



Listen.

What we hear and understand from that which is in the beginning and therefore before the beginning, is Silence.

Listen.

Its unfathomable vacuity frightens us. Its wholeness brings us to ecstasy.

Listen.

When there is a song, it is Silence that sings. When there is a dance, it is Silence that dances. When there is speech, it is Silence that speaks. The touch of Silence echoes within and through us. In each and every of one, its note is distinctive and individual. It trickles through us. And the way we express it, depends on how we see and understand ourselves.

| 02

Silence is our father/mother. It carries us. So, let the silence be your guide. Do not cling to the words uttered by the voice that speaks in your ear. In the end, it is just a song and all the better if, here and there, it is in tune with the music of the silence that sounds in your heart.

| 03

The heart, says the cardiologist, is a hollow muscle located in the thorax. Its internal structure is made of 3 layers and 4 cavities and its function is to make the blood circulate throughout the entire body.

Our heart. His heart.

"What is לבו, his heart?"

He said: [...] לָב, Lamed Beth in numerical value is thirty-two. These are concealed, and with them the world was created.  
What [are] these thirty-two?  
He said: These are the 32 Paths.

#### | 04

This is like a king who [resides] in the innermost of many chambers. The number of such chambers is 32, and to each [chamber] there [is] a path. Should the king bring everyone to his chamber through these paths? You will agree that he should not. Should he reveal his jewels, his tapestries, his hidden and concealed secrets? You will again agree that he should not. What then does he do? He touches the Daughter, and includes all the paths in her and in her garments.

One who wants to go inside should gaze there.

He married her to a king, and also gave her to him as a gift. Because of his love for her, he sometimes calls her "my sister," since they are both from one place. Sometimes he calls her his daughter, since she is actually his daughter. And sometimes he calls her "my mother."

#### | 05

It is thanks to the aptly named Book of Clarity, the Sepher Ha Bahir, that we have the transparency of this definition in which speaking of the heart is speaking of the entire Tree of Life. It is also this transparency, Bahir, that qualifies the path of Beth called שְׂכַל בַּהִיר, **saykel bahir**, the intelligence of transparency. The heart is the bearer of this clear transparency capable of transmitting with utmost accuracy what Qabalah calls the Speaking Silence, this voice that fills each atom of our being, this silence that is to us wholeness and emptiness at the same time. So, the essence of the heart is of that same vacuity; that vacuity we hear about in the Sutra of the heart which opens with those words: "Here Sariputra, form is no different to emptiness, emptiness no different to form. That which is form is emptiness, that which is emptiness, form. Sensations, perceptions, impressions, and consciousness are also like this. " This *here* means *from where I Am* or rather *from That which I Am and contemplate*. That is why we say that the essence of the heart is vacuity.

But all vacuity is an opening, an invitation to contain or be filled. Even the cardiac organ, if it were not empty by nature, would not fulfill its function of making blood flow. On the other hand, drain the blood out of the heart and the whole body dies.

As the Bahir advises us, to draw the heart is to draw the Tree of Life from its essential vacuity.

#### | 06

So, let's have a brief overview of the Tree of Life. It is represented by ten paths in the shape of points or spheres. These points are called Sephiroth, one of whose meanings is "number". They represent the numbers 1 to 10, i.e. from Aleph to Yod. And other 22 paths assigned to the 22 letters of the Hebrew alphabet, connect these ten Sephiroth. Each of these Sephiroth numbered from Aleph to Yod, contains an entire tree, and the tree itself is presented in four stages of manifestation called עוֹלָם, Olam, or world. The first is the world of archetypes called אֲצִילוֹת, Atziluth, which we can call "the world of Aleph", after the initial of its name,

for the initial letter carries the quality of the world it names. The second world is the world of creation **בריאה**, Briah, the world of Beth, the co-creative self-consciousness, the sedimentation of Aleph. The union of these two worlds, Aleph and Beth, evokes the Father, Av, and is adorned with an airy quality because air is the equilibrium of fire and water, the two elements attributed to them. The third world is the formative world, **יצירה**, Yetzirah, the world of Yod, the formative hand. The fourth is **עשיה**, Assiah, the world of Ayin, the eye, the physical world, the world of action, the world of the greatest apparent density that manifestation can take on. These two worlds, Yod and Ayin, evoke the element Earth, and in relation to the two higher worlds of Aleph and Beth, they represent Ben, the Son. The Father, 3 and the Son, 7,  $5+2=7$ . The number that qualifies the regular Tree of Life is 10, that is to say the letter Yod, and the number that qualifies the whole Tree is 400, i.e., the letter Tav. The word **תו**, Tav, has the value 406 which is reduced to Yod, or 10.

Now let us return to the path of vacuity.

## | 07

Since the Ari, Qabalah commonly calls the principle of vacuity, **צמצום**, **Tzimtzum** : the inconceivable withdrawing from and into Himself of the Unknowable Absolute, opening thus and establishing in its infinity the **מקום**, **Maqom**, the place, the space where to create and reveal himself in His creation, the Maqom that Aboulafia qualifies as a divine name. Paul Foster Case does not use this terminology. He 'd rather give this metaphysical perception a mathematical image, closer to our conceptual capacities. So, the principle of vacuity is indicated in the Teaching by the first of the three veils of the Absolute: **אין**, **Ain**, or En. Aleph-Yod- Nun. Nothing. Without.

In physics, this initial and initiating vacuity is described as the Zero point. The energy of the zero-point motion of the vacuum is said to be infinite, and the energy of the vacuum is not defined as an empty space but as the fundamental state of the fields. So just as light is both a wave and a particle, one can imagined the vacuum as being a nothingness that is both empty and full, a potential - *tohu va bohu* - that Beth is going to bring into action by separating it in *Eth ha shamaïm veeth ha eretz*. If that is clear to you, what follows will be baby food!

Let's try with Ain, Aleph-Yod-Nun. The first veil:

## | 08

Aleph, the Life Breath, acts as a Door but is also Sound, the Word of that which is perceived as vacuity; but silent Sound, the Word that is all Silence, for Aleph is a silent letter, not vocalized; it is truly an undifferentiated breath. To this, the Sepher ha Bahir adds that "the ear is the image of the letter Aleph". The Aleph is that dense Silence to which one comes in contact by listening to His Voice, the Silence of Presence, the absolute density of Love, the absolute intensity of the One to which everything is resolved. And the Aleph, this breath without second, is constituted, then, in Yod; Yod, at the heart of Aïn and Aleph; Yod, the active seed/germ of Aleph, and the seed is always what comes first; Nun, the transformation of the seed.

We will find the action of the first veil again in the formation of the 3 supernal Sephiroth of the Tree, those described as "universal consciousness".

The second veil is the addition to Ain of limits **סוף**, Soph: Samekh-Vav-Peh:

Namely the addition of Samekh, the round, closed, empty letter, the space of the emptiness of Aleph, Samekh, the Adytum that is space;

Then Vav, the Voice of Silence, the voice of emptiness, the unifying voice that fills the space, Vav, the conduit, the transmitter of the Word;

And this through Peh, the Word bringing to expression the active vibration of the Inner Word, Peh the mouth, the resonant space offering a sound form, active, to the sound, sculpting limits to the Word.

This second veil is the seed of the formation of the six Sephiroth of the particularized consciousness; it is what constitutes our personality, that limited space where the expression of the No Thing, the Unknowable Absolute dances.

To the limits that enable the transformation of the seed of the No Thing, the third veil adds the light **אור**, AUR: Aleph-Vav-Resh;

Aleph, the light Word,

that Vav, the space of the personification of consciousness, translates into

Resh, its binary radiation, as the sun of Key19 reveals to us.

This third veil is the seed of the Kingdom of Resplendent Light. The kingdom and physical plane is Light.

## | 09

And these 3 veils, like the 3 layers of the cardiac muscle, surround and provide breath to the Tree of the Living developed in the 4 cavities or Qabalistic worlds.

Now, let us go back to Aleph, the essence of the first veil and, as the essence, to the totality that derives from it, namely here Yod Nun.

## | 10

Aleph is the *first* or ultimate perception of the Infinite Absolute within the Unknowable, which we call the No-thing and which we represent by zero, source and beginning of all numbers.

