A Tour of Atlantis

What Happens in the Astral Realm



Hours 5-8

The Amduat

Glyph Text, Graphics,

Translation, and

Detailed Commentary



Douglass A. White

A Tour of Atlantis

or

What Happens in the Astral Realm



A Translation of the Ancient Egyptian Text

Amy Dewat

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with detailed illustrations and commentary

by

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Hour Five

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Hour Five

Introduction to Hour Five

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Translation of Introduction to Hour Five

This powerful god is towed on the truthful pathways of the Astral Realm On the upper part of the Secret Chakra Source that is Seker upon His Sands.

Eyes do not see these secret images Of the land that belongs to the limbs of this god.

Those who are in this god['s following] hear the voice of the Higher Self Sun As he calls out toward this god.

The name of the portal of this domain is "Mound of the Gods". The name of the Chakra Source of this god is "The Invisible Realm".

The name of this Hour Goddess of the Night that guides this powerful god Is "Guide in the Heart of Her Meditation Boat".

Here are the secret pathways that are the Invisible Realm And Astral Portals for entering the Invisible [Realm],

The holy place of the Land of Seker, Where the body of Fleshy takes on the initial state.

Know the beliefs that are in the Astral Realm And their operations that are in this Hour by their secret names.

Unknown, Unseen, And unobserved are these images even by the [Will's] Way himself. In this manner the images are depicted

In the Invisible World that is the Astral Realm In the southern side of the Hidden Chamber.

He whose mind knows this by experience, He experiences as the experience of Seker.

The harpies will not carve up his body, And those who are [alive] on earth will make offerings of food.

Notes on the Introduction to Hour Five

Hours Four, Five, and Six take us to the deepest level of the mind. Hour Five is the core of the Realm of Seker. It is very complex and subtle, so we must pay close attention to every detail. "Seker" is the Lord of Destruction and Dissolution. He is "Upon His Sands" because the necropolis was usually out in the desert sands and unattended tombs would tend to get covered by drifting sand. Seker is Osiris, and particularly represents the part of him that could not be restored after his death and dismemberment. That sacred limb was his phallus.

Seker-Osiris is referred to in this introduction as "this god", whereas Ra is "this powerful god". As Ra enters this Hour he calls out to Seker-Osiris. "Those who are in this god" are the residents of this Hour who have identified with the state of dissolution. Dissolution is not nothingness. It is the return of a creation to its prior uncreated state that is part of an undefined wholeness that contains all possibilities in potential form. It may be invisible to our eyes, but the gods all visit that state as a phase of existence. This is also the "heart of the meditation".

Hour Five corresponds to the Fifth Chakra. This is the energy of the throat. Thinking is a subtle form of speech. During the meditation process the mind thinks mantra meditation thoughts at a very quiet and subtle level. At some point the mantra thought slips away. In that gap between the loss of the mantra and the arising of the next thought lies the "heart of the meditation". This is an undefined state of awareness that simply exists but has no shape or form, and thus is truly "invisible". It is the black hole from which every creation emerges. In India they call it Krishna, "The Black One". It is like an open mouth with no sound coming out. Here even the Higher Self tastes the blissful flavor of oblivion. Modern physics considers a black hole to be a gravitational collapse of time, space, and matter. Even light can not get out of the Black Hole Box, so the content is truly invisible. However, physicist Stephen Hawking has discovered that there is still a quantum mechanical way for creative energy to leak or sneak out of a black hole. How the Egyptians knew all this and could draw it with explicit graphics and text seems marvelous, but we should not overlook the possibility of obtaining any knowledge we desire from the black hole heart of meditation along with a little careful observation of nature.

The Hours of Seker (Five and Six) are the southernmost stage in the journey of the sun. "South" here refers to the sun approaching the "deepest level", the point on the opposite side of the planet.

The final passage of the introduction reminds us of the importance of direct experience. Like the Higher Self Sun, we too must directly experience the moment of oblivion and the primordial structures that surround it in order to understand all of creation. There are two very practical benefits from this. First, by having no fear of dissolution and accepting it as a normal state, there is no way that harpies can tear you apart as seemed to happen to Osiris. The harpies are the gravitational tidal forces that rip you apart as you go into a dense black hole. You can not dismember an undefined awareness. Second, the expansion of awareness that results from this experience ensures that you will always have "support of nature" in the world. Wherever you are you have fullness of awareness with all possibilities offered to you. You can not be any richer and more comfortable than that.



Overview of Hour Five

The Solar Boat Enters Hour Five



The layout of Hour Five is quite different from Hour Four. The solar boat continues to be towed on sand, although KV 35 shows the boat being towed out from what The boat as usual is in the middle register emerging from the portal looks like water. on the left side. It looks the same as in Hour Four with the same crew and the fire-spitting snake heads ornamenting the prow and stern. Ra holds before him an upright serpent staff. The number of towing crew has increased, presumably because the path is more challenging. There is a crew of seven identical towing men in front of the boat on the left half of the scene. On the right half of the scene is a crew of seven identical women towing with the same rope. In the middle is a large pyramid with the "black hole" mound of Seker above it. Remarkably the towrope bends up around the pyramid without touching it. The rope has tension and represents a geodesic in space time for the path of the solar boat. The Sacred Scarab creative energy (the gravitational attraction of love) emerges from the bottom of the black hole and pulls the rope upward toward the hole so that it does not touch the massive pyramid that protrudes upward in the middle of the scene. The head of Isis is on top of the pyramid. This reminds us that the pyramid is a totem for her, and is a primordial sign of the female. The Scarab's action on the rope protects the head of Isis from being hurt by the rope. It also demonstrates the creative power of the gravitational pull of a black hole through the law of attraction. The black hole is motivated by love and compassion. This hole whose contents are invisible distorts space and time in order to carry out its mission and allow the Solar Meditation Boat to pass by safely. We assume that the boat will follow the geodesic of the rope and also float up over the pyramid as it passes by. This also recapitulates in miniature the apparent passage of the sun each day over the Great Pyramid at Giza on its space time geodesic.

We examine first the Middle Register that traces the path of the Solar Meditation Boat up to the pyramid, over the pyramid, and on down the corridor of the middle register to the Tree of Life at its end and the portal to the next Hour. Then we will consider the Upper and Lower registers. Text on Hour Five, the Solar Boat and the Male Towing Crew M = 4

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Translation of Text on Hour Five, Solar Boat and Towing Crew This powerful god navigates by means of towing over this Chakra Source In his Meditation Boat that in the earth is [known as] "Thoughts of Life". The gods dwelling in the Astral Realm say to this powerful god: "Be in peace, be in peace, Lord of Life! Be in peace, Experiencer of the Invisible Realm! Be in the peace that opens the Earth! Be in the peace that is the Key to the Earth! Be in the peace that Dwells in Heaven! Be in the peace that is the Experience of this Lower Heaven! Be in the peace that speaks the Truth, Lord of the Council of Nine! Be in peace! The earth opens its arms for you. The Beautiful Land makes straight its Ways for you."

As for the gods who dwell in the Astral Realm, This is their job: To tow this god over the Chakra Source of Dissolution.

"Your words, O Higher Self Sun, are for the Seat of Perception! You call, O Higher Self Sun, to the Land of Dissolution.

And the Will upon his Sand lives.

Come to the Creator Scarab, O Higher Self Sun! Come, O Higher Self Sun, to the Divine Creator Scarab!

This rope that you bring is the rope raised by the Divine Creator Scarab. He gives a hand to the Higher Self Sun.

And he makes true the secret Ways For the Higher Self Sun's Will of the Two Samadhi Horizons.

Heaven is at peace, Heaven is at peace. The Higher Self Sun belongs to the Beautiful Invisible World.

Notes on the Hour Five Text for the Solar Boat and Towing Crew

The Solar Boat represents a meditation process that tunes the mind to the Higher Self and has the glyph for Life $\frac{9}{2}$ over the snake-head prow. The boat's label ("Thoughts of Life" $\frac{9}{2}$ ("Thoughts are sixth chara phenomena.") means that each thought during the meditation promotes life and evolution. The thoughts are sixth chakra phenomena. However they are manipulated and uttered from the fifth chakra.

The people who tow the boat are local citizens of this Hour in the Astral Realm. When the Meditation Boat arrives at Hour Five, they welcome Ra with a whole string of praising epithets. The Nenet Heaven (Not so Heaven) is a euphemism for the Lower Astral Realm. The Beautiful Land is a euphemism for the necropolis, but here is equivalent to the Astral Realm. The apparently challenging job of the male towing crew is to get the Meditation Boat up and over the pyramid in which Seker God of Dissolution lives. This is a challenging task because it involves transcending our basic instincts. To understand the drawing we must do something that has remained a secret tradition in the study of Tarot for thousands of years and is still true for some of the modern Tarot cards when they are properly drawn (e.g. Moon, High Priest, High Priestess, and Hanged Man). You turn the card upside down and study it. We must turn the picture over to see how the energy and the graphics work together. The upside-down position of Khepera is the clue prompting us to do this. The pyramid is the triangular cunt of Isis. The large dark doorway over it is the vagina of Isis and the mouth of Nephthys, a great black hole that is sometimes colored red, and sometimes made of densely packed sand. The head of Isis is the clitoris (pituitary in Inside the pyramid is a lozenge-shaped cave that is the womb (third the brain). ventricle of the brain). In the womb is Seker (the destroyed part of Osiris) taking form as Horus, the heir of Osiris. He stands on Neheb-Kau, who is now playing the role of the navel cord, but will become the Cosmic Chariot of Horus when he grows On either side of the base of the pyramid we find a sphinx. The sphinxes are up. Shewe (on the right) and Tefnut (on the left), the dawn and dusk, the morning and evening meditations that support life. In some drawings both sphinxes have beards.

The hole or mound can also be a tongue. The hieroglyphs on the mound look like pubic hairs, and the line of text in the center suggests the labial crease in the vulva. On top of the red black hole is a tiny glyph of "night" \overline{f} the top part of which is "heaven" \overline{f} . On each side of the hole a hawk perches. These two hawks are transformations of Isis and Nephthys, the two lovers of Osiris. This Cosmic Portal is their "bird nest". For Isis it is the vagina below and pituitary bulb above, and for Nephthys it is the G-spot below and the oral cavity (with the septum pellucidum above it). This scene combines the archetypes of the tomb and the womb to show the process of death and rebirth together with the subtle path that the Higher Self Sun must follow through this Hour.



Central Section of Hour Five



Central Section of Hour Five Inverted

Text of Hour Five, Khepera, and the Cosmic Portal

Text Between the Scarab and the Head of Isis

Text by the Head of Isis The Flesh of Feeling upon the Sandy Mound of Divine Dissolution

Text Between the Scarab and Isis This divine [Scarab] stands above that goddess. He issues commands to the Land of Dissolution every day. Indeed Khepera is in his chamber and makes straight the tow rope For towing over this Chakra Source So He (the Higher Self Sun) experiences the paths of the Astral Realm.

Text by the Scarab: the Annunciation This powerful god says over this Chakra Source: "You fully satisfy this, your image of Dissolution, hidden and secret. I tell you, you are luminous. My words are for you, so be glad in them. Seed Goddess is your image. And the powerful god belongs to your body, and he takes care of it."

Notes on the Text of Hour Five, Khepera, and the Cosmic Portal

The head of Isis is on top of the pyramid mound as the text points out. Her head is Above her head is the Cosmic Portal of the vagina. (Remember the the clitoris. This is the "Throat picture is inverted, so above means below anatomically.) Chakra" black (red) hole that leads into the Twat, and the perfect place for the Annunciation. When the hole is done in red it looks like a tongue coming out of the This picture is full of sublime Egyptian high jinx. Here we finally arrive throat. at the essence of the word for the Astral Realm ($\bigstar \square$ Dewat = Twat). This is the essential dream of every man - to get his Bug of Cosmic Creation into that secret and hidden little doorway. When we invert the picture, the portal is below the head of Isis, which is the anatomically correct location of the vagina with respect to the clitoral bulb, and the mouth with respect to the pituitary bulb (Isis) and septum pellucidum (Nephthys).

Khepera is New, the Cosmic Urge to create. His creative commands are the words that come out of our mouths every day to express our desires and make them come true. These thoughts that we express as decisions and then the words that come from our mouths to share them or make them happen are our "babies" that shape the evolution of our lives. Khepera, the funny little Bug Angel of Ra, inserts the creative seed of Ra into the womb of Isis to produce Horus. This tells us that baby Horus is really the child of Ra, and is therefore a Son of the Sun, or Son of God as we would say today.

Khepera is also doing another important job. He pulls the tow rope upward away from the head of Isis so that the boat can pass through the gap between her head and the Cosmic Portal. In the traditional spirit of the Avatars he gives a helping hand. Ra passes by but does not get sucked into the black hole – or does he? It is ambiguous because we see Horus standing up and stretching inside the womb of Isis. The text even mentions Horus by name, and we know that Horus the Younger is the namesake avatar of Ra-Horus the Elder. So it seems that when Ra passes by this gap, some of his essence is pushed by Khepera into the womb so that Isis may conceive Horus as the heir to the throne of Osiris. Perhaps we can say that Khepera here plays the role of the sperm.

The poet also speaks here obliquely of a yogic technique for activating the pituitary bulb, which is just above the nasal passage in the back of the mouth. The name of the solar boat for this Hour is "Thoughts of Life" ($\frac{2}{3}$), which we can also translate as "Breaths of Life". That suggests that the flow of thoughts along the passageway of the Middle Register of Hour Five is also the flow of breath along the nasal passage. A well-known special form of breathing like this is called Ujjayi breath. There are even more efficient versions of this technique. The pyramidal pile of sand may also be the raising of the glottis to narrow the nasal passage and create friction in the A related yogic posture is Kechari Mudra. airflow past the pituitary. Could "kechari" be a Sanskrit version of an Egyptian technical term: $\bigcup \square \odot$, "the Ka that is the Transit of Ra"? The picture contains further hints at the secret method Baba (the Foolish "Master" of the Tongue) teaches of how to practice his strange breathing exercises – something that is never written down fully and explicitly in books – for it is one of the great jokes of Thoth's foolish baboon "disciple" scribe, the "first son" of Isis.

Presumably the invisible phallus of Osiris is in the Black Box above the pyramid. The Black Hole reminds us of the Shiva Lingam. Shiva (Shewe) is a transformation of Ra as the Lord of Pranayama, a discipline that involves manipulating the flow of breath through the throat chakra in various ways. The Lingam in Egyptian has the energy of the Ka, and the Prana in Egyptian has the energy of the Ba. Hour Five

involves integrating the Ka and the Ba via the throat behind the mouth and the throat behind the genitals.

Earlier the poet urged the Higher Self Sun to approach the pyramid in his boat and meet Khepera, who is poking his head out of the Black Box. The towing crew is pulling the solar boat along through the passage that leads to the pyramid. The female towing crew has already crossed to the other side of the pyramid, so the rope has to pass over the pyramid. The Creator Scarab Khepera reaches out and pulls the rope upward toward the Black Box. This distorts the path of the rope so that it does not press on the "ben-ben" pyramidion tip of the pyramid – which happens to be the head of Isis. In this way he helps the Sun have a smooth path over the elevation of the pyramid on his journey from dusk to dawn – the two samadhis symbolized by the two sphinxes. Thus the Higher Self Sun experiences no roughness as he passes this core area of the Invisible Realm.

Ra knows that Seker-Osiris is in this mound, and calls out a greeting to him as he passes. He also knows that Seker-Osiris is resurrecting as his own (Horus-Ra's) avatar growing inside the womb of Isis. Khepera's appearance corresponds to the Annunciation of the Christian tradition. We realize that Horus is the avatar of Horus-Ra and not really the direct son of Osiris. See "Annunciation" at Wikipedia for a wonderful gallery of Christian Annunciation art that has evolved over the centuries.

Ra says, "I tell you, you are luminous. My words are for you, so be glad in them. 'Seed Goddess' is your image. And the powerful god belongs to your body, and he takes care of it." "You are luminous" means you are a Light Being. Ra means that Isis is nurturing within her womb the avatar of Ra in its embodiment as Horus as the leader of a new day, a new age. This is the Annunciation.

Text of Hour Five, Top of Lower Register, Isis

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This god is towed upon the secret pathway that is the House of Grace. It exists between the Invisible Realm Sphinxes, the Watchers of the gestation.

The secret pathway that is the Land of Seker The Seat of Feeling has entered on it To be behind her brother.

It is filled with tongues of flame That are upon the mouth of the Seat of Seeds.

And the Gods, Light Bodies and Dead Ones may not pass by her. This god is towed upon the secret pathway that is the Land of Dissolution,

And the Gods, Light Bodies and Dead Ones may not pass by her. It is filled with tongues of flame That are upon the mouth of the serpent "Meditates among Flames".

Notes for Text of Hour Five, Top of Lower Register, Isis Annunciation

The towing crew pulls the Solar Meditation Boat along the path through Hour Five. The boat must somehow pass up over the pyramid, but the head of Isis is right on the top of the pyramid. Her body forms a pyramid with a broad substructure that forms the Lower Register. This architectural rendition of Isis is the "House of Grace". The roof and walls of the broader substructure are like the arms of Isis embracing that whole area that has a door on each side to be her two hands.

"House of Grace" may refer specifically to the beginning of the resurrection of Osiris that takes place here in the womb of Isis deep within the pyramid. The word "Grace" here is used like it is in the famous prayer of the Annunciation:

"Hail Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

The same prayer in Latin reads:

Àve María, grátia pléna, Dóminus técum. Benedícta tu in muliéribus, et benedíctus frúctus véntris túi, Iésus. Sáncta María, Máter Déi, óra pro nóbis peccatóribus, nunc et in hóra mórtis nóstrae. Ámen.

It is very likely that this prayer derives from this section of Hour Five in the Tour of Atlantis (What Happens in the Astral Realm), for it is here that Amen Ra impregnates Isis in a "virgin" insemination sequence because her husband Osiris is dead and his phallus destroyed, but an heir is required. Ra thus takes over the husband role in a magical fashion by simply passing through the gap between the clitoris and the vagina. Khepera the Sacred Scarab (the ancient Egyptian embodiment of what Christians call the Holy Ghost) takes over and completes the job. Seker thus resurrects as Horus the Hawk Hero (Heru) who will rescue the world from Illusion. Even today the Catholic prayer retains at its end the secret name of the "artificial inseminator"— Amen. This is the secret name that Isis learned from Ra when she mastered his greatest mystery, the ability to pass through the Invisible Realm of Amen Tet without losing consciousness of her Mission. Thus she conquers death with her power of Even the name "Mary" is Egyptian and connects back to resurrection and rebirth. Amen Ra. The name means "beloved" or "desired" in Egyptian. The full name is "Mery-Amen" (Beloved of the Hidden One). The proper form for the female version should be "Meryt-Amen", but the name passed into Hebrew from the masculine form and stayed that way even after it became popular as a woman's name: Maryam, Miriam, or Mary for short. In the story of Ra and Isis Ra says "My father and my mother hid (amen) my name in my body (root chakra) when I was born because they desired (mery) not to let anyone have the power of enchantments over me." (See Budge, Gods of the Egyptians, Vol. I, p. 378.) The apparent superficial belief here is that if you know a person's secret name, you can have magical power over them. However, the proper understanding of this little story is the key to all of Egyptian and human civilization – the practice of the Ocean Awareness Meditation.

The Ruty are the two sphinxes that watch over the womb of Isis, guarding it with attention on both sides. "Ruty" can mean portal, but here it means the sphinxes that guard the portal that runs between them. A single giant sphinx still remains

watching over the Great Pyramid of Giza. Some believe there originally was a second one that faced west. It was either destroyed or never existed. If it did exist, it would be behind the pyramid of Khafre – if we look directly to the west – which would make Khafre's pyramid the true embodiment of Isis. If we look diagonally across the peak of Khufu's pyramid, which is the oldest in the Giza complex, we find a parking lot. I think it would be on the other side of Khafre's pyramid and has been destroyed if it ever existed. An interesting clue is that Khafre apparently filled the ancient Isis temple with statues of himself in the role of Horus being [re]born, one of which still survives in the Cairo museum. The temple of Isis is built with huge megalithic blocks like the Osirian temple at Abydos, and may be pre-dynastic.

Many mysteries remain regarding the history of these structures. What matters is the mythological existence of a pair of sphinxes and what their significance might be. They symbolize Shewe and Tefenut, two of the fundamental transformations of Ra. They correspond to the Emperor Trump and the Strength Trump in the Tarot. They also represent the sun at dawn and at dusk. In a broader sense they represent the beginning and the ending of a thought, a day, a lifetime, a civilization, and so on.

The word "bewet" $(I P \sim I)$ is almost certainly a corrupted or shorthand spelling of "besewet" $(I P \sim I)$, and means a swelling or growing. The root "bes" was often used to refer to the swelling of the Nile as it entered flood season. Here it refers to the swelling of the belly of Isis as her pregnancy progresses.

The text also tells us how Isis got to be in the Astral World. The author here states that Isis followed Osiris into the Astral World after he became the ruler of that realm. (The Greek story of Orpheus and Eurydice is a flipped around version of the same myth.) Hour Five is a very deep mystery, because it is here that Ra and Seker-Osiris interact and basically become united at the crossover between generations. The reality is that Osiris and Isis are both avatars of Ra playing different roles in creation. Osiris is the Seat of Perception \widehat{f} and Isis is the Seat itself (\int) which is the ability to The essence of perception is the ability to feel. The essence of feeling is not feel. just to experience something, but to experience being something. That is your Thus, when we go to the essential identity – what it is that you believe you are. essential nature of Feeling, we find the Mission of any given identity. That is its purpose for existence. That purpose is arbitrarily defined by whoever wants to experience such an identity. Osiris manifests as the eye, and Isis manifests as the female genital (clitoris and vagina), which is located in the seat of a woman. The male longs to put the eye of his phallus into the genital opening of an attractive

female's seat. The Pyramid Texts often show the name of Osiris with the Eye carved below the Seat. In the illustration for this Hour the head of Isis becomes the clitoris, her body is the Mons Veneris, and the Black Box is her vagina. Isis and Nephthys both bewail the loss of a phallus to put in the Black Box. There is nothing but sand there, and that does not feel good. Ra fixes this with his little Scarab friend who puts a little ball of bull shit into the womb of Isis from deep within the mound. From this arises a new generation, a fresh young avatar of Ra-Horus.

The poet goes on to tell how the entourage of Ra passes through the Hour without being subject to death or suffering. This is due to the practice of a meditation that is innocent and honest. The hot cobra lady Wamemty (Meditation among Flames) is probably Nephthys in her kundalini transformation as the hot snake in the Lower Register within the embrace of Isis. She can not blame Ra for what happened to Osiris. That is her joint responsibility with Osiris. People fear the power of kundalini, but it is not only harmless, it is extremely blissful when the body is purified of dishonest thoughts and intentions.

Nephthys in her cobra form can be seen draped around the neck of Shiva in the traditional art of India. Shiva enjoys swallowing her venom. The fire she spits is the blissful fire of motivation a person has when doing the right thing. The right thing is what is appropriate for that person's Mission in the context of the moment. If you do something inappropriate, the blissful nectar turns to burning poison that you can not bear, and thus are blocked from passing through. This explains the close The flaming serpent appears in link between the two sisters, Isis and Nephthys. Genesis as the angel with the flaming sword (phallus) that blocks access to the Tree of And sure enough, in a moment we will encounter the Tree of Life in this Life. scene.

Text for Hour Five, Female Towing Crew

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The goddesses towing the Higher Self Sun In the Astral Realm over this Chakra Source, Their job is to tow this powerful god Until he experiences his Meditation Boat In the Cosmic Urge of New that is in the Astral Realm.

The navigation is by means of towing. Indeed, the Majesty of this powerful god Is received by these goddesses. These goddesses say to this powerful god:

"Welcome in peace, O Higher Self Sun to the Astral Realm! Made true is the Way of the Higher Self Sun in his Meditation Boat,

He who is in the earth in his body. His enemies are annihilated for you who is in the Invisible Realm.

Higher Self Sun, you experience in it. You ascend to Heaven. As a powerful mind and a mighty master of the Samadhi Horizon.

Your [order to commence] towing manifests into your towing. You are truth speaking and your enemies are subdued."

Notes on the Text of Hour Five, Female Towing Crew

It is important that a set of seven goddesses assist in the towing, because seven is the number for the seven fleshly chakras. They are also so important that they speak at some length to Ra. There is a male and a female tow person for each of them. These crew members also give us the 14 Ka's of Neheb-Kau, with Khepera above the center and Neheb-Kau below the center. Thus we have a further development of the tableaus of Neheb-Kau that we studied in Hour Four and the monthly cycle of a woman.

Human life is based on the Cosmic Urge to create. New $\stackrel{\infty}{\models}$ is an alternate name for Khepera, the Sacred Scarab, in his humanoid form. In his frog-headed form he also is one of the primordial eight that formed the universe under Baba-Thoth's guidance. This powerful force of creation pulls forms out of undefined awareness. In our lives the clearest sense of that urge to create is the sex drive. It is not quite correct to translate the peak moment when Ra crosses the Benben pyramidion that is the head of Isis as finding "peace", -- a common rendering of the glyph \triangleq . (The standard phrase when greeting is "Ay em hetep" $M \triangleq \mathbb{C}_{\square}$ "Come in peace." It means that you come into a situation and fully experience it in the moment. The moment in this Hour is one of bliss. Osiris belongs in the sarcophagus inside the pyramid of Giza, for that is how he eternally makes love to Isis. The word "ma@" literally means straight, but then takes on the connotations of just and true. It can be applied abstractly to behavior or concretely to a road, a leg, or any other physical object. The point here is that the truth of the Way is that it is straight even though it does not look straight in the picture. The reason for this is that the rope follows a "geodesic straight" rather than a strict Euclidean straight. It is strange that the Egyptians were aware of the warping of space due to physical forces, and realized that the truly straight path is the path of least effort rather than a rigid straight line. The play is not only on the physical path, but also applies to the power of the Higher Self to make its intentions happen as a reality. Thus when Ra intends for the towing crew to tow his boat, they grab the rope and start to tow.

The female towing goddesses point out that the Higher Self will have a smooth journey through the Astral Realm because he is aligned with the evolutionary benefit of all. The practice of the meditation (which is what the boat represents) automatically dissolves conflicts and problems by expanding awareness beyond the boundaries of individual viewpoints. The Higher Self Sun will experience the "Invisible Realm" of night that brings him into contact with the creative Source (Khepera) and then will rise again in the dawn of a new day with his mind refreshed and dynamic. Samadhi awakens the power of the will to accomplish creative projects. Khepera assists the towing crew by warping the tow rope up over the tip of Ra is not sucked into the Black Box, but through the "Holy Spirit" of the pyramid. Khepera he leaves a spark of his creativity to resurrect Seker as the young Horus. With this truth of the invincibility of the will he will put down the enemies of Osiris who wish to usurp the Seat of Perception with the illusions of Set.

Hour Five, Middle Register, Far Right Side



Now we come to the procession that leads in front of the solar boat. The long tow rope with the crews pulling the boat takes up about three quarters of the Middle Register. Thus there is only room for five people in the vanguard. We will take them in order beginning at the far right with a form of Isis standing by the entrance to Hour Six followed by four male figures in walking pose behind her.

Text for Hour Five, Middle Register, Right Side

Words spoken by this powerful god:

"May you take up your shepherd staffs, May you grasp your Jaam scepters,

May you lean on your flails, May your minds stand still.

And may your experiences be sitting. For these are generous offerings of good food.

Lords of Provisions in the Invisible Realm! The Seat [of Feeling] grants to you the Invisible Realm for you to experience.

Your deaths will stop for you Until I pass by you in experience."

Those who are in this picture are the Council in Charge of Provisions For the offerings in this Source Chakra.

Notes on Hour Five, Middle Register, Right Side

Ra exhorts the local Astral Beings who walk in front of the female towing crew to take up three types of power staffs, but the staffs mentioned in the text do not exactly match what the artist has drawn. The text first mentions the shepherd's crook, which is held by the humanoid god with a hawk's head who is second in the sequence of staff bearers.

Starting from the right after the standing figure of Isis the first is a god labeled as the

"Mêdu Ra" (Mantra = Talking Stick of the Higher Self) or "Wej Mêdu" (Staff of Command). In a council meeting the person holding the talking stick has the right to speak in order to express a viewpoint for the benefit of all. In that moment he plays the role of the Higher Self. Here Ra refers to the inner speech that takes place during meditation. The talking stick is the power to choose a mantra and place mental attention on that mantra. Essentially it is the mantra word itself. The meaning is not important. The attention is on a faint idea of the mental sound vibration. During meditation this vibration becomes very subtle but the energy becomes very powerful and trains the mind to efficient thinking. In the illustration the first god holds a stalk of grain or a small tree. This represents the Tree of Life.

The second staff mentioned in the text is the "Ja@m", which is sometimes also called the "Was" scepter. The third god in the illustration holds the Jaam. This staff indicates the ideal body posture during meditation and its effect on the breath. Such a staff is only held by the gods, because ordinary people think such a posture is a crazy idea. They do not understand the biological function of each aspect of the pose.

The third staff mentioned in the text is called the "Ames" and is a ritual farmer's flail. This staff is not drawn in the illustration. It represents a tantric technology related to Menu, the god who usually holds this scepter. It is also often held by the pharaoh The name "ames" means to give birth in a together with the shepherd's crook. loving manner, but here the term is used in a figurative sense to describe a technique of breathing that redirects sexual energy so as to bring about a "rebirth" of spiritual awareness. Standing up and sitting down refer to the two basic phases of the evolutionary process. During the creative phase you have creative ideas and then get up and act on them. During the experience phase you relax and experience the results of your creative activity. This can be done sitting down in a passive mode. (Nowadays people mostly do this by watching TV and movies.) One phase is active, and the other phase is passive. Each has its purpose in a holistic evolutionary cycle. The sun goes through this cycle every day. During its "active" phase it rises up high During its "passive" phase it circulates around beneath our side of the in the sky. earth and travels through the Invisible Realm (the sun is invisible to us at night) which corresponds to our state of sleep. We know the sun does not really sleep. It is merely on the other side of the planet. This is also true of people. A person's awareness does not ever really sleep. It merely passes to the other side of wakefulness and we experience that as a passive state that we call sleep. The Higher Self Sun remains awake but passively alert during the deep hours of the night. When

the text speaks of the sun traveling around the earth, there is a common Egyptian pun in the text on the word for Earth and the word for bread. The Egyptians used bread in various forms to symbolize experiences while living on Earth. Thus, during the night the Higher Self becomes quiet and digests the experiences of the day, integrating them into his holistic plan for life. The figure of Isis as a pyramid in this Hour is very expanded and static, dominating the tableau. During this Hour all the local figures appear to stand still as if frozen in the tableau. The gestation that takes place inside the womb of Isis is quiet and subtle. We can see this invisible transformation only by virtue of the Eye of Wisdom bestowed on us by the author and his artist that gives us a kind of night vision and x-ray vision to see into the pyramid.

Ra first lists the staves that the figures carry. The shepherd staff and flail deal with management of the food-producing economy. They also represent the plants and animals in our biosphere. The Jaam scepter and the plain staff represent the posture of meditation and the simplest state of awareness that results from the meditation practice. Reference to sitting tells us these are administrators and not field hands. Their expertise depends on the stillness of their minds so that they can think clearly and make proper decisions.

The success of these practical affairs will be reflected in the abundant provisions and the generous offerings at the shrines. Ra then points out that Isis as the Goddess of Feeling is most important, because an administrator without feeling will not know how to do his job properly to feed the people. Isis gives them space in the Astral Realm to practice their skills so they can apply them in the physical world. Studies show that when a person rehearses an activity mentally as well as performing physically, the results are much greater. Doing the job in the Astral Realm first helps smooth the path to success in the material world.

