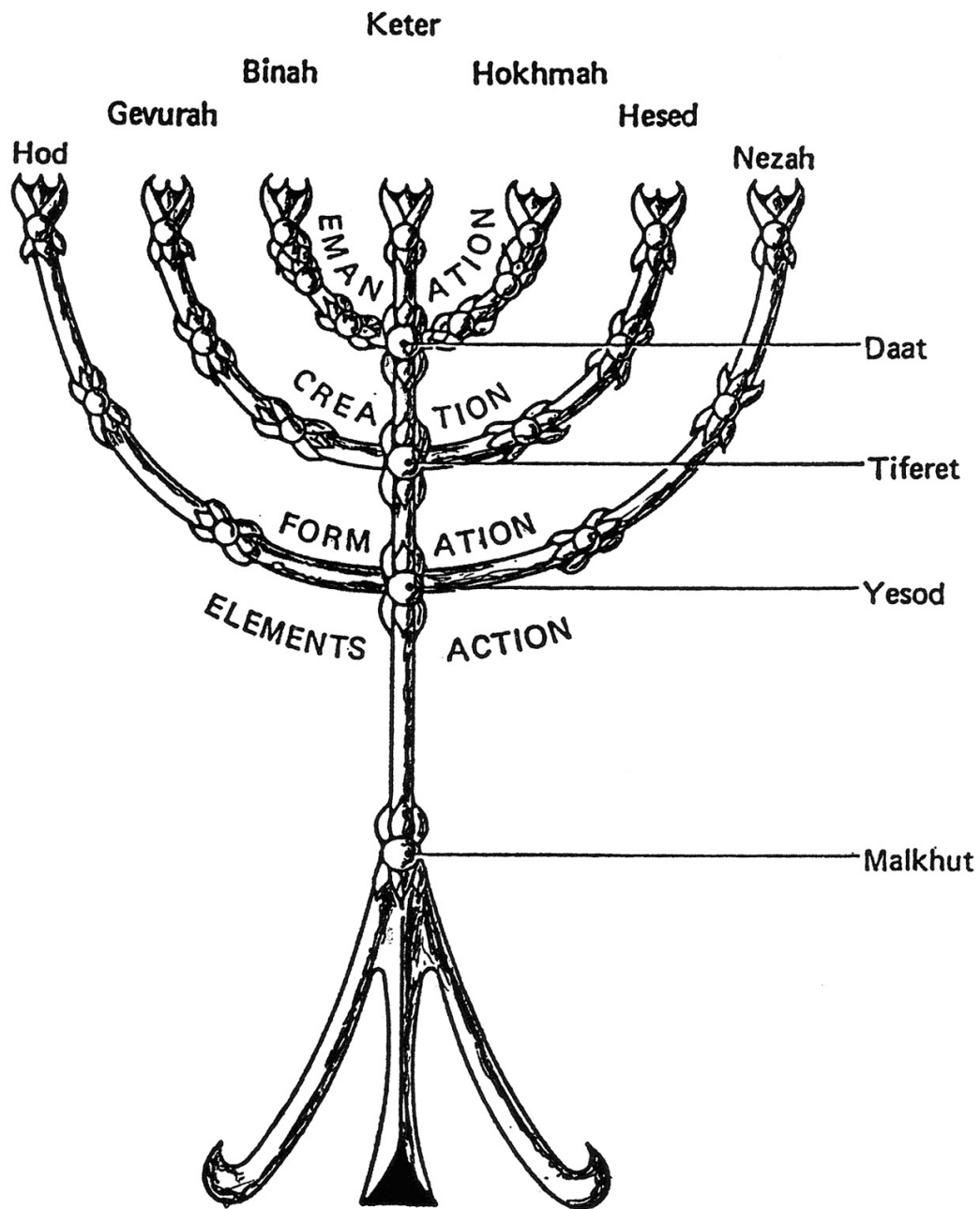


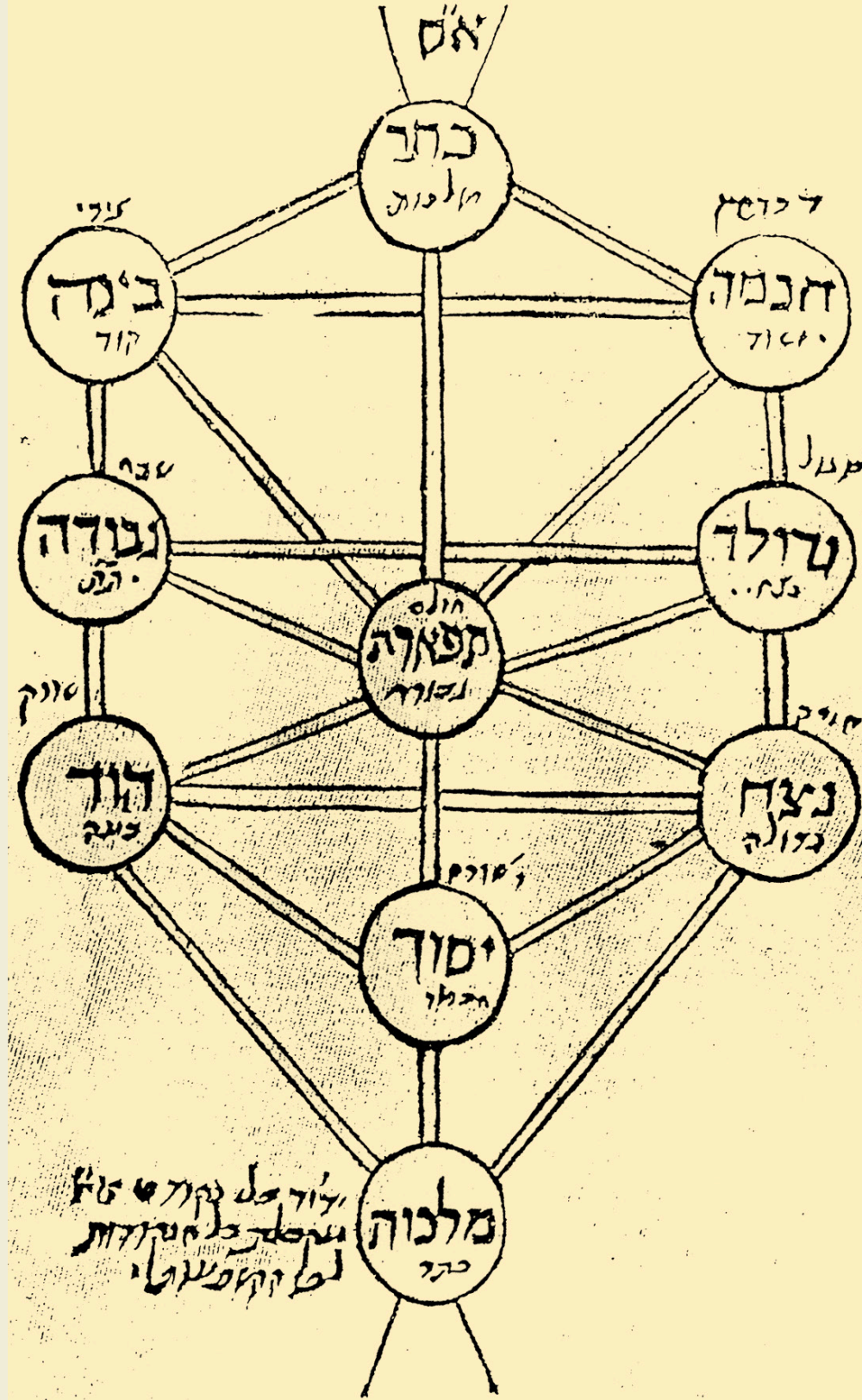


Tree of Life
examples and descriptions

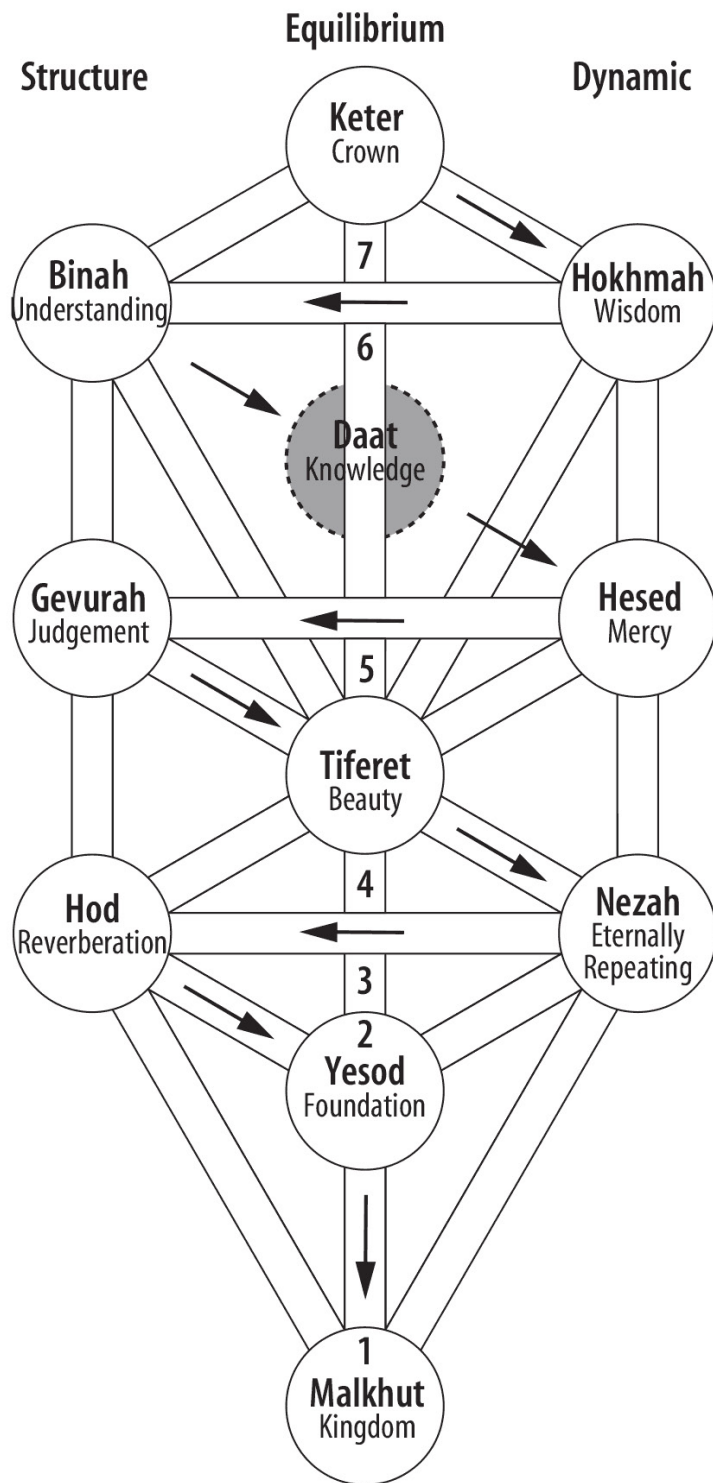


MENORAH

This is the original Tree of Life. Its design was given to Moses on Mount Sinai. It was made of a single piece of gold, the Divine metal, representing the unity of Existence. It has two wings and a central pillar. Those represent the three principles that underlie Existence like the Yang, Yin and Dao of the Chinese esoteric tradition. There are seven candle holders with the Crown at the centre of the six side-pillar sefirot. The middle column has four junctions, representing the central sefirot, with the twenty-two decorations setting out the paths. The spaces in between the arms indicate the four Worlds which will emerge from this primordial image of the Divine Realm. (Halevi).