This 0 is therefore also the **first** Unity, 1, the contents of 0 gathered in one point, just like an image from a projector is focused by the lens. Thus Aleph, the first letter of the word Ain, value 1, is attributed to Key 0. This point is the I Am, the silence point, the most intimate space of the One heart, our heart.

This point is the Primal Will. According to Favre d'Olivet, the root, Aleph-Yod, is the center where the Will settles. Qabalah calls this point **כתר**, Kether, the crown. A crown is a circle, a 0 shape, an empty form, designed to crown a head. And is crowned he or she who is the winner, who is chosen among all, the bride, the king, the queen, he or she who is glorified and to whom we give importance and weight. In Hebrew, 32, Lamed Beth, is the value of **כבוד**, **Kabod**, meaning both glory and weight. We have just said, "32, Lamed, Beth". 32 is not only the value of the word Leb, 32 is written Lamed Beth. Thus, when it is written "32 paths of Wisdom", we should read and understand "the heart, paths of Wisdom".

## | 11

We have just said "glory". Aleph is the 11<sup>th</sup> path and Lamed, the 11<sup>th</sup> key of the Tarot and the 22<sup>nd</sup> path. This path is equal in length to that of Aleph and runs parallel to it. Together these two letters form the word, **El**, strength, power, hero and generally speaking God. It is the name of God associated with the 4<sup>th</sup> blue Sefirah called Chesed, love, kindness, mercy but also **Gedulah**, grandeur, magnificence, glory and honor.

Aleph, the first letter of the first veil of the Absolute and number of the first Sefirah, the Crown, Aleph {0,1}, is the breath that carries within it the seed of all manifestation and its unfolding from the first point to the ultimate one, namely point 10, the Sefirah Yod, called the Kingdom.

## | 12

So, the drawing of Aleph is a line in the form of an elongated Yod that separates a Yod-shape above, the seed, from a Yod-shape below, its unfolding. Three Yod combined, equal 30, Lamed. The line that separates the upper and lower Yod works both as nourishment for the seed and as a mirror. Thus, the Yod below is the image/unfolding of the Yod above: what is produced always has an identity with its cause. The very shape of Yod resembles a seed and a flame: Yod is a seed - and we know that in the course of its development the shape of a seed is diluted as it unfolds and in the end is reconstituted. Yod is a seed of fire, the seed of the Fiery Intelligence represented by Aleph. In this respect, let us notice that Yod, value 10, associated with key 9 can be written with the mathematical pair of numerals {0,1}; and that the letter Qoph too, associated with key 18, and with a value 100, can also be written with the same numerals, which underlines that these 3 letters and keys are derivations of the same essence.

## | 13

In the drawing of Aleph, Qabalah sees the line that separates Yod from its image as the final Nun on which the word אֵין, Aïn concludes. As we have already mentioned, Aleph carries within itself and as a consequence of itself, the 2 letters that follow in the formation of the first veil: the Yod seed and Nun, the mirror or water, which waters and multiplies the seed. We have seen that this Yod can be defined as Aleph by the number 1, that of the first Sefirah: and in its drawing, because its final point is the image of the initial point, it carries within itself and generates the number 2, that of the second Sefirah. The final Nun brings a resonance and great depth to the function of Aleph, if we remember that Nun, 50, evokes the 50<sup>th</sup> and final gate of Understanding or Binah which seals and opens the door of the 3 supernal sephiroth as well as the gate of the womb of the entire creation—a creation based on the second Yod, the image or unfolding of the initial seed. Yod, Sefirah 1, Yod, Sefirah 2, Nun Sefirah 3: we do have in the structure of Aleph, Aïn, the first veil and the emergence of the 3 supernal Sefiroth. Let us add that Nun is of the same value as נל, Kol, all. Therefore, this Aleph, composed of Yods and its image through the All/mirror of Nun, is worth 70, a number that opens up many ramifications in the Torah and therefore in Qabalah.

Among other things, it is the value of the letter Ayin and it evokes the world of Assiah that we have qualified as the world of Ayin with regard to its first letter. Thus, the world we call the physical world, this world of action and dense forms is the full and living expression of the



Aleph before the beginning as well as the full and living expression of the world of Atziluth, the world of Aleph, its immediate resonance.

#### | 14

70, is in so-called recreational mathematics, the seventh pentagonal number, i.e. represented by a pentagon. Both Pentagon and Pentagram evoke the number 5, and within the pentagram, stands the stature of the Man whose name is Yeheshuah – Yod-Heh-Shin-Vav-Heh-. 70 is the seventh of these numbers and 7 is the number of sephiroth emanating from the 3 supernal. The word Aleph, ox, written Aleph-Lamed-Peh, has the value 111, a trinity of 1; and 7, in binary language, i.e. in a language noted with only 2 digits, 0 and 1, is written 111. 7 is the number of Sephiroth that expresses the reality of the One in 3, because in a binary system, that is to say a dual system, it is the equivalent to the trinity of the One.

#### | 15

Qabalah also recognizes, in the separating line of the drawing of Aleph, the earth of the letter Vav, where and through which the Yod seed develops. The architecture of the letter Aleph composed of 2 yods (2x10) and one Vav (6) adds to 26, a key number in the interpretation of the law of manifestation, and this is what Qabalah is, for it is the value of the divine name Yod Heh Vav Heh. Vav is a nail, that which unites or reunites two separated elements, for what seems to us to be a separating factor, is in fact a uniting factor. The space that separates you from me, unites us. That which separates or distinguishes you from your beloved is that which unites you to him or her.

But let's stay with A'in and Aleph.

#### | 16

Aleph is 1 and 0. And we have mentioned this matching of 0 and 1 with Yod and Key 9 to which Yod is assigned. On Key 9, the Yod is drawn as an empty space, just as the number 0 is empty by nature. Thus, Aleph is a heart formed by a double cavity, the 2 Yod, separated by the letter Vav, and Yod itself, which is the expansive movement of the desire/will, is a zero projected through the lens that is the number 1 whose initial point takes on the shape.

What the letter Aleph shows us is the inconceivable and Absolute consciousness being conscious of Itself. This knowledge, which we call untranslatable, is represented in the letter Aleph by the doubling of the Yod One into its own image, and we are led to hear, in the Vav that unites them, a visible separation of the image of the One Reality projected on itself.

#### | 17

"0 and 1" carries and projects the mirror image of what it is, and this image is the 2, the letter Beth of key 1, but also the grey sephirah called Chokmah, Wisdom, a wisdom whose heart is a path. The path of Beth {1,2} is the same length as that of Aleph and it is its reversed image in the mirror of 1, which also draws the median line of the tree of life, the **קו ה-אמצעי qav ha-emtzaï**, around which the whirling energy winds and unwinds. The **qav ha-emtzaï**, is more than the central pillar, it is the qav in the heart of Maqom, it is the ray of light coming from beyond the veils and crossing the four Qabalistic worlds.

## | 18

As it is an image projected through a center point, the Qabalists associate the upper part or the beginning of the letter Yod with point 1 or Sephirah Aleph, and the rest of the body with point 2 or Sephirah Beth. And we see that this Yod of the Qabalists matches the 11<sup>th</sup> Path, that of the letter Aleph which connects these first two Sephiroth.

From the One, the most intimate place of the heart, blossom the 32 paths, the 32 intelligences that compose our whole heart, which starts to beat the binary measure of our particular music: diastole, systole, diastole, systole...

## | 19

The image of 1 is 2 and as a result, in the drawing of Aleph, the image of Yod seems to divide. The shape of Yod is most particular. It marks the identity of that which is above with that which is below, of the effect with its cause: its lower part is the mirror image of its upper part and so it can be divided into 2 equal parts. Thus, Yod of value 10, can be divided in 2 Heh, worth 5 each. Recall that the letter/name Heh itself is composed of 2 Heh and is worth 10.

## | 20

This passage from Yod to Heh is the story Genesis tells us in its own way, when the Elohim addressed **אַבְרָם**, Abram and told him that from now on, he would be called **אַבְרָהָם**, Abraham, with an additional Heh between the Resh and Mem. Similarly, his wife **סָרַי**, Sarai, whose name ends with a Yod, would be called **שָׂרָה**, Sarah, Shin-Resh-Heh. Thus, the Yod of Sarai, the feminine, is changed into 2 Heh and the 2 members of the couple carry one each: the Heh from above, that of Binah or Imma, the mother, for Abraham; the Heh from below, that of Malkuth or **בַּת**, Bath, the daughter, for Sarah, the princess. According to Genesis, this division of Yod into 2 Heh is the promise of bringing forth a multitude: it is the creative process, the unfolding of manifestation.

