



The Kabbalah Tree of Life Tuning Fork Set

This set includes 12 Unweighted Tuning Forks:

Keter, Chokmah, Binah, Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod, Malkut, Daat and Genesis



²⁶ "There is a divine mystery—a secret surprise that has been concealed from the world for generations, but now it's being revealed, unfolded and manifested for every holy believer to experience." ~ *Colossians 1:26 TPT*

An individual need not despair when, as he studies and works on improving himself in an effort to attain spiritual elevation, he comes to see himself as being in an even worse condition than prior to studying Kabbalah. The true nature of egoism is revealed to a person whose level is higher than that of others, and for this reason a person becomes worse in his own eyes, even though he has actually become better.

(Talmud, Megillah)

A person must draw strength from the understanding of the purpose of creation, rejoicing in advance in the inevitable reformation of the entire world and the arrival of peace for humanity.

(Talmud, Truma)

When a person, by means of his studies, reaches the level at which he wants nothing but spiritual elevation and at which he accepts only the bare necessities of life in order to sustain his physical existence, not for pleasure's sake, this is the first step of his ascent to the *spiritual world*.

(Talmud, Psachim)

Do not despair once you have entered the path, for the Creator assures us of success if the direction of our aspirations is correct.

(Talmud, Psachim)

An individual must imagine that he is alone in the world with the Creator. The various characters and stories in the Bible signify the different qualities of one person and of all people and the different stages of this person's spiritual path. The qualities and the stages are denoted by people's names, their actions, and geographical locations.

(Talmud, Kidushin)

The most important aspect of the process of self-improvement is the cultivation of one's sense of humility before the Creator. This, however, should not be an artificial undertaking, but a goal of one's efforts. If, as a result of working on the self, an individual gradually starts to develop this quality, then it means that he is proceeding in the right direction.

(Talmud, Avodah Zarah)

An individual's unification with the Creator can only be achieved through the congruity of their qualities.

(Talmud, Sota)

Do not pay attention to the fact that the entire world is continuously chasing pleasures while only a few ascend to the Creator.

(Talmud, Rosh Hashanah)

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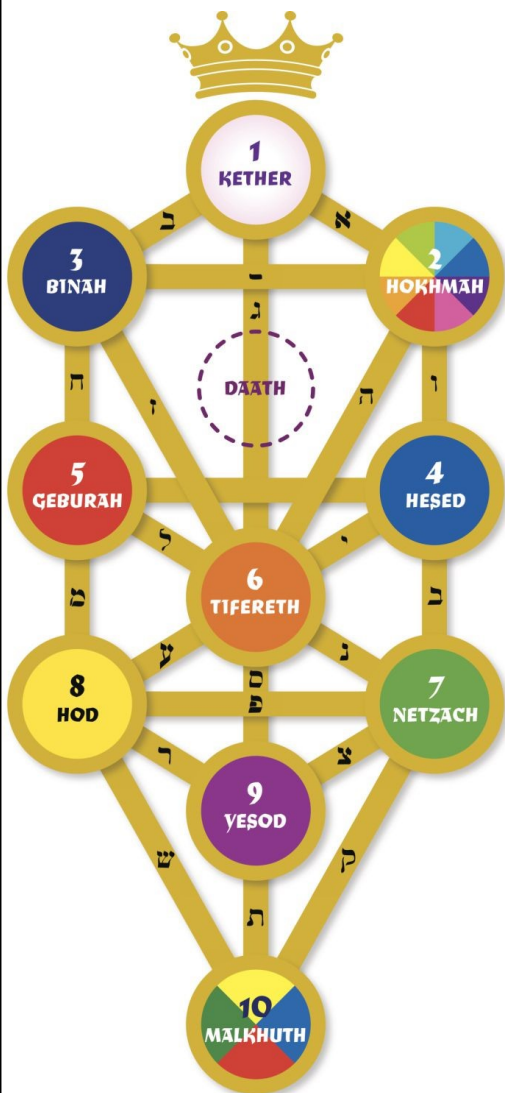
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Our Forks

SozoSoundz is pleased to announce this exquisite custom made set made by Medivibe in the USA. These are high quality, low cost tuning forks made from a non-rusting, non-tarnishing, non-magnetic aluminum alloy. They are designed to produce a pure tone even after many years of use, with proper care. The tuning forks range from 26 hertz to 8,000 hertz.

The forks are machine cut and are precisely tuned within 0.25% at 20 degrees Celsius of the indicated frequency. Because of the special aluminum alloy used to make the fork, they are resistant to decreased frequency changes due to temperature fluctuations and are harder and more durable. They come with a lifetime warranty. Abuse of the forks is not covered. Therefore, it is suggested that they not be struck on any hard surface, dropped or exposed to the heat or cold for an extended amount of time.

