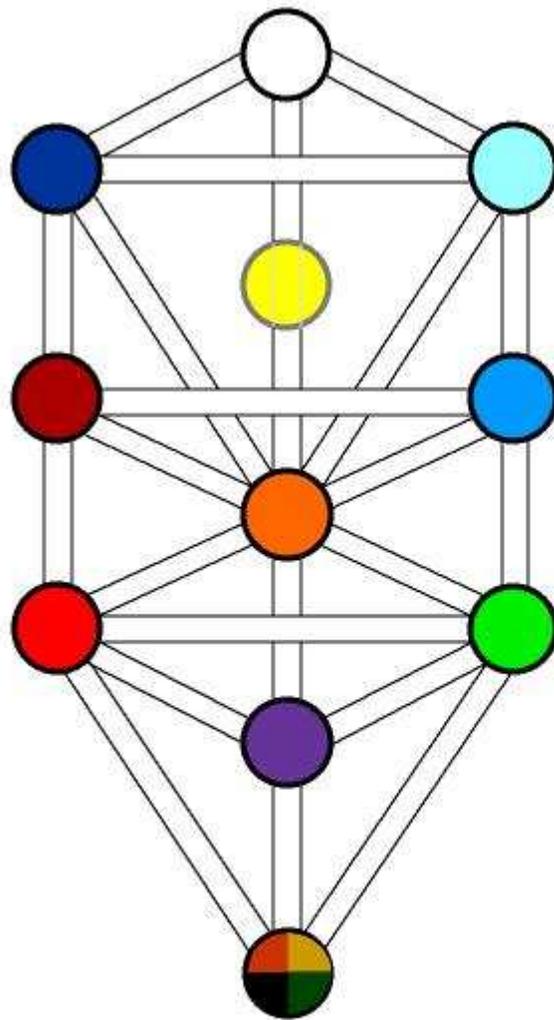


THE KABBALAH

(The Secret Mystical Teaching of Israel)

And thou shalt make the tabernacle, ten curtains of :



Atziluth

fine linen spun

Briah

and blue

Yetzirah

and purple

Assiah

and scarlet

THE FOUR WORLDS WITHIN THE CABALISTIC TREE OF LIFE

The Sepher Yetzirah (*The Book of Formation*)

Introduction by W. W. Westcott

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The 32 Paths of Wisdom

The Sepher Yetzirah

(The Book of Formation)

W. W. Westcott Version

CHAPTER ONE

1. In thirty-two wonderful Paths of Wisdom did Jah, Jehovah Tzabaoth, the God of Israel, the Elohim of the living, the King of ages, the merciful and gracious God, the exalted One, the Dweller in eternity, most high and holy engrave his name by the three Sepharim-Numbers, Letters, and Sounds.
2. Ten are the ineffable Sephiroth. Twenty-two are the Letters, the Foundation of all things; there are Three Mothers, Seven Double and Twelve Simple letters.
3. The ineffable Sephiroth are Ten, so are the Numbers; and as there are in man five fingers over against five, so over them is established a covenant of strength, by word of mouth, and by the circumcision of the flesh.
4. Ten is the number of the ineffable Sephiroth, ten and not nine, ten and not eleven. Understand this wisdom, and be wise in the perception. Search out concerning it, restore the W'ord to its creator, and replace Him who formed it upon his throne.
5. The Ten ineffable Sephiroth have ten vast regions bound unto them; boundless in origin and having no ending; an abyss' of good and of ill; measureless height and depth; boundless to the East and the West; boundless to the North and South; and the Lord the only God, the Faithful King rules all these from his holy seat, for ever and ever.

6. The Ten ineffable Sephiroth have the appearance of the Lightning flash, their origin is unseen and no end is perceived. The Word is in them as they rush forth and as they return, they speak as from the whirling wind and returning fall prostrate in adoration before the Throne.

