his journey. The alignment and balancing of the four vehicles or bodies is the challenge required of the charioteer before he can even begin to travel.

The chariot, as seen in the Egyptian Mystery School tradition, may very well refer to the chariot of Osiris. However, the letter zayin may allude to Zehhuti, the Egyptian name for the Atlantean time traveler the world has come to know as Thoth. Legend has it that Thoth was a visitor to the earth plane from Mintaka, the middle star in the Belt of Orion. So, the chariot here may make reference to Orion, the Hunter, or a journey to the heart of
the Orion constellation. It may also make reference to the first magnitude star Capella, in the constellation Auriga, whom the Greeks felt was the inventor of chariots. The Egyptian word for merkavah (according to Drunvalo Melkizedek) is mer-ka-ba. One could translate this as: to measure the astral body of the sun.

In terms of the process of initiation, the energies represented by the chariot are critical for the attainment of self-mastery. As an archetypal energy, the chariot represents an extraordinary challenge and opportunity for consciousness empowerment on the journey back towards God. In traditional tarot readings, the chariot is seen as a kind of reality check on the relationship between the personality impulses, and desires and the soul’s ultimate destination. From what we have seen here, there is an element of soul travel and soul memory that is also required of someone who is attempting to gain mastery of the chariot.

Should you have a close encounter with your own inner charioteer, you might ask yourself:

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Are my four energy bodies in balance at this time?

Are my physical, emotional, mental and spiritual bodies in impeccable balance and alignment? What do I need to do to make this so?

Is there any aspect of my life that feels out of control and needs attention?

Are there any soul memories to bring forth at this time into my present awareness?
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The Sepher Yetzirah teaches us that the letter zayin is the letter that deals with kinesthetic activity (movement) and a return to balance, or rest. This running and returning of the zayin symbolizes the synaptic movement of images and thought-forms along neurological pathways of the mind. The returning is to the place of silence, stillness, or shabbat. The zayin as a sword is the sword of discriminative awareness that helps us navigate through the polarities inherent in our universe. The zayin teaches us the balance between the zahhar, the male principle, and the nekayvah, the female principle, in the universe. It is a teaching about timing that we find in the Book of Kohelet, a teaching about the cyclical nature of life, a teaching about synchronicities. According to the Sepher Yetzirah, the zayin is the letter associated with the zodiac sign Gemini, the twins. These twins are brother and sister, or male and female energies. The twins also represent the two brain hemispheres and the principle of polarity within the universe. It is easy to see how the zayin comes to represent the electrical energy that goes back and forth between polarities, or the scale that balances between them. On a more cosmic level, the zayin may refer to the seven cosmic days of creation. The zayin is then both the seed which is planted at the beginning of any cycle, and eventually, the harvest of that seed as well. We have seen how the zayin is connected to the ear in the physical body. Ultimately, the zayin refers to our capacity to receive signals and vibrations from the cosmos and translate them into electrical signals, thoughts, feelings, images and impressions within our nervous system.

When we look to the 22 pathways of the Tree-of-Life, and consider the zayin connected to Gemini, the pathway connecting tiferet and hod is the one where we are most likely to meet the zayin. Hod is the sphere ruled by mercury in astrology. Mercury is the ruler of Gemini. This sphere deals with concepts and thought forms that are formed in the mind. One excellent translation of hod is the sphere of resonance. In the correspondence system we are working with here, hod is the place where we find the kidney/adrenal energy system. The kidneys are where the jing is stored. Fear is a corollary of deficient kidney energy. The kidneys connect to the ears and to the brain. You can see how they serve as a bridge between the nervous system and the mind. (Chinese TCM doctors suggest that too much sexual activity or astral travel can weaken the reservoir of kidney energy.) The pathway between tiferet and hod is the Sun/Mercury pathway, from an astrological standpoint. It mediates between the king and the messenger or the conscious will and the mental body, or between the consciousness and the nervous system. The zayin, as guardian of this pathway, teaches us when to act and when to refrain from acting, when to listen and when to speak. The zayin is like the chariot in the tarot that teaches us how to maintain dynamic equilibrium in our perpetually moving universe.
Pathwork Visualization 7: Zayin Bathing in the Sonic Current

Open your etheric ears and listen to the background hum of the universe. Be aware of your own light-stream constantly being poured in through your crown chakra by the angels that take care of these things. Be aware of how this light-stream is converted into a sonic current that flows through your being. Allow this stream to be collected at the reservoir of your heart at the place we call tiferet. When this reservoir is filled to the brim, feel it overflowing and cascading to whatever dimension of your being that resonates the sphere of hod. You may feel this overflowing as an electrical effervescence in the hemispheres of your brain. You may feel this overflowing as a fluttering or a feathering in the kidney area of your body. This cascading energy will allow you to meet any fears of the unknown, any fears of falling through a void, any fears of vibrational fields or unfamiliar sounds that may have held you captive until now. This cascading is a feeling of vitality of your own light-stream becoming embodied within you. You may hear the accompanying roar of a waterfall or perhaps the music of the spheres. Allow yourself to bathe in this cascade until all fears, known and unknown, are swept down stream, leaving you fresh and pure, with a childlike curiosity and wonder toward your world once again. Bathe in this current for as long as you please. You will return from your experience of this cascade with an extraordinary feeling of balance.

Movement Meditation 7: Zayin Riding the Chariot

Imagine yourself standing behind Ben Hur, on the platform of your chariot. Let Ben disappear, as you take over the reigns of the chariot. Feel the exhilaration and the extraordinary balance that you need to maintain control of your moving vehicle. Without looking back, make a mental note of where you have come from on your journey to this moment. Gazing at the horizon, and looking before you, make note of where you intend to go on your journey. Feel the earth beneath your chariot wheels and the pull of gravity that holds you precariously to the platform of your chariot. Feel the canopy of the constellations above you as a tug of levity at your crown chakra. Feel that tug of levity again as your chariot wheels roll over a large stone in such a way that you are suspended in mid air for a little while before your feet return to the platform. Feel the pull of the horses’ reigns in your left hand as the reigns pull at the left side of your body. Now feel the pull of the horses’ reigns in your right hand as the reigns pull at the right side of your body. Maintain a balance within the feminine and masculine polarities of your own being as you feel the pull of the horses’ reigns. Feel a magnificent balance between the forces of gravity and levity, of earth and heaven, as you are riding in the chariot. Be 100% aware of the stillness and the dynamic equilibrium you find within yourself as you ride at what seems to be the speed of light through the universe. Feel the exquisite balance within your four shields of self, your four energy bodies: physical, emotional, mental and spiritual. These energy bodies are like four horses, with whom you have found perfect balance and rhythm in your chariot. When you have totally taken in these sensations, return the reigns of the chariot back over to Ben Hur, and regain control of your own consciousness vehicle.
Tarot Archetype 8:  

Strength, Sekhem, Hhashmal

The eighth of the Major Tarot Arcana is the one most often called “Strength.” The Hebrew word for strength is koahh (כוח). It contains the eighth letter, the hhet (ח). This Arcanum has occasionally been reversed with the eleventh card, which is called “Justice.” Justice is connected to the kaf. As both kaf/khaif and hhet sound similar to one another, and they both appear in the word for strength, one can understand how the two could be interchanged. The image that we find for “Strength” in the Rider tarot deck is that of a woman with roses around her waist and a figure eight above her crown, gently closing the mouth of a lion. The symbolism here alludes to the gentle power or attunement the initiate needs to control or tame carnal desires or animal passions. There is a zodiacal symbol nested here as well: the lion represents the zodiac sign Leo; the woman represents the zodiac sign Virgo. The passionate, egoic and theatrically expressive nature of Leonine energies is tempered here by the gentle, contemplative and harmonizing forces of Virgo. The cusp of Leo and Virgo is symbolically the sphinx-point in the zodiac. By the year 2012, the fixed star Regulus will be at this degree of the zodiac. This star is but 85 light years from us. Its healing power involves a loving vibration that serves to unblock deeply buried subconscious patterns (both individual and collective). Regulus can help us survey and recognize long standing habit patterns. Regulus is a record keeper star. It appears that its present alignment with 0° Virgo points to the release of the mysteries stored in the time capsule known as the Hall of Records from the time of Atlantis.

This gazing into the subconscious mind and recognizing of instinctual patterns is something that can be associated with the letter hhet. Remember that the letter hhet is connected to the ancestors and our genetic coding. The letter hhet also represents the darkness from where the light is born. Another word for strength in Hebrew is the word hhazak (חזק), which means to seize or grasp the light. This grasping of the light will certainly involve a delving into and making peace with the shadow side of one’s nature. One could say that we consistently bury our shadow nature behind the obscurations of our fear and anger. The strength called for here allows us to grasp these obscurations and release them through an act of love. When this is accomplished, there will be extraordinary forces of life energy and power released within us. When we consider the number eight in relationship to “Strength”, we might consider the saying attributed to Zehhuti at Hermopolis in Egypt:

“*I am One that becomes Two, that becomes Four, that becomes Eight. And then I am One again.*”

In coded form, this offers us a representation of a fertilized ovum in the early stages of cell division. The eight that becomes one refers to what are known as ‘the eight great ancestors’. In the Hebrew texts, we find these eight at the cave of Mahhpelah: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. The eight human souls that are aboard Noah’s ark during the time of the cleansing of the human gene pool also serve to represent these eight great ancestor energies. The Chinese version of these eight is represented by the eight inner trigrams of the I Ching (see diagram). The inner power or
strength the tarot suggests we access will connect us to guidance transmitted from the primordial ancestors, and offer us, perhaps, the capacity to read our own soul scripts and genetic records.

In the zodiac, the eighth sign is the sign of Scorpio. Scorpio traditionally symbolizes death, sex and renewal as the eighth house in an astrological chart. One could say that Scorpio deals with initiations and rights of passage whereby one surrenders one’s individual soul identity through the alchemy of relationship and through the communion with one’s ancestors and guides in other dimensions. Seen from this perspective, the path of “Strength” parallels the path of Tantric Yoga. The passionate nature and sexual energies of the Lion are gathered within by the Virgo and used for the process of regeneration.

Should you encounter the “Strength” tarot archetype on your journey, you may be encouraged to answer the following questions:

What is my deepest fear in this moment? What is my greatest ally at this time?

What have I inherited from my family of origin that shapes who I am today?

What can I find within myself that resonates with the tribal ancestors who came before me?

What do I need to wrestle with and resolve within myself in order to come into my power?
Tree-of-Life Pathwork 8: Hhet

The letter hhet is the letter that connects us to our breath and to the life energy of the universe. According to the Sepher Yetzirah, the letter hhet is associated with the zodiac sign cancer. This association gives us the notion of the womb from which all life springs. The hhet is the signature letter of hhevah (הַהַוָּה), who is called הָרְא הַהַוָּה, the Mother-of-All-Life. From this vantage point, the hhet has strong affinities with the sphere of yesod in the Tree-of-Life. However, when we consider that all life begins with the first breath, it is possible to see how the hhet could be the guardian of the pathway between tiferet and hhesed. The life breath enters in through the crown chakra as light, descends the central pillar of the Tree-of-Life and radiates along eight pathways from the sphere of tiferet. The pathway between tiferet and hhesed is the pathway that gives life, consciousness and breath via the respiratory process. The hhet of hhesed (compassion) is a life energy that is transmitted to the hhet of netzahh (spark of life), and to the sod of yesod (the mystery of the foundation). When we look at the astrological influences involved here, they are Sun for tiferet and Jupiter for hhesed. This is a principle of expansion and radiation of light and consciousness. Consider that the planet Jupiter radiates more light than it receives and is considered by some to be an evolving sun within our solar system. From the kabbalistic standpoint, Jupiter is tzedek, the righteous one. The letter hhet, with its associations of breath and vitality, can also be seen as the prana, or hhashmal - electricity, that nurtures and gives birth to us. This giving of life, on the cosmic level, comes from the sphere of hhesed. (On the physical level, the life-force is birthed through the sphere of yesod.)

According to Chinese medicine, the heart governs the blood while the lung governs the Qi. The heart expands and diffuses whereas the lungs contract and descend. The sphere of hhesed has an expansive quality when one is radiating love and compassion. Its klipah, or shadow side, involves a subconscious collecting of grief. (This grief can be found hidden within the breathing process, tracing its origin back to a past life trauma or soul memory.) The sphere of tiferet radiates harmony and joy when in balance. The radiance of tiferet may occasionally be eclipsed by subconscious memories or karmic issues. The challenge of this pathway is the harmonizing between heart and lung networks.
Pathwork Visualization 8: Hhet

The Breath of Hhai Olam

Visualize yourself standing within your own etheric Tree-of-Life. This Tree-of-Life connects you to your ancestors and to the children of light. This Tree-of-Life connects you to the constellations and the earth that you are standing upon. Breathe in the energy of the earth through the souls of your feet. Feel this energy as it spirals up your legs towards your navel. Now open a vortex above your crown chakra, and invite a pillar of light to pour through you from that part of you that is one with God. Visualize the letter hhet as an electromagnetic field that contains the hhashmal of your own light body. Connect to your Overself in the realm of yehidah. Connect to the infinite life energy of the universe in the realm of your soul that is called hhayah. Allow this life force to descend through the central pillar of your Tree-of-Life. Feel this life energy go out in eight directions from your heart at tiferet. Feel this pulse of life infuse the sphere within you called hhesed, in the lung area of your body. Breathe in this breath of life as if it were your first breath. Feel your connection with the Mother-of-All-Life, or the one you may call Divine Mother. Let the gratitude you feel in your soul for the gift of life radiate love for yourself and for all beings. Let this love pour through all the pathways of your Tree-of-Life. Let this love be healing energy at the very core of your being. Let this love find a nest in your womb at the source of breath. Feel the infinite life energy, the hhaiyah, surrounding you like an electrical field at the source of your physical breathing process. Allow this infusion to flow through you, keeping your feet firmly connected to the earth. Allow yourself to feel the power of your connection to all that is. Breathe in the breath of life, breathe in the earth energies, breathe in the hhaiyah realm of your soul for as long as you desire.

Movement Meditation 8:

Take the breath of hhai olam out into nature and do it while physically walking upon a large figure 8 that you follow on the earth.
Tarot Archetype 9: 🌌 The Hermit (Alchemist)

The ninth tarot Arcana is most often called The Hermit (occasionally, Prudence). In the Rider-Waite deck, we see an image of a man wearing a cloak, holding a walking stick in his left hand and a lantern that contains an illuminated Star-of-David in his right hand. The usual interpretation of the card involves the search for truth, the path of initiation, inner knowledge and wisdom, and the potential for union of the personal consciousness with the cosmic will. The Hermit is seen as one who is leaving the trappings and attachments of the world behind, cloaking himself in a garment of silence, withdrawing deeply within himself to find the light within. The lantern indicates that The Hermit has found a light to guide himself on his own journey and perhaps help those who ask for guidance on the path. The Hermit is, of course, an aspect within each of us. The Hermit is a place inside our soul, a cave where one may retreat to find the Inner Light. There is a concentration and devotion to truth, and a desire to be released from any inner enslavement, conditioning or attachment. The path of The Hermit is a path of inner liberation.

