

CONCEALED DYNAMICS

from *The Kabbalah of Maat*: BOOK THREE

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INTRODUCTION

The Kabbalah of Maat, BOOK THREE, was originally a 5½”-by-8½” chapbook (50 copies, white cover, \$3.60) released in March 1985. As with BOOK TWO, it was distributed by Boleskine House and by 5-416. Most copies were either sold or traded at the *second* Convocation of the Magi (the weekend of June 22, 1985).

The original BOOK THREE contained

- (1) an introduction with a markedly feminist cast
- (2) “The Concealed Dynamics”
- (3) “The Supernal Realm”
- (4) a figure called “*Briatic* Genesis 1:1” based on the symbol for Venus
- (5) a brief item at the end entitled “Results of *Briatic* Sun Dispersal”

Fortunately, neither the introduction (1) nor the last item (5) was included in subsequent editions; both are more bombast than substance.

A revised edition (8½” by 11”) of “Concealed Dynamics”—(2) and (3) on the contents list—was released in late 1989 to THE ARCHIVES (Black Moon Publishing, Cincinnati). This revised edition was retyped and edited, along with other material, for the edition (of 12) prepared in 1994-5.

The current edition is based primarily on the 1994-5 version. Where material has been omitted three asterisks (* * *) appear. All remarks in parentheses () are from the original text; remarks in brackets [] have been added to the current edition.

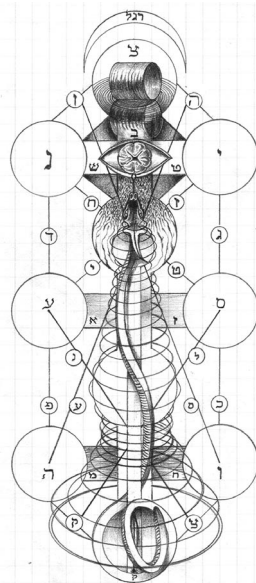


Diagram of the Tree of Life (pencil on graph paper)
from the 1989 edition of *The Concealed Dynamics*
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CONCEALED DYNAMICS

(1985)

from *The Kabbalah of Maat*: BOOK THREE

The Supernal Realm

One of the most important topics taken up in the *utterances*¹ is a second, more hidden, set of correspondences which stands in counterpoint to the initial correspondences received along with the new tree. While suitable for some practical work, the astrological layout of the tree of life (given as the PRIMARY TREE ATTRIBUTIONS) describes a metaphysical, speculative [theosophical] framework for the amended system. The second scheme, called the concealed dynamics, is, by contrast, more of a practical, magical² framework.

The concealed dynamics are treated as phenomena of the world of *briah*, which is watery. Therefore, the synthesis of the tree, *tiferet*, is covered by the element water and its letter *mem* (מ). On the tree (according to the primary attributions) the lowest of the three crosses shows the *resh* path (ר - sun) crossed by the *mem* path (water).³

* * *

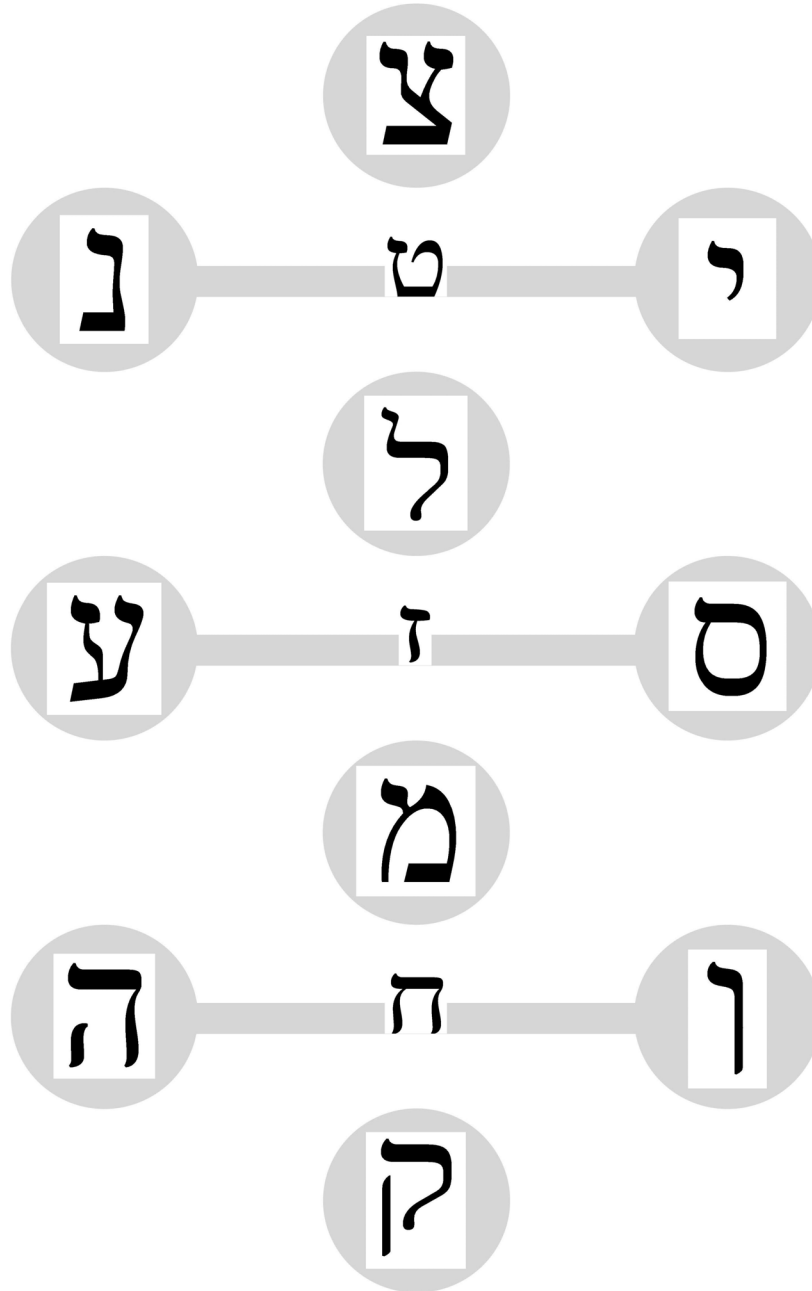
Thus, *mem* is the concealed dynamic of *tiferet*. The other nine *sefirot* and the three elemental cross-bars (horizontal paths) are covered by the twelve simple letters of the Hebrew alphabet.




