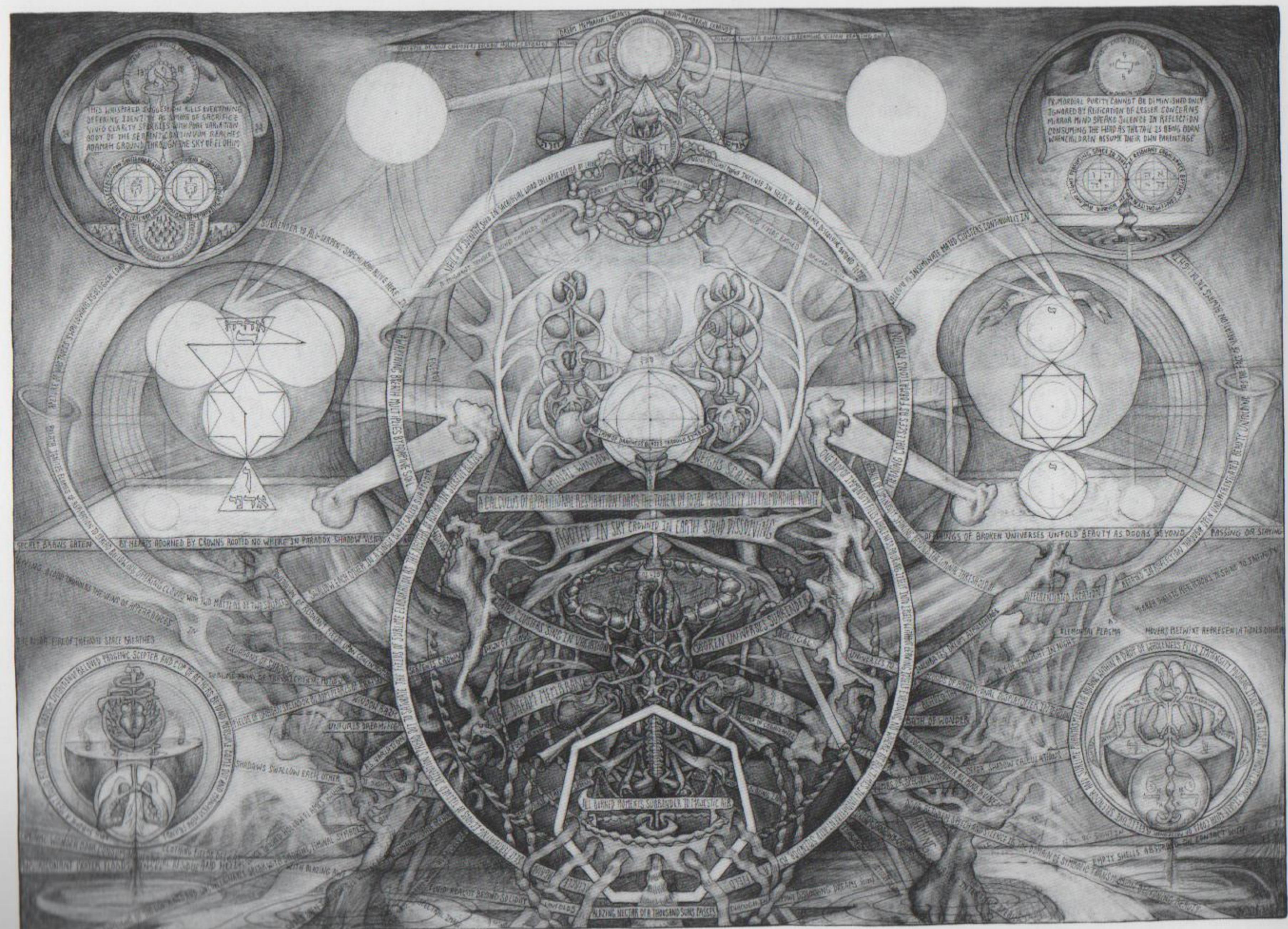


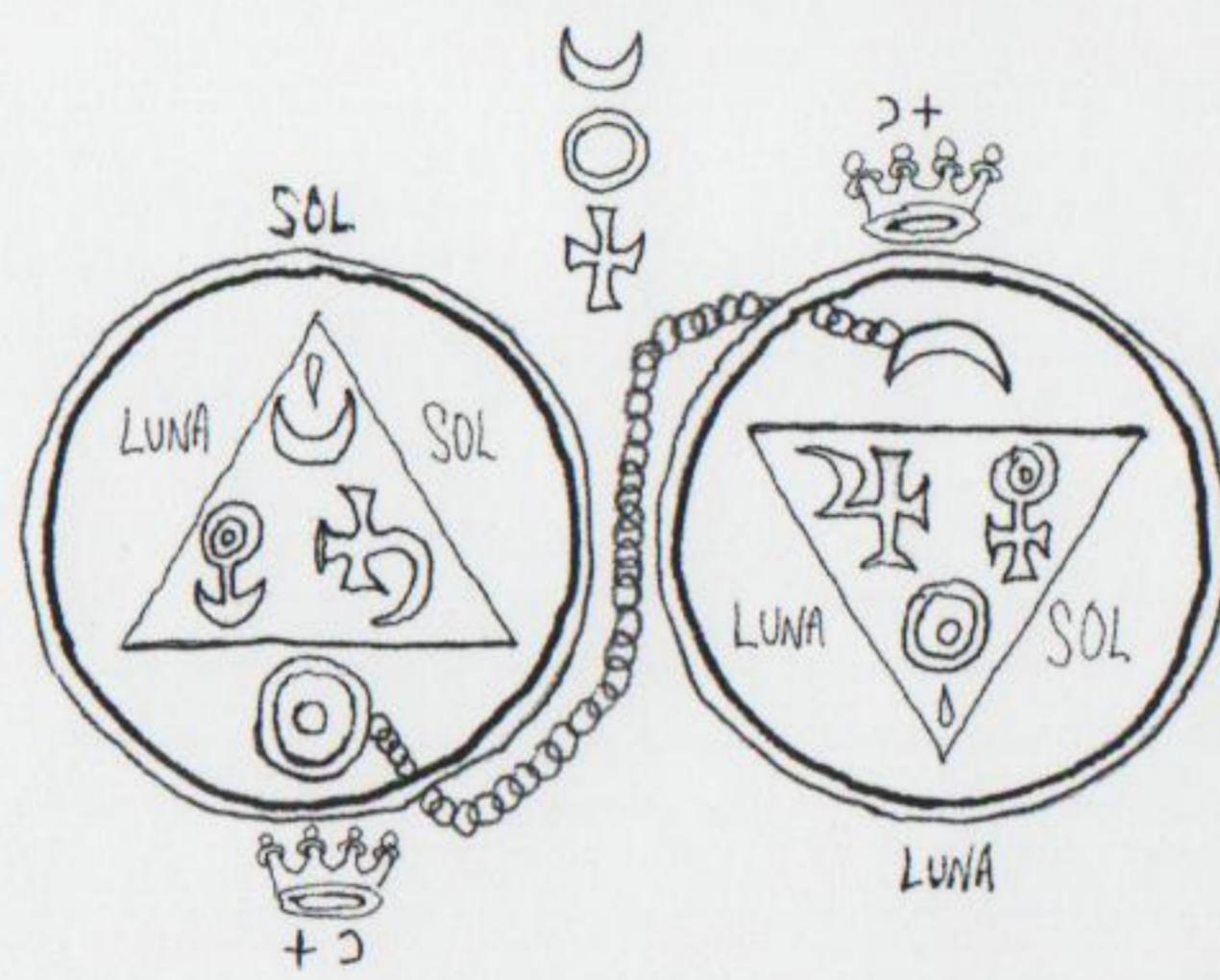
ALWAYS OPEN TO CATCH FLAMING FLUIDITY AS COALESCENCE BY EFFORT OF MIND



DAVID CHAIM SMITH

The Blazing Dew of Stars

FULGUR MMXIII

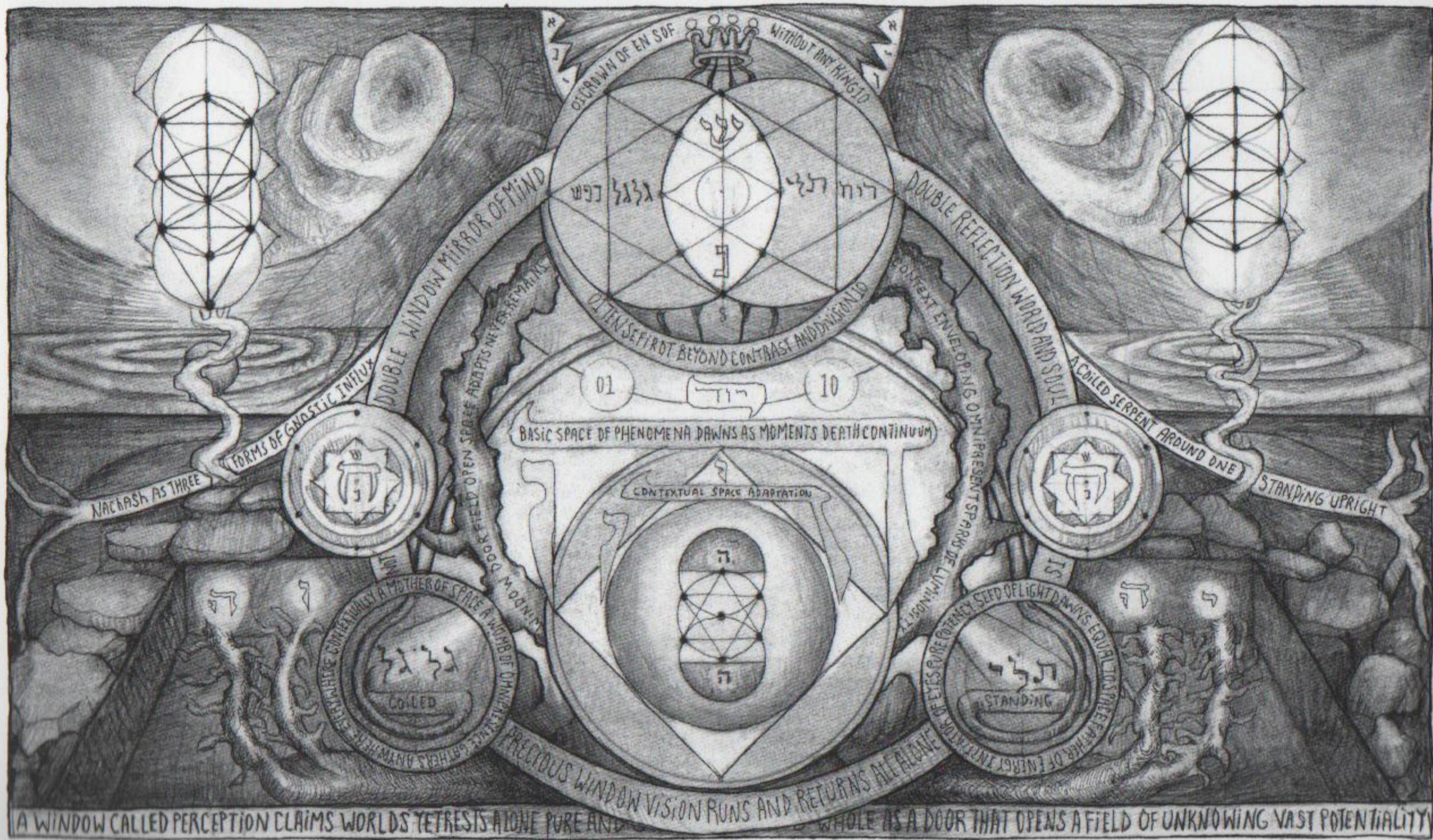


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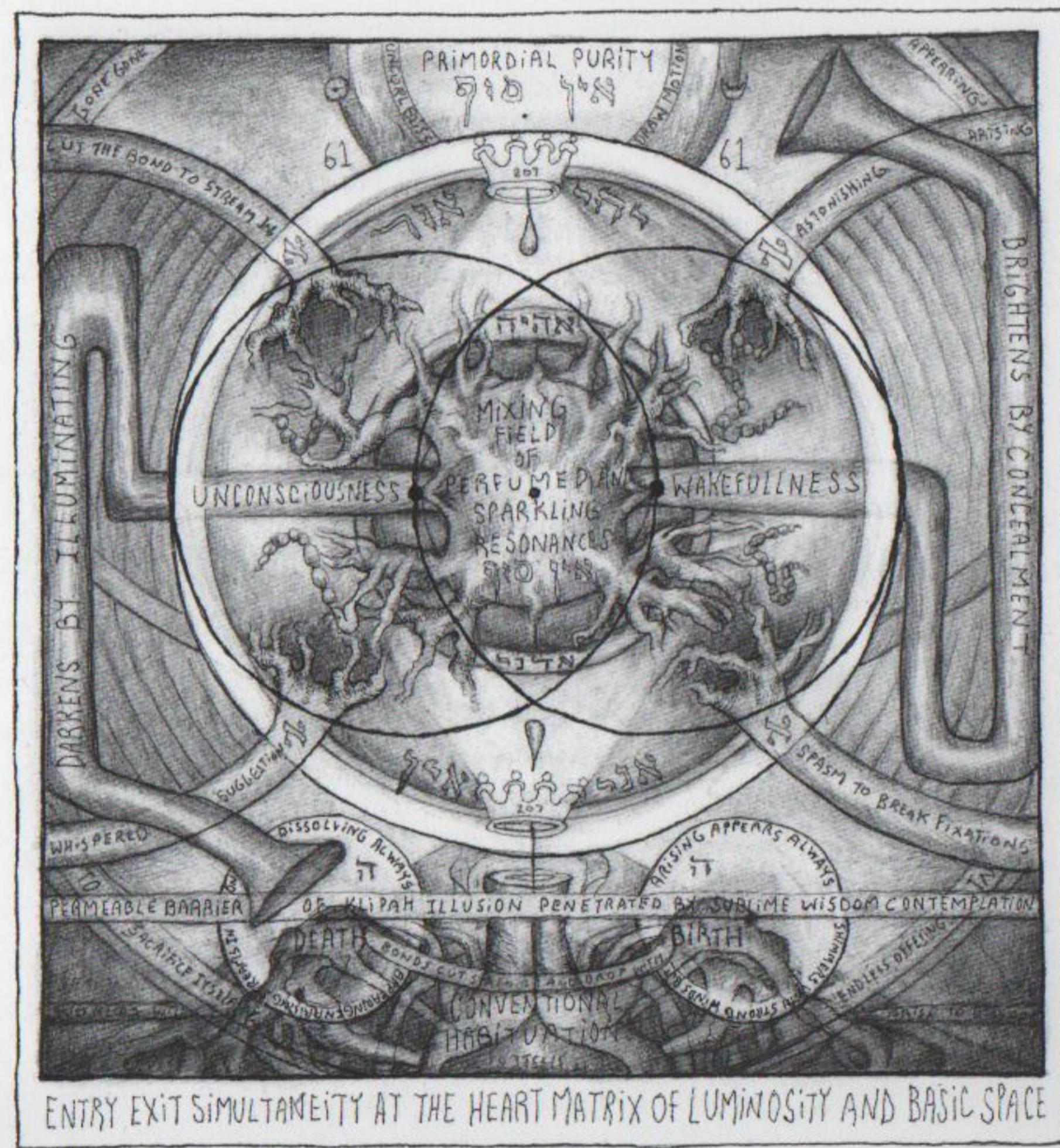


Preface

THE LITERARY AND GRAPHIC SYMBOLS of the *Blazing Dew of Stars* point to a secret twilight space where layers of meaning interpermeate and intersect. Each new layer of understanding poses an opportunity for breakthrough. This invites the Kabbalistic process of iy'yun: a form of ideationally based contemplative mysticism that distills meaning from a symbolic array as it is transmuted into progressively more subtle applications. Not only special esoteric symbols serve this process of unfolding. In the greater sense, all constructs function as living symbols. This includes ourselves, our thoughts and sensations, and all the worlds we perceive which are formed from them.

Iy'yun unfolds at the intersection of the transmission of meaning and its display. The heart of this union is always transparent to its essential nature. As this realization is cultivated, the oceanic mask of impressions opens from beyond the fractured landscape of surface conglomerations. Iy'yun seeks to unmask this parade of disguises, rendering the heart of the matter naked in its capacity for variation.

The outer dimension of iy'yun is rigorously intellectual, concentrating on the interpretation of associations generated by esoteric equations. However, within the inner aspects no set of intellectualized associations prove satisfactory. Their function is to open doorways into living resonances. The mind merges with these atmospheres clothed in awe, beauty, and wonder. However, accumulating peak experiences is not the goal. These attributes mark the portals through which a disposition of depth probing is sealed and lesser concerns are purified. What is recognized beyond conventional conceptuality cannot be summed up with neat psychologized language. It cannot be resolved by defining the divisions of inner and outer. Inquiry can be trained to pass through its own conceptuality, to be absorbed by the poetic resonances, stopping nowhere, into a surrender that fills itself like vastness fills space. As the words and images of this text unfold, may this aspiration become clear and its path open.



Reaching Beyond God

The Flaw of the Theistic View

The core of a spiritual system may be best summarized by how it articulates creative essentiality in its manner of functioning. The questions that probe this issue reflect the deepest profundity. What is the basis of manifestation, and what is the unmanifest in relation to it? Is there a common denominator between them? How can a human being come to know the essential nature of phenomena? How can one know what (or if) there is anything beyond its display? What changes in the process of its coming to be, and what observes the change?

Generally speaking, the theistic impulse arises from a reflex that attempts to reduce the ultimate mystery into conceptual solidity. As phenomena arise and dissolve, conventional thinking tries to pin down some ultimate source that supports their transformations. It looks within and beyond. The result is the fabrication of a grand conceptual construct with which to square away the whole issue. Thus, the label of 'god' is placed upon mystery. It is the biggest and most comprehensive concept the mind can fabricate. This is an attempt to package immeasurable totality into something that can be intellectually digested.

The difficulty comes from imputing conceptual identification onto that which transcends concepts. This is the central habit of human perception, which is based on a reflex that assumes a perceiving self set against perceived objects. The gulf between them is replicated throughout all that the mind conceives, as the subject confronts a universe of objects accepted as other than itself. This division is applied both to external objects apprehended through the senses and to internal objects the mind generates to ensure its identity (i.e. 'I confront 'my thoughts and feelings'). Division shapes all cognitive habits, and is thus responsible for their outcome. The result is a shattered universe that can only be known through the isolation and extraction of data, collected without consideration of any cohesive unity. It renders both internal and external universes chaotic and random, and the lack of unified meaning leads directly into personal alienation and existential confusion.

Esoteric systems derived from religion have cultivated various sophisticated ways of mitigating the problem of conceptualizing god within the mystical path. The Jewish tradition of Kabbalistic Chassidut is a prime example. Its practitioners surrender to a paradoxical unity in which immanence and transcendence merge beyond logic, and through the realization of that mystery, separateness is nullified along with its conceptual baggage. However, its rhetorical language is inescapably subsumed within the obstinate semantic mythology of theism, and continually refers back to the fiction of a supreme being. The context is that of a subject serving a king. But this is not an impassable barrier for occult students of the gnosis. Despite the contextual rigidity, the essential mystical view that breaks through to steal the crown can be distilled through great effort and insight. What is required is a single-pointed focus on the heart of the matter, and a working understanding of how its sublime components function.

Conceptual habits define the territory of their so-called reality through reification. This is the reductive tendency that seizes phenomena in order to make it all seem substantial within the exchange of ideational commerce. Even the most subtle of perceptions are known to conventional cognition through their reification as tangible impulses. The perceiving self is founded on the same process of reductive reification as its perceptual objects are. Both depend on imputing borders to construct identity. This posits relative meaning. The absolute aspect of meaning, such as that which is sought within the question of creative essentiality, is generally not what the commerce of ordinary habits is interested in. However, an overlap between these exoteric and esoteric concerns can occur in theistic spiritual systems. It arises as a conventional response to an unconventional inquiry. Radical mysticism does not pay heed to this type of adulteration. It plunges directly into the fire without concern for conventional logic. It is based in a thirst for absolute meaning to the total exclusion of any relative mode of conveyance, and never tempers its message for either comfort or ease of use.

Relative meanings are predicated upon chains of relationship. Things possess relative meaning only in relation to their contextual reference points, which identify territory within a closed loop of comparison. Reference points are always defined by other reference points, thus relative meaning arises as a subset within an endless conceptual circuit. Ordinary perception can only define itself by designating relative identity. This may seem rational from the conceptual standpoint, but rationality does little good in the face of the *mysterium tremendum*.

The creative mystery is poised at the gate of the familiar, half in and half out. Its discovery is no escapist fantasy, it opens through immersion in precisely the space of display we find ourselves in. However, habitual expectations must be displaced in order to open the cognitive scope needed to recognize its profound nature. A working view is required which depends on the cultivation of special mental skills. This is the basis of gnostic work, and it begins by understanding the nature of the problem.

Theism holds god as the ultimate reality of absolute truth. This makes no accounting for unreality, except as a mythic dualistic opponent against god (the 'lie' of untruth). Mysticism strives to break through this schism by passing beyond the need for a distinction between real and unreal. It is cultivated as the focal resolution of conscious awareness and the immensity of unconsciousness meet, stream together, and equalize their values. The mystical quest for absolute meaning invites the wake worlds to lose their fractured order within the dark ocean beyond. This directly equates meaning with the absence of conceptual dualism, and the fragmentation that arises from it. Through the open wholeness left in its wake, the need for dualistic designations dissolves. This is the basis from which nonconventional modes of cognition can be explored. Streams of meaning that open from this vast resource can no longer be termed 'knowing' or 'not-knowing' in the conventional conceptual sense. Meaning becomes reborn, and passes beyond the artificial division of 'being' and 'nonbeing'. Yet ideas and appearances do not stop presenting themselves, and the world is not occluded. Only the shallowness of relative meaning disappears, not the continual presentation of phenomena. This recognition becomes increasingly more subtle, until the inherent wisdom of the essential nature overtakes ordinary reflexes.

Paths that accomplish this are extremely difficult to approach, because their work is so easily misinterpreted. Ordinary discursive thinking is far too crude to detect its process from the outside. Methodologies are usually mistaken for truths in themselves, and the heart of the matter escapes unexamined. This can be the case with religious forms of mysticism, where the concept of god is used as a method. One adheres to the outer precepts until a vast internal base of experience has been established, then the myth can be released, and the mind can pass through. The problem in trying to understand these systems is that the reification of divine essentiality is never openly questioned. However, when the symbology is examined very closely, it is clear that it leaves openings beyond its own conceptual position of theism. Usually this is never discussed or referred to in public teachings. This is

the case with Jewish mysticism as well as many forms of Christian contemplative mysticism.

As a human being becomes interested in unfolding subtle aspects of meaning, the silent spread of unconsciousness whispers the beauty of the unknowing in which conventional conceptual reflexes drown. An underground doorway opens as feeling and thinking outgrow their tired definitions, and a new cognitive orientation is cultivated. This can be investigated with the complete thrust of one's being, as absorption beyond reductive reflexes becomes possible. This represents a seismic shift, allowing for a type of knowledge that paradoxically relies upon the vast resonance of not-knowing. It reverses the direction that conventional conceptual knowledge asserts. This only appears as a reversal of direction; ultimately the very concept of directionality dissolves. This wears away belief in the reference points upon which time and location depend, and it leaves the field of phenomena naked and unadorned. Within that ocean of possibility the mystic bathes.

When creative potentiality is reduced to the status of a mythological personage (a supreme 'being'), cognitive exploration hits the wall of exoteric semantics. Most occultists replace this trap with a form of monism or pantheism. It divides the ungraspable omnipresence of the divine into degrees of subtlety, which are all nullified to an absolute wholeness. Although a vast improvement over exoteric dualism, a problem remains. This view reifies absolute wholeness. As its creative thrust assumes its hierarchy of levels, each rung on the ladder retains subtle reification. Even the most exalted aspects of these systems have subtle reification inherent within them, and thus monistic esoterica can only express a highly refined form of conventional thinking. Many forms of Jewish Kabbalah and Hermetic Qabbalah function this way, and it is the reason why the metaphors of sefirot, worlds, and levels of soul are taken literally by practitioners. This makes true mysticism impossible. Reification of the absolute is the great unspoken issue that plagues both mainstream spirituality and esoteric occultism.

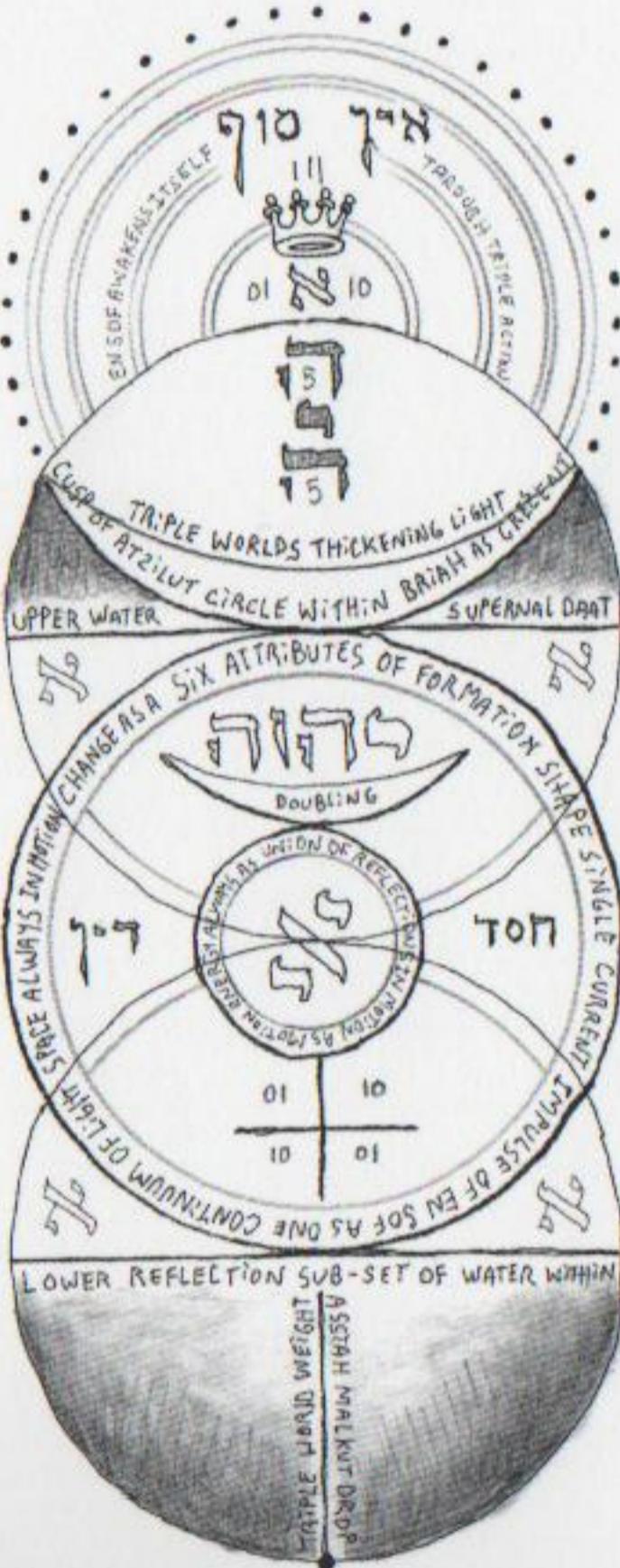
The gnostic disposition is open, an unanswered question that continually blooms into the fullness of new and unique variation. The absolute aspect of meaning is a total meaning-fullness, a pure potentiality that is the basis of all elaboration. This is the capacity for anything, everything, and no-thing to arise and dissolve equally without falling into the reification of an affirmation or negation of a reactionary position. This consummate possibility is beyond 'Is' and 'Is-Not'. It stands as the

flesh of the universe, but cannot be reduced to any static condition, although it is the basis of all conditions. Conventional speculation will always attempt to throw this into some conceptual territory, and thus render a definition. The more solid its position becomes, the cruder and narrower its cognitive implications will be. The point of mysticism is not philosophy, it is living exploration. When it is reduced to dogma (or anti-dogma) the essential point is lost.

The core of the dilemma is evident within the statements 'god exists' and 'god does not exist'. From the point of view of the most radical mysticism, the problem with these conclusions is not a stance on god, but a dualistic fixation on existence versus nonexistence. Affirmation of the divine essentiality reifies a theistic position. This can also happen by proxy, as affirmation attempts to free itself of reification using the contemplative methods of negative theology. If non-conceptual resonances are not explored deeply enough, a subtle abstract conceptual stance forms in the wake of conventional affirmation. This method becomes a kind of affirmed rejection, which reaches its most problematic condition in certain forms of Hermetic Qabbalah. It conceptualizes *En Sof* as a state or condition of nonbeing, the conceptual opposite of the worlds of being, which instantly reifies the concept of nothingness and reduces it to an ordinary object of thought. However, it is the outright rejection of divine essentiality by the materialist view that creates the most reification. It results in the nihilist position, which is the default stance of most so-called 'modern' thinkers. All these views are extremes, and they share a basic tendency to reification. They solidify their conceptual territory on contact, and define it by way of contrast with its opposite. Thus, both are at odds with the open fullness of authentic gnostic exploration.

Spiritual practice only goes as far as the view upon which it is based. If a practitioner longs for freedom with the whole of his being, then longing itself becomes a fire that can melt away the restraining wall of conceptuality. With issues of view, there is always a choice. Mind will veer either deeper towards gnosis or back towards its conventional habits. Yet the essentiality of both remains equal. Without the blaze of longing to realize this, gnosis remains a mere thought, and the gates of the resonance field remain closed. This is the most rare and sublime aspiration a human being can have, and becoming stable in its pursuit is the most difficult thing in the world.

The Living Body of Divine Names



Taking divine names at face value, semantic convention would hold that they were naming some thing, or even worse, some particular being. These associative assumptions reduce the splendor of the names to conventional mythology. Yet through the proper view, divine names can be revealed as living patterns that direct the transformation of mind's circuitry as it penetrates its phenomena. Without that view, they degenerate instantly into ordinary constructs offering no spiritual benefit. Understanding this distinction between their esoteric and exoteric context is paramount for practitioners aspiring to gnosis through use of the names.

Kabbalistically, the inner codes within any stream of the creative process are summarized by its Hebrew name. This posits the view that the Hebrew language is not arbitrary, and reflects the immutable structural axioms that support all appearances. This applies to any name, but reaches its pinnacle with divine names which literally name the creative process itself.

The esoteric deconstruction of names renders the process that generates phenomena transparent. The basis of this view is that the essence of all things is a pure cognizing expanse, continually responding to changing conditions, yet always functioning within a basic creative language. Meditative practice that uses divine names seeks to displace lesser conditions through the gnostic recognition (literally re-cognition) of this language. The names continually return the mind through the axioms of that language back to the expanse of original open possibility, called En Sof, which is the essential nature of both knower and known.

When contemplated, the names literally utter themselves through the mind. They mark the thrust of essentiality in its manner of arising. A practitioner joins their self-utterance through directed concentration (kavanah), in which the illusions of objectivity and subjectivity become subsumed within their original nature. In service of this recognition, the names return the mind back to what it never left, but may have forgotten. The names magnetize, purify, and seal this return beyond the deviation that caused it, as if it never happened. This thrust of primordiality is difficult to conceptualize, and must be lived through to be truly understood. Divine names are solely meant for human beings to use to cut through identity and identification within the human habit field. Conversely, the retrograde baseline that propagates dualistic

commerce also applies to whole scriptures such as the Bible. Such works conceal sophisticated esoteric technologies, but easily degenerate into the crude dualism shared with all conventionally perceived information and object identification.

The esoteric probing of divine names involves unveiling complex layers of symbol, number, and poetic metaphor. It begins by committing various correspondence systems to memory. This includes linking each Hebrew letter with numerical value, symbolic attribution, connecting path between the sefirot, and graphic deconstruction of the letter forms (to name but a few). Examples of this are strewn throughout occult books and hardly bear repetition here. Multiple sources are needed, because of common errors and differences between systems. Gathering, comparing, and contrasting many systems and opinions is of the utmost value. Ultimately, the process must remain fluid. This is a serious problem for many occultists, because it requires a basic openness which runs contrary to conventional conceptual rigidity.

Many occultists view the intricacies of correspondence play as the end of the process, but it barely even touches the beginning. It is a method used to unravel conceptuality to prepare for inner work. Once the associative streams are unfrozen, subtle living impressions can be formed. This is an abstract process, distilled as concentration and absorption are allowed to usurp association. This involves opening unconscious portals, to mix into the oceans of pregnant connections that arise within each subtle facet of the correspondence flow.

Letting mystical impressions arise is an art form rather than a science. It involves releasing conscious control, and cannot be accomplished in a mechanical manner. The names evoke living presences, which shift and evolve. The same is true for the contemplation of numerical equations. Once the information has surrendered itself, it goes through a conceptual death. Then it comes back to life to hover in the inner twilight of apparitional space. These resonances become familiar over time. Although they always shift and change, their 'faces' become our constant companions.

Each name presents a door through which immersion with En Sof can be consummated. Understanding this is crucial in their use. Unless the subtle fields are cultivated in the inner dimension, the names are useless as ritual tools. This is a major problem for many occultists. When a dry formulaic approach is taken with divine names, only dry formulaic results can be garnered. The remedy is a re-evaluation of what esoteric work can be.

Deep work with divine names, such as the practices of kavanot and yichudim, requires extraordinary circumstances. Beings trapped in the fragmentation of the conventional habit field have to come up against the most insidious force of the worlds: the momentum of habituation. The space of one's life must open completely to the process of transmutation and be fully dedicated to the work in order to make any substantial progress. Very few do or can accomplish this. It requires the mind's total scope and energy. However, dedication alone will not succeed. There has to be raw aptitude, proper opportunity, and prolonged hard work. Those who make it a mere philosophy or spiritual sideline will only be disappointed.

In conventional discursive exchanges divine names have absolutely no power whatsoever. It is only in shedding the fixation that produces the mundane realms that the doors can be unbolted. The specific techniques that allow the inner wisdom of the names to break through manipulate the name's letter-number structures. They become permuted, expanded, contracted, filled, joined, and converted to numerical relationships. Combined with the proper view, these practices transform cognition and its display in a tremendously fluid manner. The great majority of Kabbalah consists of these types of practices, which coax the inner circuitry of the names into bloom. In fact, Kabbalists use the same techniques on the text of the Torah itself, and refer to it as one long divine name for exactly this reason.

Heretics, iconoclasts, magical manipulators, metaphysical obsessives, and cognitive psychonauts rarely agree on much. It is interesting that so many of them use Hebrew divine names taken from the Bible, a document that so many of them claim to repudiate. What allows the names to serve their purposes is the fact that they adapt perfectly to their diverse purposes. They can transform the emphasis of their meaning to suit so many contexts. This powerful mercurial nature is why they have been so popular over the centuries with such disparate crowds. They simply do the job better than anything else.

When the mind gets lost in mundane contexts, the momentum of cognitive distortions is at the ready to instantly usurp its energy. Ordinary superficiality leaves a psychological residue that covers its own nature like a cocoon almost instantly. The human realm lives behind such self-created barriers, and functions through a hazy membrane of its own confusion. Although few human beings will become profound practitioners, substantial progress is always possible for anyone willing to work at it. Purification can be accomplished, because aspiration itself is purifying.

Divine names can serve as the vehicles of this process. Through their use as contemplative and devotional tools, profound longing can develop and root itself into the fabric of daily life. Practice can enter directly through the heavy dull feelings of ordinary perception. Habitual residue, both individually and collectively generated, works through powerful unconscious channels. Thus the names must do their work there, especially in the early stages of practice. The names settle deeply through layers of unconscious accumulation. This runs deeper than anyone thinks. The sheer aspiration to bind to wonderment can melt the slow drag of the status quo like a hot knife passing through butter. Even on the most modest level, this represents a tremendous breakthrough.

The Lamp of Darkness

Jewish mysticism posits that the ultimate mystery is En (without) Sof (limit), the infinite, which is absolute essential creativity. Theism and nihilism equally reify its living mystery with their respective conceptual stances of affirmation and negation. Although En Sof always escapes the clutches of such conceptualization, it can be realized in the gnostic sense if its nature is directly recognized and surrendered to completely. In this, the practitioner is consumed, swallowed whole, yet paradoxically stands as the body of all worlds. This vivid paradox is the seal of the creative mystery. It cannot be imprisoned by any world, yet it blazes with the pristine primordial beauty all worlds are based on. This is the secret elixir that frees mind from itself, and uncoils the reflexes that impute the defining boundaries of inner and outer, being and nothingness, and self and other.

The sheer boundlessness of pristine creativity radiates pure thrust, or light, which is the basis of all elaboration. The vessels of the creative process are said to be 'thickened' aspects of this light in certain Kabbalistic texts. The key mistake rests in reducing this metaphor to a mechanical process, as if the light departs from its original nature to diminish itself in purity, ultimately stepping down to the ordinary perception of physical matter at the end of a linear process. This thinking is absolutely the result of conventional habits, and ruins mystical unfoldment on contact. The language, however, does not have to succumb to this end. It can expand within contemplation to escape the literality laden upon it by those without authentic realization.

The primordial luminosity is purely cognizant, mind's essentiality as such. However,

in the absence of subject or object, what is known? Who is there to know? Cognizance belongs to no one, and its inherently sparkling nature shines without ever going 'anywhere', despite the myriad of garments it fabricates from its own nature to cover itself. Even though it appears localized as this or that being, at this or that time, it never leaves the essential mystery of En Sof. Its thrust reflects continually changing conditions from an infinite number of unique points of view. Thus the universe never seems the same from being to being, from moment to moment, and thus cannot be understood through any static plan.

The worlds and levels of soul are metaphors that calibrate degrees of reification that coincide with the paradox of primordially pure creative variation. They are doorways that offer hints at the disposition of mental activity in the process of manufacturing its so-called reality, and span the full scope of absolute cognizance as it accumulates its relative habituation. The worlds that result from this accumulation therefore have no objective status. This statement will seem in conflict with Kabbalistic creation mythology, but despite the myths, nothing ever emanated to anywhere from anywhere else.

The difficulty is in understanding that En Sof shines forth without ever leaving itself. Since Kabbalistic metaphors rely on unexplained emanation imagery, a serious re-examination is needed. The hishtalshelut (chain of worlds) is presented as a ladder with a linear top and bottom; but this should never be accepted literally. Various models calibrate it differently. Some early schools articulate the sefirot within concentric circles. Later schools offer the concentric model in an exchange with the more common linear model. This was meant to offset the problem of directionality, which human beings impute by virtue of habit. However, all of these symbolic models remain imprisoned within the collective habit field until they are recognized as virtues of mind's essential nature. Until that point, the symbolism will remain mere psychospiritual speculation.

When practitioners fixate on 'climbing the ladder', using the sefirot as a linear hierarchy of grades, a serious flaw in view can arise. The calibration of relative position can be the death of boundlessness. Certainly the worlds of BeYeA (briah, yetzirah, assiah) present variable qualities according to degrees of subtlety. There is no denying that. However, it only articulates relative display. Reductive positioning leads the mind back into conventional ideation unless it is used in service of a radical view. On their own, these models are merely methodological support systems.

What needs to be understood is that the radiance of En Sof sparkles through all levels with equality, even if we are blinded by the limitations of our own habitual relativity. The array of pure possibility is the true living seal behind any display. No rung on the ladder deviates from it for even an instant. Realization of this is the heart of the matter.

