

LESSON 15

NETZACH - VICTORY

'The 7TH Path (Sephira) is called Occult Intelligence because it is the refulgent splendour of the intellectual virtues which are perceived by the eyes of the intellect and the contemplations of the faith.'

The meaning of the term "Occult Intelligence" in this instance is the manner of expression of our hidden nature. The occult is not something we learn but something we discover within the self, in short, it means to discover the cause of our ignorance so that our true natures can be revealed. It is the expression of our inner motives and desires. The 'refulgent splendour of the intellectual virtues' relates to the creative and emotional state of the mind spurred on by the intellect. The contemplations of the faith is devotion, pure and simple which is the driving force of our journey into the magical experience.

Netzach is the 7th Sephira and means Victory. This name in itself hints at the martial aspects of Geburah and draws from it, through Tiphareth, a strong and noble force which when considered in terms of polarity could only be termed Victorious. Without Tiphareth, Netzach would have expended itself, but beauty brings harmony which has tempered Geburah's fiery nature so that when the emanations reach their fullest in Netzach the diversion and

injection of additional force or polarity has averted sure defeat.

The magical experience of Netzach is the vision of beauty triumphant. This relates to the Tree in terms of ascent and signifies that the individual has triumphantly passed through the lower Sephiroth and approaches the boundary of the Second Order. Though he has not reached them yet the beauty of Tiphareth emanates through the mist of the veil and is warmly received by Netzach. Man at this point has now been made whole again and he is ready to venture towards the beauty (in Tiphareth) of his divine innocence that he has fleeting glimpses of in Netzach.

The virtue of Netzach is unselfishness. This is because the devotional aspect of Netzach is in strong harmony with mother nature. It is also a force that works for the common good regardless of the personal sacrifice. It is here at this point on the Tree that the individual must propel himself forward into the higher strata of his being (to be discovered in Tiphareth) so that he can work for the common good of all. He must be prepared to leave behind the material in search of the spiritual and as such his nature must change for the common good.

The vice of Netzach is greed. It is here that the individual becomes very materialistic with a strong leaning towards the pleasures of life. Pleasure is the key word here and this Sephira brings out the pleasure seeker. Here just about every type of sense of devotion is experienced to the fullest but at

the expense of the true essence of self. It is the excess of pleasure that takes over ones thoughts, desires and emotions making us a slave to them.

The two magical symbols of Netzach are the Lamp and Girdle. Out of these two possibly the Girdle is the one more associated to this Sephira, as it relates to a complete or cyclic function and is often related to both the zodiac and the ecliptic. Being cyclic it relates to change to all those it encompasses. It also strongly relates to the myth of the Girdle of Venus. The Lamp here is the lighting of the way so that Venus, typified as mother nature, can be followed. Hence it gives one an illuminating quality.

The I'Ching trigram associated to Netzach is Ken, an aspect of the earth element. This comes under the Chinese astrological symbol of the Cow and relates to the hand (also arm, leg thigh, finger etc) and relates to a mountain area. The action of this trigram is stability and solidity but also hints at eruptive pressure that could burst forth at any given moment. It shows no clear cut decision on a thing due to obstacles and progress will be hard going.

The Chakra associated to Netzach is the Manipura Centre (solar plexus). This centre to a certain extent is a cleansing area which works on the system functioning around the liver. Its psychic functions are numerous but this centre has the power to project ones consciousness into the astral. It is the centre of

visions and it is here that vital energy gathers and rules the pancreas. The sense of sight belongs to this centre. This Chakra is described as a 10 petalled blue Lotus with a reversed triangle within it with a Ram at its base.

Metallic Arsenic (Arsenicum Metallicum) is a mineral drug of Netzach and works primarily at lifting ones spirits up from a depressed state. In fact it is an anti-depressant. Any drug made from Copper will also come under this category and has been known to help with neuralgia, influenza and emphysema. As a magical elixer Copper was used to cure at a distance and increase the etheric vibration of the aura, so that in orgastic rites the communication during the ceremonies would be made easier. It is used especially in fertility rituals.

The vegetable drugs Benzoin and Rose are related to Netzach. Benzoin (Styrax Benzoin) can be classed as a stimulant, diuretic, antiseptic and antipyretic, it is also used in the treatment of skin conditions. Its magical values as an aromatic for evocation and invocation work is well known and it is obtained from the Styrax Tree. Rose tincture is also associated here and is used primarily for skin and menstrual complaints. In magical use the Rose tincture was used to attract the aura of the opposite sex. On a more etheric note Rose Water has been used in some temples as part of the ingredients of the consecrated water.

