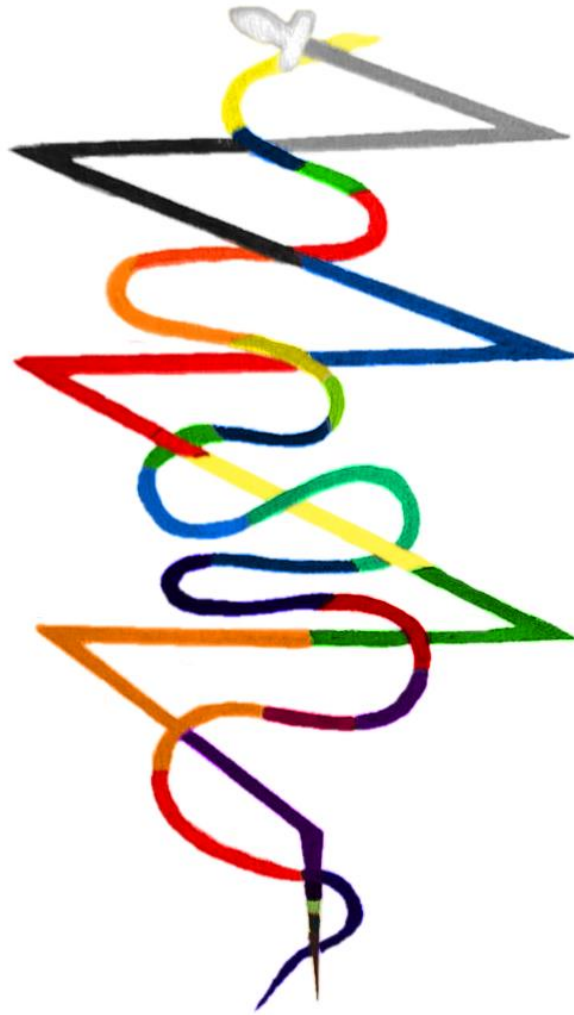
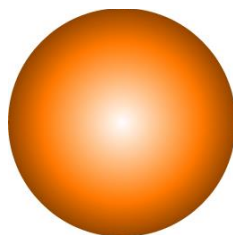




Walking the Crooked Path:

The Path of the Flaming Sword

Part Three: **Hod**



The Chaldean Oracles and You



The Sanctuary of the Great Gods in Samothrace

In Ancient Greece **Sacred Drama** was a means of transmitting the deepest esoteric teachings long before Drama became a form of entertainment. When Thespis began taking on the roles of Gods and Goddesses publicly for entertainment, he was accused of blasphemy by the Initiates of the day. Prior to that, there was no “fourth wall” in Sacred Drama. If you were witnessing it, you were a part of it. It was your initiation, and your spiritual education.

Chaldea is the Greek word for Kaldū in southeastern Babylonia, which is the now in the southwestern corner of Iran. However, starting in about the 4th century CE, the word “Chaldean” came to be used to refer the traditions, literature, and sciences of the Babylonians in general. “The Chaldean Oracles” are fragments of a fantastic cosmological mystery-poem from the 2nd century CE. In the Golden Dawn order of Victorian London, it was translated into English by William Wynn Westcott (*in flowery arcane English*) and recited in a particular way during their 4th grade advancement ceremony called “The 3=8 grade of Practicus.”

The three officers (*or “actors”*) of the ceremony take on the roles of the three mysterious **Kabiri** (*Cabeiri*) of Samothrace (*pictured above*): **Axieros**, **Axiokersos**, and **Axiokersa**. The candidate (*that’s you*) takes on the role of **Kasmillos** (*Kadmilos*), who was attributed to Hermes by Apollonius of Rhodes.

Certain portions of the Chaldean Oracles were also used in conjunction with the Invoking Pentagrams of the Elements in a ritual called “The Opening by Watchtower” as follows:

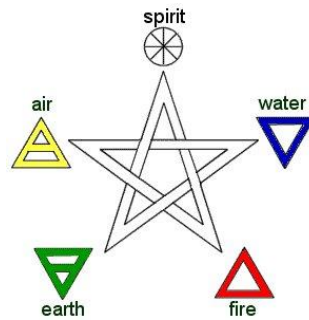
Fire: “And when after all the phantoms have vanished thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, Hear thou the voice of Fire.”

