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FROM THE EAST

Brethren,

I wish to extend to each of you greetings and well wishes in this Christmas season. Christmas is a most wonderful time of year at our home as I am sure it is in your home too. With two daughters and their husbands and eight grand children, it gets to be quite an event between decorating, preparation of meals and friends dropping in, we usually have quite a houseful. Let us always remember, above all the hustle and bustle and comercialization of the holidays, the true meaning of Christmas; the celebration of the birth of our Savior Jeasus Christ!

Let the New Year provide us with an opportunity to renew or faith in our Blessed Redeemer, and the opportunity to renew our hope and work to make this a better world for all mankind.

Our next Communication will be Saturday January 13 at Golden City Lodge. Officers Meeting will be at 2:00pm and I will open promptly at 3:00pm. It appears we will have two excellent presentations from Bro. Patrick Dey and another from WBro. Ben Williams. I am anxious to hear each of these. Check the Research Lodge of Colorado web page for further details as well as submitting your RSVP. Our Annual Communication and Installation will be on Saturday February 3 at 1614 Welton St. please plan on attending.

In closing I wish you Gods blessings and comforts as well as safe travels in this Christmas season. I look forward to seeing each of you very soon!

Sincerely and Fraternally,

Bruce J. Lawlor

DUES NOTICE – PAY YOUR DUES ONLINE!

A reminder Brethren that dues are due – please send your payment to me at your earliest convenience.

For your convenience, you can now pay online on our website, rlcolo.org. Just go to the link “MORE” and select “PAY DUES”. You do not need a PayPal account to pay, just select pay with credit/debit card on the payment screen.

A Secret of

“After He made the form of the chariot of the supernal Adam, He came down upon it and was then named by that form and called *El Elhoim*. And if the Craftsman were to break those vessels that He had made, the water would return to its source....And afterward He made a great vessel, and through this He called Himself ‘the Understanding One.’”

Zohar – The Faithful Shepherd, as cited in *The Tree of Life, the Palace of Adam Kadmon*, by Chayyim Vital

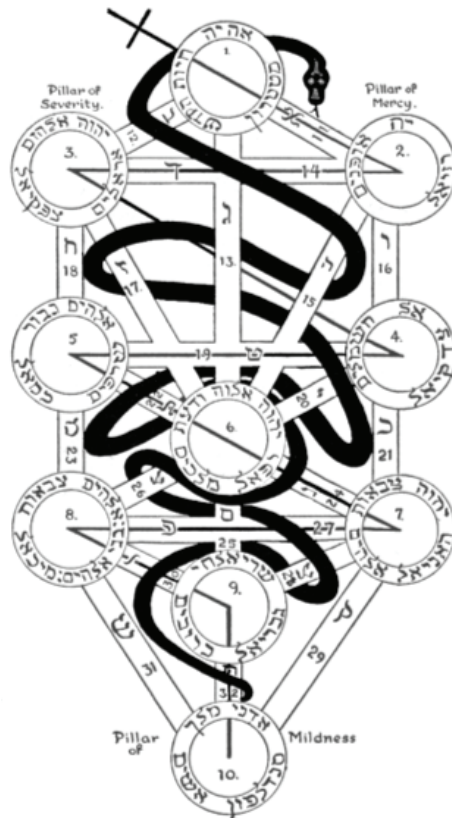
There is a common and prevalent misconception regarding the *Sephiroth* in the modern age.

It is commonly presumed that the shape of the Tree of Life (*Etz Chayyim*), as popularized and transmitted in the form of the three pillars, comprises the Kabbalistic doctrine pictorially.

This is incorrect – the form of the Tree, as communicated by Rabbi Isaac Luria (the *Arizal*) to his disciples, is far more nuanced and opaque than this simplified rendering.

The Tree of Life is, in its “form of a man”, an image of the *Ruach of Adam Kadmon*, the form of the “middle soul” of the primordial man which filled the universe of creation. “The spirit of man is the lamp of the Lord” (Prov. 20:27). As such, the *Sephiroth* are first described as the “linear *Sephiroth*”, which essentially inform the “circular *Sephiroth*” comprising the vessels and their inner and surrounding lights to fill out and extend the “world of points”. This is a complex form not properly understood, one well beyond the scope of this brief discussion here, but it is one to which the attention of the curious student is readily commended.