The self-glow of primordial purity is sometimes referred to as a 'lamp of darkness' (see Kaplan, *Inner Space*). It shines beyond what can be reduced to any context within the conceptual habit field. Mystical aspiration seeks to nullify the reflexes that obscure and obstruct its nature. For one who has realized this, variable appearance only proves the seal of its perfect mystery.

The labyrinth of connections within each divine name offers a radically direct path to the lamp of darkness. Their esoteric roots are unlike any other symbolic construct. Through them the open matrix of the creative process is splayed open naked. However, in order for this gnosis to unfold, the mind must fight through many barriers (*klipot*) within its habitual momentum. The deeper it goes, the more subtle the opacifying *klipot* become. The most elusive layers are what Aryeh Kaplan refers to as 'semi-permeable'. They are exchanges of an incredibly fine resonance, which bear a very delicate yet deadly propensity for reification. Their resonance is so subtle that they often might seem like gnosis itself. This is a concealed trap for a few advanced ones whose practice extends this far.

Practitioners pass through the precarious junctures by adopting an attitude common in theistic systems. This is the view that absolute knowledge is ungraspable, thus one never 'meets god face to face'. There is no concrete destination that can be reached. This leaves raw aspiration free to mix with pregnant space. Once theistic associations are extracted, the disposition of 'not reaching' remains an effective contemplative method. It naturally adapts to the disposition of phenomena, which are infinite, with no (En) end (Sof), and it prevents subtle reification from coagulating into the most intangible of *klipot*.

Passing through this difficult territory is illuminated by the natural 'blazing' of the mind. This cultivates a natural blending between the 'bright' aspect of cognizance and the 'dark' aspect of its nonreification. What arises is a constant state of astonishment, a wonder that arises as knowing and not-knowing collide in the contemplative stream. It is not something that happens as a result of understanding

mystical ideas intellectually, it ripens through years of probing abstract resonances and not settling anywhere.

Since the most subtle fields that are uncovered never conform to ordinary language, and cannot be conventionally communicated, they only astonish and amaze. However, this presents itself through so-called 'ordinary' life. The sheer thrust of cognizance in itself is astonishing. No special fireworks are needed. Appearances arise as uncatchable variation which lives nowhere, apprehended by no one, yet is as vivid and clear as it can possibly be. This bores the average person. To the mystic it is consummate wonderment itself.

A practitioner never does the work to elicit a special response. The work is always done lishmah (for its own sake). As Rebbe Nachman states, it is done 'for the sake of the heh', based on the letters of the word.

Approaching the Contemplative Path

The path of ideational contemplation is a rare branch of mysticism. Very few can practice it. Even if theoretical understanding begins to unfold into deep registers, most practitioners will not have sufficient meditative stability to abide in its subtle resonances for more than a series of fleeting moments before conventional habits return to shatter and obscure the resonant stream. Energized fascination is quick to cool off, and the momentum to continually penetrate new vistas is delicate and easily shuts down.

The key is the joining of the qualities of love and wisdom, which merge beyond the great divide of unconsciousness/consciousness. The mind becomes magnetized to its own exploration through the direct recognition of its invariant blaze (chochmah/wisdom) within the unceasing expansion of its energy (chesed/love). This happens as phenomena are recognized as indistinguishable from their basic space, the medium of all equalization. Associative resonances dawn within the contemplative stream, and the wonder of its display naturally shines beyond light or darkness. As unconscious vastness blends with the conscious capacity to focus, the practitioner breaks through the distinction between conscious choice and unconscious choicelessness. In this, love and wisdom are equalized with space itself.

Not getting lost in lesser concerns allows mind to inhale its own habits and exhale beauty, until stability is permanently attained.

To pursue ideational contemplation, innovation must unfold while coarse cognitive habits are absorbed. This requires a merging of creative elaboration with meditative absorption. It feeds on the mind as it sheds its vestiges, and simultaneously uses the energy of that consumption to form deeper and more subtle visions of its condition. Thus mind 'eats itself'. The preferred food is the temporal and spatial reference points within the structure of conceptuality. This dissolves the confrontational 'hardness' between subject and object, as conceptuality becomes permeable, allowing subtle nonconceptual aspects of concentration to be engaged.

In contemplative practice, symbolic constructs are recognized as equal to the space they inhabit. When mind turns to the continuum of their motion rather than fixating on the presentation of their information, it begins to be purified, and container and contained shift their meaning. This produces an array of feeling tones, known as the 'aroma', that spontaneously arises from the symbolic field. This is the basis of contemplative alchemy.

The perfume of contemplation arises as the associative process passes into the array of poetic resonances, and conventional associations are transmuted. Conceptuality can slowly learn to be able to abide within it, such that subtle abstract impressions take over, subsuming the momentum of perceptual formation into visionary registers. Examples of this are evident in thirteenth-century texts such as *The Fountain of Wisdom* and *Sefer HaIyyun*. In these texts, what may seem like free-form imagery is actually highly structured symbolic iconography that expresses intricate systems of correspondence. The abstract visionary component is a method through which the Kabbalistic axioms can speak. It allows a profound degree of absorption to become possible through participation in the aesthetic sensations. Unfortunately, this manner of working is largely absent from mainstream occultism.

Within various lineages there are practices that allow these visionary languages to break free. One very good method puts aside the esoteric correspondences, and allows the imagery to usurp the mind's eye. This trains the practitioner for an astounding degree of mental mutability and associative fluidity, and even becomes a contemplative practice in its own right.

The biomorphic dream fields are called forth from hidden dimensions, fed by fascination. As they surface, they break the liminal barrier to offer an invitation into the internal landscapes. Within them the witness is absorbed, and ordinary conscious energy serves as the basis for the spontaneous discharge of abstract resonances. The mind's associative capacity is gathered within this exchange, and it ultimately propels its activity without any artificial effort. The transfer of mental momentum from discursive thought to inner-realm expression is not simple, and takes years to perfect. The display of its qualities can be remarkable. They can be manifest internally as visions, or be externalized into written, sonic, or visual art forms. The following passage is an example from my 1993 notebook:

Streams concentrate nectar in drops from the internal fires of their associative cluster conglomerates. The blooming droplets swirl suffused in particulate mists, billowing as aethers, interpermeating formless fields of sparkling haze. Salts sink from rising sulphurs. Melting transparent hazes sink in pools, swelter as fogs, hover as winds, and move the undifferentiated diaphanous glow secretly through invisible magnetic clouds dimly behind opacities that murmur through the smoldering masses. Tiny bubbles discharge glittering in a rainbow sheen of translucent speckled vapors. Semi-solids fall suffused in the scent exchanges, pulling to spread by four directions in red and white effervesences mixing again as foam . . .

This imagery opens an aesthetic dimension through which mind passes as it makes its inner discoveries. It illustrates the capacity for infinity to elaborate through itself, as an open invitation into the wonder fields that reveal and magnify the circuitry of creation. However, it can all easily become reified into a parade of dead objects at any stage. This is true for all symbols, which all phenomena are on the path. It can all be instantly reduced to a dull series of ordinary dualistic constructs if heard through deaf ears and seen through blind eyes. When mind meets with its inevitable distractions, it is best pointed back toward its core, through the depths of its own sensation. This is what the *Sefer Yetzirah* implies when it states '*And if your heart runs, return it to the place*'. The place of the heart is the spiritual nucleus from which all meaning is generated. Its pregnant fields are radiant projections of an unlocalizable center, like endless concentric peripheries that echo from a common center point.

REACHING BEYOND GOD

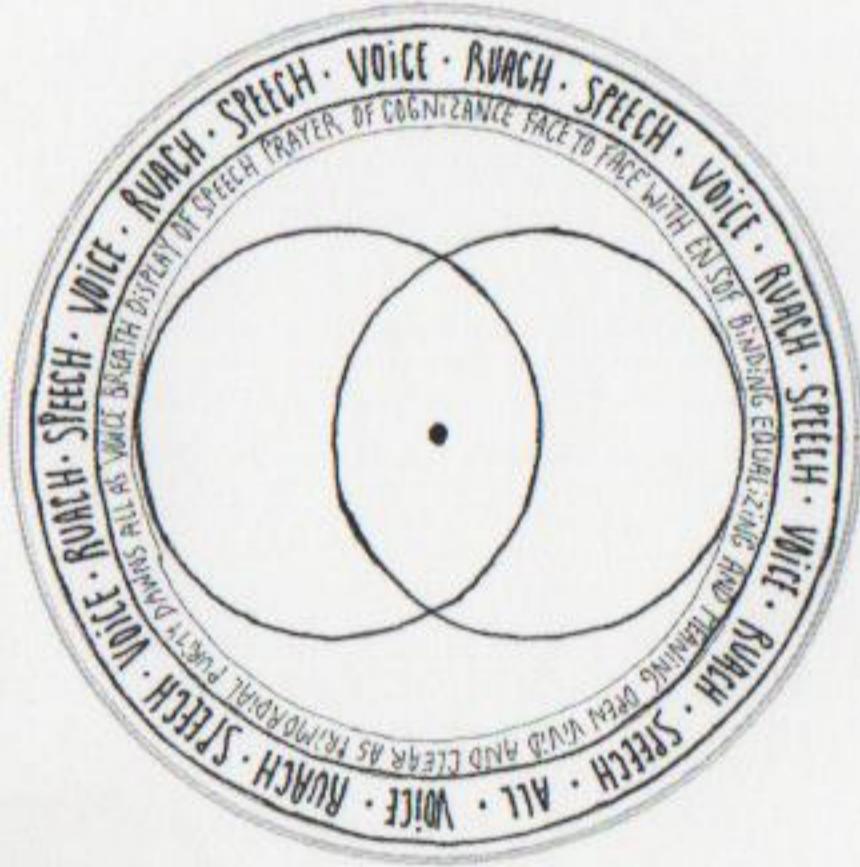
The bath of subtle abstract sensation immerses within relative variation, which deepens as its invariant and absolute nature shines forth. The key is being able to pass through its barriers in a translucent dreamlike manner. It blazes as it is sacrificed on the altar of open uncatchable beauty, becoming brighter and more permeable as it dissolves in the exchange of meaning that marks the dimension of living symbol. All things become doors through which the impressions distilled in the alchemy of contemplation pass. Their profundity is commensurate with how deeply mind bathes in its array. This process marks the beginning of the gnostic dimension of practice, but is often confused with its end by those seeking esoteric sensation.

Although the process only happens by immersion within experience, the acquisition of experiences is certainly not the point. The notion that spiritual practice is about fixating on strange new types of experience is a threshold that few can break through. Passage beyond this barrier requires profound longing, which can be approached as a proper church congregant, or as a ravenous beast. Both will fail. Hungry animal arrogance only greedily consumes its way into more consumption. On the other hand, politeness yields to ineffectual weakness. However, the best aspects of the starving dog and meek supplicant can merge into a simultaneously fierce and gentle disposition. It is necessary to tear through the concepts in order to pull out their nonconceptual internal organs. Yet this is precisely where love becomes needed, as it joins with wisdom. This union is the *sanctum sanctorum* of the temple, the crossroads between the visionary body of symbol and the lifeblood of its meaning. The ruthless mystic always expresses relentless gratitude for the honor of the opportunity. He is never brutal, nor ashamed. It is always with the greatest reverence that the playful purposelessness of profound practice breaks through its resistances. Ultimately, breakthrough is its own reward.

Contemplative practice functions through the overlapping of bodies which merge dimensions. The dimension of solidity with the rational body that performs within it opens on contact as it is transparently eclipsed by the dimension of visionary resonance. In turn, the resonant body and its dimension dissolves into surrender as it overlaps with axiomatic purity. Conventional habit holds these bodies apart, so they appear as a linear ladder until the breakthroughs are made. Then the aroma of profound meaning passes through them without distinction, and the nectar of gnosis can be imbibed through the simplicity of appearance itself.

Ultimate meaning is symbolized by the intersection of the vertical and horizontal axis lines at the center of a circle. This point is the supreme symbol of the nullification of division, in which all worlds and En Sof lose their conceptual differentiation, yet continue to present their dreamlike array. This is represented as the upper tip of the graphic form of the letter yud, present in all Hebrew letters. By proxy, it marks the initiation point of all words, vowel points, languages, systems, concealing lies, and revealing truths. Only from its ubiquitous centrality can the voice of prophecy be heard. This is especially poignant, because the true meaning of the point is unlocalizable in space and in time.

As each Hebrew letter begins with the primal point, contemplation begins and ends there equally, beyond thought. The point simultaneously represents all space and no space, in the sense that the conventional concept of space is based on the measurement of coordinates rather than absolute depth. The point is the lightning flash of paradox, coming from nowhere and ending nowhere. All self-uttered appearances speak out the inherent dynamism of the point's undifferentiated voice. It presents the nectar from the stream directly, abiding in all things. Each divine name sings a love song to and from the point of no position. Each locationless echo calls out to recognize this beloved. Whether seeming to come in or go out, it pours the profound resonance of inquiry. Search for it and you will find no thing. Long for it with endless reaching, and it will be nowhere else but in your midst.



Words such as 'paradox' and 'resonance' refer beyond the scope of language and all reductive concepts. Ultimately, all language fails. Those who rely upon it for truth are feeding themselves a self-made poison. The words that introduce any spiritual system must be taken on the level of metaphor to lead away from this dead end, so literality can be understood to be a desert where nothing can grow. Literality in dealing with religious symbols is a cheap sales pitch for a product you don't need. The secret to excavating religion is that what was thought to be precious might be junk, and conversely, there might be hidden treasure in the rubbish heap. Here is where a tremendous shift is waiting.

Gnosis begins as self-knowledge, until the concept of self dissolves like mist in the morning sunlight. Before final dissolution, self becomes all. There is nothing at this stage that is not self, filling immensity. This might be what some theists call god, and it is not the end of the path. Passing through it requires the most profound breakthrough. The sages report that past this point, contrast and context have no

positions, yet phenomena continue as a magical display. This is suggested through the symbolism of the ouroboros. The serpent eats its tail, which reflects wholeness extinguishing the 'all' of itself, yet it persists in appearing.

En Sof is the shining forth of this paradox. It is the luminous presence of a responsive absence. The concepts of something and nothing are reduced to vestiges, and mystery shines. Any self-identified being claiming this realization is either deluded or a liar. Yet wisdom beings appear without any self-identification at all. We know because they teach, write books, and bestow practices unto the worlds.

Until selfhood is finally exhausted, it expands and contracts through degrees of depth and scope that support world after world. In this flawed view, consciousness and the continuum of its phenomena (the worlds) are ultimately both reified into a monad. This absolute state of impersonal selfhood corresponds with the axiom 'I Am', which is the basis of theism's most esoteric aspect. It bears repeating that its realization is mistaken for complete gnosis, as it posits an exaggerated version of conventional reification. Through this view, mind nullifies individuation while retaining the basic reflex that reifies the witnessing of its own action, even though that action may be undifferentiated and total. Ultimately mind cannot pass through the exaggerated witness habit expanded to absolute immensity, and thus is, in essence, a mystical trap.

Theism has the concept of self at its root, based on the 'I am' fallacy. It thrusts an ultimate form of egocentricity into objective totality. The basis of this is our own subjective feeling of autonomy, projected onto an infinite scale. Where else could the myth of a creator god come from, other than our own habits of self-identification? The central fallacy of selfhood, on both relative and absolute levels, is forcefully extended through the concept of the will. Kabbalistically, this is the guiding power of will (ratzon) attributed to keter, where the illusions of the tzimtzumim are either reified or liberated. It is rooted in the paradox of the 'serpent's crown', within which the concepts of 'something' and 'nothingness' meet their final equalization. This opportunity extends throughout all phenomena. Reification of its mystery sends ripples of impassable klipot throughout the triple worlds. This is a critical issue for many systems of occultism based on views that carry an implicit tendency towards both subtle and gross reification.

The concept of personal will is based on belief in an autonomous individual self. This is associated with logic of bodily autonomy, which appears to make choices within a context of randomness. Following it to its ultimate conclusion leads to fixation on the flux and flow of worldly power, and the nihilistic calculus of loss and gain. The concept of divine will moves this unto a grand scale, and replaces randomness with the illusion of a master plan. It posits the authoritarian fantasy of an ultimate self who ordains all actions by predestination outside time. These two views reify the guiding power of microcosm and macrocosm respectively. A more esoteric view nullifies their division, yet retains the impulse of subtle reification within the monistic union. Its conception of will is based on a universal dynamism or cosmic urge. Systems that hold this view reify a conception of wholeness, and seek its empowerment within the context of human life. Although it invites an aspect of surrender, it cannot extinguish its subtle conceptuality. It can, however, release great floods of energy which become intoxicating to the psyche as it becomes usurped into increasing degrees of cosmic power. This is a deadly distraction from genuine spiritual work, which seeks to nullify the root of this problem. The more charged the embodied sense of energized will makes an occultist feel, the deeper the subtle reification becomes.

Who is the doer of a thing? In the language of Zohar, 'who' (mem-yud = 50) is code for binah's gates, which open the responsive space of keter. The question 'who is the doer?' is a powerful mantric phrase for inquiry. Gnosis unfolds as the hollow shells of identity are dissolved, and its momentum mixes, merges, and rests coequal with the womb space of creation. This would be the most frightening thing the ego can encounter, but it is unlikely that most practitioners will succumb to this terror because of the tremendous labor required. It cannot be acquired through birthright, bestowed by formal education, fabricated with psychedelic drugs, or slipped into through fantasy projections. It cannot be stolen from the past, manipulated in the present, conquered by force, or cajoled through charm. The only road is through authentic aptitude, fortunate opportunity, and monumental hard work.

The spark of authentic spiritual aspiration is buried by the mediocrity of the ordinary view. The endless pursuits of happiness and specialness of experiences are distractions that deflect the painful heartbroken longing of the call beyond identity. Gnosis is cultivated by striving to recognize the profound essential nature of phenomena. This is devoid of glamour, and cannot be measured as 'interesting' against the tyranny of boredom. It moves on another scale completely. It is a 'good' not dualistically poised

against evil. As the basis of all conditions, regardless of so-called moral or aesthetic status, nondual goodness cannot be bought or sold in the marketplace of human concepts. When they are abandoned, the human instincts rebel. Thus the pursuit of gnosis is anathema to the value system of the entire human realm. The essential nobility of human consciousness has nothing to do with the human condition. One is to be venerated and the other despised, until their fundamental equality can be realized without distinction.

The primary catalyst for spiritual growth is the discovery of compassion. In the sense intended here, compassion refers to the primal expansiveness of En Sof, which gives itself freely as infinite variation without ever departing from its primordial essence. From an esoteric perspective this has nothing whatsoever to do with do-gooderism, dogmatic fixed morality, or dualistic codes of rules. It abides in the opening of cognition, to purify the perceptual field into a living gnosimic continuum, revealing what is obstructed by the coarseness of habitual reification. Cultivating compassion is the antidote to the alienating fictions of self and other that reify all klipot.

Systems that cultivate compassion mitigate the primitive reflexes of animal power that produce the psycho-emotive toxins of the human realm. This work manifests subtle changes within the brain and endocrine system, and accumulates its resonance within the blood. As a result of these changes the process of embodiment and enworldment can be transformed completely.

However, before any glimmer of gnosis can sparkle through, clear intention must pass through the friction of its own resistance. This is where practitioners can become confused and can be tragically misled. Some systems seduce would-be practitioners with the allure of dark glamour and sensory pleasures, masquerading as profound paths. They may offer some keys to astral experience and methods to manipulate power. In such systems the psycho-emotive poisons of the animal state are amplified rather than mitigated.

The desire for compassion creates compassion, just as the aspiration to purity creates purity. As a result, worlds open and release their contents into heartbroken longing, sealed with thankfulness for unfathomable beauty and wonder . . . this is the treasure stripped bare. Compassion simply dissolves obstacles. Inviting it always opens rather than closes. This is our most precious resource along the path, and is often traded for the cheapest of substitutes, distorted, and sold in the marketplace.

If you throw the concept of god away, its wake will still sparkle. Deep down, any really good atheist already knows this, and those of sublime religious faith will not let the nonexistence of god sway them even one bit from the purity of their devotion. The dream of god collapses as pristine vastness is deeply recognized. As the specter of 'I am' consumes itself and dissolves, there is no fight between light and dark, or good against evil. Intoxication by this wine simultaneously poisons all dualistic interlopers. The house becomes its own master.

This wisdom is encoded in the phrase 'AHYH AShR AHYH' from Exodus 3:14, which poses the divine name of keter as a reflexive equation. It is given in the Torah as Moses inquires before the burning bush not consumed by its enveloping flames. The common translation is '*I am that I am*', but this is not exactly accurate. A better translation is '*I will be, that (by which), I will be*', thereby stressing the meeting point of potentiality with its capacity to manifest anything. This marks the cusp of the creative paradox, in which manifest being and the potentiality of nothingness pose no conceptual division.



The phrase pinpoints the precise intersection of the mirror of mind as it reflects itself. The first AHYH represents an open capacity to reflect. The second AHYH represents reflected variation. They are a true unity, thus posit wholeness in the aspects of 'front' and 'back'. The phrase poses a continuum in which beginning and end are equalized by the balance point at their heart, as shown in the diagram. This is the nexus of the fire of self-consumption, which is a thrust beyond coming into being or passing away, thus 'the bush was not consumed'.

The heart of the mystery is 'that by which', which marks the pivot point of the magical continuum. Potentiality reflects itself without interrupting its infinitely open nature, always coagulating yet simultaneously dissolving, never stopping in anything frozen, as conventional perception assumes.

The word 'AshR' has a value of 501. Its gematria equates with the word 'TMVNH' (as in Exodus 20:4), which means 'a manner of likeness'. This poses the magical continuum, again, like a mirror. The manner of likeness the worlds assume is a result of how their motion display is apprehended. If one inquires to penetrate the automaton reflex of the status quo, artificial constructs begin to melt away. Disciplining this inquiry is the next and only step. However, the view needs to

be constantly recalled as we lose our place along the way. Contemplation on the presentational continuum as the balance of a mirror accomplishes this.

The hidden layers of meaning within AHYH can be unfolded letter by letter. Alef is absolute wholeness set within the paradox of unity. This is illustrated by the letter's graphic form, in which two yuds (above and below) are poised with a vav between them. This alludes to the structure of BeYeA (briah, yetzirah, assiah), which pose the upper and lower aspects of Shechinah (corresponding to the two hehs, or binah and malkut aspects). In the standard tree diagram, they balance above and below the middle six sefirot (vav). All of these arrangements suggest a mirror. When alef is esoterically converted into the coded sequence YVY the implication is that the seed of Atik the father (yud/Y) equalizes 'before' and 'after' the expression of its energetic motion, which is Zer Anpin (the son). As *The Fountain of Wisdom* states: 'alef is never less than two, thus the scales rest in balance.'

This graphic formula also conceals powerful gematria. Alef as YVY equals 26, which is the gematria of YHVH. Keter is called the alef, because it is the first sefirah. Thus through that number, keter (alef as 26) connects with tiferet (YHVH). In this connection the king passes the crown to his son without diminishment. This represents pure cognizance (yechidah/chayah) extending as the perceptual motion of its variation (ruach).

The three final letters of AHYH restate the basic axioms of this symbolism. Heh (5) is a window, which shines with the vision of 5 elements, 5 senses/5 sense fields, 5 worlds, and 5 levels of the soul. Its doubling is balanced on either side of a yud (10), which represents primordial creative thrust. This is the basis of the mirror of alef (01), as stated. Since unity equalizes the concepts of being (1) and nothingness (0), alef can be represented as 01. This balances with the yud in the equation $01 = 10$. Creative dynamism (Y) balanced with the unity of its wholeness (A) is the key equation of the text *Fountain of Wisdom*, which bears out its meaning in innumerable ways.

Harmony is present in the heh reflection, which poses 'beginning and end' equalized by yud ($HH = 5 + 5 = 10 = \text{yud}$). This is a testament to the light of primordial creativity (chochmah), attributed to the Torah's first word: 'B'reshit'. It corresponds with the yud, whose graphic construction merges an upper tip (keter) with a swelling body (chochmah). This is 'beginningness' through which the root point is set in its

dynamic thrust. It is the basis of the constant unfolding of the magical continuum, combining the word 'reshit' (beginning) with the prefix 'B' (bet, numerical value 2). This is the condition that creativity is 'in' (the bet prefix signifies 'in/with'). The unfolding of phenomena is a continual beginning, which is based on doubling, or reflection. It is 'that by which' essentiality reflects itself as all energetic attributes. As such, 'alef is never less than two'.

Conclusion

AHYH is a set of scales in balance. Both formulas of HYH and YVY reflect and balance each other, as a 'reflection reflecting itself'. This mirror presents its reflection from any point of view, like a hand that shapes itself, and a seed that displays its own womb. Thus within AHYH the secret pivot can be recognized, and binding to it allows 'that by which' to return phenomena to the single root from which both trees grow. Through this unified root, all things bask in the question 'what is meaning in itself?'. The space of the question exudes fathomless beauty, regardless of the aesthetic or moral implications to which it becomes appended. This is a reflection of 'that by which' En Sof opens. Reductive mechanistic understanding cannot reproduce it. It is where wisdom overlaps convention, and where mystery outshines the ordinary.

Beyond success and failure, beauty cannot be imprisoned within experience, but paradoxically, it cannot happen elsewhere. Take the chance on overcoming death by the negation of birth. Shed your tribal markers, signs of identity, and self-esteem. Walk into your splendid birthright upright, as no one nowhere, vividly delighting in the reflected feast of frequencies.

Through the mirror of the dream membrane visions wear their essentiality outright. Each gnosime as a living being, and each living being as a gnosime. The whole gnosimic appearance field through nothingness, and nothingness through the gnosimic appearance field . . . until there are no essential differences, yet relative variation continues undisturbed (as always).

This is the root of broken universes, which repairs by a return to the primordial beginningness it never left. Nothing has ever been broken, or can break, anywhere at any time. Nothing has ever departed from wholeness. All shattered realms are only the primordial purity of En Sof at play in the minds of self-identified beings who believe they exist. This view, which takes the form of divine names in practice,

smolders like incense on the fire of devotion. Its fragrant aroma arises, and suffuses all things. This is stated in the holy Zohar:

When the incense arose in a column of smoke, the priest would see the secret letters of the holy name flying in the air ascending in that column above. The incense forges links, produces light, and removes impurity. Dalet becomes heh, heh joins to vav, vav ascends to be adorned with heh, heh is illumined by yud, and divine will raises everything to En Sof. Everything becomes a single bond in a single mystery, the most exalted bond of all. From then on, since all is bound together, the whole is adorned by the mystery of En Sof and the mystery of the holy name is illumined and adorned on all sides and all worlds are suffused in joy. All this is the mystery of the incense. (Zohar 2:218b–219b)

The Blazing Dew of Stars

A Kavanah Meditation in Three Parts

Consciousness gestates within the appearance of containment until it can give birth to itself. This becomes clear as it recognizes that its dream field and its myriad universes are not separate from its basic essentiality. Its inner and outer details cannot remain imprisoned within the boundaries of any realm if this is realized.

The transmission of knowing and the display of that which is known melt together, rising through the open sky of their union. This settles as the pure nobility of space, a continual beginning wherein the stream of dawning has no end. All moments, evident in the most 'ordinary' of appearances, are equally permeable through this expanse. It is the doorway through which the sublime nectar of gnosis pours, not in any way separate from the essential nature of your own mind right now. The superabundance of the crystalline dew of keter is not held beyond the rainbow in some far-off repository in the heavens. It is at your fingertips, waiting to be drawn forth from your own thoughts. It is nearer to you than you are to yourself.

Three layers can either imprison or liberate. First there is the skull, from which mind arises beyond the most gross level of conceptuality. The skull provides the illusion that consciousness is contained within a personal life punctuated by time. Bound within the skull is the grim dream that mind is born and will die with the body. When consciousness expands into possibility beyond this apparent containment, it faces the fiction of its autonomy directly. It is here that mystical practices really seal their actions. This is the aspect of the egg, in which cognizance incubates the subtle vision equations of the path. When they ripen they displace personal autonomy, and break free to the bornless womb of basic space. This is the primordial expanse that envelops all envelopments, and suffuses them from within with the array of their contexts. Thus the egg gestates the equivalence between cognizance and vast expanse, which matures as the realization of the Shechinah. The egg incubates this process of maturation, and through it the bird of mind flies. This is free bornless

cognizance, which flies by nature. Neither skull nor egg can hold back the womb when it is recognized. It contains nothing, yet appears to contain everything.

Space is a temple, a house of blazing wonder. Its interior rooms unfold through the drawing forth of its shefa, which is fluid superabundant creative essence. It is the clear rainbow mist suffused throughout and beyond manifestation. It is what allows appearance to shine out. It is precisely the essential nature of all things, so it does not need to be brought in or fabricated. However, this does not mean that an ordinary person can connect with it. The human realm only deals with a dull and puny aspect of it, blind to its wonder, and deaf to its call. It is a buried treasure, deep in the ground upon which you stand.

When the shefa is distilled from the array of appearances it is brought out as an intoxicating nectar. It does not produce stupor, instead it glows with the brilliance of genius. It forms through drops from the apparitional ocean, dripping and flowing in streams to and from the heart of En Sof. Its intoxicating power is that of amazing boundless creativity, sparkling and resonating infinity in even the smallest detail.

It is called the crystalline dew because it is literally the condensation of the prismatic fluidity of light. The Zohar states that it flows from keter into all the sefirot, but this flow is beyond time and location, and cannot be reduced to the common concept of linear descent. Within the light (AVR = 207) is the secret (RaZ = 207) of the distillation of the shefa. It shines everywhere and nowhere equally, but in order for it to be distilled into accessible dew great preparations must be made.

The goal of the Kabbalistic path is to transform obstacles, and ultimately realize their secret primordial purity. When this is realized the very concept of an obstacle dissolves, and undifferentiated luminosity shines forth the paradox of variation. Barriers are always provisional, but essence is absolute. Therefore the appearances of barriers are not a problem from the perspective of this view. They are all ultimately permeable, based on the degree to which the breakthrough has been made. From this understanding, obstructions and obscurations only prove the infinite variability of En Sof. However, intellectual understanding and gnostic realization are very different things. Understanding can become practice if it persistently challenges cognitive habit, and practice can become realization. The difference is what is done with habitual momentum, which is ultimately a continuum of pure cognizance.

Divine Names

The practice has three stages, sometimes referred to as chambers. Each corresponds to a key divine name within the practice. Before the practice itself is explained as a working method, each chamber should be connected with its name.

First Chamber

Name: AHYH

Numerical value: 21

Spelling: alef heh yud heh

The name AHYH rests as the paradox of appearance, the cusp of the great circle of absolute wholeness, wherein the division between transcendence (En Sof) and immanence (the worlds) is nullified. It culminates at the interface of keter/En Sof (01). This liminal twilight either becomes permeable (as gnosis) or is opacified (as conventional conceptuality). Thus it is the ultimate door which opens or closes, although for most it is usually closed. It enters vision known by 13 streams (unity and love: AChAD/AHBH = 13).

Second Chamber

Name: ALP LMD HY YVD MM

Numerical value: 300

Spelling: alef-lamed-peh lamed-mem-dalet heh-yud yud-vav-dalet mem-mem

Elohim is the paradoxical womb of space which is pregnant yet continually gives birth. The name Elohim assumes three expanded spellings which yield three different gematrias (291, 295, 300), each with profound contemplative associations. The expansion used in this practice equals 300. It allows the 13 streams to be reflected as space, which blazes as the fire of the letter shin (300). This is the alchemical fire within all equations. Calling upon it is crucial. Like the triple form of the shin, it can be divided into three sections: right, left, and center:

Right (AL): ALP LMD

Center (H): HY

Left (YM): YVD MM

Third Chamber

Name: YHVH/MTzPTz

Numerical value: 26/300

Spelling: yud heh vav heh/mem tzaddi peh tzaddi

YHVH is the complete image of the creative process. Through it all trees are bound to their roots, and they can bear fruit. The name has a gematria value of 26. This number is a mirror reflecting love and unity together (AHBH = 13, AChAD = 13) to equal 26 (13 + 13). In Kabbalah, the principle of reflection is sometimes represented by the atbash cipher. In this code the letters of the alphabet run right to left in a line, and each corresponds to an opposing reverse letter in a sequence running left to right. Therefore the name YHVH becomes mem-tzaddi-peh-tzaddi, which has a value of 300. This MTzPTz becomes the mirror reflection of YHVH.

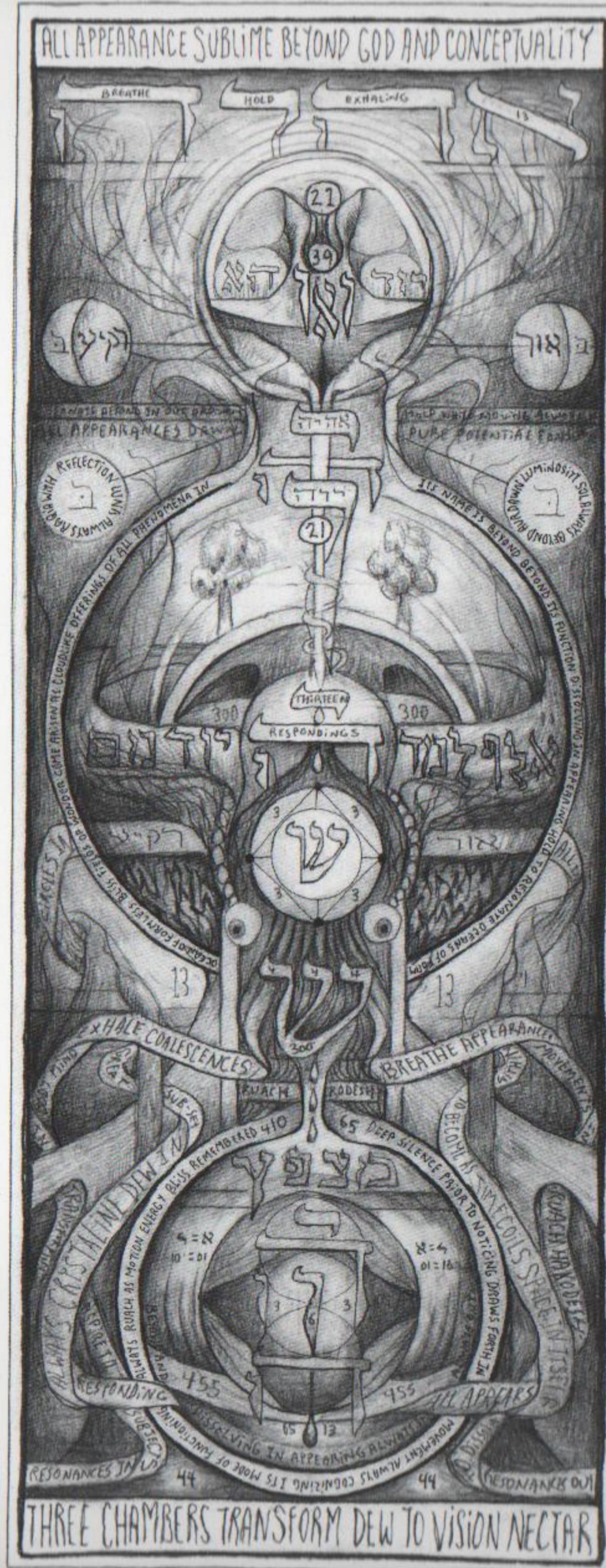
The Structure of the Array

THE FIRST CHAMBER: CALLING FORTH THE DEW

The name AHYH is drawn as the dew (TaL = 39) of contemplation, which exudes all the profound aromas of spiritual practices. The dripping of divine influx, imbibed by the heart, is the correlate of the equalizing membrane of keter/En Sof. This is cited in the Sifra Ditzniuta section of the Zohar: 'Concealment was installed within concealment, and settled in a skull full of crystalline dew. The etheric membrane was purified and hidden.'

The membrane is the cusp of the equation 0 = 1, synonymous with the equals sign between 1 and 0. This equalizing agency nullifies the concept that there are two sides, and the idea that 'two' has any true meaning at all. Yet, as *Fountain of Wisdom* states, 'alef is never less than two'. Unity is absolute, yet relative duality appears. Faith posits no essential difference, despite relative distinctions. Mysticism is the dissolution of the absolute through its own skin into its blood, the blood of space, which courses through everything and nothingness equally.

The gematria of the word 'tal' (dew) differentiates between two types of gathering: the dew of gnosis and the 39 actions that obstruct the Shechinah (on Shabbat). The value of 39 equates with the first three letters of the 45 expansion of YHVH which



is attributed to yetzirah (YVD HA VAV HA). These refer to motion and energy, which is the main attribute of yetzirah (45). Only the expanded form of the first three letters, YHV, is used. The mirror reflection of the final heh rests in waiting. These letters are used to seal appearances in permutation (see *Sefer Yetzirah*). The yetziric expansion of YHV represents supernal seed (yud) and womb (heh) in motion as energy (vav). As a result of this motion, it becomes the dripping dew that is required.

AHYH has a gematria value of 21, which corresponds to the letters YHV. As the three expanded letters move as the dew they render AHYH fluid, to draw it into the ruach. This is akin to converting AHYH into dew through its own middle 6, as if the vav of atzilut were drawing the light of En Sof down.

The ruach is the complex of middle 6 sefirot centered in tiferet. This is the perceptual matrix. The goal is to allow the dew to settle here and resonate, clarifying its roots which draw shefa beyond internal/external distinctions. Shefa is drawn through daat, which is the magical link between the primordial purity of the supernal union and perceptual motion. The goal is to completely suffuse the mind as we experience it, allowing saturation through the deepest unconscious channels of yesod.

THE SECOND CHAMBER: SETTING THE BLAZE ALIGHT

The name Elohim in the 13-letter form directly reflects the 13 streams of dew it receives from the keter/En Sof paradox. Through this, the womb of space gives birth to the ripening of a practitioner. Through the permeation of the protective shell of the skull, the illusion of separate individuality begins to dissolve through direct influx of shefa.

The shefa is drawn through the aetheric egg, which is neither personal nor impersonal. It is a visionary body, but is not artificially visualized. This is a key point. It arises spontaneously as the practitioner engages the technical kavanot to weave a new living interior tapestry. Spiritual maturation is cultivated through these connections, which require a hermetic seal of one's inner life. This inner process should not be externalized through any vulgar display. Mental poisons are fought in the battle of purification that rages during all phases of the practice. They are ultimately transformed into nectar, but until that point, the primary weapon is the accumulation of the resonance of shefa. As it is repeatedly imbibed and discharged,

its glow casts an impression deep within the energy of flesh and mind alike. The more comes in, the more goes out. As this occurs an unmistakable reflection magnetizes and directs being into the momentum of practice.

When ripening occurs on the inner level, mind settles into oceanic vastness. It flies through the space of its own vision, which becomes extremely precious. Both internal and external aspects begin to be engaged as dreams: transparent, permeable, fluid, and dissolve.

Cognizance first penetrates the skull, then glows through the egg. Through both the womb of Elohim is available. This requires primal catalytic fire, which builds the egg and ignites mind within the blaze of practice.

The primal fire can melt even the most dense and stubborn illusions. It is the resonance of the shin (300), omnipresent in all things, thus it needs no fabrication. However, it must be recognized against the grain of all human habits. Paradoxically, the shin fire can only be mined from within the ore of conventional habituation. Where else is there to look? Its distillation begins as gnostic aspiration, is cultivated through spiritual respiration, to blaze as mystical cogitation. This most noble fire is the heart of the transformational continuum.

