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G.M.
It has been almost one hundred years since Frater Achad (Charles Stanfeld Jones), first published his revolutionary ideas on Tarot and Qabala in his 'Egyptian Revival'.

In his book, Achad presented what he called "The Restored Tree of Life", which, quite literally, turned the traditional Golden Dawn/Thelemic arrangement (of the Major Arcana upon the Tree of Life), on its head. Achad's discovery was motivated principally by the idea that from a human perspective, one ascends the Tree from Malkuth, rather than descending from Kether.

The resulting arrangement of The Restored Tree, not only provided natural insights into the paths connecting the Sephiroth, but also revealed a hidden symmetry in regard to the planetary associations between the Major Arcana and the Spheres.

This uncanny symmetry is, in fact, one of the defining features in Achad's arrangement. Every Trump is directly connected to its native planetary sphere or ruler (with one special exception), and each of the elemental Trumps occupy the three paths of the Middle Pillar.

Dispite the appearance of these pleasing symmetries, Achad's tree was never very well received, and seemed to fall out of use almost as soon as it was introduced. In fact, it seems not a single work, elaborating on this intriguing system has been produced since Achad's initial discovery.

The Aim of this short paper is to examine Achad's arrangement, particularly in terms of the traditional characteristics of the paths. Also, a set of variations on Achad's arrangement, that manage to preserve the planetary symmetries of the original, will be presented.
Part One: The Paths

It is evident from 'Egyptian Revival' that Achad thought of the paths on the Tree of Life, as the Hebrew letters themselves, i.e. if we alter the position of a Tarot Trump upon the tree, the letter attributed to that Trump, and also the path attributed to that letter, would be moved as well. This is a perfectly natural assumption to make, and later on we will return to this way of thinking, since it obviously has some advantageous features. Although, as it stands, it does not seem like this idea is particularly insightful or correct. In fact, it seems that if we were to think of the Paths as existing independently from both the Card and the Letter, we obtain closer correspondences.

So for the moment, if we conceive of the 22 paths between the Sephiroth as simply that: A unique path between two Spheres, independent of which card and letter are attributed to it. Taking this to heart, we may then assume that if the Trumps were rearranged upon the Tree, the characteristics of the Paths themselves (i.e. being a path between two Sephiroth), would not change.

The Golden Dawn used a document called "The Thirty Two Paths of Wisdom", translated from the Hebrew Text of Joannes Stephanus Rittangelius (1642), as a guide to determine the characteristics of the Paths. Though this document does not 1. Specify the exact position of any of the 22 connecting paths (in terms of which Sephiroth they connect), or 2. Assign any specific Hebrew letter to any of the Paths described.

And so ultimately it was MacGregor Mathers who made the decisions regarding the placement of the Paths on the Tree of Life, and also which Hebrew letters they were associated with. It is this system which Frater Achad was originally taught, and was now trying to restructure. It is somewhat curious to note that if we do 'leave the paths' as they are and only move the Trumps into their new positions, under Achad's scheme, many of the titles and descriptions of the paths seem to match up more easily with the new card arrangement.
The Following is a Table showing the Golden Dawn path attributions, vs. The Achad arrangement, as we are now considering it.