Of course, even while it attempts to discuss a prevalent unity, there can be no *single* kabbalah. When attempting to relay that which exceeds a capacity of words to relate, the form of an expression necessarily adapts to illustrate and accommodate a particular concept set before us. However, there remain internal consistencies which must be upheld to reveal beyond the individual concepts and adaptations themselves the overarching Unity with which we are concerned, and these consistencies are most



useful where they are preserved congruently. A departure from the symbolism in one capacity, then, necessarily requires yet more departures to substantiate the change, and a new kabbalah must ultimately emerge. Such a *new* kabbalah, then, is not really kabbalah at all, but something else syncretizing and appropriating for its own purposes. It is, therefore, advisable to be discriminating. The well is deep, but we must be vigilant when drinking from another man’s bucket: The purity of the water may readily be tinged.

So it is that when we look at the modern Tree of Life, popularized in the New Age movements and many so-called Western Mysteries (even those of our beloved Craft), we frequently see three paths constructed between *Malkuth* (see figure at left). These paths are used to position the so-called *sinister* and *dexter* paths, to the

left and right side of the Tree respectively, and thereby balance the Middle Pillar between Severity and Mercy, between (at least in reductionist writings) concepts of good and evil.

This is a convenience for some, however it seems to overlook the importance of *Yesod*, that sphere of Formation, (referred to in the Royal Arch ritual the *cubical stone of foundation*) upon which the world was wrought.

Malchuth is the intermixing of all things, like the utterance of new words emerging from a combination of particular letters. Thus, in this world of action (*Assiah*) the entire Tree is represented, intermixed and combined into all things for the infinitude of expression. All things coalesce in the density of the Kingdom. The sinister path and the dexter path are therefore designations made in *Malchuth* – there is no need of ascending to the left or the right. Such a duality is inconsonant with the forces of

n the Path

by W. Bro. Ben Williams

manifestation the Tree balances: “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he mediate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Psalm 1. (The rivers are alike the paths. The Tree planted thereby, and nourished and sustained by them, is alike that which grows up from *Malchut*. The *day* and the *night* can be said to be the left and right, the internal and the external and the course of duality.)

Only through *Yesod* can the higher manifestations be made known. In earlier representations of the three-pillared Tree, there is one path to *Yesod* – and it is often denominated by the letter *Tav* (see figure at right).

This is significant because, in Ashkenazi pronunciation and in earlier times, the *Tav* adopts the double-body diacritic, represented by the *dagesh*, the vowel point that renders a plosive “t” sound versus the aspirant “s”. (In earlier pronunciations the “s” sounded version (the *Tav* absent the *dagesh*) was silent – a voiceless dental fricative. This is significant indeed.)

However, also significantly, the *Tav* receives no final form like the double letters *Pe* and *Kaph*. It’s numbering of 400 is the highest value absent that dual characteristic implied by the final form of other letters. Thus the *Tav* is a single expression of a dual characteristic that terminates the letters of manifestation. In other words, the *Tav* conceals within it the dual paths alluded to were *Malchut* to reach to *Hod* and *Netzach* in addition to *Yesod*.

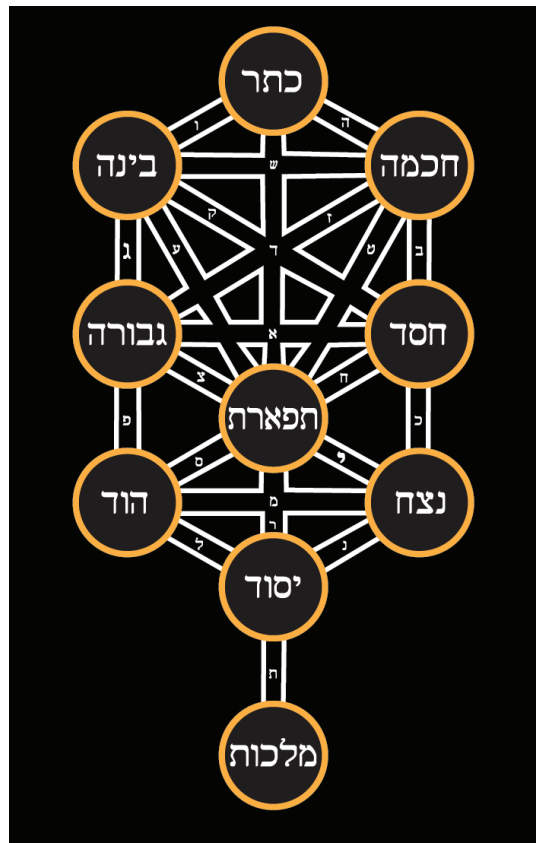
But *Tav* is the confines of the Kingdom.