Please do not confuse our tuning forks with inferior products being made in China and Pakistan.



Disclaimer

The contents of this brochure is presented for general informational purposes only. You should always review it with your doctor who knows your unique medical history and medications. The information on this site is NOT presented as medical opinion, advice or recommendation, nor is it intended to treat or cure any disease or disorder, nor to substitute for consultation, diagnosis or treatment by your M.D. or other medical professional. No health care decisions should be made solely on the basis of the information you read here. Never rely on information you find here instead of seeking professional medical advice. Always consult with your doctor before taking any action with regard to your health care.

The Kabbalah

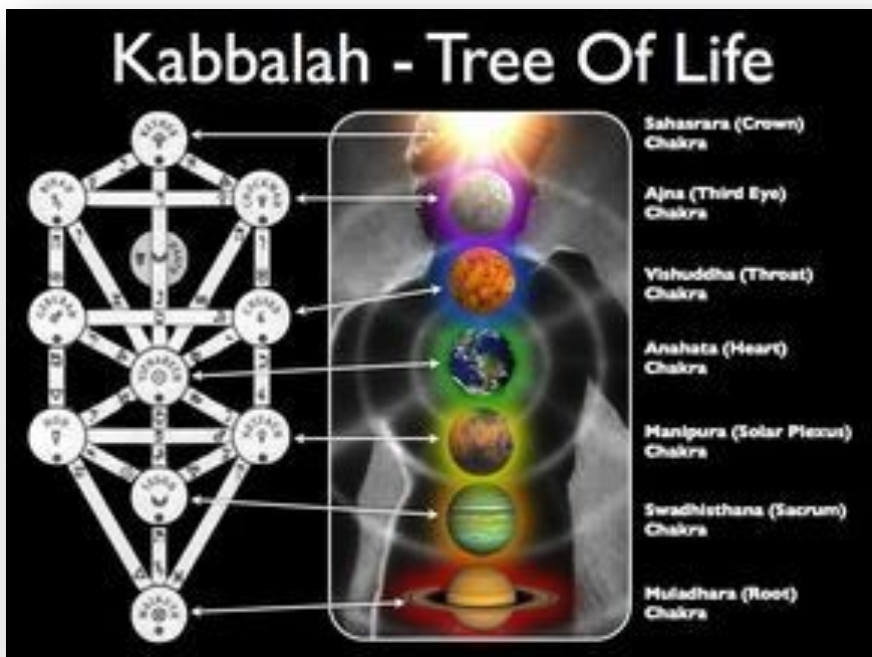
What is the Kabbalah? Quite simply this is a teaching, method and discipline that comes from Jewish Mysticism. In many to include the Christian religion there are Mystics that form much of the teaching and understanding of God/Divine/Deity. Many associate the word Mystic as a negative word but when we look closer at it then you find that it really conveys the supernatural God many believe and follow. To be a Mystic means that you believe that your union with God/Divine/Deity is absolute. It is believed that the one's spiritual apprehension of knowledge can not be obtained by mere intellect but by self-surrender to God/Divine/Deity. For example the teachings of Mother Theresa are considered Christian Mysticism. Some believe this to be associated with magic. However the supernatural actions of our God can appear to be magic to some. For example when Moses parted the Red Sea many could have considered this as an act of magic. But it was the power of God when called upon by Moses that actually parted the Sea.

The definition of Kabbalah can vary depending upon tradition and those that have exploited religion to further their teaching and belief systems. However the original understanding of it are followers of Jewish scriptures that are attempting to explain and demonstrate the mystical teachings of the Rabbi's in regards to the Hebrew bible as well as rabbinic literature. Historically, Kabbalah appeared in the 12th-13th century from Spain and Southern France. It was then re-interpreted during the Jewish mystical renaissance of the 16th century. The father of the contemporary Kabbalah is considered to be Isaac Luria. It was not until the 20th century, when the Jewish Historian Gershom, Scholem took an academic interest in it and then developed the historical research used in the Judaic studies.

Followers of this teaching believe this teaching is a key to understand the fundamental text of the Torah. These teachings have gone through several era's and lots of interpretive teachings throughout the years depending on those that have studied it. However, revelation always comes when eyes are open and one is ready to receive it. Not everyone embraces revelation and during various times in history this teaching was banned. It was also reinstated during certain decades along the way as well. In the tuning fork set we offer it is based upon the Sephirot which are the ten emanations and attributes of God which sustains the existence of the world/universe. It is believed that this is the Tree of Life and Wisdom. It is the ten different ways in which God reveals His will through the Emanations. God is not changing but our ability to perceive God in certain ways does.

