

Discussion 21

Behold, the Tree of Life

(A Visual Summary of the Entire Course)

Content:

- Selections

Objectives:

- To Assemble the Tree of Life Diagram by unfolding the concepts discussed in the course

Reading:

The Elohim, the Heavens, the Earth	
1 Moses	Discussion Ideas
<p>3:3. Yea, in knowledge and in wisdom created I the elohim, and Heavens, and the Earth.</p> <p>3:4. And the Earth, she was empty, and chaos filled her; and I caused darkness to come up upon the face of the endless abyss.</p> <p>3:5. And Ruach Elohim moved upon The Presence of the Waters, for I am Elohim.</p>	<p>There is a Creator who created a Creation, which included:</p> <p>(1) the elohim .. a heavenly council of “gods” or celestial beings, perhaps what we more commonly consider angels today, but it doesn’t really tell us what the elohim are.</p> <p>(2) the heavens .. the realm “above” the earth.</p> <p>(3) the earth .. the realm “below” the heavens.</p>

Jacob’s Ladder, which is the Tree of Life	
1 Moses	Discussion Ideas
<p>39:21. And it came to pass that he dreamed a dream and beheld a vision: and he saw a ladder set up upon the foundation, stretching from the earth unto the heavens, Yashar-El, even the straight path unto Ha’Elohim;</p> <p>39:22. And the ladder had ten and twelve steps, making for twenty-two steps in all:</p> <p>39:23. And three of the ten were Mothers and Fathers from which the wind and the fire of the Spirit, and water with its mercy came out;</p> <p>39:24. And the other seven of the ten were in duplication, being the seven days and the seven seasons;</p> <p>39:25. And twelve were the heavens themselves, and were the signs given mankind, and their passions, thrusting forth in all direction.</p>	<p>There is a ladder that connects the earth to the heavens</p> <p>The ladder is a path up to God, and the angels ascend and descend the ladder</p> <p>The ladder is also a tree, in fact it's the burning bush. This tree “fills” all of creation.</p> <p>Above all of this is the Creator: YHVH.</p> <p>There are symbolic steps along this “path” / “ladder” / “tree” that are broken into sub-groups.</p>

39:26. And all these were a tree deeply rooted into the earth and stretching upwards into the heavens:

39:27. And the tree was a flame, yet it did not burn; for this was the fire of the judgment, with the very flames rolling to the North and to the South, and sealed unto the East and the West.

39:28. And lo, he did see the malak of Elohim, and even the very Melek Olum ascending and descending the straight path, speaking in the tongues of the cherubim.

39:29. And behold, YHVH stood above, saying: I am Ahyeh Asher Ahyeh, the Creator; YHVH, the Elohim of Abraham, thy father, and the Elohim of Isaac; the land whereon thou liest, to thee will I give it and to thy seed:

22 steps, are divided into 10 and 12

The 10 are subdivided into 3 and 7.

This gives us:

3 "parents",


7 "days",

and 12 signs surrounding them.

3 Columns

1 Moses	Discussion Ideas
<p>37:18. And in the first house shall the sons of Ishmael serve the sword and dwell in captivity, and will desire to see their father, Ishmael and will not find him.</p> <p>37:19. And in the second house there will be many altars built up and found acceptable to YHVH Elohim in all the civilized world;</p> <p>37:20. And unto them shall be given that all the mountains will be inhabited; and the bread and the wine and the olive oil and the gold and the silver will increase in them over all the earth;</p> <p>37:21. And it shall come to pass that these shall throw away their weapons of war, that they might till the soil and to spill blood never again;</p> <p>37:22. And men shall come from all the ends of the earth to make war with these, the second house of Ishmael, but war shall not find them.</p> <p>37:23. And in the third house shall the walls be torn down, and the doors shall be opened, and they shall see a great scepter arise from the children of Isaac and all they that have been dispersed shall be gathered together;</p>	<p>The creation is organized into three columns, or houses.</p> <p>These columns are paths between the heavens and the earth. Or, the channels that flow down through the generations.</p> <p>The first house, (usually depicted on the left) is a column of fire, judgment and harshness.</p> <p>The second house (usually depicted on the right) is a column of water, mercy and peace.</p> <p>The third house, or center column is one of balance, or fusion, synthesis, authority.</p>
<p>37:28. Yet to Hagar came the judgment of the covenant through her husband, Abraham, and through Sarah the mercy, as she was blessed of Melchizedek.</p>	<p>Here we see that pattern again</p>