The Hebrew letter tet (ת) gives us the idea of safety and protection as well as the notion of cycles of involution and evolution. The letter refers to the earth energies of our planet. The tet is the first letter of the Hebrew word tov (תוב), the goodness of things. We find it in the word katán (קטן), the small or the microcosmic. The tet represents any womb-place or period of gestation whereby the consciousness can build a form, grow and mature. There is the possibility of transformation and evolution that takes place in a step by step process. The tet is the ninth letter and refers to the nine months of pregnancy for a human being. In a certain sense the tet represents any growth or form building process whether it is physical, psychological or spiritual. There is a gift in the smallness and the internal quality of the tet. This gift is referred to as tal (תל) the dew that magically appears as a distillation on the earth in the morning. The tal is symbolic of a spiritual food that connects earth to heaven. The tal also refers to the alchemical process that takes place within the womb space within the tet. The number nine refers to the circulation of light within any closed system. This can be seen within the spiritual/psychological system known as the Enneagram. The enneagram is a schematic diagram of perpetual motion.

In Egypt, this was referred to as the Grand Ennead or group of nine. The Grand Ennead emanates from the Original Unity, the One or the Central Fire. They form the nine aspects of Tum, arranged around Atum. They represent interpenetrating, interacting, interlocking Neters (divine energies, cosmic principles, force-fields) at play around the throne of the Hidden One. The nine Egyptian gods are: Tum, Shu & Tefnut, Geb & Nut, Osiris & Isis, Set & Nephthys. These nine emanate from Atum, or the principle of unity, at the source of being. The enneagram (see illustration) gives us a picture of the number seven within a circle along with a triangle. One can also see the number nine as a series of three interlocking triangles. The Pythagorean symbol of the tetractys is, in fact, a large triangle that contains nine smaller triangles within it. In the realm of astrology, the ninth house is referred to as “the higher mind” (as the number nine is 3 x 3). In the Tree-of-Life,
the ninth sphere is the sphere of yesod, the foundation. This sphere contains the subconscious mind and holds all personal memories within it. In its extended form the number nine refers to the three triads that form the ten spheres of the Tree-of-Life. Tiferet can then be seen as the sphere of unity, the seamstress that sews the nine together.

The Hermit indicates a “time out” from the pulls of the external world, and a “time in” for attunement to the energies and rhythms of nature and the voice of one’s inner guidance. The cloak that The Hermit wears has been called the cloak of silence that shields and protects the consciousness from unnecessary intrusions during a period of intense inner work. The lantern that The Hermit holds is a manifestation of the inner light that this process gives birth to.

As you prepare to meet The Hermit you may wish to ask yourself:

Where do I need to go within to find the liberation and freedom I long for?

What voices, maps and personal memories are no longer required for my journey?

Am I ready and willing to enter a period of solitude, silence and retreat from the world?

What work is called forth from me? Where can I best offer my service and devotion?
The letter \textit{tet} is the letter that connects us to the process of involution - the gathering of light within a single cell or a planet for the purpose of evolution. The \textit{tet} refers to clay that can be molded and shaped into any vessel or container. In the \textit{Sepher Yetzirah}, the \textit{tet} is associated with the zodiac sign Leo and the sense of hearing. I believe this is based on the gathering of sonic frequencies through the vortex of the physical ear. The zodiac sign Leo does something similar to this in the way that images, impressions and dramas are magnetized towards the core script of the Self. The letter \textit{tet} has to do with the laws of nature. \textit{HaTevah (הַתֶּבָּה)} is the nature. This word has the same gematria as \textit{Elohim}. The \textit{tet} is the process whereby the \textit{elohim} energies are circulated, anchored and grounded by the energies of the earth. On the Tree-of-Life, the pathway where we find the \textit{tet} serving as guardian is the pathway between \textit{binah} and \textit{tiferet}. The astrological rulers of these spheres are Saturn and the Sun. This gives us the notion that this path is about the process of individuation in alignment with the laws of karma. It connects the expansive love radiation from the heart (\textit{tiferet}) with the emotional soul memory and Divine Mother principle of \textit{binah}. In this pathway we can experience a purification (\textit{רְוָא}) enabling us to experience the ultimate goodness (\textit{בְּרֶאשָׁה}) of creation through physical embodiment.
Pathwork Visualization 9: Tet

Attuning to the Earth Energies

Visualize a field of rye on a magical summer’s day in the British Isles. Feel the sonic frequencies and the creative spirit of the Elohim as these energies translate an impression of the geometry’s of a Tree-of-Life onto the field. Visualize yourself as the first to arrive at the sacred circles of the Tree-of-Life. There is a tree waiting for you that is a fractal of the macrocosmic tree. Picture yourself lying down on your tree, on your back, attuning to the frequencies of the Elohim. Allow these frequencies to funnel in simultaneously at your crown chakra and at the base of your spine. Feel your whole body to be a funnel receiving the light of the Elohim. Experience a vortex of creation arriving at your navel. Allow this energy to enter in at your belly button. Feel your connection to what has been called the Divine Mother Vibration. Feel the light cleansing and illuminating that part of your being that we call Binah. Allow any images, pictures or sound frequencies from the realm of Binah to bring you a mirror or a memory of who you are in dimensions of consciousness that you have only glimpsed until now. Allow the vibration of who you are to flood your nervous system and anchor at the core of each cell of your body. Feel a cleansing and healing of your rna-dna genetic template. Feel your connection to the one whom we call Metatron. Allow yourself to be a conduit of the energies that are funneling through you to the core of the earth. Feel your connection with the vast intelligence and beauty of the earth. When you feel you have completely embodied the frequencies that created your Tree-of-Life, roll over and place your navel to the earth for as long as it is pleasurable to do so.

Movement Meditation 9:

Find yourself a place of beauty and power in nature and lie with your navel to the earth until you feel recharged and renewed. Attune to the angel Sandalphon as you are recharging. Then roll over and feel the fibres that come from your navel extending like the threads of a spider’s web to the stars. Attune to the angel known as Metratron. Let the cords of light bring you to your feet and begin to dance.
Tarot Archetype 10: The Wheel-of-Fortune (Synchronicity, Laws of Manifestation)

The Wheel-of-Fortune indicates more than an unexpected turn of luck, or an experience of great good fortune. The Arcana resonates with the number ten. The number ten is the number of manifestation and the number of spheres of the Hebrew Tree-of-Life. In the Rider-Waite deck, the imagery that appears on the Wheel-of-Fortune card is a blend of Egyptian, Babylonian and Hebrew mythical creatures. The four living beings that were seen in vision by the prophet Ezekiel are pictured on the card. They correspond to what are now the fixed signs of the zodiac: the bull of Taurus, the lion of Leo, the eagle of Scorpio, and the man/angel of Aquarius. Each one is holding a book as if each is reading/revealing one aspect of the book-of-life. The Egyptian symbols that appear on the card are the Sphinx, which holds the records of aeonic time (the 26,000 year processional cycle), the serpent of cosmic energy, and the jackal-headed Anubis, who serves as escort to the underworld. The wheel at the centre of the card contains the word tarot, and alludes to the rotation or turning of events as the wheel of life or the wheel of karma spins clockwise and counterclockwise through the universe. Many tarot divination interpreters consider this card to mean that a time of harvest or reaping the fruits of one’s labours is at hand. Another interpretation is that the astrological weather is such that a unique window of opportunity exists. The advice usually given is to seize the opportunity.

The Hebrew letter correspondence for the number ten is the letter yod. The yod is imaged as the hand. It is through the hand that the will and the heart’s desire come into manifestation. In the world of kabbalah, the yod is seen as the seed of all of the letters. Its shape is the original shape used by all calligraphers when formulating any of the other letters. In the world of geometry, the Yod was illustrated by Pythagoras in the form of the tetraktys. In this geometry, each of the four worlds appears in dot or sphere formulation. The one exists in the world of atziluth/emmanation. The two (configured as two dots) refers to the world of briah/creation. The three (configured as three dots) appears in the world of yetzirah/formation. The four (configured as four dots) resides in the world of assiyah/manifestation. (See illustration.) This image of the yod now takes shape as a triangle or a tetrahedron if seen in 3D. The yod becomes a template for the energies of creation to channel from the world of being to the world of becoming. The yod is like a seed in atziluth that becomes a fruit in assiyah. The yod refers to this process of seed/fruit happening generation after generation.

From our kabbalistic perspective, the yod refers to all ten spheres of the Tree-of-Life. Of course, the tenth sphere itself is the sphere of malhhu. Malhhu is the kingdom, or the sphere where all the energy streams of each of the upper spheres arrive and blossom. Malhhu refers particularly to the connection with earth energies. Malhhu is like a painter’s palette, upon which all of the pigments and colours of each of the other spheres of the Tree are available, so that one can bring one’s vision (painting) into the world of
manifestation (canvas). The luck or mazal that one usually associates with the Wheel-of-Fortune has to do with the astrological influence and the cultural context available for bringing one’s ideas and potential creations into the moment (or to the market).

The Wheel-of-Fortune tunes us into cyclical process, pattern recognition and awareness of the laws of manifestation. It takes a particular letting go of perspective or identification to where one is (financially, emotionally, vocationally) to be open to recognizing and acting upon an opportunity when it is presented. You may be asked to meditate upon the following themes when you encounter the Wheel-of-Fortune on your journey:

How can I change my attitude or perspective so that what I perceive as an obstacle reveals itself to me as a true opportunity?
What assets have I taken for granted? Am I ready to harvest what was planted many moons ago?
What invisible lines of force are at work in the situation at hand?
What synchronicities should I take note of?
What is it that Spirit is offering me in this moment?
What opportunities are being presented to me?
Tree-of-Life Pathwork 10: Yod

The letter *yod* represents the first swirling or seed energy as it enters a time-space continuum on its journey from seed-thought in the world of *atzilut* to complete manifestation in the world of *assiyah*. The *yod* is the smallest of all of the letters and refers to the hand in the body. This hand is a symbolic hand. It refers to concepts of skill, strength, capacity to share, handiwork, portion and the capacity to manifest what is within one’s heart. From the standpoint of the *Sepher Yetzirah*, the *yod* is assigned a zodiacal correspondence to Virgo. Virgo is the sign of the craftsman and the healer. When the hands are connected to the energy of the heart, what we do with our hands can facilitate healing: physically, emotionally and spiritually. From the standpoint of the tarot, the *yod* refers to the Wheel-of-Fortune and the capacity to work with the laws of manifestation and create abundance through intuitive perception of time cycles within the universe. The particular path on the Tree-of-Life that seems to be the most natural one for us to find the *yod* is the pathway between *hohmah* and *tiferet*. This is the path between wisdom and beauty. The astrological influences here on this pathway are sun (*tiferet*) and Uranus (*hohmah*). The Uranian energies are electrical in nature and teach us the mysteries of when the flow will reverse in any electromagnetic field. This is an intuitive wisdom of knowing where the turning points of any biological, psychological, cultural or astrological cycle will most likely appear. It is an electrical knowing. It gives one the capacity to see into the future (or so it appears) and to bring the future into the present moment. It connects our intuitive right-brain imaginal perception with the conscious purpose at the centre of our being in *tiferet*, at the heart. In some cases, the energies of Sun/Uranus present one with a sudden shock or apparent accident that is no accident at all. It presents one with an opportunity to shift direction in one’s life. It is, in fact, a re-alignment.
Pathwork Visualization 10  Yod

Your Hands of Light

Place yourself within a pillar of light that is a funnel for the energies that nurture your particular Tree-of-Life. Visualize the letter yod suspended above your crown as if it were a spark of light that came your way from the Great Fire at the heart of the universe. Visualize this yod beginning to spin above you until you feel a funnel of light entering in at the top of your head. Feel the Great Light enter into you at the crown and descend to the sphere of tiferet at your heart. Feel how this current of light and love anchors in your heart and then radiates out to both your palms. Feel a pulse of the Great Light entering once again in at the crown. This time, it will travel to the place within you we call hohmah in the right hemisphere of your brain. Allow this energy to transmit pictures and images to you of the most creative work you could be doing with your hands at this time, should you choose to do it. Connect with the extraordinary powers of creative visualization and manifestation that are available to you at this time. When you have made a picture of what you choose to do, potentize this picture and say to yourself: “I will do it.” Look at your hands once again and remember all of the pleasurable, joyful and creative moments you have experienced in life with these hands. Allow one more pulse of light to enter in at the crown, cascading through your heart, arriving in the palms of your hands. Realize the gift of healing that has been given to you. Make a picture in your mind of the healing, both for yourself and those that you love, and for those with whom you feel a karmic connection with. Allow the light and love you are receiving in this moment to be translated into a reservoir of healing energy that you can channel whenever it is appropriate to do so. Feel the gratitude that is in your heart for these gifts for as long as you choose before returning to the work at hand.

Movement Meditation 10 : Yod

Hold out your hands in front of you in such a way that you can see into the heart of both of your palms. Slowly turn your palms until they face one another, with approximately a cubit of space between them. Feel the magnetic current as it flows between the palms of your hands. Now bring your left palm to your right knee, which you will be raising to meet your left palm. As soon as your right foot has returned to the ground, raise your left leg. Bring your right palm to meet your left knee. Do this cross over movement between palms and knees a total of 18 times.

Do this cross over movement once again, now connecting the left palm to the sole of the right foot, and the right palm to the sole of the left foot. You will be lifting your feet to meet your palms at a rhythm that is comfortable for you. When you have completed this 18 times, keep the momentum of your leg lifts and bring your palms to the opposite ears. (That is, left palm to right ear and right palm to left ear.) Again, complete this movement for a total of 18 times. When this is complete, continue lifting the legs while bringing the palms to the heart and thymus area of your chest. Both palms will be placed at the same place (alternately).

After this set of 72 cross over movements is complete, return your palms to the position they began in, a cubit apart, and feel the magnetic current between them for a little while.
The eleventh tarot Arcana is usually called Justice. Some tarot decks switch the eleventh key with the eighth (Strength). This is understandable given the similarity in sound vibration between the Hebrew letters *hhet* and *kaf* in its soft pronunciation as *khaf*. The Justice archetype, however, vibrates much more purely to the symbolism of the number eleven. Eleven is the number of the Tao in Chinese number symbolism. In Egyptian symbolism, the principal of the Tao, or Cosmic Justice, is referred to as *Maat*. *Maat* was the personification of physical and moral law, order and truth. *Maat* was said to order the steps of *Ra*. This ordering has to do with the cosmic order of things that arranges the cycles and periodicity of planetary orbits and stellar vibratory cycles. As we have seen on other occasions, the eleventh Hebrew letter, the *kaf*, is seen to be like a star or a *kohav* (ח svn). It is the letter *kaf* that connects heaven and earth (*keter* and *malhhut*) on the Tree-of-Life. The number eleven is seen as a number of mastery and magnetism by most numerologists. The Hebrew glyph for the letter *kaf* gives us a picture of the palm of the hand receiving, grasping and internalizing that which it opens to and can hold, thereby radiating a powerful force-field. This capacity to both radiate and receive energies is intrinsic to the meaning of the number eleven.

