

A PATH TO UNDERSTANDING

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Appendixed to most modern commentaries on the "Sepher Yetzirah", one will find a rendition of the "32 Paths of Wisdom". These two documents have, for several centuries, been associated with each other in both the Hebrew and the Western Hermetic Traditions.

Recent scholarship ascribes the "32 Paths of Wisdom" document to the "Circle of Contemplation", a "group" of 13th century Jewish Kabbalists centered in Castile, who produced such classics as "The Book of Contemplation", "Ten (and 13) Powers", "The Fountain of Wisdom", etc. This is confirmed by the fact that specific Kabbalistic terms coined by this "group" of writers, consistently appear throughout the "32 Paths" text. The text itself seems to represent a middle ground between the formerly disparate concepts of the Ten/Thirteen "Powers" and of the Ten "Sephiroth".

Historically then, the "32 Paths of Wisdom" document arose from the context of the Hebrew Tradition. This is an important point, because this context is very different from the Western Hermetic context in which we interpret this document today.

There are two levels of difference between the Western Hermetic and the Hebrew Traditions regarding these 32 Paths. The first level is the difference between the assignment of Sephiroth and Letters to the Paths; and the second level, is the difference in the images of the Tree of Life to which these Paths are applied.

In the Hebrew Tradition, these 32 Paths are derived from the creation story: Genesis, chapter one. Therein, the name Elohim appears thirty-two times, each time associated with a specific action. Ten of these actions are a "saying" and are assigned to the ten Sephiroth; three of them are a "making" and are assigned to the Mother Letters; seven are "seeings" and are assigned to the Double Letters; and the twelve remaining, are a variety of actions assigned to the Elemental Letters.

Sephiroth: "Elohim said:" *

Kether -- "In the beginning Elohim created the heavens and the earth." 1:1*

Chokmah -- "Let there be light" 1:3

Binah -- "Let there be a firmament . . . let it divide . . ." 1:6

Chesed -- "Let the waters be gathered . . . let dry land appear . . ." 1:9

Geburah -- "Let the earth put forth grass . . . etc." 1:11

Tiphareth -- "Let there be lights in the firmament . . ." 1:14

Netzach -- "Let the waters swarm . . . let fowl fly . . ." 1:20

Hod -- "Let the earth bring forth living creatures . . ." 1:24

Yesod -- "Let us make man . . ." 1:26

Malkuth -- "Be fruitful and multiply . . ." 1:28

Mothers: "Elohim made:"

Aleph -- "the Firmament and divided the waters . . ." 1:7

Mem -- "the two great lights . . . and the stars." 1:16

Shin -- "the beast of the earth after its kind . . ." 1:25

Doubles: "Elohim saw:"

Beth -- "the light, that it was good." 1:4

Gimel -- "that it was good." (the separation of dry land and waters) 1:10

Daleth -- "that it was good" (the earth bringing forth grass, etc.) 1:12

Kaph -- "that it was good" (the two lights in the firmament) 1:18

Peh -- "that it was good" (swarming of waters with creatures; of air with fowl) 1:21

Resh -- "that it was good" (the beasts of the earth) 1:25

Tav -- "every thing that He had made, and, behold, it was very good." 1:31

Elementals: "Elohim --"

Heh -- "hovered over the face of the waters." 1:2

Vav -- "divided the light from the darkness." 1:4

Zayin -- "called the light Day, and darkness Night." 1:5

Cheth -- "called the firmament Heaven." 1:8

Teth -- "called the dry land, Earth . . . and the waters, Seas." 1:10

Yod -- "set them [the two lights] in the firmament of the heaven" 1:17

Lamed -- "created the sea-monsters, creatures that creep, and fowl." 1:21

Nun -- "blessed them [sea-monsters, creepers, and fowl] . . ." 1:22

Samekh -- "created man in His own image." 1:27

Ayin -- "created He him; male and female created He them." 1:27

Tzaddi -- "blessed them [male and female]." 1:28

Qooph -- "said: I have given you all . . ." 1:29*

*There are two exceptions to this: The first is Gen1:1, and Sephirah 1/Kether, wherein "Elohim said" is assumed. The second is Gen1:29, and Elemental 12/Qooph, wherein the focus is shifted from the "Elohim said", to the "I have given you all . . ."

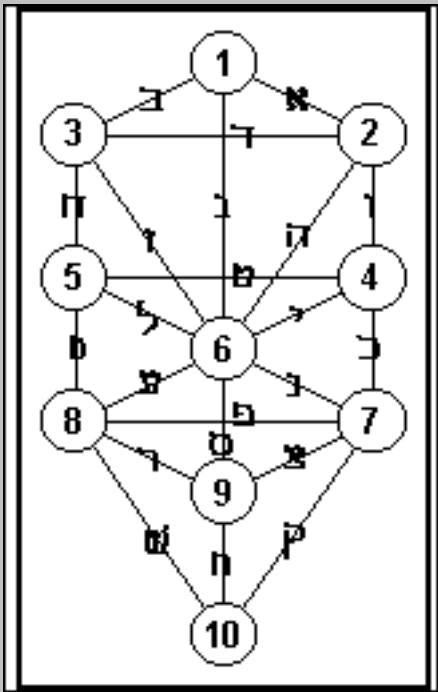
These thirty-two creative acts, are taken in the sequence of the Torah chapter and applied to the "32 Paths" document, resulting in a different assignment of Paths-to-Sephiroth/Letters than we use in the Western Hermetic Tradition.

Path:	W.H. Seq.:	Torah Seq. (Genesis 1):
#1	Kether	1:1 -- Kether -- Sephirah 1
#2	Chokmah	1:2 -- Heh -- Elemental 1
#3	Binah	1:3 -- Chokmah -- Sephirah 2
#4	Chesed	1:4 -- Beth -- Double 1
#5	Geburah	1:4 -- Vav -- Elemental 2
#6	Tiphareth	1:5 -- Zayin -- Elemental 3
#7	Netzach	1:6 -- Binah -- Sephirah 3
#8	Hod	1:7 -- Aleph -- Mother 1
#9	Yesod	1:8 -- Cheth -- Elemental 4
#10	Malkuth	1:9 -- Chesed -- Sephirah 4
#11	Aleph	1:10 -- Teth -- Elemental 5
#12	Beth	1:10 -- Gimel -- Double 2
#13	Gimel	1:11 -- Geburah -- Sephirah 5
#14	Daleth	1:12 -- Daleth -- Double 3
#15	Heh	1:14 -- Tiphareth -- Sephirah 6
#16	Vav	1:16 -- Mem -- Mother 2
#17	Zayin	1:17 -- Yod -- Elemental 6
#18	Cheth	1:18 -- Kaph -- Double 4
#19	Teth	1:20 -- Netzach -- Sephirah 7
#20	Yod	1:21 -- Lamed -- Elemental 7
#21	Kaph	1:21 -- Peh -- Double 5
#22	Lamed	1:22 -- Nun -- Elemental 8
#23	Mem	1:24 -- Hod -- Sephirah 8
#24	Nun	1:25 -- Shin -- Mother 3
#25	Samekh	1:25 -- Resh -- Double 6
#26	Ayin	1:26 -- Yesod -- Sephirah 9
#27	Peh	1:27 -- Samekh -- Elemental 9
#28	Tzaddi	1:27 -- Ayin -- Elemental 10
#29	Qooph	1:28 -- Tzaddi -- Elemental 11
#30	Resh	1:28 -- Malkuth -- Sephirah 10
#31	Shin	1:29 -- Qooph -- Elemental 12
#32	Tav	1:31 -- Tav -- Double 7

There are in fact, only three points of agreement between the two Traditions: #1-Kether, #14-Daleth, and #32-Tav. But in as much as the Letter Paths are defined by the Sephiroth they join, the agreement on Path #14 is only partial. This is so, because the image of the Tree of Life employed by the Hebrew Tradition of the 13th century is different than that employed by the modern Western Hermetic.

In our Western Hermetic Tree, the Letters are taken in roughly alephbetic order, and assigned to the paths-between-Sephiroth as they are sequentially emanated from highest to lowest. I say "roughly", because there are three points at which this is not adhered to strictly. This results in the placement of Daleth between Chokmah and Binah.

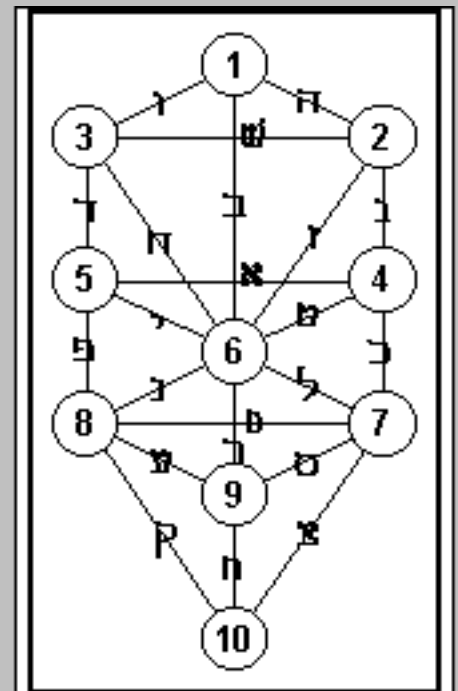
Western Hermetic Tree



Exact A-B Sequencing:	W.H. Sequencing:
1-2...Aleph	1-2...Aleph
1-3...Beth	1-3...Beth
1-6...Gimel	1-6...Gimel
2-3...Daleth	2-3...Daleth
2-4...Heh	2-4...Vav
2-6...Vav	2-6...Heh
3-5...Zayin	3-5...Cheth
3-6...Cheth	3-6...Zayin
4-5...Teth	4-5...Teth
4-6...Yod	4-6...Yod
4-7...Kaph	4-7...Kaph
5-6...Lamed	5-6...Lamed
5-8...Mem	5-8...Mem
6-7...Nun	6-7...Nun
6-8...Samekh	6-8...Ayin
6-9...Ayin	6-9...Samekh
7-8...Peh	7-8...Peh
7-9...Tzaddi	7-9...Tzaddi
7-10...Qooph	7-10...Qooph
8-9...Resh	8-9...Resh
8-10...Shin	8-10...Shin
9-10...Tav	9-10...Tav

