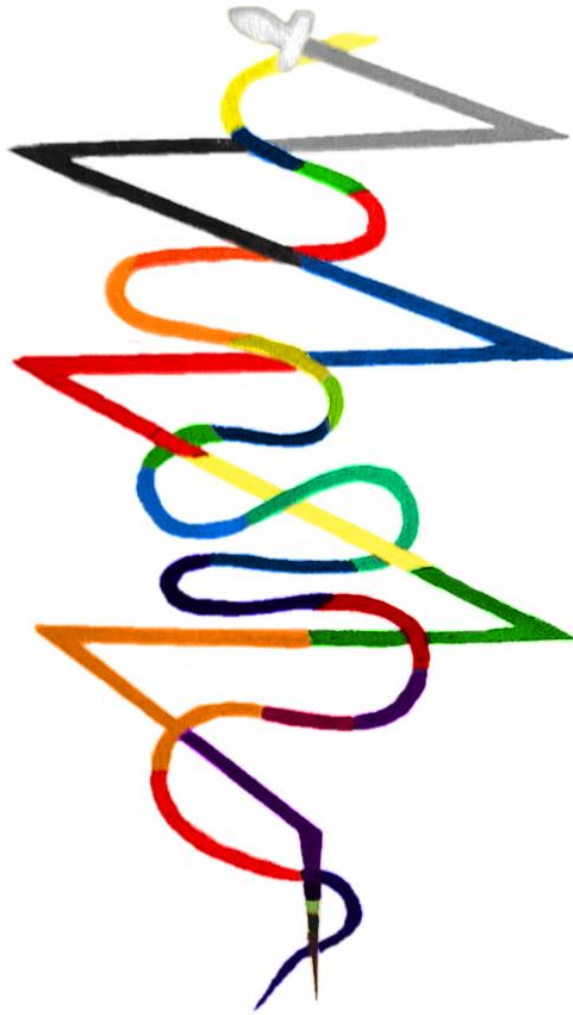
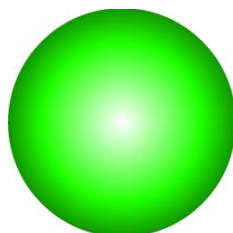




Walking the Crooked Path:

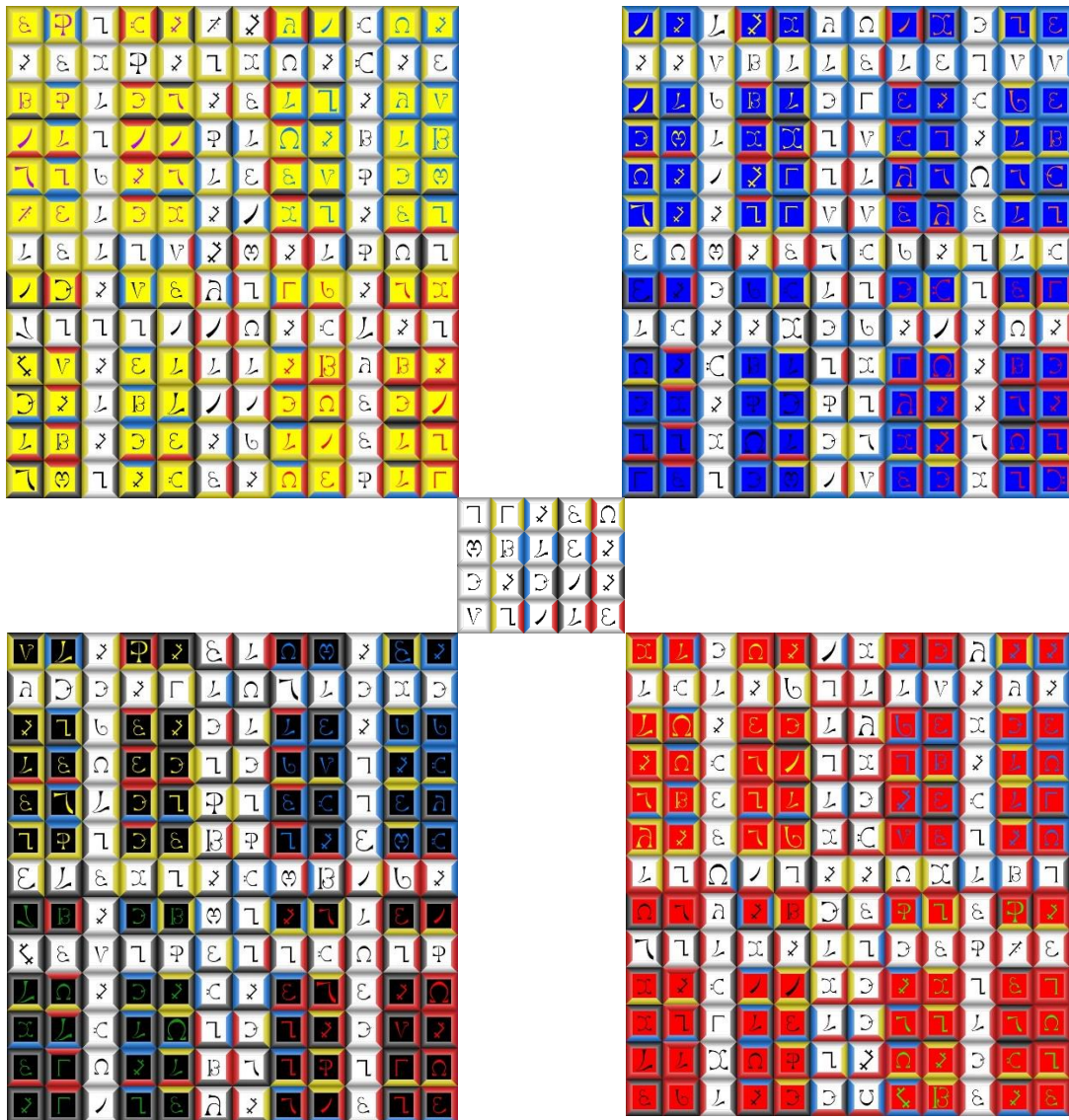
The Path of the Flaming Sword

Part Four: Netzack



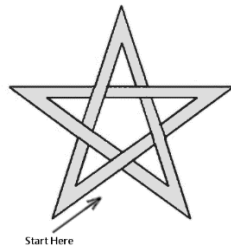
The Supreme Rituals of the Pentagram

In the time of Shakespeare and Queen Elizabeth the First, those few decades which are continually running on a loop at the local Renaissance Faire, there was a man named John Dee. He first earned a reputation for being in league with the devil at Trinity College, Cambridge, by creating such impressive effects on stage that the authorities of the day couldn't understand how it was done, and so they concluded that it must be some sort of witchcraft. John Dee then became the first British Secret Service agent, and signed his letters to the Queen "007" which later inspired Ian Fleming to use the same code name for his well-known fictional character James Bond. Later in life, John Dee determined that he had learned all there was to learn from humans, and decided to begin asking for advice from beyond. Not being intuitive or clairvoyant himself, he hired a really shady character named Edward Kelley to do the scrying for him. After many years of laboring around a shewstone, they produced the Enochian System of magic(k). It sat on a proverbial shelf for a few centuries, and in 1888 was included in the metaphysical smorgasbord that was the Hermetic Order of the Golden Dawn:

