

# PRIMARY TREE ATTRIBUTIONS

## from *The Kabbalah of Maat*: BOOK TWO

from *Approaching the Kabbalah of Maat*  
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pages 223-256

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### INTRODUCTION

*The Kabbalah of Maat*: BOOK TWO was compiled in the fall of 1984 in response to the interest generated by ♁-416's lecture at the first Convocation of the Magi, held at Math of the ChRYSTaL HUMM in Spencer, New York, on June 16, 1984. The lecture was titled "Introduction to the Perfected Tree and Its Implications with Regard to the Æon of Maat."

The original edition of BOOK TWO, released in February 1985, ran thirty-six copies and was distributed in part by Boleskine House (which was identical with Math of the ChRYSTaL HUMM), West Danby, as well as by ♁-416\* himself. A slightly revised second edition, again in a run of thirty-six copies, was released in April 1985. Both of these editions were 5½" by 8½" homemade chapbooks containing

- (1) an introduction
- (2) "The Organization of the New Tree"
- (3) a tree of life diagram: "Planets & Signs, primary attributions"
- (4) "The Sefirot" (= *Primary Tree Attributions*: PART ONE)
- (5) a tree of life diagram: "The Chakkras and Parts of the Soul"
- (6) "The Paths" (= *Primary Tree Attributions*: PART TWO)
- (7) a strident little essay called "Why Forsake the Earth?"

Both editions sold for \$3.60. The original run had a warm light blue cover; the second edition had a more subdued cool (almost lavender) blue cover.

A third edition, which included (3), (4), (5) and (6) only, in an 8½"-by-11" format, was prepared in 1989 for distribution through THE ARCHIVES at Black Moon Publishing, Cincinnati, Ohio. A fourth version—again omitting (1), (2), and (7), also 8½" by 11"—was done in December of 1994 as part of a larger work which included a selection of ♁-416's writings pertaining to the Kabbalah of Maat from *The Kabbalah of Maat*: BOOKS ONE through THREE, and *Collected Articles on the Kabbalah*: VOLUMES ONE and TWO. Not included from these collections were the bibliographic essays on Kabbalah study in English.† Eleven (of twelve—the twelfth being the original) photocopies were sent out in black three-ringed binders.

The current edition is based primarily on the last (fourth) version, though some comparisons were made with earlier versions. ♁-416 had previously edited this version (rewording or crossing out phrases and sentences, re-introducing passages from the parts omitted, etc.); these changes have been followed in this edition. 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.

Appended here to "Primary Tree Attributions" is "Document #2: Dogma and Commentary" from the NOTEBOOKS OF FRATER ♁-416, December 30, 1982. "Document #2" originally appeared in *The Kabbalah of Maat*: BOOK ONE (1984).

\* Recent convention refers to the Maat-oriented group to which ♁-416 belonged as 416, and to individual members by initials, e.g., λ, 7, etc.

† These bibliographic essays, updated and in much expanded form, can be found on-line at Colin Low's HERMETIC KABBALAH > <http://www.digital-brilliance.com/contributed/Karr/Biblios/index.php>.

# PRIMARY TREE ATTRIBUTIONS

(1984)

from *The Kabbalah of Maat: BOOK TWO*

## PART I: The *Sefirot*

### *Keter*

The top-most *sefirah* of the tree (and of the middle pillar) is *keter*, which is given the planetary attribution of Pluto. *Keter*/Pluto is all at once the remote overseer of the whole tree (in symbol: the single open eye), the prime source of the tree (“...for its roots were in the heavens...”), and *binah* (the traditional third *sefirah*) in latency. This last point is most important to understanding the new tree and its implications. *Keter* and *binah* are in essence the same, save that *keter* represents a phase which precedes the emanation (or extrication) of *hokhmah* (the traditional second *sefirah*, the primordial point, called “beginning”).

*Keter* represents “the upper simple light” which “filled entire existence” with “no empty space whatsoever.”<sup>1</sup> To this *sefirah*, then, would be attributed that primal sameness in which the Will of Wills arose to cause a space in which creation might exist: a withdrawal of the limitless. This withdrawal is called *tzimtzum* (contraction). This contraction was “equally balanced around that middle point...circular and in complete balance and sameness all around.” In this contraction, there were “empty space, atmosphere [residue], and a vacuum surrounding the exact middle point.”

This middle point is *hokhmah*. To this middle point was extended a line of light from out of the limitless (*keter*). This line is simultaneously the path of [the letter] *he* ([to which is attributed the sign] Aries) between *keter* and *hokhmah* and the path of [the letter] *shin* ([to which is attributed the element] fire) between *hokhmah* and *binah*. It is the *he* path as the expression of *keter*’s extension to *hokhmah*; it is the *shin* path as an expression of the relationship (or spirit, *hiah*) between *hokhmah* and *binah*.<sup>2</sup>

To *keter* is attributed the *sahasrara chakra*, the center of the crown of the head.<sup>3</sup> This is the part of the soul called *yehidah*.

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1. Quotes in this section are from Rabbi Levi I. Krakovsky’s translation of *Ten Luminous Emanations [Talmud Eser Sefirot]* by Rabbi Yehuda L. Ashlag (Jerusalem: Research Centre of Kabbalah, 1969).
  2. The path of *vau* (attributed to Taurus) joins *keter* and *binah*. Most significant in this connection is the use of *vau* as the conjunctive “and.”
  3. *Keter* means “crown.”

### The Supernal Circuit: *Hokhmah-Binah*

In descriptions of the pillars of *sefirot* to the right and the left (in works which have preceded our own), the terms “expansion” and “limitation” have been used; also “force” and “form.” In the new tree (and, actually, even in the old tree), these ascriptions do not hold up, especially in the supernal realm, where “force” is held in check by *hokhmah* ([with the planetary attribution of] Uranus). This “force” is not expanded, or extended, outside of a relationship with *binah* ([which has the planetary attribution of] Neptune). By itself, this “force” in *hokhmah* is utterly limited in its singularity and lack of content. It is will, but with no [means of] expression. It triggers desire, but for no particular object. Alone, *hokhmah* is the image of Uranus: the motive for change, yet, as in myth, castrated; it is by his castration that Uranus bears offspring. However, in this posture *hokhmah/Uranus* is the emblem of radical independence<sup>4</sup>, while ironically seeming to be the most dependent *sefirah*—at least in the matter of manifesting [expressing] its influence.

*Hokhmah* is depicted as *aba*, the father.

*Binah/Neptune* accounts for the directing and extending of force, will, and motive. In *binah*, creation truly begins, for here “force” is granted its expression—its obligatory “form.” The influence of *hokhmah* is harnessed, controlled, and patterned by a will greater than its own.<sup>5</sup> For this reason, *binah* is the *sefirah* of intuition, as opposed to will, for it senses the matters of what, when, and whether. It creates by its understanding of the mechanics of primal form. In this, it is the emblem of radical self-determination, which resides in concert with the radical independence of *hokhmah/Uranus*.<sup>6</sup>

*Binah* controls, bears, and extends the “offspring” of the supernals, so it is depicted as *aima*, the mother.

Between *hokhmah* and *binah* runs the elemental path of fire, given the Hebrew letter *shin*. This can be likened to passion—a passion such as that which underlies a creative surge. The whole circuit, *hokhmah-shin-binah*, corresponds to the *ajna chakra*, which is parallel to the part of soul *hiah*.<sup>7</sup>

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4. The nuance of the word “independence” attaches it to ideas such as *transcendence* and *detachment*.

5. Recall here the abiding affinity between *keter* and *binah*.

6. 416’s linking *binah* with intuition runs counter to orthodoxy which would have *hokhmah* as intuition (right brain) and *binah* as logic (left brain).

At this point, 5-416 begins to switch between metaphysics and psychology.

7. As in the Lurianic tree, all of the horizontal paths on the new tree are elements: in descending order, fire, air, water. These correspond to the three mother letters of the Hebrew alphabet: *shin*, *aleph*, *mem*.

Da`at

To *da`at* is attributed the planet Mercury. *Da`at* is the prismatic reflection of the supernal realm. It serves as a fulcrum between the supernals and the six lower *sefirot*. Hence, it is the *sefirah* most involved with the integration of the so-called *upper* and *lower*. In astrological terms, Mercury is the mental process.<sup>8</sup> Astronomically, Mercury is the smallest and most rapid planet; it is something of an interceptor of transmissions attracted by the sun. In being so small and quick, Mercury, upon receiving such transmissions, translates their activity and momentum, for Mercury is both receptive and transmissive.