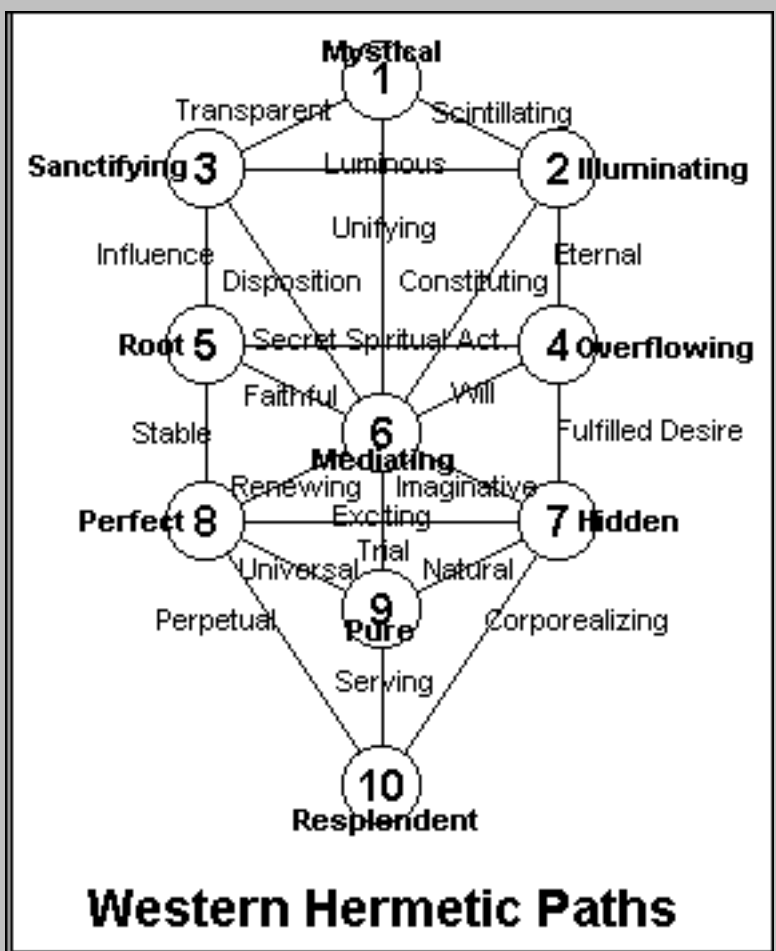
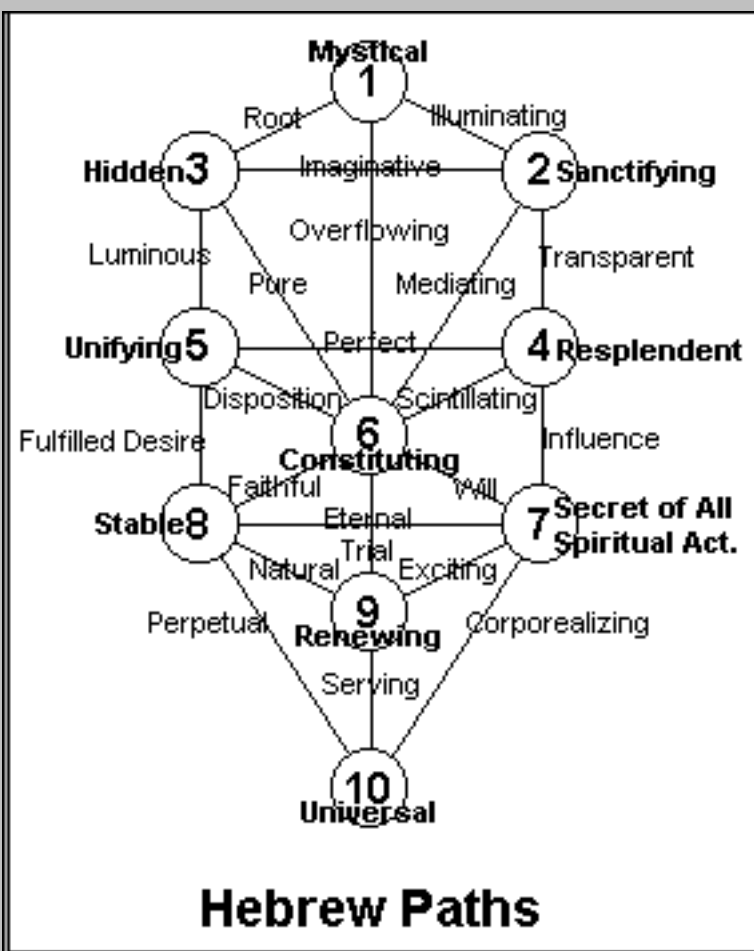
Hebrew Tree

The Hebrew Tradition on the other hand, interprets the "Sepher Yetzirah" as assigning the Mother Letters to the three horizontal paths, the Double Letters to the seven vertical paths, and the Elemental Letters to the twelve diagonal paths. When applied to the Tree outline employed during the 13th century, the result is a Tree of Life that looks similar to the Western Hermetic Tree, but which has a significantly different assignment of Letters to paths-between-Sephiroth. So by contrast, we find that in this Tree, Daleth runs between Binah and Geburah.



The Hebrew and Western Hermetic Trees agree on the placement of only two of the Letter paths: Kaph (between Gedulah and Netzach) and Tav (between Yesod and Malkuth).

In the context of this Hebrew Tree combined with the Torah sequencing, the "32 Paths of Wisdom" document conveys a somewhat different understanding of the Sephiroth, the paths joining them, and the Letters themselves, than it does when analyzed in the Western Hermetic context.



From this view, there are five points of agreement: Path #1(Kether); Path #25 (Tiphareth to Yesod); Path #29 (Netzach to Malkuth); Path #31 (Hod to Malkuth); and, Path #32 (Yesod to Malkuth).

To better illustrate the consequences of these philosophical differences, I will follow with the text of the "32 Paths of Wisdom" (used with permission of the translator, James A. Eshelman: copyright 1994, College of Thelema), juxtaposed with the corresponding Genesis One verse and a listing of how both the Torah sequencing and the Western Hermetic sequencing relate to these two images of the Tree. Along with this, I offer my humble commentary on these 32 Paths, based exclusively upon the Hebrew Tree and the Torah sequencing context. I have limited my commentary to this perspective because there are already several fine commentaries upon their significance in the Western Hermetic Tradition.

My sincere hope is that you will examine and compare, and in this way come to a more comprehensive understanding of this valuable document. By placing the "32 Paths of Wisdom" document in its historical context, we can see how unique the Western Hermetic interpretation is, and hopefully better understand the significance of these fundamental differences.

#1: The First Path is called the Wonderful (or Mystical) Consciousness, the Highest Crown. It is the Light of the Primordial Principle, which has no beginning; and it is the Primal Glory. No creature (lit., "created being") can attain to its essence.

Gen 1:1 -- "In the beginning God created the heaven and the earth."

בראשית ברא אלהים את השמים ואת הארץ:

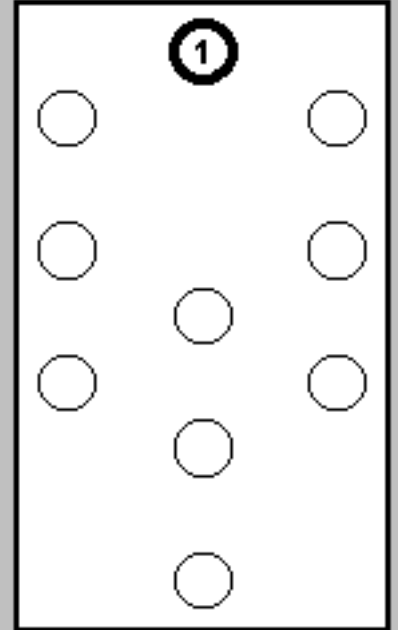
Torah Attribute / W.H. Attribute -- Sephirah 1: Kether

Kether, the Primal Glory, is described as the *Light* of the Primordial Principle. The Primordial Principle, is the *essence* of Kether, and it is this beginningless Principle to which "no creature can attain."

In the terminology of the "Circle of Contemplation", Kether is also called "Primordial Wisdom" and is seen as the first emanation of the Primordial Principle.

The Primal Glory is the Highest Crown of the creation. A Crown standing above all else: a circlet binding our allegiance to the The Unity: a testament to a still Higher Authority -- the Primordial Principle.

The Torah verse is very, very complex.



#2: The Second Path is that of the Radiant (or Illuminating) Consciousness. It is the Crown (Kether) of Creation (Briah), the Splendour of the Unity, like unto that which "exalts itself as the head over all." The masters of Qabalah call it the Second Glory.

Gen 1:2 -- "Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters."

והארץ היתה תהו ובהו וחשך על-פני תהום
ורוח אלהים מרחפת על-פני המים:

Torah Attribute -- Elemental 1: Heh

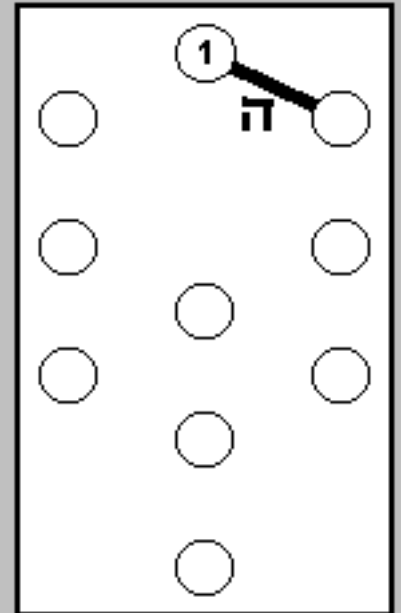
Hebrew Tree: Kether to Chokmah

W.H. Tree: Chokmah to Tipareth

W.H. Attribute -- Sephirah 2: Chokmah

Here we see Kether, the Light, radiating down to Chokmah. This Radiation of Light, Crowns Briah; i.e., it stands above the Briatic world of Chokmah-Binah much as the Primordial Principle stands above Kether. This Radiance of Light is the Splendor of the Unity; that is to say, it is the Splendor of Kether, the Primal Glory. And as such, it is called the Second Glory.

The Torah verse describes this Radiance as "hovering", standing above the creation like a Crown.



#3: The Third Path is called the Sanctifying Consciousness. It is the Foundation (Yesod) of Primordial Wisdom and is called Enduring Faith, and its roots are Amen. It is the parent [Father] of Faith, from which the power of Faith emanates.

Gen 1:3 -- "And God said:'Let there be light.' And there was light."

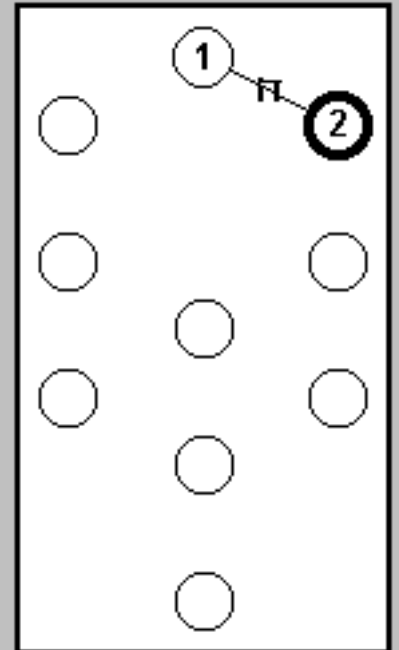
וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי-אוֹר:

Torah Attribute -- Sephirah 2: Chokmah

W.H. Attribute -- Sephirah 3: Binah

Chokmah is the *Foundation* of Primordial Wisdom, which is to say that Primordial Wisdom (Kether) stands above Chokmah. Chokmah is the solidification of this higher Primordial Wisdom. Chokmah is an outgrowth of Amen, and is titled *Enduring Faith* and *Parent* [Father] of *Faith*. From it, emanates *Faith*.

The Torah verse describes this manifestation of the Primordial Wisdom as Light. This Light, lower than the "Light of the Primordial Principle" (Kether), illumines the Briatic world with an emanation of Faith.



#4: The Fourth Path is named the Overflowing (or, Receiving) Consciousness, because from it emanate all the Holy Powers, all the most ethereal emanations with the most sublime essences: they emanate one from the other through the power of the Primordial Emanator.