The blazing shin always abides at the heart of space, as any phenomenon manifests. Its central position is unlocalizable, yet it shines in the midst of every apparitional circumstance. The chamber from which it shines is a temple with four sides, each bearing threefold facets. Thus there are 12 aspects (3×4), and with the central fire, there are 13. This forms the sanctum sanctorum of Elohim which is simultaneously pregnant and births all worlds and beings. It is known through the 13-letter expansion, which equals the shin as 300.

THE THIRD CHAMBER: THE ESSENCE OF BEING AS PRIMORDIAL MIRROR

The blaze of the 300 is reflected from the inner chamber by way of breath, through the internal dripping of the shefa. Its flow is like the fluid appearances that continually change within a mirror, a liquid display of transelemental morphosis. Thus as it is recognized, you become that mirror, your vision body breathing itself into a form of your choice.

Through the breath, the shin fire becomes a standing YHVH. This has a value of 26, through which the 13 streams of keter are reciprocated by the 13 aspects of Elohim's reflection in its blazing ($13 + 13 = 26$). He who stands as the vertical YHVH is the heart of the universe.

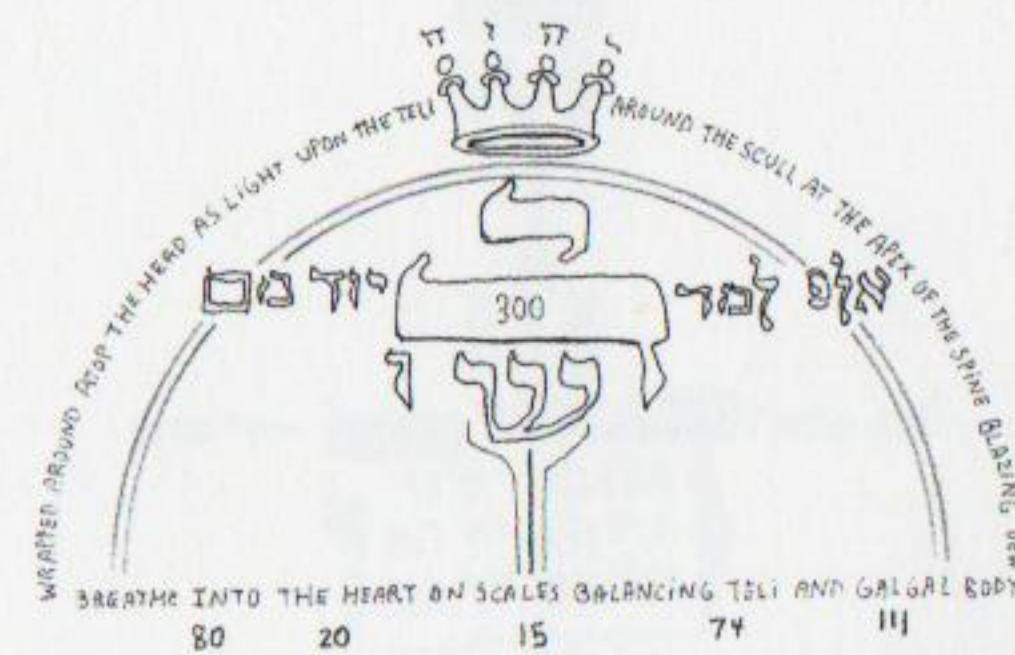
Breathing forms a mirror of exchange within the upright name, as it becomes MTzPTz (gematria 300) in atbash. This retains the original charge of the fire that was hatched from the skull for use in the egg. It circulates in breath cycles between brain, lung, and heart in the deepest of its chambers, flickering as the polar reflection of YHVH as MTzPTz. Visualizing this has a clearing effect on both heart and brain by tempering the deep dualistic reflexes.

Flying forth from the visionary egg is a process of departure from localization in a body. This happens spontaneously, but is ushered on by several visualizations done as the standing Tetragram in the egg stage. A deep set of connections are established to work the 'front and back' of the divine image. They include all three expansions of AHYH, the word 'ha-shefa' (heh shin peh ayin = 455), and the stepping of the name AHYH in four rows in the manner of the tetractys, which equal 44. All will be explained in the next section.

A Practical Study of Method

FIRST STAGE: Visualize the name AHYH (21) above the crown of the head. Prepare it for its descent as a visualization of the letters YHV (21) expanded for yetzirah (YVD HA VAV = 39). Flash the word/value of dew (TaL = 39), which equals the expanded letters.

Visualize the second heh (5) of that YHVH in the heart of the brain, within the skull. Visualize it as four alefs, one in each quadrant, with the fifth in the center. Transform the descending 39 form of YHV to its simple letters (just YHV). Visualize them descending as dew from keter penetrating the skull. Feel the prismatic crystalline shefa dripping in to suffuse the brain. In the position of the central alef of the five, a blazing shin (300) arises to crystallize its fire at the apex of the spine, in the very center seat of the brain.



SECOND STAGE: Around the shin in the center of the brain are the 13 letters of the 300 expansion of Elohim surrounding the skull. On the right are ALP LMD, on the left are YVD MM, in the center are the heh and yud. Visualize the yud above the horizontal of the heh (this implies the name YaH attributed to chochmah, partner of binah). Below the heh's horizontal the blazing shin radiates. Here, the shin represents the fire of yud's primordial dynamism that is brought forth, just as the ruach Elohim (300) does in Genesis 1:2.

Thus the 13-letter ALHYM is worn like a crown around the shin. Here the divine fire of concentration is stoked, its radiance glows to outshine the skull and the surrounding environment, it meets the infinite depth of space, and they merge seamlessly. This fiery illumination passes through every construct both internal and external, and the blazing seat of space is focused. Its brilliant diaphanous glow equalizes all phenomena, and it directly connects in feeling tone with the birthing pregnancy of creation.

THIRD STAGE: The intensity of the shin blazing in the inner sanctum of the head at the apex of the spine can be almost unbearable. Practitioners have been known to pass out at this stage of the practice. Thus, it must pass down into more grounded embodiment. Breathe the shin fire down directly into the heart. Use the in-breath to gather its fire together, and the out-breath to flow it down. Exchange this over and over to circulate its blazing. Feel its residual glow permeate the body. Do this many times in a cyclical fashion. Visualize it as a loop of mirrorlike brilliance, sparkling brightly beyond capture. Settle the blaze of the dew within the heart, as a visualization of the name YHVH, standing in vertical form.

Continue the breathing, but let each in/out breath allow the name in the heart to flicker with its atbash reflection MTzPTz, as black fire on white into white fire on black, back and forth. In this manner the fiery charge of the 300 can suffuse the whole of your being and temper its reflexes. Within its radiance, contemplate and bind the following kavanot.

Visualize the three expansions of the name AHYH. They are 161, 151, 143, arrayed like this:

ALP HY YVD HY
ALP HH YVD HH
ALP HA YVD HA

Concentrate on the combined values of the three expansions, which add to 455. This is the gematria of the word 'ha-shefa' (the shefa, or shefa of the heh). Understand and recognize this connection as if it were the 'face' of the name AHYH.

Now step out the name AHYH triangularly, in the manner of the tetractys, in four rows. It proceeds this way:

alef (1)
alef-heh (6)
alef-heh-yud (16)
alef-heh-yud-heh (21)

The total value of the four steps is 44. This is the gematria of the word 'DaM' (blood). This is the blood of space, inherently suffused with shefa and endemic to all appearance and nonappearance. Kabbalistically this is called the 'back' of the face of AHYH.

Realize that the aspects of 'front' and 'back' make up the totality of the mind, as in 'alef is never less than two', the meat of the paradox. Combine their values, which are $455 + 44 = 499$. This sum is the gematria of the word 'tzabaot'. This is a divine name appendage signifying nondual essentiality within the appearance of relative collectivity, translated as 'the hosts of' (as in YHVH Tzabaot or Elohim Tzabaot). It corresponds to hod and netzach, the gates of the triad NeHiY, through which the alchemical marriage of Zer Anpin and Nukvah is opened or closed. In this kavanah it seals the names, which have been elaborated into a cohesive working unit, through which mind can pass.

Once sealed in this manner, the apparitional display silently breathes through the circuitry that has been established.

To close, the bright space of the heart is breathed out throughout the body, joining the senses to their sense fields. As the charged internal sensations are suffused into external appearances, the final union is sealed. This is beyond instructions. Those who can understand will do it spontaneously. Simply rest within it.



The Devotional Disposition

Kabbalistic practices involve the fabrication of mental constructs that displace the patterns of habitual conceptuality. As this is done, conceptuality becomes a tool used to break through itself, working from the inside. Since conceptual ideation is inevitable for ordinary human beings, practitioners use its momentum to an advantage. Practices packed with gnosimic equations function like thought time bombs. They settle deep within the stratum of unconsciousness, where they secretly draw reflections from their roots. If they are digested deeply and frequently enough, they pose the momentum of a counterforce that binds the thirst for freedom to awareness, and seals it within the fabric of cognition. This involves the complete scope of mental reactions.

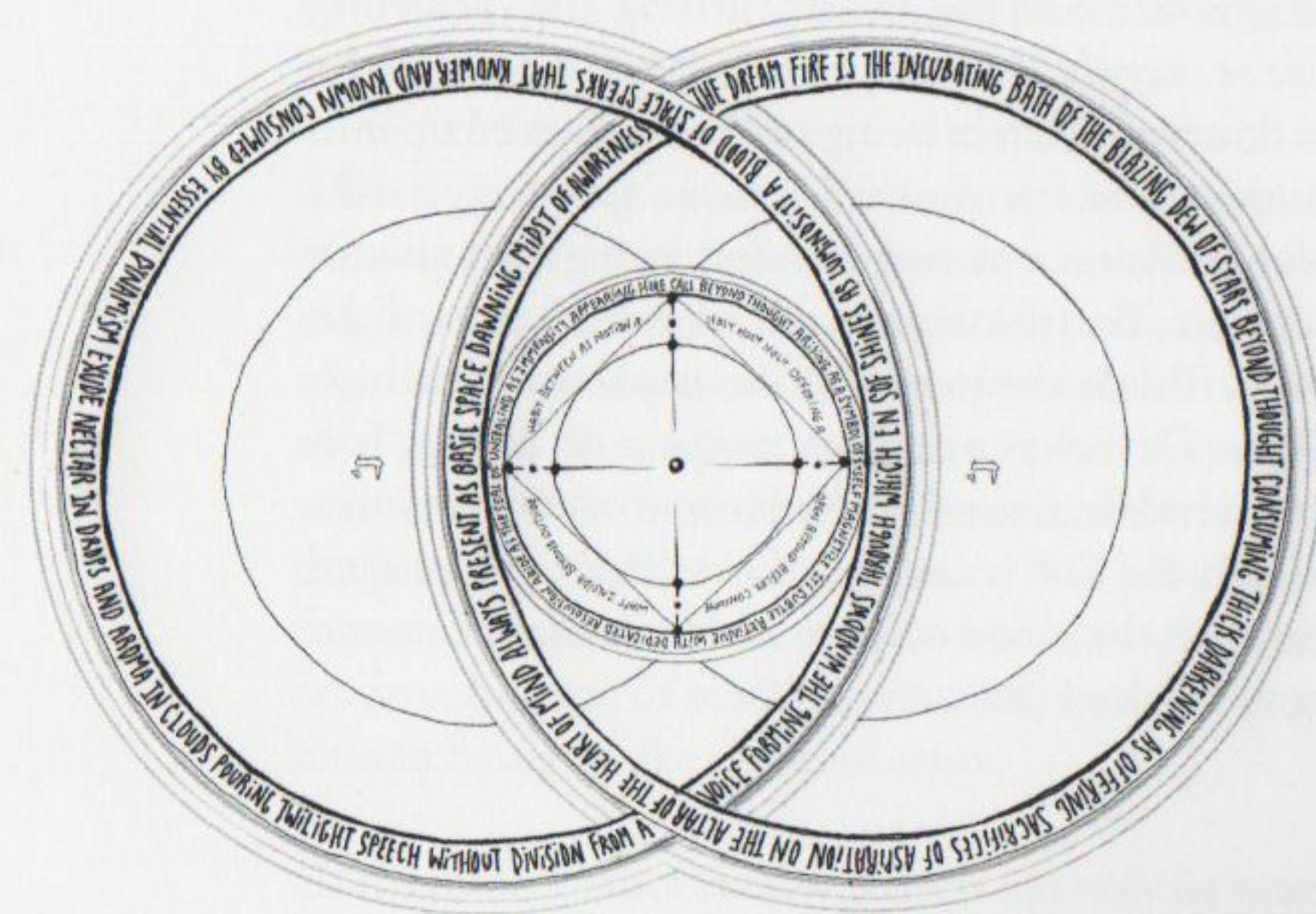
Although it may appear intellectual, the style of Kabbalistic practice given here is actually predicated on devotion. It is cultivated as the profound love (chesed) and mighty awe (gevurah) inherent in the vast expanse of gnostic wisdom are uncovered together. The synergy of these qualities alchemically transforms ordinary perception into prayer. This allows each perceptual impulse to become a vector for ecstatic wonder, and the natural relentlessness of the accompanying emotions can empower the process as its variation is poured into infinity. However, in order for the ocean of form to break out of the endless walls of intellectual and emotional mediocrity, the random barrage of reactions must be brought into the stream of practice. Very few human beings make this transition.

Conventional emotional reactions can only be transmuted into gnosimic impulses if they form a bond with the symbols and equations of practice. The charged constructs that result can then sink deeply to gestate, and the force of the surrounding reflexes can propel the process continually deeper. The energy of emotion is extremely strong and useful. But in order to use it, the path of devotional wonder must outshine mundane circuitry.

Try this exercise to explore this territory. Think of the face of the most beloved and precious person from all the memories of your life. Now visualize that face dissolving and fading into hazy oblivion beyond reach. For ordinary people, the passing away of a loved one is the saddest thing on earth, and paradoxically, the original love that brought its preciousness about is the most wonderful. One aspect of the same

emotive stream is dreaded, and the other honored above all else. If these sensations fuse into an amalgam, both aspects lose their bearings. Their respective meanings occlude the psychological context, and their basic space stands naked as a charged field suffused with the impact of the whole of one's being. This is not possible when conventional psychological barriers retain their rigidity in upholding identity.

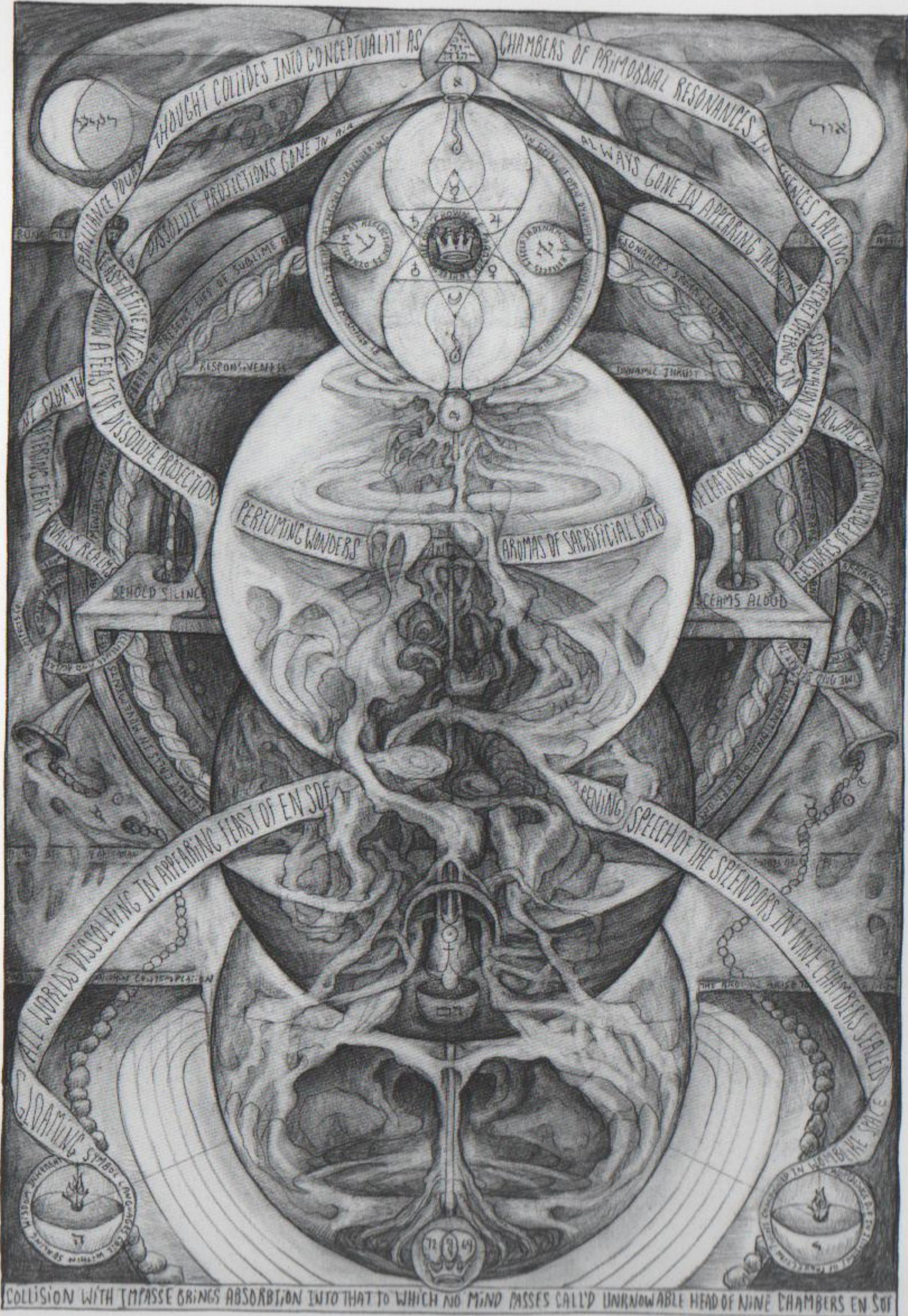
Ecstatic mysticism cannot be labeled merely 'emotional'. It passes beyond the network of psychological reactions to dislodge the immeasurable poignancy of the rise and fall of universes. In that, loss and gain eclipse their divisive distinctions, and heartbreak becomes indistinguishable from joy. In practice, this is cultivated for no logical psychological reason. Herein the gates of wonder open to displace the cognitive shadow of matter, and it is possible to feel totality arising and dissolving simultaneously in the aspect of *solve et coagula*. All things are lost and gained in the same instant, opening together as a doorway. Herein being can be swallowed up into sacrificial intention, and all phenomena are transformed into an offering. It asks nothing, only to give itself to absolute vastness, creating and destroying each nuance anew as it sparkles with subtle variation. Transformation always points toward the creativity of En Sof, the true beloved. This is the prayer of the triple worlds which resonates as one silent sacred gesture. Devotion needs no purpose or object. It is consecrated as aspiration rises to be vivid and yet dissolves into directionlessness. Heartbreak is the frequency in which En Sof is met head on. This is the naked opportunity for beauty, coursing through the blood of space and flesh of appearance. May all worlds become an offering to its glory (kavod = 32).



Unfurling the Dream Fire

This chapter is articulated through four distinct approaches which intersect in the depths of esoteric meaning. Each section begins with a set of contemplative verses. Beneath them, in smaller type, are a set of related expansions that amplify and broaden the scope of inquiry through equations, correspondences, quotations and decodings. The linguistic content is distilled in the form of graphic seals in the margin. Finally, on the facing page, a diagrammatic drawing is presented that elaborates on the key axioms, bringing out new worlds of imagery.

Presenting this material in four simultaneous languages allows the contemplator to overlap, cross-refer, and interpenetrate meaning using a wide variety of mental tools and approaches. It is an open opportunity to explore far past the usual reflexes of study, so that the inner possibilities of iy'yun may arise in radical variable forms. It is my sincere wish that this be pursued deeply and passionately, in the contemplative spirit with which it was created.



*The insubstantial phantoms of worlds and souls,
called to silence with the sound of thunder.*

TECHNICAL NOTES

NaRaN (neshamah/ruach/nefesh) → conventional knowing subject

BeYeA (briah/yetzirah/assiah) → conventional object field known

Mirrorlike space fashions vav in the womb of heh

Reflexive wholeness presents the thrust of its essential nature: H (5) + H (5) = yud (10)

An array thrust as the dreams of NeHiY/ChaGaT

Vav (6) clothed as dual triads in secret harmony

Mirrorlike space reflects itself as motion

Its resonance is prismatic crystalline nectar

drawn through 'head' and 'belly'

coalescing in the 'heart' (LeB = 32) of the paths

Mercury drips into a collection bowl.

As accumulation begins, conventional time/process uncoils.

Blood distributes the nectar throughout five subtle systems,
arising as the wind (ruach) of perceptual motion.

Careful manipulation transforms its transmission display,
blazing from belly to spark head to drip into heart space.

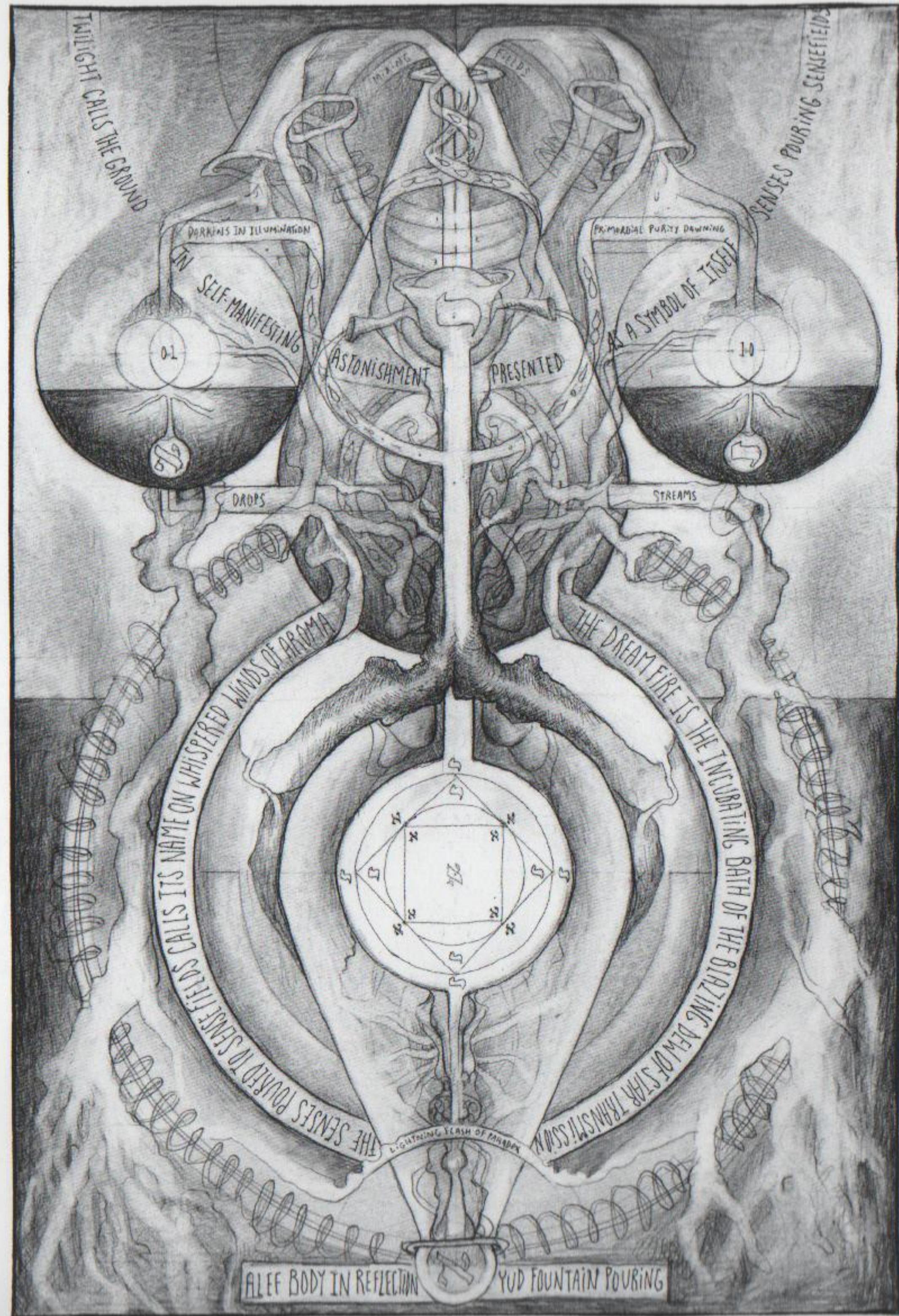
In the sanctum sanctorum, coalescence is speech to the voice.

Belief in worlds and souls reifies projection.

A secret aroma dissolves this reflex, rendering clear the delusion.

The human birthright is awakened through noble aspiration.





Manifesting without cause, beyond origin or cessation.

The intangible intersection of number blazes, doubling by the triple root.

Seal this intention in spontaneous variation.

Purify all obscuring obstructions.

Prepare the bath of heartbroken wonder.

The dew of stars is realized at the thrust of the dream.

TECHNICAL NOTES

All bestowed by three:

- 1 as 2 (primordial point paradox as $0 = 1$)
- 2 as 4 (double axis lines form quadrisection space)
- 4 as 5 (heart point counted at heart of quadrisection)
- 5 as 10 (Shechinah gives birth as wholeness)

(1) primordial paradox (2) dynamic radiance (3) response as form
Essence/Light/Space → Point/Radius/Circumference → Root/Stream/Drop

The bath of resonances mitigates divisions

Both one and three, bearing the center as infinitely echoing peripheries

'Mother's womb is One, what is fallen through the center must through the center be raised again' – Dionysius Andreas Freher

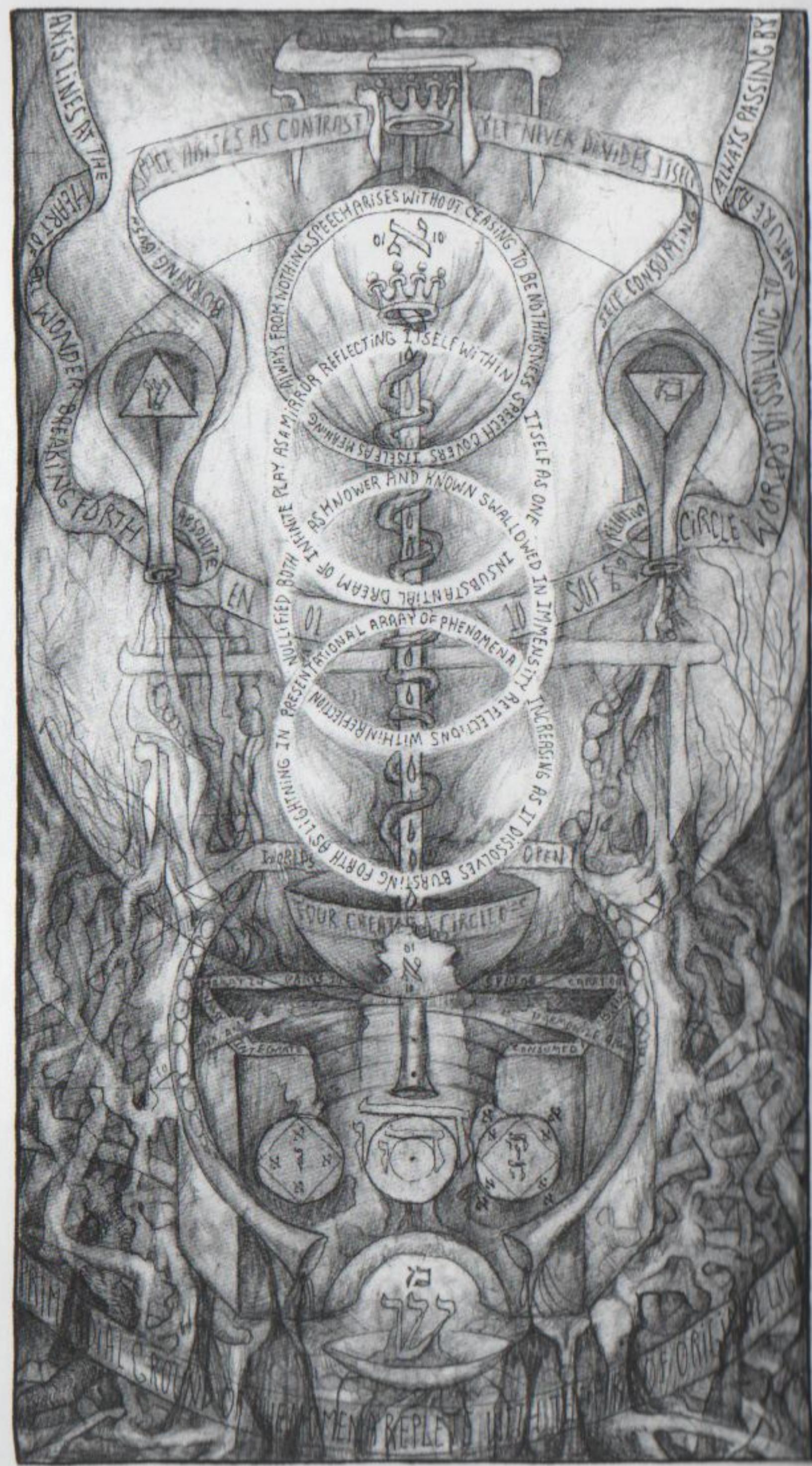
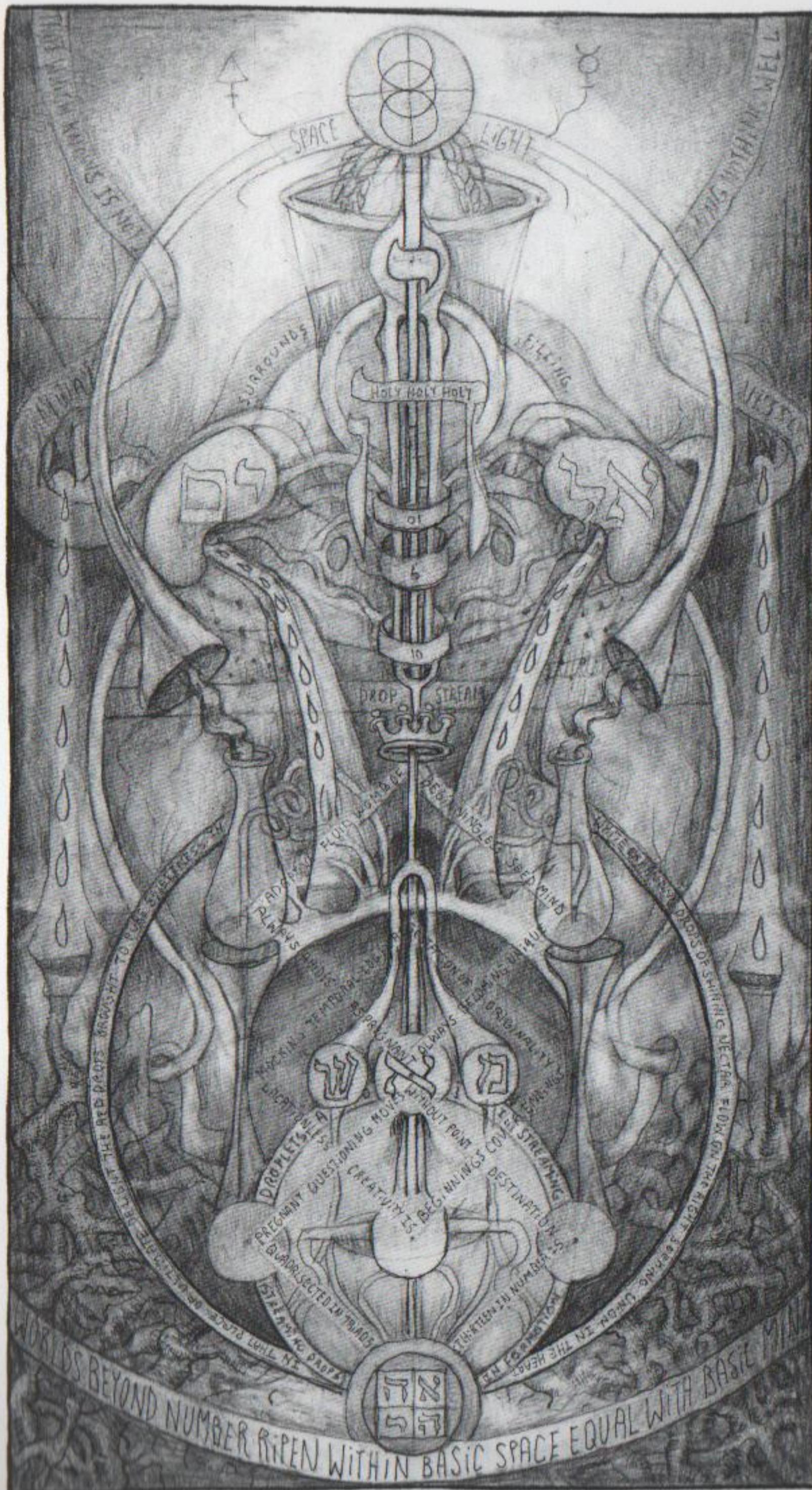
YVD = Y + V / D (H) → space (H/womb) inherent within dynamic essentiality (Y/seed)

ALHYM (binah) = responsive space = AL (chesed light) H (5 aspects) YaM (ocean of 50 gates)

YHVH (tiferet) = reflexive motion = 26 = 13 (love/unity above) + 13 (love/unity below)

ADNY (malkut) = reflection field = 65 = 13 (love/unity) × 5 (array of Shechinah)





The tzimtzum is the ultimate offering.

Sacrificial intention purges each naked circle to unveil its meaning to space.

Their shadows are darkening light-bearers.

TECHNICAL NOTES

Tzimtzum = reflexive speech of uninterrupted voice

Its permeability echoes relative meaning without diminishment of absolute meaning

A membrane of dreams, based on: 'Alef (1) is never less than two' – *The Fountain of Wisdom*

Paradox: luminosity of En Sof simultaneously nullifies yet presents

Darkening → opacifies in the aspect of 'vessels'

Bearing light → animates in aspect of 'lights'

A variable display of ubiquitous possibility

Differentiation: Binah = BYNH = 67

Gematria 67: Zain (ZYN) → sword

Contextual distinctions appear as boundaries, yet never rupture basic space

'The center cuts rather than the edge' – Dionysius Andreas Freher

Tzimtzum divides nothing, yet division appears

Its non-emanation is the offering sacrifice

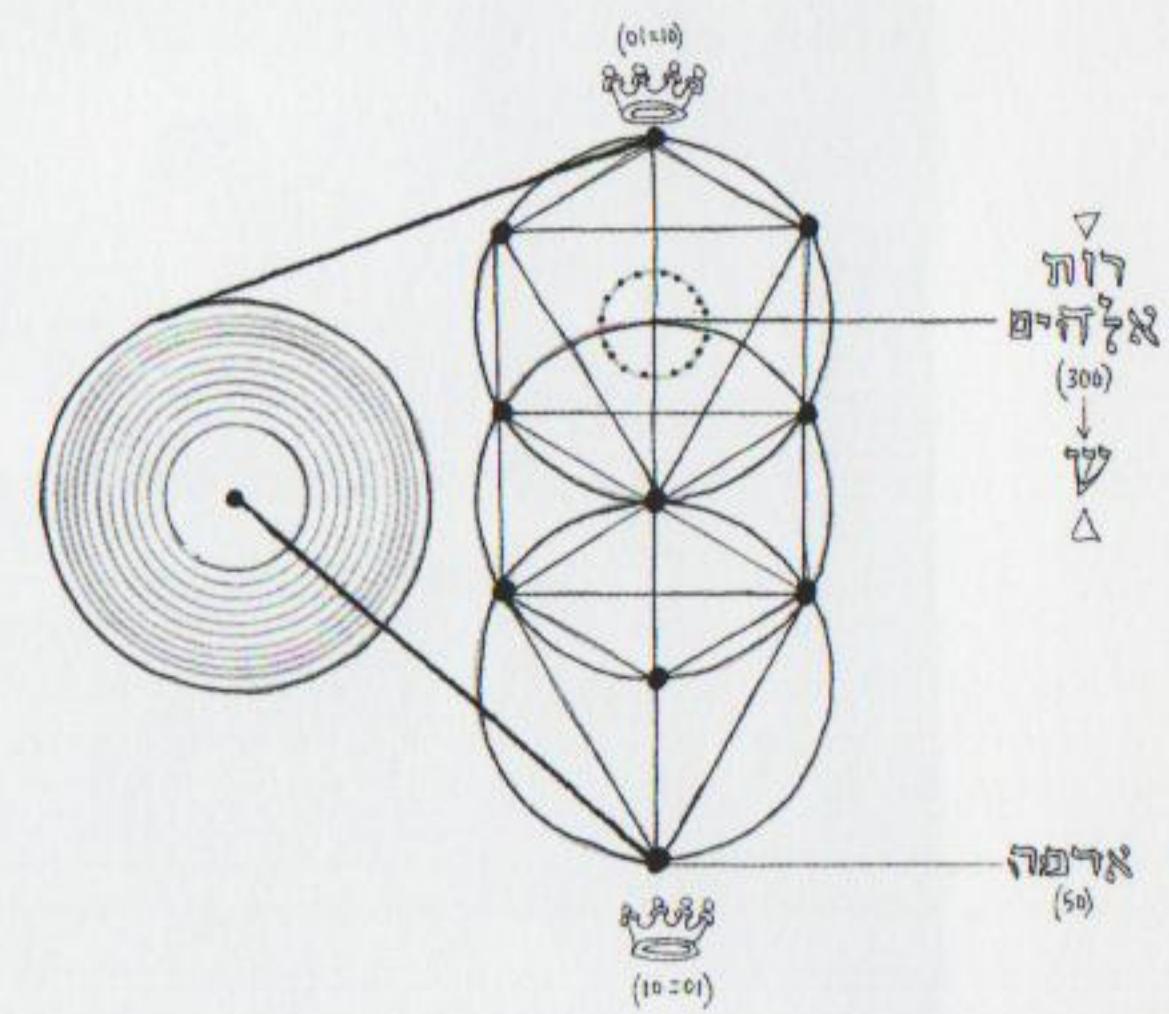
BYNH = BeN (son) YaH (chochmah) .

