



Mensionization Complementation

The Mathematics of Hermetic Alchemy

Substance and Form

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Alignment of the Four Elements to the Tetragrammaton

<i>Four Elements</i>			
<i>Fire</i>	<i>Water</i>	<i>Air</i>	<i>Earth</i>
<i>Yod</i>	<i>Heh</i>	<i>Vav</i>	<i>Heh</i>
<i>Chiah</i>	<i>Neshmah</i>	<i>Rauch</i>	<i>Nefesh</i>
<i>Atzilut</i>	<i>Briah</i>	<i>Yetzirah</i>	<i>Assiah</i>
<i>Emanation</i>	<i>Creation</i>	<i>Formation</i>	<i>Fabrication</i>
<i>Tetragrammaton</i>			

In the chart showing the attributes of the Tetragrammaton Formula, as they are delineated in my essay "The Evolution of Matter and the Soul," there is a line distinguishing qualities of the terms "Substance" and "Form." In another essay I write about the Qabalistic definitions and qualities of Primal Substance as it comes into being in the **Maaseh B'reishit**. (Literally, "the Work of the Beginning", after the first word of Genesis; but usually translated as the "Work of Creation.") In this essay, I hope to address the attributions given in the chart by associating qualities of Substance and Form with ideas presented in the two previous essays.

In "The First Substance of Qabala," I state:

"The First Substance of Qabala manifests differently at different levels of the Tree of Life, "manifests" being the key word here, as the manifestation is secondary to its Creation.

Nachmanides, in his commentary to the first verse of Genesis, spends a lot of time discussing the

First Substances, of which he says there are two. To quote directly from the translation I use (by Rabbi Charles B. Chavel; Shilo Publishing House):

Everything that exists under the sun or above was not made from non-existence at the outset. Instead He brought forth from total and absolute nothing a very thin substance devoid of corporeality but having power of potency, fit to assume form and to proceed from potentiality into reality. This was the primary matter created by G-d; it is called by the Greeks "hyly" (matter). After the hyly, He did not create anything, but He formed and made things with it, and from this hyly He brought everything into existence and clothed the forms and put them into a finished condition.

Know that the Heavens and all that is in them consist of one substance, and the earth and everything that is in it consist of one substance. The Holy One, blessed be He, created these two substances from nothing; they alone were created, and everything else was constructed from them.

The conclusion of this statement by the RaMBa"N (*The acronym for "Rabbi Moshe Ben Nachman," otherwise known as "Nachmanides."*) is of particular importance as - in Hebrew - the terms "created" and "constructed" specifically connote the Worlds of Briah and Yetzirah, respectively. The level of the World of Briah represents the Creation of Something from Nothing ("**Yesh M'Ain**" in Hebrew). According to the RaMBa"N, this was the Creation of the two Primal Substances out of that phase of the Evolution of Matter which is referred to as "Ain," the Unified Primal Source. The RaMBa"N makes this statement in response to his own question concerning the very first verse of the entire Bible; "In the Beginning, G-d Created the Heavens and the Earth." His question is a purely logical one; first we are told that "G-d Created the Heavens and the Earth" - a single statement which infers a single Creative Act which brought all of the Heavens and all of the Earth, with all of their constituent components and particulars, in a single fundamental Expression of Divine Will. However, Genesis goes on to describe the particular Creative Acts - which were distinct events over the course of the Six Days - which produced all the component parts of manifest existence. This is an apparent contradiction of the first statement in Genesis,

which implies that all the Heavens and all the Earth were brought into existence in a single, simultaneous Act of Divine Will.

