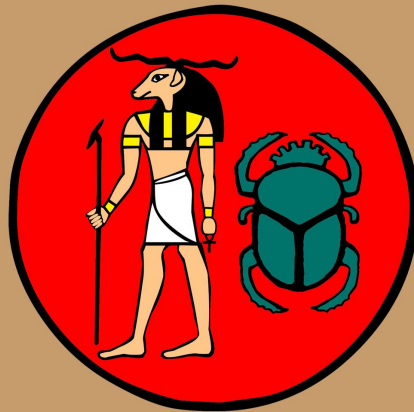


# **The Litany of Ra**

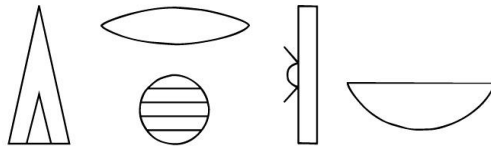
## **(Tarok Naipe)**

**Introduction, Transliteration,  
Translation, Card Illustrations,  
Commentary, Hieroglyphic Text**



**Douglass A. White**

# TAROK NAIPE



## The Book of Thoth

That Describes the Tarot (Tarok) Cards and their Uses

(Popular Title)

## The Litany of Ra

Formal Egyptian Title:

**The Appreciation of the Higher Self in the Invisible Realm**

**and**

**The Appreciation of the Integrator in the Invisible Realm**

Including

A Phonetic Transliteration of the Original Egyptian Text  
With an English Translation and Detailed Commentary

by

Douglass A. White, Ph. D.

## Part I: An Introduction

Edition: V200329

ePublished by

Delta Point Educational Technologies

© Douglass A. White, 2009

All Rights Reserved

[www.bentylightgarden.com](http://www.bentylightgarden.com)

# Contents

## The Transliteration System Used for this Book

### Part I: An Introduction -- Translator's Preface and Introductory Notes

- \* Origin of the Book and Its Formal Title in Ancient Egypt
- \* Egyptian Origin of the Names Tarot (Tarok) and Naïpe
- \* New Kingdom Sources for the Text and Images
- \* Work on the Text by Egyptologists
- \* Structure of the Deck and Correlations to Trumps, Courts, and Pips
- \* The Identification of the Four Suits
- \* The Literary Style of the Litany

### Part II: The Litany of the 78 Higher Self Tarok Avatars

(Part I includes transliterated text, translation, and detailed commentary)

- \* Egyptian Title and Introduction to the Litany
- \* The Litany of Higher Self Avatars
- \* The Cards Illustrating the Tarok Avatars (with their glyph labels)
- \* The Cards Illustrating the Tarok Avatars (with hieroglyph labels, plus additional text, plus Tarok correlations)
- \* Translations and Explanations of the Labels on the Cards

### Part III: The *Litany of Ra* Handbook

How to Use the 78 Tarok Avatars of the Higher Self


























(Transliterated text, translation, and detailed commentary, plus several illustrations based on a mural in Queen Nefertari's tomb and drawings from the book, **Amy Dewat** [also called **Amduat, Imydwat**])

### Part IV: Computer generated hieroglyphic transcription of the complete text

(Conflated version based on the parallel transcriptions of surviving texts made by Erik Hornung and published in **Aegyptiaca Helvetica**, 1975, 1977.)

## The Transliteration System Used in this Book

The transliteration system I use is not the standard followed by Egyptologists. I use a hybrid approach to produce a text that accurately reflects the original spelling and at the same time is reasonably easy for the average person to read and pronounce. The only symbol I use that could confuse the reader is the “@” sign. This stands for a laryngeal stop. This means you have to close the windpipe deep down in the throat near the larynx [Adam’s apple where the vocal cords are]. The word for the sun uses this letter, and the pictographic sign for the sun is a circle with a smaller circle inside it. The “@” sign is a nice cursive rendition of this sign, and is available on computer keyboards and standard typewriters. If you have difficulty making that sound, simply treat it as a drawn out “aah”. I transcribe some letters with italics to distinguish phonetic signs from those written in regular font that represent very similar or often even interchangeable sounds. Egyptians wrote only the consonants, so I insert “e” between consonants to facilitate reading. Here is a list of the Egyptian phonetic alphabet. (In my notes I generally write R@ as Ra and Ma@t as Maat.)

	<b>A, a</b>		<b>Kh, kh</b>
	<b>A, a</b>		<b>Kh, kh</b>
	<b>Y, y</b>		<b>S, s</b>
	<b>@</b>		<b>S, s</b>
	<b>W, w/U, u</b>		<b>Sh, sh</b>
	<b>B, b</b>		<b>Q, q</b>
	<b>P, p</b>		<b>K, k</b>
	<b>F, f</b>		<b>G, g</b>
	<b>M, m</b>		<b>T, t/T, t</b>
	<b>N, n</b>		<b>Th, th</b>
	<b>R, r</b>		<b>D, d</b>
	<b>H, h</b>		<b>J, j</b>
	<b>H, h</b>		

“*A*” and “*A*” differ in that the former has a glottal stop, but you can represent it with an “*a*” as in *bat*. The latter is more like the “*a*” in *father*. “*S*” and “*S*” are interchangeable and which is used depends mainly on calligraphic requirements. “*H*” seems softer than “*H*” and is almost like an initial “*E*”, and “*Kh*” is rougher and more guttural than “*H*”. “*Kh*” and “*Kh*” are pronounced about the same. Egyptians sometimes left out some medial *r*’s and *n*’s (e.g. “*heneqet*” [beer] can become “*heqet*”, and “*hat*” [heart] is probably “*hart*”.)

The Handbook’s page numbers (right column) correspond to Hornung’s transcription.

# **Tarok Naïpe: The Litany of Ra**

**(The Book of Thoth that Describes the Tarok Cards and Their Uses)**

## **Part I: An Introduction**

### **TRANSLATOR’S PREFACE AND INTRODUCTORY NOTES**




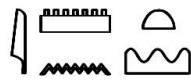



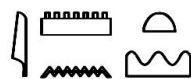
#### **Origin of the Book and Its Formal Title in Ancient Egypt**

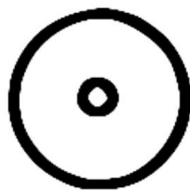
The **Litany of Ra** is the earliest known book specifically dedicated to the illustration and explanation of the entire deck of Tarok cards as a literary, artistic, and spiritual expression. The Egyptian Tarok goes back at least to the earliest origins of Egyptian civilization. The **Pyramid Texts** of the 5<sup>th</sup> and 6<sup>th</sup> dynasties already contain many allusions to specific cards and their relationship to the game of Senet. However, we do not get a holistic vision of the complete deck from these early sources.

The name “**Litany of Ra**” is the short title that was coined by Egyptologists who found this poetic work on the Avatars of Ra and began studying its contents. The text was composed by an unknown author during the New Kingdom around the time of the reign of Thutmose III (Jehuty Mes III), the sixth ruler of the 18<sup>th</sup> dynasty, possibly at his behest. Thutmose III was a powerful ruler whose reign covered much of the 15<sup>th</sup> century B.C. During the first 22 years of his reign his aunt Hatshepsut was his co-regent. Upon her death he assumed the full role of pharaoh and ruled Egypt for over 30 additional years. During the last two years of his reign he co-ruled with his appointed successor, Amenhetep II. Thutmose seems to have been a key figure in the evolution and promotion of the **Litany** although we do not know the details of why or how this came about.

The original official title of the book, as given in the work itself is “*Dewa R@ em Amenet; Dewa Demed em Amenet*”. (**Appreciation of the Higher Self in the Invisible Realm and Appreciation of the Integrator in the Invisible Realm**). This book describes the complete deck of 78 Tarok cards as it was known in the days of classical Egyptian culture.

**Official Egyptian Title of the Litany of Ra:**

	Dewa	Appreciate
	Ra	Higher Self Sun
	em	in
	Amenet	Invisible Realm
	Dewa	Appreciate
	Demed	Integrator
	em	in
	Amenet	Invisible Realm



RA

The name “Ra” symbolized the Egyptian sun god. To the Egyptians the sun was a totem image for the Higher Self. This powerful symbol became the leading Trump of the ancient Tarok. The pharaoh identified with the Higher Self in his role as the leader of all Egypt and her people. The Cosmic Higher Self manifests from an Invisible World of Undefined Awareness into numerous embodiments in space and time in order to play the Cosmic Game of Life. We can call these embodiments the Avatars of the Higher Self.

For Egyptians the “Invisible Realm” was the world of the mind that we enter when we close our eyes and explore reality with our thoughts and meditations. “Amenet” (Land of the West) is the invisible world of Pure Undefined Awareness and includes an Astral Realm of mental and spiritual beings and various states of consciousness that are not visible to the ordinary fleshly eye, but are symbolized by the night sky and the unseen but real relative motion of the sun between dusk and dawn after it

disappears over the western horizon. Mut/Hathor (Amenet) is the personification of this Undefined Awareness as a goddess of Pure Unconditional Love and Light.

The “Integrator” mentioned in the title is the aspect of the Higher Self that integrates the diversity of the universe. We can call this Integrator the “Source of Thought”. “Demed” [or Deba Jemej] is the Integration of the diversity of the Solar Higher Self’s Avatars and the universe that they dynamically play in back into a coherent Unity that exists forever in a state of perfect balance. This State of Balance is what we call Yoga. “Demed” returns all Avatars to their Source in Undefined Awareness. Every thought and experience that we have passes through the Higher Self Gateway of Awareness into the Mind to generate our experiences in the world as individuals. Returning back to this Gateway (symbolized by the Source of the Nile) we pass through the fundamental archetypes of the Higher Self that represent the multiple pathways that form the main channels of all possible experiences as they branch out into the Nile Delta. The **Litany** is about gaining familiarity with and mastery of these pathways, the return to the Gateway of the Higher Self at Source, and the Undefined Awareness that underlies and interpenetrates all like the water of the ocean and the Nile and the stars of the Milky Way and countless galaxies.

The unification during the time of Thutmose III of the entire pantheon of Egyptian gods under the name of Ra as the solar symbol of the Higher Self apparently was an important precursor to the reign of Akhenaten (the tenth pharaoh of dynasty 18), who attempted to formalize this unification with the Aten (Avatar 4) as the official title for the Higher Self. However, Akhenaten’s radical move failed to achieve the full support of the population and the priests who managed the temples. Nevertheless, the pharaohs of the Ramesside period continued to transcribe the **Litany of Ra** on the walls of their tombs down through the 19<sup>th</sup> dynasty and most of the 20<sup>th</sup> dynasty. After the reign of Rameses IX this work seems to have gradually faded from popularity among the pharaohs and only occasionally do we encounter citations from it.

Judging by the general “trickle down” process in Egyptian culture (for example, the way the **Pyramid Texts** that apparently were exclusive to the pharaohs became the **Coffin Texts** used by the nobles and finally the **Book of the Dead** or portions thereof for anyone who could afford a copy in his tomb), we can surmise that the **Litany** continued to be used in some form, at least among the educated classes, and perhaps was part of popular culture through its connection with the national game of **Senet** and of course the religious and funerary art that was standard in ancient Egypt.



However, from the 20<sup>th</sup> dynasty on we know that Egypt was entering her long decline. Foreign powers increasingly dominated the country and challenged the integrity of her culture.





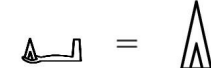
The title **Litany of Ra** (**Litany of R@** in my notation) is handy, but tends to label the work as a repetitive religious ritual text, unfortunately depriving it of the much wider readership that it deserves as an expression of the profound spiritual unity of Egyptian culture and as the ancestor of our worldwide modern genre of Tarot/Tarok decks and books.

### **Egyptian Origin of the Names Tarot (Tarok) and Neb[y] (Naibe)**

There has been much discussion of the origin of the name “Tarot” and no consensus has been reached regarding the etymology, so I might as well share my opinion.

First of all I believe that “Tarot” is a French distortion of the original name. In Italy and many other countries in Europe, the cards used both for gaming and for divination were, and still are, called Tarok (Tarocchi, Tarock, Tarokk, and so on). For some years I held the theory that the name “Tarok” derived from the historical accident that the Europeans learned about the game and the oracle from the Ottoman Turks. For example, in Italian “Turkish” is pronounced “Turchi”, “Turca”, or “Turco” – depending on the dialect – and this is quite similar to the Italian “Tarocchi” that is used as the name for the cards. This provides a relatively prosaic, if historically reasonable explanation.

The other common European name for the cards that was adopted in Spain and her colonial empire was “Naibe” (currently written as Naibe), which means “prophecy” in Semitic languages (for example “NeBYA” is prophet in Hebrew, the Old Testament books of the prophets are called “NeBYAYM”, and among Muslims the Prophet Muhammad is often known as “Al-Nabi”, The Prophet). This word was used by the Ottoman Turks and other Islamic peoples to refer to their use of the cards in divination as well as in games of amusement. However, the more I study the problem, the more I suspect that both these names (“Tarok” and “Nayb”) must ultimately go back to ancient Egypt. My current research suggests that the popular name in Egypt for the **Litany** and the cards associated with it was probably something like “Mejat Da Rekh Neb[y]”.

	Mejat	Book
	Da Rekh	Give Knowing
	Neb[y]	All
	Neby	Leopard
		

The first version translates as **The Book that Gives All Knowledge**, and the second version translates as **The Book That Gives the Leopard’s Knowledge**. There is a word play here between “leopard” and “all”. In ancient Egypt special initiatory shaman priests traditionally wore leopard skins. Pictures of such initiating shamanic priests form an important part of the ritual art of ancient Egypt. Unfortunately, although the expression “*Da rekh*” (sometimes pronounced “*reda rekh*”) is well attested in Egyptian with the general meaning of “to give knowledge” (“to inform”), I do not yet have evidence that precisely connects that phrase to the **Litany of Ra** or other aspects of the Tarot tradition in Egypt. In the “Story of the Eloquent Peasant” (81; 134-5) we find the expression “**rekh** khet en remethet **nebet**” (wisest of all men). This phrase moves us in the direction of “all knowledge”.

When we turn to the text of the **Litany Handbook** for evidence, we find that, although the exact wording “*Da rekh [neb]*” does not appear, the word “*rekh*” (to know) is a key to the whole technology of the **Litany** and appears many times in the work. The **Handbook** portion exhorts the reader to *know* the complete list of the avatars. This is a practical book. A practitioner must know all the names of the avatars and their standard images in order to practice the **Litany** properly. Furthermore, the **Litany** gives (*da*) the information (*rekh*) that you need regarding all (*neb*) the archetypal avatars of Ra – their names and their forms. Here are passages from the **Litany Handbook** section that support this notion and use the key words “*da*”, “*rekh*”, and “*neb*”. (The page numbers given here correlate to the numbers along the right side of my text and to Hornung’s scholarly transcription.)

Aw-a **rekh** seth em renu sen.  
 Aw-a **rekh**-kwa kheperu sen er jer. .

Aw-a **rekh**-kwa amyut *khatu* sen,  
Aru sen, **Nebu** Shetau.  
I know the scent that is in their names. (or I know that which is in their names.)  
I know their forms to the limit (all of them).  
I know their embodiments,  
And their forms, the Lords of Mysteries. (88-89)

Jed er penen neter **neb**.  
Speak to all of these gods. (113)

**Rekh** kwa seshetau-k  
Sema@-k kheru-a.  
Nuk **rekh** Kheperu-k,  
Neter @a Shetay  
I know your secrets.  
You enable me to speak Truth.  
I know your creations,  
O Great and Secret God. (145-146)

**Rekh** aru ne pau ne tepu,  
**Rekh** besyu shetau amy Dewat.  
Know our primordial forms and primaries.  
Know the secret evolutions in the Twat. (184)

Nuk **rekh** amyut Dewat . . . .  
I know those who are in the Twat. (219)

Nuk @a hery Aakhu,  
Tut W@, **Rekh** Sheta Re-f.  
I am the Great One above the Light Beings,  
The One Image Who Knows What is Secret beyond Him.  
(or who knows the secret of his mouth.) (220-221)

Hetepetyu, **da** sen en-a @wy sen.  
Aw **rekh** Reu, seshem sen wa.  
The Experiencers give me their two hands.  
Their mouths know, and they guide me. (230)

Aw-a **rekh**-kwa then.

**Rekh** seshemu-th.

**Rekh** ren[u] en amyū khet.

I know you,

I know your guiding images.

And I know the name[s] in sequence. (257)

The **Handbook** opens with an injunction to know the names and forms of the archetypes, and closes with an injunction to know the whole list of guiding images and even its sequence. The Twat (Dewat) is the Astral Realm, the Womb of Creation in which potential archetypes actualize as physical embodiments. All the Avatar Archetypes reside in the Secret Womb of Potential. Page 230 tells us that the **Litany** book was developed by very experienced people to give (**da**) assistance (@wy) and guidance with images (seshem) so the practitioner would know (**rekh**) what he needed for his spiritual practice. The word I translate as “mouths” (230 and possibly also 221) can mean the chapters and sections of the book, as it often does in the **Book of the Dead**.

Thus, I believe we have here a start at a reasonable hypothesis for the origin of the name “Tarok” (Tarot) that is used today to describe the cards used popularly for divination. The glyph for “neb” is a pictograph of a basket that can be used to collect and hold all kinds of objects. In this case perhaps these are the seals or amulets of the Tarokian Archetypal Avatars. The glyph “neb” used as a noun often means a Lord (“nebet” is a Lady). The goddess Nebet Het (Nephthys) is the “Lady of the Temple”. It may be that she represents the sacred space of the Twat that holds the basket that contains all the Avatars of Ra that can be born into the world with specific incarnations. My belief is that she is a personification of the Kundalini life energy and its nectar of Bliss. She is the embodiment of Higher Self as the vital energy of all His transformations buried deep within the human body.



**Glyphs for Neb and Nebet Het**

## **New Kingdom Sources for the Text and Images**

We are fortunate that the pharaohs of the New Kingdom attached such importance to the **Litany** text that they transcribed it on the walls of their tombs and temples. As a

result ten copies of the **Litany** text survive in various states of completeness and preservation. Below is a list of the extant copies. The codes in brackets are the abbreviations used by Hornung.

[U] Weser Amen (Useramun, Vizier to Thutmose III), South wall of the Sarcophagus Chamber of Theban Tomb 61.

[Th III] Jehuty Mes III (Thutmose III), Valley of the Kings on the pillars of the Sarcophagus Chamber [Th III G] and on his shroud dedicated by Amen Hetep II to his father Jehuty Mes III. Most of the shroud is in the Cairo Museum, with a small fragment in Boston. There are no illustrations on the shroud.

[S I] Sety I (Sethos I), Valley of the Kings, entrance hall. Title fig. first appears.

[R II] R@ Meses II (Ramses II), Valley of the Kings, and Temple at Abydos

[Mer] Mer en Peteh (Merenptah I), Osireion at Abydos.

[A] Amen Meses had a text in his tomb, but Sety II hacked it off.

[S II] Sety II (Sethos II, Merenptah II), Valley of the Kings

[Si] Sa Peteh (Siptah, Merenptah III), Valley of the Kings.

[R III] R@ Meses III (Ramses III), Valley of the Kings

[R IV] R@ Meses IV (Ramses IV), Valley of the Kings

[R IX] R@ Meses IX (Ramses IX), Valley of the Kings, portions only.

[R X] R@ Meses X (Ramses X), Valley of the Kings, a few extracts only.

Other later citations or quotations of the text appear at Taharqa's edifice, the Chapel of Hakoris at Karnak, and the Nilometer at Roda. Passages from the **Litany** also found their way into the **Book of the Dead** and some papyrus documents.

### **Work on the Text by Egyptologists**

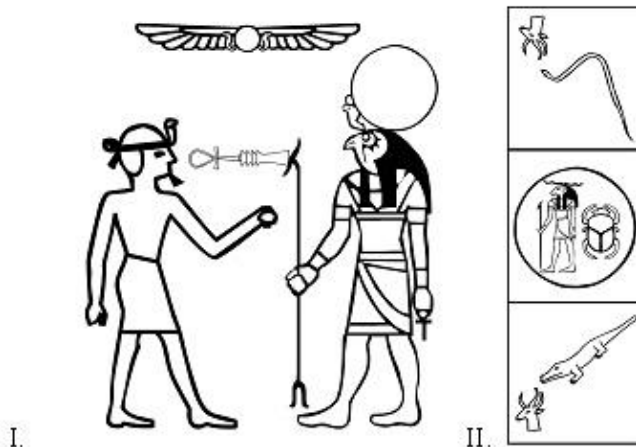
Richard Pococke first described the text as found in R IV. Naville published a French translation in 1875 and an English version in 1876. Budge (1904) provided a version of the **Litany** List portion in his **The Gods of the Egyptians**, Vol. 1, 339-348. In 1938 Grapow did a paper on it. In 1964 Piankoff published an edition in English without the hieroglyph text, but including interesting photographs of tombs and the shroud. Erik Hornung (1975, 1977) has produced the latest and most definitive scholarly edition. Several people have posted versions of the **Litany** List on various websites. I have not checked them all in detail, but from what I have seen they mostly seem to follow Budge.

### Structure of the Deck and Correlations to Trumps, Courts, and Pips

In the **Litany of Ra** we find the first presentation of a complete deck of 78 Tarok cards dedicated to the major Egyptian deities and their “power accessory” amulets. Each card has a name, an illustration, and a brief explanation. The Sun Trump has a label (Khepera Awef R@). There are two special prefatory cards with the Sun Trump that have identifying illustrations but no additional labels (other than a glyph that means “run”.) Then 75 cards follow with text in the **Litany** as well as illustrations and labels. (Curiously, one card, 9a and 9b, has two illustrations, whereas cards 68 and 72 have separate labels but share a single illustration, and cards 70 and 74 also have separate labels but share a single illustration.) The cards are presented as long thin rectangular illustrations painted on the walls of the tombs. Unfortunately no surviving papyrus cards have been found to date.



Ra (R@) is the Egyptian symbol for the Higher Self. Each card in the deck represents an Avatar of the Sun God Ra. The deck often begins with a cover illustration that shows the personified form of Ra with a hawk’s head initiating the person who commissioned the transcription of the text. He holds a special Jaam scepter with a Jed and an Ankh attached to it and pointed at the initiate. The Aten globe flies overhead. The card illustrations, with a few special exceptions, show several main transformations of the sun: a young bearded male human, a young female human, a bull, a ram, a scarab, a hawk, a cat, a jackal, and a dog-headed monkey. This suggests that the Egyptians conceived of the Higher Self transforming into avatars through certain “pathways” or lineages.

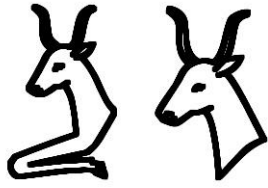


I. The Cover Card: Ra and the Initiate

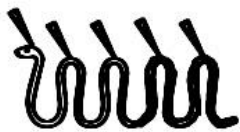
II. The Three Initial Cards: (A) Sun Trump [Ra] (middle), (B) Devil Trump [Serpent @apep] (top), (C) Fantasy 7 of Lotuses [Crocodile Sebek] (bottom). The Seven Lotuses [7 of Cups in modern Tarok] are the Seven Caves of Baba (sensory apertures) on your face that generate the fantasy illusion you have of reality that you call perception. Alternatively we can take them to be the seven fleshly chakras. The tableau of these three cards shows that both the Falsehood of mental imaginings and the Fantastic Fears arise from perceiving creations that appear to be separate from the self and disappear like darkness disappears when the Light of the Higher Self Sun dawns.

The Egyptians often painted the card illustrations and accompanying text on the first corridor [text] and second corridor [remainder text and card images] of the entry to the tombs. Some of Egypt's greatest pharaohs such as Thutmose III, Sety I, and Rameses II commissioned the text. These facts indicate the importance of the text.

Each deck contains 75 avatar cards plus a card for Ra himself as the Sun. Above and below the Sun card we also find the two other special cards as shown in the above drawing. One seems to be the python monster Aapep [@apep], and the other is probably the crocodile Sebek, although no name is given on either card. These two characters represent Resistance and Fear, Falsehood and Illusion, [or **Devil Trump** and **Fantasy (7 of Lotuses)**.] These imaginary creations flee when the light of the Higher Self dawns. The two special cards for Devil and Fantasy have no additional text associated with them in the **Litany**, but instead have in the corner by the card totem's head a glyph of an antelope head. This glyph is read "shesh", which is a type of antelope and means to run. Antelopes run fast. As Hornung correctly suspects, @apep and Sebek are running from the Enlightening Power of the Sun. Yet, ironically, these dangerous beasts are also avatars of the Sun. The serpent Aapep may turn out to be the benign snake, Mehen, who protects the sun during the night and then goes to rest when the sun rises in the morning, but @apep is the more likely identity, because he is mentioned several times by name in the **Handbook** portion of the text (120, 126, and 130). The crocodile glyph for fearful fantasy appears at (1) 132 and (2) 142: "fear flashing [like a shooting star]". Another interesting possibility is that the antelope "shesh" [variant reading "shes"] is a play on the word "shes" that usually has an antelope head for its determinative. This word means wise, cunning, or skilled. The monsters of ignorance look like they are trying to eat wisdom.



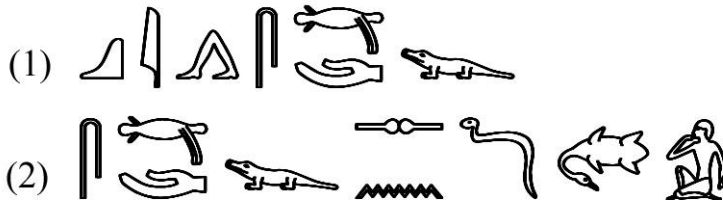
Usual glyphs used for words pronounced “shes” with the meanings of clever, wise, skilled. Why the glyph on the cards has a third central horn is mysterious. Perhaps there is a hint of the unicorn Avatar #53 “Weben”.



Glyph for Aapep, the serpent, symbol of ignorance often has knives slicing him up to show how ignorance dissipates like darkness when the light of knowledge appears.



Sebek, the crocodile



Quotes from the **Litany Handbook** in which the crocodile glyph refers to fearful flashes.

Because Ra is masculine and many of the avatars are female, the text often discusses the female avatars with male pronouns. Singular and plural also get confused because the Higher Self can duplicate himself into many copies of the same avatar.

The **Litany** and its **Handbook** give us insight into how the ancient Egyptians interpreted their major deities and amulets. We might say that the 78 cards developed in the **Litany** represent the main qualities of Creative Intelligence expressed by the Higher Self.



My translation is a pioneering effort that is still in the draft stage. Many questions remain regarding this ancient text and its relation to the Tarok as we have it today. We know that Ra (or “Kheper Awef R@” “Day and Night Sun” as he is presented in his own Trump card) is the first card. He is the **Sun Trump**. All the other cards, including the Devil and Fantasy cards, depict avatar transformations of Ra.

We find 13 among the 75 Avatars that are certain as Trumps and have the same names that I identify them with in my deck (**The Senet Tarot of Ancient Egypt**, available through the website [www.bentylightgarden.com](http://www.bentylightgarden.com)). In addition, “@apep” (The Great Trampler or Great Traveler) is a standard Egyptian epithet for the Devil Trump and is mentioned in the **Handbook** text, although his name is not included in the **Litany** list – only his image right next to Ra. “Khenety Amenety” is a standard epithet for Osiris, the **Magician Trump**. “Amenet Neferet” is an epithet for Mut-Hathor, the **Empress Trump**. “A@@n” is a common name for the **Fool Trump** in his Egyptian form as a Baboon. And “Hery Gefetu” is an epithet for Thoth, the **High Priest Trump**. “Gefetu” may be a variant writing for “Qefetenu”, another epithet for the Baboon Fool. People usually think of Thoth as the baboon scribe’s Master, but the truth is probably the other way around. The Intellect is an avatar of the Fool, and both are avatars of the Higher Self as it plays out the Cosmic Game – according to the world view of the **Litany**.

This analysis leaves the Trumps for the Hanged Man, Judgment, the Hermit, and the Lovers without a clear identification in the list. The Lover Trump does not seem to have a standard epithet in Egyptian, but “@ay” “The Procreator” is about as good a name as any. The card illustration with that label shows him as a young man with a powerful erection. The text of the “Judgment” Trump encodes the name of the Midwife Goddess “Mes-Khenet” in the text for her card (#3). Mes Khenet is how I identify her in my **Senet Tarot** based on the **Book of the Dead** illustrations. The names of the other two Trumps (Hanged Man and Hermit) are not clearly mentioned in the **Litany**, but I have made tentative identifications as shown below in the translation of the text.

Regarding the Court and Pip cards, about 17 out of 56 are mentioned by the amulet names that I assign them in my **Senet Tarot** book and deck. Another 10 have alternate names that are quite recognizable as indicating the amulets I have chosen for my deck. That leaves 29 with alternate names that are not so recognizable. I have made a first pass at identifying them with the cards in my deck. However, there is

no certainty that the amulets I chose are equivalent to the ones intended by the authors of the **Litany of Ra**. Furthermore, the text that we have is often vague or repetitious, leaving us the task of trying to distinguish the exact qualities of Ra's Creative Intelligence that the author intended to portray in this primitive deck. Therefore the interpretations I give below are tentative and intended to stimulate further research and insights. The Egyptians had many important talismans, and the ones selected for the **Litany** may just represent one accepted set. At different times and places during Egypt's long history there may have been local variations just as today we find many variations in the presentation of the Tarot deck, especially with regard to the Pip cards.

The **Litany** of the 78 Avatars of Ra is an extremely important text in the spiritual literature of ancient Egypt because it demonstrates clearly that the Egyptians understood all the many gods of their pantheon to be avatars of a single spiritual principle that they symbolized with the Sun. This principle represents the Higher Self as the Innate Evolutionary Nature of Creative Intelligence. The Egyptian adept identified with this principle (or its canonical model in the human world, Osiris, the Magician Trump) and, through this Avatar Principle, was able to integrate all the diversity of human experience into a spiritual Unity. The popular Tarok and Tarot decks of today are an expression of this essential message that has come down to us from these ancient times, adapting itself to different cultures, languages, and epochs.

I have used Hornung's collated text that contains the surviving partial or complete texts arranged in parallel so that it is possible to eliminate many scribal errors, fill in lacunae due to damage of the texts, and thereby obtain a reasonably accurate reconstruction of the original text. My transcription is a conflated version based on Hornung's collation, but puts the text into the first person, which is how the earliest versions were written.

We still face hapaxes (words or phrases with no other extant examples), copyist errors, and many other odd difficulties with the text. For example, why did the Egyptians select the specific total of 78 forms of Ra? Why did they draw the **Litany** card images in mummified form with features that in many cases are identical, and in other cases are very specific to the **Litany** text? If so many of the images are the same, why bother drawing them as a sequence of rectangular "cards" the way they are presented in the wall paintings? This is especially odd in the case of the major gods that in those days already had well established standard iconic representations available in the **Book of the Dead**, on the walls of tombs and temples, carved as

statues, and so on. One possible theory is that this set of images for the **Litany** was in process of development. When they had not yet decided on the specific features for a **Litany Mummy Card** illustration, the Egyptians simply used a dummy mummy. Perhaps Jehuty Mes III [Th III] wanted the set used in his tomb art before the pictures were fully developed. Then due to the conservative nature of Egyptian art, this unfinished edition somehow became frozen as a standard during the 18<sup>th</sup>-20<sup>th</sup> dynasties (New Kingdom). That theory does not satisfy me. Another theory is that the card images were designed for ease of reproduction on papyrus by a calligrapher. Many images differ only in the written labels. Yet another theory is that several basic figures represent avatar “lineages” that derive from several basic aspects of the Higher Self Sun. On the other hand, the lineages could be expressed by grouping the images while still retaining the traditional iconography of the Trump Divinities. The truth may be a combination of these theories and perhaps includes other ideas as well.

The **Th III** pictures and the illustrations for several other editions all have labels, many of which contain the totem glyphs for the particular deity. These label glyphs are over or right in front of the image’s head. For example, we find the “seat” totem of Aset, and the “goose” totem of Geb. This method properly exploited gives a simple edition of the ancient Tarok, identifying each deity or amulet with a label. Unfortunately, the method was not used rigorously and some copies do not label their images. In this book (Part I) I have created two sets of the cards for the reader to study. The first set includes only the illustrations and the labels based on the drawings that survive. In the second set I have added to some of the figures’ other assistive words from the **Litany** text on those cards. Also, when deity names or amulet symbols are missing, I have provided tentative ones from my Tarot deck as identifying tokens. I further added suit symbols to all the court and pip cards. Below each card is the number of the card in the Egyptian sequence plus the card’s tentative corresponding Tarot/Tarok identification in English. Interested readers can find photographs or drawings of some of the card images on the Internet.

Other interesting puzzles remain to be studied. For example, how did the Egyptians arrive at the standard sequence they use for the **Litany**? The cards clearly are arranged in groups. These groupings require study. Why did the Egyptians arrange the **Litany** card images to alternate back and forth between two walls, but **not** with perfect regularity? Starting with card 56 the orderly alternation of odd and even cards breaks down, and then, from card 59, the alternation resumes, but with odd and even sides reversed. The doubling up of the last two pairs of even numbered cards (68-72 and 70-74) originally may have been due to space considerations, although

photographs suggest that may not be the case unless the corner of the pillar where the last two images in the sequence are found was already chipped in antiquity. (The Egyptians did not write numbers on the cards, but we use the numbers to correlate the card images with the **Litany** List Sequence.)

### **Identification of the Four Suits**

In my commentary I use Egyptian symbols for each of the four Tarok suits. The glyph for a **Lotus** stands for the suit of **Cups** (Hearts). The lotus (nekhebet) was the esoteric symbol for tantric yoga (nehebet) in ancient Egypt and represents the purification and spiritualization of powerful emotions that are often suppressed in a person. The glyph for a **Town** stands for the suit of **Coins** (Diamonds), because in ancient Egypt coins had not yet been invented, but urban centers clearly attracted high levels of commerce and trade, representing an appreciation of value. The glyph of a **Firestick** stands for the suit of **Wands** (Clubs). The ancient Egyptians, who lived before the age of matches, had a very effective fire stick technology for lighting fires. This represents technical skill. The glyph of an ostrich **Plume** stands for the suit of **Swords** (Spades). The element of air is invisible, so a bird's feather was an appropriate symbol. The deity Shewe (Shu) represented the atmosphere. Traditionally he wore such a plume on his head.

Paul Huson makes an interesting argument in his recent book **The Mystical Origins of the Tarot** that the four traditional Tarot/Tarok card suits derive from the Four Cardinal Virtues. This notion of four primary virtues goes back at least to the time of Plato, a period which was contemporaneous with late ancient Egypt. Huson identifies coins (a mirror) as Prudence, swords as Justice, cups as Temperance, and rods as Fortitude. This nicely fits my analysis of the four major Egyptian Trump goddesses. Mut-Hathor holding her mirror is Prudence. Properly understood, she is the Empress Trump and represents Cosmic Unconditional Love (the essence of the Self) and embodies her love in the physical forms of the element Earth. Maat, goddess of Truth, wears her tall plume indicating that Truth is as light as air and governs the Scales of Justice. The evolution of the feather of Justice into a sword occurred during Greek and Roman times. Nebet Het as Temperance holds her two bowls of sacred herbs or essential oils to mix a magical potion that brings on and then stabilizes bliss. Her bowls represent the suit of cups, and her secret essences are symbolized by the water-born lotus and its secret Tantric Yoga. Tefnut-Sekhmet, goddess of Strength (Fortitude) holds the long slender Jaam power scepter and represents how the skillful use of the fingers may express the infinite creative power of the mind in the physical world. Her hands and fingers are like rays of light from

the sun. She holds in her hands the element of fire.

The four Sons of Horus exemplify the mastery of these four elements (four energetic states of matter -- solid, liquid, gas, plasma). Dewa-Mut-f adores his mother, Mut-Hathor and the light of dawn that she heralds in the East. Amset masters the use of fire in the culinary arts, metallurgy, the firing of pottery, and the heat of the South. Qebhu-senu-f is the hawk who floats high on the air currents and brings the coolness of evening when the sun sets in the West. Hepy manages the well-watered swamps of the delta and the great Mediterranean Sea that lies to the North of Egypt and into which the Nile drains.

### **The Literary Style of the Litany**

The first part of the text is an extended litany in praise of 75 major avatars of the Sun. Each avatar is given a brief paragraph that begins with the phrase “**Praise be to You, Higher Self, Exalted Power**” to indicate that the avatar is a transformation of Ra, the Higher Self. The paragraph then continues with the avatar’s name or an epithet plus a brief description of some of his or her important attributes. The second portion of the text is what I call the **Handbook** and contains instructions on how to use the list of names and glyphs associated with each avatar in the **Litany**. The **Handbook** includes a description of the benefits to be obtained from proper use of the **Litany** materials. The **Handbook** also contains some sections that are in the form of shorter litanies. The hyperbolic style of the **Handbook** reminds me of the Chinese literary form sometimes known as *fu* and the poetry of the **Chu Ci** anthology. Both the Egyptian and Chinese styles employ rhythm and parallel couplet structure. However, the Egyptian text lacks the rhyme that we find in the Chinese poems. The Egyptian text also contains many verses that seem to address the reader or a deity directly. The style alternates between a lofty literary prose and poetic passages written in the parallel couplets. I have arranged the Egyptian text in a format so that the parallel couplets stand out, and the reader may appreciate the literary structure even though the translation may not do the poetic value of the original fair justice.

# **Tarok Naipe: The Litany of Ra**

**(The Book of Thoth that Describes the Tarok Cards and Their Uses)**

## **Part II: The Litany of Ra –**

### **78 Higher Self Tarok Avatars**

(transliterated text, translation, and detailed commentary)

#### **Egyptian Title and Introduction to the Litany**

Ha @ mejat net

“Dewa R@ em Amenet;

Dewa Jemej em Amenet”.

**Here begins this book**

**“Appreciation of the Higher Self in the Invisible Realm**

**And Appreciation of the Integrator in the Invisible Realm”.**

(“Amenet” means “West” and indicates a mythical place beyond the land of sunset. It is also an epithet for Mut-Hathor, the consort of Amen Ra, the Invisible Higher Self Sun. The “Integrator” is the first solar avatar in the list and the last in the sense that it tells us that all the avatars are transformations or emanations of Ra, the Sun, and symbol of the Higher Self. They are expressions of Creative Intelligence or characters created to play out the Cosmic Game of the Higher Self. “Integrator” also suggests the intimate relation of Amen Ra and his consort Amenet Raet (Mut-Hathor). Ra is the Source and Amenet is the Light of Source. Ra is the sun and Amenet is the brightly luminous sky in which the sun appears. Ra is forever in Raet’s loving embrace. Ironically, Ra is actually a creation that appears within the Unmanifest [Amen] Undefined Pure Awareness of Amenet. The title informs us of this subtle little joke. “Integrator” also alludes to Osiris, the Chief of Amenet [Amenet, the Invisible Realm in the “West”]. When Osiris identifies with his Higher Self in the form of Ra, he successfully re-integrates all the pieces of his body that became scattered when Set “killed” Osiris and dismembered his corpse.)

Shededet mejat then.

Aw ary nen [seshemu] em hesebu.

**This is a book for recitation.**

**Make these [divine figures] with calculations.**

(“Shed” is to take or study, but “shededet” is recitation. “Hesebu” are calculations. Here we probably have a technical term regarding the method of “recitation” or the way the list is constructed in a sequence or array. The names of the Higher Self are mantras that can be used in meditation. This is much more powerful use of the text than simply reciting it as a litany. The avatar emanations of Ra may have functioned like a clock or calendar with different avatars active at different hours of the day or days of the year. Egyptians may have used the Litany like a giant solar rosary. Only two versions R IV and R IX include the word “divine figures” [seshemu neteru]. )

Hery Saut khet-f, weshau-s.

**What is on the lands is his concern, and its darkness.**

(“Sat” is land. The Higher Self is concerned to provide life energy to evolve life forms that live on the face of the Earth. The sun brings light to dispel darkness, so the Higher Self is also concerned to bring enlightenment to the darkened minds on the planet. Egyptians also probably recited the Litany during the early hours before sunrise. The mantras in the Litany are keys to success in practical affairs.)

Ma@-kheru R@ pu er khefetu-f em Amenet.

**Truth speaking is this Higher Self toward his companions in the Invisible Realm.**

(“Truth-speaking” is the state of integrity in which all energy aligns with intention and therefore creates reality exactly as intended. This is honesty. “Khefetu” are obstacles and limitations that may hinder the actualization of an intention. They are contradictory intentions that act like “enemies” and thwart achievement of goals. These can exist in the Undefined Awareness of the Invisible Realm because she has no resistance and accepts all possibilities. These “enemies” are therefore the good “companions” that you face in life. They guide you toward your lessons in life and death.)

Aw Aakh en-s tepy Ta.

Aw Aakh en-f em-khet meny-f.

**Her Light Body is above the World.**

**His Light Body follows his Mortality.**

(The Light Body of the Invisible Realm, here personified as the Mother Goddess Amenet, is transcendental and undefined. The Light Body of Amen-Ra, the Higher Self, hides within creations and takes on definitions as an avatar. All these avatar creations in the Cosmic Play, from the Sun in the Sky on through the list, are temporary creations and eventually come to an end, although they exist eternally as archetypes of possibility in the Mother Goddess of Undefined Awareness. “Meny” has the mooring post radical and represents a boat coming in to its mooring at a harbor. This was an Egyptian metaphor for death.)

Aw Aakh en-f en Asar Suten

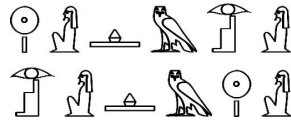
Men-Ma@t-R@ Ma@-kheru.

**His Light Body is for Osiris the King,**

**Men-Ma@t-R@ [Sety], The Truth-Speaking One.**

(The introduction ends by indicating that the pharaoh, Sety I, is also an avatar of the Higher Self Sun. This, of course, follows from the avatar principle of the text and follows from his identification with Osiris, who in turn identifies back with Ra. The pharaoh is also “Truth-Speaking” and embodies in his name not only Ra, but also Men [The Procreator form of Amen Ra] and Maat [Goddess of Justice and Consort of Thoth]. This pharaoh’s name is Sety, the “Devil One”. This tells us that ancient Egyptians accorded to Set high respect as an essential avatar of the Higher Self. Only the Sety I [S I] text has this personalized line appended to the introduction. Below is a depiction based on a drawing from the tomb of Nefertari, the favorite wife of Rameses II. The drawing shows YOU as Wizard Asar [Osiris] and the Mind [Ba] of the Higher Self [Ra]. The two sisters Isis and Nephthys here represent the cycle of the Kundalini energy. Nephthys rises up the spine, and Isis descends down the frontal chakras. Nephthys is Kundalini rising, and Isis is the Identity extending into Feeling. The Osirian “mummy” has the head of a ram [Ba] to represent the flow of breath energy that enlivens the mind in the body and stands on the pedestal of Truth. The disk over the head is the Higher Self Sun. The horns are light rays and the arms of the Scale of Judgment.





Ra Experiences as Osiris.

Osiris Experiences as Ra.

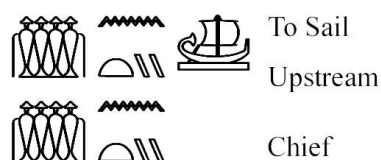
Based generally on a wall drawing in Queen Nefertari's tomb

## The Litany of Higher Self Avatars

1.

