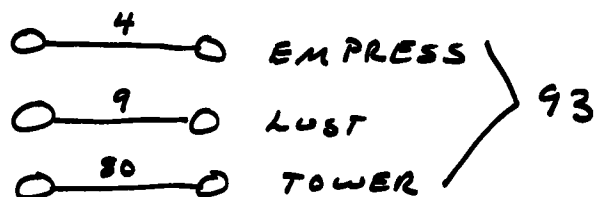


The Tree of Life has been my constant companion through the years of my involvement with magick. The types and flavors of the magicks that I practice shift in kleidoscopic fashion yet the Tree has remained with me as a valuable tool through all the changes. The ancient cabalists spoke of "revolving" the Tree in order to realize its myriad perspectives and hues. The purpose of this paper is to sketch a few of the insights I came across in the process of this revolving.

In my workings with the Tree, it is of paramount value to me to hold the realization that, in a sense, I am the Tree in its totality. It is possible to focus on the current of a particular sphere without loosing mystical communion with all the other spheres. To say that I am "coming from" Chesed in my actions does not mean that these actions are beyond or outside of the judgement that is Gevorah or the rational analysis that is attributed to Hod. It all works together or it does not work at all. This brings up an important point. Namely that the pillars of the Tree need not describe polar opposites, mutually exclusive states of being. The pillars can be appreciated as interpenetrating compliments. To me, the spheres of the Tree do not present an "either/or" situation. For example, Hod as intellect and Netzach as emotion do not oppose, exclude, or nullify each other. They stand to each other in the relationship of compliment. Emotion fully expressed includes intellect, and intellect in complete expression includes emotion. There is great value in the creation of distinctions and this value is reified or upheld if, and only if, the distinctions do not violate the integrity of the whole.

In the Light of Thelema 93*



THE TOWER can be seen as the clitoris/penis. If Hod and Netzach are perceived as complimentary rather than polar opposites, the Tower loses its violently cataclysmic connotations.

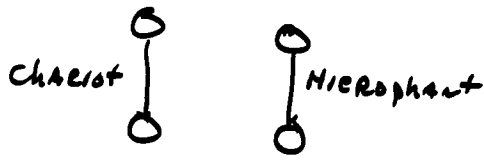
Lust, or more specifically, "lust for" can be envisioned as a magnet that draws the magician along the paths and spheres of the Tree toward the abyss. The serpent (teth) swallows its own tail once the abyss is encountered. There is nothing to "lust for" after the path of Lust is crossed. The carrot that which seeks the carrot, and the seeking itself disappears.

* conversation with Purusas, Cincinnati, 1984

The Empress (daleth/door) is the vagina; the great door or gate through which all living things must pass.

Note: Alternately, the letter of the Tower is peh or the mouth. Going from this, the tower can be seen as the tongue. The tongue is an important ~~part~~ ^{organ} by which language is expressed. The word falls from the tongue and the world as maya is created.

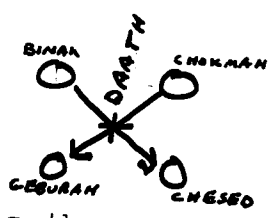
Passage



The Chariot does not move. Dipictions of this glyph in the Tarot show a stationary vehicle. The path of the chariot opens when one realizes that there is no place to go. As long as one seeks the grail, one can not find it. The working of this path consists of absolute stillness. The Hierophant is the teacher who realizes there is nothing to teach, nothing to say. Thumb to mouth is an appropriate gesture. Absolute silence characterizes this path.

Two Vessels

Daath



THERE IS A MIRROR LIKE REVERSAL AS THE SUPERNALS ARE REFLECTED THROUGH THE ABYSS: IE. RIGHT TO LEFT AND LEFT TO RIGHT

Daath can be seen as the point where the currents of the supernals cross as they move toward manifestation. This is a position of tremendous empowerment. In thelemic voodoo, daath can be seen as the hounfor of the Marassa.

Tiphereth can be seen as the vessel in which the magician begins to hear hir own voice. Here the magician develops a conscience distinct from the super ego. It is the govi of the Will in thelemic voodoo.

Louie
Martine