Keter, the top-most *sefirah*, is covered by *tsade* (צ), which corresponds to Aquarius. The numeration of the letter *tsade* is 90, which is also the number of the word for water: MYM, מ״מ, *mem*—the word for the letter *mem* which expresses the synthesis of the world of *briah*.


The symbolism of Aquarius, the water bearer, is fitting, though Aquarius is an air sign. *Keter* marks the transition between *azilut*, a fiery world, and *briah*, a watery world; hence, there is need of an airy mediator here. More than this, though, Aquarius' power and glyph express the current of the æon of Maat.⁴

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1. “The *utterances*” refers to the statements 416 members received while in a trance-state. There is some explanation given of the *utterances* in Part 2 of *A Wanderer of the Waste*, compiled by L.F. Whitcomb (Ithaca: KoM, 1997-8).
 2. Some would hasten to add “tantric” or “gnostic” to this list of adjectives.
 3. For an account of why water is stationed on the lowest of the three cross-paths, see *Document #2* (December 30, 1982).
 4. On the procession of æons, see Kenneth Grant, *Aleister Crowley and the Hidden God* (New York: Samuel Weiser, 1974), pp. 56-58. See also “Approaching the Kabbalah of Maat: Altered Trees and the Procession of the Æons” at <http://www.digital-brilliance.com/kab/karr/maat/AKM.pdf>.

CONCEALED DYNAMICS




The symbol for Aquarius could be rendered , indicating a two-directional circuit, an immediate reconciliation of equal opposites. The arrow tips suggest directions, inward  and outward , or, for our purposes, indrawing and extending. This glyph also suggests two M's, waters.

In the scheme of concealed dynamics, this power, depicted as , divides into \aleph and \aleph , which correspond to the lower and upper lines of the Aquarius glyph. Both are variations of M: \aleph is indrawn, as shown by its last leg; \aleph is extended. There is here, too, fire and water, but the fire resides in the aspect which is withdrawn (\aleph), so the quality of its interaction is not like that of fire. Its fire is contained (concealed), hence Virgo, an earth sign, is the dynamic of *hokhmah*. Scorpio (\aleph), a water sign, is the dynamic of *binah*.

90, the number of *tsade*, \aleph , is important in that it is the sum of the letters (numbers) of the three *sefirot* into which it releases: *hokhmah*, *binah*, and *da`at*. The letter/numbers for these are

<i>hokhmah</i>	<i>yod</i>	י	10
<i>da`at</i>	<i>lamed</i>	ל	30
<i>binah</i>	<i>nun</i>	נ	50
			sum 90 (<i>tsade</i> - \aleph)

In *Sefer haBahir*⁵ (BOOK OF BRIGHTNESS, a kabbalistic text of the 12th century), the question is asked, “What is the letter *tsade*?” The reply is, “The *tsade* (\aleph) is a *nun* (נ) and a *yod* (י). The mate is also a *nun* and a *yod*.” The mate referred to is the final form of *tsade* (ץ). See also the *Zohar* I:2b: “O *tsade*...you consist of the letter *nun* and the letter *yod* (representing together the male and female principles).”

The letter assigned to *hokhmah* is *yod*. The sign for *yod* is Virgo, a sign of assimilation, absorption, and in-drawing. This fits nicely with the primary attribution for *hokhmah*, Uranus, which is likened to a volcano, i.e., fire *under* ground. In myth, Uranus is castrated. This is done by his son, Chronos the Titan, with a sickle, , which is a feminine weapon. From the drops which issue from the castration wound were born a host of female entities, including Aphrodite, also called Urania. We quote here from Barbara Walker’s *Woman’s Encyclopedia of Myths and Secrets*:⁶

Urania

“Celestial One,” title of Aphrodite as Queen of Heaven. Her former consort Uranus was transformed into her castrated “father” in classical myth; Uranus’s patricidal son threw his severed genitals into the sea, and the sea-womb brought forth Aphrodite. Actually, Celestial Aphrodite and the sea-womb were one and the same: manifestations of the Triple Goddess. The castrated dying god was her ubiquitous son-lover who dies, fertilized her by his death, and begot himself again.

5. 5-416 used the translation of Aryeh Kaplan: *The Bahir: An Ancient Text Attributed to Rabbi Nehuniah ben ha-Kana*, first century C.E. (New York: Samuel Weiser, 1979).
 6. New York: Harper and Row, 1983.