The Tree of Life

Image	Description
	<p>This image is an abstract depiction of the concepts covered so far.</p> <p>The tree in the background is a representation of the tree of life.</p> <p>The circles and lines in the middle are an abstraction of a few ideas. The circles (called “sefirot” in hebrew) are points of light, or fruits on that tree. The lines between the circles are “paths” on the tree.</p> <p>The sefirot are organized into three houses or columns.</p> <p>The outer ring is composed of the 12 signs. But here is represented as simply a circle showing that it expands outward in all directions, and encompasses all of creation.</p> <p>The top 5 sefirot are the heavens above, the bottom 5 are the earth below. The center circle is the place where they are joined together.</p> <p>Each of the sefirot has a name. Let’s add the names one at a time...</p>

Crown - “Keter” - כִּתְרֵךְ

1 Moses	Discussion Ideas
<p>1:8. Wherefore, no one can behold all my works except they behold all my Glory, yea which is to behold my crown;</p> <p>1:9. And no man nor woman can behold all my glory, or my crown and afterwards remain in the flesh on the earth.</p>	<p>The crown existed before creation.</p> <p>It is described as All of the Glory of YHVH Elohim.</p>

Knowledge - "Da'at" - דַעַת and Wisdom - "Chokhmah" - חִכְמָה

1 Moses	Inspired Version / JST	Discussion Ideas
3:3. Yea, in knowledge and in wisdom created I the elohim, and Heavens, and the Earth	1:3 Yea, in the beginning I created the heaven and the earth <i>upon which thou standest</i> .	<p>Knowledge and Wisdom were at the beginning of creation, the rest of creation flow down from them. To put that another way, the rest of creation is born through them.</p> <p>Note: These two sefirot are introduced together, not independently, like the other sefirot.</p>

Mercy - "Chesed" - חֶסֶד

1 Moses	Discussion Ideas
<p>10:8. And I will give unto mankind my teshuvah, and in this they might ascend to the one hundred and twentieth degree;</p> <p>10:9. And if mankind doth accept this teshuvah, I shall wash them clean in the waters of my mercy one degree at a time, but they shall be clean from the first degree;</p> <p>10:10. But if these do not accept my teshuvah, I will send my waters as the floods upon them.</p>	<p>Mercy is often mentioned in connection with teshuvah (translated elsewhere as "repentance").</p> <p>Mercy is associated with water, and being washed clean. But be warned, mercy can destroy you if you drown yourself in it.</p>

Strength - "Gevurah" - גְבוּרָה

1 Moses	Discussion Ideas
<p>22:6. And there upon the altar The Voice of YHVH came down from the heavens as a stream of fire, calling out: Abram, Abram!</p> <p>22:7. And Abram said: Here am I!</p> <p>22:8. And The Voice said: Thou art searching for the Elohim of elohim, the Creator, the understanding of thy heart: behold! I am He.</p> <p>22:9. And the angel of YHVH did come and take him, calling him by name, saying: Hear O Abram, and behold the strength of YHVH!</p> <p>22:10. And I have heard thee, and have come down to deliver thee, and to take thee away from the house of thy father, and from all thy kinsfolk, into a strange land which thou knowest not of;</p>	<p>Strength is often mentioned in connection with judgment or destruction.</p> <p>Strength is associated with fire. Fire can consume, but there are numerous scenarios in scripture where things are aflame in the fire of the spirit, or wrapped in celestial fire, but not consumed.</p> <p>By the strength of YHVH, we are delivered from that which binds us.</p> <p>Gevurah is also sometimes translated as "Justice", or "Judgment".</p>