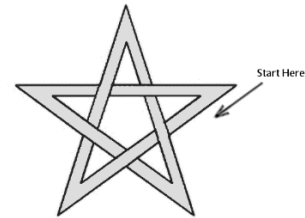


In the Supreme Rituals of the Pentagram, certain Divine Names from the Enochian system are used. From the Tablet of Union (*shown on the previous page connecting the other four tablets*) are derived four Divine Names associated with Spirit, each of which also correspond with one of the other four elements. From each of the other four Tablets are derived three "Secret Names of God" making a total of twelve names.

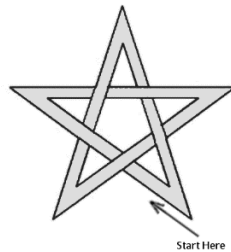
Last week we went over the Invoking and Banishing Pentagrams for the four elements, Fire, Water, Air, and Earth. If you do not have the handouts for the first three parts of this workshop, please contact me at **vh.frater.bt@gmail.com** and I can send them to you. In order to perform the Supreme Invoking and Banishing Rituals of the Pentagram, we just need to add one more element...



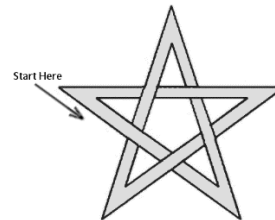
Passive Spirit Invoking



Passive Spirit Banishing



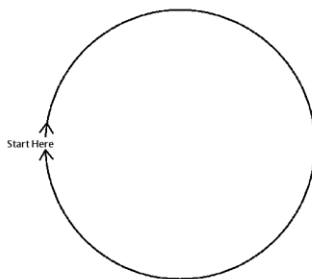
Active Spirit Invoking



Active Spirit Banishing

The Active Spirit Pentagrams are used in conjunction with the Active Elements, Fire and Air. The Passive Spirit Pentagrams are used with the Passive Elements, Water and Earth.

To perform the Supreme Banishing Ritual of the Pentagram (S.B.R.P.) or the Supreme Invoking Ritual of the Pentagram (S.I.R.P.), begin with a Kabbalistic Cross in the center of your working space, or just to the west of your Central Altar. Then, approach the Eastern edge of your circle. If you're invoking, begin with a circle large enough to contain your Pentagram. Begin at 9 o'clock (*on the circle*) and end at 9 o'clock:



If you're banishing, there is no circle. However, if you had previously performed the S.I.R.P. in the same space, you can begin each Pentagram by erasing the circle you had previously made by drawing it counterclockwise, again beginning and ending at the 9 o'clock point on the circle.

Then, draw the white Invoking or Banishing Pentagram for Active Spirit while vibrating the Enochian Divine Name from the Tablet of Union:



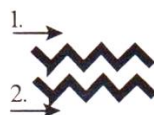
Inside the Active Spirit Pentagram, draw a white Spirit symbol while vibrating the Hebrew Divine Name **אהיה** (“Eheieh”).



In the same place where you just drew the Active Spirit Pentagram, draw a yellow or purple Air Banishing or Air Invoking Pentagram while vibrating the three Enochian Divine Names:

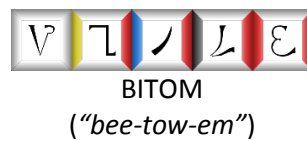


Inside the Air Pentagram, draw a yellow or purple Aquarius symbol while vibrating the Hebrew Divine Name **יהוה** (“Yod-Heh-Vav-Heh”).



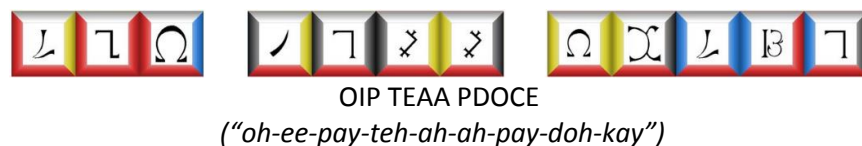
Point to the center of the pentagram, and draw a white line from there to the center of where the Southern Pentagrams will be.

Optionally starting by drawing the circle first, as explained before, draw another white Invoking or Banishing Pentagram for Active Spirit while vibrating the Enochian Divine Name from the Tablet of Union:



Inside the Active Spirit Pentagram, draw a white Spirit symbol while vibrating the Hebrew Divine Name אהיה (*"Eheieh"*).

In the same place where you drew the Active Spirit Pentagram, draw a red or green Fire Banishing or Invoking Pentagram while vibrating the Enochian Divine Names:

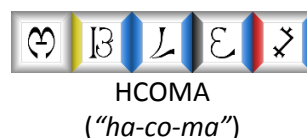


Inside the Air Pentagram, draw a red or green Leo symbol while vibrating the Hebrew Divine Name אלהים (*"El-oh-heem"*).



Point to the center of the pentagram, and draw a white line from there to the center of where the Western Pentagrams will be.

Optionally, draw the circle. This time we'll draw the Invoking or Banishing Pentagram for Passive Spirit while vibrating the Enochian Divine Name from the Tablet of Union:



Inside the Passive Spirit Pentagram, draw a white Spirit symbol while vibrating the Hebrew Divine Name אגלא (*"Aglā"*).

In the same place where you drew the Passive Spirit Pentagram, draw a blue or orange Water Banishing or Invoking Pentagram while vibrating the Enochian Divine Names:

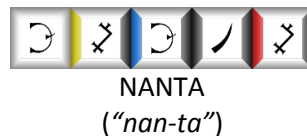


Inside the Water Pentagram, draw a blue or orange Eagle symbol while vibrating the Hebrew Divine Name **אֵל** ("El").



Point to the center of the pentagram, and draw a white line from there to the center of where the Northern Pentagrams will be.

Optionally drawing the circle, then drawing another Invoking or Banishing Pentagram for Passive Spirit while vibrating the Enochian Divine Name from the Tablet of Union:



Inside the Passive Spirit Pentagram, draw a white Spirit symbol while vibrating the Hebrew Divine Name **אֵלָא** ("Aglā").