*Da`at*, as a fully empowered *sefirah*, represents the displacement. First, it is built (or cultivated) from the energy which, by our conditioning, is normally sunken into *malkut*. Second, upon being built this *sefirah* displaces the abyss, that chaotic and over-mystified region of the old tree which separates *tiferet* from the supernals. *Da`at*, in its apparent capacities within each of us, is not a consciously functioning given; it must be built, or found.

\* \* \*

To *da`at* is attributed the *visudha chaktra*, the throat center, which is the part of soul *neshama*.

The Archetypical Circuit: *Hesed* and *Din*

The next pair of *sefirot* consists of *hesed*, to which Jupiter is attributed, and *din*, to which Saturn is attributed. Here the left-right roles of extending and limiting are reversed from those of *binah* and *hokhmah*. Jupiter characteristically signifies expansion, opening, and enthusiasm. Saturn signifies restriction, fixing, and obligation. Functionally, *hesed*/Jupiter and *din*/Saturn represent the most radical polarization on the tree, yet they are set in a tandem to maintain a singular harmony. They act like a gyroscope, *hesed* being the spinning weight pulling outward, *din* being the fixed point. This idea is reiterated in the cross which lies between *hesed* and *din*: the *aleph-tav* cross.

*Aleph* signifies the elemental path of air. Here, *aleph* can represent a springlike burgeoning potential or a confused wad of disorganized stuff in which all things crowd ambivalently. Countering *aleph* is *tav*, or *thav*, which corresponds variously to the element earth, the planet Saturn, or the manifest universe in its entirety.

\* \* \*

The *hesed-aleph-din* circuit corresponds to the *anahata chaktra*, which is an aspect of the part of soul *ruah*. This *chaktra* connects with the thymus, a mysterious lymphoid center known to control growth. Controlled growth, on sundry planes, is the function of this circuit.

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8. "Mental process" here is not meant to be equivalent to *conscious mind*.

## Tiferet

The middle pillar, which includes *keter*, *da`at*, *tiferet*, and *yesod*, plus the paths which cross the three elemental crossbars [*beth*, *thav*, and *resh*], represents strata of consciousness. There are seven strata, which match the *chakkras* of the *tantric* system.

Before entering into the discussion of *tiferet*, to which the sun is attributed, let us establish that, in the past, far too much emphasis has been put on the sun, be this in astrology, “qabalah,” templarism, etc. In this over-emphasis is the doctrinal base for the aggrandizement of the various figures, images, and dynamics associated with *tiferet*/sun: *i.e.* the Son (Christ or Horus), the ego or self, or the sun in the natal chart. Martin Seymour-Smith makes a number of statements about the sun in his book, *The New Astrologer*<sup>9</sup>, which bear repeating here:

...the sun, as will be seen, is weak and exhausted of astrological power, and Mercury steals a great deal of its strength.

[The sun is] that basic disappointment which everyone carries within them.

[The] description of the sun as “the masculine principle”...asserts that what gives life to Earth is purely masculine. This is a grotesque, indeed an evil notion.

\* \* \*

As it is with Seymour-Smith’s new astrology, so it is with the new tree: Mercury steals a great deal of the sun’s strength. It does so because, in the new tree, Mercury, which corresponds to the *sefirah da`at*, is given the station and function of fulcrum between the supernal realm and the lower six *sefirot*.

*Tiferet* is theoretically a synthesis of the six *sefirot* around it: *da`at*, *hesed*, *nezah*, *yesod*, *hod*, and *din*. In this role, it can either be a reflexive nexus receiving and transmitting cues and stresses of the surrounding *sefirot*, or it can be a huge knot and clog in the free flow of this complex.

*Tiferet* is the centripetal core of the lower part of the tree. It functions as the resistance needed by consciousness to pattern and retain, to identify or *dis*-identify. It fulfills this function by sheer gravity—and in this is the snare. *Tiferet* is that repository of identification, that “creature of habit” called the ego. It is this aspect which is too often mistaken for the *will*, or determinate part of being. In this error, this center generates self-fulfilling prophecies.

On the old tree, *tiferet* was the dead center. On the new tree, *tiferet* is below center, balanced against *da`at*.

*Tiferet* can be thought of as the “rendering” of the tree, and in more than just a psychological way. The center at *tiferet* is not so much akin to the heart as it is to that nervous mass called the solar plexus. Indeed, the *chakkra* of *tiferet* is the *manipura*, which corresponds to the solar plexus. This center’s natural tendency is to be reactive, defensive—to take things personally. Because of this, it is the area most inclined to clog—to cling to what it knows and has habitualized.

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9. Martin Seymour-Smith, *The New Astrologer* (New York: Collier Books, 1982), pages 95-97.

### The Circuit of Hosts: *Nezah-Hod*

The final pair consists of *nezah*, with the planetary attribution Venus, and *hod*, with the attribution Mars. The planetary glyphs here are the familiar emblems of that classic opposition: female and male. But the female is at the base of the father's pillar and the male is at the base of the mother's pillar.

Extension and limitation are mixed and mingled in this pair. Traditionally, both *sefirot* are thought of as hosts (*tzabaoth*), as reflected in their deific names:

<i>nezah</i>	-	HYHVH TzaBaVTh - היהוה צבות
<i>hod</i>	-	ALHYM TzaBaVTh - אלהים צבות

In *nezah*/Venus, the ideal is given depiction, this being a translation of the activity of *binah*/Neptune, *nezah*'s diagonal counterpart. From this *sefirah*, the ideal is reflected into consciousness as desire.

\* \* \*

*Hod*/Mars is the *sefirah* of conviction set in motion, or initiative, being a translation of the potential of *hokhmah*/Uranus, the diagonal counterpart to *hod*. In this *sefirah*, energy is focused, which is reflected to the consciousness as ambition or strategy.

\* \* \*

This pair [*nezah* and *hod*] is balanced by the path between them: the water path, given the letter *mem*. Ideally, *mem* acts as a medium of intuition, which is crystallized or focused by the activities of *nezah* and *hod*. "Feel," rather than will or regimen, is the solution to this opposition.

The *chakra* of the *nezah-mem-hod* circuit is the *svadisthana*, which is connected with the adrenals, which are hormone producers. The inner portion of the adrenals secretes adrenaline, which is the *hod*/Mars aspect. The outer portion secretes various hormones influencing such functions as sexual characteristics, metabolism, and the retention of salt; this is the *nezah*/Venus aspect. (It is interesting to note that the adrenals are regulated in part by the pituitary, which corresponds to the *ajna chakra* [of the *hokhmah-shin-binah* circuit].)

*Nezah-mem-hod*, as the *svadisthana chakra*, is an aspect of the part of soul *ruah*.

## Yesod

The final *sefirah*, and foundation (= *yesod*) of the tree has as its planetary attribution the moon. It is, inwardly and outwardly, a hyper-receptive *sefirah*; in this, it would seem doomed to being a reactive, emotional catch-all. However, it is spared from this by the force of its inherent cycles, which reflect the integrity of the entire tree—whether *tiferet/sun* is in co-operation with *yesod* or not. In this reflection, *yesod* brings to consciousness a reading of one's internal tree in a language which often defies words. This *sefirah* is instinct in its broadest sense. *Yesod* is both receptive and transmissive, like its higher echo *da`at*.

In much the same way that Mercury intercepts transmissions attracted by the sun, *yesod/moon* intercepts transmissions attracted by the earth. And even as the sun has been over-emphasized in common dogma, the moon and its influence have been considered too little. Contrary to its reputation, the moon is utterly objective in its reception and transmission. This is because the moon has no tendency to objectify (a tendency which is the sun's major flaw). Messages of *yesod/moon* are called *subjective* and *subconscious* as a means of denying the information with which *tiferet/sun* (ego) chooses not to cope. The ability to read the messages of *yesod/moon*, to heed its instinctual and emotional cues, is crucial in the building and sustaining of *da`at*.

The *chakra* of *yesod* is the *muladhara*, which corresponds to the anal/genital area, the perceived place of the sexual stir.<sup>10</sup> In truth, this perception is a reflection of an inspiration transmitted from the supernal realm. This inspiration is given shape and content by the subjective complex of the six lower *sefirot*. But much more than having to do with sex, the stirs of the *yesod* zone instigate a range of relative modes of perception and enactment. Sexual terms are but one of many aspects of these stirs. The tracing of the sexual form coalesced in *yesod* back to the notions native to *hokhmah* and *binah* is a process vital to the integration of the tree.

The *yesod/moon* center is equivalent to the *nefesh*.

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10. 416's system differs from conventional *chakra*/body correspondence.