7. The Ten ineffable Sephiroth, whose ending is even as their origin, are like as a flame arising from a burning coal. For God is superlative in his Unity, there is none equal unto Him: what number canst thou place before One. "

8. Ten are the ineffable Sephiroth; seal up thy lips lest thou speak of them, and guard thy heart as thou considerest them; and if thy mind escape from thee bring it back to thy control; even as it was said' " running and returning" (the living creatures ran and returned) and hence was the Covenant made.

9. The ineffable Sephiroth give forth the Ten numbers. First; the Spirit of the God of the living; Blessed and more than blessed be the Living God of ages. The Voice, the Spirit, and the Word-, these are of the Holy Spirit.

10. Second; from the Spirit He produced Air, and formed in it twenty-two sounds-the letters; three are mothers, seven are double, and twelve are simple; but the Spirit is first and above these. Third; from the Air He formed the Waters, and from the formless and void made mire and clay, and designed surfaces upon them, and hewed recesses in them, and formed the strong material foundation. Fourth; from the Water He formed Fire and made for Himself a Throne of Glory with Auphanim, Seraphim and Kerubim, as his ministering angels; and with these three he completed his dwelling, as it is written, "Who maketh his angels spirits and his ministers a flaming fire".'

11. He selected three letters from among the simple ones and sealed them and formed them into a Great Name, I H V, and with this He sealed the universe in six directions. ,

Fifth; He looked above, and sealed the Height with I H V.

Sixth; He looked below, and sealed the Depth with I V H.

Seventh; He looked forward, and sealed the East with H I V.

Eighth; He looked backward, and sealed the West with H V I.

Ninth; He looked to the right, and sealed the South with V I H.

Tenth; He looked to the left, and sealed the North with V- H I.

12. Behold ! From the Ten ineffable Sephiroth do proceed-the One Spirit of the Gods of the living, Air, Water, Fire; and also Height, Depth, East, West, North and South.

CHAPTER TWO

1. The twenty-two sounds and letters are the Foundation of all things. Three mothers, seven doubles and twelve simples. The Three Mothers are Aleph, Mem and Shin, they are Air, Water and Fire. Water is silent, Fire is sibilant, and Air derived from the Spirit is as the tongue of a balance standing between these contraries which are in equilibrium, reconciling and mediating between them.

2. He hath formed, weighed, and composed with these twenty-two letters every soul, and the soul of everything which shall hereafter be.

3. These twenty-two sounds 'or letters are formed by the voice, impressed on the air, and audibly modified in five places; in the throat, in the mouth, by the tongue, through the teeth, and by the lips.

4. These twenty-two letters, which are the foundation of all things, He arranged as upon a sphere with two hundred and thirty-one gates, and the sphere may be rotated forward or backward, whether for good or for evil: from the good comes true pleasure, from evil nought but torment.

5. For He shewed the combination of these letters, each with the other; Aleph with all, and all with Aleph; Beth with all, and all with Beth. Thus in combining all together in pairs are produced the two hundred and thirty-one gates of knowledge.

6. And from the non-existent He made Some-Thing; and all forms of speech and everything that has been produced; from the empty void He made the material world, and from the inert earth He brought' forth everything that hath life. He hewed, as it were, vast columns out of the intangible air, and by the power of His Name made every 'creature and everything that' is; and the production of all things from the twenty-two letters is the proof that they are all but

parts of one body.

