

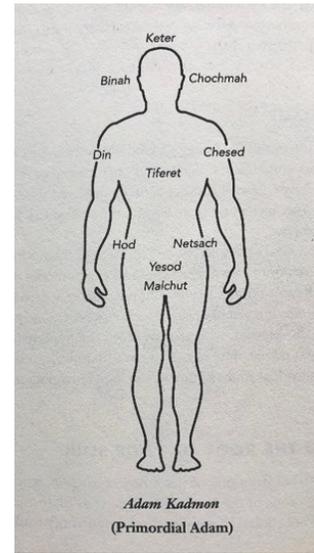
The Kabbalah

Tree of Life

Keter, Supernal Crown: the highest *sefirot**; the transition from potential to actuality, from the unknowable *Ayn Sof* — God’s essential nature — to God’s revealed personality. *Keter* has been compared to the point where a pen touches the paper before any writing begins.

Sefirot* (plural): the manifestations of the Divine Personality, correlating with the Enneagram types, *sefirah* is singular.

Da’at—where all 10 *sefirot*, like facets of a jewel, unify in the Tree of Life.



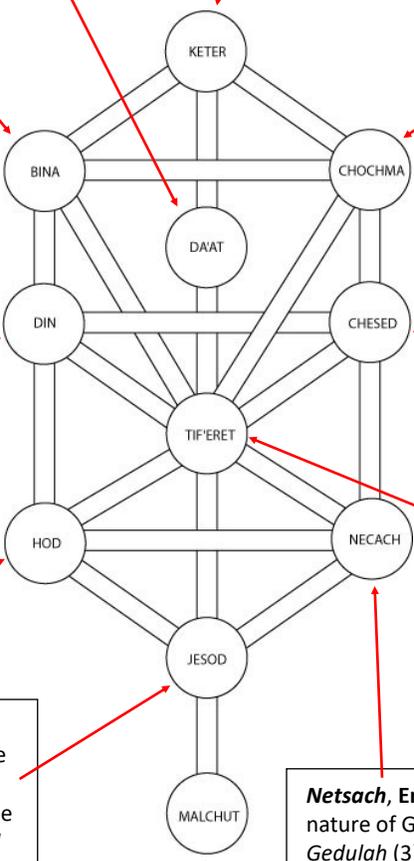
***Binah-Ima, Understanding (2**):** The ability to discern different realities and needs and to respond accordingly. Since “being” differentiates within *Binah* into the ideal forms of objects and creates the way a zygote develops into a fetus of organs and limb within the womb, *Binah* is also called *Ima*, Supernal Mother.

Din-Gevurah, Judgment/Discernment (5): The aspect of God that sets limits and boundaries. *Din* is to *Chesed* (3) as form is to content. Also called *Gevurah*, the manifestation of divine power.

Hod, Splendor (7): Divine majesty or splendor. *Hod* refracts and conveys the defining energy of *Din* (5) to the lower world, thus keeping the forces of chaos and entropy at bay.

Yesod-Tsadik, Foundation (8): Also known as *Tsadik*—Righteous*, because “the righteous are the foundation of the world” (Proverbs 10:25). *Yesod* focuses the divine energy, *Shefa*, from the higher *sefirot* and channels it downward. *Yesod* symbolizes the male generative organ when the *sefirot* are depicted in human form.

To be in the **righteousness of God means to be directly connected to the vibrational field, to be anchored within God’s own aliveness. We yearn for God, and God also yearns for us; to be in connection with this fundamental yearning.” Cynthia Bourgeault



Chochmah-Abba, Wisdom (1): The encapsulation of all perfect possibilities before those possibilities unfold. Since *Chochmah*’s pristine content is encoded much the way DNA is encoded with a seed, this *sefirah* is also referred to as *Abba*, Supernal Father.

Gedulah-Chesed, Greatness (3): The creative force of God’s love, also known as *Chesed*, the higher expressions of loyalty, kindness and piety.

Tiferet, Beauty (4): The beauty that emerges when *Chesed* (3) and *Din* (5) are in balance. In our unredeemed world, *Tiferet* embodies a yearning for completion and equilibrium.

Netsach, Endurance (6): The enduring, steadfast nature of God. *Netsach* filters the divine grace of *Gedulah* (3) and helps channel that expansive, creative energy to the lower world.

Shechinah-Malchut, Accepting Presence (9): God’s accepting presence, which receives the *Shefa*, divine energy, from *Tiferet* (4) and *Yesod* (8) and mediates its blessings to our world. Like *Binah* (2), it is a feminine aspect of God and is described as a sister or bride. The closest *sefirah* to our world, *Shechinah* symbolized God’s nearness and is also referred to as *Malchut*, Divine Sovereignty.