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The forgoing article will be published (without the following Appendix) this Fall in Tiferet, Journal of Spirituality (<http://www.tiferetjournal.com/>) The cover of the issue will contain in color David Freidman's **Primary Letters, Colors & Embodied Shapes:** http://www.kosmic-kabbalah.com/pages/cards_envelopes_primary_shapes.htm

David writes, "In the circle is an Aleph, a silent letter that represents Breath, and is associated with our chest. Breath, which is not cold like Water and not hot like Fire, moves Air in and out of our bodies. The yellow diagonal part of this circular Aleph balances between the blue part with horizontal lines (representing the inhale) and the red part with vertical lines (representing the exhale).

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Shin and Mem: Gateways into The Silence

Shema Hashem Shalom
Salam Shalem Shalom

Hear the sounds,
the sounds of peace,
the sounds of healing peace.

Issmao issim,
issim il salam,
issim shifa il salam.

Circle Square and Triangle, Alef Mem and Shin



*When Abraham's children sit in a circle,
their unity is formed in their uniqueness.*

*The Mother Letter Alef teaches that
the shape of Our Oneness is Infinite.
And that it is Silent.*

*Our Oneness, known only in extraordinary ways.
Ways that are mysterious,
ways that are mystical.*

*Abraham taught, "Mem humms, Shin hisses,
and Alef is the Breath of Air deciding between them."*

*We know Our Oneness through diversity and connection.
We communicate through quality and quantity,
letters and numbers,
See context through colors and shapes.*

*These are the Circle Square and Triangle,
Alef Mem and Shin.*

APPENDIX

Universal Spiritual Forms

Regardless of technique or form, the regular practice of meditation trains the development of universal skills; concentration, relaxation, breath awareness, sensory awareness, visualization, centering and grounding. Traditions offer common images in a cultural and religious context which have meaning for large populations over many generations. Skills learned in one tradition may be developed and practiced in another. However, it is also true that striking similarities exist between esoteric traditions of different religions and spiritual practices. Let's consider other expressions of these universal concepts.

Buddhism

Tibetan Buddhists visualize a purified state of existence in which everything is dissolved into the nature of emptiness. This is sought through the integration of the practice of Method and Wisdom. In Kabbalah, the mystery of Infinite Oneness is known in the interplay between Chochmah and Binah. Chochmah (Wisdom) represents right brain consciousness, or the awareness of similarities, intuition, and our sense of connection. Binah (Understanding) is the left brain which does our ordinary thinking, that of language and distinctions, and reason. The term Method also seems to fit the idea of Binah. Compare also the Chinese Trigram #1. The Creative / Ch'ien, (Heaven,) which suggests Chochmah with the Trigram #2 (suggesting Binah) The Receptive / K'un (Earth.)¹

Left Brain	Right Brain	
<i>Buddhist</i> Method	Wisdom	Emptiness
<i>Jewish</i> Understanding (Binah)	Wisdom (Chochmah)	Infinite Oneness
Shin	Mem	Aleph
<i>Chinese</i> The Receptive / K'un	Creative / Ch'ien	

¹ Wilhelm/Baynes, The I Ching, p.3-20.

Yoga

Another universal spiritual practice from Eastern cultures teaches the interplay of these sounds on the breath. Siddha Yoga draws the So'ham mantra from the teachings of Kashmir Chaivism. The sounds of "Ham" and "Sa" are the "inner sounds of breathing" - the sounds when the breath is given no audible sound. They translate from Sanskrit as "I Am That I Am," the name of the Infinite One. Every breath praises God's name (Psalm 150.) The practice teaches awareness of the sounds in silent breathing and attention to the infinite spaces in between the breaths. In Aikido, Kotodama, sound-spirit, holds that "su" (Word) is the mid-point of being, giving forth ka-mi, fire/water, yin/yang, spirit/matter. "Su" and "Om" are complements, leading us to unity.

The Three Mothers

Mem	Water	Chochmah	Yud
Shin	Fire	Binah	Heh
Alef	Air Breath	The Six	Vav

And statements that suggest:

Shin

boundaries, judgements, channels, diversity, triangular

Mem

grounding, connecting, fluid, merging, quadrangular

Alef

inspiring, enlightened, awake, awesome, bright, circular

The Six Directions

Shin

Fire (*aysh*)

UPWARDS (*ma'aleh*)

place of climbing
sprouting beings

Mem

Water (*mayim*)

DOWNWARDS (*mahtah*)

the tribal place
still beings, stones, mountains

Alef, The Silent Oneness, is the seventh direction, and it is within.

Air (*avir*)

NORTH

(*tzafon*)

vision

eagle

Uriel

WEST

(*ma'arav*)

blending, healing

bull

Raphael

EAST

(*mez'rach*)

shining, balance

lion

Gavriel

SOUTH

(*negev*)

reflection

human

Michael

Shin Mem Words

Common words that bring us from Shin to Mem and suggest a focusing of awareness or an elevation of consciousness:

shema	listen
Hashem	The Name
shalom	peace
salam	peace
shalem	healing, wholeness
sham	there
shem	identity, name
geshem	blessings, rainshowers
shamayim	heaven
shomer	to watch
sim	to give or put
shamash	server
manishmah	hearing what
mashmia	causing to be heard
ahimsa	non-violence

Shin Mem Relationships:

SHIN	MEM
fire	water
heat	cold
limitation	expansion
judgement	loving-kindness
Binah/Understanding	Chochmah/Wisdom
mother	father
left brain	right brain
reason	intuition
distinctions	similarities
sound	weight
exhale	inhale
HEY	YUD

Embodied Thought Maps

Alef Mem Shin statements are statements that come from:

Shin	Alef	Mem
left	center	right
head	heart	hara
distinct	holistic	similar
diversity	totality	connection
quality	unity	quantity
power	light	expansion
fire	air/spirit	water
shapes	context	colors
red	yellow	blue
hot	temperate	cold
tip	core	root
up	within	down

May I speak in right angles,

think in three,

emote in spirals,

and remember that

I am One with Thee.