If the phases of Urania/Aphrodite are fit to *keter*, *binah*, and *da`at*, and the phases of Uranus are fit to *hokhmah* and *tiferet*, we get some idea of supernal workings and relationships:

<i>keter</i>	=	The Queen of Heaven
<i>binah</i>	=	the sea-womb
<i>da`at</i>	=	Aphrodite born of the sea-womb
<i>hokhmah</i>	=	Uranus
<i>tiferet</i>	=	“himself again”

The letter assigned to *binah* is *nun*, נ, which corresponds to the sign Scorpio. Scorpio is a water sign, but one in possession of fire, for its ruler is Mars, ♂. Scorpio is a sign of creativity—and here in the world of *binah*, creation truly commences. Scorpio is, too, the sign of death and regeneration. Recall Uranus’ fate.

The glyph for Scorpio (♏) shows extension. It is by the momentum of this extension that *binah*/Scorpio draws the fire out of *hokhmah*/Virgo. Where *hokhmah* contains fire but withholds it, *binah* contains fire and controls it into creative extension.

Binah’s primary attribution is Neptune, ♆, the “Soul of the Sea.” Above, we equated *binah* with the sea-womb. *Binah* is called the Great Mother.

The letter *nun* is significant here in three ways:

1. The word *nun* means “fish.”
2. The number of *nun* is 50, which is the number of ים (ים), a Hebrew word for “sea” which puts the letter of *hokhmah*, ח, with the letter of water, נ.
3. The letter *nun* (נ) is the “body” of the letter *tsade* (צ). From the *tsade* is expelled the *yod* (י). This indicates the affinity of *keter* and *binah*. They are the same, except *keter* pre-exists *hokhmah*, whereas *binah* is in relation to *hokhmah*. The shapes of the Hebrew letters graphically express this idea.

Both *nun* and *tsade* have final forms which extend themselves: ן and ן

As for *hokhmah*, its letter extends but becomes a whole different letter: *yod* (י) extends to *vav* (ו). *Yod* is the father, and *vav* is the son; thus the father dies to beget himself (extend himself) again. This son, *vav*, is traditionally stationed in *tiferet*.

Between *hokhmah* and *binah* runs the elemental path of fire—the fire which *binah* draws out of *hokhmah*. This path’s primary attribution is *shin* (ש), the letter of fire and spirit. The word *shin* means “tooth,” most significantly, serpent’s tooth. The name of the letter spelled out in full is SHIN (י״ש): *shin* plus the letters of the concealed dynamics of *hokhmah* (*yod*) and *binah* (*nun*). The shape of the *shin* suggests the crown of the glyph of Neptune, ♆, *binah*’s planet, in which fire is held by the +.

The concealed dynamic for this path is *teth* (ט), the name of which means “serpent.” Glyphically, the letter shows a serpent coiled and ready to spring.

Shin is equated with the part of the soul called *hiah*—a part that expresses the basic spiritual essence. The word *hiah* (חיה) in Hebrew is the same [word] as for the verb “to live.” In *shin* is the realization of the (holy) spirit, *ruah elohim* (רוח אלהים), the number of which is 300, the same number as *shin*.

The apparent offspring of *hokhmah* and *binah* is *da`at*, which is at once the echo of all above itself, the mediator between *hokhmah* and *binah*, the mediator between the supernals and the six lower *sefirot*, and the prism which breaks down, or translates, *binah*'s extension into discernable forms. In that *da`at* must receive, crystallize, and transmit, it is Mercury, the primary attribution for this *sefirah*. In that *da`at* is a mediator—in all directions—it is Libra [the concealed dynamic for *da`at*]. The letter of this dynamic is *lamed* (ל).

Da`at/lamed echoes what is above in numerous ways, which are indicated glyphically. The shape of *lamed* (ל) is like the bent *nun* (נ) which is the “body” of *tsade* (צ). It is also the image of the serpent, *teth* (ט), but uncoiled, *i.e.*, in extension.

Numerically, *lamed* is 30, hence a different power of *shin*, 300.

As a mediator, *da`at*'s dynamic, Libra, comes between Virgo and Scorpio. *Lamed*'s number, 30, is exactly [half way] between the numbers of *yod*, 10, and *nun*, 50. With these two numbers, *lamed*, 30, completes the sum of the original *tsade*, 90.

Da`at is the fulcrum for the descent of powers, which tend to cross from one side of the tree to the other at this point. Hence, to the right are projected the directive, extending qualities of *binah*, and to the left the restrictive, in-pulling qualities of *hokhmah*.

In some aspects of the dogma, *da`at* is seen as a direct descendent of *keter* [or its lower reflection]. The glyph of Mercury (*da`at*'s planet) is made up of the same elements as the glyph of Pluto (*keter*'s planet): the circle or dot, the crescent, and the cross. In the Mercury glyph, ♀, the circle, representing the essence, is held between the other two elements, or *realized*. In the glyph for Pluto, ♁, the circle (essence) hovers above in potential.

To *da`at* come paths from *keter*, *hokhmah*, and *binah*. Between *keter* and *da`at* is the *beth*/Mercury path, which is the occult source of *da`at*'s existence. At the same time it represents *da`at*'s own upward extension. This path is *da`at*'s direct link to *keter* and the *shin* path.