Hekenu nek R@ Qa Sekhem, Neb Qeretu Amenetu, Aru Nety, Hetep-f em Shetau, Ary-f Kheperu me Damed. **Praise be to You, Higher Self, Exalted Power, Lord of the Hidden Sources and Forms that Be, Who Experiences in the Secrets, and Who Makes Creations as The Integrator.** (“Demed” [Damed] corresponds to the Tarok **3 of Plumes** and stands for **Integration**. The Higher Self is Integrative. This is a key to Egyptian civilization and the role of pharaoh. He primarily is an Integrator who brings the whole country together. The amulet is a boat for passengers and cargo, a sail to harness the wind's energy, and a steering rudder to set a direction. Integration of these three allowed for travel upstream on the Nile, a vital factor for uniting northern and southern Egypt. Some texts have “Deba Jemej” or “Deba Demed” which is a restoration of balance. Several texts have “Dadad”, which is to masturbate. This probably alludes to the myth that Ra creates the universe of diversity by masturbating until he becomes Tem and explodes in the Big Bang. The Litany card image depicts Tem as a mummy wearing his tall phallic White Crown. The extreme explanation of this avatar is to maintain yogic

integration through balance and harmony even during the most explosive breakthrough and growth. The word for sailing upstream in Egyptian is Khenety, and plays on the word for a Captain or Chief, a common epithet for Osiris. This card presents one of the key Egyptian analogies for meditation – sailing upstream to Source. The meditation technique is that the boat acts as a mantra vehicle, the steering oar gently keeps the boat pointed upstream whenever the current starts to turn it, and the sail catches the flow of wind to carry the boat effortlessly upstream even against the habitual flow of the current. The stream of the Nile’s current is the normal flow of thoughts, the pilot is the will [Horus] bringing the attention back to the mantra each time it starts to drift with the flow of thoughts, and the sail is the technique of picking up a different angle that provides a natural flow of attention toward least action that will carry the attention riding on the mantra boat back to the source of thought, here symbolized by the source of the Nile. The Technology for Restoring Integration [Deba Demej] is thus perhaps the key avatar companion of the Higher Self, which may explain why it is placed at the head of the list.)



2.

Hekenu nek R@ Qa Sekhem, Khepery, Sekhen Denehwy. Pen nety, Hetep-f em Dewat, ary-f kheperu per em h@tu-f. **Praise be to You, Higher Self, Exalted Power, Creative One, Who Spreads Two Wings. This is He, Who Experiences in the Astral Twat Womb, and Who Makes Creations that Ascend with His Divine Limbs.** (The key phrase here is “Who Experiences in the Twat”. This represents baby Horus in the womb of Isis, the Tarok **Hanged Man Trump** image of **Man**. When the fetus is ready for birth, he emerges and stretches his limbs to begin his hero’s adventure. The Litany card image depicts the scarab dung beetle Khepera on a human mummy body stretching his wings to fly up from the dung in which he has gestated and taken form. Also, see **Amduat**, Hour 5.)

3.

Hekenu nek R@ Qa Sekhem, Ta-the-nen, Mes Neteru-f. Pen nety Hetep-f Nej-f amy-f, Ary-f Kheperu me **Khenety** Qereret-f. **Praise be to You, Higher Self, Exalted Power, Uplifter of the Land, Who Gives Birth to His Gods. This is He who Experiences and Protects Those Who are in Him, and Who Makes Creations like the Chief of His Source Abode.** (This card presents the birth of the divine baby

from the viewpoint of the Divine Midwife. The Higher Self acts as the midwife **Mes-khenet** to usher his divine avatar chiefs into the physical World. The name “Mes . . . Khenety” is encoded in the Egyptian text. In my transcription of the Egyptian text above I indicate the code words by bold face letters. The Tarok **Judgment Trump** represents the **Womb** giving birth. Any decision results in a creation that enters the world as part of reality. Ra takes a bisexual body here. The Litany card image is a repeat of Tem as a mummy with his tall white crown. Egyptian images often show the newborn Horus already with crown and scepters. He will become Ra-Tem. *Ta-thenen* is an ancient form of the Earth God who seems to combine attributes of Geb [Earth] and Osiris [Crops], and here represents the world into which avatars are born. This Earth Lord appears as the Ace of Towns in avatar #66.)

#### 4.

Hekenu nek R@ Qa Sekhem, SeMaa Ta, SeHej Amenetyu. Pen nety Aru-f Kheperu-f, Ary-f Kheperu-f em Aten-f @a. **Praise be to You, Higher Self, Exalted Power, Who Beholds the Earth, and Illuminates the Invisible Realm Dwellers. This is He Whose Forms are His Creations. He makes His Creations with His Great Disk.** (The **Aten** amulet is the flying disk or globe of the sun. This represents the Tarok **9 of Firesticks**, a mature skill: **Independence** suggests an unlimited ability to achieve. The flying disk is the standard image even today for a licensed aircraft pilot. The ability to fly an aircraft and shift at will in three-dimensional space or even in space-time is a skill that gives a person exceptional freedom of movement. The Litany card image depicts the solar disk with the scarab in it. The flight of the scarab is an image for the sun’s flight across the sky. The lowly scarab is born in the dung of a cow, but matures into a beetle that soars through the sky. The cow is a metaphor for the sun’s energy. The cow dung is a metaphor for the light becoming an apparently inert lump of soil. However the lump of dung produces scarabs that seem to fly back to their source in the sun. The Aten flying globe is a symbol for a dynamic thought in action.)

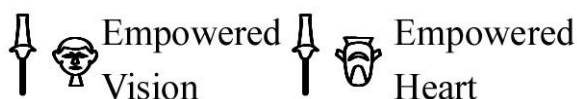
#### 5.

Hekenu nek R@ Qa Sekhem, Medu Ba, Hetep her Thes pef. Pen nety Nej-f Aakhu Amenetyu. Serequ sen am-f. **Praise be to You, Higher Self, Exalted Power, a Mind that Speaks, Who Experiences upon this, his Backbone. This is He Who Protects the Light Bodies of the Hidden Realm Dwellers. They breathe in him.** (“Thes” is the backbone. It also means a magical word or spell. This is the Tarok **Name Body** Court Card that operates by moving breath through the moistened

**Throat Chakra** to produce words of speech. It corresponds to the Tarok **Knight of Lotuses** and governs breathing and speech. The throat is at the top of the spine. This avatar also describes a powerful mantra breathing technique. The Litany card image shows a young male mummy with braided beard and shoulder length hair. This is probably a representation of *Baba*, the Master of Mantras. These mantras awaken “Light Being” possibilities in the Invisible Realm to become incarnate as physical realities.)

6.

Hekenu nek R@ Qa Sekhem, W@ Sekhem Ab, Khenem *Khat*-f. Pen nety Dewa-f Neteru-f, thef, @p-f Qereret-f Shetatyu-f. **Praise be to You, Higher Self, Exalted Power, Who Unifies the Ego Power and the Heart, and that Integrates His Body. This is He Who Calls Forth his Gods. Vibrating, He Goes to His Source and His Secrets.** (This is the **Heart Body**, or Tarok **Knight of Firesticks**, operating as the **Heart Chakra**. From its position in the middle of the physical chakra system, the heart integrates upper and lower chakras. All versions except for S I miswrite “Empowered Face” or “Empowered Vision” [Sekhem Her] for the standard expression “Empowered Heart” [Sekhem Ab]. The text for this avatar especially emphasizes uplifting the Ego Power [Sekhem] of the third chakra solar plexus to the fourth chakra heart [Ab]. This produces the Empowered Heart [Sekhem Ab] that is necessary to develop the higher spiritual chakras. “Dewa” here means to call out or summon, and “thef” [also, “tef” or “def”] describes the way the heart continuously vibrates, spitting forth blood to all the cells of the body. “He” and “His” refer to the Empowered Heart. The heart is a Source that expresses love and appreciation [punning on “dewa”] when it awakens. The Litany card image shows a ram’s head on a human mummy body. This relates the card to Khenemu, the ram creator who molds a clay pot into a heart. The amulet is the clay pot for the heart. “Dewaw” can also mean a pot. A “def” is also a large pot.)



7.

Hekenu nek R@ Qa Sekhem, nas Aryt-f, dewa Tep-f. Pen nety Da-f Nefu em Bayu en Asetu Senu. Shesep Sen, Serequ Sen. **Praise be to You, Higher Self, Exalted Power, Whose Eye Calls and Head Summons. This is He Who Gives Breezes as Thoughts to Their Seats, and They Receive and They Breathe Them.** (This card is the Tarok **Ace of Plumes** and represents the **Element of Air** as the natural flow of

awareness. Its amulet symbol is the sail glyph [**nefu**] that can capture the flow of air and convert its energy into motion. The **Will** is the ability to make a decision that directs the natural flow of awareness into motion toward a goal. “Bayu” are the breaths that energize the forming of thoughts in the mind. The “Seats” are the eyes [to focus attention], the brain [to store and process thoughts], and so on. These are tools of Horus, the Will Power. The brain contains and organizes all the thoughts that we have. The suit of plumes is about thoughts and decisions for management of life. The Litany card image depicts a young male mummy with a beard and shoulder length hair. This is a generalized representation of the yogi, *Baba*.)

8.

Hekenu nek R@ Qa Sekhem, Seper Ba Hetem Khefetu-f. Pen nety Wejew Naku em Mytyu. **Praise be to You, Higher Self, Exalted Power, Whose Mind Arrives to Destroy His Enemies. This is He Who Commands the Punishments upon the Dead Ones.** (This card corresponds to the Tarok **King of Plumes**, Qebhusenu-f. He masters the **Element of Air**. This is mental thought power, the ability of Horus to conquer his enemies by his Intelligence and Will Power. Will Power can overcome any problem or obstacle. The “hej” mace symbolizes light and meditation. Here it is the symbol of the king’s command [Wejew]. In Egyptian iconography the pharaoh often stands over a prisoner of war and holds a mace horizontally in a threatening mode over his head in “smiting mode” to symbolize how a purposeful mind manages problems.



Egypt periodically experienced invasions by foreigners who attempted to disrupt or take over the country, greedy to seize and control its wealth. One of the pharaoh’s responsibilities was to keep the country safe from such disrupting invaders. Conquering a troublesome enemy symbolizes solving a problem. However, the Egyptians had a much deeper understanding of this issue. The Litany card image shows Yogi *Baba* kneeling in the “prisoner” pose as if he is about to be executed by the king. This pose is actually a special posture for meditation. It disciplines the body with the yogic triple lock. Holding the hands behind the back is the Anahata Mudra that opens the heart chakra. Horus [not shown in the Litany tableau] is understood to play the role of pharaoh. He holds the mace aloft to direct group meditations. In large murals there are hundreds of people from various countries all sitting in prisoner pose under the direction of pharaoh. In the card illustration *Baba*’s arms are tied to a mooring post [menat] symbol of dying that is in the form of

the “uplift” glyph [wethes], to signify the uplifting of consciousness through the discipline of meditation. “Prisoner” *Baba* wears a wrap-around linen skirt and is barechested. “Nekau” are malefactors. “Naku” are those to be destroyed. “Mytyu” are those who are dead, or condemned to death. The S I version spells out the text as “neken aku me myutyu.” [punishing the damned who are as if dead]. However we parse it, the meaning is clear. Deep meditations [neka] are a means of practicing dying while still alive. Thus, there is complex wordplay between the evildoers due to be destroyed, death, and meditators. To handle a problem in life effectively, you must first transcend it. Try lifting a chair while you are sitting in it. The value of the meditation pose is to facilitate transcending so as to be better able to handle situations.)

9.

Hekenu nek R@ Qa Sekhem, Seneku thu amy em Qereret-f. Pen nety Wejew-f Keketu-f em Qereret Amenet amy-u-s. **Praise be to You, Higher Self, Exalted Power, Your Ray is That Which is in Its Source. This is He Who Commands His Darknesses in the Hidden Source That is Within Her.** (This corresponds to the Tarok **Hermit Trump**. The Hermit takes control of eclipses and the darkness of night as he withdraws into his Hidden Source. The Hermit must seek out the essence of Hathor’s Love in the innermost dark corners of his **Heart**. Amenet, the Hidden Heart of the Goddess of Love, is the Source that the Hermit seeks. He follows the rays back to their Source. The Litany card image depicts Khenemu the Creator Ram inside the solar disk. Here he takes the form of Awef, the hidden sun of night time. An alternate image has the Ram’s head on a bird’s body inside the solar disk. This suggests the “Benu” phoenix that will be reborn with the dawn of a new day as the soul of the newly incarnated avatar. The Benu bird is the sign of the Hermit and represents the Heart of Osiris. The Hermit’s heart gets stuck in the glans of his penis. When Osiris loses his phallus, it is as if he loses his heart. By transforming his whole body into an erect phallus, Osiris finds rebirth as a plant deity and shares his heart with the whole world. The “Ray that is in its Source” is thus the phallic creative principle residing in the womb of all possibilities. “Her” refers to the Invisible Mother Goddess of Love, the Source of All and in which all creations exist.)

10.

Hekenu nek R@ Qa Sekhem, Sehej *Khatu* amy em Aakhetu. Pen nety @q-f em Qereret-f. **Praise be to You, Higher Self, Exalted Power, the Illuminator of Bodies that are in Horizon Samadhis. This is He Who Enters into His Source.**

(The amulet of “**Aakhet**” is the sun on the horizon and symbolizes Samadhi. The Tarok **4 of Plumes** represents the times when the air is most quiet. These moments occur at dawn and dusk, the two points in time that give day a **Definition** by setting its boundaries. This card represents the stilling of the breath during morning and evening meditation as the mind enters Samadhi. Thoughts come to a stop and the Light Body is illuminated. The Litany card image is a hawk-headed mummy with a solar disk on his head to represent the Aakhet moment of sunrise and the Samadhi that illuminates the Aakh Light Body Eighth Chakra. This is the avatar of Heru-Aakhety [Horakhty].)

11.

Hekenu nek R@ Qa Sekhem, @ry er Qeretu Amenetu. Tut as *Khatu* Temu. **Praise be to You, Higher Self, Exalted Power, Who Ascends to the Hidden Sources. You are as the Bodies of Temu.** (Temu corresponds to the Tarok **Tower Trump**. His sacred site in Egypt was Anu. The glyph for this city was a Light Tower. There was a great Sun Temple there with a giant obelisk topped by the Ben-ben pyramidion. This was a gigantic phallic symbol and represented the Cosmic Orgasm of the Big Bang. This is the card for spiritual breakthroughs and symbolizes the **Sperm** that a man ejaculates. The Litany card image depicts *Baba* as a mummy with shoulder length hair and beard, not Tem with his tall crown. If it is not an error, this arrangement suggests that *Baba* is the prime mover behind Tem.)

12.

Hekenu nek R@ Qa Sekhem, @ry er Sesheta Anepu. Thut as *Khatu* Khepera. **Praise be to You, Higher Self, Exalted Power, Ascending to the Secret of the Death Lord. You are the Bodies of the Creator Scarab.** (Anepu corresponds to the Tarok **Death Trump**, the “Swather of **Bones**”. He greets you at death and places your heart in the Scale of Justice. Then he adjusts the lead plumb to make the scale accurate. The text says that Anepu is really a transformation of Khepera, the Scarab Creator avatar of Ra. The Litany card image depicts the scarab Khepera.)

13.

Hekenu nek R@ Qa Sekhem, @ @h@ er Amenet Seshemu-s. Thut as *Khatu* Netu Shewe. **Praise be to You, Higher Self, Exalted Power, Whose Greatness of Lifespan Reaches the Hidden One and Her Guides. You are as those Living Bodies of Shiva.** (Amenet, the Hidden One, is Mut, Goddess of Pure Light and Love. Shiva is the prana of the electrons that guide the light vibrations. Shiva [Shewe is the correct pronunciation of the name commonly spelled “Shu”]

corresponds to the Tarok **Emperor Trump**, symbol of the **Respiratory System (Lungs)**. Mut in the form of Tefenet is his consort. Shiva represents continuity of life that results in a person's longevity. The key to life is responsibility. Shiva manages continuity of life by his mastery of the breath. We live as long as we still breathe. Breathing also takes the form of intelligent thought. The Litany card image depicts *Baba* as a mummy with shoulder length hair and beard, suggesting that Shiva is a transformation of *Yogi Baba* as the master of Pranayam breath control.)

14.

Hekenu nek R@ Qa Sekhem, Seby R@ er Senethytu. That as *Khatu* Tefenet **Praise be to You, Higher Self, Exalted Power, Starlike [Facilitator] of the Higher Self Sun to the Component Limbs. You are as the Bodies of Tapas.** (Tefenet corresponds to the Tarok **Strength Trump**. She represents the discipline of Tapas, and her organ is the **Hand with its Fingers**. The rays of light from a five-pointed Egyptian star form the fingers on a hand. They extend the power of the star. In Egyptian "Star" puns on the word for Facilitator or Teacher. Shiva extends the power of his creative thoughts through his hands and fingers. These are like the rays of light from a star or the sun. Tefenet/Sekhmet is the tutelary deity of Avatar Light Workers who are always ready to extend a helping hand to those on the path of growth. The Litany card image shows a human mummy with shoulder length hair but no beard. This suggests the female nature of Tefenet and Sekhmet. The hand works best to send forth its energy with a soft and gentle touch.)

15.

Hekenu nek R@ Qa Sekhem, Wejew Nutyu em Nutu sen. That as *Khatu* Geb. **Praise be to You, Higher Self, Exalted Power, Who Commands to the Gods in their Seasons. You are as the Bodies of the World.** (Geb corresponds to the Tarok **World Trump**. He represents the material things of life that unfold in the process of evolution as the physical World. His organ is the **Skin**, the outermost layer of the body that physically contacts the physical world. The World rotates and orbits generating hours and seasons, each of which is administered by a "god" – i.e. a natural law. The Tarok card image depicts a young male mummy with shoulder length hair and a beard. This suggests that Geb is a transformation of *Baba*.)

16.

Hekenu nek R@ Qa Sekhem, @a Sapu em amytu-f. That as *Khatu* Newet. **Praise be to You, Higher Self, Exalted Power, Mighty One Who Keeps Track of What is inside Him. You are as the Bodies of Cosmic Space.** (Newet corresponds to the



Tarok **Star Trump** and represents the stars and galaxies of **Cosmic Space**. The Egyptians drew Newet as a goddess whose body contains within it all the stars and galaxies of Cosmic Space. “Sapu” [inspections] plays on “Sebau”, which means stars or teachers. Newet represents the body’s network of **Glands** and the data network of the **Cortex**. The Litany card image depicts a female human mummy with shoulder length hair. She is Ra as Mut transformed into Newet. Notice how the text shifts from the maleness of the Higher Self to the female nature of Cosmic Space, just as Tefenet is also a female human image. The Higher Self can be either sex.)

17.

Hekenu nek R@ Qa Sekhem, Neb A@@@u er Amyut Tep-f. Thut as *Khatu* Aset. **Praise be to You, Higher Self, Exalted Power, Lord of Travelers Beyond Those Who are in His Head. You are as the Bodies of Feeling.** (Isis [Aset] represents **Feeling**. Her name glyph represents a seat. She corresponds to the Tarok **High Priestess Trump**. She symbolizes the **Pituitary Gland** and brings feeling to the head. Her “seat” in the lower body is the **Vagina** with its clitoris, the “Seat” of Powerful Feeling in the woman. In an abstract sense she is your Primary Life Mission. “Tep” means head and “top” or primary. The symbol of Isis is the triangle, and she is the Goddess of the Delta, which is the “head” of Egypt, even though it is also the moist cunt of a woman. Isis teaches that feeling is primary over thought. There is no point in having a thought unless you can feel through experience what it represents. The Litany card image depicts a female mummy with shoulder length hair. This represents Ra transformed into Mut-Hathor, then into *Wajet* the cosmic cobra and finally into Isis.)

18.

Hekenu nek R@ Qa Sekhem, Pesed Tep er amytu Hat-f. Thut as *Khatu* Nebet Het. **Praise be to You, Higher Self, Exalted Power, Whose Head Shines Beyond What is in His Brow. You are as the Bodies of Kundalini.** (Nebet Het is Nephthys, goddess of **Kundalini** and the **Mouth**. Her name means “Lady of the Temple or Palace”. The upper Palace/Temple is the head, and the lower palace/temple is the womb. Nephthys is the G-spot during orgasm and the bliss center in the brain, located at or near the Septum Pellucidum toward the front of the midbrain. Egyptians draw her as a cobra that emerges from the brow. Once the Kundalini activates, she overshadows everything with her power. Usually Nephthys hides her powers and plays the role of the Tarok **Temperance Trump**. The awakening and controlled display of the Kundalini is a fine art that becomes the essence of the arts

and crafts of civilization. The Litany card image depicts a female mummy with shoulder length hair. She is Ra as Mut-Hathor transmuted into Nekhebet (goddess of the lotus of kundalini yoga) and then into the beautiful goddess Nephthys.)

19.

Hekenu nek R@ Qa Sekhem, Hen@ H@u W@, Jemed Wetetu. Thut as *Khatu net Heru*. **Praise be to You, Higher Self, Exalted Power, He Whose Limbs are Completely the One and Who Integrates Offspring. You are as the Bodies that Belong to the Will.** (Horus, the Tarok Warrior of the **Chariot Trump**, symbolizes the Deliberate **Will** and the **Breast**. The chest unites all the limbs. Horus walks his talk and makes it fly. “Wetety” is Ra, the “Begetter”. Ra creates the physical universe by masturbating. Horus acts to further evolution. The integration of all actions is the sign of the Higher Self Avatar. The Litany card image depicts a hawk-headed mummy of Horus the Younger as the Warrior Hero. “Hen@” has a throat determinative. This suggests that Horus masters the throat chakra as a key part of integrating all his limbs. The throat is the organ through which a leader issues commands to his followers. Horus represents the hero warrior and a great athlete, who will produce excellent male offspring to continue his heritage. The living pharaoh of Egypt was considered an avatar of Horus. He would produce able princes who would mature to become his successors and continue the lineage of heroes.)

20.

Hekenu nek R@ Qa Sekhem, Amemy Pesed em Ageb. Thut as *Khatu net New*. **Praise be to You, Higher Self, Exalted Power, Gracious One Who Spreads Light in the Primordial Flood. You are as the Bodies that Belong to the Primordial Urge.** (Only the R IV edition has the proper tree radical with “amemy”. This lets us know that it means gracious. “New” represents the Primordial Urge that takes form in the Ocean of Pure Undefined Awareness. The urge is to begin creative expression of the Will by defining the undefined. This generates Tem the Tower who explodes into the orgasm of creation. The Tarok **6 of Lotuses** recalls this as the spirit of youthful **Enthusiasm** embodied in the totem of the Rabbit. “**Wen-New**” is the child of pure existence, the lively innocent rabbit of Being and the pot symbol of New, male spouse of Newet. We can recover the spirit of New by enlivening our spontaneous, innocent, fun-loving Inner Child. The Litany card image depicts a bull-headed mummy submerged in a tank of water that represents the Primordial Flood. The Bull represents the *Ka* electromagnetic energy of desire that wants to express itself creatively. This is the potential for new creations of life. The key

that activates this potential energy to begin manifesting is innocent enthusiasm for a creative idea. Watch a child or a small animal at play to understand this.)

21.

Hekenu nek R@ Qa Sekhem, Nej New, Per em Amyut-f. Thut as *Khatu Remy*. **Praise be to You, Higher Self, Exalted Power, Protector of the Primordial Urge [Inner Child], Who Goes Forth from Wherever He Is. You are like the Bodies of the Weeper.** (“Remy” represents the rain produced from waters evaporated by the sun from the ocean. This becomes the tears of compassion that fall in the highlands south of Egypt and lead to the annual Flood that makes life possible in the desert that is Egypt. The “Ageb” is the Primordial Flood of Undefined Pure Awareness. Its inherent nature is **Love and Compassion**. This corresponds to the Tarok **Ace of Lotuses**. “Wherever He Is” is the Love Cup or Holy Grail that gives a shape to the undefined fluid Element of Waters of each moment. The waters provide the energy, and the Lotus provides a vehicle to embody and protect the expression of Love. The female aspect of Ra as Mut-Hathor is pure compassion that accepts, loves, and feels unbounded compassion for every possibility in creation. The Litany card image depicts a human mummy with a shaved head and swathed in a white cloth with no pectoral decoration. This is a priestess. From her forehead springs the Tear of Isis. The tear then forms a steady stream that will inundate the world with life-giving compassion. The flood becomes a powerful stream given shape by the love of Isis. The glyph of the epithet “Remy” is an eye with tears flowing from it. You can see this image in Waite’s Tarot version of the Ace of Cups. The waters overflowing from the cup are the compassionate and loving tears of Isis. The white dove over the cup is the dove transformation of Isis as the Holy Spirit. In Christian tradition she becomes Mother Mary, the Beloved, Full of Grace.)

22.

Hekenu nek R@ Qa Sekhem, A@ruty Gesep Shewy. Thut as *Khatu Hewaayty*. **Praise be to You, Higher Self, Exalted Power, the Pair of Cobras, the Two Ostrich Plumes Side by Side. You are as the Bodies of Those Two Who Shoot Venom.** (This card corresponds to the Tarok **8 of Firesticks** and represents the **Coherence** that appears when the Kundalini power is awakened and mastered. The two Kundalini cobras *Wajet* and *Nekhebet* activate the **Eye of Wisdom** and connect upwards to the Higher Self. The amulet is the Cosmic Cobra [A@ret] of the Kundalini Energy. A person living in this state with his Kundalini aroused acts coherently and works to unfold the Plan of the Higher Self for the benefit of all creation. The two plumes are the Pure Prana Breath of Shiva [the Emperor Trump] and the True Intention of *Maat*

[the Justice Trump]. They decorate the crown of Osiris [the Magician Trump]. The Litany card image depicts the standard male mummy with beard and shoulder length hair. This suggests that Yogi Baba's guidance represents the pathway for activating Kundalini. The Kundalini Cobras are venomous. Therefore proper guidance is suggested. However, their venom transmutes into the nectar of bliss for the Tantric Master.)

23.

Hekenu nek R@ Qa Sekhem, @qy, Pery, Thes Pekhar, Qereret-f Shetat Amenet. Thut as *Khatu @adu*. **Praise be to You, Higher Self, Exalted Power, Who Enters and Exits His Hidden Secret Source and Vice Versa. You are as the Bodies of the Yellow Ones.** (“Vice Versa” means that you can enter and exit; or you can exit and enter. “Yellow” also means fat or grease, a code for abundance. It also is the bright glistening color of the sun's light. Ducks and geese have fatty flesh because they are water birds. The goose or duck stands for abundance, and is a totem amulet especially associated with Geb, the World Trump. The text has a fish radical for the “@adu”. Some versions look more like catfish, and others look like dolphins. The proper spelling is “@ned” or “@nej”. This is code for the sun's Morning Boat [“@det” or “@nejet”]. See the “Hymn to Ra” invocation preface to **The Book of the Dead**. There was a pilot fish or dolphin of the same name that led the solar morning boat. Dolphins especially like to swim playfully in front of boats. As they do so, their bodies move into and out of [or out of and into] the water. This corresponds to the Tarok card for the **8 of Towns**. It represents a well-managed economy that moves forward smoothly and enables the people to enjoy the fat of the land through efficient productivity and smooth exchange of goods. The key property of this card is **Efficiency** in action. The Litany image for this card depicts a group of three small male mummies that look just like the usual male mummies with beard and shoulder length hair, except for their smaller stature. These apparently represent material goods, or the common people, or perhaps a team of “Weshabetyu” servants and helpers who make affairs run smoothly. Living along the banks of the Nile Egyptians found it was easy for people to catch fish and raise or catch water birds to supplement their agrarian diet with animal protein. Basic living was not difficult in ancient Egypt.)

24.

Hekenu nek R@ Qa Sekhem, Ba Ma@ nef Heqesutet-f. Thut as *Khatu Netheret*. **Praise be to You, Higher Self, Exalted Power, Whose Fragrant Breath is Correct at its Proper Timing. You are as the Bodies of the Divine Incense [of the Eye].**

(“*Hequesutet*” is a variant of “*Heqet*”, proper units of time. “*Heqet*” was the Frog goddess of Time. The ancient Egyptians, as many Asians even today, used burning sticks of incense to measure time, especially for meditation or special rituals. The amulet for this card is the incense pot. The R IV text has “*hesebuty*” [hesebuty] “accounts”. This card corresponds to the Tarok **4 of Firesticks** and represents a quiet period of time used for meditation or preparing a planned activity. It is a time for **Setting Up** a checklist of things to do in their proper sequence in the ensuing period of activity. “*Ba*” also has an incense glyph associated with it. The name literally means “Fragrant Breath”. The Litany card image depicts the Eye of Horus floating over a substance, and the whole image is contained within a lozenge capsule. The powerful Eye of Wisdom has a characteristic fragrance associated with it. This is the sweetness of truth. The image suggests the encapsulating of that fragrance in a subtle substance or a well-defined format such as a formula or a plan. Egyptians were famous for their fragrant essences and sacred oils. Wisdom is the finest essential oil of life and leads to timely plans that benefit everyone.)

25.

Hekenu nek R@ Qa Sekhem, @h@ Ba W@, Nej Mesut-f. Thut as *Khatu* Netewety. **Praise be to You, Higher Self, Exalted Power, The One Mind Who Stands Up and Protects his Children. You are as the Bodies of Those Who Exist.** (“Stand Up” implies action mode. It is also code for Osiris after he was dismembered by his brother and lost his phallus. Osiris resurrects and stands up again as a plant deity. His reconstituted phallus also stands up again, just as the crops stand up. The farmer carefully protects not only all his crops, but also his whole environment. *Baba* is the master of the phallus, the organ of procreation. In his transcendental condition he is also the One that integrates all of creation. The key to “standing up” is **Integrity**. This corresponds to the Tarok **7 of Plumes** and represents the beauty of actions that maintain integrity. The only way you can realistically protect yourself and your loved ones is by integrity. “Children” literally means all the divine creations you have given birth to, not just with your phallus, but also with your decisions and actions. All those who exist are divine children of and are protected by The Higher Self. Integrity is the spontaneous responsibility to love, protect, and experience the beauty of all your creations. This is an attitude that maintains harmony during even the most active phases of life. The amulet I chose to represent integrity is the musical instrument “*nefer*” that represents beauty. Osiris realizes that for integrity he must appreciate the beauty of the brother who murdered him, dismembered him, and caused the destruction of his phallus. All creations are apparitions of Ra – even Set. Horus as an avatar of Ra, the Elder Horus, protects not only his “father” Osiris,

but also his children, the four elements [earth, air, fire, and water] that make up the physical world and all the people of Egypt, the kingdom he inherits from Osiris. Even Set as the devil Apep is an avatar of Ra. The Litany card image depicts a male with beard and shoulder length hair. He is alive [i.e. not a mummy] and in the act of standing up. This is *Baba* as the first son of Osiris demonstrating for his father how to stand up again after the calamity of his downfall and disintegration. Standing up requires unity of purpose and cooperation of all the limbs as anyone who has had to relearn how to stand up and walk knows well.)

26.

Hekenu nek R@ Qa Sekhem, Thes Tep, @@a Wepet. Thut as Ser @a Kheperu. **Praise be to You, Higher Self, Exalted Power, Who Raises the Head and Strengthens the Brow. You are as the Mighty Ram of Creations.** (This corresponds to the Tarok **3 of Towns**, the sign of **Cooperation**. Its amulet symbol is the Ram, which is an alternate form of the Jed Pillar of Osiris. The sacred site of the Ram and the Pillar was Jed-Jed, otherwise known as Busiris or Mendes. The Jed pillar is the upright spine and represents stability. The spine of Osiris becomes his new phallus. The theme of cooperation comes from the story that Isis and Nephthys found the apparently dead body of Osiris in a tree trunk. With help from Thoth they released him from the tree and restored him to life. *Baba* appears in code form because the ram, here called “Ser”, is also often called “Ba” after the sound made by bleating sheep. “Ser” also suggests the identification of Osiris with the Old One, Ra, as Horus the Elder. [“Ser” is an elder. In English it becomes “sir” and “sire”.] Khenemu is the Ram as Creator. The word “wepet” can also be an angelic messenger as well as the ram’s powerful horns on his brow. Strengthening the Brow means to awaken the Eye of Wisdom. The Litany card image depicts a ram in a sitting posture. On my **Senet Tarot** version of the card I use the Jed pillar amulet, which is an equivalent amulet in Egyptian symbology and makes clear the connection to the myth of Osiris. The word “thes” also means to tie a knot or tie together. This refers to how the sisters reassembled the dismembered corpse of Osiris, not forgetting to tie the head back on. The ram symbolizes creative power, and thus links the ram lineage to the lineage of the scarab. Every year in ancient Egypt there was a special holiday on which the people symbolically raised the Jed pillar of Osiris as a culmination of the Osirian rites and the beginning of the planting season.)

27.

Hekenu nek R@ Qa Sekhem, Sety Shewe me Khenety Ageret. Thut as *Khatu* Amenet. **Praise be to You, Higher Self, Exalted Power, Who Kindles Shiva as**

**the Chief of the Silent Realm. You are as the Bodies of the Invisible Realm.** (The invocation to stand up and kindle Shiva refers to the practice of the Cobra Breath technique of Menu. Menu is an avatar of Ra often shown standing in a special ithyphallic posture with the *Ja@m* scepter supporting his back to show that it refers to the body's posture. This card corresponds to the Tarok **5 of Firesticks** and represents the disciplined yogic **Practice** of Shiva to kindle, guide, and master the Kundalini Fire that lies hidden in the body. Silence is also a Discipline. Babaji Nagaraj, the Indian avatar of *Baba* is known as the Maha Muni or Great Silent Sage. He is closely associated with Shiva. The Litany card image depicts the male mummy with beard and shoulder length hair, showing that this is the lineage of *Baba*, the Yogi.)

28.

Hekenu nek R@ Qa Sekhem, Peter Ba me Khenety Amenet. Thut as *Khatu Qererety*. **Praise be to You, Higher Self, Exalted Power, Mind that Observes like the Chief of the Hidden Realm. You are as the Bodies of the Two Sources.** (The Sun is like a circular eye in the sky that constantly observes the world. The Moon is a second eye that observes at night. These are the two Sources. They are Sources of Light. The Moon's Light is a transformation of the Sun's Light. "Qereret" also means a cavern and refers to the two sources of the Nile and to *Baba* who lives in a cave. The organs of perception are "caves" from which we peer out at the world. The corresponding Tarok card depicts the **2 of Firesticks** and represents the quality of **Vision** that comes from careful observation, such as the way astronomers observe the motions of the sun and moon and other celestial bodies. The Litany card version shows the image of *Baba*, the Master of Source who lives in a cave. Instead of looking at the images in the sky, turn your vision around and go into the cave of your eye socket to study the subtle aspect of vision and discover how it arises in your observing Mind.)

29.

Hekenu nek R@ Qa Sekhem, Pen Hewet Ba Remwyty. Thut as *Khatu Aakeby*. **Praise be to You, Higher Self, Exalted Power, This One Who Laments and the Mind of the Two Who Weep. You are as the Bodies of the Mourner.** (The two Wailing Women are Isis and Nephthys weeping over the apparently dead body of Osiris. The "death" of Osiris is an Illusion, because gods are immortal. The corresponding Tarok card is the **5 of Plumes** and represents **Commitment** to the future even in the face of loss in the moment. It represents the hot and arid days in Egyptian summer before the flood begins. Life is at its low ebb. The amulet for

this card is the **deltoid thorn** of Isis in her astral form as the star Sirius. She weeps and the Nile begins to rise again. Sirius rises and then the Nile rises. The Nile flood brings Osiris back to life. The Nile flood marks the beginning of the agricultural cycle and the commitment to a new year. The love and compassion of the Wailing Women is the basis of true Commitment. With his eternal wisdom, *Baba* sees through the temporary illusion of sorrow. He knows that death will pass, and new life will come. The text has the male god determinative with the Two Who Weep and the Wailing Women. This tells us it is all transformations. The Litany card image depicts the young male mummy of *Baba* with shoulder length hair and a beard. From his Eye of Wisdom emerges one large tear. He feels the weeping of the women. This card connects back to the Love and Compassion card Ace of Lotuses, Avatar #21. Here the emphasis is on commitment to action for the future. Commitment with confident follow-through ensures success in the future regardless of how things seem to be in the moment.)

### 30.

Hekenu nek R@ Qa Sekhem, Bes @, Heken en Aryt-f. Thut as *Khatu* Amen H@u. **Praise be to You, Higher Self, Exalted Power, Whose Arm Rises Upward, and Sings Praise to His Eye. You are as the Bodies of the Hidden of Limbs.** (This continues the theme from the previous cards. “Bes” here refers to the rising of the Nile and continues from the previous card. It also plays on the name of Bes, the dwarf god of dancing and singing. The sorrow of the time of drought shifts to celebratory singing as the Nile flood begins. This corresponds to the Tarok **6 of Plumes** and represents **Persistence**. Another meaning of “bes” is to advance. When the Nile begins to rise, the people know that the flood is coming and the agricultural year will begin, so they celebrate the New Year. The flood without the Sun would not serve any purpose. The amulet for the card is the flail that Menu holds in his upraised arm. The agricultural cycle requires the persistent effort of the farmer to wait for the ebbing of the flood. Then he tills his fields, sows his seeds, and tends his crops until he can harvest them and finally use the flail to winnow the grain. Osiris holds the flail of Menu as his authority over agriculture and willingness to persist from planting to harvest. The sun’s light persists throughout the agricultural cycle. *Baba* is the Master of the Technology of Menu. The name “Men” is “hidden” in the word for “hidden”. “Amenet” is also the name for Ra’s consort. This card goes with the previous one and emphasizes that commitment and practice require persistence to get you to the goal. The Litany card image depicts a young male mummy of *Baba* with a beard and shoulder length hair enclosed within a boundary like the pod of a seed that “hides” him and defines the time and space for



the persistent effort required to make him manifest. The seed must persist in its growth to reach maturity and bear fruit. Bes is a transformation of *Baba*. The Eye is the Eye of Wisdom.)

31.

Hekenu nek R@ Qa Sekhem, *Bakhay* kher Shetaty. Thut as Khenety Amenety. **Praise be to You, Higher Self, Exalted Power, [Great Bull of the East] Who Gives Birth to the Two Mysterious Places. You are as the bodies of the Chief of Those in the Invisible Realm.** (“Chief of the Invisible Realm Dwellers” is an important epithet of Osiris. He corresponds to the Tarok **Magician Trump**, the Wizard’s Eye. “*Khay*” refers to the physical body and the womb. “*Bakha*” is to give birth. “*Bekh*” is Ra as a Bull of the East. The two secret and mysterious recesses are the vaginas of Isis and Nephthys. “*Bah*” is the phallus, and “*bekha*” is also to illuminate. “*Beka*” is [the swelling belly of] a pregnant woman or cow. “*Behes*” is the calf of dawn. The Magician or Wizard learns how to use his magic wand in a spiritual way rather than just a materialistic or animalistic way. The Litany card image depicts the mummy of Tem. This is also the image of Osiris except that he traditionally has two ostrich feathers adorning his White Crown. The image shows that Osiris identifies with Tem and thence with Ra. Tem is the phallus of Ra, so Osiris recovers his phallus by becoming a phallus. He becomes a plant deity, Lord of Agriculture, and his stiff stem becomes his vegan phallus. The Wizard Osiris opens his Eye of Wisdom like a flower blooming. He can be in the invisible realm of the West and know what is in the East. In both cases he sees what is not yet visible to human eyes, the world beyond the horizon. By identifying with the North Pole Star as his Throne, he becomes the Axis Mundi, a giant invisible phallus that governs the whole world. This is the gigantic phallus of his father, Geb.)

32.

Hekenu nek R@ Qa Sekhem, @sha Kheperu em @t Jeseret. Thut as *Khatu* Kheperer. **Praise be to You, Higher Self, Exalted Power, the Multitude of Creations in the Holy Chamber. You are as the Bodies of the Creator.** (The Creator amulet mentioned here is the Scarab Dung Beetle totem that represents the act of creation. The corresponding Tarok card is the **7 of Towns** and represents **Productivity**. Creativity plus Productivity leads to Multiplicity. Osiris becomes the deity of agricultural productivity, generating a multitude of crops. The Litany card image depicts a humanoid figure with a head in the form of Khepera, the scarab dung beetle, indicating the lineage from Ra’s avatar as the Creator Scarab.)

33.

Hekenu nek R@ Qa Sekhem, Da Khefetyu-f em Sautu sen. Thut as *Khatu Mawety*. **Praise be to You, Higher Self, Exalted Power, Who Puts His Enemies in their Fetters. You are as the Bodies of the Cathead.** (Horus and Set are enemies, but also they are so alike they are almost copies. Ancient Egyptians sometimes drew their two heads on a single body. They each had a team of followers who participated in their battles. However, only when the two learned to work together as a team could they solve the problems they faced and bring peace to the land. This card corresponds to the Tarok **6 of Towns** and represents **Team Building**. Its totem amulet is the Senet Game Board. Traditionally there were two players competing as adversaries in the game, each with a team of chess pieces. What we have here is not a real battle, but only a game. The idea is to have fun and learn about social relations and strategies for accomplishing goals. True, one player loses the game. Losing is “punishment”. Individual pieces may fall into the House of Death and appear to “die” as part of the Game. “Cat-like” is a pun for a “companion”. The Litany card image depicts a mummy with a cat’s head.)

34.

Hekenu nek R@ Qa Sekhem, Ma[w]uty em Shetayt. Thut as *Khatu @a@y*. **Praise be to You, Higher Self, Exalted Power, Radiant in the Secret Abode. You are as the Bodies of the Great Procreator.** (“Ma[w]uty”, [radiant one] possibly is “ma[s]uty”, “liver-like” or “mawety”, meditator. The secret abode alludes to the Home of Nekhebet, the Hidden Seat of the Kundalini. The Tarok **Lover Trump** represents the **Liver** that links heart and genitals, removes toxins and inspires love. The Procreator makes love in a secret abode and generates new [mawet] life. The Litany card image depicts a living young man like *Baba* with a beard and shoulder length hair. He has a large and very upright erection indicating that he is a Lover ready to make love and provide a generous ejaculation so as to procreate healthy offspring.)

35.

Hekenu nek R@ Qa Sekhem, Deba *Khatu*, Sereq Hetet. Thut as *Khatu Debaty Sha*. **Praise be to You, Higher Self, Exalted Power, Who Rewards Bodies and Makes Throats Breathe. You are as the Bodies of the Oceanic Reward.** (This corresponds to the Tarok **Moon Trump** and represents karmic rewards and patterns that adorn our lives as reflections of past decisions and actions. Such past influences resemble the light of the Sun reflected from the Moon. The Moon waxes and wanes like the cyclical breathing process. Its gravitational influence creates the tides that

cause the mighty ocean to rise and fall. In our body it corresponds to the **Bladder** and **Urinary System** behind the moon-shaped pubic bone. Sereqet [Sereq Hetet] is the scorpion goddess of the throat chakra with the medulla and primitive instincts stored in the brain stem. She is Isis playing the nanny to her child. She helps her baby breathe at birth, and then feeds and cleans it during infancy. She also provides toys. The scorpions are the toys of the baby Horus. The scorpion's curved tail suggests the crescent moon. The moon also represents biological cycles like the monthly menstrual cycle in women and the tides of emotion. "Debaty" also is a coffin. The Litany card image depicts a young male mummy with beard and shoulder length hair, indicating the lineage of *Baba*. Around him is a boundary just like in the case of card 30. This may represent the coffin box Set used to trap Osiris. Set threw the coffin in the Nile and it floated out into the Mediterranean. This was the karma that bound Osiris. The Ocean washed the coffin onto a shore, and Isis eventually recovered it. The Ocean is a symbol of Undefined Awareness that holds all possibilities. Here we have the ultimate reward, but in a passive state. This is the card of memory, because the moon's light is a reflection of the sun's light. Karma is a reflection of a person's thoughts and desires. The scorpion image continues in the next card.)

36.

Hekenu nek R@ Qa Sekhem, Dewa *Khatu* amyu Dewatu, Sereq sen Hetem er Dewu-sen. Thut as *Khatu Sereqy*. **Praise be to You, Higher Self, Exalted Power. Who Calls Bodies that are in the Twats. They are scorpions. Destroy their Foul Emissions. You are as the Bodies of the Scorpion[ess].** (This avatar card continues to develop the qualities of the Moon lady Sereqet, here focusing on the scorpion amulet. The scorpion's tail curves like the crescent moon. The medulla brainstem arching up behind the throat [sereq] to the pineal as its "stinger" forms the great scorpion in the human body and represents the old instinctive patterns in the primitive brain. Nanny Sereqet nourishes our infant awareness, feeding us and changing our smelly diapers. Breathing [sereq], eating, and excreting are instinctive processes. As we grow up we forget about all the service that our nanny provides during infancy. This card corresponds to the Tarok **7 of Firesticks** and represents the **Challenges** we face as we grow up and encounter in our activities, forgotten habit patterns, and limitations from the past that cause problems and suffering. There are seven scorpion challenges presented to the young hero, one for each chakra. The hero must open up his chakras and evolve his level of consciousness. Until then the chakras will sting painfully like venomous scorpions. The Litany card image depicts a mummy with a bull's head. The connection of the bull image to the notion

of breathing and the scorpions of the “explanatory” text is not clear, unless it perhaps hints that these lunar influences come from the Bull-like energy of the sun through the waxing and waning of the moon’s light. The horns can also suggest the moon’s crescent shape.)