The effect of the world of Atziluth on this Sephira is in YHVH Tzabaoth, which means the Lord of Hosts. In Gnostic lore

Tzabaoth (Hosts) was one of the seven archons who created the universe. It is here in the first stirrings of Netzach that the various religious orders and mystery schools are created so that there are numerous spiritual outlets for the various souls reincarnating. Since each soul can vary in its perspective, according to its lessons, Tzabaoth decided that certain lessons could be learned by a variety of religious experiences, it caters for a multitude of ideals and expressions and will continue to create new schools to fall in line with the developments of each soul.

The Briatic emanation is Haniel and this Archangel's name means "He who sees God (also Glory and Grace of God)". While the Atziluth emanations relate to religious devotion as a whole the archangelic aspect is to give these religious establishments a glimpse of their attainment which is ultimately unification with God. Haniel in fact brings each mystery school or religion closer to its ideal by establishing contact with them through their own respective structures. Such instruction is often considered divine (when interpreted correctly) and is a tremendous step forward on the goal of unification.

The Yetziratic influence of Netzach relates to the Elohim, the angelic choir. A common title given to this choir of angels is the Princes or Principalities, which ancient lore states "are spirits capable of giving treasure and riches, and they and their dependents serve in all operations, being a mass composed of different orders, and they are sufficiently truthful." Their functions are to protect religious orders and try and guide them

on the correct path. In modern terms their duties are to inspire religious thought and action and try to raise the level of emotional consciousness, so that it can equate on a single level (at Tiphareth) where a uniting and merging will take place and it will then be restructured.

The Asiatic emanations of Netzach are typified by the magical image of a naked beautiful lady, a standard archetype for the planet Venus. The Hebrew word for Venus is Nogah. The influence of this planet shows in areas of love, attraction (mental and physical) and productivity. The esoteric concepts show that love is shown through duty (whether it be given or inflicted). It shows a love of the beautiful, the arts, which shows things from a materialistic viewpoint. It is life experienced at its finer points.

The Qlipothic beings of Netzach are the Ghoreb Zereq (dispersing Ravens). Their forms are that of hideous demon headed Ravens issuing from a volcano. They also are called Qetzepiel. their influence or power comes through in the want of others possessions. The qlipothic demons of this region help their human confederates achieve this end through collective group effort. Any form of organised crime comes through this emanation. Also they are responsible for eruptive areas of licentiousness on a grand scale.

The Tarot association to Netzach are the four sevens which shows a force transcending the material plane: and is like a

crown which indeed is powerful but requires one capable of wearing it. The sevens then show a possible result which is dependent on the action then taken. They depend much on the symbols that accompany them. The Seven of Wands shows valour, the Seven of Cups illusory success, the Seven of Swords unstable effort and the Seven of Disks success unfulfilled.

The esoteric grade of Netzach is that of the Philosophus and is designated by the numbers 4=7. The candidate's higher mental body aura is manipulated in this grade and opens up the higher level of mind and the intuitive faculties. In alchemy this corresponds to the reddening or the Iosis which is a type of stabiliser or unifier. It is here that the Philosophus must relate with others from an emotional viewpoint. He must perfect his outer Order knowledge so that he is prepared to take on the mantle of the Second Order in Tiphareth. It is a time of unification and completeness of the material.

The geometric symbols of Netzach are the heptangle, heptagon and heptagram. Mathers says: 'The heptagon naturally represents the dispersal of the powers of the seven planets through the days of the week and the year. It alludes to the power of the septenary acting through all things, as exemplified by the seven colours of the rainbow. The heptagram reflected from every third point yieldeth seven triangles at the apices thereof; fitly representing the Triad operating in each planet, and the planets themselves in the week and year. The heptagram is the star of Venus and is especially applicable to her nature and as the

heptagram is the lineal figure of the seven planets, so is Venus as it were their gate or entrance, as the fitting symbol of the Isis of nature and of the seven lower Sephiroth of the Bride."

The plant of Netzach is the Rose, a multifaceted aspect of symbolism. Fludd for example considered the eight petalled Rose showed regeneration. When viewing this flower, note its petals and colour. At any rate it does symbolise completeness, beauty, and passion. The thorns of the Rose show the hardships and sorrow associated to it. The white Rose shows purity and high spirituality, while the Golden Rose is symbolic of (Papal) achievement. The red rose shows the blood of those spilled in the name of good. The blue Rose is the unattainable and the elixir of life. The Rose is perfection to the Christians, the nature of all things to the Kabbalists, free from the desires of the flesh to the Egyptians and beauty and desire to the Romans.

The Emerald is the precious stone of Netzach and the wearer was supposed to possess the gift of prophecy. This was done by holding the stone in front of the eyes and try to see in it the future events. It is said to emit such a powerful attraction to the wearer that it sealed up the aura of the wearer and drew forth from the auras of others, and as such, would draw the power out of any charged talisman or spell weaver, thus nullifying it. This of course applies equally as well to the wearer if he or she is a magician. If for example two people were attracted to each other the Emerald could demagnetise ones aura, thus cooling passions between them.