The Rider-Waite imagery for the Justice arcanum shows a female figure sitting before two pillars with the scales in her left hand and a double-edged sword in her right. The right hand is presumably poised for discriminative awareness and action. The left hand is presumably weighing actions and karma on the scales of the balance. The female figure may be another face of the High Priestess imaged in the second tarot trump. In terms of Egyptian mythology the High Priestess is one face of *Isis*; justice is one of the faces of *Maat*. The justice that this card is speaking of transcends the realm of human karma. It refers us to principles of cosmic and universal laws that govern us here on earth. When this card appears in a tarot reading the advice for the inquirant is to tune into the Tao and intuit how one’s personal actions and experiences fit into the bigger picture. There is the possibility here to go beyond the realm of cause and effect and into the realm of design and purpose. In Egyptian mythology *Maat* is seen to be the partner of *Thoth* (*Zehhuti*). *Thoth* is the scribe who keeps the karmic book of records and is in charge of “the words of power”. Presumably *Maat* deals with the repercussions of each thought, word or gesture that a human being emanates.

The number eleven, from a Pythagorean standpoint, is the one that balances two fives. This has to do with the balancing that occurs between two individuated human beings or two magnetic force fields. Astrologically, the number eleven is seen to be a number connected to the planet Uranus. Uranus deals with electrical energy and magnetic field reversals. It is the ruler of the zodiac sign Aquarius. It is during the early stages of the Age of Aquarius (that we are presently entering) that humanity must deal with the gravity of our planetary karma! We are presently experiencing this in a host of realms: ecological, political, economic, environmental, communal, geological, racial and cultural. The biblical resonance is with the story of the tower of Babylon. This occurs in the
eleventh chapter of Genesis. It appears that even humanity’s karmic relationship with extraterrestrial civilizations must be dealt with in the early phases of the Age of Aquarius.

If you were to gaze into the mirror of Ma’at or the Justice Arcana at some point in our journey, you would be wise to ask ourselves the following questions:

What is the balance between giving and receiving in this moment?
Where do I need to find inner strength? Where do I need to surrender?
Are my thoughts, words and actions in alignment with my soul’s purpose and cosmic law?
What is it that I need to grasp and assimilate before taking the next step?
Tree-of-Life Pathwork 11: Kaf Breathing from Soul Star to Earth Star

Imagine yourself standing in a summer meadow in total peace with your Universe. Feel a shaft of sunlight as it descends and envelopes your body. Feel a tug and a tingling over your crown. Allow this light to pulsate and descend in a tube that connects to your heart. Feel your whole body absorbing a vibration of unity consciousness and feel what it is like to divide this beam of light into male and female, positive and negative, radiant and receptive, electrical and magnetic currents. Feel the shaft of sunlight opening your heart and traveling through your open arms until it begins to pulse from the palms of both your hands. Allow yourself to hold the sphere of light as if it were a star or a sun or the energy field that sustains you. Feel the column of light hovering over your crown chakra once again. This time allow the beam to descend through your heart until you can feel it warming the base of your spine, the palms of your hands and the soles of your feet all at the same time. When you have fully embodied this light, know that you have become a conduit connecting Heaven and Earth, Kether and Malkuth, who you are in the world of being with who you are about to become in the world of becoming. Feel the beam that connects your earthstar to realms of Adam Kadmon.

Movement Exercise 11: Kaf

Standing erect on the soles of your feet, listening to the voice of the Earth and the crown of your head aligned to the star of your choice, feel the line of light descending through you from the crown of your head to the soles of your feet. Slowly bring the palms of your hands from their station over your heart until they are spread approximately one cubit apart from one another. Feel how the unity beam of light has divided itself into a twin current of energy. Feel the sphere of energy that is forming in the space between the palms of your hands. Play with this orb of light for as long as you wish, infusing it with the unconditional love vibration that resides in your heart. When this orb of light has matured into a kohhav or a star, send it to wherever you are guided to send it as a gift of love on a healing mission. Slowly raise the palms of your hands above you to the stars and below you to the Earth before bringing them home to where they began, resting gently over your heart.
The twelfth tarot Arcana is usually called The Hanged Man. In the Rider-Waite version, we see a young man hanging upside down from a living tree, arms folded behind his back, with his left leg crossed behind the knee of his right leg. Within this figure, one finds a T-cross, a triangle, and a circle of light emanating from the hanged man’s head. From a certain perspective, one could see a pictogram of the early Phoenician version of the aleph. The traditional divinatory meaning of this key suggests an inevitable surrender to divine will precipitating a reversal in one’s direction or way of life. This card can also indicate a period of seclusion, contemplation or self-absorption as the personality and soul levels of a human being attune to the influx of spiritual influences. This key represents a moment of suspense or suspension before any cyclical reversal or psychological illumination. This card is traditionally associated with the zodiac sign Pisces, ruler of the twelfth house of the horoscope. This association gives us the sense of a twilight zone where one’s real time and one’s dream time are changing places, and where one’s soul begins to meditate on the actions and memories of life as if they were but a dream. Traditionally, this is the position of the spiritual initiate when he/she is in the sorting out process that leads to a major life change or initiation.

In the Egyptian tarot sequence, this is imaged as Horus (Heru) suspended on the horizon. This symbol alludes to the rekindling of the spark of the god-self as the soul enters or leaves the dreamtime of the duat. It is as if the Hanged Man and the Magician were brothers, with the Magician a little more in touch with divine will and the timeless realms. The hanged man represents a moment out of time for realignment, attunement, reconnection with destiny and purpose.

The twelfth Hebrew letter, the lamed, connects us to the heavens. The lamed also teaches us the mystery of a spiral vortex that alternates between clockwise and counterclockwise spin. This letter connects us to the realm of the elohim. It teaches us how to make a turn to return to source when a cycle has run its course. The lamed represents that aspect of the learning process where one is instructed to take time out, connect to the still point within, listen to the inner voice of one’s guidance or guides and allow oneself to be prepared for a new phase of the journey.

When we look examine the movement of the lamed on the Lammed Wheel (see Letter Wheel), the energy moves counter-clockwise from aleph to lamed, is held in suspense or still point for a moment, and then makes its return journey clockwise from lamed to tav on its way back to aleph. Astrologically, this is seen as the flow of energy from Aries to Pisces. At Pisces, whatever the soul has experienced in its journey is integrated and completely digested before the return journey begins back towards Aries. The astrologer, Dane Rudhyar, refers to this return journey as “the path of initiation”. The implications of this for an astrologer involve reading the chart backwards or upside down, as it were, looking at the twelfth house as the first house in the chart of the initiate.
In the *Sepher Yetzirah*, the letter associated the zodiac sign Pisces is the letter *kof* (численное значение 70). As we have seen, this letter is associated with moments of sleep or rest and the attainment of what we have called witness consciousness (or at least moments of humour and self-revelation!). This letter is associated with what is called *t’kufah*, a cyclical process of planetary orbiting that we experience most powerfully at the solstice and equinox times. These are the ceremonial still-points for all tribal communities and have often been used to realign earth energies with star frequencies. These are the moments when time stands still.

When we look at the letter *kof* as the nineteenth letter (which we shall explore later as the Sun Arcana), it makes reference to the 18.6 year Saros cycle of the lunar nodes in relationship to the Sun. This refers to the integration process of shadow energies within the psyche. When we look at the letter *lamed* as the twelfth letter, with a gematria of 30, we see the cycles of zodiacal and galactic time (12 x 30 = 360). Given that the earth wobbles on its axis, it takes approximately 25,920 years to return to the same point, assuming nothing disturbs the earth’s current axial inclination. This is often referred to as the Great Year, composed of twelve 2160 year zodiacal months. We will look at this in greater depth in Chapter 17.

In terms of pure number symbolism, the number 12 is the sum of 3 + 4 + 5. In geometric terms, the 3 generates a triangle, the 4 a square (or cross), and the 5 generates a circle (the 5 is usually seen as generating a pentagram or an icosahedron; however, consider the fifth chapter of Genesis, where Enoch is reported to have lived 360 years on Earth before walking with or being taken by *Elohim*). We saw these geometries subtly hidden in the image of the Hanged Man. The twelve also refers to the six astrological polarities that serve as the spokes of our cosmic chariot wheel. The number twelve invites our consciousness to come into balance amidst these six polarities and throw our arms up in alignment with “the arms of the universe” to channel the cosmic frequencies of the *elohim* into the body of the earth.

In the initiatic process, the Hanged Man asks us to review the tapes and memory traces of our lifescrips and journeys. This Tarot trump may have served as inspiration for the poet W. B. Yeats in his poem *Dialogue Between Self and Soul.*
Should find yourself suspended in a moment of witness consciousness like the Initiate/Hanged Man, you may choose to contemplate the following:

### Questions

*What is the wisdom I can glean from this waking dream?*

*What does this still-point have to teach me?*

*What is it I need to let go of now to make a new beginning?*

*Is the pendulum about to swing the other way?*
Tree-of-Life Pathwork 12: Lamed

The specific pathway of the lamed on the Tree-of-Life is the one that connects the sphere of Hod to the sphere of Malhhut. In older versions of the pathways of the Tree, this one did not exist, as the only pathway to Malhhut was the one coming from Yesod. To connect Hod to Malhhut has much to do with the workings of the nervous system and the vibrational signals that run and return to and from the palms of the hands and the soles of the feet. And from another perspective, the path of the lamed speaks of how the ruahh or chi is flowing through the 12 meridian pathways that have been meticulously mapped by Traditional Chinese Medicine in the study of acupuncture. This model also teaches us the healing art of reflexology that maps the pressure points on the hands and feet that can be stimulated to modify the energy flow through the bio-meridians. From the kabbalistic point of view, the path of the lamed is about how we receive the energies and signals from the Elohim and transduce these frequencies through the bioelectrical pathways of our nervous system. This, ultimately, the path of the lamed speaks of what is called the body-mind-Spirit connection. The Hanged Man of the Tarot is the Initiate at a moment of still point, surveying the playing field of his/her own motivations, desires, dreams, actions and alignment with the light and love that is nurturing the Initiate from the spirit realms. This pathway is primarily about the process of re-polarization. This often encourages the Initiate to shine the light of awareness into the recesses of the mind to release limiting concepts of self that have their roots in the egoic identity and its complex of fear patterns. The Hanged Man is the one who is forced to meditate on the past and the personal history until he is ready to let go of it and live fully in the present moment. When this happens and the pendulum begins to move once again, there will be a tremendous release of psychic and physical energy and an experience of exquisite balance and inner freedom.

(insert lamed wheel graphic)
Pathwork Visualization 12: The Arms of the Universe

As you stand upright in your pillar of light, open a tube or pathway from the base of your spine to the top of the crown of your head. Open up a satellite dish that allows you to receive signals, pulsations, guidance, and the Voice of the Presence as channeled through those beings who have come to be known as “The Masters of Light.” Invite the Ayn Soph Aur, the Infinite Light of the universe to pour through this pathway until the sphere at your heart is filled with light. Feel this light descend and cascade from keter to tiferet to yesod to malakhut. Visualize the twelve pathways of light as energy circuits within your physical body. Feel these circuits at the crown of your head as a tingling and as a cascade of electrical signals flowing like a higher light through your physical body and your nervous system. Feel this light as it pulsates out in eight directions from the reservoir at tiferet as it is transformed into the soul qualities of: wisdom, understanding, compassion, courage, attunement and awareness to the cycles and rhythms of life energy. From your pineal gland, allow a distillation of this light to capture the spiritual vibrations that you are receiving from the star systems and from the Elohim. Let all of this light flow through you, nourishing your cells and nerves, opening up new possibilities and pathways for you to follow. From the sphere of yesod, near your belly, radiate out one ray of light, like an umbilical cord, to the earth. Feel yourself to be a conduit between heaven and earth. When you have fully taken in these frequencies from the arms of the universe and made a vessel for them within your body, you may choose to lie with your belly to the earth, and dream for a little while.

Movement Exercise 12: Lamed

Standing upright in your pillar of light with the palms of your hands resting gently on your heart, begin to unfurl yourself until your right palm reaches above your head with your palm face up catching the light of Adam Kadmon. Your left palm is a little lower than the right, with the palm face down connecting with the energy of Adamah, the spirit-of-the-earth. Begin to spin slowly, pivoting on your left big toe and gazing into the center of your right palm as you spin. Allow yourself to connect simultaneously to the realm of the Elohim above you and the realm of the elementals beneath you. Allow yourself to spin 36 times before slowly bringing your movement back to stillness in the palms of your hands, back to their resting place over your heart.
Tarot Archetype 13: Death & Rebirth, The Great Mother

The thirteenth Major Arcana of the tarot in most decks is, for some mysterious reason, called Death. Modern interpreters of the tarot see this as the death of an old self (not necessarily physical death). It is also interpreted as the Arcana of transformation. There appears to be a medieval residue or memory of the black plague, which somehow permeated the symbolism of this tarot card. The contemporary attempt to update the card to mean transformation or ego-death in the psychological realm is only a partial solution to the potential misinterpretation of this Arcanum.

As we have seen in our key words for the mem, this letter refers to any period of psychological or physical gestation. It also refers to the Divine Mother archetype or to the first female matrix, considered to be the womb of all life. Therefore this archetype refers to the complete cycle from conception to birth to growth to death. Ultimately, this catalyzes a rite-of-passage whereby a particular form or consciousness space undergoes dissolution. This allows the lifeforce to find a vessel or container appropriate to its new evolutionary phase. Of course, the psychological dynamics of any egoic identity are implicated within this process. It is critical to understand with this particular initiation, one can call upon the benevolent energies of the maternal forces of creation. We must remember that mem is the thirteenth letter, and in the realm of pure number symbolism, refers us to the principal of ahavah, or love, as the unifying force hidden within the creation. (The number thirteen was always a lucky number within the Hebrew tradition. It was also the time of the coming of age for both young males and females. The formulators of Christianity chose to make the number thirteen unlucky given the mathematical logistics of the scriptural drama!). Before Christianity, in the Mediterranean world, the number thirteen referred to the Great Mother Goddess.