In the same place where you drew the Passive Spirit Pentagram, draw a black, white, or earth toned Earth Banishing or Invoking Pentagram while vibrating the Enochian Divine Names:



Inside the Earth Pentagram, draw a Taurus symbol in the same color while vibrating the Hebrew Divine Name **אֲדֹנָי** ("Adonai").



Point to the center of the pentagram, and draw a white line from there to the center of the Eastern Pentagrams, where the circle began.

Return to the center of your working space facing East, or just to the west of your Central Altar. Evoke the Archangels as you would in the L.B.R.P. or L.I.R.P., seeing them face away from you for Banishing and toward you for Invoking.

Finally, proclaim: "Before Me Flames the Pentagram, and Behind Me Shines the Six Rayed Star!" and close with a Kabbalistic Cross.

Egyptian Godforms and Invocations

The Pert em Hru or Book of Coming Forth by Day, also known as The Egyptian Book of the Dead, was translated into English by E.A.Wallis Budge just before the Hermetic Order of the Golden Dawn was founded.



from the 125th chapter of the Pert em Hru

Coming from their Freemasonic and Rosicrucian backgrounds, the founders recognized that while on the surface it may appear to describe a process which takes place after death, to the Initiate it may reveal a path to be taken while yet still alive.

Similarly, the **exoteric** (*"for the many"*) Christian thinks of "heaven" as a place they might get to go after they're dead, if Saint Peter says it's okay, but the **esoteric** (*"for the few"*) Christian knows that "The Kingdom of Heaven is Here Now."



Janey Mae Presley

Certain portions of the 17th chapter of the Pert em Hru were painted on the White Pillar in the Golden Dawn Temple, which was called יָכִין (*"Yakin"*) after its bronze counterpart in Solomon's Temple. Portions of the 125th chapter were painted on the Black Pillar in the Temple, בֹּאז (*"Boaz"*).

A Godform is like astral clothing we create and wear in order to look like, and to have the essence and personality of, a particular God or Goddess. An Invocation is intended to actually bring the God or Goddess to you in your working space or Temple. You can combine the two practices, but it is not necessary for the God or Goddess to be present for you to successfully create and wear a Godform.

During the Initiation and advancement ceremonies, the Officers of the Temple take on certain Egyptian Godforms, each one taking on that associated with their Office. You might recall that The Universe Path, or The World Path, is also called “The Administrative Intelligence”. While the physical body of the officer exists in Malkuth, and the action takes place in Olam H’Assiah (*“The World of Action”*), just beneath the surface of the ceremony, and slightly higher on The Tree, it is also taking place on the Astral Plane. The Egyptian Gods, in this context, are called “The Administrators of The Universe.”

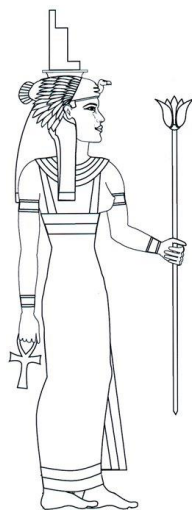
To take on an Egyptian Godform, perform the L.B.R.P., the B.R.H., and the Middle Pillar Ritual. With the Light pouring down from Source, allow your Middle Pillar to turn Rose Pink, the color of King Scale **תפארת** (*“Tipharet”*). Send a ray of pink light forward from the sphere of light at your solar plexus a few feet. Allow another pink sphere, just like the ones in your Middle Pillar, to form there. Once you can see or feel it there, disconnect the pink ray which connects you to it.

Then, write the name of the Goddess or God on the sphere in bright gold or yellow letters. You can use the Greek name with Roman letters, or with Greek Letters, or the Coptic, or the original Egyptian Hieroglyphics. Then, project the name of the Goddess or God into the sphere, allowing the form of the Goddess or God to take shape around it, so that in the end you are face to face with it. Do not include pupils, but let the eyes remain white. Traditionally, we vibrate the name as many times as there are letters in the name, but feel free to vibrate as many times as you feel appropriate.

Allow the Godform to turn 180 degrees clockwise so that you are facing the same direction, and step into the Godform. When you open your eyes, yours are the pupils in the eyes of the Godform. Remember to visualize yourself as the Goddess or God. When you are finished, step out of the Godform, and draw an Earth Banishing Pentagram between you and the Godform, intending to send it back to the infinite light that is everywhere on a higher plane, the **אין סוף אור** (*“Ain Soph Aur”* or *Limitless Light*).

Here are the five Godforms we’ll be working with today, along with a brief Invocation of each Goddess or God:

Isis · Ἥσος · HCE · 𓆎𓅓𓏏𓆣

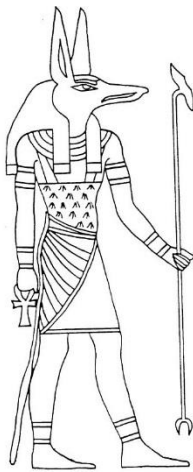


The Isis Godform has a face and a body of translucent gold. Her head has a crown on it with a throne over a vulture head dress of blue and orange. The vulture head is a bright red. Her robe is blue and is bordered with gold. Her ornaments are also blue and orange. She carries a blue ankh and a Lotus Wand with a green flower and a blue stem. She is associated with the element of Water.

“I beheld a great wonder in heaven, a woman clothed with the Sun, with the Moon at her feet, and on her head was a diadem of the twelve stars. Hear me, O Lady Isis, hear and save. Thou bride and queen as thou art mother and daughter of the Slain One. O thou who art the Lady of the Earth. O thou Lady of the amber skin. Lady of love and of victory, bright gate of glory through the darkening skies. O crowned with the Light and life and love. By thy sacred flower, the Lotus of eternal life and beauty; by thy love and mercy; by thy wrath and vengeance; by my desire toward thee, by all the magic(k)al names of old hear me, O Lady, hear and save.

Isis am I, and from my life are fed all showers and suns, all moons that wax and wane, all stars and streams, the living and the dead, the mystery of pleasure and of pain. I am the Mother. I the speaking sea. I am the Earth in its fertility. Life, death, love, hatred, light, darkness, return to me, to me. Isis am I, the love and light of Earth, the wealth of kisses, the delight of tears, the bowel and pleasure never come to birth, the endless infinite desire of years. I am the shrine at which thy long desire devoured thee with intolerable fire. I was sung music, passion, death upon thy lyre, thy lyre. I am the grail and I the glory now. I am the flame and fueler of thy breath. I am thy queen enraptured and possessed. I am the star of God upon thy brow." (Author unknown)

Anubis · Ἄνουβις · ἌΝΟΥΠΙ · 



Anubis is a man with the head of a jackal. His ears are usually pointed, giving the impression of alertness. He wears a purple nemyss that is edged in white. His color is yellow and purple. His anklets and armlets are gold. His waistband is yellow with purple stripes. His tunic is yellow with patches of black hair. He holds a blue Phoenix Wand and blue Ankh. A lion's tail hangs from the back of his waistband. His head is black, and the rest of his skin has red hues. He is associated with the element Earth.