Water: “So, therefore, first the priest who would governeth the works of Fire must sprinkle with the lustral Water of the loud resounding sea.”

Air: “Such a Fire existeth, extending through the rushings of Air, or even a Fire formless, whence cometh the image of a voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud.”

Earth: “Stoop not down into that darkly splendid world, wherein continually lieth a faithless Depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding, a black ever-rolling abyss, ever espousing a body unluminous, formless and void.”

The Lesser Invoking (& Banishing) Rituals of the Pentagram



The Lesser Invoking Rituals of the Pentagram and the Lesser Banishing Rituals of the Pentagram are almost identical to the Lesser Banishing Ritual of the Pentagram outlined in the handout for Part One. If you do not have that handout, please contact me at vh.frater.bt@gmail.com and I'll send it to you.

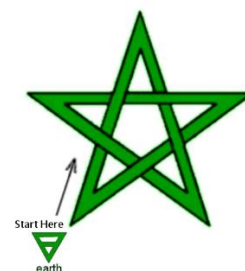
The only differences are the way the Pentagrams are drawn. In the general LBRP, we use the Earth Banishing Pentagram. In the Lesser Invoking Ritual of the Pentagram (*LIRP*) of Earth, we use the Earth Invoking Pentagram in all four directions. To invoke any of the other elements, you would use the specific pentagram for invoking that element. If you wish to banish a particular specific element other than Earth, perhaps to close a working you had recently opened through Invoking Pentagrams, or perhaps to diminish the element's presence in your life for a period of time, you would use the pentagram for banishing that element.

The other thing to keep in mind is that when you evoke the Archangels, they are facing away from you when you are banishing with the LBRP, and they are facing toward you when you are invoking with the LIRP.

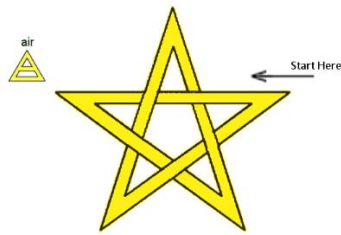
If you want an influx of a particular element, for example Earth for grounding, Air for increased mental acuity, Water for deep emotional working, and Fire for increased energy or motivation, then you might invoke that one single element in all four directions. You might also try invoking each element in its corresponding direction: Air in the East, Fire in the South, Water in the West, and Earth in the North.



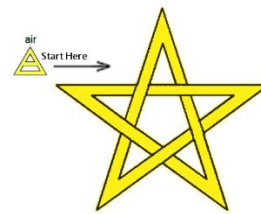
Earth Invoking



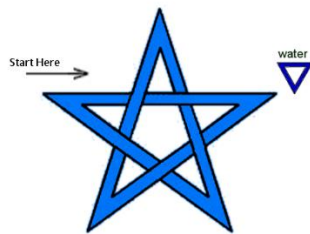
Earth Banishing



Air Invoking



Air Banishing



Water Invoking



Water Banishing



Fire Invoking

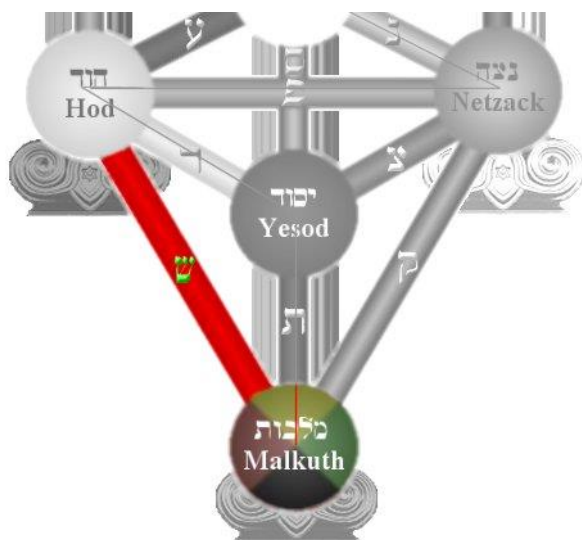


Fire Banishing

You might notice that the Air Invoking and Water Banishing Pentagrams are the same, and that the Water Invoking and Air Banishing Pentagrams are the same. The difference is in your intention.

