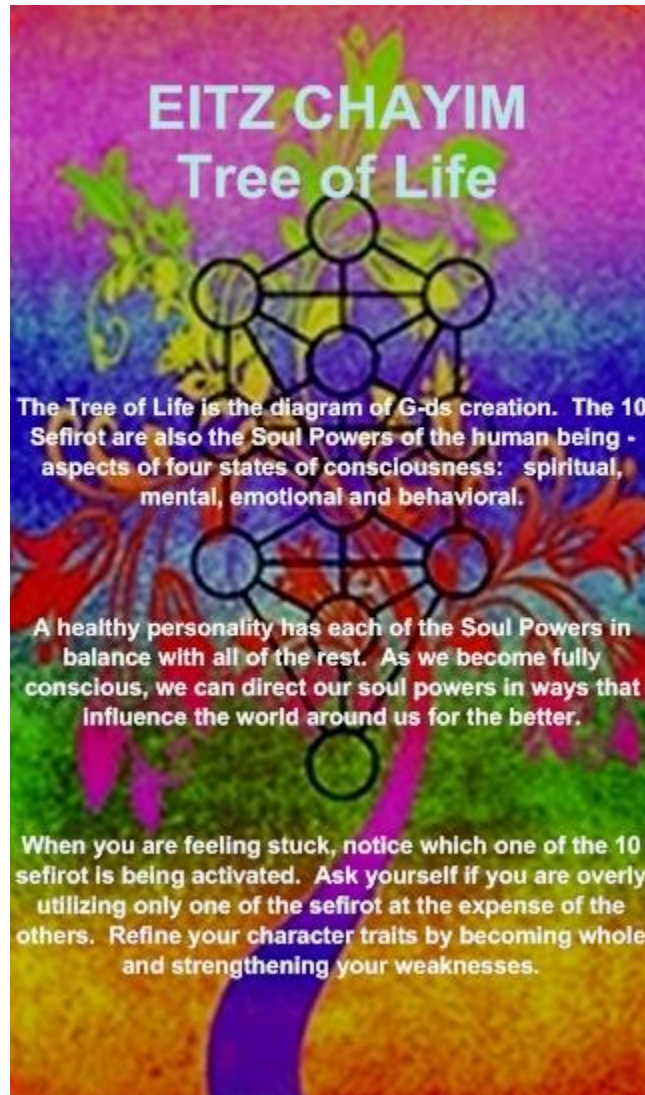


Tevet – Lesson 4

Using the Tree to Help Yourself

Moving around the Tree of Life can give us the ability to understand how to become less stuck in one emotion over another. If you look at your anger and want to work with it, move your focus to one of the sefirot that connect to Gevura. For example, it might be too hard to move right away from anger to Chesed/Love, but you may be able to move into Tiferet/empathy/compassion and that could decrease your anger. Or you can look at Hod/humility and see where your ego/pride is connected to the anger you feel. (See exercise below for moving to the 4 other sefirot connected to Gevura.)



Disclaimer

Just alerting you that much of what I am teaching is not found in traditional Kabbalah. I give over just a tiny bit of what I know so far about the sefirot. The system is so much more complex than what I teach. In fact, all of the sefirot contain all of the other sefirot and so there are many levels of understanding them. Plus, there are energies that run between the sefirot on the lines that connect them, of which I have no knowledge except to say they are associated with the 12 Tribes of Israel.

During the 49 days between Passover and Shavuot, we take 7 of these sefirot each week and examine where we find ourselves within them in their relationship to the others. So, I wanted to get you familiar with this map before Passover so that if you are doing this course by following the Jewish calendar, you'll be prepared to get the most out of that time of the year prior to going into it.