Thus *Tav* is the reach of totality. Beyond its reaches all things are contained in the action of time. It is the final letter of *Malchut*. It is the final letter of the Hebrew word *emet*, meaning *truth*. Thus via this path from which the Kingdom entirely depends, the sphere of Formation is determinable, from whence the Tree becomes accessible as we enter the higher worlds of *Yetzirah*. *Tav* is like the

trunk from which the Tree is brought up from the root-giving depths to the sustenance of the light. For Christians it is significant of the Cross itself.

The *truth* of the *Tav* is perhaps signified in Ezekiel’s vision (Ezekiel 9:4) wherein the letter *Tav* is said to be the mark by which the righteous in Jerusalem were represented.

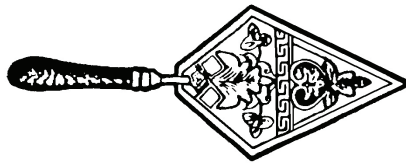
It is, therefore, not surprising that the earlier renditions of the linear *Sephiroth* were illustrated with this single path between *Malchut* and *Yesod*. Further, the two paths when shown fallen to *Malchut* in the New Age Tree are probably better represented as opening between *Din* “Judgment” (or *Geburah*, “might”) and *Chockmah*, “Wisdom”, and between *Chesed*, “Mercy” and *Binah*, “Understanding”. This connects the sides of the Tree across the hidden door (the letter *Daleth*) at the juncture of the “garden” where *Da’ath* may be found to appear. Three paths, then, of *Qoph*, *Zayn*, and *Daleth*, cross to render a hidden cube perhaps, reflected through *Tifaret* and reminiscent in the lights of *Yesod*. This is akin to the mystery of *Arik Aipin* (the Macroprosopus) made manifest within *Zeir Ainpipin*



(Microprosopus).

It is not correct, therefore, to assume that the paths are travelable *per se*, and that they exist as literal roads to set foot upon. The paths are better contemplated as nourishing rivers that enable the inner light of the vessels to communicate and interrelate. Thus it is worthwhile to contemplate the relational baring *Tifaret* provides in sustaining the differentiation of *Yesod* from the other *Sephira*, from which *Malchut* therefore depends. This symbolism is entirely lost in the New Age representation which, in all probability, should be considered a syncretism and an appropriation of material reordered for purposes perhaps inconsistent with the intention of the *Ones of Blessed Memory*.

Thus, *Yesod* is like a dream. One cannot dream without first falling to sleep (the Kingdom). But in this sleep, one cannot awaken from the dream without first awakening *within* it.




MASONIC EVENTS CALENDAR

EVENT	DATE	LOCATION	FOR MORE INFORMATION
Research Lodge of Colorado	Jan 13	Golden, CO	www.ricolor.org
M.W. Grand Lodge Colorado Grand Sessions	Jan 26, 27	Colorado Springs	www.coloradofreemasons.org
Research Lodge of Colorado	Feb 3	1614 Welton	www.ricolor.org
Grand Court of Amaranth of Colorado	Feb 16, 17	Denver	www.grandcourtcolorado.bravesites.com
Colorado North Encampment, Quarterly Conclave	Feb 24	Fort Collins	


Would you like to learn **LATIN**?

Dr. Castellani, Head of the Language Department at Denver University is offering an introductory course in Latin for members of RLC. Please contact the Secretary for more information.




Laughing Lion Press

Flux in Genetris Turet et Genetrix eam Non Comprahendunt



Under the Jurisdiction of the Most Worshipful
Grand Lodge of Colorado



Morsæ De Apsum

Research Lodge of Colorado
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