Between *binah* and *da`at* is the *heth*/Cancer path, which, being watery, signifies the creative medium of *binah* (and *briah*) extended directly. Through this medium come images which envelop *da`at*. To the other side, between *hokhmah* and *da`at*, the airy *zayin*/Gemini path. This does not bring envelopment, but rather words, “by the sword” (*zayin* = SWORD = TONGUE), which are not heard until [they are] received and pronounced by *da`at* (the throat; also the *visudha chakakra*: see below).

Two other supernal paths extend from *keter*: To *hokhmah* runs the *heh*/Aries path. This path's symbolic content is rather complex—a seeming disjuncture of elements. As *heh*, this path is the image of the “mother” from which *hokhmah/yod* is expelled. Recall that in the Kabbalah of Maat,

the formula YHVH is amended to HYHVH, which is truer to the scheme being described here (and more fitted to the evolved concept of five worlds). The number of HYHVH is 31.

The *heh* path is the first, even as Aries is the first sign of the zodiac. It is the source of *hokhmah*'s fire. (Aries is ruled by the fiery Mars.)

The path between *keter* and *binah* is *vav*/Taurus. *Vav* here represents the conjunction (affinity) of *keter* and *binah*, for the letter *vav* is the Hebrew [conjunction] “and.” It also signifies the offspring mutually intended by *keter* and *binah*. *Vav* usually represents the son, as this letter is traditionally put upon *tiferet* when [the letters of] (H)YHVH [are] stationed on the tree. But this offspring is ultimately not male or female; rather, it is the synthesis of *tiferet* (even as *mem*/water is the synthesis of the world of *briah*). However, in that *vav* represents a power usually associated with the male, in the present context it signifies the abiding notion of parthenogenesis. Recall that Taurus is Venusian. It is an earth sign, indicating the intended manifestation that becomes the house and medium of the offspring. In the combined concepts of Venus and Taurus is the idea of an ideal body in which that which is created may reside.

Vav (ו) resembles the final form of *nun* (ן), which is the “body” of the final *tsade* (צ).

With regard to the relative functions of *keter* and *binah*, *vav* is the glyphic replacement of the small o, or dot, in the symbol of Pluto. The bases of both Pluto, ♇, and Neptune, ♆, are cup-like. The small circle above this cup in the Pluto glyph is the essence, which is passed to *hokhmah*. In the glyph of Uranus, ♅, the circle is harnessed and held by an aspect of Pisces (♋), the letter of which is *qoph*. With *hokhmah* symbolized by *yod* (י), this essence-in-check is the primordial point.

Yod extended becomes *vav* (ו). In *binah* this extension (*vav*) is set, or formed--incubated before its ultimate release. This is shown graphically by both the letter and the planet symbols for *binah*: the *nun* adds a pod to the *vav* (ו), and Neptune holds *vav* in the cup, ♆.

With Aries, Taurus, Gemini, and Cancer, we have all four elements in the paths which edge the supernal area (formed of *keter*, *hokhmah*, *binah*, and *da`at*). They form a diamond. The apparently airy, but fundamentally neutral, path of *beth*/Mercury and the fiery path of *shin* (dynamic *teth*) cross inside. The whole diamond represents the supernal realm; the whole field is designated *qoph* (ק), Pisces. This *qoph* is the dynamic reflected in its coalescence: *yesod*, the final expression of the tree.

Qoph, with regard to the supernal zone, is the place of the upper spiritual waters. Its color is deep ultraviolet, darker than black. It is the necessary opposite of *shin* (*teth*), the fundamental active aspect of this zone. The word *qoph* (קוף) means “back of the head.” This is where the *ajna chakkra* (which corresponds to *shin*) is set. This is [the part of soul called] the *hiah*. *Qoph* is a vast watery space, dispersive dissolving, disintegrating—but it is ultimately an enclosure. It expresses the notion of the residue-filled space created by the original contraction of the infinite (CONTRACTION = *tzimtzum*): the initial withdrawal needed to give creation a place (place = *maqom*, מקום = 186 = קוף, *qoph* spelled out).

As an enclosure, *qoph* is usually imagined as a cave. This echoes its dynamic in *yesod*, akin to the vagina. Among other things, the *ajna chakakra* is connected with sexual functioning (thus, it is fitting that *qoph*, the letter covering the zone dynamic which holds this *chakakra*, is found as the concealed dynamic of *yesod*, which corresponds to the genitals and the *muladhara chakakra*).

Within the enclosure of *qoph* is the cross of *beth* and *shin*. The letters together form the word *sheev* (שׁוּב), which means “vitriol.” In combination with the letter of *shin*’s dynamic, *teth* (ט), these letters form the word *basht* (Pasht), the feline goddess form which represents the dark spiritual alter-image of *shin*. The formula *shin-beth* (שׁוּב) indicates fire contained, controlled, and directed. *Beth* being Mercury, there is affinity here shown to the containment of *hokhmah*, for Virgo, *hokhmah*’s dynamic, is ruled by Mercury. But this Mercury is on the middle pillar, and it grasps but a part of this passionate *shin*.

Instead, where *shin* and *beth* cross, a zone is formed. In its powers to receive and crystallize, Mercury (as Moon + Venus) pulls into this zone the image of the eye. Hence, this zone is referred to by the letter *ayin*, the name of which means “eye.” The image of this eye in the cave is parallel to the cervix in the vagina. This place is the OS (שׁוּב), the oracle in the midst of the cave, at once the giver of life and the threat of death. It is by submersion into this oracular “pool” that *keter/tsade* is approached.

