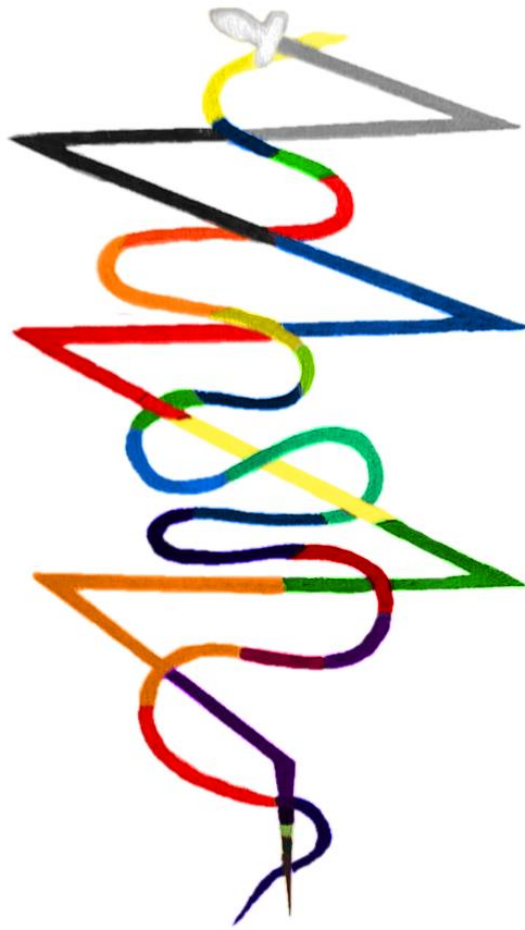
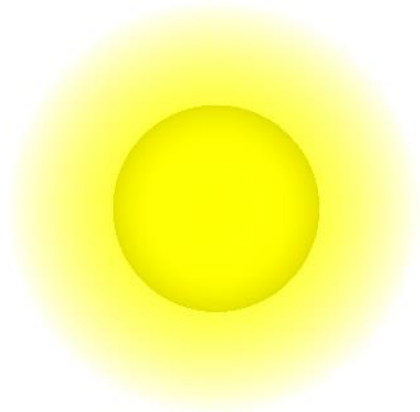




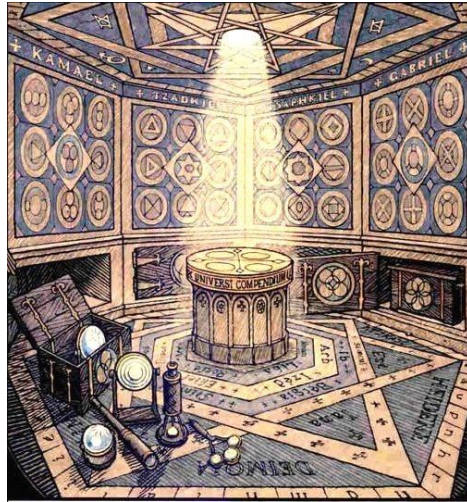
Walking the Crooked Path:

The Path of the Flaming Sword

Part Five: Tiphareth



Introduction to The Vault of the Adepts



"Tomb of Illumination"

Once in 1614 the people who lived in Kassel, present-day Germany, awoke to a surprise. In the middle of the night, some sneaky Esoterinerds had posted multiple copies of their Manifesto all over town. It was called the **Fama Fraternitatis Rosae Crucis**.

It told a story of an unnamed local boy "of a strong Dutch complexion" who was born in 1378. As a teenager he became a monk, and at age 15 he left home to go on a pilgrimage to Jerusalem. His traveling companion died at Cyprus, so the unnamed boy went on alone to Damascus. In Damascus he found "a Temple of the Order" and was initiated and given the name **Christian Rosenkreutz**, or Christian of the Rosy Cross.

For years he traveled throughout North Africa where, in stark contrast to Medieval Europe at the time, there was a great deal to learn from a variety of teachers, as well as religious diversity and tolerance. He learned about the Kabbalah, the Tarot, communed with Nature Spirits, and translated esoteric documents from Arabic to Latin. Eventually, he arrived in present day Spain. At the time Spain was the most far out liberal corner of Arabia, about 60 years before it would start to become very Catholic and Inquisitive. Christian Rosenkreutz began his ministry there, but he wasn't very well received in Spain, so he went back home to Germany.