## Part II: The Paths

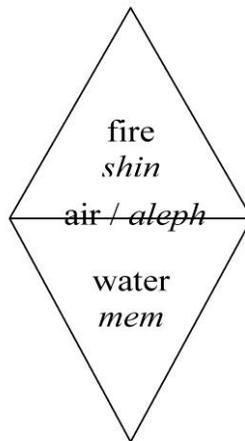
For the attributions of the planets, signs, and elements on the new tree, there is a simple scheme:

1. the planetary paths are the seven verticals
2. the paths for the signs are the twelve diagonals
3. the elemental paths are the three horizontals

There is a logic to this placement which is entirely missing in the old system.<sup>11</sup> Not only does the new arrangement bring sense to the attributions of the astrological items, but the newly conceived formation of the tree itself accommodates Hebrew alphabetical order.<sup>12</sup>

### Aleph: Air

*Aleph* is the prime mediating path of the tree running between *hesed* and *din*. It cuts the tree exactly in half horizontally. Being the prime mediator, this path is burdened with all of the virtues and pathologies of such a role. A skeletal rendering of the tree shows *aleph*, air, between *shin*, fire, and *mem*, water:



In that aspect of *aleph* which unifies or reconciles *shin* and *mem*, it represents all-possible and all-potential. In that aspect which divides and causes stress between *shin* and *mem*, *aleph* represents all chaos and confusion. It is the symbol of un-harnessed mentality, open to the fresh and new but prone to losing control. This split of aspects could be termed “inspiration” and “delusion.” The functional harness upon *aleph* on the tree is the *tav* (or *thav*) path, which crosses *aleph* at the exact center of the tree.

*Aleph* is considered the first creation of the universe, having been born between the primal emanations of *shin* (the father) and *mem* (the mother). In this, *aleph* represents a phase of the *parzuf* (literally “face”; persona) *Zeir Anpin* (hereafter Z”O), the son in the family of *parzufim* (faces). While initially Z”O was given the path of *aleph* as a station, he was ultimately removed to be confined in the *sefirah tiferet* because he failed to mediate.<sup>13</sup>

11. Here, “old system” refers specifically to the Golden Dawn arrangement of path attributions.

12. See 5-416’s “Document #2” (December 30th, 1982; in *The Kabbalah of Maat: BOOK ONE*, 1984—appended below) for a description of the formation of the upper half of the tree.

13. “Document #2” details the mythological sequence alluded to here.

### Beth: Mercury

In that phase of the formation of the tree in which the *aleph* path was held by Z"O, the *beth* path was emanated containing *nukva*, the daughter. In this early phase, the *beth* path cut the tree in half from top to bottom.<sup>14</sup>

In the tree's final form, the *beth* path connects *keter* and *da`at*. Being mercurial, it is something of an upward extension of *da`at*, whose planet is also Mercury. The *beth* path functions as a kind of antenna for *da`at* set into the supernal realm. Most importantly, *beth* crosses the *shin* path, which puts fire (i.e. spirit, *hiah*) into the reach of consciousness.

The primary function of *beth* is *tikkun* (emendation) and this by the dynamic of Mercury. The function of Mercury is dual (biune<sup>15</sup>) as shown by the two glyphs which compose it:



### Gimel: The Moon

The *gimel* path runs from *hokhmah* to *hesed*. *Gimel* is receptive to the fundamental will (*hokhmah*), the power of which is not released unless aided by *binah* or, more subjectively, by one of the paths connected to it. *Hokhmah* has no inherent push: its nature is to be absorptive (i.e., in its roll of holding the primal point). Thus, *gimel* draws (some would say “steals”) will—along with the notion of radical independence—from *hokhmah*. Through the *gimel* path, this will and notion are passed to *hesed*, where they become manifest radiations which influence the lower part of the tree. Mercifully, *gimel* and *hesed*, while acting as directors of fire of sorts, are both of a watery nature, tending to manifest more glamour than aggression.

### Daleth: Venus

*Daleth* runs between *binah* and *din*. It crystallizes notions of self-determination born in *binah*, but in a moderating way. *Daleth* mediates between the radical extension (determinatrix) of *binah* and the restrictive recoil of *din*. In this position, *daleth* functions to sustain the “ideal,” pacing the empowerment it brings to *din*. It bears those inklings of a high degree of karmic insight and spiritual practicality.

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14. In the “early phase” referred to, there were but two paths on the tree: the horizontal *aleph* and the vertical *beth*. 416 emphasizes the equivalence of *nukva* and Maat.

15. Details of this quality are given with regard to the signs of the zodiac which are considered “biune” by 416, namely Gemini, Cancer, Libra, Aquarius, and Pisces.

Heh: Aries (keter-hokhmah)

That *keter* holds *heh* as *binah* holds *shin* is “the beginning of wisdom” (*reshith hokhmah*), if the reader will indulge some kabbalistic wordplay. *Heh* is the initial emanated blast from the infinite<sup>16</sup>, the “light of the line.” This *heh* path reflects the active expression of the initial H of HYHVH.

The *he* (ה) path expels the Y (י *yod*), i.e., *hokhmah*, the primal point.

Vau: Taurus (keter-binah)

The *vau* path expresses the affinity of *keter* and *binah*. In this regard, *vau* is translated literally from the Hebrew as “and.” Hidden in the conjunctive are the signals of the primal adjustment made by the infinite to accommodate the finite. The shape of the Hebrew letter suggests this primal action (י *yod*) in extension (ו *vau*). Yet this extension is corralled by that which creation (*binah*) can endure. Hence, *vau* is a pacer of the infinite to its alter-expression, *binah*, rather like the cog in the wheel of primal swirling on the one hand, or the shell of the cosmic egg on the other.

Zayin: Gemini

This is a complex path expressing a host of fundamental pairs, most importantly *keter-binah*, but also *gimel-daleth*. The *zayin* path connects *hokhmah* and *da`at*. It is two-way (biune: Gemini), inhering doubles. It presents a notion of the true will to consciousness. At the same time, it is the path which leads to the indwelling state of radical independence: will with no object.

The vessel of messages from *zayin* is the word.

POWERS OF THE BIUNE *zayin*/Gemini:<sup>17</sup>

Inspiration of means.

Crystallization in to form of heretofore vague notions.

Illusion, in the manifest sense.

Details of hidden knowledge.

16. According to 416, the three primal feminine forces are (1) the infinite, (2) *aima* (the mother, *binah*), and (3) *nukva* (the daughter). The infinite is associated with the *sefirah keter*.

The affinity of these three is reflected in 416's revision of the tetragrammaton to HYHVH, the Y-*yod* developing (or, to nuance it as 5-416 might, *devolving*) into V-*vau* while the H's remain constant save for their relationships with the Y and the V.

17. These comments concerning BIUNES (and all of the others throughout this paper) were culled from an early stratum of 416's new tree material “received from MVY.” Comments on the BIUNES occur in an entry from July 25, 1982, entitled “Two, 2, B.”

## NOTE ON AIRY BIUNES:

The airy biunes tend to be mental and technical; they tend toward doing. One side [of the biune] views the other with enthusiasm within the unit complex. Co-operation and advantage are deliberated. An outside influence is needed to direct the general thrust of air activity, or else useless dispersal results. The balance of the shifting acts in self-nullification unless the biune is directed.

Heth: Cancer

The *heth* path is a counterpart to the *zayin* path. *Heth/Cancer*, too, is biune, bringing to consciousness notions concerning modes and motives of the supernal realm. *Heth*'s path runs from *binah*, the abode of radical [self-] determination, to *da`at*.

Messages from the *heth* path course like the sea in the vessel of the image.

POWERS OF THE BIUNE *heth/Cancer*:

Inspiration of co-ordinated impression.  
Bound imagining.  
Relaxation of over-specific forms, rendering them modal.  
The grasp of heretofore vague notions.  
Nurturing.

## NOTE ON THE WATERY BIUNES:

One side (of the biune) views the other in despair. Often, one side, the more apparently negative or difficult, is suppressed, and its expression emerges uncontrolled. An outside influence is needed to direct it by drawing from both sides. Imbalance results from unacknowledged dualness ("duality"), i.e., one side dominates (drowns) the other.

Teth: Leo (da`at-hesed)

The *teth* path expresses the expansive and assertive part of *da`at*'s release, aptly sent to the expansive, enthusiastic *hesed*. After a certain manner, *teth* indicates *binah*'s actions upon *hokhmah*. In another phase, it indicates *nukva*'s actions upon Z"O.

Yod: Virgo (da`at-din)

The *yod* path is the counterpart to the *teth* path, expressing the indrawn and absorptive aspect of *da`at*, which is shown to *din*. This path develops notions received from *hokhmah*: isolation, independence.