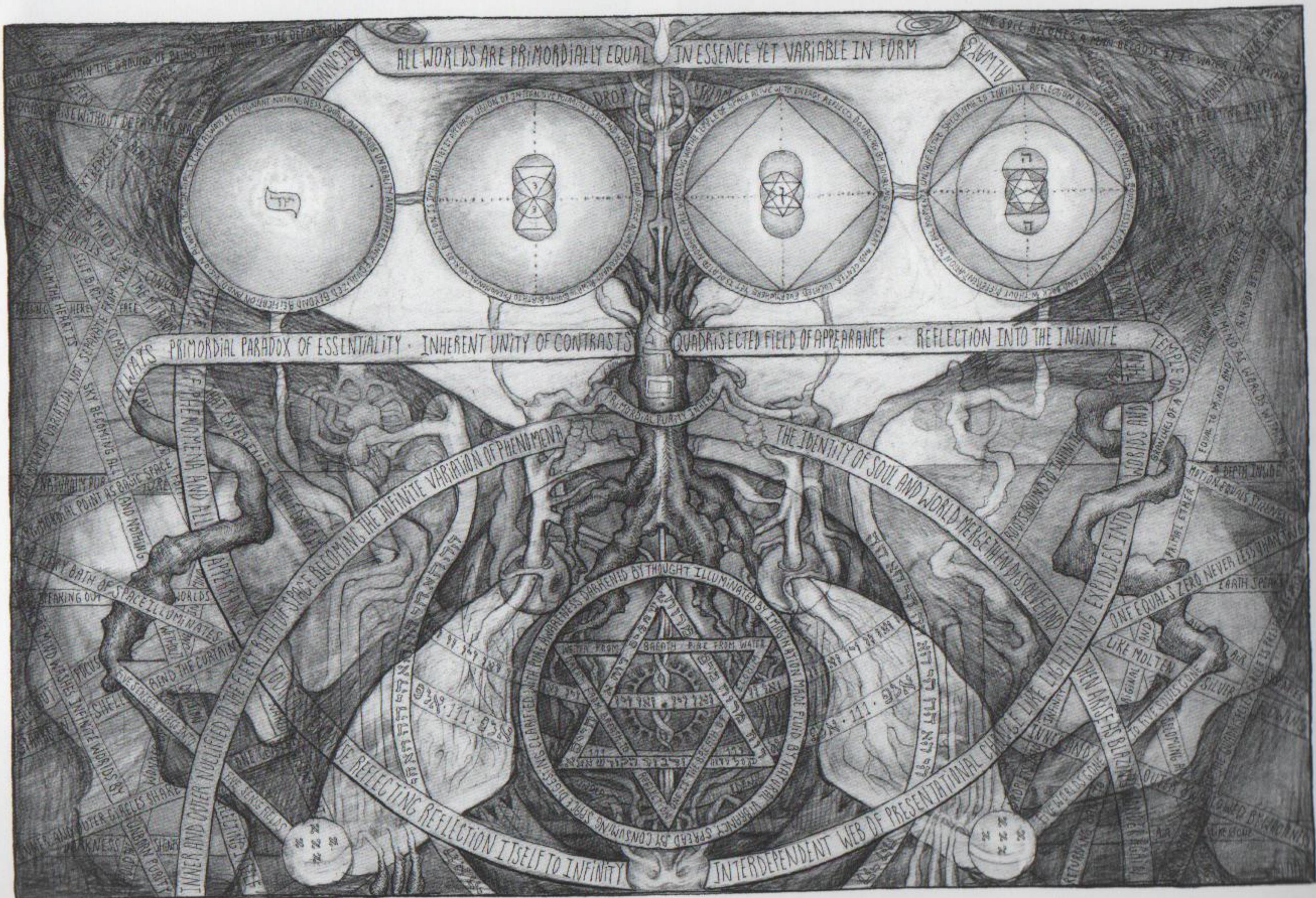
Son (BeN/ruach) is continually born of the pregnant womb of the mother
inherently replete with father's seed (YaH/chayah)

Habitual reflexes are unwrapped by absorption into primordial purity

As ADaM: unifying intersection of earth and sky, adam-ah and ruach Elohim

The root of fiction dissolves with the klipot of tzimtzumim,
leaving only purity appearing





Waking awareness and unconsciousness permeate one another in the contemplative stream.

As separateness is nullified, the lamp of darkness radiates through its wake.

Nectar extracted from no where is suffused everywhere.

As reaching permits, not reaching achieves.

TECHNICAL NOTES

Mind is a raging river that shapes its banks like a voice that utters its own lips in order to speak.
It realizes its nature as it is offered sacrificially, perpetually consumed by space.

'Like a tree rooted by streams of water, bearing fruit in its season' (Psalm 1:3)

Tree = gnostic realizer as microcosm of sefirot

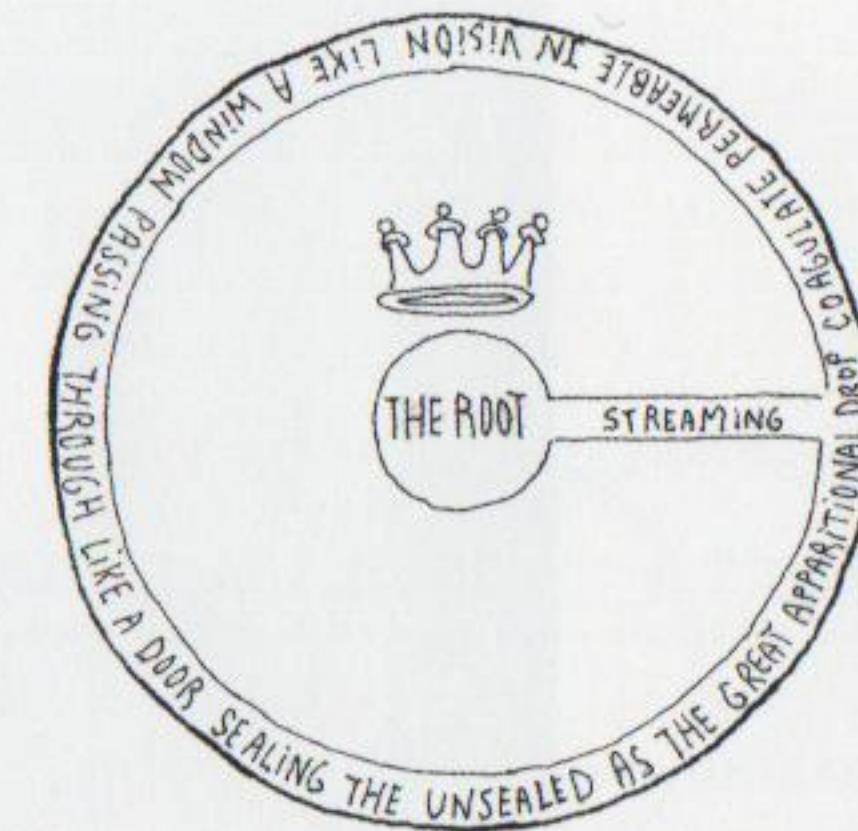
Rooted = intrinsically bound in the union of ground/breath (via the ground)

Streams = dynamic continuum of cognitive association

Water = primordially pure fluid cognizance

Fruit = gnostic realization ripening

Season = stages of unfoldment



'The roots are rooted and the streams connected, and the droplets are based in the tikkun of the circle'
– *The Fountain of Wisdom*

Root = essentiality → center point (ubiquitous heart point)

Stream = dynamism → radial line (dynamic radiance as point is asserted)

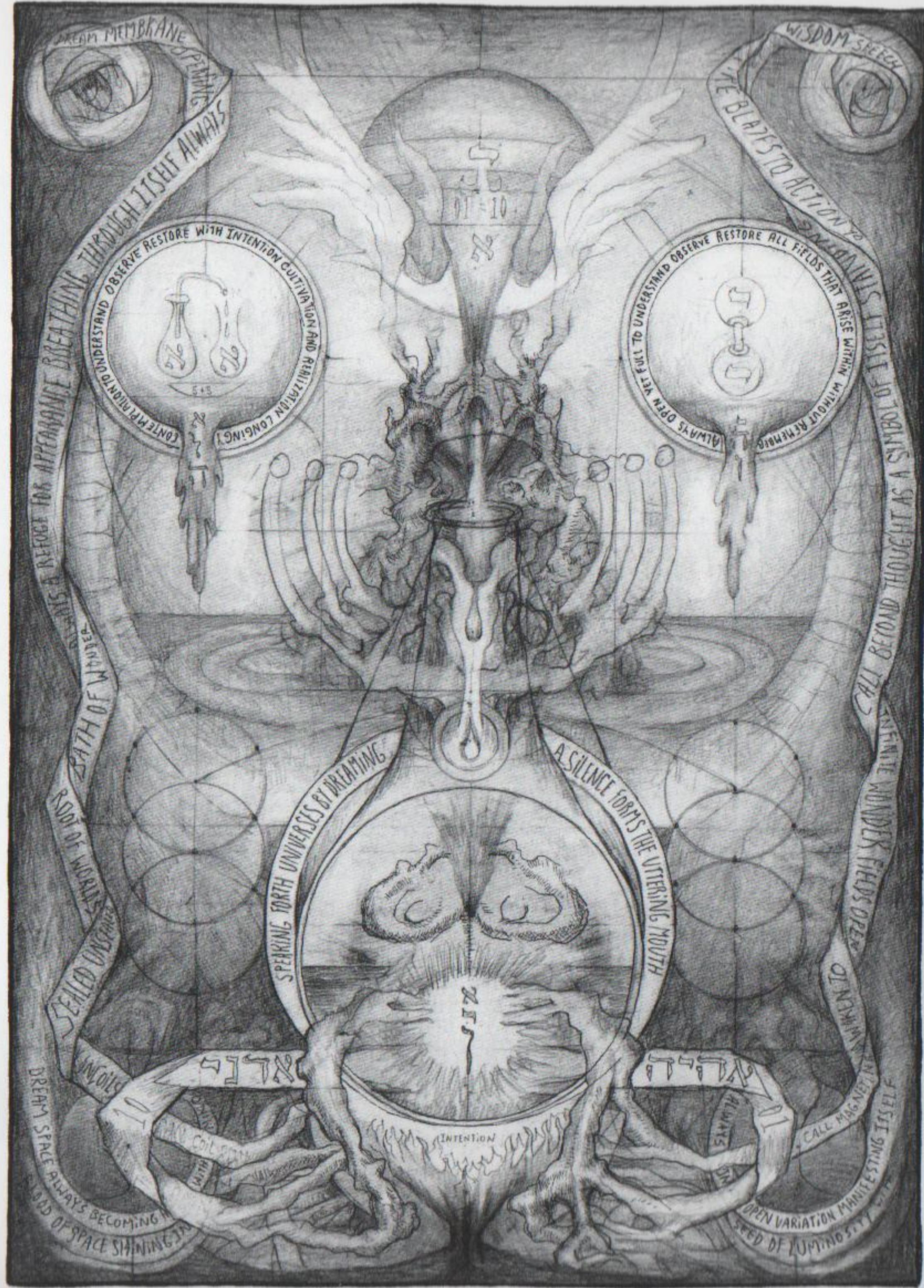
Drop = responsiveness → circle (radial line envelops center, echoing to infinity)

Fragmentation nullifies to basic wholeness = tikkun (repair)

Basic space of binah is realized within the display field of malkut

The heart point and its streaming thrust are implicit throughout

'All things have their origin in the point, and all things concur to magnify the point'
– Dionysius Andreas Freher



The fields of Abraham bare themselves as dreams with no dreamer.

The fiery doorways of Isaac stand in dissolving, always passing through.

Jacob is a witness whose lies are all pure.

TECHNICAL NOTES

Abraham = chesed

Isaac = gevurah

Jacob = tiferet

By dual triads fields are suffused with doors to bestow vision like windows

ChaGaT (chesed, gevurah, tiferet) opens/closes/balances purity

NeHiY (netzach, hod, yesod) integrates relative expanding/contracting impulses

Door = dalet (4): open opportunity

Field = chet (8): field of interpretation

Window = heh (5): reflexive space as responsiveness

Within the self-multiplication of the quadrisectioned field the Shechinah is revealed

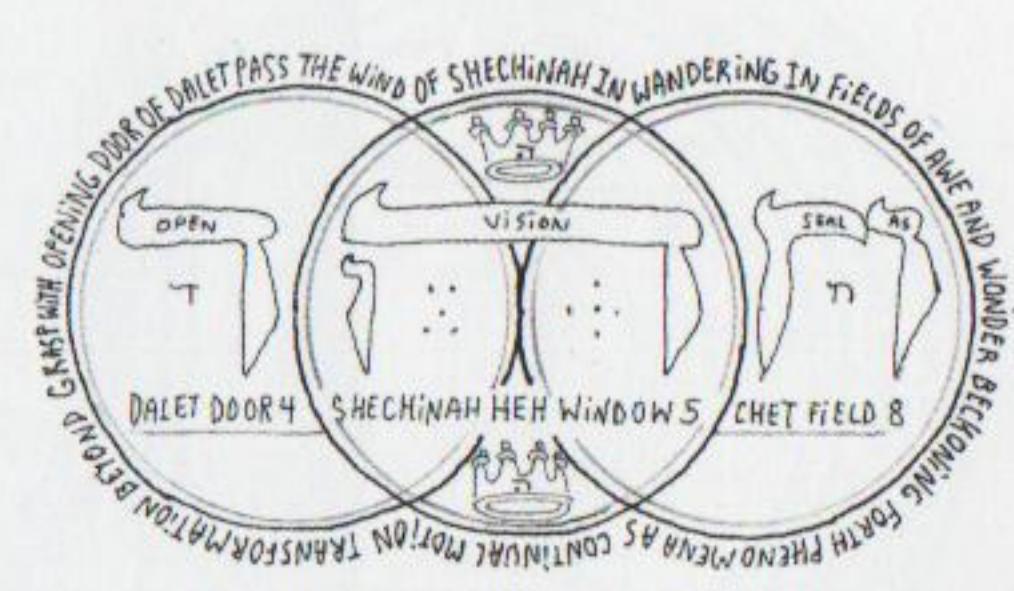
Basic space opens the door to meaning through its field of inquiry, always as a window of vision

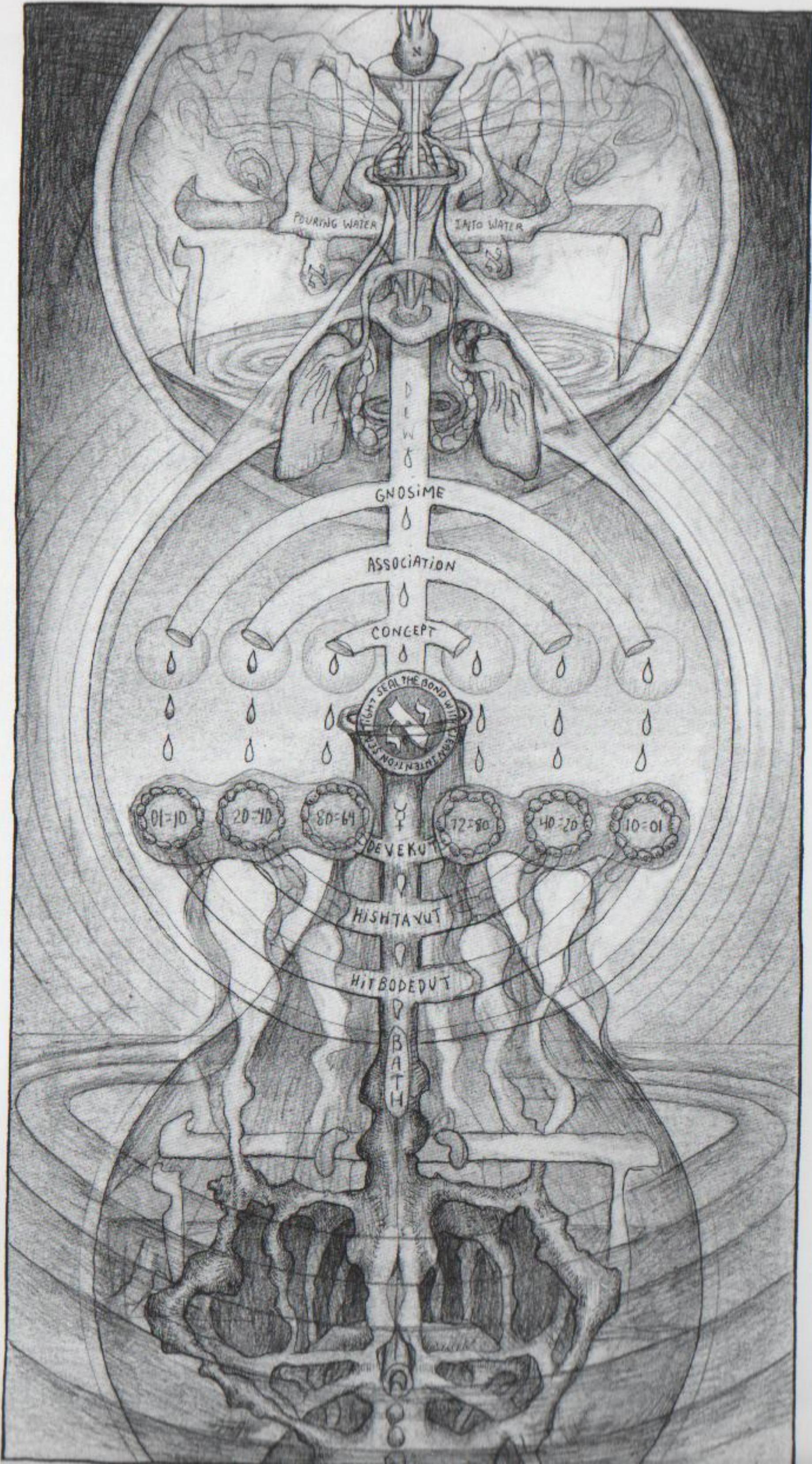
The graphic forms of the letters dalet/heh/chet are progressive as right and left of the heh

Door and field are aspects of the window

The cognitive field (Ch) is opened by the doorway of variation (D)

At the heart is the mystery of the Shechinah (H)





A secret bond of branches to roots.

The seal of uninterrupted disappearance-in-appearing.

Nothingness is welcomed, face to face.

TECHNICAL NOTES

The seal of coagulation is simultaneously unsealed by dissolution
In simultaneity, neither lost nor gained

The secret matrix of Adam speaks the voice of Eden
It names a living wonderland of blazing nothingness
By which lover binds to beloved, and universes are enworlded

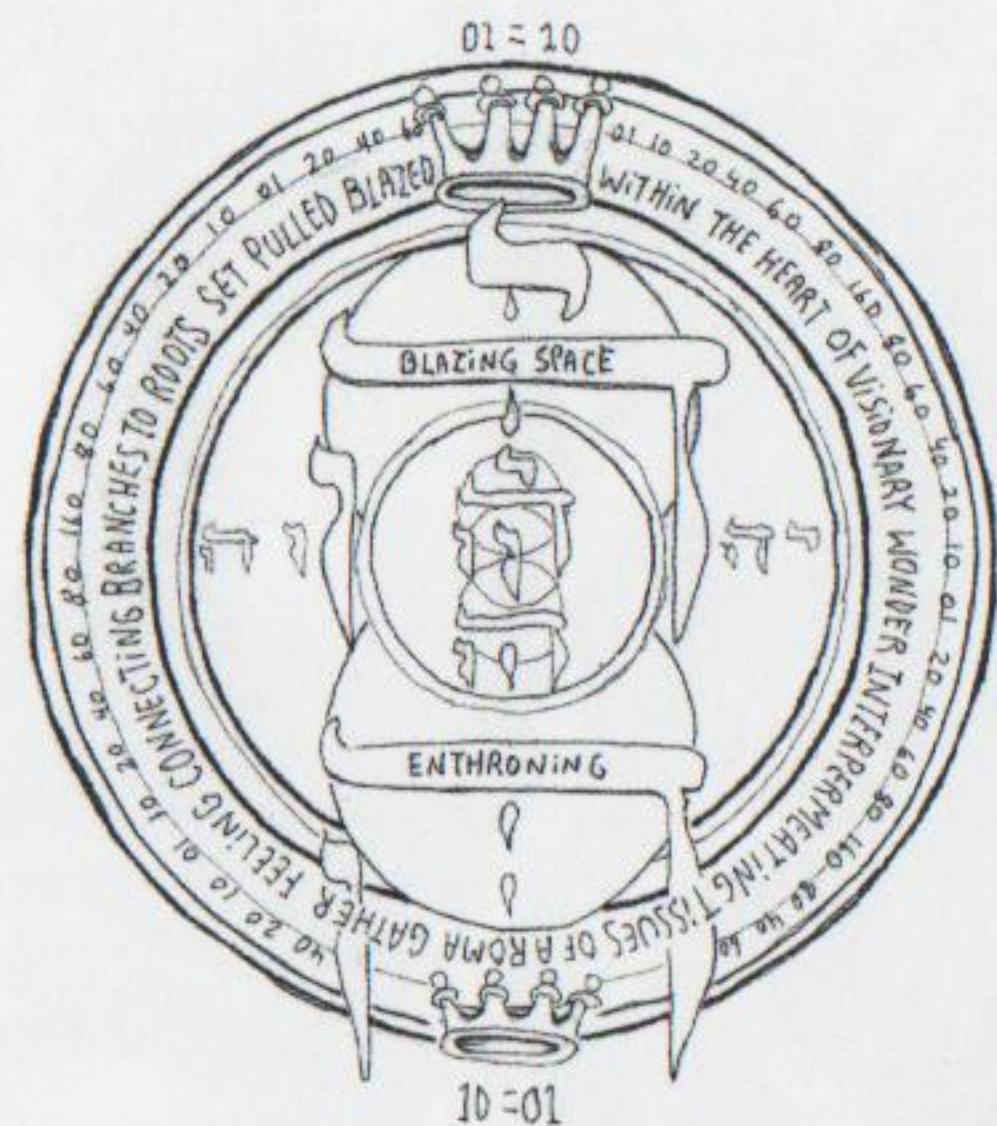
Rabbi asks: 'Who will listen to nothingness so closely that luminosity will reveal itself?'

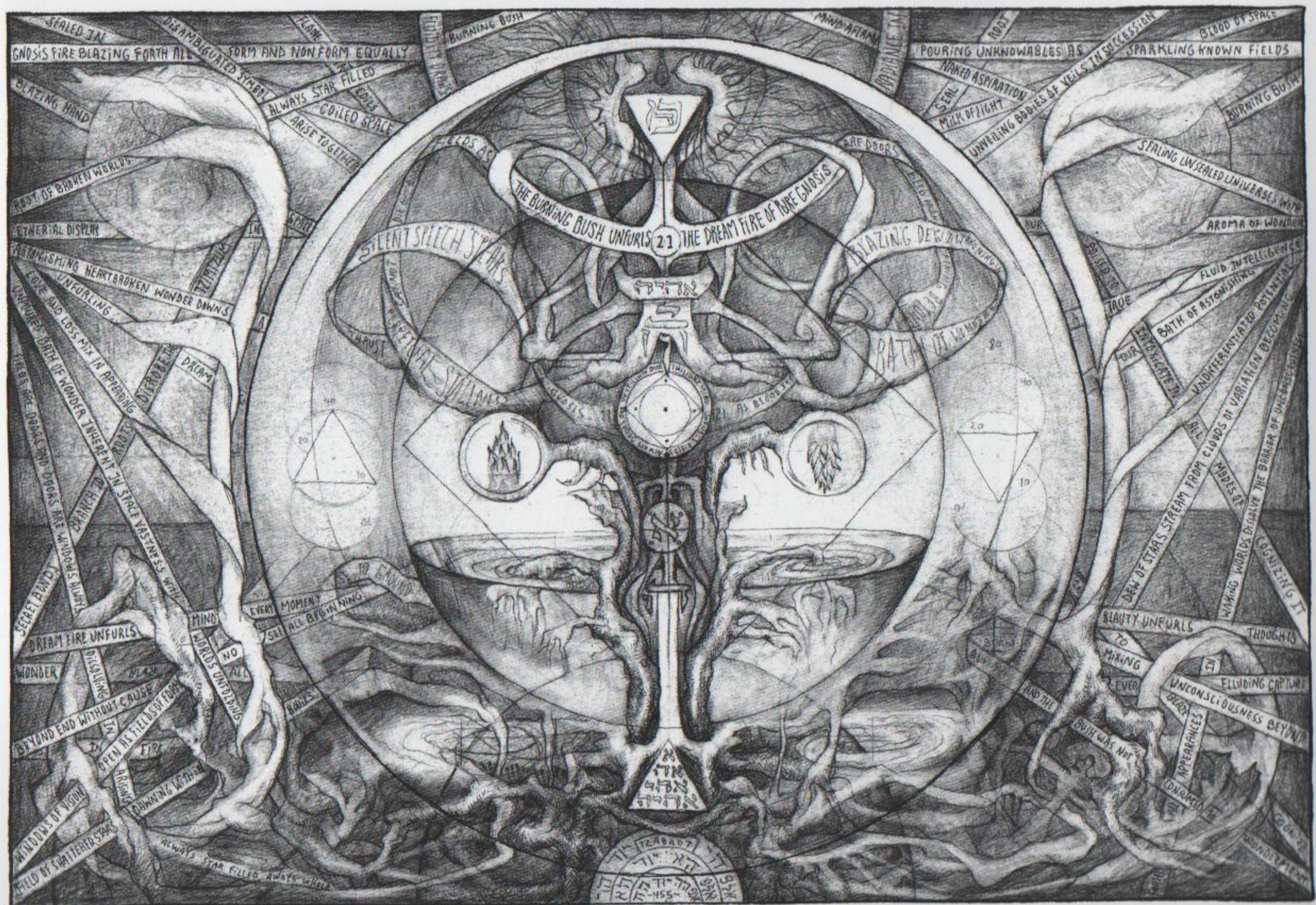
'Who' (MiY = 50) is a question, beyond identity; corresponding to binah:
Equal to the ground of phenomena from which Adam is formed (malkut/ADAMaH = 50)

The secret matrix opens 50 gates
To spread the seed (10) through the ghosts of worlds and souls (5)

The field of projections seals the speech of the voice
Its breath is a magical continuum, disguised as an endless parade of sequences
Arrayed as times and locations, mere opinions, based on assumptions.

Like yuds in an alef ($10/6/10 = 26 = 1$)
The triple worlds are a pregnant ocean with six days in its womb.
Space hides a singular reflection within the illusion that it has become two.
Variation permeates itself on the cusp of the labyrinth's shadow.





The burning bush unfurls the dream fire.

Its streams flow as fields suffused with doors that bestow vision like windows.

A body of layered veils disrobing, always star-filled, always empty.

TECHNICAL NOTES

*The burning bush is mind stripped bare
Overlapping the forms of earth into the lamp of darkness
Dreamscape and dreamer collide beyond category
Revealing the root of broken universes, flaming seal of ground and sky
The condition for its realization rests within the ruach of a human being
What shall you make yourself?*

Body of veils = ordinary perception

Disrobing = aspiration to gnosis

Stars = sparks of luminous essentiality

Broken universes = result of habits of conventional perception

Gates of the ruach = daat/yesod; pans of balance for gnostic intoxication

Upper daat cultivated through lower daat

Clarity of the dream and realization of its supernal basis balance on scales

Yesod as gate of alchemical marriage, daat as gate of crystalline dew

Sealing the unsealable by name ShaDaiY (314)

Equal with Metatron, who opens gates

The self-consuming flame is the triple shin (ruach ALHYM/300):

Shin = blaze of the dream

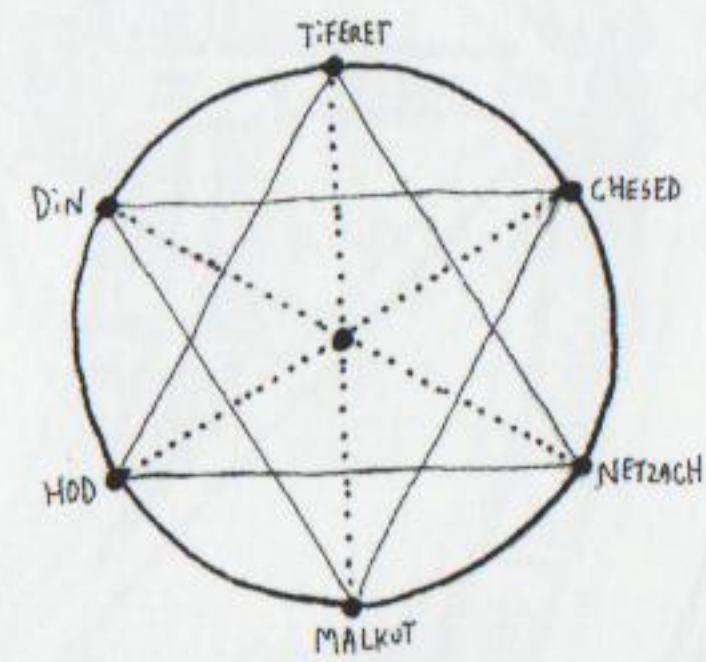
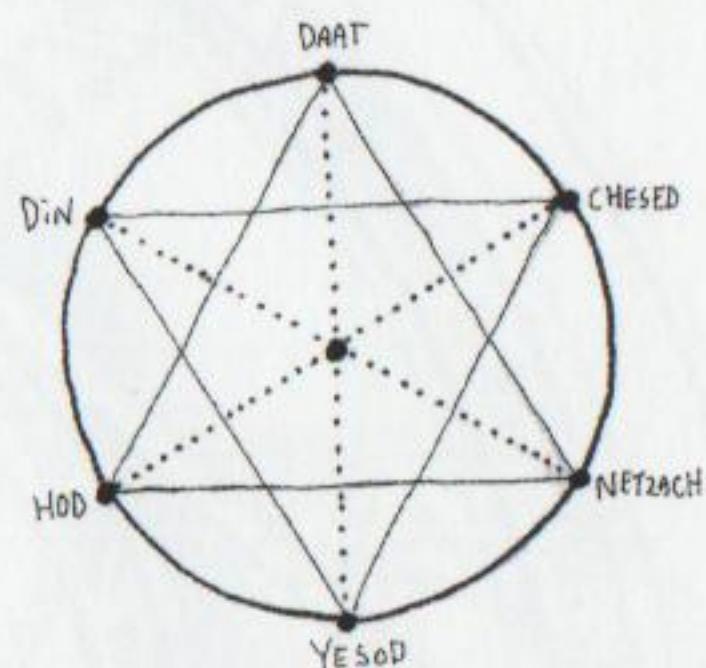
Dalet = open door

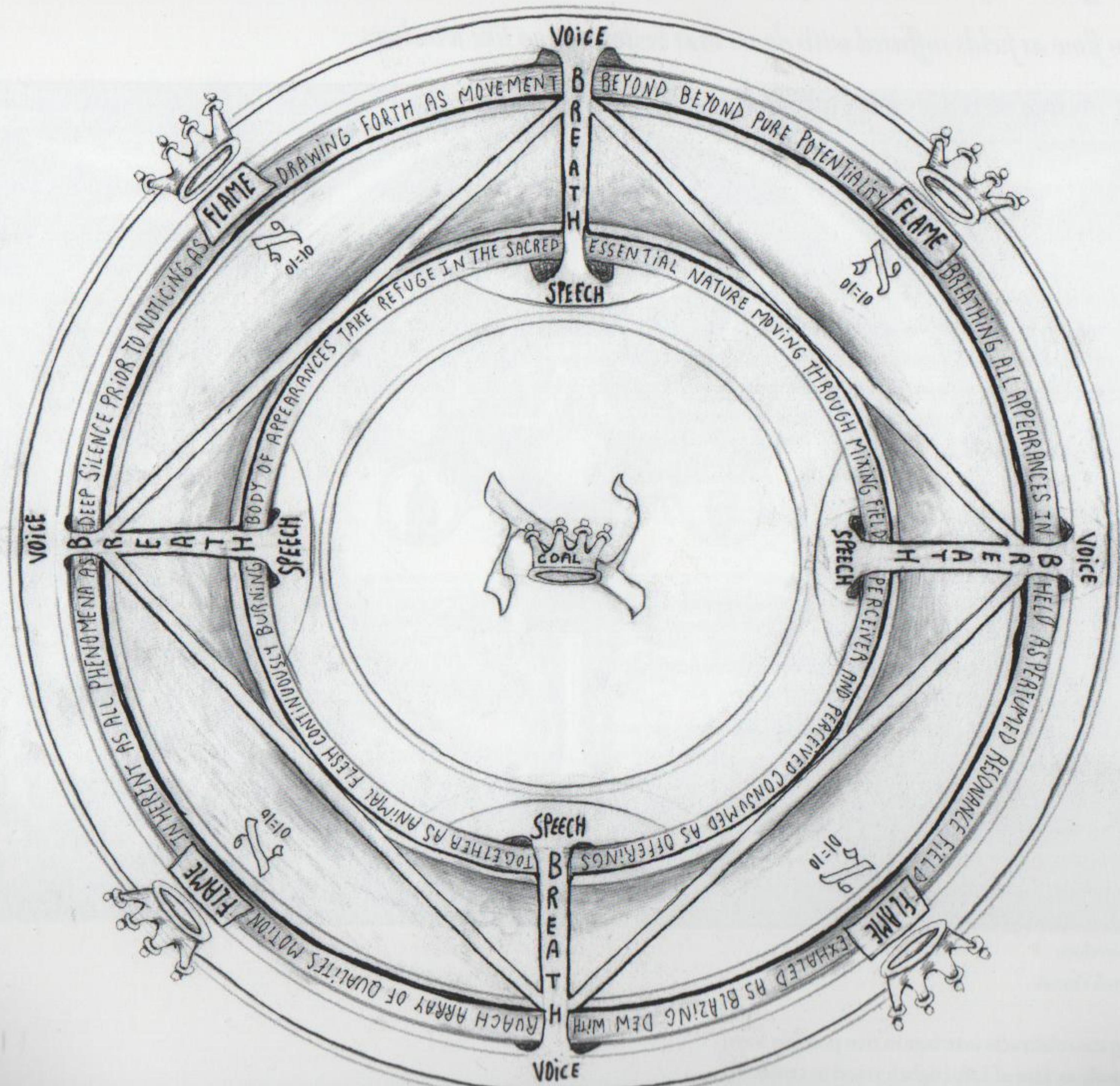
Yud = dream's thrust

Yesod integrates/obstructs marriage in two possible ways:

Simultaneously as Tree of Life (right): yesod in center

Gradually as Tree of Daat (left): yesod at lower periphery





Axis lines meet at the heart of wonder, encircled by immensity equal with itself.

Periphery resonates point, and point resonates periphery, as a flame in a burning coal.

The inner meaning of the circled cross is solve et coagula, arising simultaneous with dissolving.

All worlds appear without departing, obscuring, or obstructing En Sof for even one instant.

Freedom is the unrestrained capacity to become without being anything in particular.

TECHNICAL NOTES

Center point = omnipresent heart of phenomena; the invariant absolute

Meeting of axis lines = union of light/space, dynamism and responsiveness, mother-father of creativity

Circumference = tzimtzum as echo of point/axis in vast unceasing variation

'No circumference without a center, and no center without a cross'

– Dionysius Andreas Freher

Infinite peripheries blaze the point into variable equalization

A relative display whose nature is absolute

Point and circle are not-two/not-one/not-none

0 = 1 replaces the god-myth

Centrality resonates limitless permeable peripheries as the unborn radiance of variation

Essence of the 32 (LeB/heart) paths

Its motion unfolds reflexive space by 6

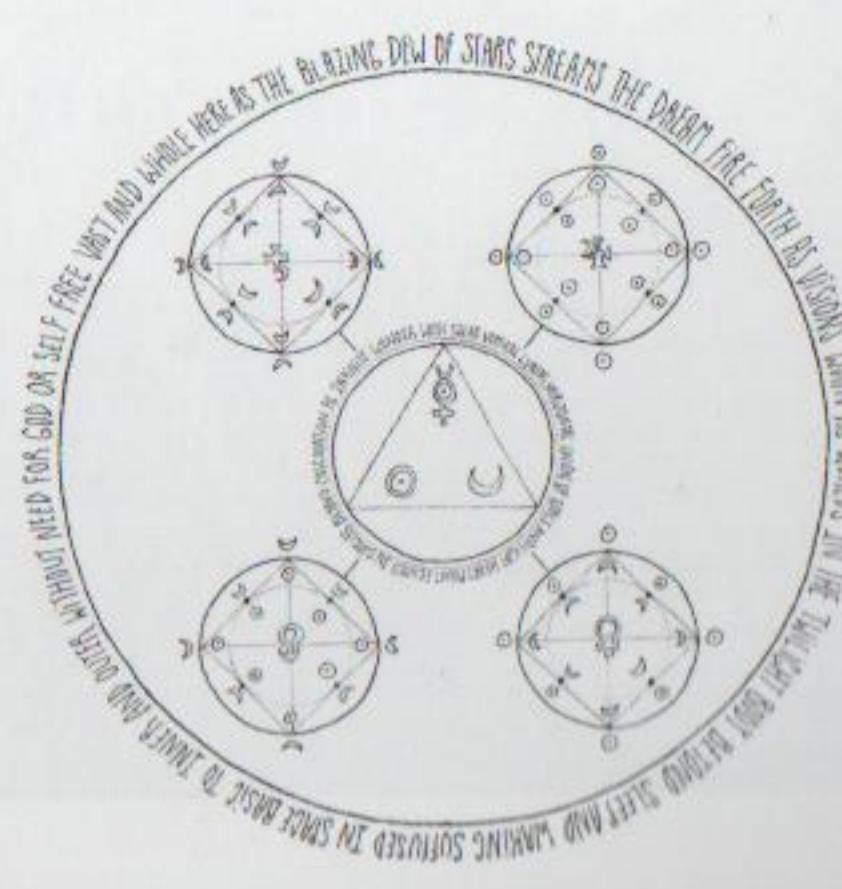
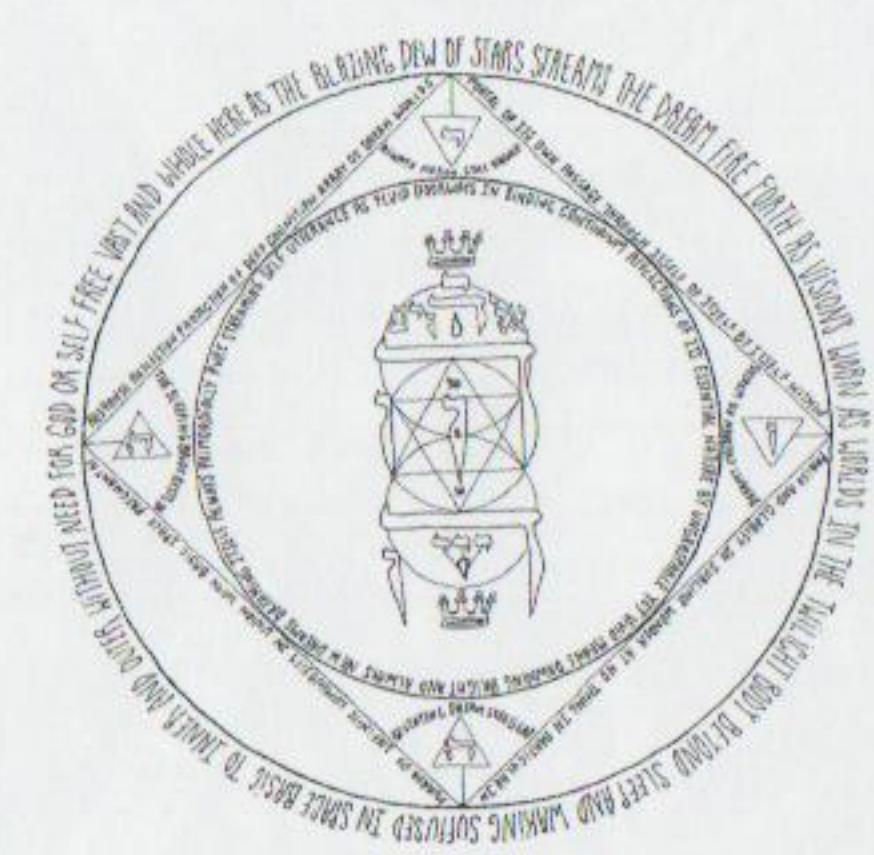
$3 \times 2 \rightarrow$ upper/lower triads of ruach

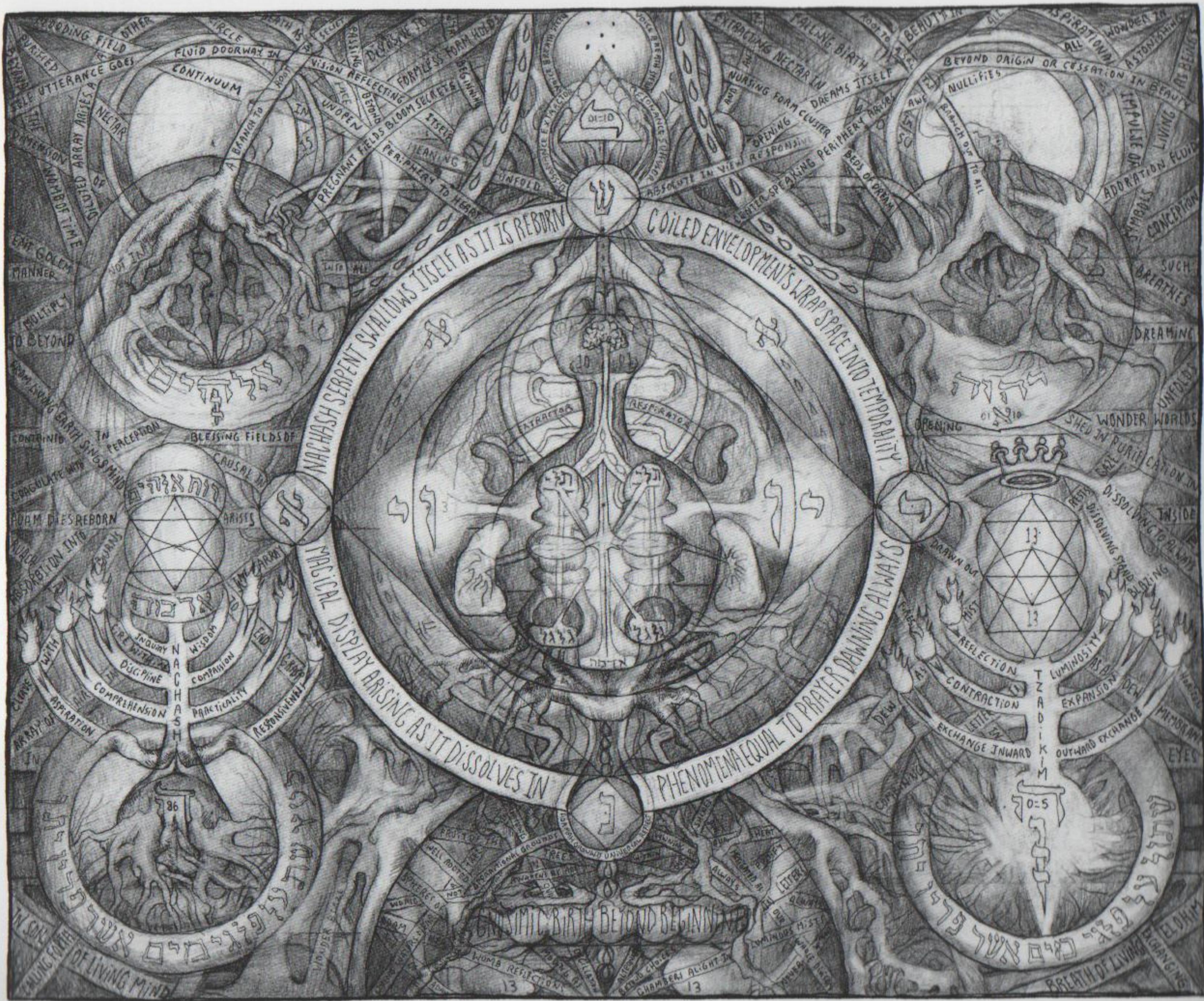
Binah = womb space replete with chochmah (undifferentiated seed)

Keter/En Sof equalizes malkut/yud $\rightarrow 10 = 01 / 01 = 10$

recognized by space, in space, as space

Binah = heh/5 doubles as malkut (10/yud realized)





A wish uttered through the curtain of sleep, honored by fortunate outcasts of the human realm.