<table>
<thead>
<tr>
<th>Golden Dawn</th>
<th>Achad</th>
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<tbody>
<tr>
<td>The Fool</td>
<td>Firey Intelligence</td>
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<tr>
<td>The Mage</td>
<td>Transparent</td>
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<tr>
<td>Priestess</td>
<td>Uniting</td>
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<tr>
<td>Empress</td>
<td>Luminous</td>
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<tr>
<td>Emperor</td>
<td>Constituting</td>
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<tr>
<td>Hierophant</td>
<td>Triumphal</td>
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<tr>
<td>Lovers</td>
<td>Disposing</td>
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<tr>
<td>Chariot</td>
<td>House of Influence</td>
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<tr>
<td>Strength</td>
<td>Secret of all</td>
</tr>
<tr>
<td>Hermit</td>
<td>Intelligence of Will</td>
</tr>
<tr>
<td>Wheel</td>
<td>Desirous Quest</td>
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<tr>
<td>Justice</td>
<td>Faithful</td>
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<tr>
<td>Hanged Man</td>
<td>Stable</td>
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<tr>
<td>Death</td>
<td>Imaginative</td>
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<tr>
<td>Temperance</td>
<td>Probabtion</td>
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<tr>
<td>Devil</td>
<td>Renewing</td>
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<tr>
<td>Tower</td>
<td>Exciting</td>
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<td>Star</td>
<td>Natural</td>
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<td>Moon</td>
<td>Corporeal</td>
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<tr>
<td>Sun</td>
<td>Collecting</td>
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<tr>
<td>Judgement</td>
<td>Perpetual</td>
</tr>
<tr>
<td>World</td>
<td>Administrative</td>
</tr>
</tbody>
</table>
Considering the Major Arcana in light of these new path associations, one may discover some striking symmetries. Particularly in examples like the Star, which is now associated with the Luminous Intelligence. Also striking is the Tower, or House of God and it's attribution to the Intelligence of the House of Influence. The Priestess as the Collecting Intelligence also makes sense in terms of her association with the Akashic records. The transposition of the paths of the Lovers and the Devil, as the Renewing Intelligence and the Disposing Intelligence respectively, is also quite pleasing. The Hanged Man as the Intelligence of Probation, is quite appropriate, especially considering it's position between Yesod and Tiphereth (the Sphere of the 'Dying god'). Similarly, Death, in it's position between Geburah and Chesed, representative of the Veil, is quite well placed as the Intelligence of the Secret of All (also the Intelligence of the activites of the spiritual beings).

Both the Chariot and Strength are associated with paths that highlight their astrological features. The Natural Intelligence, is quite apt for Cancer in terms of emotion and intuition. The Imaginative Intelligence, is also very complimentary to the nature of Leo.

The Perpetual Intelligence is almost comically appropriate for the Mage, in the guise of the Juggler. And the Corporeal Intelligence is suitable for the Empress, the Earth Mother.

As successful and interesting as some of the above placements are, there still do seem to be some awkward associations. It seems that the root of this discontinuity then, are where the Golden Dawn originally placed the paths upon the Tree of Life. As mentioned before, the Kabbalistic document entitled "The Thirty Two Paths of Wisdom", does not explicitly specify where each path is to be placed upon the Tree. We propose to take advantage of this, and attempt to make appropriate path placements in accordance with Achad's arrangement of the Trumps. In this way, 'we know what we're looking for', since the cards are already arranged upon the tree, we only need examine the characteristics of the paths to match them with the appropriate card.

For this experiment, we will examine the text of the afore mentioned document "The Thirty Two Paths of Wisdom" by Joannes Stephanus Rittangelius (Westcott Translation. As we are only dealing here with the paths between Sephira, we will begin with path 11:

"The Eleventh Path is the Scintilating (or Firey) Intelligence, because it is the essence of that curtain which is placed close to the order of the disposition, and this has a special dignity given to it that it may be able to stand before the Face of the Cause of Causes."
Traditionally (G.D.), the Eleventh path occupies the place between Kether and Chokmah. In both placements above, this path as either The Fool (traditional) or The Wheel of Fortune (Achad), do not satisfy the 'Firey' or 'Scintillating' aspect of this path. Although we may safely assume from the text that since this path is said to stand before the Face of the Cause of Causes, it must be directly connected to Kether.

There is one path in the Achad arrangement that not only connects to Kether, but also embodies a Firey characteristic. This is the path between Kether and Tiphareth, occupied by the Judgement card. The Judgement card, of course, is attributed to the Hebrew letter Shin, which is representative of the Primordial Element of Fire. So we may justifiably designate this path as the Eleventh Path.

The Twelfth Path is traditionally placed between Kether and Binah, and carries this description:

"The Twelfth Path is the Intelligence of Transparency because it is that species of Magnificence called Chazchazit, which is named the place whence issues the vision of those seeing in apparitions. (That is the prophecies by seers in a vision.)"

This is, as always, a very interesting passage. The traditional attribution to the Magician card, seems closer than Achad's Universe attribution. This on account of the talk of visions and prophecies. Yet, this is still seems somewhat off the mark. It seems clearly that the 12th path is more suited for The Wheel of Fortune, which occupies the position between Kether and Hokmah (Achad).