So it is not ten different Gods but the same divine spirit that is manifesting in different ways to give revelation to His people. This is just a brief explanation as the history of the Kabbalah is too long and intense to cover in a tuning fork booklet. However, I would like to discuss the 10 manifestations of God in the Jewish/Hebrew name.

The Sephirot is shown is a diagram which the ten spheres are connected by the 22 paths of the Hebrew alphabet. In our tuning fork set, the forks resonates with the Spheres in the Sephirot.



The Ten Manifestations of God

1. Keter — The top of the (regal) **Crown** of the Tree of Life. This name describes the super-conscious Will that is beyond conscious intellect. This is the most hidden of all hidden things known as the Zohar. It is also known as “Absolute Compassion.” This was also described by Moses Ben Jacob Cordovero as the source of the 13 Supernal attributes of mercy. In the tree of life this is placed at the head or the crown because that is where things above our head are placed. In other words it represents all things that are above our own mind’s comprehension. The name of God that was associated with Keter is Ehyeh Asher Ehyeh, the name through which he revealed himself to Moses from the burning bush. “It is that name Ehyeh that all kinds of sustenance emanate, coming from the source, which is the infinite.”

2. Chokmah — This is the Hebrew word for **Wisdom**. Actually wisdom comes with revelation. There are several scriptures in the bible and especially Proverbs where Divine Wisdom, (which existed before the world was made), revealed God and acted as God’s agent in creation. It actually personifies Wisdom in this matter. Proverbs 8:22-31. Many times Wisdom is represented as a female figure in both scripture and the Torah. In the book of Proverbs, there is an Old Testament book of “wisdom” writing found in the third section of the Jewish canon, also known as the Ketuvim, or writings. From this book (Wisdom 7:22-8:1) we read: .

²² “because Wisdom, who gave shape to everything that exists, was my teacher.

The Nature of Wisdom

The spirit of Wisdom is intelligent and holy. It is of one nature but reveals itself in many ways. It is not made of any material substance, and it moves about freely. It is clear, clean, and confident; it cannot be harmed.^[a] It loves what is good. It is sharp and unconquerable,²³ kind, and a friend of humanity. It is dependable and sure, and has no worries. It has power over everything, and sees everything. It penetrates every spirit that is intelligent and pure, no matter how delicate its substance may be.

²⁴ *Wisdom moves more easily than motion itself; she is so pure that she penetrates everything.* ²⁵ *She is a breath of God's power—a pure and radiant stream of glory from the Almighty. Nothing that is defiled can ever steal its way into Wisdom.* ²⁶ *She is a reflection of eternal light, a perfect mirror of God's activity and goodness.* ²⁷ *Even though Wisdom acts alone, she can do anything. She makes everything new, although she herself never changes. From generation to generation she enters the souls of holy people, and makes them God's friends and prophets.* ²⁸ *There is nothing that God loves more than people who are at home with Wisdom.* ²⁹ *Wisdom is more beautiful than the sun and all the constellations. She is better than light itself,* ³⁰ *because night always follows day, but evil never overcomes Wisdom.*

⁸ *Her great power reaches into every part of the world, and she sets everything in useful order”.*

3. Binah — This is the Hebrew word for **Understanding/Intelligence**. This 3rd utterance of the Torah teaches that God hewed out the letters of the Torah, engraving them with the Spirit, casting His forms within it. It speaks of “contemplation” or “intuitive understanding.” While Chokmah is intellect that does not emanate from rational process, Binah is the rational process that is innate in the person which works to develop an idea or thought fully. In other words, this speaks to the manifestation or movement of God’s divine light into creation. Like Chokmah, Binah is also associated with the feminine. A way to understand this to give an example of a car which uses fuel and has an engine. While Chokmah is the pure energy or fuel, Binah is the engine. Either one alone is useless and so both are needed.

4. Chesed — This is the Hebrew word for **Kindness/Mercy/Love/Abundance**. In Psalms

The Ten Manifestations of God—2

this word is translated to “lovingkindness” as in English translations such as the KJV. See Hosea 2:19. In more recent translations it is referred to as “steadfast love.” The word is used to describe the kindness and love between people as well as the piety of people towards God and the love or mercy of God towards humanity. Sometimes even described as charity which in itself is a virtue. This is foundational teaching in many of the commandments practiced by traditional Jews. In the Tree of Life it is the first attribute that is an emotive emanation of the Sephirot. The first three emanation attributes speak of intellect and this one speaks of the attribute of action. In English this word is not easily translated but it can be interpreted as either loving covenant obligation, grace or compassion. Chesed manifests God’s absolute, unlimited benevolence and kindness.