CHAPTER THREE

1. The Foundation of all others is composed of the Three Mothers, Aleph, Mem and Shin; they resemble a Balance, on the one hand the guilty, on the other hand the purified, and Aleph the Air is like the Tongue of a Balance standing between them.
2. The Three Mothers Aleph, Mem and Shin are a great Mystery, very admirable and most recondite, and sealed as with six rings; and from them proceed Air, Fire, and Water, which divide into male and female forces. The Three Mothers Aleph, Mem and Shin are the Foundation, from them spring three Fathers, and from these have proceeded all things that are in the world.
3. The Three Mothers in the world are Aleph Mem and Shin: the heavens were produced from Fire; the earth from the Water; and the Air from the Spirit is as a reconciler between the Fire and the Water.
4. The Three Mothers Aleph, Mem and Shin, Fire, Water and Air are shown in the Year; from the fire was made heat, from the waters was made cold, and from the air was produced the temperate state, again a mediator between them. The Three Mothers, Aleph, Mem and Shin, Fire, Water and Air are found in Man: from the fire was formed the head; from the water the belly; and from the air was formed the chest again placed as a mediator between the others.
5. These Three Mothers did He produce and design, and combined them; and He sealed them as the three mothers in the Universe, in the Year and in Man-both male and female. He caused the letter Aleph to reign in Air and crowned it, and combining it with the others He sealed it, as Air in the World, as the temperate (climate) of the Year, and as the chest the lungs for breathing air in Man: the male with A.M.S., the female with S.M.A. He caused the letter Mem to reign in Water, crowned it, and combining it with the others formed the earth in the world, cold in the year, and the belly in man, male and female, the former with M.A.S., the latter with M.S.A. He caused Shin to reign in Fire, and crowned it, and combining it with the others, sealed

with it the heavens in the universe, heat in the year and the head in man, male and female.

CHAPTER FOUR

1. The Seven Double Letters, Beth, Gimel, Daleth, Kaph, Pe, Resh, and Tau have each two sounds associated with them. They are referred to Life, Peace, Wisdom, Riches, Grace, Fertility and Power. The two sounds of each letter are the hard and the soft-the aspirated and the softened. They are called Double, because each letter presents a contrast or permutation ; thus Life and Death; Peace and War(Evil); Wisdom and Folly; Riches and Poverty; Grace and Indignation; Fertility and Solitude (Desolation); Power and Servitude.
2. These Seven Double Letters point out seven localities; Above, Below, East, West, North, South, and the Palace of Holiness in the midst of them sustaining all things.
3. These Seven Double Letters He designed, produced, and combined, and formed with them the Planets (stars) of this Universe, the Days of the Week, and the Gates of the soul (the orifices of perception) in Man. From these Seven He hath produced the Seven Heavens, the Seven Earths, the Seven Sabbaths: for this cause He has loved and blessed the number Seven, more than all things under Heaven (His Throne).
4. Two Letters produce two houses; three form six; four form twenty-four; five form one hundred and twenty; six form seven hundred and twenty ; seven form five thousand and forty; and beyond this their numbers increase so that the mouth can hardly utter them, nor the ear hear the number of them. So now, behold the Stars of the Universe (Planets) are Seven; the Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars. The Seven are also the Seven Days of Creation; and the Seven Gateways of the Soul of Man-the two eyes, the two ears, the mouth and the two nostrils. So with the Seven are formed the seven heavens,~ the seven earths, and the seven periods of time; and so has He preferred the number Seven above all things under Heaven.

NOTE. The above demonstrates the number of permutations and combinations which can result from fundamental numbers of energy patterns or archetypes in terms of the factorials of numbers, e.g., 5 factorial (or 5!) = 5x4x3x2x1 = 120. Accordingly, considering the 22 letters of

the Hebrew alphabet as the primeval energy patterns of creation (and they have been shown to be projections of one Master Pattern), $22! = 22 \times 21 \times 20 \times \dots \times 1 = 1,124,000,728,000,000,000$. The tremendous versatility of forms seen in the natural world (and their invisible archetypes) bears witness to this consideration.

SUPPLEMENT TO CHAPTER IV.

NOTE: This is a modern illustration of the allotment of the Seven Letters; it is not found in the ancient copies of the "SEIPHER Yetzirah."

He produced Beth, and referred it to Wisdom; He crowned it, combined and formed with it the Moon in the Universe, the first day of the week, and the right eye of man.

He produced Gimel, and referred it to Health; He crowned it, combined and joined with it Mars in the Universe, the second day of the week, and the right ear of man.