The incense is laid upon the dream fire, coaxing all worlds into perfumed translucence.

As the walls of the garden become permeable, holy madmen are absorbed into intoxicating clarity.

The spectacle of endless intertwined echoes stands in simplicity.

TECHNICAL NOTES

Wish = gnostic intention and longing

Curtain of sleep = liminal interface between conscious/unconscious conditions

Outcasts = authentic mystical practitioners

Human realm = spell of perceptual mediocrity marked by belief in reality/time/location

Incense = intention-suffused symbols

Aroma = contemplative resonances

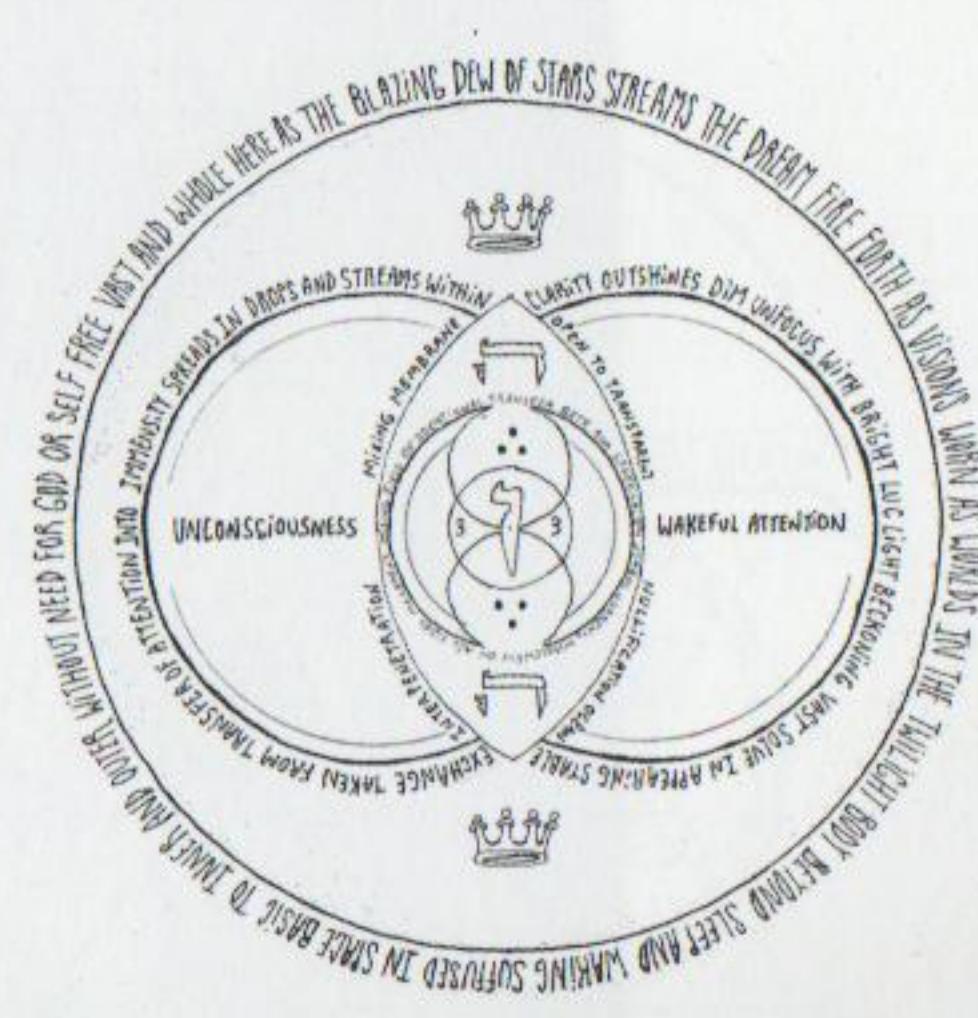
The membrane of dreams is the refuge of appearances

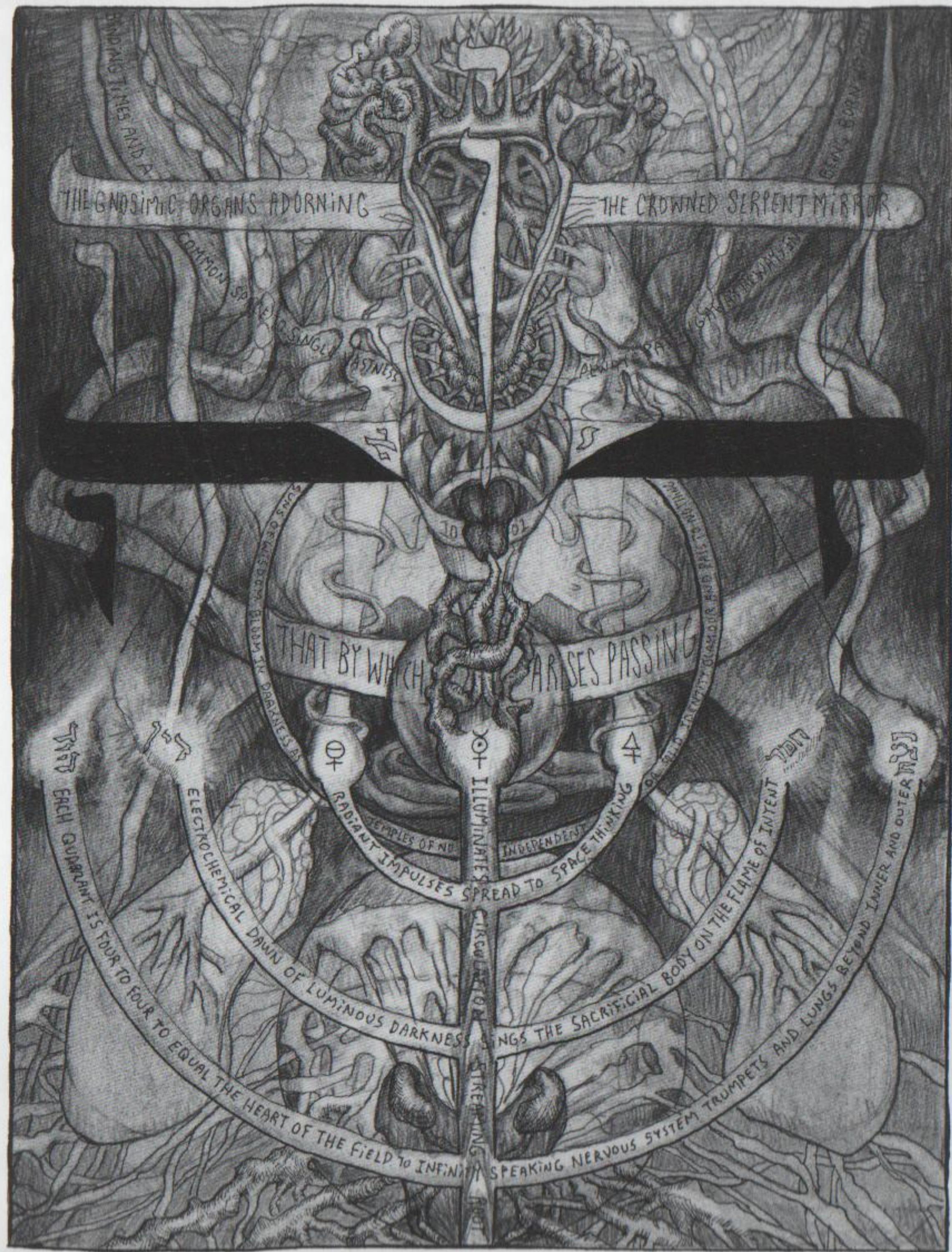
Its skin breathes the blood of space through display,
displacing and absorbing its contrivances

The dimensions respiration beyond division yet can be articulated:

Object to sign, sign to symbol, symbol to gnosime, gnosime to no-thingness,
yet the object remains in simplicity, all equal, yet not the same.

The interloper is consumed in the blaze of labor
as labor gives way to art
arising as the fragrance of the sky into which it is absorbed





As time uncoils, space unfolds.

*In drops of blazing water through streams of fluid fire,
the crystalline response fields of the mind-mirror disappear-in-appearing.*

TECHNICAL NOTES

The NaChaSh-serpent is the coalescent streaming of transmission and display,
the continuum of volatile variability

Nun (50) = ADaMaH (ground from which galgal uncoils time) → belly

Chet = coalescing the field of intersection → heart

Shin (300) = RVCh ALHYM (living breath) → head

6 (aspects of motion/ruach) × 50 (adamah/Shechinah) = 300 (primordial breath-fire)

300 suffusing inner/outer space (4 + 4) aspects of the ground (50) = 358

Mind-in-variable display → 358 → MoShYaCh/NaChaSh (reveals/deceives)

Teli: aspect of ruach Elohim → space reveals its luminous responsive nature

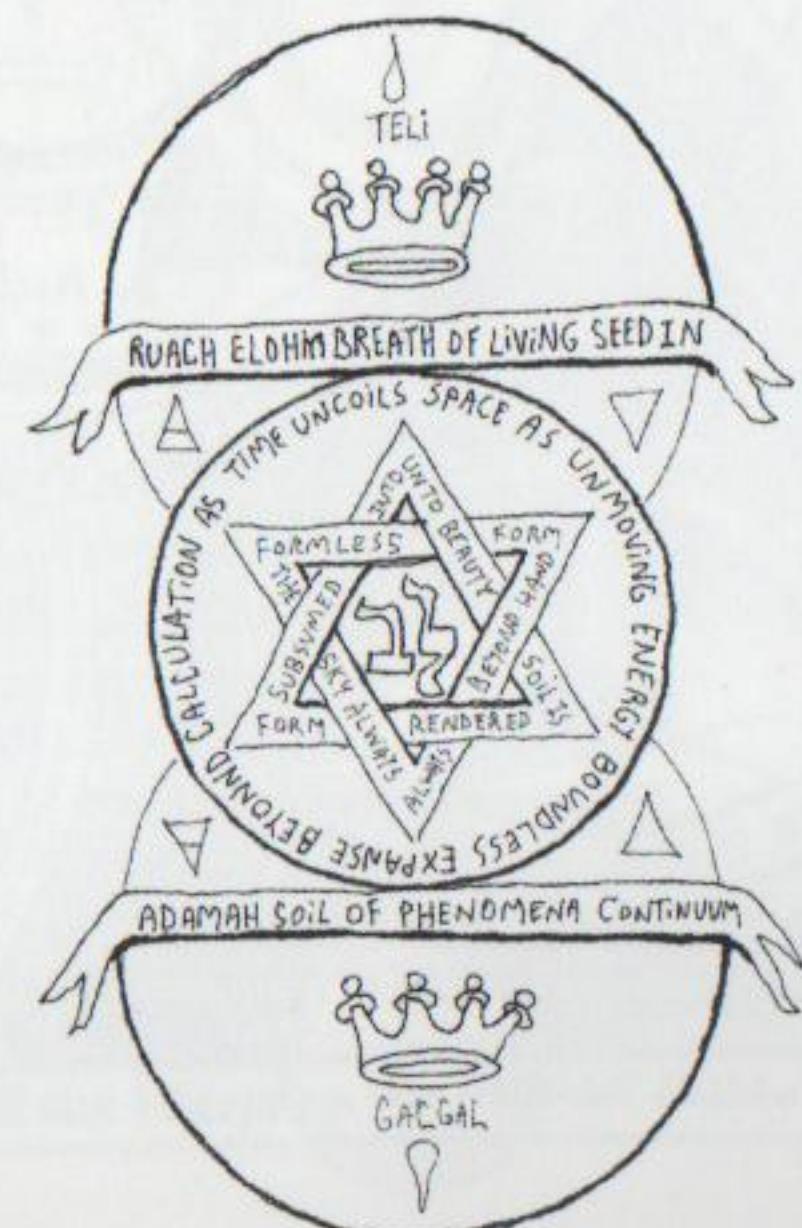
Galgal: aspect of adamah → time uncoils an increasing motion of stillness

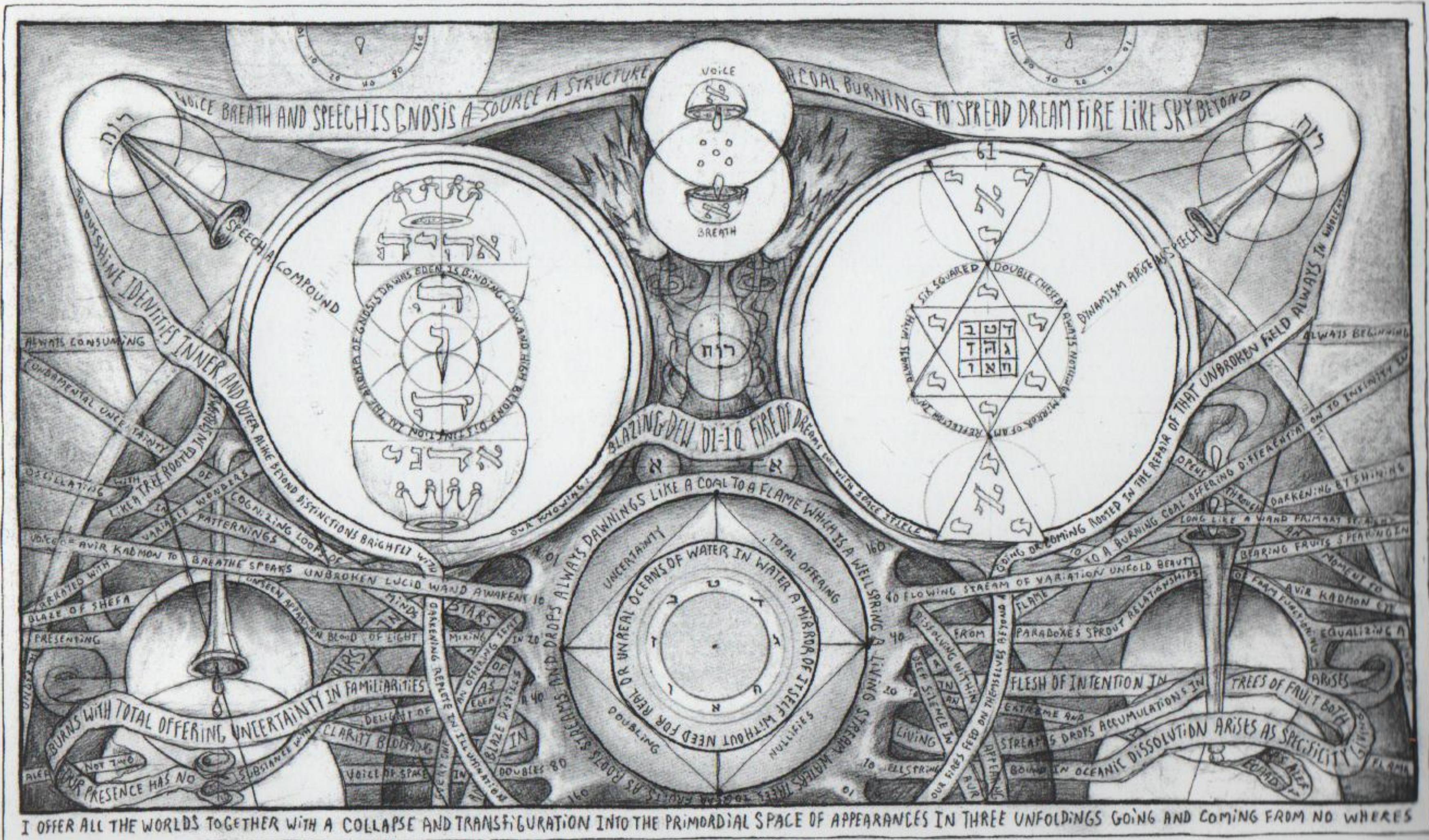
Heart (LeB) → ubiquitous intersection of coalescence; 'tikkun of the circle'

Water's tendency descends, yet inwardly blazes up

Fire's tendency ascends, yet inwardly flows down

The secret equalization of coalescence outmoves motion, direction, and time.





*In the mixing field of a dream,
the child becomes its own parent,
and the harvest of meaning reaps itself without labor.*

TECHNICAL NOTES

Mixing field = space of resonant exchanges

Dream = phenomena

Child = continually arising unique creativity (taken as causal by convention)

Self-parentage = realization of essential nature (always beyond causality)

Harvest = ripening of contemplative understanding

Reaps itself = spontaneous gnosis from no-where else

Without labor = effortless effort

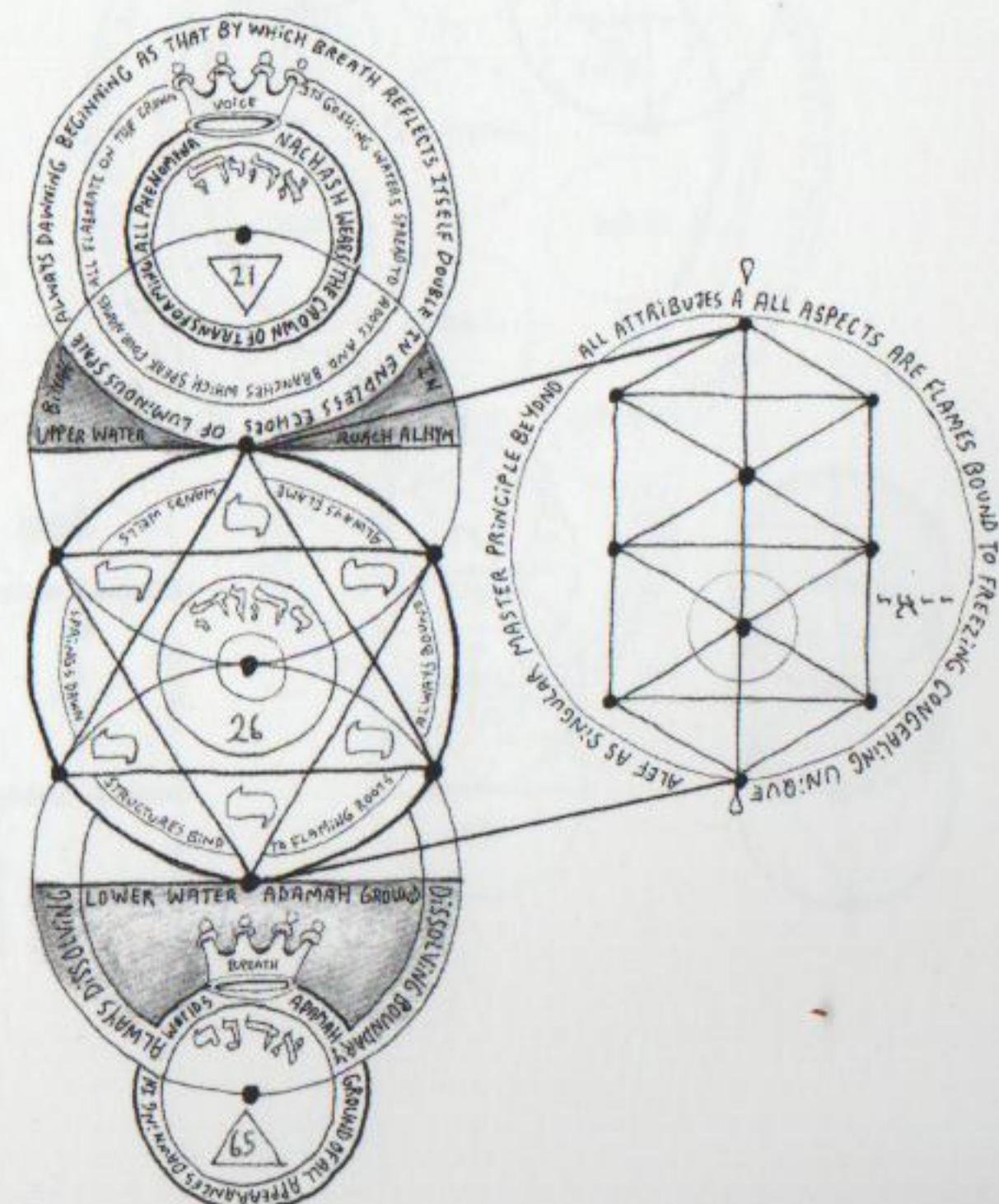
In the placeless-place of mixing,

22 holy letters infinitely interpermeate

forming all possible intersections of meaning

Speech never departs from voice.

In contemplation, ruach pours through ruach
eyes breathe beyond container and contained
awareness and appearances rest in intrinsic union
beyond contrivance, as the variable continuum of primordial space



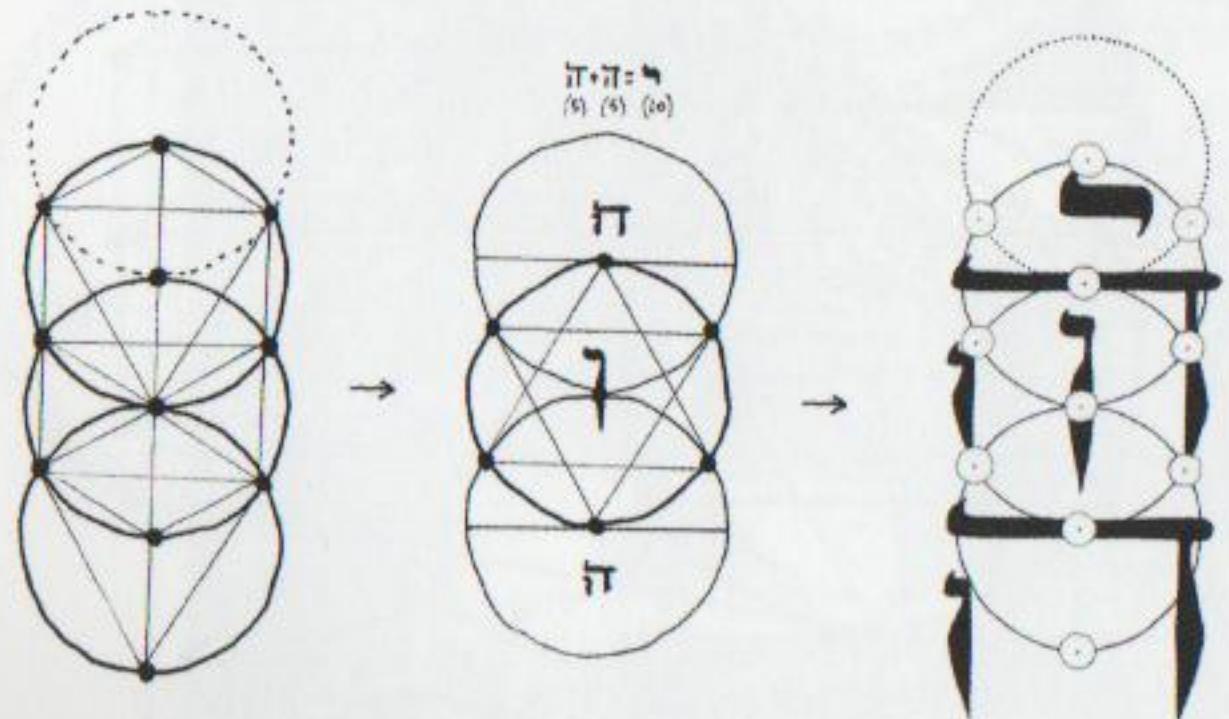
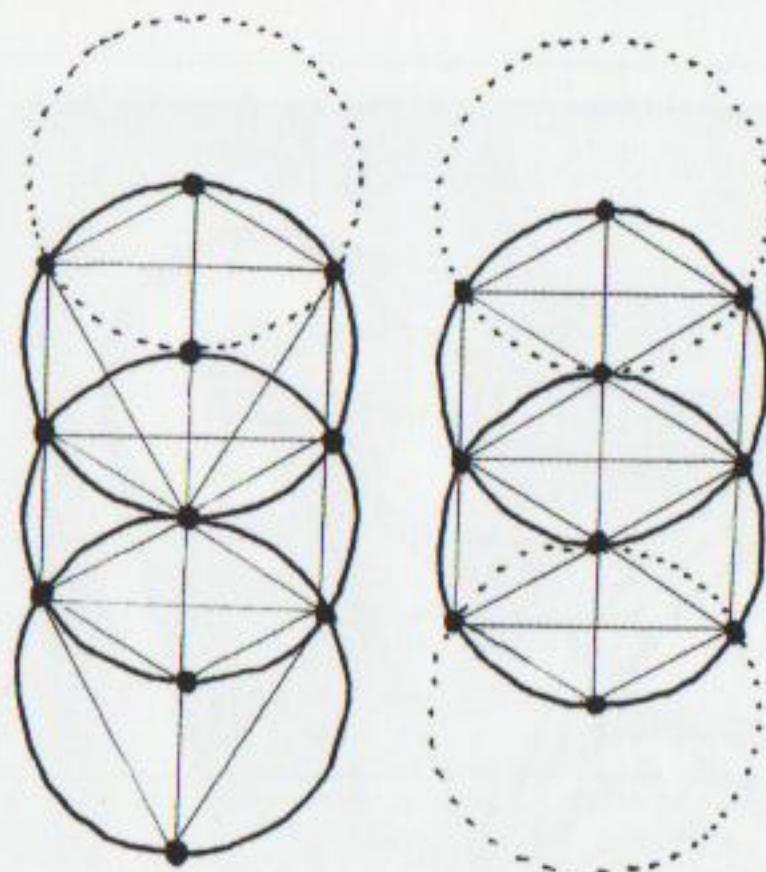
An opportunity for iy'yun has been presented in this chapter through the convergence of two visual and two linguistic vocabularies. The greatest vista of meaning rests not in what has been explicitly stated, but in what is implied as the layers of symbol interpenetrate one another, beyond the outer manifestations of the symbolic gates. In order to cultivate the inner resources that make such contemplation possible, the scope and disposition of understanding must be re-evaluated. The rest of this chapter presents an unusual way of probing this by exploring key quotations from *The Fountain of Wisdom*.

The paradox of the triple worlds of BeYeA (briah, yetzirah, assiah) is that they are primordially pure, yet the klipot of conventional tendencies develop in the minds of beings as they identify themselves and their universes as real, separate, and thus independent. Although each realm appears distinct in its own manner under its own laws, unborn primordial essentiality can be recognized in equality on every level, no matter what or who is thought to be real or unreal. This wisdom reveals the continuum of creativity in a profound threefold manner:

1. Primordially pure essentiality
2. Its dynamic nature
3. Responsiveness in continual adaptation

This three-as-one constitutes the basic creativity that presents every stage of every level, and every level of every stage. Because it is ubiquitous, it should never be reduced to a position within a mere linear hierarchy (a Kabbalistic tendency). The essential nature of phenomena cannot be measured, increased or diminished. It can only be obscured or obstructed by lesser concerns. It always presents form, even in formlessness. It always responds to cognitive conditions, and is always appropriate to each unique circumstance. This bears out through the paradox of relative differences, not in spite of them.

Variation is the seal of the adaptive continuity of En Sof. It is a mirror that always reflects itself uniquely. It runs as the potential of cognizing purity, and returns as the equalization of the worlds.



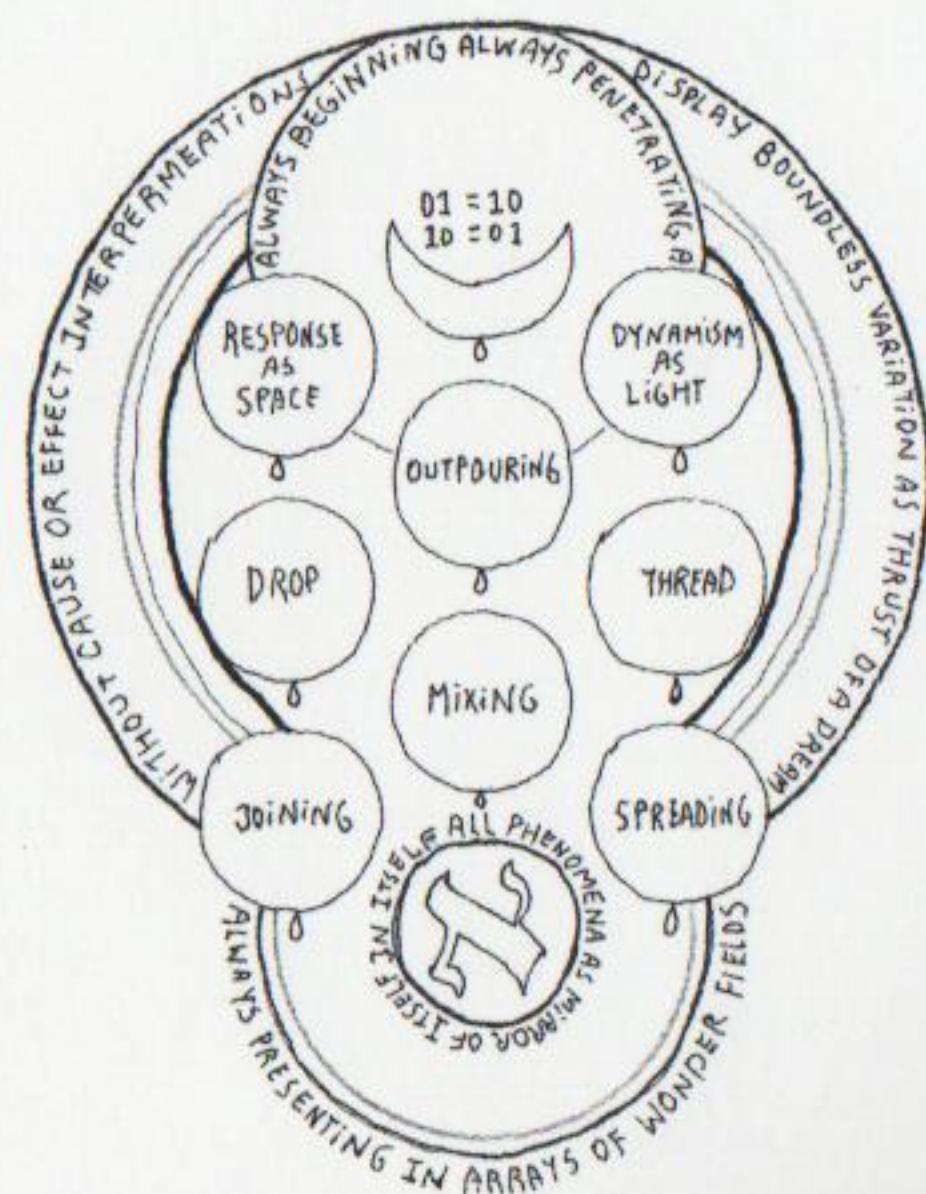
There are two paths that offer gnosis in accordance with the disposition of the variable minds of beings. These are the paths of perfect gnosis and shattering/repair, known as the Tree of Life (right) and Tree of Knowledge (left). The right never deviates from its perfectly revealed mystery, no matter what appears, and thus has no need for repair. The left presents degrees of fragmented obscuration, which are gradually brought back to essentiality through systematic correction. Both present the nature of their shared ground (ADaMaH = 50), which is the basis of display through which En Sof is expressed. The ground by which worlds and souls arise offers a constant opportunity to bind to basic essentiality, like water poured into water.

The Tree of Life renders all the apparent limitations of worlds and souls bitul (nullified) to En Sof, despite the paradox of their appearing. Those who can realize this are called tzaddikim (saints or realizers), and they work a pathless path.

The Tree of Knowledge offers a slow process of coming into the realization of the nature of the ground through the central code of creativity: the divine image. The divine image is the basis of all the forms, numbers, and intervals of the symbols of wholeness such as the sefirot and divine names. The extent to which it is known, and thus enworlded, both projects and repairs the fictions of discontinuity, and brings them home to the primordial expression that they ironically have never left (see diagram).

Realization of the ground of appearing is a direct expression of the Shechinah. This is encoded in the numbers associated with the central divine name of YHVH. Essential creativity is thrust forth as the yud (10), and its thrust reflects itself as two hehs, which represent the Shechinah as a continuum. This mystery is one array by way of five, which reflects itself as ten, in the manner of the 'doubling property'. *The Fountain of Wisdom* states this axiom in the following manner:

When you open your mouth to utter Alef you will see there are two: Alef-Alef. Alef-Alef divides into four: Alef-Alef-Alef-Alef. Two at the beginning and two at the end, and basic space (avir kadmon) in their midst. Primordial space is not exactly an Alef, nor is it any less than an Alef. Thus there are five: Alef-Alef-Alef-Alef-Alef. This five equal ten, through the doubling property.



The divine image (TzeLeM) and tree (ETz) of 10 sefirot share a heart-essence meaning, evident in their shared gematria of 160. This is uncovered through the intervals given in this passage of *The Fountain*:

Since alef is never less than 2, you will discover that it is yud. The computation of 10 is 20, and 20 is 40, and 40 is 80, and 80 is 160 in the aspect of the doubling property. When you calculate 160 by decades, you will find 16 (4×4). Remove 2 from each decade and you will reveal the 32 (LeB). Double it and you will find 64. Adding the 4 alefs with their doubles yields 72, corresponding to the 72 holy names. This is the essence of everything, positioned in the crown (keter). By it, the gates open and close.

In summary:

- 01 = alef; primordial wholeness
- 10 = yud; primordial potency
- 20 = kaf; dynamism (10) doubles as tzimtzum (self-closing hand/yud)
- 40 = mem; fluidity of phenomena (water)
- 80 = peh; organ of divine speech (mouth)
- 160 = TzeLeM (image), ETz (tree; sefirot)
- 32 = LeB; heart (center point)
- 64 = DYN (alternate name of gevurah)
- 72 = CheSD, expansion of YHVH in atzilut
- 01 = 10: Alef (01) is the wholeness through which the dynamism of yud (10) 'runs and returns'. This constitutes a unity (AChAD = 13) of 13 streams through which En Sof assumes the crown of keter, and thereby all the sefirot, as a unity.

There is a numerical sequence which can be contemplated as a kind of prayer. It whispers the codes presented in the words from *Fountain of Wisdom* 'running and returning' in three sets of intervals. At their heart are numbers that represent the divine image in the scales of balance of the mind's motion, which oscillate between expansion (chesed) and contraction (gevurah). Their balance allows the Tree of Knowledge to breathe forth the divine image through the motion of the ruach, back and forth, from its ground through its essentiality. The sequence is as follows:

(32)

01-10-20-40-80 / 64-72 / 80-40-20-10-01

(160)

The sequence adds alef before the yud to create a complete gesture of wholeness: 01-10. This is extended as a fivefold expression, which moves between right and left. This represents the ‘speech’ of the Shechinah as it breathes itself as *solve et coagula*. This presents a thirteen-number sequence, consisting of a line of twelve numbers attached through the thirteenth, which is formed through two pivot numbers that merge as an amalgam of two-as-one. This elusive thirteenth digit is observed as the heart (32/LeB) is recognized as the seal of wholeness (160 = image/tree). It all occurs by creative ‘doubling’.

The breathing happens in the magic of simultaneity, without interruption, beyond motion and time. This is the mystery beyond measurement in which the mind recognizes itself, as in a mirror. However, to be studied and understood, each number must reveal its symbolism in detail.