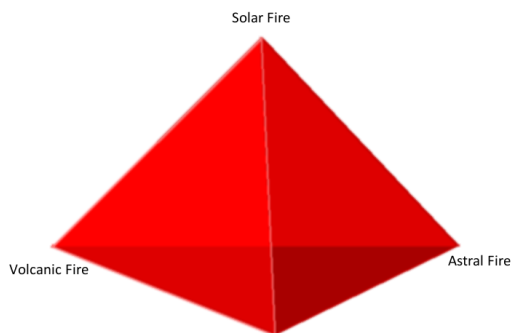
You might visualize the Pentagram in the color of its element, or perhaps in its opposite color, then filling the inside space with the elemental color while charging it through the vibration of the Divine Name. For an Earth Invoking Pentagram, you might try Black outlined in white, each or all of the colors of Malkuth, or shades of green for your Earth pentagrams. Feel free to play with it, and make it your own. That's what it is, after all.

Pathworking The Judgement Card: The Three Kinds of Fire



Having established our Temples in Malkuth, traversed the Path of 17, and established our Temples in Yesod, we are now ready to traverse the path of 20. It is associated with the element of Fire, the color Red, and is called The Perpetual Intelligence. This Path is also referred to as Key 20.

From our Temples in Malkuth, we see 3 portals or doors in the East. The central door leads up The Path of 17 to Yesod. We went through last week. The one on the right leads up The Path of 18 to Netzack. We'll go through that next week. For today, we'll walk through the door on the left, into The Path of 20...



אור ("Aur"): Solar Fire

When Axieros appears to you (*don't forget, you are Kasmillos, the candidate*) in the Path of 20, he comes in the form of a syncretization of Osiris, Zeus, and the solar angel מִיכָאֵל ("Mee-ka-el" or Michael). He is identified as the apex of the Triangle of Flame, "the Solar Fire pouring forth its beams upon the lower world, life giving, and light producing."

He then proceeds to recite the following, from the Chadean Oracles as translated by Westcott: "The Mind of the Father whirled forth in re-echoing roar, comprehending by invincible Will ideas omniform,

which flying forth from that one fountain issued; for the Father alike was the Will and the end; by which yet are they connected with the Father, according to alternating life, through varying vehicles. But they were divided asunder, being by Intellectual Fire distributed unto other intellectuals. For the King of all previously placed before the polymorphous world, a type intellectual, incorruptible, the imprint of whose form is sent forth through the world, by which the Universe shone forth decked with ideas all various of which the foundation is one, one and alone. From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast abysses, ever whirling forth in illimitable radiation. They are intellectual conceptions from the paternal fountain, partaking abundantly the brilliance of Fire in the culmination of unresting time. But, the primary self perfect fountain of the Father pours forth these primogenial Ideas. These being many ascend flashingly into the shining world, and in them are contained the three Supernals, because it is the operator, because it is the giver of life- bearing Fire, because it filleth the life-producing bosom of Hecate, and it instilleth into the Synoches the enlivening strength of Fire, imbued with mighty power. The Creator of all formed the world, and there was a certain mass of fire and all these self operating He produced, so that the cosmic body might be completely conformed, so that the Cosmos might be manifest and not appear membranous. And He fixed a vast multitude of inwandering star, not by a strain laborious and hurtful, but to uphold them with a stability void of movement, forcing Fire forward into Fire."

אור ("Aud"): Volcanic Fire

Axiokersos, then, became a syncretization of Apophis and Hades. He is identified as the left basal angle of the Triangle of Flame. "Fire Volcanic and Terrestrial, flashingly flaming through the abysses of Earth! Fire rending Fire penetrating, tearing asunder the curtain of matter! Fire constrained, fire tormenting, raging and whirling in lurid storm!"