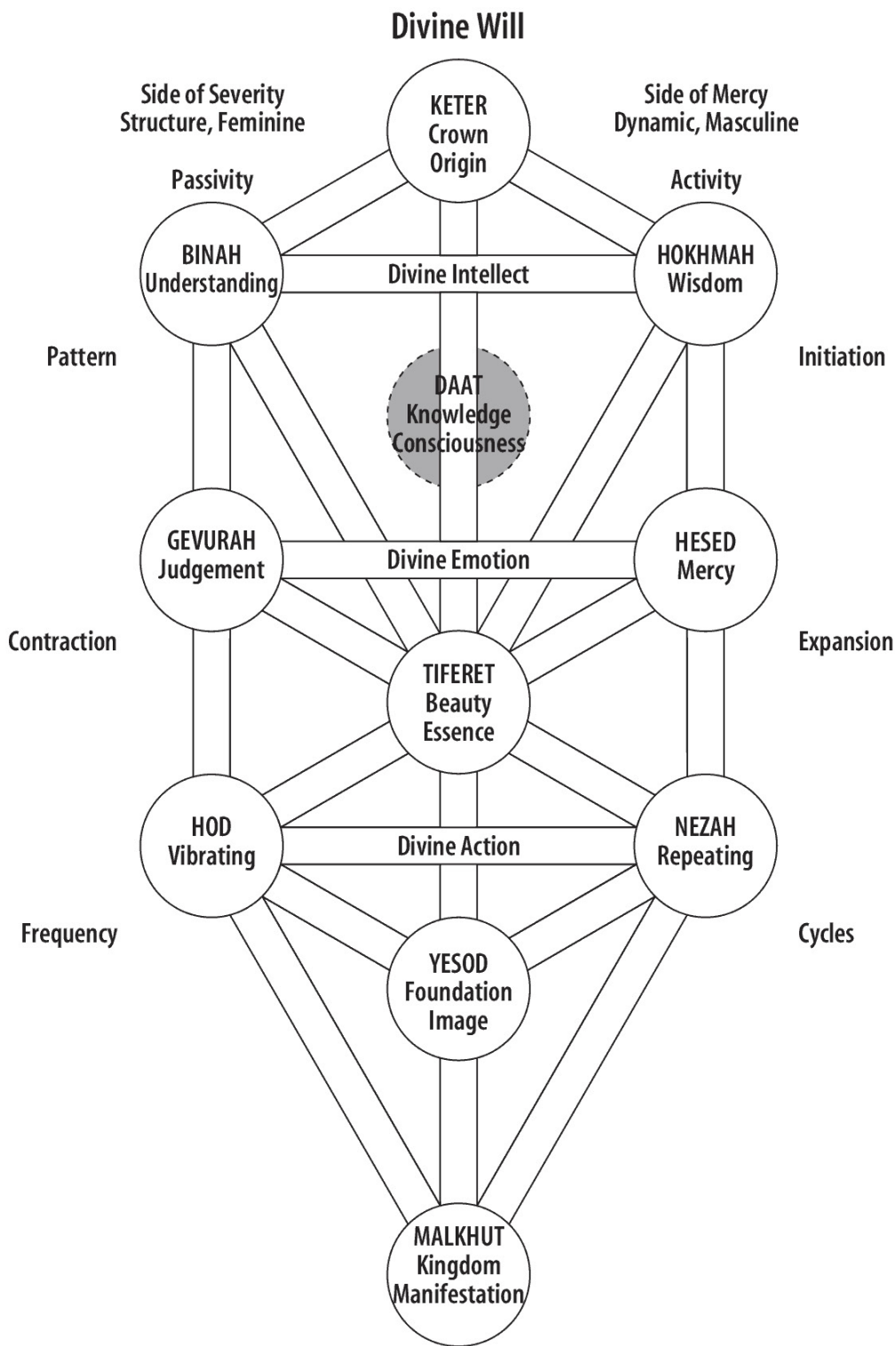


This diagram is at the heart of Kabbalah. It is a kind of mandala that embodies the symbols and metaphysics of Existence. The ten circles represent the Divine principles that govern all that is manifest while the twenty-two paths define their relationship to each other. The triads are the areas in which the dynamic and structure of the Tree and God's Will come into play. This image first appeared in the public domain in the Middle Ages. (Moses Cordovero, 16th century).