5. Gevurah (Givurah) — The fifth Sephirot in the tree of life in Hebrew means the “**Severity** or the **Essence of judgement and limitation or Power.**” In the different writings it can be described as Justice which comes from Justice and also the severity of that Judgement or Justice. It is the 2nd emotive in the Tree of life which correlates to the attributes of creation. This contrasts the Chesed as it is understood as God’s mode of punishing the wicked and judging humanity. It is God’s absolute adherence to the letter of the law and strict justice. As Chesed speaks of His kindness and unaccountability, it is balanced by the Gevurah which is God judgment and strict accountability. Both the Chesed and the Gevurah are needed together to form all reality and give balance.

6. Tiferet — The sixth Sephirot in the tree of life in Hebrew means “**Kingdom, Spirituality, Balance, Integration, Beauty, Miracles and Compassion.**” It is this place where God said, “Let there be light, and there was light.” This is the manifestation which integrates the compassion of the Chesed and the Strength or Justice of the Gevurah. Both are expansive in both giving and receiving. This sixth Sephirot is at the very middle of the Tree of life. It is the heart that combines the Light, Love, Compassion and Beauty of God coming into humanity. This is also the place where humanity meets with God. In the tree of life this Sephirot connects with 8 other manifestations. This is also represented by a symbol of the Bridegroom.

7. Netzach — This 7th manifestation listed on the tree of life means **Victory, Power, Eternity or Triumph** in Hebrew. In the context of the Kabbalah it refers to Perpetuity, Victory, or Endurance. This manifestation communicates the ideas of strength, long-suffering, and endurance unto completion or patience. This term appears eight times in Hebrew scriptures and forty times in a derivative form in the bible. It is in this manifestation that becomes a turning point for man. This is God’s focus on man and His desire to effectively communicate and implement his will effectively to us. It is here we find the fortitude and patience to follow through with our passions. We become leaders with the ability to rally and motivate others while working in community together.

8. Hod — The eighth Sephirot from the tree of life in Hebrew means **Majesty, Splendor and Glory.** It is in this place where energy is broken by force into various distinguishable forms. It is associated with learning and intellectualism as opposed to the Netzach. Barriers and limitations are overcome by Victory or the power of energy. This is also associated with passion, music and dancing. This is where the mind is mastered as unemotional thought is discarded. These are the thought processes which becomes a conduit for God’s inspiration into prophecy.

The Ten Manifestations of God—3

9. Yesod — The ninth Sephirot of the tree of life in Hebrew means **Foundation**. This is placed on the tree to represent the power of connection. It is upon this foundation which God built the world. It also serves as a transmitter between the Tiferet (Spirituality) and the Malkhut (reality). The revelation and the light from Tiferet is then channeled into the Malkhut or reality below. This is likened to the engine room of creation. This is where many Christians compare this to the Holy Trinity and the Holy Spirit as it is this manifestation that is responsible for the powers of communication, connection and contact with eternal reality within the soul. Many Christians believe that the Holy Spirit is the aspect of God that unifies God with humanity.

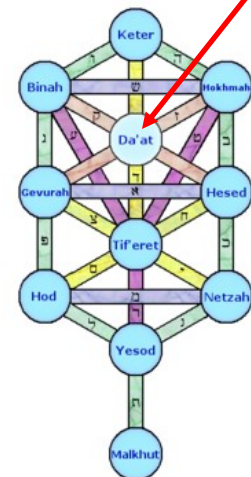
10. Malkhut — This is tenth manifestation of the Sephirot sitting at the bottom of the tree of life which often has a symbol of the Bride where the Tiferet often represents the Bridegroom. Unlike the other manifestations, it is believed that this one does not emanate from God directly but rather from God's creation. That His creation reflects His glory from within. This word is also translated or identified as **Kingdom, Positive Communication, Royalty, Dynasty or Humility**.

Tree of Life Branches and Pathways

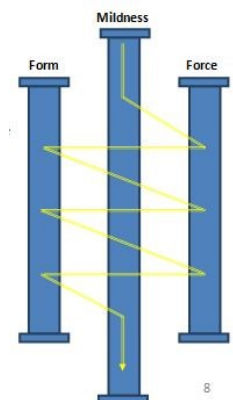
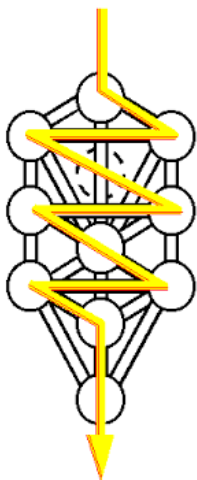
Daat — this is the branch of the tree of life known in the Hebrew as **Knowledge**. It is located where all ten Sephirot in the tree of life are united as one. Also known as the voice of Shekinah.