He says to you: "For not in matter did the Fire which is in the beyond first enclose his power in acts, but in Mind; for the former of the fiery world is the Mind of Mind, who first sprang from Mind, clothing the one Fire with the other Fire, binding them together so that he might mingle the fountainous craters while preserving unsullied the brilliance of his own Fire. And thence a fiery whirlwind drawing down the brilliance of the Flashing Flame penetrating the abysses of the Universe, for thence from downwards all extend their wondrous rays, abundantly animating Light, Fire, Ether and the Universe. From Him leaped forth all relentless thunders, and the whirlwind wrapped storm enrolled bosom of the all splendid strength of Hecate, Father begotten, and He who encircleth the brilliance of Fire, and the strong spirit of the poles, all fiery beyond."

אוב ("Aub"): Astral Fire

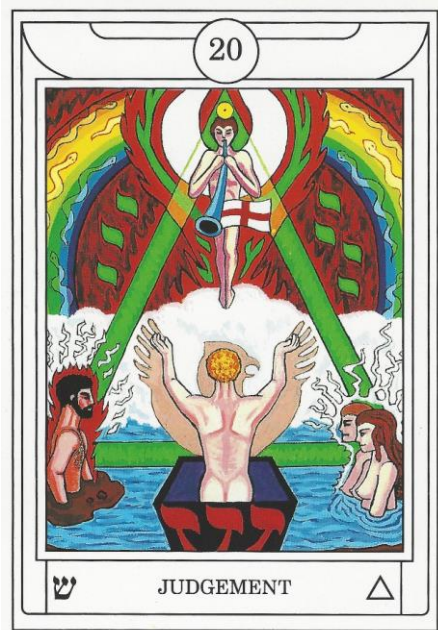
Axiokersa is expressed as two beings at once, and a syncretization of the two pairs Isis and Nephthys, and Persephone and Demeter. They are the third Kabir, and the right basal angle of the Triangle of Flame. "The Fire astral and fluid, winding and coruscating through the firmament. I am the life of beings, the vital heat of existence."

They say: "The Father hath hastily withdrawn Himself, but hath not shut up his own Fire in his intellectual power. All things are sprung from that one Fire. For all things did the Father of all things perfect, and delivered them over unto the second mind, whom all races of men call First. The mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire. The soul being a brilliant Fire, by the power of the Father remaineth immortal, and is the mistress of

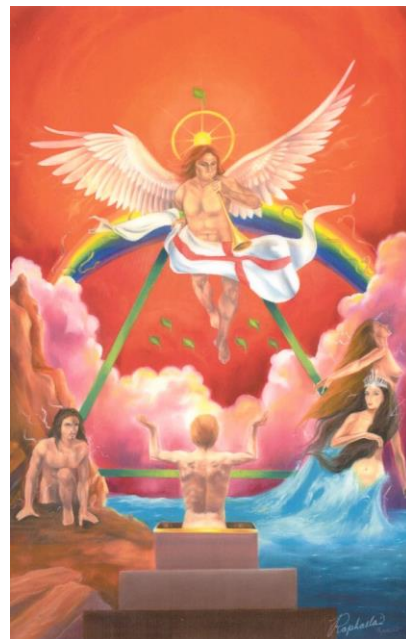
Life, and filleth up the many recesses of the bosom of the world the channels being intermixed, therein she performeth the works of incorruptible Fire.”

☿ (“Aesch”): Fire

As one, these three Kabiri, the three points of the Triangle of Fire, recite the following from the Chaldean Oracles: “Stoop not down into that darkly splendid world, wherein continually lies a faithless Depth, and Hades wrapped in clouds, delighting in unintelligible images, precipitous, winding, a black ever-rolling abyss, ever espousing a body unluminous, formless and void. Nature persuadeth us that there are pure demons, and that even the evil germs of matter may alike become useful and good. But, these are mysteries which are evolved in the profound abyss of the Mind. Such a Fire existeth, extending through the rushings of Air, or even a Fire formless, whence cometh the image of a voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud. Also, there is the vision of the Fire flashing courser of Light, or also a child borne aloft on the shoulders of the Celestial Steed, fiery or clothed with gold, or naked or shooting with the bow, shafts of Light, and standing on the shoulders of the horse. But, if thy meditation prolongeth itself, thou shalt unite all these symbols in the form of the Lion. Then when no longer are visible unto thee the Vault of the Heavens, the mass of the Earth, when to thee the stars have lost their Light and the lamp of the Moon is veiled when the Earth abideth not, and around thee is the Lightening Flame, then call not before thyself the visible image of the soul of Nature. For thou must not behold it ere thy body is purged by the sacred rites. Since ever dragging down the soul and leading it from sacred things, from the confines of matter, arise the terrible dog-faced demons, never showing a true image unto mortal gaze. So, therefore, first the priest who governeth the works of Fire must sprinkle with the lustral Water of the loud resounding sea. Labor thou around the Strophalos of Hecate. When thou shalt see a terrestrial demon approaching, cry aloud and sacrifice the stone Mnizourin. Change not the barbarous names of evocation, for they are names Divine, having in the sacred rites a power ineffable. And when after all the phantoms are banished thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, Hear thou the voice of Fire.”