37.

Hekenu nek R@ Qa Sekhem, Sheta Her, Seshem Netheret. Thut as *Khat Shay*. **Praise be to You, Higher Self, Exalted Power, Secret Face, Fragrant Divine Guide. You are as the Body of Fortune.** (This card corresponds to the Tarok **Wheel of Fortune Trump**, and its name is given explicitly in the text. “Shay” is the god of Fortune. The Secret Face is Fortune’s Wheel. We see the face in the circle of the sky with its turning zodiacal constellations. The ancient Egyptians saw the sky as a face. They called it “Her”, and the name “Heru” comes from this. The face of the sky is round and rotates like a wheel because the earth turns on its axis. The night sky clearly rotates about the North Pole Star. The Sun as the symbol of the Higher Self governs the rotating Wheel that contains in the stars the secret message of your Mission in Life. If you follow your mission, then your Fortune will flourish and you will find happiness. Shay’s name appears in the text with a jackal head glyph and the god glyph. The Wheel represents the **Navel**, the **Chakras**, and the **Ears**. The Litany card image depicts a mummy with the head of a jackal. The one fortune that all men have in common is that they eventually will die. Hence, the Jackal head of Anubis is appropriate for the lineage of Shay. The figure looks just like Dewamut-f. On my **Senet Oracle Board** Dewamut-f with his jackal head is just above the Wheel of Fortune card with Shay and represents asset management.)

38.

Hekenu nek R@ Qa Sekhem, Neb Sethenu Sekheny[u] em Dewat. Thut as *Khatu Sekhen-Ba*. **Praise be to You, Higher Self, Exalted Power, Lord of the Distinguishing Qualities that Occur in the Twat. You are as the Bodies of the Embracing Mind.** (This avatar card corresponds to the Tarok **King of Lotuses** and represents mastery of the **Element of Water**. **Hep** [or Hapy] is the god of **North**, the region of the Twat Womb of Newet. He is also the god of the Element of Water because amniotic fluid fills the womb. North of Egypt is the vast Mediterranean Sea into which the Nile flows. All qualities of Creative Intelligence come forth from the womb of Newet. However, the most distinguishing quality of the womb is that it is a watery environment in which the fetus recapitulates the process of evolution. On the **Senet Oracle Board** Hep is between Newet [Star Trump] and the Hermit. A loving heart is essential for healthy growth in the womb,

and water is the element of love and emotion. The Lotus is the symbol for the placenta that nourishes the fetus. The stars are all the qualities in their potential form like the eggs in the ovaries. The King of Lotuses embraces them all and the code mummy tells us that he is a transformation of *Baba*, the firstborn son of Isis. “Sethenu” “The Distinguisher” is an epithet of *Baba* in his baboon form. The name also plays on “Senet”, which is the game played on the Oracle Board. The fetus begins as a single cell, and then becomes an undifferentiated ball of cells. Suddenly the cells begin to differentiate, and each distinct type of cell forms a specific organ. The Litany card image depicts the *Baba* mummy with beard and shoulder length hair, reminding us that he is the first-born of the womb of Isis.)

39.

Hekenu nek R@ Qa Sekhem, Amen-*Khatu-f* er amy-f. Thut as *Khatu* Amen *Khatu*. **Praise be to You, Higher Self, Exalted Power, Who Hides His Bodies Within Himself. You are as the Bodies of the Invisible Bodies.** (The fetus lives inside the womb and is thus hidden from us. This is true for all Avatar incarnations that pass through the womb. All creations begin from an invisible condition of potential and then develop into a visible condition that begins with a single microscopic cell. The relation between fetus and mother is the most intimate of all human relations. Mother and baby are in constant touch for the entire nine-month pregnancy. Thus the corresponding Tarok card is the **Queen of Towns**. She represents the **Sense of Touch**. When the baby is first born, someone reaches out and touches the baby to receive it into the world. Thus, the baby’s life as an individual begins with a touch. Wisdom flows from this intimate touch because it includes the whole range of experience from the grossest to the subtlest. The Litany card image depicts the male *Baba* mummy with beard and shoulder length hair. The Kings and Senses for each element are derived from *Baba* and thus tend to have this type of image. Also he is the firstborn of Isis.)

40.

Hekenu nek R@ Qa Sekhem, Sekhem Ab er Amyu-khetu-f, Wejew Rekehu em Hetemyt. Thut as *Khatu* Rekehy. **Praise be to You, Higher Self, Exalted Power, the Empowered Heart Beyond those Who Follow Him, and Who Commands the Fires in the House of Destruction. You are as the Bodies of the Flame God.** (“Rekeh” is heat or flame. This corresponds to the flame amulet of the Tarok **3 of Firesticks** and represents **Planning**. The Firestick Wand is the suit symbol of Fire and flame is its icon. This represents the beginning of a project. “Amyu-khetu-f” are the procedures that come after the project is initiated as a plan. You must plan

from a burning desire to achieve a particular goal or you may not have the energy and persistence to complete it. That flame of desire in your gut is more important than the details of the plan. The powerful fire of intention will burn through and destroy all old creations that may stand as obstacles to achievement of the plan. The plan must come from the Heart [Ab]. **Sekhem** is the **Third chakra**. A successful planner moves his Solar Fire of desire from the Solar Plexus chakra through the Heart chakra and into the form of a Plan that benefits all and thereby rises to the level of the Higher Self. [Compare this avatar to avatar #6.] The Litany card image depicts the *Baba* mummy with beard and shoulder length hair. From his crown chakra emerges a flame that curves around in front of him and reaches down to the ground. This is a personification of the flame glyph. Rekehy does not wear the pectoral decoration that the other mummies have. *Baba* is the Master of Kundalini Fire, and we see from the image that it pierces his crown chakra and courses through his whole body.)



41.

Hekenu nek R@ Qa Sekhem, Wejew Hetem, Sekheper Serequ me Kheperu-f amy Dewat. Thut as *Khatu Dewaty*. **Praise be to You, Higher Self, Exalted Power, Who Commands Destruction, and Who Causes What are as His Creations in the Twat to Produce Breath. You are as the Bodies of the One of the Twat.** (All creatures are Avatars of Ra. He creates their bodies and he destroys their bodies. This avatar corresponds to the Tarok **2 of Towns** and has the quality of **Comparison**. Each creation manifests from a loving interest or desire to see the creation take form as an experience. The Twat is the womb in which creations manifest. The word “hetem” is very close in sound to “hetep” which means to experience. Experience destroys creations. Every creation eventually is destroyed. The ancient agricultural digging stick “mer” symbolizes desiring or loving something. The Higher Self only creates what it desires to experience. When the Higher Self fully experiences a creation, that process automatically destroys the creation and leads the Self to a shift of attention on to something it believes to be better. This gives rise to the possibility of Comparison. When the previous experience lingers not destroyed or only partially destroyed, it remains as a comparison to something else that is desired. This can lead to doubt, confusion, and frustration, because both creations exist and are relatively desirable, but neither is fully experienced. The Litany card image depicts a mummy with the hawk head of Horus. Horus the Younger is impetuous and tends to make judgments based on comparison between how he thinks things ought to be

and how he sees they are. This is an immature form of love and leads to inner and outer turmoil. He loves his father and hates his uncle. This approach only gets him hurt until he matures to appreciate that his “enemy” is only a projection of the parts of his own character that he resists experiencing.)

42.

Hekenu nek R@ Qa Sekhem, Bewa Tep, Khenety Newet-f, Shesepy em Shetayt. Thut as *Khatu* Shesepy. **Praise be to You, Higher Self, Exalted Power, Lord of the Head, Chief of His Circle, Who is Radiant in the Secret Chamber. You are as the Bodies of the Radiant One.** (The key word here is “Newet” that means “Circle”. This avatar corresponds to the Tarok **8 of Plumes** and represents the quality of **Protocol**. The usual symbol for Protocol in ancient Egypt was the “Shenu” circular knot that represented in simplest form a circular loop that could continue repeating a process indefinitely. Here a different word for a circle is used: “newet”, and it plays on the word for the Galaxy Goddess of Cosmic Space, Newet. She loops over the night sky above. “Plumes” is a suit of the intellect [Swords in modern Tarok], so the text mentions the “head”. However, the Secret Protocol is to circulate the Kundalini energy from the root and sex chakras through the brow and crown chakras in the head and back again. This full internal circulation of life energy in the body uplifts one’s intelligence and empowers one to “radiate” great achievements by repeatedly employing a system that works. The Litany card image depicts the usual young male mummy with beard and shoulder length hair and signifies that this is the technology of *Baba* for achieving radiance in life.)

43.

Hekenu nek R@ Qa Sekhem, Demed-H@tu, Seneth Amy-Ta. Thut as *Khatu* Dem[ed]-H@tu-f. **Praise be to You, Higher Self, Exalted Power, Integrator of Limbs, and Endower of The One Who is In the Earth. You are as the Bodies of the Integrator of His Limbs.** (The expression “Demed H@tu” suggests the 3 of Plumes, but “Seneth Amy-Ta” takes the idea further. “Seneth” is to found or establish something. What is established is embedded in the earth. “Amy Ta” probably here is an epithet for Osiris. This avatar corresponds to the Tarok **5 of Towns** and represents the spirit of **Investment**. The investor takes a risk, but aims to put together a successful organization or project that will realize a return on his investment. This is like the farmer who embeds edible seeds in the earth with the intention that they will grow and multiply so that his return on investment is manifold. The investor endows those who are striving forward in the physical world with an offering to assist in uplifting them. This is a major theme of the **Pyramid Texts**.

The investor's risk is that not all ventures succeed. However, the investment to help others succeed is worth the risk for the overall benefit to society, and the successes more than make up for the losses in terms of overall gain. This card relates to the 3 of Firesticks, 3 of Plumes, and progresses to the 6 of Towns. There must be a plan, and the players must align and integrate their energies. If things come together, the investor builds a team and they begin operation. The Litany card image depicts a human mummy with its body in silhouette and a strange "animal" head that seems to face the viewer. I do not know what kind of animal it is – if it is an animal –, but the "head" seems to suggest an altar table or container with incense sticks, the amulet of the Investment card. The investor prepares for success and then initiates the venture with intentions for success, knowing full well the challenges that the venture must pass through to achieve the intended success.)

44.

Hekenu nek R@ Qa Sekhem, Qema Seshetau, @a@ Khatu. Thut as *Khatu Seshetay*. **Praise be to You, Higher Self, Exalted Power, Creator of Secret Things, and Procreator of Bodies. You are as the Bodies of the Secret One.** (This is the avatar that corresponds to the **Shadow Body** and pertains to the **Crown Chakra** and its link to the Higher Self. In the Tarok this is the **Knight of Towns**. The Shadow Body is about meditation and integration. It also takes one into the deepest secret recesses of the mind. The epithet "Procreator of Bodies" connects it to the Lover Trump and the secret Kundalini yoga for empowering the physical body to reconnect to the Higher Self. The secrecy also connects it to the Hermit Trump and the High Priestess (Isis). The Litany card image depicts the usual male mummy with beard and long hair suggesting the derivation of esoteric traditions from *Baba*.)

45.

Hekenu nek R@ Qa Sekhem, @peru en-f amy Dewatu, Thef @p-f Qeretu Shetatu. Thut as *Khatu @per-Ta*. **Praise be to You, Higher Self, Exalted Power, He Who Provides for Those Who are in the Astral Twats and, Vibrating, He Goes to the Sources. You are as the Bodies of what Earth provides.** (This avatar corresponds to the Tarok **4 of Towns** and represents **Material Security**. For most people this means a home and money in the bank. The glyph that means "to provide" shows a portable hut with carrying poles. These were often made of woven wicker material and provided shade from the sun. Probably wealthy people could have fancy ones provided with many convenient accessories and equipages. The text relates this to the womb that provides all safety, nourishment, and physical materials for the baby to assemble its body. For "thef @p-f qeretu" see card number



6, the Heart Chakra. This tells us that real security comes from the heart. The Litany card image depicts another jackal-headed mummy that resembles Dewamut-f, the King of Towns.)

46.

Hekenu nek R@ Qa Sekhem, H@ Afu, Maa-f Khatu-f, Washa Ba, @p-f Senethu-f. That as *Khatu* H@y. **Praise be to You, Higher Self, Exalted Power, Rejoicing at Limbs, Who Sees His Bodies, Whose Mind is the Ocean Awareness Meditation and Who Goes to His Physical Endowments. You are as the Bodies of Jubilation.** (This avatar corresponds to the Tarok 4 of Lotuses and represents the deep **Silence** of the Ocean Awareness Meditation. The “amulet” is a **Lotus Pond**, a miniature version of the vast ocean. The lotus is the placenta, and the pond is the amniotic fluid. The thousand-petal lotus is also the cortex bathed in cerebro-spinal fluid. “Senethu” means his limbs are fully endowed and in working order as he matures to term in the womb. It also plays on and is a variant spelling of “Senet”, the name of the Passing Game. One sense of the word “passing” is to transcend. When the mind finds deep silence, it transcends to the unbounded ocean of pure awareness. From that realm the Avatar experiences jubilant bliss and can view all his incarnations. This card is a companion card with the Security of the 4 of Towns. The Litany card image depicts the male mummy as frequently seen in the illustrations. However, in this case the arms are raised in a “Ka” gesture to symbolize the jubilation that comes as the bliss of pure awareness saturates the body.)

47.

Hekenu nek R@ Qa Sekhem, Thenety en Jef-jef, Wejat, Bay, Meh Aakhet er-f. Tut as *Khatu* Thenety. **Praise be to You, Higher Self, Exalted Power, Aged One of the Eye Pupil, Strong Eye, Mindful One Who is Filled with Samadhi. You are as the Bodies of the Aged One.** (This avatar corresponds to the Tarok 8 of Lotuses and represents the mature quality of true **Courage**, which is a condition of being filled with life energy. “Wejat” describes the Eye of Horus when it is strong. It also plays on **Wajet**, the Green Cobra goddess of the Delta. Her amulet symbol is the **papyrus stalk**. This staff represents the source of paper and pens used for recording documents. “Thenet” means great and distinguished. These qualities come with age and experience. Another meaning is to keep accounts. Egyptians used papyrus to keep records. However, keeping records is of no use if the records are only noting trivia. They must either contribute to the practical management of the country or record the spiritual insights and technologies of enlightenment that can educate future generations. It takes courage to put down the truth in both types of

records. Financial and legal transactions must be accurate, and spiritual records must record the true path to enlightenment and not just pass on superstitions, hyperbole, indoctrination, or propaganda, such as we see so much of in today's media. The Litany card image depicts the male mummy with beard and long hair that suggests *Baba* [Bay] is the patriarch of this avatar lineage.)

48.

Hekenu nek R@ Qa Sekhem, Ma@-Wawet amyut Dewat, Weba M@thenu em Shetayt. Thut as *Khatu Ma@-Wawet*. **Praise be to You, Higher Self, Exalted Power, Who is Ways of Truth that are in the Astral Twat and Opening of Pathways in the Secret Abode. You are as the Bodies of the Ways of Truth.** (This avatar corresponds to the Tarok **Justice Trump** and represents the Ways of Truth as embodied in Ancient Egypt by the goddess *Maat*. These pathways lead into the Temple of the Deepest Secrets of life. The Scale of Justice exemplifies the subtle principle of the silent balance point in the midst of all life's changes. *Maat's* Scale of Justice symbolizes the Path of Yoga that leads to integration through balance and woman's right to control the **Phallus**. The male tends to dominate through his physical strength, but the woman bears and raises the children and thus has the right to manage the delicate timing and operation of the procreative mechanism. The Litany card image depicts the usual male mummy with beard and shoulder length hair, suggesting that these are the secret pathways and technologies of *Baba's* Tantra.)

49.

Hekenu nek R@ Qa Sekhem, Ba Khepy, @p, Nemetetu. Thut as *Khatu Khepy*. **Praise be to You, Higher Self, Exalted Power, Mind Evolving, Advancing, and Striding Forth. You are as the Bodies of the Evolver.** (This avatar corresponds to *Baba* taking the form of pure dynamic electromagnetic energy. This is the *Ka* or **Electric Body**. Light is just one frequency range of electricity. The electromagnetic force ranges over many frequencies. Our body tunes to several major frequencies modulated by the chakras. Our most powerful electric energy is in the **Second or Sex Chakra**. However, all the chakras are transformations of the *Ka*. The vibrations of electricity are the strides of *Khepy*, the Evolving Traveler. In relativity theory variation in wavelength can represent variation in relativistic speeds. "@p" is the motion of photons that always proceed at the speed of light. The "stride" is the wavelength of the photon and alludes to the wide stride of *Osiris* as the Celestial Light Body, *Orion*. *Orion* can step horizontally around the horizon, but his relativistic stride occurs as he moves up the Milky Way to the Pole Star. As he approaches the Pole, his wavelength shrinks. At the Pole his wavelength shrinks to

zero. He appears motionless, but becomes omnipresent and beyond all space and time. Light evolves through various forms and eventually supports higher and higher states of self-aware consciousness. This evolutionary process culminates in beings capable of living the full value of pure awareness even while in the limitations of a physical body. These are the enlightened “Bodies of the Evolver”. The root “khep” becomes “kheper”, “to create” when the traveler [khep] goes “beyond” [er] his journey and becomes Khep-er-a, the Creator [who travels to and beyond “I”]. The Litany card image depicts the usual male mummy with beard and long hair, suggesting that *Baba* is the Master of the *Ka* vibrations.)

50.

Hekenu nek R@ Qa Sekhem, Wejew Sebau-f, Sehej-f Keku em Qeretu Shetatu, Aru. That as *Khatu* Hejety. **Praise be to You, Higher Self, Exalted Power, Who Commands His Stars, and Who Illuminates the Darkneses in Secret Sources and Forms. You are as the Bodies of the Two Illuminators.** (The word for Illuminate is “Hej”. The glyph is a type of mace. A similar glyph is the “Heq”, the amulet of the shepherd’s crook. The crook represents the leader’s role as a guide. The mace represents the leader’s role as a teacher of enlightenment techniques such as meditation. This avatar promotes the roles of the teachers, guides, or facilitators for a person who is ready for enlightenment. The word “seba” for “star” also means a teacher or instructor or the contents taught. The Higher Self is master of all the guides on the evolutionary path to enlightenment. The teachers and techniques that lead to Source carry many secrets and can take a variety of forms. This avatar corresponds to the Tarok **9 of Lotuses** and represents the quality of **Satisfaction**. A person who has found satisfaction in life is in a position, if he so chooses, to pass on the light of his acquired wisdom to those who are still struggling in darkness. This in turn becomes a pathway for higher growth of the teacher rather than for him to simply bask in his personal satisfaction. However, there is a technology to teaching. Training to become a teacher or facilitator is an important evolutionary step. The Two Major Illuminators of the sky are sun and moon. They are much brighter than the stars. The sun is the Higher Self. The Moon is the Intellectual Wisdom Teaching that reminds immature people of the Higher Self during the dark night of ignorance. See the next card in which the papyrus staff, mace, and command staff appear interchangeably in different copies of the text to represent “by command”. The Litany card image here depicts the Khepera scarab rolling his ball of dung. Perhaps the idea is that the beetle deposits her eggs into the darkness of the dung, but later the young beetles emerge and fly up into the sun’s light. The ball of dung may be a star, a sun, or a moon.)

51.

Hekenu nek R@ Qa Sekhem, Ary Qeretu, Sekheper *Khatu* em Wejet nef eref Jesef, Wejew-k R@ en Netyu, Netyu, Neteru, Aakhu, Metyu. Thut as *Khatu* Kheper *Khatu*. **Praise be to You, Higher Self, Exalted Power, Maker of Sources, Who Creates Bodies for Himself by His Own Command. You, O Higher Self, Command the Things that Exist and that Do Not Exist, the Gods, Light Being[s], and the Dead Ones. You are as the Bodies of the Creator of Bodies.** (This is the avatar for the **Physical Body** or **Root Chakra [Khat]** and corresponds to the **Page of Towns** in the Tarok. All physical bodies that support some form of life or existence, including even dead bodies and spirits all come from the Source of Creative Intelligence in the Higher Self. The physical body is necessary to give some shape or definition to Undefined Awareness, but the Undefined Awareness remains as the Source for all creations. Each one is also its own Source and can learn to contact Universal Source through its own Source connection. The Litany card image depicts a mummy with the head of a ram. This must be Khenemu. As the Divine Potter he is the “Creator of Bodies”. I use the bent fish glyph as the symbol for the physical body. This, or its dolphin variant, is the glyph used by the Litany text for the body.)

52.

Hekenu nek R@ Qa Sekhem, Sheta Sep Sen Ameny. Pen Nety Bayu Tepy, Ma Seshemu-f, Da @pu en Amyu Khetu-f. Thut as *Khatu* Ameny. **Praise be to You, Higher Self, Exalted Power, Doubly Secret Hidden One. This is He Who is the First of Minds, Like a Knife That Gives Motions to Those Who Follow Him. You are as the Bodies of the Hidden One.** (This avatar corresponds to the Tarok **9 of Plumes** [i.e. 9 of swords] and represents the **Great Question** about the Secret of Life. “Bayu Tepy” is the primordial undefined Source of all thoughts. All other thoughts are transformations of that source and express particularly through their “caves”, the entrances to the sense organs. “Sef” is a knife or a sword and indicates sharpness of the mind to discriminate clearly. Primordial *Baba* is the Hidden Inner Child who holds the Secret of Life. People tend to ignore this Big Question about where their thoughts come from until they come up against a major life issue. Then they generally enter a period of crisis and realize they have made a series of decisions that culminate in the crisis. On the other hand the Answer to the Question leads to Heaven and establishes the priorities clearly in a person’s life. This is the wake-up call value of a crisis in life. The Litany card image depicts a mummy with a bull’s head. The reason for the bull’s head is not clear, but usually suggests creative energy.)

53.

Hekenu nek R@ Qa Sekhem, Weben [@b] An Amenet, Senek en Abet amy em Kehau. That as *Khatu* Weben [@b]. **Praise be to You, Higher Self, Exalted Power, Upthrust Ray of the Light Tower of the Invisible Realm, Who Nourishes with Light the Hair that is in Darkness. You are as the Bodies of the Upthrust Ray.** (Amenet is the Invisible Realm of Mut, the Empress Trump. Amen-Ra as Tem the Tower turns on the light in the Undefined Awareness that is her essential nature. The idea is to make love until the goddess enters a Cosmic Orgasm and gives birth to the universe. As the orgasm blasts her brain, it turns on the light of the tower and the rays of light stream out turning her dark hair to bright golden rays. This avatar corresponds to the Tarok **Queen of Lotuses** and represents Hew, the first son of Ra and Amenet. He is the initiator, the first ray of light. He turns on the light of understanding by giving a taste of bliss and activating the Kundalini energy to bring life to the universe. In physiology he is the **Sense of Taste and Smell**. The Litany card image depicts a human mummy with an antelope head. The animal has a long wavy horn that projects upward from its forehead like a unicorn. Perhaps the long horn represents the tall tower, the Upthrust Ray, or the Wand of Great Magical Mantras [Wer Hekau] that Hew wields during initiations.)



Hew Wields the “Wer Hekau” Wand

54.

Hekenu nek R@ Qa Sekhem, Then-Aru, Shas-f Dewat, Da-f Heken Bayu em Qeretu Sen. That as *Khatu* Then Aru. **Praise be to You, Higher Self, Exalted Power, Counter of Forms, Who Travels the Astral Realm, Who Gives Praise to the Thoughts in their Cave Sources. You are as the Bodies of the Counter of Forms.** (“Then” means ancient and to count. The Tarok **King of Towns** counts the forms that the **Earth Element** can take. Everything has a value and Dewamut-f, the King of the Earth Element appreciates that value and counts it. “Counting Forms” is an ancient meditative exercise. Notice the form of the creation on which your attention falls and assign it a number. Then notice the form of the next creation on which your attention falls and assign it another number. You do not need to remember which numbers you assigned to which forms. Continue like this for a half hour or an hour

and see how you feel. Another version of this exercise is to appraise creations in terms of cash value or some other value standard. “Traveling the Astral Realm” can refer both to making love and to birthing if we take “Dewa” in the sense of a womb. The word “Heken” plays off the meaning of adoration that goes with “Dewa” and the name of Dewamut-f, the King of Towns. In later Tarok decks the King counts coins. “Dewa” is also part of the title of the Litany. The meditator lovingly “counts” the Tarok cards when he brings up each one in sequence during his meditations. “Heken” is the first word of every item in the Litany and has the idea of anointing with unguent. This plays on the lovemaking theme. “Baba” is the transcendental form of Ra and a technical term for the apertures in the body where the sense organs are located. The vagina is the special cave of Baba in his role as Lord of the Phallus. It is the doorway to the Source of Life in the Twat. Whatever the Counter counts is one of his own Forms. The Litany card image depicts the usual male mummy of Baba with a braided beard and long hair except that he raises his arms in a gesture of salutation or praising of the creations that he counts.)

55.

Hekenu nek R@ Qa Sekhem, Khenemew Amenet Neferet, H@@u Dewatu, Maa Sen Su. Thut as *Khatu A@y*. **Praise be to You, Higher Self, Exalted Power, Uniter with the Beautiful One of the Invisible Realm, Enjoyer of Astral Dwellers. They See Him. You are as the Bodies of the Bather.** (“Amenet Neferet” is an epithet of Mut-Hathor, the **Empress Trump** of the Tarok. She plays the Higher Self role as chief consort of Amen-Ra and represents the transcendental beauty of undefined pure awareness and its quality of loving compassion that embraces all possible creations. Her organ is the **Ovary**. “H@@” is to rejoice and have fun. Ra as the sun is always in the sky of infinite space. The Hidden One [Amen] eternally makes love to the Invisible Realm [Amenet] and enjoys pure bliss in her Twat. She also is a shape shifter and takes on many beautiful female forms, each with a luscious Twat. Each transformation “sees” him as her lover. “A@” is to bathe or to ascend. Ra ascends and bathes in the twat of his beloved Empress. Two versions have “h@@” instead of “a@”. “Nefer” is also part of “Wen-Nefer” or “Beautiful Existence”, an epithet of Osiris. Osiris is also the Chief of those in the Invisible Realm. The Empress Trump, Hathor, has the title “Nebet Amenet” or “Lady of the Invisible Realm”. There is a suggestion that she becomes Isis, the lover of Osiris. The Litany card image depicts the mummy of Ra as Baba, a handsome young man with beard and shoulder length hair.)

56.

Hekenu nek R@ Qa Sekhem, Maw @, Nej Neteru, Wej@ Medu, Hery Jajatu, Khenety Qereret Deseret. Thut as *Khatu* Maw @. **Praise be to You, Higher Self, Exalted Power, Great Cat, Protector of the Gods, Judge of Words, Head of the Councils, Chief of the Holy Source. You are as the Bodies of the Great Cat.** (The Great Cat symbolizes the Power of the Sekhem. This corresponds to the **Chemical Body** of the **Third Chakra solar plexus**, and represents the ability of a leader to make bold decisions. The Cat represents the energy of Ra that defeats the serpent demon Apep. This is another version of Horus defeating Set. The Cat is a transformation of Ra through Hathor into Sekhmet-Basetet, and represents the hero's will power and the heat of the sun. With this focussed power we can deliberately control the chemical processes of the digestive system and much more. Set/Apep represents the digestive system. Horus of the third chakra Ego Will matures to become the leader of all the gods and the guardian of Source. With his guardian heart he protects the sacred technology for contacting and unfolding the power of Source. Egyptian artists often depicted the Great Cat holding a knife over the snake Apep. The amulet for this card is a Sekhem Power Mirror with a large cat's face on it. The Empress looks into the mirror and sees her great will power as Sekhmet. The Litany card image humorously depicts the "Great" Cat to be the size of a usual house cat relative to the mummies of the other avatars.)

57.

Hekenu nek R@ Qa Sekhem, Shed Aryt-f, Medu Aakhet-f, *Thekhau* Her Aakebu Sen. Thut as *Khatu* Medu Aakhet-f. **Praise be to You, Higher Self, Exalted Power, Who Grasps his Eye, and Speaks His Samadhi, and the Drunkennesses of the Face[s] of Their Weepers. You are as the Bodies of the Talking Stick of His Samadhi.** (This passage is subtle and difficult. "Shed" means not only to grasp, but to study deeply. The Eye is the Wisdom Eye of Horus. The "Medu" glyph is the "talking stick" or "fire stick" and stands for the suit of firesticks. The Weepers are specifically Isis and Nephthys, but also include all those who feel sorrow, suffering, and loss in life. Isis and Nephthys weep for the apparent death of Osiris and for the death that all humanity faces. "Th" and "T" commonly interchange in Egyptian spelling. This text has numerous examples such as "tut" = "thut". "Thekha" therefore is probably a variant spelling of "tekh", "thekh" or "dekh" and represents the Festival of Drunkenness that was the height of the New Year celebrations in ancient Egypt. This commemorated the drunkenness of Hathor-Sekhmet, the ferocious Great Cat Avatar that was destroying mankind. The baboon of Thoth enticed ferocious Sekhmet to take a break from her rampage of scorching mankind with the Eye of the Sun, persuading her to slake her thirst in a lake of beer made to look red like blood.

Sekhmet became so drunk that she forgot her anger and abandoned the annihilation of mankind. Wine and beer also were sacred to Osiris. The beginning of the flood heralded the end of the dry season and the promise of a new planting season. The “tekh” is the name for the plumb bob that Egyptians used to adjust a balance for accuracy and a nickname for Thoth. “Wej@ medu” is to speak balanced words. Although the “tekhy” often is a veiled reference to Thoth, the reference to the Eye and the repetition of the Talking Stick or Firestick image suggests that this avatar corresponds to the Tarok **Queen of Firesticks**, who represents *Maa*, the **Sense of Sight** which of course is a grasp of the eye. This Higher Self Avatar of *Baba* teaches that by deep inspection one discovers that death is only an illusion and not a reason for sorrow and weeping. The amulet on my card is an eye glyph placed over the head of *Yogi Baba* to represent the sense of sight. The Litany card image depicts a mummy with a ram’s head. The ram’s head stands for the breath. The proper use of breath rapidly opens the Eye of Wisdom, providing deep insight into life.)

58.

Hekenu nek R@ Qa Sekhem, Hery Ba-f, Amen *Khatu*-f, Hej *Maa*-f *Seshetau*-f. Thut as *Khatu* Hery Ba. **Praise be to You, Higher Self, Exalted Power, Chief of His Mind, Who Hides His Bodies, Enlightened One Who Sees His Secrets. You are as the Bodies of the Chief of the Mind.** (Horus is a Chief or Leader [*Hery*] of the visible external world. *Ba* or *Baba* is the cave, the hidden aspect of life. The caves in the face are the apertures of the sense organs. The phrase “*Hery Ba[ba]*” is code for the two brothers who are sons of Osiris but together represent the unmanifest and manifest aspects of creation, the introvert and extrovert aspects of life. The visible sky manifests light, and the dark cave holds secrets. If you understand these two aspects of life, you find all the answers. This avatar corresponds to the Tarok **10 of Plumes** and represents the **Great Answer**. The amulet of the answer is the glyph of “Pet” the Sky or Heaven. “*Hery*” the Chief has the Heaven determinative. You must study both the inner and outer aspects of life to get the whole story. Most people only study the outer aspects and ignore the secret inner aspects. Egyptologists have had very little to say about secretive *Baba*, the elder brother of Horus, and the Egyptians never drew a standard explicit picture of him as they did for Horus. The second occurrence of the epithet, “*Hery Ba[ba]*” uses the road radical in most versions instead of the heaven radical. This suggests that the dynamic journey of the Avatar processes is the Way of Heaven. The Litany card image depicts a mummy with a hawk’s head. This suggests that Horus is the Chief lineage for this avatar. At any rate it belongs with the element of air. Horus succeeds as a leader when he learns to manage his own mind.)



59.

Hekenu nek R@ Qa Sekhem, Qa Ba, Der-f Khefetyu-f, Weju-f Sedetu em Nakyu-f. Thut as *Khatu Qa-Ba*. **Praise be to You, Higher Self, Exalted Power, Exalted Mind, Who Overthrows His Enemies, and Who Commands Fires onto His Damned Ones. You are as the Bodies of the Exalted Mind.** (This card presents the Higher Self in destructive mode as the essence of the **Prana Body** or *Ba* that manifests in the **Sixth Chakra**, the **Knight of Plumes**. This is the opening of the Eye of Higher Wisdom in the Brow. It opens like a laser that destroys all obstacles with its piercing light. This laser of the *Ba* comes from the Transcendental *Baba* and manifests in the brain as thoughts and maintains the daily life as the breath. The *Ba* awakens with this laser-like power of the Eye of Horus after it has been exalted by the fiery *Ka* energy so that it channels the power of the Sun [Higher Self]. Notice the word play between “*Qa*” and “*Ka*” The Litany card image depicts a mummy with a ram’s head, and this relates to the *Ba*, which means breath and mind.)

60.

Hekenu nek R@ Qa Sekhem, Awety, Hap Hewaatu, Sekhem Bayu Neteru. Thut as *Khatu Awety*. **Praise be to You, Higher Self, Exalted Power, Swathed One, Hidden One of Filthy Things, Power of the Thoughts of the Gods. You are as the Bodies of the Swathed One.** (“*Awety*” means swathed or bandaged. The Higher Self hides even in the filthiest things. That is why he can even relate to Set [shit]. The **Knot of Isis** amulet represents a cloth worn by women to catch or wipe the menstrual flow. Most people consider a woman’s bloody menstrual napkin a filthy item. Yet Isis displays it as her pledge of love for Osiris. This “filthy” rag demonstrates her fertility and the pledge that she will bear *Baba* as her first son by Osiris. *Baba* is a direct Avatar of the highest transcendental awareness. This links to the previous card and corresponds to the **Tarok 2 of Plumes**. The Knot of Isis is an important traditional Egyptian amulet and symbolizes the **Decision** of Isis to reserve her virginity for Osiris so she could produce the Avatars of *Baba* and Horus. She becomes the model of the Virgin Mary who bears the Avatar, Jesus. “*Hap*” means to hide by covering with cloth and plays on the name of the god of water and of the Nile. The Litany card image depicts the firstborn son of Isis as a young male mummy with beard and shoulder length hair – another aspect of the *Baba* lineage.)

61.

Hekenu nek R@ Qa Sekhem, Semesu @ me Khenet Dewat, Kheperu Kheper Sejety. Thut as *Khatu Sejety*. **Praise be to You, Higher Self, Exalted Power, Great**

**First-born, as Chief of the Twat, Creative One Who Creates the Two Eternal Children. You are as the Bodies of the Two Children Who are Made Incarnate.** (The first incarnation was *Baba*, and the second incarnation was Horus. This card clearly links to the previous three cards and further develops the story. This card expresses the ability of Isis to give Osiris a pair of illustrious sons: *Baba* and Horus as the two Divine Incarnations. In general our body also has organs in pairs. One tends to be more dominant and the other more passive. I attribute this avatar to “Sejem”, the **Sense of Hearing**, who appears in the traditional Tarok as the **Queen of Plumes** [i.e. Queen of Swords]. The connection here is the play between the epithet “Sejety” and the name for hearing “Sejem”. “Jet” is the physical body, and means eternity. “Sej” is a child. “Sejety” properly speaking should be two female children, but the author apparently also wants to play on “jet” which means the body and eternity. Sejem stands right behind Osiris on the **Senet Oracle Board**, with Thoth below and Ra above. He becomes the medium for connecting Osiris back to the Higher Self. In the myth this is the role of the two sons of Osiris. Horus is actually a direct avatar of Ra as Horus the Elder who takes form as a child and a young hero. Sejem has the usual human form of *Baba* as a handsome young man with shoulder length hair, as do each of the other deities of the four senses – Hew, *Saa*, and *Maa*. Some scholars consider the “Sejety” to be Shewe and Tefenut. The word play on “sej” and the sequence of plume cards suggests that this is Sejem. Without doubt card 13 already belongs to Shewe, and card 14 already belongs to Tefenut [q.v.], thus eliminating them as possibilities. The Litany card image depicts a male mummy with a beard but close-cropped hair. This probably indicates *Baba* as a very young man in his role as the first born of Isis.)

62.

Hekenu nek R@ Qa Sekhem, @a Shemetu, Sema [me]natu-[f], Ba Sebeq Seneth, Senek Her. Thut as *Khatu* Senek-Her. **Praise be to You, Higher Self, Exalted Power, Great One of Journeys, Bull of [His] Herdings, Shining and Fragrant Mind of the Radiant Face. You are as the bodies of the Radiant Face.** (This avatar corresponds to the Tarok **5 of Lotuses** and represents the **Nurturing** of the two children of avatar 61 by their mother and nurse. The amulet is the *Menat* of Hathor that symbolizes the pacifier. There is a complex word play on “Sema [me]natu-f”. “Sema Natu-f” at first glance looks like “Bull of His Fathers” [Sema en atu-f], but “Atu” has the walking radical and “Sema” has no radical. The root meaning of “Sema” is to unite two things and often it represents the union of north and south Egypt or the science of yoga. “En Atu” could be “Natu” or “Netau” and relates back to the journeys [Shemetu]. “Shemety” [The Traveller] shows up as an epithet of Ra

in card 72. The connection to nurturing seems to be that the mother of a future adventurer nurtures him until he is bright, healthy, and strong willed. “Sema” or “Semam” also is a name for a bull, especially one raised to be ritually sacrificed. “Menat” is a boat entering port, and a metaphor for death, the completion of a life. The “m” carries over by a shorthand principle to “natu” to make “[me]na”, a herdsman. “Menat” thus is tending and nurturing of cattle or geese [semen], and also is the name of the nurturing amulet of Hathor. “Senek” means “radiant”, but also is a variant writing of “seneq”, which means to suckle. This avatar refers to Isis suckling her babies *Baba* and Horus and nourishing them to radiant health in preparation for their many adventures. This brings in further play on “menat” the transformation of Isis into a dove, and “men@t”, Isis as a nursing goddess. *Baba* grows up to become Egypt’s reclusive Master of Tantric Yoga, the secret fast path to enlightenment and immortality. As a Tantric Master he practices the fine art of suckling the breasts and clitorises of women to return many times over the pleasures he received as an infant. Horus, on the other hand, becomes a great hero on the path of action to achieve enlightenment and immortality, but seems to put suckling behind him. We often see Isis suckling Horus as a baby, but we know little about his love life after he grows up. The “her” face glyph in the text [seneq her] resembles the heart glyph [ab]. When the mother suckles, she puts the baby’s face to her teat. Her teat is by her heart and creates a close bond between mother and child when she gives him what he wants. “Senek Ab” means a willful person. The baby is very willful about its demand for suckling. Horus seems to pick up that quality. The R IV edition has “Sethet Her” instead of “Senek Her”. “Sethet” is a consort of Khenemu and a goddess of the First Cataract who starts the Nile flood that nurtures Egypt. “Seth” also carries on the themes of fragrance, fear, and starting or founding that are important elements of this avatar. It also means to light a fire and to squirt semen or perhaps milk. “Seneq ab” literally means suckling the heart. This is what mother really does. “Sebeq” is to make something shine as if anointed with olive oil. It also plays on the name of the crocodile god, Sebek [or Sebeq]. The mother uses the pacifier when the baby is afraid. “Sebeq” also means small, to gather or protect, the thigh, or to travel. The imagery also relates to hunting nets and the moon. “Sebeq” is a euphemism for making a woman pregnant. “Seneth” means divinely fragrant incense, to establish or form a habit, and plays on “sened”, which is fear. *Baba*’s name literally means fragrant breath. This card has a very complex web of associations that need further research. The Litany card image depicts a mummy with a large nipple for its head. This symbolizes the Menat “pacifier” amulet of Hathor and confirms the major correspondences I have suggested.)

63.

Hekenu nek R@ Qa Sekhem, Nej Jet-f, Wej@ Neteru, me Ama Sheta amy Ta. Thut as *Khatu Ama Amy Ta*. **Praise be to You, Higher Self, Exalted Power, Who Protects His Body, Who Balances the Gods like the Secret Mixture that is in the Earth. You are as the Bodies of the Mixture that is in the Earth.** (The word “Ama” is a mixture or compound. The image is of weighing out ingredients to compound a medicine or to prepare a recipe for cooking. The word may also suggest a graceful or pleasant disposition. This is the process of mixing diverse ingredients to achieve a refined compound. In my **Senet Tarot** deck this avatar corresponds to the **10 of Firesticks** and represents **Diversity**. The icon of the “Pawet” that I use stands for the company of primary gods that form the complex experience we call life. Another clue to this card is that the word for Earth [Ta] also means bread or any material substance. “Pawet” also represents a type of bread, so the mixing may be of flour, water, and various other ingredients. The Egyptians made many types of bread in many shapes and liked to use them ritually to represent various products of Earth and Earth itself. The balance is for weighing out the various ingredients. The fire element of firesticks represents the baking of the bread. “Pawety Ta” is the primeval time. Being “in the Earth” sometimes suggests burial, but also is used as a title and as an epithet for other spiritual beings. “In his Earth” [Amy Ta-f] is an epithet of Osiris. The Litany card image depicts a young male mummy with a beard and short hair exactly like Litany card image for avatar 61. The connection with the Litany text is not clear. Perhaps this represents the second of the “sejety” pair of children. Extrovert Horus thrives on diversity, just as Introvert Baba thrives on integration.)

64.

Hekenu nek R@ Qa Sekhem, Neb Anetetu er Khefetu-f, W@ @, Hery Gefetu-f. Thut as *Khatu Anetety*. **Praise be to You, Higher Self, Exalted Power, Lord of the Chains upon His Enemies, Great One, Chief of his Baboons. You are the Bodies of the Chained Ones.** (A troop of wild baboons follow the intelligent plan of Thoth and trap the monster serpent Apep with ropes and chains. Thoth is “Hery Gefetu-f” The Master of His Apes. The apes represent primitive man and the scribes who copy the texts in Thoth’s Hall of Records [memory]. Thoth is the Triply Great Cosmic Intellect symbolized in the Tarok by the **High Priest Trump**. His vast **Nervous System** intelligence net can solve all problems. His interwoven ropes and chains form a net of limitations. The net is a traditional Egyptian symbol for the Moon. Thoth also manages the Moon and the karmic issues associated with that Trump. This card also holds the traditional Egyptian joke that priests and scribes are like a

bunch of baboons following a big baboon. This all hints that *Baba* is the progenitor of the powerful baboon tribe. The High Priest enchains us with traditional dogmatic teachings. Intelligent teachings also civilize us and tame the monster of our own inner contradictions. Note the echo between “khefetu” [enemies] and “gefetu” [baboons] that reminds us how Ra plays both sides in the game of life, the bad guys and the good guys. The epithet “Great” [ @ ] is a special title of Thoth, and the chief baboon “@@” who slays “@apep” screams out “@@” in triumph. Together this spells “Trismegistus” [ @@@ = Thrice Great ], the famous epithet of Hermes Thoth. The Litany card image depicts a human mummy with no head. Two cords or antennae protrude from the neck where the head should be. These represent the two main trunk lines of the spinal cord, the nerve chain that links the body parts together.)

65.

Hekenu nek R@ Qa Sekhem, Wejew Sejetu em Ketewytu-f, Pen Sen Tepu Hetemyu. That as *Khatu* Ketewyty. **Praise be to You, Higher Self, Exalted Power, Who Commands the Bright Flames in His Kitchens, and Who Roasts the Heads of Those to be Destroyed. You are as the Bodies of the Cook.** (This avatar corresponds to the Tarok **King of Firesticks**, Ameset, and represents the **Element of Fire**. Ameset kindles the fire in the kitchen. This card alludes to the famous cannibal hymn of the **Pyramid Texts** [Hymns 273 and 274] and reminds us that Ra is the tongues of flame, the pots, the heads in the pots, and the cooks that kindle the flame and manage the pots. This text makes it clear that the “cannibal” hymn is not about cannibalism or head hunting as some Egyptologists would have us believe. All life on the planet is an expression of the energy from the sun. Thus, whenever and whatever we eat is really sunlight eating sunlight. Ra’s Avatar as Ameset, King of Fire, embodies all that pertains to working with fire and heat, especially for cooking. A “ketat” or “ketewet” is a cooking pot or the god of the pot, the chef. Some copies of the text have “nesut” or “neseretu” for the tongues of flames, which is an equivalent variant for “sejetu” or “sedetu”. The Litany card image depicts the standard young male mummy with beard and shoulder length hair. On top of his head is a cooking pot that resembles a Chinese wok viewed in profile.)