It is not always represented in the Tree of life as depicted here. It is the hidden mystery of God's divine light shining through. While altruistic humans may perceive it, it remains hidden from those who are selfish. It in itself is not a Sephirot but rather all ten Sephirot united as one. It corresponds to the image of God and/or unification. It operates on two levels which are higher or hidden knowledge and lower knowledge which serves to connect the intellect with the realm of emotion.

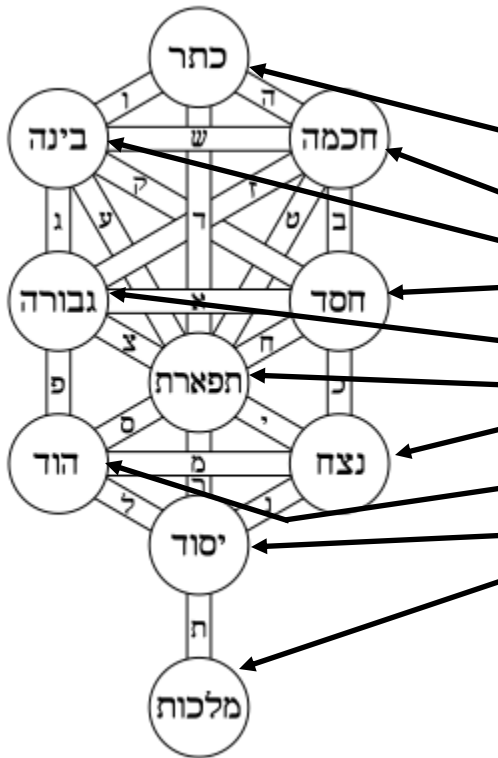
Genesis (Lightening Flash) — this is the pathway of the tree of life which flows down to all life including the Universe and everything that has been created. This pathway also flows up as light. It actually



creates 3 pillars. The first is known as **Mildness** in the middle which is referred to as the pillar of consciousness and represents balance, neutrality and equilibrium. The 2nd pillar to the right is the Pillar of **Force**. Also called the Pillar of Mercy and it represents expansion. The 3rd pillar found on the left is called **Form** and is also called the pillar of Severity and it represents contraction.

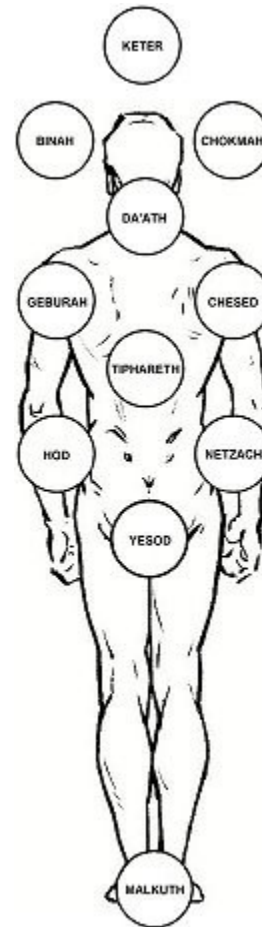
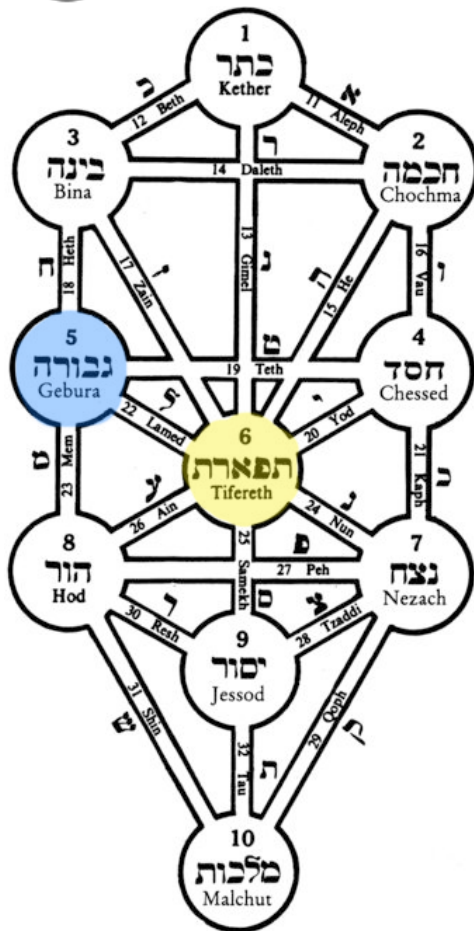


