



Mensionization Complementation

The Mathematics of Hermetic Alchemy

Faces of the Tree

Part III of The Evolution of Matter & the Soul

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Alignment of the Four Elements to the Tetragrammaton

<i>Four Elements</i>			
<i>Fire</i>	<i>Water</i>	<i>Air</i>	<i>Earth</i>
<i>Yod</i>	<i>Heh</i>	<i>Vav</i>	<i>Heh</i>
<i>Chiah</i>	<i>Neshmah</i>	<i>Rauch</i>	<i>Nefesh</i>
<i>Atzilut</i>	<i>Briah</i>	<i>Yetzirah</i>	<i>Assiah</i>
<i>Emanation</i>	<i>Creation</i>	<i>Formation</i>	<i>Fabrication</i>
<i>Tetragrammaton</i>			

As previously mentioned, the correspondence of the Tree of Life to the four phases of the Tetragrammaton Formula is most clearly manifest in what are termed the **Partzufim**, which translates as "**faces**" or "**features**". The Partzufim delineate four basic anthropomorphic "personalities" which characterize the letters of the Tetragrammaton and how they function and interact with each other within the context of the Ten Spheres of the Tree of Life (There are actually more than just four Partzufim; however, they are all derivative of the Tetragrammaton Formula, which defines the basic structure for all of them. Thus, an understanding of the four general & primary Partzufim is necessary to an understanding of the more particular countenances that are attributed to the Tree of Life, all of which are defined in relation to these Four primaries). **Yod**, representing the extension of Chochmah from Keter, is called **Partzuf Abba (the Face of the Father)**, and corresponds to **Fire**, Chiah, and the World of Atzilut. **Heh** is Binah, which draws specific qualities from the general information of Chochmah in preparation for the Formative process of the lower spheres. This first Heh of the Tetragrammaton is called **Partzuf Ima (the Face of the Mother)**, and it corresponds to Water, Neshamah, and the World of Briah. It is extraordinary that the cooperative functions signified by the ancient terms "**Father**" and

"**Mother**" are best illustrated by the functions of these same terms in modern biology. In the process of reproduction, the seed of the father - which corresponds to the general Substance of Chochmah - comprises millions of spermatozoa, only one of which is specified and received by the ovum of the mother, which is then fertilized. The fertilized ovum then resides in embryo in the womb of the mother, being nurtured in preparation for manifest existence. This biological process directly corresponds to all the cooperative functions of Yod and Heh previously mentioned, and how they take place at a stage preceding birth into manifest existence. It is also interesting to note that, since the level of the sphere of Keter is unattainable by humanity (due to the deficient circumstances of existence and the manifest human condition), the Qabalists found it necessary to postulate a synthetic sphere that is attainable. This sphere is called **Daat**, Hebrew for "Knowledge", and it is the balance and reconciliation on the Middle Pillar of Chochmah and Binah (**Abba** and **Ima**). The word "**Daat**", meaning "**Knowledge**", is derived from the same Hebrew root as the word used in the Bible when Adam had intercourse with Eve, conceiving a sin: "and Adam *knew* Eve, his wife, and she conceived" (*Genesis* 4:1). But, in the truly literal sense, Knowledge (Daat) is the natural product of Chochmah (Wisdom), the holistic and poetic function of the Right Brain, functioning in union and harmony with Binah, which represents the analytical and logical function of the Left Brain.

When the offspring of the union of Abba and Ima is born into manifestation, the phase of development represented by the letter **Vav** of the Tetragrammaton begins. This is called (**Partzuf Zeir Anpin**, the "**Small Face**", child of the Partzufim Abba and Ima (Chochmah and Binah). Zeir Anpin, as the letter Vav, corresponds to Ruach in the Soul and the element Air. This stage is correlative to the World of Yetzirah, and comprises the triads of Chesed-Gevurah-Tiferet and Netzach-Hod-Yesod. This first triad is analogous to early childhood where, under the direct guidance of the parents (the Supernal Triad containing Abba and Ima), reward (Chesed) and punishments (Gevurah) are applied in the hope that balance and stability (Tiferet) is achieved at an early stage in the development of the personality. The next triad is analogous to adolescence, where the child, independent of direct guidance, develops for himself - by his own experimentation - personal guidelines for dealing with various situations. These formative stages of individual development clearly correspond to Yetzirah, the World of Formation. As this "son" (Zeir Anpin is definitely conceived of as a masculine entity) matures and progresses to adulthood, he grows to become a manifest Vessel for the hidden qualities and attributes of Partzuf Abba. As the letter Vav

of the Tetragrammaton, Zeir Anpin eventually takes the final Heh of the Name as his "**Bride**," ultimately fulfilling, on an existential level, what is achieved by the letters Yod and Heh (the Partzufim Abba and Ima) on an abstract, supernal level. In order to explain all this, the previously discussed terms "**Substance**" and "**Form**" must be applied.