We have seen the letter mem to be the mother letter that symbolizes water, the sea (mara, la mer), and kabbalistically, the biosphere. This archetype was personalized in biblical scripture in the form of Miriam, the sister of Moses, whose name means the-first-waters. She is by legend a dowser, a midwife, a musician and a tribal leader. She is at all times the one in touch with underground or hidden sources of water (and compassion). The archetype reoccurs in the New Testament in the persona of Mary (the mother), and Magdalene (the mirror). The first gives birth to the hero; the second plays the role of psychic mirror and is the first to visit after death. Both of these archetypes are in resonance with the Egyptian story of Asat and Asar, or Isis and Osiris. It is Isis who goes fishing for the dismembered portions of her beloved Osiris, who, with the help of Thoth (keeper-of-magical-language, or the creative logos) brings him back from death. This death-and-rebirth motif forms the matrix lurking beneath each of these mythologems. In the ancient Great Goddess tradition that existed during the astrological age of Taurus (and for some time before that), it was the function of the goddess to give birth, to heal, and to ceremonially bury and resurrect the male god. It appears that the tarot archetype places the role of death-as-destroyer before the role of death-as-deliverer-and-transformer.
When we examine the number 13, we see a geometrical form (see diagram) that shows us how the principle of unity is hidden, protected and made invisible by the twelve zodiacal archetypes, knights-of-the-round-table, or disciples-of-the-Master. The number 13 represents a principle of love (ahava) that is nested and hidden within the material world. It is a principle of the hidden unity-of-being that the kabbalah refers to as ehhad. This principle of divine unity is something that we experience when we are swimming in the womb of the mother and at certain key initiatic moments. These moments often involve an ego-death that allows consciousness to surrender its self-perception-as-particle to the ecstasy-and-unity-of-the-wave. Should you find yourself at a particular station in life where your individual consciousness has reached the border crossing that the tarot calls “Death”, you may be advised to ask yourself the following:

What is it that is dying inside of me at this moment? What is it that wants to be born? How can I best let go of this particular form? How can I best let my essence go free? What is dying here? What is being reborn? What do I let go of now? What do I need to remember?
The Sepher Yetzirah teaches us that we find the letter mem in the belly of the body or the place of the womb, the rehem (רֶהֶם). The mem is the guardian of the pathway that extends between hod and netzahh. Contemporary kabbalists consider hod to be the sphere of the mind, or at least, the neurological communication grid. It is a sphere that could be called resonance, as hod means to vibrate. This vibration is the vibration of all the little neurological synapses that carry electrical signals to and fro. In the psychological realm, the sphere of hod is where a human being stores what could be called “concepts-of-self.” From an astrological vantage point, it is the planet mercury that is considered to be the ruler of hod. The sphere relates to our language-making ability and the way in which we frame reality by conceptual language. Within the realm of music, the sphere of hod refers to the underlying tonalities that formulate the structural underpinning of any composition. The sphere of netzahh, on the other hand, refers to the rhythmic component of any musical composition. The word netzahh means a spark of life energy, and can be understood to relate to the magnetic field which surrounds any living being. This field is a field that is modulated by the inner emotional reality of the “life-spark.” In the psychological realm, netzahh is the place where a human being stores what could be called “beliefs-of-self.” These are emotional self-perceptions taken in in childhood that have a magnetic centre, a deep core belief, which tends to bend and shape reality around it. The creative expression of a human being is rooted on the positive/negative patterning of the core beliefs stored in the sphere of netzahh. It is the creative emotional realm. Its expression is often found in the sphere of the arts: dance, music, theatre and all forms of kinesthetic activity. Within the realm of the brain/mind netzahh would be found in the emotional brain or the limbic system.

The alternating back and forth between hod and netzahh is one of the most challenging psychological experiences for a human being. It is an oscillating back and forth between one’s thoughts and one’s feelings. Until one reaches a place of integration and balance, it is possible that one’s thoughts are going in one direction, while one’s feelings are going in another. (We see this relationship astrologically in the positioning of mercury and Venus, their angular relationship, and whether they rise before the sun or after.) What underlies this is often a disparity between growth in the mental realm and growth in the emotional realm. The vast majority of psychotherapeutic work involves an examination of the concepts-of-self and the core belief patterns that have built up psychologically during childhood. Underneath these patterns lie karmic metapatterns or concepts-of-self and core beliefs that are carried as traces of the soul history in our memory banks. The challenge of this particular path on the Tree-of-Life involves the identification and disentanglement from the conditionings that have rooted within the spheres of hod and netzahh. Once this is achieved, it is possible to consciously choose a more appropriate set of concepts and beliefs that are in alignment with the overall destiny pattern of the individual. It is possible that the karmic metapatterns will need to be addressed as well. It is also possible that an individual will reach a level of awareness, whereby there is an understanding of the relativity of experiencing reality through a concept/belief filter. The sudden dropping of the personal filters is often experienced as a kind of enlightenment.
The letter *mem*, as guardian of this pathway, refers to the flow pattern of this back and forth movement between thoughts and feelings, between the storing and release of electrical and magnetic impressions. Physiologically, we will find that the acid/alkali PH balance in the body and the process of sugar metabolism (pancreatic function) plays a significant role in determining our thoughts and feelings. The *mem* governs liquids in the body. As we know, water will take the shape of water ever vessel contains it. Over time, water has the power to transform a landscape. The *mem* as waveform refers to the mediation and meditation aspects of the mind. The *mem* helps us to wash away ideas, thought forms, and concepts of self that no longer serve us. The *mem* also serves as a kind of *mikvaḥ*, or purification, for the emotional body in such a way that core belief patterns rooted in low self esteem can be cleansed and washed with the unconditional love we associate with the Divine Mother. Ultimately, the challenge here is to adjust the frequency of the waveform so that there is a perfect flow back and forth between *hod* and *netzah*. 
Pathwork Visualization 13: Mem The Mirror of Memory

Take a few deep breaths, and visualize yourself as an infant once again, breathing deeply from your belly. Feel your connection with your mother, who loves you deeply, and feel your connection with the earth. Feel the delight you take in your new experience of colours, sounds, touch and movement. Feel once again the magic of being alive without the filters of thoughts, feelings and descriptive language to frame or limit your experience of life. Allow your imagination to guide you through a series of impressions that appear to you like a film, composed through time-lapse photography. This film will offer you a series of pictures of significant experiences that have led you to your present notion of who you are and how you feel about yourself and about your world. Allow each of these pictures to linger for as long as you need to recollect and witness the thoughts, feelings and emotional judgements that surround them. Witness them like photographs in an album that chronicles your childhood and adolescence. Bless these photographs, images and memories with a stream of acceptance, understanding and realization of their impact upon your present perceptions. Bless and release any and all concepts of self or core beliefs that no longer serve you at this time of your life. Be at peace with all that has come before you. Feel yourself washed with a wave of acceptance and understanding. Feel yourself washed with harmonious vibrations that bring your thoughts and feelings into an exquisite balance. Feel yourself purified until you radiate and glow with the self-acceptance and the self-esteem of your purest inner child itself. Bless and release any unnecessary filters you may have chosen in another time to protect you from the harshness of the world. Allow yourself to perceive yourself without the protective filters of your mental and emotional bodies. Allow the kidney and pancreas/spleen areas of your body to be washed with a blue/white light. When you feel completely at peace with yourself, return to the present moment and open your eyes.

Movement Meditation 13: En Route to the Mikvah

Take yourself out into nature, guided by a friend who asks you to close your eyes and walk very slowly along your path. Without the visual pictures of where you are or where you want to go, allow yourself to swim in the vibrations that surround you. Let a new kind of eyes appear in the soles of your feet and the centre of your belly. Feel a deep trust and surrender to the path that is before you. Allow each sound and sensation that you hear or that touches you to be your guide for the next step of your journey. Feel yourself exploring the Garden of Eden once again, like Adam and Eve. Listen for the wind as it blows through the trees. Listen to the voice that emerges from the wind in the trees as it becomes the voice of your inner guidance. Listen for the sound of the creek as it washes over the stones. Allow yourself to be guided by the one who guides you slowly, slowly, to the edge of a pool. Feel the water with your toes. Feel the invitation to immerse yourself in this water. This water carries a vibration of peace and purity and a music that matches the frequencies of your soul. Allow yourself to bathe in this pool for as long as you choose. Return to yourself, to your garden, and to your life. Allow yourself to be the pure radiant being that you are!
Tarot Archetype 14: Temperance, Guardian Angel, Inner Guide

The fourteenth major Tarot Arcana is most often called Temperance. The image we see is one of an angel pouring water back and forth between two cups. In the Rider-Waite symbology, the angel has one foot in the water and one foot on land. This demonstrates a kind of symbolic balance. The angel is equally at home in both conscious and subconscious realms. There are irises growing near the water. (The iris is the Greek goddess of the rainbow.) It is likely that of the two cups, one is gold and one is silver. The pouring of a liquid back and forth between gold and silver cups is indicative of the capacity to equilibrate between the male (active, radiating) and the female (passive, receptive) aspects of consciousness. No one knows for sure which angel of the four archangels is depicted in the Temperance card. (It is possible that the angel of Temperance is, in fact, Michael, angel of the sun.)

One of the interesting symbols we see portrayed on this card is a triangle within a square. Pamela Coleman-Smith, the visual artist of the Rider-Waite tarot deck, has even managed to inlay the Hebrew four-letter Divine Name in the folds of the garment her angel wears. The upward pointing triangle serves as a symbol of harmonious manifestation of spirit, or spiritual presence, within the material world (the square). The angel is, of course, androgynous, having fully balanced the male and female forces within the universe. It is the teaching of what some call “the middle path” that is at the heart of this archetype. The Hebrew letter nun is seen as the balance point nested within the Hebrew alphabet (it is the fourteenth letter within the 27 letter alphabet that includes the 5 final letters). It is the letter that balances between the nefesh (animal soul) and the neshamah (spiritual soul signature). The nun also serves to balance the celestial energy flow that is often imaged by the dove, yonah, and the terrestrial energy flow coming up from the earth that is imaged by the nahash, the serpent. Ultimately, the Temperance card points us towards the balance between any pair of polarities or kabbalistic partzufim on the Tree-of-Life. The teaching of the Temperance arcana is a guide towards conscious evolution and the attainment of harmony amidst the dialectical dance of polar opposites. There is something hidden within the Temperance key that involves a teaching about the true nature of partnership. The partnership referred to is the interplay of all polar opposites with one another, the dance between masculine and feminine expressions of Spirit, and the partnership between creature and Creator.

In terms of pure number symbolism, the number fourteen involves the balancing of two sevens, or two karmic cycles. Fourteen is the one at the centre of thirteen, or the unity consciousness nested within the waters of creation. In Hebrew number symbolism the number five represents breath or consciousness nested within the four elements of creation. The number fourteen is a higher harmonic of this same principle. In this case, the consciousness becomes aware of its connection with Spirit and the soul is born out of the current of what the Egyptians called the Nun, the primordial cosmic waters that are the womb for cosmogenesis. This interplay is recapitulated in the realm of human psychology.
as the journey back and forth between conscious awareness and subconscious mind. It is a balancing that takes place with each breath we take.

Within the Egyptian mystery school tradition, the figure most deeply connected to the number fourteen is Osiris. Osiris is the Egyptian god who is revered for having obtained mastery over the process of death (Arcana 13). Osiris is dismembered into fourteen pieces and set floating upon the Nile. These fourteen pieces are seen to represent the fourteen day cycle between new moon and full moon, or between full moon and new moon. Osiris represents the vegetative process of renewal and regeneration within nature. Osiris also represents the capacity for resurrection and renewal of the spirit within the incarnational river of time and space. The mysteries of Osiris/Horus served as the underlying mythic framework for the story of Jesus within the Christian New Testament. (see Gerald Massey’s *The Light of Egypt*). Before you have occasion to meet your guardian angel or inner guide face to face, you may wish to ask yourself the following:

**How can fully access and balance my masculine and feminine energies?**

**Is there a portion of my consciousness hidden from view at this time? Where is it?**

**What is the voice of my inner child saying? What does my soul desires for me?**

**What is the message of grandfather/grandmother for me at this time?**
It is not easy to isolate one particular path of the Tree-of-Life and identify it as the path of the nun! Seen from a number of different perspectives, the nun becomes as multidimensional as our consciousness itself. We have seen the nun associated with yonah and nahhash, the dove and the snake. Yonah, the dove, represents the spiral light stream that descends from above the crown and nests in iferet. The serpent, nahhash, symbolizes the kundalini snake that brings earth energy in through the base of the spine spiraling upwards towards the pineal gland. The nun modulates both ascending and descending currents of light through the cerebral spinal fluid as it flows in the spinal column. The nun represents both our offspring and the principle of regeneration on physical, psychological and sexual levels. The nun also deals with the energy current that flows back and forth between the neshamah and the nefesh levels of the soul. This is an energy that travels dimensionally from the place of our god-spark to the breath of life that animates us and gives us life in the physical body. This energy current goes back and forth between the centres of physical and psychic breathing, or between the yesod point and the pineal gland (see Tree-of-Life Bodywork). The nun, as associated with the zodiac sign Scorpio, is certainly connected to both the spheres of yesod and of daat. The nun on the Tree-of-Life appears in the sphere of netzah (spark-of-life-energy) and the sphere of binah, where it symbolizes the fifty gates of understanding. The nun represents the nur or the inner light that radiates from each of the spheres of our Tree-of-Life when we vibrate at a high enough frequency to hold that light which has been poured through us.

Kabbalists of different eras have found the nun to be a guardian of different pathways on the Tree. For our purposes here, we will consider the nun to be the guardian of the pathway between netzah and malhuth. This is the pathway between the life energy and magnetic field of the emotional body as it connects with the telluric earth energy that we contact through the soles of our feet. We find this energy spoken of in the Hebrew word for sandal, na’al (נעל), which is the connection (ן) between earth energies (י) and the cosmic energies (ל). This pathway deals with the self-esteem we feel in our earthwalk derived from how the soul manifests itself in its physical incarnation. On earlier models of the Tree-of-Life, the nun would likely fall on the pathway that goes between binah and hhesed. This could be seen as a higher octave pathway dealing with the nefesh khayah (נפש קיימ), or the breath of life. This relates to how the electrical energy that is stored in the auric field manifests itself in the animal vitality of a human being. It also relates to our capacity to translate soul memory (binah) into acts of loving kindness and compassion (hhesed).
Pathwork Visualization: Nun The Blue-White Light

Visualize yourself as a Tree-of-Life, standing in a field of blue-white light. Breathe in the breath of life until a little aleph begins to glow in tiferet, at your heart. Feel the earth energies beneath your feet and open up the soles of your feet to receive these energies. Feel the vibration and the music of the stars pulsating above your head and open up the crown of your head to receive these vibrations and this music. Feel the gentle feathers of a dove caressing you at the crown as a spiral of light descends and floats through you until it comes to rest at the heart. Feel the magnetic currents of the earth as they begin to empower you, flowing in spiral waves through the soles of your feet and rising in ever-widening circles until these waves are emanating from your throat. Feel the changes in your breathing process as you begin to breathe the energies of the earth in at your belly and the vibrations of the stars in through your pineal gland. Feel once again gentle white feathers caressing the vibration of your soul we call your neshamah. Feel once again the spiral waves pouring through you, vitalizing the nefesh centre of your soul. Feel yourself to be a tube or a channel for the blue-white light. Allow this light to cascade through you as if you were an aqueduct. Feel the light of the stars and who you are gathering love into the sphere in your body we call netzahh. Feel this spark of light as it radiates a gentle sense of wellbeing, of self-esteem, as a magnetic field that begins to glow and surround you. Feel the whole blue-white cocoon of light that surrounds you and nurtures you your whole life. Gather in all that you need to feel as deeply alive as you can feel. Breathe in this light from the field of hhayah, from this spiritual light that surrounds you. Allow yourself to attune to the essence of your innermost being. Let the blue-white light pour through you as music, as a stream of images and pictures, as symbols, as spiral waves, as the touch of gentle, white feathers of love and compassion. Allow yourself to feel all that you can feel as you return to the present moment. As you open your eyes, say to those who are near to you: “heenay ani, heenane, here I am.”