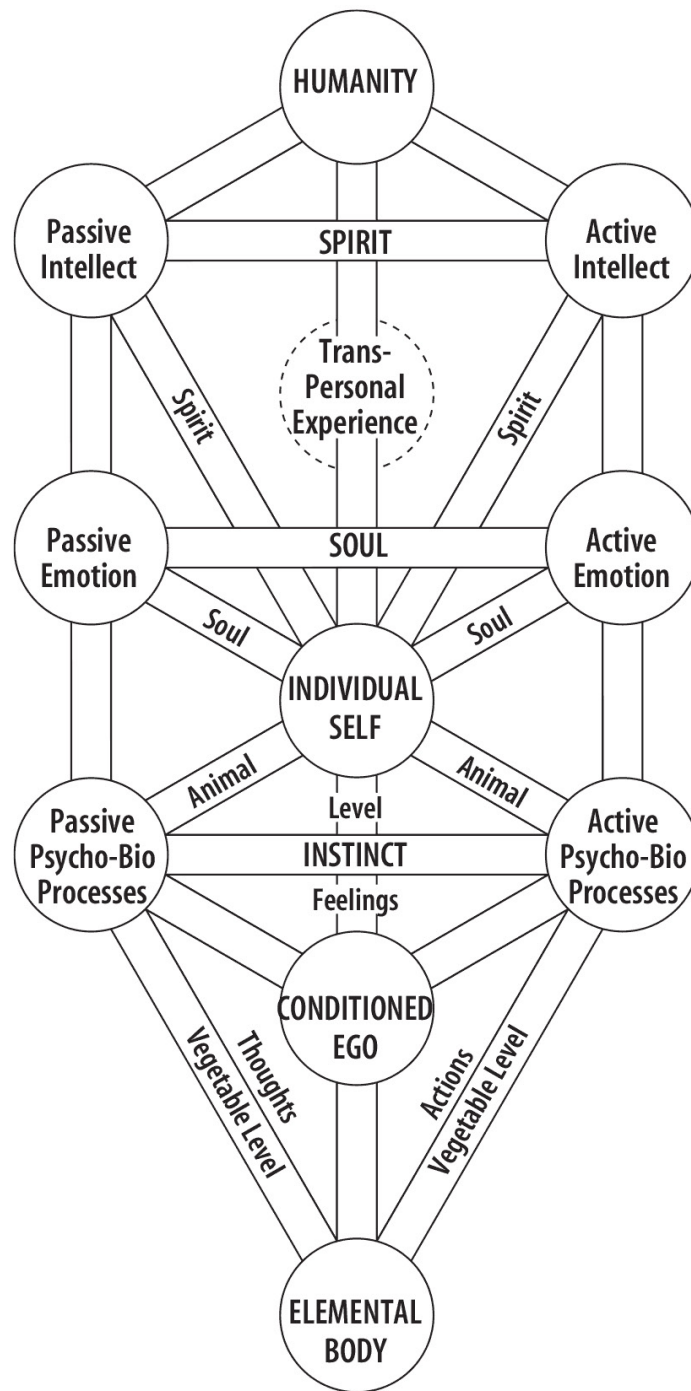


LIGHTNING FLASH

In this diagram the Tree of Life, as it is called, is emanated by a downward flow that produces the Divine Numbers, or sefirot, and the twenty-two paths that connect them. The Hebrew names are but Biblical terms that give just a hint about their complex functions. Out of this operation emerge the triads that will be detailed in later Trees. This archetypal configuration is the basis of Kabbalah, in that every entity in Existence is called forth, created, formed and made according to its laws. There are seven levels within the Tree, anchored on the central column. (Halevi).t



In this Tree, the functions of the Tree are set out in philosophical and scientific terms. The Crown is clearly where the whole process of Manifestation begins. Initiation is followed by the pattern to be followed, like conception gives rise to an embryo of a particular species. The functions of expansion and contraction balance off any excesses while the cycles and their frequencies govern the rhythms of the universe. There these three pairs also define the three levels of Divine intellect, emotion and action while the central column marks out the degrees of consciousness to be found in this image of God.