As a parting shot Ra reminds them that true immortality lies with joining him in the Solar Meditation Boat to work in service for the Higher Self benefit of all living beings. Only this truly removes death. Otherwise all endeavors will pass away.

The Names of the Administrators

ASET AMENET $\square \cap \frac{1}{2}$ (Isis, the Seat of the Invisible Realm). "Amenet" also can mean the Western Realm which is where the sun sets and night begins. This epithet also suggests her identity with Hathor, who also takes this epithet "Invisible" because she illuminates everything, but is herself invisible. "Aset" means "Seat". Isis is the

Seat of Feeling. The deepest feelings are love and bliss, which form the essential nature of Hathor. Feeling is the inward stroke on the way to Awareness, Love, Bliss, and Pure Existence. Perception is the outward stroke of seeing, hearing, tasting, and touching. Thus the Seat of Perception and the Seat of Feeling are natural mates. When a person is truly in touch with his (or her) feelings, he becomes aware of his The major role played by Isis in Hour Five indicates how deep this Mission in Life. feeling is in consciousness. For most people true feeling resides so far down in the subconscious under many layers of pretense that they fall asleep before they reach that level and therefore never have a clue about what they came to this planet for. They bobble around in a dream world punctuated by periods of sleep. When the waking attention moves to the level of the pyramid of Isis and speaks its truth, her womb activates and prepares to give birth to the hero of tomorrow who will lead the people to awaken their Missions in Life. In the drawing the head of Isis becomes the clitoral bulb. This is the most sensitive spot in the human anatomy and is the bliss button in a woman's body. Men may enjoy living in their heads, but a woman feels the universe through her clitoris if she is fully awakened. Unfortunately some cultures in the world practice surgical removal of the clitoris in young women in order to prevent them from experiencing their full cosmic Feelings of pleasure and then perhaps no longer consenting to be controlled by men. The full figure of Isis at the end of the Hour indicates her importance, especially since she stands in front of the Tree of Life.

WEJU MEDU 1 (Issuing Commands). This figure holds a tree or a giant ear of Once a person has felt the essence of his Mission in Life, his True Purpose wheat. for Living, he issues a command. This primary directive enlivens the entire nervous system to grow in the fulfillment of that purpose. Growth manifests here symbolically as the Tree of Life. This plant is the same Tree of Life that shows up later in the Book of Genesis. We know from many Egyptian illustrations that this Tree of Life is a transformation of Mut/Hathor. It is your own body awakening to the love of life and its remarkable ability to grow and evolve. The male guardian of the Tree must be a transformation of Min-Horus (Amen-Ra). Further evidence for this will show up in the Lower Register in the role of Horus as he embodies the Cosmic Will. He first will become an avatar as Horus the Ego Will and then he will learn to carry out the Cosmic Will of the Higher Self. The "Tree" may also be read as an ear of wheat. The suggestion behind it is the pharaoh's flail (Ames), a characteristic symbol of Min (Menu), the primordial god of generation who forms the blue-print for Osiris as the god of agriculture. Issuing commands is the essence of the power expressed through the throat chakra. Therefore these men are all

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high-level administrators.

WAT HEQAWY $\Rightarrow \hat{1}$ (The Way of the Double Governor). In some versions this figure has the hawk's head of Horus, suggesting that this is also Horus, here preparing for his role as the heir of Osiris. In that symbolic role he represents the pharaoh and becomes the administrative and spiritual guide of upper and lower Egypt. He holds the "heqa" shepherd's staff. The Way is the Way of Horus the Will. The guide grasps the shepherd's crook with his hand. The entire ensemble says: $\hat{1} \rightarrow \hat{2}$ $\hat{3}$ "Heq @ Wat Heru" ("The Administrator is a Skilled Hand at the Way of the Will"). We now have representatives for the flail and the crook symbolic scepters that are traditionally held by pharaoh. This figure also reminds us of the figure carrying two crooks in Hour One. Here he represents the executive task of carrying out a command so that it becomes a reality.

AN HETEP $\mathbb{A} \triangleq$ (Bringer of Experience). The next figure holds a "Was" power scepter and represents the effective results of a decision that is carried out as a reality. This brings on an experience. The experience verifies exactly what you have created with your command and how that fits in with the previous realities that you have created. This gives you the results that you expect or at least provides accurate feedback on how you are doing. The experience of reality brings peace of mind, because you know exactly where you are. The "Was" is the third scepter that Osiris traditionally holds. At this point you have either achieved your goal, have made some progress but need to continue, or are doing it wrong and need to change your method.

HERY KHEWET regionrightarrow for the main straight staff. The "khewet" is a talisman that is figure holds erect before him a long straight staff. The "khewet" is a talisman that is to be used in meditation as a mantra or yantra. People later confused these objects with magical amulets, as if just having one around would be sufficient to provide protection. One must know how to use the amulet correctly in meditation in order for it to be truly useful. Otherwise it is just a decorative piece of art or a word.

The meditation loops the sequence of guides back around to Isis of the Invisible Realm, which is where the meditation takes you. The sequence then is to contact the Invisible Realm on the level of intuitive feeling, become inspired with an idea that you issue outward as a command. Then you manage it as an action on a larger outward stroke. This brings an experience. Then you bring the practice back on an inward stroke to the meditation, and return to Source Awareness and integrate it with your Life Mission. This provides another intuitive insight that you can issue as a command . . . and so on.

KV 34 has for the last member of this group HERY ARU or HERY *SA* \mathbb{R} (*Above the Forms, or Above the Sons of the Sun*). This suggests a transcendental state that results from the inward stroke of the meditation.

Now we are ready to explore the Upper Register.

Hour Five, Upper Register, Maat and the Ennead



We begin from the left side of the Upper Register. The first vignette shows what looks like Maat with her feather of Truth and her arms raised to salute the Ennead represented by a sequence of "Neter" \exists glyphs, just as they often appear in the **Pyramid Texts.** The difference is that the first Neter glyph in the sequence wears the White Crown of the South and the last one wears the Red Crown of the North. It looks as if the "neters" here represent the whole of Egypt. When we examine the labels, we make an interesting discovery. Let's examine the text and the identity labels.

Text of Hour Five, Upper Register, the Ennead

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Names of the Figures

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This is the sequence of gods in the [Astral] Twat, and this is how it goes: Hathor, pregnant with a child;

The Divine Majesty of the Southern Land, Khepera;

The Divine Majesty of Shewe, and the Divine Majesty of Tefenut;

The Divine Majesty of Geb, and the Divine Majesty of Newet;

The Divine Majesty of Osiris, the Divine Majesty of Isis, and the Divine Majesty of Nephthys;

The Divine Majesty of the Northern Land, Horus of the Twat.

Text above the Axes Words spoken by this powerful god: "Give your hand, Invisible One!

How beautiful is the Great Road in the Earth! The Way of Tombs is the peaceful experience of my gods. You breathe the Ennead of the gods Who manifested in my physical limbs

May your forms completely transform, And may your phalluses be firm,

And I will care for you And you will care for me.

You are those commanded by me to be holy ones Because you care for me in the Invisible Land.

Notes on Hour Five, Upper Register, the Ennead

The text begins right away with Ra-Horus invoking the code of the Avatar. "Give your hand" is followed by mentioning the "Road in Earth, the Way of Tombs". "Give me your hand" is a standard Egyptian way of offering assistance. The gods are always ready to lend a hand to assist a person's growth and to welcome him into their midst. A divine or immortal individual who deliberately lends an assisting hand to others is called an "avatar". The word "hand" (@ = -1) in ancient Egyptian thus became shorthand for those skilled in helping others evolve and in welcoming them to higher states of consciousness.

The Path (Wat = \implies) is the second part of the avatar definition. The hand becomes skilled in navigating the Path to enlightenment – first for himself, and then to facilitate the travel of others along the Path.

کھ <u>سا</u> ہے۔ Give your <u>hand</u>, Invisible One!



How beautiful is the Great Road in the Earth! The Way of Tombs is the experience of my gods.

Horus of the Astral Realm.

Above I quote again the text that spells out the ancient Egyptian code for Avatar with the key glyphs enlarged and underlined. The text makes it clear that this special Way of the Avatar involves operating in the Astral Realm and passing safely through and beyond death.

The Higher Self Sun travels this path to gain experience of the dark and secret side of his existence. He creates his whole crew of avatars and they are part of him. When a person is in a state of deep sleep or death, the phallus does not function. This is the "loss of the phallus" that is called "Seker". Although this happens, it is temporary and by caring for each other we can all pass safely through this deep abyss that is sometimes known in Biblical terms as the "Belly of the Whale" or the "Valley of the Shadow of Death".

The holiness comes from maintaining clear wakefulness in the Invisible Realm -- that is, during meditation, deep sleep, and death. As part of the process one immerses in the waters of pure undefined awareness. If there is resistance, the waters feel like fire. These fiery waters purify the mind and burn away all beliefs that may be held in an identity. Only then can the Creative Urge manifest from the flood waters of undefined awareness without resistance or distortion. Passage through this Realm of Seker is paradoxical, because you must be destroyed in order to make it through. Once you are OK with that experience, there is no problem and you pass on in "peace". "Hetep" here means peace, because you accept the terms of experience that are required, and that means you surrender all your self definitions. That surrender automatically brings peace.

The list of gods associated with the divine axes is very close to one of the standard sequences of the major Ennead gods. It corresponds very closely to my reconstructed version of the upper row of the Senet Oracle Board (not the Game Board) that we discussed in Hour Four. The major surprise is that Hathor is listed as the first figure in the text. The poet definitely calls her "Amenet" (the Invisible Goddess or Goddess of the West), which is an epithet of Hathor. We expect Maat

because of the feather on her head. Also, the texts illustrated above appear to have the label "Protects the Child of the Land". In any case she holds out her hands touching the Neter with the White Crown, apparently to bless and protect it. This is reminiscent of Net or Newet holding out her hands over the sacred land of Osiris at Abydos, an image that appears on the traditional illustrated Senet Game Board at the third square in from the upper left hand corner (circled in red below).



Abydos was where Osiris magically resurrected and made Isis pregnant with Horus during the annual ritual to renew the land for crops and to celebrate the renewal of the kingship. The White Crown represents the phallus of Osiris and the role of pharaoh. It is an insignia of both Osiris and Tem. I suspect that this is indeed Mut-Amenet-Hathor identifying with Isis-Maat from a cosmic level.



The Formal Judgment Scene (upper row), Papyrus of Ani, closely follows the list of ax gods



A Senet Oracle Board with Formal Images of the Ennead, Top Row right to left. (Reconstruction by Douglass White. Art by Amy Hsiao.)

KHEPERA **G** (Sacred Scarab of Creating and Becoming) is a transformation of New, the Cosmic Creative Urge. When Khepera-New activates on a cosmic level, he becomes Tem the Tower (second from right on top row of Oracle Board). The tall White Crown is the Tower that extends upward beyond the crown chakra to the higher spiritual chakras. Tem is the Tower Trump of Tarot and represents the Big Bang of Creation and any ecstatic break through to a new creation or viewpoint. Khepera and all the gods in the Ennead are transformations of Ra, the Higher Self Sun, the Sun Trump of the Tarot, and the sun of our solar system. Khepera represents the essence of semen. Tem also relates to the constellation Sagittarius with its image of shooting an arrow.

SHEWE $\beta \sum A$ (Master of Breath and Atmosphere). Shewe (third from right) is the Shiva of India. As an instinct he keeps you alive. On a much deeper level he governs the vast science of the breath of life. He is the Emperor Trump of the Tarot. Shewe governs the respiratory system. He is the planet Jupiter, which the Egyptians saw as a transformation of Ra-Horus, which indeed is what he is in his role as Shewe.

The strength of Tefenut is in her hand (or paw). She is also the constellation Leo.

GEB 2 (Matter, World). Geb (fifth from right) is the abundance of material forms that makes up our physical world. He is the World Trump and our planet Earth. His totem is a goose and he represents the organ of the skin. That is why when you get a deep feeling for a real world situation it gives you goose bumps on your skin. (Joke) You are connected to every physical phenomenon, whether you know it or not.

NEWET $\stackrel{\frown}{\mapsto}$ (Cosmic Space and Stars). Newet (sixth from right) is the vast expansive cosmic space that we can see at night. Her body is made of the countless stars in our galaxy. She nurtures the life on our planet and gives us a vision of unimaginable future possibilities. She is the Star Tarot Trump. Newet represents the glandular endocrine system. Her tiny inputs can have powerful influences on our lives, just as the tiny stars in the sky. She also relates to the constellation Pisces, the Milky Way, and stars in general.

ASAR I (Osiris, the Seat of Perception). On an abstract level Osiris is the Perceptive Faculty (middle row, second from right). On a practical level he is the This is an interesting combination. He is the Tarot Trump of god of agriculture. the Magician. He can turn sunlight into life and resurrects year after year. This is high magic. He also represents the achievement of immortality through the process of experiencing death. He is the silent uninvolved witness to everything that happens, and this gives him magical mastery over all things. Osiris represents the In the sky he is the planet Mercury and the eye, especially the Eye of Wisdom. constellation Orion. The Egyptians seem to have associated Mercury with Sebek and Set, the apparent enemies of Osiris. The connection of the magician with the planet Mercury may have been through the Greeks (in his form as Hermes), but Set and Sebek gave Osiris access to real magic by killing him.

ASET $[] \cap (Isis, Seat of Feeling). Isis (top row ninth from right) governs our ability to feel. This is a critical faculty for being able to know what is right to do in any given situation. People who lack feeling become very unclear about what they are doing. You discover your Life Mission by learning to feel what is right for you to be doing. For many people this is a great mystery. Once you find Isis, you are in the right place. She is your constant, loyal companion. In the physical body she is the vagina with its clitoris. This little button is always there ready to give you all the bliss you can handle. Do you dare to really push the button? Her corresponding$

organ in the brain is the pituitary bulb that governs your hormonal balance. In Tarot she is the High Priestess Trump. In the sky she is Virgo because she reserves her love only for Osiris. In ancient Egypt she was the fertile delta. She is your reason for existence, your life mission.

NEBET HET **T** (Lady of the Temple). This is Nephthys (top row far left), sister of Isis, wife of Set, and lover of Osiris. She is a ravishingly beautiful woman and represents our motivation to experience bliss wherever we can find it. She personifies the life force of Ra as cobra energy in the body. Her seat is the G-spot (female prostate). This spot corresponds in the upper body to the mouth and the septum pellucidum pleasure center in the front of the third ventricle of the brain just above the mouth and nasal passages. Nephthys is associated with Aquarius, the bearer of fine beverages, and is highly skilled in the formulation and use of essential oils and fragrances as well as fine food. In ancient Egypt she embodied the flood of the Nile that brought happiness to Egypt. She is mistress of the Kundalini inner life force fire, but generally holds it in abeyance, and thus is known as the Tarot Trump of Temperance.

HERU (Horus). Horus (top row, seventh from right) is the son of Isis and heir of Osiris. He is really an avatar of Ra-Horus the Elder as all these major gods are. He is the will and the ego power, a role that gives him a special relationship with He becomes a great warrior fighting to regain temporal power Tefenut-Sekhemet. from his uncle Set, and finally matures into a great leader and works out a peaceful arrangement with Set. He represents the breast, which seems odd because he wears chest armor. This becomes clear when we see him drawn as a child and he is shown suckling at his mother's breast or sucking his own finger. Horus is associated with the constellation Cancer because of his armor and weapons. His chariot often takes the form of a boat. The ancient Egyptian star for Horus was probably Procyon, a bright star next to Cancer his boat chariot. The Nile-oriented Egyptians usually thought of his chariot as a ferry boat, and he was the ferry man. They also associated Cancer with Khepera, the Sacred Scarab beetle. This bug became his flying Aten chariot.

In some lists Osiris is given a special classification and Hathor joins the list, giving it better balance between males and females (five of each if we count Ra). Thoth and Maat are not usually in the list as they are primordials from before Ra. Isis is already in the list, so assigning the lead figure to Hathor makes a certain sense, although Hathor is never seen with a feather. That is always the sign for Maat. This suggests that Maat is another transformation of Hathor-Isis.

Scholars generally believe that the Egyptians picked up the zodiac system from the Babylonians and the Greeks. So the associations of the Ennead gods with constellations may not be purely Egyptian and may not have been very developed at the time the **Tour of Atlantis** was written. Thus that information about the gods that I include here is secondary, but of interest regarding the later development of astrology and the Tarot.

Hour Five, Upper Register, Five Rebirthers



Next we turn to a sequence of five humanoid male figures that are empty handed and in walking mode. We may call them "rebirthers", since they seem to assist in the process of the birth of Horus as the avatar rebirth of Ra.

Text of Hour Five, Upper Register, Five Wardens



They are the Keepers of the Stream of Drowning in the Astral Realm. Their job is [to oversee] moving the Meditation Boat [through this area.]

Words said by this powerful god:

"May you stand at your waters and watch over your shores. May you give forth the flood upon those who drown in the Cosmic Urge of New,

And then moor them on the shores of the Cosmic Inundation. The waters are yours, nor will they ever grow parched.

May your river banks be high and not shorn [of foliage]. And may your river arms bend for the Navigator

Until he passes by you in peace." They pertain to those who drown in the Astral Realm.

Their job is to facilitate the coming of the Meditation Boat.

Notes on Hour Five, Upper Register, Five Wardens

The word "drowning" means that the attention has submerged so deeply into the subconscious realm that it has become unconscious. This usually means deep sleep for most people, and occasionally death. However, the meditation process allows the attention to pass through this area of the mind without succumbing to deep sleep or death. The four guardians here know that you will either wake up or be born again. Whether or not you stay awake during the transition is up to you and your habits. This tableau relates to a more detailed scene in Hour Ten and concerns the Apotheosis by Drowning, an allusion to an aspect of the death of Osiris. The Meditation Boat allows for passing beyond this condition, but in most cases these beings are too far submerged in their drowning. Bending river arms refer to ease of navigation.
SAW ADEBU $\mathbb{M} \cong \mathbb{J} \cong \mathbb{J} \otimes \mathbb{J}$ (Guardian of the Shores). This is another male human figure. This lifeguard watches the shores of the waterless courses of Hour Five.

(a)NEKH AB $\frac{1}{2}$ $\overline{\otimes}$ 1 (Heart of Life). This is hawk-headed Horus. The heart of Osiris is his phallus. The phallus has been destroyed, eaten some say by a fish after it was thrown into the Nile by Set. Ra apparently takes on the role of this dead limb of Osiris during Hour Five and impregnates Isis. The clue is his appearance as the Scarab Khepera that we find peeking out of the red black hole box at the center of the Hour. Horus is thus the restoration to life of the phallus of Osiris.

SATH SHEM@TH $\searrow = \Re = (Warden of the South)$. This figure has a crocodile head and looks like Sebek. Sebek has a major sacred site at Kom Ombos in the South that governs the instincts triggered by fear. KV 34 has "Pawethy Neneth" $\swarrow = 1 = 2$ (Primordial of the Lower Heaven).

ANEPU HENY $\[begin{aligned}{l}{\label{eq:headed}{l}{\label}{l}{\label{eq:headed}{l}{\label{eq:headed}{l}{\label{eq:headed}{l}{\label}{l}{\label}{l}}}}}}}}}}}}}}}} \ \below{Headed} \below{Headed}{l}{\label{eq:headed}{l}{\label{eq:headed}{l}{\label}{l}{\label}{l}{\label}{l}{\label}{l}{\label}{l}{\label}{l}{\label}{l}}}}}}}}}}} \ \below{Headed}{l}{\label{eq:headed}{l}{\label{eq:headed}{l}{\label}{l}{\label}{l}{\label}{l}{\label}{l}{\label}{l}}}}}}}} \ \below{Headed}{l}{\label{eq:headed}{l}{\label{eq:headed}{l}{\label}{l}{\label}{$

The Black Hole Box of Seker



Here we come to the Dark Portal, the Black Hole that is the entry and exit to and from universes. On top it has a tiny glyph for Night $(\overline{\mathcal{T}})$, which means that it properly always should be colored black, although in this version it appears to be a compact mound of sand shaped like a lingam. This is what in India they call Krishna (Black). Krishna is the Lingam of Shiva. It is the "Lost" lingam of Osiris inside the yoni of Isis. It is lost because it fell into the Dark Portal of the Vagina of Nephthys during the flood of her monstrous orgasm and then never returned, like the man who never returned from his labyrinthine inter-dimensional Moebius ride on the Boston MTA

subway system. Instead, Anubis appeared as the son born of that fatal union. We see him standing as a loyal son behind the hawk form of Nephthys, his mother, who clings to the "Black Box". On the other side of the box is the hawk form of Isis. Because the phallus was destroyed, and neither Baba (the son born of Isis by Osiris) nor Anubis (the son born of Nephthys by Osiris) wanted to be the administrator of the ordinary living people, Ra himself as Horus the Elder transformed into a little Scarab beetle and created an avatar that descended into the womb of Isis to produce a son and heir for Osiris who could stand up as administrator of the living. This became Horus the Warrior King and "hero" avenger of his "father" Osiris. Fortunately all of these characters in their various roles are really avatar transformations of Ra, and Ra is a transformation of Thoth, the dignified ibis-headed High Priest of Knowledge. However, the entire charade that seems to stem from Thoth turns out to be a magic show all cooked up by the crazy cosmic Baboon Baba as a marvelous prank and an exercise in his Zany Zen Yoga Game.

Text for Hour Five, Black Box



Translation of Text for Hour Five, Black Box Words spoken by this powerful god:

"May you protect your box, And may your voice be high and may your throats be truthful.

May this image that you protect be hidden, And may your wings be spread, and may you perform your duties

So that I may pass by you in peace."

Notes on Hour Five, Upper Register, Black Box

This section of the poetic text begins with a description of the hawk transformations of Isis and Nephthys. They hover on either side of the black box that contains the

annihilated form of the phallus of Osiris – a nothingness the Egyptians called Seker, the Annihilated One. The phallus has now become a black hole from which no light can escape. Thus the phallus has become invisible. Viewed from the outside anything that falls into a black hole seems to fall onto the event horizon and remain stuck there forever like the two birds. Thus we have an eternal archetype of the black hole of total gravitational collapse with the two grief-stricken lovers clinging onto this ultimate and apparently irreversible loss. Paradoxically however, from their viewpoint they fall into the black hole and join Osiris. The compression of the hole nevertheless allows for quantum tunneling, so we see the Scarab leaking out of the "base" of the black hole. This is the creative energy of Ra that will magically restore the phallus of Osiris and turn the of the two love-birds into happiness.

Ra humors the two ladies by saying that by spreading their wings they will grant him safe passage. The spreading of wings is a euphemism for the experience of an ecstatic cosmic orgasm that Ra gives them as he passes "in peace". Inside the womb below we see the future Horus spreading the wings of a protective serpent.

From another viewpoint we realize that the Black Box is really the vagina of Isis. Khepera has impregnated the womb of Isis, and she will bear an avatar of Ra as Horus the Younger.

The black box is also clearly referred to as the voice box in the larynx and becomes the focal point for the Throat Chakra theme of this Hour. Ra exhorts the throat chakra to speak only the truth and notes that the voice box in the throat is like a treasure chest filled with endless possibilities, but the possibilities are all hidden until spoken.

Then he switches gears and the throat becomes the vagina again. Spreading the wings means to open the labia. Performing duties means for the voice to speak from the throat and for the phallus to deliver the sperm into the vagina or perhaps to speak from the vagina and deliver sperm to the throat. The throat and vagina are unified when one speaks from the womb area of the abdomen using yogic belly breathing. Passing by in peace here indicates the peace after coitus, knowing that the seed is sowed and the heir is in the womb. It also means that the ecstatic experience is complete.

Ra seems to address his speech to Anubis, who stands in attendance watching over the box. There is a fine irony here, because the birth of Anubis, Lord of Death, caused

the death of Osiris. Anubis is the son of Osiris sired in a secret liaison with Nephthys. In that fateful conjunction Nephthys unleashed the full power of the Kundalini life force that demanded Osiris must embrace death in order to fully comprehend life. As a result each moment of coitus is a little moment of death, a letting go of the small self to create a new self. Enlightenment is the same Kundalini coitus that permanently lets go of the small self to be reborn in the Higher Self.

Hour Five, Upper Register, the Two-Headed Serpent



To the right of the Black Box is a snake with two heads. The snake lies flat along the ground, but its two heads are raised and face the box.

Text for Hour Five, Upper Register, Two-headed Serpent

Translation of Text for Hour Five, Upper Register, Serpent Words spoken by this powerful god: "O Sacred Serpent, your arm is sacred for me. Open for me your coils.

May your arm be sacred, and may your coils be open, And your two heads in the earth.

May your arms not throw flame nor your arrows shoot me Or go against those who are my followers

So that I may pass by you in peace." He lives by means of the words of the Higher Self Sun every day,

And he has never gone to any other place in the Astral Realm. He remains at the Box of the Creator Scarab.

Notes on the Text for Hour Five, Upper Register, Serpent

This serpent is probably a form of Neheb-Kau, but lacks a name label. The serpent knows the two sides of relativity – day and night, light and dark, life and death. He therefore knows that Khepera the Creative Scarab of Ra, the Higher Self Sun, will come out of the Black Hole. The Scarab digs a hole in the ground and puts in it a ball of bull shit that contains its eggs. The eggs hatch and mature while eating the Then they crawl out of the hole and fly up into the nourishment in the bull shit. sky – symbolically returning to the Higher Self Sun, their Creative Source. Even if a black hole swallows the entire universe, it will eventually explode back out into a new universe. Thus the tight gravitational coils of the black hole will release and allow the Higher Self Sun to pass in peace. And indeed the snake has straightened itself out and offers no threat. Even the warping of space time by the black hole is manipulated by Khepera so that the Solar Meditation Boat of Ra can pass by between the black hole box and the pyramidion head of Isis.

The two heads on the snake represent the Portal aspect of the Box. It is an entry and an exit. It is also a mouth and a vagina. There is complex word play here, because the snake is right next to Isis, and her name also means "Seat" or "Place", so he never leaves her place also means he never leaves Isis. The word for "arm" ($_$ remen) comes up several times in the text and plays on the determinative for "sacred" (\checkmark deser or jeser) which consists of one or two arms outstretched holding a special sacred staff. The word "jes-r" may be glossed as "what is beyond the self". The word "Henu" ($\square \circ \square$) also continues the play that we saw with the label for Anubis,

because he especially likes to take the "*H*enu" loyalty pose. After all, death is your most loyal follower. He always shows up backstage to congratulate you after the play of your life is over and insists on taking you out for some "after-the-show" relaxation. The word "*h*enu" indicates the Black Box, and also suggests the loyalty of the snake to the serpent-like appendage of Osiris that the "box" contains – i.e. the phallus, which is called "henu", a close phonetic match. In India Shiva usually has one or more cobras draped about him as he sits by his lingam stone. This hints at the tantric teachings that underlie the tableau.

"Er *h*enu" is also an expression that means "to stick close to". This suggests that he is a close associate or "sidekick" of the Scarab, an idea that makes sense if this serpent is really a totem of the bifurcated spinal cord.



(image from www.dharmakshetra.com, Shiva Purana page)

Shiva sits in a cave (the inner senses) resting on and wearing a leopard skin. Several cobras entwine about his body. One cobra emerges from his brow as is common in illustrations of Ra and Egyptian pharaohs. Upright before him is his black lingam on which he has offered pujah. His Eye of Wisdom is open, but his fleshly eyes are closed. The Ganges (i.e. Nile) pours onto his crown chakra and represents his kundalini life energy connection to Heaven. This corresponds to the feather worn by Shewe on his crown chakra. He holds a trident, variant of the ankh symbol, scepter of Shewe (Shu) to which a horn is attached. The middle prong of the trident is the pineal between the two olfactory bulbs in the brain (Shiva is the medulla and brain stem with its primitive instinct for survival operating system). The double

skull drum he holds is for the deliberate and spontaneous thoughts that rattle in awareness. The kumbha water pot is for his yogic belly breathing, other breathing techniques that enable one to consciously tap into the primitive brain functions to modify them. It represents the lower cinnabar field (navel) and the Tarot Wheel of

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Fortune. The three lines on the lingam are for the three fields (as on the Senet Oracle and Game Boards). "Aum" inscribed on the lingam is the cosmic mantra of the Winter Solstice. A solar disk rises from it and a lunar crescent is above his brow.

Hour Five, Upper Register, Wardens



Text on Hour Five, Upper Register, Wardens

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They are ones who stand over the dead in the Astral Realm and beat them. Their job is [also] to cremate the bodies of the dead With the flames from their mouths that belong to the Higher Self Sun.

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Words spoken by the Majesty of this powerful god:

"Ah, knife wielding watchers of the butchery, Who stand over the beaten dead ones,

Your words create And your mantras shine.

Your minds are alert, And your will powers do the Ocean Awareness Meditation.

Defend against enemies And annihilate the dead.

You slice up the shadows, the annihilated, The damned for destruction, and all your dead ones.

You who protect Osiris, the Seat of Perception, Hear the decrees by the Beautiful Existence.

Sharpen your knives, And make strong your butcher blocks.

Tighten your nooses. May your two hands be upon the images that are yours [to dispose of] Until I pass by you in peace."

Notes on Hour Five Upper Register, Wardens

The remaining right half of the Upper Register is made up of a group of eight male Wardens who walk toward a woman with her hands extended touching the head of a ninth figure who kneels in the self-destruction (enemy) pose and strikes his forehead with an axe 🖗. The wardens in the upper register between the Two-Headed Snake and the end of Hour Five purify the mind from all problems, contradictions, and self-destructive tendencies. The key to this passage is to understand that they maintain a sharp and alert intellect during the process. They use a mantra (Heka U and practice the ecstatic Ocean Awareness Meditation (Wa Sha This allows the mind to settle down to a very deep level without $\mathcal{A} \square \square \mathcal{I}$ losing consciousness. The human glyph with outstretched hands in the Ka gesture indicates the bliss that comes with the practice and links back to the "heka" that links ("he") you to the "ka" energy. This simple and safe procedure automatically deletes useless dead wood (dead ones), resolves contradictions (foes), and eliminates problems (enemies). The mind expands to the vastness of an unbounded ocean and becomes increasingly subtle at the same time, allowing a person to see the big picture and find alternate routes to a desired destination without getting stuck in difficulties. The sharpness of the knife is a metaphor for highly refined thinking and perception that discriminates extremely fine distinctions with clarity.

The kneeling figure striking his head with the axe represents the dead who punish themselves for their wrong doings. This tableau of nine figures plus a woman who stands facing backwards (to the left) with outstretched hands forms a symmetrical balance to the nine "neter" axe glyphs and the woman with outstretched hands that we found on the left side. Using an axe to strike one's self means that the gods are part of you and you can use them for good or to destroy yourself. These wardens follow your orders and the orders of the Higher Self to place limiting definitions on awareness so as to create experiences. These experiences bind and limit us, but also allow us to evolve through experiences. When we are done with any experiences, the lady at the end cuts away their definitions and the beliefs dissolve back into pure undefined awareness.

Osiris has a number of epithets. His name (Asar) means "Seat of Perception". By a pun it also carries the idea of the "seat" or source of **action**. "Beautiful Existence" is another of his common epithets. Some believe there is a connection between the ancient use of the rabbit glyph for Osiris and the Easter Bunny because the Easter holiday celebrates the resurrection of life after its apparent death in the winter (or during the drought season in the case of Egypt), although the Egyptian drought season was during summer and the inundation came in the mid-to-late summer.