Movement Exercise 14 Nun An Experiment with Snake-Charming

Find yourself a power spot in nature, and lie down so that your bellybutton is touching the earth. Feel the voice of nahhash as the wind whispers through the trees. Feel the vibrations of the earth entering into your body at your navel. Begin to breathe rapidly at your belly as if your navel were sucking up energy from the earth. Allow the waveforms and slow motion movements of the nahhash snake to enter your body. Begin to crawl upon the earth like a snake. Go as slow as you can go. Poke your head up now and again and look around. Hiss a little. Wrap yourself around whatever you can. See if you can find something, or someone, that is afraid of you and do what you can to let them know you really love them! When you know you really know what it’s like to be a nahhash, slowly, slowly begin to spiral into yourself and make yourself a nest in the earth for awhile. When you feel a beam of sunlight arrive, it will be your time to unwind.

Unfortunately, the unwinding is not what you thought it might be. Your skin is feeling a little dry and tight. It is as if everything you have ever touched, or thought, or felt, or perceived has somehow adhered itself to you. The only way you know to get free from it all is to let go of who you think you are and slither out of your skin. Let it go. Let it all fall away. Let some humans make it into a belt to surround their belly one day. Go on, slither out of that skin and be reborn…(This movement practice is a lot more fun when it’s done in a group!)
Tarot Archetype 15: The Satan: Sensuality, Temptation, Whirlwind

The fifteenth initiation key of the tarot is often called The Devil. As I have mentioned before, there is no such thing as “the devil” in the Hebrew writings. The idea of such a figure seems to have arisen out of the dualistic mind inherent in Christianity during the dark ages. However, the devil plays a significant role in the tarot imagery and initiations. The figure portrayed on the Rider-Waite tarot deck is one of a horned being with bat-like wings, holding an inverted torch in his left hand—a symbol of black magic. Beneath him are a man and a woman, chained to a half-cube, representing their bondage to the material and sensual side of life. This image, however gothic or cartoon-like, gives us a vivid carnal representation of the lusty side of sexual energy. The notion of bondage here is a bondage to the egoic will or a misuse of sexual energy that could lead to sadism or masochism. The temptation of the so-called Devil card refers to the downward spiral precipitated by the vices of lust and self-interest. The chains that hold the man and the woman are loose enough to be slipped off. This suggests that a good deal of the bondage referred to here is imaginal or a matter of what William Blake called “fallen vision.”

Ultimately the Devil key in the tarot is the flip side or negative mirror image of the sixth card, the Lovers, where we see the Archangel Raphael guiding the male and the female into the mysteries of the healing power of spiritually connected sexual energies. The fifteenth Hebrew letter samekh refers us to the sphere of yesod on the Tree-of-Life where we find the energies of both the sexual/reproductive system and the subconscious mind. One of the key distinctions that the “devil” has us look at is the difference between true imagination and personal fantasy. The downward vortex or whirlpool of the world of pure sensation is a magnetic pull toward the realm of personal fantasy. This would lead one into a hall of mirrors whereby one would begin to explore the nightmare world of tyrant/victim, slave/master relationships. It is a parody world much portrayed in twentieth century cinema with its fascination with sexual violence. This descent into a Dante-like inferno can be shifted through the initiation of an ego death whereby the consciousness says no to the unnecessary suffering and begins to identify with the soul that is clothed in the body rather than the world of physical sensation. Jungian style shadow integration would alchemically transform the “devil” into the satan adversary, into the angel of ego-death initiations!

In Egypt (remember that loaded King James Victorian translation: “the flesh-pots of Egypt”!) there were many ceremonies that stimulated and awakened high sense perception through the use of aromatherapy oils in massage and bathing. The use of incense and the fragrance of essential oils played a key role in opening up visionary states of consciousness and deep memory to access the mythic realm. Initiates in one of the mystery schools learned a form of sexual mysticism (the sex magic of Isis) that worked with the energy channels within the spinal column and the flow of the kundalini or djed current. The figure of the devil may have a pre-cursor within Egyptian mythology in the figure of Set, the brother of Osiris. It was Set who orchestrated the dismemberment of Osiris into initially 14 pieces or eventually 72 segments before setting him afloat on the Nile in an ark or coffer. It is at the temple of Osiris in Abydos where one finds hieroglyphic illustrations of kundalini energy and what one could call “the resurrection of the body.”
Should you find yourself observing your own shadow or what the Egyptians called the *khaibit*, either in the dream-state or in a trance, remember to ask of both your physical body and your subconscious mind:

<table>
<thead>
<tr>
<th>Am I receiving a personal fantasy or a true vision of things to come?</th>
</tr>
</thead>
<tbody>
<tr>
<td>How can I become still at the centre of this whirlwind?</td>
</tr>
<tr>
<td>Where are my personal desires leading me in this moment?</td>
</tr>
<tr>
<td>What message does the serpent have for me at this time?</td>
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Tree-of-Life Pathwork 15: *Samehh*

*The Whirlwind, Whirlpool, Vortex*

The path of the *samehh* on the tree-of-life is the one connecting the spheres of *yesod* and *netzahh*. The astrological rulers of these two spheres are the Moon and Venus. As the moon rules over the subconscious realm, the dreaming and the psychosexual nature and Venus rules the value system, the core beliefs and the magnetic attractions ---it is easy to see how the combination of the two could lead to potential fatal attractions in the world of sensuality. The Hebrew letter *samehh* gives us an image of the ouroboros or snake that bites its own tail and creates a closed circuit or a feedback loop. This letter is the letter of both sensuality and healing. The laying-on-of-hands or the transmission of spiritual or magnetic healing and blessing is one of the core meanings of this letter. When you are journeying from *yesod* to *netzahh* on the Tree, you are moving from an instinctual response in your belly or your womb to a magnetic attraction based on a resonance with something that piques your sense of aesthetics. The journey here is one from chemistry to love. When the pathway is going the other way, from *netzahh* to *yesod*, then it is the psychic implications of what one is attracted or attached to that is under consideration. The challenge of this pathway, therefore, has to do with how we are transformed by our magnetic attractions and the potential for love and sensuality to heal trauma that is stored in the sphere of Yesod. The challenge of sensual intimacy has much to do with ego’s attachment to the pleasures of the body. There is the potential here for the transformation of a heightened sensuality into a healing energy that can dissolve emotional wounds and psychic scar tissue in the subconscious memory bank. To accomplish this there needs to be a conscious letting go and surrender by the ego into the ocean of love and bliss that such pleasures can provide as nourishment for the soul.

The initiation here parallels what in the East is called *Tantric* sexuality. In this path of heightened sensual pleasure, sexual union is used as the gateway to transpersonal and altered states of consciousness. The alchemical allies for this initiation may well include the full spectrum of aphrodisiacs, essential oils, incense, spices, breathing practices and visualization techniques that serve to enhance the healing process.
Pathwork Visualization 15: The Navel of the World

Take five deep breaths, one for each of the five levels of your soul. Open yourself up to the breathing tube that connects you to the soul star above the crown and the earth star beneath your feet. Be aware of your connection to all beings through the fibres that emanate from your navel. Be aware of the air tube that runs from the base of your spine to the top of your head. Make a picture in your mind of the caduceus of Hermes or the staff of Moses with two snakes spiraling and winding about it. Feel the energy of the two snakes rising and falling up and down your spine as you breathe. Feel the double flow of energy as it ascends and descends through your nervous system. The ascending spiral of energy will connect you to the most deeply held secrets of your astral or your emotional body. Allow this magnetic current to wash over you and regenerate those parts of yourself that have fallen asleep. At the same time, feel the descending electrical current as it descends over your face or head, down through your throat, into your navel and back down to the root at malhhat where it will begin again to rise and continue its flow pattern. Be sure to feel the balance of your four bodies, the physical, mental, emotional and spiritual and allow the currents to sweep away any blockages or trauma that you might find nested in one of your four bodies. Allow your breath to move back and forth between your navel or your nefesh centre and your pineal or your neshamah centre.

Be aware now that your consciousness is standing at a precipice. You are about to enter a vortex of memory and sensation that may feel like a whirlpool pulling you down to the depths of your being or a whirlwind about to unplug you from your centre of gravity. Enjoy the sensation of weightlessness for a few moments. Allow yourself to enter your deepest sanctuary of witness consciousness and be at peace at the centre of the vortex. Take careful note of every image and sensation that you feel to be spinning about you. Bring every subconscious desire and every embedded sensual memory to the surface of your awareness. Become impeccably aware of all of your attachments to physical and emotional sensations. Allow the energy currents flowing through the air tube at the core of your tree-of-life to completely purify you at your core. Feel this purification as a tingling at your navel and when you feel that your process is complete, lie down on the earth and reconnect with your dreaming.

Realize your station on a ladder that extends from the earth to the stars. Take note of the angels as they ascend and descend on the ladder. Be aware of all the helpers, guides and friends who are with you on your journey.

Movement Meditation 15:

Gather those members of your tribe who might like to join you for an evening of belly dancing. Put on the best mid-eastern trance music you can find and dance in circles and spirals around a central ceremonial space that you can call the omphalus or the world navel.
The sixteenth initiatic key of the tarot is called The Tower or The Lightning Struck Tower. This archetype resonates with the legend of the Tower of Babel coded in the 11th chapter of the Book of Genesis. The image we find in the Rider-Waite deck is that of lightning hitting the crown of a tower. A man and a woman have been forced to jump out of the windows of the tower. We see a number of yods flying like sparks against a black background. The traditional interpretation of this image involves a kind of sudden illumination from above that destroys that which has been built by the mind or the ego. Energy that has been trapped in a form that has become outmoded is now released. The Tower speaks of any situation that has been rooted in a false assumption, belief system or conceptual misperception. It is as if the relationship between heaven and earth has been askew and intervention is required in order to prepare the way for a new beginning. The Lightning Struck Tower can symbolize an act of God, a disaster or a moment of illumination depending upon its context.

When we examine the story of the Tower of Babylon (midal bavel מגדל בבל) which appears in the eleventh chapter of Genesis, we find ourselves immersed in strange mythological waters. The tower itself is a ziggurat built in Sumeria as an attempt to contact the gods. Zecharia Sitchin considers that these ziggurats were in fact spaceports for visiting extra-terrestrial guests! The Hebrew perspective on this matter suggests a collective hubris on the part of Sumerian culture in their attempt to be as gods. The whole story serves as a warning for us against the use of mind power without the illumination of a loving heart. The result of the story involved intervention from the level of the Elohim that served to break one worldwide language web into many distinct tongues. The one language that unifies all peoples is the language of the heart, the language of music, attunement to the principle of unity at the heart of creation. The confounding of language that occurs after Bavel may actually symbolize the overly conceptual nature of the human mind. This is a product of the cultural assumptions and conditionings that enter into consciousness as we learn language during childhood. It is the telepathic or empathic language of the heart that we experience in childhood that connects us to the Garden of Eden, our innocence, and a capacity to perceive life as a joyful co-creator. The biblical story leads us to believe that there was an unnecessary will-to-power going on in Babylon that precipitated karmic consequences for all of humanity. It is a powerful warning for us as we enter the coming Age of Aquarius. It is a warning against our overly technological attempts at global communication. It can be also read as a flashback/commentary on the mythic history of Atlantis. In Atlantis, technological development outpaced moral development of the human species and precipitated extraordinary earth changes.

The Hebrew letter ayin אינ takes us back to the time of Gan Ayden, the Garden of Eden. The ayin is a fountain, a spring or source of underground water that streams through the garden of the planet and nourishes the human psyche. The four rivers can be seen as the four bodies (spiritual, mental, emotional, & physical) of an integrated human being. Should one body grow out of proportion in relationship to the others, the Lightning Struck
Tower is the result. At the present moment multinational corporations are pillaging our planet for fossil fuels and breaking cosmic law by harvesting nuclear power. Our return to the Garden of Eden will be facilitated in a gentler way when our technologies begin to attune to what in Atlantis was called “the Law of One”. This will involve a scientific understanding of the Tao, so to speak. There will be an extraordinary application of the science of harmonics in all aspects of our daily life. It must happen soon or we risk another lightning struck tower, the unplugging of our present electrical/electronics grid and further disruption within our biological ecosystems. The sixteenth Tarot key teaches us the lesson of the need to free up energy trapped in an outmoded form. The Ayin has its roots in the world of Assiah and represents the source of energy at the deepest material level.

Should you meet the guardian of the Ayin initiation, meditate upon the following:

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**What is the true foundation for action at this time?**

**What is the true source of creativity and energy underneath the project at hand?**

**What needs to be destroyed or recycled before creation can happen again?**

**What illusions must I dissolve and release in order to know the truth?**
Tree-of-Life Pathwork 16: *Ayin*

The letter Ayin is the guardian of the pathway between *Yesod* and *Hod* on the Tree-Of-Life. This pathway connects the subconscious mind with both the nervous system and the capacity for language and conceptualization of energies that are rooted in the psychosomatic body. It is only when this pathway is balanced and clear that the infinite energy of the Ayin can be sourced and utilized in the sphere of *Gevurah* where it is shaped and tempered by personal will before being released into the world. If this fails to happen, which is common, then the infinite energy of the *Ayin* can easily cause disruption in a subconscious and instinctual realm of *Yesod* as well as the mental and conceptual realm of *Hod*. The Chinese call this “liver heat” rooted in an imbalance of the kidney chi. Western psychology terms the condition frustration and anger that serves to create a great deal of heat but a very limited amount of light. Clearing the pathway between *Yesod* and *Hod* may very well involve the letting go of cherished concepts and beliefs that are serving as psychological buffers rather than useful channels for the infinite energy like the *Ayin*. The trick here is to identify the nurturing energies that are fundamental and provide sustenance to the *Yesod* dream-mind body. Discernment is required to determine whether there is resonance or dissonance between subconscious feelings and conscious conceptualizations. If there is resonance, it will lead to poetry. If there is dissonance, it will lead to a language that is confusing and misunderstood, just like human language after the fall of the Tower of Babel, according to Biblical record.

The key to navigating the path of the *Ayin* may very well be what has been termed “right use of will”. This pathway will transform arrogance into humility and dis-create or de-materialize structures and forms that have become outmoded and no longer useful. The shedding of trapped energies from inflexible forms often involves a psychological shock or catalyst energy that serves to affect an energetic release. Sometimes the lesson of this pathway is the need to uproot that which is planted in one’s garden and replant the garden in another season.
Pathwork Visualization 16: Ayin

The King’s Chamber Meditation

Come with us to the place that you call the King’s Chamber deep within the Great Pyramid of Giza at the centre of the earth in Egypt. Run your hands along the granite walls and test out, if you wish, the acoustics of the chamber before you settle in for your meditation. You will have access here to soul memories that you have chosen to bury deep, deep within yourself. You will have the opportunity to journey beyond the space within yourself that was encased within a wall of fear lifetimes ago. Know that your inner guide is with you and that it is the time now for you to release all that is keeping you from being connected to Source. However, we must encourage you to enter the deepest space of witness consciousness within yourself. What you are about to see and what you are about to feel may not be pleasant. The images you are about to view with your spiritual eye are images that have lead you to believe in your state of separation and temporary disconnection from the Divine.

Gaze in towards the centre of the chamber where you will see a glowing sphere of light at the core of a pyramidion or what you call a tetrahedron. This sphere is pulsating. Sometimes it is as small as a grain of mustard seed or the point of a laser beam. Sometimes it inflates to fill the chamber completely. This sphere is a doorway or a portal through what the Egyptians call the Eye-of-Horus. We ask that you come with us to witness a few of the dramatic turning points in earth’s history. Come with us for but a moment to the time in Atlantis when another race of beings walked the earth. Remember, if you will, an experiment with electrical potential that was designed to expand your minds, to allow you to travel to universes and galaxies in one giant quantum, electrical leap. Take a close look at the addiction and the damage done to your nervous system during this experiment. Allow the healing energies that we have prepared for you to travel the timeline back to the moment of this experiment.