"I call on Thee: Anpu and I invoke Thee: Anubis, the Royal Child. O Thou who art called Sekhem Em Pet, Thou are also known as Am Ut, the Dweller in the chamber of embalmment. Watcher in the place of purification wherein rested the chest containing the remains of Osiris Thou art also called Khent Sehet, the Governor of the Hall of the gods, and as the god of the funeral mountain.

I am Anubis the Dweller in the Mummy Chamber, Governor of the Divine House who layeth his hands upon the lord of life, the scribe, the draughtsman of Ptah, Nebseni, the lord of fealty, begotten of the scribe and mason Thena, born of the lady of the house Mut-rest, whose word is Truth and devoting himself to thee as thine guardian; it is I Anpu who saith: Homage to thee, thou happy one, lord! Thou seest the Wedjat; the Eye of Horus. Ptah-Sokar hath bound thee up. Anubis hath exalted thee. Shu hath raised thee up, O Beautiful Face, thou governor of eternity. Thou hast thine eye, O scribe, lord of fealty, and it is beautiful. The Great God looketh upon thee, and he leadeth thee along the path of happiness. Sepulchral meals are bestowed upon thee, and he overthroweth for thee thine enemies, setting them under thy feet in the presence of the Great Company of the Gods who dwell in the House of the Great Aged One which is in Anu." (translated by E.A. Wallis Budge)

Aroueris · "Horus the Elder" · 

Aroueris looks like pure flame. He wears the double crown of Egypt, with the cone shaped crown in white the red crown of the north. A bright purple plume comes out the front. His nemyss is purple with gold bands and edges. His face and body are translucent scarlet, and his eyes are green. He wears a purple beard of authority, and a yellow tunic with waistcloth of yellow striped with purple from which



hangs a lion's tail. There is a white linen kilt showing like an apron under colored waistcloth. His armlets and anklets are vivid gold. He carries in his right hand a blue Ankh and in his left hand, a blue phoenix wand. He is associated with the element of Air.

"O Radiance which illuminates the middle path, come awaken the sleepers and open the eyes of the blind! Thou who moves in all things instilling the clay with the breath of Life. We call thee, Aroueris, disseminator of Light throughout this darkened world. The earth is made resplendent with thy Glory. Come forth, Aroueris, thou conduit of pure, divine Light. We stand open to thy Brilliance. Unbind our minds, unseal our eyes that we may behold the Light of a golden day.

Behold, I am that ray rushing forth from on high. I am the vortex raised in the midst of initiation, The Power of Ra flames in my breast. The Word of Truth resonates in my heart. For it is I who commingle the mortal and the immortal and infuse dead matter with Living Spirit. From the Unlimited Silence, was I born. It is I that carries aloft the scintillating Crown down through worlds to place upon your brow, as you kneel humbly at the foot of the cubical altar of the Universe. The gates of the Kingdom of Heaven stand wide, and I have prepared the way." *(Author unknown)*

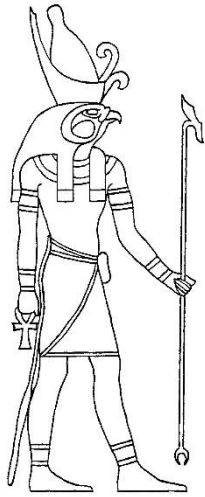
Thoth · Θῶθ · 𐪓𐪓𐪓𐪓 · 𐩐𐩢𐩨𐩣



Thoth has the head of an Ibis, with a black beak and white throat. His nemyss is yellow bordered with mauve, with a middle band of squares in mauve and green. His tunic is mauve with yellow strips, and a lion's tail. His limbs are a natural color, amber, and his ornaments are red and green. In this picture he carries a Phoenix Wand, but can also carry a stylus and writing tablet, as well as a blue Ankh. He is associated with the element Spirit.

"I invoke Tehuti, the Lord of Wisdom and of Utterance; the god that cometh forth from the veil. Oh thou, majesty of the godhead, wisdom-crowned Tehuti, Lord of the gates of the Universe, thee, thee I invoke. Oh, thou of the ibis head, thee, thee I invoke. Thou who wieldest the wand of double power, thee, thee I invoke.

Behold, I am yesterday, today, and the brother of tomorrow. I am born again and again. Mine is the unseen force whereof the gods are sprung, which is as life unto the dwellers in the Watchtowers of the Universe. I am the Charioteer of the East; Lord of the past and the future. I see by my own inward light; Lord of Resurrection who cometh forth from the dust, and my birth is from the house of death. Mine is the radiance wherein Ptah floateth over the firmament. I travel upon high. I tread upon the firmament of Nu. The god who commands is in my mouth. The god of wisdom is in my heart. My tongue is the sanctuary of truth, and a god sitteth upon my lips. I am eternal, therefore all things are of my design. My word is accomplished every day, and the desire of my heart realizes itself as that of Ptah when he created his works." *(Charles Henry Allan Bennett)*

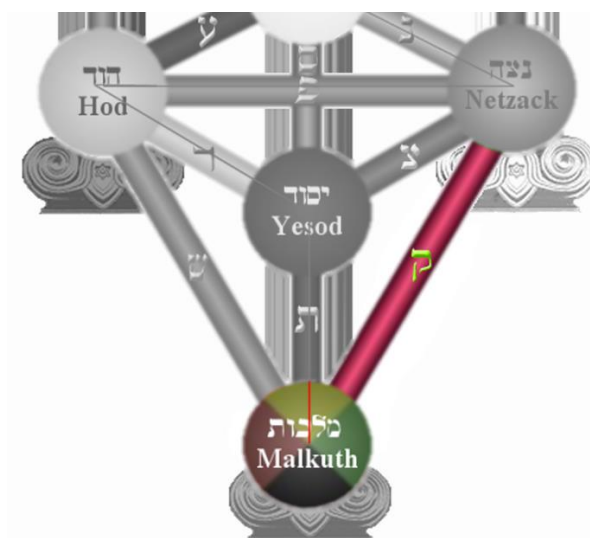


Horus is a hawk-headed god with a strong masculine figure. His face is very strong, energetic, powerful, tawny and black with bright piercing eyes. His eyes are piercing green, and his throat is white. He wears the double crown of the south and north, the red and white, over a nemyss which is scarlet banded with emerald green. His body is much like that of Aroueris, colored entirely in a flaming scarlet. His armlets, anklets, and collar are all of a bright vivid emerald. From his waistcloth hangs a lion's tail. His waist cloth is emerald striped with red. He carries in his right hand an emerald Phoenix Wand and in his left hand a blue ankh. He is associated with the element of Fire.

