

Yesod and Heaven

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Nicholas Gevers — 22 Apr 1999, 09:25

Following on fascinating remarks by Ori Kowarski and mantis, re the Hierogrammates as secular conspirators (fallible or not):

1) Even if one views the Hierogrammates as conspirators in their own secular/evolutionary interests, they can, and in my view should, still be viewed as instruments of the Increate. Their Yesod is part of a hierarchy of universes that culminates in Heaven, the pleroma, or whatever: the home of the Increate. Elsewhere, mantis has speculated that the immediate cosmic environment of Urth is a hierarchy of three universes as follows:

Yesod

Briah

Abaddon,

these linked by black holes and White Fountains. But given Wolfe's Cabbalistic terminology, one should invoke the Sefiroth above Yesod, to produce a wider scheme of universes as follows:

The Pleroma (Heaven, the Increate, the Ein Sof)

Keter

Binah Chokmah

Gevurah Hesed

Tiferet

Hod Netzah

Yesod

Briah (Malkuth?)

Abaddon

If Abaddon is a cognate of Hell, then Yesod is much closer to Hell than it is to the Increate, whose major Sefiroth or emanations lie above it in the hierarchy. No wonder, then, that despite their place in this divine hierarchy, the Hierogrammates of Yesod are readable in biological terms a la Wright and Kowarski, as scheming, flawed, part of a cosmic reproductive mechanism, etc; theirs is a universe only somewhat less carnal than ours. But the Increate still acts through them, as He does through the denizens of Briah and no doubt Abaddon.

2) I contend that Wolfe's primary challenge to the reader is that of reading the presence of the Divine in the Mundane, be the Mundane scheming Hierogrammates or anything Briahtic. Wolfe's characteristic plot, as I've argued elsewhere, is zig-zag and helter-skelter, with constant bizarre twists of plot (eg. the Old Autarch in his flier being the lord of all he surveys, only to be brought low the next moment), with copious and conflicting casts of characters and bodies of symbols, for good reason: Wolfe wants both to represent the distracting, confusing illusion of the carnal world and to intimate the mastery of God over that confusion. If you attempt to perceive the pattern behind the chaos, the Divine Will becomes evident, if very darkly, in the imperfect form that lies within our comprehension. That we cannot see the higher (Divine) purpose behind the evolutionary manoeuvrings of the Hierogrammates is no indication that it is not there. //----- Nicholas Gevers potto at webmail.co.za