*Kaph: Jupiter*

The *kaph* path extends the qualities of *hesed* to *nezah*. In formula, this path is “expansion toward the ideal,” which could alternatively be rendered “enthusiasm for the ideal desire.”

*Lamed: Libra*

Like *kaph*, the *lamed* path extends from *hesed*, but as a moderating path running between the fiery sun of *tiferet* and the watery Jupiter of *hesed*. *Lamed* paces and balances the force of *hesed*'s expansion and enthusiasm as it is brought to the middle pillar.

POWERS OF THE BIUNE *lamed*/Libra:

Inspiration of judgment.

Sense of completion and grace in form (aesthetics).

Evaluation of notions heretofore disordered.

(Libra in particular gets loaded by outside influence. Since ambivalence is its tendency, it seeks to supply the opposition to what its outside influence has provided.)

*Mem: Water*

*Mem* is another mediator, here between *nezah* and *hod*. It symbolizes the subconscious and the dynamics of the lower part of the tree (which are reflected and coalesced in the *sefirah yesod*. *Mem* holds the intuitive reconciliation of *nezah-hod* (Venus-Mars).

Being horizontal, *mem* functions as a brake on the release of *tiferet*. The *resh*/sun path crosses *mem*, suggesting the process of dispersing (the influence of) the sun. It is by the submission of the sun to water (the unconscious) that its imposing attraction (or gravity) may be overcome.

*Nun: Scorpio*

*Nun* runs between *din* and *tiferet*, bearing messages of restriction and adjustment. *Nun* perpetually signals one kind of death or another. *Nun*, however, is, in a certain way, modally akin to *binah*; in this, *nun* carries notions of how the supernal realm affects *tiferet*. The less dispersed (*i.e.* integrated) in sun is, the more jarring these messages will be—if they aren't simply denied altogether.

### Samekh: Sagittarius

*Samekh* connects *nezah* and *tiferet*. In the proper functioning of this path (and the *sefirot* at either end of it), it acts as a personalized locus of integration for one very important aspect of the supernal cross (*shin-beth*, שׁב, or “sheev,” the Hebrew word for VITRIOL). However, in this path lie snares which can lead to all manner of self-indulgence.

### Ayin: Capricorn

*Ayin* represents another aspect of the *shin-beth* cross brought to the personal arena. This aspect is relative to the meaning of the word “*ayin*,” namely EYE, and to the concept of שׁי (ayin-shin), “*shin*-indwelling.” If such indwelling occurs in an imbalanced psyche, obsession can result. *Ayin* connects *tiferet* and *hod*; it is easy to see how, if out of balance, this complex could evoke exaggerations of self-assertion.

### Pe: Mars

*Pe* ascends from *hod* with the feeling that it is pulled up by *din*. This Martian path is radicalized by *din* (Saturn). *Pe* is the purifying fire for the psyche; it clarifies a harsh view of the psychic state which invokes karma. This is complemented by *pe*’s counterpart, *kaph*, which is the momentum to move ahead.

### Tsade: Aquarius

*Tsade* brings the passage of desire and ideal to the emotive center, i.e. *nezah* to *yesod*. It reiterates the initial coming into being of the universe.

#### THE POWERS OF THE BIUNE *tsade*/Aquarius:

Inspiration of value, or usefulness.

Relaxation of self-orientation (rendering forms and notions accessible to the “populus”).

Associative and parallel thinking.

Qoph: Pisces

*Qoph* is the path of submission. It links the tree's lower reflection of will directed (*hod*) with the subconscious field (*yesod*). Ironic to its position on the tree, it is a most depersonalized path, being properly perceived as sunless (*i.e.*, egoless).

THE POWERS OF THE BIUNE *qoph*/Pisces:

Inspiration of depth.

Unbound imagining.

Hypermodality (manifestation or content unimportant or neglected).

The grasp of the secret sense of heretofore vague notions or shallow understanding.

Resh: Sun

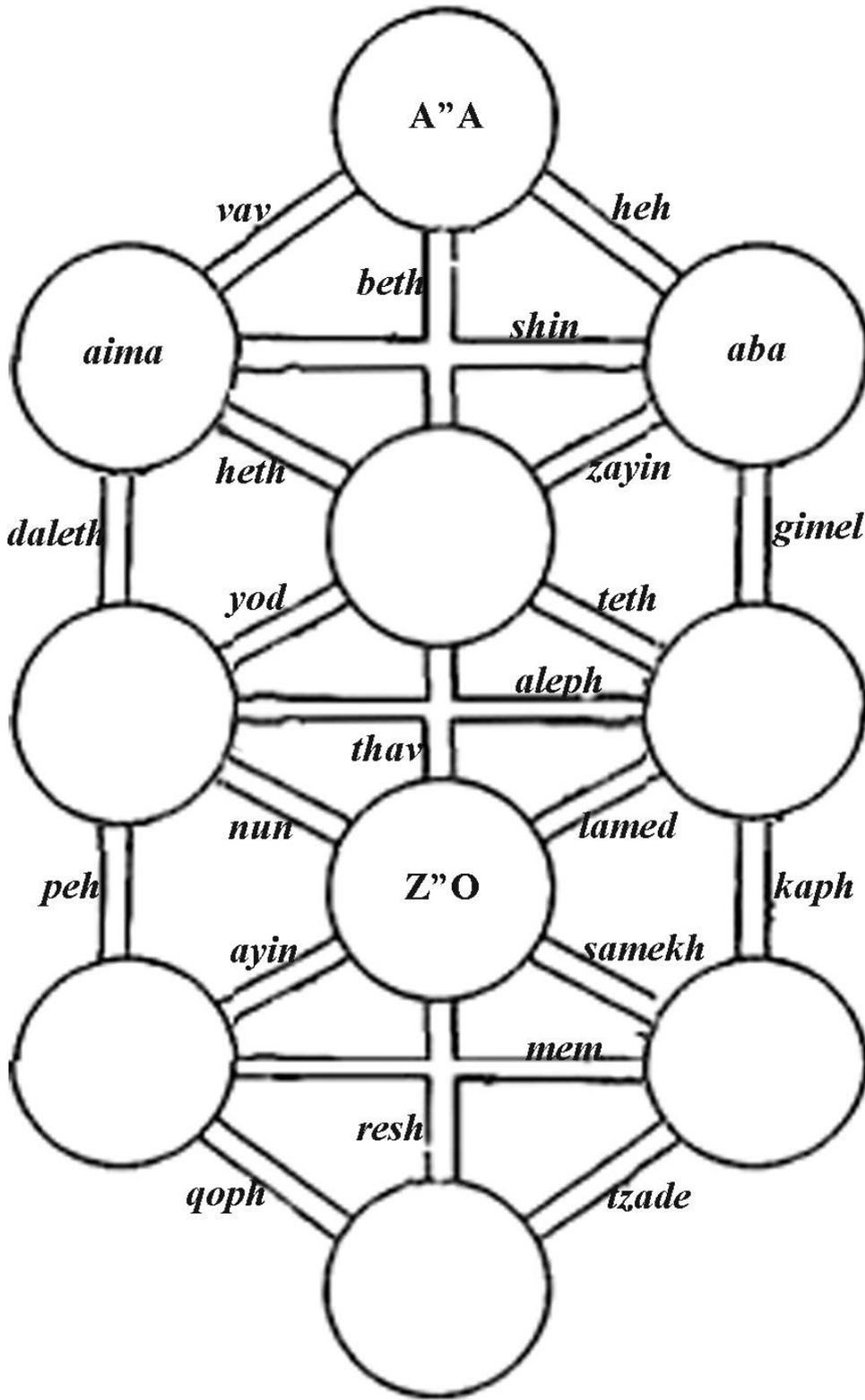
*Resh* is the extension of *tiferet* to *yesod*, the personal center of gravity to the emotive coalescence. It is the sun seeking its own reflection in the moon; however, it doesn't always like what it sees. *Resh* crosses *mem*, bringing to the sun the means to submerge and sacrifice, and thereby save, itself.

Shin: Fire (*hokhmah-binah*)

*Shin* is the fire, or vital force, of life spirit, *hiah*. It is the fundamental force which stirs and sustains consciousness and movement. In the psyche, it is the play between the radicals of independence and determination, which are parallel in a certain manner to free will and fate.

Thav: Saturn

*Thav* is the pragmatic scope of possibility clamped between *tiferet* and *da`at*. It offsets the raw openness of its cross, *aleph*. It is the assumed and internalized domain of the personality, and thus stabilizing, but not unchanging. It records developments of the tree as a whole and presents them to the conscious (and subconscious) mind as the image of the universe—down, even, to the smallest detail.