He produced Daleth, and referred it to Fertility; He crowned it, combined and formed with it the Sun in the Universe, the third day of the week, and the right nostril of man.

He produced Kaph, and referred it to Life; He crowned it, combined and formed with it Venus in the Universe, the fourth day of the week, and the left eye of man.

He produced Pe, and referred it to Power; He crowned it, combined and formed with it Mercury in the Universe, the fifth day of the week, and the left ear of man.

He produced Resh and referred it to Peace; He crowned it, combined and formed with it Saturn in the Universe, the sixth day of the week, and the left nostril of man.

He produced Tau, and referred it to Beauty; He crowned it, combined and formed with it Jupiter in the Universe, the Seventh Day of the week, and the mouth of man.

By these Seven letters were also made seven worlds, seven heavens, seven earths, seven seas, seven rivers, seven deserts, seven days, seven weeks from Passover to Pentecost, and every seventh year a Jubilee.

CHAPTER FIVE

1. The Twelve Simple Letters are Heh, Vau, Zain, Cheth, Teth, Yod, Lamed, Nun, Samech, Oin, Tzaddi and Qoph: They are the foundations of these twelve properties: Sight,

Hearing, Smell, Speech, Taste, Sexual Love, Work, Movement, Anger, Mirth, Imagination and Sleep. These Twelve are also allotted to the directions in space: North-east, South-east, the East above, the East below, the North above, the North below, the South-west, the North-west, the West above, the West below, the South above, and the South below; these diverge to infinity, and are as the arms of the Universe.

2. These Twelve Simple Letters he designed, and combined, and formed with them the Twelve celestial constellations of the Zodiac, whose signs are Teth, Shin, Tau, Samech, Aleph, Beth, Mem, Oin, Qoph, Gimel, Daleth and Daleth. The Twelve are also the Months of the Year: Nisan, Yiar, Sivan, Tamuz, Ab, Elul, Tishri, Hesvan, Kislev, Tebet, Sabat and Adar. The Twelve are also

the Twelve organs of living creatures, the two hands, the two feet, the two kidneys, the spleen, the liver, the gall, private parts, stomach and intestines.

He made these, as it were provinces, and arranged them as in order of battle for warfare. And also the Elohim made one from the region of the other.

Three Mothers and Three Fathers; and thence issue Fire, Air, and Water. Three Mothers, Seven Doubles and Twelve Simples..

3. Behold now these are the Twenty and Two Letters from which Jah, Jehovah Tzabaoth, the Elohim of the living, the God of Israel, exalted and sublime, the Dweller in eternity, formed and established all things; High and Holy is His Name.

SUPPLEMENT TO CHAPTER V.

N OTE.-This is a modern illustration of the allotment of the Twelve Letters; it is not found in the ancient copies of the " Sepher Yetzirah."

1. God produced He, predominant in Speech, crowned it, combined and formed with it Aries in the Un~verse, Nisan in the Year, and the right foot of Man.

2. He produced Vau, predominant in n~ind, crow-red it, combined and formed with it Taurus in the Universe, Aiar in the Year, and the right kidney of Man.

3. He produced Zain, predominant in Movement, crowned it, combined and formed it with

Gemini in the Universe, Sivan in the Year and the left foot of Man.

4. He produced Cheth, predominant in Sight, crowned it, combined and formed with it Cancer in the Universe, Tamuz in the Year, and the right hand of Man.

5. He produced Teth, predominant in Hearing crowned it, combined and formed with it Leo in the Universe, Ab in the Year, and the left Kidney in Man.

6.. He produced Yod, predominant in Work, crowned it, combined and formed with it Virgo in the Universe, Elul in the Year, and the left hand of Man.

7. He produced Lamed, predominant in Sexual desire, crowned it, combined and formed with it Libra in the Universe, Tishri in the Year, and the private parts of Man. (Kalisch gives " gall.")