“Strike, strike the master chord! Draw, draw the Flaming Sword! Crowned Child and Conquering Lord, Horus, Avenger! O Thou of the Head of the Hawk! Thee, Thee, I invoke! O Thou whose Apron is of flashing white, whiter than the Forehead of the Morning! Thou, who didst avenge the Horror of Death; Thou the slayer of Typhon! Thee, Thee I invoke!

Behold! I stand in the Midst. Mine is the symbol of Osiris; to Thee are mine eyes ever turned. This have I sought, and I have sought the Unity: hear Thou me! Mine is the Head of the Man, and my insight is keen as the Hawk's. About me shine the Diamonds of Radiance white and pure. Mine is the garment of white sewn with gold, the flashing abbai that I wear. Mine is the turban of white and gold, and mine the blue vigour of the intimate air! My fingers travel on the Beads of Pearl; so run I after Thee in thy car of glory. Mine are the dark-blue waves of music in the song that I made of old to invoke Thee. In my hand is thy Sword of Revenge; let it strike at Thy bidding!” *(Rose Kelly)*

Pathworking The Moon Card: Finding the Gates of Anubis



Having established our Temples in Malkuth, Yesod, and Hod, and having already traversed the Paths of ת, ש, and ר, we are now ready to proceed onto the Path of ק. It is associated with the zodiacal sign Pisces, and the color “Crimson” in this case meaning Reddish-Purple. In the Sephir Yetzirah it is called The Corporeal Intelligence. This Path is also referred to as Key 19. Beginning in your Temple in Malkuth, notice the three doors on the Eastern wall or edge of your Temple. In the previous two weeks we took the central door, and the door on the left. Today, we will approach and pass through the door on the right.

Sitting as the infant form of Horus, Hru, we sit upon the back of the crab as it arises from the waters onto the shore. There are two Jackals here. The first represents “Anubis of the West” and guards the entrance to the path, while the other jackal “Anubis of the East” guides you upon the path. This first Anubis is there to be sure your intentions are pure, and that your mind is clear. If you have done the work of the previous Pathworkings, and established your Temple in Hod, this shouldn’t be a problem. Once he is satisfied, the second jackal leads you down the yellow brick road until you meet Osiris on your path. He says to you, “I am Water, stagnant and silent and still, reflecting all, concealing all. **I Am The Past**; I am the inundation. He who riseth from the Great Waters is my name. Hail unto ye, Dwellers of the Land of Night! For the rending of Darkness is near.”

The jackal leads you a bit further down the path where you meet Horus. He says, “I am Water, turning and troubled. I am the banisher of peace in the vast abode of the Waters. None is so strong that can withstand the Great Waters, the vastness of their terror, the magnitude of their fear, the roar of their thundering voice. **I Am The Future**, mist clad and shrouded in gloom. I am the recession of the torrent. The storm veiled in terror is my name. Hail unto the mighty powers of Nature and the Chiefs of the Whirling Storm.”

The jackal leads you a bit further up the path to the place between the two pillars of יָכִין (“Yakin”) and בֹּעַז (“Boaz”), where you meet Isis. She says, “The traveler of the gates of Anubis is my name. I am Water, pure and limpid, ever flowing on toward the sea. **I Am The Ever Passing Present** that stands in the place of the past. I am the fertilized land. Hail unto thee dwellers of the Wings of the Morning.”

At this point, the three of them together recite the following from The Chaldean Oracles: “I arise in the place of the gathering of the Waters, through the rolled back cloud of night. From the Father of Waters went forth the spirit, rending asunder the veils of Darkness. And there was but a vastness of silence and of depth in the place of the gathering Waters. Terrible was the silence of that uncreated world, immeasurable the depth of that Abyss. And the countenances of Darkness half formed arose, they abode not, they hasted away and in the Darkness of vacancy, the Spirit moved and the light-bearers existed for a space. I have said darkness of darkness, are not the countenances of darkness fallen with the kings? Do the Sons of the Night of Time last forever? And have they not yet passed away? Before all things are the waters and the darkness and the gates of the Land of Night. And the Chaos cried aloud for the unity of form, and the face of the Eternal arose. Before the glory of that countenance the night rolled back and the darkness hasted away. In the waters beneath was the face reflected, in the formless Abyss of the void. From those eyes darted rays of terrible splendor which crossed with the currents reflected. That brow and those eyes formed the triangle of the measureless heavens, and their reflections formed the Eternal Hexad, the number of the dawning creation.”



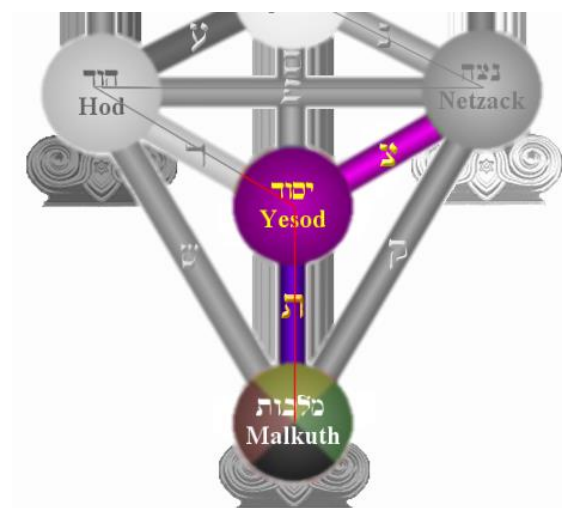
Sandra Tabitha Cicero



Raphaela

The symbolism of The Moon Card has been passed down as follows: It represents the Moon with four Hebrew Yods like drops of dew falling, two dogs, two towers, a winding path leading to the horizon, and in the fore-ground water with a crayfish crawling through it to the land. The Moon is in its increase on the side of Mercy, Gedulah, and from it proceed sixteen principle and sixteen secondary rays which make thirty-two, the number of the paths of the Sephir Yetzirah. She is the Moon at the feet of the woman of Revelation, ruling equally over the cold and moist natures and the passive elements of Earth and Water. It is to be noted that the symbol of the sign is formed of two lunar crescents bound together. It thus shows the lunar nature of the sign. The dogs are the jackals of the Egyptian Anubis, guarding the Gates of the East and West, shown by the two towers between which lies the path of all the heavenly bodies ever rising in the east and setting in the west. The crayfish is the sign of Cancer and was anciently the Scarabeus or Khephera, the emblem of the Sun below the horizon as he ever is when the Moon is increasing above. Also, when the Sun is in the sign Pisces, the Moon will be well in her increase in Cancer as shown by the crayfish emblem.