PARZUFIM ON THE SEFIROT & HEBREW LETTERS ON THE PATHS OF

## THE PERFECTED TREE OF LIFE

. From The Notebooks of Frater 𐤃

THE FULL TEXT OF

Document #2

Dogma (December 30, 1982)

0. The *lamed*/Aquarius forms are not only modes of work.  
The *aleph* form is the key of creation.
1. First there is not.
2. Within not forms a will, which polarizes not.
3. The will evokes form, and the two are as fire and water.  
The will is an immobile flame, but the word comes down.
4. The two are mediated by the created word of not, the mediating,  
yet primal, element of creation: *aleph*.  
Fire and water are emanated; they meet to create air.
5. The emanated sought to form.
6. Yet Z"O remained remote and enclosed, concealing the fire from the water.  
So the great will of wills extended the second letter, *beth*, to extend the fire while  
containing it. The extension is *nukva*, favored of the will of wills.
7. To establish the right and left the will called the right *gimel* and the left *dalet*, both in  
the child's honor.  
The *gimel* to the right evoked *gedulah*; the *dalet* to the left evoked *din*.
8. The will sought to elevate *aima* so that the son should not separate her from *aba*, for  
if she remained separate, creation would not continue.
9. The will, having set the poles of right and left, established elevated stations for *aba*  
and *aima* through *heh* and *vav*.  
The will sent *heh* to the right, a female form, so that it might couple with *aba*.  
The will sent *vav* to the left, a male form, so that it might couple with *aima*.  
Between them was set the passion of the will: *shin*.  
It set *aba* to rule over *gimel* and the right.

It set *aima* to rule over *dalet* and the left.

10. *Aba* and *aima* wished to speak to the son and daughter and to extend themselves.  
*Aba* sent forth the word, *zain*, to the children.  
*Aima* sent forth the image, *cheth*, to the children.  
 ...and A" A extended *beth* throughout.  
 But the son, Z" O, could not bear it, for he was receiving all in full power, yet he could not extend, so he shattered.
11. The shattering made sparks and husks.  
*Aba* and *aima* gathered the sparks to create a lamp to contain the powers of the extension and to mediate them and to establish a crown for *nukva*.  
*Aba* and *aima* gathered the husks to create a vessel for all, to moderate its power.  
 This vessel was extended to the son, Z" O, as a fixed station to compensate his dispersion.
12. *Aba* and *aima* withdrew, for they loathed the son ... he had made them fix the end before its time.
13. The universe was imbalanced and unstable; upper was no longer reflected in lower, and the son was weak.  
 This is why the father is remote and the mother is sorrow.
14. Seeing the mother's sorrow, *nukva* established the sphere of reflection at the base by sacrificing her crown of glory.
15. The son could not hold right and left in his weakness, so *nukva* seized *shin* and sought to hold left and right.  
 She did so for the sake of the mother ... for she and Z" O are crossed.  
 To the right she revealed the fire through herself as *teth*, the serpent.  
 To the left she concealed the fire through the reflection of her roots as *yod*.
16. Thus was the upper perfected.  
 The lower was built by *nukva* alone, beginning with mercy: *kaph*.

## COMMENTARY:

[The text is given in CAPITAL LETTERS.]

0. THE *LAMED*/AQUARIUS FORMS ARE NOT ONLY MODES OF WORK.  
THE *ALEPH* FORM IS THE KEY OF CREATION.

The modes of Maat/Nuit – *lamed/tzade* – Libra/Aquarius determine the current of the æon of Maat, its structures and methods. Expression in this universe is not as rigid as it has been in previous æons, because *aleph* is the key of creation. (In the Perfected Tree, *thav*, The Universe, is in the middle, crossed by *aleph*.)

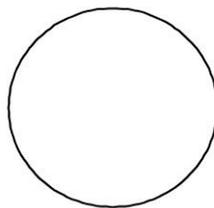
*Aleph*'s secret lies in its flux and in its being a medium, or means, of reflection—an expressionless formation of peace between upper and lower. Ultimately, it is the echo of *not*, and it is this by its surrender or destruction.

*Tzade* is the source. *Tzade* is not The Star, but the body in which the stars are embedded. This *tzade* figure is akin to Nuit; in the text she is called *nukva*. The sky-arch perceived in *briah* as Nuit is the arch of the foot of *nukva*, who resides in *azilut* and directs its passage.

*Nukva* is shown as  [*yesod* of *azilut*] which combines with *keter* of *briah* as  to depict the ideal universe in potential: 

*Nukva* is the daughter, equivalent to the final H (ה) in HYHVH (היהיה) and, in æonic terms, to Maat.

1. FIRST THERE IS NOT.



The first event is *tzimtzum* (CONTRACTION), which is described in the kabbalah of Isaac Luria (1534-1572), whose teachings were collected in a book called *The Tree of Life* by his major pupil, Hayim Vital (1543-1620)

[Quoted below is the Work of the Chariot translation of *The Tree of Life* (second edition, Los Angeles: no date—ca. 1971).]

Before *first* “everything was imbued with infinite light, to which there was no beginning nor yet any end.”

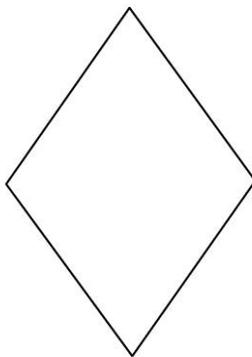
## PRIMARY TREE ATTRIBUTIONS

First was the creation of *not*, by withdrawal or counter-emanation, “in such a manner that the space was a completely even circle all around, with no square angular protrusions, since the infinite also contracted itself and became circular.”

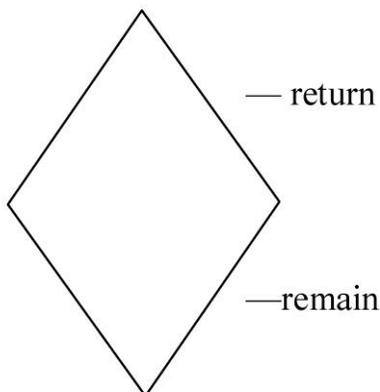
The circle describes both the *not* within itself and the infinite outside itself. At this stage, there is no-thing.

This 0 idea is echoed in the *aleph-thav* cross in the middle of the tree, after a certain condensed manner. Recall:  $0 = 2$ .

2. WITHIN NOT FORMS A WILL, WHICH POLARIZES NOT.



Resident in the division between *not* and *infinite* is a polarization which, in mode, passes into *not* as will. This will defines *not* by aspecting, or polarizing, it. Yet, in this apparent corruption of pure *not* is its proof and momentum—its evolution by division.



In *not* there are two tendencies: to return to the infinite and to remain *not*. This stress is the root of will, the potential of the primal circuit.

## PRIMARY TREE ATTRIBUTIONS

3. THE WILL EVOKES FORM, AND THE TWO ARE AS FIRE AND WATER.  
THE WILL IS AN IMMOBILE FLAME, BUT THE WORD COMES DOWN.

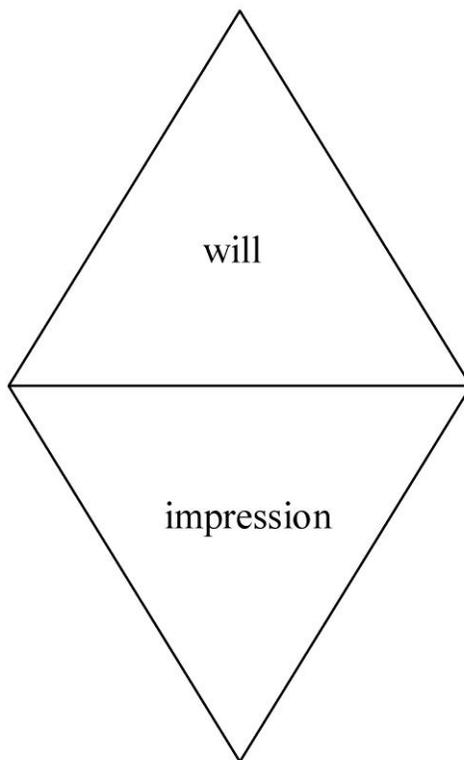
Will is traditionally associated with fire. The present scheme refers to fire as the will in motion, or *determination*. Fire is the manner of spirit in these upper worlds which is generated by the interaction of will and its expression, which are inseparable from one another as well as inseparable from the spirit generated.

This is like the kabbalistic idea of the unity of knower, known, and knowing in the deific realm. This concept is found in *Pardes Rimmonim* by Moses Cordovero (1522-1570). In Cordovero's discussion, knowledge-knower-known refers to *keter-hokhmah-binah*, which would be equivalent to A" A-*aba-aima* in the text. (These figures are detailed in the comment to § 5 below.)