The wardens chop up and dispose of any creations that are found not to be true. Since the Higher Self Sun is aligned with truth, he will pass by with only a peaceful experience. Suffering is reserved only for those who experience the self-destructive turmoil of dishonest or contradictory thoughts.

The local gods respond to the request by the Higher Self Sun that he may pass in peace. They assure him that he has no problem because he is aligned with truth and he works for the benefit of all three major realms, Heaven, Earth, and the Astral Realm (the Lower Heaven), bringing peace to all.

DA HETEP NETERU $= \exists l$ (Gives the Experience of the Gods). This is a human figure. His epithet tells us that what happens here is also the experience of the gods, even including Ra. Also, once blockages are cleared the experience of the gods becomes accessible. This experience is a profound inner peace.

SENEJ NEF AMENETYU $\langle \cdots \rangle \langle \cdots \rangle \rangle \rangle$ (The Invisible Ones Fear Him). This figure is humanoid with a cat or lion's head, although B's drawing shows him as fully human. The "Invisible Ones" or "Westerners" are the invisible dwellers in Atlantis. The figure may be a leopard-headed transformation of Baba (Bes), the intimate other of Bastet-Sekhemet. This figure tells us that there is no escape from the experiences you define for yourself. This should not be a cause for fear, but nevertheless becomes so when a person creates something that seems kind of fun from a broad perspective but then narrows down his viewpoint to someone that believes he is incapable of handling that particular "fun" creation that is now no longer so much fun, but may be downright awful. This is how we generate scary possibilities.

MESET $[\Delta] \cap \lambda$ (Staff of Osiris). We encountered this staff before, in Hour One on the far right side of the Lower Middle Register, and right behind Thoth in the Middle Register of Hour Four. The word puns on "mesut" which is food provisions, especially for the evening meal. As grain god, Osiris is responsible for providing food for the people. Food is a metaphor for a life experience. The figure in the KV 35 drawing has a feline head similar to that of the previous figure, but does not carry a real staff, so we know that the expression is meant to be figurative, such as when we say that bread is the staff of life. The staff refers to the staves of grain that provide the flour for making bread.

@M - M in (Swallower). Eating is a metaphor for fully assimilating an

experience. This figure is humanoid but has a bull's head with large horns. Cattle and other livestock are often fed grain to supplement their foraging diet so that they grow more quickly.

@BEWY $\searrow \checkmark \Downarrow$ (Contradiction). This figure is fully human and walks forward, but at the same time turns his head back toward the bull-headed figure. Around his head is what looks like an aura or a fan shape. His epithet contains two horn glyphs, so we could call him "Horny". But to say that he is "horned", when the bull-headed figure behind him has very large real horns is strange. Perhaps this is to suggest the idea of contradiction. The horns of a dilemma are only imaginary, whereas the bull's horns are real.

AN MA@T $\widehat{A} \widehat{A} \widehat{A}$ (Bringer of Truth). This figure is human and wears an ostrich plume on his head. He looks like Shewe, but the feather is almost certainly the feather of Maat. He brings the Truth of Maat. What is the Truth? Whatever you experience ($\stackrel{\frown}{=}$) is a reflection of your beliefs – how you manage your mind (Ba \widehat{A}), the figure after the next figure in the sequence.

@NEN HERY SEPEHET $\mathbb{A} \mathbb{A} \mathbb{P} \mathbb{I} \mathbb{I} \mathbb{Q} \mathbb{A} \mathbb{C}$ (The Chief of Fetters Returns). This is a fully human figure. Like "Contradiction" he turns his head back to get a report from the Bringer of Truth and holds an unfurling coil of rope in each hand with which to lasso and bind a person with the definitions of the beliefs he creates. Each person defines his own beliefs and thus defines the reality he must live in and experience. By repeatedly defining a belief, we can strengthen its binding power so that it appears to have a solid and continuous reality.

BA PEF ARY ME[R]TYU $2 \mathbb{E} [] = \mathbb{$

Text for Hour Five, Upper Register, Goddess at Far Right Side

She lives on the blood of the dead ones That is prepared for her by these gods. He who knows her passes by her in peace (i.e. with a clean mind having fully experienced his experiences).

Notes for Hour Five, Upper Register, Goddess at Far Right Side

This goddess is the final figure in the sequence on the right side of the Upper Register. The name "Khemyt" (Goddess of Overthrowing) can also mean that she is the Goddess of Fools, because Khem is the Fool. So she can be a transformation of The dead are beliefs and experiences that have been experienced Baba the Fool. fully and/or are no longer are desired. The lady severs the bonds that define them, and they recycle back into undefined awareness as if undergoing automatic self-destruction. The glyph for "enemy" is a drawing of a person cleaving his own forehead with an axe. The point is that beliefs automatically self-destruct if the attention does not fix on them. Beliefs that are in conflict with each other will mutually self-destruct by their very contradictory nature. In either case beliefs always self-destruct because they are arbitrarily imposed definitions on reality, and reality is a state of undefined existence, so we must keep creating them over and over if we want to have them around. We also have to resist them to make them seem solid.

Hour Five, Lower Register, Entrance Portal



In the drawing provided by B the portal to Hour Five seems to involve a stairway. This ribbing also shows up on the portals in several editions of Hour Four. The lower register suggests the interior of the base of the pyramid that dominates the central area of the Hour. The portal has the following label: "Its knife seizes those

who enter." $\mathbb{T} \mathbb{H} \mathbb{A} \mathbb{P} \longrightarrow \mathbb{C}$

Hour Five, Lower Register, Flaming Heads

As we enter the corridor in the base of the pyramid, we meet a series of four torches that have the shape of human heads $(\mathfrak{A} \mid \mathfrak{A} \mid \mathfrak{A} \mid \mathfrak{A} \mid \mathfrak{A})$. A flame spouts from the crown chakra of each head.

Text for Hour Five, Lower Register, Flaming Heads

They are followers of this god, And their job is to incinerate approaching enemies.

Notes on the Text for Hour Five, Lower Register, Flaming Heads

The human head torches are local followers of Osiris. Properly speaking these torches are below the pathway followed by the Solar Meditation Boat. They are like the burners underneath an oven. They speed up the disintegration of any problems the Higher Self Sun may face as he transits this Hour. The design of these torches suggests that by putting attention on what is important (the head glyph \mathfrak{D} means important) and by directing progress from the fully integrated crown chakra upward in the direction of the Higher Self Sun one may quickly remove obstacles on the path.

Hour Five, Lower Register, Serpent with Baboon Head Hat

Proceeding further along the basement passage of the pyramid we encounter a long serpent that moves slowly forward. From its mouth hangs an ankh symbol, suggesting that it is a version of Neheb-K*a*u. Above the snake's head is a baboon head (missing in B's drawing), hinting that Neheb-K*a*u is a transformation of Baba the Baboon. The serpent is called DEP AN \square M. The epithet is probably a deliberate corruption of TEP A@N \otimes \square M. (Baboon Head). The idea here is to make fun again of the baboon scribe's poor spelling.



Note baboon head on top of snake's head.

Translation for Text of Hour Five, Lower Register, Baboon Head Hat He lives by the words of the gods who are on earth.

He comes in and he goes out. And he brings affairs of the living To this powerful god every day, Unseen.

Notes on the Text of Hour Five, Lower Register, Baboon Head Hat

This serpent is a secret messenger angel that keeps the Higher Self Sun informed of what is happening on the earth among the living. He represents an automatic feedback mechanism of quantum correlation that is built into any system so that energy and/or information exchanges equally in both directions. The sun provides energy to living beings, and living beings decide what to do with it. If you look at an object, you project a beam of attention to that object. The beam is colored with the bias of your viewpoint that includes all your preconceived beliefs about that object. The object then dutifully seems to reflect back to you a corresponding beam of light that exactly matches your beliefs about the object. The serpent with a "Baboon Head" hat is thus a spontaneous reflection that occurs mostly without anyone noticing People tend to imagine that they are individuals and the world is something it. separate that they interact with, but that often behaves in unpredictable ways. Once you get a handle on your Baboon Head Hat, you realize that this is not an accurate understanding of things. You only see what you project, but mostly you are unaware of the projection process that sends information from you as a living being to the Higher Self. Without projecting the beam of attention that reports to the Higher Self what you truly believe at the moment, the Higher Self would not know what to display to you as your reality. You can easily test this by ceasing to project any attention onto a particular creation. The Higher Self will no longer present that creation for your experience. If you do this thoroughly, you will even forget that it If perchance you still experience it, then that means you have not yet burnt exists. off, dissolved, or let go of all the beliefs you have about that particular creation.

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The baboon-hat serpent is a transformation of Baba, the first son of Isis. He is in the embrace of Isis. On the other side of the womb is a hot snake that represents Nephthys in serpent form as the Kundalini goddess. She is also in the embrace of Isis.

Hour Five, Lower Register, The Womb of Isis

Next we arrive at the centerpiece of the Hour as it extends into the base of the pyramid. Here we find an elongated lozenge-shaped space that represents the womb of Isis.



On either side of the lozenge, like bookends, we find sphinxes. In some cases the sphinx on the left is female and the sphinx on the right is male with a beard. In other cases both are male with beards. The double sphinx ensemble is called AKER $\mathbb{A} \cong \mathbb{A}$ (Sphinx with a Head at Each End) and represents the span of a day or the span of a lifetime. The two sphinx heads set the limits to a span of time. In the middle of the lozenge the Horus Hero who will live this lifespan stands on a winged serpent and holds the wings spread apart. This pose foreshadows the scene in Hour Eleven when the Avatar of Ra is shown preparing to take off on his cosmic journey. The serpent has a bearded male head at the rear and two or three serpent heads at the front. An ankh symbol dangles from the lowest of the serpent heads. This suggests that the serpent is Neheb-Kau and represents the life energy that will support the avatar of Ra-Horus during his life span. The whole structure of Aker is labeled on both sides AWEF 12^{-3} (Fleshy), and this hints that we have here between these boundary markers the offspring of the Flesh of the Higher Self. The name "Aker" may derive from a kind of stone boundary marker.

Text for Hour Five, Lower Register, Aker

私ご別風がに (身〜)=1言意いが Aker is the guardian of the secret Fleshy Awef of the Land of Seker.

(The two lines above are written twice, once over each of the Aker sphinxes.)

He breathes by the words of the powerful god. This is his job: to keep watch over his image.

Notes on Text for Hour Five, Lower Register, Aker

The "powerful god" is Ra. This means that Aker is yet another transformation of Ra. The "image" he watches over is the avatar fetus during the delicate gestation period when the fetus is very small and totally dependent upon the nourishment it receives from the navel cord. The fetus begins as a seed "attractor" that draws to it the various elements necessary to create a new physical body from the condition of apparent complete dissolution. Osiris resurrects in the form of his son, Horus. The serpent Neheb-Kau plays the role of an external navel cord digestive tract during gestation of the fetus. After birth the individual must learn the discipline of independent survival and growth. Neheb-Kau then shifts to an internal digestive These two forms of Neheb-Kau are sometimes represented respectively by tract. Apep and Set. They seem to be enemies of the Higher Self Sun, but are really the lessons a person must learn to survive and grow in his universe. After birth the Aker becomes the dawn and dusk points in time that define a day. We find Set at these Set can also be the stone that marks the boundary. points also. These boundary points in the daily cycle are the best moments for entering samadhi. In the illustration they represent these ideal meditation times in a symbolic graphic form. The Aker guides remind us of the importance of self-cultivation. The Great Sphinx at Giza is a great example of this reminder.





Fleshy Awef is Horus Upon His Sand

Here at the center of the womb we find Horus, the avatar of Ra, the son of Osiris, the New Hope of the World rising up on his mound of sand, which is the dead phallus of Osiris.



The above glyph is the Henu boat of Seker. The boat is mounted on a sledge that Tem is the phallus of Ra from which the physical represents Tem, the Tower. creation emerges. The boat itself has a crescent shape like the moon, but gives forth rays of light like the sun. The crescent moon is the yogic symbol for the second chakra and represents the pubic bone. Turn the glyph over and you will see schematically the pubic bone with the phallus protruding. The rays can be pubic hair. On the prow is an antelope head, signifying the speed of transition, something men are familiar with when they go into orgasm. The mound of sand in the middle of the boat represents Seker, the dead phallus of Osiris that is now no different from sand. This mound corresponds to the Shiva Lingam of India that usually is made of stone if a lasting lingam is desired. Sand and stone are the modes of Set. On top of the lingam is a hawk. This is the soul of Horus, the avatar of Ra come to replace Osiris among the living. The mummified Osiris thus becomes the passive witness to life as a stiff but inert phallus, whereas Horus becomes the active willpower to live dynamically in the world. The irony is that the phallic instinct drove Osiris to cuckold Set, the lord of the desert sand and rocks, in a secret tryst with the gorgeous Nephthys. As a result, the phallus of divine Osiris ends up turned into a mound of desert sand or rock. Isis and Nephthys grieve over the box of sand, but life goes on and the womb continues to receive new life. The rest of the body of Osiris transforms from sand grains into the grain that grows in the fertile fields of the delta The Nile flood of Nephthys continues to arrive, and Isis continues to give of Isis. birth in her delta. Osiris continues to grow in her delta, and Set protects the whole system with his vast deserts. Horus as a sharp-eyed hawk flies high over the whole scene providing light and leadership for growth.

Every year the ancient Egyptians held a ceremony in which they carried the boat of Seker around the necropolis of Memphis to celebrate the resurrection of the Seker-Osiris destroyed lingam in the form of Horus. The growth of Egypt's population has led to the damming of the Nile so that it no longer floods large areas, but is released in controlled amounts. Whether this will be a viable system for sustaining Egypt over time will be discovered over the next century or so. I have my doubts. In any case, if the new system does not work well over time, the Egyptians can always release the river from the dam and allow it to flow in its natural rhythm

again. The tradeoff will be the necessity of resettling many people. Hopefully the stone monuments will survive the rising water table due to the dam.

Text for Hour Five, Winged Neheb-Kau in the Central Tableau

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He lives by the breath that is upon his mouth every day. His job is this: to be guardian of his form, The powerful god who spreads two wings of varicolored feathers.

Notes on Text for Hour Five, Neheb-Kau in the Central Tableau

We presume that the serpent is Neheb-Kau, since that is who it resembles. This serpent supplies nourishment to the fetal Horus and protects him. The wings presage the ability of Horus to fly after he grows to adulthood.

Text for Hour Five, Lower Register, the Womb

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These images in this picture are in total darkness. But the oval [womb] that belongs to this god is illuminated. By the two eyes upon the powerful god. The two feet shine in the coils of the powerful god.

He guards his images, And a voice is heard from within this oval

This powerful god passes over them. Like the rumbling sound when the sky is stormy.

Notes on Hour Five, Lower Register, Womb

This powerful god refers to Ra. The illumination seems to come from the serpent's eyes, and serpents throughout the text often serve as lanterns to illuminate the darkness. The serpent guards the fetus that stands in the coils and holds the wings of the serpent. The rumbling sound may simply be the belly growling that a fetus listens to for nine months until it is born. A boat dragged over sand and rocks would also make a rumbling sound. The oval shape of the womb suggests the cartouche glyph in which Egyptians inscribed royal names.

Hour Five, Lower Register, a Hot Serpent

Serpent that Meditates Amid Fire: He lives by means of the fire that is upon his mouth. His job is to protect the womb. He does not go any place else in the Astral Realm.

Notes on Text of Hour Five, Lower Register, the Hot Snake

This snake is another fire breather. She faces forward to the right and helps the

sphinxes and other snakes protect the fetus. The snake is hot because she glides over a lake of fire that begins about at the middle of the Hour and extends to the portal that exits to Hour Six. Her name is "Wamemty" (Meditates among Flames), which means she can meditate on a bed of flames. "Amem" is also a type of boat, so the name continues the play between boats and meditation. The serpent floats on the flames like a boat on water.

Hour Five, Lower Register, The Four Amens

The next four figures in the far right of the Lower Register balance the four flaming head torches on the far left. These figures are forms of Amen. Each is a young beardless man with shoulder-length hair who squats on the lake of fire with his head turned to the rear and his knees facing forward. Each holds a crown on his knees that tells us which aspect of Amen he is. From left to right we find the White Crown of the South, the Red Crown of the North, the Ram's head and horns of the Middle Region (Khenemu), and the tall pair of ostrich plumes that signify Menu of the Transcendental Realm (Min).

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Text of Hour Five, Lower Register, the Four Amens

These are the gods that belong to the secret form of Seker Upon His Sands. Their forms are as they emerge where they are, in their own bodies. They are in the following of this powerful god, But eyes do not see [them].

Notes on the Text for Hour Five, Lower Register, the Four Amens

The first sentence tells us that these are transformations of Seker. The White Crown signifies the male generative organ, the lower chakras, and the southern half of Egypt.

The Red Crown signifies the female generative organ, the upper chakras, and the northern half of Egypt. The ram's head signifies the breath that flows in and out of the chest around the heart chakra. The tall plumes signify carrying the breath to the higher chakras and riding it beyond the physical universe. Min is often shown in an ithyphallic form wearing the fourth crown. This identifies him with Seker, the destroyed phallus of Osiris that always exists on a transcendental level. Min has a rod that runs from the truth glyph that he stands on up to the back of his Wisdom Eye chakra. His plumes then extend upward into the spiritual chakras and beyond. The sacred site of Min was at Panopolis (Khem, Khenet Min, or Khenet Menu), at the boundary of the sex and belly chakras on the map of ancient Egypt where there is a secret chakra.



The Khenemu crown belongs to Hery Shef.



Hery Shef

His sacred site is Suten Henen (Henen-Nesut), the place of the Child King (Herakleopolis Magna). From Wen, the 15^{th} nome of Upper Egypt, Nome of the Child, capital Wenew 5° up to Herakleopolis was the heart chakra of ancient Egypt, and the location of the inner child.



The chakras were linked to the sacred sites and cities of ancient Egypt in a highly From the first cataract to Herakonpolis was the first (root) systematic manner. chakra. From Herakonpolis through Thebes, Denderah, and Abydos to Panopolis was the second (sex) chakra. From Panopolis up to Hermopolis was the third (belly) From Hermopolis to Herakleopolis was the fourth (heart) chakra. chakra. From Herakleopolis to Memphis was the fifth (throat) chakra). From Memphis to Busiris was the sixth (brow) chakra. From Busiris through Buto (Per Wajet) to the Mediterranean was the seventh (crown) chakra. The Mediterranean was the eighth (Light Body) chakra and linked Egypt to the greater world. The upper and lower chakras mutually reflected and balanced between the brain and the organs.

The four figures of Amen represent a powerful yogic discipline. They also unify Ra and Osiris at the deepest level, preparing us to enter Hour Six. The four Amens are invisible because "amen" means hidden. "Amen" is the mantra of transcending and disappearing. The name "Wa-amem-ty" may be a play on One Who Practices Amen meditation, and then the four squatting "amens" would represent repetition of the mantra. "Amen" becomes "amem" if you say it with your mouth closed.

Text for Hour Five, Lower Register, the Lake of Fire

The River of Mourners: The gods who are in the House of Grace Do not move a boat over it. No ego-power of the Astral Realm is in these waters. For those who live in this underworld Their waters are to anyone from there as if fire.

Notes on the Text for Hour Five, Lower Register, the Lake of Fire

The "aakebyu" are mourners, people who are sad about their state of affairs. Even the gods who live in this region do not go down to this lower chamber of Hour Five, because, if they do, the waters feel like fire. This means that the fire is not real fire If they could shift perspective, the waters would but a subjective feeling of fire. seem like water or even perhaps air or solid ground. People who are unhappy are resisting certain aspects of life. Resistance generates heat, and that can begin to feel like fire when the resistance is sufficient. The clue to how we can pass this area safely is the reference to the "sekhem" ego power. If a person is able to let go of the ego, he or she can become free to redefine who they are and adapt to the circumstances. Then they can pass through this area easily. The appearance of four Amen figures here is significant. There is subtle reference to kundalini yoga and the creation of a transcendental identity that goes beyond the four elements (south, north, east, and west – in that order from left to right). Such transformations facilitate passage through this stage of the journey.

We now reach the end of the Lower Register of Hour Five. The pyramid base tapers

down with another portal and staircase. There is an upright serpent guarding the Portal in the Lower Register.

Hour Five, Lower Register, the Exit Portal to Hour Six



The god who lives.

He travels, he goes, he passes on, and he opens the Portal of the Knife.

Notes on Text for Hour Five, Lower Register, Exit Portal

The Higher Self Sun survives the journey through Hour Five and reaches the Exit Portal that is called "Knife". The large star glyph means a star gate portal. It also means you are to be tested on whether you have learned the lessons of the Hour before moving on. From here Ra passes on into Hour Six. In Hour Five he has seen the whole range of creation from the seed to its expansion, and then to its annihilation. He has finally met the hidden (Amen) aspect of the self that goes beyond the Ego Identity. The Ego Identity is most fully expressed through the Throat Chakra, but is completely burned away by these deep fires, preparing for the Eye of Wisdom to open in the Sixth Chakra.

A Tour of Atlantis

or

What Happens in the Astral Realm



A Translation of the Ancient Egyptian Text

Amy Dewat

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with detailed illustrations and commentary

by

Douglass A. White, Ph.D.

Hour Six

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Hour Six

Hour Six Overview



There is no poetic text for this Hour or those that follow, only an introduction, labels and explanatory remarks. In the Middle Register on the far left we see the Solar Meditation Boat enter Hour Six. From the design of the portal at the end of Hour Five we know that the boat has descended to yet a deeper level of the Astral Realm. This hour corresponds to the arrival at midnight during the nocturnal voyage. The towing crew is gone, and the boat now seems to have come to a halt, pausing on a smooth body of water called the "Mejet" The Communication (Deep Chamber Lake).

Hour Six, Introduction

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The Majesty of this powerful god takes experience In the "Deepest Water Channel of the Astral Realm Chambers".

This god commands the ego power of these gods. In their divine experiences [that they choose] for this domain. He navigates in this domain equipped with his Meditation Boat, And he designates for them their fields for their experiences.

He gives them the waters for their waterway When he comes to the Astral Realm every day.

The name of the portal of this domain is "Exact Middle". And the name of the Hour Goddess of the Night Who guides this powerful god is "Midnight Lady Who Gives the Truths".

The secret Way that is invisible On the waters of which this powerful god rows

In his Meditation Boat to provide for the plans Astral Realm dwellers Announced by their names and known in their embodiments.

And inscribed in their forms Are their Hours and the secret accessories [pertaining thereto].

And these secret symbols of the Astral Realm are not known by any people. These symbols are made with paint after this manner

In the Invisible World that is the Astral Realm On the south of the Hidden Chamber.

Whoever knows this attains to the experiences in the Astral Realm And he experiences in the experiences of the gods

Who are in the following of the Seat of Perception, And his Truth is that all his heart's desires are in the Earth.

Notes on Hour Six, Introduction

The specialty of this Hour is that it marks the midnight point at the middle of the journey. It also contains a deep channel called the Mejet. This corresponds to the third ventricle in the brain. This is the Hour in which the Eye of Wisdom opens so that all the archetypes appear in their forms, with their accessory symbols and special names. It is a very silent Hour with a grand tableau as the energy shifts past the pole

and starts the return phase of the nightly sequence. Although this Hour corresponds to the North Pole, the images are inscribed on the opposite southern wall so the Seat of Perception at the North Pole views them from his silent seat. The Midnight Sun is actually at the "southernmost" point of its journey under the earth.

Hour Six, Middle Register, Meditation Boat

Awef Ra stands in the center of the Meditation Boat and holds an upright serpent-like staff. He sometimes is surrounded by the protective serpent Mehen. This detail echoes the main theme for this Hour that we find shown more elaborately on the right side at the other end of the Middle Register.



Translation of the Text for Hour Six, Middle Register, Solar Boat This powerful god navigates over the waters through this domain; He works the oar in this land towards the body of the Seat of Perception. This powerful god issues directives to the gods in this field When he arrives at the secret temples with the images of the Perceptive Faculty. This god calls out to those in charge of the secret temples there, And this god hears this voice, And then he passes by after calling out.

Notes on the Text for Hour Six, Middle Register, Solar Boat

The crew on the boat is as usual and there are no special decorations on the prow or stern except for the Eye of Wisdom painted near the prow in some versions. The Solar Meditation Boat arrives at the Gate that marks the middle of the astral journey. The Midnight Goddess is the Guide for this Hour. Her name "Mes-peryt" properly spelled should be $m \Box Q Q$. "Mes" means birth, and "peret" is the coming forth as when the image of a god was brought out on parade from its place inside the temple. "Seper" means to arrive and usually was written with the moon glyph (\sim). "Mes-per" was the technical term for the 3rd and 16th days of the lunar month because the 3rd day was when the new moon first became clearly visible after "disappearing" at the end of the month and the 16th day was when the full moon began noticeably to wane. After midnight the darkness will begin to "wane".

The entourage that accompanies outside the boat in the Middle Register is all in mummified form except for the two in front of the boat (Baba-Thoth with a goddess) and the unusual configuration that is on the far right of the Middle Register. The mummies in the Middle Register all face that configuration as if they are mutely watching what is unfolding there. They are all "images" of Osiris – various of his transformations – from the secret temples of Osiris. Awef Ra and his crew members on the boat also watch what unfolds at that configuration on the far right of the Middle Register at Midnight, since it is the focus of the entire Hour.

Hour Six, Middle Register, Baba Thoth and the Lady

In front of the Solar Meditation Boat we find Baba-Thoth in a human form, but with a baboon head. He sits upright on a temple (\Box) throne (\Box) drawn in the fashion of a Senet Game Board Square for senior gods. (Thoth is the first square on the traditional Senet Game Board Layout.)



Baba places his right hand in his lap, but stretches forward his left hand with its palm upward. On the palm is an ibis bird. This confirms that the baboon on the throne is Baba (the Fool Trump), and the ibis is Thoth (the High Priest Trump).

A beautiful woman with a long dress and shoulder-length hair (or wig) stands facing toward Baba-Thoth. She looks directly at him but holds her two hands behind her back with the right hand crossing in front of her belly. She is Amenet Hathor, the wife of Ra in the guise of Nephthys, the beautiful Lady of the Temple ($\boxed{2}$), the Temperance Trump of the Tarot. Her name is cleverly encoded in the text that

appears between her and Baba-Thoth ([] ...] []). In each palm she holds a small sphere or jar. The two spheres or jars represent or contain the sun and the moon, the two eyeballs of wisdom and the fragrant essences they exude. The keynote of this Hour is the Brow Chakra and the Eyes of Wisdom. The gesture of Nephthys indicates that all the images that appear behind her in the Hour are the archetypal images of her Temple dedicated to Osiris the Seat of Perception and derive from these two magical spheres. Nephthys is also the wife of Set, so there is a bit of a joke here about the resemblance of the eyeballs to Set's testicles. The two sets of balls were connected through the apparently unwise fighting of Horus and Set during which Set injured the Eye of Horus and Horus injured the testicle of Set. However the story opens our eyes to important aspects of tempered wisdom in life.

The figures of Baba and Thoth provide a major key to this Hour. Baba the Baboon is the Transcendental Undefined Potential for Life and Evolution (Wu-ji = Mu-khy = (Mu-hy) = (Mu-hy), sometimes taken concretely as the god of the Mediterranean Ocean (Mu-hy) (Mu-hy) = (Mu-hy). The ocean waters represent undefined awareness. This rises into the sky and then falls as rain to provide fresh water for the Nile, growing crops, and supporting the lives of diverse animals and peoples. (See **Pyramid Texts**, Utt. 406 and 510.) Baba the Undefined Ocean of Awareness is the precursor of Hepy, the baboon faced god of the water element.

Thoth as the ibis in Baba's hand is the Great Ultimate (Tai-ji = Tekhy = $\mathfrak{s} = \mathfrak{P}$), the foundation of the intellect. In the Judgment Scene of the Book of the Dead Baba the Baboon sits on top of the Scale right on its tongue. From the tongue hangs a little lead weight (\mathfrak{s}) often shaped like a heart glyph (\mathfrak{P}) used to adjust the accuracy of the balance. This is the "Tekhy". The ibis bird was also called a "tekhy", and this is one of the reasons Thoth has the ibis for his totem. Thoth's other common epithet "Jehuty" derives from "jeh", which is the heavy lead metal used to make the "tekhy". From this idea of the heaviness of the lead adjusting knob comes the Sanskrit epithet for a Master – Guru, the "Heavy One". The Chinese word "Tai-ji" is borrowed directly from the Egyptian "tekhy" and describes the balance point of any structure.



Scale of Justice, Judgment Scene from Papyrus of Ani Baba sits on top of scale, and Anubis adjusts the Tekhy. Ibis Thoth records the data. Note how the ibis glyph in the text directly faces the baboon on the scale.

Thoth represents Cosmic Intelligence and plays the role of the High Priest Trump in the Tarot. From his balanced perspective in the Heart Chakra of the Universe he designs the Cosmos and sets the evolutionary program in motion with Ra as the Higher Self Sun commissioned to administer it. The Lady of the Temple holds in her hands the Sun and the Moon, Yang and Yin, -- the Higher Self Sun of awareness together with the small self moon of consciousness that reflects the light of the Higher Self Sun. The Lady in her essence must be Mut Amenet Hathor, the Empress Trump and Mother Goddess who embodies the light from these orbs. However, she here plays the role of the Lady of the Temple. In the Temple Tableau that encompasses this scene we will find the entire **Book of Changes** with its 64 hexagrams and much more amazing information.

Text of Hour Six, Middle Register, Thoth and the Lady

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Translation of Text of Hour Six, Middle Register, Thoth and the Lady

The Majesty of this god who makes firm the lands Speaks to these gods who are in this domain in the Astral Realm. The Higher Self Sun says to this god (Baba-Thoth):

May your actions be established, And may your Light Bodies be established.

The Invisible One guides you to your fields by her Invisible Secret. O Invisible One, Invisibility belongs to your two hands that are bare.

The name of the king who is lord of the Astral Realm dwellers And the caretaker of the temples

Is Thoth, Foremost of the Lady of the Secrets of the Astral Realm The Throne is Invisible, and its images are Invisible.

The images are announced to be images of the Seat of Perception.

Notes on Text of Hour Six, Middle Register, Thoth and the Lady

Thoth as the High Priest Trump of the Grand Ultimate Balance Point is the god in charge of administering all the temples in the realm of Hour Six, because this is the deepest hour of the night. He is also the lord of the heart chakra (that balances all the fleshly chakras), and the keeper of the Eye of Wisdom (as we saw in Hour Four). Hour Six is the realm of the Brow Chakra and will manifest the opening of the Wisdom Eye to see what is invisible to the fleshly eye. Therefore after Baba-Thoth comes Hathor, the Invisible One in her role as the dispenser of the two Orbs of Light. Through her two orbs she manipulates all the images of gods that populate the tableau of Hour Six. She operates them with her two hands, but from the Invisible level.

Because you can not draw an invisible drawing, she holds her two hands with the two orbs behind her back so Baba-Thoth can not see them. They are all images created by and of Ra, but belong to Osiris because he is the Seat of Perception who will witness their reality as images.

Hathor secretly transforms into the ravishing seductive beauty of Nephthys. She holds two round orbs as two little jars of the finest nectar of bliss. These are the two Eyes of Wisdom that Thoth keeps in his temples. They are also the physical eyeballs with which Osiris witnesses the universe and thus reveal all the archetypes and their The lady holds out the tantalizing essence that is the divine fragrance interactions. of the Two Eyes, and then withdraws it behind her to show that its essence is invisible. This is the tease of bliss that motivates us to look beyond the moment toward greater happiness than we feel at that moment. Sexy women know how this works. Her gesture also guides our attention to Osiris in all his various images that are arrayed in the Secret Temple. Although she is not Maat, goddess of Truth, we know that she must also guide us to Truth because she is in the service of Thoth. We know also that her fierce aspect is Sekhemet, the lioness who operates the Solar Eye in its fierce mode.

