

# THE COMPLETE GUIDE TO THE KABBALAH

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*extract from:*

*Chapter 16: The Kabbalah in Everyday Life*

### The Dance of Life

The best way of understanding and applying the Kabbalah in everyday life is through correspondences. A correspondence exists when there is a similarity about or a connection between two or more things. When we make correspondences using the Tree of Life, they become alive in a different and special way. This is particularly exciting when it involves issues that concern us in our lives, for it helps us understand our world in a fuller and richer way. As everything is ultimately inter-related, the scope for growth and understanding through making such connections is truly astonishing.

Say for example you were a keen dancer and practising the Gabrielle Roth Five Rhythms dance programme. Roth describes five rhythms that, when danced successively, confer greater freedom to the movement of not only our bodies but also our emotional, mental and creative lives. These rhythms are flowing, staccato, chaos, lyrical and stillness. Whilst dancing this series of rhythms might be sufficient in itself, to make a connection between these rhythms and all your other knowledge and experience puts the work into a wider and more satisfying context. Flowing dance corresponds to Malkuth, staccato to Yesod, chaos to Hod, lyrical to Netzach and stillness to Tiphareth and the spheres above. The five rhythms danced in order open a pathway through the personality spheres to make a connection with the higher realms. That in itself is a gift, but there is more.

Most significantly, you can find out where your particular blocks are and how to work with them. Suppose, for instance, that you found the lyrical movement the most difficult. Through correspondences you would find that as lyrical connects with Netzach, maybe this difficulty was trying to tell you something about your ability to express your feelings. Through connecting to other appropriate correspondences to Netzach, you find ways to work with this restriction and free your Netzach energies. For instance, you might create a special dance that invokes lyrical energies. You might pray for the help of the archangel Haniel who corresponds to Netzach. You could wear the colour green, find ways to bring more of the beauty of nature into your life, drink verbena tea and wear patchouli oil, and so on. You might wear a red rose, the flower of Netzach, in your hair! It is only through practical work with correspondences that you can understand how effective these apparently weird suggestions can be.

Of course in some cases, simply making the connection between different correspondences can be enough in itself. To be able to put any issue into a broader context helps us relate to and find meaning in it. Many of the examples in this chapter offer such a context. You might not agree with my particular

correspondences and, if so, all well and good. The point is to create your own correspondences that bring meaning to your life and help you align your journey to the Self with the bigger collective journey we are all undertaking, and, through this alignment, bring yourself into harmony with the unfolding universe.

### **The Ground We Stand On**

It has been emphasised throughout this book how important it is to start and end all our Kabbalistic work in Malkuth, the earth. We wouldn't be here at all if we didn't have the earth to support the biosphere in which we live. In respecting our planet we respect ourselves. Further, we add to the flow of positive energies that counteract the negative which brings abuse, famine, war and so on. In respecting our planet, we are co-operating with the unfoldment of life, and passing on to the next generation a place at least as good to live in and perhaps better. There is another sometimes overlooked benefit, too. When we align ourselves and co-operate with earth energies, our good will is returned to us.

As our ground, the earth, is the best place to start our Kabbalistic journeying, we will start looking at applications of the Kabbalah by considering the mysteries of the earth itself. The diagram 'Earth Mysteries' shows one way of making a correspondence between various aspects of the earth mysteries, particularly sacred sites, and the Tree of Life. The Supernal Triad corresponds to the god and goddess of the earth and emphasises the need to stay connected with the spiritual depths and connectedness behind our work on the earth. The examples I have given, Herne and Gaia, work for me; it is for each person working with earth mysteries to find the deities (or archetypal principles) that work best for them.

It is good practice to create a sacred space in which to do Kabbalistic work, and the following technique is one such way. So long as you focus your attention, acknowledge the presence of 'deity', and intend the space where you work as sacred, you will not go far wrong, and will be aligning yourself with the energies of our beautiful planet.

Stand or sit in the centre of the space in which you will be working, whether it is alone or with others. Imagine as strongly and clearly as you can that there is a circle around this place. It will be most effective if you use your hands and body to physically define the boundaries of this circle.

Make three prostrations to the ground. (If you are not able to physically kneel or lie on the floor, then you may simply touch the ground with one or both of your hands. If you cannot do this, then visualise your self doing it as clearly as possible.)

As you do the first prostration clearly state that you are doing this to connect with the earth energies beneath you. As you do the second, clearly state you are doing it to honour the guardians or spirits of the place in which you are working. With the third prostration, honour the presence of deity in your body.

Stand or sit at the centre of your circle, and imagine a strong root coming from the middle of your body and going right down into the centre of the earth. It roots you firmly to your spot. Imagine there is a hook or anchor on the end of the root, and feel it attach very firmly to the earth.

Look around your sacred space and imagine, sense and feel the presence of the guardians and angels of this place. Welcome their presence.

Close your eyes, and expand your awareness to the immediate environment and nearby countryside. Silently ask the good spirits of this countryside to be present for you and assist you in your Kabbalistic work.

Return to full awareness of your physical body. Focus on your heart, and be aware of the energy there. Breathe into your heart centre now, feeling energy build up. Let your heart centre open as much as is appropriate for you right now.

We can take everything to be a metaphor for something else. Metaphorically, we could see ourselves as gardeners in the 'Garden of Life', rooting out the unwanted weeds, nurturing those things we want to grow, harvesting the fruits of our labours, and so on. But what of 'real' gardening? There is a story about a priest who was passing the house of a keen gardener. Looking over the fence he saw a beautifully tended garden and was well impressed. Hailing the gardener, the priest exclaimed, "What a wonderful garden you and God have created together!"

"Yes, that's true, " said the gardener. "And you should have seen it when God was doing it on his own."

The nature of our work with earth is to co-operate with its energies. It is a co-creative process where as we give to the earth so she gives back to us. From the seeds we sow, the plants grow for us to enjoy and harvest. The diagram 'Gardening' shows how the process of gardening can be related to the Tree of Life. Before the gardener arrives there is a wilderness (which corresponds to the negative veils.) From the gardeners inspiration, intent and awareness – and the hard work of planning, preparing, digging, composting, manuring and so on – it is time to sew the seeds. Each seed then, just like an individual soul in the middle triangle of the Tree of Life, waits in full potential, then awakens from its sleep and bursts forth into life. Through the work of the lower spheres, the tending of the little plant, we come to earth and have a harvest. The gardener's original inspiration (at Kether) has been manifested (in Malkuth.)