Gen 1:4 -- "And God saw the light, that it was good;"

וִירָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב

Torah Attribute -- Double 1: Beth

Hebrew Tree: Kether to Tiphareth

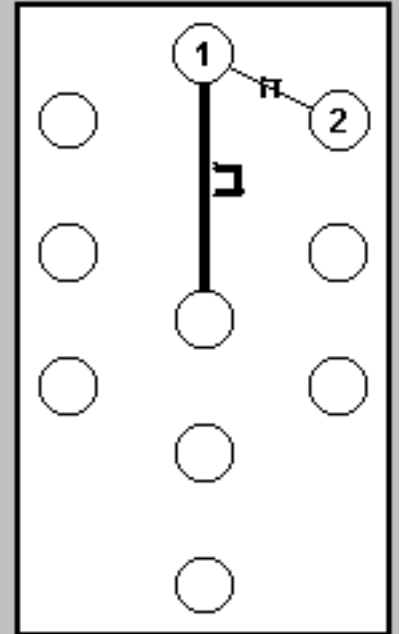
W.H. Tree: Kether to Binah

W.H. Attribute -- Sephirah 4: Chesed

Radiant Kether now emanates all the Holy Powers (the most ethereal emanations with the most sublime essences) down to Tiphareth, through the Letter Beth. Beth is "house", and as the first Letter of the Torah, it is said to house all the Letters which follow -- through this first Beth, all the Holy Powers of Torah emanate.

Furthermore, it is the Primordial Emanator who causes this irradiation to flow from Kether to Tiphareth.

The Torah verse describes this emanation of the Holy Powers unto solar-Tiphareth as Elohim *seeing* the light, and as Elohim *judging* its goodness. This goodness is the "most ethereal emanations with the most sublime essences."



#5: The Fifth Path is called the Radical (or Root) Consciousness, because it is the substance of the Unity, joining itself to that Understanding (Binah) which itself emanates from within the province of Primordial Wisdom (Chokmah).

Gen 1:4 -- "and God divided the light from the darkness."

ויבדל אלהים בין האור ובין החושך:

Torah Attribute -- Elemental 2: Vav

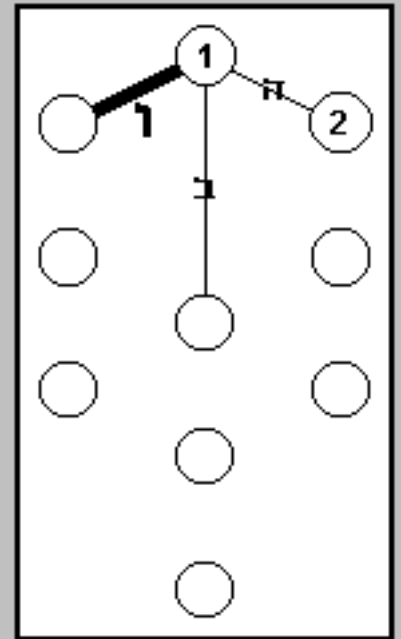
Hebrew Tree: Kether to Binah

W.H. Tree: Chokmah to Chesed

W.H. Attribute -- Sephirah 5: Geburah

Kether now emanates the *substance* of the Unity, down to Binah through the Letter Vav. Vav is "nail", and with it Kether substantially affixes the Unity in the Briatic world of Chokmah-Binah.

Binah (the "Hidden Consciousness" -- see Path #7) is described here as emanating "from within the *province* of Primordial Wisdom." In the Path #3, Chokmah is described as the "*foundation* of Primordial Wisdom." A province is akin to a kingdom (Malkuth). And so we are told here that while Chokmah-receiving-Kether is the *Yesod* of Primordial Wisdom, Chokmah-emanating-Binah is the *Malkuth* of Primordial Wisdom. Binah is to Chokmah, as the physical Earth is to the Sephirah Malkuth.



The Torah verse speaks of dividing. What has been divided, is the Unity! The Unity's Splendor was emanated with Heh to Chokmah; its Holy Powers (ethereal emanations and sublime essences) were emanated to Tiphareth through Beth; and now its Substance has been emanated to Binah through Vav. In this way, Elohim has separated the Atziluthic light from the (relative) Briatic darkness. Note well that this also establishes the significance of the Pillars -- Severity/substance, Middle/Holy Powers, and Mercy/Splendor.

#6: The Sixth Path is called the Mediating Consciousness (or, Consciousness of the Separated Influence), because through it the emanation of Atziluthic Influence is increased (or magnified). It causes that Influence to flow unto all those so blessed as to be united to its essence.

Gen 1:5 -- "And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day."

וּיקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קֶרָא לַיְלָה
וַיְהיֶי-עֶרֶב וַיְהיֶי-בֹקֶר יוֹם אֶחָד:

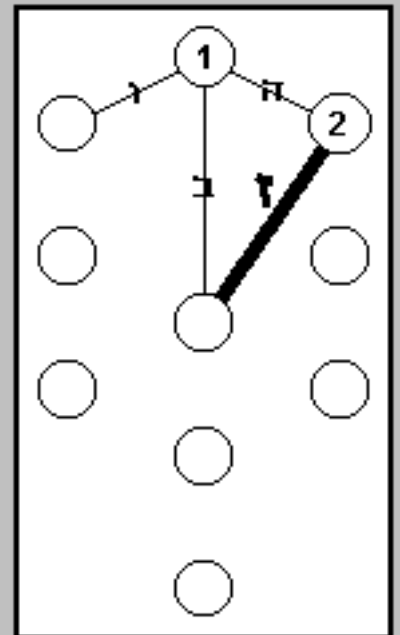
Torah Attribute -- Elemental 3: Zayin

Hebrew Tree: Chokmah to Tiphareth

W.H. Tree: Binah to Tiphareth

W.H. Attribute -- Sephirah 6: Tiphareth

From Chokmah -- the upper Briatic aspect containing the Splendor of the Unity -- emanates an influence which mediates this separation of Atziluthic from Briatic. Through Zayin ("sword"), the Holy Powers which descend from Kether unto Tiphareth, are magnified. This is due to a rejoining of two of the three separated aspects of the Unity, on a lower scale. This place of rejoining, is Tiphareth; and in due sequence (second day), Binah's influence of the Substance of the Unity will join unto Tiphareth as well. The Torah verse describes this rejoining as a naming, resulting in evening, morning, day one.



#7: The Seventh Path is the Hidden Consciousness, because it is the radiance that illuminates all the powers of the mind which are seen with the eye of the intellect, and through the contemplation of Faith.

Gen 1:6 -- "And God said: 'Let there be a firmament in the midst of the waters,
and let it divide the waters from the waters.'"

ויאמר אלהים יחד רקיע בתוך המים ויחד מבדיל בין מים למים:

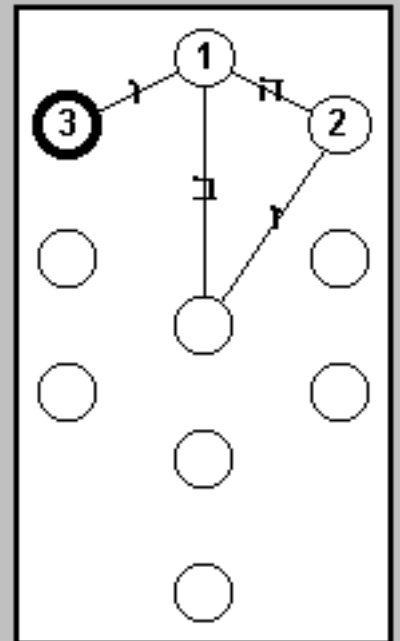
Torah Attribute -- Sephirah 3: Binah

W.H. Attribute -- Sephirah 7: Netzach

Binah is usually thought of in terms of Darkness, yet here we see that it is a radiance that illuminates. This introduces a very complex philosophy best summed up by the words of R. Azriel: "The hidden light that is darkened from illuminating is called darkness." But here, we see the *receptive* Binah who is filled with the Substance of the Unity.

Binah is the culmination of the Briatic world, and as such, pertains to the "powers of the mind" and upward-aiming "contemplation of faith".

The Torah verse alludes again to division, this time positing Binah as separating the Briatic from the Yetziratic.



#8: The Eighth Path is called the Perfect Consciousness, because it is the Plan of the Primordial. It has no root where it can abide except in the hidden chambers of Majesty (Gedulah) from which its own secret essence emanates.

Gen 1:7 -- "And God made the Firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so."

ויעש אלהים את־הרקיע ויבדל בין המים אשר
מתחת לרקיע ובין המים אשר מעל לרקיע ויהי־כן:

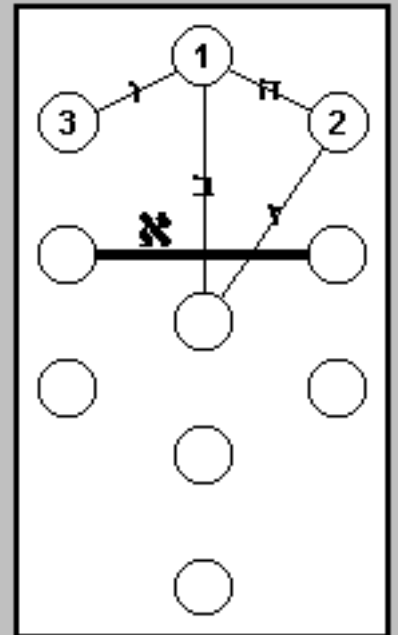
Torah Attribute -- Mother 1: Aleph

Hebrew Tree: Chesed to Geburah

W.H. Tree: Kether to Chokmah

W.H. Attribute -- Sephirah 8: Hod

With Aleph, Elohim *makes* for the first time, indicating the Yetziratic World, for which Aleph provides the Primordial Plan. We are told that its secret essence emanates from Chesed. In Path #10, Chesed (which is "illumined with the Splendor of all the lights") is said to cause "an influence to flow forth from the Prince of Countenances" . . . this influence is Aleph. The Torah verse tells us that this concretely manifests the division between the upper waters and the lower waters.



#9: The Ninth Path is called the Pure Consciousness, because it purifies the essence of the Sephiroth. It proves and adapts the design of their images (lit., "patterns"), and establishes their unity. They remain united, without diminution or division.

Gen 1:8 -- "And God called the firmament Heaven.

And there was evening and there was morning, a second day."

ויקרא אלהים לרקיע שמים ויהי-ערב ויהי-בקר יום שני:

Torah Attribute -- Elemental 4: Cheth

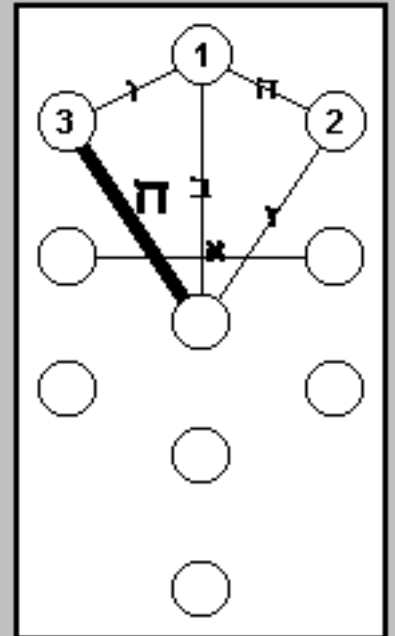
Hebrew Tree: Binah to Tiphareth

W.H. Tree: Binah to Geburah

W.H. Attribute -- Sephirah 9: Yesod

And now Binah, the receptacle of the Substance of the Unity, emanates down to Tiphareth, rejoining the third part of the Unity with the influxes from Kether and Chokmah to Tiphareth. The emanation from Chokmah to Tiphareth, "magnified, strengthened" the Atziluthic influx; and here, we see that Binah's emanation "purifies" this essence. Its passage through Aleph (the Primordial Plan), gives the Substance of the Unity, the power of proving and adapting "the design of their images".