This apparent division of Yod into 2 Heh is what in turn indicates the divine name associated with Sephirah 1, **אֶהְיֶה**, **Eheyeh**, which translates as "I will be", a future tense revealing that Creation or manifestation is a work in progress.

Whereas by using the present I Am, Paul Foster Case emphasizes the fact that in the act of creation, the creator, whoever he may be, makes present what he seems to project in the future. What is created must be experienced as already present otherwise creation will have no present and will be continually postponed in the future. And this is all the more in the present tense as all creation is the very image of the creator. The present tense also adds the idea that I Am, which is the driving force and heart of all transformations, never suffers any: It is the immutable I Am.

## | 21

Eheyeh, I Am, is written Aleph-Heh-Yod-Heh. This I Am is Aleph that bears in its structure 2 yods and the second yod, the Yod image, divides into two Heh. In Hebrew, the verb "to create" also means to divide. It is the second word of the Pentateuch, **בָּרָא**, **bara**, which begins as the first word with Beth. The Zohar tells us that the Holy One chose this letter to be the one letter from which the whole world would be created. Beth is 2, duality, the basis of

creation. There would be no beginning without it. The letter itself and the key associated with it, show this appearance of division that separates/units above and below, the Heh from above and the Heh from below: the first Heh or the 5 roses above the Magician's head represent the higher part of Yod, the second Heh or the 5 roses below in the garden represents the lower part whereas the Magician through his body and his function, acts as Vav. Let us note that the rose is symbolic of number 5, so the 10 roses of Key 1 evoke the number 50, the 50 gates of understanding and the value of our Nun .... But hush.... let us add one more thing, the letters Aleph and Beth are both connected by the yellow color: Beth is duality and this is what separates Aleph into Aleph Yod Nun then into Yod Vav Yod and again into Yod Heh Vav Heh.

## | 22

The second letter of the word bara is Resh, the Head, the collective intelligence, associated with the radiating energy of Key 19 and the heart center. This head/heart radiates and gathers at the same time. Then, the second stage of creation can be read as the radiation of the union/separation of the head/heart, due to the fact that Resh is 200, i.e. a particularity of 2 and its Key, Key 19, a particularity of 1, and therefore this is a different way of thinking and representing the Beth Principle and its activity. Eventually, the ultimate stage of Creation is the third letter of bara, of course Aleph: it carries in its womb the seed and its unfolding and is also the perfect fulfilment of the seed. There again is an identity between the cause and its production.

## | 23

The Zohar confirms that the creative process takes place with the letter Heh: Behibaram, "*by the letter Heh, there were created*". And the Qabalist Chayyim Vital explains in his Sepher Etz Chayyim,: "*The Drop that is Yod has divided into the Vav/Daleth of the unfolded form of the Yod ך״, residing in Chokmah and that is the secret of the Vav/Daleth of the Yod of ABBA which has the numerical value (6+4) 10. There, Abba, the Male prevails and that is why the Vav precedes Daleth. However, when the Drop of Binah, when the Female prevails, Daleth prevails over Vav and the form of the letter Heh (ה) is then written Daleth Vav (״ה).*"

From the silence point of the heart, the light defines, shapes, measures space. And Heh is both vision and ordering of the light substance in forms/spaces of separated appearances.

## | 24

This unfolding process is number 3, Binah, the third black/indigo Sephirah; 3 is also Gimel, the Hebrew letter associated with Key 2. In a different way, 3 is also Lamed of value 30, which reduces to 3 and corresponds to Key 11, the number of which reduces to 2. Let us note that **בִּינָה, Binah**, Understanding, also begins with the letter Beth which separates and unites the Heh of above from the Heh of below through Vav. 3 is truly an active connection between Lamed and Beth whose union forms the heart. What our heart/matrix creates along with its multiplied beat, takes form and manifests.

## | 25



3, the engine of the unfolding image of the One Yod and the Heh of above, unfolds this image throughout space and form way down to the Heh of below that is **מַלְכוּת**, Malkuth, the 10<sup>th</sup> Sefirah, the Kingdom. This is the sphere bearing the 4 ternary colors representative of the 4 elements of matter in the physical plane. Therefore, the kingdom, the resplendent intelligence, which is said to be seated on the throne of Binah, is at the same time the image and double of the first Heh or Binah through the mirror of Vav which gathers the 6 sephiroth that separate yet unite Binah to Malkuth. So **יהוה**, Yod-Heh-Vav-Heh, 26, "that which was, is and will be" is Aleph and its unfolding: it is the entire Tree of Life which unfolds this first unity, whose essence is vacuity.

Aïn, Aleph-Yod-Nun: through its silence point, our individual heart is directly connected to this fundamental vacuity in which Aleph is the breath, Yod the binary activity and Nun, the transformation to which this circulation contributes.

Our individual heart? Let us listen to the Sepher Etz Chayyim, the book of the Tree of Life :

### | 26

*"We know that the heart can understand, and we know that this is the secret of Binah. But we have found elsewhere that it is Tiphareth and elsewhere again Malkuth, but all these are one subject."*

Considering that Lamed Beth is the number of the paths of Wisdom, that is to say the whole Tree of Life, Leb, the heart, is also the whole Tree: the heart is the Tree of the Living. Hence, again, that is why it is important to draw in broad strokes the structure of the Tree.

### | 27

Since the heart is a hollow muscle made of 3 layers and 4 cavities, (3 and 4, 7), it is definitively interesting to see the 3 Supernal we have just mentioned 'Crown, Wisdom and Understanding' as the 3 layers composing the cardiac muscle of the greater countenance or Macroprosopus, **אָרִיךְ אֲנֹפִין**, **arik anpin**, and the 4 cavities as the 4 worlds covered by the 3 Supernal. But it would even be more fruitful to realize that in the heart of our heart is the initial vacuity which is the limitless light for us; that the One heart which is our heart, is the light in which the I Am radiates; that in our heart which is the One heart, are the grey light of Wisdom and the bleu/indigo light of Understanding and that this crown of wisdom/understanding expresses as the blue activity of compassion, the red activity of strength and severity, the yellow activity of beauty, the green of emotion and desire, the orange of the intellectual mind, the violet of the soul animating the form and eventually in the kingdom, the body of all forms. These seven activities are the components of the human personality and its near or remote environment. All that we think, feel or touch, our bodies and the bodies of all forms of our environment, are an expression of that crown of Wisdom/Understanding which unfolds its creation through the only time and space that exists, here and now.

But now let's continue our research concerning the heart that we are.

### | 28

In his *Shaaréi Aurah*, the Gates of Light, the Qabalist Joseph Gikatilla keeps repeating that Yod-Heh-Vav-Heh is not only the entire Tree of Life but also the divine name particularly related to its central Sefirah. It is interesting to note that this Sefirah is associated with **בן**, Ben, Beth/2 and Nun/50, this Nun we have already mentioned in relation to Aïn, Aleph and the first Sefirah. Ben is the Son, Adam, made in His image and likeness. To say that Yod-Heh-Vav-Heh, "that which was, is and will be", the eternal I Am, is particularly related to the central sphere, is a way of affirming that the I Am we repeatedly say we are, the I Am in the heart of our depth, the central I Am around which our whole existence is organized, is the image of Eheyeh that resounds in the first Sefirah. The central Sefirah is the fifth door of Light (the first is Malkuth) with regard to the subject of the Shaaréi Aurah and with regard to manifestation or the unfolding of the One light, it is the sixth one (the first is Kether). Because this Sefirah bears the number 6, it is particularly related to the letter Vav (6). Now 6 is what separates 26 from 32. 6 is what unites Yod-Heh-Vav-Heh, 26 to Leb, the Heart, 32; And 32 reduces to 5, which is Heh, half Yod or 10, the number of sephiroth of the Tree of Life. The heart is at the same time the whole Tree of Life and its center. Note also that 32 divided by 2 is 16, and that the 16<sup>th</sup> path is that of the letter ...Vav.