66.

Hekenu nek R@ Qa Sekhem, Wetety, Hetem Mesut, W@, Thenen Ta em Aakhu-f. That as *Khatu* Ta-Thenen. **Praise be to You, Higher Self, Exalted Power, Begetter Who is Supplied With Offspring, The One Who Uplifts the Land with His Light Bodies. You are as the Bodies of the Uplifter of the Land.** (This avatar is Ta Thenen, who corresponds to the Tarok **Ace of Towns**. He represents **Value** in the

material goods that are obtained from the Land. Ra loves the land, so he populates it with avatars of his light energy. Among the most valuable of these avatars are the crop plants. “*Ta Thenen*” or “*Ta Tenen*” or “*Ta Nen*” is an ancient form of Osiris as an agricultural deity and represents the great multitude of values that can be obtained from the land, particularly through agriculture. The Litany card image depicts the young male mummy of *Baba* with beard and shoulder length hair. On top of his head he wears the ancient headdress of *Ta Thenen*, Ancient Uplifter of the Land. He was a precursor of Osiris, the god of agriculture. The root “then” also carries the idea of counting. “Nen” represents the solar rebirth that occurs at Winter Solstice.)

67.

Hekenu nek R@ Qa Sekhem, @h@u-f Wereshyu, Sen er Sen Her M@ketau Sen. Netyu Maa Shetatu Sen. Thut as *Khatu* Wereshyu. **Praise be to You, Higher Self, Exalted Power, Whose Time Units are the Watchers, and They in Sequence are on Their Respective Couches. Not Seen, are their Secret Positions. You are as the Bodies of the Watchers.** (The Watchers watch from moment to moment over sacred spaces and times. The job of a Watcher is to Witness the unfolding of Reality in the moment. This is the Witnessing quality of Creative Intelligence. The Tarok embodies this in the **9 of Towns**. The Watcher reaches a state of perfect **Leisure** in order to perfect his witnessing ability. The amulet for this is the “Weres” pillow, a nice pun on “Weresh” [Watch]. The Watcher represents the ability to maintain clear witnessing awareness during even the deepest state of sleep. This occurs when the mind realizes that there is no reason to worry about anything. It is therefore never distracted and enjoys a permanent state of relaxed abundant wakefulness. Attention can therefore observe whatever comes up and enjoy it for its value, just as it is. The Litany card image depicts a solar disk representing time and three watchers, each in a sphinx-like pose. The watchers represent periods of the day or the three Egyptian seasons. Each relaxes on the ground with the feet stretched out behind and the hands stretched out in front and the head lifted up to watch alertly. This pose is a variation of the cobra asana and is part of the Sun Salutation routine. This relationship particularly connects it to the dawn. The pose symbolizes restful alertness and the sunrise.)

68.

Hekenu nek R@ Qa Sekhem, Jenety Pet, Seba Dewat, Besy S@hut-f. Thut as *Khatu* Besy. **Praise be to You, Higher Self, Exalted Power, The Potted God of Heaven, the Star of the Astral Twat, The Hot Avatar and His Immortals. You are as the Bodies of The Hot Avatar.** (The “Potted God of Heaven” [Jenety Pet] is an epithet

of “Bes”, so-called because he is fat and squat like a pot, but also full of the blissful fun of Heaven. Bes is a special avatar of Baba who takes the form of a squat, bowlegged dwarf with a beard. Bes and Hathor are the only Egyptian deities commonly depicted in frontal view. Bes always faces the viewer head on. Bes often wears a leopard skin like Baba, and his name derives from the Egyptian word “bes”, which is the name of a particular type of leopard. In a similar way “ba” is the leopard skin, and “baba” is the leopard’s cave. The leopard is a symbol of initiation into Tantric Yoga. Bes specifically is the god of **Celebration** with music and dance. Hence, he corresponds to the Tarok **10 of Lotuses**. He also was a favorite in the harem where the Tantric sexual methods were commonly practiced, and his influence extended to the natal room where pregnant ladies gave birth to children, another reason for celebration. “Star” [seb] also means Teacher and is “bes” backwards. Bes is the Master of the Twat and all its mysteries. In spite of his small size and unattractive figure, he symbolizes someone who really knows how to entertain women and take them to Heaven. Thus, he was always a favorite tutelary deity among the ladies of ancient Egypt. They liked to put his figure on their walls and even tattooed him on their thighs. There was also a wild aspect to Bes. He understood the Tantric nature of violence as a form of B&D and S&M games. Generally, however, his celebrations were fun-filled more than bloodthirsty. “Besy” also refers to the swelling of the Nile as it enters flood season and thus is a symbol of orgasm. Egyptians marked the beginning of the Nile flood with big celebrations. The Litany card image is probably missing, either by accident or on purpose. It should be a picture of Bes, the Hot Pot Avatar. Instead scholars combine it with the image for card 72, which is a mummy with a hawk’s head. See card 72. Below is a picture of pot-bellied Bes.)



69.

Hekenu nek R@ Qa Sekhem, A@@nu, Hethen Wetenety, Khepery Ma@[u] Aryu.  
Thut as A@@n Dewaty. **Praise be to You, Higher Self, Exalted Power, The**

**Baboons and the Heathen Ape of Wetenet, Creator of True Forms. You are as the Baboon of the Astral Twat.** (“A@@n” is deliberately metathesized as “A@n@” in the text. The spelling errors in this entry are almost certainly intentional because this card is the **Fool Trump** and represents *Baba* as the scribe totem in the form of an Ape or Baboon. He is a shape shifter and can transform into a whole troop of baboons or any other form he likes. He is the prototype of Sun Wu-kung, the ape who stars in many Chinese Buddhist tales. In India he becomes *Vrishha Kapi* of the Vedas and *Rama’s* baboon companion *Hanuman* in the *Ramayana*. “*Hethen*” is probably an intentionally misspelled variant of “*Hetet*”, an epithet for one of *Baba’s* ape transformations. “*Wetenet*” is an unknown place in Sudan, but certainly must have had baboons. The root meaning of the word may be to describe something heavy and is related to our word “dense” [Egyptian “dens” or “tens”]. This in turn plays on “dehu” or “jehu” which means the heavy metal lead. Thoth’s common Egyptian epithet is “*Dehuty*” or “*Jehuty*” [the Heavy Metal One]. The baboon Fool has a close relation to Thoth, the embodiment of Intelligence. In India and now worldwide an intelligent expert is called a “guru” [a Heavy Weight]. So, is this baboon smart or foolish? It depends on how you look at it. The Egyptians had a standard joke about how bad the spelling of Egyptian calligraphers was, so they picked the baboon as the totem for Thoth’s scribe. Things have not improved much since those days and software spelling checkers further guarantee the decay of spelling skills. The Baboon Fool uses his **Tongue** for eating, babbling, lovemaking and magic. All of these applications of the tongue are wonderful ways of generating endless foolishness. [By an odd coincidence that transcends space and time the Fool happens to be Avatar #69.] The Litany card image depicts a human mummy with a dog-faced baboon head. The result looks like Hapy, but stands for the Baboon Fool Trump.)

70.

Hekenu nek R@ Qa Sekhem, *Semay-Ta*, *Weba Amyut-f Medu*, *Ba Renen @tu-f*. Thut as *Khatu Semay-Ta*. **Praise be to You, Higher Self, Exalted Power, Uniter of the Land, Who Opens Up Words for Those Therein, a Mind That Names [or Nurses] His Component Parts. You are as the Bodies of the Uniter of the Land.** (This avatar corresponds to the Tarok 2 of Lotuses and represents **Appreciation**. Appreciation brings about uniting. “Uniting the Two Lands” [*Semay Tawy*] was a term for the uniting of northern and southern Egypt into a single country and also became code for Yoga. “Uniting with the Land” [*Sema Ta*] was a euphemism for burial, and sometimes also was the border of a road that united the land on both sides. “*Weba Amyut-f Medu*” means something like opening up a dialog. The mention of



“Naming” [Renen] suggests the Name Body card [Knight of Cups]. However, the main quality of this avatar is to Unite, and the icon for this is the amulet of the “Sema”. A good leader unites the country and nurtures the strengths of the people. “Renen” can mean to nurse a child. Naming of component parts is attention to details, which is an important aspect of appreciation. People develop intimacy when they are willing to explore the details of their lives in an appreciative manner. Conversation is the first step toward getting to know a person. In order to unite you must first recognize and appreciate the component elements and then see how they all fit together into a whole. The Litany card image is either missing or is the same as card image 74. It is the standard male mummy with beard and long hair and suggests *Baba*, the Master of Yoga.)

71.

Hekenu nek R@ Qa Sekhem, Nehy *Sam* Khefetayu-f, Sejety Set Shesau. Tut as *Khatu* Nehy. **Praise be to You, Higher Self, Exalted Power, Eternal One Who Burns Up His Enemies, the Fire God Who Sets Fire to Wise Members. You are as the Bodies of the Eternal One.** (This avatar corresponds to the Tarok **Ace of Firesticks** and represents the eternal scorching flame of the Higher Self’s **Attention**. Attention can create and destroy. “Nehy” is the eternal fire of desire that rises up as a prayer or supplication. “Neh” means to pray or beseech for something and ranges in intensity from a faint spark of desire to a brightly burning belief. When a prayer becomes a belief [i.e. a certainty], then the desire beseeched in the prayer becomes a reality. Objects of attention [i.e. specific desires] come and go, but attention itself is eternal, even though the notion of belief itself is also a belief. Undefined Awareness spontaneously flows within itself forever, and the flow moves according to definitions placed on it by belief. The definitions create heat by compressing the energy of awareness. The “Shesau” wise members are tongues of flame. The loop of string suggests defining a space. “Shesa” is intelligence. A person’s tongue is euphemistically called the “wise member” because it is the organ of the Monkey Fool form of *Baba-Thoth* [Avatar 69]. The ability to speak a language by wagging the tongue is a sign of intelligence, believe it or not. The tongues are the expressions of a person’s desires in the form of speech. If the speech is well-uttered, it comes to pass as a reality. The Litany card image depicts another mummy with a baboon head. Nehy is associated with the element of fire. Egyptian art often shows baboons playing around fire pits. For example, see the illustrated plate for 125 Rubric in the Papyrus of Ani. Apparently there is a tradition that the monkey spirit is not afraid of fire. The mischievous Chinese monkey spirit Sun Wu-kung is locked into a fiery pot as punishment for the mayhem he causes, but emerges unscathed and as feisty as ever.

This is like shutting up for a while by keeping the mouth closed. Sooner or later the mouth opens again and the tongue starts wagging as usual. Description of the tongue as the “wise member” also contains a humorous suggestion of the tongue’s relation to sexual desire and the other aspects of Avatar #69.)

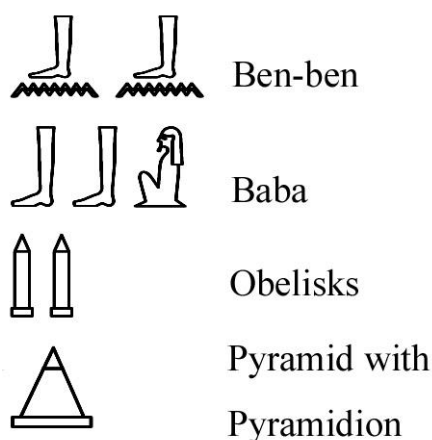
72.

Hekenu nek R@ Qa Sekhem, Shemety, @p Aakhu, Sekheper Keku Em-khet Hejut-f. Thut as *Khatu* Shemety. **Praise be to You, Higher Self, Exalted Power, Voyager Who Moves the Light Beings, and Who Causes the Darkneses to Follow His Brightnesses. You are as the Bodies of the Traveler.** (This avatar corresponds to the **Light Body** [Aakh] card of the **Eighth Chakra**, a form of the **Page of Plumes**. The Light Body is the Higher Self realized within the darkness of the small self. The brilliant light of Ra also lives in those who seem enveloped in darkness, although they may not realize it. Light can very effortlessly bring about powerful transformations. Turn on the light in a dark room, and darkness always defers. Light travels across the subtle ether of open space to the far ends of the universe and never ages. The Litany card image depicts a mummy with a hawk’s head. The hawk is a bird with keen eyesight and the ability to travel swiftly. The bird in the picture should be the standard totem bird for the Aakhu Light Beings, but the hawk’s head tells us that the Aakhu come from the Higher Self lineage of Horus.)

73.

Hekenu nek R@ Qa Sekhem, Neb Bayu amy Ben-ben-f her-tep Neteru, Khenety Nehu. Thut as *Khatu* Neb Bayu. **Praise be to You, Higher Self, Exalted Power, Lord of Thoughts Who is in His Pyramidion above the Gods, Chief of the Petition Chambers. You are as the Bodies of the Lord of Thoughts.** (The Lord of Thoughts refers to the aspect of the Higher Self that localizes in the brain at the top of the pyramidal Tower of the body. The “Ben-ben” is the capstone on a pyramid or the tapered point at the top of an obelisk. The term is code for *Baba*’s name. Thoughts ride on the breaths that we take. The gods are distributed throughout the body and follow the directions of the Higher Self as conceived by the brain. Each perception is like a petition from the world. Each action is a petition to the world. The “gods” present the petitions as prana breath impulses in the brain. The Self weighs each petition in the petition chambers of the brain [i.e. the lobes of the cortex] and decides what its priority is in the overall scheme of things. This avatar corresponds to the **Tarok 3 of Lotuses** and represents **Agreement**. The cortex is like a large lotus flower on top of the body. The amulet for this card is the pyramidion. The mind must get the gods and the pranic breaths all to agree in order for there to be a stable

existence. The “Ben-Ben” pyramidion is at the top of a pyramid or obelisk and culminates in a single point. Thus, it represents the brain at the top of the body and its ability to set the top priority of a person’s life. A pyramid is the simplest form of cooperative structure. Three blocks make the simplest pyramid. Two below support one above. There is a close relation between Agreement and Cooperation [3 of Towns]. All the priorities in a person’s life must agree and support the primary priority in order to have a stable structure to the person’s life. The Litany card image depicts the male mummy of *Baba* with beard and shoulder length hair. A pair of obelisks topped by pyramidions is an abstract symbol of the paired leg glyphs that spell *Baba*’s name. See the next avatar, number 74.)



74.

Hekenu nek R@ Qa Sekhem, Hewety R@ Ben-benyty, Neter @, Thes Newet. That as *Khatu* Hewety. **Praise be to You, Higher Self, Exalted Power, Double Gnomon of the Higher Self and Double Obelisk, Great God, Who Ties Together the Cycles of Time. You are as the Bodies of Gnomons.** (This avatar corresponds to the Tarok 6 of Firesticks and represents **Leadership**. The amulet is The Great Sphinx at Giza who knows where and when the Sun rises and watches patiently for the moment of dawn. He is the light worker who heralds the dawn of a new age even while it is still dark. “Hew” is the Great Sphinx. “Hew” is also the Initiator. “Hewy” is illumination and the apex of an obelisk. Ancient Egyptians used giant obelisks and pyramids as gnomons [sundials] for precise calculation of solar time. At sunrise and at sunset the shadow cast by the obelisk gnomon is longest. The location of the shadow of the tip of a tall obelisk can give a precise reading of solar time. The Double Sphinx is the Akeru [see **Amduat**, Hour 5 for an illustration]. One head faces sunrise and the other head faces sunset. Some believe there once may have been a second Great Sphinx at Giza facing toward the West although evidence of

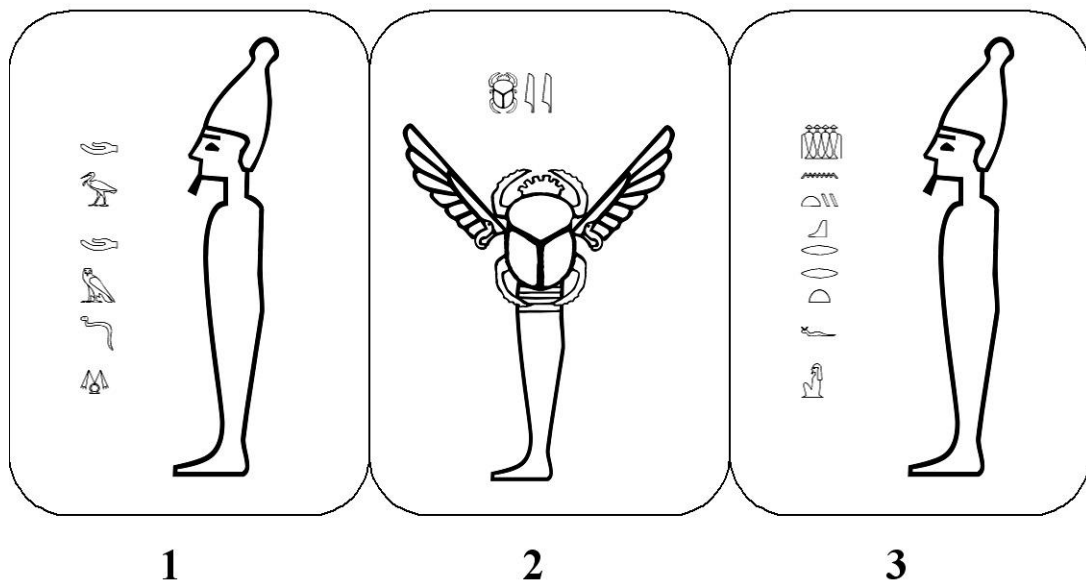
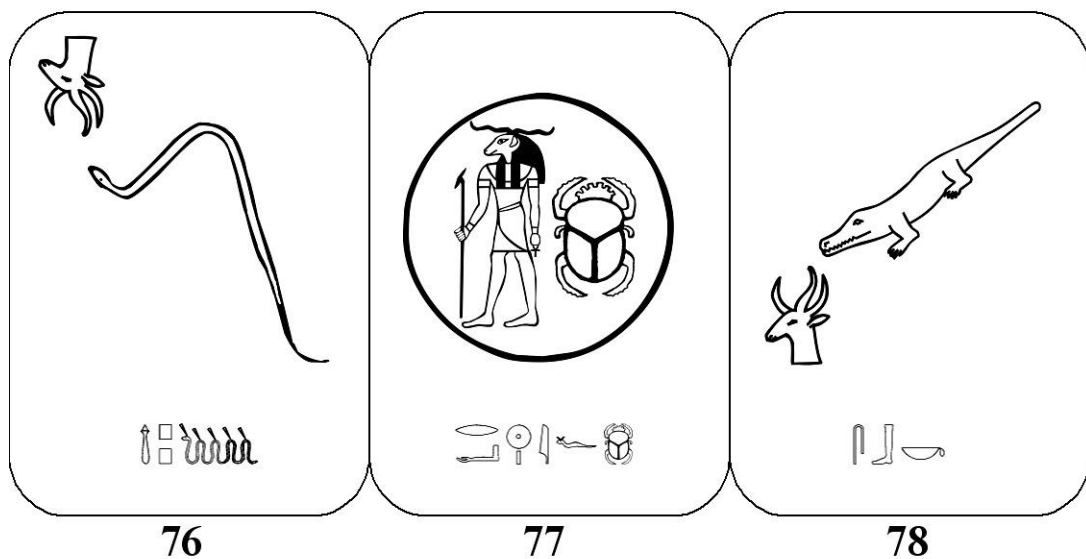
one is missing. Great leaders establish great monuments that enshrine the best qualities of civilization for all time. The Double Sphinx represents the coming and going of the Higher Self. The Pair of Obelisks silently spell out the name of *Baba* as two tall leg glyphs. Egyptians often placed a pair of obelisks, steles, or columns at the entrance of great temples, tombs, shrines, and monuments. These monuments of Egypt have preserved remarkably well the wisdom and achievements of the highest civilization we know to have existed on this planet even though cultural raiders carried off some of the best obelisks to decorate foreign plazas, thus breaking the pairs and spoiling the symmetry and the symbolism of *Baba*'s name. "Hewety" also refers to the companions of Bes [see card 68]. Bes is a humorous transformation of the tall, handsome *Baba* into a short, fat, ugly dwarf. This is the origin of the Indian myth of Vishnu's funny dwarf Avatar. The little midget covers all of space and time in just three strides – Earth, Astral Realm, and Heaven. The Litany card image depicts the male mummy of *Baba* with his braided beard and long hair. Whether one thinks of a sphinx or an obelisk, the lineage of the idea comes directly through *Baba*.)

75.

Hekenu nek R@ Qa Sekhem, Neb Seneku, Medu me Shetau Ba, Nas er amyu Qereretu. Thut as *Khatu* Neb Senek[u]. **Praise be to You, Higher Self, Exalted Power, Lord of Radiances, Whose Words are like the Secrets of the Mind, and Who Calls [Forth] Those [Creations] That are in the Sources. You are as the Bodies of the Lord of Radiance[s].** (This avatar corresponds to the Tarok **10 of Towns** and represents **Wealth**. The amulet I chose for this is "Neweb", which is the glyph for gold and plays on the word "Neb" for Lord that is part of the title for this Avatar: "Lord of Radiances" [Neb Seneku]. "Neb" can also mean "all". Being Lord of All is true affluence. "Neb Seneku" also suggests "Lord of Nourishments". "Senek" is a variant of "seneq" which means to suckle or nourish. It also means light or to give off light, and carries the meaning of radiance because of the solar determinative. The secret words are mantras that, when used properly, bring affluence. The glyph for gold is the Egyptian symbol for wealth. *Baba* teaches mantras that summon resources from the Source of Creative Intelligence. A person can summon whatever he wants from this Source by skillful use of Source Mantras. Thereby he may enjoy unlimited affluence. The Litany card image depicts a mummy with a ram's head. This suggests association with Khenemu, the god of the Source of the Nile, the Source of Egypt's real affluence. Without the water and fertile silt that the Nile brought, Egypt's desert could not flourish in affluence.)

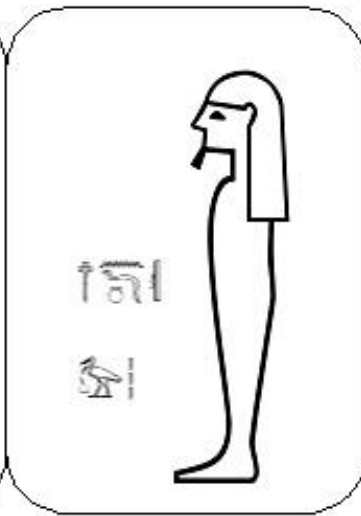
## The Cards Illustrating the Tarok Avatars

The following list is based on the Tarok illustrations drawn on the walls of the tombs of many pharaohs. Each card, except for the first three (which I will number cards 76, 77, and 78 but place at the head of the list, which is where they occur in the original examples), has a label attached to it. There are some variant spellings, but I will give a representative spelling. I have added identifying labels to the cards I number 76, 77, and 78.