The words *will* and *impression* are also akin to *force* and *form* as these words are used by some contemporary kabbalists to describe the dynamics of the right and left pillars of the tree.

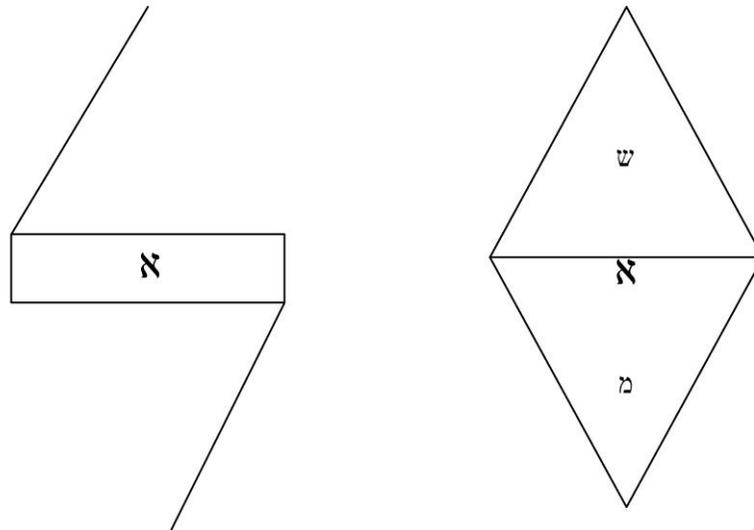
*Azilut* and *briah* are in the same relationship as *will* and *impression*.

The spirit *created* between fire and water (as *will* and *impression*) is *aleph* or *ruah*. Between fire, so-called, and water (as *hokhmah* and *binah*) the spirit *generated* is *shin*, *hiah*.



## PRIMARY TREE ATTRIBUTIONS

4. THE TWO ARE MEDIATED BY THE CREATED WORD OF NOT, THE MEDIATING, YET PRIMAL, ELEMENT OF CREATION: *ALEPH*.  
FIRE AND WATER ARE EMANATED; THEY MEET TO CREATE AIR.



This mediate configuration is called *Lamed Mode*; the shape of the letter suggests the configuration. *Aleph* is the ox, and *lamed* is the goad—or *mode*—which drives it in this creation.

*Shin*, fire, is that which constitutes the nature if the primal will, but only in relation to the impression, *mem*, water.

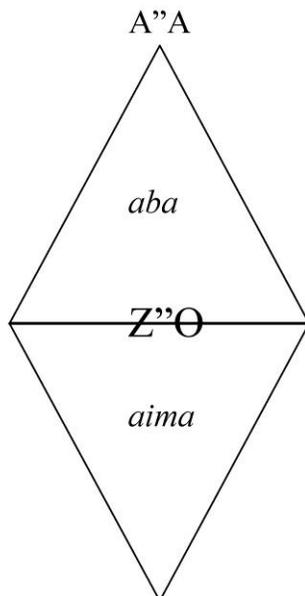
For the will to exist, it must be expressed by its impression. The impression is constituted from the medium out of which the will arose, the infinite, for, at this stage, there is no other. The will alone is *not*, the zero or first division. The impression is likened to and in affinity with the infinite.

(The affinity between *keter* and *binah* will be discussed more fully later. However, in the present context, the infinite, attributable to *keter*, and the impression, attributable to *binah*, are essentially the same, save that the infinite is solely in relation to itself, whereas the impression is in relation to the will.)

*Mem* in the configuration here represents “the submergence (like *sacrifice*) of the higher in the lower (position) in order to sublimate the lower” (Israel Regardie, *The Golden Dawn*, volume 4, page 213: description of THE HANGED MAN card.)

Where fire and water meet, *aleph/air* is created—*created*, not *emanated*, for *aleph* is of a second order, or phase, which is *briatic* (creation), not *azilutic* (emanation). The evolution of *briah* is, however, matched by developments in *azilut*. In the present context, the activities of the *parzufim* (FACES – see § 5) are *azilutic* while the results, or impressions, of these activities are *briatic*. This being the case, the separation of these two world does not truly exist.

## 5. THE EMANATED SOUGHT TO FORM.



Aspects of emanation sought relative expressions. The aspects are called the *parzufim*, FACES, of which there are five.

0. <i>arik anpin</i>	A''A	infinite	<i>tzade</i> (צ)	<i>keter</i>
1. <i>aba</i>		father	<i>shin</i> (ש)	<i>hokhmah</i>
2. <i>aima</i>		mother	<i>mem</i> (מ)	<i>binah</i>
3. <i>zeir anpin</i>	Z''O	son	<i>aleph</i> (א)	
4. <i>nukva</i>		daughter	<i>beth</i> (ב)	

The doctrine of the *parzufim* was introduced in the *Zohar* and developed in Lurianic kabbalah. (Refer to *Zohar* §§ *Sifre di Tzeniutha*, *Idra Rabba*, and *Idra Zutta*.)

In this mythological symbolism, *azilut* becomes populated. The aspects, or isolated dynamics, of the developments to this point are given anthropomorphic ascriptions to clarify their interactions. Lo, these attributions conceal as much as they reveal. From this point on, the scheme diverges from that of the patriarchs, for it describes the æon of Maat and how it comes to be. This creation shall displace the old.

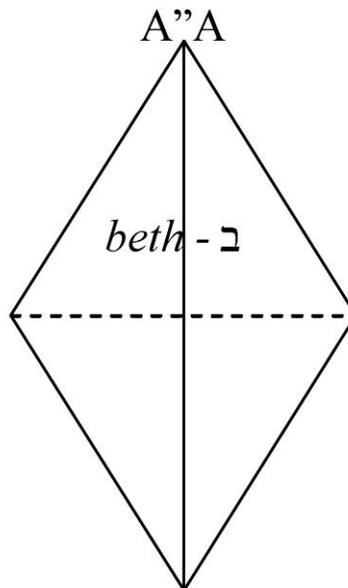
In the new scheme, A''A is not given a male identity as it is in the old kabbalah. One would ideally expect that this figure be genderless or hermaphroditic. However, all indications are that it is female.

The dogmatic key is in the initials A''A. When unmanifest as the infinite, it is expressed as  $\frac{1}{1}$ . Contracted, it is 1 – 1, (0).

Reflected in primal manifestation it is  $1 + 0 + 1$ , namely 2, which is one place *aima* and in another place *beth*. The implications of these formulæ incline toward a parthenogenetic ideal, which is the logical anthropomorphic solution to the formula  $0 = 2$ .

As the *parzufim* become defined, or condensed, they interact as components in a manner similar to the *sefirot*.

6. YET Z"O REMAINED REMOTE AND ENCLOSED, CONCEALING THE FIRE FROM THE WATER. SO THE GREAT WILL OF WILLS EXTENDED THE SECOND LETTER, *BETH*, TO EXTEND THE FIRE WHILE CONTAINING IT. THE EXTENSION IS *NUKVA*, FAVORED OF THE WILL OF WILLS.\*



The universe being created here is that of the æon of Maat. The Maat equivalent in the text is *beth* or *nukva*. In this scheme, the general dynamic of Horus, *aleph*, or Z"O is disintegrated; its nature, relative to that of Maat, is shown.

Note that the will of wills is not the will. The will of wills is A" A; the will is *aba*. Inevitably, though, *aba*'s will has its source in A" A.

When Z"O condensed as a *parzuf* (FACE), rather than mediating or reflecting the interaction of *aba* and *aima*, he formed a barrier between them. He "gave the impression" that *aba*, fire, was enclosed, unextended, "hermetic," so it [*aba*] is given the dynamic Virgo ['], concealment or absorption.

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\* It is of interest to compare the treatment of Z"O in "Document 2" with that in R. Hayyim Vital's commentary on the *Sefer Yetzirah*, which can be found in English translation: Chayim Vital, *Sefer Yetzirah – Book of Formation*, translated by Yair Alon ([n.p.]: David Smith, LLC, 2016).

A”A responded by extending an emanation of its own nature ( $1 + 1 = 2$ , *beth*, the second letter, as noted in § 5). In this emanation, a channel was put forth to extend fire, in the dynamic manner of Scorpio. At the same time, maintained was the phase in which fire is concealed, or self-absorbed (Virgo). The scheme here diverges from the old one, signaling the notion that *beth*, the daughter, is basic to the “success” of creation and linked to its balance and adjustment. In the mode of *lamed*, *beth* traverses the extent of the universe at this stage to emend the effects of Z”O, *aleph*, the son.