With Cheth, Unity is *established*. This process of establishment entails a Primordial Unity which divides itself, and then reunites its divided parts. Again, the Torah verse describes this rejoining as a *naming*, and we have evening, morning, second day.



#10: The Tenth Path is called the Resplendent Consciousness, because it is exalted above every head, and sits on the throne of Binah. It is illuminated with the splendor of all the lights; and it causes an influence to flow forth from the Prince of Countenances.

Gen 1:9 -- "And God said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so."

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם
אֶל־מָקוֹם אֶחָד וְתִרְאָה הַיַּבֵּשָׁה וַיְהִי־כֵן;

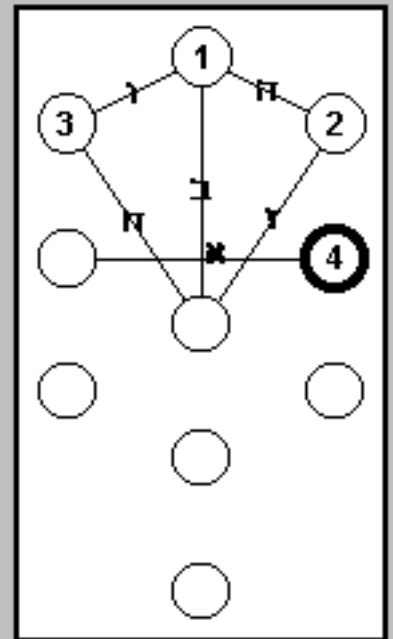
Torah Attribute -- Sephirah 4: Chesed

W.H. Attribute -- Sephirah 10: Malkuth

We are told here that Chesed "sits on the throne of Binah". This throne is the foundation/Yesod of Binah, and so Chesed is set in relation to Binah in much the same manner as Chokmah was related to the Primordial Wisdom.

Further we are told that Chesed is "illuminated with the Splendor of all the lights." This is the influx from Chokmah (the repository of the Splendor of the Unity), which comes to Chesed through Gimel (Path #12). Gimel is the "Transparent Consciousness" of prophesy and revelation, over which the Prince of the Countenance stands sentinel.

The sephiroth Chokmah through Yesod, are each a *saying* combined with a *letting*. Here the Torah verse describes the waters "under heaven" (which is to say, the Yetziratic world) and their focalization, resulting in "dry land" or Chesed, the first Yetziratic manifestation/sephirah.



#11: The Eleventh Path is called the Scintillating (or, Fiery) Consciousness, because it is the essence of the veil which is placed before the ordered arrangement of the Powers. Who walks this way acquires a special dignity -- he can stand face to face before the Cause of Causes.

Gen 1:10 -- "And God called the dry land Earth,
and the gathering together of the waters called He Seas;"

ויקרא אלהים ליבשה ארץ ולמקוה המים קרא ימים

Torah Attribute -- Elemental 5: Teth

Hebrew Tree: Chesed to Tiphareth

W.H. Tree: Chesed to Geburah

W.H. Attribute -- Mother 1: Aleph

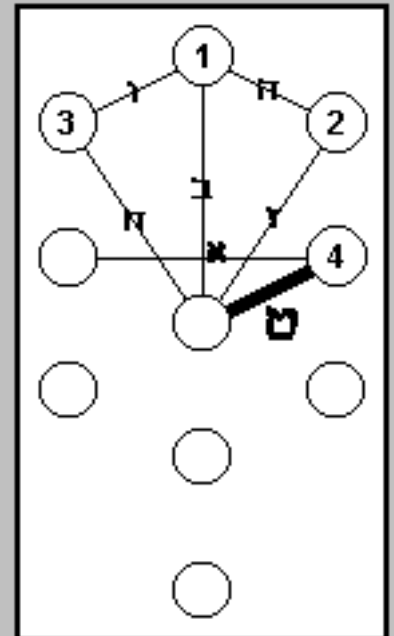
Hebrew Tree: Chesed to Geburah

W.H. Tree: Kether to Chokmah

Teth, whose image depicts a coiled serpent, is referred to as the "essence of the Veil" placed before the "ordered arrangement of the Powers."

This emanation from Chesed (which is illuminated with the Splendor) to Tiphareth, is the *essence*; and Yod (see Path #17), which emanates from Geburah (the receptacle of the Substance aspect) to Tiphareth, is the *clothing*. Thus are the two aspects of the Unity -- Splendor and Substance -- rejoined again in Tiphareth, but this time on the lower Yetziratic scale.

The Holy Powers aspect of Unity comes directly from Kether (via Beth) and its initial rejoining in Tiphareth is not mimicked at the Yetziratic level. Instead, it is implied by reference to Aleph, the Plan of the Primordial -- the "ordered arrangement" -- through which Kether's influx passes.



The "who walks this way" statement refers to upward passage from Tiphareth to Chesed via this Path; for it is from Chesed that the Path #12 of revelation and prophesy is reached, whereby one stands "before the Cause of Causes".

The Torah verse again describes this rejoining in Tiphareth, as a *naming*. Here, it completes the definition of "earth" and "seas".

#12: The Twelfth Path is called the Clear (or, Transparent) Consciousness, because it is the substance of that phase of Majesty (Gedulah) which is called Revelation (Khazkhazit). It is the source of prophecies that seers behold in visions.

Gen 1:10 -- "and God saw that it was good."

וִירָא אֱלֹהִים כִּי טוֹב:

Torah Attribute -- Double 2: Gimel

Hebrew Tree: Chokmah to Chesed

W.H. Tree: Kether to Tiphareth

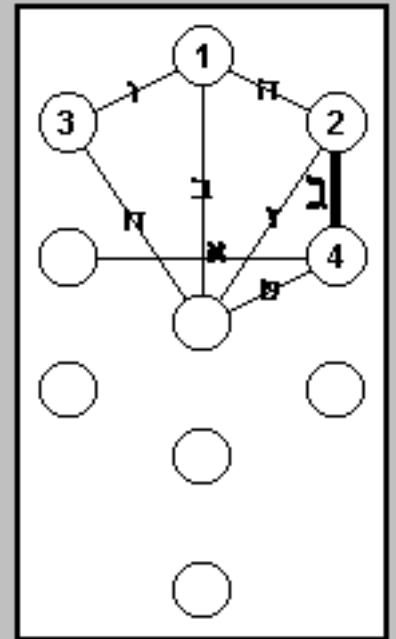
W.H. Attribute -- Double 1: Beth

Hebrew Tree: Kether to Tiphareth

W.H. Tree: Kether to Binah

The word Chazchazit was coined by the author of the "Book of Contemplation", and is translated variously. Kaplan gives it as "visualizer", others give it as "gazing-glass". All of these translations equate to revelation and divine vision.

Yet here, quite subtly, is the veil which was referred to earlier; for revelation is channeled and guarded -- it is received through a gazing-glass. This defines the separation between Bria -- the realm of pure thought -- and Yetzirah -- the realm of images. The veil hides (a reference to Binah, the Hidden Consciousness) pure thought; and the veil itself, is composed of images which represent those pure thoughts.



The emanation of Gimel from Chokmah to Chesed, is called Transparent because it is the influx of pure thought into the realm of images. This emanation is the "good" referred to in the Torah verse. With the occasion of this emanation, there is a significant completion, and Elohim moves on to fill the "earth" with "vegetation".

#13: The Thirteenth Path is named the Uniting Consciousness (or, Consciousness Leading to Unity), because it is the Essence of Glory. It is the consummation of the essential Truth of unified spiritual being.

Gen 1:11 -- "And God said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.'

And it was so."

ויאמר אלהים תדשא הארץ דשא עשב מורייע זרע עץ פרי
עשה פרי למינו אשר זרעו-בו על-הארץ ויהי-כן:

Torah Attribute -- Sephirah 5: Geburah

W.H. Attribute -- Double 2: Gimel

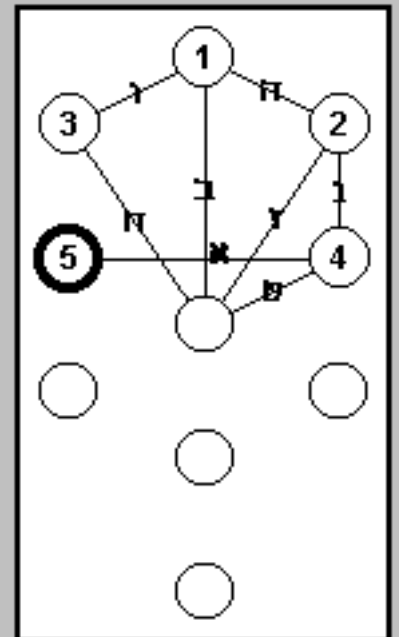
Hebrew Tree: Chokmah to Chesed

W.H. Tree: Kether to Tiphareth

The Pillar of the Substance of the Unity, now takes on Yetziratic manifestation as Geburah. This sphere is described as a Consciousness which *unifies*, because it is the "essence of the Glory". This Glory is the Unity.

The second sentence is translated by Kaplan as: "It represents the completion of the true essence of the unified spiritual beings." This refers to Geburah as the receptacle of the emanation from Chesed -- Aleph. In effect, Geburah completes Aleph, and serves as the Yetziratic grounding (Substance) of the Plan of the Primordial.

This translation seems more fitting to the Torah verse.



#14: The Fourteenth Path is called the Luminous Consciousness, because it is the essence of that brilliant flame (Khashmal) which is the instructor in the Secret Foundations (Razi Yesodoth) of Holiness and of their (stages of) preparation.

Gen 1:12 -- "And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind;

and God saw that it was good."

Gen 1:13 -- "And there was evening and there was morning, a third day."

ותוצא הארץ דשא עשב מריע זרע למינהו
ועץ עשה-פרי אשר זרעו-בו למינהו וירא אלהים כי-טוב:
ויהי-ערב ויהי-בקר יום שלישי:

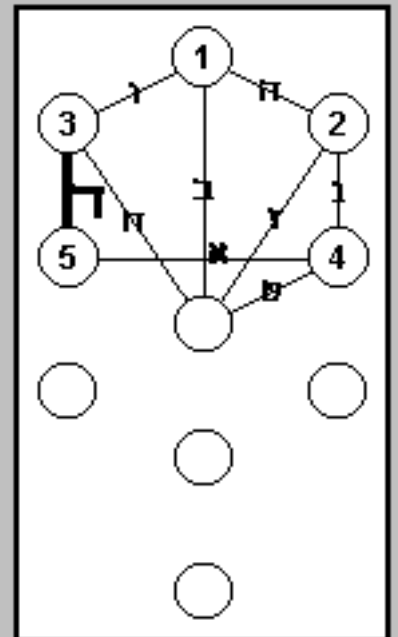
Torah Attribute / W.H. Attribute -- Double 3: Daleth

Hebrew Tree: Binah to Geburah

W.H. Tree: Chokmah to Binah

The key to understanding this Path, is an understanding of the word Chashmal. This is a specific technical term of the early Qabbalists which has been poorly translated here. While it contains the overtones of "brilliant flame", and is usually taken to mean "electrum" or "amber", its translation in the Talmudic tradition is closer to "speaking (Mal) silence (Chash)".