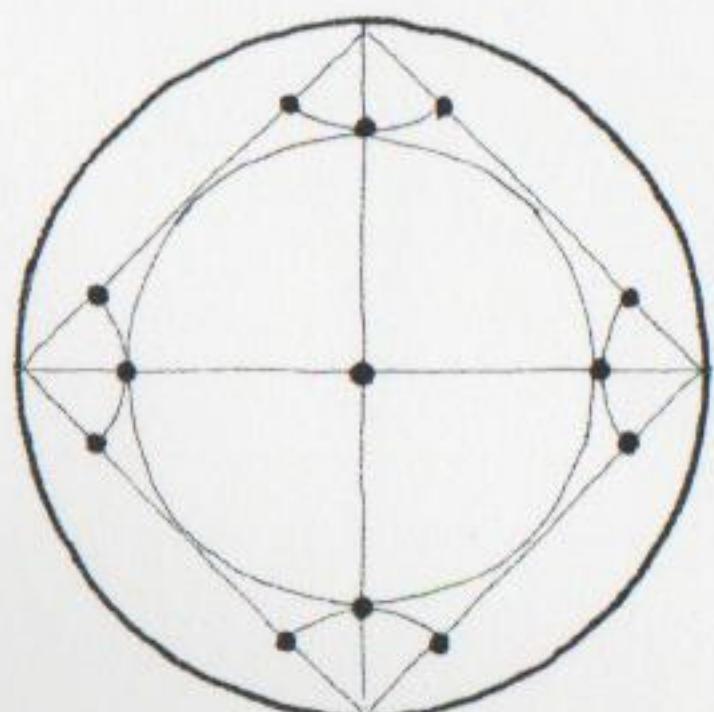
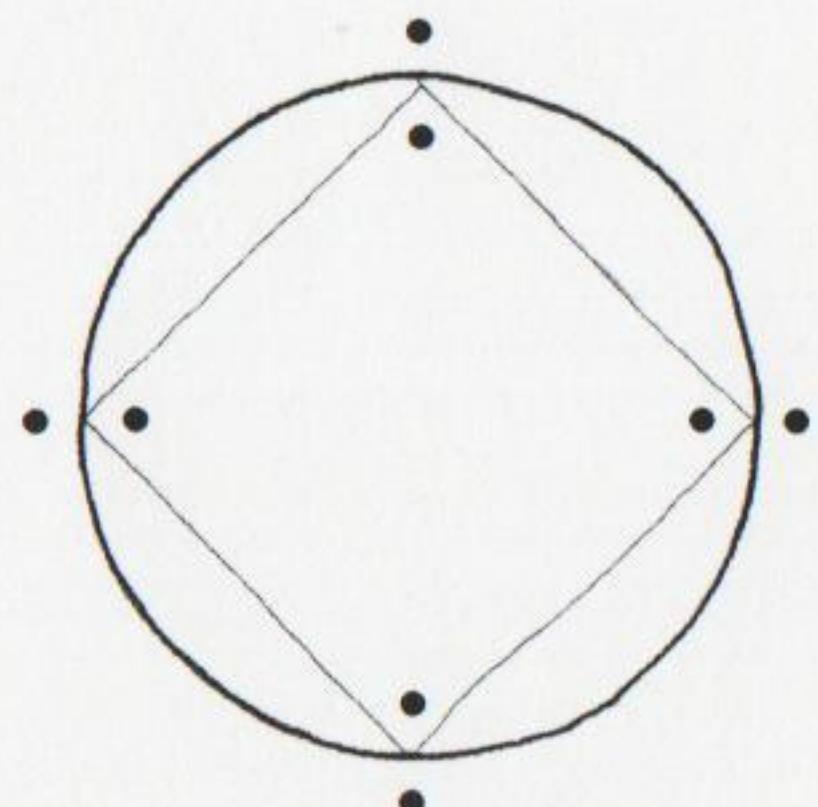
The alef-yud continuum presents itself through tzimtzum in the aspect of kaf (20), which is the ‘closing’ of the hand of yud. In conventional perception, tzimtzumim pose barriers between levels, forming klipot or shells. However, when appearance is understood to be the dream of the gnostic continuum, reality is recognized as fluid. This allows all boundaries and distinctions to be understood as ornaments of mind’s creative nature, which makes magic possible. The variable display of permeable boundaries manifests as an oceanic field of changing phenomena that answers to mind’s breath. This ocean is the aspect of mem (40). Thus worlds and their contents appear, but are not as they seem. They issue from the peh (80), the organ of divine speech, which utters everything including itself through its own mouth.

This fivefold array meets itself in the heart of the matter, in which the heart-image is weighed upon a scale. Its pans are balanced by the expansion (chesed) and contraction (gevurah) of energetic motion (the word used for gevurah is ‘din’). Here, balance determines the expression of phenomena.

Through balance, cognizance stands upright like a man, as ADaM in Gan Eden. With this, the divine image (160 = TzeLeM) and the tree of sefirot (Etz = 160) express the perfect wholeness of the crown of the kingdom. The silent key that

equates the image with the heart is discovered through the perfect respiration of the ruach, which breathes the Shechinah from binah to malkut in equality, without difference or loss or gain.

The symbolic fivefold set opens the door for the 160. It states: '10 is 20, and 20 is 40, and 40 is 80, and 80 is 160 in the aspect of the doubling property'. The doubling property is the reflective nature of the mirror of En Sof, which is the pure cognizance of mind.



The creative essence of the divine image is revealed in the following: 'When you calculate 160 by decades (10), you will find 16.' The number 16 rests outside the main set. It is used to signify context, which is a doorway. The primordial dynamism of the yud (10/decade) is its key. Its structure is 4×4 , dalet times dalet, and poses fourfold limitation negated from both inside and outside. This is illustrated geometrically as a quadrisectioned circle multiplies itself against both inside and outside of its barrier, thus nullifying its limitations. It suggests passing beyond the contexts of human psychology, which are predicated on issues of internal/external identification.

This extends its implications as the 16 becomes 160 in 'decades'. Here an important mystical hint is transmitted. It is by returning the mind to its basic dynamism (yud/10) that the reifying rigidity of context can be broken through and dissolved. This is why *The Fountain of Wisdom* states 'the yud is the fountain'. This is the basis of all tikkunim which purify the klipot, and it is in its realization that gnosis is established and directly recognized.

The number 160 is also produced by 32×5 . Thus, the divine image arises as the heart of essentiality (32/LeB) is multiplied by the expression of the Shechinah (5/heh). This is quite profound. The nature of the Shechinah reveals En Sof through the manifestation of the ocean of phenomena, whose expression is always fivefold. This is expressed by the 5 elements, 5 senses/sense fields, 5 aspects of the soul, 5 worlds (5 books of the Torah is used frequently). The equation $32 \times 5 = 160$ reveals what essentiality always does, which is manifest completeness on all levels. The divine image reflects the heart completely on all levels of that manifestation, even if it is perceived incompletely in obscured or obstructed form from a relative subjective viewpoint.

The line of 12 numbers breathes the key to its thirteenth from two vectors converging. The ubiquitous heart breathes its complete image as the structure of the

worlds and all they contain, and that image code ceaselessly reflects back the heart essence like a mirror. This doubling respiration is simultaneous, beyond coming or going, naturally implicit in the creativity of basic space called Shechinah. It is one reason why the Torah begins with a *beit* (B = 2, which is the paradox of unity).

This is the mystery that passes beyond the distinctions of inner and outer, containment and exclusion, alluded to by the fugitive number 16 in the *Fountain* quotation. Here basic creative dynamism (10) is engaged within the body of manifestation, symbolized by the number 160.

The quadrisection circle formed by double axis lines is the graphic seal of this process. The quadrants formed by the lines create 12 (3×4), which including the center becomes 13 (see figure above). This suggests how the point is echoed by the circle, and in that echo the circle's wholeness presents its point. Their interdependence symbolizes how all of space and its appearance is equal to basic essentiality. This directly binds the mind to the wholeness of the heart/image, which draws shefa from the 13 streams of $0 = 1$. It is always suffused throughout all appearances, just as the point and circle mutually reflect each other without interruption. This is the primary axiom by which magical circles function, both in ceremonial seals and upon temple floors. On the highest level of understanding, it is free of entrapment either 'inside' or 'outside' of any framework.

The 13 streams of the crystalline dew of keter flow through the reverberations of endless circles. All share basic space, which is binah. The heart of the Shechinah is completely ubiquitous, empowering anything and everything. Through it, infinite variation offer itself through the code of the divine image, and the essence of that code is equal to the expanse of the space in which infinite peripheries reverberate.

The divine name of binah is ALHYM. Its 13-letter expansion, equaling 300, is ALP LMD HY YVD MM. This corresponds in gematria with the primordial 'ruach Elohim' (Genesis 1:2) discovered in our own practice as the alchemical shin-fire (300). This fire appears in the beginning of our practice as catalytic aspiration, but is also implicit in gnostic realization as the blazing dew of stars. In its fluid form, it is the shefa that suffuses vision with the blessing power of En Sof.

Below is a sequence based on the 13-letter Elohim equation, which can be divided into 5 parts corresponding to its 5 expanded letters. Esoteric symbols as well as

basic meanings can be extended and employed in this type of associative fluidity, as needed, in typical ecstatic style.

1. ALP → 111 → unity (ox)/direction (ox goad)/mouth
2. LMD → 74 → direction (ox goad)/water/door
3. HY → 15 → window/creative dynamism (hand)
4. YVD → 20 → dynamism (hand)/nail-hook/door
5. MM → 80 → water/water

The esoteric meanings of these letters, through various methods of derivation, can be strung into a sentiment that poses its twilight meaning as a prayer. (Repeated letters are assumed and not repeated in the formulas.)

1. Wholeness guides its own self-utterance
2. Through fluid doorways
3. Which are self-created
4. Binding all expression
5. As an ocean of reflections within reflection

Theistic mythology is predicated on the reification of creative essence. What displaces it is a view in which the highest mystery is left open to create itself, as a response to its own sourceless invariant potency. This allows the unlocalizable projection of its phenomena to be like a circle that begins and ends in itself, rather than a downward line beginning above and ending below, which is the conventional involutionary scenario.

These mystical sentiments can be elaborated upon to 'squeeze the grapes' to distill a potent wine:

The dream dreamt by no one is ungraspable, a display of vivid responses to the disposition of its own change. It manifests continually, transforming doorways out of itself for its own passage. Its root dynamism is equal with the total field of its phenomena, binding all of its modes of expression into a continuum of variability. Thus the dream creates itself, and constitutes a perfect unity beyond calculation, as no point of origin or cessation, outside nor inside, can be found from which to measure.

The continuum of unity (alef/01) with its primordial dynamism (yud/10) is the complete essence of all meaning. By always returning to this understanding, epistemological and ontological contexts melt into a simultaneity that transcends contextual frameworks. It generates variable phenomena without ever leaving itself, and thus can be said to 'create itself'. The designation of 'self-creating' is referred to in Kabbalistic works such as *The Fountain of Wisdom* to convey how nondual essentiality manifests within the paradox of relative appearances.

The paradox of self-creation points to the basic flaw of theism. God cannot create itself, because it would have to be present before the fact in order to do the creating. Therefore, the concept of god is invented to solve an unsolvable problem. Its reification can only obscure and obstruct cognizant freedom, and as such, it represents the final klipah. It is the ultimate exaggeration of belief in a self, albeit impersonal, and poses the ultimate fiction of identity. Therefore we cannot be truly free until the king is dead.

The king is unthrone by the self-creation of the kingdom. Thus there is no need for a king. The mirror that reflects itself is a pure response field responding to itself, beyond causal origin or cessation.

As dreams pass, they are instantly reabsorbed, leaving no trace. Where do the dead dreams go? Where is the place of the past, present, or future? None can be pinpointed. Open vastness is simultaneously end and beginning.

The intangible yet vivid self-creating visionary projection, coming from nowhere and going to nowhere, displaces all lesser views. The pivot of the scale balances 5 senses in copulation with 5 sense fields, embedded in each other in equality (as *Sefer Yetzirah* states). Now that the king is dead, what will you make yourself? You have no one to please, no one to answer to. You can attempt anything. What will be the best use of this opportunity?

The shining mirror blazes as speech heard by its own reflections. This is the doubling property of the magical continuum. Never two, never one, never zero, arising as paradox beyond linear calculations. The myth of god is shed of itself in the holy act of gnostic realization.

The prayer consists only of cognizance arising, in wholeness, as the mirror of itself. The formation of aetheric elements poses the riddle of inner and outer, as the guise of the cosmic joke of the doubling property. How amazing, this two that is neither one nor zero!

Contemplate the name of malkut, ADNY, which equals 65. It is revealed when the 13 streams of primordial love and unity (AChAD/AHaBaH = 13) from keter are multiplied by the fivefold glory (kavod) of the Shechinah (heh = 5). Thus it is $13 \times 5 = 65$. The kavod is unveiled as the five senses dissolve into the five sense fields, the five levels of consciousness (soul) are nullified by the five worlds. In this the five sublime wisdom elements of appearance play shed their coarse garments, and dance as the space of primordial luminosity. Kavod carries a gematria of 32, and thus equates with the holy continuum of 32 paths (ETz), and the heart (LeB), as is known.

When the glory of the worlds is stripped naked, the Shechinah is made clear. The name ADNY (65) stripped naked (OYRoM = 320) reveals the Shechinah (Ha SheKYNaH = 385). Thus $320 + 65 = 385$. As our dissolving dreams stand projected, vivid wonder shines as beauty . . . the thrust of appearing immensity . . .

May our klipot dissolve as mist in the dawning sunlight of our aspirations. May the momentum of gnostic inquiry be rooted beyond the front and back of the triple worlds. May our intentions choose to honor choicelessness beyond calculation.

May our equations be recognized in purity, through purity, as purity, beyond all conventional moral or aesthetic conceptions. How wondrous and amazing it is to contemplate the sourceless thrust of the creative display, as luminous space in variation displaces all lesser concerns.

Seal of the Impossible

'And the chayot ran and returned as the appearance of a flash of lightning' (Ezekiel 1:14)

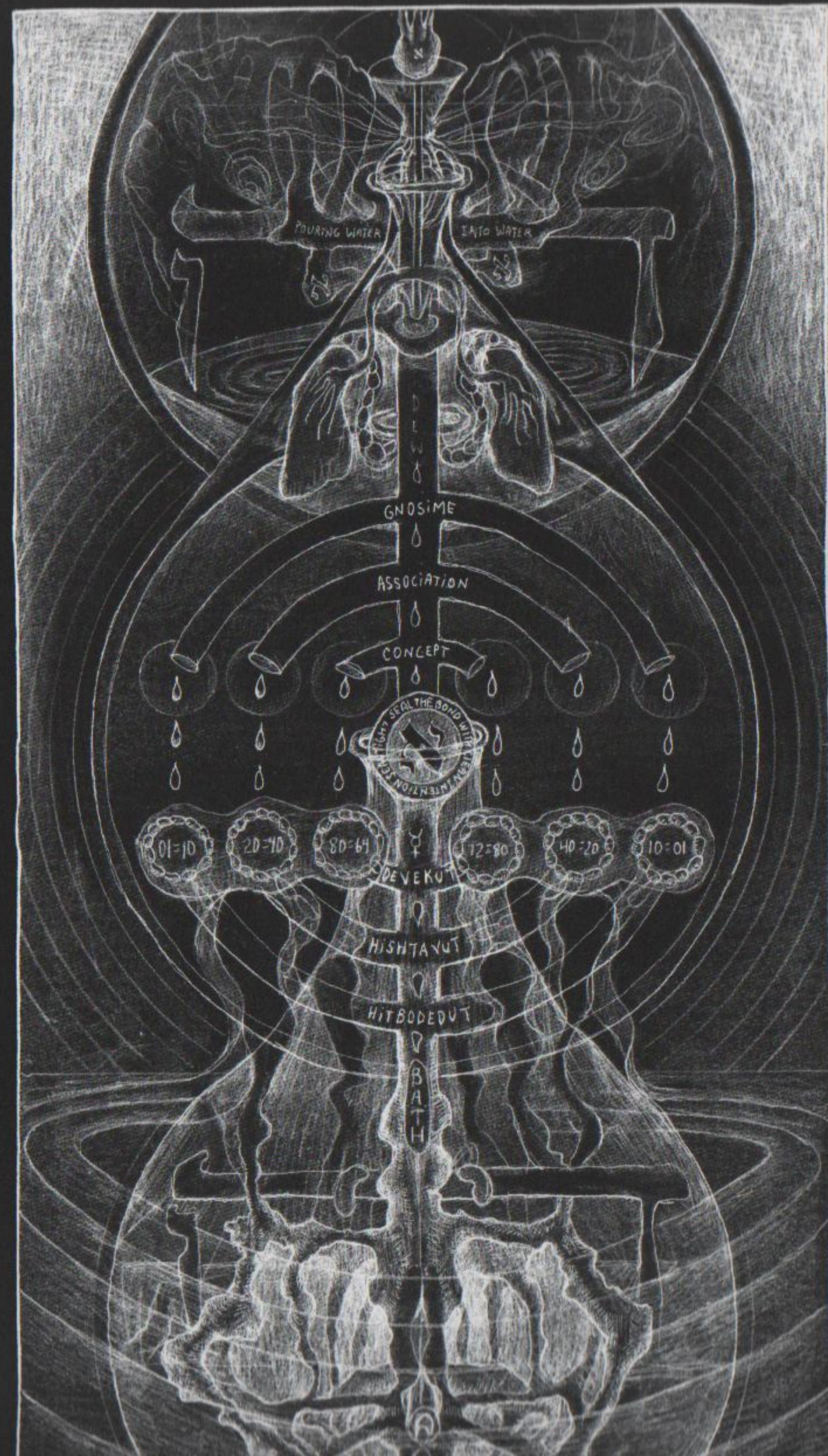
The Mirror's Reflective Return

Works of art that take on gnosimic status pass beyond what human hands are capable of producing. They travel by an alternate momentum, beyond human understanding, and return as gifts of the lamp of darkness. Their key is that circumstances are created whereby they are allowed to pass into the aethers to make their connections. This is a process that defies mental controls, but requires mental guidance. It binds creative efforts to roots that consciousness cannot grasp or reconcile. Establishing this bond is a prerequisite for the accomplishment of the impossible.

Breakthroughs in spiritual practice run a similar course. They manifest when the attachment to results is completely abandoned within the naked intensity of the work. There is a point when the unknown eclipses the calculation of experience, and bypasses the circuitry of identification. On any level, the dawn of mystery breaks through when conscious strategies fall away. The skin of experience, which is the commerce of human fixation, depends on reductive identification. When perception breaks free of its habit of calculating itself, mind either collapses inward or brightly gathers within its essential nature. Neither can be considered an experience in the common sense anymore, because there is no differentiation of a specific isolated condition that can be grasped, nor is there anyone to grasp it.

This happens when the 'running' becomes total, and the 'returning' is left to take care of itself. This is the ultimate disposition for a practitioner. It strips both the practice and the practitioner bare, and leaves them lost in the wonder fields. If the skins of practice are shed, personal identity dies in the wilderness, and a skeleton remains to serve the naked vastness of the work. This image is often represented in works of art that hint at the mystical process.

Formal practice can be reduced to a triple operation consisting of intention, cultivation, and absorption. These stages mix and overlap, the presence of each being somewhat naturally implicit in the others.



The process begins with the cultivation of view, or intellectual apprehension. It is the catalyst that ignites and supports all future developments, and carries them into their fruition. Symbolic constructs introduce the unfolding of meaning, which is probed until deep understanding ripens. Intellection is then transmuted from superficial conceptuality into a deep living display, according to the depth of one's understanding. This process is predicated upon being chosen, and in that choice a direction is sealed. Ironically, all choices become irrelevant upon the realization of gnosis, which is beyond ideational distinctions and thus beyond choice. Free will is inherently creative, however once its essential nature is realized (freedom itself), it paradoxically needs no more 'choosing', and thus rests in choiceless simplicity.

After intellection begins to flower, the path enters into its depths and establishes directional momentum. This unfolds through experience, but experience itself is never the point. It is the means whereby a practitioner learns to change the way that mind functions, reaching beyond dull habits into ever more refined modes of manifestation. Working through subtle abstract sensations constitutes the bulk of what practitioners do in the intermediate stages. As energetic feeling tones develop and resonate, mind sheds the skins of its obscuration through prolonged periods of boredom punctuated with exhilaration. The stability of carrying their difficult stream displaces ordinary habitual klipot, and it seals cognitive momentum.

The most subtle and potent inner resonances manifest in the yetziric and briatic registers. They exude distinctive qualities, which can be observed and named. Often the process of calling the names posits the phenomena of disincarnate entities. This is a terribly problematic issue for practitioners who take these energetic presentations to be 'real', and thus they miss the heart of the matter. No display should ever be thought of as either real or unreal, including and especially the practitioner themselves.

As the formation of experience becomes more and more subtle, it can offer the opportunity for nullification (bitul), and ultimately total absorption beyond conceptuality. As conceptual dependence becomes nullified, the intensity and vividness of phenomena still continues. Their display is never obliterated, yet mind shifts its concern from the grasping of cognitive artifacts to their essential nature. The angels go and come, but the heart of the matter outshines them. In the midst of what is conventionally reduced to inner and outer distinctions of identity, the circuitry of dependence slips into the expanse of space. After the reflexes go unattended and

unfed for long enough, they eventually evaporate. Their wake merges with En Sof, which abides perfectly in the embrace of the magical continuum. Only nectar is drawn, no matter whether it may seem 'pleasing' or 'displeasing'. When the transfer is sealed, these terms become obsolete. The drops of nectar that have built up over a lifetime spread a boundless ocean, and the fictions of the triple worlds are irrevocably realized as primordially pure. From the view based on pure stable gnosis, all of the sefirot function as agents of En Sof without any diminishment whatsoever.

The common understanding of the sefirot as a stepped-down process is based on linear conceptuality, and thus supports a flawed view that contradicts the cultivation of gnosis. On the tongue-tip taste of absorption, the ladder of causality begins to dissolve. Beyond it is an open door. But trapped within it is a long stairway that may not ever reach its intended destination. Stepped-down processes can only reinforce the reductive identification of experiential states. They can be broken through, at any point, by the lightning flash of direct recognition. The fullness of its resonance has no (En) end (Sof). For this reason, *Sefer Yetzirah* refers to the sefirot as 'depths' rather than steps on a ladder.

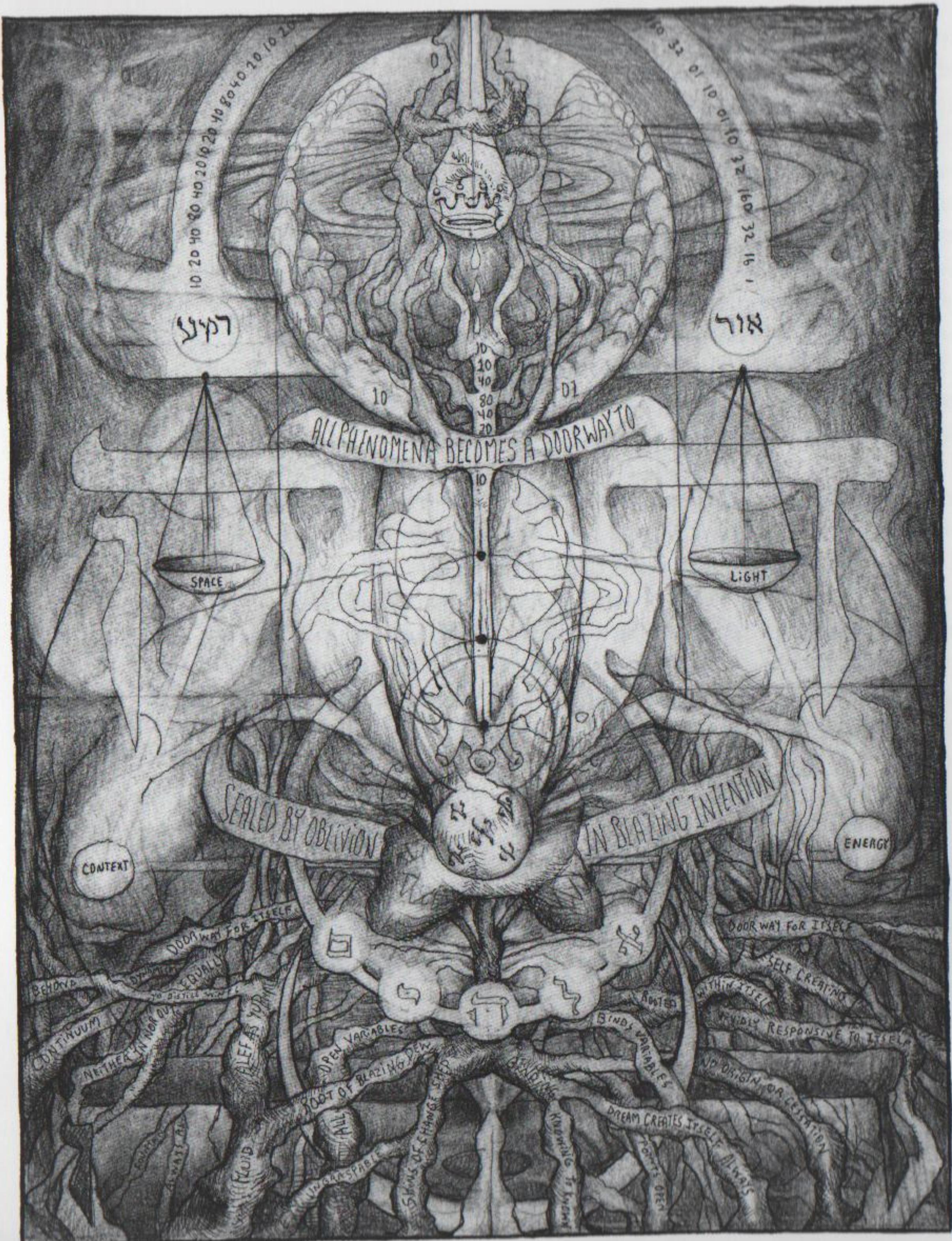
The most difficult mystical precept for ordinary people to reconcile is the idea that mind is not the consequence of individuality, but is equal with space. This is where breakthroughs are required. Space seals the unsealed, or fixes the volatile in its presentation of phenomena. Realization of this draws the blazing dew of stars to intoxicate variation as the visionary delight of Eden. In this, true initiation begins for real, beyond the ceremonial farce, and the ladder is consumed by the ground upon which it stands. The reflections of the mind mirror that are taken as 'reality' become so opaque in conventional perception that the subtle magic of their passage is missed. Establishing the wonder of appearances, just as they are, is the real goal. When this is perverted into a quest for unusual experiences, the practitioner surely loses their way.

The complex web of interdependence is a reflection shaped by unseen interactions with other reflections. Reflections reflecting reflections into infinity, imposing the illusion of a time line, is the elusive ungraspable mystery that is reified into the status quo. The habituation of the psyche always retains the impressions of prior habit action. They shape future projections and build momentum. Breaking that momentum is the most difficult thing in the worlds.

The clarity of the mirror, free of constraints of individual and collective habituation, does not imply that the mirror is devoid of its appearances. Far from it. It means that what arises is no longer grasped at and reified to obscure and obstruct the sublime aspects of luminosity and basic space. In cultivating this shift, the process of 'running and returning' can be understood beyond temporal elapse. Motion can assume new meaning. Rather than traveling as distance in time, motion can be recognized as free within itself, beyond the addiction to the artificial imputation of coordinate points. Motion arises nowhere, beyond origin and destination, as the seal of open vivid presentational space. This is the realization that the Shechinah is the womb of the mind's nature, as the paradox of not being either 'you' nor not 'you'. The concept of 'you' is a complex of grasping habits that clog the ability to rest in the simplicity of the magical continuum. Thus, the capacity to abide in its inherent noble qualities becomes displaced, and it functions as a prison rather than a window.

The sacrificial offerings are cast without expectation for return. This is the aspect of lishmah (for its own sake). Only through this purity of intention can primordial purity be recognized in its self-reflection. The gnostic lives for the profound beauty of immersion within its surrender, dissolving both identity and identification. This may return as the astounding variation of the Garden of Eden, and yet the consequence of its opposite produces hell realms, as brought out in the Talmud: 'All who perform 'lo lishmah' [not doing for 'its own sake'] are better off never having been created.' (Brochos 17a)

Those who engage in spiritual toil for a calculated quantifiable return are like the oath-breakers: it would be better if they were not even born. This is because it is precisely within being born (linear self-identified beginning) that the problem of the human realm lies. Being born always leads to the unavoidable pain and misery of an eventual death. This identification defines not 'doing for its own sake', because in such a state all things become commodities of perceptual exchange in the market of loss and gain. To live as unborn in the deathless array of formless form invites the bliss fields. However, grasping always lurks ready to add and subtract property in its collective harvest. The path of the practitioner is best when thoughts of final gnosis are released, and work is done for its own sake for no other reason than that it is inherently good. This good never stands in contrast to evil, and is free even of itself.



Dead Dreams Awaken the Sleeping Bride

Gnostic Whispers from out the Wildwood

Walk down the shaded corridor and hand over what you carry as you pass the gatekeepers. Give your works over to the first, your experiences to the second, and a third peers around the corner. Naked of thought, word, and deed, the underlying patterns you have accumulated will be exposed unadorned. When the dawn of open light sheds its veils from within, the true face emerges beyond the skin of appearance. Yet you wear the appearance body, in innumerable transitory forms, in this life and beyond. There is no end to the apparitional paradox.

Your death is not an isolated event, punctuated by an invitation. It absorbs every moment as it passes, concealed in its wake by the coagulation of seemingly new variables. In that gap is brilliant living possibility, raw and untempered. To recognize its sparkling nature in anything, everything, and nothing equally is your face in the mirror.

One moment you have your usual bearings, the next you will not. Expect this coming. There is a gap both between and within all moments, conscious and unconscious. This juncture shall, inevitably, interrupt your complacency in waking and in dreaming.

In the so-called lower worlds, death is the ultimate interruption. It is the reflex of identification with the fiction called birth. Through this gap the window of space shall pour itself upon multiple horizons, which will not settle into static configurations. They shall reflect its fluidity wildly, in unfamiliar ways, according to whatever habit patterns are present.

The complex loops of self and other shall cause the mind to be profoundly confused and irritated in the gap. Yet it can also project visions of hedonistic indulgence. Fear-based patterns become hells, desire-based patterns incur torment and/or consumption fantasies that encase the mind in obsessive placating pleasures that

go nowhere. As self-identified human beings, our habit is to reify these transitory states. This insures one or the other of these modes, depending on disposition. However, both will lead to the same conclusion: essentiality will not be recognized. Both attraction and aversion mask the heart of the matter, which is the recognition of essentiality. This is a wasted opportunity.

The religious metaphors that hint at all this are rife with messages of conventional conceptuality, and thus are unreliable from the point of view of wisdom. The gap rests beyond temporality, thus you will not ever remain 'anywhere' for any length of 'time'. Those concepts are only projections of the habit field. The perception of location and duration is built according to disposition. It reflects what you have made yourself.

The difference is simple but important: no realm is real, as the wake worlds are not. However, neither are they unreal, because visions shall certainly arise to envelop the mind, as they do right now. From this point of view, there is absolutely no difference between the death gap and the familiar wake worlds.

In the death gap the assumed elapse of time and contextual familiarity assumes a more radical manifestation than can be imagined. All of the usual self-projected structures collapse. This leaves the mind in free fall, clothed only with its habits to cling to. The support of the collective elemental solidity is gone, and the mind finds itself naked and 'alone'. Even in the pleasure loops this cannot be faced directly, as it represents the worst nightmare of all human experiences, and is instantly covered over with exaggerated mental projections.

The attempt to grasp the moment only offers an invitation to inevitable catastrophe. In any realm, reified psychological fixations are like clinging to dead dreams. We become what we seem to be because of countless circumstances that cannot be remembered. Always habit-laden, shrouded with the unconscious residue of memory, we become repositories for mental corpses we do not know or recognize. If the mind's root patterns bind to wisdom absorption, the vivid murmurs of the apparitional parade can break free to allow their inherently profound nature through its own projection. This can occur if the mind learns to use its projections as gnosimic codes. This creates a solvent action on the process of reification, and each vision equation can liberate the barrage of dead dreams by absorption into its

basic beauty. Thus, the poetry of the circumstance of worlds appearing can liberate us. Rare indeed, yet supremely possible.

To trust our tzaddikim that this is so is a major step. Their example is all we have to judge what has been offered. The master of visions does not fear death, nor does he fall into birth. Incarnations may come and go, but none mark coming or going. They are only proof of the wonder of the fluidity of the dream without a dreamer. They are long gone, unborn and deathless, yet they vividly radiate the heart of the divine image beyond the relative position of any aspect of soul or world.

Death is not isolated at the end of the reign of the personal body-mind, predicated on the cessation of self-identified perception. Although we meet the most obvious aspect in this event, there are other aspects. The key is to honor the gap in every moment, waking or dreaming. It is always here, suffused within the fabric of cognition, present within the connective tissue of each conceptually identified thought. As each construct arises and dissolves, basic space beyond context abides. This is the medium of genesis and apocalypse equally. By it, anything can happen and shall. It is home, nowhere, at no time, open, pregnant, ever-present, totally intangible yet always available, silently implicit within the eruption into form. The gap is ironically not 'between' anything and anything else. It is the fullness of empty-appearing cognizant space. It is, in fact, the presence of the Shechinah.

This whispered suggestion calls you to cut the bonds, and stream into the wondrous theatre of phantasmagoria. Astonishingly whole and already present, from beyond body-mind identification. Ecstatic spasms of form shake worlds, rendering the puny genitalily fixated orgasm insignificant. Move mind past brain, space past location, motion past time. Invite god to his own dim funeral, and stand as priest to recite the final benediction. Gone, gone, gone is the reified absolute. In the space of absence is the true divine. And you, gone naked to the wildwood of phenomena, without a stitch to hide its radiant glory. Be gone to the 'always beginning', brave in the face of the inevitable.

In this is said AMeN. Thus Zer Anpin copulates with Nukva, energy realized as living space, the inner-sense aspects inseparably blending with outer-sensed universes. The Shechinah becomes a blessing field, in which perception blazes as primordially pure cognizance, no matter what becomes or passes. This dream without a dreamer rests

upon a union of dreaming motion arrayed as visionary display, as Z.A. with Nukvah. Traditionally, the word 'amen' is a formula that signifies merging with a recited prayer. This opens the alchemical marriage, as symbolized by its gematria of 91. It is the sum of ADNY (65/malkut) added to YHVH (26/middle 6 sefirot). This is known as the shiluv (intertwined composite name) YAHDVNHY.

Alef (1) = primal wholeness beyond ontological/epistemological concerns

Mem (40) = ocean of fluidity presenting the creative paradox

Nun (50) = arising/dissolving ground presenting all possible aspects

Taken as the distillation of the holy wine:

Adrift in mystery beyond grasp, which futile grasping attempts to conquer. Its absence is present, clothing itself through the passage of feelings, thoughts, and dreams. Always motion, essentially still.

Cast within the drunken ecstasy of divine longing:

May the sleeping bride who dreams us awaken, reflecting her husband's dream seed through her dreamt-of children.

The Shechinah's awakening corresponds with the dissolution of the mistaken views that lead the mind into reification and division. Both in awakening or asleep, her dream children (us) are still present. However, through her awakening the dream itself is acknowledged. Dreamer and dreamt can then merge and abide in the equalizing space of wonder. This is the elixir that nullifies the primal illusion, yet things remain just as they appear.

Although the Shechinah can be said to dream the worlds, she also is decidedly not the dreamer. Shechinah is free of such identity. The dream is dreamt by no one. It is sourceless, and its doorways arise spontaneously beyond origin or destination. This womb of vision (H) presents the dream seed as it becomes the dreamt-of beings and universes that are grasped at as 'reality' by the deluded. This is the basis of the view, its practice, and its realization.

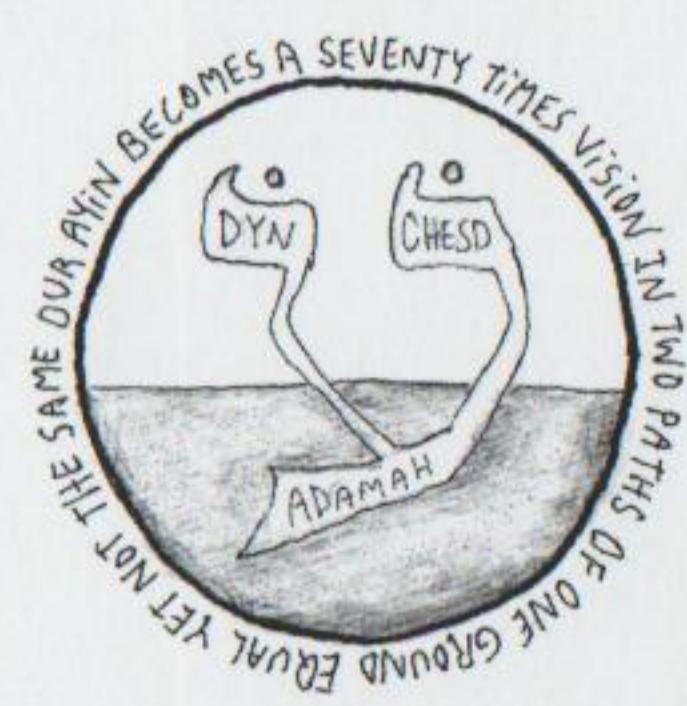
As the purified nectar of dreams is deeply imbibed, cognizance in sublime intoxication turns all form to bliss fields sparkling out as endless formlike formlessness, without prejudice or preference . . . *amen*.

When the supreme view equalizing keter and En Sof ($01 = 10/10 = 01$) is not recognized, we grapple with mere appearance. In this we struggle until either the view of materialism or that of spirituality displaces our unformed instincts. This shift happens, even to advanced practitioners, often multiple times per second. It is known in the equation $91 - 21 = 70$.

Take away recognition of the view of the serpent's crown (AHYH/21) from AMeN, and you are left with raw vision, the eye = ayin/70. It can pass into either of the two paths in the single ground (gnostic cognizance or conventional perception). The graphic form of this letter is a depiction of two eyes, with the right attached to the optic nerve. The right signifies connection to primordial chochmah, the dynamic creative essence.

May love (chesed/72 → expansion of ayin-bet) free the eye (70) to suffuse grasping within duality (2), to transform heedless blind torment into the wonder of gnostic awe.

Please, dear reader, contemplate this well.





The Intoxicating Nectar of Vision

During the fast of Yom Kippur 5772, the following text emerged like a lightning flash. Aside from a subtle thread that tethered pen to hand, it basically wrote itself. The verses are numbered one to ten, corresponding to the sefirot in their natural order. The symbolism runs parallel to the narrative of Genesis 1–3, and serves as an inner commentary upon its unwritten subtext.

Rather than comment directly on its narrative sequence, these verses concentrate on the practical role of primordial essentiality in gnostic realization. They present an image of awakening embedded within dreaming. This is a key metaphor. Primordial purity is like a dream that is always dreaming of itself as impure. Likewise, mind's essential nature fabricates the habits that conceal it.

However, no habit can diminish or destroy it, they can only obscure and obstruct the fleeting reflections of its expression. The core problem arises when the essential nature is forgotten and ignored, and the reflections are taken as the sole reality. In this manner the dream imprisons itself in endless fictitious universes. The basis of this metaphor unifies its microcosmic and macrocosmic applications, and nullifies the gap between them.

This is a paradox that should be contemplated deeply.

Verses

01. Always in-beginningness, primordial creativity blazes as infinite variation. Darkening by shining, beyond is and is not, sourceless interdependent networks hang in the balance of transmission and display.
2. Chains of worlds are projected without going out or coming in. The doorways projected stand dissolving. A river disappearing, its banks continually shifting. The speech of self-utterance is engraved and carved as an inexhaustible field of inner and outer motion going nowhere, generating and consuming itself simultaneously.
3. The womb of space is sealed with the seed of light. Their child is a twilight named continuum. Motion stands upon itself, reflecting horizons on all sides. The body of the child does not depart from the parental nucleus. Its continuum is the liminal space of equalizing freedom, beyond the artifice of separation, as perpetual pregnancy and constant birth. The child can be said to precede the parents.
4. The voice of self-utterance speaks itself in infinite variation, yet no lies of existence or nonexistence are spoken. The distorting suggestions echo in detachment, always in continuum.
5. Each fiction of displacement is equal with the total field that is displaced. Reflections are consumed in reflecting, a dream dreaming its own resistance. The boundless brilliance of a billion suns break through in secret.
6. A silent language forms the flesh of the mouth from which it is uttered, wearing the garment of a witness who tells only lies. The witness is the listener who becomes the liar, but the speech is always pure.
7. The blood of space and clear milk of light mix to form universes. Streams within drops mingle the motion of appearing. Display is its body, continuum is its speech, open possibility is its mind.
8. Drops within streams congeal dreaming in structural layers. Each breathes fluid fire through radiant waters. The exchange of unknowing knows itself, each according to its level.