It is interesting to note that many of those who have examined the structure of Achad's Restored Tree of Life have, even while marvelling at the planetary symmetry of the arrangement, derided the placement of the Wheel of Fortune card. Some even singling out this one aspect as proof of the failure of the arrangement. This is a gross misunderstanding. While it is true that the Wheel of Fortune card is the only card that does not directly touch it's associated planetary sphere (Sephiroth), it's placement is very revealing of the nature of the Tree of Life itself. It may be easiest to use the Chaldean rather than Egyptian paradigm to illustrate this. Since Marduk (Jupiter, Chesed), in the 'Enuma Elish', is the inheriter of the power of not only his father Enki (Binah), but also his Grandfather Anu (Chokmah). The Wheel of Fortune represents the power of the Heavens, most directly viewed as the power of Jupiter, to those below the Veil, but it's nature is truly that which originates from Kether and Chokmah.

The Thirteenth Path traditionally connects Tiphareth to Kether, and is named the Uniting Intelligence. Let us see how it is described:
"The Thirteenth Path is named the Uniting Intelligence, and it is so called because it is itself the Essence of Glory. It is the Consummation of the Truth of individual spiritual things."

The qualities in the imagery in this description are very evocative of The World or Universe card in the Tarot. Unity, Oneness, Consummation. In Achad's arrangement the World card lies between Kether and Binah, and it is here that we will consider the Thirteenth Path.

The Fourteenth Path is the Illuminating Intelligence, which is to be found between Binah and Chokmah. It's text reads:

"The Fourteenth Path is the Illuminating Intelligence, and is so called because it is that Brilliant One which is the founder of the concealed and fundamental ideas of holiness and of their stages of preparation."

The Card which occupies this path in Achad's arrangement is the Star. Everything here then, seems perfectly appropriate.

The Fifteenth Path is called the Constituting Intelligence and is traditionally between Chokmah and Tiphareth.

"The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in Scripture, Job xxxviii. 9, "and thick darkness a swaddling band for it."

The association here, with darkness is quite intruiging, and immediately suggests the left (Severity) pillar of the tree. Along with the imagery of the phrase "constitutes the substance of creation in pure darkness", which implies Binah. It seems that in light of the fact that the traditional placement of this path would attribute it to the Sun card, and to a connecting path on the masculine side of the Tree, it would seem more appropriate to place the Fifteenth path between Binah and Tiphareth, along the path of the Devil card. This aligns the fifteenth path with the fifteenth Trump, and also provides a perfect description for the Devil card. as a thick darkness.

The Sixteenth Path lays traditionally between Chokmah and Chesed. It's description in the '32 Paths' is as follows:

"The Sixteenth Path is the Triumphant or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous."
The imagery in this card suggests paradise, happiness and Glory. It seems to be a wonderful compliment to the imagery of the Sun card, which depicts children in a walled off paradisial garden, bathing in the glory of the Sun. We may then, consider an appropriate place for the Sixteenth path, between Tiphareth and Chokmah.

The Seventeenth Path is traditionally placed between Binah and Tiphareth, and is referred to as the Disposing Intelligence.

"The Seventeenth Path is the Disposing Intelligence, which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things."

There may at first be a temptation to attribute this path to the Death card, considering the word Disposal. Yet upon further reflection, it seems like it is *Disposition* that is implied, and so the 14th Trump, Temperance, is quite apt for this path. This places the 17th Path between Chokmah and Chesed, in the Achad scheme.

As for the 18th Path, it is described as:

"The Eighteenth Path is called the House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased), and from the midst of investigation the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it, from the cause of all causes."

We find it simple here to again, equate The House of God, with 'The House of Influence', and so attribute the Tower card to this path and maintain its place it between Binah and Geburah.

The Nineteenth path is traditionally placed between Geburah and Chesed, and is called the Intelligence of the Activities of all Spiritual Beings (Also The Intelligence of the Secret of All).

"The Nineteenth Path is the Intelligence of all the activities of the spiritual beings, and is so called because of the affluence diffused by it from the most high blessing and most exalted sublime glory."