8. He produced Nun, predominant in Smell, crowned it, combined and formed with it Scorpio in the Universe, Heshvan in the Year, and the intestines of Man.

9. He produced Samech, predominant in Sleep, crowned it, combined and formed with it Sagittarius in the Universe, Kislev in the Year, and the stomach of Man.

IO; He produced Oin, predominant in Anger crowned it, combined and formed with it Capricornus in the Universe, Tebet in the Year, and the liver of Man.

11.He produced Tzaddi, predominant in Taste, crowned it, combined and formed with it Aquarius in the Year, and the gullet in Man.

12. He produced Qoph, predominant in Mirth, crowned it, combined and formed with it Pisces in the Universe, Adar in the Year, and the spleen of Man.

CHAPTER SIX

1. Three Fathers and their generations, Seven conquerors and their armies, and Twelve bounds of the Universe. See now, of these words, the faithful witnesses are the Universe, the Year and Man. The dodecad, the heptad, and the triad with their provinces; above is the Celestial Dragon, T L 1, and below is the World, and lastly the heart of Man. The Three are Water, Air and Fire; Fire above, Water below, and Air conciliating between them; and the sign of these things is that the Fire sustains (volatilizes) the waters; Mem is mute, Shin is sibilant, and Aleph is the Mediator and as it were a friend placed between them.

2. The Celestial Dragon, T L I, is placed over the universe like a king upon the throne; the revolution of the year is as a king over his dominion; the heart of man is as a king in warfare. Moreover, He made all things one from the other; and the Elohim set good over against evil, and made good things from good, and evil things from evil: with the good tested He the evil, and with the evil did He try the good. Happiness is reserved for the good, and misery is kept for the wicked.

3. The Three are One, and that One stands above. The Seven are divided; three are over against three, and one stands between the triads. The Twelve stand as in warfare; three are friends, three are enemies; three are life givers; three are destroyers. The three friends are the heart, the ears, and the mouth; the three enemies are the liver, the gall, and the tongue; while God the faithful king rules over all. One above Three, Three above Seven, and Seven above Twelve; and all are connected the one with the other.

4. And after that our father Abraham had perceived, and understood, and had taken down and engraved all these things, the Lord most high revealed Himself, and called him His beloved, and made a Covenant with him and his seed; and Abraham believed on Him and it was imputed unto him for righteousness. And He made this Covenant between the ten toes of the feet this is like that of circumcision; and between the ten fingers of the hands and this is like that of the tongue. And He bound the twenty- two letters unto his speech and shewed him all the mysteries of them. He drew them through the Waters; He burned them in the Fire; He vibrated them in the Air; Seven in the highest heavens; and Twelve in the celestial constellations of the Zodiac.

The End of the " Book of Formation."

THE PATHS OF WISDOM AND GATES OF UNDERSTANDING

(The 32 Paths of the Sepher Yetzirah)

(From "The Holy Kabbalah" by A. E. Waite)

In the Latin collection of Pistorius the marrow of philosophical Kabbalism is presented in the form of certain terse propositions or dogmas, according to one of which the ways of eternity are thirty-two--*Via æternitatis sunt triginta duo*. These are the Paths of the SEIPHER YETZIRAH, namely, the ten SEPHIROTH and the [twenty-two] letters of the Hebrew alphabet. The doctrine concerning them is a dependency of this fundamental treatise, but of much more recent date, and

without even an imputed authorship. It tabulates the special graces and illuminations which may be communicated to man from above by means of these channels, and is not unimportant, because it shows that Kabbalism, even on its most speculative and formal side, had a practical application to the human mind, and was not a purely arbitrary system. It is outside the province of this work to offer translations to the student, but as in the present instance it could be difficult to summarize the tabulation more briefly, I shall give it *in extenso*, premising only that it has been translated more than once into English, and is indeed available in a number of European languages.