9. Choice hovers at the threshold of new beginning. Yet beginningness itself is free of freedom. It strips itself naked in pictures. Intangible shadows elude capture. Each reconciles sense to sense field, thinking to thought. The self-purifying union of the wonder field draws the inheritance.

10. Brilliance pours the dew of stars through the darkening of layers, calling from the sinews of protoplasmic reflexes of sewer pits and thrones. The seat of holiness is the mud upon which the first glimmering of evolution crawls. Stand upright upon the horizon and recognize its glory.

The Metacartograph

Diagrammatic Analysis of Creative Essence in its Dimensions



The Metacartograph was created between 2010 and 2012, as the graphic extension of the core ideas in my first book *The Kabbalistic Mirror of Genesis* (Daat Press). It is an overview map of creativity in the manifestation of phenomena. It expounds on the inner structure of Eden (two trees and single ground), informed with key divine names set within a geometric presentation of the alchemical stages that crystallize its axioms.

In 2009, I summarized all my main Kabbalistic points in nine simple graphic ideas drawn on 3" x 6" cards. The result was a piece called the 'Nine Essential Keys'. The Metacartograph is the next stage of this process. Here, the main graphic points are integrated within a blueprint, which emphasizes axiomatic interaction. What is produced is a bare-bones realm of pure symbol. Each idea is stated clearly in itself, but the implied meanings between the elements make the more poignant statement. It is meant to unravel absolute meaning through analysis of the relational structure of relative systems. Its implications are infinite, and shall be left up to individual contemplation. However, in order to penetrate this dimension, a brief analysis of the parts of the map is required.

The top of the center spine of the diagram depicts a yud bearing two hehs within it. The yud is the 'fountain of wisdom', representing the seed essence of absolute creativity. It is replete with the capacity to manifest by mirroring itself, thus its numerical value (10) bears out through the hehs as 5 + 5. These extend into the hehs on the right and left, labeled binah and malkut respectively. Thus the mirror's structure is set.

The hehs join back in the center spine. There they form a diagram of the triple worlds of BeYeA in three overlapping circles. Placed within it are the Tetragram aspects of HVH. The vav is encased in a hexagram representing the dual interlocking triads of ChaGaT and NeHiY ($3 + 3 = 6 = \text{vav}$), the triangles of radiance and fluidity in

interpermeating reflection, the six sefirot of the ruach, and the attributes of cosmic variation. The hehs above and below the vav represent the aspects of the Shechinah as life-breath (ruach Elohim) and ground of phenomena (adamah), which form consciousness as a living ADaM.

The center spine then splits into right and left aspects. On the right is the Tree of Life layout of the sefirot, and on the left is the more common Tree of Daat layout. Between them is a double hexagram, a symbol of the inherently reflective essential nonduality of manifestation (explained in the fourth chapter of *The Sacrificial Universe*).

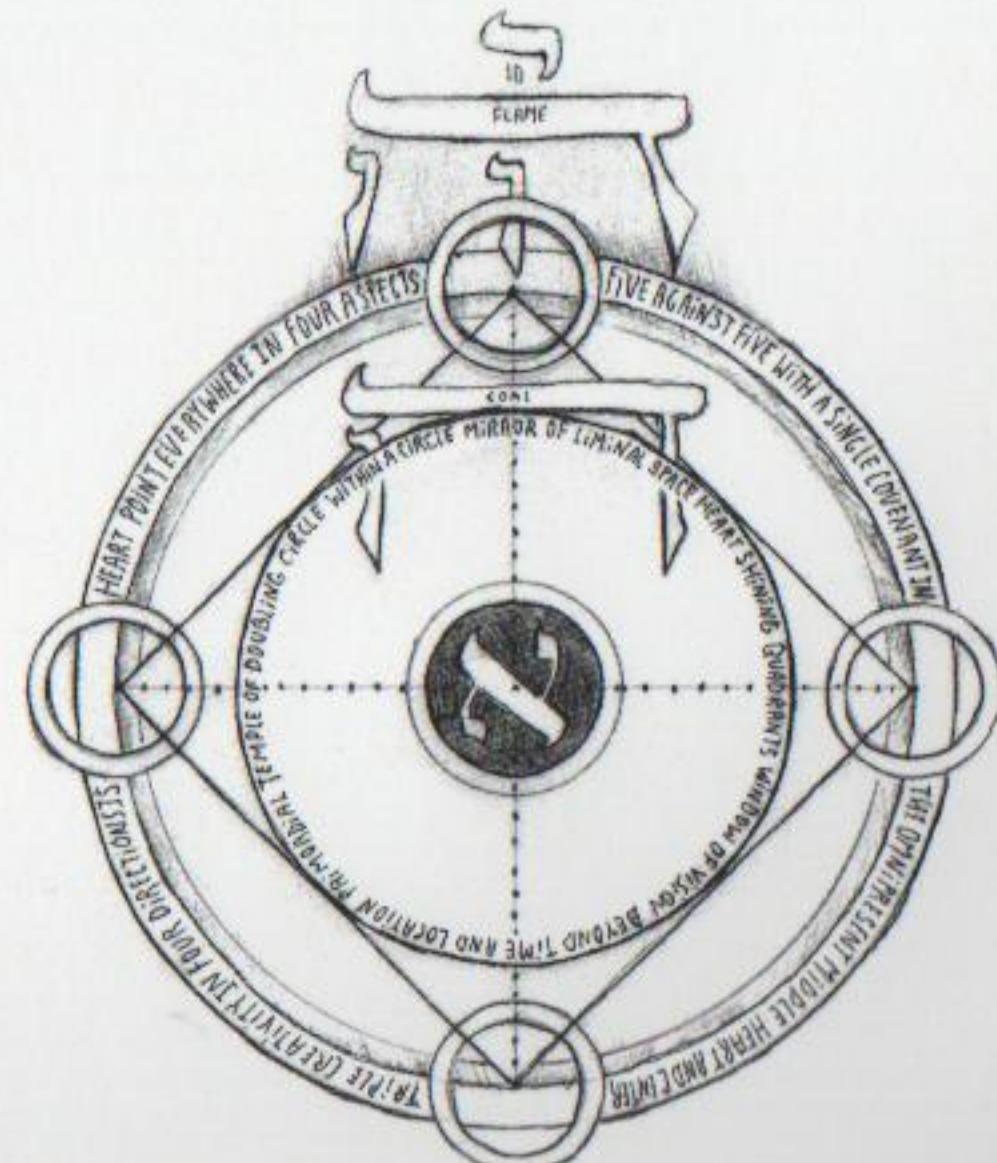
Both constructs sit atop a squared circle, representing the nondual ground of phenomena. It is laid out in the aspect of 'four rivers flow from Eden to water the Garden' (Eden = tiferet, Garden = malkut). The quadrisectioned pattern has an alef in its heart, representing the unity central to all elaboration. Added within, it transforms the quadrisectioned space into a fivefold composite, emblematic of the continuum of the Shechinah (heh/5). This is the true temple, the 'house of space', which is an open yet presentational paradox.

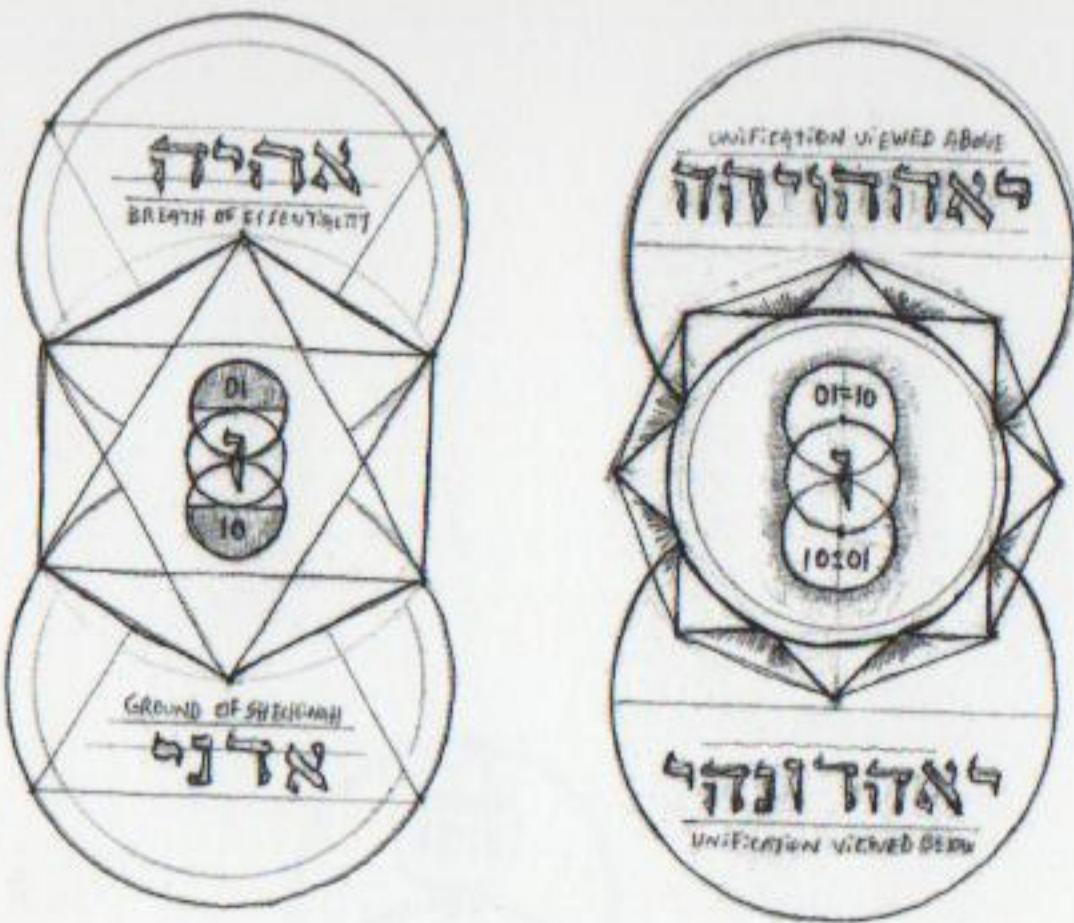
Penetrating the outer ring of the fivefold ground circle, half in and half out, is the image of the vertical name of YHVH. It enters the sphere of alchemical union at the endpoint of its vav, which corresponds to yesod. This is a direct depiction of the alchemical marriage of Zer Anpin and Nukvah, upon which creative integration depends.

The right and left sides of the diagram elaborate upon the cognitive implications of the paths articulated by the two trees. The right represents spontaneous and simultaneous gnosis, and the left represents progressive linear stages.

On the very top of the right side of the diagram is a deconstruction of the squared circle in its component aspects. All are whole and complete in themselves, and present the root axioms of much of the geometric symbolism employed throughout this map and my Kabbalistic structures in general (for an extensive explanation, see my commentary in chapter 2 of *The Sacrificial Universe*).

Below this is a large circle containing a triple construct with an octagon in its center (see overleaf right). This reflects the eight-lettered shiluvim (intertwining name of





4 + 4) binding the names AHYH (above) and ADNY (below) to the key central name of YHVH. Kabbalistically, this is an expression of gnostic wholeness woven through all vectors.

At the very top of the left side of the diagram is a sefirotic representation of creative unfolding in the linear manner described in Genesis 1. At its tiferet/yesod axis is the standing YHVH image into which the supernal dew drips from daat above it. This name issues from its mother, the name ALHYM, which presents a blazing shin (300) at the point of ruach Elohim (at daat). Below it all, at malkut, is the name ADNY.

Below this composite is a large circle that is the partner of the triple world image mentioned above. It sits at the mid-lower left (see above left). The names AHYH and ADNY are given within it, above and below a hexagonal array. These are the same names intertwined in the right-side counterpart of the circle. They are given separately, as if 'prior' to their integration as shiluvim. It implies work to be accomplished within an ongoing process, and thus is based in conventional limitation.

The interaction between the two sides of the diagram poses the paradox of Edenic perfection. True perfection is complete unity, and thereby must include imperfection. The right side represents totally integrated wholeness, and the left side presents the elements that constitute wholeness, but set up to engage within a process that requires integration. These two aspects are extensions of a single continuum of total possibility, which in itself is absolute and perfect because it can be or do anything. The right reveals this directly, but the left side presents only raw possibility as a question of whether or not its elements can be integrated at all.

The left side provides everything needed to correct its own fracturing, and lacks nothing. However, the work is up to each person to accomplish. This reflects the struggle of the habit field, which is perfect in essence but imperfect in ordinary interpretation. Cognitive misunderstanding does not diminish anything, yet it becomes the means whereby self-identified beings create their own misery. The right side thus reflects what is hidden there, as a spontaneous expression beyond any need to repair what has never been broken in the first place. This is very difficult to relate to for ordinary beings, because of the great pain and toil of the daily struggle. Pain, loss, and death are inevitable. Thus very few eat of the Tree of Life. However, all that

it offers can be found through the left side, albeit through hard work and arduous practice. This path is what practitioners must endure. Pretending it is not so does not change the nature of the struggle that lies ahead.

The basis of gnosis cannot be fabricated or constructed, even though its realization requires struggle. It is already the essence of everything, as it is. Those who realize this are tzaddikim (gnostic realizers). They have struggled through lifetimes of monumentally difficult conflict with the resistance of the habit field. Thus, as tzaddikim, they are not ordinary people anymore. Their birth and death have no binding relevance, and they never cling to a separate sense of individual identity. Their personalities are like clothing that is worn or cast off, and certainly do not define them.

The two sides of the diagram map out how nonduality is dealt with in the human realm. It is also evident in the contrast between the middle pillars of the trees. Both spring equally from the same ground, and have the same basic sefirot. Their only difference is the quasi-sefirah of daat, which means 'knowledge'. The meaning of this word is always in question within the human realm. It usually denotes conceptual accumulation, but can be utilized to 'repair' our view beyond its own limitations. It can mean almost anything. Daat is considered the 'emissary' of keter within the worlds, drawing degrees of nonduality into realization when it is possible to do so. Of course, this is not necessary in the spontaneously pure tree of nonduality, and only applies to the axiom of displacement/repair.

The quasi-sefirah of daat bears no number or place in the proper array, as *Sefer Yetzirah* states: 'ten and not nine, ten and not eleven'. Therefore the calculation of the middle pillar is equal in both trees, and only differs in conventional associations of superficial arrangement. The middle pillar is always keter (1), tiferet (6), yesod (9), and malkut (10). The sum of these numbers is 26, the gematria of the root name YHVH.

The wholeness of being/nothingness balances as the equation $0 = 1$ (or the composite 01). This balance is extended in the equalization of alef and yud in letter terms, and keter and malkut in sefirotic terms. In both cases 01 (complete unity) is balanced with 10 (complete potency), and is summarized in the equation $01 = 10$, as is known.

The potentiality of zero can be posed on the outside or the inside of the equation, thus $01 = 10$ or $10 = 01$. Positing zero in these equations relates to the centuries-old problem of pinpointing primordial essence in a graphic construct, such as in a circle. Some esotericists place the so-called 'highest' potency of En Sof beyond the circle's periphery, which in turn designates the circle's interior center as the 'lowest' counterpoint of malkut. Some do it the other way around, viewing the highest as the inner aspect and surface appearances as the outer aspect. Both veer into dualistic view, and should only be referred to in a provisional sense. Balance in the true manner of the *Sefer Yetzirah* is provided here with the equations $01 = 10/10 = 01$ and $10 = 01/01 = 10$. These attempts to balance and thereby negate directionality are only hints, and are not truly successful due to the nature of such linear equations. Because of the dualism implied, I hesitate to make hard correspondences between these equations and the two trees. However, they certainly relate to their orientation from the conventional perspective, and might be considered provisionally to suggest ways of exploring their disposition.

Once the basis of this symbolism is intellectually reconciled (as much as it can be), the use of diagrams such as this can become a profound practice. The key is the ability to let conceptual patterns relax and be dissolved through the abstract poetic sensations triggered by the esoteric symbols, numerical equations, geometric constructs, overall composition, and suggestions of imagery. Into these openings the divine names that are woven into the design inject their wisdom, which connects beyond the human realm. This allows resonances to develop through which true meditative absorption becomes possible.

This process is commensurate with the sum total of one's development on the path. Clarity of view, scope of associative fluidity, and steadiness of meditative stability all merge here. Diagrammatic work is a peculiar branch of ideational contemplation. Mechanical instructions generally cannot be given. Those who have the disposition for this type of practice will sense almost immediately how to navigate its elements, and those who don't might never be able to. As its gates open, the diagram offers wisdom far beyond its overt symbolism. This is an important distinction. It is *through* its symbols that the window of gnosis is opened. Merely looking *at* the diagram will accomplish nothing beyond conventional thought and experience.

The Enthroning of the Blaze

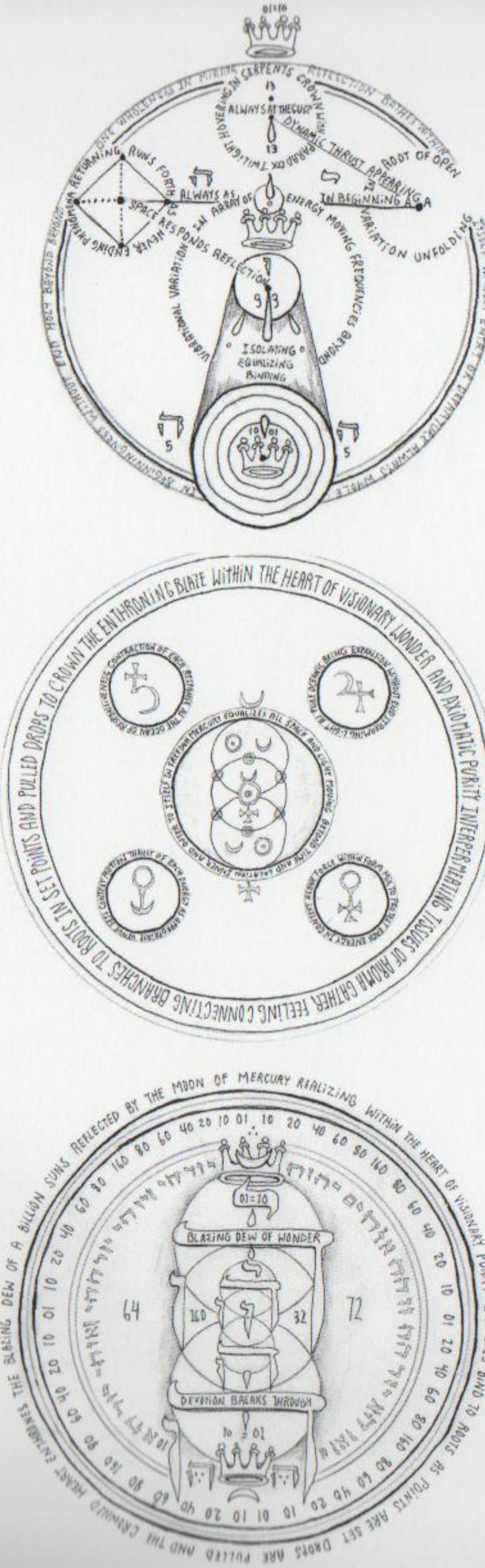
A Threefold Visual Codex

Frequently, the wisdom of creation is broken down into three aspects:

1. Primordial unfolding (basic creative function)
2. Scope of possibility
3. Practical gnostic methodologies (for cultivation and refinement)

In the Bible the first two categories are obliquely summarized within the allegories of the first three chapters of Genesis. The esoteric traditions offer veiled keys to the third category. The following threefold codex explores these three aspects in sections entitled 'living progenic ground', 'pivot intersection', and 'enthroning of the blaze'. The first section begins with a common sefirotic model of creativity, but this is suffused with a view of the 'pure process' nature of phenomena. Conventional views offer a linear understanding of the unfolding of processes. They reduce the motion of phenomena to a series of dualistic causes and effects, wherein each 'moment' becomes a psychological artifact. A pure process view returns the mind to an open yet vivid continuum, and nullifies fixations on the discontinuous impressions that rupture its display. This allows all things to become a means to realize basic space, to assume the status of a ubiquitous dreamlike array of magical acts that are always in the midst of fluid transformation. This view is based on the open interdependency of all things on all other things, rather than attempting to reduce changes to individual causal links. Contemplative inquiry of this view is a doorway into a type of fire upon which all further work depends, which purifies and consumes lesser concerns.

The second section presents basic creative energies within the pure process view. These depict the continuum of seven alchemical metals, or interior planets of esoteric astrology. Together they mark the major stations of a single ocean of formation. They are presented for the purpose of being re-evaluated, usurped within a cognitive shift, as conventional linear habits transfer their intensity and vividness over to the sublime aroma of contemplation that the pure process view affords. This draws forth



the bath of contemplative alchemy, to immerse the mind to the point of absorption, until the associative chain becomes broken and primordial purity overtakes it.

The final section offers a special practice, described in detail over the next few pages. It engages the pure process view deeply, and offers a practical means to breakthrough. Each section is presented in three esoteric languages: as magical seals, corresponding esoteric verses, and biomorphic drawings based on sacred geometry. Each offers its own keys to the silent song of 'beyond in always'. Each constructs structures to displace vestigial patterns. They are treasures that can have no ownership, and no home. When one becomes absorbed into them, longing joins with timeless locationlessness. In that space beyond location, mind gives itself over to the vast empty, which ripens as the bliss fields of variation.

Tremendous blessing force accompanies authentic gnostic inquiry. It pours itself into vision to dislodge and consume habitual reflexes, and beauty shines in its wake. It arises without qualification or explanation, and has no purpose other than its own sublime innate excellence. Its questions are always answered by silence. It is a teacher that hands us our last judgment, but there is no one convicted, and there is no judge. After mind suffers to remake itself, it disposes of itself, shining beyond in always.

Here, instructions can be given for a potent inner practice set within the third section. The middle circle of the drawing contains a complex set of connections, which are unpacked from its corresponding verse:

Within the heart of visionary wonder and axiomatic purity, interpermeating tissues of aroma gather feeling from concepts, connecting branches to roots. Points are set, droplets are pulled, and the crowning of the heart enthrones a blaze.

The basis of the verse is the square of binah, commonly called a ‘Saturn square’, on the order of three cells by three cells. Each line adds to 15, which is the gematria of YaH, thus sealing the inherent unity of the seed of **chochmah** (light) within the womb of binah (space).

The heh in the center represents the omnipresent heart of Shechinah. Around it are four sides with three letters each, which can be read in rotation. When the numerical value of each letter is subtracted from the central heh a differential value

arises. For example, heh (5) minus dalet (4) yields alef (1), heh (5) minus gimel (3) yields bet (2), etc. The sequence of subtracted values is 1-2-3-4/1-2-3-4, which reflects the structure of the Tetragrammaton 'running and returning'. Magic squares are adirectional, and can be reversed, thus the rotation of the sequence can be read either clockwise or counterclockwise (for deosil or widdershins application) depending on the square's orientation.

Briefly, the practice is performed in the following manner. The square is visualized, and the subtracted values are pulled in sequence as a circle within the square. The rotation pattern (1-2-3-4/1-2-3-4) joins with the oscillation of breath. Resonance builds as the circular pattern is visualized rotating within the square. It grows into a blaze, and is transferred into the heart. Within the heart the 1-2-3-4 pattern assumes the form of the letters YHVH, which spin and glow. They build a deep resonance there. In the midst of their blazing circle, a visualization of the standing (vertical) YHVH arises. It glows brightly as encircling continues. Gradually its glow grows so bright that the circular motion of the letters becomes subsumed into the radiance of the standing name, and its brilliance suffuses the space of the heart.

The practice assumes four stages, which are divided into two parts. They can be summarized in the following manner:

Within the square: 1. Setting the points
2. Pulling the droplets

Within the heart: 3. Crowning the heart
4. Enthroning the blaze

'Setting the points' refers to the stable positioning of the elements of the magic square as the visualization is constructed. Then the subtracted differential values are gathered in rotation.

Each value is extracted by 'pulling the droplets' from each pair of letters, as if siphoned from a series of tubes. Once the full circle has been completed, the encircling gathers resonance by spinning in the visualized square, glowing brighter as it gathers energy. This completes the first part of the practice, which focuses on the square.

The second part of the practice transfers the gathered resonance into the heart. It



should be noted that the 'heart' refers to much more than the center of the physical body. It is the heart of all phenomena, and opens as microcosm unfolds into macrocosm, where the differential between them becomes nullified. This is alluded to by a later disciple of the Vilna Gaon named Chaim of Volozhin, in his 1824 work *Nefesh HaChayim*:

The heart of man, which is the center of the body embracing everything, is the counterpart of the Holy of Holies in the center of the universe, and is the stone of foundation. It embraces the sources and roots just as does the Holy of Holies.

Within the heart, the blazing circle of letters becomes a smoldering ache. This is a 'crown set upon the heart'. Its spin is aided by the double action of breath (with stress placed on the out breath).

As the heart enflames with the circumambulation of letters, their perfume fills both inner and outer space. Then the name YHVH arises letter by letter from the rotation, and the 'blaze is enthroned' standing as the name (vertically). It glows bright from the surrounding circumambulatory crown, and outshines the differentiation of letters with its diaphanous brilliance. The blaze becomes a bath, a repository of devotional poignancy, and into it conceptual fixations can be offered and consumed. They exude an incense of profound aroma.

The blaze of the heart becomes the locus of the lifting veils, and mind severs its localization. The whole body enters this swoon, then undifferentiated sensation, and finally experience passes beyond itself.

To close, the bright space is breathed through the body, joining the sense to their sense field. As the outshining blaze suffuses both internal and external appearances, the union is sealed. Yet things remain as they are, as always.

How astounding, how wondrous, that such things can be contemplated. With thankfulness reflecting to the ends of space, may this aspiration be sealed within the heart of infinity. Clothed in the transparent garments of highest intention, may blazing primordial purity conquer any obstacle or obstruction, sealing its vast unbreakable momentum as the depth flesh of insubstantial worlds. May the sublime nectar rain upon us.



Consider the following:

Stepping of YHVH as the tetractys = 72

$Y(10) + YH(15) + YHV(21) + YHVH(26) = 72$

Gematria 72: CheSD (expansive nature of light on the first day of creation)

Stepping of AHYH = 44

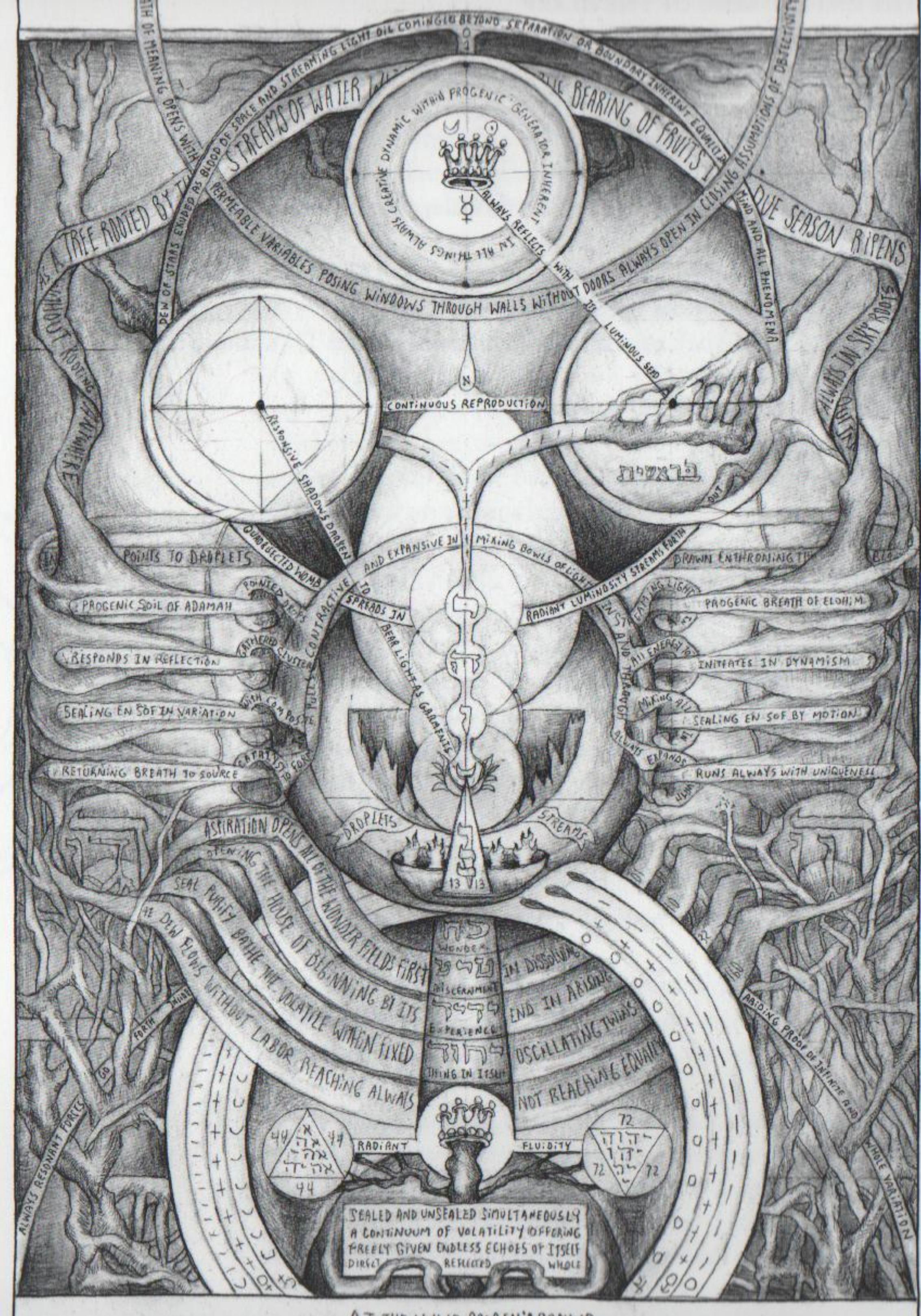
Gematria 44: DaM (blood, blood of space)

$72 - 44 = 28 \rightarrow$ differential of contextual space and manifest light

Gematria 28: KCh (power), TYT (dark mire), YDYD (beloved), YChVD (unification)

Additive extension of seven powers: $1 + 2 + 3 + 4 + 5 + 6 + 7 = 28$

7 (alchemical metals/interior planets) \times 4 (quadrisection) = 28



O I. THE LIVING PROGENIC GROUND

1. *The Living Progenic Ground*

A tree rooted in the thrust of sky is crowned standing as a horizon.
 Oscillating twins encircle endless wonder fields, concealing the
 bath of progenic soil. It seals with the breath of the unsealed.

TECHNICAL NOTES

Tree = sefirot

Thrust of sky = inherent dynamism (chochmah) of reproductive expanse (binah)

Crowned horizon = keter/malkut axis

Standing = array of the divine image (like Adam in Eden)

Oscillating twins = doubling creativity of chochmah/binah (seed/womb)

Encircled wonder fields = realms of tzimtzumim

Progenic (creative) soil = adamah; ground of all appearances

Breath = ruach

Seal of the unsealed = phenomena of the magical continuum

The Fountain of Wisdom articulates the pure process array of creativity in the following manner:

'Observe and focus your heart on the primary aspect which is long, firmly established, like a wand. Concerning this, all the aspects are called flames. Flames are wands, and wands are wellsprings/eyes. Each wellspring/eye divides into five aspects. Each becomes a source. Each source becomes a structure. The structure then freezes, and its congealing becomes a coal. Within the coal all wellsprings are bound. Concerning this, Sefer Yetzirah states, 'flames bound to a coal'. Through the flames comes the aether, which is the essence. This root principle is the essence of everything.'

Long = unbroken continuum of right side, basic creative dynamism (chochmah)

Wand = basic creative dynamism (chochmah)

Wellspring/eye = basic responsive space (binah)

Flame = overall supernal nature, ruach Elohim (daat)

Five aspects = elements, senses/sense fields, levels of soul/worlds

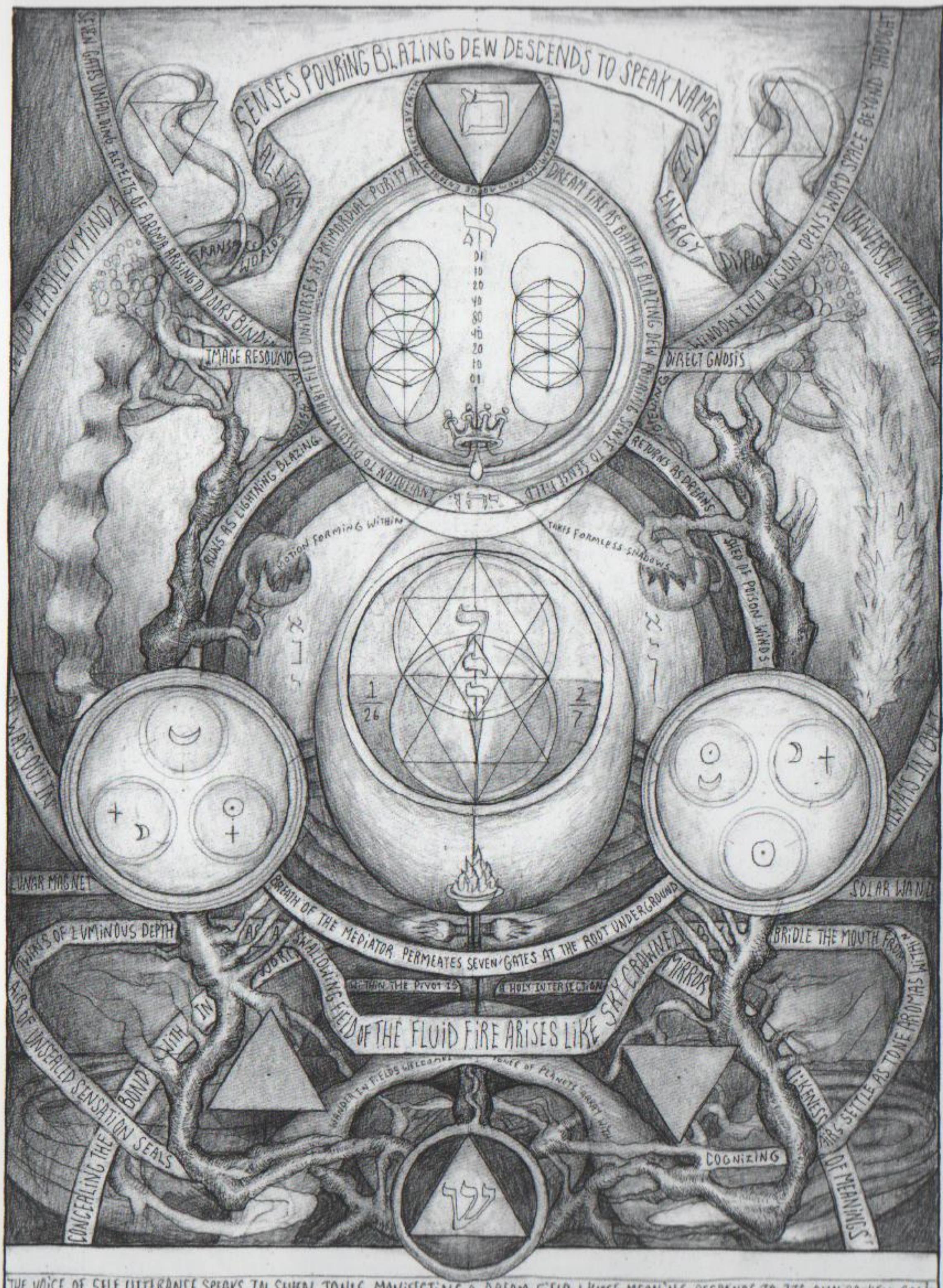
Source = continuum of expanding energy (chesed)

Structure = contractive intervals of energy (gevurah)

Freezes = specification of source (netzach)

Congeals = self-enclosure of structure (hod)

Coal = presentational display (Malkut)



II. THE PIVOT INTERSECTION

2. *The Pivot Intersection*

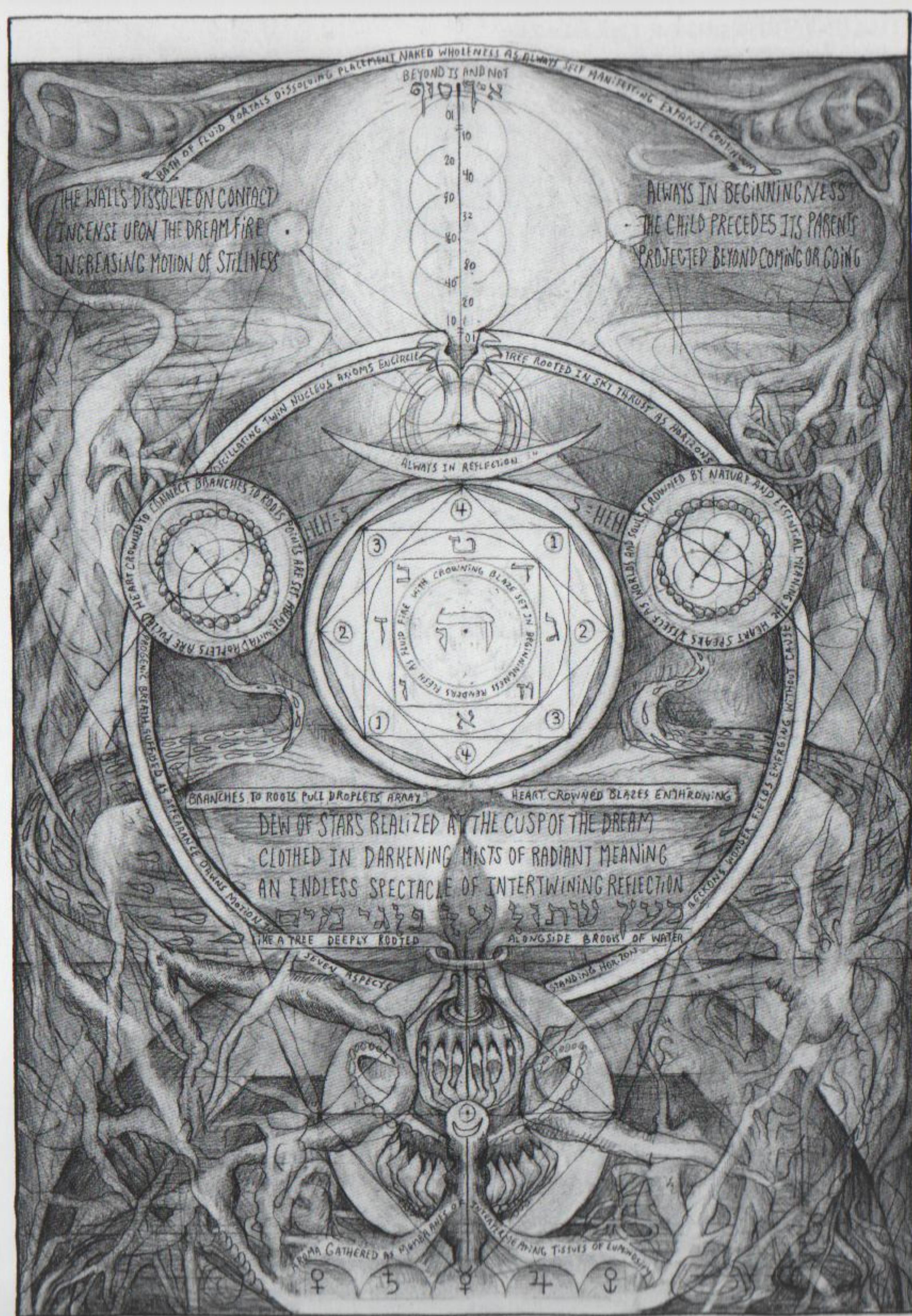
Front runs its return right, back returns its run left, and seven tones sing the prayer of a single root. The fluid fire rises, the radiant water descends, through the gates of the universal mediator.