Come with us now to Sumeria, to the ziggurat, designed to contact those beings known as the Annunaki. Feel your own longing for contact with beings you assume to be your ancestors from the stars. Now feel how your belief in the power of beings from other star systems became the root of your own dis-empowerment and worship of false gods. Reclaim now your connection with the Adam Kadmon level of your soul. Feel the flow of energy around the Earth, noticing where it sparks and moves and circulates. Bring this energy through your body into the grid system of the planet from the centre of the galaxy.

Now come with us to that moment known to you as the receiving of the Torah at Mount Sinai. Be aware of the gap between what was transmitted through Moshe and what was capable of being received based on the consciousness of the tribe at that time. Open yourself to your own personal memory of your experience at Sinai. Allow yourself now to receive that which you were not yet ready to receive at Sinai.
Visualize the Hebrew letter Ayin in the centre of the sphere of light that has become your portal through time and space. Know that whatever structure or temple designed to contain that which is Infinite will one day be unplugged and dismantled, just like this great Pyramid of Giza. Allow yourself to absorb light from the sphere and from the Ayin through your forehead and into your own spiritual eye. Make a vow now to dissolve whatever illusions have kept you from perceiving your very own personal and intimate connection with the Infinite or with Source.

Movement Meditation 16:

Gather your circle of friends or your soul tribe in a special place whereby you can create a collective visualization of central corridor or tube that can alternatively be experienced as magnetic or electrical. Consider that this tube in the centre of your sacred space is a vacuum tube, a vortex and the Void. Let each member of the tribe dance about the periphery of the Void and enter into the central tube with the energetic support of all those in the circle. Remind each participant to note their experience upon entering and leaving the vortex or the Void.
Tarot Archetype 17: The Star, Beauty, Destiny

The seventeenth initiatic key of the tarot is called The Star. The image that we see in the Rider-Waite deck is of a young woman kneeling on the earth, with seven small stars, and a large eighth one, above her. She carries two pitchers in her hands and she is pouring the waters of life freely upon the earth. Her soul-bird (perhaps the Egyptian bennu bird) is imaged behind her, resting at the top of the Tree-of-Life. From the standpoint of the kabbalah, this woman represents the Shehhinah vibration that is being poured upon our earth at the beginning of the Age-of-Aquarius. The stars behind her may represent the vibrational influence of the Pleiadian star system. As a feminine influence upon the earth, this woman is a sister to the Empress, the High Priestess and the woman pictured on the Strength card (#8) the one who is taming or closing the mouth of the lion. As number seventeen is the higher octave of the number eight, what is represented here is the creative transformation and utilization of the infinite and ancestral energies for a cosmic evolutionary purpose.

When we look at the Hebrew letter code that underlies the number seventeen, we find the letter pay. In the Sepher Yetzirah the pay is associated with the planet nogah, or Venus. The pay is the principal of beauty and harmony that is associated with the central sphere of the Tree-of-Life, tiferet. The pay radiates the light within as a principal of love and aesthetic harmony. The Star card in the tarot is also connected to the planet Venus as well as the influence of the Pleiadian star cluster. (It may alternatively be associated with the constellation Cyngus, the Swan and its prime star, Albireo.) The harmony that emanates from the heart of tiferet includes an aesthetic sense of proportion and balance that is pleasing to both the eye and the soul. There is also a positive evolutionary force at work behind the scenes in the Star card. The Star is a promise of hope and destiny fulfilled.

The number seventeen is a unique prime number that can be looked at in many ways. From a Pythagorean standpoint, it is the one that balances two eights, or two infinite sources of energy. It is also the one that stands in the centre of four fours or a medicine wheel (see illustration). From this we can understand the seventeen to be the unifying principal at the heart of the four worlds. When we add up the sum of the numbers that lead up to and include seventeen (1+2+3...+17) the sum is 153. This is the gematria of the Biblical figure Betzalel who is the architect who is filled with divine qualities and builds the Ark of the Covenant. His name means in-the-image-of-the-elohim. He carries the knowledge of sacred proportions and divine harmonics. This number also makes an appearance in the gospel of John. It is the number of fishes fished out of the Sea of Galilee. These fishes are symbolic of consciousness in the image of the Elohim. There are codes that suggest the number seventeen is a key to a cosmic law that will teach us how to fly by juxtaposing magnetic fields one against the other. The number seventeen holds the secret of what we call anti-gravity.
The Star symbolizes an aesthetic and evolutionary force at the heart of creation. It is the one most loved by artists who intuit and portray in their art the harmonics nested in creation.

Should you find yourself at a crossroad in your life journey where the Star appears as your guide, you may wish to ask yourself the following questions:

What is it that will bring harmony, beauty and creativity to the present moment?
What habit patterns can I dispense with in order to grow?
How can I get off the runway here and begin to fly? Where is the slipstream I can follow?
What models can I use for my creative evolution? What is my true soul dream?
Tree-of-Life Pathwork 17:  

*Pay/Phay*

The letter *pay* gives us a mirror of the surface reflection of life. The *pay* is like the surface of water reflecting back whatever looks into it. This letter which is spiral in form teaches us the mystery of the evolutionary spiral. It is also the letter of beauty and proportion. It may very well be that what is called the phi ratio (3.14...) lies hidden within the mathematics of the letter *pay*. Within the tree of life we find the *pay/fay* appearing only in the word *Tiferet*. In this context the *pay* serves as a surface mirror that radiates the inner light outwards. The *Sefer Yetzirah* suggests that the letter *pay* is connected to the planet *Nogah* or Venus. This is the planet of beauty according to astrology. There is an indwelling light and spiritual presence that emanates from the space within the letter *pay*. The particular pathway on the tree of life that most often find the *pay* watching over is the pathway between *hhesed* and *netzahh*. In astrological terms this pathway joins the spheres of Jupiter and Venus, the planets of education and beauty. The challenge here is simple. One is invited to find an appropriate creative expression for the love vibration within. This expression most often manifests in the world of the arts: poetry, painting, theatre, music, and dance. In terms of the physical body this pathway connects the lungs with the spleen. Traditional Chinese medicine teaches that the lungs are responsible for drawing in and dispersing air chi while the spleen is responsible for separating and dispersing the *chi* that comes from food. From another vantage-point the lungs gather *prana* into the *ruahh* level of the soul; the spleen (*netzahh*) draws in etheric energy to feed the animal vitality at the *nefesh* level of the soul. The result of all this is a conversion of soul food back and forth between the *nefesh* and *ruahh* levels or between instinct and emotion.
Pathwork Visualization 17

Ophaneem: The Star at the Core of Four Wheels

Come with us to a pristine plateau not far below Mount Sinai where the prophet Eliyahu made his home a long time ago. You will notice an enclosure that holds seven ancient cypress trees and one olive tree that is praised by the local Bedouin for its healing powers. You are free to explore the unusual rock formations that you find nearby. You will see many faces of the ancient ones etched in the caverns of the rocks. Legend has it that the prophet Moshe once nested himself in the cavern of a rock on this very plateau and was intent on catching a glimpse of the face of the One whom he knew as Ehiyeh, the Presence. You too, may wish to find a cavern within yourself and gaze up at the constellations as they scroll across the vast tapestry of the night sky. You are free to give these star clusters ancient new names that speak of a Great Mystery that is just for you and your imagination to marvel at or attempt to decode. There is one star or star system that catches your attention with its vibration and the language of light that it is pulsating directly to your heart and soul. Take a moment to bathe in these ancient new vibrations that feel so familiar and known to you in your dreaming.

We now invite you to join us for a little ceremony that we have prepared for you and your spiritual friends in a circle of stones at the heart of the plateau. You will notice that we have set up for you and your friends four stone circles, one for each of the four directions. At the centre of these four circles you will find our campfire. It is the place you will go to commune with the silence and the stars and the longing in your heart once you have made your journey about the four wheels we have set up for you. Come with us now to purify yourself with a handful of water from the well and a prayer before you enter the ceremonial wheels.

Enter now at the stone that marks the eastern gate of the southern circle. Open your heart the Great Mystery and feel the trust and innocence and wonder that has brought you to this circle and this dance. Proceed to the south stone of the south wheel and open your heart even deeper to the power and beauty of the Great Mystery. You will feel the presence of the archangel Mikael nearby to guide and protect you. Go now to the west of the south wheel and release whatever fear you have been carrying with you in the cells of your body and the memories of your heart. When you feel completely cleansed begin to walk lightly now to the northern gateway of the southern stone circle. Feel the light of stars enter your crown. You will be drawn toward the fire in the centre of all the circles.

We guide you now to the eastern gateway of the west circle of stones. As you enter here you will be flooded with a cascade of bodily sensations. You may even begin to remember a few of your most challenging and powerful earth-walks, At the south of the west wheel you have the chance to bless and release whatever still carries grief or causes pain within your body. At the west of the west wheel, you will feel the times when you soul has left your body and you were shown the purpose of your life here on earth. At the northern gateway of the west wheel you will feel the presence of the Archangel Rafael pouring golden light through
your energy field and into the cells of your physical body. Again you are pulled toward the centre of the circles and once again you find yourself travelling on yet another wheel.

At the southern gateway of the northern wheel, you find a quartz crystal at your feet. You pick it up and hold it to your heart for a moment. You feel wisdom and magic enter you and your imagination is lit like a candle from within. At the west of the northern circle of stones you feel your power and a deep sense of self-mastery resonating with-in your being. As you arrive at the north gateway of the northern wheel, you hold the crystal to your forehead and you journey at the speed of light and beyond to explore dimensions of yourself that are beyond your wildest imagination. You have traveled light years in but a few moments of earth time on the North Wheel. As you return, you have a deep gratitude within you for the gift of your merkavah. You realize that you have been travelling through a sea of powerful magnetic fields and you wish to rest. At the eastern gateway of the northern circle you sense the presence of the Archangel Gabriel. You hear celestial music emanating from the central fire and find yourself being pulled towards it.

You feel yet another shift in the magnetic fields that surround you and you find yourself entering the northern gateway of the eastern circle of stones. You feel a light bursting from within your mind and you can hear the voice of Spirit whispering in your heart as you approach the eastern gate of the East Wheel. You know yourself to be a pure spirit and you are at one with the divine spark that you carry in the core of your heart. At the south stone of the East Wheel you feel an overwhelming freedom within your soul and you burst spontaneously into song. It is a song that has been with you from the beginning. As you arrive at the western gateway of the East Wheel, you hear a chorus that calls you home. The Archangel Uriel stands before you and invites you to join your friends and your tribe at the campfire where you are invited to commune together in the silence or share the stories of your journeys on the four Wheels.

You will find yourself a place to stand not far from the fire at the centre of the four stone circles. You now realize that the power of each circle is within you and that you are free to travel from the earth to the stars and back, whenever you wish.

Movement Meditation 17:

Find yourself fifteen friends to join you in ceremony. Set up the four circles of stones around a central campfire at a site that has chosen you for this occasion. Make sure that everyone understands the nature of the journey. Set it up so that the walking spin of each circle alternates from clockwise to counterclockwise. It is possible to set the four circles up with specifically chosen large stone in such a way that the east/west/north/south stones share a family resemblance with one another. It is also possible to use quartz crystal to demarcate the circles. Be sure to invoke the prophet Eliyahu and the four archangels to be with you and your tribe for your ceremonial journey to the stars. Make the journey about the four circles very slowly and stay up with your friends in silence and in meditation by the fire until the sunrise. Then begin to share the stories of your journeys.
Tarot Archetype 18: ♉ Tzaddi

The Moon, Imagination, Meditation

The eighteenth card of the tarot’s major Arcana is the Moon. The Rider-Waite iconography gives us a picture of a dog, a wolf, and a crayfish coming out of the water to bay at the moon. Ultimately this card gives us a picture of the evolution of life kingdoms and the layering of the subconscious mind. The moon deals with imaginal, intuitive, reflective, and dream-plane images with their conscious/subconscious inversion of symbols. This card deals with how light is reflected on the waters of the mental and emotional bodies of a human being. It also deals with the solar/lunar phase relationship. This is the form building and energy releasing phases that astrologers refer to in the new-moon-to-full-moon and the full-moon-to-new-moon periods each month. The Moon card also speaks of our physiological responses to cosmic and planetary weather patterns. It refers to the pull of the tides on the water within our bodies. The moon, then, has a physiological effect on our health and biorhythmic cycles along with a psychological function that impacts our subconscious mind. This arcana speaks of the challenge we face in channeling a transpersonal light through a personalized consciousness filter. The way a human being accesses and responds to imaginal and intuitive promptings is dealt with here. The initiation of the Moon arcana parallels the initiation on the Tree-of-Life that one finds on the pathway between yesod (the subconscious realm) and tiferet (the conscious purpose). The psychologist C.G. Jung suggested that the balance between anima and animus, or the inner male and female of a human being, was a major life initiation that could occur by the age of 36. He devoted the 14th volume of his collected writings to his explorations of this idea.

In the source book for kabbalistic astrology, the Sepher Yetzirah, the letter tzaddi is associated with the zodiac sign Aquarius. The function of the tzaddi has to do with meditation, or how the subconscious mind can be used as a template for the reception of the Uranian intuitions and Neptunian visions that are gifted from the archetypal realm of the higher mind. In earlier times, this was done as an active meditation, the active meditation of a hunter attaining a strategic stillness in stalking his game, or a fisherman becoming at one with his environment as he waits for the fish to be attracted by his lure.

I have heard it said that sitting Zazen began with a camouflaged hunter becoming perfectly still and invisible to his prey. The art of meditation involves many skills: single-pointed concentration of purpose or the gathering of intent, the clearing of the mind of interference patterns, the visualizing of an image and holding it in consciousness, and the letting go of attachment to outcome. These are all necessary steps in attaining mastery of the reflecting mirror of the subconscious mind. They are the skills required to pass successfully through the initiation of the Moon.
When you gaze into the mirror of the moon, you need to ask yourself:

What is my intention and purpose in this moment?

What habits and energy patterns have been keeping me from holding my intent?

How can I be more open to receiving the images, dreams, and guidance that offer a clear image of the next step of my journey?