Beauty - "Tiferet" - תְּפִאֶרֶת

1 Moses	Discussion Ideas
<p>24:28. And by her beauty and the integrity of my heart and innocence of my hands have I done this thing.</p> <p>24:29. And Abram said unto him: Yea, I know that thou didst do this in the integrity of thy heart, for I am a prophet; and I shall pray for thee, and thou shalt live;</p> <p>24:30. For I seek not thy throne that thou should surely die, thou and all that thou hath are thine, all but Sarai which is also mine.</p>	<p>In the story according to the plates of brass, Sarai really did marry the pharaoh, and she and Abraham were sent away because that marriage complicated things.</p> <p>Her beauty was THE thing that enabled the entire situation. And because of her beauty, the house of Abraham and the house of Pharaoh were joined.</p>
<p>32:18. And she was the sister of Abraham being the daughter of his father but not his mother, and our Sister in Wisdom, for she did walk and talk as one with the Shekinah upon the earth;</p> <p>32:19. And Shekinah was truly with her, and thus it is that she is both Mother and Sister to the very souls of all mankind, even as Eve before her, as these find rest in the divine light and life.</p> <p>32:20. And so it is that all who shall live by the Shekinah that hears our pleas into Ha'Elohim will find rest in her beauty; therefore the children of Elohim will have no fear over whatsoever shall come to pass.</p>	<p>On the Tree of Life, Beauty is the topmost of the sefirot that belong to the earth. It is the highest point on earth. The mountain. It is the place on the earth that touches the heavens above. And because of her beauty (the beauty of the Shekinah or Divine Feminine), those two realms are joined or sealed. And because of this, thou shalt live.</p> <p>Beauty is associated with womanhood, sealing, union, integrity, and life.</p>

Everlasting - "Netzach" - נְצַח

1 Moses	Discussion Ideas
<p>26:20. And it came to pass that Abram awoke from his sleep and looked forth into that light that shined in the darkness and saw the days of the Son of Man and was glad; and his soul found rest.</p> <p>26:21. And Abram remembered all that YHVH had shown him in the urim and thummim saying: I have found the Shalom of YHVH, for the day cometh that the Son of Man shall live:</p> <p>26:22. Yet how can He live if He is not born of a woman that He might die and take up his life again?</p> <p>26:23. He must first be quickened; and even so, through Him shall I and my seed be quickened, and shall live.</p> <p>26:24. And in that same day YHVH made an Everlasting Covenant with Abram, saying: Unto thy seed have I given this land:</p>	<p>The Shalom of YHVH is The Everlasting Gospel The Glad Tidings of Good The Everlasting Covenant It is to inherit the earth</p> <p>Netzach is sometimes translated as "Enduring" or "Endless" or "Eternal" or "Eternity"</p>

Glory - "Hod" - הוד

1 Moses	Discussion Ideas
<p>34:11. And Isaac had gone out to meditate in the field at eventide, for he sought to know his fortune;</p> <p>34:12. And there he was given a dream, a vision of YHVH; and in his vision he did see the sun and the moon, and there was a crown upon the head of his father, Abraham;</p> <p>34:13. And there came from the heavens a large man that shined as the light, and Isaac saw that this man was the very Father of Light.</p> <p>34:14. And the Son of Man took light greater than the sun from his head, and yet left the rays behind with the Man.</p> <p>34:15. And the sun and the moon and the stars lamented, saying: Take not away thy glory from us, for only from thee have we power.</p> <p>34:16. And that Man answered them saying: Weep not that I take thy light from out of thy house, for it is taken up from thy troubles unto rest and that ye shall be lifted up upon high and exalted.</p>	<p>Back in chapter 1, we learned that the Crown of is All of the Glory of YHVH.</p> <p>But, in this chapter, we see that he sends his Glory down from the heavens to the earth, and the celestial things lament that glory has been given to the earth.</p> <p>But, the Glory descended to earth, and walked among us.</p> <p>Glory is associated with Light, and Radiance.</p>

Foundation - "Yesod" - יסוד

1 Moses	Inspired Version / JST	Discussion Ideas
<p>39:21. And it came to pass that he dreamed a dream and beheld a vision: and he saw a ladder set up upon the foundation, stretching from the earth unto the heavens, Yashar-El, even the straight path unto Ha'Elohim;</p>	<p>28:12 And he dreamed: and behold, a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of God ascending and descending upon it.</p>	<p>The foundation is that place here on the earth where the bottom of the ladder is set up.</p> <p>It is the beginning of the path. The Gate that they should enter.</p> <p>The sure foundation upon which men should build.</p>