“Favored” is a crucial word. In Hebrew it is אהיב, which reveals/conceals the daughter’s essential lunar nature and double-lunar dynamic.

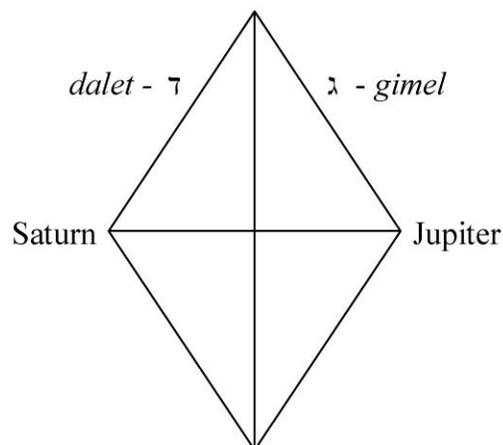
אהיב = 18, the number of the tarot card *qoph*, The Moon, Pisces. Pisces’ glyph is two moons back to back. A universe of nine is shown on many versions of The Moon card. The missing *sefirah* is *tiferet*, the sun, or son.

$18 = 2 \times 9$ ; *beth*  $\times$  9; or 9 of *azilut* + 9 of *briah*.

9 also connects with *yesod*, attributed to the moon. The word for moon in Hebrew is לבנה, showing the *lamed* (mode), *beth* (the daughter), *nun* (the Scorpio extension), and *heh* (the mother). Divided as לבנה, the word translates “*lamed* built.” בנה represents *binah*, save that it omits the *yod* (י) and so is uncorrupted.

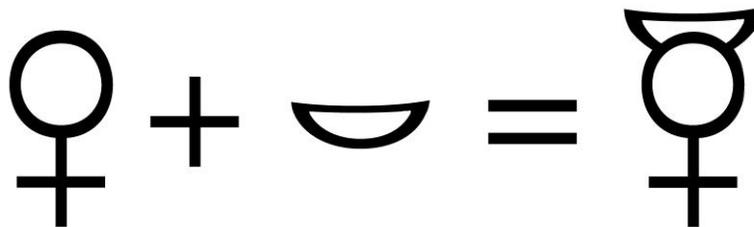
7. TO ESTABLISH THE RIGHT AND LEFT THE WILL CALLED THE RIGHT *GIMEL* AND THE LEFT *DALET*, BOTH IN THE CHILD’S HONOR.

THE *GIMEL* TO THE RIGHT EVOKED *GEDULAH*; THE *DALET* TO THE LEFT EVOKED *DIN*.



It is important to keep in mind that, unlike *aleph*, *beth* is emanated, and, therefore, of equal stature to *aba* and *aima*.

*Gimel* and *dalet* “honor” *beth* by showing her divisions, for *gimel* corresponds to the moon and *dalet* corresponds to Venus. The glyphs of the moon and Venus combine to form the glyph of Mercury, the planet attributed to *beth*.



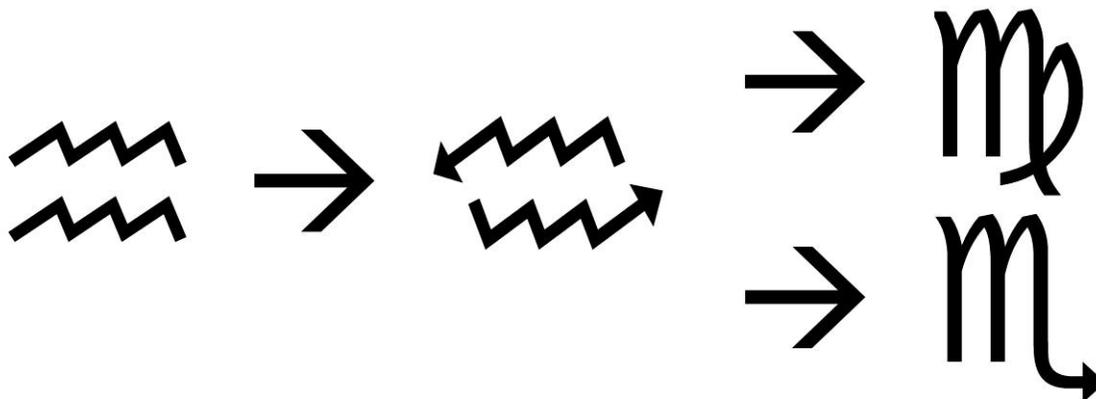
- 8. THE WILL SOUGHT TO ELEVATE *AIMA* SO THAT THE SON SHOULD NOT SEPARATE HER FROM *ABA*, FOR IF SHE REMAINED SEPARATE, CREATION WOULD NOT CONTINUE.

It was willed that *aba* and *aima* not remain as upper and lower—this lower being *aima* sacrificed. A”A had split into A*ba* and A*ima*, but remained in affinity with the second, *aima*.

0 = 2. Just as *beth* reflects A”A in one manner, so does *aima* reflect A”A in this other manner.

For creation to continue, concealment (absorption, Virgo) and revelation (extension, Scorpio) had to be equiposed, neither higher. They *did* remain in stress, for *shin* abides between them (see § 9).

A”A’s division relative to Virgo and Scorpio is concealed in its dynamic, Aquarius, which reflects the æon.



♁ - absorption (arrow concealed)  
 ♁ - extension (arrow revealed)

## PRIMARY TREE ATTRIBUTIONS

9. THE WILL, HAVING SET THE POLES OF RIGHT AND LEFT, ESTABLISHED ELEVATED STATIONS FOR *ABA* AND *AIMA* THROUGH *HEH* AND *VAV*.

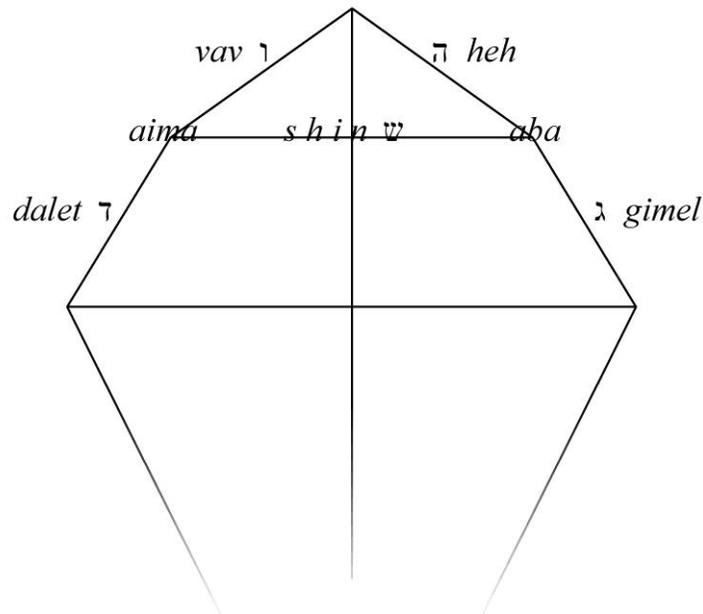
THE WILL SENT *HEH* TO THE RIGHT, A FEMALE FORM, SO THAT IT MIGHT COUPLE WITH *ABA*.

THE WILL SENT *VAV* TO THE LEFT, A MALE FORM, SO THAT IT MIGHT COUPLE WITH *AIMA*.

BETWEEN THEM WAS SET THE PASSION OF THE WILL: *SHIN*.

IT SET *ABA* TO RULE OVER *GIMEL* AND THE RIGHT.

IT SET *AIMA* TO RULE OVER *DALET* AND THE LEFT.



It is important to note that *shin* comes to be held between *aba* and *aima*. It is not male, nor is it in the possession of the male.