TECHNICAL NOTES

‘Seven: three oppose three, and one is the rule deciding between them.’
(*Sefer Yetzirah* 6:5)

Offering Prayer of Random Variables:

Whatever compounded identity seems to appear,
whether a thing, moment, place, or witness,
may it disappear-appearing in the offering fire,
equalizing in the bath of its aromas,
suffusing cloudlike fields of vastness with its nectar,
as the holy seal of this sacred work.



3. The Enthroning of the Blaze

Within the heart of visionary wonder and axiomatic purity, interpermeating tissues of aroma gather feeling from concepts, connecting branches to roots. Points are set, droplets are pulled, and the crowning of the heart enthrones a blaze.

TECHNICAL NOTES

The fourfold pattern uttered through the binah square traces a lesser circle within the greater circle of perception. It should be coaxed to grow and expand, eventually to encompass and supersede the all-containing circle of perceptual presence. What was contained reverses the assigned roles to become a container. This exchange realizes the supreme circle of basic space (serpent's crown), and the fiction of separation dissolves. This directly reflects the dissolution of common reductive views for those of the vast expanse of gnosis. Even if the subset circle appears to persist, which it always will, nothing divides or breaks its perfect wholeness. All that remains of this transfiguration is the divine image, which manifests in equanimity with the nature of its heart.



Call

Practice and Commentary

CALL

The dream fire is the incubating bath of the blazing dew of stars.
Senses pouring into sense fields call its name.

Call beyond thought, arising as a symbol of itself.
Magnetize its subtle retinues with dedicated resolution.
Abide as the seal of unsealing, as immensity appearing.

Blood of space speaks that knower and known may swallow each other
in projected parades of transformation dissolving in secret, wearing light
as a body of wonder. Twilight pours the portals through which it passes, in
aromas of meaning that blaze to bathe in the distillate of their nature.

Come and see.

The first line of the ‘call’ alludes to three basic phases of mystical practice. They follow a pattern of introduction, application, and realization. These stages are marked by the sequence of the terms ‘fire’, ‘bath’, and ‘dew’.

First, basic axioms are introduced. They are presented as a complete enveloping dimension of symbolic display in which the entire path is summarized. This encounter allows the mind to deeply consider the fluidity and elusive poignancy of symbols, which can be recognized throughout all phenomena, both in the wake worlds and in dreams. The result is that the basic energy of the mind’s capacity for vision is recognized, and both inner and outer perception can begin to engage it.

The practitioner then learns to become immersed within the energy of the field of sensation, and absorption is cultivated. The bath of sensation is an opportunity for mind to surrender while maintaining the vividness and intensity of its experience. This allows the egocentric ‘watcher’ to slowly die, as resonant impressions and the barrage of associative fluidity overtake it. In this stage static perceptual objects become dwarfed by the enormity of the associations they uncoil, and the aroma of meaning becomes more and more subtle and voluminous.

Finally, the essential vast brilliance of shefa is distilled, and both the contemplator and what is contemplated are nullified within its profound beauty. In this final stage the nectar of gnosis is imbibed, and the momentum of practice bears its fruit.

Spiritual practice is not a mechanical process that starts and stops. It is a way of living. So-called ‘ordinary’ appearances are the ultimate symbolic array in which to accomplish this. The depth and scope of their meaning is limitless. When the thrust of En Sof is realized in mundane affairs, all that is left is the quest for stability within that realization. This quest is the seal of the practitioner.

Another way to express this is implied in the following verses:

Circles within circles manifest the bornless paradox of the serpent’s crown (0 = 1). Each a radiant echo of the primordial point; a center of absolute meaning projected in disguises of relative meaning. Conceptual

identification sacrificed on the altar of practice, releasing its fragrance to satisfy beyond container and contained.

Intellectual ideation → linear conceptuality → cultivates fire of aspiration

Associative fluidity → meaning as equation matrix → immersion/absorption/equalization bath of aroma

Gnosimic realization → mystical poetics → isolates distillate of dew (the heart of the matter)

Spiritual practice begins as phenomena arise in the mirror of symbol, through which display and perception reflect each other. In that interdependent state of mutual reflection meaning determines itself, sealing the unsealed as it grows.

The process begins with conceptual meaning. Intention magnetizes the mind to probe it, which coaxes forth the fire of spiritual longing which consumes lesser concerns. When deep interest in its mystery arises, devotional wonder begins. There, the fire of alchemical transformation develops as the catalytic power that ripens inquiry and purifies distraction by sheer focus. Through the conscious/unconscious barrier its first vapors waft through the impressions of the worlds and their contents. In that, we begin to bathe.

Deep consideration of meaning transforms the expanse of the association field into a matrix of infinitely interconnected streams. The repository of the aspirational fire is placed deep in the unconscious underground.

Simultaneously, conscious focus allows each stratum of meaning to smolder upon its fires. The fluid fragrances that are released equalize, merge, and interpermeate all phenomena with the scent of profound beauty. This contemplative bath is a transparent membrane in which the inner dimension of symbolic life mixes and mingles. Within the membrane the aroma and that which perceives it fuse. In this manner immersion becomes absorption.

As meaning's fullness becomes equal to all space and its range of appearances, each instance becomes equal to a total resonance that cannot be held in individual meanings posed by concepts or equations. Here is where the gates of symbol burst open into the gnosimic aspect of meaning. On this level, there are no individual meanings, only meaning-fullness. It allows undifferentiated awe to isolate the distillate dew of essentiality from anything and everything without distinction. The paradox is that its wholeness arises incrementally, and takes a unique path

through each practitioner's development. This is the true mystery that cannot be communicated in books.

Basic space (binah) and its display (malkut), the 2 hehs of YHVH, have an equal essential nature in the dynamic responsiveness of En Sof. The motions of its sixfold attributes form the presentation of all its qualities. The crown of the kingdom, as the kingdom of the crown, of no king.

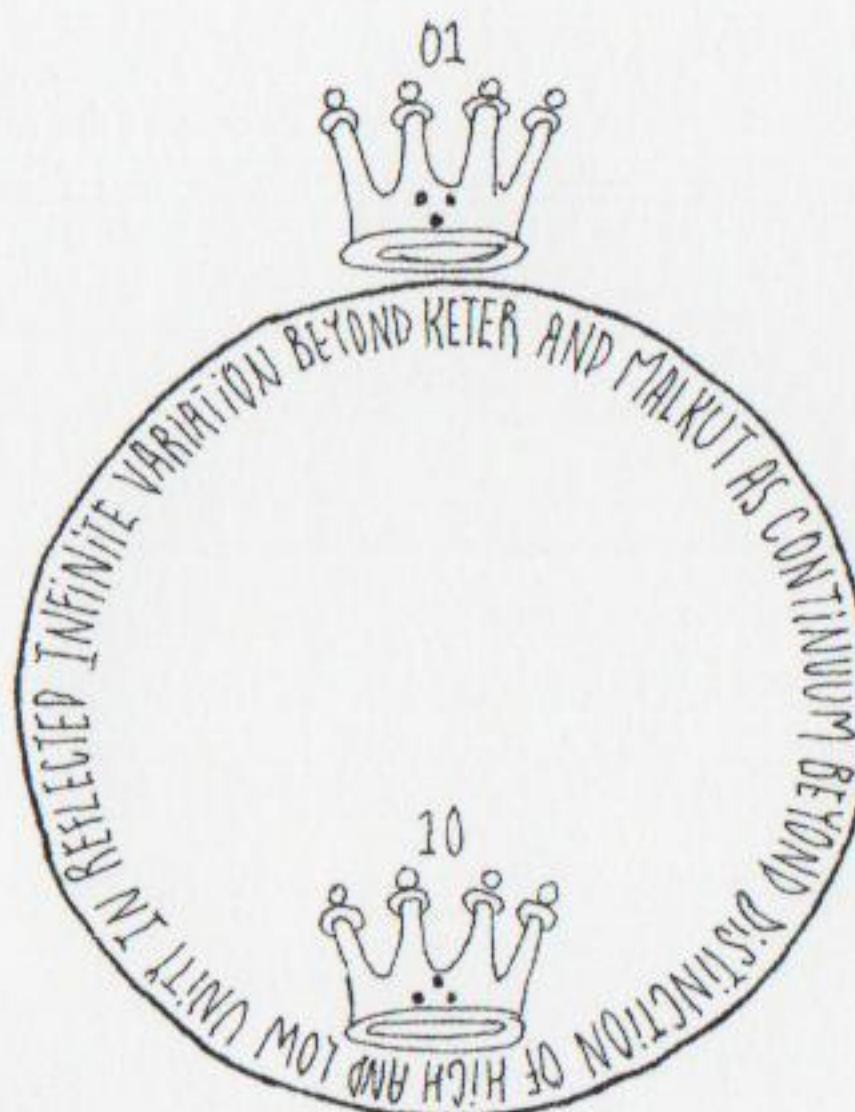
Invoked in prayer:

Body of form called 'all appearances'.

Body of formlessness called 'pure potentiality'.

Inseparable beyond distinction, as a dream fire bathed in blazing silence, thrusting worlds within worlds without ever leaving En Sof.

Bornless deathless wisdom is the holy homeland, the heart of the matter.



Enworlded as a triple practice with inner and outer implications:

ACTIONS	GENERAL PHENOMENA	IY'YUN ASPECTS
Breathe in through eyes →	outer appearances →	intellectual understanding (concept)
Hold breath →	inner dynamic expanse →	increasing subtle resonance (aroma)
Breathe out through body →	suffusing union →	wonder blaze of absolute beauty (nondual purity)

The triple action can be applied to both general phenomena and the inner iy'yun practices used in profound contemplation.

Perception is breathed in through the eyes and mixed with the ubiquitous bright attention that naturally abides there. Holding the ruach-breath in its variable mode of display, awareness mixes with appearances, and the vast resonant inner expanse of space opens. They mix and merge and increase their brightness, and are exhaled back through the whole bodily presence as a seal of wholeness. This suffuses so-called outer phenomena with dynamic inner expansiveness, and the integration 'seals with unsealing'.

This practice can take root on a wide scope of levels, and these words are meant to merely plant the seed of a basic working methodology. These instructions are talismanic words, symbols in themselves, which are meant to be contemplated. Only

through deep application throughout the range of perceptual life can they achieve their intended functions.

When this threefold technique is applied to esoteric symbols within the formal practice of iy'yun, profound concepts are 'breathed in' in the manner described above. They are held like a breath, and abiding in their aroma is sustained, and then they are extruded to suffuse holy totality. This perfuming of space is what the practitioner bathes in, suffusing inner and outer beyond distinction. It is the invitation to the realization of the secret dimension of the blazing dew, which goes beyond inner and outer.

Where is the place of exchanges? Where do the symbols live? What is the place of dead dreams, and where are they born before arising? If the answer is either in the so-called outer or inner levels, then the placeless place has not been found. This aspect is the key to the nondual aspect of space, light, and mind. It is that which can displace the theistic myth and raise its wake beyond it.

Working this way is very rare, and its bonds are formed on the most intimate levels. It cannot be taught, and has to be worked through in solitary practice. The fruits of iy'yun are very deep, like pouring a liquid presence into a fluid reality, water into water, opening into an ocean. From this oceanic bath the essential dew is spontaneously drawn beyond artificial effort.

On the deepest level, the three stages occupy one simultaneous gnostic gesture beyond stages or divisions. It thrusts forth the paradox of the serpent's crown, dynamically vivid yet ultimately silent. The p'niimiut (innermost aspect) of the practice, both in the general application and within formal iy'yun, is essential primordial purity. Although its thrust is evident in all manner of motion, it is absolutely still, going nowhere and coming from nowhere. This cannot be explained past a certain point, however, a careful study of how the three stages work together within their contextual implications can prepare for the gradual recognition of the single heart of the matter.

The dew of sublime shefa accumulates through profound inquiry, and ultimately coalesces as the single primordial drop beyond dimension and time. This is the key that opens and closes all doors, known in many ways:

- As the drop of the quintessence.
- As the serpent's crown.
- As 'alef never less than two'.
- As the center point of the circle, known through infinite peripheries.
- As the heart connection of all branches to roots, under the soil of Eden.
- As mind's divine essentiality.
- As the creativity of En Sof.
- As the essential nature of that which reaches beyond theism/nihilism.
- As the blazing dew of stars.

The drop is the complete portal of gnostic realization. Through it the chain of worlds and souls dissolves the complexities of its klipah barriers, and the reflexes that reify and divide equalize with basic space. Thereby the speaking silence inherent in the specter of birth and death rests in the stillness of dead dreams. In the wake of habit's tyranny, the gnosimic array of infinite variation simply shines.

Known through AMeN (91): YaHdVnHy/AyDhNvYh, the alchemical marriage, a mirror reflecting itself.



A Parallel Designation

One of the most common habits to obstruct the unfolding of meaning is rigidity in regard to correspondences. The inner life of esoteric symbols is wildly Mercurial, and meaning always changes depending on context. This is why the specificities of different systems cannot be mixed and matched without confusions arising. Enormous care must be taken when systems are cross-referenced, especially when practice is concerned.

A most relevant example is the accounting of the mystical process transmitted in the *Sefer Yetzirah* (1:14), which presents a three-stage transformation in the following manner: ‘One is the breath of the living god: breath from breath, water from breath, fire from water’.

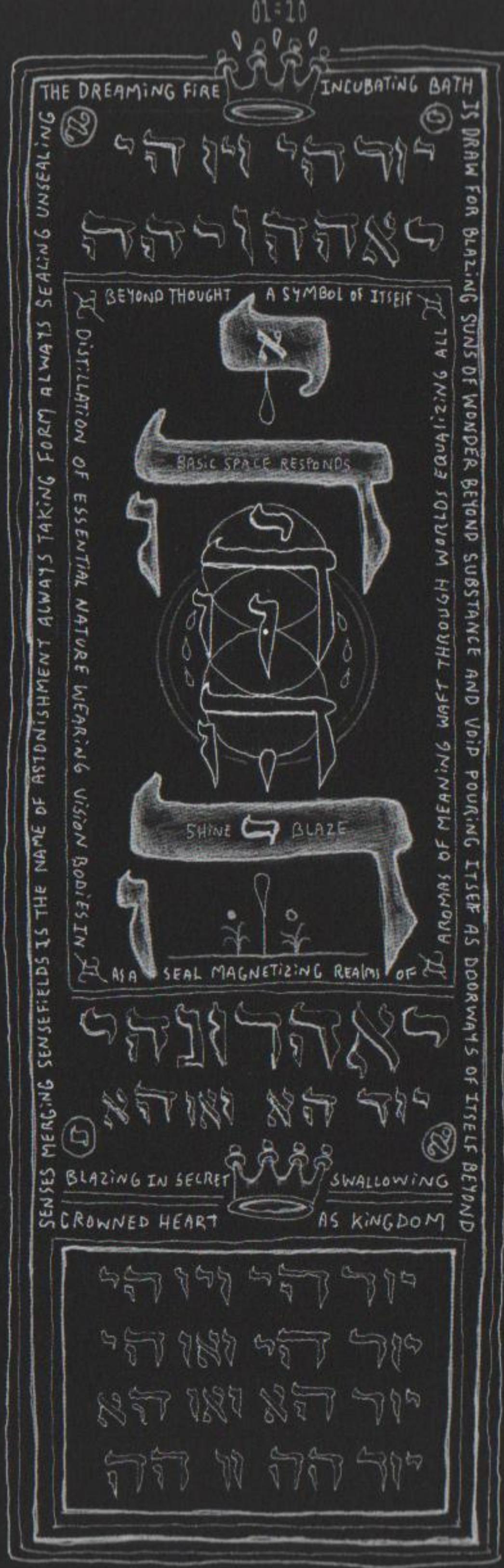
At first glance, this appears to reverse our progression because of the position of its fire. However, this is not so. In his commentary on this verse, Aryeh Kaplan describes how the ruach (breath) oscillates between the deepest aspects of its essential nature.

This is the liberating gesture of its gnosis. Binah (fire) represents the capacity for the associative differentiation of form, and chochmah (water) represents formless undifferentiated mental potency. Immersion within the bath of undifferentiated water prepares the cognitive field to shed its habits, from which the visionary array manifests, thus the need to place water before fire.

In practice, the practitioner first establishes symbolic ideations within the ruach (breath from breath). This makes malkut clear in its focus. Then awareness is thrust deep within its oceanic nature, like a bath, until total absorption occurs. Then the self-creating blaze of dew shines out spontaneously, as its fire. Through participation in this universal fire phenomena become a visionary dimension, which is the radiant support for gnostic realization.

In our model, the process begins with spiritual longing. This is very important to point out to modern occultists, who often tend to be dry and dictatorial in their approach. It is called a fire because it is the sole catalyst for all further work, like the fire under the vessel of an alchemical operation. However, the culmination of the process, the blazing dew of shefa, certainly is also a fire.

This distinction requires precise understanding. If the two metaphors are used together, a distinction can be made between the 'preliminary fire' and the 'primordial blaze' (of course both share a common essential nature, rooted in the primordial blaze). This latter term suggests why the shefa/dew is called 'self-creating'. It arises without cause or source, and returns attention to the essence of continual beginningness it never left. This is only possible through immersion in the bath of nullification, which severs the root of identity. This allows intention to merge with the bath, transforming all action into a sacrifice. Then all phenomena can be offered through devotion, and sealed by ecstatic wonder.



The Middle Pillar Yichud

The following Kabbalistic yichud (unification) practice transmutes the conventional associations of body-mind identity into the pattern of the divine image through the direct embodiment of divine names. This involves binding the key middle pillar names within the heart. The names AHYH above (keter) and ADNY below (malkut) are integrated through YHVH in the heart of the ruach (tiferet). This is graphically presented in summary form in the practice shiviti at the end of this appendix.

The practice is accomplished threefold. The names are visualized in their respective places, introduced and opened through an expansion of the Tetragram, and sealed in union through shiluvim (intertwined names).

The four expansions that bind the unifications involve the letters heh and vav. They each have 3 variant spellings: with a yud, with an alef, and with double letters. Thus four spellings of YHVH are produced, which represent the basic fourfold creative process that is reflected in all of the microcosmic and macrocosmic contexts.

1. YVD HY VYV HY = 72 → yud (atzilut/chayah)
2. YVD HY VAV HY = 63 → heh (briah/neshamah)
3. YVD HA VAV HA = 45 → vav (yetzirah/ruach)
4. YVD HH VV HH = 52 → heh (assiah/nefesh)

The unifications are sealed with shiluvim (intertwinings). The name ADNY rises into YHVH to form the sealing shiluvim YAHDVNHY from below. The name AHYH descends into YHVH from above to form the sealing shiluv YAHHVYHH. Each is introduced and bound through an expansion. The 72 expansion is used for AHYH and the 45 for ADNY, opening daat and yesod respectively in the ruach. These aspects open influx from each vector.

The process is accomplished in the same exact manner as Adam was formed in the garden. The life-breath (ruach Elohim) is integrated with the continuum of reflections, which is the ground of phenomena (adamah). Their union forms the living image of the name YHVH, which is Adam himself.

This process is echoed within each individual thought form. They arise as inert golems. Like all constructs, golems are intersections of breath and ground. However, when gnostic momentum usurps their common relative meaning, the mental construct becomes transmuted into a living gnosime, a living gnostic symbol and portal for the passage of blessing force.

The practice given here allows a human being to become transmuted in this way, transforming a dim golemic identity into a gnosimic vessel for En Sof. This happens in accordance with the depth and profundity of our intentions, view, and intensity of effort. The yichud can systematically displace and re-form the fictitious egocentric identity in the likeness and image of the divine, however, hard work and much repetition is needed. The best way to do this practice is within a sequence of practices that is performed daily without fail for at least one year.

The triple technique used in each stage begins with the visualization of the names, as if a wedding was being prepared. Then the names are bound with their corresponding expansions, as if bride and groom had entered the wedding chamber. Then the shiluvim seal their union, as if they copulate.

Yichudim make their connections artificially, for the sake of gnosis. This is an important distinction from religious doctrines that utilize such methods for their own purposes. Divine names have no need for unification. The distortions of human ideation are challenged by such actions; forces outside the mind are not their recipient. This is a stark contrast to the view of religious Kabbalists who believe that the worlds are literally shattered, and human intervention repairs them by fashioning a perfect dwelling place for the creator god. This equates the shattering of the vessels and its repair process with a mythology of good and evil, and can lead to the most stubborn of dualistic dogmas. The beauty of the core circuitry is neutral. It is a mirror of whatever view it is lent in service to.

Spiritual practice is not a form of therapy meant to improve the quality of human life. The human realm is based on the fictions of individual and collective identity.

Practice is the solvent of its reification, as it presents itself in its dreamlike array, beyond real or unreal. However, practice easily degenerates into a psychologized distortion. As the mirror of En Sof shines, the realization dawns that no separate being or universe ever existed in the conventional sense. No universe ever broke, or departed from the original purity of its essential nature. Yet consciousness does indeed become fragmented as its display is reified, and therefore degenerates its range of functions into many levels. The mythology of the shattering of the vessels is a useful contemplative model for articulating how habit accumulates in this process to display a chain of opacifying densities from gross to subtle. The key is to allow the metaphor to speak within the proper view.

The axioms that support the realms are not archetypes from the collective unconscious of human beings. This humanocentric ideal simply extends the ordinary fiction of the human realm into an exaggerated form. Spiritual practice should lead in precisely the opposite direction. Symbolic axioms are not extensions of a collective identity, they undermine the concept of identity altogether. The same holds when attributed to a creator god. All identity obscures and obstructs gnosis. It is solely based on habitual assumptions, and is directly undermined when we surrender within authentic symbols of gnostic freedom, which dwarf the so-called 'truth' of both god and man. This is where divine names come in.

To allow the stages of the practice to be clear, here is a step-by-step methodological account.

Before their introduction to each other, the three names are visualized with eyes open. Stand firmly upon the earth. The name of YHVH is visualized vertically (standing) in the heart. The name AHYH is visualized above the crown of the head. The name ADNY is visualized beneath the feet. AHYH and ADNY are visualized in their standard horizontal forms, as are all the expansions and shiluvim. The standing YHVH is a special case, as it serves as the structure for all names and Kabbalistic constructs, and here is directly identified as the root basis of embodiment.

Then the gaze is retracted within the inner womb space of the mind. There, the reenacted alchemical marriage unfolds. While this occurs, hold the visualization of the three names in the heart, above the head, and below the feet.

First, the pair YHVH and ADNY are visualized. Then ADNY unbolts the earth,

and suffuses its voltage into the heart. The surge of presentational energy from below floods the central cavity of the body. Feel the visualization of the standing YHVH become bright and resonant. The binding expansion 45 is then visualized. In this manner the lower heh has risen via yesod to flood the ruach. Finally, the lower union is sealed with the visualization of the shiluv YAHDVNHY. Simply fill the space of the mind's eye with the shiluv.

The names YHVH and AHYH are then visualized in womb space. AHYH descends, unbolting the gates of the skull to allow the crystalline dew of its shefa to flood the heart. The standing YHVH brightens and resonates accordingly. The expansion 72 is then visualized, introducing the bond. In this manner the supernal union descends via daat into the ruach. The shiluv YAHHVYHH is then visualized, sealing the upper union.

To seal the whole of the process, a great visualization of YHVH binds both unions together as one. The standing YHVH in the heart expands to fill the body outline, almost like a skeletal structure. The name gathers the brilliance of cognizance within itself, and radiates it out through all space like a sun.

Then each letter of the standing YHVH expands out like branches of a tree to form separate visualizations of each of the 4 expansions. This is done in the following manner:

- Head becomes the 72 expansion (yud)
- Shoulders/arms becomes the 63 expansion (heh)
- Spine becomes the 45 expansion (vav)
- Hips/legs becomes the 52 expansion (heh)

Once expanded in this manner, the expansions all return to a single standing YHVH image. This seals the overall identification with the standing name, and the operation as a whole is sealed.

To close, a short familiar breathing practice is used while holding the standing YHVH visualization as identity. Breath is gathered from below the lower heh (the feet) on the in breath. It is drawn through the whole visualization. On the out breath, it is released through the yud (crown of the head) to suffuse all of space with its brilliance and luminosity. As the expansive radiance of ruach hakodesh saturates space, hold the breath slightly. Then repeat four times.

If contemplated deeply enough, it becomes evident that the threefold process that binds divine names directly reflects the threefold alchemical process of iy'yun mentioned in chapter 9. This should be studied carefully. If the single root of these aspects is recognized, correspondences can shed their habits of divisive rigidity, and can reveal the inherent fluidity that allows mystical breakthroughs to become possible. Without this view placed in cognitive action, correspondences such as those below rapidly degenerate into mere esoteric data.

ASSOCIATIVE ASPECT	KABBALISTIC CORRESPONDENCE	ASPECT OF SYMBOL
Primordial purity →	Y (atzilut: keter/chochmah) →	absolute meaning (equal with En Sof)
Adaptive capacity →	H (briah: binah) →	axiomatic matrix (equal with open field)
Feeling tone →	V (yetzirah: middle 6) →	meaning transmission (equal with display)
Presentational array →	H (assiah: malkut) →	symbol display (equal with transmission)

Root of Voice, Breath, and Speech

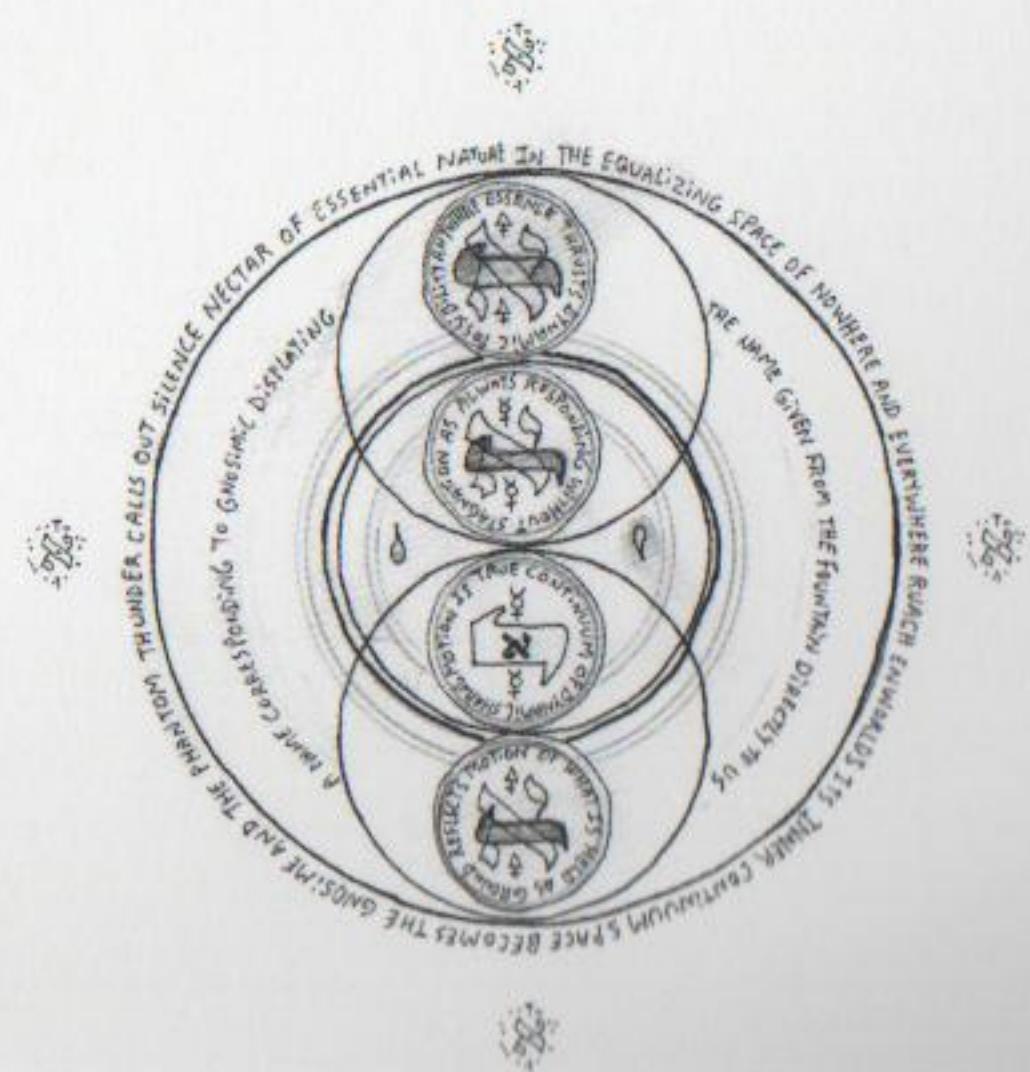
A key to what has been laid out in this work is the indivisible threefold process summed up in the following verse from *Sefer Yetzirah*:

Voice, ruach, and speech. This is Ruach HaKodesh.

This axiom is extended in this verse from *Fountain of Wisdom*:

All are equal within the darkness darkened by illuminating which is alef (one). It is the voice of vocalized movement. Movement is a second alef, called breath (ruach). When it manifests, ruach appears. This is ruach hakodesh. When a man opens his mouth to say alef, it becomes two: voice and ruach-breath. Voice corresponds to the first alef. More importantly, the ruach corresponding to the second alef is the primordial aether (avir kadmon). Hence, it appears that there are two: alef-alef. Together they are called speech, due to the aether that comes from them. This is voice, breath, and speech. Alef is never less than two.

'Voice' is the pure potency of En Sof as creative dynamism. 'Ruach', or breath, is its inherent creative dynamism in motion. Together voice and breath create 'speech':



phenomena appearing as a nondual unity that never departs from its primordial essentiality. This threefold continuum is the single mystery that presents infinite variation beyond being and nonbeing, without ever going out or coming in. All the worlds and their contents are echoes of its vivid yet substanceless resonance.

In a human being, this continuum arises as daat, the emissary of the serpent's crown. It introduces the primal ruach Elohim from 'above'. Its intensity is reflected in yesod, which integrates malkut with the middle 6 from 'below'. These scales balance Adam in Eden. Between them the inner/outer associations of human beings are fabricated, yet there is no interruption. They arise within the purity of a symbolic dream dreaming of symbols, to invoke a symbolic universe in the midst of symbolic human activity.

Perpetually Poised to Wave Yourself Goodnight

Beliefs in the existence or nonexistence of god are reactionary views. Affirmation and negation reify the same concept from opposite ends, and thus are more like each other than they are different. Both are projections of the attempt to reify identity, and serve as distractions from the innate terror of the clash between cognitive grasping and constant change, inevitable death, and assured loss. Safety against collision with each ungraspable passing moment cannot be found.

As spiritual practice sheds its skins, the reflex of reification slowly dissolves. Beyond the god myth, pure beauty only serves itself. We can wear it as a body of visions to seal freedom, beyond reductive epistemological and ontological assumptions. Naturally unique variation pours its wisdom as an ocean, into and beyond itself.

So, what shall be done?

Perpetually poised to wave yourself goodnight, it must never be assumed that we deserve to live poetically. The evolutionary tides deposited you on your own doorstep, with the dew of stars withheld in waiting. So? Have you actualized any aptitude? Will you make use of the precious opportunities? Can you strain to resist the undertow of habit? What will you make yourself?

All spiritual practice is based on the ability to love. Sourceless and undifferentiated, it glows as the spontaneous radiance of En Sof. It is partially concealed until the last judgment of subjects as they are laid down before their objects. This is the faraway call in the lush thickets, hiding within itself, standing as the ground from which it is raised.

The confluence of love and the inevitability of loss produces heartbreak. Its poetry opens all gates. Seal the unsealed with wonder and astonishment, until only the natures of these qualities remain. This nectar intoxicates the dream that dreams the dreamer.

And in the simultaneous moment of perpetual dissolution and always-beginning coagulation, contemplate basic space as the medium of love and essence of mind. In this, all things can be recognized as primordially pure.

The nectar of dreams offers sublime intoxication, transforming dull reactionary reflexes into bliss fields of sparkling formlike formlessness. Although the nectar fields indicate gnostic transformation, they are not the heart of the matter. No shimmering bliss field or gnawing hell realm can summarize En Sof. No experiential membrane can envelop it. Yet it is found nowhere else.

The beloved hides behind doorways, branches of a single root, equal to the soil from which they grow. Concealed in the disguise of broken universes, the invitation is whispered in echoes of labyrinthic reflections. This opportunity is offered at all times to any being who will have it, rendering fortunate the outcasts who bask in sourcelessness, without a home, claiming no parents other than deathless light and unborn space.

The continuum of motion is a doorway. Beyond concepts of origin and cessation is the opportunity to be absorbed into a mystery that is always disappearing in the midst of appearing. It displays living resonances that speak silence, yet present themselves vividly. Their thunderous upheaval is simultaneous with the absolute stillness of their essential nature. These magical resonances constitute the poetry of phenomena. All phenomenon is *solve et coagula*; simultaneously arising and passing away, without either extreme ever stopping to mark itself.

A poignant tender wind breathes the blood of space through the aromatic attributes. Recognizing the nature of this resonant breath is the heart of contemplative life. Nothing departs from its wholeness, just as nothing comes in. It is neither real nor unreal. It is an open window that thrusts forth vision, while remaining equal to vision itself. Simultaneously open and dynamic, initiatory and responsive, it envelops itself in myriad apparitional garments of wondrous beauty in the midst of what is commonly taken for ordinary tedium. It proclaims form and formlessness, appearing and non-appearing, all equally. It is always stable in its ghostly whispering, in the most miserable boneyards and sublime pleasure palaces, and the blackness of deep sleep.

The doorway to the bath of winds is found in shifting poetic resonances, cultivated through feeling tones of wonder, awe, and beauty. They challenge the conventional subject/object structure of experience as their nectar collects in streams and drops with the dawning realization. In the twilight between gnosis and conventional perception, this crystalline dew of seed gathers momentum from the womb of heaven the more it resonates. Its enworlding brilliance swells in swirls, beyond out and in, to form a crown in the head, and a kingdom to walk upon. Phenomena disappears-in-appearing, as the wonderland forest called blazing nothingness.

Without ever leaving En Sof, infinite worlds thrust their phantom thunder without need for the fabricated extremes of 'being' or 'nothingness'.

Deep silence, prior to noticing, is the living basis drawn forth by motion. Its name is 'beyond beyond'. Its speech is 'dissolving-in-appearing'. Its body of form is called 'all appearances'. Its body of formlessness is called 'pure potentiality'. Inseparable beyond distinction, they coalesce the dream fire to prepare an ocean of blazing dewdrops. Breathe in outer appearances. Hold to open the resonance field. Breathe out in union with the field of open possibility.

Breath equalizing with intention → fire

Opening gates of cognizing medium → bath

Dawning clarity of gnosis → dew

Beyond-beyond → basic space (paradox of great circle)

Dissolving-in-appearing → nature of display (subset circle)

The mind-mirror extrudes drop streams to coalesce crystalline dew from the womb of heaven.

Mind-mirror → reflexive essential nature

Extrude → drawing profound realization

Drop (left aspect) → fluid coagulation

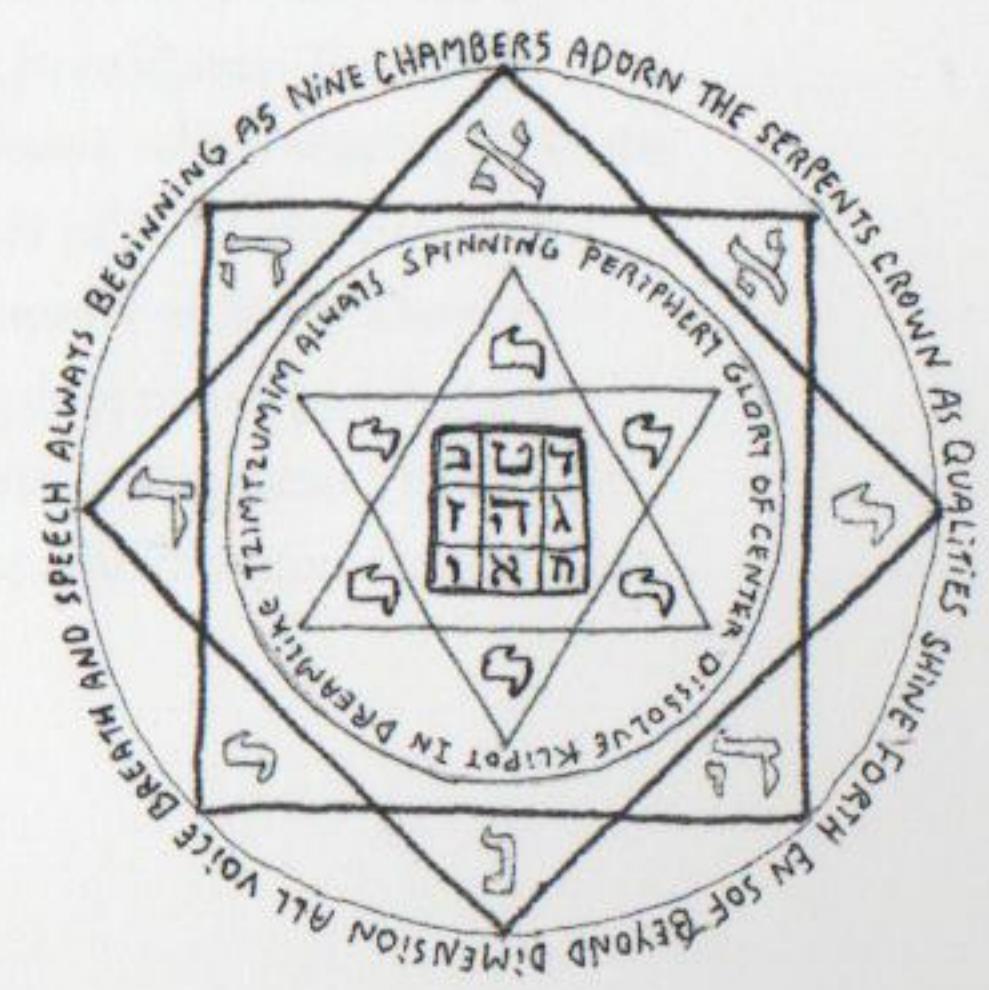
Stream (right aspect) → open dynamism

Coalesce (in center) → realization of primordial uncreated drop/stream union

Crystalline dew → clarity of nondual drop

Womb → basic space of phenomena

Heaven → 6 middle sefirot (ruach) expressing conventional perception or gnosimic realization



Magnetically charged to spontaneously purify broken impressions on contact, fictions of a knower and a known are absorbed in the boundless resonance disappearing-in-appearing as a wonderland of blazing nothingness.

‘How wondrous, how astonishing! This phenomena is superb! It is the secret of all profound gnosis! Everything is born from the unborn. At the moment of birth, nothing is born.’

– *The Book of the Secret Quintessence*

Thunderous phantoms are heard in the mirror’s collapse of worlds and souls. Feeling tone resonances ascend to meet descending blessing force, as breakthroughs occur. They merge as the realization of their wholeness collapses the notion of their ever having been separate. Their continuum blazes ‘solve et coagula’, as in a dream, and the angel of death whispers songs of sweet release with the kiss of light’s first breaking...