The text at the end refers to the secret of the "invisible thrones" (Nesut Amenetu $\Box \downarrow \Box \Box \Box \Box \Box$). One of the peculiarities of this Hour is that many of the figures in the Upper and Lower Registers are sitting on invisible thrones. Midnight symbolizes the deepest point of the meditation. The artist wanted to show this graphically, so he drew the gods sitting in meditation on invisible thrones. Each throne is undefined awareness and thus invisible to the eye. They all look identically invisible and in fact are the same identical throne. By drawing people sitting on invisible thrones the artist has another way of showing that the archetypes are comfortably established on the invisible foundation of undefined awareness.

Hour Six, Middle Register, The Ranks of Mummies



The middle portion of the Middle Register of Hour Six after the Solar Meditation Boat, Baba, Thoth, and the Lady consists of an orderly array of sixteen mummy figures standing in a tableau made of groups of four. They form up either in ranks or in single file, depending on how the artist arranges them. The members of each set

of four are identical and they all seem to be manifestations of Osiris. In sequence from left to right we meet four Kings (Sultans) of the South (Suten $\frac{1}{2}$, four Beings of Peace (Hetepetyu $\stackrel{\text{\tiny def}}{=}$), four Kings of the North (Batyu), and four Light Beings (Aakhu \$.). Many scholars believe that "suten" was often read in a form of synechdoche as "nesu[t]" (i.e. "throne") by Egyptians and that may have been true for some people in some periods, but I prefer "sultan" when referring to the person, since that is how we pronounce the word for a middle eastern king today. "Baty" is probably the origin of the Greek "basi-le-us" = king. (From Baty R@, plus a noun suffix?) Egyptian "t" often changed to "s" in Greek. The Egyptian influence on modern languages is highly **under**-rated. The kings wear the respective crowns for their regions and also in some versions have "menat" pendants around their necks. The Angels of Light and Peace appear in mummified human form, but with curved royal beards to show their divine quality. These figures attend the Midnight Event occurring at the far right side of the Hour rather like the Adoration of the Magi and the Angels in the Nativity Scene that we are familiar with at Christmas The famous "Star of Bethlehem" that guides the Magi on their westward season. journey is a modern adaptation of the Astral insignia of Atlantis \Re . This standard guide star for travelers on earth is not a temporary comet or nova but a star above the North Pole that moves only very slowly in a tiny circle over thousands of years and thus is basically non-moving for earth-dwellers. The Angels of Light represent the lands at the horizon in the East, and the Angels of Peace represent the lands at the horizon in the West. The kings govern North and South. Altogether the Kings and Angels of the Middle Register emanate from the 4 elemental directions and encode for 16 of the 64 hexagrams in the Book of Changes, 1/4 of the total number of changes. The Angels of Light have the trigram KUN O as their crown. The Kings of the South have the trigram LI 5 as their crown. The Angels of Peace have the trigram QIAN 7 as their crown. The Kings of the North have the trigram KAN 2 as their crown. Put trigram crowns KAN 2 and LI 5 together (i.e. add the binary numbers 010 and 101) and you get QIAN 7 (111). I used the Chinese notation for the changes since that is more familiar to people in our day rather than the Egyptian notation system that is based on the Eye of Wisdom. The Lady indicates that all these images spring from the magical Eye. This is true from the physics of vision and from the mathematics of the Egyptian fractions.

Text for Hour Six, Middle Register, Mummies

Text Describing the Mummies

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The Majesty of this powerful god speaks

To the Kings of the South, to the Angels of Peace, To the Kings of the North, and to the Light Beings who are in this City.

"Southern Kings, your Southern Kingdoms belong to you, And you each receive your White Crowns upon your heads.

Peace Angels you are Peaceful And you receive your Peace Offerings.

Your Northern Kingdoms belong to you Kings of the North. And you receive your Red Crowns upon your heads.

You Light Bodies belong to you, Light Beings. The Peace Offerings belong to you are your Peace.

Self-empowered are your Minds, And you do the Ocean Awareness Meditation.

You govern your domains, you manage your farms, And you Unify the Secret in your kingdoms.

Your illumination is in your Light Bodies. And your experiences are in terms of the secret offerings That give the Mouth of the Gods to you. So your counsels are with me while on Earth To destroy the Trampler Apep.

Kings of the South, Angels of Peace,

Kings of the North, And Light Beings,

Who dwell in the land And who are in this tableau

Stand still in their Source Abodes, And they hear the voice of this god every day,

Notes on Hour Six, Middle Register, Mummies

The domain encompasses the space of the Hour Six and symbolizes the womb. The word "city" or "domain" (Nut ⊗) is a pun on the name of Newet, the mother of Osiris The Solar Meditation Boat sits in a quiet and goddess of the starry Cosmic Space. lake that represents the amniotic fluid within her womb. The womb belongs jointly to Isis, Newet, Nephthys, Amenet, and to all women. The kings are distinguished by their crowns and follow a sequence representing the kings of a dynasty. The angels are distinguished by light and dark. The Angels of Light are Light Beings belonging to the eighth chakra. They can come and go to and from the astral realm and primarily inhabit the physical realm of earth and daylight waking consciousness as visible forms. The Angels of Peace are Night Beings and belong primarily to the Astral Realm, the time of rest during nightly sleep or death, periods during which we digest our experiences. The glyph of "hetep" is a loaf of bread placed on an altar and suggests the idea of a food offering to gods, ancestors, guests or even to the self. It basically means to experience, and covers the process of "eating" (directly experiencing), digesting, and assimilating creations we have chosen to experience.

The "ba" (\clubsuit) is the sixth chakra thought energy and represents the principle of belief, a mental concept. Each "hexagram" is an archetypal thought in the mind that arises as a belief. These archetypes are empowered from the third chakra by the energy of the will (sekhem \dagger) when we make decisions. "Wa Sha" (\checkmark \clubsuit \frown) is

an Egyptian technical term for the Ocean Awareness Meditation. "Wa" is meditation, and "Sha" is a lake or ocean. The lake of amniotic fluid symbolizes in miniature the ocean of undefined awareness. During the Ocean Awareness Meditation a person chooses a particular archetypal thought to be used as a mantra. Then the will places attention on that mantra deliberately but with no more effort than it uses in the ordinary spontaneous flow of thoughts. When the mantra gets replaced by other thoughts, the will directs attention in an easy manner back to the mantra. The mantra becomes very subtle and faint. This meditation practice trains the ability to focus attention on something with a minimum expenditure of energy. It also increases creativity and expands awareness. During the creative process the will places attention on the thought of the idea one intends to create. Then the intensity of attention is raised instead of lowered until the thought manifests at the desired level This is the creation process that we see beginning at the end of of physical reality. the Middle Register. The "Secret that Unifies" (Khenem Shetat $\nabla \mathbf{k} \parallel = \mathbf{k}$) is the The "Mouth of the Gods" (Re Neteru $\bigcap_{\mathbb{I}} \left[\frac{1}{2} \frac{1}{2} \right]$) is the subtle meditation process. speech from which creations arise to become realities. The counsel of the gods is the creative guidance of intuition that overcomes any limitations or obstacles. Apep Whith, the "Trampler" in terms of the birth process is really just the navel cord and not an enemy. During gestation he plays the role of Mehen, protecting and nourishing the fetus. However, at birth this cord will have to be cut away from the infant or it will become an impediment to survival and progress - hence the knives drawn over his serpent body.

All the figures in this tableau stand still and watch the process unfolding at the end of the Middle Register. The five-headed serpent in the last vignette is a membrane that protects the process of cell differentiation in the womb as awareness develops organs for the various senses, and the Scarab is the spark of the Higher Self that directs the development of the fetus. The remark about breathing refers to a yogic technique.

Hour Six, Middle Register, the Fleshy Fetus



The configuration on the far right represents midnight in the nocturnal journey. We may also take it as the winter solstice of a year, the deepest point in a meditation, or the gap between any two thoughts. At this moment in space time everything comes

to a stand still. The clock stops. At the far point in the swing of a pendulum, it must stop for a moment before reversing its motion. In that moment of silence when it pauses at its maximum swing height it becomes non-local and is everywhere in and beyond the universe. Then it reverses its swing and begins the return phase of the journey within its local space-time frame. That is what happens to the sun at this point in its journey. In the gap a new creative thought begins to take shape.

The main character in the configuration on the right side of the Middle Register is "Fleshy" (AWEF or AFU $\$), the nocturnal version of Ra, the Higher Self Sun. Here for the first time in the journey we see him off the boat and lying supine upon a serpent with five heads. The serpent's tail wraps around the body of Awef, looping over to almost -- but not quite -- touch the foremost of the serpent's five heads. The serpent is labeled "Many Heads" (@SH HERU $\$) and represents the ability of a single cell type to differentiate into a variety of cell types that cooperate to form a living organism. Over the ram's head of nocturnal Ra Fleshy is the diurnal Scarab (KHEPERA). The scarab is the Holy Ghost spark of creative energy that will bring the body to life in the womb. The silent moment of the tableau recalls the Sun Trump as presented in the Litany of Ra.



The Sun Trump Cover Card from the Litany of Ra

(Note the similarity to the vignette of Many Faces surrounding Awef and Khepera.)

Awef then begins to stir from his deep rest. He reaches up with his left hand and touches the large scarab that hovers over his crown chakra and faces to the left "upward" from the chakra. The hand position of Awef resembles the one-armed "ka" gesture of Menu, the generative god. The scarab in its position over the crown chakra represents the eighth chakra Light Body of Awef. Connecting back to Hour Five, we see that this continues to clarify the relationship between Ra-Fleshy the

sleepy nocturnal sun and Khepera the scarab spark that initiates the rebirth of the daytime sun. The scarab is the spark of light from the crown chakra of Ra-Fleshy that enters the womb of Isis to activate the fetal incarnation of Ra as the younger Horus. In Hour Six we see the new avatar of Ra beginning to gestate from the projected image of sleeping Awef. We realize that we are now in what corresponds to a continuation of the Lower Register of Hour Five. As we explore the Upper Register of Hour Six, we will learn the mechanics of the gestation process and the mechanics of the opening of the Eye of Wisdom in the Sixth Chakra.

Text for Hour Six, Middle Register, the Ouroboros

The forms of this body become his own Flesh, And "Many Faces" protects him.

He who is in this tableau His tail is in his mouth.

His job is to stretch under this image, So that the Invisible Realm is all around.

But he does not go any place in the Astral Realm. The voice of this Higher Self Sun is the images that are in him.

Notes on the Text for Hour Six, Middle Register, the Ouroboros

The ouroboros serpent seems localized on the right side of the Middle Register, but he actually has the ability to expand in space-time. This little configuration is a miniature universe. The serpent is a form of Mehen who surrounds and protects the

entire universe – at least on the level of the Astral Realm. His five heads represent the four senses plus the self identity. The vignette shows Fleshy Awef surrounded by the serpent Many Faces, and this figure marks the center of the entire Invisible World of the Astral Realm. However, at the same time it seems as if this little vignette encompasses the very edges of the Astral Realm and perhaps even of the universe in all its dimensions. The text also tells us that the figures of Awef and Khepera that are inside the circle of the ouroboros are projections of the Fleshy Ra that is on the Solar Meditation Boat, but Awef has rotated 90 degrees to make a dimensional shift.

Hour Six, Upper Register, Nine August Figures



From the left side of the Upper Register we find a row of nine august figures all facing "forward" toward the right and sitting on invisible thrones. We will consider their titles starting from the far left.

HETEP ATY DEWAT / HETEP KHENETY DEWATY $rightarrow \pm 1 / rightarrow \pm 1 /$

ASET AMEHYT $\exists c \in A$ & & (Isis of the North, or of the Cave of Seker). This is Isis wearing a long dress with shoulder straps and the Red Crown of the Delta in the North so that she looks like Net. She also wears upper arm bracelets. Her hands are in "relaxed" mode, but with palms down. She seems to correspond to the Isis that was a major theme of Hour Five. This is a transformation of the High Priestess Trump as a virgin goddess. "Amehyt" means the Lady of the House of Grace, the sacred temple of her womb. We can also analyze the word as "Am-meh-yt", Lady Who is Full of Grace.

ASAR AMY AB NETERU $\cancel{1}$ 1 1 1 1 (Osiris in the Heart of the Gods). This is Osiris as a young man with a full-length braided beard and shoulder-length hair. He

is swathed from the chest down or wears a suit with shoulder straps somewhat like trout fishermen wear when wading in streams. He also sometimes wears a pectoral necklace and upper arm bracelets. His arms are free and in the same gesture as Isis. This is a transformation of the Magician Trump as young Osiris with many lessons to learn and meditations to do.

BENETY AR AH-F $\int_{\Omega} \frac{1}{2} \sqrt{2} \frac{1}{2} \frac{1$ This humanoid figure has the same pose as the previous figure of Horus. The only difference is the baboon head instead of a hawk head. This is a transformation of the Fool Trump and is a form of Baba. Horus and Baba are the two sons of Osiris and Isis. "Ah" is a pun. It means the net the baboon uses to trap Apep. It also means the moon or Eye of the Moon (the Egyptian set of 64 changes) that he looks after and presents to Thoth The net was Egyptian code for the Moon Trump whenever Thoth requires it. because the moon brings the tides that fishermen follow when they lay out and gather The moon represents memory, fantasy, and the notion of the past. their nets. His "net" "field" is the checkerboard network of the Senet Game Board, a playful calendar for the Lunar Month. He catches all the gods in that net. H also reads "ahet" field for the totem word. "Field" does not carry the specific symbolic meanings that "ateh" and "ah" supply.

see. Osiris as a judge sees your heart. This mummy-like judge has Isis and Nephthys constantly attending him as his lovers. "Young of Heart" refers to the resurrection and immortality of Osiris as the Seat of Perception.

HENEBETH GES g (Field and Fold). This young woman is dressed like Isis and has the same pose. The only difference is that she either has shoulder-length hair in corn rows or wears a striped head cloth. The KV 34 version just shows shoulder-length hair. "Henebeth" is a tilled field, and "ges" here probably means a livestock fold. The lady therefore is an agricultural goddess of the tilled fields, perhaps managing the measurement and allotment of fields rather like the zoning board.

THEHEBYTH $\Longrightarrow \&] \downarrow \downarrow \Longrightarrow$ (Wonderful Rejoicing or House of Rejoicing). This woman is a larger version of the previous woman and looks the same except that her dress lacks straps. "Thehu" is to rejoice. "Byt" or "Byth" is "wonderful" or possibly "Bayt" (House). KV 34 has "NEHEBYT", which means lotus and is the symbol for yoga. It also encodes for Nephthys.

HETEP-TH NETERU. $\triangleq \exists l$ (You Experience the Gods). The last lady in the group of nine figures looks just like the lady "behind" her. She is a personification of divine experiences.

Text of Hour Six, Upper Register, Nine August Figures

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Translation of Hour Six, Upper Register, Nine August Figures

The Majesty of this powerful god speaks To the gods in charge of this Field:

"O those who have sunk down into the Astral Realm, The Angels of Peace who care for their lords,

Fields belong to you which are your Peace Offerings. Your peace is upon them every day.

Yours are the experiences which are divine possessions. Masters of hands, straight of legs.

Tall in your statures --Powerful are your creations.

You are Wizards and Empowered Ones, Empowered Ones and Wizards.

You are wizard-like in your wizardry, And you are powerful in your empowerment.

You protect the Seat of Perception from those who would act With violence and wrong against him." This is their work in the Astral Realm: To give Peace to the gods of the Astral Realm

And to manifest offerings at hand

As the offering meals for the mouth of this powerful god.

Notes on the Text of Hour Six, Upper Register, Nine August Ones

As the Solar Meditation Boat enters Hour Six, the Higher Self Sun speaks to the august figures that he first encounters on the left side of the Upper Register. As the label on the first figure indicates, these are associated with the Angels of Peace who have come down to this level to bring the value of peace to the deepest level in the This is the experience of the Peace that Passes All Understanding. Astral Realm. The quality of Peace emanates from these figures because they live this quality 24 hours every day and it permeates the whole of Hour Six bringing everyone to a brief moment of silent stillness during the endless cycle of days. This quality of silence permeates all the divine beings, including you, the reader. It fills the arms and legs and forms the foundation for all motion and all creations that we may create. You and these angels are Wizards self-empowered with Strength (two of the most powerful Tarot Trumps, Magician and Strength). Self-empowered Ones are those who have activated their third chakras to be able to make decisions and take responsibility for their choices and the actions that ensue. They raise this power from the belly chakra through the heart chakra and throat chakra to the brow chakra of Hour Six. Then they are able to see with the Eye of Wisdom the Truth of the Beauty of all of Creation. These Angels of Peace protect the Seat of Perception from anything that might overshadow the fundamental Witness Awareness. That Awareness is totally silent and uninvolved. The Peace that Passes All Understanding automatically protects this quality of Witness Awareness from being lost or overshadowed. The foods that come from the "Mouth of this Powerful God" are any creations in accord with the overall intention of Higher Self. The sun is the natural symbol for this, because all our food originates from the sun's energy, so this image stands for all of our creations.

We assimilate our creations by experiencing them, just as we digest the food that we eat and then assimilate it into our bodies. This brings a sense of peace. The analogy is to the sense of peace and well-being that comes after a good meal. Osiris is the titular director of offerings, and this is fitting since he is also the god of agriculture, the science of producing food in a systematic and reliable manner, and foods are the best all-around offering.

The Nine Shepherd Staffs

The Upper Register continues with a sequence of nine shepherd staffs, each facing to the right, with a knife blade attached to its base that is upright at a 45-degree angle like an erect phallus. There are no labels, so we can only distinguish the staffs by their crown ornaments. The staff is the kind traditionally used by a shepherd to guide his flock. In ancient Egypt it became the symbol for leadership and The pharaoh often held this staff as a symbol of his administrative government. responsibility to care for the people and to support animal husbandry. This has continued in the Christian tradition and today at Christmas time we still celebrate Angels of Peace that appear to guide shepherds to the manger where Jesus has just been born. (See Luke 2:8-18). These shepherds traditionally hold shepherd staffs that look like the ones in this illustration. Thus yet another part of the traditional Nativity Scene seems to derive from Hour Six. The first three staffs each have a White Crown of the South on top. The second three staffs each have a Red Crown of the North on top. The final three staffs each have an erect cobra on top. The cobra often is shown emerging from the two crowns when they are combined. Thus the shepherd staffs also link to the kings. The shepherds would use the knives to shear their sheep or to butcher them for food.

Text for Hour Six, Upper Register, the Shepherd Staffs

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Translation of Hour Six, Upper Register, Shepherd Staffs The Majesty of this powerful god speaks words To the Majesties of the Kings of the South and North in the Astral Realm:

Ah! Your staffs! -- Lift the White Crowns, And bear up the Red Crowns among the people

Your lands belong to each of you in the Astral Realm. And your experiences are produced therein.

Make true your commands of government. Life is for your minds, and breath is for your throats.

You come into being upon the Earth And praise the Appearance of the Sun/Son.

Their beliefs stand up in the Astral Realm on their shepherd staves, And they display knives, so no injury befalls [them].

Notes on Text of Hour Six, Upper Register, Shepherd Staffs

The staffs may belong to the kings in the Middle Register, but the numbers do not match and we would not know where to put the staffs with cobra tops. However the kings of Egypt did hold shepherd staffs as insignia of their responsibility to the people. Here they represent archetypal qualities that we will examine in detail once we have the overall view of the various participants in the Hour. H has for the fourth from "Who last rejoice when the line my enemies are driven off". I prefer the version that I give, since it tells us that the reason these shepherds of people are present is to behold the appearance of the new Sun that will soon initiate a new day, new life, and/or new era. The idea of newness shows up in the pun of line three. "Ma" can mean "new" or "renew" as well as a kind of staff. It also relates to seeing and beholding. These figures come to behold the appearance of the Sun (Son) of Man. "Mathenu" can also mean ways.

The gives us something like "The pathways, are the uplifting of the White Crowns and the bearing of the Red Crowns by the people."

Hour Six, Upper Register, The Lion, the Eyes, and the Lady



The next section of the Upper Register contains a large lion couchant, facing to the left. He is called KA HEMHEMET $\bigcup_{n} \square \square \square \square \square \square \square \square$ (The Energy that Roars). The lion reminds us of the power of Ra's Eye. Over his back (or next to him) are the two Eyes of Horus with the sign for the tear drop of the divine eye N_{\circ} . The teardrop tempers the fiery sun of Egypt and the suffering of people with the waters of the Nile and the compassion of heaven. TAT R@ ($(1 \odot)$) means a Part or Emanation of the The Eyes of Horus encode the 64 mathematical components of wholeness that Sun. represent the set of archetypes arrayed in this Hour. The teardrop clearly marks the Brow Chakra and tells us that compassion is an essential component of the wisdom in Behind the lion is a lady sitting on an invisible throne. This is Isis, the its vision. goddess who weeps the tear that begins the Nile's annual flood. Her title here is ASET THETH ATHA \Im or ASET TET ATA \square \square (The Seed Image of the Womb or Feeling Fabric). The second version identifies Isis with Tayt, the goddess of tatting (weaving and knitting technology). She also faces left towards her tear for the sadness of the past suffering of Osiris, but will tend the newborn infant Horus as her vision for the future.

Text of Hour Six, Upper Register, Lion and Lady

This is the Divine Eye of the Higher Self Sun And it is above the "Bull Roarer" in the Astral Realm. Bull Roarer growls When the Higher Self Sun takes up the experience facing his Divine Eye,

The image of Feeling Fabric is just beyond this Divine Eye.

Notes on the Text of Hour Six, Upper Register, Lion and Lady

The lion is a transformation of Sekhemet and represents the light from the sun and the moon. The two eyes over the lion represent the sun and the moon. The light source for both is the sun. At least in some versions Isis identifies with Tait, the goddess of tatting. In the last line of the text there is some play with the idea of weaving or knitting fabrics in the word "m@r" which means to be yonder when written with a lion "r", and otherwise means to clothe or to be happy. Isis is happy because she is pregnant and will give birth to an heir for Osiris and a new leader for the world. Her child will be a true Son of the Sun.

Hour Six, Upper Register, Body Parts



At this point we encounter two male figures that face to the right. The first one is naked or only has a loin cloth and has the name HEJEJEW § The (Shining One). The second figure is a mummy with short hair and no beard. He stands erect and holds a shepherd crook and a knife crossed over his chest. This recapitulates the theme of the nine shepherd staves with knives. The knife can be a harvesting tool or for shearing or butchering livestock. It seems to replace the usual flail here. The mummy's name is TEWER NETERU ~ 1 (Purifier of the Gods). We seem to have here the entire Holy Family watching the Nativity Scene that unfolds in the "manger" below. Lady Isis plays the role of expecting Mary, Thewer Neteru is Osiris playing the role of Joseph hosting the heavenly host in attendance while watching the birth of Jesus, and Hejeju plays the role of the bright child Jesus watching his own gestation and birth. On the far right are three little temples that correspond to the stalls in the manger shed. Each temple-stall contains an "image" (\mathbf{x}) component of the new child and has a label in the top portion with a large solar disk so that we know that these all are aspects of Ra, the Higher Self Sun. On the outer left side of each temple stall a serpent-lamp cherub spits fire to illuminate the stall. The left-most stall contains the loins of a lion (\mathcal{D}) , which is the glyph for hinder and lower parts of the body. It also indicates power. The label is HET DEWAW SETESH []] 5 (Temple that Set Adores). Set represents the thighs and

genitals, so this is his favorite part of the body. The first serpent cherub is called SET[A] ME ARYT-F I (Spits from His Eye). The middle stall contains a lion's midsection or a large hawk's wing glyph (=>). This indicates the middle portion of the body, including the heart, and of course suggests the wings of Horus. The label is HET SETAU KHER-@HA $\square \rightarrow \square$ (Temple of the Towings of This is an obscure allusion to an event or ritual that took place in Kher-@ha). ancient Babylon, a district of Anew (Heliopolis). Towing requires pulling with the hands, and thus goes with the middle part of the body. The middle serpent lamp is called SET[A] ME NES-F $\square \cap \square$ (Spits with His Tongue). The right-most temple stall contains a large head glyph (\mathfrak{D}) . This represents the top part of the body, including the crown chakra that integrates the body functions and unites the body to the Light Body and Higher Self Sun. The label is HET DEMEDET WA(T) $\square \cong \square \cong \square \cong \square$ (Temple of the [Will's] Way of Integration). The Way is the Way The cherub for the third stall is called QA NES[R] \mathcal{X} (Lofty of of Horus. When we assemble the three components, we get a sphinx with a lion's Flame). body, a hawk's wings, and a human head.

Text for Hour Six, Upper Register, Components of the Fetus

Text for the Three Temple Stalls

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Translation of Text for Hour Six, Upper Register, Components

The Majesty of this powerful god speaks: "The Shining One is the protector of the images. O Purification of the Gods, You purify by your counsels, And your symbols that are invisible Illuminate their darknesses. There is breath for your limbs. And the flesh that you protect. As I pass by you in a peaceful experience."

This god speaks words

Towards these secret images in the Astral Realm That illuminate the darkness in the Earth,

And the flesh joyously vibrates. The words of the head integrate its body.

These are secret images of the Astral Realm. Over their body [parts] are serpents that protect them.

The Higher Self Sun illuminates their darkness. The head speaks after the adoring goddess calls out to him.

Notes on the Text of Hour Six, Upper Register, Components

The "Bright One" refers to the naked boy who represents the soul of the incarnating Horus. He watches over all the component images that will unite to form his new incarnation. The Solar Meditation Boat with the Higher Self Sun passes by this primitive Nativity Scene focused on the Holy Family that consists of "Mary" (Isis), "Joseph" (Osiris), "baby Jesus" (Young Horus-Ra)



The Holy Family

Before them a congregation of 64 kings, shepherds, and various angels watch this archetypal Astral Realm scene in silent adoration. The bright spirit of Horus speaks to his body parts and they come to life in the Astral Realm. The illumination brightens the darkness of the Earth and all its living beings, bringing joy to the world. The head then integrates the body parts to itself and becomes a united whole. The serpent lamps illuminate and protect the body parts in their respective incubation The stalls with components of the sphinx body represent the "barn". We chambers. thus have the entire traditional Christian Adoration of the Magi Kings with shepherds (represented by their croziers) and a host of angels in attendance. The sun preparing for rebirth is wrapped in serpentine "swaddling clothes" (mummy wrappings) and placed in a barn. At the end of the Hour in the Upper Register we find an adoring goddess. She is an angel that watches over the Holy Family and the Adoration Scene acclaiming the brilliance of the conception. She also represents something like an Annunciation angel ready to announce the rebirthing sun to the world. She faces left and particularly protects the head, acclaiming the thoughts that are already forming in it.

Hour Six, Lower Register, Left Side



On the far left of the Lower Register as we enter Hour Six we meet a crocodile-headed humanoid figure seated on an invisible throne. He wears a small crown and a braided wig draped down over his shoulders. He is called HENETY \cong (Greedy One or Awesome One). This glyph is also an insignia for a pharaoh and is sometimes read "aty" (king). In front of him stands a female crocodile-headed humanoid figure wearing a dress and a small crown so that there is a pair of crocodiles, which is how the title is usually written. Her name is @M NEW WER \cong (Eats the Great Cosmic Urge). She is the consort of Henety and also wears a small crown. To their right six men walk in single file. Each is

empty-handed, and has shoulder-length hair and a beard.



The labels for the crocodile queen and the six men are as follows.

@M NEW WER - [] (Eats the Great Cosmic Urge). She is a fantasy that swallows the Cosmic Urge to create. This is a form of Isis preparing to bear Horus. She has a crocodile head or sometimes a baboon head to show the connection to Isis-Benty.

AHY I (Horus the Child). This is Horus as the inner child full of playful enthusiasm for life.

(a) MET - (Helper of the Dead). This is an abstract representation of Horus as a filial son preparing and maintaining a tomb pyramid for his father. Note the meaning of hand is a "helper".

NEJ AT-F (Protects his Father). This is a transformation of the young Horus as he begins to look after his father's interests and faces many challenges, including the period when he attempts to avenge the murder of Osiris.

@NEKH HER $\frac{2}{9}$ (Living Face). This is Horus the Mature Adult who is like the sun in the sky silently providing life energy to living beings.

MEDU HER 1 (Talking Face). This is Horus as the giver of commands, as a leader with vision for the future in his role as Higher Self, uniting Egypt with a spirit of love and appreciation.

NEJETY \Im $\mathring{\uparrow}$ $\mathring{\uparrow}$ (Protector). This is Horus as the overall protector. The temple of the universe is secure under his protection and is supported by his four sons, the Elementals of earth, air, fire, and water.



The next sequence is a series of four women wearing long dresses and seated on invisible thrones. These women seem to offer challenges to men. Their names sound somewhat restrictive.

AN THETH larget (Tether Girl). She ties you to your past with her apron strings.

HEN-HENYTH $\mathbb{K} \cong \mathbb{K} \cong \mathbb{K}$ (Butcher's Wife). She is ruthless when she is in a fierce mood. She may even cut off your junior.

HEMET $\simeq \mathbb{A} \cap \mathbb{A}$ (Retreated). She has many possibilities, but is distant and withdrawn.

SEHYTH $[\&] \ \cong \ (Clever Lady)$. She is a good cook and a good talker, but she is also a femme fatale.

Text of Lower Register, Left Side

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The Majesty of this powerful god speaks to these gods:

"O gods who are in the Astral Realm, And who are in the following of the Lady (sic) of the Beings in the Astral Realm,

Who stand up and sit down by the Cosmic Urge, and who dwell in their Fields; You are gods whose heads shine and whose bodies stand up;

And O goddesses who sit down in the following of the Creative Scarab Beetle At the place where his body parts are in the Astral Realm;

May your faces live, And may your hearts breathe,

And may there be illumination to your darkness, And may you be empowered in Awareness.

And may you experience your experiences, And may your minds ascend,

So that they pass on following me.

My mind is under my hand, And my experience is upon my body.

I pass by you in experience." And they hear the voice of the Higher Self Sun every day,

And they breathe through his voice. And this is their work in the Astral Realm:

To conduct beliefs, and to embrace shadows, And to make provisions for Light Beings in Awareness."

Notes on Text for Hour Six, Lower Register, Left Side

The Lord of the Beings in the Astral Realm is Osiris. The "Lady" would be Isis. The goddesses in this group are her followers. This realm is like imagination, and it can shift and change according to the whims of the mind. The Ba is the mind and any belief (i.e. thought) that it holds. The Cosmic Urge is the whim of the Cosmic Mind. Creations in the Astral Realm will move or stop according to the dictates of the Cosmic Urge. If a person can hold attention at that level of creation in a space that is clear of any previous creations that might conflict with an intention, then each thought intention manifests as a true reality. Such a quality of creative manifestation is usually limited to the Astral Realm, but the Astral Realm can bleed into other realms is we see it happening in our age. Many people are gaining Astral powers in our This is a wonderful development, but requires people to shift from everyday world. a mode of conflict to one of cooperative harmony. Otherwise what they create is an unpleasant or even hellish level of Astral Reality.

The Scarab is the Egyptian form of the Holy Ghost. He carries the creative will of Ra forward from the Creative Urge of New toward concrete manifestation. He is like a seed that sprouts. Through the mediation of the Scarab Higher Self Ra can give Isis a "virgin" birth without the intercession of her husband.