Pathworking The Star Card: The Bird of Hermes



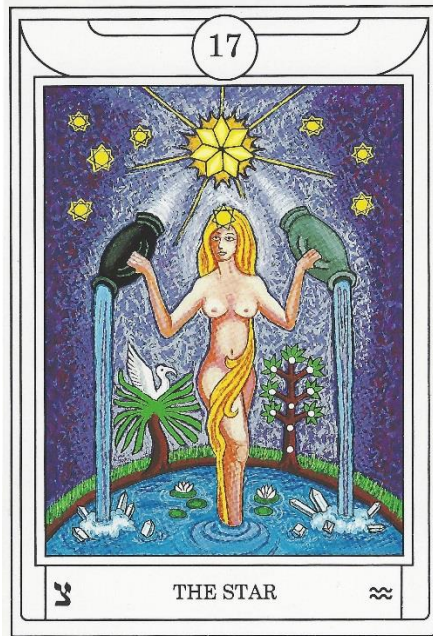
As we did last week before pathworking , we'll backtrack a little bit to our temples in Malkuth, move up the Path of , and arrive in our Temples in Yesod. From there, we'll approach the Eastern wall or edge and see the three portals or doors side by side. The Sun Card is on the left, which we passed through last week. Temperance is in the center, we'll get to that next week. Today, we'll take the door on the right, into the Path of , The Star Card. The Path of  corresponds with Aquarius, and the color purple. It is also called Key 18, and in the Sephir Yetzirah it is called the Natural Intelligence.

As you enter the landscape of The Star, you meet the Goddess Isis. She says to you, "I am the rain of heaven descending upon the earth, bearing with it the fructifying and germinating power. I am the plenteous, Yelder of the Harvest. I am the Cherisher of Life."

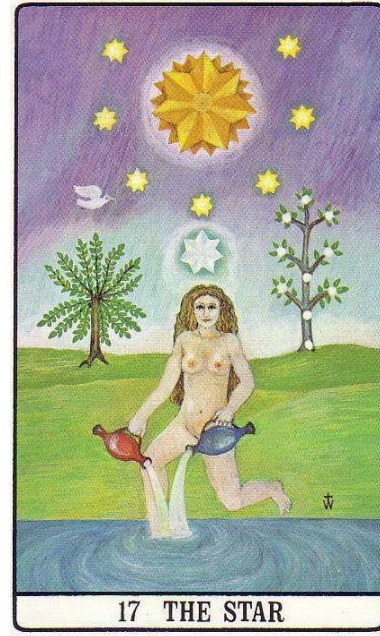
A bit further, you meet Nephthys. She says, "I am the dew descending viewless and silent, gemming the earth with countless diamonds of dew, bearing down the influence from above in the solemn darkness of night."

Then, you meet the Goddess Hathor. She says, "I am the ruler of mist and cloud wrapping the earth, as it were, in a garment, floating and hovering between earth and heaven. I am the giver of the dew clad night."

As one, they recite the following from the Chaldean Oracles: "Where the Paternal Monad is, the Monad is enlarged and generateth two, and beside him is seated the Duad and glittereth with intellectual sections. Also to govern all things and order everything not ordered. For in the whole Universe shineth the Triad over which the Monad ruleth. This order is the beginning of all sections. For the mind of the Father said that all things should be cut into three, whose will assented and then all things were divided. For the mind of the Eternal Father said, 'Into three, governing all things by mind.' And there appeared in it the Triad, Virtue, Wisdom and Multicent Truth. Thus floweth forth the form of the Triad, being pre-existent, not the first essence, but that whereby all things are measured. For thou must know that all things bow before the three Supernals. The first course is sacred, but in the midst thereof another, the third aerial, which cherisheth Earth in Fire, and the Fountain of Fountains and of all Fountains, the Matrix containing all. Thence springeth forth abundantly the generation of multifarious matter."



Sandra Tabitha Cicero

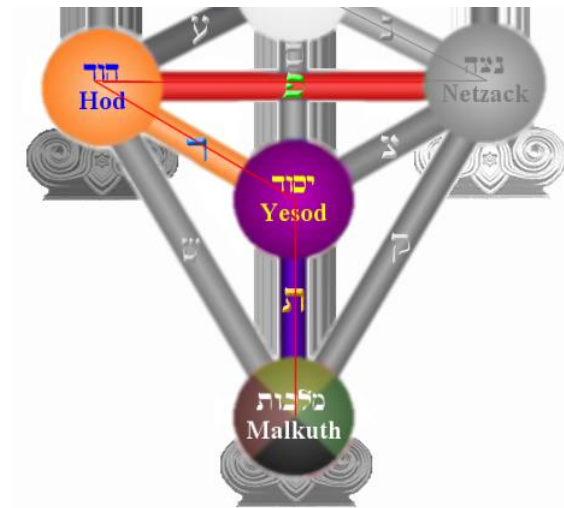


Robert Wang

The symbolism of The Star Card has been passed down as follows: The large star in the center of the heavens has seven principle and fourteen secondary rays and this represents the Heptad multiplied by the Triad. This yields twenty-one, the number of the Divine name Eheieh which as you already know, is attached to Kether. In the Egyptian sense, it is Sirius the Dog-Star, the star of Isis Sothis. Around it are the stars of the seven planets each with its seven-fold counterchanged operation. The nude female figure with the star of the Heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet Venus through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the great Supernal Mother, Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a river at her feet, the river going forth from the Supernal Eden which floweth and faileth not. Note that in this Key she is completely unveiled while in the 21st Key (*The Universe*) she is only partially so. The two urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and Evil whereon the bird of Hermes alights, and therefore does this Key represent the restored world, after the formless and the void and the darkness, the new Adam, the Countenance of the Man which falls in the sign Aquarius. And therefore doth the astronomical ripple of this sign represent, as it were, waves of water. The ripples of that river going forth out of Eden, but therefore also, is justly attributed to Air and not unto Water because it is the firmament dividing and containing the Water.