I. The first path [*KETER or Crown*] is called the Admirable Intelligence [*Mystical Intelligence*], the Supreme Crown. It is the light which imparts understanding of the beginning which is without beginning, and this also is the First Splendor. No created being can attain to its essence.

II. The second path [*CHOCHMAH or Wisdom*] is called the Illuminating Intelligence. It is the Crown of Creation and the splendor of the Supreme Unity, to which it is most in proximity. It is exalted above every head and is distinguished by Kabbalists as the Second Splendor.

III. The third path [*BINAH or Understanding*] is called the Sanctifying Intelligence and is the foundation of Primordial Wisdom, termed the Creation of Faith. Its roots are AMeN. It is the mother of Faith, which indeed emanates therefrom.

IV. The fourth path [*CHESED--Mercy, Exuberance or Generosity*] is called the Arresting or Receiving Intelligence because it arises like a boundary to receive the emanations of the higher intelligences which are sent down to it. Herefrom all spiritual virtues emanate by the way of subtlety, which itself emanates from the Supreme Crown. (*It contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences; they emanate one from the other by the power of the primordial emanation of KETER.--Wescott*)

V. The fifth path [*GEBURAH--Justice, Limitation or Severity*] is called the Radical Intelligence, because it is more akin than any other to the Supreme Unity and emanates from the depths of the Primordial Wisdom (*the primordial depths of Chochmah*).

VI. The sixth path [*TIPHERETH or Beauty*] is called the Intelligence of Mediating Influence (*or of Separated Emanation*), because the flux of the emanations is multiplied therein. It communicates this affluence to those blessed men who are united with it.

VII. The seventh path [*NETZACH--Victory or Eternity*] is called the Hidden Intelligence, because it pours out a brilliant splendor on all intellectual virtues which are beheld with the eyes of the spirit and by the ecstasy of faith.

VIII. The eighth path [*HOD--Glory or Reverberation*] is called the Perfect and Absolute Intelligence. The preparation of principles emanates therefrom. The roots to which it adheres are in the depths of the Sphere Magnificence, from the very substance of which it emanates. (*It is the means of the Primordial.*)

IX. The ninth path [*YESOD or Foundation*] is called the Purified Intelligence. It purifies the numerations, prevents and stays the fracture of their images (*or proves and corrects the designing of their representations*), for it establishes their unity, to preserve them from

destruction and division by their union with itself. (*It disposes their unity with which they are combined without diminution or division.*)

X. The tenth path [*MALCHUTH or Kingdom*] is called the Resplendent Intelligence, because it is exalted above every head and has its seat in BINAH: it enlightens the fire of all lights and emanates the power of the principle of forms. (*It causes a supply of influence to emanate from the prince of Countenances.*)

XI. The eleventh path is called the Fiery Intelligence. It is the veil placed before the dispositions and order of the superior and inferior causes. Whosoever possesses this path is in the enjoyment of great dignity; to possess it is to be face to face with the Cause of Causes. (*It is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the face of the Cause of Causes.*)

XII. The twelfth path is called the Intelligence of Light (*or Transparency*), because it is the image of magnificence. It is said to be the source of vision in those who behold apparitions.

XIII. The thirteenth path is called the Inductive Intelligence of Unity. It is the substance of glory, and it manifests truth to every spirit. (*It is the consummation of the truth of individual spiritual things.*)

XIV. The fourteenth path is called the Illuminating Intelligence (*or Luminous Intelligence*). It is the institutor of arcane, the foundation of holiness.

XV. The fifteenth path is called the Constituting Intelligence, because it constitutes creation in the darkness of the world. (*or--It constitutes the substance of creations in pure darkness.*) According to the philosophers, it is itself that darkness mentioned by Scripture (*Job xxxviii. 9*), cloud and the envelope thereof.

XVI. The sixteenth path is called the Triumphant and Eternal Intelligence, the delight of glory, the paradise of pleasure prepared for the just.