As a Qabbalistic term, it refers to a specific sequential emanation -- the Chashmal was created from the Marvelous Light, and in turn gave birth to the Arafel (Darkness). Here the Chashmal is seen as the veil mentioned earlier, clothing the Marvelous Light, and mediating between "speech" and "silence". It is the precursor to Darkness, meaning that it results in a veiling.



The Chashmal itself stands between Chokmah and Binah, and here we see that Binah emanates the "essence of the Chashmal", down to Yetziratic Geburah. This essence is the "good" referred to in the Torah verse.

We are told further, that the Path Daleth gives *instruction* to the secret foundations of "Holiness and their stages of preparation". This is a direct reference to Aleph -- Plan of the Primordial -- and the structure of the veil which lies between Briah and Yetzirah. This instruction occasions evening, morning, day three.

#15: The Fifteenth Path is called the Constituting Consciousness, because it constitutes the Essence of Creation in pure darkness. According to masters of contemplation, this is that darkness referred to in Scripture, "and thick darkness its swaddling band."

Gen 1:14 -- "And God said: 'Let there be lights in the firmament of the heaven
to divide the day from the night;

and let them be for signs, and for seasons, and for days and years;"

Gen 1:15 -- "and let them be for lights in the firmament of the heaven to give light
upon the earth.' And it was so."

ויאמר אלהים יהי מארת ברקיע השמים להבדיל
בין היום ובין הלילה ויהי לאחת ולמעדים ולימים ושנים:
ויהי למאורת ברקיע השמים להאיר על-הארץ ויהי-כן:

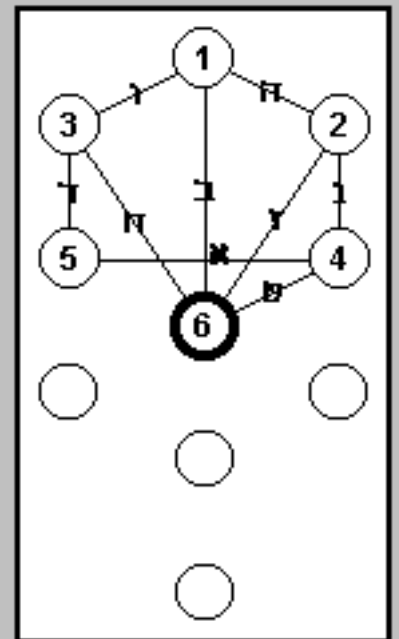
Torah Attribute -- Sephirah 6: Tiphareth

W.H. Attribute -- Elemental 1: Heh

Hebrew Tree: Kether to Chokmah

W.H. Tree: Chokmah to Tiphareth

Tiphareth is the place of the rejoining of the separated parts of the Unity, hence it is called the "constituting" consciousness. We are told that this constituting occurs "in pure darkness". This Darkness is the Arafel mentioned earlier, and is another very specific Qabbalistic term. This says that Tiphareth constitutes the "essence of creation" (i.e., the aspects of the Unity which are emanated unto it), below the veil (in the midst of the darkness/Arafel). Remember that this darkness is the product of the Chashmal.



This is reiterated in the Torah verse. In Genesis 1:3, Elohim said "Let there be light", establishing Chokmah, the Briatic light. In 1:4, Elohim "divided the light from the darkness" (a reference to Chashmal). In 1:6, Elohim established Binah as a "firmament (Heaven) in the midst" of this darkness. And now, Elohim establishes "lights in the firmament of the heaven", dividing "day from the night".

#16: The Sixteenth Path is called the Eternal (or, Triumphant) Consciousness, because it is the pleasure of that Glory beyond which is No-Glory like unto it. It is also called the Garden of Pleasure (Eden), which is prepared for the Compassionate (Khasidim).

Gen 1:16 -- "And God made the two great lights: the greater light to rule the day,
and the lesser light to rule the night; and the stars."

ויעש אלהים את־שני המארת הגדלים את־המאור הגדל לממשלת
היום ואת־המאור הקטן לממשלת הלילה ואת הכוכבים:

Torah Attribute -- Mother 2: Mem

Hebrew Tree: Netzach to Hod

W.H. Tree: Geburah to Hod

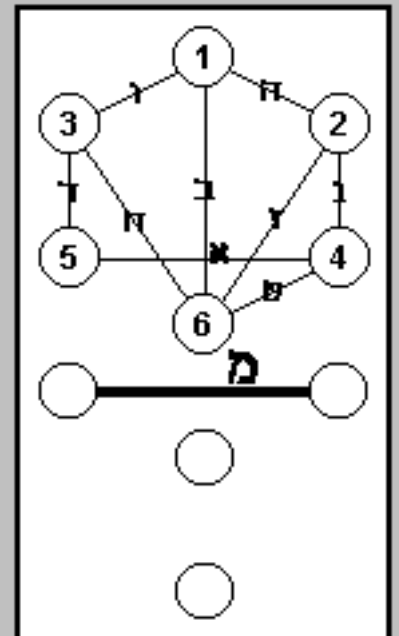
W.H. Attribute -- Elemental 2: Vav

Hebrew Tree: Kether to Binah

W.H. Tree: Chokmah to Chesed

The Mother Letter Mem, marks the second spanning between the two side pillars of Splendor and Substance. The first such span, was Aleph, the Plan of the Primordial. With Mem, we have instead, the Garden of Delight/Pleasure (Eden). This is a lower *manifestation* of the Plan, and serves as a stabilizing influence within the lower Yetziratic, much like that provided by Aleph in the upper Yetziratic.

This manifestation of the Plan, emanated from Netzach to Hod, is described as the Garden of Eden "prepared for the Chasidim". Resh, the 25th Path (Tiphareth to Yesod), crosses Mem and is called "the primary test by which the Creator proves the Chasidim".



The Torah verse tells us that with Mem, Elohim made two great lights and the stars. In the next verse, these will be "set in the firmament of the heaven"; whereupon, the two lights will "rule over the day and over the night", and the stars will "divide the light from the darkness". It is Tiphareth which rules over the day; Yesod, over the night; and the "stars" of Netzach and Hod which "divide the light from the darkness". These "stars" echo the function of the Chashmal on a lower level, and in essence establish a lower veil -- separating Tiphareth from Yesod.

We are told that this is the lowest manifestation of the Glory, serving a position in this lower veil, akin to Aleph's in the higher veil.

#17: The Seventeenth Path is called the Consciousness of Sensation (or, Consciousness of Disposition). It provides faith to the Compassionate (Khasidim), and clothes them with the Holy Spirit (Ruach Elohim). Within the Supernals, it is called the Foundation of Beauty (Yesod ha-Tiphareth).

Gen 1:17 -- "And God set them in the firmament of the heaven to give light
upon the earth,"

Gen 1:18 -- "and to rule over the day and over the night,
and to divide the light from the darkness;"

ויתן אתם אלהים ברקיע השמים להאיר על-הארץ:
ולמשל ביום ובלילה ולהבדיל בין האור ובין החשך

Torah Attribute -- Elemental 6: Yod

Hebrew Tree: Geburah to Tiphareth

W.H. Tree: Chesed to Tiphareth

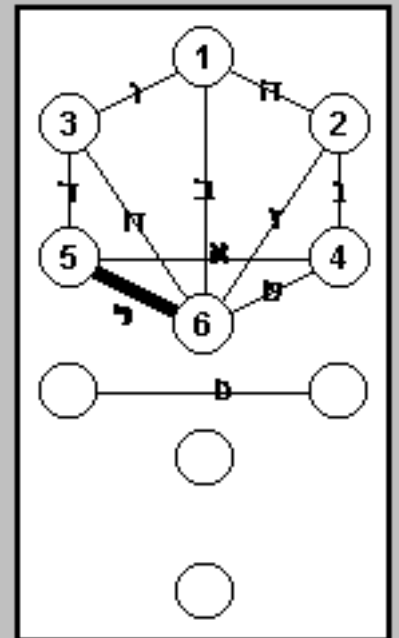
W.H. Attribute -- Elemental 3: Zayin

Hebrew Tree: Chokmah to Tiphareth

W.H. Tree: Binah to Tiphareth

Yod, the emanation from Geburah unto Tiphareth, is the final rejoining of the Substance aspect of the Unity in Tiphareth. This completes the upper Yetziratic, and in this way, *clothes* the faith-filled (i.e., upward travelling) Chasidim with the Ruach Elohim.

Yod serves as Yesod to Tiphareth; which is to say that Tiphareth is the Malkuth of the upper Yetziratic. This emanation to Tiphareth is described by the Torah verse, as a concrete action -- "Elohim *set* them".



#18: The Eighteenth Path is called the Consciousness of the House of Influence. From its inmost center flow forth the Arcanum and veiled ideas, which "abide in its shadow;" thus is there cohesion (or, union) with the inmost substance of the Cause of Causes.

Gen 1:18 -- "and God saw that it was good."

Gen 1:19 -- "And there was evening and there was morning, a fourth day."

וירא אלהים כי-טוב:
ויהי-ערב ויהי-בקר יום רביעי:

Torah Attribute -- Double 4: Kaph

Hebrew Tree / W.H. Tree: Chesed to Netzach

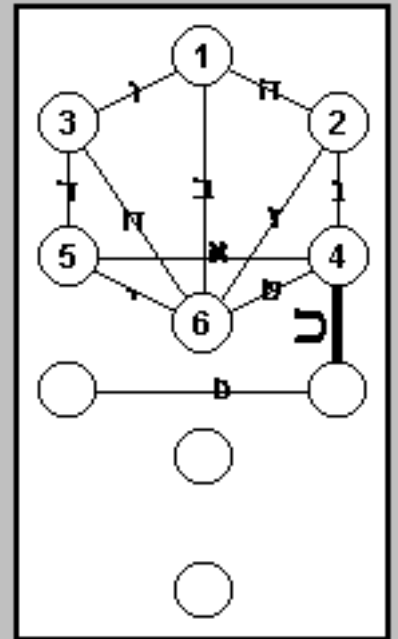
W.H. Attribute -- Elemental 4: Cheth

Hebrew Tree: Binah to Tiphareth

W.H. Tree: Binah to Geburah

With Heh, Kether emanated the Splendor of the Unity unto Chokmah. In turn, Chokmah emanated "pure thought" unto Chesed, via the path of Gimel. At each receptacle or sephirah, the Splendor manifested at a different level: in Chokmah, as Briatic thought; and in Chesed, as Yetziratic images. Now we see this Splendor lowered still further, from Chesed to Netzach -- from the upper Yetziratic to the lower -- and the "pure thought" clothed in images, is here seen as "arcanum and veiled ideas". The "inmost center" from which they flow forth is Chesed, illumined by Gimel. Their receptacle, is the sephirah Netzach (consciousness of the Secret of all Spiritual Activities).

This is the first emanation from upper Yetziratic to lower Yetziratic. The lower terminates with Yesod and it is the shadow of Shaddai/Yesod to which "abide in his shadow" refers. So we are told here that Kaph transmits the Splendor aspect into the lower Yetziratic. This transmission is the "good" referred to in the Torah verse, and it occasions evening, morning, day four.



#19: The Nineteenth Path is the Consciousness of the Secret of All Spiritual Activities. It is so called because of the influence disseminated by it from the Highest Blessing and the supernal Glory.