This central sphere, called Tiphareth, Beauty, is the sphere of the Sun and the heart of the Tree of life. The author of the alchemical treaty "The Truth coming out of the Hermetic well" emphasizes that man 's heart, a "*fountain and reservoir of his life, is to the Microcosm what the Sun is to the Macrocosm: not only is it its image but it also relates and corresponds to it: for this reason and thanks to the virtue it derives from it, it performs in the individual the same functions as the sun in the Universe .....*".

## | 29

In Hebrew, the word Tiphareth begins with the letter Tav and ends with the letter Tav. Tav, 400 represents the whole Tree of life. Tav is the center, the heart of the cube of Space that was the subject of one of our common meditations, here. Tav is connected to Saturn and the sphere of activity of Saturn is Binah, the Understanding sphere and first emanation of Chokmah, Wisdom. In the Tarot, this Tav is the matrix where the hanged Man of Key 12 and the letter Mem, the letter mother of Water, experiences a reversal process (in Hebrew, **רָפָה**, raph) in search of the new birth; and Binah, as we know, is the crown of the pillar of water in the Tree of Life. The letter Tav, itself is the 32<sup>nd</sup> and ultimate path of that same Wisdom and is the matrix entry to the kingdom, the Sefirah number 10, i.e., the Sefirah Yod. As the 32<sup>nd</sup> path, it completes Leb, the heart. Thus, the active light of the causal and first Tav, the mother Tav, reflects upon the light of the final Tav, which is the daughter Tav in perfect identity with the Mother Tav. Between these two Tav matrixes, the Hebrew Tiphareth bears the letters Peh and Resh, which together formed the word **פָּר**, Par, the ox, conveying the more general meaning of offspring, which is consistent with the fact that Ben, the Son, is one of the names of Tiphareth. The ox is Aleph. Thus, it is no surprise that Aleph, the Breath, the Silence that Speaks to the heart, sits at the center and heart of this progeny so that it may (**פָּאֵר – 281**) Pé'er, adorn, beautify and magnify (**עֲרוּהָ – 281**) 'ervah, the nakedness of this heart. Tiphareth, Beauty, the fecundation of embellishment Solomon sings: "*You are all beautiful, my friend... You have ravished my heart, my sister...*"

## | 30

Starting from above, the fifth Sephirah is the red sphere of Mars, called **גבורה**, Geburah, Severity and **דין**, Din, Justice. And starting from below, the fifth door is the Sephirah 6, the yellow sphere of the Sun, whose magnificence we have tried to evoke. So, it would not be incongruous to contemplate the idea that the center and heart of the Tree of Life could be ideally situated between those two spheres, right in the middle of the path that connects them, namely in the heart of the path of the letter Lamed, at the very place where the scale is fully balanced in the hand of Justice

Lamed, Beth. Let's now listen to Beth.

### | 31

I am 1, the Magician and I am Beth, 2. In the movement from the inside out, I precede Lamed because I am the first letter of the Torah, the great Beth of **בראשית**, Bereshith ; and emanating from Kether, I am the link between the Crown and the pillar of Severity before Din, Justice, exists. In the movement from the outside in, I am the last letter of Jacob before he becomes Israel and I am also the innermost and most secret aspect of the heart for I stand behind the curtains of that which manifests in and through the image of Key 11. When I precede Lamed, we write the word **בל**, **Bal**, meaning "not", which entitles me to say that I am the essential vacuity of the heart without which there is no circulation.

### | 32

This is the circulation going from East to West and back, on the upper face that I am on the Cube of Space. It is the circulation of exteriorization of the inner and its return movement to the interior, the circulation from the sky to the earth, through my upper hand and my lower hand, sowing the garden where the flowers of desire and knowledge emerge. And as I am, in a different way, the 1 of Key 10 and the 1 of key 19, as well as the 2 of the letter Kaph and the 2 of the letter Resh, this circulation is the circulation of the Wheel of Fortune, of the circle within the square, and of the Sun toward its children, the sons of Israel whom the Zohar says they are Man, Adam, made by IHVH Elohim. The Zohar also adds that "*the word 'made', וייצר, vayyitzer, is written with two yods, because the Holy Spirit made the children of Israel enter His name in the form of two 2 yods. Furthermore, the letter Vav came and stood between the two yods to make sure they reach the number of Yod Heh Vav Heh and have their face drawn according to His face by the 2 yods and their nose be in the shape of the letter Vav*".

Lamed, Beth. **ישראל**, Israël and **יעקב**, Jacob.

### | 33

In the Sepher Etz Chayyim, it is written that the Tiphareth of Arik Anpin, the Vast Countenance illuminates Zeir Anpin, the Lesser Countenance, which is called Israël and also contains Ia'aqov, all forming one Partsuph. Jacob is the son of Itzhaq, himself the son of Abraham. Like our 2 Heh, Jacob and his brother, Esau, are twins. They are separated but form a unity. Jacob was born after Esau, holding his heel, whence his name **י-עקב, Yod eqeb**, hand at the heel. But unlike the 2 Heh, the first born, Esau, is described as a hunter, a man of the fields, that is to say someone focused on the production of Nature and physical goods: he is the ruler of Malkuth, the Sephirah of action and physical goods. As for Jacob, he

is depicted as an **אִישׁ טָם, Ish Tam**, as a naïve man of integrity, living in tents. Tam comes from the root **תָּם**, Tav/Mem which conveys the meanings of integrity, truth and justice, - it is the root located at the center of the cube of value 1000, the value of the final Aleph. Similarly, as we have just emphasized it, Qabalah assigns Jacob to Tiphareth, the central Sephirah on the central pillar. Being the central Sephirah on the central pillar, he equilibrates the forces of the left and right columns, the pillars of water and fire, but because he was born after Esau holding his heel with the hand turned downward to Malkuth, the kingdom, he balances the lower Sephiroth which stands at the base of the pillars, the orange sphere of Mercury and the green sphere of Venus.

### | 34

By stealing his brother's birthright and receiving the blessing in his place, Jacob assimilates Esau's control over the physical world. He must then purify Yesod, the sphere of the Moon, the violet Sephirah and master this sphere. This is accomplished during his working stay at his uncle's **לָבָן, Laban**. The mastery over the lower elements is symbolized in occultism by the pentagram which is represented by number 5 and therefore the letter Heh. Although his name means white, Laban appears of dubious whiteness. Under this guise, he represents the sphere of the Moon which is forever pure and white in essence and carries at the same time the errors of our egocentric conceptions endangering the expression of our true self just as the ocean which carries innumerable plastic waste either in the form of particles or aggregates endangers marine life. Laban mocks Jacob's integrity repeatedly. But Jacob comes out victoriously and together they conclude a peace agreement, **שָׁלוֹם, Shalom**. In doing so, Jacob adds the Heh of mastery to what is called Laban and restores the Moon **לְבָנָה, Lebanah**, in its fundamental purity and Lebanah can now be read as **לֵב נָה, Leb nah**, the heart of beauty. From a different perspective, Laban is also the whiteness of the White Head which is the name of Sephirah 1. When it is read as **לֵב-נֹ, Leb Nun**, it stands for the active heart in the transformation process that opens up the higher levels of our being. The first letter of his name, Lamed, reinforces the idea that his behavior, which might seem dubious to us, is the operation of the law of action and reaction symbolized by Key 11 and it is the goad that pushes us on the path towards full recovery of our own wholeness. Finally, just as **אָבִן, Even** is the union of the Father and the Son, Laban, whiteness, is the fusion of the heart **לֵב, Leb**, and the Son **בֵּן, Ben**.

### | 35

Jacob serves Laban 7 years to marry **לֵאָה, Leah** (a heart/Yod), another 7 years to marry **רָחֵל, Rachel** (another heart/Yod) plus 6 additional years (Vav). He returns home rich with large herds, married to the two sisters and father of 11 sons and one daughter. On his way back, he sends the herds ahead along with his wives and children to coax Esau, and one night when he is alone, he wrestles with an Elohim until dawn. The Elohim cannot defeat him but strikes Jacob on the hip socket and Jacob's hip is dislocated. Then the Elohim says to Jacob: " Jacob shall no longer be your name, but Israel, "triumphant wrestler" for you wrestled against heavenly and human powers and remained strong."