The climate was a little different back home than it was in Spain, and one could easily find oneself being barbecued for teaching or discussing these subjects. So, he began swearing his old friends from the monastery to strict secrecy and then teaching them everything he had learned. This was the beginning of **The Rosicrucian Order**.

After a few years, they began to meet in a place they called **Collegium Spiritu Sancti**, or College of the Holy Spirit. Eventually, his initiates would follow in his footsteps and travel to distant lands learning all they could learn and once a year bring it back to home base there at the C.S.S. Eventually, Christian Rosenkreutz died, and the order continued on without him.

Now here's where it gets weird....

POST CXX ANNOS PATEBO

One hundred years later, a certain Frater N.N. was in a leadership role at the C.S.S. He was an Architect by trade, and decided to do some renovating. He attempted to remove a brass memorial plaque which contained the names of the original brethren. He had trouble removing it, and tried again with great force. Being attached to a strong nail, it pulled out a portion of the stone wall. There on the other side of the hole in the wall he saw a hidden door. He quickly removed the rest of the wall to reveal the whole door. Just above the door were written the Latin words: POST CXX ANNOS PATEBO, "After one hundred and twenty years, I will open."

The following morning, N.N. and the other brethren who weren't traveling at the time opened the door. On the other side of the door was a Vault with seven sides. The ceiling and floor were heptagonal, and each wall was eight feet tall and five feet wide. The room was illuminated by a light in the center of the ceiling, which those present described as a small sun which had learned to shine from the sun. In the center of the seven-sided room was a circular altar:



Upon it was engraved in the outermost circle, "A.G.R.C. HOC UNIVERSI COMPENDIUM UNIUS MIHI SEPULCHRUM FECI" meaning "To the Glory of the Rose and Cross I have constructed this Tomb for myself as a compendium of the Universal Unity." Just within this circle was written, "יהוה MIHI OMNIA" meaning "Jesus is all things to me." Then, according to the story, they lifted the circular altar and saw the body of their founder Christian Rosenkreutz perfectly preserved and wearing his full ceremonial regalia.

In the centuries which followed this anonymous guerilla publication, many groups popped up claiming to be the Rosicrucian Order. Even today there is a **museum in San Jose** with enough clout and arrogance to threaten to sue any other organization who dares to use the phrase "Rosicrucian Order" in its name (*Check out **VH Frater BT's Esoterinerd Podcast Episode 28** for details about [that](#)*).

The founders of the Golden Dawn of 1888 were all already full-fledged initiates of one of the more respected of such organizations called the S.R.I.A., **Societas Rosicruciana in Anglia**. The Cypher Manuscripts were the skeleton structure they had used in developing the first five grades, upon which Parts 1 through 4 of this workshop are based, but after that they were on their own.

They used new (*at the time*) insights gained from brainstorming with Budge in the British Museum about Egypt, the volumes of correspondences and ideas brought together in the first five grades, the artistic training and clairvoyance of Moina Mathers, and their understanding of the Rosicrucian Order by way of the S.R.I.A. to develop the next grade, the grade of **הפארת** (*Tipharet*), 5=6.

It was a bit of an abrupt change, it turned out, from the grade of **נצח** (*Netzack*), 4=7, so they developed another grade to put in between 4=7 and 5=6 called “The Portal of the Vault of the Adepti” (*or “Portal” for short*), which is associated with the element Spirit, and the Paths of **⚡** the Death Card, **⚔** the Temperance Card, and **⚡** The Devil Card.

5=6 was considered to be the beginning a whole different order called RR et AC, **Rosæ Rubeæ et Aureæ Crucis**, meaning “The Rose of Ruby and the Cross of Gold” and no longer part of the Golden Dawn.