Sephirot Associations



Sephirot	Hebrew Meaning	Chakra	Color
Keter	Crown	Crown	White
Chokmah	Wisdom	3 rd Eye	Grey
Binah	Understanding	3 rd Eye	Black
Chesed	Mercy	Throat	Blue
Gevurah	Justice	Throat	Scarlet
Tiferet	Beauty	Heart	Gold
Netzach	Victory	Solar Plexus	Emerald Green
Hod	Splendor	Solar Plexus	Orange
Yesod	Foundation	Sacrum	Violet
Malkhut	Kingdom	Root	Citrine/Olive

Note: While many pictures are showing the front of the body, that comes from an incorrect teaching. They are always seen from the back of the body.



Application

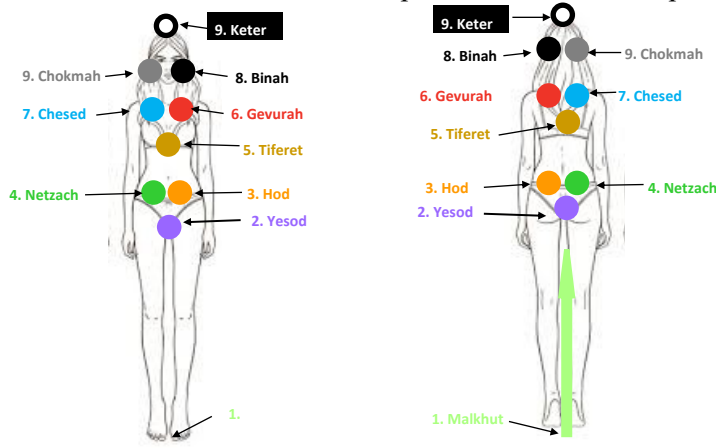
Listening:

Activate the desired fork and bring the tines 3-6 inches from your left ear. The tines can be facing down towards the floor in this exercise. While still ringing, move the tines behind the head and stop at the right ear briefly then back to the left ear. Do this 1-3 times for each fork. You may have to activate the fork for each rotation.

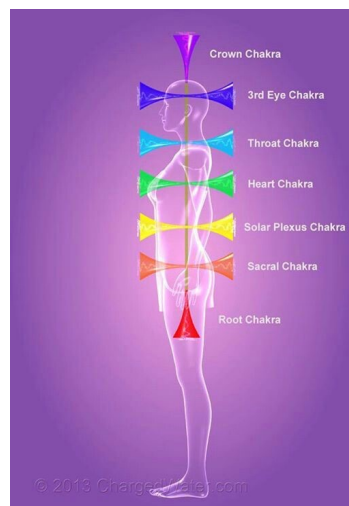
Body (by the Chakras):

The person will be laying on their stomach for the first application. Once completed with all forks, have the client turn over by laying on the back and repeat the process. With each fork you want to be 2-3 inches from the body and repeat the application 1-3 times each. Let the fork ring out each time. You can either just let the fork ring or you can draw spirals/circles with the fork which activates the energy.

1. Activate the Malkhut tuning fork and start in the area between the feet. Point the tines down towards this area 2-3 inches off the body and draw the tuning fork up from between the feet to the root chakra from the center line of the body.
2. Activate the Yesod tuning fork and point the tines down at the Sacrum area about 2-3 inches off the body. You can either just let the fork ring or you can draw spirals/circles with the fork which activates the energy.
3. When laying the stomach, activate the Hod tuning fork and point the tines (2-3 inches off the body) to the left side at the persons solar plexus. When laying on the back it will be at the right side of the solar plexus.
4. When laying on the stomach, activate the Netzach tuning fork and point the tines (2-3 inches off the body) to the right side of the person's solar plexus. When laying on the back it will be at the left side of the solar plexus.
5. Activate the Tiferet tuning fork and point the tines at the heart 2-3 inches off the body.
6. When laying on the stomach, activate the Gevurah tuning fork and point the tines 2-3 inches off the body at the left side of the throat. Draw the tuning fork up to the throat area until the fork has completed it's ringing cycle. If laying on the back it will be on the right side of the throat.
7. When laying on the stomach, activate the Chesed tuning fork and point the tines 2-3 inches off the body at the right side of the throat. Draw the tuning fork up to the throat area until the fork has completed it's ringing cycle. If laying on the back it will be on the left side of the throat.
8. When laying on the stomach, activate the Binah tuning fork and point the tines 2-3 inches out from the 3rd eye (to the left of that area. If laying on the back it will be on the right side of the 3rd eye..
9. Activate the Chokmah tuning fork and point the tines 2-3 inches out from the 3rd eye the head on the person's right side. When laying on the back it would to the left of the third eye.
10. Activate the Keter fork and point the tines at the top of the subjects head 2-3 inches off the body.



