CONCEALED DYNAMICS

from *The Kabbalah of Maat: BOOK THREE*

The original *BOOK THREE* contained

1. an introduction with a markedly feminist cast
2. “The Concealed Dynamics”
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.

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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, magical\(^2\) 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 (ג - 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, מים, *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.\(^4\)

\(^1\) “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).

CONCEALED DYNAMICS

THE WORLD OF BRIAH
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 $\mathfrak{m}^h$ and $\mathfrak{m}^l$, which correspond to the lower and upper lines of the Aquarius glyph. Both are variations of M: $\mathfrak{m}^h$ is indrawn, as shown by its last leg; $\mathfrak{m}^l$ is extended. There is here, too, fire and water, but the fire resides in the aspect which is withdrawn ($\mathfrak{m}^h$), 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 $\text{hokhmah}$. Scorpio ($\mathfrak{m}^l$), a water sign, is the dynamic of $\text{binah}$.

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

<table>
<thead>
<tr>
<th>Sefirot</th>
<th>Letter</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\text{hokhmah}$</td>
<td>yod</td>
<td>10</td>
</tr>
<tr>
<td>$\text{da`at}$</td>
<td>lamed</td>
<td>30</td>
</tr>
<tr>
<td>$\text{binah}$</td>
<td>nun</td>
<td>50</td>
</tr>
</tbody>
</table>

sum 90 ($\text{tsade}$-$\varsigma$)

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

The letter assigned to $\text{hokhmah}$ is yod. The sign for yod is Virgo, a sign of assimilation, absorption, and in-drawing. This fits nicely with the primary attribution for $\text{hokhmah}$, 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.

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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:

\[
\begin{align*}
\text{keter} & = \text{The Queen of Heaven} \\
\text{binah} & = \text{the sea-womb} \\
\text{da`at} & = \text{Aphrodite born of the sea-womb} \\
\text{hokhmah} & = \text{Uranus} \\
\text{tiferet} & = \text{“himself again”}
\end{align*}
\]

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 briah, creation truly commences. Scorpio is, too, the sign of death and regeneration. Recall Urania’s 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, Ψ, 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 lamed (ל), a Hebrew word for “sea” which puts the letter of hokhmah, י, with the letter of water, ל.
3. The letter nun (נ) is the “body” of the letter tsade (ץ). 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: י and י. 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 (שין): 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, Ψ, binah’s planet, in which fire is held by the +.

The concealed dynamic for this path is teth (ד), 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 (ן) which is the “body” of tsade (ץ). It is also the image of the serpent, teth (த), 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 chakkra: 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 (ץ).

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 (𐤊), 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 (𐤊) 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, מָקוֹם = 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 chakkra* is connected with sexual functioning (thus, it is fitting that *qoph*, the letter covering the zone dynamic which holds this *chakkra*, is found as the concealed dynamic of *yesod*, which corresponds to the genitals and the *muladhara chakkra*).

Within the enclosure of *qoph* is the cross of *beth* and *shin*. The letters together form the word *sheev* (שׁוּוֹ), which means “vitriol.” In combination with the letter of *shin*’s dynamic, *teth* (ת), these letters form the word *bash* (Pashit), the feline goddess form which represents the dark spiritual alter-image of *shin*. The formula *shin-beth* (שות) 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 (עש), 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* (עין). When the *yod* (י) and the *nun* (ן—in its final form) are joined into final *tsade* (ץ), the word becomes *etz* (עין-ץ, עץ), which means “tree.”

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

The *chakkra* 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 *chakkra* 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 chakkra* [there] is a concealed *chakkra* 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 *ajnal/shin*. (It is from *LANALA* 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*.

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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/Lion, 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. 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 5-416’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* (אธ), 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 chakra*, 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 *chakkra* holds its place to integrate upper and lower, for it is the middle *chakkra* (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.
The Venus Line, starting with the circle at the top containing the sign for Venus, bisects the Taurus-ו 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-נ 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-ק path, passes through the mem-resh (מ-ר) cross, crosses the Sagittarius-ס 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-צ path, passes through the mem-resh (מ-ר) cross, crosses the Capricorn-ע 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 (מ), 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 chakkra of the nezah-mem-hod complex is svadisthana, which hovers about the adrenals. The tattva for this chakkra 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 chakkra 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 glamours.
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 sea 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”  
apencil/marker on graph paper  
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