After a “trial of humiliation” (*their words*) the initiate would be clothed in a white robe and golden yellow slippers, and brought into a very colorful symbolic representation of CRC’s tomb, **The Vault of the Adepti**:



HOGD, Florida (*Cicero*)



Unknown



Rose of 22 Petals
(Ceiling)

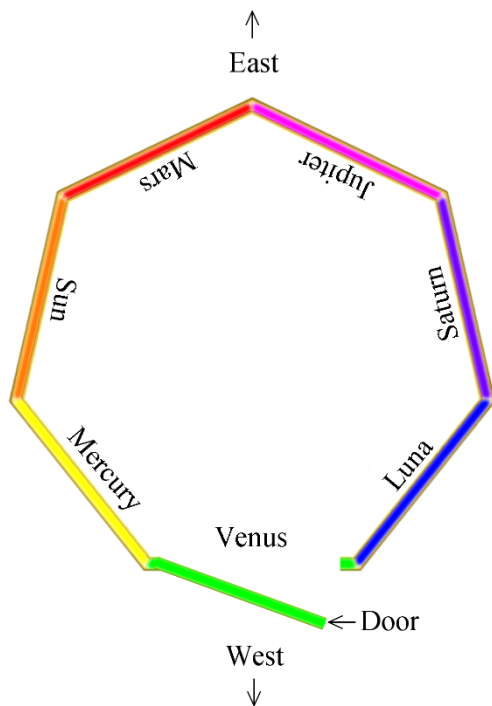


Cross of Gold and Rose of 49 Petals
(Floor)

When you stand in the center of The Vault, above your head is the Rose of 22 Petals, and beneath your feet is the equal-armed Cross of Gold and a Rose of 49 Petals. The Rose above floats in the Light of **אור אין סוף** ("Ain Soph Aur", *Limitless Light*) and is surrounded by a triangle inscribed with the three supernal Sephirot, and a heptagon with the remaining seven Sephirot. The **Seven Ancient Planets**, or aspects of the personality, are also represented.



The seven-headed serpent is also said to represent “the names and crowns of the Edomite kings.” (*As you might remember from the Tower Card, we don’t like the Edomites.*) The 49 Petaled “Saving Rose” beneath your feet alludes, among other things, to the seven days of seven circumambulations of Joshua and his army around Jericho. The blowing of the shofar at week’s end when the walls came tumbling down, then, is as a 50th petal of the Rose, the Spirit descending from above, through you, to the dot at the center of the Rose beneath your feet. (*Those poor Canaanites.*) Between the light above and the darkness beneath vibrate the many and various colors of the soul: **The Seven Planetary Walls**



The Venus Wall is also the door into The Vault.



