



Mensionization Complementation

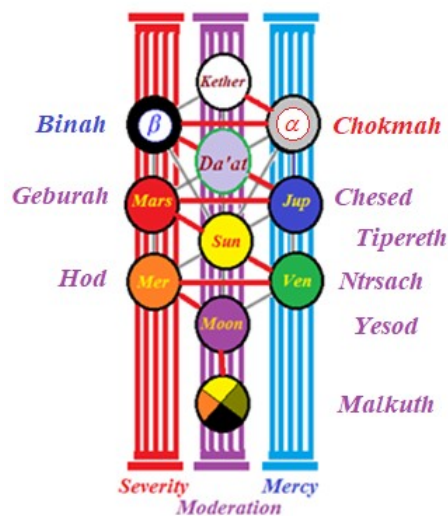
The Mathematics of Hermetic Alchemy

Section 7

The Kabbalah

In the following topic we will discuss the *Kabbalistic Doctrine*, the one main difference that separates the *Kabbalah* from the other philosophies is within its *Hexagram*. Among other properties it defines a *Fractal Nature* of the *hexagram*. *Fractals* are relatively new and were only integrated into science and mathematics in the early 1990's, so the *fractal's* principles and nature are only recently being investigated within ancient texts and will only be mentioned. The *hexagram* in the *Kabbalah* is known as the *fractal Zeir Anpin*. The *Fractal* nature can be shown in *Video (2)* of the *Kabbalah Videos* in the *Video* section.

19 The Hexagram of the Kabbalah

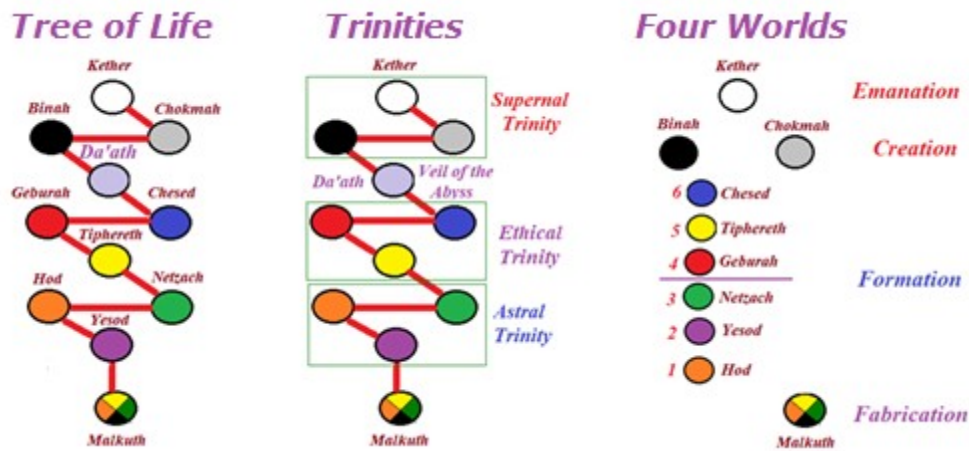


The Kabbalah's Tree of life

The *Human Nature* side of the *hexagram* is revealed within the *Kabbalistic doctrine's Tree of Life*.

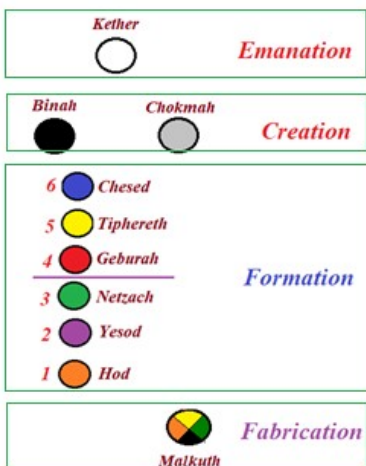
In the *Tree of Life* the *hexagram* can be found in the World of *Formation*. In the Kabbalistic *Four Phases* the *hexagram* is first introduced as the *fractal Zeir Anpin*. There are excellent videos that will explain the fractal nature of *Zeir Anpin*. Just view *video (2)* in the video section. They will only be referenced in *this* topic due to the relative *recent* use as a *fractal nature*.

When we *syncretically* compare philosophical *Astrology* to the *I Ching*; *Hermetic Alchemy* to the *Kabbalah*; the *I-Ching* to the *Kabbalah* or any specific philosophy to another philosophy, we always find similarities (*Parallels*) in the two. These parallels are not random coincidence; they are *syncretic exploration* equivalencies in philosophical *principles* developed in antiquity either independently or by association; the *parallels* at this point may be *interchanged* within the different philosophies. The terminology is different but the fundamentals are essentially equivalent. We also see symbolic illustrations in each of the various philosophies; Astrology's *wheel chart*, the *I Ching's hexagrams, trigrams, and bigrams* and also in the Kabbalah, the *Tree of Life*.