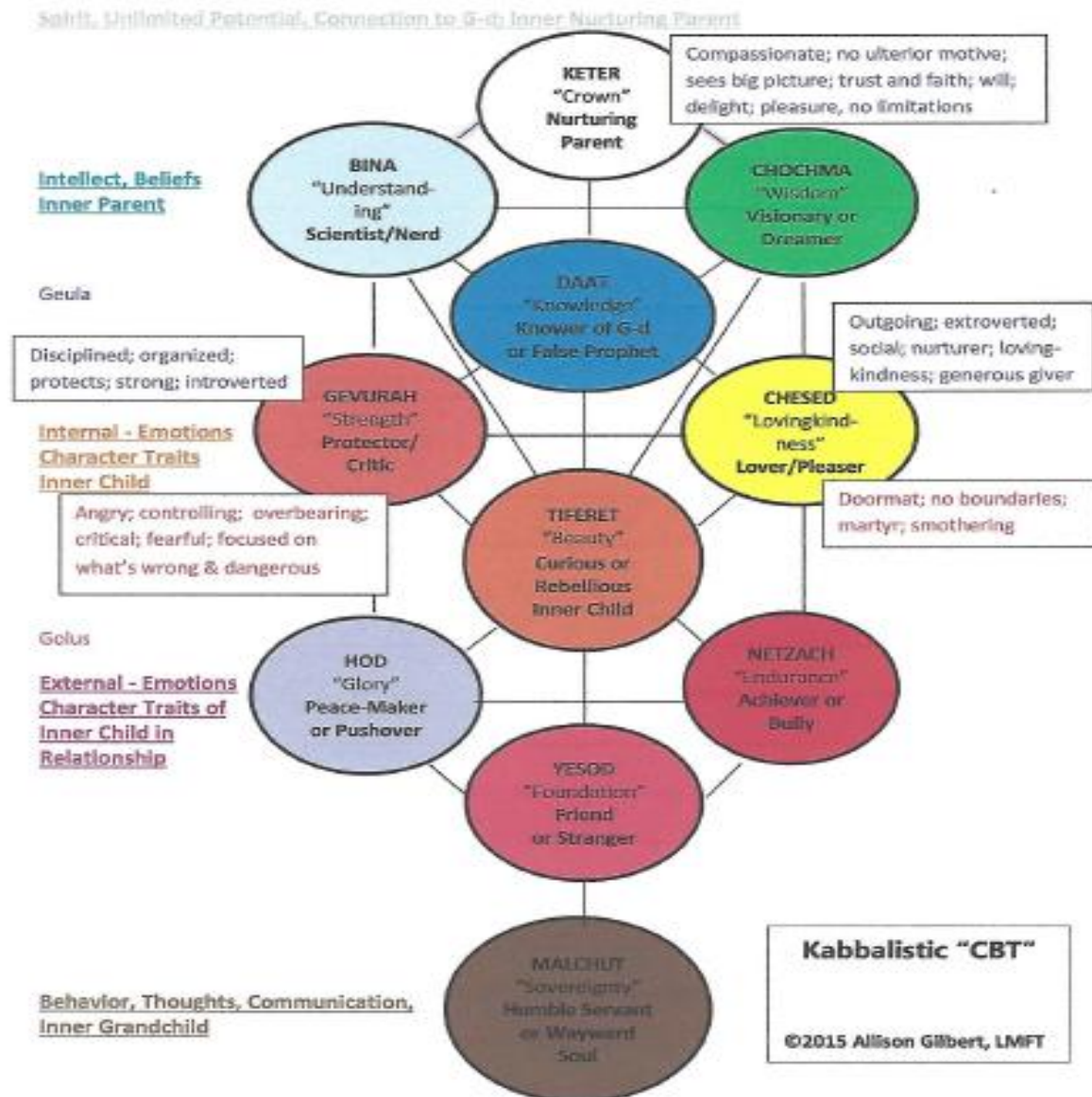
Personality Parts

In the previous class, and below I show a handout that I created where I gave each sefira a name corresponding with a personality part. We've spoken about the Inner Child, Inner Parent – Critical & Nurturing, for example. It was in listening to [Rabbi David Cooper's CD called, "The Mystical Kabbalah"](#), that I got the idea of correlating the sefirot with the different voices within and I call these personality parts. R. Cooper did this and made the Tree so much easier to understand. His correlations are not the same as mine though.