The Astral Beings live in the darkness of ignorance and learn only from their experiences. Ra urges them to follow him and learn the truth that light comes from Undefined Awareness through the Higher Self and its various avatar incarnations. From this viewpoint of experience all can find peace. The encouragement is to come

in peace and pass on in peace. The popular acronym R.I.P. (Rest In Peace) comes directly from the Egyptian "hetep". The beings in the Astral Realm all live by virtue of the life energy that comes from Awareness through the Higher Self. They adjust their lives to service and facilitate the evolution of the beings that pass through the The notion of a "Mind" is a belief in the reality of an identity. Astral Realm. Sometimes we call such an identity a "soul" when it seems to persist. "Shadows" are beliefs that are secondary interactions among primary beliefs. By embracing The Ocean Awareness them we can experience how insubstantial they are. Meditation process reveals this insubstantial nature to be characteristic of all beliefs on any level of reality. Light Beings are immortal enlightened beings that are moving into life in undefined awareness. The angels of the Astral Realm facilitate their progress on this path. "Insubstantial" does not mean "unreal". It means that the experiences are transient. They are permanent only as virtual fluctuations in Undefined Awareness. As virtual creations they remain potential, but not actual. All actualities by definition are limited in time, space, and any other dimensions that define them..

Hour Six, Lower Register, the Four Elements



The next section consists of a snake with an ankh symbol under its head. This suggests it is Neheb-K*a*u. His name label identifies the serpent as "@M ARU" $\rightarrow 3 \times 3 \times 3$ (Eats Forms). On his back are four head glyphs that he carries along like four snail shells. These important figures (head means something of primary importance) are the four classical elements of nature from which our physical universe is made. They are commonly known as the sons of Horus. We continue from left to right moving up the sequence to identify them. The serpent is energy. All four Elementals are forms of energy, but the energy also "eats" their forms and returns them from actual phenomena to potential energy.

QEBEHU SENU-F $[\Sigma] \stackrel{\bullet}{\leftarrow}$ (His Brothers are Cool). This is the Element of Air. He rules the evening and West. "Qebehu" means cool and also sky. This is the gaseous element. Psychologically it is the element of thoughts and ideas. In Tarot it governs the suit of plumes (swords in the European tradition).

DEWA MUT-F \star Δ^{\sim} (Adores His Mother). This is the Element of Earth. He

rules the East and the morning. His mother is Hathor, Goddess of Love who arrives with the Morning Star. Earth is the element of solid matter with a seed for the future planted within it. Psychologically it is the belief in a solid reality. In the Tarot it governs the suit of coins or discs.

HEPY $\bigotimes ightharpoint is the Element of Water. He rules the wet North. Happiness is hidden. You can not find real happiness anywhere in the world because it is a choice you must make for yourself deep within your heart to make happiness your essential nature. The Water Element includes all liquids and is the physical symbol for the invisible Undefined Awareness because the bodies of living beings are usually mostly made of water in different configurations. Water is the psychological element of love and all the emotions. In the Tarot it governs the suit of cups.$

MES $TA = \iint ($ Gives Birth to Fire). This is the Element of Fire and the technical skill to generate fire. He rules the hot South and represents skill, action, friction, and heat. Psychologically this is the field of skill in action, work, and performance. In the Tarot this governs the suit of wands.

Text of Hour Six, Lower Register, Serpent and 4 Elements

This serpent is himself invisible to this powerful god, But these forms breathe in his folds, And they hear the voice of this powerful god every day. The work which he does in the Astral Realm Is to devour the shade beings, and to eat up the forms of enemies, Who are overthrown in the Astral Realm.

Notes for Hour Six, Lower Register, Serpent and 4 Elements

The idea of a serpent made of the four elements but that is invisible to Ra calls to mind the serpent made by Isis from clay moistened by spittle from Ra's mouth. This serpent dart stung Ra and caused him to experience the suffering known by beings

with physical bodies in the denser realms of the world. From this experience Isis persuaded Ra to teach her the secret mantra for transcending the suffering of the world. See my translation and detailed commentary explaining this remarkable myth on "The Story of Ra and Isis", available as an ebook from Amazon.com.

The heads of the Kings of the Four Elements, known commonly as the Sons of Horus, make their appearance in this Hour as four human male heads with beards that ride on the undulating serpent's back. The line about devouring shadows and eating enemies refers to the Ocean Awareness Meditation process that is performed in the Khaybet space. The process brings about the annihilation of thoughts in the Shadow mind and all problems that a person may face. This happens instantly during the transcendental state, but then extends to all conditions as regular practice integrates the transcendental awareness with every relative condition of the physical world. When a person grows accustomed to the annihilation process, the sting of loss in the physical world no longer is a matter for concern.

Hour Six, Lower Register, Four Seated Men



These four men sit in a relaxed pose on invisible thrones. They wear wigs or striped head cloths that drape down over their shoulders.

 $GAY \equiv A$ (Style). This is a person's habitual style of living.

MENY \square (Daily). A habitual style of living becomes the basis for the rhythm of daily life.

NEN REDUY \longrightarrow \bigcirc \int \int (These Two Feet or Lacking Feet). One walks about on his business each day dealing with the issues of life, but also sometimes sits or lies for other modes of living.

WERED \searrow (Motionless). The basis that defines all motion is a state of motionlessness that is best achieved through regular practice of deep meditation at dawn and dusk. All four figures are seated motionless deep in meditation on their invisible thrones of Undefined Awareness.

Text of Hour Six, Lower Register, 4 Seated Men



Translation of Text for Hour Six, Lower Register, 4 Seated Men

The Majesty of this powerful god speaks to these gods:

"O you who make yourselves to be standing up although you are seated; You who stretch although you are motionless;

May your minds come into being, and may you experience your shadows; May you stretch your feet and may you straighten your thighs;

And may you experience yourselves in your flesh, Nor may you be bound."

They live through the voice of this powerful god every day, And their work make the two Samadhi Horizons come.

Notes on the Text of Hour Six, Lower Register, 4 Seated Men

This remarkable passage explains more about the mystery of the invisible thrones. The idea is to demonstrate graphically the unity of motion and rest, tension and relaxation, thought and meditation. The secret here is Samadhi, an evenness of the intellect that unifies opposites. Experience the limitations of the flesh and be free. The dynamic for this integration is to act in service of the Higher Self. In this way you can attain the pinnacle of doing nothing for yourself, but accomplishing

everything for everyone – including yourself. Part of the secret of the technology involves exercises where you put the body deliberately under tension, and then just as deliberately relax it. These men are doing a form of the "horse stance", a tension exercise from the martial arts tradition. The practice of meditation stills the mind, but must also be integrated into the activity of life to achieve a balance in which the deepest meditation state coexists with dynamic activity. For this a regular schedule is needed of morning and evening meditations with periods of dynamic activity in between.

Hour Six, Lower Register, Nine Serpents with Knives



The next group consists of nine male serpents that poke their heads out of holes in the earth. Each spits fire, and each has a knife that is uplifted at 45 degrees in an ithyphallic manner like the knives associated with the shepherd staves in the Upper Register. Most of these serpents represent energies that correspond to the major male gods of the Ennead. A male guardian angel stands at the end of the Hour facing left and watches over them.

TATHENEN $\stackrel{\text{def}}{=}$ (Earth Lifting Up Plants). He is a form of Ra as the precursor to Geb and Osiris and represents life and material abundance evolving on earth. Plants regenerate year after year after seasons of adversity kill them.

TEM $\stackrel{\frown}{\longleftarrow}$ (Completeness). This is Tem the Tower, Ra's phallus that creates the whole universe in a single flash with his sudden ejaculation.

KHEPERA 🗟 (Scarab, Ra's Creativity).

SHEWE β (Shiva, Emperor Trump, lord of atmosphere and breath technology).

GEB 🏂 🛛 (World Trump and lord of material abundance).

ASAR T (Osiris, Seat of Perception, Magician Trump).

HERU 🏠 (Horus, Will, Chariot Trump).

@BU \searrow (Horn, Tusk). KV 34 has WEPEW \bigvee (Master of Formal Protocols, a transformation of Thoth as WEPEW AQA).

SHET A = (Secret). The great secret is that Heaven is everywhere, even in the deepest depths. KV 34 has HETEPY \triangleq (Experiencer).

NEW $\circ \circ \circ \circ$ (Cosmic Urge to Create). At the end of the Lower Register, after the nine serpents we find a guardian of the portal who faces left toward the staves. This is NEW, because he will inaugurate the next phase of the night that takes us toward a new day. The Creative Urge can not just sit still. It has an innate momentum to create within itself. The text below makes it clear that the new creation comes from NEW ($\stackrel{\infty \circ}{\longrightarrow}$) arising from within the unbounded waters of undefined awareness ($\stackrel{\infty \circ}{\longrightarrow}$).

Text of Hour Six, Lower Register, 9 Serpents

~~!~!~!!!~~**~**

The Majesty of this powerful god speaks words To these male gods who are the chiefs of this domain:

"O Staffs of the Powerful Council of Nine, That symbolize his divine Sons of the Sun,

May your faces be torches, And may your knives be sharp.

To burn up the enemies of the Scarab And hack in pieces their shadows.

For you are the mouths of the Secret Flesh, Whose seats are made by The Cosmic Urge.

For you are dwellers in the Water of Earth Lifter, And are creations from the core of Creator Scarab."

They breathe by the word of the Higher Self Sun every day. And this work which they do in the Astral Realm

Is to slice in the middle the dead, And to resign beliefs to annihilation.

Notes on the Text for Hour Six, Lower Register, 9 Serpents

These nine serpents form the group on the far right of the Lower Register. This group recapitulates the male members of the Senior Ennead with Ta-Thenen in the position of Ra. Ta-Thenen is Higher Self Avatar #66 and represents the tendency of matter to rise up as life forms -- the "Ace" quality of element Earth. The serpent forms of the senior gods destroy illusory states of existence that no longer support life and wipe out beliefs (Ba forms) that no longer serve the purpose of evolution and These nine serpents are energy beings that emerge from the deepest levels progress. of creation. They are spontaneous emanations of the Cosmic Urge [New \square] through the mechanisms of the Creator Scarab and the Earth Lifter. However, every belief, once created, tends to spontaneously self destruct. The "Water" is pure undefined awareness as a potential energy for all possibilities of creation and the

reservoir into which creations recycle. Water is also the basic material from which plants and animals are made. The scarab is the embodiment of New as the Cosmic Urge to create and manifest concrete realities. This is what Christians call the Holy Ghost. These serpents also carry out the "Words of God", i.e. the intentions of the Higher Self. From this level they act as purifiers. When intentions are pure, creations manifest. When intentions are no longer operational (i.e. "dead"), they naturally disintegrate. In general all beliefs tend to self-destruct and immediately return to undefined awareness. These staves with knives symbolize that process.

The Book of Changes in Hour Six

Hour Six takes us to the half-way point in the journey of the Solar Meditation Boat. This is also the deepest part of the journey and therefore is the turning point and the crux of the whole voyage. A remarkable feature of this Hour is that everything stops for a moment of silence. Although silence predominates, there is a dynamic element as well. The invisible thrones put the august retinue into a posture of neither motion nor rest, floating upon the unseen support of undefined awareness. From his supine position Awef suddenly reaches up and touches Khepera to activate the movement toward dawn and the awakening of "normal" daytime consciousness.

Almost all the characters in Hour Six face "forward" to the right except for the lion and two women in the Upper Register, the lady facing Baba-Thoth in the Middle Register, and New in the Lower Register. If we discount the backward facing characters, the "Holy Family", the three "manger" shrines for body parts, the passengers and crew on the Solar Meditation Boat, the configuration of the rebirthing Ra surrounded by the five-headed snake and Baba-Thoth, there are exactly sixty-four forward-facing characters in the tableau. These characters are also neatly arranged in groups that suggest a system. Here is a tabulation of the groups in the three rows.

```
[9 Angels (4 males, 5 females)] + [9 Shepherd Staves (3 South, 3 North, 3 Cobra)] = 18 figures
[4 Kings of South] + [4 Angels of Peace] + [4 Kings of North] + [4 Angels of Light] = 16 figures
[2 Crocs] + [6 Men] + [4 Women] + [4 Elements + 1 Snake] + [4 Men] + [9 snakes] = 30 figures
Total: 64 figures
```

The system begins with Baba as the Undefined (Wu-ji) and Thoth as the Grand Ultimate (Tai-ji). The lady holds the two spheres for Sun and Moon that represent Yang and Yin. In the center of the Lower Register we find the four elements – Air, Earth, Water, and Fire. That appears to be the key to unlocking the organization of the 64. The Egyptians were a bit haphazard about the relative placement of the four

elements and seemed to have had no standard direction. We shall put water (Hepy) in the north, fire (Mes-ta) in the south, earth (Dew*a*-mut-f) in the east, and air (Qebehu-senu-f) in the west. The traditional Egyptian trigram symbols were the divinities of Thoth's Primordial Ogdoad. The hexagram symbols were the components of the Eye of Wisdom used to define the 64 fractions of unity. For details about the Chinese system the reader should consult the **Book of Changes**. (My translation and detailed commentary is available at www.dpedtech.com.)

Now we come to an interesting question. What happens if we include all the figures that are facing to the left or that we excluded for other reasons? Let us add in all the other figures except for the passengers on the Solar Meditation Boat. We do not count the passengers because they are visitors and have been on the boat for the whole journey. We will count all the local figures that the boat passengers can observe as they pass through Hour Six.



In the Top Register we add the lion, the pair of eyes, the three members of the Holy Family, the three serpents each of which watches over a body part in a stall or temple, and the angel at the end. That is a total of 9 figures. In the Middle Row we have Baba the baboon, the little ibis bird of Thoth that he holds, the Lady with the Spheres, and the great serpent on the right with the supine figure of Ra. That ensemble on the right counts as a single figure of Ra as we demonstrated from the artwork of the Litany of Ra and can also see in depictions of Amen-Ra. That adds 4 figures. In the Lower Register there is only the one additional figure of NEW standing at the very end. Thus we find 14 additional figures. This raises the total to 78, a number that matches the traditional number of cards in a Tarot deck.

Amen Ra (Note how his solar disk is wrapped in the embrace of a serpent.)

Tat	oleau Archetype	Tarot Card	Hexagram	
ŕ	Hetepew (Offerer)	F10, Diversity \bigcirc	Offerings; Wooing	0
	Aset Am-het (House of Grace)	High Priestess (Isis)	Peace	у
ß	Asar Amyab Neteru (Osiris among Gods)	Magician	Heaven	/
ſ	Herew (Hero)	Chariot (Horus)	Great Power	•
	Benety (Breasts) Taste, Initiation	LQ, (Hew, Baba)	Patience	Ľ
	Ma Ab (Renew Heart)	Hermit (Bennew) 🖒	Great Cultivation	Z
ß	Henebyt (Provision House)	Judgment (Meskhent, Midwife)	Great Possessions	,
ß	Nehebyt (Mut-Hathor) Mother	Empress (Lotus/Yoga Lady)	Certainty	•
R	Hetepyt Neteru (Satisfies Gods)	Stars (Nut)	Small Cultivation]
Z	@wut (Shepherd Crook)	L9, Satisfaction	Stillness	J
Z	Adet Ta (Dew of Earth)	L1, Love	Garden	}
Z	Heqat Dewat (Astral Grain)	L2, Appreciation $\overline{\Downarrow}$	Attraction	?
Y.	Ma@t Neteru (Truth of Gods)	L3, Agreement	Stable Cauldron	<
Y.	Khnemet Dewatyu (Astral Nurse)	L4, Silence	The Well	{
Y.	Net Tatenen (Earth-Raising Stream)	L5, Nurture	Ascension	Y
	Hewat Neteru (She Protects Gods)	L6, Enthusiasm	Endurance	•
	Arit Tepu Neteru (Minds Godheads)	L8, Courage	Spoilage	Ζ
	Arit Sekhut Dewatyu (Astral Fields)	L10, Celebration	Great Excess (Flood)	>

	Tat R@ Solar Emanation	F2, Vision (Wejaty) 🔗	R	
210				
	Ka Hmhmt (Roaring Energy)	Strength (Tefnut/Sekhm	et)	
P	Aset Tait (Isis Weaver)	Moon (Serqet/Renenet)		
A	Hejejew (Shining One)	FQ, Sight, (Ma) \bigwedge		
XX I	Twr Ntru (Purifier of the Gods) PQ, Hearing (Sejem) 🕅	Ø	
	Set me Arit-f (Spits with his Eye)	F6, Leadership,	Sphinx	
ſ	Set me Nes-f (Spits with his Tongue)	F8, Coherence, 🕅 U	raeus	
	Qa Nes (Lofty of Flame)	F3, Planning A Flan	ne	
Ŷ	Dewatet Neter (Adoratress)	Justice, (Ma@t)		
£.	Baba (Thoth)	Fool (Khem, Qeftenu) No Limits	
J.	Thoth	High Priest (Jehuty)		
∲ ~ A	Amenet (Nebet Het)	Temperance (Nephthys)	Contrast	
	Sultan (Seeds in Ground)	T1, Value	Companion	р
	Sultan (Plow)	T2, Comparison	Abundance	m
	Sultan (Temple, Palace)	T4, Security	Safety, Completion	k
	Sultan (Altar)	T5, Investment	Culture	j
	Hetepety Z (Pillow)	T9, Leisure	Lights Out	i
	Hetepety 🎉 (Goose)	T8, Efficiency	Rapid Change	1
ß	Hetepety (Gold)	T10, Wealth	Clinging	n
	Sultan (Seeds in Ground) Sultan (Plow)	T1, Value T2, Comparison	Companion Abundance	

	Hetepety (Chess)	T6, Teamwork	Family	0
Ň	Baty T (Sail)	P1, Will	Litigation	Х
Ň	Baty 🕅 (Isis Knot)	P2, Decision	Untying, Solving	U
Ň	Baty (Sailboat)	P3, Integration	Confluence	S
Ň	Baty (Dawn, Dusk)	P4, Definition	Education	R
	Aakh (Light Being) \triangle (Thorn)	P5, Commitment	Army	Q
	Aakh (Light Being) / (Flail)	P6, Persistence	Dispersion	Т
	Aakh (Light Being) $\stackrel{\uparrow}{\otimes}$ (Lute)	P7, Integrity	Incompleteness	V
	Aakh (Light Being) (Sky)	P10, Heaven	Oppression	W
	🕽 @sha Heru/Awef	Sun (Amen Ra & Meher	n Serpent)	
Ŕ	Henety See	L7 Crocodile King	Lurking	X
Ŵ	@mmyt Deater of Dead	Devil (Crocodile Queen)	Nearby	q
Ŕ	Ahy (Child Horus)	Hanged Man (Child Horus)	Reduction	r
Ŕ	@ Met∰ (Helps the Dead)	Lover	Maid Marries	u
Ŕ	Nej At-f (Protects his Father)	F1, Firestick (Attention)	Staring	V
Ŕ	Anekh Her (Living Face)	F4, Setting Up 占	Limitation	S
Ŕ	Medu Her (Speaking Face)	P8, Protocol 🔘	Conversing	W
Â	Nejety (Protector)	F5, Practice	Inner Integrity	t
Ą	Anetheth (Tethered)	PP, Light Body (Aakh 🏂	EarthBound	A

Æ	Henhenyt (Held Back)	TP, Physical Body (<i>Kha</i> t))	Observable	D
Æ	Hemat (Turned About)	FP, Electric Body (K $a^{(1)}$)	Progress	F
Æ	Sehyt (Burdened)	LP, Chemical Body (Sekhem) Gathering	G
	🖌 @m Aru (Swallows Forms)) P9, Question (Life $\frac{Q}{T}$)	Gradual Growth	L
R	Hepy 🗍 (Hidden Happiness)	LK, King of Water (Liquid) Obstruction	K
R	Qebehew-Senuf 🖉 His Sky Bros	PK, King of Air (Gas β)	Retreat	Р
R	Dew <i>a</i> -mut-f Loves His Mom	TK, King of Earth (Solid \otimes)	Humility	Ι
R.	Ameset In the Kindling	FK, King of Fire (Plasma 🌡)	Signage	Ν
Ŵ	Gay (Style)	FN, Heart Body (Ab 🗑)Superficiality	Η
<pre>A</pre>	Meny Red (Daily Growth)	LN, Name Body (Ren 💭	Joy	E
<pre>%</pre>	Nen Redwy (No Feet)	PN, Prana Body (Ba 3)	Comparison	С
<pre>%</pre>	Wered (Motionless)	TN, Shadow Body (Khaibit $\widehat{\top}$)Transcending	В
	Tatenen $\underbrace{\mathbb{N}}^{\mathbb{R}}$ (Earth Lord)	TQ, Touch Lord (Saa 🕅 📼)	Details	Μ
	Atem	Tower	Big Bang, Shock	e
	Khepera	T7, Productivity	Biting Through	f
	Shewe (Shu)	Emperor	Revival, Return	a
	Geb	World	Open Wide	b
	Asar (Osiris [as Pillar])	T3, Cooperation (Jed)	Innocence, Trust	h
	Heru (Horus-Aten)	F9, Independence	Increase	d

	Wepewa[ut]	Opens Ways	Death (Anepew M, Judge) Follow	g
	Hetepy	Offerings	F7, Challenge (Sereq 🕮)Difficulty	С
Å	Nwn Cosm	ic Creative Urge	Fortune's Wheel (Khenemew Merce Cosmic Potter)	

Some Trigram Images:

7	Gas, Sky, Heaven, Creativity;	0	Solid, Matter, Objects, Receptivity;
1	Solid, Mound, Stillness, Table	6	Liquid, Pooling, Mixing, Communicating;
2	Liquid, Flow, Channeling, Moon;	5	Plasma, Radiation, Understanding, Sun;
4	Plasma, Spark, Starting, Motion;	3	Gas, Organic, Expansion, Plant, Wind

The Chinese see metallic qualities in Sky 7 and Pooling 6 and often take "metal" as a fifth element along with the four they call earth, wind, water, and fire.

Bringing up the Tarot might seem far fetched except that we have already discovered that a set of 78 avatars of Ra appears in a contemporary book called the <u>Litany of Ra</u>. This <u>Litany</u> appears on the walls of many of the same tombs that display the <u>Amduat</u> twelve-hour journey of Ra through the Astral Realm that we are discussing in this book. Ra also takes the three forms of a solar disk (Higher Self Integration), a ram (sleeping physical lower self), and a scarab (awakening creative energy) in the <u>Litany</u>.

The above table contains a preliminary mapping of the Tarot deck and the <u>Book of</u> <u>Changes</u> to the scene in the Sixth Hour. For study you can lay out my Egyptian Senet Tarot deck, the Rider-Waite edition, or any traditional Tarot deck. The Senet Tarot contains an important Egyptian glyph for each card. These glyphs correspond closely to the glyph names for the deities and amulets that are especially praised in the <u>Litany of Ra.</u>

All in all this is an amazing tableau cognized by the Egyptians 3500 years ago. We get the **Nativity Scene** that became the foundation of the Western Christian Tradition and the complete **Book of Changes** that became the foundation of Chinese Civilization and the Oriental World View. We also get the Tarot deck that forms the foundation for the Western esoteric tradition and Qabbalah. The gestating sun god resting in the embrace of a serpent with "many" heads appears in India as Vishnu Narayana sleeping on the giant many-headed cobra Seshi on the Ocean of Pure Awareness as Brahma the creator takes shape with his four elements on a lotus that

grows from the navel of Vishnu. The archetypal iconography apparently evolved in its pictorial details according to the interests of each society.



Image from Wikipedia "Narayana" entry.

Vishnu holds a *nehebet* lotus for yogic meditation, a conch (or possibly the Noble Penshell, source of Royal Byssus Sea Silk) substituted for the *khepera* scarab beetle that symbolizes the sun's creative expression, a disk for the glyph of *Ra*'s name as the Sun God, and a *hej* mace representing the pure light that is the sun's substance.

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Plant, Animal, Sun, Light

Below is a chart of the 64 combinations of the components of the Eye of Wisdom. I slightly rearranged the sequence from that given by Egyptologists so it is more orderly, but the 64 combinations are all there, no matter what sequence you give them.

Components of the Eye of Wisdom							
	\sim	A	0	A	\searrow	\checkmark	
	1/8	1/2	1/4	1/16	1/32	1/64 '	"standard"
	1/2	1/4	1/8	1/16	1/32	1/64	revised
		The 6	4 Com	binations			
😤 The Eye	<u>n</u> 🔊 🕅	/ake up!		~~~~	√ = 🎕		
01. 📾				33. ~			
02. √				34. ~√			
03. 😒				35.~`>			
04. ∖⊳√				36.~~	()		
05. ⊳				37. ~ ⊳			
06. ⊳√				38.~ >	1		
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18. ⊲√	50. ~ ⊲√						
19. <i>A</i> \>	51. $ ~ \checkmark ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~$						
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25. ⊲°	57. ~ <i>⊲</i> °						
26. ⊲°√	58. ~ ⊲°√						
27. ⊲°∕⊳	59. $\sim \checkmark^{\circ} \checkmark$						
28. ∡°∕⊳√	60. ~ ∢°`∿√						
29. ∢°⊳	61. ~ ~ ~ ~						
30. ⊲°⊳√	62. ~ ∢°⊳√						
31. ⊲°⊳∕₀	63. $\sim \checkmark^{\circ} \succ \checkmark$						
32. ⊲°⊳∕₀√	64.~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~						

A Tour of Atlantis

or

What Happens in the Astral Realm



A Translation of the Ancient Egyptian Text

Amy Dewat

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with detailed illustrations and commentary

by

Douglass A. White, Ph.D.

Hour Seven

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Overview of Hour Seven



The Solar Meditation Boat continues on its journey, now moving in the direction toward the dawn of a new day. This is the Hour of the Seventh Chakra traditionally known in ancient Egypt as the domain of the Khaybet, or shadow self. It is in the very dark period of night. It therefore is dedicated to Osiris and the process of meditation during which the attention moves deep into the cavern of the mind to visit and resurrect Osiris. During the process the most deep-rooted stresses are dealt with. Although the meditation goes from the brow to the crown chakras, it also cleanses the old fear-based reptilian operating system programs that are based in the medulla primitive brain. Then, with the newly awakened subtle perception based on the Witness awareness of Osiris we can upgrade these programs and link the lower self to the Higher Self.

Introduction to Hour Seven and the Cave Temple of Osiris

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Translation of Hour Seven, Introduction

The Majesty of this powerful god takes up experience In the Cave Temple of the Seat of Perception And issues commands by the Majesty of this god At this Cave Temple to the gods that are in it.

This god assumes other forms at this Cave Temple. And he turns his path away from the Trampler.

Through the mantras of Divine Feeling And the mantras of the Divine Elder.

The name of the portal of this domain Over which this god passes is the "Entrance to the Seat of Perception". The name of this domain is "Secret Cave Temple".

The name of the Hour [Goddess] of the Night who guides this powerful god Is "Repulsion of Serpent Copulator and Slaying of Serpent Stinky Face".

The powerful god travels upon the secret invisible Way In his Sacred Meditation Boat he travels upon this Way

That lacks water And lacks means of towing.

Yet he navigates By means of the mantras of Feeling and the mantras of the Divine Elder. And by the Light Beings that are upon the mouth of this god himself.

The slicing of the Trampler Serpent in the Astral Realm is done at this Chakra His descents however are in the celestial domain.

For it is done like this on the north [side] of the Astral Realm Hidden Chamber. And is an illumination in Heaven,

In the Earth, and on the Earth. One who knows this is a Mind among Minds together with the Higher Self Sun.

Notes on Introduction to Hour Seven, Middle Register, Mantras

This passage across the top of the Upper Register presents the main theme for this Hour. At this stage there is no water, and towing is not possible. We enter a desert land.

Over the boat is a description of the special navigation condition faced by the boat. The Solar Meditation Boat floats over the desert by the magical power of mantras. Isis, the High Priestess Trump, is the lady in charge of the highest secrets. She is especially skilled in the use of the meditation mantras that she learned from the Ancient One (SER R). We know from the "Legend of Ra and Isis" that Ra is the Ancient One. His fundamental mantra for meditation is "Amen" (Hidden, Invisible), because during the deepest meditation everything becomes invisible and seems to disappear when perceived from the viewpoint of pure undefined awareness. You can not perceive a creation that lacks any form of definition. Thus when you think the mantra "amen" and the result is that the mantra and everything else disappears, you have created the mantra as a reality. Once you can do that, you can also learn to use mantras to make things appear and cause deliberate changes to the experience of reality. This mantra is deliberately introduced in the text at the thirteenth line when the poet says that the god travels along "the secret invisible Way." (Wat shetat amenet). We can also translate this as the secret Way of disappearing. "Amen" also means "west" because that is where the sun seems to disappear as the earth turns on its axis. The sun heads west and its light grows fainter until it disappears over the horizon. (See my translation and detailed commentary in The Story of Ra and Isis, available from Amazon.com and the <u>www.dpedtech.com</u> Store.)

Is is the Goddess of Divine Feeling and represents the female energy. Ra-Horus the Elder is the male energy and the ancient tradition of the Higher Self. Amen Ra is the custodian of the ancient mantras, and they are "upon his mouth" like the rays of light that emanate from the sun. They go in all directions and thus cover all the paths of life.

Each of the archetypes of Hour Six can also be a mantra that labels an archetypal aspect of reality. Thus the basic set of mantras has already been revealed in the vision of Hour Six once we make the connection to the <u>Litany of Ra</u>. Each archetype is a potential that underlies every point in space and time. The mantras when used properly can transport the attention into and through the deepest levels of the mind, beyond the level of thought. From there the mind is clear enough to manifest as a reality the mantra you choose or any other idea you can conceive. The

mantras also can protect from any dangerous entities and from the influence of deep-rooted stress because they keep the attention occupied innocently playing with the mantra as the process guides the attention effortlessly through areas of repressed emotions and stresses. The Meditation Boat of the Higher Self is the vehicle for using the mantras, and during this Hour it floats effortlessly over what seems to be a dark and forbidding landscape difficult to cross with its way forward seemingly blocked by a solid wall. Although there is no water in this domain, the Ocean Awareness Meditation provides all the water that is necessary to facilitate a smooth journey. The mantras give the Solar Boat the power to shift from matter to energy and then pass through the solid wall.

Each time the attention glides smoothly through Hour Seven floating on the mantras during the Higher Self Meditation the deep-rooted stresses effortlessly and systematically break up and dissolve away.

Hour Seven is about the Crown Chakra, and the Crown Chakra is about the integration of all the physical chakras that comes through practicing the deepest meditation possible in a physical human body. Once the Crown and its lower chakras are clear we can move beyond the fleshly chakras and enter the celestial realms of the higher spiritual chakras that are outside the reach of physical existence in material forms, but can be experienced as subtle states of energy in consciousness.

The word "West" (Amen) is Egyptian code for the meditation process on the inward stroke of the attention during the experience phase and corresponds to the evening of Experience causes a creation to dissolve back into the invisible world of a day. The creative process begins in the East (Aab \clubsuit) starting as undefined awareness. Hour Eight shifts into Hour Nine when a person decides to follow a subtle desire from the higher chakras of Heaven that then arises in the heart (ab ♥) of a localized individual. East is the time of dawn. The South (res $\frac{1}{2}$, shem $(a, \frac{1}{2})$) is the phase of wakeful consciousness (res $||_{\infty}$) when we are actively doing things (shem \hat{a}) \mathbf{x} \mathbf{x}) to express that creative impulse and it corresponds to the time of midday. The West takes us back toward retiring so we may complete the experience of our creation and then rest away from the creation in the silent and invisible world (amen **B**). Silent rest is the natural result of experiencing life and for most people is the sleep that comes when the sun sets and we shift into evening and night. The North (mehet $\overline{a}, \mathbf{1}$) represents the phase of fullness and wholeness that completes the creative cycle of attention within awareness. In this stage the awareness is integrated, free, open to pure existence, and is ready for any creation that may arise in the heart.