The Kabbalah Tuning Fork Set



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Application

Body (by Sephirot):

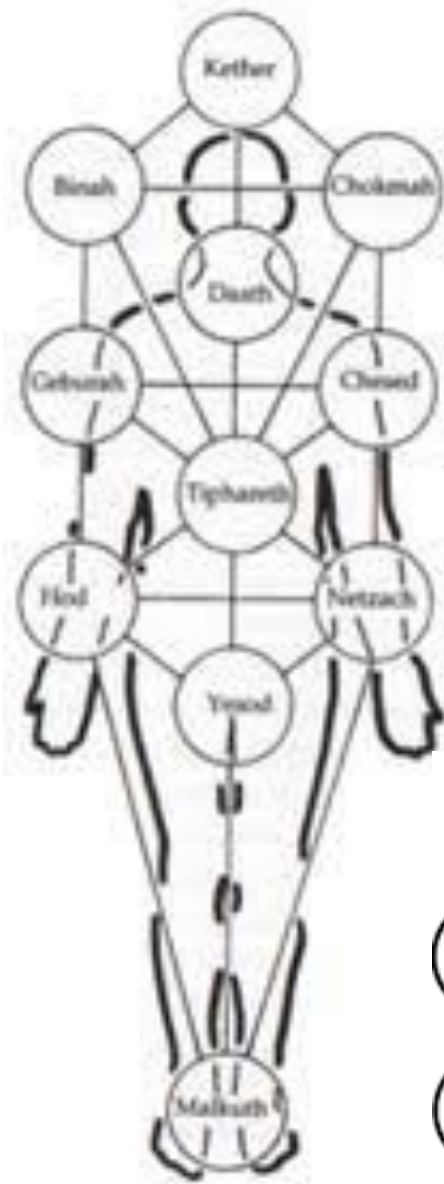
The person will be laying on their Stomach for this initial application. Once completed with all forks, have the client turn over by laying on the back and repeat the process in reverse order. (right will be left and left will be right). With each fork you want to be 2-3 inches from the body and repeat the application 1-3 times each. Let the fork ring out each time. You can either just let the fork ring or you can draw spirals/circles with the fork which activates the energy.

1. Activate the Keter fork and point the tines at the top of the subjects head. Draw the fork down to the person's right brain hemisphere (Chokmah).
2. Activate the Chokmah tuning fork and point the tines at the person's right hemisphere of the brain. Draw the fork over to the left brain hemisphere (Binah).
3. Activate the Binah tuning fork and point the tines at the person's left brain hemisphere. Draw this down to Daat by upper neck/brain stem area. When laying on their back it will be drawn over the throat and chin area
4. Activate the Daat fork and point it at the person's upper neck/brain stem area and draw it over to the person's right shoulder (Chesed).
5. Activate the Chesed fork and point the tines at the right shoulder (Chesed). Draw it over to the person's left shoulder (Gevurah).
6. Activate the Gevurah fork over the person's left shoulder. Draw it over to the person's heart (Tiferet) from the back side of the body. .
7. Activate the Tiferet Tuning fork and point the tines at the heart. Draw the fork over to the person's right hip/leg (Netzach).
8. Activate the Netzach for and point the tines at the person's right hip/leg. Draw it over to the person's left hip/leg (Hod).
9. Activate the Hod tuning fork and point the tines the person's left Hip/leg. Draw the fork over to the person's private parts –tailbone area (Yesod) 2-3 inches off the body.
10. Activate the Yesod tuning fork and point the tines 2-3 inches over the person's private parts-tailbone area. Draw the fork straight down to between the person's feet (Malkhut).
11. Activate the Malkhut tuning fork and point the tines between the person's feet.
12. Activate the Genesis fork and draw it through the lightening flash path. You may have to activate it a few times before reaching the end. Start at the Keter on top of the head. Draw it to the right brain hemisphere/Chokmah, then over to the left brain hemisphere/Binah, then down to the upper neck/brain stem area/Daat, then over to the right shoulder/Chesed), then over to the left shoulder/Gevurah, then down to the heart (Tiferet), then down to person's right hip and leg/Netzach), then over to the person's left hip and leg/Hod, then down to over the private parts-tailbone area/Yesod, then straight down to between the person's feet/Malkuth.