In Achad’s Restored Tree, the Death card occupies this path. This placement has been remarked to well symbolize the Veil of the Abyss, which flows through Daath, the 'false sephiroth' of Knowledge. There is evidence for this placement in the phrase "affluence diffused by it from the most high blessing". Which seems to signify this separation between the realm of the Most High (Supernals), and the realm of the lower Sephiroth.
The 20th Path is called the Intelligence of Will and is traditionally placed between Chesed and Tiphareth. Its text reads:

"The Twentieth Path is the Intelligence of Will, and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known"

The description of this path seems appropriate for that of the Emperor, which, in Achad's scheme, occupies the path between Geburah and Tiphareth.

Path 21 is named the Intelligence of Conciliation and is traditionally placed between Geburah and Tiphareth. Its characteristics are:

"The Twenty-first Path is the Intelligence of Conciliation, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence."

This path seems to share characteristics with the Moon, i.e. receiving and redirecting 'divine influence'. And so we switch paths 20 and 21, from their traditional placements just as we did with 15 and 16. This path is one between Chesed and Geburah.

The 22nd path lies traditionally between Chesed and Netzach, and is termed the Faithful Intelligence:

"The Twenty-second Path is the Faithful Intelligence and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow."

This path, of course, particularly apt for the Hierophant Card. Because of this, we now place this path between Hod and Netzach, corresponding with that card's placement.

"The Twenty-third Path is the Stable Intelligence, and it is so called because it has the virtue of consistency among all numerations."

This path is traditionally laid between Geburah and Hod. In the Achad arrangement, the Hermit is placed along this path. The Hermit is numbered as the Ninth Trump. As is well known, the number 9 may easily be considered to be 'consistent among all numerations', considering that the digits in every multiple of nine, adds to nine themselves.

The Twenty-fourth path, is commonly placed between Netzach and Tiphareth:

"The Twenty-fourth Path is the Imaginative Intelligence, and it is so called because it gives a likeness to all the similitudes which are created in like manner similar to its harmonious elegancies."
In keeping with what is becoming a tradition, this path seems to be more well suited between Tiphareth and Hod instead. This is the path along which the Lovers card resides, reflecting the 'imaginative' quality of it's ruler Mercury, along with 'giving likeness to all similitudes which are created in like manner', which in a sense may be regarded as an allusion toward procreation.

"The Twenty-fifth Path is the Intelligence of Probation, or is Tentative, and is so called because it is the primary temptation, by which the Creator trieth all righteous persons."

This Path, which is traditionally situated between Tiphareth and Yesod, is almost uncannily similar to the images present in the Justice card. It is, the only path that suggests 'trial'. And so for our purposes, we will place this path between Chesed and Netzach.

The next path is the Twenty-sixth, which Is named the Renovating Intelligence:

"The Twenty-sixth Path is called the Renovating Intelligence, because the Holy God renews by it all the changing things which are renewed by the creation of the world."

As water is the element that renews and cleanses all living things, we may do well to place this path between Tiphareth and Yesod, which is the path of the Hanged Man, the representative of the primordial element of water in the Tarot.

"The Twenty-seventh Path is the Active or Exciting Intelligence, and is so called because through it every existent being receives its spirit and motion."

For the Twenty-seventh path, which is traditionally considered to be the one between Hod and Netzach, there is an affinity present in the description to be able to associate it well with the Trump entitled The Chariot. On account of it being the only path describing deliberate motion. In it's present arrangement, the Chariot card may be found between Netzach and Yesod.

"The Twenty-eighth Path is called the Natural Intelligence, and is so-called because through it is consummated and perfected the Nature of every existent being under the orb of the sun, in perfection."

The 28th Path is usually thought of as bridging Yesod and Netzach, yet, it's description lends itself well to the Strength Card (also titled Lust), which occupies a path directly "under the orb of the sun" (Tiphareth).

Path #29 is called the Corporeal Intelligence and it traditionally lies between Netzach and Malkuth.
"The Twenty-ninth Path is the Corporeal Intelligence, so-called because it forms every body which is formed beneath the whole set of worlds and the increment of them."

This path may be considered in terms of the Empress, and constitutes the raw organic materials by which every living thing is formed.

The Thirtieth path is termed the Collecting Intelligence and resides between Yesod and Hod:

"The Thirtieth Path is the Collecting Intelligence, and is so-called because Astrologers deduce from it the judgment of the Stars, and the celestial signs, and the perfections of their science, according to the rules of their resolutions."