### | 36

Jacob is Tam or Tom, which means complete. With Mem value 40, Tam is worth 440, 44 x 10. 44 is the value of **דָּם, Dam**, the blood and 10 the number of Sephiroth. So, the name of Jacob conveys the idea of a Tree of Life filled with blood, that is to say with energy, but this blood

does not circulate as it should. It lacks Aleph, the breath of life, to make a complete **אדם**, Adam. Jacob is a half beating heart and makes the blood flow mainly downwards and below. As Beth, it is half of the global heart function.

### | 37

The Lamed of Israel is what will provide the complementary beat. Favre d'Olivet calls it the beating of a wing, for Lamed is like a wing, a symbol, not of a proper engine, at least of something that helps elevation. The shape of the letter speaks for itself. That which unfolds and rises is the serpent Teth, the letter associated with key 8 and we all know how closely these two keys, 11<sup>th</sup> and 8<sup>th</sup>, are linked to the extent that Strength substitutes Justice at the center of the major arcana in the exoteric Tarot. It is Lamed, the ox goad and the Beth goad, which enforces the law of action and reaction and activates the blood circulation upwards and above, supplying it with oxygen represented by Aleph, the mother letter of the element Air. The cardinal sign of the element Air is Libra associated with Key 11 and Lamed and that which is cardinal always implies action, activation and impulse. Note that the same Aleph transforms **תם**, Tam, which characterizes Jacob, into **אמת**, **Emeth**, the truth, which is the living power of the heart and in the heart.

### | 38

The permutation of the letters of Israel results in **אֵל רִישׁ**, **Resh El**. Resh is the head and the name of the letter associated with Key 19, the Sun which corresponds to Sephirah 6. We also know that this Key represents the heart or the heart chakra. As to El, Aleph-Lamed, it is, as we have mentioned, a divine name linked to the Sephirah Chesed, Kindness, Compassion. This Resh El can be read **אֵל-רִישׁ rischa Lamed**, the beginning of the elevation represented by Lamed.

### | 39

This transition from the state of Jacob to that of Israel is accomplished through the dislocation of **גִּיד**, **gid**, the hip or thigh. In fact, this word conveys an idea synonymous with that of Lamed. Its first meaning is *tendon, anything that tenses to act*. It can be seen as the image of the manly limb. This idea is corroborated by the fact that **gid** is **י-גד**, **Yod Gad** or **י-דג**, **Yod Dag**. And we have seen that this is Yod in En, or rather Ab, the father that seeds **אֵימָא**, **Aima**, the mother represented by Binah. Dag means fish and also refers to abundant multiplication. As for Gad, it is the name of the tribe of Israel associated with Aries, the sign ruled by Mars. Mars is the God of war, the God of the wrestle at the end of which Jacob changes into Israel. Therefore, the dislocation of the hip refers to the reorientation of the Mars force towards the higher centers. Up to now, the active force of Mars, the intelligence that drives us into action, was exclusively focused on the 4 lower sephiroth. The reorientation of Mars is partly symbolized by the sword held by Justice in her right hand. Thus, in the word **גִּיד**, **Gid**, the union of the letter Gimel/Daleth totals 7, the value of the letter Zayin, the sword, and the remaining letter Yod is, of course, the hand. The reorientation is also found in the ascending movement of the letter Lamed we have just mentioned. This **גִּיד הַנְּשֵׂה**, **gid hanasheh** is 377, the value of **שִׁבְעָה**, **shiveah**, seven, and this brings the Qabalists to relate the dislocated hip to the green Sephirah 7, the sphere of activity of Venus. Mars and Venus

are in a relationship: therefore, the path that unites Sephirah 7 to the heart, Tiphareth, is dedicated to Scorpio ruled by Mars.

#### | 40

Tiphareth, the sphere of activity of the Sun is defined as follows: "The sixth path is called the Intelligence of Separative Influence. It is so called because it gathers together the emanations of the archetypal influence and communicates them to all those blessed ones who are united to its essence."

Thus since Creation **בריאה**, Briah, is separation and apparent division, the heart, being the intelligence of Separative Influence –an idea indicated by the suffix *dia* of the word Kardia, the heart in Greek and by the *d* of Kerd, its Indo-European root – the heart, we say, is creator in Binah, is co-creator in Tiphareth and co-creator in Malkuth, as established in the Sepher Ets Chayyim.

#### | 41

After making peace with Esau, Jacob goes to Sukkoth. Unlike Abraham, whose name always appears with an additional Heh in the rest of the Book that tells his story, Jacob is sometimes represented by his old name and some other times by his new name. Some Qabalists believe that the passages mentioning his first name refer to his lower aspects while those with his new name refer to his higher aspects. Our phrasing does not mean to be more accurate but in keeping with the theme of our meeting. The Beth of Leb, the Heart, is the channel through which higher energies flow and transform into lower or denser structures they feed. While Lamed is the response to Beth, the return journey, the elevation through which the forms resolve themselves into their essential energy. The couple Lamed Beth describes the circulation of the living to administrate its body of manifestation.

So back to Jacob going to Sukkoth. There he builds a house, **בית**, **bayith**, for himself and paddocks **סכות**, **Sukkoth**, for his herds. Here what The Zohar says: "*when Jacob became perfect, Shalem, Faith joined him; when he crowned himself in the place that suited him, the paddock crowned itself with him, for it was full of the fathers and full of his sons. That is what being full is, Shalom, full above and full below. (...) Full above, for he is the sum of the fathers, Fulfillment, Tiphareth, of Israel: and full above in his holy sons.*"

#### | 42

The word Sukkoth is 486: 486 is also the value of Leb written in full (lamed 74 + Beth 412). This is a feminine plural form which means tents, huts, tabernacles, and this feminine plural reminds us of the 4 cavities of the heart.

#### | 43

At this level of the Tree of Live, the Three Patriarchs or Fathers Abraham/Chesed, Itzhaq/Geburah and Jacob/Tiphareth represent the 3 layers of the cardiac muscle of the lesser Countenance or Microprosopus, **זעיר אנפין**, **zair anpin**, called Ben, the Son. The 4 cavities of the heart can then be identified with the 4 matriarchs, but because they are composed of 2 large cavities and 2 subordinate ones, it seems more accurate to identify them



with the two wives of Jacob, Leah and Rachel, and their servants, respectively Zilpa and Bilah, who all gave birth to the children of Israel. They are the 4 sephiroth below Tiphareth that give progeny to what we conceive to be.

**סך, Sok**, is the singular of Sukkoth and has the same meaning - tent, tabernacle and temple – and it reminds us of the Tabernacle and the Tent of Meeting. Written with different vowel points, Sak is a hidden place, a protection and is used in reference to the heart. There is no need to explain why the heart is a hidden place. The Tent of Meeting, where only the High Priest could enter, was the Holy of the Holies, the place, or Maqom, of the Presence, the Shekinah. And the Shekinah protected the Ark of the Covenant, the Tablets of the Law, that is to say the Torah and protected the heart that was insufficiently pure, white and transparent from getting closer to the law of manifestation of the Presence.

#### | 44

Protection is a shield, and the one image of a heart in the Tarot is the shield the Empress of Key 3 holds in her right hand. Of course, the main idea is that love, the love of the dove, of the Ruach Elohim, is a shield. But there is also a difference aspect in relation to our study. We know that Libra, Key 11 is ruled by Venus. Its corresponding color is the green color of Key 11 and key 3. In Key 11, the crown that protects and rules the head of Justice is green. And so it the mantle that covers her shoulders and most of her chest. This is a protection in relation with the Martian red of the robe. The movement that stimulates and elevates the serpent force must be led and protected by the heart and love.

#### | 45

Is it worth noting that by adding Mem into its heart, Sok, the tent, transforms its pillar into the letter/name **סמך, Samekh**, the part of the Qav ha-emitzai, the object of our study concerning the path which leads to the heart and which turns out to be 13 – 13 paths from Malkuth to the gates of Tiphareth ?

#### | 46

In Aramaic, Sak is a *brother*. Our kinship to all, our unity is the heart. It is the Aramaic root of **סכוה, sakuah**, prophet, psychic, supervisor, visionary and **סכוי, sakui**, translucent, transparent, direct references to the Magician and to Beth, 2, Chokmah, Wisdom, describing the qualities of the heart.