Sandra Tabitha Cicero



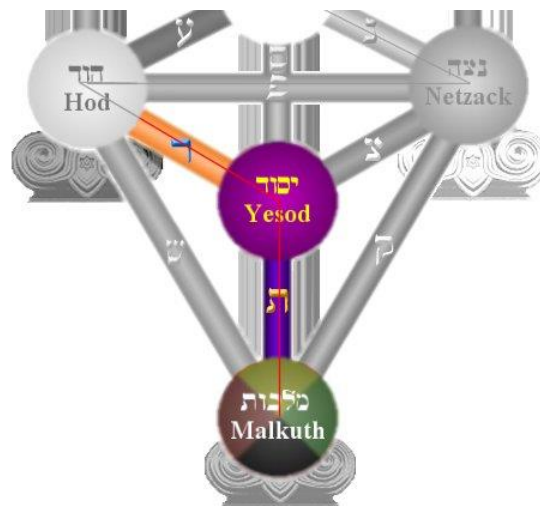
Raphaella

Most of the figures in these representations of the Book T Judgement Card should ring familiar at this point. The other one is you, Kasmillos, there in the foreground facing them. You represent the Latent Heat, which absorbs the properties of the other four, just as you are now absorbing them through contemplation: The Solar Fire creating all, The Volcanic Fire destroying all, and The Astral Fire, the Soul which remaineth immortal.

The symbolism of the card is passed down as follows: The Angel encircled by a rainbow whence leap coruscations of Fire and crowned with the Sun represents **מִיכָאֵל** ("Mee-ka-el" or Michael), the great Archangel and ruler of Solar Fire. The serpents which leap in the rainbow are symbols of the Fiery **שֶׁרָפִים** ("Seraphim"). The trumpet represents the influence of the Spirit descending from **בִּינָה** ("Binah") while the banner with the cross refers to the four rivers of Paradise and the letters of the Holy name. He also is Axieros, Zeus, and Osiris. The left hand figure below, rising from the Earth, is Samael, the ruler of Volcanic Fire. He is also Axiokersos, Pluto, and Typhon. The right hand figure below is Anael, the ruler of the astral Light. She is also Axiokersa, Ceres and Persephone, Isis and Nephthys. The central lower figure is Aral, the ruler of Latent Heat, and Kasmillos. The seven Hebrew Yod's allude to the sephiroth operating in each of the planets, and to the Shem HaMephorash.

The Path of **שׁ** will bring you right up to the door to your Temple in Hod, but before we open that door, in order to have a stable structure, we must first traverse The Path of **ו**...