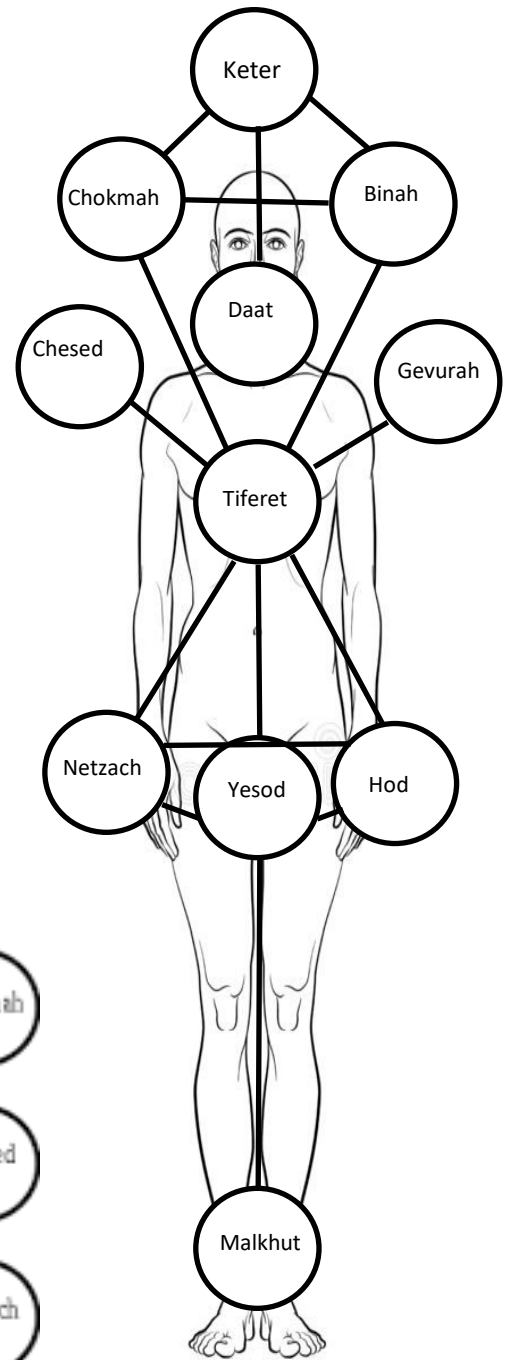
If the person is laying on their back, refer to the diagrams on the next page. In that case it goes from Keter the top of the head, to Chokmah which is on the left as you see them, to your right which is Binah. Then down to Daat which is the throat area. Then to the left shoulder of Chesed as you are looking at them. Then to the right shoulder of Gevurah. Then down to the heart area of Tiferet. Then down to the left hip/leg area of Netzach, over to the right hip/leg area of Hod. Then down to the private part area of Yesod. Then straight down the legs to Malkhut.

Diagram

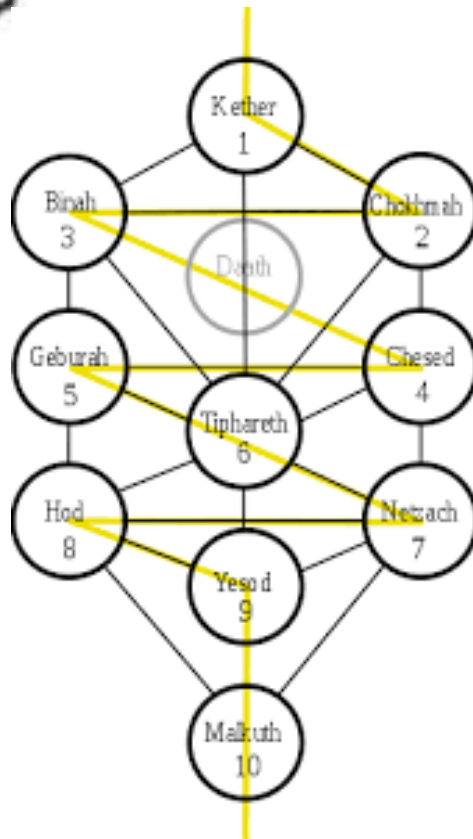
BACK



FRONT



LIGHTNING FLASH (Genesis)





1414 E. Houghton Ct.

Spokane, WA 99217

Phone: 509-723-2379

E-mail: sozosoundz@gmail.com