Through transparency, the Magician unites the Heh of Above to the Heh of below or seems to separate them through lack of transparency. The Heh of above is then like the hull of a vessel, the accurate replica of the architect 's plans overrun with rust and seashells. Transparency is established by our right hand; the hand Paul Foster Case calls the hand of power. It is the 'I' hand, **אני, Ani**, the consciousness gained through separation and through which we identify with the material, physical plane (in Qabalah, Ani is associated with Malkuth). It is the / that does everything, the / that can only rely on the /. To turn the hand upwards is to transform Ani into **אין, Ain**, Nothing. Self-consciousness represented by the Magician, is the No-thing that expresses itself in a particular and personalized way in order to produce the perfection of His image. It is the **I** that does nothing: and Aleph, through **I** and in **I**, accomplishes everything. As

we have said, it is then the Magician's position that draws Aleph, a Yod hand above, a Yod hand below, reunited by the clear mirror of the Vav that his body forms.

That is what the sufi Abû'I Hasan Kharaqâni calls "the non-existence and the existence", knowing that to exist is *ex sistere*, to stand outside. "*The purest heart, he says, is the heart where there is no-one*". This is the non-existence he refers to when he says "*when the non-existence is achieved, the existence of God settles in the heart*". And in echo Master Eckhart cries out: "*O my soul, come out, God enters!*"

#### | 47

To build the Sok, the temple or Adytum, God choses a **בוֹנֵה, boneh**, a builder. The builder is (בֵּן וְ-הָ) Beth Nun, i.e, *Ben, the Son*, plus *Vav and Heh*, the tool and material needed for the construction. This particular builder is called **בֶּצְלָאֵל, Betzalel**, the son of **אֹרִי, Auri**, son of **חֹר, Chur**, and comes from the tribe of Judas. The temple is built by **לֵב אֶצֶל, Leb etzel**, noble heart, son of **אֹר-י, Aur Yod**, the light of Yod, son of **Chur**, the "white" of the Head which is the first Sephirah and comes from the tribe of Judas as the Messiah. The word **אֹר, Aur**, Light, is added to the name of the second veil of the Absolute, Ain Soph, without limit, to form the third veil, the one closest to the Sephirah 1. Its letters combine the Primal Aleph linked to Resh, the head, the white head which is associated with the first Sephirah, as the upper part of the Yod, which is the extension of the light in the name Auri. As we have said, this third veil is the seed of the Kingdom, the Heh of Boneh, the resplendent light. Kether, the Sephirah Aleph, is in Malkuth and Malkuth, the Yod Sephirah, is in Kether...

Remembering that we call ourselves builders of the Adytum, let us see in the choice of a boneh by God, the *idea\_of\_Grace* mentioned by the Awaken ones, the grace to which they surrender their own will.

#### | 48

This is related to what has been underlined regarding the Magician's raised right hand associated with the **ב**, Beth of **בוֹנֵה, Boneh**, the Beth of **בֵּן, Ben**. The last letter of Boneh is Heh, and at the end of a word, it grammatically implies the feminine, the receptive. This receptive is double: at the same time the Heh of below, Malkuth and the Magician's seed-land, but also his raised hand which we have associated with the Heh of Above, that of **בִּינָה, Binah**, Understanding, when read as **בֵּן יָה, Ben Yah**, son of Yod Heh, Yah. Ben, the Son is the heart builder. He is Ben Yah, the Son of Yod Heh who, as a builder, **בוֹנֵה, Boneh**, Ben-Vav-Heh, is the Son that establishes the Vav-Heh. Note also that God appoints an assistant to Betzalel, **אֹהֲלִיאֵב, Oholiab**, literally *tent of Ab*, tent of the Father, and Oholiab is himself, son of **אֲחִיסָמֶךְ, Achisamakh**, literally *brother of Samekh*, the prop or tent-peg.

The festival of the Sukkoth lasts 7 days. It is usually marked by the benediction of the 4 directions of space with 4 objects symbolizing the 4 elements and much more. But the full benediction is meant for the 6 directions of space which form the Cube of space.

#### | 49

One hand holds the citron, the fruit of the citron fruit-tree. Originally, it was the fruit of the cedar of **לְבָנוֹן** Lebanon which looks like a zero or, rather, a little barrel which top is similar to the base and where the tree's seeds are kept. The cedar itself with its horizontal layered branches and its long-life and rot-resistant reputation is a symbol of the Tree of Life. It is associated with Osiris and Christ.

## | 50

The other hand holds **לוּלָב**, the **lulab**, a bouquet composed of 3 elements: in the center, one branch of Palm tree surrounded by 2 Willow branches and 3 Myrtle branches. The emphasis is on the palm branch, which we also find on the veil of Key 2 and which gives the bouquet its name. The other branches, the 2 willow and the 3 Myrtle, respectively represent the pillar of Compassion (fire) and the pillar of Severity (water) on the Tree of Life. The palm tree is the central column and the pillar of air. This triplicity is also reflected in the very structure of the palm branches, with one central line separating the palms on each side. It separates and unites because the central pillar is what equilibrates the forces of both sides. The first task of the heart of Israel is to balance Severity with Compassion, water with fire, or even more accurately to be that balance. What makes the balancing of apparently opposites pairs possible is that they are, like all pairs of opposites, interrelated and of same nature and therefore contain within themselves parts of what they seem to oppose. There is compassion in severity and there is severity in compassion. The heart is Justice acting for Good after having heard both parties. For Severity and Mercy are 2 aspects of the One Will for Good represented by Sephirah 1, Kether, to which Adam's heart is directly united by the part of the Qav ha-emitzaï called Gimel, 3. This is why the equilibrium we are talking about here is never stillness, it is the movement that manifests the eternally creative Will for Good. It is the balance, the secret of the Great Work, and like the Great Work, it is achieved in the crucible of the heart. The Heart is the cross which is the crucible.

## | 51

Let us note in this regard that 486, the value of Sukkoth, is also the value of the Greek word **petra**, stone whose Hebrew equivalent is **אֶבֶן**, **Ebhen**, the philosophical stone, the union of **אב**, Ab, the Father with **בן**, Ben, the Son, the final realization of the Great Work.

## | 52

Concerning Lulab, the Sepher Ha Bahir tells us:

"The date palm is surrounded by its branches all around it and has its sprout (*Lulab*) in the center. Similarly, Israel takes the body of this Tree which is its Heart. And paralleling the body is the spinal cord, which is the main part of the body (**גֹּוֹף**, **gouph**). What is the **לוּלָב**, *Lulab*? [It can be written] **לו**, *Lo* **לֵב**, *Leb* – "it has a heart." The heart is also given over to it."

"What is the *Lulab* that we discuss?

It is the 36 given over to 32.

And how?

He replied: There are three Princes, the heavenly Dragon, the Sphere and the Heart. Each one is twelve, and the three therefore constitute a sum of 36, through which the world is sustained. It is thus written "And Righteous is the foundation of the world."

"Their total is 36. The power of each of these 36 is in every other one. All of them complete the Heart."

### | 53

These 36 forces are the 3 Sephiroth of each pillar multiplied by the 4 corresponding worlds where they spread. For the Sepher Ha Bahir "*the heavenly dragon* (תֵּלִי, *teli*), is an image standing before the Holy One". As an image, it is therefore equivalent to Chokmah, 2 and to the entire column headed by Chokmah. The sphere (גַּלְגַּל galgal) is the lower abdomen. Thus, as a matrix, it is equivalent to Binah, 3 which is also Aima, the mother and is equivalent to the entire column headed by Binah. And the heart (לֵב leb) is both the Qav ha-emtzaï extending down to the Kingdom of the World of Action and all the paths that Wisdom takes to unfold its manifestation

Listen to Lamed.

### | 54

I am 11, Justice and Lamed, 30. I am 30, the sum of the 3 yods that make up the structure of Aleph. I am the goad in the very heart of the אֵלֶף, Aleph Ox, Aleph-Lamed-Peh. ; I am his goad heart and with the assistance of Peh, the intelligence that drives action, I lead him to the final Aleph of value 1000, the center and infinite expression of the cube of space. I am the goad that teaches, i.e. that leads manifestation to fulfillment for Aleph is אֵלֶף אֵלֶף, Peh EL, the mouth of God that teaches אֵלֶף אֵלֶף, *illeph* by אֵלֶף אֵלֶף, *eleph*, the multiple. To teach is to put a mark. And I teach your heart by marking it with Aleph so that you ever recognize it in the midst of the multiple. This is why, I am the ultimate letter of the Torah, the law that is manifestation, for manifestation teaches you who you are.