The *Tree of Life* gives a *symbolic* representation of the ten (10) *Sephiroth* and the associations between each individual *Sephirah*. The astrological *Natal Chart* gives a human nature *summative*

overview by use of the *harmonics* produced by its basic trinity *Sun, Moon, and Ascending Sign*. The *I-Ching hexagram* is a symbolic structure that provides a solution to any one of sixty-four (64) possible *problematic* generic situations one may encounter within their normal everyday affairs.



The Kabbalistic *Tree of Life* along with its *theological* tenets also contains an extremely important *Hexagram*. It can be found in the world of *Formation* in the *Tree of Life*. The *Tree of Life* is separated

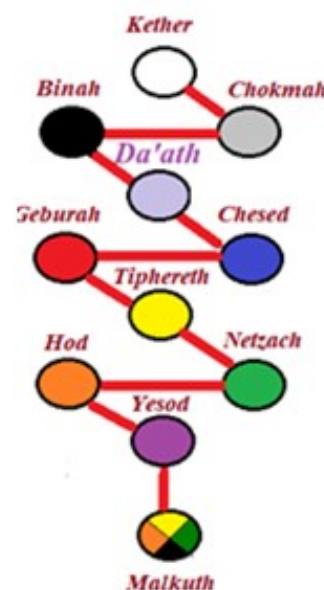
into *four worlds* and *three trinities*. The first world is the *Supernal* world of *Emanation*. This world contains the *supernal* sephirah *Kether*, the *Crown*. The second world is the world of *Creation*. It contains the *Supernals* *Chokmah* and *Binah* (a first introduction of the oppositional duality α & β). The third world is the world of *Formation*, which consists of the *six (6)* 1-dimensional *hexagram sephirah*; *Chesed*, *Tiphereth*, *Geburah*, *Netzach*, *Yesod*, and *Hod*.

The world of *Formation* is a *virtual* connection to the physical world, and is the first world below *Da'ath* and the *Veil* of the *Abyss*. It is a virtual or incorporeal formative world and sometimes referenced as a Kabbalistic *hexagram*. The *fourth* world is the world of *Fabrication*; it contains the sephirah, *Malkuth* which is the *physical* world of action (our world of *Reality*).

The *process* of *Creation* begins in the world of *Emanation* where *Kether* is the recipient of the *Prima Materia* from the infinite *unknowable Ein Soph Aur* (*infinite reservoir*). The *Prima Materia* emanations follow the path of the bold *red* line in the graphic on the right and become the source of emanations to *Chokmah* in the world of *Creation*. The masculine *Chokmah* receives the emanations from *Kether* and transforms them into masculine emanates, which received by the feminine *Binah* modifies and *expands* them and through the transformations of *Da'ath* they take *form*.

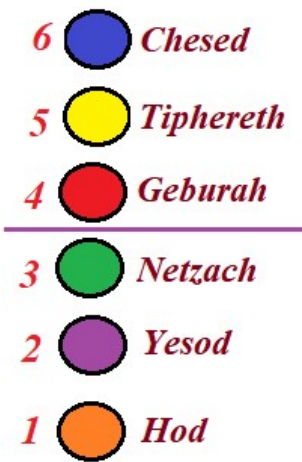
Da'ath is not a *sephirah*; it is a *transformation* state. Although it is sometimes called an invisible *sephirah*, it is defined as *knowledge*, *gnosis*, and *understanding*, similar to *Alchemy's Mercury*. Personally, I view *Da'ath* as the mathematical process. It *alters* the higher level *harmonics* of the *supernals* to an energy *level* of *virtuality* that can be transformed into reality.

Accordingly, the early *Kabbalists* believed the *human soul* traveled the same path. The soul's *primal emanates* are channeled from *Kether* to the world of creation. There, by the actions of the *masculine* and *feminine* oppositional binary *Chokmah* (α) and *Binah* (β), the necessary *harmonics* for the soul are *created*. From the world of creation it passes through the transformations of *Da'ath* where the soul is *structured*; it then crosses the *abyss* and enters the world of *Formation*.



Chesed (hexagram Line 6) gives the *soul* the qualities of *faith, optimism, grace, benevolence, kindness, compassion, loyalty, confidence, wisdom* and *opportunity*.

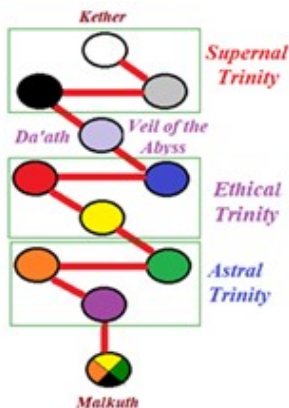
Tiphereth (hexagram Line 5) is an equilibrium *blending sephirah* between *Chesed* and *Geburah* (an algebraic (Rationis) Slope line) which adds *will, pride, determination, vitality, recognition, purpose, ego, expansive giving, restrictive receiving,* and *self-esteem*.