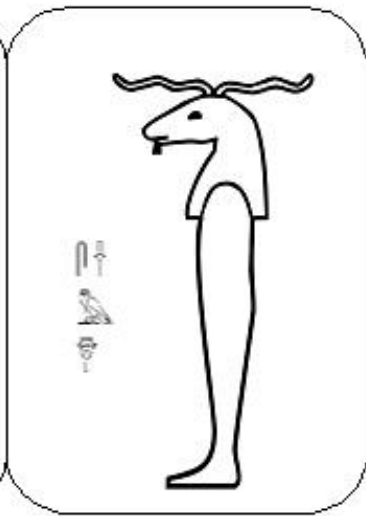




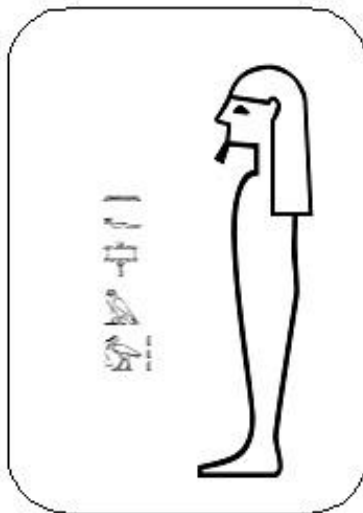
4



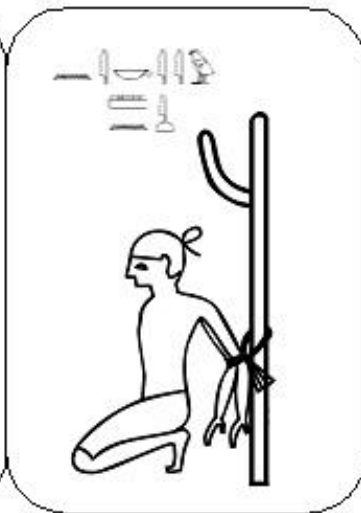
5



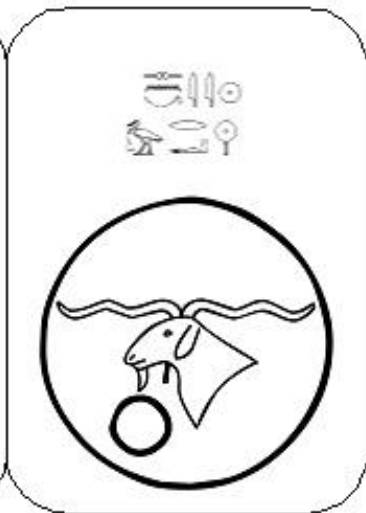
6



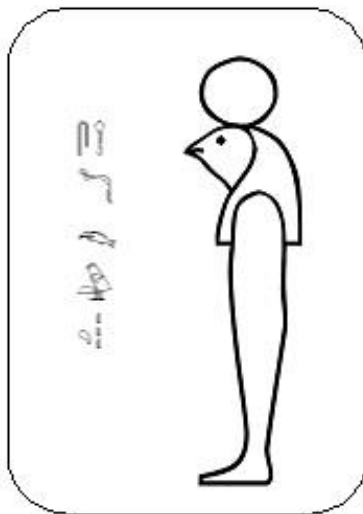
7



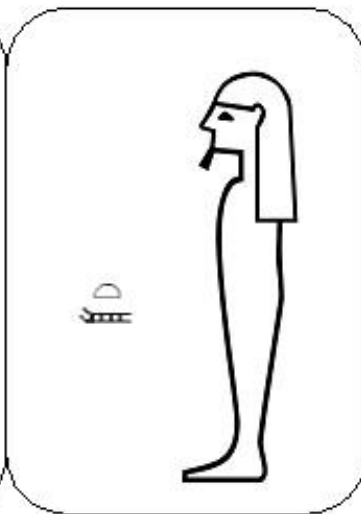
8



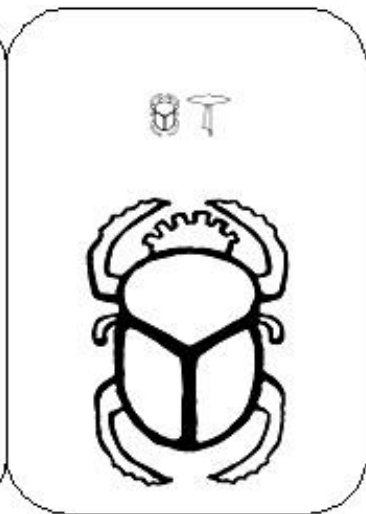
9



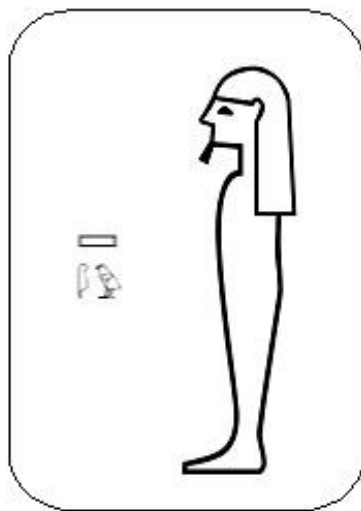
10



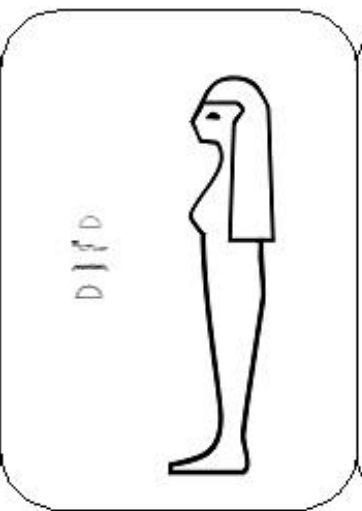
11



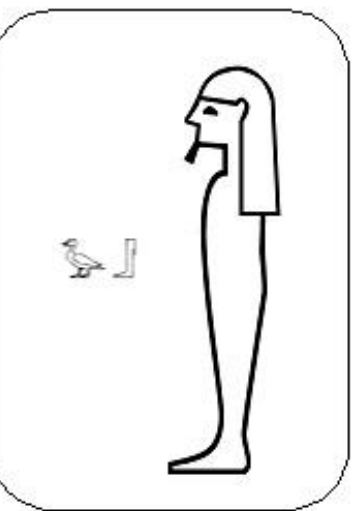
12



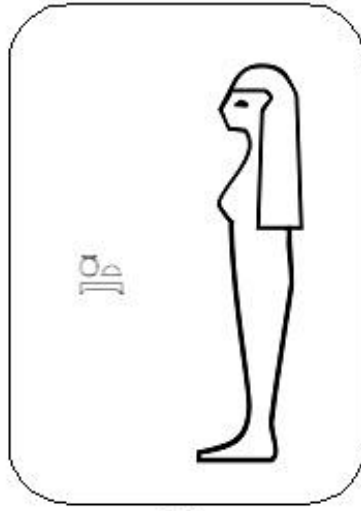
13



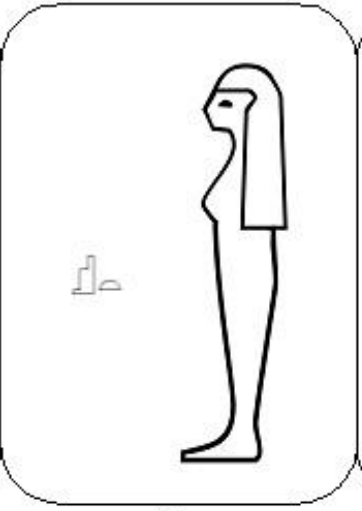
14



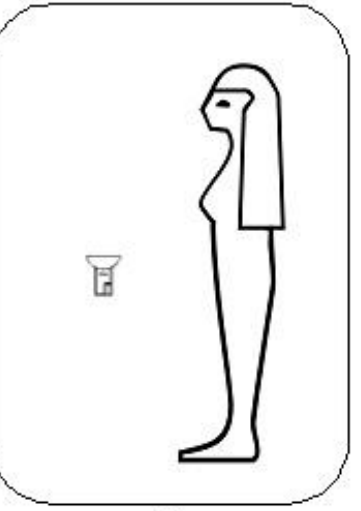
15



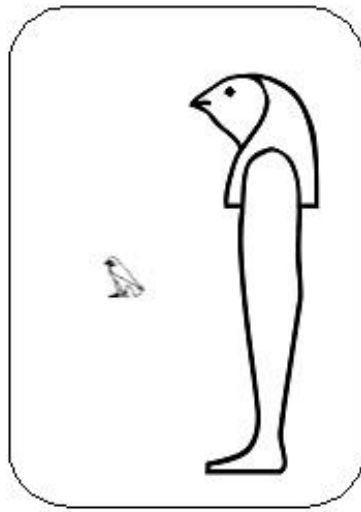
16



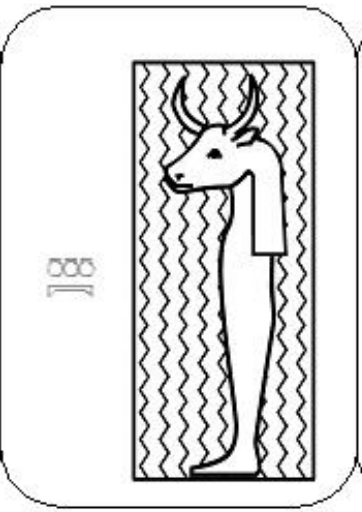
17



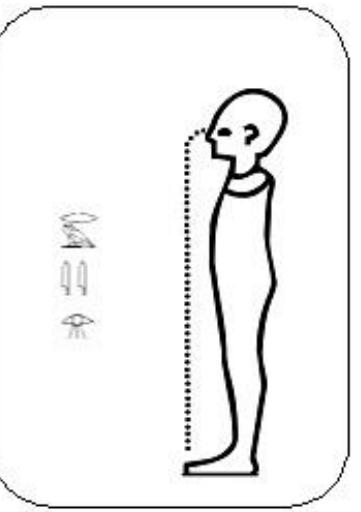
18



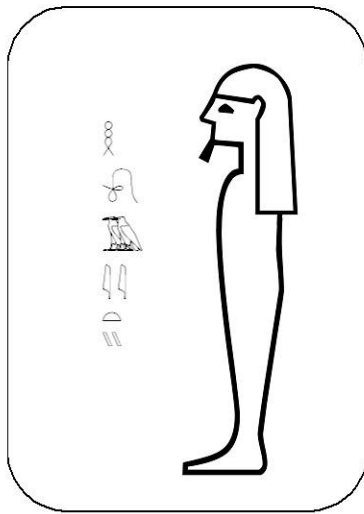
19



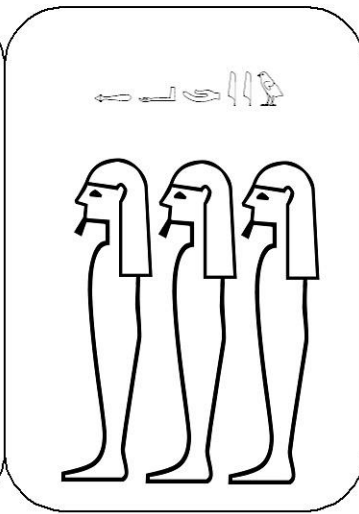
20



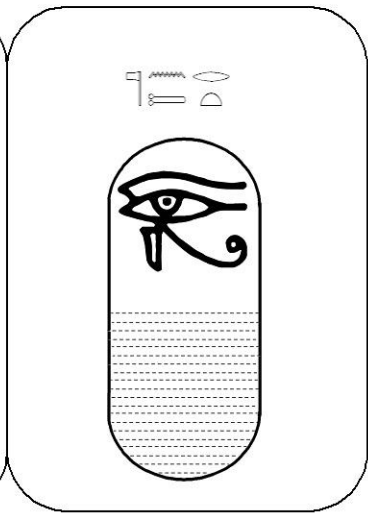
21



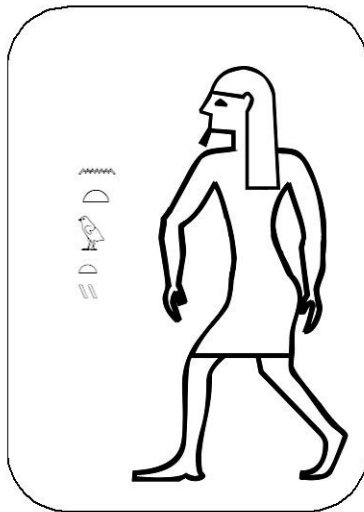
22



23



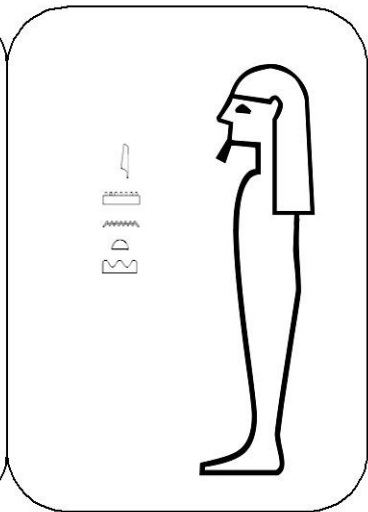
24



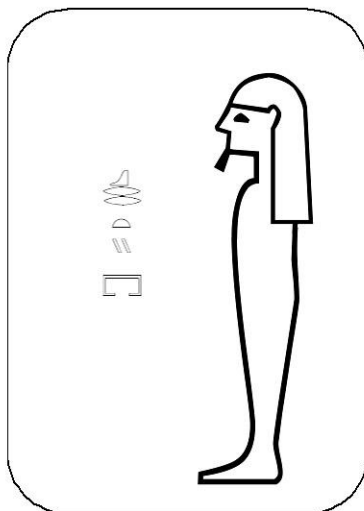
25



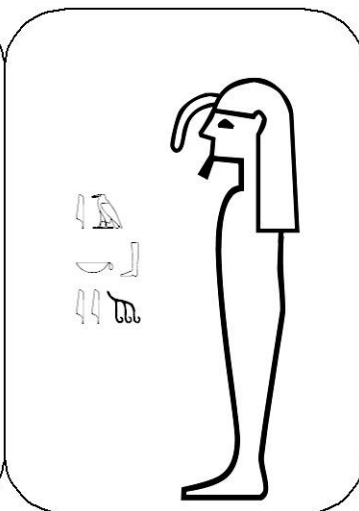
26



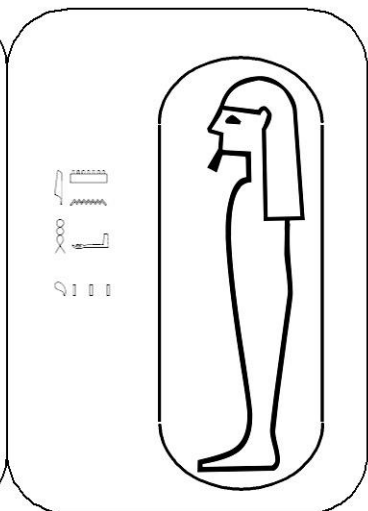
27



28

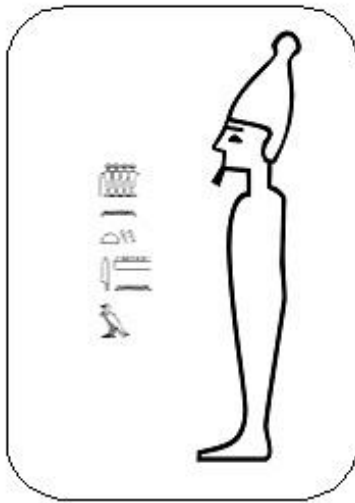


29

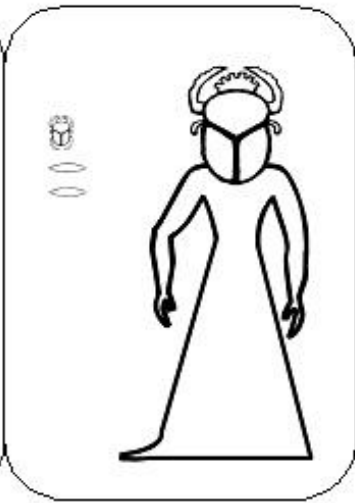


30

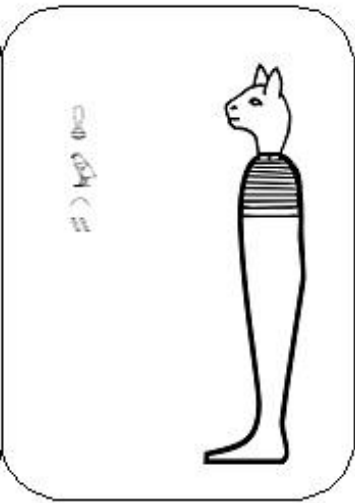




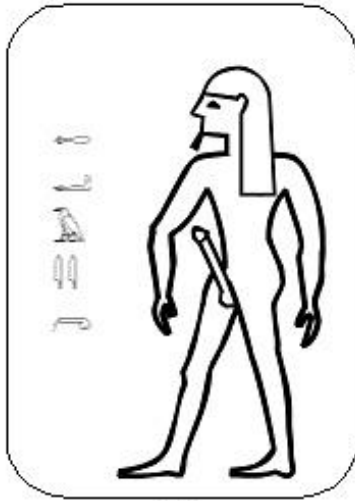
31



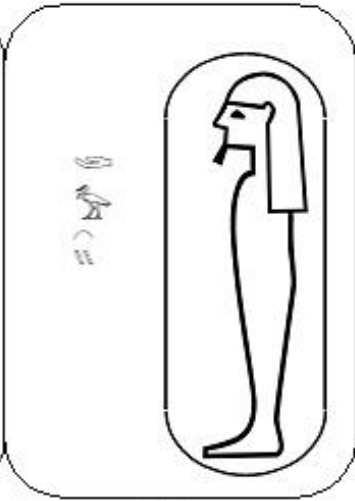
32



33



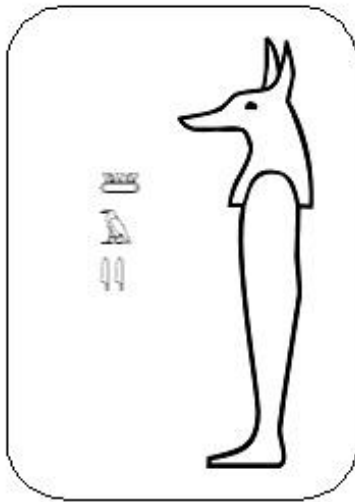
34



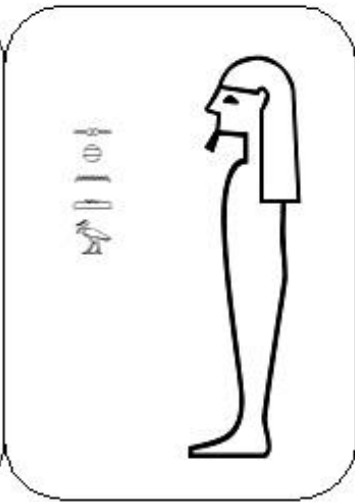
35



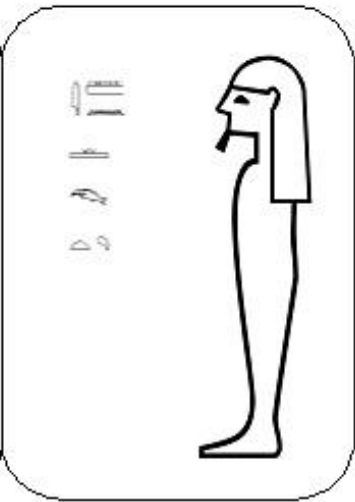
36



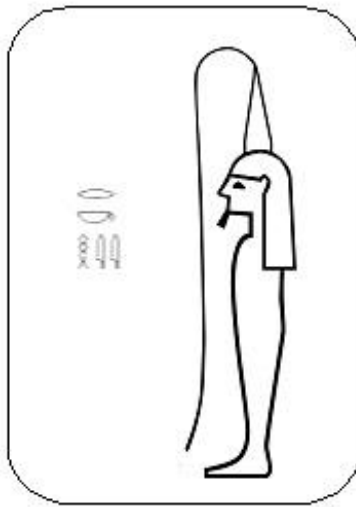
37



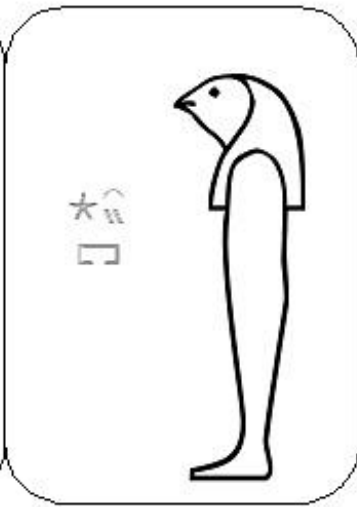
38



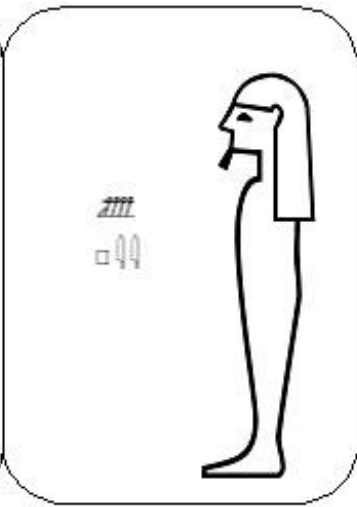
39



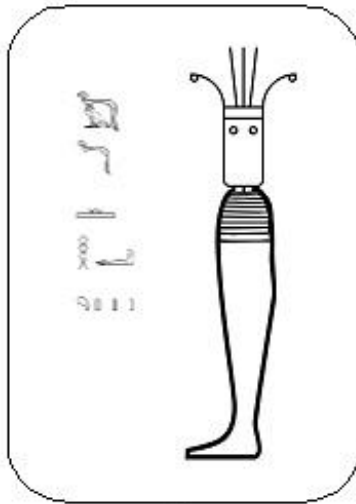
40



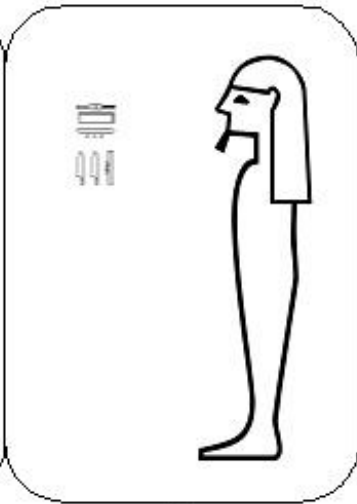
41



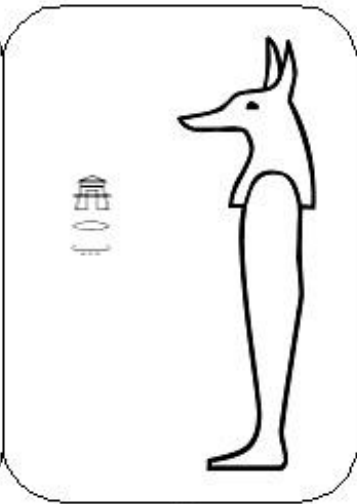
42



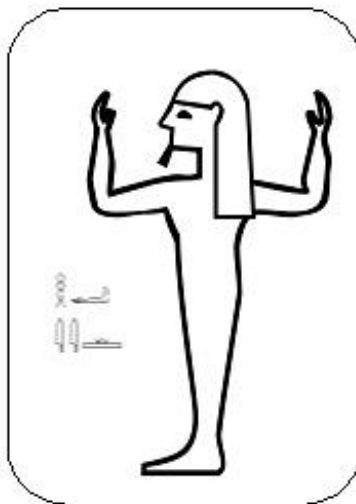
43



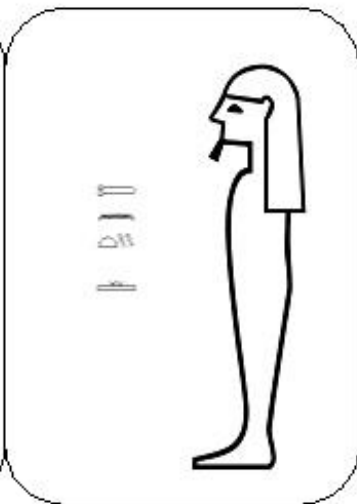
44



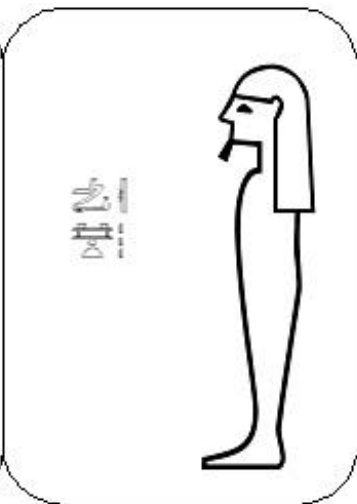
45



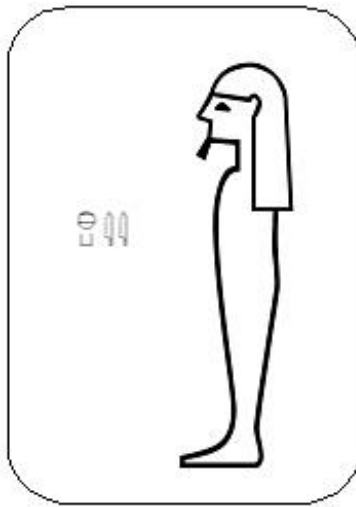
46



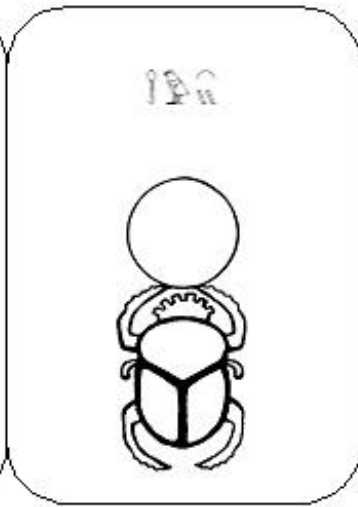
47



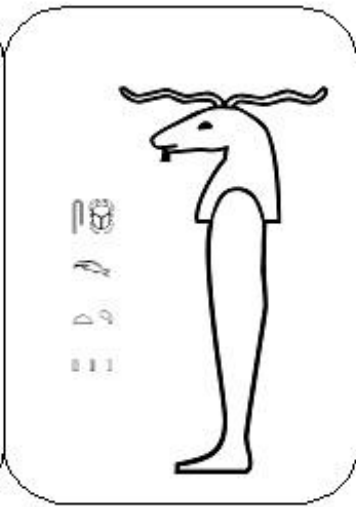
48



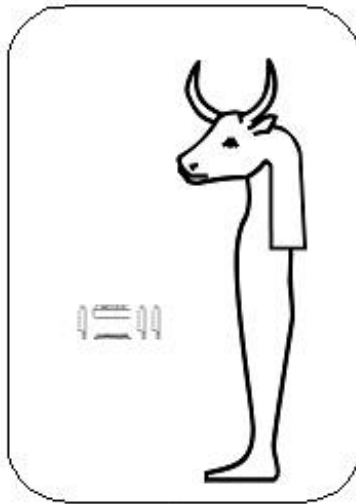
49



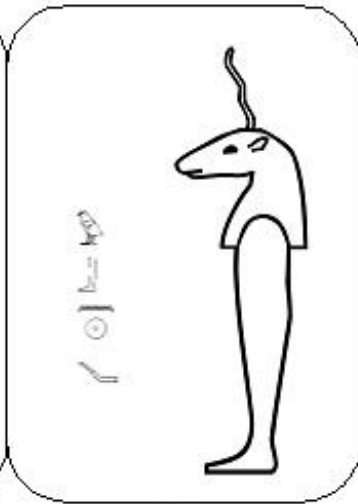
50



51



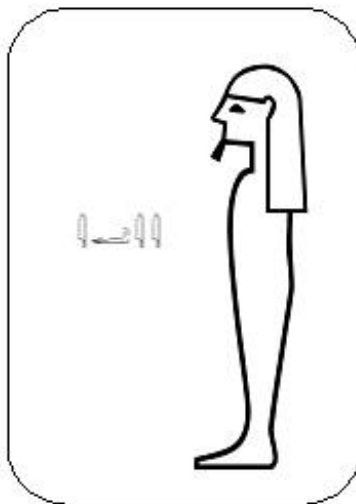
52



53



54



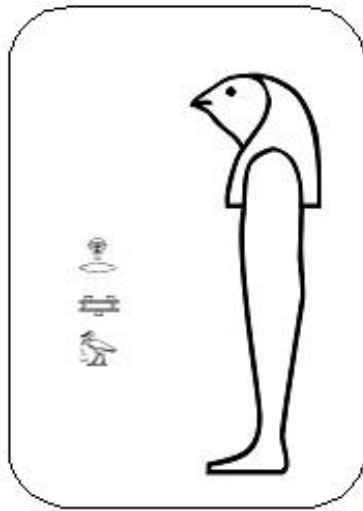
55



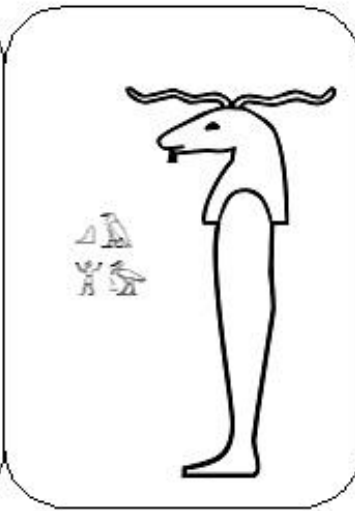
56



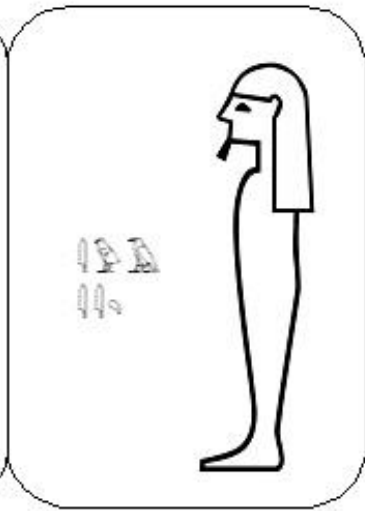
57



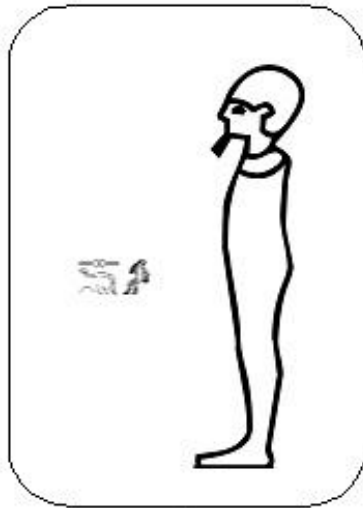
58



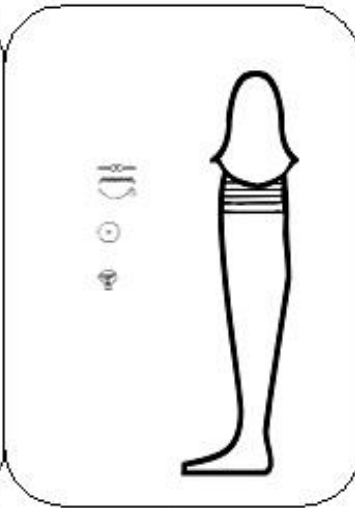
59



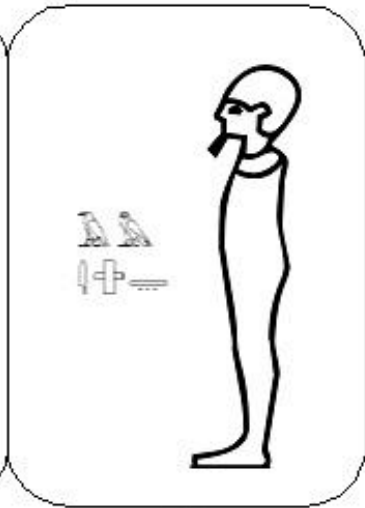
60



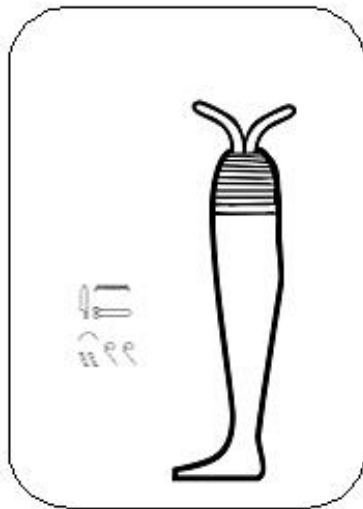
61



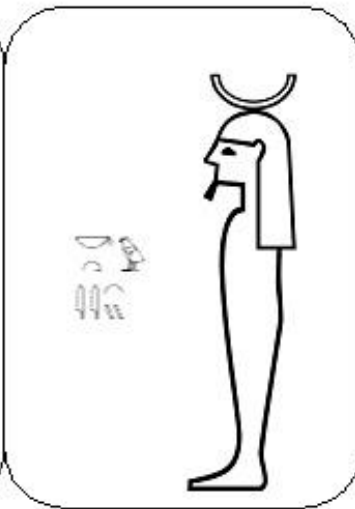
62



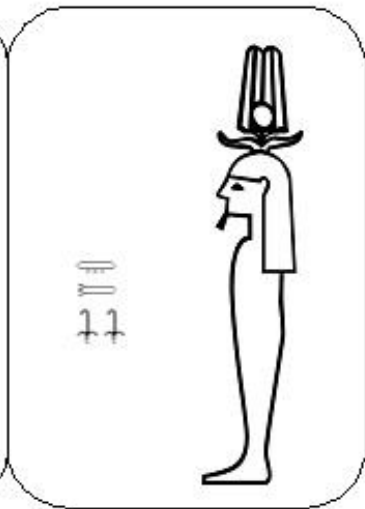
63



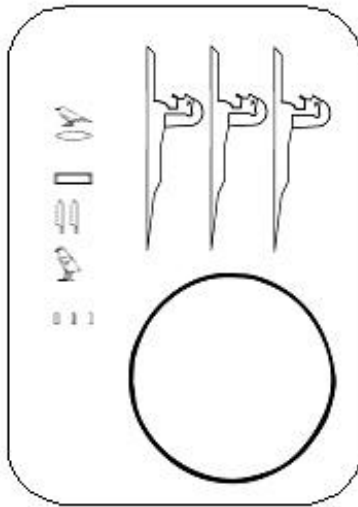
64



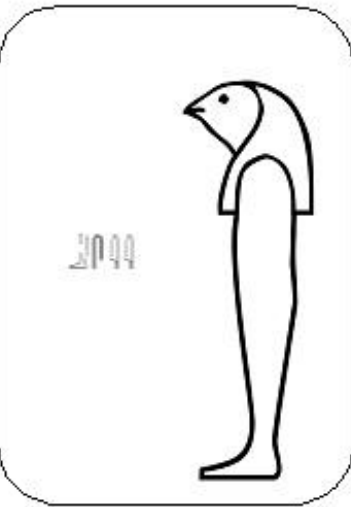
65



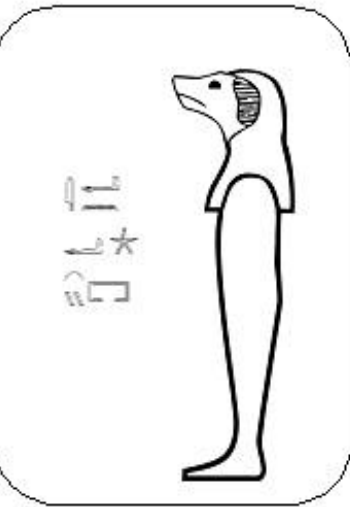
66



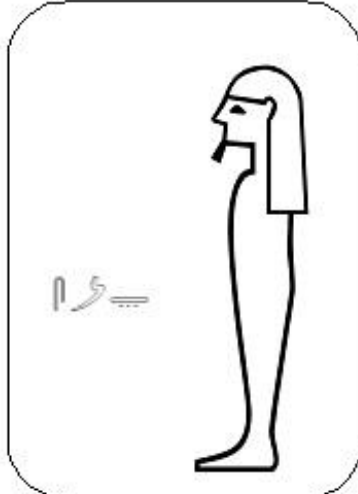
67



68



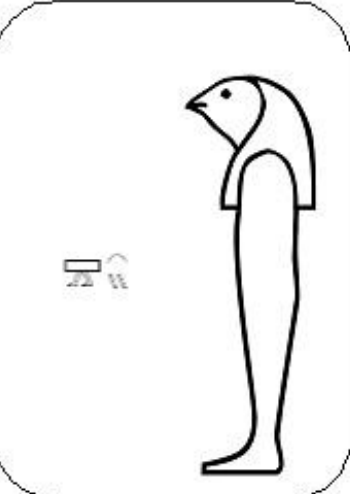
69



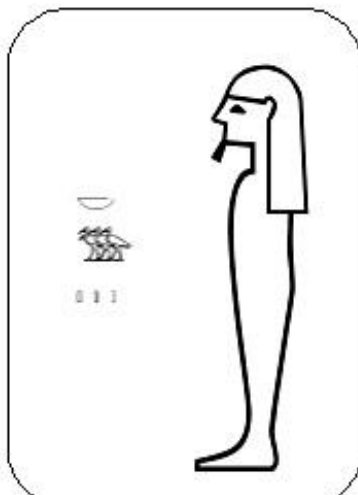
70



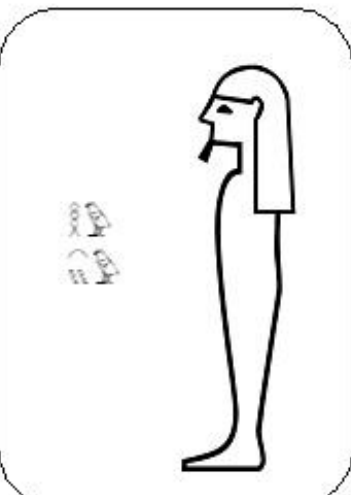
71



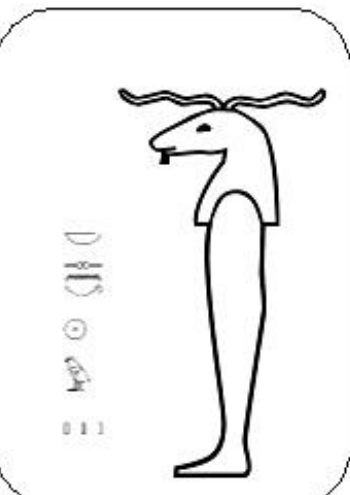
72



73



74

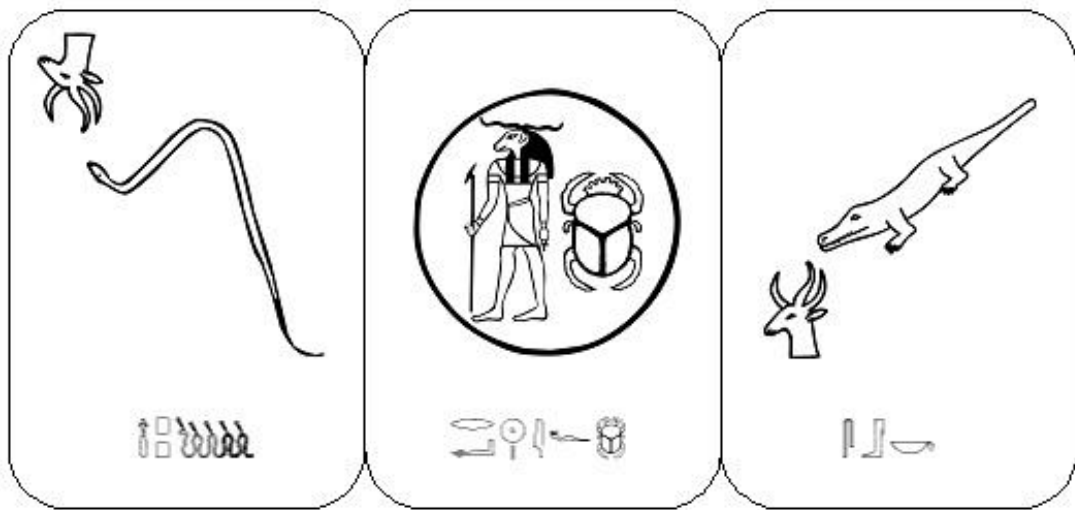


75

## The Cards Illustrating the Tarok Avatars

(hieroglyph labels, plus additional text, plus Tarok correlations)

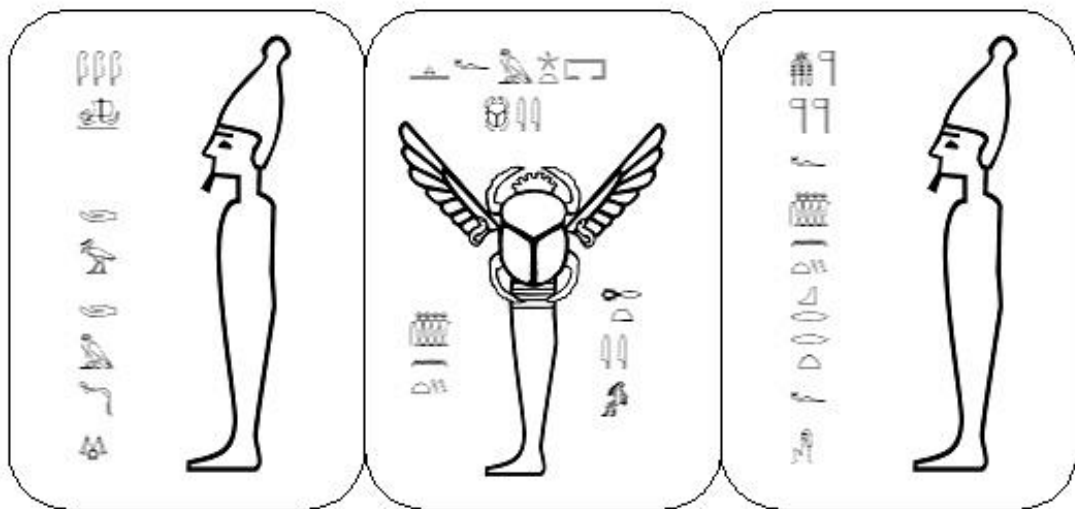
The following list is based on the illustrations drawn on the walls of the tombs of many pharaohs. Each card, except for the first three (which I will number cards 76, 77, and 78 but place at the head of the list, which is where they occur in the original texts), has a label attached to it. I add to the original labels the labels that I have on the corresponding cards in my Senet Tarot Oracle Deck. I sometimes also add a few words from the Litany that clarify the identity of the Avatar on the card. Below each card is an English label. The Trumps have English labels in bold face type.