As we move from the Age of Pisces to the Age of Aquarius, perhaps we, humanity, are just now finishing a deep two-thousand-year Moon Card Pathworking in which we've exorcised much that was hidden, or "occult", and brought it into the mainstream for the collective consciousness to see clearly and to deal with. At the same time is dawning an Age of Aquarius, and Age of Knowledge, but the Tree of Knowledge of Good and Evil doesn't contain a serpent, but a bird representing Hermes or Thoth, the higher Wisdom. The fall has already happened, and yet this place which does indeed contain the knowledge of both "good" and "evil" is sacred, and no one is excluded from it. The New Adam is female, and is at once Venus the Goddess of Love and אֵלֹהִים אִמָּה ("Ima Elohim" Mother of the Gods).

Pathworking The Tower Card: Break On Through



This time we don't need to go all the way back to our Temples in Malkuth, but only to our Temple in Yesod. Once established there, we'll move swiftly but reverently through the Path of ה, The Sun Card, and spend a few moments reacquainting ourselves with our Temple in Hod.

In the East we see two paths, ח The Hanged Man in the center, and ט The Devil Card on the right side of the Eastern Wall. Today we will turn to the right, and face South. There in the middle of the Southern Wall or edge of our Temple in Hod, we find the Path of ט: Tower Card. In the Sephir Yetzirah it is called "The Exciting Intelligence." It is also called Key 17, is associated with the planet Mars, and with the color red. It leads from our current position at the base of the Severe Pillar to Netzack at the base of the Merciful Pillar. On the other side of the door we see the vivified image of The Tower Card, and we step through the door...

In general, you might think of the Tower as made from bricks of biased approximation and strawmen based on what we've gathered through our senses. With Reason, we can construct our perfect map of the whole of the multiverse and beyond in our heads, based on data from our senses and other human-made sensing instruments. However, in order to get to the other side of the Tree, we need to break beyond all of that, and to be willing to allow it all to crumble, to open up to and discover what truly is there, and what truly is our heart's Desire...

**"Except Adonai build the house, the house will crumble and it will fall.
Except Adonai keep the city, the watchman waketh in vain."**

Up till now, it's been easy enough to take ideas like this metaphorically. If, say... "The Universe" or our own True Selves... or "The Divine" or just the fickle hand of Fate doesn't want something to be, then no matter how hard we little humans try to make it happen it just won't happen.

Right? Maybe.

So, either we give up and submit to that fact that only Adonai (*and those who speak for Him*) can build houses, or we convince ourselves that we're like Noah building his arc and that no matter what anybody says we know we're working in league with the omniscient bearded all-powerful puppet master.

Right? ...No?

We can extend the metaphor further and say the foundation of the house must be just right: That all of our motivations and intentions in building a particular house must be "pure" and "good" for the house to stand and not topple over or burn down etc.

Okay... makes sense...

All of that being said, the Golden Dawn advancement through The Tower Card is full of a lot of the same Old Testament fire and brimstone type proclamations you might hear coming from a bearded raving homeless person with a "The End is Near" sign around his neck by the local train station. It is interesting to note that these rituals were written in a time when British political support of what was then Palestine as a Jewish state was at its height, and many British protestants were swept away by the popular idea that once that happened there would be a great war and then Jesus would come back à la the Book of Revelation.

So, in this 1888 Tower Card advancement script, the scripture being quoted assumes that Israel represents all that is good, right and holy, while whoever their neighbors were back then are assumed to be evil, wrong, and unholy, and therefore should be wiped off the face of the earth, and even erased from time forever. "The River Kishon swept them away, that ancient river, the River Kishon!" It's basically Bronze Age Manifest Destiny. Given the sensitive real-world political climate in the Middle East today, which is partly a direct result of the literal interpretation of some of these very same scriptures, I felt it important to point out these subtleties.

There are Golden Dawn style groups in present day who enact all of the ceremonies exactly as they are, but who will completely alter the Tower Card portion of the 4=7 grade of Philosophus advancement so as not to trigger those who were raised very religious, or to scare away those who perhaps were not, or to confuse those who are used to hearing words like these shouted on AM radio stations in red states, or to offend those who are sympathetic to the present-day plight of the Palestinians. In fact, one of the bases of Poke Runyon's Ordo Templi Astarte is overwhelming sympathy for the plight of the Canaanites who suffered under Joshua, the successor of Moses.

I have seen some people walk out of this advancement with their chests puffed up even more entrenched within and convinced of their religious superiority than they were before. I have seen people walk out horrified and never come back. The third category is the one we're aiming for: Some are able to set aside all of these considerations and to experience it for what it is, to contemplate the levels of meaning, and to allow it to have its effect on a microcosmic level.

And so it begins...

"Ere the eternal instituted the formation, beginning and end existed not. Therefore, before him, he expanded a certain veil, and therein he instituted the primal kings. And these are the kings who reigned in Edom before there reigned a king over Israel. But they instituted not. When the Earth was formless

and void, behold this is the reign of Edom. And when the creation was established, lo, this is the reign of Israel. And the wars of titanic forces in the chaos of creation, lo, these are the wars between them. From a light bearer of unsupportable brightness proceeded a radiating flame, hurling forth, like a vast and mighty hammer, those sparks which were the primal worlds. And these sparks flamed and scintillated awhile, but being unbalanced, they were extinguished. Since lo, the kings assembled, they passed away together, they themselves beheld, so they were astonished. They feared. They hastened away. And these be the kings of Edom who reigned before there reigned a king over Israel.

The Dukes of Edom were amazed, trembling, they took hold of the mighty Moab, Lord, when Thou wentest out of Seir, when Thou marchest out of the field of Edom, the Earth trembled and the heavens dropped, the clouds also dropped Water. Curse ye Meroz, said the Angel of the Lord, curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord to the help of the Lord against the might. The river Kishon swept them away, that ancient river, the river Kishon. O my soul, thou has trodden down strength! He bowed the heavens, also, and came down and the Darkness was under his feet. At the brightness that was before him the thick clouds passed, hail stones and flashings of Fire. The Lord thundered through the heavens, and the highest gave forth his voice, hail stones and flashings of Fire. He sent out his arrows and scattered them. He hurled forth his lightnings and destroyed them.

Then the channels of the Waters were seen and the foundations of the world were discovered. At thy rebuke, O Lord, at the blast of the breath of thy nostrils, the voice of Thy thunder was in the heavens and Thy lightnings lightened the world. The Earth trembled and shook. Thy way is in the sea and Thy path in the Great Waters and Thy footsteps are not known.