XVII. The seventeenth path is called the Disposing Intelligence. It disposes the devout to perseverance and thus prepares them to receive the Holy Spirit. (*It is the path of Life and Death.*)

XVIII. The eighteenth path is called the Intelligence or House of Influence, (*by the greatness of whose abundance the influx of good things upon created beings is increased*) and thence are drawn the arcane and the concealed meanings which repose in the shadow thereof.

XIX. The nineteenth path is called the Intelligence of the Secret or of all spiritual activities. The fullness which it receives derives from the highest benediction and the supreme glory.

XX. The twentieth path is called the Intelligence of Will. It prepares all created beings, each individually, for the demonstration of the existence of the primordial glory.

XXI. The twenty-first path is called the Rewarding Intelligence (*or the Conciliating Intelligence or the Intelligence of Desire*) of those who seek. It receives the divine influence, and it influences by its benediction all existing things.

XXII. *The twenty-second path* is called the Faithful Intelligence, because spiritual virtues are deposited and augment therein, until they pass to those who dwell under the shadow thereof. (*By it spiritual virtues are increased, and all dwellers on earth are merely under its shadow.-- Westcott*)

XXIII. *The twenty-third path* is called the Stable Intelligence. It is the source of consistency in all the numerations.

XXIV. *The twenty-fourth path* is called the Imaginative Intelligence. It is the ground of similarity in the likeness of beings who are created to its agreement, after its aspects.

XXV. *The twenty-fifth path* is called the Intelligence of Temptation or Trial, because it is the first temptation by which God tests the devout.

XXVI. *The twenty-sixth path* is called the Renewing Intelligence, for thereby God--blessed be He!--reneweth all which is capable of renovation in the creation of the world (*or all the changeable things which are renewed by a new cycle of world creation*).

XXVII. *The twenty-seventh path* is called the Natural Intelligence, whereby the nature of everything found in the orb of the sun is completed and perfected.

XXVIII. *The twenty-eighth path* is called the Active Intelligence, for thence is created the spirit of every creature of the supreme orb, and the activity, that is to say, the motion, to which they are subject.

XXIX. *The twenty-ninth path* is called the Corporeal Intelligence; it informs every body which is incorporated under all orbs and it is the growth thereof.

XXX. *The thirtieth path* is called the Collective Intelligence, for thence astrologers, by the judgment of the stars and the heavenly signs, derive their speculations and the perfection of their science according to the motions of the stars.

XXXI. *The thirty-first path* is called the Perpetual Intelligence. Why is it so called? Because it rules the movement of the sun and the moon according to their constitution and causes each to gravitate in its respective orb.

According to Eliphaz Levi, this verse contains the secret of the Great Work of Alchemy. The reason assigned is that path thirty-one corresponds to the Hebrew letter SHIN (Sh), which represents the magic lamp, or the light between the horns of Baphomet. "It is the Kabbalistic sign of God or the Astral Light, with its two poles and equilibrated center" The sun mentioned in the paragraph represents gold, the moon silver, and the planets correspond to the other metals. - LA CLEF DES GRAND MYSTÈRES, p. 234. It is needless to say that the SEPHER YETZIRAH and its developments have nothing to do with Alchemy. As regards the Great Work and Levi's pretended discovery of its secret, see my annotated translation of his TRANSCENDENTAL MAGIC, pp. 345 - 347.

XXXII. *The thirty-second path* is called the Assisting Intelligence, because it directs all the operation of the seven planets, with their divisions, and concurs therein.

The comparatively modern accent of this tabulation will occur to the reader, but its quotation was necessary to exhibit the intellectual profit believed to follow from the study of Kabbalism, and still more that it was in the last resource the understanding of man methodized, embracing, as such, the entire circle attributed to human knowledge. After what manner the Paths correspond to their various affirmed offices, how they communicate the powers and graces which abide therein, and for what reason they bear their distinctive titles must remain open questions. The thesis concerning them constitutes a body of dogma, and is to be taken or left as such. The Paths are those of the Tree and its SEPHIROTH.