76. Devil

77. Sun

78. Fantasy

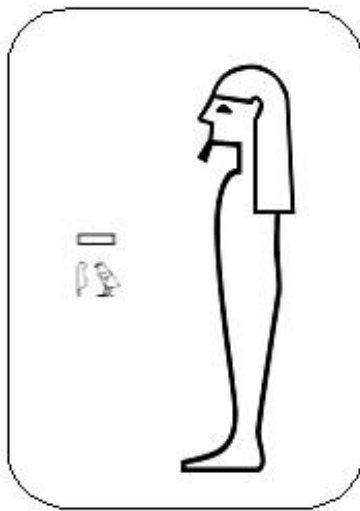


1. Integration

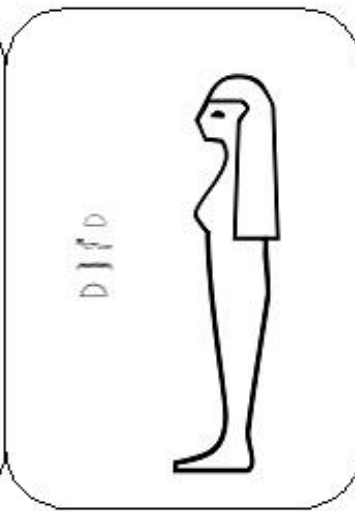
2. Hanged Man

3. Judgment

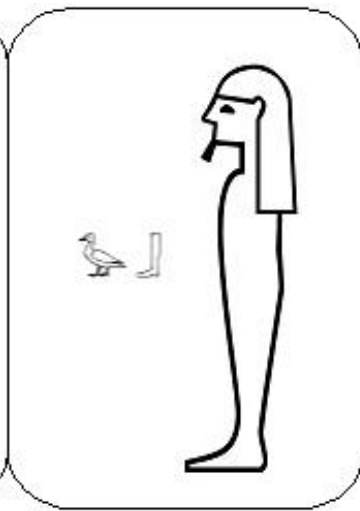




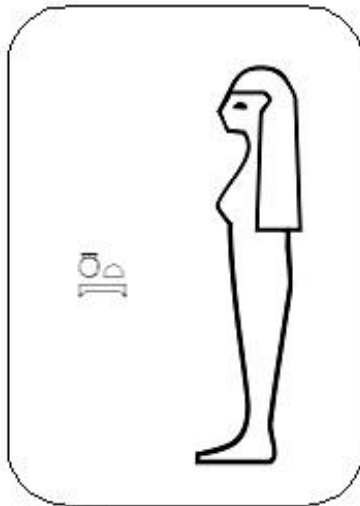
13. Emperor



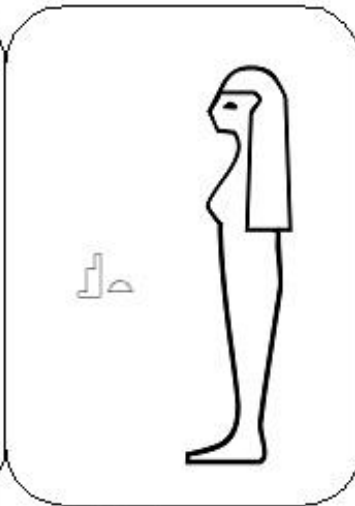
14. Strength



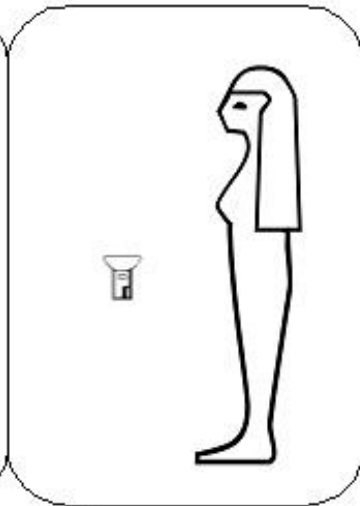
15. World



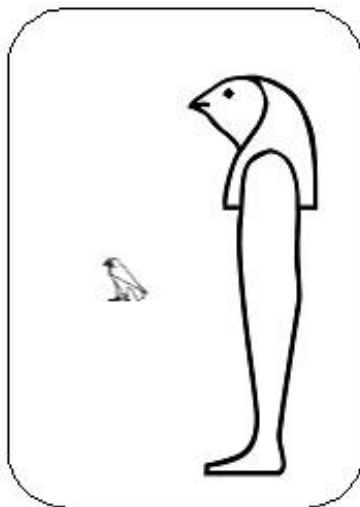
16. Star



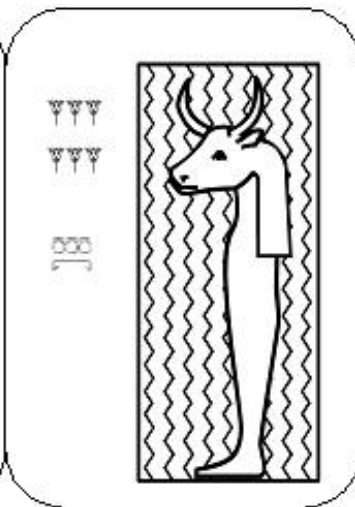
17. Priestess



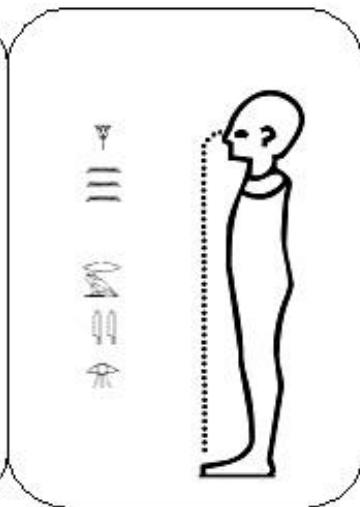
18. Temperance



19. Chariot



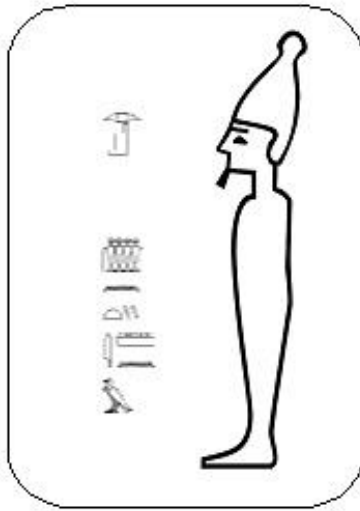
20. Enthusiasm



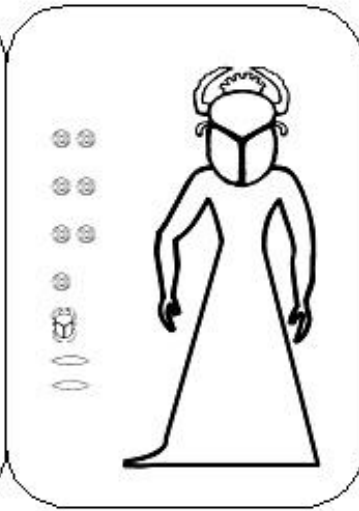
21. Love/Compassion



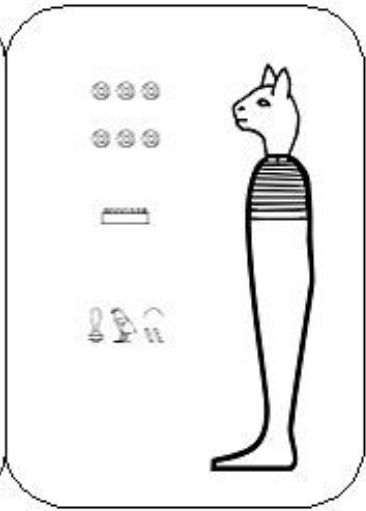




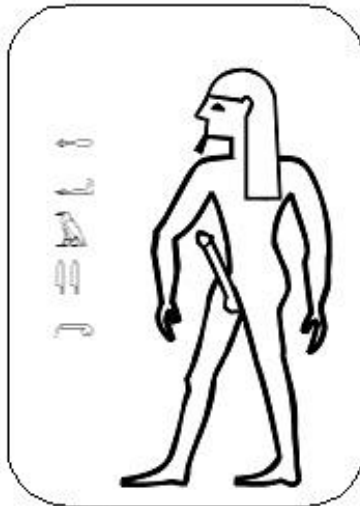
31. Magician



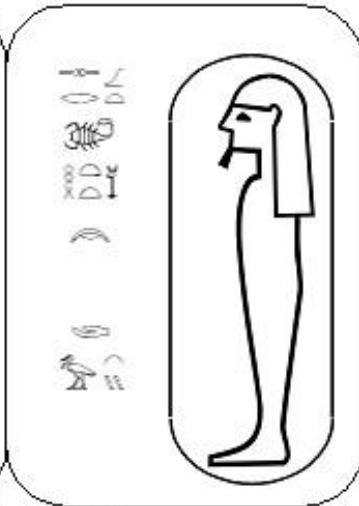
32. Productivity



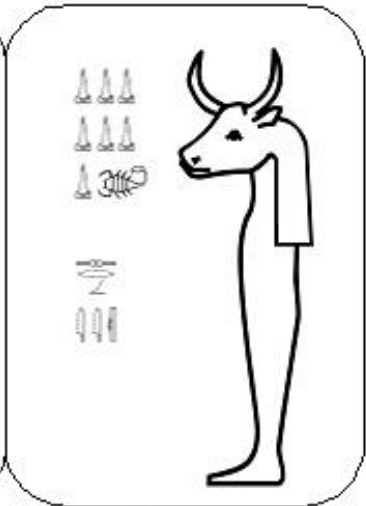
33. Team Building



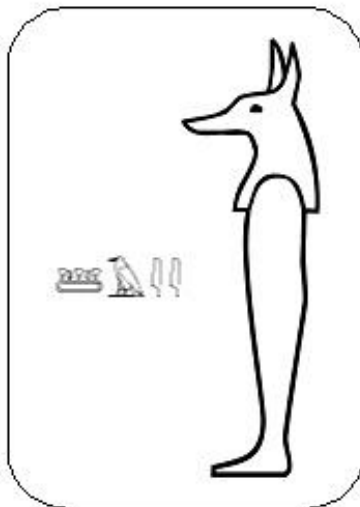
34. Lover



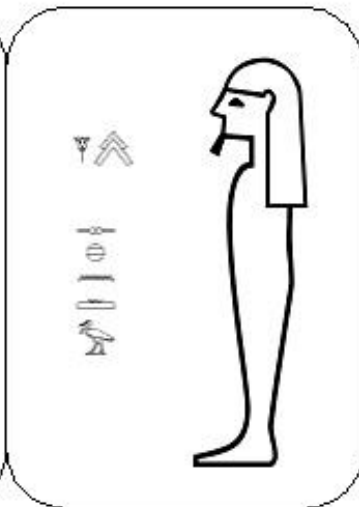
35. Moon



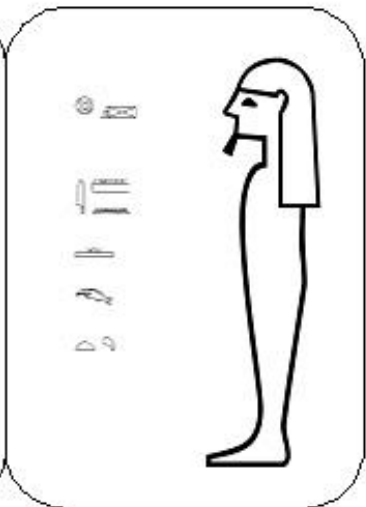
36. Challenge



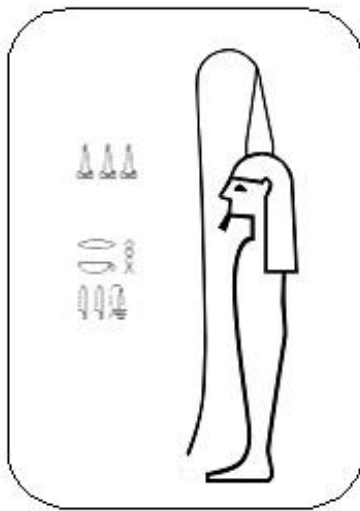
37. Wheel of Fortune



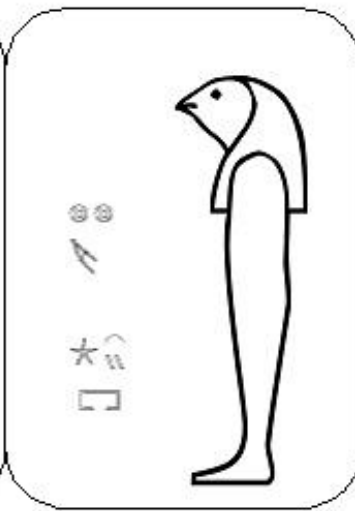
38. King of Water



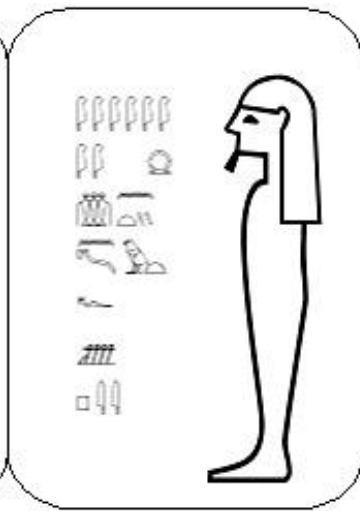
39. Master of Earth



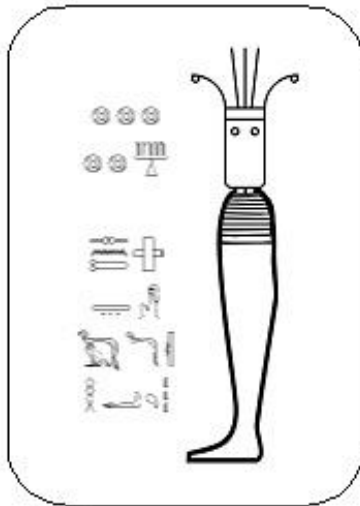
40. Planning



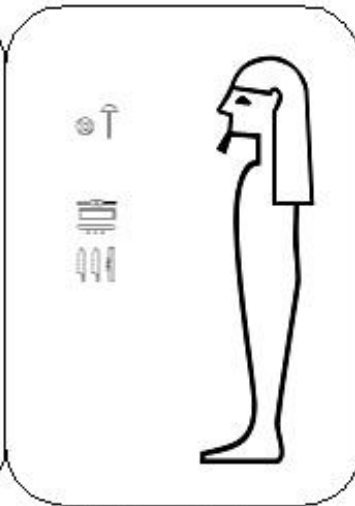
41. Comparison



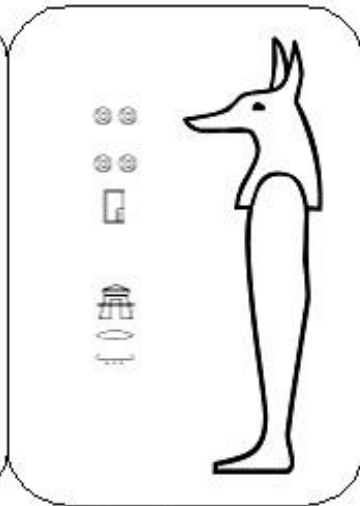
42. Protocol



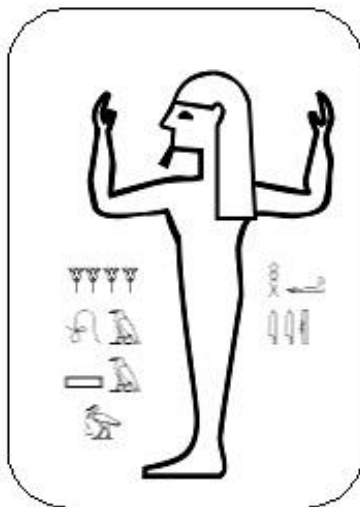
43. Investment



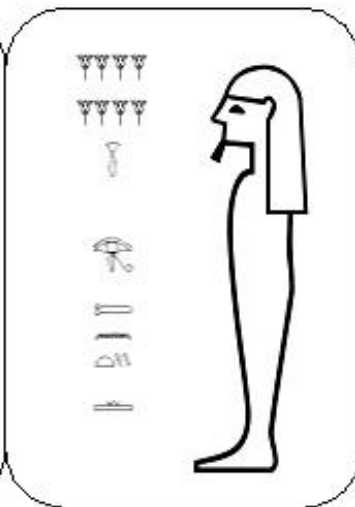
44. Shadow Body



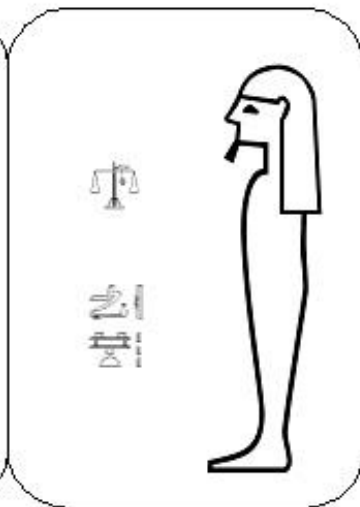
45. Security



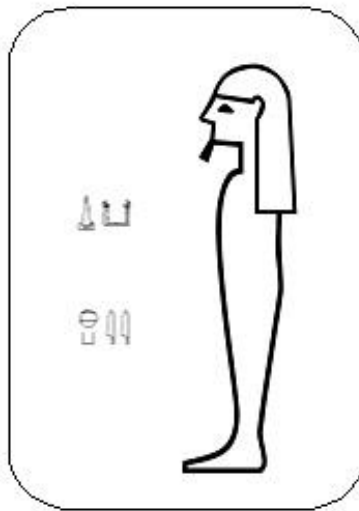
46. Meditation/Silence



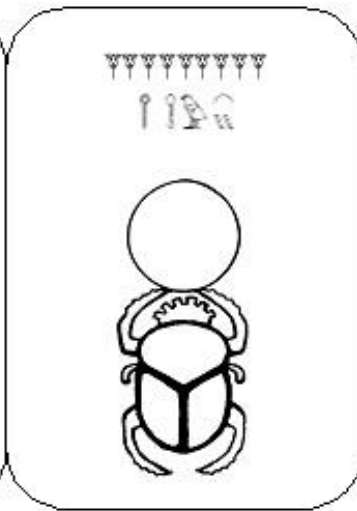
47. Courage



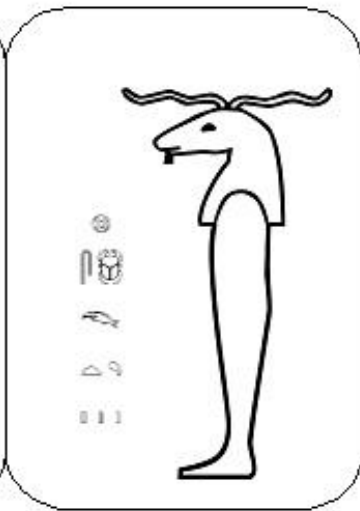
48. Justice/Truth



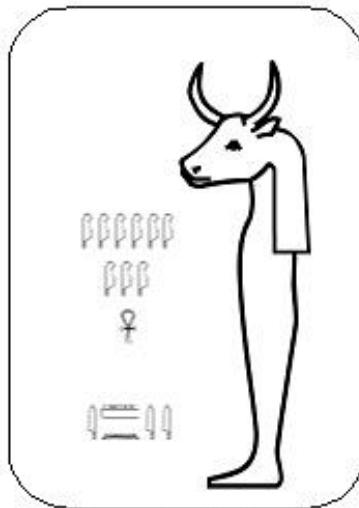
49. Electric Body



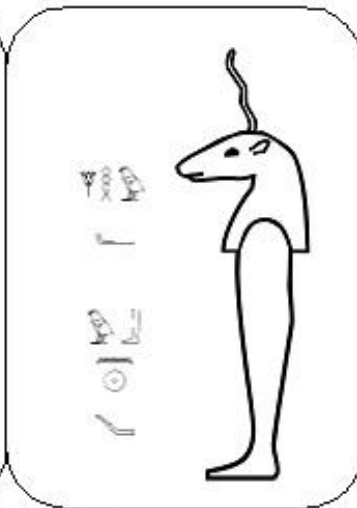
50. Satisfaction



51. Physical Body



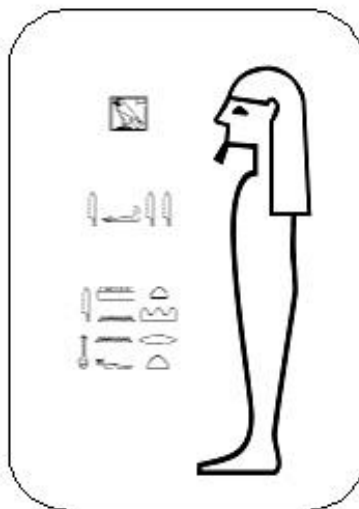
52. Question/Life



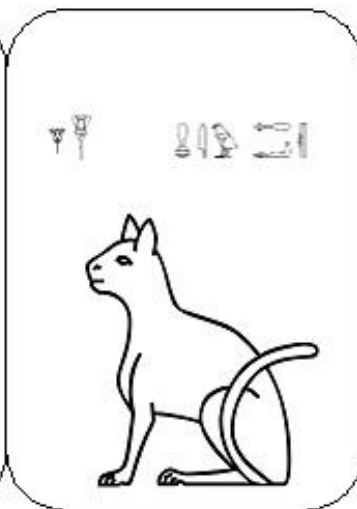
53. Master of Lotuses



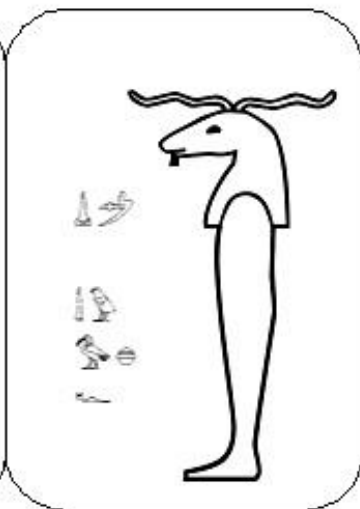
54. King of Towns



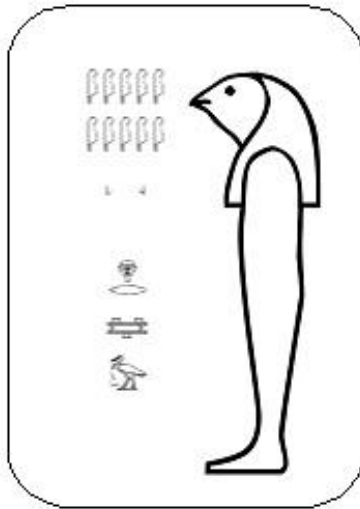
55. Empress



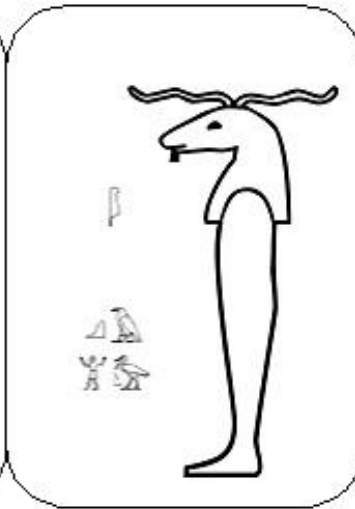
56. Chemical Body



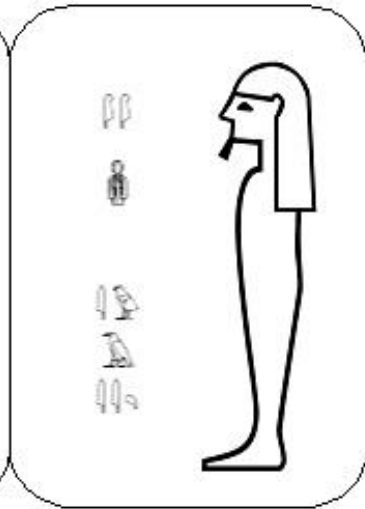
57. Master of Wands



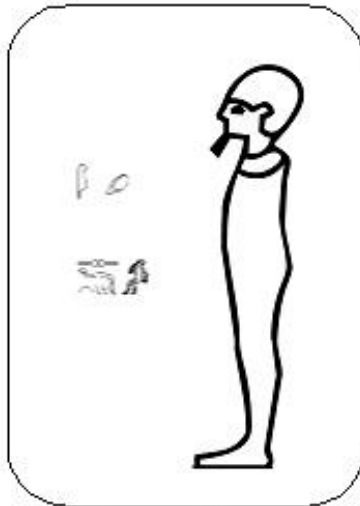
58. Answer/Heaven



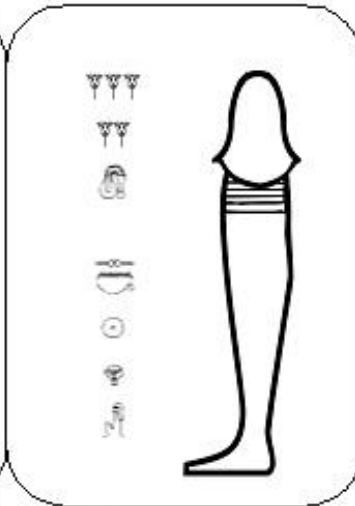
59. Prana Body



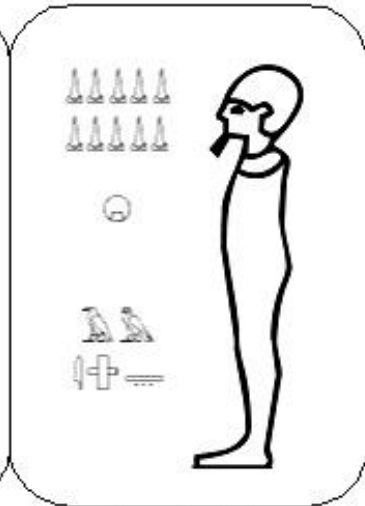
60. Decision



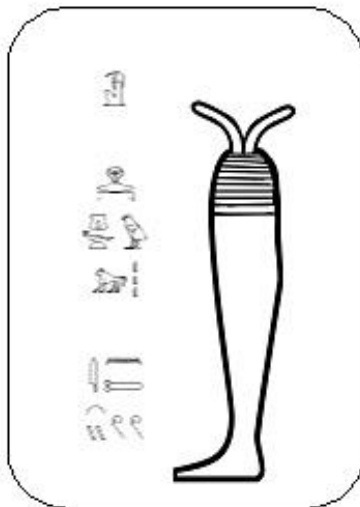
61. Master of Flumes



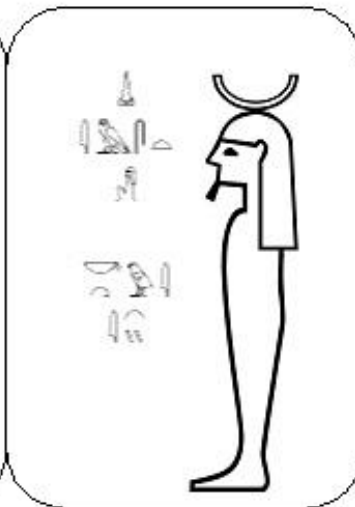
62. Nurture



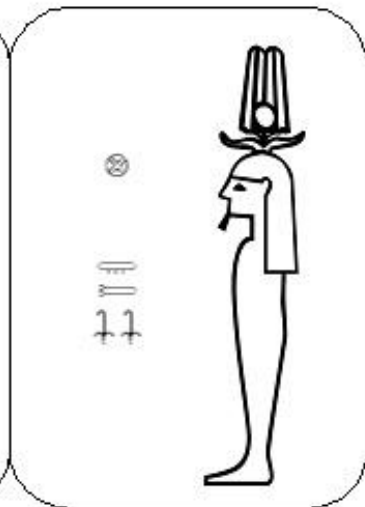
63. Diversity/Mixture



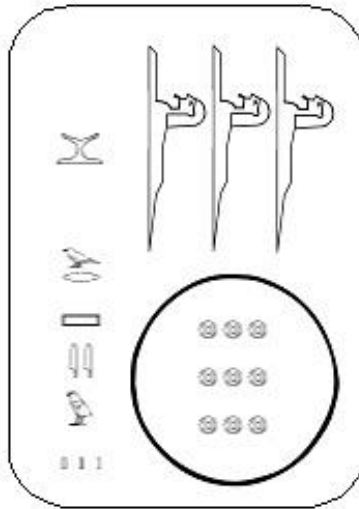
64. High Priest



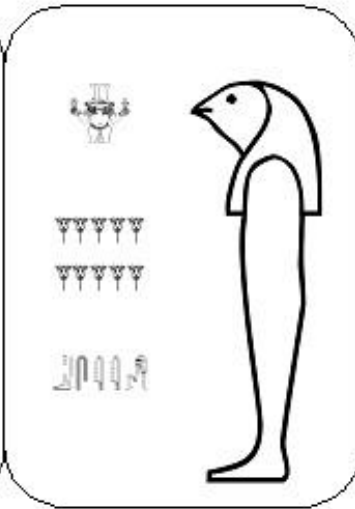
65. King of Firesticks



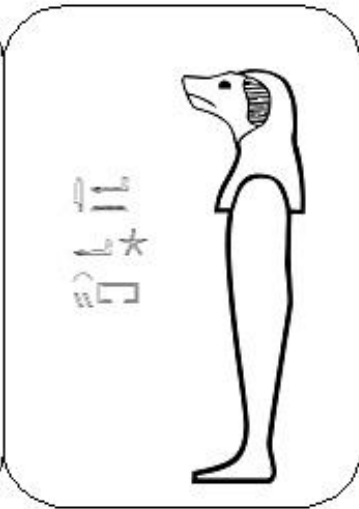
66. Value



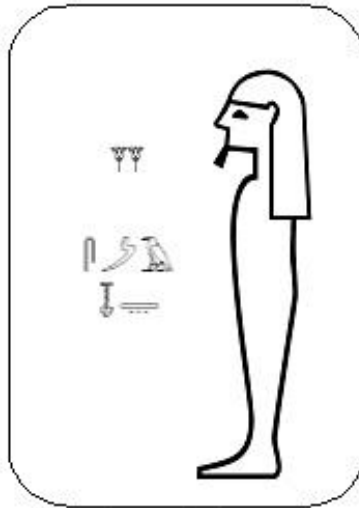
67. Leisure



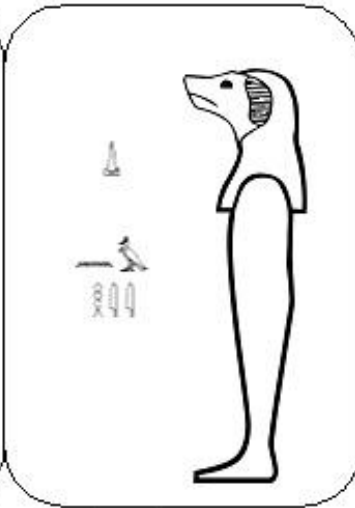
68. Celebration



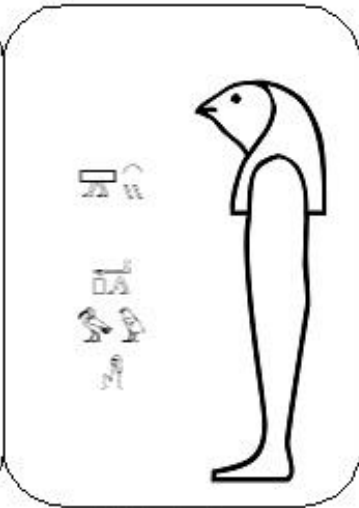
69. Fool



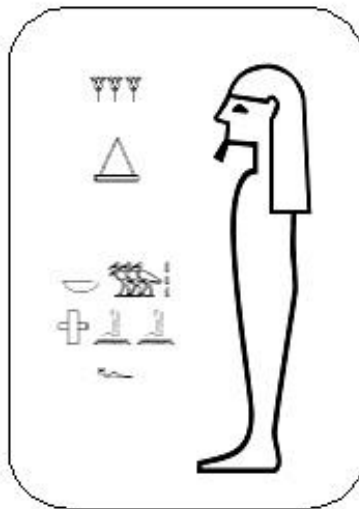
70. Appreciation



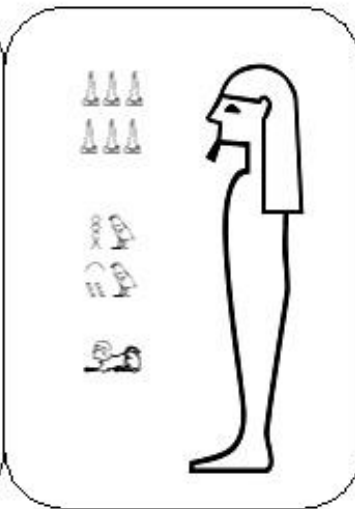
71. Attention



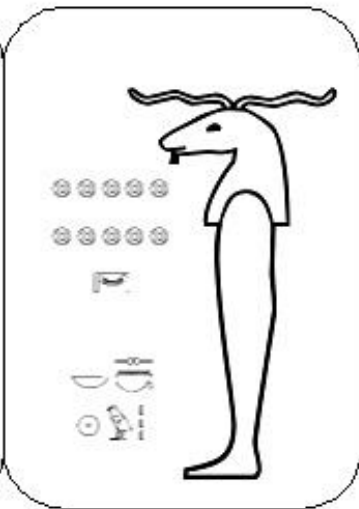
72. Light Body



73. Agreement



74. Leadership/Sphinx



75. Affluence



**Alternate version for Card #9 (Hermit)**

**Translations and Explanations  
of the  
Labels on the Cards**

(The translation of the label is in quotes)

1.

“Restoration of **Integration**” has two symbols. One is the endless loop with two flails to represent the continuing economic well being of the two halves of Egypt united in cooperation. This symbol secretly represents the regular practice of the Cosmic Kundalini Breathing exercises. The other is the boat with a sail and a rudder so that it can navigate upstream as well as downstream on the Nile. The sailboat that can return to the Source of the Nile represents the practice of the Meditation that takes one to Source. This Meditation Boat is also a symbol of the sperm swimming upstream into the mother’s womb where it will unite with the ovum to form the single cell that begins the life of a new individual. In Egyptian geography the boat enters the Nile Delta cunt of Isis from the Mediterranean and then sails upstream to Hathor’s temple of the womb at Dendera. The totem image on the card for the Integrator shows Tem, the Creator who generates the entire manifest universe by a gigantic ejaculation. Integration is the **3 of Plumes**, because the boat, steering oar, and sail, integrate to allow the reverse motion of upstream travel. This also perfects the integration of North and South Egypt, because travel becomes possible equally in both directions. A secret implied image is the restoration of the fragmented Osiris into a unified wholeness so that he may live again. The principle of integrated

wholeness is the essence of Egyptian culture.



2.

“He experiences in the Twat, that Creative One.” A fetus generates his body while living in the womb. The archetype of the fetus is the **Hanged Man**. He dangles upside down from a navel cord in a space supported by his mother’s two legs. His inverted throne is the Lotus Seat of the placenta. Although he hangs upside down for nine months, he does not die, but prepares to live. He waits for the moment of his entry into the world in a relaxed inverted pose, floating calmly in the amniotic fluid. The totem shows the scarab Khepera stretching open his wings to fly forth from the womb of cow dung in which he has gestated. His organ is the **muscles**, especially in the legs. These are his only means of expressing himself in the womb. The allusion is to the scarab that hangs upside down in **Amduat**, Hour 5.

3.

“He gives birth to the gods – this Chief of his Source.” The figure of Tem reappears here since he gives birth to all the gods through his cosmic ejaculation. The characters “Mes” (gives birth) and “Khent” (Chief) spell the name of the Cosmic Midwife Goddess Mes-Khent who helps babies leave the **womb**. She represents the **Judgment** we use when we decide to begin a life. Each decision we make starts life anew.

4.

“The Sun is a Flying Globe”. The image of this card is a scarab superimposed over the disk of the sun. The scarab is roughly shaped like a globe with feet and wings. When he flies high into the air, the Egyptians imagine that he returns to his source in the sun. The scarab’s flight represents the principle of **independence**. Freedom is the inalienable reality of every individual. That may not seem obvious to someone who is in jail or encumbered with debt, but every moment the jailbird or the debtor has the freedom to choose how to direct attention in the next moment. The limitations a person faces in a situation are primarily due to the beliefs the person holds about the situation. The physical circumstances are secondary. A creative shift of viewpoint can alleviate any limitation, whether mental or physical.

5.

The **Name Body** is the “Word Breath” or “Soul of Speech” that is the “Advocate of



Thought.” Names are labels we give to thoughts as they flow through our minds. Thought rides on the breath (Ba), and when it vibrates into a sound, it becomes a word. This card is the **Knight of Lotuses**. Each expression in speech is like a lotus that blooms in the estuaries of the Nile. “Nej” is to advocate, defend, or protect. A good speaker can defend an idea better with his words than a hero wielding a powerful weapon.

6.

“The **Heart Chakra** of the Ego Power” or “the Heart Empowered”. The Ego resides in the solar plexus, but the solar plexus serves the Heart in the next chakra above it. This is true physiologically and psychologically. The diaphragm pumps air into the lungs so that the heart can pump oxygen to all the cells of the body. The Ego takes what it wants and needs. The Heart shares whatever it has in the way of nourishment with the whole body. In this way it mirrors the way the sun radiates energy, warmth, and light in all directions without any conditions attached. The ram’s head apparently suggests the subtle “Ba” breath that circulates with the blood that the heart pumps.

7.

“The Will among Thoughts” is like “a sail among breezes”. The breezes blow this way and that, but we can capture the flow of wind with a sail and convert it into useful work that produces results that we prefer. The **Ace of Plumes** is the **Will**. Plumes represent the element of air. A sail is a special kind of feather that we can use to effortlessly extract work from the natural flow of wind.

8.

“Those who are Damned to the Stake” are ironically those who are on the path to enlightenment. The stake in the text is used to moor boats and symbolizes death. However, the artist has drawn for his stake the glyph of “thes”, which means to uplift. The man who kneels with his arms tied to the stake looks like a prisoner condemned to death. Actually, he is a meditator who is opening his heart to the highest level of Samadhi. When he enters Samadhi, his breath stops. Thus he masters his breath through meditation rather than death. The Master of Meditation and Lord of Thoughts is the **King of Plumes**, Qebhusenu-f. In Egyptian art the pharaoh often stands tall holding a mace in the air over his head and appears to make a threat to such kneeling prisoners. On the exoteric level pharaoh is demonstrating his leadership to protect the nation from invading barbarians. On the esoteric level he is actually directing a group meditation for a congregation of aspirants who come from all over

the world to study in Egypt's great temple universities.

9.

“The Radiant One is the Mind of the Higher Self. . . . He commands his darknesses from his Source.” The Sun is the symbol of the Higher Self in Egyptian iconography. The radiant light of the Sun wipes out darkness of any kind. Ironically darkness also is one of the avatars of the Higher Self. The Mind of Darkness (Kek) becomes the symbol for the stubborn ignorance of Set. The ram's head is in the sun's disk along with a bubble of thought. The artist also drew another version with a bird of the soul inside the sun's disk. (See this alternate version of the Hermit appended at the end of the list.) Commanding darkness from the source of light is what the **Hermit** does as he works to enlighten the dark corners of his mind from deep within his dark cave. The standard symbol for this in Egypt was the Bennu bird, or phoenix. Here it becomes a form of the Ba soul hidden inside the sun's disk. The Hermit uses his will to still his **heart** in meditation.

10.

“Samadhi . . . enlightens bodies.” A day begins at dawn and ends at dusk. Thus our **definition** of a day is the time when the sun is visible from the moment when it appears on the horizon to the moment the sun disappears over the horizon. Generally at these two moments the wind is calm and the sky glows softly. These are the transition points between darkness and light, light and darkness. Once the Hermit finds these transition points that define his creation of life, he is able to manage the interaction of dark and light that forms his universe.

11.

“Tem” is the Lord of the **Tower**, commemorated by the great light tower of Anu (modern Cairo). His explosive orgasm generates the universe. Oddly the artist does not draw Tem with his towering crown. Instead he draws Baba, suggesting perhaps that Baba underlies the dynamic energy of Tem. Tem symbolizes sperm that bursts forth in a blissful explosion to create new life. His glyph is the sledge used to haul the heavy stones used to build towers, temples, and pyramids.



The Lighthouse Tower

12.

“Anpu” is the **Death** Lord. In traditional European Tarok Death is card 13. In the ancient Egyptian deck Death appears at card 12. However, if you count the Sun as card number 1, then the Death card is number 13. They also labeled his card with the name of Khepera, the Creator and drew him as a large scarab beetle. This odd feature suggests that Death may actually be the creation of Life. Certainly Egyptians noticed that living insects would emerge from the corpses of the dead. Anpu governs the **bones**, the last physical remnant of a person’s body after death and the structure that supports activity during life.

13.

“Shewe” is the **Emperor** of the Universe. He represents the hydrogen that is the essential material element of the cosmos and he has control over the Breath of Life and its element of oxygen, just as “Anpu” represents control over the realm of Death that is beyond the breath. In India Shewe becomes the Master Yogi, Shiva. Shewe governs the **respiratory system**.

14.

“Tefnut” is the **Strength** of the Emperor. She is the Shakti of Shiva. Her other usual name is “Sekhet” or “Sekhmet”. She has a lion’s head, but here the artist represents her simply as a goddess. She is the strength of your **hands** to manifest your thoughts as changes in the world.

15.

“Geb” is the Trump of the **World**. He is the son of Shewe and Tefnut and represents the solid physical matter of our world and the **skin** on your body.

16.

“Nut” (Newet) is the **Star** Trump. She is the daughter of Shewe and Tefnut and the sister and spouse of Geb. She represents the galaxy and all the stars in the night sky as well as the Cosmic Space that contains them. She is also the **glandular system** that adjusts the hormones in your body.

17.

“Aset” is the goddess we know as Isis. She is the wife and sister of Osiris and the mother of Baba and Horus. In the Tarok she is the **High Priestess** Trump. She represents secret knowledge, especially of a person’s mission in life. She is the **vagina** of a woman that forms the pathway into life followed by each individual.

Her seat of subtle feeling is the pituitary gland in the brain. This governs the hormonal secretions that govern the feelings and emotions.

18.

“Nebet Het” is the goddess we usually call Nephthys in the manner of the Greeks. She is the younger sister of Isis, the wife of her brother, Set, and the secret lover of her other brother, Osiris. She is the beautiful and seductive Lady of the Temple. She is a personification of the Kundalini energy and thus is the Sun’s avatar as the energy hidden in your body that motivates you and keeps you alive. She is also the key to enlightenment. Her organ is the **mouth**, and there are techniques to stimulate her by manipulation of and with the mouth. When activated she opens the pleasure center in the brain. This is located in and near the septum pellucidum. Most of the time she hides down in the pelvis and gets to be known as **Temperance**, because she usually tunes her energy way down below her full potential..

19.

“Heru” is often called Horus. He is the heroic hawk-headed son of Isis who becomes the heir of Osiris. He is willful and impetuous as a youth and has to learn to control his impulses and develop his intuition. He represents the will that resides in the **breast**. His organ is the female breast that he sucked as a child, and he is really a soft person, but puts on armor to look tough. As a fierce warrior he represents the Trump of the **Chariot**.

20.

“New” is the Cosmic Urge to create, to get up and do something new. He is a primordial who precedes Tem and emerges from the waters of undefined awareness. His symbol is a rack of three jars. The rack is the firmament of heaven, and the jars are the first definitions of undefined energy. Water takes the shape of its container. This is the **6 of Lotuses** and represents the childlike energy of **enthusiasm** to play, explore, and try out new things. The artist draws New as a bull submerged in water. The water is the undefined energy, and the bull is the creative urge. The six lotuses are the three cups of New doubled. Interestingly, and probably coincidentally, in Chinese “niu” is the word for a bovine animal.

21.

“Remy” is the Weeper. She weeps from her compassionate love for all creations when she sees how they all must be destroyed, however alive and beautiful they may seem. She shaves her head to become a priestess when she realizes the suffering that

creatures feel when they place themselves into the limitations of their bodies. In the Tarok her symbol is a single large Lotus flower in a large undefined lake of water. She represents Love and Compassion and usually is understood to be a transformation of Isis, although she of course originates as an avatar of the Sun. She dedicates herself to reawakening in beings the memory that they are really the undefined and immortal water rather than the delicate lotus that will bloom in beauty for a brief moment and then wilt and die. She is the **Ace of Lotuses**.

22.

“The twin venomous cobras” are the powerful incarnations of Kundalini energy as it rises up the left and right halves of the spinal column to open the eye of wisdom. They purify the body and bring the mind into a coherent state of functioning. Hence, although to the uninitiated the cobras seem venomous, they actually bring **coherence**. This is the **8 of firesticks**.

23.

Three means “many”. The three little mummies represent a gaggle of “Yellow Ones”. In the Tarok they can be 8 yellow geese or 8 pieces of gold or **8 affluent towns**. They stand for **efficiency** in the material world.

24.

“The Fragrant One” is an epithet for the Eye of Wisdom. The Egyptians developed very refined incenses and essential oils and used them to refine the energy of sacred spaces. Thus, any time they wished to set up a space for a special project or refined activity, they would purify it with incense to bring out its subtle beauty. “**Setting up**” is the **4 of Firesticks** and represents an incense stick for each of the four cardinal directions. The glyph is the eye of wisdom in a sacred space filling it with its sacred odor of wisdom.

25.

This is the **7 of Plumes**. The artist drew a man in the act of standing up. This represents the resurrection of Osiris “Wenen-nefer”, the Beautiful Being. Therefore, the secret word is the “Beauty” (nefer) of **Integrity**, for that is the key that brings any being back to life. The label “Netewety” means the god who exists and plays on the epithet “Wenen”, to exist. Integrity is what allows something or someone to exist.

26.

“The Great Ram” of Mendes is a totem animal for the “Jed” backbone of Osiris.

The Mendes sacred temple was in the Nile Delta and played an important role in the resurrection myth of Osiris that involved the **cooperation** of Thoth, Isis, and Nephthys. Hence, it is the **3 of Towns** – the three towns perhaps being Ba Neb Jed (Mendes), Abydu (Osiris temple in the south), and Khemenu (Thoth’s sacred town in the center).

27.

The “Chief of the Silent Realm and the Invisible Realm” is an expression that refers to the **discipline** by which Osiris achieves his immortality. The totem for this card is the *Was* or *Jaam* scepter. This talisman represents the posture of the spine during deep meditation and allows a person to master the Realms of Silence and Invisibility. The discipline requires regular practice, and this is represented in the Tarok by the **5 of Firesticks**.

28.

When a person’s “mind views its Source”, a **vision** of possibilities opens up. The **two Firesticks** stand for the rays of attention that shine forth from the two eyes. The technique of vision is here reversed from viewing outward to viewing inward to the Source of vision.

29.

The “Mourner” is Isis who bemoans the loss of her husband, Osiris. The amulet for Isis is the triangular thorn of Sirius. Sirius has its heliacal rising around the time when the Nile begins to rise. The image drawn by the artist represents the heliacal rising of Sirius. It is also the first tear of Isis that calls forth the Nile’s flood. This is the **commitment** to a New Year and a new agricultural cycle. The word “Aakeby” describes a mourner who lets her hair droop loosely over her face as a sign of mourning. This card is the **5 of Plumes**, and represents the wailing sound of the mourner and the flailing of hair in the air.

30.

The amulet for the **6 of Plumes** is the flail, and seems to pick up from the image of the mourner’s hair flailing about. The god who “raises his arm” as he holds the flail is of course Min, the Procreator. He is “Hidden of Limbs”, because he is not manifest. The word “hidden” is “amen” and contains hidden within it the glyph for his name. He is “Amen”, the first among the 8 Primordials, and the subtlest aspect of the Higher Self. Thus, the artist draws him “hidden” within a capsule the way a plant hides as a secret DNA code within a seed. This is the **Persistence Card**,

because Min grows from a tiny grain to a large plant, and then to the grain that fruits on the plant and can be flailed and then ground into edible flour or grown again in the fields. Min's persistence provides for the persistence of civilization.

31.

"Khenty-Amentyu" (Chief of Those in the Invisible Realm) is a famous epithet of Osiris, the **Magician** Trump. His icon wears the tall crown of Tem, and the reference to the Invisible Realm contains the word "amen" that connects to the previous card and also contains the name of Min "hidden" within it.

32.

The verbal form "He Who Continually Creates" (Kheperer) suggests the form of the scarab when busy making dung balls and planting her eggs in them. Thus, the artist drew a matronly woman wearing a long dress and with the head of a scarab beetle. This corresponds to the **7 of Towns**, the card of **productivity**. The 7 town symbols look like the scarab's dung balls. Mrs. Scarab is busy making babies.

33.

The "Catlike" character on this card is a pun. "Mau" is the word for cat in Egyptian and obviously derives from the animal's meowing sound. The word "ma" means similar to. Thus, "mawety" is a colleague or companion with similar tastes, interests, and goals. If you are **team building** for a project, you collect a group of like-minded people who support the project and will work together well. There is a set of deeper associations with this card. The amulet is the **Senet Game Board** glyph which is also Min's name glyph. He is the progenitor of Tantric Yoga among other specialties. The cat goddess is Bastet, patron of Tantra. The suggestion here is that perhaps this is a group of Tantrikas. In my **Senet Tarot** this is the 6 of towns. A team requires housing and all the associated amenities of food, drink, clothing, tools, and accessories in order to carry on a project. Archeologists have found the towns occupied by the teams of architects and craftsmen who worked on the temples and pyramids of ancient Egypt.

34.

This card is the Trump of the **Lover**. The artist draws him as a young male with a stiff erection. This clearly carries on the imagery in this series of cards that relates variously to the Procreator god, Min, who is characteristically drawn ithyphallic in Egyptian iconography.

35.

“The Scorpion of the Throat” is a reference to the goddess Serqet. Her name Serqet means a scorpion, the word for throat, and the process of breathing. “Hetet” is a word for throat, and also a name for a scorpion. What is the connection? The brain stem as it arches up to the pineal resembles a scorpion. The pineal is the stinger at the end of the tail. Efferent facial nerves form the legs of the scorpion, and the two main trunks of the spinal cord that extend below form the claws of the scorpion. The epithet “Debaty” means to be closed up. The artist draws the image of a god closed up in a capsule. Serqet’s scorpion is an image for the **Moon Trump** because of the crescent shape of its tail. The moon represents time past, and Serqet often serves as a nanny goddess. She holds closed up in her time capsule all that you experienced and learned as a baby but have now forgotten about, although it governs all your day-to-day actions and sets the pattern of your behavior and character. You breathe unconsciously most of the time, but your first breath at birth was your first deliberate action that set your life in motion. The moon becomes invisible for a time each month, but it also then returns to fullness and we can see it clearly. This is also true for knowledge that has been lost or forgotten. We can also regain conscious control of our breath, and this is the science of Min.

36.

“Serqy” (The Breather) is someone who practices the Cobra Kundalini Breath techniques. This discipline of deliberate breathing opens up the 7 major chakras of the physical body and transforms them into light. Thus, this card is the **7 of Firesticks**. Doing this practice is a **challenge**, because it clears all the garbage out of the system, including all the old fears and angers that are stored deep in the primitive brain and the chakras and that block the proper use of our mind to live in the world of the present. The artist drew Serqy with a bull’s head. The crescent horns suggest the lunar imagery that we carry on today with the child’s verse about the cow jumping over the moon.

37.

“Shay” is the god of Fortune and thus represents the **Wheel of Fortune**. We must understand that he stands on the Potter’s Wheel as Khnemu shapes his evolving body. The artist drew Shay with the head of Anpu, the Death Lord. This suggests that the one Fate all people share is death.

38.

“Hapy” is the divine **King of Water** and the north. His epithet is “The Mind that



Embraces”. The key to Happiness is to have a mind that is flexible like water and that embraces all possibilities. That way there can be no unpleasant surprises. His amulet is a corner or a niche that represents something hidden, and as a water deity his suit is the Lotus.

39.

“*Saa*” is the Master of Earth and governs the sense of **touch**. His amulet is an icon of the palm with its fingers outstretched to touch something. His epithet is the “hidden aspect of bodies”. *Saa* is the wisdom that hides in bodies, but can only be experienced by physical contact with them. Happiness is a purely mental state, but Wisdom is the willingness to get involved and experience the physicality of the creations around us rather than to simply stand aloof.

40.

“Rekehy” is the god of fire. Obviously he belongs to the suit of Firesticks. He could be the Ace of Firesticks, but the artist drew him with flame issuing from his crown chakra. This suggests that he is inspired by his Higher Self or is bringing himself into contact with his Higher Self. Thus, I associate him with the **3 of Firesticks** and the process of planning. **Planning** integrates your mental ideal to the real physical world, providing a practical bridge to connect the two. Rekehy begins to manifest the wisdom of *Saa* (card 39).

41.

“*Twaty*” suggests someone who has love for and is familiar with the female genital system. He may be one who is a great lover or one who loves to be born over and over in the womb. In either case, he has a highly developed sense of preference. Every time he encounters a twat, he makes a **comparison** to justify or improve his own preferences. The amulet for this **2 of Towns** is the ancient Egyptian digging stick “mer” that symbolized love or preference.

42.

The **8 of Plumes** is the managerial technique of establishing a **protocol**. This is a rule or procedure for an event or a process. The key quality of a protocol is that it can be used over and over and produces reliable routine results. It is a powerful concept. Thus, the Egyptians call this god, “Shespy”, (The Receiver) and describe him as the Chief of his Cycles. The amulet is therefore the sacred loop that can cycle over and over endlessly. What he receives is results.

43.

The one who “Endows what is in the Land” is an investor. His “limbs are integrated” in order to achieve results. The artist represents this abstract idea of **investment** by drawing a personified vessel that has several sticks of incense in it. The amulet is the altar with incense sticks lit on it. The **5 of Towns** represents this early stage of financing a working model. The altar celebrates the model. If the prototype is successful, the enterprise may expand and bring benefit to many, including the investor in the startup. The amulet carries the notion of a respectful offering to invite the wisdom that can integrate the idea to its physical embodiment. This connects the card to the Lord of Touch (39), the carrying forward of Planning (40) and the Fragrant Eye of Wisdom (24).

44.

The parasol amulet represents the **Shadow Body** and the crown chakra. The epithet “Secret One” describes how invisible thoughts are to an untrained outside observer. The “Shadow Body is the mental world that we enter when we close our eyes and move in the direction of deep thought. Meditation is a process that allows us to go very deep into the intensity [not the content] of the thinking process and even to transcend the sequence of individual thoughts. Proper practice of such meditation leads to coordination and integration of all thoughts and bodily processes. The crown chakra is the **Knight of Towns**.

45.

“A Fully Equipped Land” means that everything necessary for survival is provided. This allows for a sense of **security**. The card is the **4 of Towns**, and its amulet is a large building such as a mansion, palace, or temple. The glyph for expressing the idea of being well-equipped is a portable hut or sedan chair that appears well equipped with accessories so that the owner can be comfortable wherever he or she goes. The artist ironically draws what looks like the head of Anpu to remind that the only final security is in death.

46.

“The Mind of the Ocean Awareness Meditation” is the **4 of Lotuses**. This is the **meditation** card and suggests a quiet pond with lotuses blooming on it. The figure on the card raises his arms in the *ka* gesture to indicate a mood of rejoicing. This suggests the bliss that comes when a person tastes the flavor of deep silence and his mind expands to unbounded awareness.

47.

“The Aged One” is a joke and a pun. The epithet can also mean “The Uplifter” or “The Calculator”. The text mentions the strong Eye of Horus. However, this plays also on the word for a papyrus stalk. The papyrus was used for paper and pen with which to keep records. The papyrus grows straight upward suggesting the idea of uplifting. The Eye amulet is also a set of fractions for doing mathematical calculations. Wejat (Eye) and wajet (papyrus) give us the word play. This card is the **8 of Lotuses**, but here represents their companion plant the papyrus reed. This plant is sacred to Thoth as the tool for creating a literate civilization. The **courage** required by this card is to see the truth with your eye of wisdom and then write the truth with pen and paper.

48.

“The Pathways of Truth” is an epithet that codes for the Goddess of Truth. She is the Tarok Trump of **Justice**. Both the writer and the artist switched the gender of the goddess to male. Truth itself is male (Ma@). His consort is female (Ma@t). Truth is another name for Thoth. The organ of Truth is the penis, so Maat keeps her hand on Thoth’s joystick and knows all the pathways to the destinations she prefers. The whole story here is a profound and convoluted off-color Egyptian joke.

49.

“The Traveler” is an epithet for the sun in the spring time. “Khepy” [Traveler] derives from the same root as “Khepera” the scarab beetle symbol of creation and becoming. The text associates him with striding, a quality also associated with Osiris in his role as Orion (Sah). The Egyptian pose of Orion often depicts him with an upraised arm in the *Ka* gesture of Min, which is the amulet for this card. This is the **Electric Body** and it represents the **Page of Firesticks**. It relates specifically to the Meditation Card (46) and the Persistence Card (30) with its reference to Min and his upraised arm.

50.

“The Illuminator” is a mace-like scepter that was used in ancient Egypt by the leader of group meditations. I symbolize it in the **Senet Deck** as the **9 of Lotuses**, since the lotus is the suit for meditation. It symbolizes a person who has achieved **satisfaction** in his own illumination and willingly shares his secrets with others. This card links to the King of Plumes (8) who wields the mace in the air over the heads of his “prisoners” who are “condemned” to enlightenment. The artist represents “The Illuminator” on the card with a scarab pushing upward a globe that

we know represents the glowing sun. In the **Senet Deck** I use the shepherd's crook symbol of a high level administrator and leader of the people instead of the mace.

51.

"He makes his bodies change" is an epithet for the soul of the **Physical Body**. This card links with the previous one through the scarab image, but emphasizes the flexibility of the body with the glyph of the dolphin. The artist draws a ram's head to remind that the mind and breath play an important role in the process of *Khate* (Hatha) Yoga.

52.

The **9 of Plumes** suggests lots of thoughts and the epithet "Hidden One" suggests that the Great **Question** of the nature and meaning of Life is deeply hidden from the inquiring mind. The Ankh is the amulet for Life, and the artist draws a cow's head to remind us that Hathor's Heavenly Unconditional Love holds the answer.

53.

The **Master of Taste** Hew is depicted on this card as an antelope with a single long wavy horn rising from his forehead. This horn is the Wer Hekau wand that Hew wields as he initiates aspirants with secret mantras. His epithet is "The Uprising Ray", and the horn represents the first ray of sunlight as the sun touches the horizon. This symbolizes the initiation into Samadhi and the unconditional love of Hathor.

54.

"The Counter of Forms" represents Dewamut-f, the **King of Earth** (Towns) and lord of the east. He counts all his physical blessings with appreciation, so we see his arms raised in an attitude of thankfulness as he faces east to welcome the light of Hathor.

55.

"The Bather" is an epithet of Hathor, the **Empress** Trump and consort of the Sun of the Higher Self. She is also called "The Beautiful One of the Invisible Realm". The idea of bathing describes how she bathes the world in her omnipresent light of unconditional love at the dawn of enlightenment.

56.

"The Great Cat" is an epithet for Hathor in her transformation into Sekhmet. The amulet for this card therefore is the Sekhem scepter of Ego Power. This is the third

chakra **Chemical Body** that governs the digestive processes in the belly.

57.

The **Master of Vision Maa** appears on this card with the epithet “words of his Light Body”. The Light Body is the Eighth Chakra, but the Light Body here speaks to us through the images of light that we see with our faculty of vision.

58.

The **10 of Plumes** is the ultimate stage in a mental process, so it represents the **Answer** to any question a person is considering. The amulet for the Answer is the glyph of Heaven. On the card it is called the “Highest Path of the Mind”. It can also be called the Chief of the Mind. The artist draws the hawk head of Horus for this card.

59.

The **Prana Body** is the **Knight of Plumes**. He is the one who gets to the answers. He is called the “Exalted Mind” The artist draws here the Ram of the mind that rides on the breath (*Ba*).

60.

“The Maiden” refers to Isis as a virgin and symbolizes the vital **decision** a woman must make with regard to her virginity. Her amulet is the menstrual cloth of Isis tied in a knot shaped like a Life amulet. Isis pledges to keep the chastity of her maidenhood until she can unite with Osiris to produce his offspring. The artist drew the image of Baba, her first born child, for this card.

61.

“The two children” are Baba and Horus. Baba appears in the previous card, and Horus appears as the Chief of the Mind in card 58. The card represents the **Master of Hearing**, who is also the Master of Plumes, because sound travels on the medium of air. The link between the two children and hearing seems to be a play on the words “sejety” and “sejem”.

62.

The amulet for card 62 is the Menat. This is the jewel-encrusted necklace of Hathor with a balancing weight in the back that resembles a pacifier. The amulet symbolizes her role as the Cosmic Mother who **nurtures** all her children. The epithet “Radiant Face” describes Hathor as the goddess of light, but it also puns on

“the face suckles”, which describes Horus suckling on the teat of Isis. The artist draws the head of the mummy figure on this card as a giant teat so that we are sure to get the point of the word play. This is the **5 of Lotuses** in the Senet Tarot.

63.

The **10 of Firesticks** represents the **diversity** of the complex mixture of materials that is in the earth. Thus, the epithet is “Mixture that is in the Earth”. The firesticks bake the mixture into various kinds of bread, because bread is the symbol for the earth. The amulet for this card can also represent a form of bread as well as the council of the gods.

64.

“Chief of his Apes” is an epithet for Thoth, the **High Priest** Trump. The apes are all transformations of Thoth to become the totem for scribes and the keepers of tradition. This illustrates the humor Egyptians maintained toward the strictures of their tradition. They could laugh at it as “monkey see, monkey do”. The epithet “ropes” describes the structure of the **nerve cords** governed by Thoth (Master of the Nervous System), and the way the monkeys use ropes to trap the Great Trampler and other demons. At the same time the ropes also serve to restrict a person in the bonds of tradition.

65.

The **King of Firesticks** is “Potsy” the Cosmic Chef, Lord of the Element of Fire and the direction of south. He is also called Mesta or Amset, the Lighter of Fire. He is celebrated in the **Pyramid Texts**, and throws everybody into his pots to cook up as a meal, except for a few he uses as kindling wood. He represents the great gift of fire to create the fine art of cuisine, one of the foundations of civilization. The artist draws him with his pot on his head.

66.

“The Lord of Land and Crops” or “Uplifter of the Land” is the **Ace of Towns** and represents the principle of **value**. Towns only became possible once agriculture provided sufficient material support for a larger population than hunting and gathering or nomadic herding cultures could. The artist drew for this card the image of Baba wearing the crown of Tathenen. This lord seems to be a combination of Geb and Osiris.

67.

This card involves word play. “Watchers” are sphinx lords who watch over sacred

sites and also face east waiting patiently for the sunrise. The artist draws them as sphinxes stretched out in a relaxed crouch. The pun is between “weresh” (watcher) and “weres” (pillow). The pillow was the Egyptian amulet for **leisure** and reminded of the great value (**9 of Towns**) that a life without stress or pressure brings, especially when people develop a complex urban culture. One value of possessing wealth is that you do not have to go to work to earn a living. On the other hand, if you are to watch over something alertly, you must be able to stay relaxed with lots of free time and no tendency to boredom or sleepiness. You need a highly developed sense of free attention.

68.

Bes is the god of celebration, dance, and music. He often holds bouquets of lotuses, the amulet of his card. Sometimes he plays a musical instrument. He is a funny dwarf version of Baba with a scraggly beard and misshapen limbs. This is the **10 of Lotuses** and the climax of yoga, especially Tantric yoga. Oddly enough, the artist decorates this card with the hawk head of Horus, a rather intense and serious individual. Perhaps the point is that the sign of pharaoh’s success as an administrator is the people’s desire for **celebration**.

69.

The inscription on the card is deliberately spelled wrong, because this is the card of the **Fool**. He has the baboon head of Qeftenu, perpetrator of many wild schemes, and of course relates to the happiness of Hapy (38) and the celebration of Bes (68). He is called the “Twaty Baboon” because of his randy nature and because of his ability to move at will or willy-nilly in the unreal Astral Realms.

70.

The **2 of Lotuses** is the **appreciation** card. The inscription for the card is “Uniting the Two Lands”. The unification of northern and southern Egypt was an important principle of Egyptian culture and had a higher spiritual meaning that involved integration of mind and body, spiritual and material values. The lotus was the symbol of yoga in Egypt, and the Uniting of the Two Lands was also used to represent yoga, specifically Tantric couple practice.

71.

The **Ace of Firesticks** stands for **attention**. The epithet for this card is “The Eternal One”, because the attention goes on forever. The problem with attention is how to manage it, not a lack of it. Attention management is probably the most important

skill a person can develop, because attention is the key to achievement. Whatever we put attention on becomes more real. The artist drew the baboon Fool again for this card, suggesting that the attention is like a restless and playful monkey. It does not like to sit still.

72.

This is “Movie”, the mover who moves the **Light Beings**. The artist drew the hawk head of Horus to indicate that the Will is the prime mover. The Light Beings are like slides or movies projected on a screen by the mover. The **Light Being** is the eighth chakra in traditional Egyptian culture. It is the reflection of the Higher Self in the small self, and is the immortal component of the individual. This links it to the attention in card (71). The glyph for “Movie” links to the Ocean Awareness Meditation of card 46, but with legs so that the ocean of undefined awareness can move about as he wishes. By using phase wave technology, he has no speed limit. His spirit is the mind tuned to selfless service, so he prefers to be the Page of Plumes and abdicates kingship or other lofty titles.

73.

The **3 of Lotuses** is the card of the “Lord of Thoughts that is in his Pyramidion”. The pyramidion is the little pyramid shaped stone that is the capstone of a large pyramid or the top of an obelisk. Seen in profile it is triangular, and thus suggests the number three. The sides of the pyramidion converge in a point, and this is the symbol for the Egyptian meditation process and probably at least one of the major esoteric reasons why the Egyptians bothered to build such a huge pyramid at Giza. Diversity converges into a single point of focus and then transcends to an unbounded field of pure awareness. This is true **agreement**. The name “Benben” suggests Baba, the master of yoga.

74.

The **6 of Firesticks** is the Great Sphinx who crouches next to the Great Pyramid at Giza. He is a transformation of Hew (53), the divine initiator. The Great Sphinx represents **leadership**, because he sees the future before it happens, so he knows where to lead people. Thus, as we reach the end of the deck, we see clearly into the light of eternity. The card has the title “Hewewety” which could imply a pair of sphinxes such as you can see in **Amduat**, Hour 5.