Levels of Consciousness - & Body Map

On the handout I have divided the tree into groups by similar color. Each group corresponds to a different level of human consciousness – mental, emotional, and behavioral. The mental 3 sefirot are in shades of blue/green, the upper 3 emotional sefirot are in shades of orange, while the lower 3 are in shades of purple. The behavioral sefira is in brown. The colors I've given them are my idea and not found on the original. I gave the color white to Keter, representing the spiritual part of us that connects to the Unlimited Ain Sof, G-d.

I have attached that diagram/image below. Under that is a short definition of each Sefirah as they are connected in groups within the levels of consciousness – mind/spirit, emotions and behavior.



Keter/Spiritual

Starting at the top of the Tree is Keter, the sefira that contains G-d's light before it descends into our world. It is G-d's unlimited light and also the part of us that is one with G-d. So, on this diagram; I have named it "The Observer". It is the part of ourselves that is entirely spiritual and not of this world. It's located on the body above the head. The interesting thing about this sefirah is that it is associated with desire and will. Kabbalistic thought says that G-d can desire/will/want us to exist and have a reason for us to exist – which we've talked about before: The reason is to create a Dira B Tachtonim, a dwelling place for G-d in the lowest of all worlds (this one). And this is the entire purpose of existence. I see Keter as the Nurturing Inner Parent.



Chochma, Bina, Daat - Mental

Chochma is right brain – it is the first place where the light of G-d comes into the human being. It's like a flash of insight you might get that you haven't grasped yet. New insight comes to us through Chochma and then is grasped and analyzed by the left brain sefira of Bina. Once we have analyzed this initial insight and really make it our own, the insight becomes internalized in Daat. I believe that Daat is the beginning of the Ego or the Inner Witness, connected with compassion to Keter and Tiferet. Diagrams of the Tree usually don't show Keter if Daat is included and vice versa.

Chesed, Gevurah, Tiferet – Higher Emotions

Daat, internalizing an insight, is the gateway to then have feelings about it. We spend the majority of our lives working within the sefirot of the emotions. The word, "emotions" is used for the 7 lower sefirot but really, they can be seen as character traits because the word for "emotions" is also the word for character traits, "middot".

<http://www.psalms11918.org/References/Glossary/middos.html>

מדות **middos**- A plural Hebrew word meaning "measures" often used in reference to the "attributes" or character traits of G-d or men. The 13 Middos are attributed to Rabbi Yisrael Lipkin also known as Reb Yisrael Salanter (1810-1883). The 13 Middos are: truth, fastidiousness, diligence, honor, peace of mind, gentleness, cleanliness, patience, order, humility, righteousness, thrift, and silence. Also transliterated as *middot*. Pronounced *mee*

DOHS. Singular *madad*.

In reference to G-d, [The Thirteen Middot](http://www.jewishencyclopedia.com/articles/10802-middot-shelosh-esreh) are found in [Exodus 34:6-7](http://www.jewishencyclopedia.com/articles/10802-middot-shelosh-esreh). see <http://www.jewishencyclopedia.com/articles/10802-middot-shelosh-esreh>