Venus Wall



Mercury Wall



Sun Wall



Mars Wall



Jupiter Wall



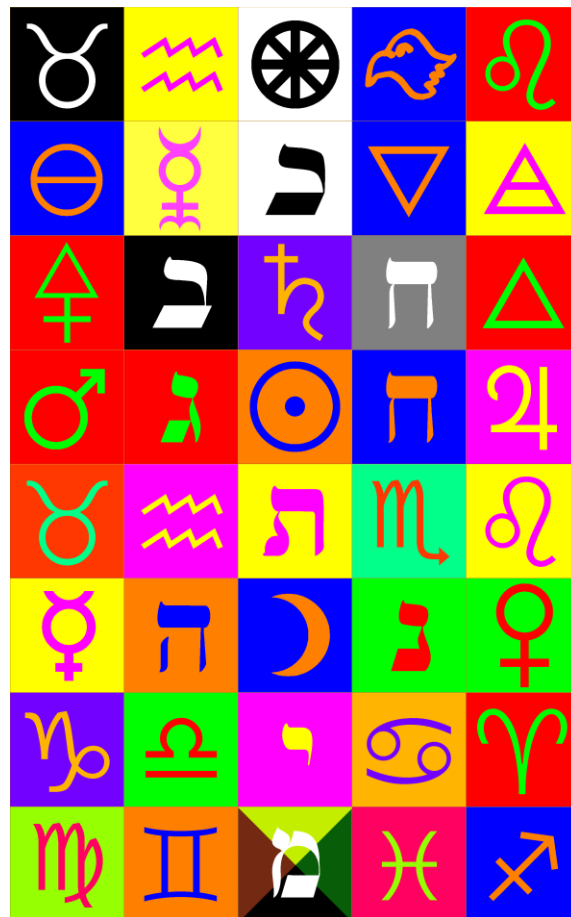
Saturn Wall



Luna Wall

The colors are derived from the combination of the color associated with the King Scale of the Paths ruled by the Seven Ancient Planets and the colors of each of the symbols on the squares. *(Don't worry, you won't be quizzed on this.)* The colors on the previous two pages are one possible interpretation of how each of the color combinations might be expressed. There have been, and surely will be, many unique interpretations of the colors of the Vault Walls, each according to the judgement of the Esoterinerd in charge of painting it, unless they vote on it, or are faithfully representing another already existing Vault.

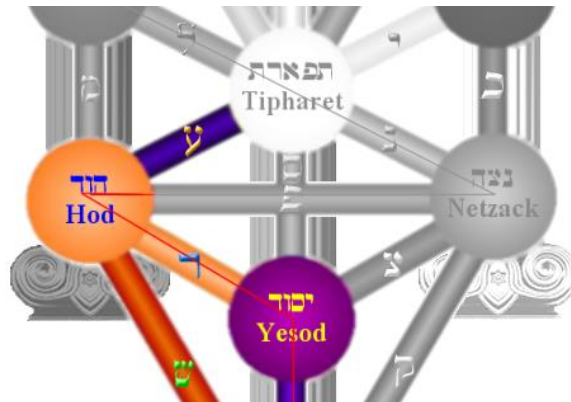
Here is what the squares would look like without blending with a planetary color:



The Spirit and Malkuth Squares at the center of the top and bottom remain unmixed. For the other 38, the planetary color of the wall can be contrasted against or blended with either of the two colors of the symbol on the square. In some cases, the foreground color and background color may be switched, and some have painted borders inside squares to introduce the added color. Different methods can be used for different squares on the same Wall. It's up to you, should you decide to build one.

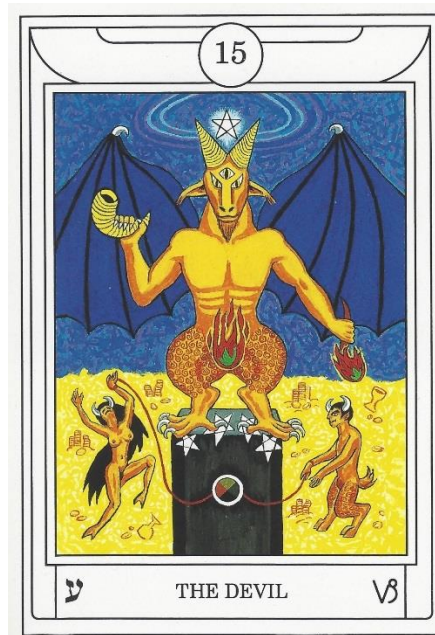
The possibilities for working with such a room are many, though not endless. To break beyond the specific symbolism and discover what it is that is being expressed by such symbolism is further still. This is what we might call **Gnosis**. We might also call it **"Establishing a Personal Temple in Tiphareth."**

Pathworking The Devil Card: Open Your Eyes



Having established our Temples in Malkuth, Yesod, Hod, and Netzack and having already traversed the Paths of **ת**, **ש**, **ר**, **ק**, **צ**, and **פ** we are now ready to proceed onto the Path of **ז**. It is associated with the zodiacal sign Capricorn, and the color “Indigo” or blueish-purple. In the Sephir Yetzirah, it is called The Renewing Intelligence, “because it is the source of human consciousness of limitation, incompleteness, lack, and bondage.” This Path is also referred to as Key 15.

Starting in Malkuth, you can either move up the Path of **ש** into Hod, or take the Path of **ת** up to Yesod then take a left at the fork in the road to the Path of **ק** into Hod. If you’re confused, please see previous handouts. If you don’t have the handouts for Parts One through Four yet, please contact me at **vh.frater.bt@gmail.com** and I can send them to you. Once you’re in your Temple in Hod, you notice the two doors or portals in front of you to the East. One is in the center, the Path of **פ**, The Hanged Man Card leading up to Geburah. To the right of it is the Path of **ז**, The Devil Card leading to Tiphareth...