75.

The final card is the **10 of Towns** and represents the long-lasting and stable **affluence**



achieved by the ancient kingdom of Egypt. The amulet for this card is the glyph for gold. The epithet for this card is “The Lord of Brilliances”. Each town along the Nile represented the brilliant affluence of Egypt that reflected in human society the love, light, and energy of the Higher Self Sun.

### **Identification of the Avatar Cards with Traditional Egyptian Divinities and Amulets**

Cards that are identified with certainty by name, amulet, or epithet: 4, 6, 7, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 76, 77, 78, 22, 24, 26, 28, 31, 32, 35, 36, 37, 40, 46, 48, 55, 59, 64, 66, 68, 69, 70, 72, 73, 74,

Cards that are reasonably identified by allusion: 1, 2, 3, 9, 20, 30, 33, 34, 42, 43, 44, 45, 47, 51, 53, 56, 57, 58, 62, 63, 65, 67, 75

Cards that are uncertain and require more research: 5, 8, 21, 23, 25, 27, 29, 38, 39, 41, 49, 50, 52, 54, 60, 61, 71,

Total with certain identities: 38

Total with reasonable identities: 23

Total with uncertain identities: 17

With further research we may gain more certainty regarding the identities of the uncertain cards. Some cards in the uncertain category actually involve choices. For example, card 50 clearly indicates the “hej” mace, so its identity is certain. I use the “heq” shepherd crook on my corresponding card in the **Senet Tarot Deck**. These two scepters are in fact closely related, but are used in different ways in the iconography. The pharaoh often holds the crook and flail in a formal standing posture or as a reclining mummy. He usually holds the mace horizontally at waist level as he walks forward or over his head in a smiting pose as he stands in a wide-striding pose. Both scepters indicate power as a leader.

## **The Senet Tarot of Ancient Egypt**

Using **The Book of the Dead** papyrus of Ani as my primary source I designed a Tarot deck in which the Trump cards [Major Arcana] consist of the 22 divinities present in the Judgment Scene; the Court cards consist of the traditional 4 sons of Horus, the 4 organs of perception, and the 8 soul energies; and the Pip cards consist of 40 important amulets that appear in the papyrus. I designed the layout of the cards and commissioned artist Amy Hsiao to render them in a manner that closely adhered to

ancient Egyptian tradition. If readers are interested, they may visit my website ([www.bentylightgarden.com](http://www.bentylightgarden.com)) to see samples of the cards in color. The Oracle Board Poster below gives a very rough idea of what some of the cards look like, but the images are very small and in black and white. The deck has been quite popular and thousands of people interested in ancient Egypt or the Tarot have purchased it. The deck can be ordered by remitting payment as instructed on the website. A detailed instruction booklet is included. There are also a number of other related articles at the website that are available for free downloading.

Below is a black-and-white thumbnail view of a large full color poster of a **Senet Oracle Board** that is available printed on cloth or canvas. The design of the **Oracle Board** is based primarily on the Judgment Scene as depicted in the papyrus of Ani and is an excellent way of studying that scene and the subtle relationships of the various aspects of Egyptian wisdom culture. It also offers a number of unique and marvelous ways of doing Tarot readings. A different layout of the same cards in poster format represents the traditional design of a **Senet Board** used for Gaming. This is also available from the website.



Comments or suggestions are welcome: [dawglass@gmail.com](mailto:dawglass@gmail.com).

## Part III: The Litany of Ra Handbook –

### How to Use the 78 Tarok Avatars of the Higher Self

(transliterated text, translation, and detailed commentary)

by

Douglass A. White, Ph. D.

A R@, Qerety. 85  
A R@ nas Qeretyu.  
A R@ amy em Qeretu-f,  
Hekenu nek R@ Geshy.  
Sepu fedu.

**Ah Higher Self Sun, Who is Source!** 85  
**Ah Higher Self Sun, Who Summons the Gods of the Source Abodes.**  
**Ah Higher Self Sun, Who is in his Source Abodes.**  
**Praise be to you, Higher Self Sun, the Emanator.**  
**Repeat four times.**

(The Source Abodes are the realms of the major Avatars of Ra in their seed forms. “Ra” [R@] is the sun. The Egyptians used the snn as a symbol of the Higher Self. His epithet here is “Geshy”, one who gushes or pours forth. We could translate the epithet in a more elevated manner as “emanate”. The Higher Self is the Emanator, or “Gushy One”. The Four Occasions [sepu fedu] are various times, places and events that emanate from the Higher Self as creations to be experienced, symbolized in Egyptian culture by a repetition of the invocation once for each cardinal direction. The epithet “Qerety” is also **Litany** Avatar #28, and represents the quality of far seeing vision, the **2 of Firesticks** in the Egyptian Tarok. The Higher Self can see the unfolding of all Creation from the vantage point of Source.)

Aw heken nek Ba Geshy Qeretyu. 86  
Heken sen en Ba-f.  
Dewa sen *khatu*-k amyut-k.  
Hekenu nek @a Geshy.  
Sepu fedu.

**Praise be to you the Mind of the Gushy Emanator of Source Archetypes.** 86

**They praise his Mind,  
And they adore your bodies that you are in.  
Praise be to you, Powerful One, Emanator.  
Repeat four times.**

(The Abode Avatars are Source Archetypes from which various creations and experiences emanate under the direction of the Higher Self. The “Ba” of Gushy is the Mind of the Higher Self from which all the archetypes of creation gush forth to actualize as realities. Bodies are various incarnations of avatars. All these avatar embodiments occur within the Mind of the Cosmic Higher Self. In Egyptian geography the Sources represent also the two caverns from which the Nile issued into Egypt. These mythical “caverns” may correspond to the two main source streams that combine to form the Nile – the White Nile of Uganda and the Blue Nile of Ethiopia that fuse into one at Khartoum.)

Aw hekenu nek *Ba* Geshy em Sefekh Met Fedu-k en Kheperu, 87  
Kheperu Sefekh Met Fedu-k en Qereret.

**Praise be to you, the Mind of the Gushy Emanator in your 74 Creations, 87  
Your 74 Creations of Source.**

(The text in all versions except “Rameses IV” specifies that there are 74 Emanations of the Higher Self. There are 74 “mummy” images in each version (HII, pp. 56-59). However, there are actually 75 avatars described in the Litany. Furthermore, Ra himself must be counted as number 0 or number 76. At the beginning of the murals (see HII, p. 55) we find a large drawing of Ra in the form of a card with a solar disk. Inside the disk we find smaller drawings of Khepera the Scarab and Awef the Ram. These are the day and night forms of the sun. This card represents the Tarok Sun Trump and symbolizes the Higher Self in both its active and passive modes. There also is a card for the Devil above the Sun card and a card for Fantasy Fear below the Sun card. These two cards are not listed with text in the official litany, although they are mentioned briefly in the text of this handbook (Devil glyph on pp. 120, 126, 130; Fear glyph on p. 142). The card above the Sun shows “@apep” as the Tarok **Devil** Trump, and the card below the Sun depicts Sebek, the Fantasy of Fear (**7 of Lotuses**). These two cards taken together describe the nature of Set, who does not otherwise appear in the litany (although the notion of adversaries is mentioned several times). Set, like @apep, is the archetype of an adversary, but this adversary in whatever form it takes is only a fearsome-looking fantasy. When we add these three cards to the

whole set, we find there are 78 avatars in all. The word “Sources” here has the sense of archetypes. These are the archetypal avatars of Baba, the Primordial Transcendental Undefined Free Spirit of Ra.)

Aw-a rekh set em renu sen.	88
Aw-a rekh-kwa kheperu sen er jer.	
Aw-a rekh-kwa amyut <i>khatu sen</i> , aru <i>sen nebu shetau</i> .	89
Aw-a nas-a er sen em renu sen.	90
Aw-a dewa-a sen em kheperu sen, sen er sen.	

<b>I know them by their names.</b>	88
<b>I know their forms to the limit.</b>	
<b>I know their embodiments and all their secret forms.</b>	89
<b>I call to them by their names.</b>	90
<b>I invoke them in their manifestations one after the other.</b>	

(Each Avatar has its corresponding mantra. Each mantra also has a yantra hieroglyph associated with it. A practitioner learns the whole list. “To the limit” means he knows **all** the archetypal forms. There is also a suggestion here of knowing the names and forms to the limits and even beyond the limits of their definitions. What this means will become clear later. Each spiritual Avatar has a favorite form of embodiment or incarnation as a physical being, each with special characteristic forms. The true essence of each archetypal Avatar, however, is a mysterious and secret unknown, because it is beyond the world of forms and therefore is indescribable. The practitioner of the Litany Meditation system uses the Solar Mantra (☉ = **Mēdu Ra**) names of the Avatar Light Being Forms of the Higher Self during his meditations. This invokes the energy of each specific Avatar and also serves as the meditation vehicle for transcending to the Pure Light of Undefined Awareness when the meditation is done correctly. The adept also meditates using the hieroglyphic yantra forms of the Solar Avatars and thus breathes life into them. “Sen er sen” is a technical term that means interacting each to each or doing each one in a sequence. The meditator invokes the mantras in a prescribed sequence.)

Wen sen en-a Dewat.	91
Senesh sen dewatyu shetatu	
en Ba-a pen Manet Ba-k.	
Nej-k sen, nej[-k] kwa,	
sereq <i>khatu-a manetu-k</i> .	92

**They open for me the Twat (Astral Realm). 91**

**They open the secret chambers of the Astral Dwellers**

**For this my Mind, just as [they do] for your Mind.**

**You protect them, you protect me,**

**And my bodies breathe just as yours do. 92**

(The Twat is the Womb of the Cosmos. It is also the womb of your mother or your lover. It is the beloved space into which an avatar descends when he wishes to incarnate. The Twat in the sky centers at and around the Pole Star. From here souls from Cosmic Space enter into Earth's environment. Whether this is scientific reality may require further research. However, for Egyptians this was an important metaphor in their cosmology, and it is definitely true on that level. By incubating the mantras and yantras in his mind, the meditator recapitulates in the Astral Realm of his awareness [another meaning of Dewat] the creative process of a fetus gestating in the womb. The meditator learns to move in both directions – from source to manifestation, and from manifestation back to source – as he practices the meditation technique. He also transcends the Twat to experience an Undefined Transcendental Awareness that is his True Self. The Higher Self protects and supports all his avatars as well as the meditator who identifies with them. The meditator in all his embodiments breathes like the avatars the breath of immortality. “You” refers to the Higher Self and to YOU, the reader also, just as “I” means YOU the reader. The “Dewat” is the abode of devas, the divine archetypes of creation that act as seed forms and guardian angels for all our experiences. Dewatyu are these archetypal beings that live in the Astral Realm.)

Her entet nuk w@ em en-nu amyū khetu-k,

Khenetyu Qeretu sen,

Mēdyu Thepehutu sen, 93

Netyu Wa-Sha sen

Em neju-k serequ sen,

Dewa-k er sen,

Nuk manetu w@ am sen.

Mēdyu em Qeretu Shetatu. 94

**Because I am one of those who is among your followers,**

**Leaders of their Source Abodes, 93**

**And Mantras of their Primary Shrines,**

**Beings of their Ocean Awareness Meditation in your protection**

**They breathe when you call to them,**

**And I am as one among them,**

**The Mantras in the Secret Source Abodes.**

94

(The adept here declares his allegiance to the Higher Self and to his various Avatars. He affirms that he is a member of the company of Avatars. Each Mantra has its own “cave” or “secret source abode”, which is a realm of consciousness that it represents in seed form. In India such sets of mantras came to be called “bija” mantras, or Seed Mantras. In the **Amduat**, Hour Two, we find these are the seeds nurtured by Osiris, who happens to be both the Seat of Perception and the Lord of Agriculture. The complete set of 78 basic Avatar mantras is the source of the modern Tarot (Tarok Naïpe). It is a miniature model of the Cosmos. The “*Wa-Sha*”, Ocean Awareness Meditation, is the technique for experiencing the seed mantras in their seed form and in their undefined Source Awareness.)

*Ahey!* Aryu en-a Wat.

Aw-a @p-a em-khet Ba R@.

*Ahey!* Aryu en-a Wat pen Khepery. 95

*Ahey!* Aryu en-a Wat.

Aw-a rekh kheretu Amenetyu.

*Ahey!* Aryu en-a Wat am then. 96

Aw hekenu en Ba Geshy. Sep fedu.

**Hey, the Way is ready for me!**

**I proceed as a follower of the Mind of the Higher Self Sun.**

**Hey, this Divine Creative Way is ready for me.** 95

**Hey, the Way is ready for me.**

**I know those who belong to the Realm of the Divine Invisible Ones.**

**Hey, the Way is ready for me that is in you.** 96

**Praised be the Mind of “Gushy”! Four times.**

(“Way” (*Wat*) is an epithet of Horus the Elder as the Higher Self Sun and Horus the Younger as the indomitable Will. “*Ahey*” is a cry of rejoicing. It can also be a cry of compassion for the apparent suffering of sentient beings. All events that unfold in the world are part of a Higher Cosmic Intelligent Purpose that evolves. Every moment is perfect, and is realized by the enlightened as an expression of perfection, just as it is at that moment, from the overall perspective of Cosmic Creation. Most

of the versions of the text use a third person “for him”. I think “for me” reads more clearly in English and is attested by the two earliest versions, so that is what I follow in my transcriptions and translations. The aspiration of the practitioner is to become a follower of Ra, the Higher Self Sun, and ride in his Solar Meditation Boat. On the one hand this means to be a regular practitioner of the Solar Meditation. On the other hand this also means to work in the world as a messenger of light to unfold the cosmic evolutionary purpose of the Higher Self in the world. Each Avatar of the Sun, each mantra representing one of the cosmic primary creative impulses, becomes a mantra used in the meditation and clears the path to Pure Undefined Awareness and also the unfolding of Cosmic Evolution through a different angle of perception. The way is ready, because the archetypes are eternal and the method of the meditation is eternal. The way is “creative”, because Ra represents creative intelligence. It is “this” Way, because it is what exists in THIS MOMENT, and therefore is exactly what you create through your various mantra beliefs. These beliefs can be known or unknown [i.e., transparent and invisible to the conscious mind]. You do not need to use a rigid mantra system, but can meditate using as your starting point any word or any creation that is perceivable in any way. The word for “West” in Egyptian refers to the land of the dead, the direction in which the sun sets. It also refers to the realm in which things become “hidden” [Amenetyu] from the conscious awareness. In a gross sense this refers to the realm of “the dead”. The proper understanding of this statement is that a truly aware person becomes aware of his own “hidden” or transparent beliefs, and he knows what they are and appreciates them for what they are. They define the Way that unfolds in an individual’s life. “Reality” is the sum total of all the conscious and “unconscious” beliefs that a person holds in awareness. Meditation is a means to open up to awareness the Invisible Realm of subtle thought and transparent beliefs. “In you” refers to the 78 mantras that represent the 78 representative Avatars of the Higher Self Sun that are inherent in you. Each of these Avatars is like a ray of sunlight from the Creative Source of Pure Awareness. Each Avatar represents a general category of Creative Energy and is not to be taken as a rigid definition. The Sun is a model of Creative Intelligence as the Higher Self, because it pours forth life-supporting energy constantly with no conditions for any response from those that receive its light and warmth. Many stars pour forth such radiance and nothing at all happens. They have no response to that result. Our Sun is fortunate to have a response in the form of evolving sentient beings on a planet. However, it never asks for any requital from our side. This is an amazing model of GIVING. that our sun constantly displays. Our solar system’s sun is no more than a local representative of a general principle of the universe, which also pours forth its creative energy of existence constantly with no conditions of requital. The



expression “four times” is a ritual gesture to the four cardinal directions, and simply means that the sun’s light pours forth its creative energy in all directions to energize all the four classical elements of the material world – fire, water, air, and earth. In ancient Egypt practitioners would bow symbolically to each of the cardinal directions before or after their meditations in order to symbolize this holistic completeness.

A, R@, amy Amenet.	97
Reda em Ta seta em Sebau.	
A! R@ amy Aten-f!	98
Seshem kwa er Watu Amenetu.	
@pepet Bayu Amenetyu,	
Seshem kwa er Watu Shetau kheretu	99
Seshem kwa er Watu Amenet.	
Shas-a Qeretu amyt Ageret.	
Seshem kwa er Watu Amenet.	
Dewa-a nen em @t Amenet.	100
Seshem kwa er Watu Amenet.	
S@r kwa er Qeretu New.	

<b>O Higher Self Sun, who is in the Invisible Realm,</b>	<b>97</b>
<b>Who enables those in the earth to shine as Astral Dwellers!</b>	
<b>Ah Higher Self Sun who is in his condition as a Flying Globe!</b>	<b>98</b>
<b>Lead me to the Ways of the Invisible Realm.</b>	
<b>And the progressing thoughts of the Invisible Realm Dwellers</b>	<b>99</b>
<b>Lead me to the details of the Secret Ways</b>	
<b>And lead me to the Ways of the Invisible Realm,</b>	
<b>So I advance to the Source that is in the Realm of Silence.</b>	
<b>Lead me to the Ways of the Invisible Realm.</b>	
<b>I adore this Hidden Chamber.</b>	<b>100</b>
<b>Lead me to the Ways of the Invisible Realm.</b>	
<b>Bring me up to the Source of the Creative Urge.</b>	

(The first phrase means that the True Higher Self is invisible to most people just as the sun is invisible during the night. This also means that Osiris the Wizard is a model for one who lives as the Higher Self, because he lives in the Invisible Realm as the Silent Witness Seat of Perception. Being “in the earth” means to be dead and buried in the everyday sense. What it really means on a deeper level is that this creative energy of the Higher Self exists within the material physical world and is the spark

that ignites the Stars as creative ideas in the Astral Realm just like the stars in the sky. “Sebau”, or “Stars” also means “teachers”, those enlightened beings who choose to pass on the experience of enlightenment to others. Sometimes this can simply refer to an ordinary teacher who passes on information or skills. “Seta” is to ignite or kindle a fire. The creative principle of giving forth love is the principle that kindles the desire to teach. The teachers of the world are the true “stars” and deserve our deepest appreciation and respect. How do you know who a real teacher is? You notice whether this person gives forth boundless knowledge and wisdom with no conditions. To live in this world a teacher may expect a minimal donation for his teachings. However, this donation is miniscule compared to the creative jewels of enlightenment that he bestows. The true requital that a Master of Enlightenment receives is that a student rises to a true experience of enlightenment and becomes a teacher equal to or even beyond the Master in achievement. The “Bayu” are thoughts in the mind. They ride upon the breath. We can only understand this remarkable passage by an awareness of how consciousness generates a reflection of our own beliefs that appears to be what we experience as “Reality”. The “Aten” is the Avatar of the Higher Self Sun in the form of a bright light that flies in the sky. This is the “Flying Disk” or “Flying Globe” icon. In Qabalah it becomes the nickname for “My Lord” [Adonai] by which Jews address God. Akhenaten took this icon as the Logo for his reign. “Those who are Invisible” means to most people those who are dead and gone from the world. The deeper meaning refers to beliefs that are forgotten due to changes in viewpoint or are simply so habitual that they become transparent. Once a person is able to inspect and clearly perceive his “invisible beliefs”, he discovers the great secrets of his own life, the greatest of which is how he is the Leader of his own creations. Many people imagine that they are common followers of a certain culture or religion and do not realize that they are the Absolute Leaders of their entire Reality. Once they clearly perceive and take responsibility for their uninspected thoughts, they realize how they unconsciously shape their own destinies at every moment. Then they understand who they truly are, and become Masters of Reality. Page 99 describes the process of the Higher Self Ocean Awareness Meditation. The attention moves effortlessly toward the Source of Thought in the Invisible Realm. When it reaches that Source, the mind becomes completely silent, because that state of pure awareness is beyond all thoughts. A result of such meditation is that consciousness expands. A person gains access to the subconscious mind [the Dewat Astral Realm] and becomes able to recover “invisible beliefs” and take responsibility for them. The Path of the Invisible Realm is the path of meditation. It also includes the technique by which we create transparent beliefs that can generate an illusion of a consistent and continuous Reality in which we can

explore and evolve. The Avatar becomes familiar with these pathways in the Invisible Realm and then leads others to recognize them. Furthermore, such an Avatar brings people to the Source of Creative Thought. The Egyptian text personifies this Cosmic Creative Urge as the “god” New. Through him we can create “new” possibilities.)

Hey, R@, nuk New. 101

Hey, R@, nuk Net-k; thes pekhar.

Hey, R@, Ba-k Ba-a.

Shemet-k shemet-a em Dewat.

Hey R@, hetep-a em Dewat. 102

Khenes-a Amenet Neferet.

**Hey, Higher Self Sun, I am the Cosmic Urge. 101**

**Hey, Higher Self Sun, I am your Being, and vice versa.**

**Hey, Higher Self Sun, your Mind is my Mind.**

**Your travel is my travel in the Astral Realm.**

**Hey, Higher Self Sun! I experience in the Astral Realm. 102**

**I voyage the beautiful Invisible Realm.**

(Here the Avatar identifies with New and then with Ra. This identification is so complete that it is mutual. “Thes pekhar” [sometimes pronounced “Thes rer”] is the equivalent of “vice versa” and means that we repeat the sentence with the identities reversed. This is a key principle for recovering transparent beliefs. I recognize that what appears to be “not me” [i.e. a separate being] is actually who I really am. This applies to whatever you abhor, whatever you desire, and whatever you revere and idolize as an ideal. Life is like a mirror that reflects your true beliefs. If what you detest is external, why is it not you? It takes one to know one. How do you know it is so horrible? If your ideal is external, why is it not you? It takes one to know one. How do you know that ideal is so wonderful? Whatever you truly believe with the most sincerity becomes what you experience as what is happening for you RIGHT NOW. The ego mind gets confused by what it thinks it wants or does not want or judgments about patterns of experience when it is unaware of the transparent beliefs that are lurking beneath the surface of the attention. The deeper or more transparent beliefs often may not be attuned to what the ego mind thinks SHOULD be the way things are. This creates confusion. The Avatar realizes that he is the Cosmic Urge that is responsible for all that he experiences, and also he is the Higher Self that guides the Cosmos in a perfectly holistic way. The “Ba” is the physical

“soul” in the form of the breath that moves in and out of the nose and passes between the brows in this process. This represents thought. Just as breath is an interaction between self and environment, so also thought is an interaction between self and environment. Thought and breath are closely linked. The Avatar recognizes that every thought in his mind is also the thought of the Higher Self [i.e. the environment’s] Mind and not simply a desire motivated by the small self ego. The voyage of the Avatar as he takes birth through the womb of a mother is the voyage of the Higher Self, and the celestial movement of the sun even as it turns beneath the earth during the night is reflected in the rebirth of Osiris the Wizard in the womb of his Cosmic Mother Newet at the North Pole. The final passage of this section reinforces the idea that an Avatar enjoys the process of death, burial, and then a new rebirth through gestation in the womb of possibilities. The experience in this voyage is determined by the beliefs that guide the Avatar. The Light Bodies are the immortal enlightened Avatars who transmit light and energy from the sun age after age to support life on our planet. Various configurations of light are transient, but light itself is immortal and does not seem subject to decay. For example, look at starlight from millions of light years away. It is still the same as local light, and is only attenuated by the long distance. Recently astronomers used the upgraded Hubble Telescope to take photographs of galaxies over 13 billion light years away. This highly attenuated light still made it to earth and delivered its information after 13 billion years. Thus, any being who realizes he is essentially a configuration of light can identify with his essential immortal nature as light and not attach too much importance to the transient forms that it assumes.)

Manetu-k manetu-a.	103
Aakhu-k R@ Aakhu-a.	
Aw-a dewa-a Amenetyu.	104
Se-Wa-Sha-a Bayu sen her sen.	
@pu-k sut @pu-a.	
Shasu-k sut shasu-a.	105
<b>As your conditions are, so are mine.</b>	<b>103</b>
<b>Your Light Beings, O Higher Self Sun, are my Light Beings.</b>	
<b>I adore the Invisible Realm Dwellers.</b>	<b>104</b>
<b>I cause their thoughts to immerse upon themselves</b>	
<b>In the Ocean Awareness Meditation.</b>	
<b>Your journeys indeed are my journeys,</b>	
<b>And your travels indeed are my travels.</b>	<b>105</b>

(The Invisible Ones are hidden or transparent beliefs. The “Ba” is the belief as it forms a thought or experience that arises consciously in the mind. The Avatar practices the Ocean Awareness Meditation [Wa-Sha] using the solar mantras. These represent a set of universal transparent beliefs that people generally operate under without any inspection of their true nature. This process exposes the beliefs. The word “her” literally means “face”. When the Avatar faces the transparent belief and recognizes it just as it is, he realizes it is a projection of his own awareness. He then assumes responsibility for that aspect of his life and discovers that whatever “journeys” he sees the Sun pass through [i.e. whatever apparently objective events occur in the passage of time] are actually his own “journeys” that he creates by defining such beliefs in his awareness. The journey extends in space and time only so long as the Avatar continues to persist in his resistance to accepting responsibility for whatever happens.)

Nuk Neter @a, Khenety Dewat,

Ateny @a hejejut.

Aw hekenu en Ba Geshy.

106

Sep fedu.

**I am the Great God, Chief of the Astral Realm,**

**A Great Flying Globe that glows.**

**Praise be the Mind of the Emanator.**

**106**

**Repeat four times.**

(The Avatar identifies himself as the Cosmic Sun of the Higher Self. The word “god” in Egyptian is “neter”. This is the root for our word Nature. The gods of ancient Egypt are what we think of as principles of nature or natural laws. The Twat Astral Realm is the place from which the Avatar begins his incarnations, and thus he has mastery over this process. It begins deep in the Astral Realm and becomes physical in the womb of a woman. The Egyptian word for “Chief” derives from the nose and sense of smell. The nose is at the forefront of the face and guides an organism toward good food and good mating opportunities. Hence, it comes to mean a leader. The Egyptians originally used a nose glyph, but then began to use a rack of wine jars to distinguish the idea of Leadership from the sense of smell. This may have been due to association of Leadership with Osiris, who, as the main agricultural deity was the Lord of Wine. The Egyptians from very early times appreciated wine with a fine bouquet. (Archeologists have found many jars that

once held imported wine in the tombs of the pharaohs of the first dynasty. The first pharaoh apparently was already producing it in Israel and then importing it to Egypt to be enjoyed by the leadership class.) The Higher Self directs the plan for when and where Avatars incarnate. The True Flying Globe, of which the sun is merely a model, is a Light Body as a light point of attention that can transmit itself to any location in space and time instantly. The visible sun moving across the sky is just an example of a physical Flying Globe. Flying Saucers are another form of flying disk or globe. Avatars fly on a much subtler level, using tiny electromagnetic bubble impulses of thought. “Geshy” is an epithet of the Sun and describes the way light energy gushes forth from its globe. “Ba” is a belief that takes the form of a thought in consciousness. Thoughts spontaneously gush forth in the mind like light from the Higher Self Sun. Life experience thus resembles a movie projected from the Hidden Sun [Amen Ra] of the Higher Self. This praise is offered four times, once toward each of the cardinal directions to represent the way light radiates in all directions.)



Glyphs for a Chief or a Leader.

Hey nek pen Deba Jemej. 107  
 Wa-Sha Ba-k,  
 sereq khatu-k.

Aw-a shas-a qereretu-k shetatu.  
 Aw-a khenes-a shetatu amyut-k. 108

**Hey, you, this Restorer of Integration! 107**

**Your Mind does the Ocean Awareness Meditation,  
 and your bodies breathe.**

**I traverse your secret sources.**

**I traverse the secrets that are within you. 108**

(“Deba” is to restore, requite, or reward. “Jemej” or “Demej” or “Demed” is to integrate into wholeness. This is the effect of proper meditation. “Deba Jemej” is the name given to the first card described in the Litany and corresponds to the **3 of Plumes** in the Tarok deck. [Egyptian plumes are swords in most modern Tarot decks.] The image for this is a boat with a tiller oar and a sail. The word for this in Egyptian is “Khenety” and means to sail upstream on the Nile. To sail upstream requires skillful use of a sail to catch the wind and a tiller oar to keep the boat directed

upstream. The whole process must be integrated under the leadership of a ship's captain. The Egyptians used the same phonetic glyph as the "Chief" mentioned in the previous section and added a boat glyph to distinguish the special meaning. Sailing upstream on the Nile was a metaphor for reversing the flow of attention from its usual outward flow and "sailing" upstream to the source of thought. This requires deliberate use of the will to select a mantra [the boat], trim the sail to pick up the wind [the natural flow of attention toward the Higher Self Sun as a source of great energy and fulfillment], and attention to mind the tiller oar and keep the boat headed upstream [bring attention back to the mantra each time the spontaneous flow of thoughts – the Nile current – starts to shift the attention back "downstream" to daily concerns.] Horus, the Lord of the Will, was the traditional Master of the Tiller Oar on the Boat of Meditation. The common Egyptian word for boat [Waa] puns on the Egyptian word for meditation [Waa]. The next sentence describes the relationship between mind and body. The meditation demonstrates the integration of these two. The attention follows a thought during meditation. Thought in the mind corresponds to breath in the body. Hence, the "Ba" in Egyptian means both thought and breath, and corresponds to the sixth chakra energy. Breath is the physiological correlate to a mental thought. When the mind thinks, the body breathes. During the meditation process, thoughts become very refined and subtle. The breath then correspondingly becomes very refined and subtle. When the attention slips beyond the thoughts into the Ocean of Pure Awareness, the body stops breathing. This occurs at death and also during the deep meditation state of Samadhi. The difference between these two states is that a person can arise from samadhi in the same body, but can only arise from death in a new body that passes through the Twat-womb. Wizards can shift from body to body or in and out of a single body without undergoing physical death. This is a special ability of advanced Avatars. The traversing is the process of the meditation during which the attention traverses each subtler stage in the development of a thought until it traces back to its source in the Ocean of Pure Awareness. This undefined Ocean Awareness is the secret that lies deep within any and every thought.)



Nuk dewa-a nek manetu Ba R@.  
 Dewa-k en-a manetu Ba R@.  
 Ba-a Ba-k.  
 Khat-a khat-k.

**I call out to you as the Mind of the Higher Self Sun.  
You call out to me as the Mind of the Higher Self Sun.  
My Mind is your Mind.  
My body is your body.**

(“Dewa” means to “call out”. The Thought or Mind [Ba] of the Higher Self Sun is the solar energy that supports life on earth. On a spiritual level this means that a person who lives in tune with the Higher Self trusts that he always has whatever is necessary for life. The identification of the “Ba” of the Avatar with the Ba of the Higher Self ensures this sustaining power. “Ba” means breath and the thought that rides on the breath. The Avatar’s breath and thought become one with the Higher Self. The multiple incarnation bodies of an Avatar are equivalent to the incarnation bodies of the sun day after day and the unfolding plan of the Higher Self, because they all take shape and grow from the energy that streams to earth from the sun. The individual self identifies with the Higher Cosmic Self. Also, you and I share the same Higher Mind. Thus we can understand each other.)

Aw-a @p-a khetu Ba R@

Er bu sheta en qeretyu thu.

Heken-a em Aakhu-a.

110

Aw-a heken-a em Aakhu-a.

**I proceed behind O Mind of the Higher Self Sun  
To that secret place which is by your Source Abodes.  
I rejoice in my Light Bodies.  
I rejoice in my Light Bodies.**

110

(The Mind of the Higher Self still contains a defined thought. Therefore, the Avatar in his meditation goes even beyond the Mind of the Higher Self to the Secret Place that is the Source of the Higher Self behind even awareness of the Mind of the Higher Self. This is how identification can be attained with the Higher Self. You conjoin with it at its undefined Source. What emerges from the Undefined Source Abodes is a set of light impulses, just as rays of light emerge from the sun. These light impulses of various frequencies form the “Light Bodies” that energize the chakras within an individual and give rise to all the possible avatars of this immortal light energy. The nature of these impulses of light energy is bliss.)



“Manet-a seny-a jes-a.”  
 An R@ er-a: 111  
 “Manet-a seny-a jes-a.”  
 An Deba Jemej er-a:  
 “A, seshem-k su, Khenety Qereret-f.” 112  
 Sep fedu.

**“I am like my companion, myself,” 111**  
**The Higher Self Sun says to me.**  
**“I am like my companion, myself.”**  
**The Restoration of Integration says to me:**  
**“Ah, your image is him who is the Chief of his Source Abode.” 112**  
**[Repeat] four times.**

(The Higher Self realizes that it alone exists and keeps company with itself by creating the illusion of many companions the way a child plays with imaginary friends. The Integrator here calls Ra the Chief [Khenety], telling us that he is the Captain that guides the boat as it sails upstream to the Source of the “Nile”. Whatever form you take is an avatar of the Chief of the Source Abode. Practice of the Ocean Awareness Meditation leads to integration of all aspects of life.)

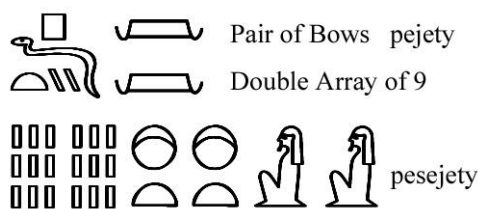
Jed er penen neter neb 113  
 Sesha nen em jet-sen  
 hery pe[se]jety nety Dewat.

**Speak [the proper mantra name] to each of these gods 113**  
**Who are depicted there in their bodies**  
**In the arrays to which they belong in the Astral Realm.**

(The Avatars of the Higher Self appear in space and time in appropriate forms. In most of the editions of the **Litany** we find that the Avatars are drawn in symbolic form on the wall of a burial chamber and each has one of its mantra labels written by its drawn form. Each Avatar has a name that is an archetype for an energy configuration and also one or more mantras for use in meditation. For example, the entire array of 78 sets of mantras can map to the cycle of the year, perhaps timed by the traditional Egyptian decans. Thus, on each day of the year there is an appropriate mantra for addressing an appropriate Avatar in the **Litany** List. This is an archetype that represents the state of energy in a particular cycle. The cycle could be a single

day if a person is engaged in intensive practice. The Avatars also are spread out in an array over the expanse of Egypt's geography. Thus, a person may address a particular archetypal energy when visiting a particular sacred site that would usually have a special marker such as a temple, altar, mound, or pyramid. The deepest practice is to use the mantras for the Ocean Awareness Meditation. This expands the awareness of the practitioner via the pathway of the particular archetypal energy embodied in the mantra to the undefined Ocean of Pure Awareness. Such a process automatically integrates all the apparently separate pathways that form arrays in space and time. All the mantras are simply names for Avatar aspects of the Higher Self. The process also expands awareness. The use of the bow radical redoubled [pejety] to stand for a twice-nine [pesejety] Double Ennead symmetrical array of 18 Avatars suggests the expanding of awareness that occurs in the process as well as the orderliness of the array. Twice that gives the 36 decans of 10 days each. Twice that gives 72, or one Avatar for each half-decan, ascending and descending. The five Egyptian national deities occupy the 5 extra days to make 365 days, plus one more for Leap Day. That is a total of 78 Avatars.

Undefined Awareness is the Source that underlies the Higher Self and unifies all its diverse Avatar manifestations. The Twat of Newet is the Pole Star and symbolizes the center point that organizes the relative positions of all the Avatars if we think of them as stars and constellations that wheel about in the sky as the earth rotates and orbits through its days, decans, and seasons. The decans were determined by the heliacal risings of certain stars.)



Dada tep sen me Neter-khetu.

Thut Ba me Sen-nuty R@,

Aw@ en Deba Jemej.

114

**Give the primary of them as a divine offering.**

**You are the Mind that is as the companion of the Higher Self Sun,**

**The Heir of the Restoration of Integration.**

114

(The “primary” is the most important among all the archetypes. It is called “tep” [top] and has the glyph of a man’s head. This is the one that is most appropriate for the time and place of practice. It is the proper topic of the “offering”. The “offering” can be a public ritual or a private meditation. In any case you become the Thought of the Higher Self. Restoring of Integration is the process that is personified by “Deba Jemej”. Having experienced diversity, you become the heir of integration. Integration is the Source from whence we all come. It is also the reality that we inherit as our birthright. The outward stroke goes to diversity, and the inward stroke goes to integration.)

Aw shedut then em *kheretu heru*, khfet R@.

Hetep-f em Amenet sheser Ma@.

**Your recitations are appropriate for the day and face the Higher Self Sun.  
Its experience is in the Invisible Realm with true repetition.**

(These two phrases precisely describe the practice of the Ocean Awareness Meditation. “Shedet” is a recitation of a particular mantra that is appropriate for a particular day [*kheretu heru*]. The practice is to be done daily using the mantra appropriate for that day. Each meditation is a dedication to the Higher Self during which the meditator lets go of the concerns of his small self and identifies with the Cosmic Higher Self. The meditator may also actually face the direction of the sun during the practice [facing east in the morning and west in the evening] and perform a ritual involving speech and actions as a preparation for meditation. “Its experience is in the Invisible Realm” means that the meditator then closes his eyes and thinks the mantra mentally rather than speaking it out loud. The word “sheser” is a measuring cord. It then generalizes to mean any plan or procedure that is reliable. True Measuring Cord [“Sheser Ma@”] is thus a reliable, repeatable, scientific process. This suggests that the meditator repeats the mantra over and over many times during the meditation session. [Another reading of “sheser” could be “shenu”, a continuous, reliable, repeatable protocol.] During the meditation his attention traverses the experience of the mantra at many levels of the mind from gross to subtle. Eventually his attention moves beyond the subtlest experience of the mantra and enters undefined awareness. This encompasses the entire span of the mind from gross action and perception, through subtler action and perception, to pure awareness without any action or perception. This span is precise and measurable. The “measuring process” that spans the range of the mind is simple, mechanical, and repeatable. The meditator reaches the field of All Possibilities and spontaneously integrates. All potential

mantras, thoughts, and experiences reside there. Hidden beliefs that receive subconscious attention can manifest as experiences that may not match conscious beliefs. The result is mental turbulence, confusion, and problems in daily life. This is why integration of the whole self is so important for peace of mind. This makes the process very practical.)

Anej her[-k] then Qeretyu! 115  
 Neteru amy Amenet  
 Seped then.  
 Washa Bayu then,  
 Hetemu then khefetyu nu R@. 116

**Greetings to you, Dwellers of the Source Abodes! 115**  
**Gods that are in the Invisible Realm,**  
**You are prepared!**  
**Your Thoughts do the Ocean Awareness Meditation,**  
**And you annihilate the enemies of the Higher Self Sun. 116**

(“Qeretyu” is Avatar 28 of the Higher Self [q.v.] The Dwellers in the Source Abodes are archetypal seed creations. They are mantras that represent major aspects of life. The “Gods in the Invisible Realm” are Avatar archetypes that underlie our various possible experiences. They are ever ready to be vehicles by which a meditator sharpens perception, expands awareness, and transcends his experiences. The mechanism for doing this is the Ocean Awareness Meditation [Waa-Sha] described above. Instead of pursuing ordinary thinking or letting random thoughts distract the mind, a person can direct his thoughts into the meditation process. The enemies of the Higher Self are any unaligned or contradictory beliefs that do not seem to support the evolutionary unfolding of a person’s awareness. From the perspective of Source all these contradictions integrate and thoughts become more coherent and creative.)

Sereq then Deba Jemej.  
 Hej then kheser keku then.  
 Dewa then en amy Aten-f.  
 Dewa en then amy Aten-f.  
 @pu then @pu R@. 117  
 Maa then jeseru Asar.  
 @nekh then manetu @nekh-f.  
 Seshem then kwa er Watu then.

@p Ba-a her shetau then.

**You breathe the Restoration of Integration.**

**You illuminate the Dissolution of Your Darkness.**

**You call out to Him Who is in His Flying Globe,**

**And He Who is in His Flying Globe calls out to you.**

**Your travels are the travels of the Higher Self.**

117

**You behold the sacred splendors of the Seat of Perception.**

**You live as He Lives.**

**You guide me to your Ways.**

**My Mind travels by your Secrets.**

(This passage poetically describes the ecstatic identification with the Higher Self that occurs during deep meditation: integration, enlightenment, freedom, beauty, and deep understanding. Osiris is the Perceptive Faculty, the Seat of Perception that is a Silent Witness to all experiences. The Aten Flying Globe is the sun in the sky or a thought in the conscious awareness. During the meditation the meditator's thoughts correspond to and communicate with the Higher Self Sun. The Secrets are in the Realm of the Mind during deep meditation.)



Osiris, the Seat of Perception



Aten Flying Globe

Nuk w@ am then.

118

Weseru-a Weseru R@. Thes pekhar.

Seper-a er Thes-Ta @pyu.

Nekhetu-a nekhetu R@.

119

**I am one among you.**

118

**My Wizardry is the Wizardry of the Higher Self Sun, and vice versa.**

**I enter the Domain of the Flying Scarabs.**

**My Powers are the Powers of the Higher Self Sun.**

119

(This passage continues the poetic description of the meditation experience and some of the results. Thoughts can penetrate into the deep secrets of Heaven by means of the techniques of meditation. The meditator becomes one of the Avatars of the Higher Self and attains to the Wizard Powers of the Higher Self to transmute life to

higher levels of evolution. Osiris is the Wizard of the Litany and Magician Trump in the Tarot deck. He performs his magic silently from the Seat of Perception. The Flying Scarabs [@pyu] are forms of the Creative Avatar of the Higher Self. They represent creative impulses that arise from the heart and fly to the highest heaven to create amazing, unimaginable possibilities in the realms of pure light.)

Wed-a dutu @pep.

Hew-a sedebu-f em Amenet.

Wed-a dutu-a em khefetyu-a

Manetu R@.

Hew-a sedebu sen em Amenet

120

Manetu-k, R@.

**I cast out the impurities of the Great Trampler.**

**I strike his troubles in the Invisible Realm.**

**I cast out my impurities in the form of my enemies**

**Just as the Higher Self Sun does.**

**I strike their troubles in the Invisible Realm**

120

**Just as you do, O Higher Self Sun.**

(The Great Serpent “Apep” in the Egyptian mythology tries to swallow the sun [Higher Self] or otherwise harm it by squeezing it in his coils. He represents resistance. His name intensifies the root “@p” and suggests trampling on something or traveling, which is funny, because he has no feet to trample with although he can travel. In any case, Ra always manages to overcome him. This is a myth describing fancifully the relation in the womb between the fetus and its navel cord. It turns out that the navel cord is actually providing nourishment and is not a serpent threatening the fetus. The Invisible Realm may have many hidden beliefs that are out of alignment with a person’s current agenda and therefore seem to be “enemies”. The Ocean Awareness Meditation purifies these unaligned beliefs just as the Higher Self does when it unfolds its Cosmic Purpose. During the deep meditation the meditator as if returns to the womb to float as a tiny single-celled thought impulse in an ocean of amniotic fluid awareness and motherly love. When the truth becomes clear, all fear dissipates.)

Aw asek Weseru-a em Ta,

Weseru Ba en Aakhety.

121

Aw asek Nekhetu-a em Ta

Nekhetu Ba en Dewaty.

**Indeed, my Wizardry in the Earth**

**Is the Wizardry of Mind for the Two Samadhis,**

**121**

**And indeed my Powers in the Earth**

**Are the Powers of Mind for an Astral Realm Dweller.**

(This passage continues the poetic description of the effects of meditation. The two Samadhis stand for the morning and evening meditations. The Egyptians symbolized Samadhi as the balance point between night and day when the sun was just on the horizon at dawn or at dusk. These are ideal meditation times. When a meditator develops the ability to hold a thought steady from the level of Samadhi, he begins to be able to manifest Wizardry. The Wizard then develops the ability to manifest his Wizardry “in the Earth”, that is, in the mundane material world. The extreme stage of “in the earth” is when a person is dead. At this point the mind has the power to create a new physical body in a womb or manifest any reality in the Astral Realm. The mind of someone who operates in the Astral Realm can shape shift and manifest any desired creation by a simple intention becoming a thought. What we call lively creative imagination is an example to give a hint of what the text is talking about. A Wizard can do Astral Realm transformations in the physical realm of Earth. In our age the Astral Realm is reawakening and Wizards are appearing in all aspects of society – science, technology, art, medicine, and so on.)