This description offers the imagery of the Moon, by which Astrologers and Astronomers alike have deduced critical information for their studies. Also, the Moon may be seen as a 'collector' and 'reflector' of the sun's light. Here, it is the High Priestess who represents the Moon.

The 31st Path is placed between Hod and Malkuth:

"The Thirty-first Path is the Perpetual Intelligence; but why is it so-called? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it."

On Frater Achad's Tree, the Magician card occupies this position. One of the Ancient names for the Mage is "The Juggler", which is apt considering the imagery of keeping things in their proper motion. The Path itself, between Hod and Malkuth, is also quite fitting for the Magician, since it shows the power of the mind being applied to the material world. The Magician, may then, in the modern times be viewed upon as the Scientist.

Finally we have the 32nd path, which traditionally is placed between Yesod and Malkuth. This path is called the Administrative Intelligence, because it "directs and associates in all their operations the seven planets, even all of them in their own due course."

If we view these 'seven planets' as microcosmic manifestations, we may come to understand the placement here of the Fool. 'Administrative' is certainly not the first thing that comes to mind when we ponder the nature of the Fool, yet as the path between Malkuth and Yesod, we must take into account *unconscious* administration. The Fool, represents the automatic and self-regulating processes within us. Blinking, swallowing, the workings of our heart and organs. Complimentary processes are also present in every system, including our Solar System. As above, so below.
One of the defining features of the Restored Tree is that it appears to be a static construction. Any arbitrary rearrangement of the Cards upon the Paths would break the symmetry. Indeed, in most cases this is true. There do appear tantalizing clues to the contrary however. For instance, in the Appendix of Q.B.L., Achad's First book, is where he shares the early fruits of his discovery. In these early stages, Achad was only content to share the path attributions below the Veil of the Abyss. In what he does share, we can see that he did not perhaps understand the particular nature of the planetary symmetry at that point in time. The Emperor is not connected to Gevurah, for example. It appears between Netzach and Yesod, in fact. This may have indicated his reticence to place the card any higher upon the Tree, considering it's low number. Meanwhile the Hanged Man appears between Tiphareth and Chesed, showing he still hadn't worked out placing the elemental cards along the middle paths. Explicitly, he was thinking of the water aspect of Chesed, and also had in mind the connection of the Hanged Man with Tiphareth, with the aforementioned 'dying god' symbolism. Furthermore, Achad had, at this early stage, placed the Chariot between Yesod (it's planetary ruler), and Tiphareth. This is where the Hanged Man would later end up. Also, he placed the Tower between Geburah and Tiphareth. This is another 'valid' placement, in terms of the Tower representing Mars in the Tarot, and Geburah also being associated with Mars on the Tree of Life. This is the position that is later occupied by the Emperor, in the final arrangement.

So from studying these earlier stages of the Restored Tree, we see a glimpse of the possibility that there could be separate, equally valid arrangements to the Restored Tree itself. Of course, up until now, this idea has not been known to have been explored. It turns out that in fact there are a number of discrete variations upon the Restored Tree of Life, some of which will be presented here.

To produce a successful variation that follows this 'rule' of Planetary Symmetry, a number of paths must be rearranged at the same time. Spun around their respective Spheres like some great planetary lock.

The first variation the author encountered was through meditation on the Heirophant Card, and it's placement between Netzach and Hod. This placement did (does) not seem quite satisfactory, and at the time, the game was: what could replace it comfortably, without messing everything up planetarily? And was this even possible to do at all?
What resulted from this question was that the Justice card, intriguingly being represented by
Scales, and so perhaps fitting for the path between 'The Head and the Body' as it were, appeared
to provide an answer. Placing Justice on this path, forces us to move the Heirophant somewhere,
which also forces us to move something else, maybe two things.

In this particular arrangement, the Heirophant, being Taurus, which is ruled by Venus, who is
identified with Netzach, takes the place of the Strength card between Tiphareth and Netzach.
Strength, being Leo, and ruled by the Sun (Tiphareth), takes the path between Tiphareth and
Chesed (Implying Strength in Mercy and Beauty).