Pathworking The Sun Card: Transcending The Wall

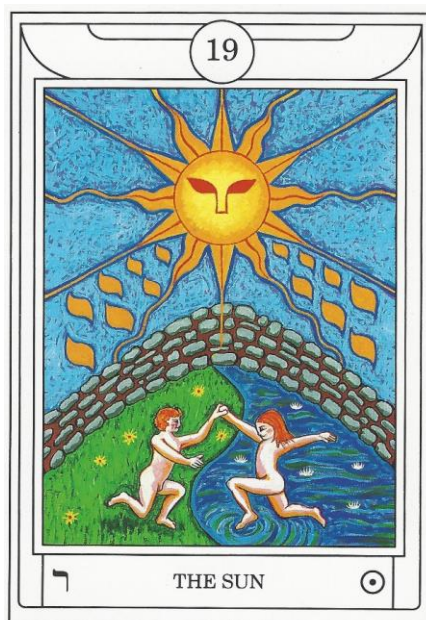


First, we'll backtrack a little bit to our temples in Malkuth, move quickly but taking the time to really rise up through the Path of **ו**, and arrive in our Temples in Yesod. From there, we'll approach the Eastern wall or edge and see the three portals or doors side by side. Through the door in the center you see the Temperance which leads to Tiphareth. We'll get to that in 2 weeks. The door on the right leads

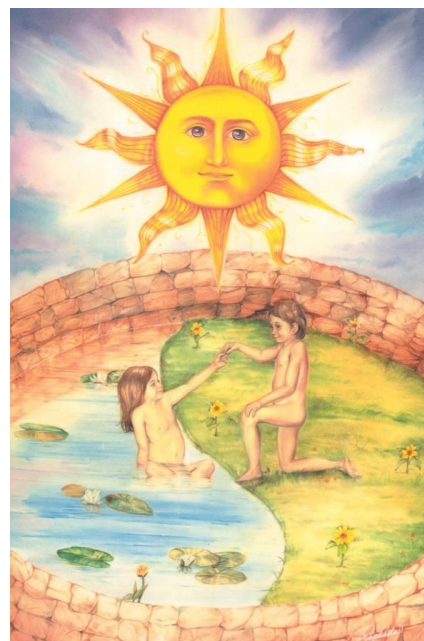
through The Star Card to Netzack. That's for next week. For today, we'll take the path on the left, and more deeply explore that first kind of Fire: The Sun, The Path of ☿.

On The Path of ☿, Axieros identifies as the Sun in greatest elevation, bringing upon the Earth the ripening heat, fructifying all things, urging forward the growth of vegetable nature. Life giving, Light producing, crowning summer with the golden harvest and filling the lap of plenteous Autumn with the purple vintage of the Vine. Axiokersos identifies as the Sun in greatest depression beneath the equator, when cold is greatest and heat is least, withdrawing his Light in darkening winter, the dweller of mist and the storm. Axiokersa identifies as the Sun at Equinox, initiating summer and heading winter, mild and genial in operation, giving forth or withdrawing the vital heat of life.

Together, they recite the following from the Chaldean Oracles: "The Father of all congregated the Seven Firmaments of the Cosmos, circumscribing the Heaven with Convex form. He constituted a Septenary of wandering existences suspending their disorder in well disposed zones. He made them six in number and for the seventh he cast into the midst thereof the Fire of the Sun; into that center from which all lines are equal. That the swift Sun may come around that center, eagerly urging itself towards that center of resounding Light. As rays of Light his locks flow forth, stretching to the confines of space. And of the Solar circles, and of the Lunar clashings and of the Aerial recesses; the Melody of Ether, and of the Sun and of the passages of the Moon and of the Sun is in the Supramundane Orders, for therein a solar world and endless Light subsists. The Sun more true measureth all things by time, for he is the time of time. And his disc is in the starless above, the Inerractic Sphere, and he is the center of the Triple World. The Sun is Fire and the dispenser of Fire. He is also the channel of the higher Fire, Aether, Sun, and the Spirit of the Moon, ye are the leaders of Air. And the great goddess bringeth forth the vast Sun, and the brilliant Moon, and the wide Air, and the Lunar course and the Solar Pole. She collecteth it receiving the Melody of Ether, and of the Sun, and of the Moon, and of whatsoever is contained by Air. Unwearied doth nature rule over the worlds and works, so that the periods of all things may be accomplished. And above the shoulders of that Great Goddess is Nature in her vastness exalted."