### | 55

Thus, on the cube of Space, I am along with the letter Heh, one of the two transmission paths going from the self-conscious aspect of consciousness to its subconscious aspect. I lead the Serpent force of Teth to open the Ayin eye to what manifestation veils and I am the door through which the secret activity of Mars or Peh manifests.

### | 56

My innermost garment is a blue water like the Sephirah of Mercy. 11 reduces to 2 and I, Lamed, 30, reduce to 3. I am the memorizing heart, the High Priestess, **μνήμη** *mnémé*, the recollection of who you really are. And who you are is in His likeness, it is the law in motion, the unfolding law. Just as your fetal body must turn upside down to be born into the active world, you must turn upside down to be reborn into the heart. Thus, will you recover the right order of cause and effect. For I am that which leads the cause to its effect.

### | 57

My dress is red fire. It is the blood that circulates and fully animates all the bodies גּוּף, *guph*, I am the active lightning and my luminous track writes the Sephiroth like tasty pomegranates on the image that you are. The pomegranates are crowns, they are hearts and lips that are closed to those who ignore them but which will give you the knowledge of what you are if you

know how to open them. My robe is the red color of the Sephirah of Severity, the Sphere of Mars. The number 30 of my letter Lamed is the 30 of **יהודה**, **Yehudah**, Judas, the tribe associated to Leo and to Key 8, the heart area ruled by the Sun. I am **θυμός** *thumos*, the brave, ardent and voluntary heart. My strength is in the lion and the infinite active love that bounds me to it. 3 is the reduction of my letter Lamed and is also the reduction of the letter Shin. I am the red cross of the banner of the Angel Gabriel. My goad is a tooth, a burning fire that destroys all the erroneous images you have of yourself, and brings you back to yourself.

| 58

I am **καρδία** *kardia*, the center, the heart of everything: the center of the 22 Hebrew letters; the heart of the 22 major keys of the tarot and the heart of the King **מלך**, **melek**.

| 59

Green is my color and it is the central color of the rainbow you see adorning the head of the Angel of key 14. It is the balanced marriage between self-consciousness and subconsciousness, Beth and Gimel; the powerful play of Aleph in the heart of Its substance, Mem; the blending of the fires of Key 8 and Key 14. Though I am the intelligence joining Severity to Beauty, my color brings to the heart the consummation of the union of the yellow of Tiphareth and the blue of Chesed, Compassion. The green cape on my shoulders, my green crown and my blond hair tell you that I am ruled, although Justice and as Justice, by the Empress whose hand of power holds the shield of love, **מגן דוד**, the **magen David**. Thus, I am the hand of the Empress who continually adjusts what the law produces, in the realization that is judgement.

| 60

Through my association with the sign of Libra, I am **אשר**, *asher* of *Eheyeh asher Eheyeh*, which marries the I Am with the infinity of Its expressions. I place myself in the heart of the Name **שם**, **Shem** to manifest **שלם**, **Shalom**, peace, fulfillment of the union and balance of the two heterogeneous substances that compose and pronounce it, Shin, the fire, and Mem, the water. The violet curtains behind me are their alliance.

| 61

And although they seem to suggest that the justice that I am – and this is how it appears to the ignorant – is the result of a mechanical aspect of the universal manifestation, Paul Foster Case says that this aspect "veils the living and conscious identity behind it."

| 62

So united, we both write the heart and soul of **קבלה**, **Qabalah**.

| 63

Qabalah ....isn't it curious that in Arabic, the heart is call QALB. But let's move on...

In a time when we cannot but think of ourselves as *homo sapiens sapiens*, we perceive that self-awareness resides in our head, not only because sight is the sense we use most, but

because the brain is what brings meaning to what we perceive through our sense organs. So, here we are, trying to rule our nature and the whole nature from our head.

#### | 64

This false state of mind, wrongly crowned, could be seen as a Magician whose two hands were busy organizing the garden and the world, he lives in. And this manual activity will successively be dominated by the power of desire, by physical action, by intellectual construction or even by unpredictable states of minds: in a word by all the forms which relate to the lower mind with which we identify our being. Our head consciousness is like a brave butterfly, it flaps from one flower to the other, amongst the flowers of the inferior Sephiroth. We are busy becoming Jacob, the lower part of the Work of the Chariot. At this level of the Tree of life which represents the personality, the 3 layers of the heart muscle are represented by the Sephiroth 7, 8 and 9 and its 4 cavities by the 4 sections of the 10<sup>th</sup> Sephirah. From time to time, when we ponder over questions to which we have no answers, we close our eyes and listen.... to nothing. It is an exceptionally peaceful thing. These are moments when we redirect our active power. We close our eyes and listen, until we hear ... Silence. Then we grow into the stature of Israel, and day by day, each time more deeply, we grow aware that self-awareness is not established in our heads but in our hearts. Ever since the beginning of the beginning. The head is but an advanced headquarters above which we hold high our hand of power more liberally every day.

#### | 65

7.7.7. All along our little song, the number 7 has popped up as a chorus. In Hebrew, 7 is **שבעה**, Shivah. With different vowel points, its letters form the words, sivah, abundance, and savah, satiety. 7 is equilibrium and equilibrium is what satiates and fulfills. And as we can see in relation to the heart, this equilibrium is not stillness but constant beating, constant flow of union. All the more so since 7 is the number of Sulphur, a triangle and a cross, the active alchemical principle.

#### | 66

The triangle is a triangle of force, the ternary unity; and the cross, the cross of creation, is a symbol of the One that radiates in all directions, whether vertical or horizontal – defining with its arms, the space of extension of the One Light that is manifestation. Let us note that the symbol of the Sulphur is green on the red face of the B.O.T.A. cube: red is the active part of the sulphur and green, its complementary color linked to Venus, Key 3, the only key with a heart. Thus is the sulphur truly a symbol of the heart, and the One Heart is the active principle of manifestation.

#### | 67

7 is also the 7-pointed star on Mikael's chest in Key 14 and Paul Foster Case sums up the number 7 as follows:"7, balance; the result of equilibration; the concrete application of the laws of symmetry and reciprocity; mastery; poise; rest; conquest; peace; safety; security; art; Victory." We have seen that each one of these words can be applied to the heart. And we have also seen that the balance we are talking about is not only a horizontal balance symbolized by the balance between the left and right columns of the Tree, but a vertical



balance between Above and Below, the Inner and the Outer, the Upper and the Lower Sephiroth.

### | 68

The full balance forms the cross whose center is the heart: the cross, symbol of the perfect unification. For the cross, Tzelev, Tzaddi-Lamed-Beth, is essentially the nakedness of the heart, its truth. As to the triangle, the Maqom, the secret place, let's leave it to the silence of our heart.

The number 7 also appears in the layout of the Tabernacle we have mentioned.

### | 69

The Tabernacle is a quadrangle composed of 3 elements: the square, the holy place and the Sanctum Sanctorum. The 1<sup>st</sup> veil or door, is part of the area defining the quadrangle. The number 7 comprises the altar of the burnt offering, the copper vessel, the second veil or the door to the Holy place, the table of the showbread, the seven-branched candelabra, and the altar of incense. Then comes the 3<sup>rd</sup> veil behind which stands the Presence.

### | 70

In reference to the symbolism of the seven-branched candelabra, the Angel in the book "Dialogues with Angels" places Man who is represented in the Tarot by the human heads of keys 10 and 21, in the medial line as the mediator between the lower and higher kingdoms. The function of human personality, Vav, is to unite and this is also the function of the Qav ha- emtzaï, synonymous with the Primal Adam, the function of the heart, the function of the cross that unites the below with the above, the masculine with the feminine and so on.

### | 71

We can also think of the candelabra as the 3 veils of the Absolute through which passes the Qav ha- emtzaï before expanding into the Tree of Life.

### | 72

Or, as this Qav, this medial line which represents the Archetypal world of Atziluth, the world of Aleph and which produces, crosses and unites the other 3 Qabalistic worlds, the world of Beth-the Creative/Briah world, the world of Yod-the Formative /Yetzirah world, and the world of Ayin-the world of Action/Assiah.