Kingdom - "Malkhut" - מַלְכוּת

1 Moses	Discussion Ideas
<p>46:6. And the endowment which YHVH Elohim gave thy fathers Abraham and Isaac, to thee will it be given, and to thy seed after thee shall be given the land, as they are worthy of it.</p> <p>46:7. And these gifts shall be of great worth because they are from the very foundation of the Torah of Elohim YHVH, and by the Torah are all things governed;</p> <p>46:8. As mankind is willing to learn the Torah, the world shall endure, therefore observe the trees at the evening of the day, and the dawn of the morn:</p> <p>46:9. And this is when Shekinah shall love thee and this is when Ruach HaKodesh might place thee in the garden of Eden of the very heavens, to converse with thee in righteousness.</p> <p>46:10. And all the trees in the grove of Shekinah rejoice and chant their praises to the glory of Her, and of Her Husband, and of their Son, the Yachad Yachid Echad:</p>	
<p>46:11. And there is one Elohim above all, and YHVH shall wear the crown in the day that death shall be defeated.</p> <p>46:12. And one is below all these things, and seeks to destroy the soul of mankind, even as it is born of the flesh and spirit in the Mercy of YHVH Elohim.</p> <p>46:13. And there is one that shall stand between the two; the Ruach HaKodesh that stands between the soul and spirit to pass Judgment on mankind.</p> <p>46:14. And through the Judgment two beget a third, the soul is born and lives to love the Eternal Torah of Ha'Elohim.</p> <p>46:15. And the spirit and the flesh and the soul, these three become one man or one woman; and this one is thus belonging to the kingdom of YHVH Elohim;</p> <p>46:16. And as one, Adam made whole, shines forth the divine light of life.</p> <p>46:17. And through the light that is poured out the visible heavens and the earth are again united:</p> <p>46:18. One becomes two, which becomes three, which are one, shining in all six directions, rising in twelve, reaching the heavens.</p> <p>46:19. And from twelve become twenty-four, yet only twenty-two are seen by mankind; and in these were all things created by Ha'Elohim.</p>	<p>From the spirit and flesh is born a Soul. From the fire of Judgement and the water of Mercy is born a new creation.</p> <p>And that final creation, the "soul", belongs to the Kingdom of YHVH Elohim.</p>

Understanding - "Binah" - בינה

1 Moses	Discussion Ideas
<p>22:6. And there upon the altar The Voice of YHVH came down from the heavens as a stream of fire, calling out: Abram, Abram!</p> <p>22:7. And Abram said: Here am I!</p> <p>22:8. And The Voice said: Thou art searching for the Elohim of elohim, the Creator, the understanding of thy heart: behold! I am He.</p> <p>22:9. And the angel of YHVH did come and take him, calling him by name, saying: Hear O Abram, and behold the strength of YHVH!</p> <p>22:10. And I have heard thee, and have come down to deliver thee, and to take thee away from the house of thy father, and from all thy kinsfolk, into a strange land which thou knowest not of;</p>	<p>Binah is not technically one of the Sefirot, it is more of a position in the center of the heavens. The bosom of Elohim.</p> <p>You will notice that Understanding is introduced in the text at the same moment as Judgement. But it is introduced "first". That might be because you need all of the sefirot of the heavens to be introduced in order to introduce Understanding. However, it lies between Mercy and Strength, so it is introduced right before Strength.</p> <p>Also, you will notice that Binah is introduced as the "Understanding of thy heart". Perhaps that is suggesting that your goal is to align your heart with the position in the heavens where you are surrounded by the Elohim in every direction.</p> <p>Those familiar with Traditional (Jewish) Kabbalah will notice that Da'at and Binah have traded places in the Mormon Kabbalah Tree of Life. That is not a typo, or an oversight. It's just how we lay out the fruit of the tree.</p>

The Tree of Life Diagram:
(With Sefirot names)



Discussion:

This chapter has put all of the pieces on the board. It has assembled the Tree of Life using the 1st Book of Moses from the plates of brass as the foundational text.

It is NOT the definitive explanation of the tree of life, or of Mormon Kabbalah. It is merely a cohesive picture with enough details to give you something approximating an invitation to ponder upon the ideas and imagery in Kabbalah, and to use this Tree of Life diagram as a map upon which you can lay out other ideas and images from the scriptures. Especially as you read from the plates of brass.

You will notice that the passages used above to build the tree of life, and give meaning to each of the sephirot is composed almost entirely from passages found on the plates of brass that are woven in to the versions of these same passages that we had before we received the plates of brass. The passages from the plates of brass that we did not have previously add kabbalistic insight, and in many cases they bring new light to the existing passages making them also kabbalistically interesting in ways that were less obvious before.

Now that you have the tree of life all “built” into an understandable abstract “picture” you might be asking yourself ... even if this picture is described in this book, what difference does it make? In what way is this picture useful? In the next discussion we will take ONE of the allegories found in the scriptures that make use of this abstract tree, and see how having an image such as this can introduce new depth to previously vague imagery and symbolism.