Hathoor is the Egyptian diety of Netzach and represents mother nature and was originally considered an agricultural goddess. She was the patron of the arts and women and linked to the star Sept (Sothis). In her form of Hathoor of the Dead she showed herself as a symbol of new life because she perfected the new born in the underworld. She was often depicted as a cow headed goddess when associated to joy and pleasure. She was a perfect example of a goddess whom the macrocosm and the microcosm applied equally to.

Aphrodite was the Greek equivalent of Hathoor and at one stage she was in fact called Hathor-Aphrodite, until the former was dropped in favour of the latter. Her name was taken from the Greek "Froth" because she was supposed to have been born from the froth of the ocean. She was said to be the daughter of Zeus and Diane and was the personification of beauty itself. All men, even gods, were inflamed with her beauty and she presides over love as shown by her girdle, which contained every art of seduction which captures the hearts of men.

Venus is the Roman goddess of Netzach and was a copy of Aphrodite; as such she had the same birth. She is the daughter of Jupiter and wife of Vulcan and like her Greek counterpart possesses a magic girdle. As a diety she was more active than Aphrodite and not as reliable except in matters of love.

The Fourth Heaven is called Zebul. The Talmud says: 'The

dwelling place of the heavenly Jerusalem and of the Temple where the altar is erected near which stands Michael, the great Prince, offering a sacrifice upon it, as it is written (Kings 8:13) "I have surely built thee a house of habitation (Zebul), a place for thee to dwell in forever". This Heaven is one in which man can rule as it is granted only to those souls who willingly sacrifice their lives to the spiritual directive of the inner planes. The chief angel of this Heaven is Pachdial (Fear) then Guvrtial and Kzual. The Archangel over them is Michael.

The 4th Infernal Mansion is called Bar Schachath (BARShChTh = 911) meaning to open (a pit or hole in earth). ShCHTh means to drain. The entire analogy is to drain from a pit in the earth. Here the soul has transmigrated to an area of constant death giving no hope for redemption. A living death is suffered here in this abode. The chief unholy angel governing this mansion is called Makatiel which means plague of God.

The King of Edom for this region is Samlah (ShMLH = 375) which is from ShM meaning "the name (of a sphere within)" while LH is "a movement of reproduction" (its possible Arabic origin relates to contraction). The Duke of Edom is Kenaz (QNZ = 157). The root QN means "to lament" or "wail" while QNTz means to hunt. By gematria we find 157 relates to "leaping forth". The entire concept is one of surprise attack. The city which both the Duke and King belong to is Masrekah.

The animals of Netzach are the Lynx and the Raven (as a

Carrion Bird). The Lynx was originally the King of Scythia who, jealous of Triptolemus' authority (to teach mankind agriculture), was about to kill him when he was changed (by the gods) into an animal of ingratitude. The Raven is another association here and is usually a symbol of destruction. In alchemy it is a symbol of the Nigredo (the blackening or first stage of the Great Work). The Greeks considered the Raven a symbol of long life and a messenger of the sun god.

Durga is the Hindu diety of this path. She was the wife of Shiva and the symbol for both wisdom and motherhood. She is usually depicted with 10 arms and riding on the back of a lion to show her great strength. She is also a diety who gives graces and favours using devotion, discrimination, insight and bliss as her weapons. She is also known as the destroyer of the demons due to her rigorous attention to the correct path. One of her titles is the Universal Mother.

ASSOCIATIONS

TITLE:	NETZACH - VICTORY
TITLE IN MICROCOSM:	LEFT HIP
ATZILUTH NAME:	YHVH TZABAOth
BRIATIC NAME:	HANIEL
YETZIRATIC NAME:	ELOHIM
ASSIAH - PLANET NAME:	VENUS
QLIPPOTh:	GHOREB ZEREQ
HINDU DIETY:	DURGA
EGYPTIAN DIETY:	HATHOOR
GREEK DIETY:	APHRODITE
ROMAN DIETY:	VENUS
GEMSTONE:	EMERALD
MAGICAL WEAPON:	LAMP & GIRDLE
MAGICAL VISION:	VISION OF BEAUTY TRIUMPHANT
AROMATIC:	ROSE ESSENCE
VEGETABLE DRUG:	TINCTURE OF BENZOIN
MINERAL DRUG:	ARSENICUM METALLICUM
TAOISM ASSOCIATION:	KEN
PLANT:	ROSE
ANIMAL:	LYNX, RAVEN
TAROT ASSOCIATION:	4 SEVENS
VICE:	GREED
VIRTUE:	UNSELFISHNESS
GEOMETRIC ASSOCIATION:	HEPTANGLE, HEPTAGON
THE HEAVENS:	ZEBUL
KING OF EDOM:	SAMLAH

HELLS:

BAR SCHACHATH

CHAKRA:

MANIFURA

ROSIKRUCIAN GRADE:

PHILOSOPHUS