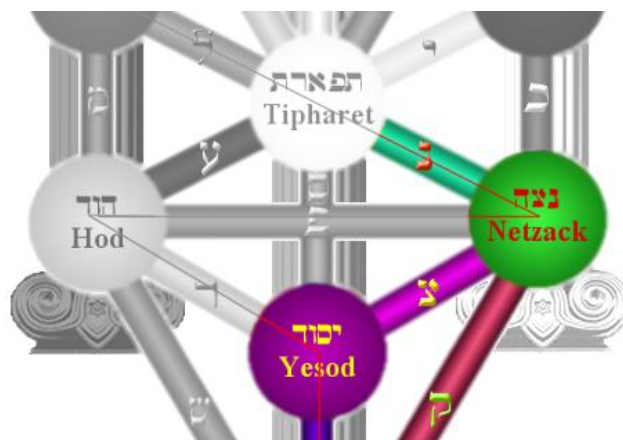


Sandra Tabitha Cicero

The symbolism has been passed down as follows: The primary symbol in the center is a goat-headed, satyr-like, Demon whose legs are hairy, and his feet and claws standing upon a Cubical Altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch, just as when the Sun is in Capricornus, to which cold and earthy Sign this Key corresponds, Solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical Altar represents the Universe, right and left of it, bound thereto by a cord attached to a circle which typifies the centre of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes the symbol of Khem. In certain aspects, this Key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the Luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the Key fitly balances the Death Card on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figure. Beneath his feet are Pentagrams on which he tramples, and his head is covered with the evil and reversed Pentagram. As his hands bear the torch and the horn, the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialized Elemental Forces of Nature; and the whole would be an evil symbol were it not for the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All Powerful One whose controlling law is typified by the controlling Pentagram of Light surmounting the whole.

In the Portal initiation the candidate is barred from entering any further, but for our purposes today we will Pathwork this key and find the Golden Doorway into Tiphareth. By closing our eyes, as in deep Meditation, we are letting go of that cord which ties us to The Devil: to the illusions of limitation and separate-self in Hod. For now, we will open the door and allow the Golden Yellow Light from Tiphareth to illuminate the landscape of The Devil Card, but we will return to Hod. Once we have finished with the Paths of ♀ and ♂, we will have a more stable structure. Then we will be able to pass directly from Hod through The Devil into Tiphareth.

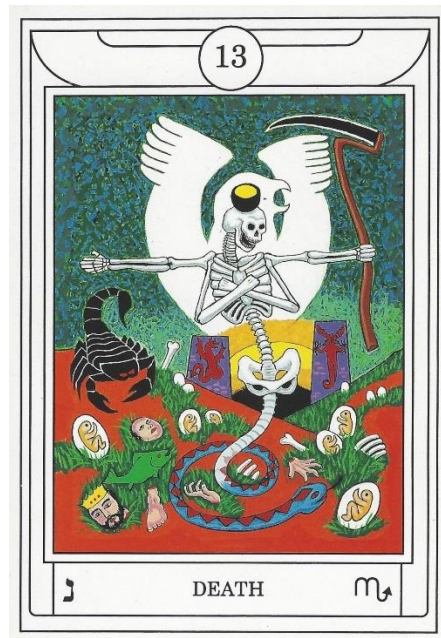
Pathworking The Death Card: Fresh Vegetation



First, we'll move over to our Personal Temple in Netzack. The quickest way is through the Path of ♁, The Tower Card, (*get those Edomites!*) but you can take a more roundabout way if you choose.

From your Temple in Netzack looking East you'll see two paths. In the center of the East is the Path of ♁, The Wheel of Fortune. To the left of it is the Path of ♁, The Death Card, leading to Tiphareth.

It is associated with the zodiacal sign Scorpio, and the color blueish-green. In the Sephir Yetzirah, it is called The Imaginative Intelligence, "because it gives a likeness to all the similitudes which are created in like manner similar to its harmonious elegancies." This Path is also referred to as Key 13.