Yitzak

*Greens are blues
Containing yellow
Light of the sun.*

*Supernal Light
Is Ever-present
Always implied.*

*Red is above
Fire burns up
Blue sinks low
As waters flow.*

*Wishh is in my head
Humm in my belly.
And the Breath of Spirit
Decides between them.*

Yitzak

Sounds of Healing Peace

Healing Chant in G

By Yitzak Ahron

B B

Shema

B C

Hashem

C B

Shalom

D D

Salam

D E

Shalem

E D

Shalom

D E D C

Hear the sounds.

C D C B

The sounds of peace.

B C B A B G

A GF# G

The sounds of healing peace.

B B

Shema

B C

Hashem

C B

Shalom

D D

Salam

D E

Shalem

E D

Shalom

REPEAT ABOVE, until ending with:

B B

Shema

B C

Hashem

C B

Shalom

B B

Salam

B A

Shalem

B A G

Shalom

Meditation in Movement

*Attunements: **Shema** suggests “inner listening,” or attuning by sound and feeling to soul/spirit. Inner listening also involves feelings in the “inner ear,” where we sense body weight, feeling ground & balance.*

***Shema** is Hebrew for “listen.” **Hashem** literally means “The Name” and refers to the name of God, YHVH. Here, **Shem** also alludes to our own identity, and to the “name” of peace. **Shalom** is the name of peace in Hebrew. **Salam** is peace in Arabic. **Shalem** is “healing.” It also means “health” and “wholeness.” The meditation plays on the common sounds in these words, “shh” and “hmm,” universal sounds of quieting in the mind and centering in the body.*

“Shh” connotes light. Aysh means fire. Exhaling projects light up in all directions. Inhaling beams light down, into the heart. “Hmm” suggests water, mayim, flowing down. Inhale also brings up chi. “Hmm” reflects Wisdom, our undifferentiated right brain; “Shh” is Understanding, or our thinking left brain. The practice of listening to the inner sounds of breathing develops our attention in the Silent Space between the breaths. In the inner ear, we feel body-weight, and sense gravity. It is from this place that we sense the light at Earth’s core, which speaks equally to all beings on the planet.

“Shema,” hands in front of face, self-contained & reflecting chi & sound to ears.
“Hashem” extending the arms and spine, attention in hands holding an infinite space.
“Shalom” crossing hands over heart, supported by breath.

“Salam,” random encounters, as the spirit moves you, arms extended.
“Shalem” “
“Shalom” crossing hands over heart, supported by breath.

As English refrain is sung, spin, slowly opening and extending the spine and arms out and upwards, then returning to cover eyes with hands.

“Shema,” hands in front of face, self-contained & reflecting chi & sound to ears.
“Hashem” extending the arms and spine, holding an infinite space.
“Shalom” crossing hands over heart, supported by breath.

“Salam,” random encounters, as the spirit moves you, arms extended.
“Shalem” “
“Shalom” crossing hands over heart, supported by breath.

“Shema,” hands in front of face, self-contained & reflecting chi & sound to ears.
“Hashem” extending the arms and spine, holding an infinite space.
“Shalom” crossing hands over heart, supported by breath.

“Salam,” random encounters, as the spirit moves you, arms extended.
“Shalem” “
“Shalom” arms cross over kishkes (hara, dan-tien.)

Eight Verses from Sefer Yetzirah

1:4

Ten Sefirot of Nothingness

ten and not nine

ten and not eleven

Understand with Wisdom

Be Wise with Understanding

examine with them

and probe from them

Make each thing stand on its essence

and make the Creator sit on His base.

1:13

Choose three elemental letters and place them in His great Name: YHV

With them, seal the six extremities.

Seal "above." Face upward and seal it with YHV.

Seal "below." Face downward and seal it with HYV.

Seal "east." Face straight ahead and seal it with VYH.

Seal "west." Face backward and seal it with VHY.

Seal "south." Face to the right and seal it with YVH.

Seal "north." Face to the left and seal it with HVY.

2:1

Twenty-two Foundation Letters:

Three Mothers

Seven Doubles

and Twelve Elementals.

The Three Mothers are Alef Mem Shin.

Their foundation is

a pan of merit

a pan of liability

and the tongue of decree deciding between them.

Mem hums, Shin hisses

and Alef is the Breath of air

deciding between them.

3:2

Three Mothers: Alef Mem Shin

a great mystical secret

covered and sealed with six rings

and from them emanated air, water and fire

and from them are born the Fathers,

and from them everything was created.

3:4

Three Mothers, Alef Mem Shin
in the universe are air, water, fire.
Heaven was created from fire
Earth was created from water
and air from Breath decides between them.

3:5

Three Mothers, Alef Mem Shin
in the year are
the hot
the cold
and the temperate.
The hot is created from fire
The cold is created from water
And the temperate, from Breath,
decides between them.

3:6

Three Mothers, Alef Mem Shin
in the soul, male and female,
are the head, belly, and chest.
the head is created from fire,
the belly is created from water
and the chest, from breath,
decides between them.

6:7

And when Abraham looked, saw, understood, probed, engraved and carved,
He was successful in creation
He made with him a covenant
between the ten fingers of his hands
this is the covenant of the tongue
and between the ten toes of his feet
this is the covenant of circumcision
and when He bound the 22 letters of Torah into his tongue
and He revealed to him His mystery
He drew them in Water
He flamed them with Fire
He agitated them with Breath