### | 73

This Candelabra **מנורה**, Menorah is of the same value as the Aleph-Shin, Esh, fire. These 7 fires are also the fires of the six inner centers or chakras balanced and united by the seventh center, the heart center. This is symbolized by the trebuchet that the women of Key 11, Justice, holds in her left hand, the hand of the heart, at the level of the heart.

They are also the six days of the week brought into equilibrium and apparent rest by the seventh, the day of vacuity, the Shabbath which is described in the Sepher Ha Bahir as:

And on the seventh day he rested.

What is this "rest"? What is this like? A king had seven gardens, and the middle one contained a fountain, welling up from a living source. Three [of his gardens] are at its right, and three are at its left. When it performed its function and overflowed, they all rejoiced.

This indicates that one of [the seven] waters it.

We must therefore say that it waters the Heart, and the Heart then waters them all."

#### | 74

In Greek, 7, **ἑπτὰ**, *epta*, is worth 386. These again are the 7 inner centers, the Elohim or the Builders. 386 is also the value of the word, **Δαμασκού**, **damaskon**, the Damascus of the Fama Fraternitatis which means "work", and which is associated with the heart and the bloodstream, the vehicles for changing consciousness. It is also the Hebrew word לִשׁוֹן, **lashon**, speech, word, language, the last word of the sentence "The Spirit of Yod Heh Vav Heh spoke through me; his word was on my tongue", whose value is 1436, the value of Lamed Beth written in full which reduces to 14 and then to 5.

1436 is also **ἡ πληρωξις** *he plehroxis*, fulfillment. This word is used by Saint Paul to affirm "Love is the fulfillment of the law".

And yes, there is this thing we call love, culturally associated with the heart.

#### | 75

In Hebrew, love is written Aleph-Heh-Beth-Heh. It has the exact same structure as Eheyeh, I am, Aleph-Heh-Yod-Heh, except that the letter Beth 2 replaces the letter Yod, 10, i.e. 1. We have seen that the letter Yod is assigned to both Point 1 and Point 2. It is a link between 1 and 2. So the 2 of the letter Beth of Ahebah, love, is already in the letter Yod of Eheyeh. The I am is the One without a second which contains in itself the otherness without which love cannot be expressed. We are used to thinking that love unites two beings. But, as Paul says, it is much more encompassing than that. In the word Ahebah, the Beth in placed between the 2 Heh, the Heh we have distinguished in the manifestation process, the Heh from above and the Heh from below. Love is the driving force of creation, of all manifestation, it is the light of the silence point of our heart which is the One heart.

#### | 76

There are 7 pomegranates, רִמּוֹן, **rimon**, on the veil of the High Priestess. This word *rimon* is related to the word רוֹמְמוֹת, **romemuth**, majesty, elevation indicating something above the lower mind. Some call it Faith, and the Faithful intelligence is associated with Lamed. As for the root of these words רִמַּם, Resh-Mem-Mem-final, Favre d'Olivet says that it refers to everything that *moves upwards, rises, dilates, ascends, projects itself, multiplies, follows a movement of progression and ascent*, a movement that we have seen with Lamed. This ascent is what lift us up and brings us back to the higher mind. Faith is more than belief, it is the aptitude of the heart to explore, experiment, be filled with and receive from the higher Sephiroth whose voice is Silence. The majesty of Faith is underlined by the crown at the top of the pomegranate, whose threefold emanation also serves as an ornament to the crown of Justice. When it is flattened, some see in the crown on top of the pomegranate the design of

the *Magen David*, the Love shield. In addition, the word pomegranate appears 32 times in the Bible.

### | 77

This fruit is an example of the heart, the law, the Torah, and with its envelope hiding the richness of its secret, it is an example of **פּרַדֵּס**, the PaRdeS, or garden planted with its 4 levels of interpretation, from the literal to the esoteric level, each level identified to one of the 4 Qabalistic worlds. By restoring Binah, the understanding of what we are, through the elevation and transparency of our heart, Tiphareth/the Beauty, we therefore extend the light of our consciousness which is the world, Malkuth/the kingdom, that we are. For wherever we look, feel or think, there is only the One and we are His Image.

### | 78

7 pomegranates and 6 palm branches are displayed on the veil: symbol of Love (13) and unity (13). **אהבה-ו-אחד**, **Ahebah ve-echad**, love and unity, is Lamed Beth, 32, the heart, whose function in our body is to bring nourishment and spirit to the countless diversity of our cells. And what it does in our body, it also does in the macrocosmic body of manifestation. But those two scales are one reality in us. Each and all together, we are the One heart and the beat of the heart is the engine that makes the life blood of love and unity flow. With its beat, it brings back to unity, through its function of collective intelligence, the innumerable sparks of fire and One Energy that is Spirit, spread out in the body, the particular and the cosmic. With its beat, it sends this fire to regenerate with Ruach, the air and One consciousness, before radiating and bringing back to all worlds its nutriment of love which is the One Substance. And this circulation happens in a downward spiral and a second upward movement. Mem, Substance. Aleph, Consciousness. Shin, Energy. Our three Mothers. MEM ALEPH SHIN: **ahebah ve-echad**.

### | 79

On one side, the column of water, Mem; on the other, the column of fire, Shin; and in the middle, the column of air, Aleph. **Ahebah ve-echad**. From a certain point of view, ahebah, love is the substance of manifestation, Mem, and echad, unity, is the energy, Shin. Aleph is the One in which the Spirit sinks before resuming its circulation. "And the air regulates the balance between the two" states the Sepher Yetzirah which identifies the air, Ruach, with the beam of the scale also called yoke, Vav. **Ahebah ve-echad**. Then, in Sephirah 6, the Sephirah Vav, blossoms the living balance of fire and water, of Shin and Mem, symbolized by the Magen David, the six-pointed star. Note that 6, **ששה**, Shishah has the value of 605, which is the value of the combination of the words **אש**, Esh, fire, **רוח**, Ruach, air and **מים**, Mayim, water. It is also, on another level, the path of Gimel (3), the unifying intelligence, the only path that leads back to Kether; of course, the path of Aleph (1), where to bathe before taking the path of Beth (2) which spreads love and gives it form. Gimel, Aleph, Beth: 3, 1, 2: again 6.

### | 80

We also have a fusional relationship between the elements air and earth: first, in the very composition of the letter Aleph, a Vav uniting a Yod above and a Yod below or a Nun between 2 Yods which makes 70, the value of Ayin, 70; then, in the Sephirah Vav, the heart Sephirah of

the Tree of Life and the column of air, which unites the above -symbol of Air- to the below – symbol of earth-; and eventually, at the bottom of the column of air, the 32nd path, the path of Tav, which marks the completion of the manifestation of the One, Aleph, and its return to its essence. **Ahebah ve-echad.**

| 81

Listen

Listen to our heart whose beats form this living balance in our body and in the whole cosmic body.

Listen to our heart which is intimately linked to 6, but which is also the number 5 (32, 3 and 2,5) symbol of Man. 6 and white, the lily of Josephat; 5 and red, the rose of Jericho. 6 and 5, 11, we are the heart-Man, the center which balances all the forces of the entire manifestation; we are the Cosmic Dancer. And with each beat, this is accomplished in us, through us, beyond us... infinitely.

Listen... to the silence, in the heart of our heart, the silence coming from Maqom, the invisible, eternal, infinite Place, the silence speaking from the placeless Place which is the One.

| 82

We now conclude this meditation about Lamed Beth, the heart that instructs our particularized consciousness. I hope you have long since lost track of these words and have listened to the only silence that carried them. Thanks to all the Masters of music Budha, Gikatila, Paul Case, Kharraqâni for the melodic lines of their inspiring quotes. Thanks to the translators. Thank you to the voices that vibrated in your ears with no other intention than to make you hear not the Voice of Silence but their love song. Thank you for welcoming these few notes into the silence of your heart and adding your own melody. Thank you for offering them this heart, this bridal room and echo-chamber. Listen...

They are already diminishing and returning to silence.

| 83

Thank you for accompanying us with your love. And thank you to the infinitely living Silence which is not only the rest, William, but is before all, is after all, the All being in it.

| 84

Listen.... Listen to it.....

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*Translated from the French by our Soror Evelyne Fourrat.*