Hour Seven is the deepest and darkest period of the daily cycle – before, during, and It is also a time when we may clean house and remove old after midnight. programming that holds us back in limitations. Ironically, when we shuffle off the mortal coils of old programs that limit us, they "fall away" back into Heaven, which is where they originated at the time they were useful and evolutionary for us. Thus we let go of such old problems with no rancor, knowing that they served their purpose and have their usefulness at the proper time. When we recognize this, we achieve illumination in all three realms of the universe: Heaven, Astral Realm, and Earth. For most people these three realms appear in their lives as deep sleep, dreaming, and waking states of consciousness. It is unfortunate that people miss out on Heaven because they are soundly asleep. With meditation the Astral dream world comes alive and integrates with the waking state until we begin to experience whatever we Then the deep sleep state comes alive and becomes the subtle celestial world think. that integrates with the waking state realm until we experience every moment and every place as the most sublime Heaven.

When rest is sufficient the next creative impulse then arises within awareness. We give direction to the attention, and bring on the next "day" in the creation process. The cycle can be deliberate or spontaneous depending on how we manage the phase of the heart (East). Hour Seven is the phase of North with its ever present Pole Star and the other stars that never set. From here the Solar Meditation Boat will gradually shift toward the East and the dawn of a new day.

The key location for this Hour is the Thepehet (Cave Temple) of Osiris. This corresponds to the dead of night and is located physiologically in the third ventricle of the brain. It links the brow chakra to the crown chakra. The root "thep" (properly read as "tep") means head or primary, and "het" is a temple or palace. This is a cave-like temple deep in the abyss of the subconscious Astral Realm below the level of archetypes that we met in Hour Six. During Hour Seven a profound purification takes place. Old "deadwood" beliefs, instincts that no longer serve, and the deepest stresses are cut away and dissolve. The title of the Hour Goddess who serves as guide gives an idea of this process. Meditation with the mantras of Isis and the Old One (Ra-Horus the Elder) makes the path for progress smooth and easy in spite of the apparent desolation of this abyss. The entrance to the city is named after Osiris because this is the gate through which perception perceives from the Seat of Perception. The mantra seeds that can activate the archetypes are stored in this temple.

The expression "Mind among Minds" first tells us that our consciousness will expand in the process of this chakra until it attains the size of the Higher Self. The text also contains a hidden word play, because the word for mind (thought, or idea) is B*a*, and this glyph is repeated with the plural sign after it. This spells the name Baba and puts it in the plural. Baba is the Fool Trump, the unknown and undefined awareness that exists and plays beyond the Higher Self. He is the Cosmic Baboon. The knowledge of this Ocean Awareness Meditation process of the Higher Self Solar Meditation Boat takes you beyond even the Higher Self into the Transcendental Realm that is populated by the Baboon Buddhas. You become a Baboon Buddha among Baboon Buddhas.

The fetus of the Higher Self Sun's new avatar continues growing while all this purification goes on in the meditation. He will become the next thought, the next day's activities, or the mission of the next lifespan.

Solar Boat

What is especially different about the Solar Meditation Boat in this Hour is that Isis $\Box \simeq$ stands at the front of the boat facing the prow and some versions have a wall apparently blocking the progress of the boat. Isis reaches forward and touches the prow of the boat, placing her palm on the solar disk there in its accustomed location in preparation for the rising of the boat toward the dawn. At the same time she mentally recites the powerful mantras of Ra that as if by magic move the Meditation Boat forward through all obstacles. Behind her stand Saa and then Heka-Ser U^{R} (the Ancient Mantra Man), a transformation of Ra as the Ancient of Days. Hathor is no longer in front of Awef in her role as the Lady of the Meditation Boat. She has transformed into Isis who now directs the meditation process at the front of the crew by the process of subtle Feeling – demonstrated by her reaching out and touching the Awef stands in the middle holding a Was scepter or a serpent scepter before prow. him in his left hand and an ankh pointed downward in his right hand behind him. The Mehen serpent surrounds Awef forming a protective shelter over Ra-Awef. The crew behind him is as usual.

Hour Seven, Middle Register, Details of the Solar Meditation Boat

SER R means the Old One. Here it also refers to Osiris as the immortal Seat of Perception since Ra and Osiris have now merged back into one. Isis obtains the sacred meditation mantras from Ra and shares them with her sacred consort Osiris. These mantras are essential for the practice of the Higher Self Solar Boat Meditation, also called the Ocean Awareness Meditation. During the meditation a person mentally directs attention to think one of the mantras in an effortless manner. The mantra acts as the "boat" that carries attention along the stream of consciousness through deeper and deeper levels. There is no psychological influence along the way because the mantra has no meaning during meditation, but is used merely as a sound that the attention may follow, as the text has pointed out several times in the past few When the attention drifts away, the meditator simply brings the attention Hours. gently back to the mantra. The word SER tells us how ancient the technique is.

"Copulator" and "Stinky Face" are epithets of Apep as he appears during this Hour. In this context Apep represents any limitation to a person's growth and progress. Apep is really only the navel cord, and we know that this cord has to be cut away from the infant at birth so that the child may become independent of its mother and This includes dependence on parents, gurus, priests, sexual grow on its own. partners and any other type of potentially codependent relation. In this passage Apep takes on the more general sense of any obstacle to progress and evolution. The meditation procedure effortlessly clears away obstacles. In the spiritual state you are self-sufficient and immortal. You do not need to reproduce or get happy through sex. You do not need to gaze into the "Stinky Face" of your own creation. Yes, parents, gurus, enemies, and anything else you see before you are just reflections in the mirror of your own face. "Stinky" is just a label you put on any such "face" if you decide When you think "Stinky Face" falls into Hell, he you do not like it any more. actually goes back "up" to the Heaven of all possibilities which is where he came from when you created him.

Text for Hour Seven, Middle Register, the Solar Meditation Boat

Leosete Leosete Meinede Meinede Meinede Meinede Aussing -fdoemic Losse Aussing -fdoemic -fdoemi

This powerful god navigates along in this domain On the Way that is the Cave Chakra of the God Who is Beyond Seeds, Uplifted by the mantras of Seed Feeling and the mantras of the Elder To turn away from the Way of the Stinky Face Serpent. A function of these mantras of Seed Feeling and mantras of the Elder Is to repulse Trampler Serpent from the Higher Self Sun in the Invisible Realm. By the invisible quality which is the Astral Realm. It also functions like this on Earth. Whoever does it is in the Solar Meditation Boat In Heaven and in the Earth. A person with nothing can know this procedure, But if he does not know it, he does not repulse "Stinky Face".

Notes on Hour Seven, Middle Register, the Solar Meditation Boat

The text first reminds us that we are in the Cave Chakra – i.e. the realm of the Khaybet shadow body. This is the world of meditation that takes us from our flowering beliefs back to the seed state when they first form in the mind. The text then gives Osiris the epithet "God Who is Beyond Seeds". The seeds are seeds of karma represented in the text by the egg glyph. This puts Osiris the Witness in a class with the Buddhas who are beyond karmic seeds.

Next the poet tells us that the power of the mantras as if causes the Meditation Boat to levitate and float over the limitations represented by the serpent Apep (Trampler). The name "Trampler" is a joke because snakes have no feet to trample with. The Vedas carry on the same joke about a serpent the Vedic Seers call Vritra. This Sanskrit name probably derives from "Weret R@" ($\Sigma 0$), the great cobra [on the crown] of Ra.

Serpents represent energy, and noxious serpents represent problems and situations that we resist. The meditation lets you float effortlessly over the problems that you face as if they were magically repulsed from you. The way this works is that the Astral Realm is by nature fleeting, evanescent, and dreamlike. The problem sinks into the

Astral Realm and dissolves like last night's dream. This is very handy and works if you take time to meditate during your daily life. It also works if you are dead or even if you are in Heaven. The problem with Heaven is that beings get hooked on the celestial beauty and pleasure they experience there. The meditation can also dissolve that like a dream, but people tend to resist that, and so the dream of Heaven devolves into a Stinky Face.

Another remarkable property of this technology is that you do not need a lot of money, property, special knowledge, or skills in order to do it because the process is totally simple and effortless. Anyone who can think a thought can do it, and that means virtually anyone alive enough to deliberately think a thought. The downside is that those who do not know about this technology will have to face Stinky Face when they tire of the creations that they originally desired and begin to resist them.

Hour Seven, Middle Register, the Subjugation of Apep



The Middle Register of this Hour no longer has a procession. Instead the boat sits in a lagoon of protective energy and the crew watches as the scorpion goddess SEREQET $(\overset{\sim}{\frown} \overset{\varDelta}{\frown} \overset{\Box}{\bullet})$ with the assistance of HERY DESU-F $(\overset{\otimes}{\bullet} \overset{\simeq}{\bullet} \overset{\frown}{\bullet} \overset{\frown}{\bullet})$ Chief of His Knives) subdue the huge serpent APEP ($@APEP \[\square \] \] and a black black$ the ground with six knives. They pierce the 6 lower chakras along the spine. Then they use a rope at each end to bind the serpent. Sereqet's name also means "goddess of the throat". Thus she puts her rope around the throat of Apep and controls his "Stinky Face". This is the throat we use for swallowing and breathing, but also holds the area of the brain stem where the instincts of the primitive brain are stored. The serpent seems to have swallowed up all the water energy the boat depends on for moving forward and is blocking the path forward even for the strenuous task of towing. Hery Desu-f puts his rope around the tail where the organs of excretion and the genitals reside. This deals with the "Copulator" aspect of our instinctive energy. Because of this different arrangement of the register, and the tendency of the figures to all face left toward cleaning up the past (left is past in the time code of the vignettes), we read the Middle Register from left to right.

Text for Hour Seven, Middle Register, Subjugation of Apep

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Translation of Hour Seven, Middle Register, Subjugation of Apep

The spine (territory) of Stinky Face in the Astral Realm Is 440 [cubits] in its length And the body is filled with coils. That make up the territory that is his.

This powerful god does not pass by him, But instead turns his Way to the Cave Temple of Him Who is Beyond Seeds.

This god navigates in this domain Inside the image of the Fullness Serpent.

Text Over the Trampler

He who is in this picture is at his territory, which is in the Astral Realm. "Waters of Departure" ($\int \int \sum \sum m m$) is the name of this district,

Which is 440 cubits in length, and 440 cubits in breadth, And his voice guides the gods to him.

He rumbles and then this powerful god enters this domain. And then Fleshy swallows his solar eye into the earth Until he has proceeded by him.

Then the Scorpion Goddess puts her lasso on his head, And Chief of his Knives places a deadly lasso upon his feet.

Then the mighty mantras of Seed Feeling And the Ancient One seize him in their mantra magic.

Whoever knows this on Earth Stinky Face will not drink his water.

Notes on Hour Seven, Middle Register, Subjugation of Apep

The term "thes ta" $(\frac{1}{2}, \frac{1}{2}, \frac{1}{2})$ is an estate or domain but literally means to bind the land. Apep is a giant python that surrounds and squeezes its prey within the tight bonds of its coils. The navel cord nurtures but also limits us to life in the womb, and may strangle the infant as it moves toward birth. The knots are also the chakras and vertebrae distributed along the spinal cord. This is a metaphor for a limitation. We place limitations of all kinds on our lives. They may serve us for a while, but eventually we discover how limiting they are compared to limitless awareness.

The name of the territory assigned to Apep in the Astral Realm is "Sejau", which is "Waters of Departure", a euphemism for death. The size of Apep's territory probably had some significance for Egyptians, but I do not know what that was. Four often refers to the four directions and four elements. Perhaps that is the territory of Apep – the whole physical universe. If you stay in the territory or on the path of Apep when you have had a chance to join Ra, then you will end up in the opposite place to your intended destination, because Apep is a self-contradictory and self-destructing phenomenon. The nature of awareness is to be without limits or definitions. Putting limitations on, which is what Apep represents, can be fun for a while, but is bound to fail in the long run. The territory of Apep has the water and That suggests that when Apep tries to squeeze it within his compass ocean radical. or swallow it, it leaks out everywhere, especially after he has been punctured with some knives.

The Scorpion Goddess Sereqet Hetet binds the head of Apep, because she is a throat chakra goddess. Hery Desu-f takes the tail end. The text humorously says he binds the "feet", playing further on the joke about Apep as the footless Trampler snake.

The Higher Self Sun Ra is the repository of the mantras for the solar meditation. The story goes that Isis played some magic tricks and teased the mantras – especially Ra's special mantra name – from him. Then she made this mantra information available to Osiris, Tem, and Heru-hekenu (a key crew member on the Solar Meditation Boat) and to mankind. In GE, chapters X and XI, B presents "The Legend of Ra and Isis" and I have written a small book about the text: <u>The Story of Ra and Isis</u>. This humorous myth is one of the keys to the technique of the solar meditation and should not be dismissed as a silly myth.

The "waters" in the last sentence mean the potential energy available from undefined awareness. Apep represents a limitation, and any unnecessary limitation can sap a person's creative energy like a parasite that sucks blood and nutrition from a person's body. Here Apep unsuccessfully tries to swallow all of undefined awareness. Of course this is doomed to failure once you know that undefined awareness is not definable by its very nature. You can relax. But if you do not know it, Apep may seem to leave you stuck in the desert.

Hour Seven, Middle Register, 4 Knife-Wielding Ladies



Translation of Hour Seven, Middle Register, 4 Ladies These are goddesses who hack at Apep in the Astral Realm, And who repulse the affairs of the enemies of the Higher Self Sun. Those who are in this picture hold their knives, And hack apart Apep in the Astral Realm each day.

Notes on Hour Seven, Middle Register, 4 Ladies

The essential nature of life is undefined awareness (____). Appendix for the tight limitations that we put on life. As soon as we settle down to the deeper levels of the Astral Realm, we relax and these tight limitations start to dissolve. The four ladies represent the process by which a defined creation disintegrates back into its component parts and then ultimately dissolves back into undefined awareness (potential). With their magical entropy knives they break the linkages that we build up in consciousness among various creations to define them in various ways. Ra as the Higher Self represents the evolutionary movement toward wholeness. The first lady represents the integrative trend of evolution. "Each day" means that at the end of each cycle of creation the ladies destroy all boundaries that define creations and release their energies back into its undefined state. However, we often prefer to maintain habits that tie up the majority of our creative energy in repetitive creation of persistent states. This becomes so habitual that we tend to surrender most of our creative energy to the effort of maintaining the "status quo". This keeps the ladies busy hacking apart our creations as fast as we create them. And, vice versa, as fast as they hack them, we get busy and recreate them. The end result sooner or later is evolution as we eventually come up with better editions of our creations.

The four ladies that stand "behind" Apep all face to the left because anything we have

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that can dissolve we must have created earlier in the past. Each lady holds a knife at chest level with the blade pointing upward and outward to the left at about 45 degrees. These ladies seem also to have helped pin down Apep with their knives. Each one has a label. Here are their names.

DEMEDYTH 444 46 (JEMEJYTH = Integrator) DENYT 244 (Divider) NAKYTH 77 944 (Hacker) HETEMETYT 444 674 (Annihilator)

The glyph for Apep often is drawn with the ladies' knives sticking in him (1)).

Hour Seven, Middle Register, the 4 Command Coffers



Translation of Text for Hour Seven, Middle Register, 4 Coffers

[These are] secret magical figures of the Astral Realm, The funeral shrines of the secret heads. They are at the end of this territory. The heads emerge and the images that are in them When they hear the mantras of Stinky Face. Then they eat their own forms,

After this powerful god has passed by this domain.

Notes on the Text for Hour Seven, Middle Register, 4 Coffers

After the four knife-wielding ladies we encounter the four Command Coffers. These

contain the inert archetypal forms of the four Command levels of the Astral Realm that were introduced in Hour One with four stone steles topped by heads. These coffers also have human heads – in this case on the two top corners. Each head faces inward from the corner of the coffer lid. A mound of sand is in each coffer. The first coffer on the left belongs to TEM $\stackrel{\frown}{\Longrightarrow}$ (The Tower Trump). The second coffer contains KHEPERA $\stackrel{\odot}{\boxtimes}$ (The Creative Impulse Scarab). The third coffer contains R@ $\stackrel{\frown}{\cap} \stackrel{\frown}{=}$ (The Higher Self Sun Trump). The fourth coffer contains ASAR $\stackrel{\frown}{=}$ (Osiris, The Seat of Perception Wizard Trump). The sequence here is different from Hour One. The reason for the change of sequence is not clear.

The "hidden heads" represent the four primary Command Levels of creation. Khepera the Bug is the impulse to create that leads to a decision. He is another form of New, the Cosmic Urge to Create. Tem the Tower is the extension of the attention outward to form an environment that consists of the current creation taken to the desired intensity and its interactions with prior existing creations. Ra the Higher Self Sun is the identity that embraces, plans, and guides these creations for the benefit of all. Osiris is the silent witness that simply watches what unfolds without any judgment. From that fully objective and expanded vision a new bug crawls out to begin the next cycle of creation. Khepera is the impulse to carry out the cosmic plan of Ra-Horus. Tem is the phallus of Ra that extends out into action to carry out the plan. Ra experiences the results of his plan and then plans where to take things next. Osiris is the silent eye that passively observes all that happens. The knives that stand up on top of the lids of the coffers represent a warning and a reminder of the primary commands that rule the Astral Realm.

Hour Seven, Middle Register, Guardians at the End of the Hour



"Lord of the Discipline Scepter" and "Endowed with Heart" – They are the guardians of these secret images.

The mind of one who knows this material will not writhe from Injuries from these swords.

Two figures appear at the far right of the Middle Register. The first is a male figure He is called NEB WAS \smile ¹ (Lord of the Discipline Scepter). in walking pose. His left hand is at his side. With his right hand extended forward at about 45 degrees he holds the scepter in its proper vertical direction, grasping it in the middle. This scepter signifies the proper yogic posture that facilitates deliberate entry into the deepest levels of Samadhi consciousness. Behind him is a female figure in a standing pose and facing to the left. She wears a long dress. Her left hand is at her side, and her right hand is extended at about 45 degrees outward and downward. Her name is "Hetemet Ab" $\$ \square \square \square \square \blacksquare \blacksquare$ (Endowed with Heart). These two guardian angels remind us of two balancing aspects that are essential to this level - depth of stillness and depth of feeling. The Was scepter especially governs the first, second, third, and fifth chakras. The heart is the fourth chakra. When the heart mudra is added to the Was posture, all the lower chakras cooperate with the sixth chakra Eye of Wisdom, and then the Seventh or Crown Chakra opens. The four Commands are the four jewels on the crown chakra.

Hour Seven, Upper Register, Left Side



Text for Hour Seven, Upper Register, Left Side

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NA-IIJO¥WTTS} UZT-TLAIN

Translation for Text of Hour Seven, Upper Register, Left Side This powerful god speaks thusly,

"Honorable One, give by your hand, (or return your hand) The [Will's] Way proceeds from your rudder,

Your praise is given by your words. Your throat is true.

Alive One, open your coil:

I come to it and illuminate the Foremost of Darkness, I give an embrace to him that is in the Enfolder."

Notes for Text of Hour Seven, Upper Register, Left Side

This text is very difficult and densely coded with information. The scribes were confused and the text varies from edition to edition. So here is what I have so far.

The main body of the text is a speech by Ra, the Higher Self Sun. On the far left of the vignette we find a drawing of SHEPES \Box (The Noble or Honorable One) seated on a throne. His usual glyph is exactly as he is shown in the illustration (\Box, A) except that in the illustration he holds a large rudder across his lap. Sometimes the blade of the rudder is curved like a scimitar, sickle, or even a boomerang (SHEPESH $\Box, A)$). The latter makes a pun on the epithet "shepes". "Shepes" denotes a sense of honor. A boomerang can return to its thrower. Honorable deeds can also reflect back on the doer of the deeds. The word "@n" (\Box, A) can mean to return. It also means beautiful if it modifies the Honorable One. "Shepes" also holds in his lap under his hands what looks like an apple (DEPEH \Box, A), a word that plays on the "Depehet" or "Thepehet" that is the Cave Temple of Osiris. (In some versions the "apple" resembles a hawk's head.) Is this the famous apple from the "Garden of Eden"? The secret of the apple is that it is Adam's apple. This is a joke that is not a joke, but iconic code. It is also very unusual because the apple is not native to Egypt proper and does not appear very often in iconography.

The word "dep" means a rudder or paddle. The letter "h" according to common Egyptian shorthand can double as the final letter of "depeh" and the initial letter of "heky", which means throat and plays on "hekeny" (praise). Some versions have

"heky" and others have "hekeny". The apple in the throat is the Adam's apple and the root "dep" also means to taste, probably because the oar glyph also doubled as a spoon glyph. The rudder is the tool Horus the Will uses to steer the Solar Meditation Boat and keep it on the Way. Thus the epithet for Horus here is "The Way". The point Osiris makes here is that during meditation you hold the chin tucked in over the Adam's apple rather like the way a soldier holds his head when standing at attention. This reduces mental chatter, slows breathing, and lowers the heart rate. The military knows what it is doing when it trains soldiers, and Horus was definitely a military man. The military uses ancient yogic techniques without telling the soldiers the details.

The text clearly refers to the throat $(\frac{4}{3})$ twice using different terms to make sure we get the connection. The boomerang may emphasize the curve as the chin tucks in. The text gets even more complex with "words" (kheru $\frac{1}{3}$), which consists of the glyph of an oar and a pronunciation that puns on the name Horus (Heru). And of course the mechanism that generates the sound of the voice is the larynx that in men protrudes as the Adam's apple. The complex play continues with the phrase "Your throat is true." "M@a" plays with "kheru" to form the phrase "words of truth" which is the standard Egyptian justification of an honest person.

On the other hand, the picture shows the Honorable Osiris holding the rudder as if it were the wooden replacement for his lost phallus, and the apple appears to be the head of Horus emerging from his body as his heir. These few lines indeed contain a labyrinth of subtle connections.

There is yet another word play here, because the name Shepes has a stone radical \square after it in the text. This adds the meaning of a stone funerary statue to the Honorable One. Such statues often had the "shepes" posture suggesting a formal sitting meditation pose. Later in the text the expression "Wen" ($\stackrel{\frown}{\longrightarrow}$) calls to mind the epithet "Wen Shepes" that is a title used for Osiris. This confirms that Shepes is to be seen as a form of Osiris. Osiris is also commonly called "Wen Nefer", the beautiful being, and this links back to the "Shepes @n" at the beginning of the text. The references to the hand ($\stackrel{\frown}{\longrightarrow}$) and the use of the "path" determinative ($\stackrel{\frown}{\Longrightarrow}$) for Horus ($\stackrel{\frown}{\Longrightarrow}$) moreover encode for the Avatar ($\stackrel{\frown}{\Longrightarrow}$).

In front of Shepes stands a woman with the head of a lioness. She wears a long dress and holds an ankh in her right hand down at her side. Her left hand extends forward and holds erect the Discipline Scepter. The top of the scepter demonstrates

the recommended angle for the chin relative to the spine. Her label says she is ATH $\mathbf{\hat{J}} = (Ah!)$, a goddess of exclamation or perhaps we should read it "hekeneth" as H does. This links to the KV 34 version that adds an "n" in the word "hekyth" for throat so that it speaks words of praise. Dropping medial nasals and liquids is another type of Egyptian shorthand, so the texts without "n" (e.g. KV 35 and KV 09) may be the intended version. The lioness certainly looks like a version of Tefenut or Sekhemet (The Strength Trump) and represents the satisfaction that comes with having the strength to express intentions fully. Sekhemet is the Shakti energy and the discipline to pursue self-cultivation. So she is the perfect goddess to hold the Discipline Scepter.



In front of the lioness lady we encounter an erect cobra with a female human head. She is called @NEKHETHY @NEKH $\frac{Q}{1} \stackrel{Q}{=} \stackrel{Q}{=} \frac{Q}{1}$ (Two Living Eyes). She represents the kundalini life energy that animates the body and thus is a transformation of Isis and Nephthys, the wife and the tantric lover of Osiris. They embody the High Priestess Trump and the Temperance Trump. This goddess combines the two eyes of the sky – the sun and the moon. Her name is also encoded in the text with the phrase $\frac{Q}{1}$, "The Living One", i.e. the Eye of Horus.

Heaven's Chief is Horus, the Will, who will set things right in the world. As the Son of the Sun he will illuminate the darkness and bring a new day.

The last line leads into the next vignette that shows the protective serpent Fullness who is enclosing in his embrace Osiris, now sitting on his throne with the double feather crown of Menu. Ra extends his hand to embrace Osiris who already is embraced by the benign serpent "Fullness". The hand is a ray of his sunlight and also is activation of the Avatar ideal of help and cooperation. Fullness has protected Ra, and now Ra embraces Fullness who is protecting Osiris. The Higher Self Transcendental Witness sits silently within Fullness. The sequence of figures starting from the left spells out the message: May the Honorable One (shepes f) empower with yogic discipline (was 1) and enjoy life (@nekh 2) to the fullest (nemeh f). The text is a labyrinth of mirror reflections as the meditations goes deeper and deeper.



Hour Seven, Upper Register, Osiris and the Headless Prisoners



After the cobra with a woman's head we meet a young and alive version of Osiris sitting on a throne. He is labeled: The Spine or Sacra (Thesu $\bigcirc 9999$) in black ink and Flesh of Osiris ($\bigcirc 9999$) in red ink. "Thesu" also can be the title Commander and to uplift. The serpent Mehen arches over him in a protective curve just as he does for Ra on the Solar Meditation Boat. The name of the serpent should be read "Nemeh" and means "Belongs to Fullness" or "by Fullness". This phrase is the goal of yoga and a traditional greeting among yogis (Namas te) that has come to be used generally throughout India. The backbone reference connects Osiris and Mehen to Apep as he is described in the Middle Register. The word "flesh" links Osiris to the night-time form of Ra.

Osiris wears the tall plumes of Menu on his head to suggest tantric breathing techniques and holds a Was scepter in his left hand to reaffirm the proper yogic postures for the backbone and chakras 1, 2, 3, 5, and 6. In his right hand he holds an ankh by its stem in an upright position. This repeats the message of the first vignette, emphasizing the word "return" that we encountered there..

Text of Hour Seven, Upper Register, Osiris and the Headless Men

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This god speaks to the Seat of Perception, who is in the serpent In Fullness:

"Hail, Seat of Perception, Governor of the Astral Realm, Lord of Life and Ruler of the Invisible World.

You have life, you live, Living One above the Heaven. You have greatness, you are great, Great One in the Earth.

You exalt those who are in your following, You throw down your enemies beneath your feet,

And you have power over those who have worked against you. The serpent Eyes of Living Flame is against them, and he burns them up.

The leopard "Face with a Blazing Knife" is against them and he cuts them down. He slices down the middle those judged each day [by] Him Who is Beyond Seeds.

I pass by you in peace."

Notes on Hour Seven, Upper Register, Osiris and Headless Prisoners

In front of Osiris we see three kneeling decapitated men in "prisoner" pose with their hands bound behind their backs. This looks like the punishment of the "enemies of Osiris" for they are indeed so labeled (2) 2). Behind them we see a figure in wide striding pose. He holds a knife high over his head with his left hand, and in his right hand he holds a club roughly vertically in front of him. This

"smiting" pose is traditional and goes back to the Narmer pallette and Narmer mace of pre-dynastic times. The figure either has a leopard's head or a man's head with long pointed cat's ears. This figure is a transformation of Baba and the "prisoners" are demonstrating good meditation posture with the "heart mudra" (222) > >) pose. Cutting off of the head means that the meditation must come from the heart and not the brain even though Osiris sits in the middle of the brain as the pineal eye. There is a well-known saying by the 9th century Meditation Master Lin-ji: "If you meet the Buddha on the road, cut off his head." H transcribes "wer" (great) as "ba" (mind), but the standard hyperbolic phrase in Egyptian uses the word "great". For example, in **The Story of Ra and Isis**, Ra says, "Nuk wer *sa* wer" (I am a Great One, son of a Great One). There is a word play in the third from the last line between "me m@q nef" (with his chopping) and "mem @q nef" (right in its middle) and "mem @qu nef" (who are with or opposite him).

Hour Seven, Upper Register, The Fetterer, and 3 Fallen Ones

Text for Hour Seven, Upper Register, Fallen Bound Prisoners

The Majesty of this god speaks:

"O Sons of the Sun who bound the Seat of Perception, And rebelled against the Foremost of the Astral Realm!

There are fetters for your two arms! May your bonds be tied on.

May your minds be wiped out. Delaying your Shadow [Meditations].

The Punisher punishes you with his punishing knives And you will never emerge from his keep, O those who have fettered the Seat of Perception."

Notes for Upper Register, Fallen Bound Prisoners

Next we meet a group of three more enemies of Osiris. Their hands are tied behind their backs and the ropes are all held by a man standing behind them who is called ANEKEW (4 = The Fetterer) or NAKEW (The Punisher). The latter reading is supported by the text, but the former is also supported both by the ropes depicted in the vignette and the description in the text. The Punisher has what looks like a curious lock of hair that arches forward from his forehead. These bound enemies $(\widehat{P}_{\mathbb{N}})$ are not decapitated, but simply have fallen over. They apparently have not mastered the proper meditation posture and have fallen asleep. The body has a limitation to the amount of awareness it can sustain and succumbs to sleep or death when its energy level is too low. Pure awareness has no such limitation and therefore never sleeps except in a potential manner. Thus the Punisher who watches over them never sleeps. His punishing is simply to balance the karma. What you do to others is what happens to you. The word "mer" in line five puns on the word The Punisher is actually binding his prisoners in the bonds of love. for love. The minds being wiped out in line six is actually a good sign in meditation, because it indicates they have gone beyond thoughts. Line seven specifically mentions the Khaybet, which is the technical term for the seventh chakra and represents the space in which the Ocean Awareness Meditation takes place. The range is from ordinary thoughts to subtler and subtler thoughts (i.e. earlier stages in the development of the thoughts in the mind), and culminates in the finest level of thought which is symbolized by a single point. This is the Bindu point of Yoga (Pe \square in Egyptian),

and is symbolized by the top of the crown chakra (Bai hui acupoint in China), the town of Buto in the Delta, and the top point on a pyramid. Mathematically the Egyptians saw it as the sum of the series $(1/128, 1/256, 1/512, 1/1024, \ldots = 1/64)$. From there the attention leaves the realm of thought and enters undefined awareness. The ropes represent any entanglement in boundaries and limitations that hold you back. Putting boundaries on the Seat of Perception takes away a person's ability to witness objectively. This leads to misperceptions and suffering. At the very least it leads to dullness and sleep.

"Enemies of Osiris" means any creation that prevents us from experiencing the pure witness awareness and includes various stresses and limitations that are deeply rooted in our consciousness through habitual modes of thought. Meditation purges them and disperses the shadows they cast on awareness. The fettering is self imposed. The posture of the first group that kneels is actually ideal for meditation, but only if the body is well rested and alert. Otherwise, sleep is the preferred mode until the body recovers. The second group sleeps. When meditation is successful, the b*a* awakens in the third ventricle Cave of Osiris. It brings alertness, bliss, and spiritual readiness for further evolution.