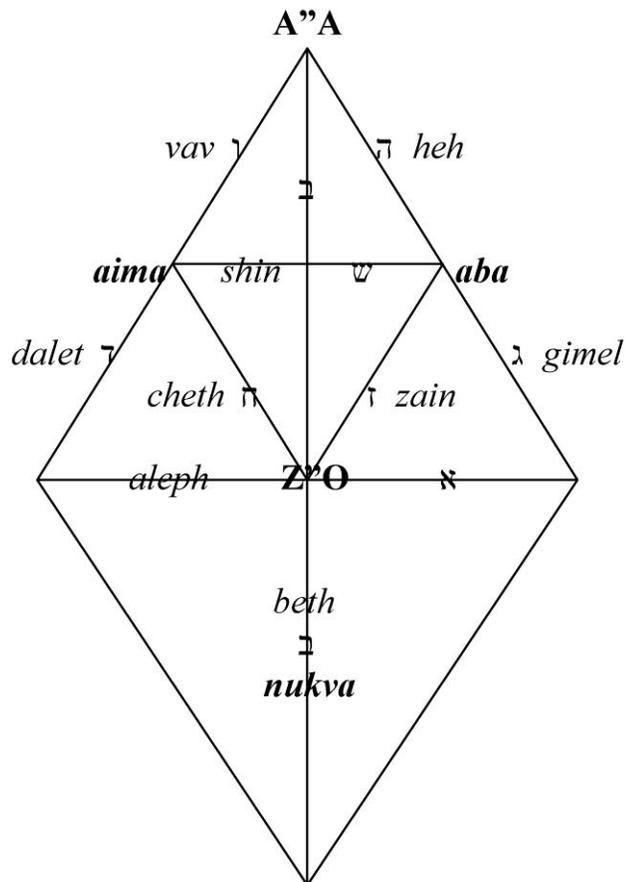
The self-absorbed nature of *aba* (Virgo) is determined here. He is rendered remote, concealed. Between A”A and *aba* is put *heh*, a version, or reflection, of *aima* which is sulphuric—in possession of fire. It feeds *aba*’s absorption of fire so that he will not tend to retract *shin* from *aima* (which, in an out of myth, it is *his will* to do). This sulphuric path has, previously, been perceived as so utterly allied with *aba* that in tarot the corresponding trump is called The Emperor. It is, in fact, a reflection of *aima*, the medial *heh* (ה) in יהיהוה.

NOTE: In the Kabbalah of Maat, the formula יהיה is advanced to יהיהוה, which more accurately describes “creation” as it is presented here. יהיהוה has the numerical value of 31.

To *aima*, A”A extends *vav* (ו), which, most significantly, is the Hebrew connective “and.” This reiterates the basic affinity between A”A and *aima*. By contrast, *heh* (ה) is in Hebrew the function word or definite article “the,” or “the one separate from all others.”

## PRIMARY TREE ATTRIBUTIONS

10. *ABA* AND *AIMA* WISHED TO SPEAK TO THE SON AND DAUGHTER AND TO EXTEND THEMSELVES.  
*ABA* SENT FORTH THE WORD, *ZAIN*, TO THE CHILDREN.  
*AIMA* SENT FORTH THE IMAGE, *CHETH*, TO THE CHILDREN.  
 ...AND *A" A* EXTENDED *BETH* THROUGHOUT.  
 BUT THE SON, *Z" O*, COULD NOT BEAR IT, FOR HE WAS RECEIVING ALL IN FULL POWER, YET HE  
 COULD NOT EXTEND, SO HE SHATTERED.



The shattering of *Z" O* is parallel, though with different implications, to the Lurianic concept: THE BREAKING OF THE VESSELS. This shattering concept explains why, in the old system, *Z" O-vav-Microprosopus* had six spheres attributed to it—these conventionally abbreviated into the attribution of *tiferet*.

The horizontal position of *Z" O*, as *aleph*, prevented him from having the ability to “extend.” This cannot work, for any reception must be balanced by a bestowal. Since *Z" O* could only receive, he shattered.

In a related mythic scheme, *Z" O* is shown as “spoiled” and unwilling to part with anything which comes into his possession. In this version of the story, he is eventually crushed beneath the weight of all he tries to carry.

Notice that the shapes of the letters *cheth* and *zain* reflect the shapes of the letters *heh* and *vav*:

*cheth* - ח : *heh* - ה  
*zain* - ז : *vav* - ו

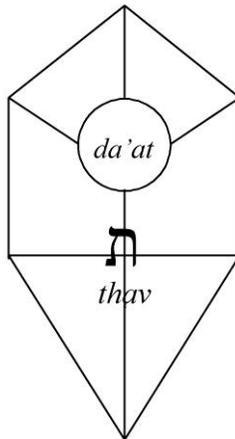
11. THE SHATTERING MADE SPARKS AND HUSKS.

*ABA* AND *AIMA* GATHERED THE SPARKS TO CREATE A LAMP TO CONTAIN THE POWERS OF THE EXTENSION AND TO MEDIATE THEM AND TO ESTABLISH A CROWN FOR *NUKVA*.

*ABA* AND *AIMA* GATHERED THE HUSKS TO CREATE A VESSEL FOR ALL, TO MODERATE ITS POWER.

THIS VESSEL WAS EXTENDED TO THE SON, *Z"O*, AS A FIXED STATION TO COMPENSATE HIS DISPERSION.

12. *ABA* AND *AIMA* WITHDREW, FOR THEY LOATHED THE SON ... HE HAD MADE THEM FIX THE END BEFORE ITS TIME.



These two sections (§§ 11 and 12) and the ones which follow speak of the revisions which truly mark the establishment of the æon of Maat—as opposed to the æon of Horus. In the Horus-embracing system, its tree and its dogma, *Z"O* was supposedly in affinity with *A"A* as *Microprosopus* and *Macroprosopus*. But *Z"O* has failed due to his inability to bestow.

The *Z"O*/Horus dynamic has displeased its “parents,” for it has proven retrogressive, repeating the errors of the father (*aba*/Osiris) in being absorptive—and this at the expense of the mother (*aima*/Isis). Anything at the expense of the mother is also at the expense of the daughter (*nukva*/Maat), for both are *heh* (ח). The greatest error of *Z"O*/Horus is in its failure to acknowledge that both *aima* and *nukva* are of the nature of the source, *A"A*.

The lamp created is in [the *sefirah*] *da'at*, which, in the æon of Maat, is an empowered sphere. There is no abyss. The abyss is a protective [some say *cowardly*] contrivance to prevent *Z"O* (*tiferet*/son/sun) from receiving supernal transmission before having attained KNOWLEDGE, namely *da'at*. Lo, even this projection has been abused by Horus/Osiris in its mystified mockery of KNOWLEDGE known as *initiation*.

## PRIMARY TREE ATTRIBUTIONS

13. THE UNIVERSE WAS IMBALANCED AND UNSTABLE; UPPER WAS NO LONGER REFLECTED IN LOWER, AND THE SON WAS WEAK.  
THIS IS WHY THE FATHER IS REMOTE AND THE MOTHER IS SORROW.
14. SEEING THE MOTHER'S SORROW, *NUKVA* ESTABLISHED THE SPHERE OF REFLECTION AT THE BASE BY SACRIFICING HER CROWN OF GLORY.
15. THE SON COULD NOT HOLD RIGHT AND LEFT IN HIS WEAKNESS, SO *NUKVA* SEIZED *SHIN* AND SOUGHT TO HOLD LEFT AND RIGHT.  
SHE DID SO FOR THE SAKE OF THE MOTHER ... FOR SHE AND Z"O ARE CROSSED.  
TO THE RIGHT SHE REVEALED THE FIRE THROUGH HERSELF AS *TETH*, THE SERPENT.  
TO THE LEFT SHE CONCEALED THE FIRE THROUGH THE REFLECTION OF HER ROOTS AS *YOD*.
16. THUS WAS THE UPPER PERFECTED.  
THE LOWER WAS BUILT BY *NUKVA* ALONE, BEGINNING WITH MERCY: *KAPH*.

With *thav* fixed, and with *aba* and *aima* in withdrawal, the upper and lower halves [of the tree] did not reflect one another. That this was even possible demonstrates Z"O's failure to provide the reflexive function, namely to receive *and* bestow. This is his "weakness."

*Nukva*, on the other hand, forged an alliance with the mother, *aima*. By her stir to sacrifice (bestow) on account of *aima*'s sorrow, *nukva* is given control of fire, hence, of *azilut*, and subsequently *briah*.

The crown of *nukva* set at the base is the moon, which corresponds to *gimel*. The moon remains the planetary attribution or the tree's base and foundation, *yesod*. *Nukva*'s sacrifice reiterates her affinity and identification with *aima*, for it was originally *aima* who sacrificed herself to reflect the will. (See § 4.)

## 17. ADDENDUM

Since the æon of Horus persists, and the æon of Maat has yet to "dawn on" the world-at-large, it is of great interest to register the completion of the myth begun in the text. Actually, there are several completions, all having the same basic theme: because Z"O persists in corrupting and confusing the processes of the tree by holding *aleph*, *nukva* seeks to destroy him.

In one version, *nukva* takes the form of a female praying mantis. Not wanting to be left out of the goings-on, Z"O likewise takes the form of a praying mantis, but male. *Nukva* seduces Z"O into coupling with her (controlling "fire") and, once conjoined, she sets to devouring him.

In another version, Z"O is tempted into confinement in the sun (*tiferet*) with gold and flattery. *Nukva* set him in this spot knowing that it would eventually be burnt to ashes, dispersed, and reverted to the female, becoming the womb of the tree.