The RaMBa"N's resolution to this apparent incongruity is to look at a particular Hebrew word used in this first verse of Genesis - the word "Et." In the Hebrew, "the Heavens and the Earth" is stated as "**Et HaShamaim V'Et HaAretz.**" In Hebrew, "(Ha)Shamaim" means "(the) Heavens," and "(V'Ha)Aretz" means "(and the) Earth." So it would suffice, in Hebrew, to just say "HaShamaim V'HaAretz" for "the Heavens and the Earth." But the word "Et" is interposed before both words, which has special meaning, Qabalistically. This word is spelled "Aleph-Tav," the first and last letters of the Hebrew alphabet, respectively. Symbolically, this word encompasses the entire Hebrew aleph-bet, containing all the Creative Forces of the Hebrew letters in all their potentials. Thus, the "Et" of the Heavens and the "Et" of the Earth are states of potential, containing all the subsequent details and particulars of The Heavens and Earth as inherent potentials included in the statement "In the Beginning, G-d Created the Heavens and the Earth." Concerning this, the RaMBa"N explains:

The simple correct explanation of the verse is as follows: In the Beginning G-d Created the Heavens means that He brought forth their matter from nothing; and the Earth, includes all the four elements, as in the verse And the Heavens and the Earth were finished, (Genesis 2:1) which includes the lower sphere... Now, with this Creation, which was like a very small point having no mass, everything in the Heavens and on the Earth was Created. The word Et is like "the essence of a thing"... And so did our Rabbis say: (Bereshit Rabbah 1:19) "'Et HaShamaim (the Heavens)' - Et includes the sun, moon, stars, and constellations. 'V'Et HaAretz (and the Earth)' - V'Et includes the trees, herbs, and the Garden of Eden." These include all things which are corporeal.

Now, after having said that with one command G-d Created at first [i.e., "In the Beginning"] the Heavens and the Earth and all their Hosts, scripture returns and explains that the Earth after this [act of] Creation was tohu ["Chaos"].

The use here of the expression "the Heavens and the Earth" with the addition of "and all their Hosts" is actually from Genesis 2:1, at the completion of the Six Days (It should be noted that, at this point of completion (Genesis 2:1), the term "Et" is not used before either "the Heavens" or "the Earth." The Hebrew is, indeed, simply "**HaShamaim V'HaAretz.**"), rather than in the first verse of Genesis used here, the RaMBa"N is emphasizing that the potential for all the specific components of Creation (which were manifest by the end of the Sixth Day) were inherently contained in the general substance denoted by the use of the word "Et." This is the full meaning of the original quotation from the RaMBa"N:

Everything that exists under the sun or above was not made from non-existence at the outset. Instead He brought forth from total and absolute nothing a very thin substance devoid of corporeality but having power of potency, fit to assume form and to proceed from potentiality into reality. This was the primary matter created by G-d; it is called by the Greeks "hyly" (matter). After the hyly, He did not create anything, but He formed and made things with it, and from this hyly He brought everything into existence and clothed the forms and put them into a finished condition.

Now, with the statement "After the hyly, He did not create anything, but He formed and made things with it," the RaMBa"N is specifically and deliberately making the distinction between the Worlds of Briah (*Creation*) and Yetzirah (*Formation*), as explained in "The Evolution of Matter and the Soul." In the World of Briah, G-d Created the "Et"; the Substance without mass to which, in the World of Yetzirah, He gave specific Forms. In the World of Assiah (Actuality), G-d "clothed the Forms [with mass] and put them into a finished condition." Only in the World of Assiah do the terms "Substance" and "Form" acquire actual physical properties, such as mass and volume. Such qualities and properties may well be determined in the World of Yetzirah, but they are not yet manifest.

It is in the light of all of the above that I defined certain qualities of "Substance" and "Form" on the chart appended to "The Evolution of Matter and the Soul." Although the state of Substance referred to by the term "Et" is not said to have been Created until the stage of the Tetragrammaton Formula called "Briah", this is the Form of Substance, already possessing a defined purpose and

end; the Formation of the World. Prior to this stage, at the level of "Atzilut", there was only the Substance of Substance, i.e., there was the "*Living-Light*" of Chochmah/Chiah, the only quality of which is that it can be defined as an emanation which is volatile and active, and is thereby distinguishable from its Source, which is immovable and in repose. However, relative to the Maaseh B'reishit, both are called "Ain" - "Nothing" - as the "Living-Light" has no effective value until it is brought into the realm of Binah/Briah and is given direction and purpose.

As for Substance of Form and Form of Form, these are, respectively, my way of charting the qualities of Form as they are, first, defined in Yetzirah and applied to the "Et," and then clothed in *the physical properties (e.g., mass and volume) which are the nature of the World of Assiah.*