Sandra Tabitha Cicero

The Symbolism has been passed down as follows: The 13th Key of Tarot represents the figure of a Skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the Scythe of Death the fresh vegetation which springs from corrupting bodies buried therein, fragments of which such as hands, heads and feet appear above the soil. Bones also are strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that Death is the equalizer of all conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the Letter Heh, the Pentagram, the concealed Spirit of Life and the Four Elements, the originator of all living form. The Sign of Scorpio especially alludes to stagnant water, that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death through death into life is symbolized by the grass which springs from and is nourished by putrefying and corrupting carcasses; the herbiage, in its turn, affords food to animals and man, which again when dead nourisheth vegetable life and brings to growth and perfection the living herbiage. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. As for man, his days are as grass, as a flower of the field, so he flourisheth. The top of the scythe forms the Tav Cross of Life, showing that what destroys also renews. The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal Fire as opposed to the Celestial, the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris, which later yet rises again in Horus. The

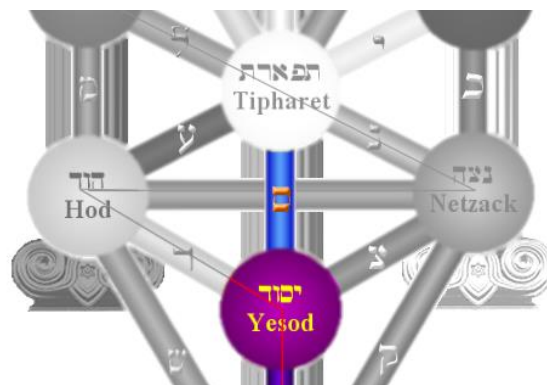
Scorpion, Serpent of Evil, delineated before the figure of Death in the more ancient form of the Key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him, is the Symbol of the Nameless One, representing the Seed and its germ, not yet differentiated into Life, therefore incapable of definition. The Scorpion is the emblem of ruthless destruction. The Snake is the mixed and deceptive nature, serving alike for good and evil. The Eagle is the higher and Divine Nature, yet to be found herein, the Aichemical Eagle of distillation, the Renewer of life. As it is said, “Thy youth shall be renewed like the Eagles.”

As with The Devil Card, in the Portal initiation the candidate is barred from going further, but for our purposes we’ll allow ourselves to die while remaining alive. Netzack below is out of whack without its anchors to the higher realms, and the only way up is through the dimensionless center of this hourglass, this eye of the needle. As much as we are able to truly surrender our attachments, this is the degree to which we will be able to find the Golden Door here in this landscape of the Death Card.

Once we find it, let’s open the door, and let some sunshine in from Tiphareth. Having left our former selves behind to fertilize the soil, the new growth of fresh vegetation could use a little sunlight.

Then, for today’s work, we’ll return to Netzack.

Pathworking The Temperance Card: Perfect Equilibrium



We went a little bit out of order today, as the very astute reader or student may have noticed. The reason for this is that Death and The Devil are presented as two extremes, and we, the initiate of The Portal of the Vault of the Adepti, are advised to seek out the Middle Way, the way between extremes. As Gautama Buddha once said, “If you tune the string too tight it will break, but if it’s too loose it will not make a sound.”

First, we’ll backtrack a bit to Yesod, via the Path of ♄, the Star Card. Once in Yesod, we’ll observe that there is a single Path in the middle of the Western side, that of ♃, The Universe or The World, leading back to Malkuth. As we turn to face East, up the Tree of Life, we see the three Paths of ☉, the Sun on the left, ☿, Temperance in the center, and ♄, The Star on the right.

Today, we enter the central door to the Path of ☿, the Temperance Card, and finally, for the first time since Part 2, we’re back on The Middle Pillar. *(Geez, no wonder they call it The Crooked Path!)*