Hour Seven, Upper Register, Core Beliefs and Riding Life



Next we encounter three hawks with bearded male human heads. Each wears on his head the combined crowns of North and South Egypt and has an erect ankh on the ground before him. These crowned figures symbolize the mind's main mission in life – to activate the crown chakra so it can integrate all aspects of the life identity with its mental and physical functions and shift this upward to the Light Body and Higher Self. The human-headed hawk represents the "Ba", which is the totem for the sixth chakra. The crown is the symbol for the seventh chakra and extends upward to the eighth chakra. The idea is that the three "prisoners" can open their crown chakras and evolve onward to the eighth chakra Light Body. The Ba birds are The core belief on the left has a label "Living Truth" $(2^{\frac{1}{2}})$. We can core beliefs. live truth in our lives. What we believe and what we experience can match perfectly. The core belief in the middle has the label "Creates Creation" (\Im). We can be

creative in our lives and create the life experience that we prefer. The core belief farthest to the right is labeled "Mind of Tathenen" (2 = = =). Tathenen is a primordial combination of Osiris and Geb and represents the ability to grow and flourish on Earth. This core belief suggests that the purpose of life is to grow and flourish on our planet as an evolving civilization. The name Ta-thenen means to uplift the Earth. Uplifting of the Earth is not merely the rising of mountains, but the evolution of life forms that grow out of the Earth's material substance and attain ever higher states of self-awareness.

The final figure on the right is called AWEF TEM, the physical body of Tem the He is drawn as a large male human figure that sits atop a huge undulating Tower. copy of the serpent Mehen (or more likely Neheb-Kau) with an ankh $\frac{9}{4}$ under its head. He either sits on an invisible throne on the serpent's back or simply on a large undulation of the serpent. He holds the same talismans as the physical body of Osiris on the left side of the Upper Register $(\frac{9}{1})$. However, Osiris sits under Mehen, while Tem sits over Neheb-Kau. Osiris represents the deepest phase of the inward stroke of meditation and the witness awareness that observes the Fullness of Creation. Tem represents the most extended phase of the outward stroke of meditation and physical creation. He creates and manages the creation. Thus, although Khepera is featured in Hours Five and Six, Tem is now featured in Hour Seven because his "Tower" is the tall crown symbol of the Seventh Chakra that he usually wears, but which is now shown on the heads of the three birds of the core beliefs that govern an individual's life. The overall tableau of the Upper Register is a composite that shows various phases person goes through during the meditation process. Tem encourages us to ride the kundalini life force and open the crown chakra. In the medieval European Tarot the Tem evolved into the Tower Trump depicted as a tall tower with a crenellated crown on top. A bolt of lightning strikes open the crown of You can see the Egyptian version of the lightning bolt as the upward the tower. tending serpentine coil that emerges from the front of the crown.

Text for Hour Seven, Upper Register, Core Beliefs and Riding Life

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Translation of Text for Hour Seven, Upper Register, Core Beliefs and Riding Life

This powerful god says,

"Ah, living minds by means of whom the secrets live And whose primary beliefs belong to the creations that I created.

And who follow the physical manifestation of Ah-Tem the Tower, And protect his continued physical existence in the Astral Realm,

May your Mind live, O Tower.

The carver who is in the Earth establishes you And he puts his fire on those who oppose you.

Notes for Hour Seven, Upper Register, Core Beliefs and Riding Life

The "living minds" are the three core beliefs that govern man's evolution on our planet: Living Truth, Creating Creations, and the Mind of Earth Evolving. These are primary beliefs, because they organize all the other beliefs that people accumulate in their lives. Life involves creating creations, living the truth of those creations by experiencing them, and growing the conscious awareness of our planet into an ever evolving civilization of living beings.

These beliefs are something that I have created, so I must take responsibility for these core beliefs that govern my life and the evolution of the planet. Furthermore, prior to these core beliefs is an even greater belief known as Atem the Tower. He represents the belief that a universe exists. From that belief the Big Bang occurs and everything emerges. In the illustration Atem (Tem) holds the Discipline Scepter as his Tower and rides on a serpent in the form of a giant wave that symbolizes the Big Bang.

The core beliefs seem as if they protect the Tower even though they are much smaller than he is. In a sense this is true, because without the evolution of self-awareness in the universe there would be no real point in having a Big Bang.

"Carver" seems to be an epithet of the Creator, and what is in the Earth is dead. In other words every creation must die and dissolve. Those creations that resist will experience their own resistance as a burning that eventually consumes them. Your creation of self as a physical being can go cool, smooth, and easy or it can go hot, burning, and full of pain – but that creation will go sooner or later.

Hour Seven, Lower Register, Horus on His Throne

Next we begin our tour of the Lower Register. The first figure we meet is Horus on His Throne (Heru Hery Khened-f $\widehat{}$ $\widehat{}$



 Text for Hour Seven, Lower Register, Horus on His Throne

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 \Im

This figure is the [Will's] Way upon His Throne. The figure that is in this picture Works in the Astral Realm, And it is for him to send the Star [Master]s on their way, And to make the positions of the hours in the Astral Realm.

Notes on Text for Hour Seven, Lower Register, Horus on his Throne Horus is the pilot of the Solar Meditation Boat. He represents the will that directs the meditation process and that directs the daily activity of life. The Was scepter represents yogic discipline of self-cultivation and in this Hour especially includes the deep meditation process, whereas the ankh represents daily activity. The solar disk connects Horus to the Higher Self Sun and indicates that the individual will operates to carry out the Cosmic Will of the Higher Self during meditation and activity. Both phases are integrated into a holistic process. The crown chakra connects to the Light Body (eighth chakra) and Higher Self Sun. The opening phrase of the text includes a special expression for "Horus" (Wa =) although the figure shows the usual hawk-headed man. This word means "Way" or "Path" and here puns on a word for Combined with the hand glyph (-) written for "positions" of the meditation. Hours and the Star Masters we have encoded in the text the Egyptian term for avatars: (-) (au Wat Heru = Hands of the Path of Horus). The 12 Star Masters in front of Horus teach us the lessons appropriate to the hours of the day, and the 12 Hour Goddesses guide us through the lessons of the night hours. Altogether they integrate life into a 24-Hour meditation that includes both the active and passive The Star Masters face left toward Horus, and the Hour Goddesses aspects of life. face right toward the future. Each Star Master has a star over his crown chakra.



The bearded Star Masters are great teachers, and there is one for each hour of the day. Their names are:--

- 1. WER-*KH*ERETU $\searrow \bigotimes$ (Great One of the Goods)
- 2. NEB *KH*ERETU → ∰ (Lord of Goods).
- 3. NEB *KH*ERETU T $A \bigtriangledown \bigotimes$ (Lord of Earthly Goods)
- 4. DEWATY * 🔊 🛱 🗔 (Master of the Twat [Astral Realm])
- 5. HEY @ SEBA & I (Master of the Heavenly Avatars of the Masters).
- 6. HEY-AAKHU & & Beings)
- 7. EM TA @ \square \square (Master of Avatars for Those in the Earth)
- 8. TESER-@ 🛎 --- (Master of Avatars for the Sacred)
- 9. MA@-@ 🥕 🗝 (Master of Avatars for Truth)
- 10. DESU EM NES-F 🖾 🖓 🔭 (Knives in his Tongue)

Notes on the Names of the Twelve Star Masters

These twelve Star Masters each specialize in an aspect of daily life. They are arranged in four sets of three hours each.

The first three hours specialize in dealing with the day's practical personal business early in the morning while the mind and body are fresh. This involves doing business, shopping, cleaning house, maintaining an estate, and so on.

The second set of three hours is for socializing and leads into the lunch hour. Hour four is an expert in managing matters of romance, dreams, and fantasies that influence daily life. Masters five and six are avatars of "Hey", another name for "MU HEY" or BABA. The fifth Master is in charge of the Avatars of Baba who teach yoga and other routines for physical health. The sixth Master is in charge of Light Beings (angels of light) who serve God and teach spiritually uplifting lessons. These late morning hours are good for physical, mental, and spiritual study in a cool shaded temple as the day heats up. This is the time for education.

The third set of three hours has "helping hands" as a common theme. "Hand" (-) is a technical term for an avatar who is skilled in an aspect of service to mankind, so these afternoon hours are best devoted to some sort of community service for the family ancestors, for the local sacred shrines, and for national development priorities with long-term goals. The seventh Master is in charge of avatars that serve those who die. Afternoon is a time for funerals and services for the dead. KV 34 has for Star Master #7 THEN @) [--- (Uplifted Arm). This sounds like an avatar of Menu, the god with the uplifted arm, which would make him tantric, but may just mean that he uplifts the "dead" or anyone who needs help. The eighth Master manages avatars that handle what is holy. "Holy" means spiritual cultivation and knowledge of the self \square and what goes beyond the self. This may include religious services in the temple. The ninth Master manages avatars that handle This means that beliefs and experiences match and suggests alignment with truth. that one makes effort to complete the day's projects and work on long-term or high priority national projects. KV 34 has for Star Master #9 THEMA @ 5 - (Strong Arm), which suggests the notion of large-scale and long-term projects that may require years or even decades and centuries to complete. Thus the KV 34 list has Masters 7-9 all as @-Wat-Her Star Masters.

The last three Star Masters at the end of the day govern the tough side of life and are devoted to a debriefing of the day's activities and planning for the next day and the future. The tenth Master specializes in sharp-tongued speech for discussing how things are progressing. The eleventh Master has sharpness in his glance with a critical eye on results and detection of problems. The twelfth Master whacks dumb heads to get some sense into them. The last three hours are for critical examination of all actions of the day and preparation for sleep to prepare for better results and new progress the next day. TEPU "Heads" represent important goals in life and of course the intelligence applied to them. The word "SEQER" (whack) is a technical term for meditation in Egyptian, so the twelfth Star Master does his evening meditation during the last hour of daylight as the sun sets and then decides what achievements have been made during the day, what needs further work, and what needs a fresh approach.

Text of Hour Seven, Lower Register, Horus and the Star Masters $A = \frac{1}{2} + \frac{1}{2}$

Translation of Text of Hour Seven, Lower Register, Horus and the Star Masters

The Majesty of the Will of the Astral Realm says to the Star Master Gods:

"O you who are truly in your flesh, who have become Sons of the Sun, Who are experienced in your Star Master educational specialities, And who one after the other rise up for the Higher Self Sun in the horizon Which is in the Astral Realm each day.

O may you be in his following, And let your Star Master Teachings be heads to his two hands

So that I may journey through the Beautiful Invisible Realm in peace. For you gods stand still, when in the Earth,

And then one after another your Star Teachings for me are in the sky So that [I] experience [myself] to be as a Lord of Samadhi."

Notes on Text of Hour Seven, Lower Register, Horus and Masters

Each star represents a special branch of education. Each hour of the day is symbolically dedicated to one of these branches of daily life: business management and the crafts; recreation, family life, social relationships, literacy, spiritual training; care for the ancestors' graves; sacred activities in the shrines, general community service; debriefing, evaluation; setting of goals and priorities. In ancient times before literacy evolved people used the sky as a reliable book. The sun, moon, planets, and constellations all became symbolic repositories of knowledge. The sun on the horizon at dawn and dusk represented Samadhi, a perfect balance between day and night, action and rest, material and spiritual. Thus the goal was to become a Master of Samadhi ($\bigcirc \bigcirc \bigcirc \bigcirc \bigcirc$) or Meditation Master. The solar disk on the head of Horus indicates that he is such a Master. The Hours of the Day are determined by observing the position of the sun in the sky. Another possible interpretation is that these Star Masters represent the 12 months of the year and the stars are decan stars that mark the beginning of each solar month with a heliacal rising. This works well, but has the problem that a person should devote some time to each of the twelve activities each day rather than only during one month of the year.

Hour Seven, Lower Register, 12 Night Hour Star Master Goddesses



Below are the names of the Twelve Goddesses of the hours of the Night.

- 1. HEKENUTHETH. 1. HEKENUTHETH.
- 2. NEBT TA \simeq (Lady of the Earth)
- 3. NEBT-NEBTU. \bigtriangleup (Lady of Ladies)
- 4. DEWATYT. * 🛣 🛱 (Mistress of the Twat)
- 5. AMENTET REMEN. 2 (Companion of the Invisible Lady or Right Arm)
- 6. HERYT TEP KAU. $\overset{\text{(b)}}{=} \overset{\text{(b)}}{\cong} \overset{\text{(c)}}{\sqcup}$ Chieftainess at the Head of the Energies.
- 7. ANYTH. 🔏 🕸 ≕ (Mistress Bringer)
- 9. TAYT. A Maiden)
- 10. ARYT AAKHU. $\cong \mathfrak{P} \mathfrak{P}$ (Maker of Brilliance)
- 11. ARYT ARU. $\triangle^{\infty} \triangle^{\infty}$ (Maker of Forms)
- 12. WEH@T SEDEBU. $\cong \bigcirc \$ $\square \$ $\square \$ $\square \$ $\square \$ $\square \$ $\square \$

Notes on the Hour Goddesses

The names of these goddesses are different from the Hour Guide Goddesses, but the text below says they are guides, so they must be female Star Mistress consorts for the male Star Master hour gods of the day. They look forward toward the future. The first lady may be the spouse of Horus-Hekenu, which would fit for the start of the day with morning ablutions, prayers, and meditation. The second lady fits the idea of dealing with morning chores of fixing breakfast, shopping, cleaning house, and so on. The third lady seems to have rank and may stand for business dealings. The fourth lady is the consort of the male romantic lover and dreamer. The fifth lady may be an assistant in a temple or a school teacher. The sixth lady is in charge of personal education ranging from physical to mental that will develop all the faculties. The seventh lady brings lunch. The eighth lady helps the elderly and performs compassionate service. The ninth lady is the Goddess of Weaving and takes care of the wardrobe needs by weaving cloth. Ladies ten and eleven participate in the debrief sessions to wrap up the day's activities, address issues, and plan for the The "boat" image for the twelfth lady reminds us of the Solar Meditation morrow. Boat. It is the end of the day and time to release all our stress and fatigue with a relaxing bath and a meditation.

Text for Hour Seven, Lower Register, Twelve Hour Goddesses

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The Majesty of the Astral Realm Will says to the Hour Goddesses in this city:

"O you Hours who come into being, O you Hours who are endowed with Star Master Teachings,

O you Hours who protect the Higher Self Sun, And fight on behalf of Him that is on the Samadhi Horizon,

And take to yourselves your attributes, And carry your symbols, and lift up your heads

And then guide this Higher Self Sun who is on the Samadhi Horizon Into the beautiful Invisible Realm in peace."

Behold, these are the gods and goddesses who guide this great god Along the secret Way of this domain."

Hour Seven, Lower Register, Sand Bank of Purity Pond Croc



 $(@be[sh] Sh@u \searrow \square^{\circ\circ\circ})$
B's drawing of KV 17 says "Osiris, the Eye of Ra." 2°

"The head is the head of Osiris." 🔊 🔊



Text for Hour Seven, Lower Register, Purity Pond Croc

Translation of Text for Hour Seven, Lower Register, Purity Pond Croc

He who is in this picture is on the sandy bank, And he is the watcher of the symbols of this city.

When he hears the voice from the Meditation Boat of the Higher Self Sun The Eye of the Will which is over his back emerges,

And the head which is in his sand bank appears, And then it eats its symbols

After this powerful god has passed it by. Whosoever knows this [teaching], Purity Pond will not eat his mind.

Notes on Hour Seven, Lower Register, Crocodile Mound

The crocodile that sits on the mound of sand is a transformation of Sebek the totem symbol of fear in ancient Egypt and an object of great respect. His full name according to most copies including the catalog list of KV 34 is $\# \geq \oplus \star \triangleq$ The name seems to allude to two hymns in the "@b-sha in the Astral Realm". In both cases the term is $@b-she -]\Box$. The Pyramid Texts, #286 and #317. first instance is a brief party song on a boat that Faulkner refuses to translate because he says it is incomprehensible. Both hymns have tantric imagery. Keep in mind that the phrase consists of the glyphs for the arm, the leg, a large horn plus a lake or (The horn glyph is not explicit in the <u>Pyramid Texts</u>.) I take the first ocean glyph. case to be a raunchy drinking song, rendered roughly as follows.

PT Hymn 286 Ponds of Purity (here Wine Pots) with roast meat and a jar of sweets. The Boat of the Primordial rocks, and the ladies perform. Aaashy, aaashy for my uplifting devotees of Net. Shout my name!

(Roast meat and a jar of sweets is poetic imagery for the male and female genitals. The expression Ponds of Purity can refer to crocodiles or wine pots. The "name" alludes to the throat chakra, which is the usual residence of the crocodile of fear and instincts lurking back in the reptile brainstem. These people drink some wine, relax and let go of their fears and inhibitions.)

PT 317

W. comes like the ferryman on the full flood of the Cosmic Inundation.

This W. is a fearsome green-scaled crocodile with his face alert and brow uplifted.

The Ocean of Purity comes forth upon the thigh, the great hairy plow in its radiance.

W. comes to his lakes of love, filled to their banks, the flood in the Cow of Great Fullness.

The Seat of Experiences and the Green (Cobra) of the Fields are in his Samadhi.

W. makes green the herbs upon the border that is in the Horizon.

W. brings sparkling faience to the Great Eye that is in the Field.

W. takes his throne that is in Samadhi.

W. is crowned as Fear (Sebek), son of the [cortical neural] Net.

W. eats with his mouth. W. pees and fucks with his phallus.W. is the begetter, taking the ladies from their husbandsTo whatever place pleases W. his heart takes his thing.

The crocodile image at the end of Hour Seven alludes directly to Hymn #317 and possibly indirectly to Hymn #286. In 317 we find the phrase "@besh", and the pharaoh identifies with Sebek, a great crocodile. The horn of the "@besh" is identified as "Khebeset Weret" (the Great Plow). The crocodile lifts his head and the text explicitly mentions the "Aryt Weret" (Great Eye of Ra) in the green field at the Horizon. The Green Cobra of the Fields is Wajet, the Kundalini Goddess who opens the Crown Chakra. The Great Flood is the Big Bang ejaculation of Tem the Tower. We see his name appear in the last line of the Amduat text. In the Amduat the horizon alluded to is the end of Hour Seven, which is the top of the crown [chakra] just before Ra passes from Hour Seven into Hour Eight and the Eighth Chakra, the realm of the "Aakh" Light Body, mentioned in line three of the hymn as "brilliance" and then in lines 5, 6, and 8 as the Samadhi Horizon, which is where one enters the Light Body. The Great Eye in the picture hovers over the back of the crocodile like the sun on the horizon hovering over a field of green reeds. The <u>Amduat</u> text says the crocodile will not eat your mind, though he may eat your heart (like Am-met) or he may eat your phallus.

The head (code for something important) lifts up because it is attracted by the mantra It pokes up out of the sandy mound to see the sounds from the Meditation Boat. Boat as it passes. The head belongs to Osiris, and this alludes to the phallus, which is what Osiris symbolically becomes after he dies and loses his original phallus. The crocodile stands in for the phallus with the head that pokes out being the glans with its Great Red Eye Also the Eye of Ra-Horus, which is the Wisdom Eye that focuses the Will of the Higher Self, appears over the crocodile. This humorous display of a head poking up out of the sand and the Eye of Wisdom riding over the back of a crocodile is a nice joke to lighten up the end of this very profound Hour. The head means what is important, and the Eye is the ability of the will to focus on that important priority. The crocodile represents fears that can distract from our focus on the primary goal of life – which is enlightenment (in whatever form is significant for you.) The tableau reminds us of the strange boat in Hour Two (q.v.) that has a head on a crocodile with a crown poking up as if to say "Crown chakra - ha ha, don't worry you'll get the joke in Hour Seven". It also reminds us that Osiris is now fully identified with Ra-Horus, and the Eye of Ra will take us on up to the Light Body and Higher Self.

"Eating its own form" means that the head and the Eye disappear again after the Meditation boat passes by them. The text says that the crocodile is the warden of the symbols of the city. It seems that the "symbols" are the Eye of Wisdom and its components that reside in the third ventricle cave and the Crown chakra that it illuminates. The crown chakra covers the last invisible 1/64 portion of the Eye that perfects its focus and takes us directly to the Higher Self.

"@b" or "W@b" (both readings are possible in the <u>Amduat</u> text) means to be pure or to purify. The Fayum was the area in Egypt sacred to the crocodile, and there were special ponds in which the sacred crocodiles were raised. Every temple also had a pond for washing before you entered. The phrase plays on this custom and also the purification derived from the Ocean Awareness Meditation (W*aa* Sha \Re \Re \square). If you purify with a ritual bath and a mental meditation bath, fear will not eat your mind.

(Unfortunately the wonderful colors of Sety's tomb KV 17 are lost due to squeezes made during the 19th century. Perhaps a diligent artist will replicate the tomb walls at a duplicate museum site somewhere and repaint them in their original glory for us to enjoy.)

A Tour of Atlantis

or

What Happens in the Astral Realm



A Translation of the Ancient Egyptian Text

Amy Dewat

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with detailed illustrations and commentary

by

Douglass A. White, Ph.D.

Hour Eight

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Hour Eight Guide: Lady of Night (Nebet Weshaw 중 இ இ இ இ ★ Å) City: Reward of Her Gods (Debat Neteru-s இ ு ♥ ¶ () () Portal: Standing in Its Stillness (@h@ en Wered Nef - 1 = இ இ இ)

"Debat" means a reward, a gift, or an offering. This includes funeral offerings, particularly the offerings of linen, because that is a major theme of this Hour. By extension it means ritual vestments. Such vestments are symbolic of spiritual Another use of the word is to describe a box or coffer used for such attainments. offerings or for holding human remains. By another twist the word suggests the bricks on which a woman squats when she gives birth. Thus there is a link between The key idea is that of karmic rewards. death and rebirth. The linen offerings derive from a pun on the word "menekhet" for linen $(\square \bigcirc \square)$ and "menekhet" for perfection (, The different determinatives separate the two meanings, but the phonetic spelling is the same.

Hour Eight describes the subtle state of the Eighth Chakra. This is the Light Body $(Aakh \gg)$. Traditionally this is the aureole of electromagnetic energy that hovers around and just above the cortex. It also has an especially active area at the base of the skull in the back of the neck where the spinal cord crosses over and behind the throat chakra. The figures sitting in an apparently awkward position on top of linen spindles can only be explained as Light Beings. They are realized immortals that exist like holograms that do not have the gravitational limitations of physical bodies. The Egyptians came up with a clever and very humorous way of depicting this condition. It reminds me of the humorous medieval discussion of how many angels can dance on the head of a pin. These perfections balance on the tips of light beams. The reader should also note that "Debaty" is the name for Ra's avatar #35 in the Litany of Ra. This corresponds to the Moon Trump in the Tarot. This reminds us that all perfections are still only reflections of the Higher Self Sun. In a sense they are like mirages, tricks of light and shadow. You can not have perfection without the idea of the lack of that perfection. Thus these perfections are illusory light shows, yet they are also "rewards", interesting experiences that result from our creations. As light forms they are immortal and exist forever as archetypes of being.

The Portal describes the area in the sky that surrounds the North Pole. The stars here

never set. Thus they represent immortal Light Beings. They also are relatively motionless in the sky. This describes the viewpoint of an enlightened Light Being such as we see portrayed in the Upper Register of Hour Eight. Notice the partitions that divide the Upper and Lower Registers into five separate sections. These sections are the Source Abodes of the respective Light Beings. "On their sand" means that there is no water in this Hour, so the boat must be towed. This is clearly a desert area. The Light Beings do not need water, because they are made of light and are immortal.

Overview of Hour Eight



Introduction

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The Majesty of this powerful god takes up its experience In the Source Abodes of the secret gods who are on their sands, And he addresses to them words from his Meditation Boat While the gods tow him along through this City By means of the magical powers of the serpent "Possessing Fullness".

The name of the gate of this City is "Standing in Its Stillness". The name of this City is "Reward of Her Gods".

The name of the Hour Goddess of the Night Who guides this powerful god is "Lady of Deep Night".

The secret Source Abodes of the Invisible (Western) Realm Which are passed through by the powerful god in his boat, Being towed along by the gods who dwell in the Astral Realm. They are made according to these figures [which are depicted] On the north of the Hidden Chamber in the Astral Realm.

Whoever knows them by their names Shall be the possessor of linens (i.e. perfections) in the earth, And he shall not be repulsed at the secret gates, And he shall have abundance and a long life, for this is a true declaration.

Notes on Introduction to Hour Eight

The gods are on their sands because they are immortal Light Beings that need no water. They live happily on desert planets. The reference to "north of the hidden palace in the Astral Realm" tells us that these Light Beings symbolically live as stars in the northern region that surrounds the North Pole. They never set below the horizon and therefore symbolize immortality. The stars in outer space are countless as grains of sand and are completely self-sufficient for billions of years. These are the stars that shine during the deep and silent Hour of Night as the Northern Quadrant draws to a close and the Boat prepares to shift into the Eastern Quadrant. These

gods are enjoying the rewards of their achievements and the perfections they have attained.

We will see what Ra has to say to these Light Beings. But the text emphasizes that he speaks from his Meditation Boat, so this reminds them that there is more to Reality than just being an immortal Light Being that has attained a degree of perfection. In modern terms we would call these beings angels and ascended masters. It is good to know these advanced beings and to emulate their achievements. They can move freely through different dimensions. While alive they live long and abundant lives, and when they die, they enjoy the rewards of the perfections they have attained.

Hour Eight, Middle Register, Solar Meditation Boat

The Solar Meditation Boat continues its journey entering Hour Eight from the left side in the Middle Register as usual. The occupants of the boat are as usual with Awef holding an erect serpent staff or a "Was" scepter in his left hand and a downward pointing ankh in his right hand. Above his horns is a solar disk, and he is surrounded by the protective arch of the serpent Mehen.



Text of Hour Eight, Middle Register, Solar Meditation Boat

Translation of Text of Hour Eight, Middle Register, Solar Boat

This god navigates into this city, And is towed along by the gods who live in the Astral Realm Inside his secret form of the serpent Possessing Fullness.

This god calls out To the regions of every Source Abode of this city, And to the gods who are therein, And it is indeed this voice which this god hears After he has sent out a call to them.

The figures of their bodies remain always with their physical bodies Which are under their sands, And their stargates open to the voice of this god each day, And then they hide themselves after he has passed by them.

Notes on Text of Hour Eight, Middle Register, Solar Boat

The Solar Meditation Boat is towed in this region because it is dry desert. Ra calls to the Light Beings, but what he hears in response is the echo of his own voice. The beings here are silent Light Beings. They hover as images over the objects they represent. The physical bodies are like mummies buried in the sand. They are just made of tiny particles lumped together. The image is according to the belief and is stuck over the lump of particles as an image and imagines itself to be a particular shape. Those who are on their sands in this Hour are Light Beings for whom the particles of matter that we call stars and planets are like grains of sand. The problem they face is that, although they are perfections and are made of light, they may not be fully aware of the light of undefined awareness. They suffer from the limitation that each is a particular defined perfection. In terms of physics we may say that each is a certain defined frequency of light. They are immortal but not completely free.

The glyph for stars in the next to the last line is ambiguous. It can mean a gate or doorway to their little bailiwick of perfections, or it can mean a teaching of that perfection, or it can mean a literal star in the sky. Just as the voice Ra hears is an echo of his own voice, the images that he sees are reflections of his own beliefs. What he sees is a reflection from the light he brings to bear in the darkness, similar to the way we see things glitter and reflect the light from a flashlight during a night walk.

Hour Eight, Middle Register, the Local Towing Crew



Text of Hour Eight, Middle Register, Towing Crew

The Gods of the Astral Realm Who Tow the Higher Self Sun in "Rewards of Her Gods".

Their work in the Astral Realm

Is to tow the Higher Self Sun along over the pathways of this city,

And they stand still after they have towed him to the Portal,

And they say to this god as they tow him:

"Come to your images, O our god,

And to your sepulchers of the Chief of the Invisible Realm.

Experience your forms in the Great City,

Just as the dwellers in Source do their Ocean Awareness Meditation,

To enlighten the darkness of those who are on their sands.

Come to yourself and experience yourself,

O Higher Self Sun, who is towed and is Lord of Towings."

Notes on Text of Hour Eight, Middle Register, Towing Crew

The towing crew is made up of male figures, all of whom seem to be local citizens of Hour Eight. The members of the crew have no identifying labels to distinguish them one from another. They represent the boson tendency of Light Beings to work together as a single unit. Their job is to pull the Solar Meditation Boat through Hour Eight to the Portal that leads to Hour Nine. At that point they stop and their job is done, because there is water in Hours Nine through Eleven. Hour Twelve requires towing again, but of a very special kind as we shall see later in the adventure.

While the crew is towing, they speak to Ra about the perfected Light Beings in Hour Eight. They know that these perfected Light Beings are images projected from the Higher Self, so they advise him to come to his own images. The word for sepulcher can also mean a workshop or even a crew of workers because the determinative is left off. In any case the tombs would contain the "physical bodies" of the immortal images that are now just Light Beings. However, it is a mirage, because the physical bodies are nothing but sand, so the images are just beliefs that the mind holds onto and then projects into the Astral Realm as if they were separate entities. These are all Ra's "forms", creations in his mind. So they invite him to experience all these perfected forms in the Great City of the Eighth Chakra that shimmers over the thousand-petal lotus of the Seventh Chakra.

Next the towing crew suggests that Ra, since he is in his Meditation Boat, have a nice meditation together with the denizens of Source. These are Immortals who reside at the Source of each of the Perfections that they have manifested. When you truly master a type of perfection, you become its Source. The Ocean Awareness Meditation (Waa-Sha \Re \Re) is a simple mental process that takes the attention to subtler and subtler states until it reaches the Source of Thought. Once you have mastered this meditation, you can take any idea back to its Source. In this way you can master all the perfections by learning to create them deliberately from Source.

By doing this with the Source Masters, Ra can enlighten all the Light Beings that are stuck in the darkness with attention fixed on just a particular perfection and still imagine it as something embodied in a physical form that is really just a clump of tiny particles. These beings are like tiny stars in the night compared to the brilliant daylight of the sun. They are stuck on their sand.

Finally they exhort Ra to come to himself and experience himself, not just some creations and the Source of the creations. The Self is a Master Creation. The Towing crew tows Ra and his Meditation Boat, but Ra as the Higher Self is the Lord of the Towers and the Lord of all Towings. Thus he is magically towing himself and his towing crew knows this is the true reality.

The point of this key to Hour Eight is that from Hour Eight the insight begins to dawn that the world is a projection of the Self, and the particles we call atoms are simply sand that we imagine to take on certain forms that we create, like children building sand castles at the beach. The enlightening of the Light Beings begins when they begin to let go of their imaginary perfections, drop the mummy swathings that cover the sand, and integrate back into the true light of Source Awareness.

Hour Eight, Middle Register, 4 Rams and 9 Followers





In front of the towing crew we encounter at the very front of the procession 4 rams followed by nine Followers of Ra-Horus. Each of the rams walks forward with a stately mien and represents an aspect of the Ba Soul transfigured as a form of the Higher Self Sun as an avatar made of prana on Earth. The ram also symbolizes Awef, the physical body of the Higher Self Sun. Each ram wears a special crown The first ram wears the tall double plume crown of that signifies an aspect of Ra. Menu, so we know that Menu, the God of Generation of creations from the Hidden (amen) condition, is Ra's primary avatar on Earth. The second ram wears the Red Crown of the North, signifying the bread basket of Egypt. The third ram wears the White Crown of the South, representing the creative power of the Theban kingdom. The fourth ram wears the Solar Disk of Ra, so we know that all these rams are forms Each ram is labeled with the Scarab beetle glyph (\Im). The leftmost ram has of Ra. one beetle. The next has two beetles. The third from the left has three beetles, and the foremost ram has four beetles. The beetles increment from left to right. Thus

Behind the rams and in front of the towing crew are nine Followers of Ra-Horus (the Higher Self Cosmic Will). Each is symbolized abstractly by the glyph for a follower (Shẽsew $\frac{3}{2}$), and each is provided with a knife to show that these are the elite bodyguards of Ra-Horus as well as a head to show that they are intelligent and important. These are the Will's set of top primaries in the form of the most important life skills. Each also has a linen glyph ($\underline{\parallel}$) to show that he is perfected in his particular skill. Horus represents the Chariot Trump in the Tarot, and is a powerful warrior. Thus his bodyguards each specialize in mastery of a particular martial art or associated craft.