Like *shin*, *ayin* spelled in full is itself plus the dynamic letters of *hokhmah* and *binah*: *ayin-yod-nun* (אֵינָן). When the *yod* (י) and the *nun* (נ—in its final form) are joined into final *tsade* (צ), the word becomes *etz* (*ayin-tsade*, אֵצ), which means “tree.”

This eye (*ayin*) is the “third eye,” or *ajna chakakra*. The two aspects spoken of here, *sheev* and *os*, are aspects of the *ajna/hiah*, which are the two centers in the head (*qoph*): the pituitary and pineal glands.

The *chakakra* of *da`at* is *visudha*, the throat center. Here is the utterer, the voice that translates the word(s) received from *hokhmah* (via *zayin*) into intelligibility. Here also is the psychic organ receptive to images coming from *binah* (via *heth*). This *chakakra* is connected with the thyroid, which controls metabolism, i.e., mediates and paces life functions.

This center can be activated by intonations which include the letter *lamed* (ל), the letter of *da`at*’s concealed dynamic. Correctly pronounce for this purpose, the sound of this letter resembles the swallowed Philadelphia “L” (which has a touch of “ng” to it). Above, or behind, the *visudha chakakra* [there] is a concealed *chakakra* called LALANA. Proper pronunciation of the “L” links *visudha* with LANALA, which is experienced more as an immanence than a center, *per se*. In this, it is associated with the *beth* path’s ascent to *ajna/shin*. (It is from LALANA that the effect of entering “other universes” can occur, essentially by warping the *thav* path.)

Visudha is equivalent to the part of soul called *neshama*.⁷

7. The *da`at*-Mercury-*lamed* complex was perceived by 416 as the seat of his “translator” called *MVY* (which is described in *A Wanderer of the Waste*, compiled by L. F. Whitcomb: PART 2, § b). This complex, to attain the status of a full-fledged *sefirah*, requires rigorous cultivation.

The Lower Six

The topmost *sefirot* of the lower six are *hesed* and *din*, which are the most polarized *sefirot* of the six, both functionally and dynamically. The primary attributions of these are Jupiter and Saturn—expansion and restriction. The qualities are also reflected in their concealed dynamics: *samekh*/Sagittarius and *ayin*/Capricorn. These two *sefirot* reiterate the dynamic qualities of *hokhmah* and *binah*, but crossed over. It is a phenomena of *da`at* that it holds a spot at which functions and dynamics cross from left to right and right to left [much the way that the right side of the brain controls the left side of the body, and *vice versa*]. Here, *hesed* (on the right) takes on the quality of extension in reflection of *binah* (which is on the left). *Din* (on the left) takes on the quality of indrawing, or restriction, reflecting *hokhmah* (which is on the right).

The zodiac glyphs demonstrate the kinship of the qualities spoken of. The sign for Sagittarius (♐) shows the extended, arrow-tipped tail of the Scorpio sign (♏) of *binah*'s concealed dynamic. But this extension is resisted somewhat, as shown in the Sagittarius glyph by the cross line—by the increased density inevitable in *hesed*'s descent, in being created and [therefore] functionally specialized. The sign for Capricorn (♑) shows the tail indrawn, as it is in the Virgo glyph (♍) of *hokhmah*'s concealed dynamic.

Further, *hesed*'s dynamic is a fire sign, Sagittarius, under the rulership of a sphere associated with water, namely Jupiter, whereas *binah*'s dynamic is a water sign, Scorpio, ruled by the fiery Mars. The diagonal paths leading from *binah*, through *da`at*, to *hesed*, also combine fire and water: the paths are *heth*/Cancer, a water sign, and *teth*/Leo, a fire sign.

The main planetary influence of *din* is Saturn, concretization and discrimination. Saturn is both *din*'s primary attribution and the ruler of Capricorn, *din*'s concealed dynamic. Here is limitation, the centripetal pull set against *hesed*/Jupiter's centrifugal pull. (Like *binah*, *hesed* pulls away from the center, the primordial point.) *Din* reasserts "gravity," and in so doing reiterates *hokhmah*.

The dynamics of both *hokhmah* and *din* are earth signs: Virgo and Capricorn. Yet both hold fire. The diagonal paths from *hokhmah*, through *da`at*, to *din* are *zayin*/Gemini and *yod*/Virgo, both of which are ruled by Mercury [the primary attribution] of *da`at*.⁸ After the passage of the word (*zayin*) to *da`at*, a full reflection of *hokhmah* (*yod*) is passed to *din*. From this reflection, *din* receives its fire, this fire being contained in an apparent double concealment.

Yet, with all this, here is *ayin*, the "eye." The "vision" of this *sefirah* is of a harsh kind, being that of karmic naturalism. Its counterpart in *hesed* is *samekh*, expansion and forward momentum; psychologically, this could be called enthusiasm. The influences of both *ayin* and *samekh* can induce obsession if untempered.

8. All of D-416's text editions have "...by Mercury, the concealed dynamic of *da`at*," which is obviously an error, as the concealed dynamic of *da`at* is elsewhere consistently given as the letter *lamed* and the sign Libra and its primary planetary attribution is consistently given as Mercury.

Between *hesed* and *din* runs the *aleph*/air path, which has the concealed dynamic of *zayin*/Gemini. Air is the least resistant element, so the polarization of *hesed* and *din* is given full dynamic sway. The *aleph* path is crossed by *thav*, attributed variously to Saturn, the Earth, or to an expression of the whole universe. In this cross is a stark echo of the *hesed/din* polarization, this brought to the center of the tree—the *dead* center.