Sandra Tabitha Cicero



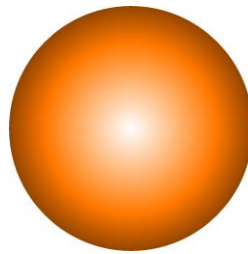
Raphaella

The symbolism of the Book T Sun Card has been passed down as follows: The Sun has twelve principal rays which represent the twelve signs of the zodiac. They are alternatively waved and salient, symbolizing the alternation of the masculine and feminine nature. These are again subdivided into thirty-six rays representing the thirty-six Decanates or sets of ten degrees in the zodiac and again further subdivided into seventy-two Quinaries or sets of five degrees. These withhold their places in the seventy-two fold name Shem HaMephorash. Thus, the Sun embraces the whole creation in its rays. The seven Hebrew Yods on each side falling through the air refer to the Solar influence descending. The wall is the circle of the zodiac and the stones are its various degrees and divisions. The two children standing respectively on Water and Earth represent the generating influence of both elements brought into action by the rays of the Sun. They are the two inferior and passive elements, as the Sun and the Air above them are the superior and active elements of Fire and Air. Furthermore, these two children resemble the sign Gemini which unites the earthly sign of Taurus with the watery sign of Cancer. This sign was used by the Greeks and Romans and referred to Apollo.

Taking some time to orient yourself within this landscape, know that every possible experience in the Astral or Physical realm is of an essence which can be found in one of the rocks in this great circular Wall. Know that they are each produced by the rays of The Sun, and know that The Sun is א, the Head, the Conscious Mind, the Neo Cortex in the Driver's Seat.

Now we are ready to establish our Temples in Hod...

Establishing a Personal Temple in Hod: The Perfect Path



הוד ("Hod") literally means Splendor. In the Hermetic Kabbalah, it is also called "Reason" and is associated with the planet Mercury. It is the 9th Path of the Sephir Yetzirah, which is called The Pure Intelligence "because it purifies the Numerations, it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division."

When we dwell there and we look toward Malkuth we do so through the Path of Judgement (*or "Discernment"*). Imagine Spock, or any Vulcan from Star Trek, observing Human behavior in the Material Universe. We know exactly what they would say: "It is not logical."

When these same eyes, our eyes when we dwell in our Temples in Hod, look upon the multiple and various images (*of all senses*) in the Akashic Record of Yesod, it is not through the eyes of Judgement, but through the eyes of The Sun: Pure Solar Consciousness.

Hod is Watery in nature, and reflects everything. It is both Divine and Human, and it is from Hod that the Divine can behold itself in its full Glory through our eyes. It is not the end of our journey, and yet it is The Perfect Path.

Hod is the 8th Sephirot, and both 8 and Mercury are associated with the game chess, as there are 64 squares. Hod is on the Black Pillar, which is the 2nd of the 2 primal polarizations. Mercury does not exist outside of a 2-pole context. It is as the electric energy which moves back and forth between them. Mercury (*Hermes/Kasmillos*) is the whole chess game (*which is played on black and white tiles*).

The octagon, oceans, water of all kinds, metallic mercury, the colors violet, orange, russet red, and yellowish brown flecked with gold are all associated with Hod. All of these things can begin to inform the design and appearance of your Temple in Hod, but feel free to create it exactly as you see fit. As with everything in this workshop, I encourage you to play with it and to make it your own.

Your Temple in Hod is high above the realm of hopes, dreams, fears, and aspirations, and even higher than the Astral realms of differentiated and undifferentiated images and experiences. From here, you can take a deep breath and explore the nature of yourself and the whole Tree of Life on an existential level. Keep in mind, though, that Hod is not balanced in itself, but is balanced by Netzack on the other side of the Tree of Life. Netzack is also called “Desire” and is associated with Venus. We’ll get to that next week.

I’ll be leading a guided Pathworking of ☿ and ♀, as well as an establishing of the Temple in Hod at Part Three of **Walking the Crooked Path: The Path of the Flaming Sword**, but for anyone who came into possession of this handout who was unable to attend, I invite you to listen to Episodes 63 and 79 of **VH Frater BT’s Esoterinerd Podcast** in which I lead similar guided meditations. Also, if you don’t have the handouts for Part One and/or Part Two yet, please contact me at vh.frater.bt@gmail.com and I can send them to you.

Thank you all for coming! I look forward to seeing all of you again next week (*when five of you will be taking on the Astral forms of particular Egyptian Gods and Goddesses*) at Part Four: Netzack!