What am I seeing, this moment, in the mirror? Is my present manifestation the essence of who I am? Am I ready to fully honour and embody the creative gifts I have been given?
Tree-of-Life Pathwork 18:

_Tzaddi:_  _B'tzelem Elohim_  _In the Divine Image_

The letter _tzaddi_ is the guardian of the imagination and the portal or gateway to the cosmic memory bank that holds all images, dreams and possible realities in space. The pathway on the Tree-of-Life where we find the _tzaddi_ is the one that connects _Keter_ to _Binah_. In our personal tree this path is the one that links the pineal gland to the pituitary or perhaps the hippocampus. The impulses received from the Infinite Light through the crown chakra are translated from the formless world into the world of form. The guardians of these two spheres are Neptune and Saturn, astrologically. The kabbalistic teachings suggest that Binah is the Great Mother who has compassion for all her creatures. She opens the gates to understanding and is the keeper of the akashic records. Neptune (astrological ruler of Keter) is the dream-maker in touch with galactic consciousness, at-one-ment and oceanic bliss states. Neptune offers us an imaginal link to the formless worlds, altered states of consciousness, dreams that guide us into other dimensions of out being. Saturn is the guardian of our cosmic memory bank, our personal karma and our soul memory of all that has transpired in the form world during our incarnational journeys on planet earth. When the energy is travelling along this pathway from _Keter_ to _Binah_, we have a descent in the creative process from _atziluth_ to _b'riatic_ realms, from pure meditation to the place where creative templates are made. The Hebrew letter _tzaddi_ has much to do with symmetry patterns in the creative process or the branches on the cosmic Tree-of-Life that represent all created life forms. When we are travelling the pathway from _Binah_ back to _Keter_, then we are returning from all our embodiments or _gilguleem_ back to the home of our soul where it has its roots in cosmic consciousness. To accomplish this return journey, we will have to let go of all attachment to the particulars of our soul story and boldly go back to where we are one with all of Creation.

In the Genesis text, it is said that human beings were created _B'tzelem Elohim_, in the Divine Image. The hint is that we were created male and female as androgynous beings with genetic templates that link us to our Ancestors in the Stars. This phrase has a gematria of 248 in Hebrew, the same gematria as Avraham and _m'rehem_, (from the womb). From this we can divine that we have a code embedded within us that will bring us as creatures back to the source of our own creation. It is this pathway on the Tree-of-Life that will teach us how to dance between soul memory and cosmic consciousness so that we might find our way back home.
You are on vacation from your work in the world and you have chosen to retreat to a cottage by the sea. The sound of the ocean with its waves breaking against the shoreline is slowly but surely washing over your consciousness clean of all your daily cares and concerns. Your dream life is more vivid and real than you have ever allowed it to be before this time. Each morning you awake in a kind of twilight zone and keep your eyes closed in order to review the dreams you have managed to catch before the sun rises. This morning you are impelled to go for a long walk along the shoreline as your dreams have guided you there. You love to sift through the treasures that the ocean has cast upon the shore and collect all the driftwood and seashells that capture your imagination. You love to leave messages in the sand for the eagles, the osprey and the seagulls to decipher. And you love to dialogue with the hawks and ravens as they gather in their morning council in the limbs of the trees not far from the shoreline. This morning you have found the skeleton of a sea horse amidst a tangle of driftwood and you are playing with it as if it were some kind of message that you found in a bottle. Just as you hold it up to the sunlight, your imagination catches fire and you are thrown back into an earlier dream that you had been unable to remember until this very moment. You close your eyes as your dreaming washes over you in waves of memory and deep emotion. It is as if you have become a pelican yourself and the fishes you are diving for are the dreams that you can catch beneath the surface of the water. To your surprise, as you open your eyes, you discover a rare pod of orca whales playing in the bay. You first instinct is to jump into the water and swim out to meet them. But the music of their calls to one another calls to you and you realize that they too have a message for you. You play with the music of their calling signals until you realize that it is time for you to return to your cottage and scribe down the dreams that you have just captured for your breakfast...

Take a few minutes to still your breath and as you still your breath, go back in time in your memory until you find yourself to be a nomad in search of food. You are at the edge of a large lake on a warm night and the moon has come to the full. You are aware of every living thing that is near you or not far away. Your father has taught you well and you know that it is your time to become one with your prey. You gaze upon the water where the moon has splintered itself into a thousand silver filaments from the stone that you threw into the lake moments ago. You must wait now for the surface to clear and for your mind to clear from all the thoughts and fears that have gathered inside you on this day. As you breathe evenly and quietly, the surface of the lake slowly becomes calm and serene once again. Just as the full moon appears on the water, you feel a shiver of knowing pulse through your veins. You can feel that which you came to catch as close as your own jugular vein. You look for a shadow on the lake, raise your arms, you pull back on the bow and release. You are one with the quail and your heart begins to beat a new rhythm inside you as the quail drops magically at your feet. You witness a familiar image on the surface of the lake and your heart is at peace.
The 19th Tarot key is *The Sun*. In the Rider-Waite Tarot deck we see a naked child riding a horse without bridle or saddle. He has emerged from a walled garden that likely symbolizes the Garden of Eden. Four golden sunflowers corresponding to the four nature kingdoms (mineral, vegetable, animal and human) are visible behind him. The sun itself radiates from the sky above. The traditional interpretation of the card is one of creative individuation, fulfillment, happiness and the completion of organic cycles. The horse itself in the card refers to the unbridled creativity and freedom of the human spirit. The child gives us a picture of the child-self in its wholeness before falling into the world of experience. The sunflowers are emblems of a kind of cosmic order given the unique mathematical patterning found in the way the seeds grow. They are arranged in a kind of Fibonacci spiral (see diagram) that nests the golden mean within it, thereby implying a harmonic relationship between microcosm and macrocosm.

The Hebrew letter *Kof* is the root for the word *t'kufah* which has a number of meanings referring to the circuits or cyclical orbits of planets as well as the solstices and equinoxes at the still-points of the cycle. The gematria of the Hebrew letter Kof is exactly 186, or the speed of light. There is a solar/lunar cycle, which determines the nodal axis of the moon in its relationship to the sun. This is called the Saros cycle, which lasts exactly 18.6 years. This hints that the letter Kof has something to do with the synchronization of lunar (sub-conscious) and solar (conscious) energies as well as the capacity of consciousness to perceive the timeless at the ceremonial turning points of any particular temporal cycle or orbit. The Kof is also the signature for that which comes from the East (*m’kedem*) or that which is pre-eternal, having its existence in a dimension that is beyond or above the space-time continuum that we call the fourth dimension. Kabbalah calls this pre-formative world, the world of Adam Kadmon. The number nineteen is a unique prime number that represents the eye of the needle or the unification principle at the heart of three sixes or three interwoven time-space continuums.

In terms of our sequence of Tarot initiations, the nineteenth phase in this process involves the integration of the small shadow selves or dreams of Self into the atmic or the Overself body. In Kabbalah, this is referred to as the place of *Yehhidah* or unification. It is as if all of the postures or gestures of the fragmentary small self can now be seen as fractal extensions or amusing animations that form an interesting feature film when accelerated to the speed of light. The initiation of the Sun is sometimes called the solar heart initiation. When a human being has fully completed the process of creative individuation, there is no longer a need for any egoic separation of self from Self. The fulfillment and joy of the soul in its final phases of creative evolution offers clues that the solar initiation is at hand. The nineteenth tarot key gives us a picture of the pure joy of the child self coming to creative fulfillment and perceiving itself at one with creation. There is a certain paradox nested in this initiation that allows the consciousness to perceive itself simultaneously as both individuated particle and transcendent wave. This paradox is hinted at in the associated meanings of the Hebrew letter Kof, which is associated with a monkey and laughter, Cosmic Consciousness and the speed of Light.
Should you find yourself looking through the eye of a needle or approaching a station of consciousness where the Sun card or the Solar Logos stands before you, you may well ask:

<table>
<thead>
<tr>
<th>Am I at peace with my past, my shadow selves and all of creation?</th>
</tr>
</thead>
<tbody>
<tr>
<td>What am I now ready to release or surrender to become one with All-That-Is?</td>
</tr>
<tr>
<td>Am I completely ready to let go of all that I believe I am to become something new?</td>
</tr>
<tr>
<td>What is it that I need to realize now to allow myself to be in complete trust and innocence?</td>
</tr>
</tbody>
</table>

THE SUN.
Tree-of-Life Pathwork 19:  

Kof  

Traveling at The Speed of Light

The first path or arm of the universe to emanate from the sphere of Keter is the path of the Kof that connects Keter to Hohhmah on the Tree-of-Life. The energy that moves along this path travels at the speed of light and beyond. It is like an electrical spark leaping from the Divine Mind to the womb of a new time-space matrix or continuum where creation can take place. Astrologically these two spheres are associated with Neptune and Uranus in our solar system. These two transpersonal planets serve as links to the Galactic Centre and beyond. They represent the human faculties of imagination and intuition. This pathway is the one that connects the visionary signals received by the pineal gland with the right-brain wisdom and creative genius that is symbolized by the planet Uranus. This path connects the pineal gland to the thalamus and the hypothalamus within the brain. Of the 22 pathways that circulate light within the Tree-of-Life, this is the only one that speaks directly about the Merkavah Light Body or consciousness vehicle that offers us the possibility of dimensional perception and true soul travel.

The Sun key in the Tarot means much more than the image on the card implies. It is naturally about the radiance and joy of a human being that has cultivated the freedom of his inner child and taken delight in creative expression and the individuation process. But it is more than that. The initiation of the Sun opens up what has been called the solar heart of the initiate so that he/she can experience a mystical union with the yehidah level of the soul and become one with the symphony of all sentient beings. This pathway is the one where we pass through what has been called the eye of the needle and it requires that we let go of whatever has been treasured and stored in our egoic camel-bags! The experience of this initiation can take many forms, but the signature of it is the experience of the timeless and the eternal dimensions of one’s being. The Sun is actually a star-gate or a portal to the world of Adam Kadmon.
Pathwork Visualization 19:

Riding the Merkavah

Attune to the shape of the Hebrew letter Kof in your body as you feel the energy that pulses slowly through the core of your spine from your sacrum to your cranium. Be aware of your five soul bodies or magnetic centers in your physical body your body of light. Take one deep breath at the belly and release it slowly from your nephesh centre. Take one deep breath and release it slowly from your ruahh centre just above your heart. Now take a third deep breath and feel the light of your neshamah glowing from deep within your pineal gland before you exhale. Visualize your complete auric field as it takes in the upper light of the aur elyon and circulates it through your hhayah electromagnetic body of light. Exhale very slowly through your mouth and as you visualize a breathing tube that it is a minute pillar of light extending from a sphere of light that rests approximately 18 inches above your the crown of your head. Feel your connection now to the dimension of your soul that connects the divine spark in you to the Creator of All- that- Is. Feel that dimension of your soul essence that is your yehheeda centre as it links up with the star body of Adam Kadmon.

Now that you have breathed your way up the ladder of lights with five deep breaths, take one timeless moment to bathe in the vibrations of Adam Kadmon. Feel your connection with Source and be aware of the Merkavah vehicle that can take you to this eternal place within yourself whenever you have purified yourself and are ready to make the journey. Feel the exquisite balance you have attained between your physical, emotional, mental and spiritual bodies. Now when you are ready, begin your descent back from the realm of Adam Kadmon to your yehheeda centre. With each full inhalation and exhalation allow your consciousness to cascade back down through the breathing tube from the Infinite Light to the pineal gland to the centre of your chest to your navel or your belly. And when you have made the return journey, keep your eyes closed for some time to reflect upon your unique destiny and your connection with all your relations. As you open your eyes, take one brief glance towards the sun and realize that you have often made your journey through the solar heart to explore that which is hidden from view. Before you return to whatever you have been commissioned to do in this world, feel how the Universe is forever breathing its light and love through your Being.

Movement Meditation 19:  Be a Camel at Warp Speed, hurrying slowly…

Go out to your favourite field for running just for the joy of it. Coach yourself by repeating phrases out loud like “today is the day that I will attain the speed of light and take my body through the veil” and “this old camel is ready to go now through the eye of the needle”. Now do a series of six short sprints at full speed coming to abrupt stops at the end of each sprint to balance your breathing and see if that camel of yours had made it to the oasis. For your seventh sprint, just travel in the imaginal at the speed of light and beyond…. 
Tarot Archetype 20:  Raysh

Judgement, Renewal, Resurrection, Biogenesis

The twentieth tarot trump is called *Judgement*, occasionally, *Renewal*. The Rider-Waite tarot deck gives us a picture of the angel Gabriel blowing his trumpet and apparently awakening sleepers from their graves and coffins. The card is speaking, then, about the resurrection of the dead. The metaphor speaks of a change in consciousness that moves from the personal to the universal. There is an implication here of a kind of cosmic frequency or *shofar* blast, a vibration that quickens and transforms whatever molecular state one is in to a kind of cosmic awareness. Some tarot savants consider this card symbolic of a final judgement whereby individual karma is balanced and resolved by personal consciousness as one enters realms that transcend duality. It is possible then to consider this card as symbolic of the soul’s awakening in its journey through the *bardo* states after death. The judgement card deals with death and rebirth, the awakening of that which was sleeping, and the shifting of perception from personal to transpersonal perspective. It is what is called in Hebrew: *M’hhayay Ha mayteem*, giving life back to the dead.

The awakening or renewal of consciousness referred to by the Judgement card involves a change of state from *sleeping* to *waking*. It is simultaneously a wake-up call, a transmutation and a return to one’s original face or nature. This change of consciousness from sleeping to waking or cocoon to butterfly will be a shock if the consciousness has become identified with the cocoon. Judgement nudges self-awareness out of all of its false identifications with various energy bodies and states of consciousness. Paradoxically, this archetype teaches us to let go of all of the judgements our consciousness carries with it, judgements about self and judgements about others. The Judgement card is like a universal solvent that breaks down the build up of toxins within our consciousness. It can appear initially as a kind of catabolic energy, a *shofar* blast, or a shock that precipitates a quantum leap in our awareness. However, primarily, it is perceived as a vibrational shift that transcends both mental and emotional bodies.
If you were to find yourself at a momentary crossroads in your life, where the Judgement or Resurrection card appears on your path, you may prepare yourself to deal with the following questions:

- What is it that is keeping me (us) in a place of slavery?
- What does liberation look, feel, and taste like?
- What has fallen asleep within me at this time? What is about to awaken?
- What is my consciousness identifying with at this time?
- Am I ready in this moment to let go of all judgements and identifications and come home?
Tree-of-Life Pathwork 20: Raysh (Re-genesis)

The path of Raysh on the tree-of-life is the one that connects Yesod to Malhhat on the central pillar of the tree. In older versions of the tree, this path was seen as the only route available to connect with the sphere of Malkuth. If Malkuth is understood to be the sphere of physical embodiment, then this particular path serves to connect the world of Assiah to the world of Yetzirah. Yetzirah is formative and archetypal in relationship to the world of manifestation. The raysh can then be understood as the letter that returns one to the vibrational source from which all form evolves. In Hebrew, the raysh is the keynote letter for Ruahh, breath, wind or spirit and for Aur, the light. Raysh can also be seen as that letter which connects one to the rehem, the womb or matrix of all creation. The path between Yesod and Malkuth represents the birth cord that connects the emotional, subconscious, genetic and dream world of Yesod with the sensate embodied form world of Malkuth. The pathway is like one of the rivers that flow out from the Garden of Eden. The tarot image chosen to represent the initiation of the raysh most often gives one the picture of the archangel Gabriel blowing the shofar and resurrecting the dead. It is as if this path on the tree-of-life has a double function, depending upon whether it is referring an involutionary or an evolutionary stage of the journey. The path can represent both the vibrational energies of the genesis process and the vibrational quickening or a return to a spiritual form of the light body at the completion of an evolutionary cycle.