Aleph is the beginning: all-possible, all-potential. *Thav* is the end: the existing, the realized. These letters form the word *eth* (אח), meaning “essence,” otherwise AZOTH, A et Ω, A to Z. *Eth* is the word signified by the dynamic *zayin*/Gemini, for in the collision of these poles of *aleph-thav*, or *hesed-din*, is the harmony of creation—the essence of all that is. Neither part is separable from its counter.

The whole *hesed-aleph-din* circuit corresponds to the *anahata chakakra*, the *tattva* of which is air (as evolved from ether). This center connects with the thymus, one function of which is to control growth, an apt reflection of the combined functions of *din* and *hesed*. This *chakakra* holds its place to integrate upper and lower, for it is the middle *chakakra* (upon the *aleph* path, which cuts the tree in half). *Anahata* accepts transmissions from *visudha*, but in a manner which lends them more pattern, or structure. In this regard, it is significant that the *thav* path is the middle-pillar channel for these transmissions.

This circuit is an aspect of *ruah*, which constitutes a complex of centers, all within the circle of the lower six *sefirot*. Hence, *da`at* is *neshama*, *yesod* is *nefesh*, and all between (including *hesed-aleph-din*, *tiferet*, and *nezah-mem-hod*) is *ruah*.

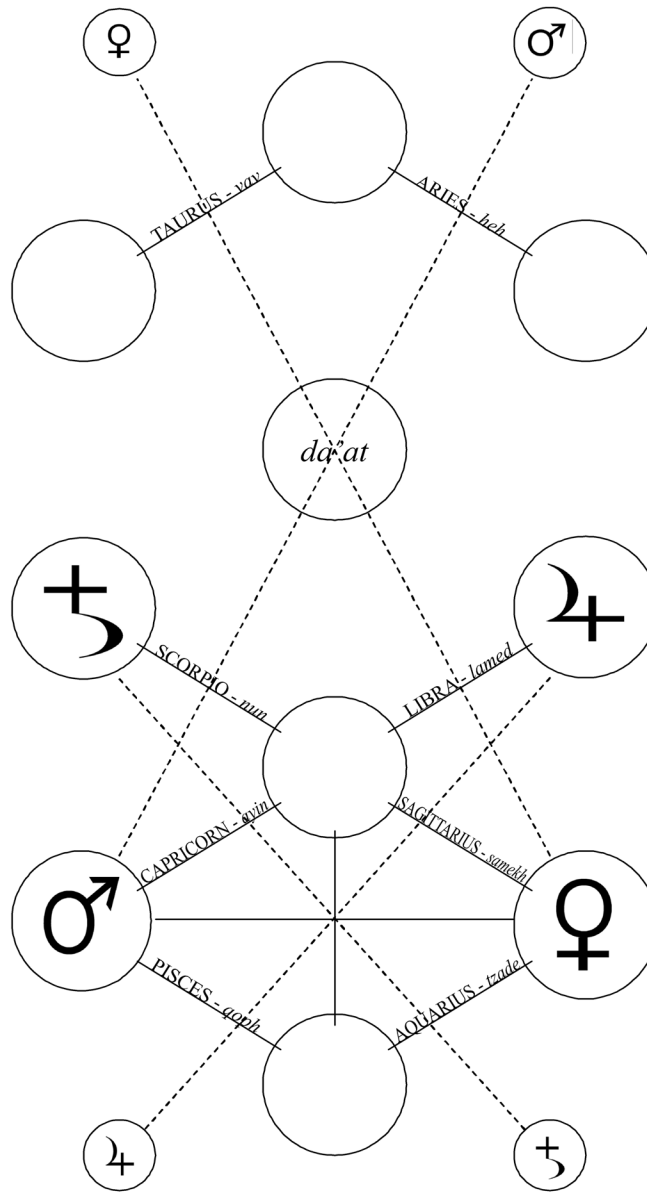
Thav is a very important channel, being the vertical center of the tree—the middle-pillar path between *da`at* and *tiferet*. *Tiferet* resolves *hesed* and *din* as *da`at* reconciles *hokhmah* and *binah*. In that the dynamic world we are discussing here is *briah*, the resolution, or synthesis, of this tree in *tiferet* is the element water. *Tiferet* is the conclusion to which this universe (*thav*), or creation, is brought.

The paths which lead to *tiferet* from *hesed* and *din* are *lamed* and *nun*, reflections of *da`at* and *binah* (daughter and mother). The function of the *lamed* path is to adjust, or balance, the outpouring of *hesed*/Sagittarius. The function of the *nun* path is to wrest the notion of concretization from *din*/Capricorn in order to bring it to *tiferet*, the synthesis.

Tiferet is not a cross-over locus [as] *da`at* [is], so the power of *hesed*/Sagittarius is returned to the right [by way of] the *samekh* (indeed [samekh is the letter of] Sagittarius) path to *nezah*; the power of *din*/Capricorn is returned to the left [by way of] the *ayin* path ([ayin being the letter of] Capricorn) path to *hod*.

The next pair of *sefirot*, *nezah* and *hod*, dynamically coalesce the basic and vital notions of the tree and its polarizations. Thus, *nezah* and *hod* carry the dynamics of *vav*/Taurus and *he*/Aries. These *sefirot* reflect the highest paths of the tree [those running from *keter* to *binah* and *hokhmah*] and, in so doing, they show the resolution of *da`at* as prism, fulcrum, and cross-over point.