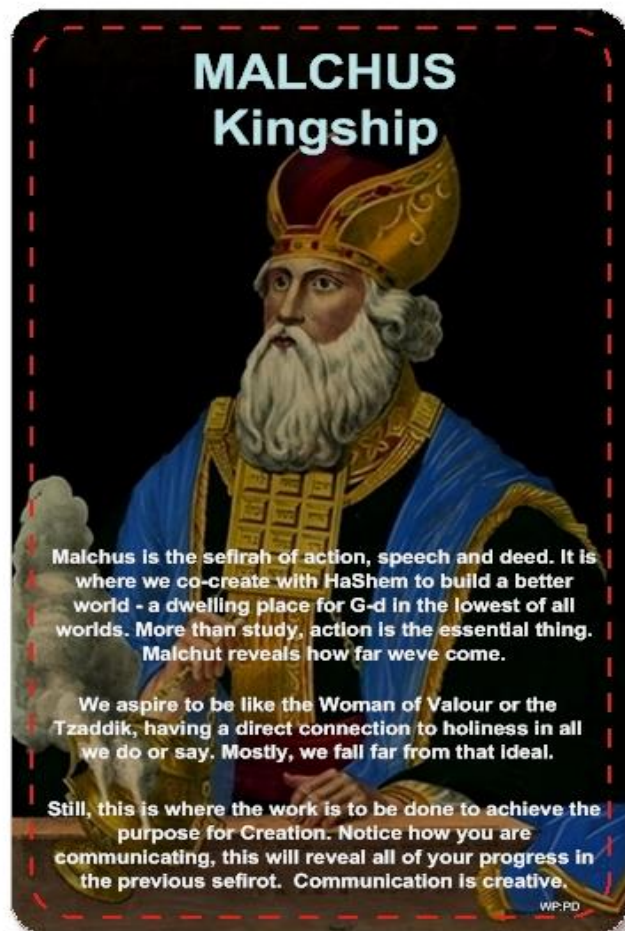
So middos are not solely character traits but virtues to aspire to and they are found in different “measures” in each human being. As a human being, most of our time and work is spent within the 3 sefirot of Chesed, Love and Gevurah, Fear, as I have previously mentioned. When those two are in balance, then we have empathy and compassion for ourselves and others – Tiferet - which corresponds to our heart center. I have associated Tiferet with the Inner Child.

Netzach, Hod & Yesod – Lower Emotions

Our lower emotions can be seen as more externalized than the previous ones. I’ve associated Netzach with the Achiever while Hod is the Peacemaker who acts from humility & surrender. And these emotions set the foundation for how we connect and relate to others – Yesod. Yesod is the realm where our emotions play out in our relationships. If we are still full of our own unrectified ego, we aren’t able to really connect with others. Yesod is associated with the sexual organ & intimacy which requires an ego that is strong but surrendered. In Kabbalah, we don’t want to do away with the ego completely because it is how we dance on this earth. It needs to be rectified though and be in service of the Divine.

Malchut - Behavioral

Malchut is where the action takes place and action/behavior reigns over every other sefirah. This is where we become Co-Creators with the Divine and so we need to have our internal Malchus aligned with the Creator so we can serve the purpose for existence. Malchus means Kingship and so we either act in a royal, dignified manner or not. Malchus also contains all of the other sefirot and is the servant of them all. An interesting thing is that Keter means crown and Malchus means kingship.



Golus & Geulah/ Personality Parts

Understanding the sefirot allows us to see that we can use each of these traits in either a way that keeps us stuck in Golus/Exile or in its rectified state once we are in Geulah consciousness. The central column of sefirot can be seen as the keys to Geulah because when we are balanced between the two extremes of duality, we access Geulah within our character traits.

Assignment: Complete the Exercise below for using the Sefirot for working with anger.

Exercise with Anger Using the Sefirot

This is an exercise in finding your way out of the Golus/exile of Gevurah/Inner Critic.

1. Write down something you are angry about.

2. Choose one of the following 4 paths/sefirot on the Tree of Life to shift your anger.

Tiferet/Inner Child & Nurturing Inner Parent:

Can you find your compassion? Do you need compassion for yourself or for another person? What would this issue look like if you could see the beauty in it?

Hod/The Mediator:

Notice where you can find quiet acceptance and surrender to this issue that’s causing anger. Can you see G-d’s hand in it? Do you need to be right rather than happy? How can you create more humility?

Bina/The Thinker:

Analyze your anger. What’s the truth? Where are you wrong in your assessment? Can you see this issue from all different sides? What rigid beliefs do you have that you could soften?

Daat/The Knower:

Is there something about this person or situation that I’m angry about that is a mirror of something I don’t like inside my own self? What do I know or experience that is the same? What do I know about G-d that will help me to see the hand behind this issue?