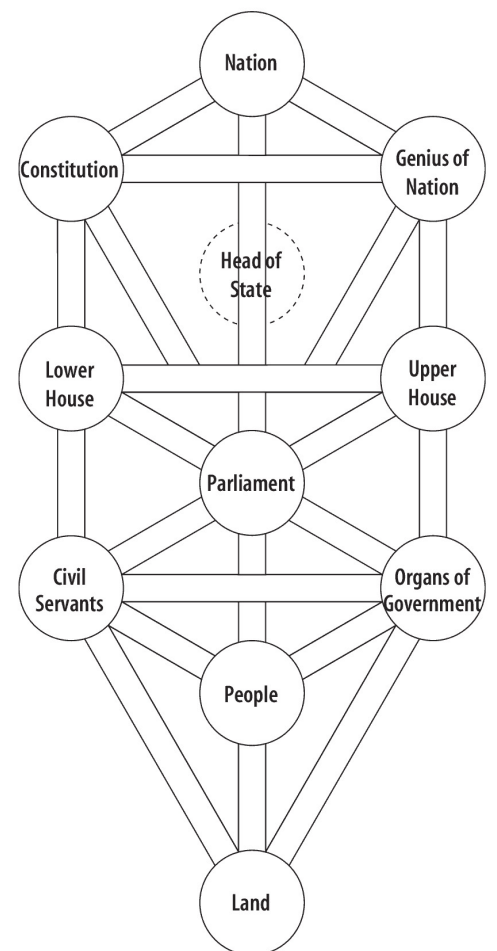
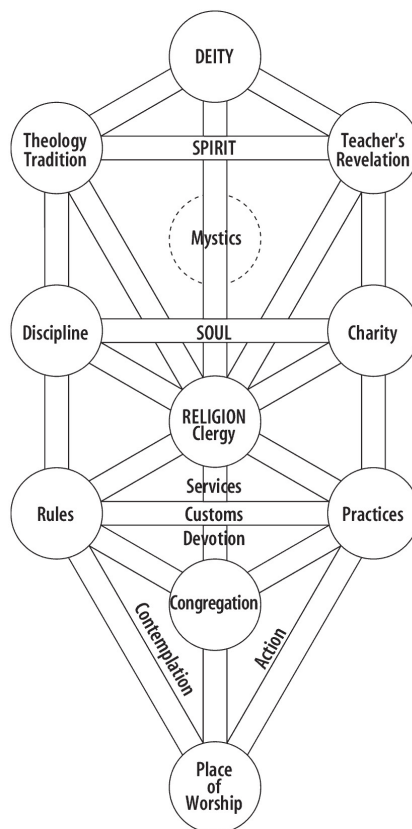
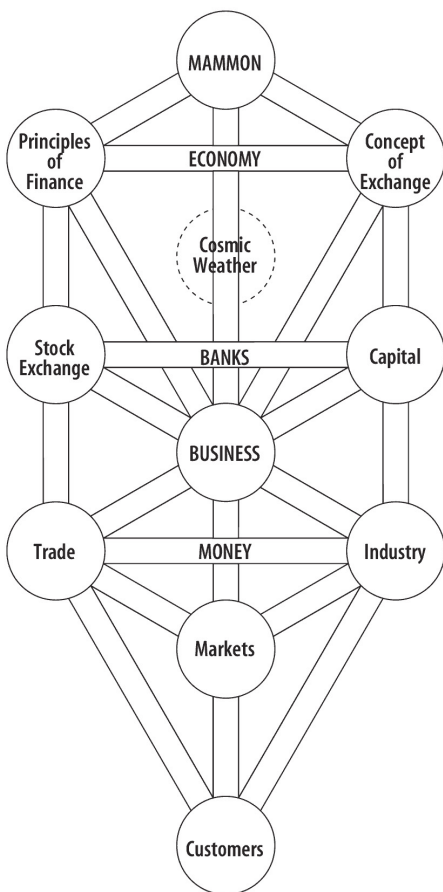
PSYCHE IN GENERAL