The simple phrase, Substance and Form, describes, in the most basic sense, the entire process of the Tree of Life. Applied in the particular sense, it is the key to the Formula of the Tetragrammaton. Both the Tree of Life and the Tetragrammaton are perfect representations of the extension of "*Living Light*" (Substance) from nonphysical Divine Unity, and its condensation into tangible matter (Form). As discussed before, the terms "Substance" and "Form" are used specifically to describe the first two phases of the Formula of the Tetragrammaton (e.g., the Worlds of Atzilut and Briah), which are represented in the Tree of Life by Chochmah and Binah, respectively.

Substance and Form also describe the relationship between the Supernal Triad ("Above") of the Tree of Life and the seven lower spheres ("Below"). In the Tetragrammaton, this same relationship establishes itself between the first two letters (Yod and Heh) and the last two letters (Vav and Heh). In the previous discussion of the Tetragrammaton, this corresponds to all that was described as abstract (Substance) as it manifests existentially (Form). On the existential level alone, Substance and Form correspond to Vav and Heh, respectively, of the Tetragrammaton. This correlates to the individual conscious soul in the physical body, and also to the formative ideal in actual application.

In terms of the Partzufim, Abba (Yod) and Zeir Anpin (Vav) correspond to "Substance". Ima and the "Bride" of Zeir Anpin (the two Hehs) are the feminine principles which apply "Form" to the masculine principles of Abba and Zeir Anpin. Abba and Ima function at the purely abstract supernal level, while Zeir Anpin and his Bride function at the manifest, existential level.

All these theoretical idealizations of the Tetragrammaton can be overwhelming and confusing at first, but through constant cross-referencing and meditation on their correspondences, clarity can be achieved. To further clarify these correspondences, the associations between the reproductive functions of the Partzufim and certain fundamental archetypes of classical mythology can be explored.

As has been stated, the functions of the Partzufim of Abba and Ima correspond to the respective functions of masculine spermatozoa and the feminine ovum in the biological process of reproduction. But these entities function in an unseen, "concealed", region of existence. So, too, do the abstract, supernal phases of the Tree of Life and the Tetragrammaton. The visible, "revealed", vehicles of the sperm and ovum are the male and female reproductive organs. The function of these physical organs can be, with obvious cautions, attributed to the functions of Zeir Anpin and his Bride (in Hebrew, the fourth Partzuf - corresponding with the Final Heh of the Name, the element Earth, the Nefesh, and the sphere of Malchut - is called **Nuqvah**, which translates simply as "**Female**")

A valid relationship can be postulated between the symbolism of the Four Partzufim and four of the most fundamental archetypes of polytheism. These archetypes are the Sun, the Moon, the Sky, and the Earth. They appear in various mythologies in endless different representations and applications, but, for the present purposes of this work (These correspondences will change when the Planetary and Elementary attributions of the individual spheres of the Tree of Life, as well as of the Hebrew letters, are dealt with.), they are corresponded to the Partzufim of Abba, Ima, Zeir Anpin, and Nuqvah, respectively. In this context, the Sun and Moon become eloquent symbols of the Supernal energies of Fire and Water (Chochmah and Binah, Atzilut and Briah, Abba and Ima). The Sun provides the general vital energy, light, and warmth associated with Fire, which is necessary for the nurturing of all life. These are also the essential qualities of Chiah. The Moon, with its obvious relationship to the tides and the fertility cycles of women, has a natural correspondence with women. The waxing and waning qualities of the Moon, as it reflects the light of the Sun, can be compared to the function of all the attributes of the first Heh of the Tetragrammaton in its measured application of the light of the Sun (Yod) to the Lower Worlds. The correspondences of Sky (atmosphere) and Earth to the elements of Air and Earth are self evident. The Sky is also the Vehicle that transmits the radiant energies of the Sun and Moon down into the Earth, which in turn imparts these energies to the life it supports. These are general statements which are not supported by every specific myth concerning Sun, Moon, Sky, or Earth. But they are functional for the purpose of defining certain qualities of the Partzufim, especially in their relation to other aspects of the Tetragrammaton Formula. They are also meant as an example for further individual research and meditation on the dynamics of the Four-Lettered Name, in all Its Glory.