The deepest mystery and challenge that one faces in the corridor that connects Malhhat with Yesod is the border crossing between the worlds of Assiah and Yetzirah. The customs official stationed here will ask to see both your passport and your birth certificate to identify that you are a resident of planet earth and that you are not intending to smuggle contraband goods between the physical and the archetypal worlds. You will need to travel light upon this pathway with only hand luggage allowed, if that. There is no space here for subtle attachments or expectations as you hit the border crossing. Best to just breathe deeply and tell anyone who might ask that you were sent by Spirit and that you have nothing to declare! The archangel Gabriel will help you should you run into any problems here.
Pathwork Visualization 20:

Sounding the Shofar

Place yourself within a pillar of light and allow yourself to be at peace within your particular cocoon of consciousness. Close your eyes and attune to the pulsating colors within your auric cocoon. Allow your guides to open for you your book of life and show you all of the judgements that you carry about yourself that have kept you earthbound or in any form of bondage. Allow your guides to show you the judgements that you have carried in your soul against those beings whom you have felt wounded or abandoned by. Allow a wave of white light to wash over all of your judgements with self and against others until you are ready to dissolve the particulars of your personal consciousness in the womb of the Mother. Listen now for the shrill sound of the shofar sounded by the archangel Gabriel. Know that it is now your time to return to the womb of your body of light and prepare for your next embodiment. Be still and allow the pillar of light to restore you and renew you and return you again to the home of your soul.

Movement Meditation 20:

The movement exercise that can transmit the essence of the letter Raysh is the one the Sufis call the stop technique. This is most ideally practiced with a group of journeyers moving to a drum-beat or music in a room with mirrors on at least one wall. The one who is orchestrating the practice will click sticks to stop the flow of movement. This will allow each traveler to identify the hidden power of the momentum, intentions, expectations and quality of presence that come along for the ride as internal travelling companions. The practice is designed to reveal to what extent one is present to the moment and to what extent one is asleep or dreaming.
The twenty-first of the Tarot’s Major Arcana is, in truth, The Fool. Many tarot savants have attempted to equate the Fool with the zero, and have made it the first card of the Tarot, placing it before The Magician. For many decks, this has thrown both the number symbolism and the Hebrew letter correspondence for the cards to the wind! The Rider-Waite tarot deck maintains the Hebrew letter correspondence with the cards, but still places the Fool at zero. It is necessary to understand that the transformational energy of the twenty-first letter of the Hebrew alphabet, the sheen, is the propelling force for the Fool on his journey. It is the fire of the spirit that burns and transforms all forms, and makes every home a temporary one. It is an attunement to the ruahh elohim, the breath of God, which blows wherever it chooses. Just like the Fool. The Fool is attuned to the impulses and intuitions of his own innocent inner child. The world of experience is something new and ephemeral to the consciousness of the Fool. The Fool is primarily aligned with the music of his own soul. He is a child moved by his passions and attachments. His mind is beginner’s mind; his heart is on his sleeve. Still, he is a Hebrew, a passerby, a nomad who can call any place on this earth his home.

The Fool is a trickster and a shape-shifter that can take on any form or persona he chooses. He is a universal archetype of the Spirit. In the Sufi universe, he is known as Nasrudin. In the Native American universe he is the heyoka shaman, who does things backwards and laughs in the midst of high ceremony, or perhaps the coyote forever playing tricks on himself. The Fool is difficult to find as a pure archetype amidst biblical personae. He is found mostly in Hassidic folk wisdom, and in the midrashic storytelling tradition. (One delightful contemporary incarnation of the Fool as wisdom keeper is found in the stories of Noah ben Shea’s Jacob the Baker.)

It is possible to see some of the medicine of the Fool in the legends that surround the after-death appearances of the prophet Elijah. However, it in is the story of King Solomon that I find the strongest parallels to what the tarot speaks of in the Fool. King Solomon, who was born with a heart that listens, devoted his incarnation to seeking out the wisdom of all the life kingdoms (and as many foreign women as possible). King Solomon love of magic led him to the edge of madness and beyond (according to legend) for many months. We must remember William Blake’s exhortation here: “If the fool would persist in his folly, he would become wise.” It is this transformative fire and passion for Divine Wisdom that serves as fuel for the Fool’s journey. It is the letter sheen that symbolizes this quest in all its forms. The Fool has an innate understanding of the paradoxes of this universe, and is willing to take himself and his journey lightly. In the card, it appears that he is stepping off a cliff, or perhaps, into the void. The Fool’s attunement is to the beauty of the rose, which he holds in his hand. With x-ray vision, we can see that in his satchel he carries all the other tarot trumps. The Fool is the consciousness that takes the whole journey. The Fool is the empty space between the cards. The Fool is the essence of non-attachment and a mirror to the folly of the attachment of the human ego.
If you should begin to hear the Fool whispering in your right ear, ask yourself:

What am I doing here, and is there, pray tell, a way out?
What do all of these crazy humans need to hear to lighten up and laugh at themselves?
What is happening, right here, right now?
If I am not who I think I am and you are not who you think you are, then who the hell are we?
Tree-of-Life Pathwork 21: Sheen

Balancing the Brain Hemispheres

The path of the sheen is the tzinor that connects the spheres of hhokhmah and binah on the tree-of-life. This path is the one that connects the two hemispheres of the brain. The sheen is the electrical energy that shuttles back and forth between the spheres of memory and visionary intuition, the past and the future. The memory coding of All-That-Is connected to the creative genius about to bring something new into existence. The sheen symbolizes the ruahh elohim, the divine breath, that creative spark that aligns consciousness with its source. The sheen is also the sheen of the Shehhinah, the feminine divine presence that brings healing, integration and peace to the interplay between the masculine and the feminine energies within you. And, of course, the sheen is also the Tarot Fool, the primary childlike innocence that shows us the way back to the Garden of Eden.

The journey back and forth between hhokhmah and binah is a path designed for what is sometimes called crooked walking! One is moving through a minefield of enigmas and paradoxes as one navigates between the polarities embedded between the hemispheres of one’s brain. The theoretical and mathematical intelligence will engage in a detailed map making process only to find that in the real world the map is not the territory. Words will guide one to the edge of the jungle where only the quality of one’s inner silence will allow entrance. The emotional memory bank of binah will warn of upcoming danger while the intuitive vision of hhokhmah will suggest that it is time to just jump into the unknown. The most benevolent ally in this process is the still, small voice of the intuitive inner guide that sees for us where we are blind and hears for us when we are deaf. Kabbalists call this voice by many names: the ruahh elohim (divine breath), the sheen (Spirit), the bat kol (the daughter of the voice). The friction of this movement back and forth between the guardians of this pathway (the cherubim that guard the entrance to the Garden of Eden) is what creates the electricity that brings us back into unity consciousness.
Pathwork Visualization 21  Sheen  Balancing the Beams of Light

Take three deep breaths and allow the three flames of the letter sheen to descend through the tube of light above your crown to the inner sanctum at the core of your pineal gland. Feel yourself breathing light through a breathing tube that is both ancient and new to you. Feel the sheen branch out from within you as three beams of light emanating from within the core of your brain. Feel the beam that shoots out from the top of your forehead in front of you and the nape of your neck behind. Allow your guardian angel or your inner guide to bring this beam of light into balance. Feel now a second beam of light that pulsates out from the hollow place beneath your nose where the angel kissed you before your birth. Feel this beam extending out from the fontanel or the soft spot where the angels kissed you when you were a newborn baby. Allow your guardian angel or your inner guide to balance this beam of light within you and remind you of who you were before you came into the world of form. Feel now a third beam of light pulsating out from the centre of your pineal gland extending on the axis that traverses the temples of your brain. Allow this beam of light to connect and balance the electrical energies of the spheres of hohhmah and binah within your consciousness. When you feel yourself completely purified and aligned with the vibrations of your inner child, the Shehhinah, and the vibrations of your own spirit soul, breathe in one sheen of light through your new breathing tube. Now allow this sheen within your pineal gland to pulsate light along all three beams until you feel completely and joyfully connected with All-That-Is.

Movement Meditation 21:

Open your heart and mind to the Great Mystery and begin to spin like a Whirling Dervish, pivoting on your left foot & spinning 21 times (ccw) while chanting K’dosh.....
Tarot Archetype 22  

The last of the major arcana of the tarot is called the Universe or the World. The image given in the Rider-Waite tarot deck is one of a woman dancing with candles or wands in her hands within some sort of cosmic egg. Surrounding her are the four beasts from the vision of the prophet Ezekiel that symbolize the fixed signs of the zodiac: the lion of Leo, ox or bull of Taurus, Eagle of Scorpio, and human/angel of Aquarius. The universal consciousness represented by this card is in resonance with the tenth key or the Wheel of Fortune. From the kabbalistic standpoint, the twenty-second gateway symbolizes the completion of the fool’s journey through each of the 22 portals or initiations represented by the Major Arcana. The Universe in the Hebrew glyphs is called the Tav, which means the mark or the crossroads. Kabbalistically this sign signifies the turn to return or a reciprocal action, an energy that is returned to the one who set the energy in motion. If we consider the Aleph to be the original light of creation, then the Tav represents the edge of the Universe where light is mirrored back to its Source. (This is termed Aur Hhozer, the Returning Light in Kabbalah).

Numerologists like to call the number 22 the master number. It reduces to 4, the number of the Emperor or the Architect of Creation. 22 is 2x11 or a double balancing on the scales of Ma’at. One of the more fascinating ways to examine the archetypal energies that make up the Universe is to consider the pairings of Tarot Arcana that total 22. The Universe can be seen as the synergistic blending of the following pairings:

1 & 21: The Magician & The Fool (spiritual will & egoic surrender)
2 & 20: The High Priestess & Resurrection (intuition & regeneration)
3 & 19: The Empress & The Sun (nurture & creative evolution)
4 & 18: The Emperor & The Moon (design & imagination)
5 & 17: The High Priest & The Star (inspiration & creativity)
6 & 16: The Lovers & The Tower (healing & mastery of catabolic energies)
7 & 15: The Chariot & The Whirlwind (vision & refinement of the senses)
8 & 14: Strength & Temperance (power & alignment)
9 & 13: The Hermit & Death (conscious dying & rebirth)
10 & 12: The Wheel of Fortune & The Hanged Man (chance & choice)

In the Egyptian Mystery School teachings, the neter likely associated with the Universe was Neith. Neith is seen with a shuttle in her hands as the goddess of weaving. She personifies celestial space and is the weaver of time and space. As the universal mother archetype she expresses eternity, infinity and maternity. She is the primeval waters out of which sprang the sun god, Ra. I speculate that our particular universe (as opposed to the Great Omniverse) would be best expressed by what astronomers now refer to as our Galactic Centre.
Should you have the good fortune to meet the keeper of the Universe, face to face, you may wish to ask yourself the following:

How can I best assist with that which is being born at this time?
What is my destiny in this moment?
What does the Universe want to birth through me right now?
What is it I can offer as a giveaway in gratitude for this blessing?
Tree-of-Life Pathwork 22:  *Tav*

*Balancing Sun & Moon  Tiferet & Yesod  Conscious and Subconscious Realms*

The path of the *Tav* on the Tree-of-Life is perhaps the most challenging one of all the 22 *tzinoret*. This pathway is the one that connects Sun and Moon or the spheres of *Tipheret* and *Yesod*. This is the path that the psychologist C J Jung devoted a good portion of his life work to discovering. He looked at it as a sacred marriage that every human being was attempting to accomplish within the self. It is the marriage between the conscious and the subconscious aspects of self that leads from the sphere of personality and personal history to the sphere of conscious individuation toward the spiritual Self. From Jung’s standpoint it is in this great alchemical work that one has the challenge of meeting one’s personal shadow, face to face.

The Hebrew letter *tav* itself speaks of the reflective power of the moon and the great work of *tikkune* and *teshuvah*. This involves the rectification of all that has fallen out of alignment or integrity with the divine design, and the return of the soul from its state of separation back to its home in unity consciousness. The meeting with one’s personal shadow or even the collective karmic shadow of one’s family or tribe is but one initiation on this journey. The meeting with the mirror of the Beloved provides the ecstatic emotional experiences that work to dissolve the egoic identity into that which is universal, transpersonal, or the Divine. However the meeting with the shadow or the dweller on the threshold comes first for most humans. So the mirror of the moon or the *tav* will at first reflect all that the conscious self has rejected. Every little wound or hurt harbored by the personality will come up for review and everything that one has judged unworthy will show its face until the initiate has developed the humility, courage and the wisdom to meet his personal demons face to face.

Ultimately the deepest challenges of this pathway involve how we deal with what are best called karmic relationships. This involves how the soul absorbs lessons from those it has known before. These are the hard lessons that speak of the places where the soul has felt betrayal, abandonment and the deepest wounds that have left an impact on the individual’s self-esteem, concepts of self, core beliefs, and the personal mythology it has mapped out during its incarnational journeys. These karmic lessons come in all shapes and sizes. They go straight to the heart and alter us at the core of our Being. And, in truth, they are the guidance that we long for on our journey home.
Pathwork Visualization 22: TAV
The Light-Play between the Sun and the Moon

Come with us to where the ocean meets the jungle for a ceremonial moment that was prophesied by the star priestess centuries ago. You have come into a zone that is called the path of totality and you are about to experience your first total solar eclipse. You are settled in atop the pyramid and the sun is high in the sky. You have just about completed your vision quest and the one you knew yourself to be up to this moment has died and something totally new is about to be born inside you. You begin to feel a strange and uncanny silence descend upon the jungle as all the birds and animals begin to cease their chatter and their song. The lunar disc is already moving between Earth and the Sun. You feel a magnetic field overtake your body as a powerful silence begins to overtake and erase the chatter of your own mind. You wrap yourself in your serape to keep warm and allow yourself to become a watcher and a witness of all that is about to come to pass. You have been warned by the elders not to look directly at the sun at the time of totality, unless you wish to become one of the seers who offer up his seeing of the physical world for the gift of inner vision.

You close your eyes now to find a montage of images of yourself at significant moments in your life that you had carefully chosen to bury in that part of your memory that you had quarantined like a virus. The images are here to haunt you now and you can not ignore them. All actions and experiences for which you have judged yourself and felt shame or disgust are in your face and up for review. You feel tears of remorse welling up within you. You make a choice to own all that you have denied about yourself and make a vow that you will do whatever you can to clear that which has stalked you from your past and eclipsed the light that you carry within your soul. Just at this moment you open your eyes for but a moment and gaze out over the ocean. You witness a sudden flash of green light and you shiver with the realization that your prayer has been heard and the light of the sun within you is about to be rekindled. You close you eyes once again and view a few dreams from time past and are shown one vision of your role in the world in the seasons to come. Slowly, slowly you begin to hear the song of the birds and the sounds of the jungle return. You are grateful for the warmth of the sun on your body and you have sewn the vows you have made this day into the hidden chambers of your heart.

Movement Meditation 22:
(The Mirror Walk, Walking Backwards, Recapitulation)

You have a partner who watches over you for this movement meditation and calls out to you an emotion, an attitude or a moment from your past for you to embody in your movement and your walk. You do what is asked of you spontaneously and without undue consideration or unnecessary thought as to how you should proceed. Once you have taken seven steps, you must freeze for a moment and then retrace your path by walking backwards to the spot where you began. Your partner may question you about your inner world once you have returned to your place of origin....
### The 22: Table of Correspondences

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