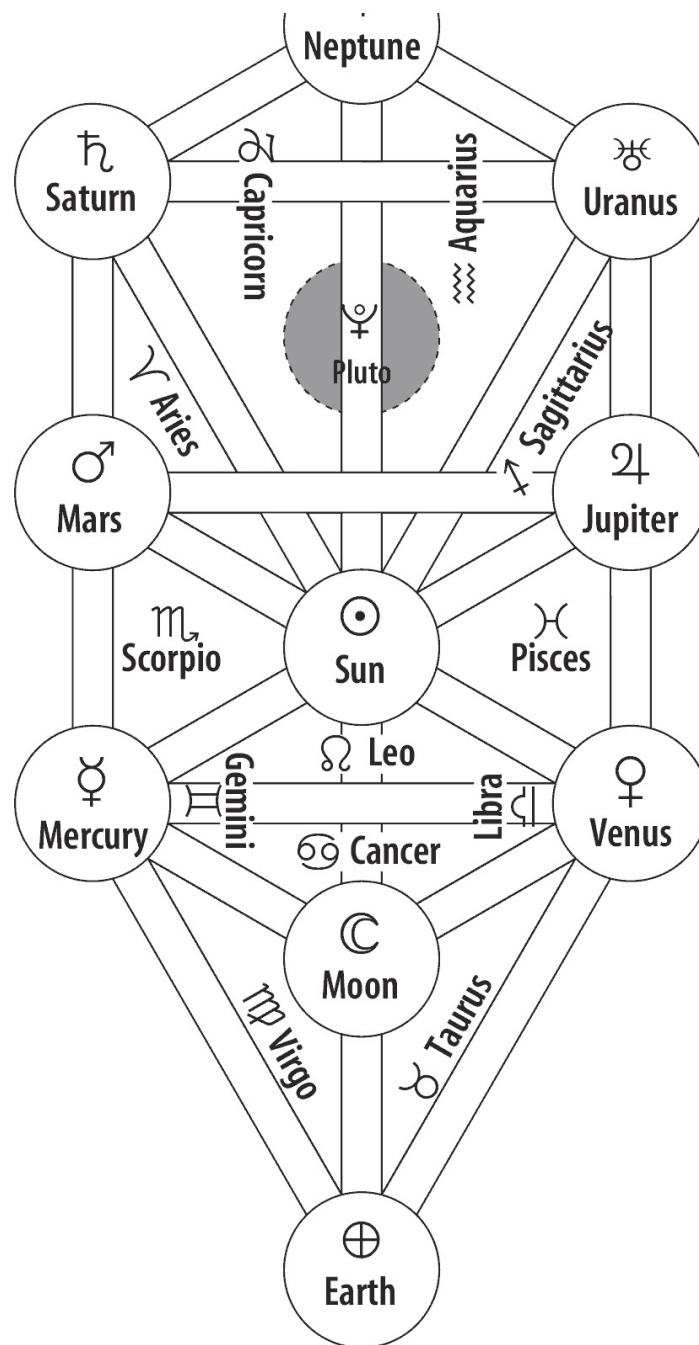
Here the human mind is placed upon the Tree. Beginning at the bottom are the physical levels of the four states of matter. Above this is the vegetable part of the mental organism, as it is strongly influenced by the body. Over this comes the animal component of the psyche with all its impulses and primitive intelligence. Beyond the domain of the ego is the Self at the heart of, in most cases, the unconscious of a person. This comprises the emotions and the intellect which are not to be confused with ordinary ego-centric feelings and thoughts. Here are the central inner triads of the soul, spirit and Divine. At the Crown is the connection with the collective origin of humanity. (Halevi).

The Tree of Life is a sacred diagram, a tool and a technique. It may be used in many ways, ranging from attaining full personal development to examining a relatively worldly body such as Parliament.

The prerequisite is that it is complete, that is, that it is an entire entity and not part of a unit.