Sandra Tabitha Cicero



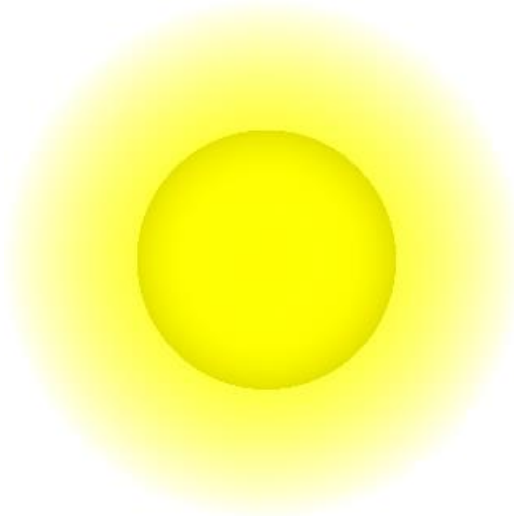
Edward Charles Reib

Temperance is associated with the zodiacal sign Sagittarius, and the color blue. In the Sephir Yetzirah, this is called The Probationary Intelligence, "because it is the primary temptation by which the Creator trieth all righteous persons." The symbolism has been passed down as follows: It represents an Angel with the Solar emblem of Tiphareth on her brow, and wings of the aerial and volatilizing nature, pouring together the fluidic Fire and the fiery Water thus combining, harmonizing and tempering those opposing elements. One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an eruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude. The whole figure is a representation of that straight and narrow way of which it is said "few there be that find it" which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces is indeed difficult, and many are the temptations to turn aside either to the right or to the left wherein, remember, are but to be found the menacing symbols of Death and the Devil.

Spend some time in this landscape. It is interesting to note that The Devil is associated with addiction and obsession while Death is quite the opposite. It is again reminiscent of a lesson from the Buddha: After his years of strict ascetic observance, he realized that there must be some happy medium between life as he remembered it at the Palace, wining and dining while the poor outside suffered, and this strict observance of eating only bird droppings. A woman offered him a bowl of rice and he accepted it. His Death-Card friends thought he'd abandoned The Path. They didn't understand that he had discovered the Path of Temperance.

When you have spent sufficient time with this Angel, allow her to guide you to the Golden Door which leads to your Personal Temple in Tiphareth. Thank her, bow respectfully, and pass through the door.

Establishing a Personal Temple in Tiphareth: True Gnosis



תפארת (“*Tiphareth*”) literally means Beauty. Rather than the concept of Beauty as it might be associated with Netzack, as something outside of oneself, this is the Beauty which includes self, others, nature (*including humanity*), and the Divine. It is airy in nature, and is associated with The Sun. It is the 6th Path of the Sephir Yetzirah, which is called The Mediating Intelligence “because in it are multiplied the influxes of emanations, for it causes that influence to flow into all the reservoirs of the Blessings, with which these themselves are united.”

The hexagon, or in the context of The Vault the heptagon, as well as gold, the colors pink, yellow, salmon, and amber are all associated with Tiphareth. This, along with (*perhaps*) the description of The Vault earlier in this handout may all help to inform the feel, appearance, and function of your Personal Temple in Tiphareth. Tiphareth is also associated with the Egyptian God Osiris, as well as Jesus in Christianity. When you stand in Tiphareth, you are able to reconcile opposing forces. In the East of your Temple in Tiphareth you’ll find three Paths. On the left side of the East is ♀, The Lovers Card, leading to the Divine Mother in Binah. On the right side of the East is ♂, The Emperor, leading to the Father in Chockma. In the center is the Path of ♁, The High Priestess, leading up to that highest and genderless emanation of Light in Kether.

On the North side, to your left, and the South side, to your right, toward the East are the Paths which lead from Tiphareth to Geburah and Chesed. That on the left is the Path of ⚖, the Justice Card, leading to Geburah, power and severity. To your right is the Path of ♀, the Hermit Card, leading to Chesed, universal love and mercy. In Tiphareth you stand as Osiris with the crook and scourge crossed over his chest, perfectly reconciling these forces, and having access to either one if need be. From Tiphareth, as in The Vault, you have access to every force on the Tree of Life. The Paths behind you are those of Death, Temperance, and the Devil which you have just traversed to arrive here in Tiphareth.

I’ll be leading a guided Pathworking of ♀, ♂ and ♁, as well as an establishing of the Temple in Tiphareth at Part Five, the finale, of **Walking the Crooked Path: The Path of the Flaming Sword**. If you don’t have any of the five handouts yet, please contact me at vh.frater.bt@gmail.com and I can send them to you.

Thank you all for coming! Namaste & LVX