From *Geburah* (hexagram Line 4) it obtains *aggressiveness, assertiveness, passion, force, competitiveness, daring, anger, courage, judgment (DIN), limitation,* and *strength*. It acquires the qualities of *affection, pleasures, indulgence, sociability, creativity, talent, perpetuity, victory, endurance,* and *sensuality* from *Netzach* (hexagram line 3).

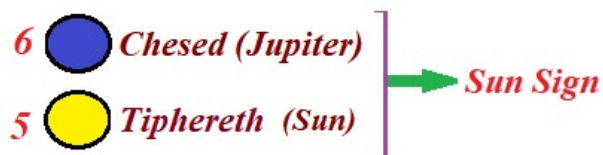
From *Yesod*, another equilibrium *blending sephirah* (hexagram Line 2), the *soul* is equipped with *inner character, feelings, instinct, intuition, reactions, emotions,* and *the foundation upon which G-d built the universe*. The *sephirah Hod* (hexagram Line 1) is a *force* that breaks down *energy* into different, distinguishable forms, which gives it *flexibility, adaptivity, rational thought, intellect, knowledge, learning ability, expression skills,* and the way of the *conscious mind*. Apply these *human nature* qualities to the *lines* of the *I Ching hexagram* and it will present an added *syncretic* understanding of the *hexagram's human nature* qualities.

After the *soul* has acquired these qualities, it is given a *physical body* and a *mercurial life force* in *Malkuth*. Once the *soul* has completed its journey from *Kether* to *Malkuth* and has been given a *life force* it begins its journey back through the *sephiroth* from *Malkuth* to *Kether*. This journey is dangerous with many obstructions. The end of this journey is *death*, the demise of the *physical body*.

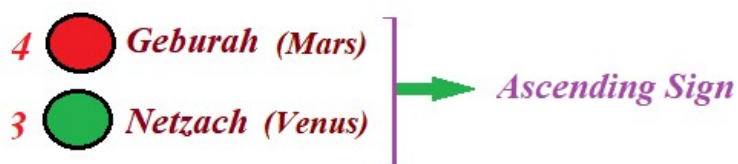


The *Tree of Life*, when separated into its *three trinities*, shows *three* distinct *triads*, the *Supernal Trinity*, the *Ethical Trinity* and the *Astral Trinity*. Below *Da'ath* and the veil of the abyss, the *Ethical Trinity* is the *upper trigram* of the *hexagram* and the *Astral Trinity* is the *lower trigram*. These two trinities are the *six* lines of the *hexagram*, which are separated into two *trigrams* commonly referred to as. *Zeir Anpin*.

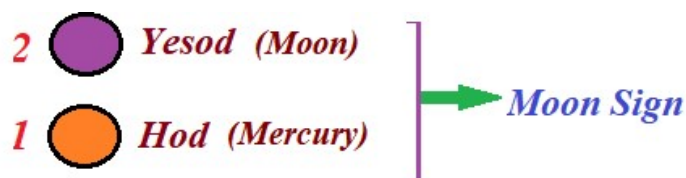
The *hexagram's* upper trigram (*Chesed*, *Geburah* and *Tiphereth*) have the philosophical qualities associated with *Jupiter*, *Sun* and *Mars*. The lower trigram (*Netzach*, *Yesod*, and *Hod*) have the philosophical qualities given to *Venus*, *Moon* and *Mercury*. The upper trigram is considered an *outer* nature and the lower trigram is considered an *inner* nature.



In the *Tree of Life*, the sephiroh *Chesed* and *Tiphereth* (*hexagram lines 5 & 6*) contain of the *generic* qualities that define the *properties* associated within an astrological *Sun sign*. These qualities are a combination of the planetary properties of the *Sun* and *Jupiter*. Therefore, we have will, pride, *determination*, *vitality*, *purpose*, *ego* and *self-esteem* (*Sun*) combined with *vision*, *faith*, *optimism*, *loyalty*, *opportunity* and *confidence* (*Jupiter*). *Positive* and *negative* variances of these qualities are the *generic* natures associated with an astrological *Sun sign* which is representative of one's inner core or *Soul* nature. It is more complicated than what I am presenting here; however, these are *generic qualities* or *natures*.