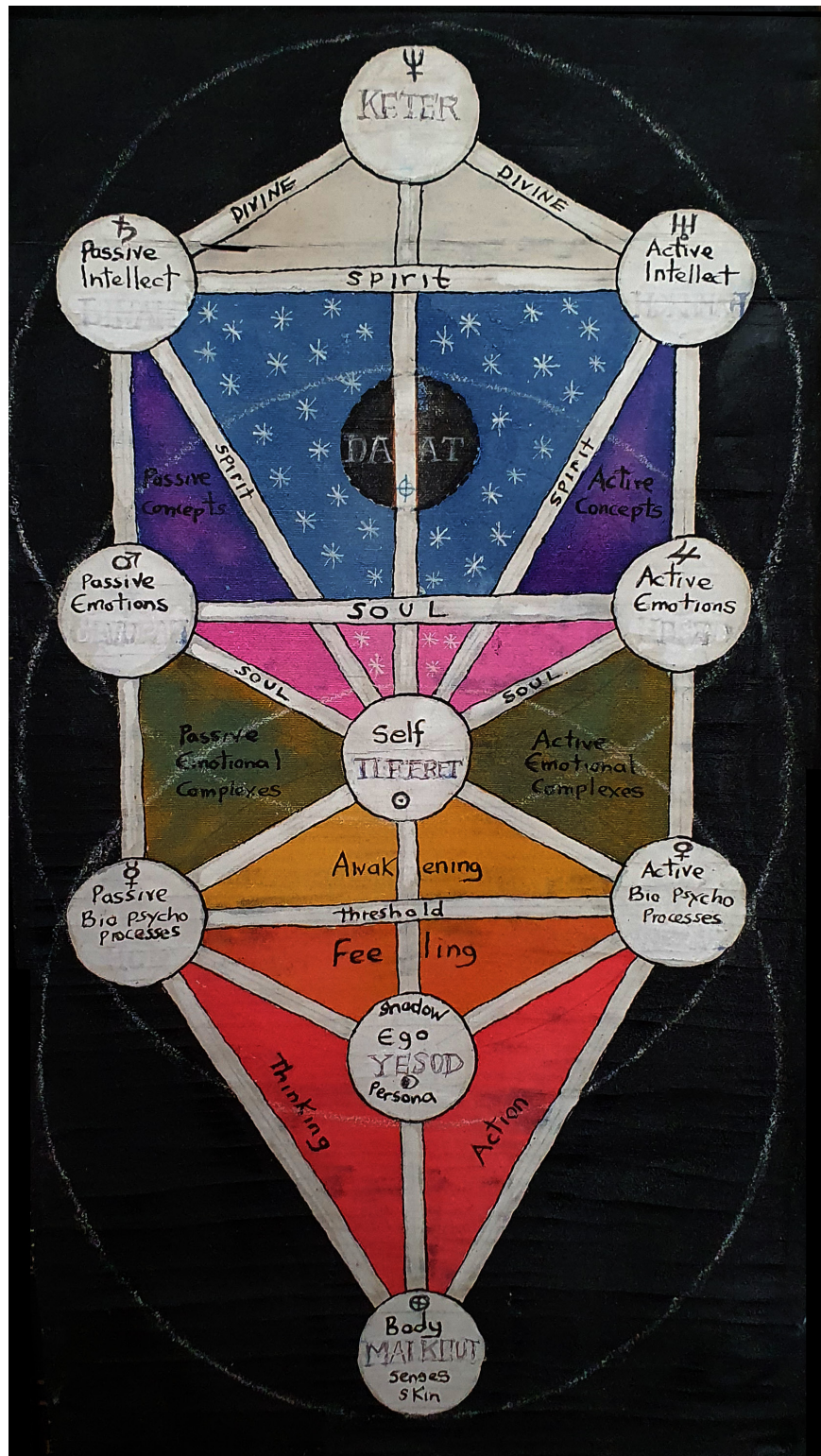
To examine any subject we must first define what it is, identify its essence. This is the main focus. From this we can establish the other aspects in their respective sefirot. The relationships of the different parts of the whole become apparent.





GODS AND PLANETS

The gods and planets were well known to the Jews of the ancient world. Indeed, Abraham came from the city of Ur of the Chaldees, the city of astrologers. Here the Solar system is set out on the Tree according to medieval Kabbalah. Later, the outer planets were added to the upper sefirot. The reason is that the astrological character of celestial bodies seems to match the sefirot. Clearly the Sun and Moon relate to the Self and the ego while the inferior planets of Mercury and Venus can be equated with the psycho-physical part of the mind. Mars and Jupiter, likewise, correspond to the emotional poles with Saturn and Uranus concurring with the active and passive qualities of the intellect. Neptune and Pluto do fit well on the central column as degrees of higher consciousness. They rule Pisces and Scorpio, two of the most mystic signs. (Halevi).



Constructing one's own Tree is an important aspect of the Toledano tradition.

Tree of Life depicting the aspects of each human being.

By Z'ev ben Shimon Halevi