Gen 1:20 -- "And God said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'"

ויאמר אלהים ישרצו המים שרץ נפש חיה
ועוף יעופף על-הארץ על-פני רקיע השמים:

Torah Attribute -- Sephirah 7: Netzach

W.H. Attribute -- Elemental 5: Teth

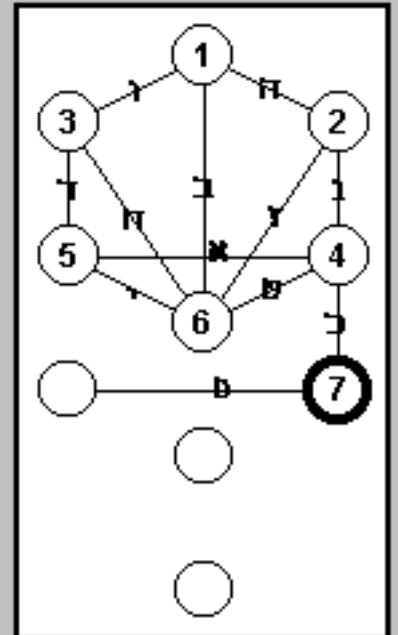
Hebrew Tree: Chesed to Tiphareth

W.H. Tree: Chesed to Geburah

This marks the beginning of the fifth day and Elohim shifts now to the filling of the seas with living creatures, and the firmament of heaven with flying fowl. This task is focused around Netzach.

In day six, Elohim fills the *earth* with living creatures. In this realm of "earth", the creation of cattle, creeping things and the beasts of the earth, is focused around Hod; and the creation of human beings, is focused around Yesod.

Netzach receives the influx of the "highest blessing and the supernal Glory", from Chesed, through the path Kaph. This is the "arcanum and veiled ideas", which is translated by this receptacle into the "secret of all Spiritual Activities".



#20: The Twentieth Path is called the Consciousness of Will, because it is the pattern of all that is formed. By this mode (or, state) of consciousness, one may know the actuality of the Primordial Wisdom.

Gen 1:21 -- "And God created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind,

and every winged fowl after its kind;"

ויברא אלהים את-התנינם הגדלים ואת כל-נפש החיה הרמש
אשר שרצו המים למינהם ואת כל-עוף כנף למינהו

Torah Attribute -- Elemental 7: Lamed

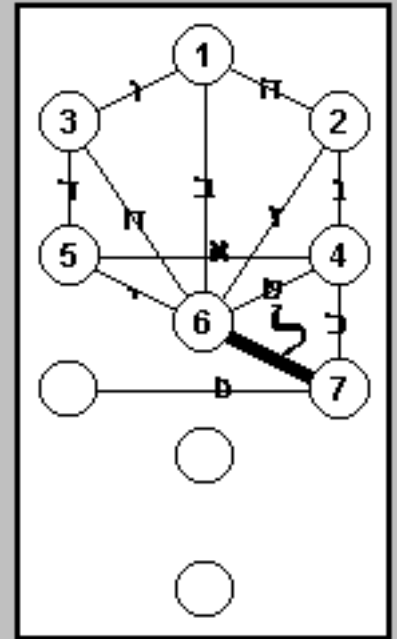
Hebrew Tree: Tiphareth to Netzach

W.H. Tree: Geburah to Tiphareth

W.H. Attribute -- Elemental 6: Yod

Hebrew Tree: Geburah to Tiphareth

W.H. Tree: Chesed to Tiphareth



The Torah verse describes the creation of these creatures with the specific proviso of "after its kind". This refers back to the Plan of the Primordial, and tells us that in the lower Yetziratic, Tiphareth (the Constituting consciousness) is the emanator of this Plan.

This is also the first verse in which we see the words "And God created". This is an act of "will" far different than the opening line of Genesis in which we see "In the beginning God created . . ."; and exposes the contrast between an Atziluthic act and a Yetziratic one.

The Path description tells us that by contemplation upon this lower act of creation, "one may know the actuality of the Primordial Wisdom (i.e., Kether)". This is because the lower act is an echo of the higher, containing within itself the inspiration of the Primordial Wisdom which has been actualized by its passage through the veiling Primordial Plan.

With Kaph, the "arcanum and veiled ideas" of the Splendor were emanated unto Netzach. Here through Lamed, the rejoined aspects of the Unity, of which Tiphareth is the receptacle, are now emanated unto Netzach, enlivening the Secrets of all Spiritual Activity which reside there.

To a great extent, Lamed echoes Cheth -- the emanation from Binah to Tiphareth. Cheth "proves and adapts the design", and Lamed "is the pattern of all that is formed". We see here that Tiphareth serves a creative role in relation to the lower Yetziratic, much the same as the Supernal's role in relation to the upper Yetziratic. Tiphareth -- the rejoined Unity -- actualizes creation on a lower level, emanating its *Substance* aspect towards the Pillar of *Splendor* and effecting a new mixing.

#21: The Twenty-first Path is called the Consciousness of the Desired, Which Fulfills, because it receives the divine Influence which flows into it as a result of the blessing it confers upon all that exists.

Gen 1:21 -- "and God saw that it was good."

וִירָא אֱלֹהִים כִּי־טוֹב:

Torah Attribute -- Double 5: Peh

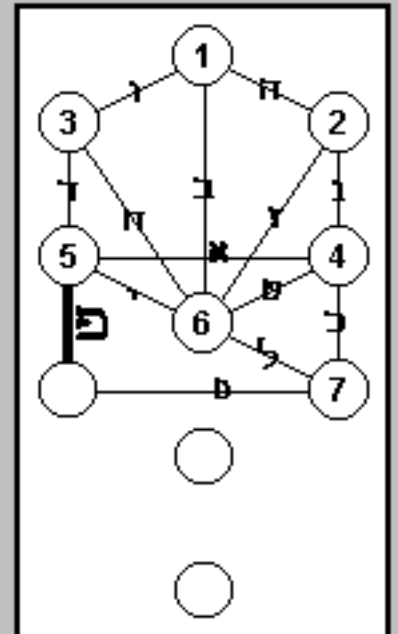
Hebrew Tree: Geburah to Hod

W.H. Tree: Netzach to Hod

W.H. Attribute -- Double 4: Kaph

Hebrew Tree / W.H. Tree: Chesed to Netzach

From Geburah ("unifying consciousness", and terminus of the path Aleph/Plan of the Primordial), the Substance of the Unity descends still further, unto Hod (the "power of sustenance among all the Sephirot", and the terminus of the path Mem/Garden of Delight).



To understand this, we must examine the title of this Path. Here it has been translated as "the Desired and that Which Fulfills", but I propose that it is more clearly stated as: "the Desired and the Required" -- two separate needs.

The "blessing" that Peh "confers upon all that exists", is the influx from the Substance aspect. In this way, Elohim blesses what has been created, with all that can be *desired* and all that can be *required*, for sustenance.

This blessing flows from the upper Yetziratic to the lower, and is the "good" referred to in the Torah verse.

#22: The Twenty-second Path is called the Faithful Consciousness, because, through it, the spiritual powers are increased. All dwellers on earth "abide in its shadow."

Gen 1:22 -- "And God blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.'"

Gen 1:23 -- "And there was evening and there was morning, a fifth day."

ויברך אתם אלהים לאמר פרו ורבו
ומלאו את-המים בימים והעוף ירב בארץ:
ויח-ערב ויהי-בקר יום חמישי:

Torah Attribute -- Elemental 8: Nun

Hebrew Tree: Tiphareth to Hod

W.H. Tree: Tiphareth to Netzach

W.H. Attribute -- Elemental 7: Lamed

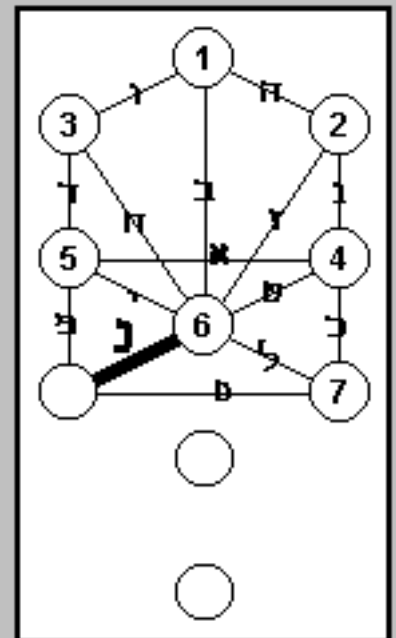
Hebrew Tree: Tiphareth to Netzach

W.H. Tree: Geburah to Tiphareth

The receptacle of the Unity's rejoining, Tiphareth, now emanates down to Hod, increasing/multiplying the "spiritual powers". This emanation balances Lamed, and is an echo of Zayin (Chokmah to Tiphareth). Just as Lamed echoed Cheth, so Nun ("through it the spiritual powers are increased") echoes Zayin ("through it the emanation of Atziluthic influence is increased"). This shows Tiphareth emanating the *Splendor* aspect over to the Pillar of *Substance*, effecting a mixing in Hod akin to that achieved in Netzach with the path Lamed.

The Torah verse describes this influx of the spiritual powers, as a blessing which causes fruitfulness and multiplication. But please note that this blessing is upon the creatures of the waters and the fowl of the air whose creation is centered around Netzach. The paths of Peh and Nun concern this creation as well, even though they terminate in Hod (which itself marks the creation of the beasts of the earth).

This blessing is a culmination which occasions evening, morning, day five. In other words, the ending of the fifth day.



#23: The Twenty-third Path is called the Stable (or, Enduring) Consciousness, because it is the power of sustenance among all the Sephiroth.

Gen 1:24 -- "And God said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping things, and beast of the earth after its kind.' And it was so."

ויאמר אלהים תוצא הארץ נפש חיה למינה
בהמה ורמש וחיתו-ארץ למינה ויה-כן:

Torah Attribute -- Sephirah 8: Hod

W.H. Attribute -- Mother 2: Mem

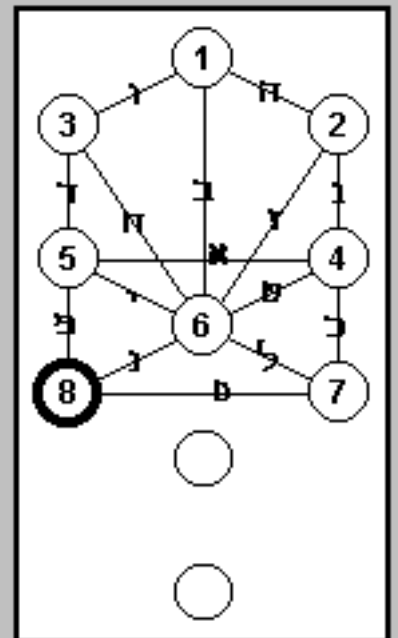
Hebrew Tree: Netzach to Hod

W.H. Tree: Geburah to Hod

With the establishment of Hod, the Pillar of Substance is completed. This is marked by the Torah verse as the creation of more living creatures (this time of *earth*), balancing the creatures of *water* and *air* created with the terminus of the Pillar of Splendor -- Netzach. Hod gives stability to the structure of the Tree; and very importantly, it completes the lower veil by terminating the path Mem.

Again the proviso of "after its kind" is included in Elohim's statement. This alludes to the Plan of the Primordial and its lower manifestation as Mem.

Mem and the veiling structure it supports, are the "seas" which have been populated through Netzach. The "heavens" lie above Tiphareth. [Tradition has it that these creatures of air and water are the angels.] With Hod, we turn now to populating the "earth" itself with creatures.