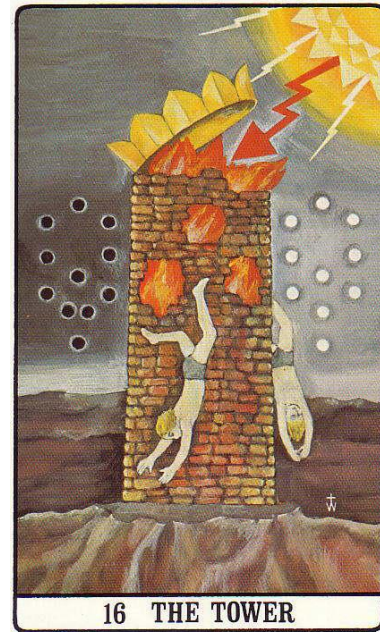
O Lord, I have heard Thy speech and was afraid. The voice of the Lord is upon the waters. The voice of the Lord is powerful. The voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars of Lebanon. The voice of the Lord divideth the flames of Fire. The voice of the Lord shaketh the wilderness of Kadesh.

Eloah came from Teman of Edom and the holy one from Mount Paran. His glory covered the heavens and the Earth was full of His praise. His brightness was as the Light. He had Kahmaim in His hands and there was the hiding of His power.

Before Him went the pestilence and flaming Fire went forth at His feet. He stood and measured the Earth. He beheld and drove asunder the nations. And the everlasting mountains were scattered and perpetual hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction, and the curtain of the land of Midian did tremble. Was the Lord displeased against the rivers? Was Thy wrath against the sea that Thou didst ride upon Thy horses and the Chariots of Salvation? Thou didst cleave asunder the Earth with the rivers. The mountains saw Thee and they trembled. The deluge of waters rolled by. The deep uttered His voice and lifted up His hands on high. The Sun and the Moon stood still in their habitation. At the light of Thine arrows they went, at the shining of Thy glittering spear. Thou didst march through the Land in indignation. Thou didst thrash the heathen in thine anger. Thou didst march through the sea with Thy horses through the depth of the Mighty Waters."



Sandra Tabitha Cicero



Robert Wang

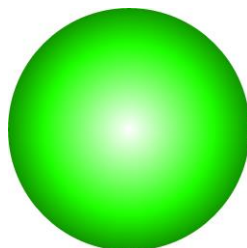
The symbolism of The Tower Card has been passed down as follows: It represents a tower struck by a lightning flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel struck by the Fire from heaven. It is to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars. It is the power of the Triad rushing down and destroying the columns of Darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein and the crown at the summit of the tower is falling, as the crowns of the kings of Edom fell, who are also symbolized by the men falling headlong. On the right-hand side of the tower is Light and the representation of the Tree of Life by ten circles thus disposed. On the left-hand side is Darkness and eleven circles symbolizing the Qliploth.

“The Dukes of Edom” represent those self-limiting ideas and beliefs we’ve inherited from those who are asleep. They are forces within us. You might even liken them to neurosis, and unconsciously held assumptions, individual or collective, which keep us from accomplishing our True Will.

“The King of Israel” represents ourselves when we are fully alive, awake, and jacked-in to Divine Source. When we think and act from a place of mutual benefit, interdependence, synergy, and Universal Love, this is the symbolic reign of the King of Israel. When we operate based on fear, self-doubt, envy, rage, et cetera, this is the reign of the warring Dukes of Edom under which we build ourselves false Towers, maybe to protect ourselves from some perceived danger or threat. We must destroy these towers in order to make room for what we eventually realize we wanted to build all along.

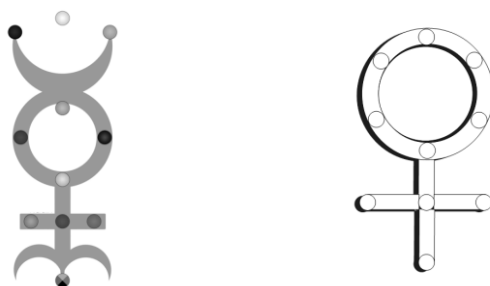
So, instead of building a house (*or tower*) and thinking, “Uh-oh.. what if Adonai, the God of Israel, doesn’t want me to build this house?!” rather enquire within and ask yourself “Does the truest I, on the deepest level, *really* want me to build this house?”

Establishing a Personal Temple in Netzack: Victory



נצח ("Netzack") literally means Victory. In the Hermetic Kabbalah, it is also called "Desire" and is associated with the planet Venus. It is the 7th Path of the Sephir Yetzirah, which is called The Occult Intelligence "because it is the refulgent splendour of all the intellectual virtues which are perceived by the eye of the mind and by the contemplation of faith."

Netzack is fiery in nature. Where Mercury exists as a dance inside of duality, Venus contains and includes all. On the Tree of Life diagram, Mercury can be seen as the whole of the Tree except for Kether, and it receives from Kether like a cup. Venus, on the other hand, includes the whole Tree of Life from top to bottom.



The heptagram, copper and brass, and the colors amber, emerald, bright yellowish-green, and olive flecked with gold are all associated with Netzack. All of these things can begin to inform the design and appearance of your Temple in Netzack.



Further insight about Netzack can be intuited based on what you know of the Paths which connect it to those lower sephirot, as well as to those above.

Death, the blue-green Path of נ, is the path on the left side of the Eastern wall or edge of your Temple in Netzack which connects Passionflower Netzack with the Sun it desires in Tiphareth.

In the center of the Eastern wall or edge of your Temple in Netzack is the portal to the purple Path of ב, The Wheel of Fortune, which is ruled by Jupiter. It leads to the blue sephirot of agape love, חסד ("Chesed") which rules Jupiter.

As mentioned earlier, the waters of Chesed flow down through Netzack and into the subconscious landscape of The Moon Card, the Corporeal Intelligence, and then into Malkuth.

These same waters also flow through The Star Card, the Path of ♄, in the form of that Restored Eden which connects the Akashic Record in Yesod with the Soul's True Passion in Netzack.

Finally, the precarious path which connects this Venusian sephiroth with the Mercurial sephiroth Hod is the Martian path of ♂, a complete and recurring overhaul of one's paradigm and internal landscape. I'll be leading a guided Pathworking of ♀, ♄ and ♂, as well as an establishing of the Temple in Netzack at Part Four 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 Episode 90 of **VH Frater BT's Esoterinerd Podcast** in which I lead a guided pathworking of ♀, and stay tuned for future episodes of **VH Frater BT's Esoterinerd Podcast**, the next two times that the "from Station to Station" segment comes up it will include a pathworking of ♄ and ♂ and an establishing of the Temple in Netzack.

If you don't have the handouts for Part One, Two, and/or Part Three 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 for the conclusion of this five-part workshop: Tiphareth!