The astrological *Ascending Sign* is has the qualities of the sephirah *Geburah* and *Netzach* and the philosophical properties of *Mars* and *Venus*. Here we have the properties of *Severity* and *Overcoming*. *Mars* is *aggressive*, *assertive*, *forceful*, *energetic*, *courageous*, *competitive*, *daring*, *passionate* and *strong*. These qualities combined with those of *Venus*, *sociable*, *creative*, *artistic*, *sensual*, *affectionate*, *indulging*, *talented* and *pleasurable* are the generic qualities of the projected nature or an *Ascending* sign.



Hod and *Yesod* have the planetary properties of *Mercury* and the *Moon*. These properties are representative of the generic qualities of the *astrological Moon sign*. We have *learning ability, knowledge, adaptiveness, objective rational thought, communication, intellect, skill, flexibility* and the way of the *conscious mind (Mercury)* combined with *inner character, feelings, instinct, intuition, emotions* and *reactions (Moon)*. All the qualities needed for one's *Emotional* nature.



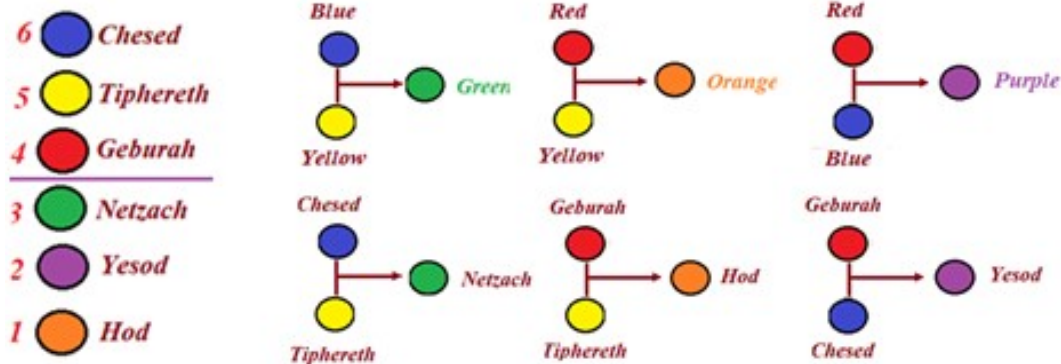
Color within the Kabbalah

Not only can the *philosophical* influences of each *sephirah* in the *world* of *Formation* be applied to *Astrology* and *Alchemy*, they also can be used to *syncretically* introduce *color* within the *I Ching hexagram*. The Kabbalah *does not* reference color in its teachings, however it is believed its specific color arrangements originated from its various associations to the *Tarot*.

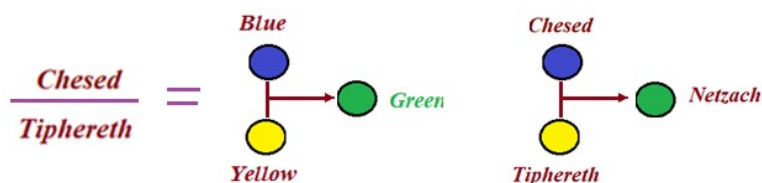
There is one (1) *color variance* between *Men-Comp* and the *Kabbalah*. *Men-Comp's CCS* color system *recognizes* the color system used in the *Kabbalah* as a standardized model usable in most all philosophies, however, *CCS separates* its color system into *two* parts; one containing the *standardized* model and another that acts as a *differentiation* model. The *standardized* model is used when *analyzing* principles according to color and the *differentiation* model is used to highlight subtle differences in graphic presentations. The use of *red* and *blue* as contrasting colors makes *subtle* changes in graphics stand out like a billboard. Used in this manner they are not representative of a *standard* model. *CCS* reserves the color *red* for its masculine *Generative Power (G)* or *Alpha (α)* and the color *blue* for its feminine *Productive Capacity (P)* or (*β*). This color difference is sometimes confusing in the *Kabbalah's* Chesed (*blue*) and Geburah (*red*).

I did notice one important relationship within the Kabbalah's color system that can be *syncretically* paralleled to the *I Ching Hexagram*. The graphic below shows the color of the *Kabbalah's* hexagram *sephiroh* assigned by the *Tarot*, and the resulting *intermixture* of its colors.

The left side of the graphic shows the six *sephiroh* of *Kabbalistic* hexagram. Each property of the *Kabbalistic hexagram* with syncretic adjustments can be applied to the *I Ching* hexagram. There are *three (3)* different color *hues* shown below which are the intermixtures of the red, yellow, and blue of the *upper trigram*, these different output *hues* are the colors of the *lower trigram*.



As an example, the *rationis* or *syncretic blending* of the properties *Chesed* & *Tiphereth* output the properties of *Netzach*



The color blends above correctly identifies relationships between principles; however, color is very *subjective* and it does present a new *avenue* to investigate and/or *correct*.

2nd and 3rd Dimension Expansions Section 8

Press the *Back Arrow* two (2) times to Return to the Index Menu