PASSAGE OF INFLUENCES ON THE PERFECTED TREE



The Venus Line, starting with the circle at the top containing the sign for Venus, bisects the Taurus-י path, passes through *da'at*, bisects the Libra-ל path, and concludes in *nezah*. Taurus and Libra are ruled by Venus; *nezah*'s planet is Venus.

The Mars Line, starting with the circle at the top containing the sign of Mars, bisects the Aries-ה path, passes through *da'at*, bisects the Scorpio-ס path, and concludes in *hod*. Aries and Scorpio are ruled by Mars; *hod*'s planet [on the PERFECTED TREE] is Mars.

The Jupiter Line, starting with the circle at the bottom containing the sign for Jupiter, crosses the Pisces-פ path, passes through the *mem-resh* (מ-ב) cross, crosses the Sagittarius-ז path, and concludes in *hesed*. Pisces and Sagittarius are ruled by Jupiter; *hesed*'s planet is Jupiter.

The Saturn Line, starting with the circle at the bottom containing the sign for Saturn, crosses the Aquarius-ק path, passes through the *mem-resh* (מ-ב) cross, crosses the Capricorn-כ path, and concludes in *din*. Aquarius and Capricorn are ruled by Saturn; *din*'s planet [on the PERFECTED TREE] is Saturn.

NOTE:

Refer to the tree diagram [PASSAGE OF INFLUENCES ON THE PERFECTED TREE]. Find the circle in the upper left enclosing the Venus glyph. The line attached to it runs from *nezah* through the center of *da`at* and beyond to the *vav* path. *Nezah*'s planet is Venus. The Venus line bisects the *lamed* and *vav* paths. These correspond to Libra and Taurus, both of which are ruled by Venus.

Find the opposite circle enclosing the Mars glyph. Follow the line down to *hod*. *Hod*'s primary attribution is Mars. This line bisects the *nun* and *he* paths, or Scorpio and Aries, both of which are ruled by Mars.

Further, lines passing through the *mem-resh* intersection from *hesed* and *din* do something similar to the Venus and Mars lines. These lines run to circles enclosing the Jupiter and Saturn signs. The Jupiter line bisects [the] *qoph* and *samekh* [paths], or [those equivalent to] Pisces and Sagittarius, both ruled by Jupiter. The Saturn line bisects [the] *tsade* and *ayin* [paths, equivalent to] Aquarius and Capricorn, both ruled by Saturn.

In a certain way, *nezah* and *hod* represent a gamut of fundamental dilemmas. In the vocabulary of alchemy, they are salt and sulphur. Otherwise, in the polarization here are such questions as, "Should one be a lover or a fighter? Feminine or masculine? Generous or acquisitive?" There are applications of such questions as to the nature of the universe here as well. "Is the universe chaos with a pin in it, or a structure with some rowdy elements?"

The key to reconciliation is in the path which runs between *nezah* and *hod*: *mem* (נ), water, which has the concealed dynamic of *heth*/Cancer. This path is a dynamic reflection of the path which brings *binah* to *da`at*, [which brings] understanding to knowledge [and brings] intuition to awareness. Water, under the sign of Cancer—a lunar sign—is a representative of the so-called unconscious. In *briah*, this phase of the unconscious is something of a judgment upon the world of *yezirah*, the next world down.

It is by submersion, or supramersion, that, in descending, the dynamics of *briah* are set into a watery medium to exhibit their forms. In ascension, we may approach these forms and undergo a "sea-change" of sorts.

The *chakka* of the *nezah-mem-hod* complex is *svadisthana*, which hovers about the adrenals. The *tattva* for this *chakka* is water evolved from fire. As such, it is the emotional repository of the effects of *shin*.

From *nezah* and *hod* go paths which reflect the supernal notions of *tsade* and *qoph*. Both run to *yesod*, which coalesces the entire tree. *Yesod* has the concealed dynamic of *qoph*/Pisces, which directly reflects the supernal zone. The *chakka* for the *sefirah yesod* is *muladhara*, the center in the area of the genitals and anus. This is [the part of the soul called] the *nefesh*. As *yesod* is the entry way into the tree of the *sefirot*, so is *muladhara* the entry way into the system of tantra. Both are "foundations" of their respective systems. (The word *yesod* means "foundation.") Further, both are frequently centers of great delusion and obsessive glammers.

APPENDIX: Tarot--The Moon Card

Tarot has been omitted from these descriptions of the concealed dynamics. Considering the arcana with their corresponding letters and signs would be quite edifying in many places—but somewhat confusing in others. The traditional tarot is a product of the age which produced the old tree, and so, as a system, it too needs revision to serve the Maat current and ideal. To give an idea of the sort of revisions indicated by the material received * * * a full description of the *qoph*-Moon image is given here. It is suggested that with [meditations upon] this image one begin considering the tree of concealed dynamics.

At the base of the card is a lobster approaching a ravine which runs between two mounds with square towers atop. The lobster represents the aspirant transmuted my mystical intention (*kavana*) into a sea creature—that is, a creature suited to submersion. The lobster views twin towers: The one to the left is *hod*; the sphere of Mars, which corresponds to the *pe*-Tower card. (This is indeed the same tower as that which appears on the *pe* card.) The tower to the right is the tower of salt, *nezah*, the sphere of Venus. Both spheres are considered [to be] in their *briatic* phase.