Text for Hour Eight, Middle Register, 4 Rams



Translation of Text for Hour Eight, Middle Register, 4 Rams

Secret Images of The Uplifter of Earth are The first creations of the [elder] rams that are in the earth

Where the Will hid the gods.

Those who are in this picture are in the Astral Realm. Their linens (i.e. perfections) are before them as images of the god himself. This god calls to them after he has reached them, And they also, they call to this god With their voices of the secret rams. This god rejoices in their voices. But after he passes by them, the darkness hides them. They receive the crowns of the Higher Self Sun, And the Mind of the Uplifter of Earth experiences in the earth.

Notes on the Text for the Four Rams

The word for ram in Egyptian is "ser", and this had the additional meaning of a prince, noble, or an elder. It also means to organize, announce, and administrate, which is probably the original sense of the root. Our English words "sir" and "sire" come from this ancient word denoting male honor and status. Each of the rams wears a crown that relates to a fundamental aspect of the Higher Self Sun. The reference to the linens goes with the Followers of Ra-Horus and seems like a scribal error since it is repeated below in the correct position. Tathenen is the ability of the earth to support plant life. This is the beginning of the experience of life on earth.

Names of the Nine Followers of Ra-Horus

We will list the Followers in the order they appear in the procession as they follow the rams of Ra (reading the sequence from right to left). I have hazarded a guess as to which chakra and life skill they represent. The seven physical chakras are fairly clear, but the higher chakras are a bit ambiguous.

1. SEJEMU \mathscr{O} (Hearing). B and P read a walking glyph in front, but H, based on KV 34 correctly reads the ear glyph. Hearing is a vital life skill and goes with vocal ability for mastery of the fifth chakra in the throat.

2. METRUI \bigcirc \searrow \Downarrow (Spy or Witness). He is a master spy and intelligence expert. The attention goes to the secrets of the genitals and the second chakra. This also relates to the life skill of seeing. Men most commonly get sexually aroused by visual cues. So chakra two is linked to chakra six.

This is the fourth chakra. The heart is at the center of the physical chakra system. 5. NEB-ER-TCHER $\bigcirc \bigcirc \blacksquare$ (Lord of All). It is impossible to contain him. He personifies undefined awareness and all possible definitions of awareness that can be mastered from the third chakra in the belly. This is mastery of the Will. The use of the voice to issue commands is the advancement of the Will and links between the third and the fifth chakras.

6. SEKHEN-KHAYBETU 1 (Embracing Shadows). He is a Taiji master and a meditation master. This is mastery of the seventh chakra, known as the Khaybet.
7. SESHETA BAYU 1 (Secrecy of Thoughts). He handles transparent beliefs and masters the sixth chakra located in the brow.

8. AMEN. \lim (Invisible). He is skilled in handling invisible creations. This corresponds to the eighth chakra and takes the attention beyond the visible physical body.

9. HETEP TA $\triangle \square$ (World Experience). He is skilled in handling solid objects, which makes him a master of the first, or root chakra. Refinement of the physical world is achieved by learning to refine thinking. Thus chakras one and seven are linked.

Text of Hour Eight, Middle Register, Followers of Ra-Horus



Translated Text of Hour Eight, Middle Register, Followers of Ra-Horus

The sepulchers of the Higher Self Sun are in this city And secret images of the Uplifter of Earth wherein the Will hid the gods. Those who are in this picture are on the path along which this god is towed, And they have their linens before them in the manner of the god himself. This powerful god calls out to those who have their life in them, And the heads in their images emerge, This god then calls out to them by their names. Their work is to put knives into the enemies of the Higher Self Sun Wherever they are around this City of theirs, And then they eat their heads and knives after this god has passed them by.

Notes on the Text of Hour Eight, Middle Register, Bodyguards

The bodyguards walk in front of the towing crew of the Solar Meditation Boat as it proceeds through Hour Eight. Each has a "linen" glyph in front of it to show that it has reached a perfection that relates to a chakra life skill. The "follower" glyph that symbolizes them means that these bodyguards are in the elite retinue of Ra-Horus. The "heads" are suspended from the "follower" glyphs by their crown chakras. This makes the connection between Hour Seven and Hour Eight. The "follower" glyph arches up from the crown chakra and then proceeds down to the ground so that the light of the eighth chakra is anchored to the physical world. The glyph originally is a powerful type of bow. Some explain the glyph as a walking staff with a package tied to it, but that seems doubtful to me, since the elite Followers of Horus would hardly carry bundles around, but would be armed warriors. Furthermore, tying packages to a walking stick would render carrying the package awkward and using the walking staff virtually useless. I think the "package" is an exaggerated hand grip on the bow. The word "shemesu" becomes the Hebrew word "Shamash", a name for the sun. Originally it meant the elite followers of the sun. The bodyguards seize any obstacle to the progress of the Higher Self Sun and stab it with their swords. When the Meditation Boat has passed by, the heads and knives deactivate and disappear. The head glyph represents something of primary importance to life.

Hour Eight, Upper Register, Five Source Abodes

The Upper Register is divided into five segregated "Source Abodes", each of which contains three senior gods sitting on a linen glyph indicating the perfection of the god. White linen was a symbol of purity in ancient Egypt. These are subdivisions of Chakra Eight to indicate types of **perfection** (menekhet) that lead to the Light Body experience.

Hour Eight, Upper Register, First Source Abode



The first Source Abode is called "Secrecy" (SESHETA), and is entered through a door with the name "Knife of the Lord of Sanctities" (DES-NEB-DESERU that the Egyptians carved images into stone to preserve them in all their perfection. Each of the figures in the Abodes has the knife glyph, sometimes with the walking radical added (\mathbf{x}) to indicate the motions of the knife as it carves out the image. The Sanctities are the Perfections symbolized by the linens. The occupants of this Abode are Image of Tem $\searrow \stackrel{\frown}{\longrightarrow} \stackrel{\frown}{\longrightarrow} \stackrel{\frown}{\longrightarrow}$, Image of Khepera $\searrow \stackrel{\frown}{\boxtimes} \stackrel{\frown}{\longrightarrow} \stackrel{\frown}{\longrightarrow}$, and Image of Shewe $\sim \int \int d^3$. Tem wears his characteristic Tower Crown. Khepera is depicted as a male human with shoulder-length hair, and Shewe looks the same. They each sit on their own "linen" glyph and extend the left hand forward, while the right hand hangs downward. Khepera here represents the primordial particle of the "seed" ejaculated by Tem in the Big Bang. Shewe is the primordial gas that results as the seed expands and spreads out to form the original atmosphere of the universe - primarily B calls each section of the Upper Register a "Circle". However, the hydrogen. drawing looks more like a square chamber than a circle. Thus I translate with the term "Source Abode" although the chamber is a component of a chakra which indeed is a "circle". B also translates a phrase "in the manner of Horus" or "in accordance with the mystery Horus made". Literally the text says something like "in the mystery of the Maker of the Way", using an epithet that applies to Ra-Horus as the creator of the whole journey. Horus is the Cosmic Pilot and thus is often called the Way.

Text for Hour Eight, Upper Register, First Source Abode

EILEILEI LEILEI LEILELEI LEILELE LEILELE LEILELE LEILE LEILE

Translated Text for Hour Eight, Upper Register, First Source Abode

Those who are in this picture are on their linen glyphs According to the secret protocol of the [Will's] Way, the youthful heir. This god calls out to their beliefs After he has entered into this city of the gods who are on their sand, And there are heard the sounds of the creation[s] who are in this Source Abode Which are like numerous hummings of the honey bee When their thoughts call out to the divine Higher Self Sun. The name of this Source Abode is "Secrecy".

Notes on Text of Hour Eight, Upper Register, First Abode

The Source Abodes are like caverns or cells in which the perfections that are primary to Hour Eight dwell as immortal creative archetypes. The archetypes of the Upper Register are arranged in sets of three. In a physical sense each is like a cosmic chakra within the aura of the electromagnetic spectrum. Each Abode has a characteristic sound vibration. The first Abode sounds like humming of bees. This tells us that the perfections in the Abodes are dynamically vibrating like the hum of electric transformers. Each impulse vibrates as a potential thought in awareness and is an expression of the Higher Self. As such it constantly calls up the Higher Self. Bees are creative, productive insects that are constantly busy producing honey for their hive. Tem is the Tower Trump, the Sacred Scarab Khepera is "Productivity" (7 of Towns), and Shewe is the Emperor Trump. All three are major transformations of Ra, the Sun Trump. The name of the Abode is written either as SHETAT $\overline{\Xi}$ or SESHETA $\overline{\Xi}$, both of which have about the same meaning.



Hour Eight, Upper Register, Second Source Abode

The name of the second Source Abode is Astral Realm (DEWAT $\stackrel{\star}{\bigtriangleup}$). The doorway is called "Knife of the Standing of T*a*-thenen" ($\stackrel{\sim}{\Longrightarrow} \stackrel{\sim}{\longrightarrow} \stackrel{\bullet}{\twoheadrightarrow} \stackrel{\bullet}{\longrightarrow} \stackrel{\bullet}{\Longrightarrow} \stackrel{\bullet}{\longrightarrow} \stackrel{\bullet}{\longrightarrow} \stackrel{\bullet}{\Longrightarrow}$). In this Abode we find the next three senior gods: Tefenut $\stackrel{\sim}{\leadsto} \stackrel{\circ}{\Longrightarrow} \stackrel{\bullet}{\Longrightarrow} \stackrel{\bullet}{\longleftarrow} \stackrel{\bullet}{\longrightarrow} \stackrel{\bullet}{\to} \stackrel{\bullet}{\to} \stackrel{\bullet}{\to} \stackrel$

language.

Text for Hour Eight, Upper Register, Second Source Abode

Translated Text for Hour Eight, Upper Register, Second Source Abode

Those who are in this picture are upon their linen glyphs, Set firmly on their sands, according to the secret made by the [Will's] Way. This god calls out to their beliefs in whatever regions they are, And there are heard the sounds of the creations in this Source Abode Which are like the sound of striking cymbals When their thoughts call out to the Higher Self Sun. The name of this Source Abode is "Astral Realm".

Notes on Text for Hour Eight, Upper Register, Second Abode

The sound heard from this Abode seems to be the striking of two pieces of metal together. This suggests the sound of cymbals. The glyph for striking is possibly a pictograph of a type of tomahawk. However, the esoteric slang meaning is to sit in meditation. The metallic clanging sound may suggest powerful shifts and changes governed by these perfections. This needs more research. The three senior divinities of this Source Abode in the proper sequence are the next three in the traditional Ennead that follows Ra: Tem, [Khepera], Shewe, Tefenet, Geb, Newet, Khepera is a stand-in for Ra.

Hour Eight, Upper Register, Third Source Abode

The third Source Abode contains the Egyptian Holy Family Trinity of Osiris, Isis, and Horus. Thus it has the name "Chapel of the Gods" (As Neteru [][][]][]]). Together with the first six, this triad makes a complete Ennead. Perfected Osiris is depicted here as a handsome and live male rather than a mummy. Isis is a young and attractive female. Horus is young and has his hawk's head. The portal to this Abode is called "Knife of the Figures of Beliefs" (Des @khem[u] Bayu $\overset{\sim}{\longrightarrow} \overset{\sim}{\longrightarrow} \overset{\circ}{\longrightarrow} \overset{\circ}{\to} \overset{\circ}{\longrightarrow} \overset{\circ}{\longrightarrow} \overset{\circ}{\to} \overset{\circ}{\longrightarrow} \overset{\circ}{\longrightarrow}$



Text for Hour Eight, Upper Register, Third Source Abode

Translated Text for Hour Eight, Upper Register, Second Source Abode

Those who are in this picture are upon their linen glyphs, Set firmly on their sands, according to the secret made by the [Will's] Way. This god calls out to their beliefs in whatever regions they are, And there are heard the sounds of the creations in this Source Abode Which are like the sounds of people in mourning When their thoughts call out to the Higher Self Sun. The name of this Source Abode is "Chapel of the Gods".

Notes on Hour Eight, Upper Register, Third Source Abode

This central Abode is a special chapel devoted to the national holy family of Egypt. The sound of lamenting is for the loss of Osiris after he retired to the Invisible Realm. Isis also joined him there. Horus seems to be able to come and go, because he incarnates as the living pharaoh and in general as the Will. The first group deals with the cosmic creation that sets the physical stage for the drama of life. The second group deals with the maintaining of creation through the discipline of evolution that leads to developing life forms in the cosmos. In this third group the sense of Compassion arises and focuses on the specific problems faced by mankind: fragmentation of awareness, loss of feeling, and an immature state of the will that

Hour Eight, Upper Register, Fourth Source Abode



The fourth Source Abode is called "Mourning Chamber" (Per Aakeby $M \simeq M \sim M$) and its portal is called "Secret Knife in the Divine Glitter" (Des (KA AMEN), "The Mind of the Gods" (BA NETERU), and "The Tears of the Gods" (REM NETERU $\Im \Re 11$). "Bull" plays on "Life Force", and the first figure has a human form with the head of a bull. "Invisible" means that this is a transformation of Amen Ra. It also means the Bull of the West, the sun after it "Mind" plays on the word for "ram" (Ba), and the second figure has the has set. head of a goat (also Ba) on a human form. The third figure has a fish as its head on a human body to play on the word "Rem". In Egyptian "rem" means a man, a fish, "Remy" is avatar #21 in the Litany of Ra and refers to the weeping idea or tears. with the notion that water, the tears of God, is the essential component of life and becomes the Ace of Cups in the Tarot, the Holy Grail of Unconditional Love and Compassion when water takes the form of a living body. This is the true "Mind of the Gods".

Text for Hour Eight, Upper Register, Fourth Source Abode

EILEILEI EILEI

Translated Text for Hour Eight, Upper Register, Fourth Source Abode

Those who are in this picture are upon their linen glyphs, Set firmly on their sands, according to the secret made by the [Will's] Way. This god calls out to their beliefs in whatever regions they are, And there are heard the sounds of the creations in this Source Abode Which are like the sounds of lowing male animals When their thoughts call out to the Higher Self Sun. The name of this Source Abode is "House of Mourning".

Notes on the Text for Hour Eight, Upper Register, Fourth Abode

There is a play between the words "Aakeb" (weep) and "Ageb" (celestial deluge, Nilotic flood) that supports the connection of water and tears of compassion. The bull is the leader of the group, so his sound predominates, but we can imagine some "baa" sounds from the goat. I do not know what sound a fish makes, but humpback whales make sounds often similar to lowing cattle and dolphins have a language of whistles and clicks. The Abode's name carries on the theme of the mourning sounds in the third abode.

Hour Eight, Upper Register, Fifth Source Abode





Drawing based on KV 9, Fifth Source Abode (from TMP)

In this drawing the mongoose has long whiskers. Pictures I have seen of the Egyptian mongoose show only short whiskers or no noticeable whiskers. I think the artist mixed up the catfish whiskers that belong on the middle figure.



Detail from KV 34, Fifth Source Abode (from TMP)

In the above version from KV 34 it seems that the second figure has whiskers like the first one instead of the long tongue. The first figure also has the whiskers, although they do not appear in H's "photo" supplied on p. 245 of his English edition. The third figure in both above examples has a longer snout than one expects for a baboon. From the drawings and photos it could possibly even be a hippo head or a crocodile head. Thus there seems to be some confusion over exactly what animal heads belong on these figures. A set of accurate and good resolution photographs of all extant versions of the vignette would help to settle the issue. We await the helpful Egyptologist who will provide them for us. The description of the sounds from this abode provided in the text do not help much.

Text for Hour Eight, Upper Register, Fifth Source Abode

Translated Text for Hour Eight, Upper Register, Fifth Source Abode

Those who are in this picture are upon their linen glyphs, Set firmly on their sands, according to the secret made by the [Will's] Way. This god calls out to their beliefs in whatever regions they are, And there are heard the sounds of the creations in this Source Abode Which are like the sounds of prayer, powerful in its vehemence When their thoughts call out to the Higher Self Sun. The name of this Source Abode is "Lady of the Winds".

Hour Eight, Upper Register, Conclusion

The Upper Register ends with a portal called "Knife of the Shadows of the Astral Dwellers" (Des Khaybetu Dewatyu $2 \sim 1 1 + 2 \sim 1 = 1 + 2 = 1$) outside of which (in some editions) stands a female guardian angel facing forward, with hands extending downward, but with the label "Exclaiming Cherub" (A KHEREF). (No image available.)

Hour Eight, Lower Register, First Source Abode



We begin as usual from the left and proceed toward the right. The portal to the first Source Abode is called Knife of the Shoulder of Earth (2). The name of the Abode is Chamber of Experiencing her Lord (Hetepet Neb-s Per 2). Just inside the door a young goddess stands facing forward. Her name is uncertain. She is simply called a "young woman" §. In front of her is the serpent "Fullness

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of the Earth" (MEHEN TA ______. H renders this nicely as "World Encircler". He is the serpent that surrounds and protects the Higher Self Sun on his journey through the night. This serpent here may double as the Kundalini life energy of the young maiden. The ankh symbol hanging from the mouth of the serpent strengthens In front of Mehen we find two large linen glyphs $\coprod \coprod$. They suggest that notion. 200% perfection when the maiden experiences her Lord -100% satisfaction for the Lord and 100% satisfaction for the maiden. On top of the second linen glyph three They are labeled "Arrows of the Higher arrows are stacked, all pointing forward. Self Sun" $\left[\bigcup_{i=1}^{\infty} \bigcup_{$ of the universe and the forward flow of time that continues in spite of the dreamlike distortions that occasionally seem to disrupt the flow. This suggests that the satisfying experience fulfills all three main levels of the universe: Heaven, Astral Realm, and Earth (that roughly correspond to Sleeping, Dreaming, and Waking consciousness). They also suggest the male energy of the next figure. On the far right of the first Abode of the Lower Register is a ram-headed human figure sitting on a linen glyph in the usual relaxed pose. His title is Lord of Mankind (NEB One suspects that this is a transformation of Awef to represent the incarnation of light in the form of humanity. He is the maiden's Lord, and the two together represent perfection of the male-female relationship on the physical earthly plane. The ram indicates breath control and sexual prowess.

Text of Hour Eight, Lower Register, First Source Abode



Translated Text of Hour Eight, Lower Register, First Source Abode

Those who are in this picture are upon their linen glyphs, According to the secrecy of the Way of the Will, the youthful heir. This great god calls out to their minds After he has entered into this city of the gods who are upon their sands, And when this god calls out to them in the two Atlantean Shrines There are heard the sounds of the creations in this Source Abode, Which are like the voices of yowling male cats When their thoughts call out to the divine Higher Self Sun. The name of this Source Abode is Chamber of Experiencing Her Lord.

Notes for Hour Eight, Lower Register, First Source Abode

The Atlantean Shrines symbolize the lands of Northern and Southern Egypt all along the Nile. Here the symbolism is about the mating of man and woman, so the Nile is the flow of Kundalini energy. The yowling of male cats when they are in rut captures the energy here. In Egyptian lore the cat symbolizes sexual energy. The maiden is an anthropomorphic transformation of Bastet.

Hour Eight, Lower Register, Second Source Abode



The second Source Abode is called "Destruction of Fools" (HETEMET KHEMYU (1) (1) (2

Text for Hour Eight, Lower Register, Second Source Abode



Those who are in this picture are upon their linen glyphs, Set firmly on their sands, according to the secret made by the [Will's] Way. This god calls out to their beliefs wherever they are by the Atlantean Shrines, And there are heard the sounds of the creations in this Source Abode Which are like the murmuring sounds of the living When their thoughts call out to the Higher Self Sun. The name of this Source Abode is "Annihilator of Fools".

Notes on Hour Eight, Lower Register, Second Source Abode

Most of the people in ancient Egypt lived in the towns, on the farms, or on the river in Only a few nomads roamed the desert. As everywhere on this planet most boats. of the people were fools and lived their lives in muddled confusion. The two Atlantean Shrines (Aterty $\left(\begin{array}{c} \bigcirc \\ \bigcirc \end{array} \right)$ here simply represent Northern and Southern Egypt and form part of the name of ancient "Atlantis", a description of a prosperous civilization that settled in the lowlands along the banks of a river so that water was plentiful and farming was easy. The secret of this Source Abode is that these muddled fools are really perfect creations, but just do not realize it. They sit on sharp-pointed linen stools just like the gods. When they align themselves to the Higher Self they discover this truth and it destroys their apparent foolish ignorance. There is a play on the bleating of goats and sheep "@nekhyu" 2 5 5 to describe the murmuring of people.

Hour Eight, Lower Register, Third Source Abode



The third Source Abode in the Lower Register is called "The House Where She Clothes Her Figures" (HAP SESHEMU-S I = I = I = I = I) and the portal is called "Knife of the Ego Power in a Form" (DES SEKHEM EM ARU I = I = I = I = I). Here we find four standing figures swathed in mummy bandages. Their names suggest that they are females. "Ego Power in a Form" is swathed in bandages to

show the binding power of the ego's stubbornly held egocentric beliefs. Before each Their names from left to right are "Clothing" of the figures is a linen glyph. (HEBESET $\$ \square \square \square \square$), "Glamour" (SENEKET $\square \square \square \square \square$), "Reward" (DEBAT (4), and "Unity" (4). These four express female values and limitations. Unity is sex. Unfortunately this kind of unity is a momentary pleasure. One of the main rewards of success is having a beautiful well-dressed woman at your side. Reward also plays on a word for giving birth. Glamour is a female specialty. The word also plays on another word that means to suckle babies. Fashion in clothing is something all women adore. In the grave a woman's corpse is swathed in linen bandages and that is about as far as fashion goes, although you can also wear some nice jewelry until the thieves remove it. Two of Ra's avatars (Seneky #9 and Debaty #35) may sneak in here as female archetypes. The theme of this house is perfection in beauty of design. The female figure and its enhancements nicely represent this, and the Egyptians here deftly poke ironic fun at the perfection of female vanity and of course the male interest that provokes it.

Text for Hour Eight, Lower Register, Third Source Abode



Translated Text for Hour Eight, Lower Register, Third Source Abode

Those who are in this picture have their linen glyphs before them, Set firmly on their sands, according to the secret made by the [Will's] Way. This god calls out to their beliefs wherever they are by the Atlantean Shrines, And there are heard the sounds of the creations in this Source Abode Which are like grain pouring into jars When their thoughts call out to the Higher Self Sun. The name of this Source Abode is "House Where She Clothes Her Figures".

Notes on Hour Eight, Lower Register, Third Source Abode

Because the figures are wrapped in mummy shrouds they can not sit on their linen spindles, but instead each lady stands stiffly and places her spindles in front of her. The sound is that of grain pouring into jars, a sign of a bountiful harvest that provides for prosperous living. Thus the women can dress well in the finest fashions and always look their best. The sound plays on the way the riverbanks slope down into The three jars represent New, the god of the Cosmic Urge. the Nile. This is the fundamental desire that rises up as the ego. Thus this Abode emphasizes the power of the ego to drive people toward cutting a fine figure. The joke is that these figures are all mummies. Nefertari is a mummy now (and even the mummy is lost), but she was once one of the most beautiful and powerful women who ever lived and the art works in her tomb provide evidence to this today of this truth. The title for the doorway is usually written twice and in this case uses two versions of the word for One version uses the usual \sim $\widehat{}$ and the other uses the variant $\widehat{}$ which "form". suggests a child of the sun - i.e., a Light Being.

Hour Eight, Lower Register, Fourth Source Abode



The theme for this Abode is that men tend to think a lot. "Darkness" suggests a mind clouded with lots of thoughts or possibly a man with dark skin from working out of doors. These are each perfect creations when viewed with the Eye of Wisdom. "Waxy" refers to wax figures made as dummy workmen to do the drudgery for you in

the afterlife. Men generally have stronger physical bodies and thus do most of the There may be some subtle humor here about men being like hard physical work. wax in the hands of women and easily molded to carry out their wills. "Meneh" also means "male" and is probably the source for the German word "Mensch". It also plays on the theme of "perfection" that dominates this Hour. These men want to be "JER" refers to a limit or boundary that ties or defines, but also can perfect males. be the hawk incarnation of Horus, the skull, backbone, and/or sacrum. Hour Eight is the section about Light Beings in the astral voyage. Light Beings are perfect but still have defined forms. Thus they are creations of awareness with the limitations that define them. That is how we can distinguish them one from another. The word "JER" also can mean "all". This tells us that limitation applies to all Light Beings. In physics we discover that all electromagnetic phenomena are interactions that occur in the space between two charged particles. Thus they are defined by the charges that form the limit to their extension in space and time. Paradoxically, light itself is immortal because the charged particles themselves are made from light compressed about a "viewpoint" in space-time.

The fourth figure refers to an annual ritual performed by the pharaoh in which he plows the first furrow of the planting season. This represents the agricultural basis of an economy in which most of the heavy physical work is done by the men. The ithyphallic aspect draws attention to the male role in sexual procreation. This "plowing" by the male matches the female child-bearing role that was implied in the female archetypes. In B's version (based on KV 09) the glyph for plowing (\bigotimes) is placed by the male figure so that it looks like an erect phallus, although this may be a coincidence due to the copyist. In sum this Abode is about the male archetypes of society: complex thinking, hard physical work, limitations, and the male sexual role of "plowing" the fertile female.

Text for Hour Eight, Lower Register, Fourth Source Abode



Translated Text for Hour Eight, Lower Register, Fourth Source Abode

Those who are in this picture have their linen glyphs before them, Set firmly on their sands, according to the secret made by the [Will's] Way. This god calls out to their beliefs wherever they are by the Atlantean Shrines, And there are heard the sounds of the creations in this Source Abode Which are like the cry of a divine hawk When their thoughts call out to the Higher Self Sun. The name of this Source Abode is "House for Removing Thoughts".

Notes on Hour Eight, Lower Register, Fourth Source Abode

The reference to the hawk connects to Horus, the power of the Will, and the male energy of this Abode. It also plays on "jeret" with its alternate meaning of a hawk or the hand for doing work.

Hour Eight, Lower Register, Fifth Source Abode



The name of the last Source Abode of the Lower Register is called "Chamber of "Knife of the Light Beings" (DES AAKHU 🖾 🛰 🏂 🎼 . The occupants of this Abode are four erect cobras that sit on linen glyphs. From left to right the names of the cobras are "Cobra of Life" (A@RET @NEKH 4 = 2). The next cobra is called "Coil of Life" (RERYT @NEKH $\cong \mathbb{Q}^2$). The third cobra is called "Alertness of Life" (@NEKH SEPEDAT $P \square D \square O$) or "Living Alertness of the Moment" (@NEKH SEPEDET AT $2 \prod_{i=1}^{n} 2$). All four cobras are aspects of the Kundalini Life Energy. They represent the kindling of cosmic life energy within a person as the eighth chakra opens. They burn off the restricting limitations of old life patterns and free the individual to live immortally as a Light Being. "Reryt" has connotations of mankind, and a nurse dandling a child. "Neseret" has the tongue radical descriptive of flame, but also an important aspect of the Kundalini Yoga "Sepedat" has connotations of readiness and sharpness along with techniques. "At" is the moment of NOW. The Light Being lives forever in the alertness.

MOMENT of NOW. These "lamplighters" also prepare the Light Body for experience of the higher chakras, most of which are not usually discussed as part of the traditional chakra system. However these higher chakras have definite physical and spiritual aspects that we will explore in the next four Hours.

Text for Hour Eight, Lower Register, Fifth Source Abode

 Image: Image:

Translated Text for Hour Eight, Lower Register, Fifth Source Abode

Those who are in this picture on their linen glyphs, Are set firmly on their sands. This god calls out to them and is near them, And is illuminated by their brightness that is in their mouths And they do not emerge from their Source Abode. And there are heard the sounds of the creations in this Source Abode Which are like the twitterings of a whole nest of birds When they call out to the Higher Self Sun. The name of this Source Abode is "The Power of Torches".

Notes on Text for Hour Eight, Lower Register, Fifth Source Abode

The key word for the text of this Source Abode is "illuminate" (hej $\hat{1}$). The cobras spit light beams from their mouths because they represent special frequencies of light that are associated with the eighth chakra. This chakra is electromagnetic, but has no physical organ because it represents the energy that transmits in the pure vacuum of space between bodies. When a person is alive, the radiance acts as a bridge between the individual body with its seven major physical chakras and the higher chakra vibrations. When the body dies, the electromagnetic life energy loses

its focus in that local body. It can then either range freely throughout the universe absorbed and emitted with no special purpose or refocus into a new body to energize it for continuing on its life mission. How this works becomes clearer in the next Hours of the journey. The job of the Light Beings of the Eighth Chakra is to be Source Archetypes for various perfections in human life. Each class has its own cavern deep in the mind from which it can spring to life as an aspect of an avatar.

The Nile attracts many waterfowl that congregate on or near the water. The birds often chatter among themselves while drinking and feeding. Birds are general symbols for thoughts in Egyptian and other cultures because of their twittering sound and their ability to fly. The sound from the cobras reminds us that they are objectifications of thoughts. These archetypal thoughts exist "immortally" in the mass consciousness. When the Higher Self puts attention on them, they activate and each one emits a characteristic sound vibration. The cobras in this Abode on the far right of the Lower Register balance in a more general way the sexual energy that binds a man and a woman together in the first Abode of the Lower Register on the left side.

Hour Eight, Lower Register, Final Portal



At the far right end of the Lower Register we encounter the portal that exits Hour Eight and leads into Hour Nine. In B's version a bearded male human guardian stands just beyond the door facing to the right toward Hour Nine (see graphic above). He balances the human female cherub guardian directly above him in the Upper He is an embodiment of the Cosmic Urge (NEW $\overline{O}\overline{O}\overline{O}$). Register. The door he watches over is called "Knife of the Burning of the Dead Eggs in its Secrecy" (DES The dead eggs are seeds of karma, habit patterns that are now being roasted so that they no longer sprout and restrict an individual to repeat their particular patterns of experience. H has the particle glyph for the dead seeds $^{\circ}$ and I put the egg glyph $^{\circ}$. The particle glyph is no doubt correct, but it means the dead which have disintegrated into tiny particles. These particles will be the seed material for future physical incarnations

unless they have been roasted by the fires of illumination. Once that happens, the particles always remain just particles of light, which is their archetype, and the avatar can freely come and go assembling them into whatever form he desires to use for whatever purpose without any attachment to them. They no longer stick to a particular pattern of light image.

"Secrecy" means that the seeds are roasted at their secret Source Abodes here among the Light Body's archetypal forms. Once this process is complete, the individual no longer is limited by a personal ego that stays attached to individual perfections or fixated on their lack and is ready to experience the next higher chakra, which is the more general energy field of the mass consciousness of living beings. This includes humanity and also all other sentient beings on our planet. An individual may not clearly experience this level until the peculiar habits of the individual ego have been completely roasted in the fire of wisdom and no longer impede vision from the species level. The label for the entry that New watches over is "Great Chamber" (WERET \succeq). The consciousness will now expand to experience the species level of mass consciousness, a web of earth-bound radiation that has its magnetic core at the center of the planet and extends out at least to the ionosphere.