Temperance, being ruled by Jupiter, and thus 'stuck' to Chesed, takes the path formerly
occupied by the Justice card, between Netzach and Chesed.

Finally, the Moon, is positioned between Chokmah and Chesed, connecting it to the Sphere of
celestial bodies (Chokmah), like the Sun and also the Star. The body of water at the bottom of
the Moon card also makes more sense in reference to Chesed.

This first variation revealed the edge of a world of possibilities.

One peculiar feature of these variations is that any card which 'emanates' from Geburah
(Death, the Tower, the Emperor), may be interchanged along three paths, without necessitating
a change in any of the other paths. So any of these three cards may occupy the path between
Geburah and Chesed, for example. And there is a great deal of interesting symbolism that may
be applied in any of these three cases.

Death, of course, is used by Achad himself as a very effective symbol for the Veil of the Abyss,
when placed along this path. The Emperor, also would present interesting symbolism, most
particularly perhaps in a Sumerian/Chaldean sense, as Marduk, the Emperor of the gods who is
variously attributed to Jupiter or Mars. Finally we have the intriguing placement of the Tower,
along this 19th path. A major aspect in the imagery relating to the Tower, is the lightning bolt
which strikes it, and represents the callamity represented by the card. The path between Chesed
and Geburah is famously known for being part of the 'Path of the Lightning Bolt' which is part of
some very ancient Kabbalistic symbolism. akin to the Serpent's climb up the Tree. The reversed
arrangement was originally meant to symbolize and actualize this climb, it may be appropriate
then for the complimentary principle of the lightning bolt finding a natural representation as
well.
Of the several different variations discovered by the author after this, there is one that will here be presented, that seems to be in a particular sort of harmony. It was actually harmony that invited the question as to whether an arrangement might be found where the Lovers card was connected to Netzach, which is associated with Venus, and Love. The easiest way to make this happen, it turns out, is to, after moving the Lovers card to the desired path, replace its vacancy (between Hod and Tiphareth) with the Strength card, simply moving the Heirophant card to the vacancy *it* leaves (between Tiphareth and Netzach [which still seems more appropriate than its previous placement...to the author]). Of course, from here, Justice and the Hermit may freely be interpolated, also Temperance and the Moon may be interchanged (this is preferred by the author). The previously mentioned 'Martian' cards, Death, Emperor, and Tower, still may be interchanged freely from this position, and also the Lovers with the Hermit as well.

Since the Lovers card, being connected to Netzach, (an almost trivial, but perhaps necessary idea), produced a viable set of workable results. The author saw fit to explore more somewhat obvious but not necessarily possible combinations. One idea presented itself along the same lines as the last, in whether the Death card could be made to have an association with Binah (Saturn). The result being Death occupying the path between Geburah. The Hermit may stay where it is, and the Emperor and the Tower have their choices with what is between Geburah and Chesed, and Geburah and Tiphareth. Temperance is well placed between Chesed and Tiphareth (instead of the moon), as the 'Intelligence of Will'(!), it implies a 'mixture', a resulting balance. Also well placed in contact with Tiphareth is Justice, while embodying, visually, the principle of balance in our previous discussion, in which we placed it between Hod and Netzach. It is only truly sensible that it make contact with the essence of balance on the Tree itself. And so here it lay before Tiphareth and Netzach. This placement also associates the Justice card with the Emperor, it is his Law, which issues from Geburah.

The Strength card, you will find, is very versatile. Since it may occupy any of four positions, since it is connected to Tiphareth. Here we may place it between Hod and Tiphareth, implying a connection with Temperance, also associated with fire (astrologically).

Finally the Hierophant is perhaps most appropriate between Netzach and Chesed. Mercy and Glory. Also a direct connection to Jupiter, or the (pseudo) Father, as representative of the Father on earth.

It is interesting that 'People' and personal qualities, manifest themselves (in this arrangement) only below the Veil of the Abyss, or the 19th path (this is another reason why it makes some sense for the Moon card to be connected to Chokmah, also considering it is a later trump than Temperance, although that sometimes does not seem to matter in the best placements).
Conclusion

It is the author's hope that this short essay might bring some attention back to Achad's work and the possibilities it opens up.

Sincerely.

9/6/2014

G.M.
Appendix
Figure XIX
The Restored Tree of Life
A Variation