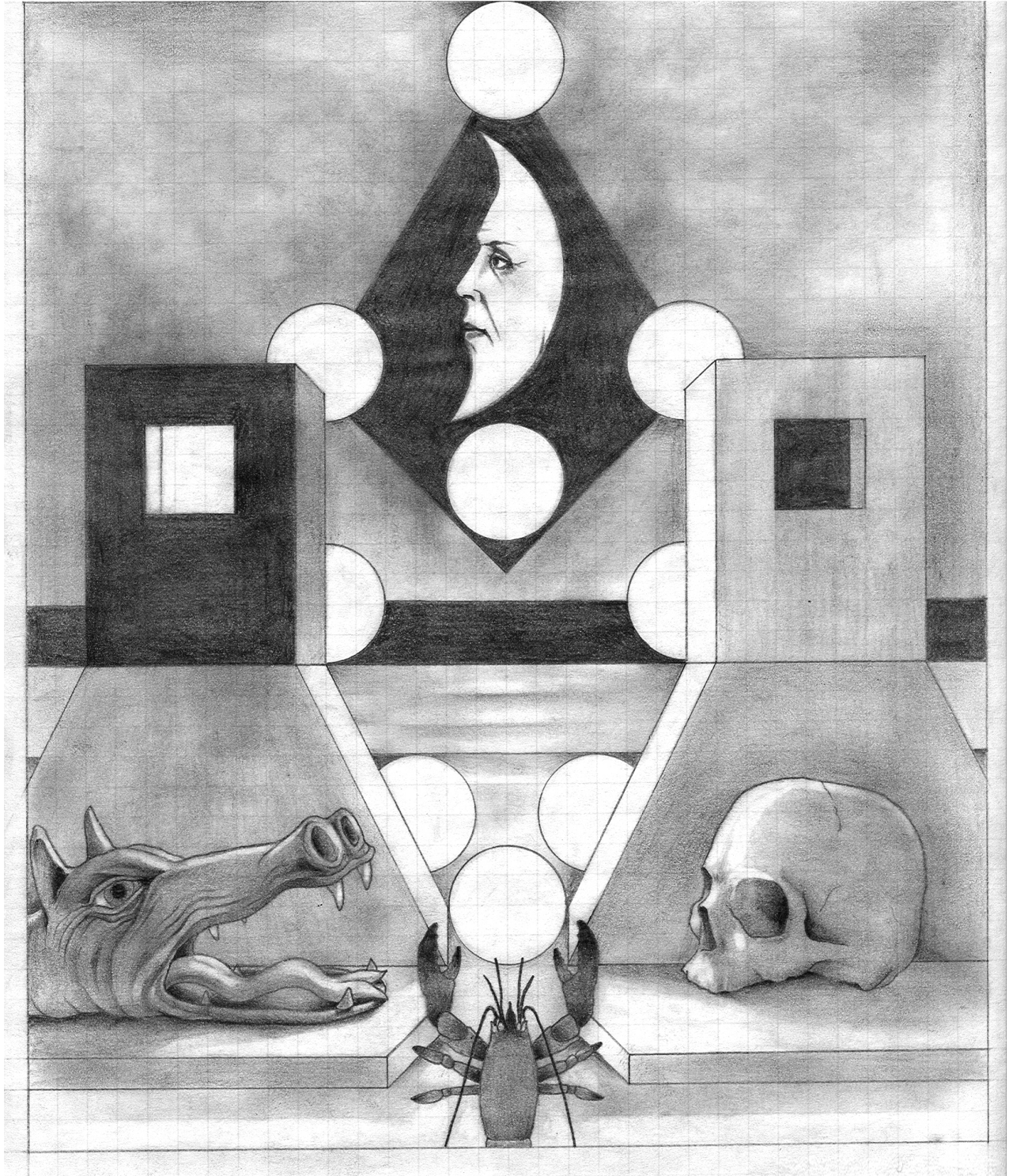
The tower mound to the left is guarded by a dragon; the tower mound to the right is guarded by a skull. These represent the aspirant's *hokhmah* and *binah*. They await as trials connect with subtle notions of determination and will, as set against loneliness and instability.

The ravine is the middle way of water, the *mem* path (or crossing the *mem* path by way of the *resh* path; however, the sun aspect of *resh* could prove problematic at this place). The ravine goes back to a vast open body of water beyond the towers. This is *mem* as the concealed dynamic of *tiferet* in *briah*. Further beyond is a black horizon.

Also hovering beyond is the faced moon set into the *qoph* zone of a nine-sphered universe. The nine are the *sefirot* minus *tiferet*. They are situated so that the open body of water expands across the place where *tiferet* would be. Hence, *tiferet* is fully dispersed into its concealed dynamic, *mem*/water. By implication, then, this universe is sunless, hence egoless. The moon in the *qoph* zone is the moon in transcendence—the lunar crown of *da`at*/Mercury. It is shown facing left, toward *binah*, the *sefirotic* emblem of *briah*. Being profile [hence, one-eyed], it is also a reflection of *keter*.

The left tower is black, glowing red inside, connoting fire contained. The right tower is white, dark inside, connoting utter resolve.

The *sefirot* of the universe of nine are red for the blood of the womb, namely the *qoph* zone. The red *sefirot* are extrications from this womb, even as *hokhmah* is an extrication from *keter*. Indeed, these red *sefirot* are shown as *yodim*. The *qoph* zone is deep ultraviolet, darker than black, and empty as if it were a sky-bound portal beyond.



“The Moon – version 3”
(pencil/marker on graph paper)
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