In the Netzach creation, Elohim said "Let the waters swarm...and let fowl fly...", and then Elohim "created" them. With this Hod creation however, Elohim says "Let the *earth* bring forth". This is a shift from spontaneous creation which fills a substance (water, air), to that which arises out of an already created substance (earth). Here Elohim "makes" something *out of* earth, as opposed to simply *filling* the earth. This is seen on a higher level with Chesed ("Let the waters *be* gathered together...and let dry land appear...") and Geburah ("Let the earth put forth grass...").

#24: The Twenty-fourth Path is called the Imaginative Consciousness, because it provides an Image to all created things that have an appearance, in a Form fitting to each.

Gen 1:25 -- "And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind;"

**ויעש אלהים את־חית הארץ למינה ואת־הבהמה למינה
ואת כל־רמש האדמה למינהו**

Torah Attribute -- Mother 3: Shin

Hebrew Tree: Chokmah to Binah

W.H. Tree: Hod to Malkuth

W.H. Attribute -- Elemental 8: Nun

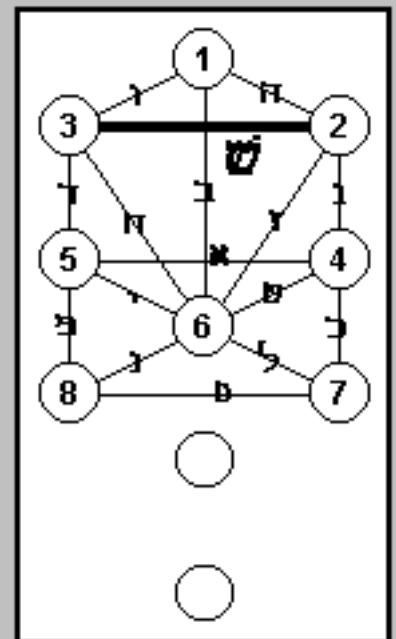
Hebrew Tree: Tiphareth to Hod

W.H. Tree: Tiphareth to Netzach

With Hod, the earth brought forth creatures, and now with Shin, Elohim *makes* these creatures. This *making* is very special, for it takes us back up the Tree to the realm of the fiery Chashmal between Chokmah and Binah.

The implication here is that this *making* means that the creatures which the earth has brought forth, are filled by Elohim with the higher spark of life. In other words, the Chashmal is instilled in the creatures that the earth has brought forth. This sets the stage and is an important precursor for the Yesod-focused creation of human beings.

The Path description speaks of "imagination" and "appearance" as is appropriate to the Chokmah-Binah interfacing. At a deeper level, the word "image" can be seen as referring to "blood", the precursor of "Adam", and to "mire/clay". This last word can also mean "dove". Thus we are told that with Shin, Elohim gives this higher blood to the creatures made of clay (i.e., brought forth from the earth). These creatures are made "after their kind", which is synonymous with the Path proviso of "that have an appearance in a form fitting to each".



#25: The Twenty-fifth Path is called the Consciousness of Probation (or, Trial), because it is the primary test by which the Creator proves the Compassionate (Chasidim).

Gen 1:25 -- "and God saw that it was good."

וִירָא אֱלֹהִים כִּי-טוֹב:

Torah Attribute -- Double 6: Resh

Hebrew Tree: Tiphareth to Yesod

W.H. Tree: Hod to Yesod

W.H. Attribute -- Elemental 9: Samekh

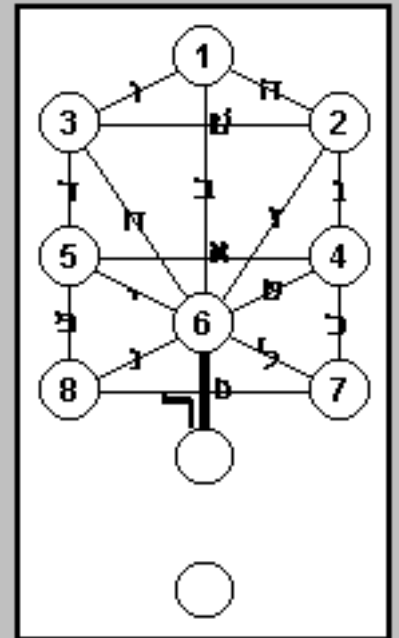
Hebrew Tree: Netzach to Yesod

W.H. Tree: Tiphareth to Yesod

Tiphareth, the receptacle of the rejoined Unity, now emanates downward, *across/through the path Mem*, unto Yesod.

The Path description speaks of "testing, experimenting, proving". This word can also be seen as meaning "to test/prove" the "clay". The testing and proving here is the instilling of the Shin/spirit into the earth's creatures. This is an "experiment" in that these creatures have been provided a degree of autonomy akin to that of Elohim!

This sets the stage for the creation of human beings in the next Path -- Yesod.



Self-will is the "primary/original test by which the creator proves the Chasidim". The place of testing is where Resh crosses Mem/Garden of Eden. In this watery realm of the lower veil, Resh is like the trunk of the Tree of Life. Its roots lie "above" in the realm above Tiphareth, and its branches spread "down" to Yesod. Yet when traveling the path Mem, the Garden of Eden reverses one's perspective, and the roots appear to go "down" into Tiphareth, and the branches to spread "upwards" to Yesod. It is Resh which pierces this veil of topsy-turvy perspectives, offering the upward traveller an inward turning path; and the downward traveller, a radiant emerging -- both of which *test* the traveller!

Resh is the conduit of the Shin, and this emanation is the "good" to which the Torah verse refers.

#26: The Twenty-sixth Path is called the Renewing Consciousness, because through it God -- blessed be He! -- renews all things which are newly begun in the creation of the world.

Gen 1:26 -- "And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'"

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ
וַיִּרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׁ עַל-הָאָרֶץ:

Torah Attribute -- Sephirah 9: Yesod

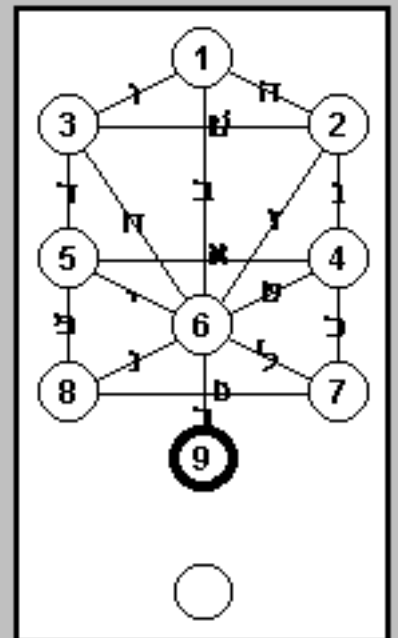
W.H. Attribute -- Elemental 10: Ayin

Hebrew Tree: Hod to Yesod

W.H. Tree: Tiphareth to Hod

With the descent of the Shin, Yesod is formed and *human* beings are conceived. Humans are to be made "in our image" and "after our likeness". "Image" refers to the Plan of the Primordial's lower manifestation (the Mem-focused structure) -- which is to say the basic structure of the Tree. The word "likeness" contains "blood", and refers to the creatures infused with the Shin.

To these two ingredients is added another -- "dominion over" -- which sets humans in a specific relationship to these other beings. It is this factor of dominion which "renews" the nascent creation. In effect, "God, blessed be He" has illumined the "lesser light" with dominion over all the earth. Elohim has hereby created another receptacle along the Middle Pillar of the rejoined Unity -- a lower-level echo of the formation of Tiphareth.



#27: The Twenty-seventh Path is called the Exciting Consciousness, because through it is created the Life-Breath of every creature (lit., "created being") under the Supreme Orb, as well as the motion of them all.

Gen 1:27 -- "And God created man in His own image;"

ויברא אלהים את-האדם בצלמו

Torah Attribute -- Elemental 9: Samekh

Hebrew Tree: Netzach to Yesod

W.H. Tree: Tiphareth to Yesod

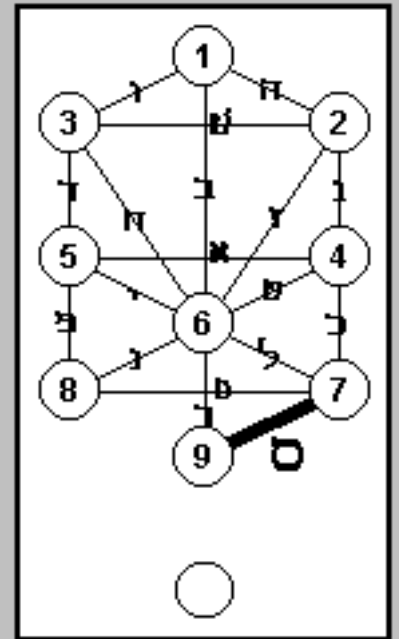
W.H. Attribute -- Double 5: Peh

Hebrew Tree: Geburah to Hod

W.H. Tree: Netzach to Hod

With Resh, the Holy Powers of the Shin were emanated from Tiphareth -- the receptacle of the rejoined Unity -- down unto Yesod. Now with Samekh, we have Netzach -- the receptacle of the Pillar of the Splendor -- emanating down unto Yesod. This filling of Yesod will be completed with the emanation of Ayin, from Hod -- the receptacle of the Pillar of the Substance -- to Yesod.

Together, Samekh-Ayin-Resh make the word meaning "tempest, storm", and this is echoed in the path title which comes from a word meaning "to rage, to make a tumult, to be excited." This tumultuous creating is of human beings: it is the animation of the clay with the life-breath.



This emanation comes from Netzach, which has received the "arcanum and veiled ideas" from the Pillar of the Splendor (via Kaph), *as well as* the Substance aspect of the rejoined Unity from Tiphareth (via Lamed). Netzach's first downward emanation is Mem and the structure of the lower veil of the Garden of Eden (a mixture of Splendor and Substance). Its second emanation, Samekh, shares in this mixed nature, and this is why the Path description mentions both the creation of the life-breath *and* "the motion of them all". Their "motion" combines the aspects of "excitement" (the Shin) and "order" (Plan of the Primordial).

As seen from *below the Mem veil*, the "Supreme Orb" is essentially Tiphareth -- from the perspective of Yesod and Malkuth, it *is* the "greater luminary". However the deeper significance of the "Supreme Orb", is that it is the upper hexagon (Kether through Tiphareth), of which Tiphareth is the receptacle and expresser.

#28: The Twenty-eighth Path is called the Natural Consciousness. Through it is completed (i.e. perfected) the nature of all that exists beneath the sphere of the Sun.

Gen 1:27 -- "in the image of God created He him; male and female created He them."

בצלם אלהים ברא אתו זכר ונקבה ברא אתם:

Torah Attribute -- Elemental 10: Ayin

Hebrew Tree: Hod to Yesod

W.H. Tree: Tiphareth to Hod

W.H. Attribute -- Elemental 11: Tzaddi

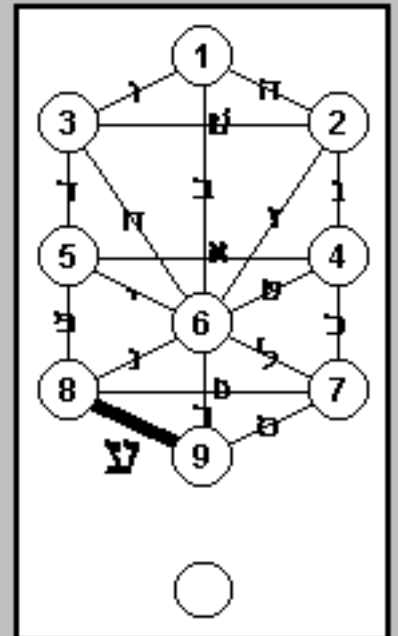
Hebrew Tree: Netzach to Malkuth

W.H. Tree: Netzach to Yesod

Hod -- the base of the Pillar of the Substance, receptacle of the Splendor aspect of the rejoined Unity, and terminus of the path Mem -- now emanates unto Yesod, "completing the nature of all that exists" *below the Mem veil*.

At this level, we have the first direct statement of gender. The "image" of Elohim, below the veil of Mem, manifests as two distinct genders: male and female. But above this veil, we have only *implied* gender -- gender which is clearly to be understood as inseparably mixed (i.e., the word *Elohim*).

With this manifestation of gender and all that that implies, Yesod -- the "Renewing Consciousness" -- is completed. It echoes Tiphareth in that it is the Unity rejoined once again: though now it is more thoroughly mixed, more substantively manifest, and at a lower level.



#29: The Twenty-ninth Path is called the Corporeal Consciousness, because it marks out the forms and the reproduction of all bodies which are incorporated under every cycle of the heavens.

Gen 1:28 -- "And God blessed them;"

ויברך אתם אלהים

Torah Attribute -- Elemental 11: Tzaddi

Hebrew Tree: Netzach to Malkuth

W.H. Tree: Netzach to Yesod

W.H. Attribute -- Elemental 12: Qooph

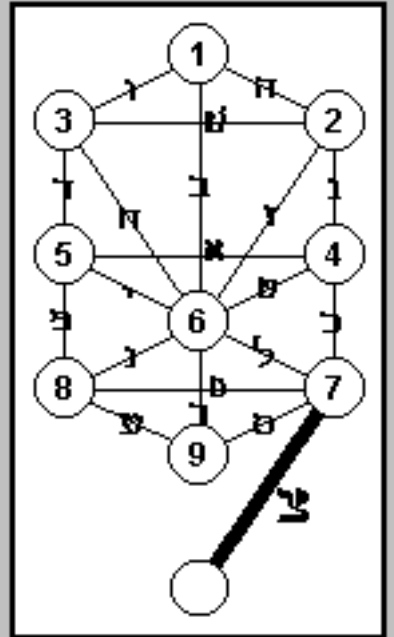
Hebrew Tree: Hod to Malkuth

W.H. Tree: Netzach to Malkuth

Tzaddi begins the descent into Assiah and the final rejoining of the Unity in Malkuth. This descent is seen as a "blessing" in the Torah verse.

The blessing conveyed by Tzaddi, is that of corporeality -- or rather the "marking out" or "depicting" of physical forms and their self-reproduction. This defining of physical forms comes from the receptacle of the "arcanum and veiled ideas" -- Netzach.

Again (as with Mem and Samekh), the mixture of the Substance aspect of the rejoined Unity, with that of the Pillar of the Splendor, in Netzach, are *together* emanated from Netzach, this time to Malkuth. This mixture is expressed in the Path description as "the forms" *and* "the reproduction": both of which echo the "after its kind" proviso, but at the significantly lower level of defined gender.



Tzaddi conveys the *foundational pattern* for physical bodies. This is to say that the final result of the "arcanum and veiled ideas", descending through the "Secret of all Spiritual Activities", is the establishment of the template for physical form.

Mem, Samekh and Tzaddi are the Secrets of all Spiritual Activities, expressed on three successive levels: Mem -- images and the Garden of Eden; Samekh -- the life-breath and motion; and Tzaddi -- the template of physical form.

#30: The Thirtieth Path is called the Universal Consciousness, because through it, astrologers (lit., "Masters of the Heavens") derive their judgments of the stars and (zodiacal) constellations, and perfect their knowledge of the celestial cycles.

Gen 1:28 -- "and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air,

and over every living thing that creepeth upon the earth.'"

ויאמר להם אלהים פרו ורבו ומלאו את-הארץ וכבשה
ורדו בדגת הים ובעוף השמים ובכל-חיה הרמשת על-הארץ:

Torah Attribute -- Sephirah 10: Malkuth

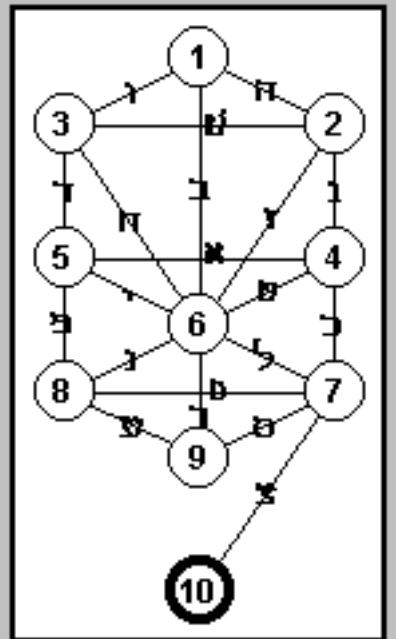
W.H. Attribute -- Double 6: Resh

Hebrew Tree: Tiphareth to Yesod

W.H. Tree: Hod to Yesod

Malkuth is the manifestation of Tzaddi's "blessing". Here the template of form is fulfilled. It is given concrete existence through the powers of fertility, renewal and dominion.

The power of dominion is specifically *over* the creatures, etc.; which is to say that Malkuth provides the final structure of physical matter, but is not, strictly speaking, physical matter itself. Physical matter *adheres* to Malkuth and takes its form directly therefrom. Another way of stating it is that Malkuth impresses its structure *upon* physical matter. Both are true. Without Malkuth, there is no physical manifestation; and vice versa, without physical matter, Malkuth is not fully manifest.



All the forces of the Tree stand above Malkuth, like stars in the night sky. The appearance is of an exactly ordered internal-play of a multifaceted Unity. From Malkuth, these forces appear as concrete objects, symbolic of higher Mysteries, from whose interactions we seek to understand the greater cosmos.

Malkuth is the doorway through which we gain entrance to passage up the Paths of the Tree. To reach Malkuth, one travels inward. This inward travel, is the crux of initiation -- self-contemplative meditation which leads to the realization of the connectedness of the inner cosmos and the outer one. Thus, one becomes a "master" of the *internal* "heavens" in order to reach Malkuth; and then from Malkuth, one seeks to "perfect (one's) knowledge of the *celestial* cycles".

#31: The Thirty-first Path is called the Perpetual Consciousness. Why is it called this? Because it directs the movements of the Sun and Moon according to their natural order, each in its proper orbit.

Gen 1:29 -- "And God said: 'Behold, I have given you every herb yielding seed,
which is upon the face of all the earth, and every tree,
in which is the fruit of a tree yielding seed -- to you it shall be for food;'"

Gen 1:30 -- "and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given]
every green herb for food.' And it was so."

ויאמר אלהים הנה נתתי לכם את-כל-עשב זרע זרע אשר
על-פני על-האדמה השמים כל-האדמה ואת-כל-העץ אשר-בו
פרי-עץ זרע זרע לכם יהיה לאכלה:
ולכל-חית האדמה ולכל-עוף ולכל רומש
אשר-בו נפש חיה את-כל-ירק עשב לאכלה ויהי-כן:

Torah Attribute -- Elemental 12: Qooph

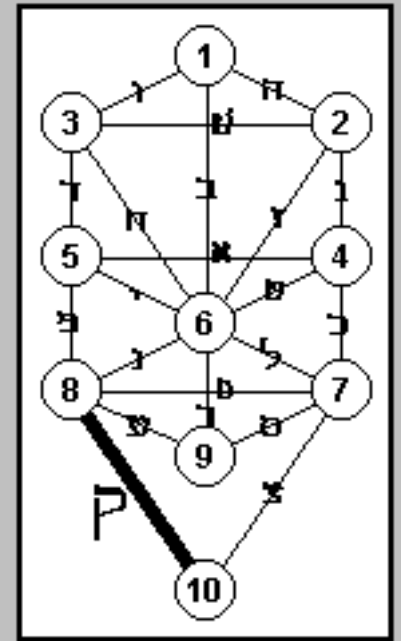
Hebrew Tree: Hod to Malkuth

W.H. Tree: Netzach to Malkuth

W.H. Attribute -- Mother 3: Shin

Hebrew Tree: Chokmah to Binah

W.H. Tree: Hod to Malkuth



With Qooph, Hod emanates the Substance aspect of the Unity down unto Malkuth. Ayin "completed the nature of all things", and now Qooph animates them "according to their natural order, each in its proper orbit".

The Torah verse likewise establishes order. Here we have Elohim establishing a hierarchy and providing sustenance for all. This sustenance (herbs, etc.) comes from Geburah (see Path #13). It descended unto Hod via Peh (the Desired and the Required), and now descends unto Malkuth as required physical sustenance for the created beings.

The imagery in the Path description of the perpetual motions of "Sun and Moon", relate directly to the growth of herbs and trees and to their cycles of planting and harvest. As well to the cycles of birth and death, of all living things.

#32: The Thirty-second Path is called the Serving (or, Administrative) Consciousness, because it directs the motions of the seven planets, each in its own proper course.

Gen 1:31 -- "And God saw every thing that He had made,
and, behold, it was very good.

And there was evening and there was morning, the sixth day."

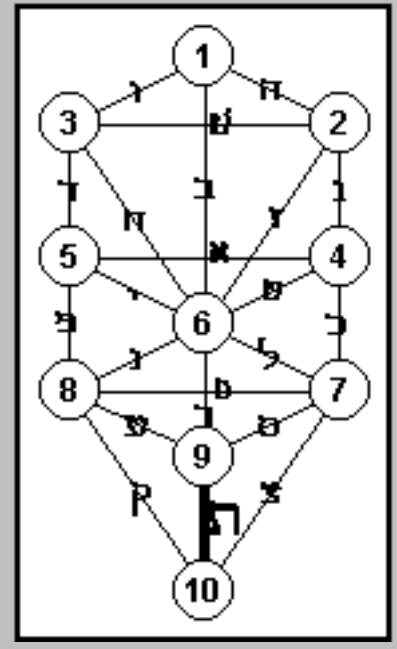
וירא אלהים את-כל-אשר עשה והנה-טוב מאד
ויהי-ערב ויהי-בקר יום הששי:

Torah Attribute / W.H. Attribute -- Double 7: Tav

Hebrew Tree / W.H. Tree: Yesod to Malkuth

While Qooph established the movements of the Sun and Moon, Tav establishes the motions of the seven planets. Here the planets are seen as the agents of Sun and Moon, particularizing their emanations still further. Thus Tav adds the final ingredient of life -- individualization, specialization -- to Malkuth.

Tzaddi brought the patterns of forms from "Secret of all Spiritual Activities"; Qooph brought the sustenance and substance of forms from the "Stable/Enduring", and now Tav brings the individualization of forms from "Renewing". United, they are the power which Malkuth has to impress itself upon physical substance.



Malkuth is the receptacle of a Unity which has divided itself, rejoined its parts, divided anew, mixed its parts, and which finally has channeled all of its parts back together. And now that all these parts have come together, Elohim sees *every* thing that has been made. The "*very* good" referred to in the Torah verse, is the completeness of perspective that this coalescing affords the Elohim.

This occasions evening, morning, day six.