Astral Realm Dweller

Aw kheru-k ma@ er khefetyu-k.

Neter @a amy Aakhet. Sep fedu.

122

Aw kheru-k ma@ er khefetyu-k.

Pen Asar Jemej. Sep fedu.

Aw Ma@-kheru kwa er khefetyu-a em Pet, em Ta.

123

Em Jaja Neteru Nebu, Neteretu Nebetu.

Em Jaja Asar Khenety Amenety.

Her entet: Nuk R@.

Nuk @a amy Pet.

124

**Your words are truth to your enemies.**

**The Great God is in Samadhi. Four times.**

**123**

**Your words are truth to your enemies.**

**This is the Seat of Perception Reintegrated. Four times.**

**I am Truth-speaking to my enemies in Heaven and on Earth.**

**In the Council are all the gods and all the goddesses,**

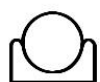
**And in the Council is the Seat of Perception, The Chief of the Invisible Realm.**

**Because I am the Higher Self Sun,**

**I am the Great One Who is in Heaven.**

**124**

(Truth is alignment between thought and experience, intention and result, word and deed. It requires total integrity, honesty, sincerity. When an Avatar speaks from Samadhi, he speaks Truth and all unaligned thoughts dissolve. This is the definition of one who has attained the level of a Wizard-Magician exemplified by Osiris in his ability to reintegrate his fragmented parts into wholeness and resurrect. A pharaoh vanquishes any enemies in his universe simply by speaking the truth. In this way he defines reality just as it is. “Truth-speaking I am to my enemies in Heaven and Earth.” This makes it a general statement that applies to any person. Enemies can be any problems a person faces. The Council can be a group of nine or the full set of 30 squares on the **Senet Game Board** that represent all the major principles of nature. Osiris as the Great Wizard [Tarok Magician Trump] is the Leader of all that is in the Invisible Realm. Each person potentially is Osiris, the Wizard, and Osiris the Wizard identifies with Ra, the Higher Self. In His primary Avatar as the Sun, the Higher Self literally is “Great in Heaven”, since the sun dominates the sky and provides almost all of Earth’s life energy. The practitioner asserts the Great Assertion [Maha Vakya]: “Nuk R@”. “I am the Sun.” “I am the Higher Self.” In Sanskrit this becomes the Great Mantra of the breath: “So ‘ham” [I am that.] The Egyptian form of this Sanskrit mantra is “Sekhem”, the technical name in Egyptian for the third chakra. This is the seat of the ego’s power to express will through individuality and the part of the body that generates the process of breathing. Proper breathing begins with the abdomen, which in turn moves the diaphragm, which in turn moves air into and out of the lungs. This may be a coincidence, but we find the natural breath mantra “So ‘ham” or “sekhem” in both traditions [India and Egypt] connecting the ego with the breath. The word “to” (er) can also mean “beyond”. Truth is beyond the comprehension of enemies or problems.)



Aakhet = Samadhi  
Sun on the Horizon



Aw-a medu-a em-bah Amenety,

Ma@-kheru-a em Jaja @at.

W@b-a. W@b amyut-a.

125

Nuk Heq Tawy.

Ma@-kheru er khefetyu-a. Sep fedu.

**I speak before the [Chief of the] Invisible Realm,**

**And I am truth speaking in the Great Council.**

**I am pure, and what is in me is pure.**

125

**I am the Master of the Two Lands,**

**And I speak Truth to my enemies. Four times.**

(Through his meditation practice the Avatar becomes able to address clearly his invisible beliefs that reside in the subconscious realm, because they become visible to him. The key is to learn to inspect Reality. Your environment and your experiences in it show you exactly what you truly believe. Once you recognize and integrate with that Reality, you can become free to shift it or enjoy the process of how it shifts itself. The Avatar speaks truth in the Great Council. This means he lives his conscious life addressing each aspect of his life just as it is. He learns to “love what is” rather than resist Reality. This purifies him. “Master of the Two Lands” is a title of the Pharaoh and as such refers to rulership over North and South Egypt. However, Egypt symbolizes the individual human body. Thus, the “Two Lands” are the lower and upper chakra energies. These are below and above the heart chakra, which is the central physical chakra. A person rules his life from the heart. This was one reason why Akhenaten built his capital city at Amarna, right next to the heart chakra of Egypt. Another way of viewing this is to consider that your subjective ideal and your objective reality are the Two Lands that you must integrate. “Enemies” are projected thoughts that are out of alignment with intentions. This makes them seem like enemies. The Avatar learns to speak truth to them, accepting them just as they are, instead of labeling them as imaginary characters from his mental dramas and trying to get them to wear costumes to fit his fantasy story. He realizes that they merely reflect his own old beliefs that he has begun to reject and resist. They are old characters from an old forgotten story. Once he removes the resistance, the enemies are no longer enemies, but good friends as they were originally created to be before judgments interfered. If a person still finds himself judging others, then he can also speak truth about himself and learn to enjoy that habit of criticizing just as it is and take responsibility for the results that it brings.)

Sekhem R@ me Khenety Dewat.

Sekhem R@ me Khenety Dewat.

126

Shas-f Dewat em h@u.

Sekher nef @pep.

**The Higher Self Ego Solar Power is as the Chief of the Twat.**

**The Higher Self Ego Solar Power is as the Chief of the Twat.**

126

**He travels the Astral Realm Twat with rejoicing,**

**And he causes the Great Trampler to fall.**

(Here we meet the mantra “sekhem” that we just discussed as relevant to page 125 above and illumination of its deeper meaning. When the Higher Self decides to incarnate in a human body, He must form an individual ego self and pass through a period of gestation in the womb of a woman. During this period he is the “Chief” of the womb (Khenety *Khat* or Khenety Dewat, the **Hanged Man** Trump) and will draw whatever nourishment he needs from the mother’s body, even at her expense. This is why a pregnant woman must eat a balanced diet that will support both her own body and that of the growing fetus. The text repeats this sentence for emphasis, because it is a key stage in the transition from a Cosmic Intention for life to an actual living person. The Avatar passes through the period of gestation in the womb with rejoicing. This is a wonderful event. During gestation the fetus receives all its nourishment from the mother via an umbilical cord. His entire life in the womb “hangs” by this cord. This is the “monster” @pep [Apophis for the Greeks]. When the infant emerges from the womb, the cord must be severed, and the baby must begin to breathe and eat on his own. This is the fall of the “Great Trampler” Serpent, “@pep”. In India the myth is that Vishnu as Narayan reclines on the serpent Seshi in an ocean of amniotic fluid. This serpent has multiple heads that represent the filtering of appropriate nutrition for each of the infant’s emerging chakra energies. From the navel of Narayan grows a lotus [the placenta] on which we see 4-headed Brahma take form to become the universe of earth, air, fire, and water. At the time of birth @pep must “fall”. The baby’s head emerging from the birth canal represents the dawn of a new day as the sun rises from the horizon. Once we understand the myth, we realize that @pep is not really a monster, but is part of the natural incarnation process. Some Egyptian illustrations show Set given the task to “fend off” @pep as he writhes under the solar boat. Notice that the Trampler does not even have feet to trample with. Thus the Egyptians say Ra has removed his legs [nehem en R@ redu-f] and the “monster” is powerless [bedesh] as if dissolved into

ripples of water. [See **Book of the Dead**, “Invocation to Ra”.]



Set harpoons Apep from the Solar Boat

The scene in the above drawing represents the severing of the navel cord. The cord then flushes away with the amniotic fluid and the lotus of the placenta on which the fetus meditated for nine months. From this point on the Avatar must begin to take responsibility for his basic biological processes of breathing, eating, and passing waste matter. It is appropriate that Set, Lord of Shit, oversees the step when we must begin to deal with the problem of our own shit. Prior to this, @pep kindly took care of such matters for us. We understand from this myth why Set is the successor to @pep. He governs the digestive system that takes the new form of @pep after birth as a long monstrous Serpent inside our body that processes food to sustain our body and discards the refuse as shit. Set is thus a transformation of @pep from outside the body to inside the body, and neither one is really a “bad guy”.)

Aw nek h@u, amy Aakhet.

Asar Heq Amenet.

Aw nek h@u, Ba Rehy.

127

Thut as hetemet khefetyu-f.

**May you rejoice, who are in Samadhi.**

**The Seat of Perception is Master of the Invisible Realm!**

**May you rejoice, Thought of the Evening.**

127

**You are as one who destroys his enemies.**

(Of the five complete surviving versions of this passage, four have “Thehy”, and the latest version [Rameses IX] has “Rehy”. The term is an epithet for the divine Avatar. “Thehy” means something like an Aggressor, and this seems to fit the idea of destroying enemies. However, “Rehy” [usually written with the sun determinative] is a term for evening. This matches the word “Aakhet” in the previous sentence, especially when it is linked to “Amenet”, the Invisible Realm symbolized by the West

as the direction in which the sun sets and evening begins. “Aakhet” is the sun on the horizon. This occurs at dawn and at dusk and represents the ideal time of day for practicing the Ocean Awareness Meditation. These two most peaceful and balanced moments of the day stand for the experience of Samadhi during meditation. In this condition the mind becomes very peaceful and balanced. The evening meditation also correlates with the meditation on death, the point at which the Avatar leaves his physical body. Anepu, Lord of Death, is the traditional Chief of the Western Invisible Realm. After Osiris [the Perceptive Faculty] experiences death and then resurrection, he becomes a Wizard able to pass through the land of death unscathed. Thus he becomes the new Chief of the Invisible Realm. Bathing, sleep, death, and meditation are the four great methods of deep purification. Osiris is a Wizard Master of the Invisible Realm that includes death, so no enemy can penetrate or injure him. This is a major reason for rejoicing at the evening meditation. Each day as evening approaches, the practitioner bathes to remove the dust of the day and to freshen his body. Then he meditates, ideally at sunset. As evening deepens, he retires to sleep. At the end of his life he welcomes death. Each of these simple performances is an act of joy for the Wizard, so there is no space in which an enemy may affect him.)

Aw nek h@u Ba Desherety R@.

Ba Desherety R@ weba Amenet.

128

Aw-k da-k @-k en Asar,

Shesep-tu Khenety Amenety.

Pesedwy Ba R@

em Dewat en As[ar].

Shesep-tu Amenet Neferet.

Neteru seh@u sen am-k.

**May you rejoice, O Ruddiness of the Higher Self Sun.**

**Red Thought of the Higher Self Sun, open up the Invisible Realm!**

**128**

**You give your hand to the Seat of Perception,**

**And receive the Chief of the Invisible Realm.**

**The Mind of the Higher Self Sun glows**

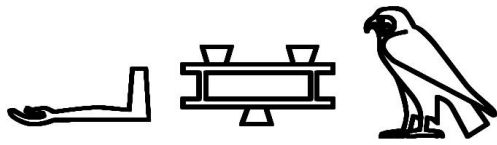
**in the Astral Realm for the Seat of Perception.**

**You receive the beautiful Invisible Realm,**

**And the gods make rejoicing in you.**

(When the sun is on the horizon at sunset, it appears red due to the extra atmosphere the sunlight passes through by scattering away the blue colors and leaving more red

color. Red is the color of blood. I suspect there is a word play here between “desher” and “jeser”, because “d” and “j” often interchange in Egyptian. “Jeser” [Deser] means holy, and “desher” means blood. Blood is the holy substance of the body that distributes the physical nourishment of oxygen and food to all the cells and organs of the body. During deep meditation awareness reaches the level of energy that circulates in the body as and like the blood, and purifies the blood. Blood plasma moves freely through the body and the pure plasma penetrates through the cell walls. Moving beyond the level of blood, plasma in the body takes awareness to the Invisible Realm in which even the boundaries that define the blood vessels and corpuscles dissolve and the awareness reaches a field of undefined energy, symbolized in Egyptian culture by water. The organ that pumps the blood is the heart. The sacred quality of the blood and heart is compassion. Once a meditator has reached the level where he moves effortlessly among the Visible Daytime Realm of Forms and the Invisible Night-time Sleep Realm of unbounded awareness and the shape-shifting Astral Dream Realms, he is ready to live as a Wizard. He can come and go freely and consciously between the realms of life and death. He becomes an Avatar and identifies with the Cosmic Mission of the Higher Self. This was known in ancient times as the Way of Horus the Will [Heru], or Way of the Hero [Wat Heru]. The essence of this Way is to assist others along the path of their development wherever possible. The image for assistance is to extend a helping hand. In Egyptian mythology such an assistive person becomes a “hand” who helps to operate the Solar Meditation Boat and helps others to come aboard. The Egyptians during the period of Akhenaten drew rays of sunlight as “helping hands” reaching down from the sun. The Egyptian word for hand is “@” [pronounced like an “Ah” deep down in the throat by constricting the larynx]. The Way of Horus is “Wat Her”. Thus, anyone who works for the Cosmic Mission of Higher Self is “@ Wat Her” or Avatar. He becomes a helping hand for anyone who chooses to follow the path of the hero and support the evolutionary growth of all beings. The Helping Hand is a major theme in the **Pyramid Texts**. In the Buddhist tradition this same spirit of service is called a “bodhisattva” [embodiment of enlightened awareness]. Horus the Younger is the hero who takes on an incarnation in the womb of Isis [your secret and mysterious life mission] to become an embodiment of the Thought of the Higher Self to create a better world. The third from the last line of this section ends with a mention of Osiris, but the eye part of his name is missing. This makes it possible that Isis [mother of Horus and goddess of Feeling and the awareness of Life Mission] is meant, except that the divinity sign has the beard of a male deity. Thus the text is ambiguous and probably missing a character, either the “t” of “Aset” or the “ar” of “Asar”.)



Avatar

@ Wat Her

Aw Asar *da-f* nek @-f,

129

Shesep-tu Khenety Amenetyu,

Pesedy Ba R@ em Dewat,

Hejyu *khatu* Deba Jemej.

**The Seat of Perception gives to you his hand.**

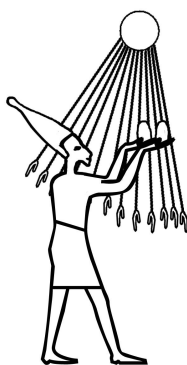
**129**

**The Chief of the Invisible Realm receives you.**

**Glowing is the Mind of the Higher Self Sun in the Astral Realm,**

**Shining incarnations of the Restoration of Integration.**

(Osiris is the Wizard who has already achieved enlightenment as a Silently Witnessing Perceptive Faculty and has become Chief of the Invisible Realm. He greets each rising Avatar, extending his helping hand like a ray of light from his Eye of Wisdom. The Thought of the Higher Self Sun that glows in the Twat-womb is the fetus ready to be born into his new incarnation. Osiris functions like a midwife for those awakening to higher levels of consciousness and ready to bring about a reintegration of the life on our planet.)



Akhenaten makes offerings to the Higher Self Sun and its Helping Hands.

Aw ma@-kheru R@ em Dewat,

130

Sekher nef @pep.

Aw ma@-kheru Deba Jemej.

Hekenu-f en Ba Aakhety.  
Ba Aakhety hekenu-f nef.

**The Higher Self Sun speaks truth in the Astral Realm Twat,  
And the Great Trampler falls.**

**130**

**The Restorer of Integration speaks truth  
And he gives praise to the Mind of Two Samadhis,  
And the Mind of Two Samadhis praises him.**

(Sometimes the expression “truth speaking” means to be successful, because Truth is the Reality of how things actually are, and that Reality always wins. As Byron Katie says, “When you try to fight Reality, you only lose 100% of the time.” What is the reality here? The Higher Self has incarnated as an Avatar and is ready to enter the world through the birth process. At that point he must separate from the navel cord life support system supplied by mother during gestation and begin to take up responsibility as an individual. “Speaking” here is equivalent to performing. The Avatar is born to be a Restorer of Integration. That is his mission in life. Ironically, he begins life by cutting the cord that unites him to Mother – an act of separation rather than integration. Once he is born, he speaks truth by “giving praise to” the Mind of Samadhi. That means that he lives his life that way – from the calm and balanced perspective of Samadhi. There are two Samadhis, one for morning meditation and one for evening meditation. When he does so, that Mind of Samadhi “praises him”. His thoughts reflect back perfectly from the environment. This perfect balance is Samadhi. If he lives from the level of praise by appreciating his thoughts and creations, then that is what he receives from his environment. Thus, he integrates and recovers his state of Unity that exists prior to birth into the world of separation.)

Aw ma@-kheru-a er khefetyu-a

131

Em Jaja @at Theba.

A Shetaty [sep sen],

Weba Dewat Shetat.

Kef@ keku.

132

Kheser hatau.

Qa seshed.

Hetep Dewau en Ba R@.

Maa-f khatu-f,

Ary-f kheperu shetau kheretu.

**I speak truth to my enemies** **131**  
**In the Great Council of the Fierce Eye.**  
**Ah, Secret One! (Repeat)**  
**Open the Secret Astral Twat.**  
**Lay bare the darkneses.** **132**  
**Drive away the Tears [of Isis].**  
**The meteor dives with a flash.**  
**Experience the Dawnings of the Mind of the Higher Self.**  
**He sees his bodies,**  
**And He makes the secret forms that he possesses.**

(This is a difficult passage, partly because the earliest edition is missing and other versions have lacunae. Also, the scribes seem to have been confused about the sense of the text and show lots of variation. The first sentence has a problem with “Theba”. Hornung thinks this could be a variant for “Teba”, which can be a panther [totem of Baba] or a god with a fierce eye [code for Horus] – both of which sound like epithets of important solar Avatars and represent the two sons of Isis. The other possibility is that it is a miswriting of “Jeba”, with the sense of Restoration, perhaps the Restoration of Osiris to his Integrated Condition. Perhaps the word is a hapax. The expression “Qa seshed” appears in the **Coffin Texts** [CT II.148.209d, II.150.254a] where the topic is “Taking Shape as a Falcon”.



Another occurrence at CT VI.709.339l confirms the sense of shaking for “qa”. Spell 148 is about Isis becoming pregnant with Horus who then stirs in her womb. The Avatar of the Higher Self Sun takes the shape of a falcon to incarnate as the son of Osiris and Isis in order to “punish” Set for his misdeeds and set right the kingdom of Osiris. Faulkner translates the phrase “Qa seshed, senej neteru, res Aset bekat *kher* metu sen-s Asar.” [The lightning flash strikes, the gods are afraid, Isis wakes pregnant with the seed of her brother, Osiris.] “Seshed” is a falling star or comet. This is the sign of the soul of Horus coming in a flash like a hawk diving from heaven and entering the womb of Isis. Once we understand this allusion, it is clear that the Secret One here is Isis who hides in the delta swamps when she becomes pregnant. The Tear of Isis is the sign of the coming Nile flood. This represents the semen of Osiris that will fill her womb in the delta and make her pregnant with new life. The human headed hawk is a sign for the soul in general. Isis can dry her tears, because



her husband is now chief of the Invisible Realm and she is pregnant with a new ruler for Egypt. She experiences the dawning of the Thought of the Higher Self stirring in her womb. This is a pattern of incarnating Avatars that occurs over and over. The root “shed” suggests the profound and amazing mystery of this whole process. The tortoise [shedew] is a totem for the mystery, and the crocodile determinative that goes with “seshed” in the text is a totem epithet for an awesome pharaoh. Transforming into a hawk is also a theme in the **Book of the Dead** [ch. 77]: “Aw-a kh@-kua em seshedet me bak en neweb, per em suhet-f.” “I arise from the *seshedet* as a hawk of gold, coming forth from his egg.” See also ch. 78. [There is also a passage in ch. 82 about transforming into a crocodile.] The word “seshedet” also plays on “sesheta”, which is to make something secret. This is the womb of Isis in which the secret mystery of the conception and birth of Horus takes place.)

Wed-f Sethut em Kekyt. 133  
 Amenetu *khatu hay*.  
 Aw-f aw@-f Qeretu Shetatu.  
 Da-f aryty neteru en sen, sen er sen.  
 Maa sen er sen. 134  
 Washa Bayu sen.

**He emits a flash in Darkness. 133**  
**Invisible are the naked bodies.**  
**He inherits his Secret Sources.**  
**He gives the two divine eyes to them, one after another.**  
**They each see the others. 134**  
**Their Thoughts are the Ocean Awareness Meditation.**

(The Darkness is the subconscious mind, here described as the primordial goddess of darkness. She is the prototype of Nebet Het [Nephthys], sister of Isis, and personification of the Kundalini energy. This is the infinite life force that conceals itself within the body and animates it. Her earlier transformation is Nekhebet, goddess of Kundalini Yoga and an Avatar of Hathor-Mut, the embodiment of undefined awareness as pure love. The naked bodies are lovers making love, hidden beliefs in the subconscious, and future Avatars waiting in the wings to make their timely appearance. “Sethut” is an allusion to *Setayt*, consort of Khenemew, the Cosmic Potter, and a dweller with him in the Source Caverns of the Nile. “*Setayt*” also means to shoot forth arrows, sparks, an ejaculation, or the gushing forth of the Nile from its Source. The flashing of sparks echoes the flash of the meteor. There

are two caverns that are considered the two main sources of the Nile. These are the two “consorts” of Khenemew, one for each Cavern. The text describes the Ocean Awareness Meditation in terms of the yantra aspect of the practice. The two eyes focus on yantra totem images one after the other doing the meditation until they reach the Source of the visual forms. At the Source they are invisible and “naked”, which means they are no longer clothed in the stories and denials that can keep them persistently active in the subconscious. They are invisible because you can not see them in pure awareness. They are naked because they are just as they are in awareness and are no longer able to generate experiences unless deliberately summoned forth. The Ocean Awareness Meditation on visual forms begins with the yantra form and traces back to the seed of the form in the mind, and then goes beyond that through the Source to the undefined state of awareness in which the images become invisible, naked, potentials. This is the reverse of the usual visual process in which vision is directed outward to perceive gross representations of ideas in the physical world. In that process pure awareness arises as a faint impulse that then takes on a specific shape. With added intensity it can become a physical embodiment of that shape. Usually we superimpose a mental image on a physical phenomenon and filter it to have a particular significance according to the mental interpretations and beliefs we have about the mental images. These images are subtle seeds of archetypes that get entangled with a person’s beliefs and biases. The yantra meditation guides the awareness back to the subtler stages of the images in an objective witnessing mode, simply observing the shape, and thus freeing the mind of irrelevant associations and emotional biases that may prevent pure experience of the image just as it is. Watching the image in the mind’s eye, the image will gradually fade away and then be replaced by other thoughts. Then the meditator gently brings the attention back to the yantra to repeat the process. The basic technique is the same as mantra meditation, except that the channel of perception used is different.)

*Hey R@.*

*Da-k en-a aryty-a.*

*Da-k en-a netherety-a.*

*Shesem sen wa.*

135

*Hey R@.*

*Da-k ab en-a,*

*Aw@a Ta.*

*Kenes-a Tawy manet R@.*

*Aryt nek-nek, wejet nek.*

*Kheper kheper am.*

136

**Hey, Higher Self Sun.**  
**You give me my two eyes.**  
**You give me two divine visual organs**  
**That they may guide me. 135**

**Hey, Higher Self Sun.**  
**May you give me my heart**  
**That I may inherit the Earth.**  
**May I travel the Two Lands like the Higher Self Sun.**  
**What you have done for yourself, is ordained by you.**  
**What manifests is what comes to be therein. 136**

(This passage is the meditator's wish that he may see clearly with his eyes the truth as it is. The purpose of having eyes is to see where you are going, because that is what they do. The goddesses Isis and Nephthys often represent the two eyes. The purpose of the heart is to embrace with compassion and love the whole world and traverse the world like the sun does as it carries out its Cosmic Purpose. The Higher Self does what it intends to do. The heart pumps blood that circulates throughout the body. This is what it does. The feeling heart can feel all that exists and circulate about through all of creation. What it creates by the ordaining power of attention becomes Reality. This is also the Reality experienced by an Avatar. The key is to "inherit" the earth and love everything just as it is, because how things are is exactly how you ordained it to be from your perspective of Higher Self. It changes from day to day as it passes through cycles, but always will perfectly reflect what your Higher Self ordains. So why argue with it? Simply enjoy it and play with it creatively.)

Wej-k en-a may Aakhety.  
Aw-a senes-a Ba-k, dewa-a thu. 137

Wej-k en-a may Aakhety.  
Sepej weben, per em Per Webenet.  
Wej-k en-a may Aakhety. 138

Ba Washa, per em Per Washa.  
Wej-k en-a may Aakhety.  
Ba Sheta, per em Per Shetat. 139

Wej-k en-a may Aakhety  
Ba hetem, per em Per Hetemet.  
Wej-k en-a may Aakhety. 140

Ba weba, per em Per Webat.

Wej-k en-a may Aakhety.  
 Ba Thes, per em Per Theset. 141  
 Wej-k en-a may Aakhety.  
 Ba Amen, per em Per Amenet.

**You ordain for me according to the 2 Samadhis.  
 When I appreciate your Mind, then I adore you. 137  
 You ordain for me according to the 2 Samadhis.  
 When ready to shine, then ascend into the House of Shining.  
 You ordain for me according to the 2 Samadhis. 138  
 When the Thinking Mind does the Ocean Awareness Meditation,  
 Then ascend into the House of Ocean Awareness Meditation.  
 You ordain for me according to the 2 Samadhis.  
 When the Thinking Mind is Secretive,  
 Then ascend into the House of Secrecy. 139  
 You ordain for me according to the 2 Samadhis.  
 When the Thinking Mind is finished,  
 Then ascend into the House of Dissolution.  
 You ordain for me according to the 2 Samadhis. 140  
 When the Thinking Mind is open,  
 Then ascend into the House of Openness.  
 You ordain for me according to the 2 Samadhis.  
 When the Thinking Mind is knotted, 141  
 Then ascend into the House of Knots.  
 You ordain for me according to the 2 Samadhis.  
 When the Thinking Mind is Invisible,  
 Then ascend into the House of Invisibility.**

(This section is a beautiful Litany that expands and exemplifies the principle of Reflection that manifests as Reality when a person identifies with the Higher Self perspective. The symbol for the Higher Self is the sun. The sun rests on the horizon at dawn and at dusk. These are the two ideal meditation times and thus the balance between night and day became a natural symbol of Samadhi for ancient Egyptians who loved to meditate. The experience of Samadhi is present in Nature and also present in the human body. When a person attains stable Samadhi, the person experiences all that happens in life as a perfect reflection of that person's being. This is actually always the case, but sometimes people start playing mental games with the Thinking Mind [Ba] and imagine that the world is somehow not perfect.

Therefore, the first phrase of the Litany suggests that when a person identifies with the Higher Self perspective, the Thought of the Higher Self is his own thought and is just what happens to come up in the mind at any moment. How can one do other than to appreciate and adore the Thinker of that Thought – especially since it happens to be YOU. The phrases that follow give examples of appreciating the moment and living in the moment. Each moment of experience you are the God of that Moment, and the Litany encourages you to ascend to the highest value of that moment as the House, Palace, or Temple of the State of Being in That Moment. The analogy for Egyptians was to a House of the Zodiac or a House on the **Senet Oracle Game Board**. These moments can include, but are not limited to, moments to shine, moments to meditate, moments to be silent, moments to die, moments to open up, and moments to get complicated, and moments to simply disappear into. The main point of this section, and of the whole book, is that your attention defines your Reality. Wherever your attention is, that is your Reality. This section reminds me of the famous passage in Ecclesiastes 3:1, that became the popular song, “Turn, Turn, Turn”.)

Nehem-kwa m@ seshed senej, 142

Aru Dewau em Bayu.

Ne ary sen net@u sen em-a  
em-bah sefethyu.

Ne *haw*-a er ketwytu sen. 143

Ne hetep hadu sen am-a.

Ba-a da-f wa @r en heryt.

Ba-a @ en wa, @q-f em Dewat,

Her entet twa rekh kwa seshetau amyut Dewat, 144

Seshemu shetau Asar,

Netyu rekh set

Amyu shemesu-f en sheta en @t Amenet.

**You save me from the flashes of fear, 142**

**And forms that dawn in thoughts.**

**They do not make their strictures upon me**

**Before the slaughterers.**

**I do not go down into their kettles, 143**

**Nor experience their ovens upon me.**

**My Thinking Mind is given a Way that rises to Heaven.**

**My Thinking Mind then turns back and enters the Astral Realm,**

**Because I know the secrets that are in the Astral Realm,**

144

**The secret Guides of the Perceptive Faculty**

**That are only known,**

**Among his Followers of the Secret of the Hidden Chamber.**

(Here the poet brings up one of the most important results of the meditation. It saves a person from fearful thoughts that may arise in the mind. “Dewau” seems to mean that the flashes are premonitions of the future with forms that loom up like the appearance of the morning star presages the coming of a new day. The references to kettles and ovens allude to Avatars of the Higher Self that have a terrifying aspect. The kettle Avatar “Potsy” (Ketewety) is #65 and also shows up in the famous “Cannibal Hymn” of the **Pyramid Texts** [Hymn 273, last line]. Avatar #40 is the Avatar of “Fiery”, the consuming fire (Rekehy). The Thinking Mind can expand to Heaven, outer space, and then go down deep into the various levels of the Astral Realm. It can also go into the Twat either as a lover or as an incarnating fetus. The archetypal Avatars of the Higher Self can only be known through studying the secrets of Wizardry. Osiris, the Seat of Perception, is the archetypal Wizard. He represents mastery over the entire range of human experience from life to death and beyond, including all the deepest secrets of the Hidden Chamber [the Astral Realm Womb] residing in transcendental pure undefined awareness. The play on the word Amenet gives us a clue to the Secret, because it suggests the Invisibility of undefined states to the gross organs of perception, and includes the Realm of Death in the West, but is also the primordial name for Amenet, the Goddess of Pure Unconditional Love who accepts and embraces all possibilities within her Cosmic Womb.)

Hey nek!

Rekh kwa seshetau-k.

145

Sema@-k kheru-a.

Hey nek!

Nuk rekh Kheperu-k, Neter @a Shetay.

146

**Hey you!**

**I know your secrets.**

145

**You enable me to speak truth.**

**Hey you!**

**I know your creations, O Great and Secret God.**

146

(The primary goal of Egyptian culture is integrity. This means honesty, sincerity,

and speaking of truth. The benefit of this in business and social relations is obvious. However, there is a deeper sense to this. The meditator here addresses the Higher Self directly and declares that he has understood the essential secrets of the Higher Self. He achieves this by identifying fully with the Higher Self. The result is that the Higher Self enables him to understand the perfect truth of all that he says and does. Whatever he thinks or does, indeed whatever he puts attention on, that is his Reality. Truth Speaking [Ma@-kheru] means total success because that is what is. Therefore, the meditator can say with assurance: “I know your creations, O Great and Secret God.” Through his practice of the Ocean Awareness Meditation techniques a meditator directly experiences the undefined [hence “Secret”] and boundless [hence “Great”] Nature [Neter] of what simply EXISTS. This unbounded EXISTENCE contains an abundance of potential archetypal creations [Kheperu] exemplified by the 78 Tarok [Da Rekh] Avatars of the Higher Self. The meditator directly experiences the totality of these potential creations as pure awareness, and also directly experiences specific examples of these creations in the form of Realities that appear from moment to moment.)

Nehem-kwa m@ kha[y]tyu-k sepeju.

Nemu Senefyu shededyu hatu,

Athetetyu er herytu sen.

147

Nen ary sen net@u sen er-a.

Nen da sen wa er herytu sen.

Her entet nuk R@. Thes pekhar.

148

**You save me from your sharp[-weaponed] slaughterers.**

**The Bloody Ones who stride, seizing hearts,**

**And transferring them to their fearful furnaces.**

147

**They do not make their strictures onto me,**

**And they do not put me in their fearful furnaces.**

**Because I am the Higher Self Sun, and vice versa.**

148

(The poet gives examples of fearful thoughts and then specifies exactly how to avoid fearful events. Simply identify with the expanded awareness of Higher Self. The Higher Self viewpoint is expanded way beyond such petty issues as slaughtering, seizing hearts, and cooking them. Such events are only local and transitory occurrences that have no effect on the immortal status of the Cosmic Higher Self.)

Aw Ba-a em amy Aten-f.

Aw *khatu*-a me Khenety Amenetyu sen.

Da sen Ma@-kheru-a.

Aw-a aref sema@-a kheru-sen.

149

Ma@-kheru-a hetep-a em Ba-a

manetu hetepu then em Amenet.

**My Mind is in His Flying Globe.**

**My bodies are as those of the Chief of the Invisible Realm Dwellers.**

**They give me my Truth-speaking.**

**I indeed make true their words.**

**I truly speak truly my experience in my thoughts,**

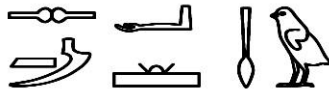
**Just like your experiences in the Invisible Realm.**

(The Flying Globe is the standard insignia for pilots throughout the world even today. The image derives from the way the sun, moon, planets, stars, and birds appear to fly across the sky. It is also the way thought bubbles fly across the space of the mind. The pilot has the ability to fly like a bird wherever he wishes to go. However, the immediate practical meaning here is the ability of the mind to fly from subject to subject in thoughts when there is mastery of attention. The *Ba* is a bird totem used by the ancients as a metaphor for thoughts. The Egyptians had several modes of “flight” that included spiritual, mental, and perhaps even physical techniques. Osiris is the Chief among Wizards and governs all beings in the subtle Astral Realms. The meditator has access to this Realm that is normally invisible to the fleshly eye during waking consciousness and the various subtle “bodies” that reside there. Through a technique known in Indian Yoga as *Samyama* [Egyptian = “*Sema maa*” = “Unification of Vision”, given in the text as “*Sema@-kheru*” “make words true”] the meditator is able to manifest his thoughts as Realities, because these Realities already exist as virtual “bodies” in the subtlest level of the Invisible Realm, a condition modern physicists call the Vacuum State. [See Patanjali’s **Yoga Sutras**, Part III, *Vibhuti*.] The meditator identifies with the Higher Self, and the “bodies” are equivalent to various “words”. Thus, he makes them True as manifested Realities. Each archetypal Reality has one or more Mantra seed words associated with it. When the meditator puts attention on a potential seed Reality in the Invisible Realm, this “Truth Speaking” activates the archetype to become an experience. These experiences can remain in the Invisible Realm or even manifest as clear thoughts or tangible physical realities, depending on the intensity of the activation by the meditator’s attention. In any case both thoughts and experiences are true and match, just as they do for the Higher Self.)





Sema-maa



Sem@-kheru

Unified Vision and Speaking of Truth



Aten Flying Globe

Kh@ Ba R@ em kheperu-f.

150

Hetep *khatu*-f em *hetu*-f.

@q Neter em-khenu hejy-f.

Hej Dewat em setut qema-s.

**The Mind of the Higher Self arises in his creations.**

**150**

**His bodies experience in his cycles.**

**The God enters into his brilliant state.**

**The Astral Realm is bright in the sparks of its Creator.**

(This passage compares the creative process to the dawning of a day. The sun rises into the sky. The Thinking Mind rises into an active state engaged in manifesting its creations. These creations become physical “bodies” that experience in the context of the cycles of the Higher Self. For example, we experience objects and events during the waking state daytime consciousness. The brilliant state is the active waking state engaged in by day. Creations that are in the gestation stage are like sparks of light that illuminate the womb as a fetus grows or the dreamlike images that appear and morph about in the Astral Realm.)

@h@ Bayu her-tep *khatu* sen.

151

Heken *sen* tepu aatu *sen*

Nej medu Pesejet Neteru.

*Sema* sebekhetu shetatu.

Aru ma@ Watu en Ba R@.

Wen ajebu *sen* en heryt Aakhu.

152

*Pekhar* Aten-f ma@ Ba-f.

**Thoughts stand up on their bodies. 151**  
**They praise the primaries of their chakras.**  
**The Council of Nine Gods discusses.**  
**The Secret Gates are made new.**  
**Made True are the Ways for the Mind of the Higher Self.**  
**Their boundaries are open for the highest Light Beings. 152**  
**His Flying Globe circulates, and His Thinking Mind is True.**

(The thoughts of the meditator manifest as physical realities that stand up on their own as if they had an independent existence. However, they appreciate the importance of the primary chakra energies without which they would not be able to manifest and be appreciated. The word for “primary” is literally a head glyph, and means what is most important in priority. The Council of Nine consists of the basic structures under the Leadership of the Higher Self Sun that are necessary to establish an individual identity. The Council consists of the sexual instinct to procreate and continue the species [Tem], the life-maintaining breath to keep an individual alive [Shewe], the self-aggrandizing ego power that manages an individual’s expansion and progress [Tefenut/Sekhmet], the physical body as it is in the present moment [Geb], the Cosmic Space with countless seeds of future possibilities that is always present in this moment [Newet], the bold Will for making decisions and carrying them out [Heru / Horus], the compassionate, loving Cosmic Mother Awareness that accepts and embraces all [Mut-Hathor], the secret mission that is the special pathway for each individual in life [Aset / Isis], and the cosmic kundalini motivation to experience the taste of bliss [Nebet Het / Nephthys]. What a person does depends on the joint cooperation of all the members of this Senior Council. There are seven Secret Gates or Pylons, one for each of the chakra energies. These are described briefly in the **Book of the Dead**, chapter 146 and are renewed by truing them to the ways of the Higher Self. They correspond to the 7 fleshly chakras. The first seven Hours of the **Amduat** describe them and illustrate them in much detail. Through the evolutionary process they expand their territories and then transmute back into their original natures as Light Beings [Aakhu]. These “Aakhu” represent the light energy of the eighth chakra and are depicted in Hour Eight of the **Amduat**. [See my translation and commentary at [www.dpedtech.com](http://www.dpedtech.com).] As forms of electromagnetic energy [Ka], they are all immortal and function as rays from the sun of the Higher Self. The meditator transmutes his seven lower physical body chakras into “Aakhu” Light Beings by bathing them in the balanced glow of the “Aakhet” Samadhi state. From that viewpoint, whatever he thinks becomes True and corresponds exactly to the Thought of the Higher Self. I would put the last sentence in the first person although

the surviving versions are in the third person. The earliest version is missing this section, but the text has just mentioned the identification of the I-self with the Higher Self a few lines back on p. 148.)

Dewa-f *khatu* Qad.

Da-f sebayu em nemetetu sen.

Ma@ sen An, Wenutu sen. 153

Senety khenem sen su, sen er sen.

Kh@ sen tepu-f em aru-f en Ba Kh@y.

**He calls the bodies of the Fire Star.**

**He gives the Star Gods their strides.**

**They true the Moon and their Hours. 153**

**The Two Sisters unite with Him, one after the other.**

**They illuminate His heads on His forms for the Thought of Enlightenment.**

(The pronoun references in this passage are third person for the Higher Self Sun, but we can substitute the first person as the primary reference. The Fire Star seems to be an epithet of the sun, and his bodies then become the sun god's various Avatars. The earth rotates on its axis and moves around the sun. This gives the stars their apparent motion. "An", the Light Tower, here is an epithet for the Moon as illuminated by the Sun, and "Wenutu" represents the hours that mark the passage of night time by the motion of the constellations. The two sisters Isis and Nephthys [Secret Mission and Passionate Motivation] are the lovers of Osiris, and the Avatar Higher Self identifies with Osiris, and thus experiences them as his "lovers". They also can be the sun and the moon. "One to another" [Sen er sen] also suggests kissing. See the **Amduat** for detailed description of the twelve Hour Goddesses of the night time.)

A R@!

Ma@-kwa khetu-k.

Nuk B@ Sesheta Asetu-f.

Rekh kheretu Aakhu,

En @at en Sekhem-a em khefetyu-a. 155

Weser-a em maaty-k N@tyu!

N@tu-a n@tu-k R@!

Shasu-a shasu-k R@. 156

**Ah Higher Self Sun!**  
**I am aligned with you.**  
**I am the Bright One whose seats are secret,**  
**Who knows the properties of the Light Beings**  
**For the Greatness of my Power against my enemies. 155**  
**My Wizardry is in your two eyes, O One with Two Voyages!**  
**My Voyages are your Voyages, O Higher Self Sun.**  
**My journeys are your journeys, O Higher Self Sun! 156**

(“Ma@a-khetu-k” means that the meditator aligns his individual self with the various aspects of the Higher Self, becoming a follower of the Higher Self Way. The “seats” are the relative locations of each of the Avatars of the Higher Self. The immortal Light Beings know where they are, because they are in service to the various Avatars of the Higher Self. By his alignment with the Higher Self, the meditator’s individual ego, symbolized by the amulet of the third chakra Sekhem scepter of the indomitable Will, becomes empowered to overcome any problems in life. The two “eyes” of the Higher Self are the sun and the moon also symbolized by the two sisters, Isis and Nephthys. This also implies from a male viewpoint that the meditator takes on the creativity of the sun-god Ra and the wisdom of the moon-god Thoth to become a great Wizard. In the female sense this means realizing the secret life mission of an individual [Isis] and the innate motivation to bliss [Nephthys]. These two eyes encompass day and night, the Two Great Voyages of the Sun. The meditator travels as they travel, and this suggests that the meditator attains to a state of transcendental witnessing that never sleeps, day or night.)

*Sema@a-kheru-k er khefetyu-a.*  
*Sema@-k a er khefetyu-a em Jajat @at.*  
*Kh@ R@ me Khenety Dewat. 157*  
*Nam eref Ka em Keneset.*  
*Net-k R@.*  
*Hetep-k khatu-k.*  
*Washa-k em shetatu-k.*

**I make true your words toward my enemies.**  
**You make me true toward my enemies in the Great Council Chamber.**  
**The Higher Self Sun rises up as Chief of the Astral Realm. 157**  
**The Bull in the Root Chakra bellows for himself.**  
**You are the Higher Self Sun,**

**And you experience your incarnations,  
And you do the Ocean Awareness Meditation in your secret ways.**

(The meditator acts as a medium for carrying out the intention of the Higher Self and clears away obstacles to evolution. The Higher Self reciprocates by supporting the meditator in the Great Council for his actions to clear these obstacles. The Higher Self rises up as the Chief of the Astral Realm Twat-Womb and takes on the role of the Bull of masculine sexual energy. “Keneset” is a place south of Egypt and serves as code for the Root Chakra in the perineum. The Bull is *Ka*, the powerful electromagnetic energy of the Sacral [sex] Chakra and represents the creative power of the Higher Self Sun operating through a physical body. An adept activates this energy from the perineum with the Root Lock and allows it to build up to cosmic proportions. As the *Ka* energy rises bull-like from the Root into the Sacral region, he impregnates a womb with one of his own Avatars and thus comes to experience one of his many possible Avatar Bodies. Once the Higher Self has incarnated into a body, he is subject to the limitations of that body. Nevertheless, he can practice the Ocean Awareness Meditation and secretly slip back into his original nature as the Higher Self by transcending the limitations of the Avatar Body he has created.)

A R@! M@a en-a. 158  
Ma@ Deba Jemej hen-k. Sep sen.  
A R@! M@a en-a.  
Ma@ Hewen Ba-k. 159  
Mes *khatu*-k.

**Ah Higher Self Sun! Come to me. 158**  
**True One, Restoration of Integration is your Phallus. [Say] twice.**  
**Ah Higher Self Sun! Come to me.**  
**True One, the Child is your Mind, 159**  
**And your bodies are born.**

(The text again breaks into a Litany form. Six of the seven surviving copies have “heken[u]”, which means praise. However, the Jehuty-mes III version, which is the earliest surviving copy clearly has “hen-k”. There is only the abstraction determinative, but this clearly echoes the description of the bull-like *Ka* on page 157. Thus, the meaning is probably the phallus of Ra. A verb form would require something like, “Truly . . . . you hasten forward” or “Truly . . . . you become young.” The Higher Self generates offspring by the mere intention of a Thought. When the

Thought arises in the mind of the Higher Self, the embodiment of that Thought is born into the physical world. “Your Mind” [Ba-k] puns on the word for a hawk [bak]. That hawk is the avatar of Horus-Ra.)

A R@! M@a en-a.

Ma@ Seshem-kwa er Asetu Jeseretu. 160

A R@! M@a en-a.

Ma@ seshem-kwa er Watu Neferetu.

**Ah Higher Self Sun! Come to me.**

**The True One is my Guide to the Sacred Places. 160**

**Ah Higher Self Sun! Come to me.**

**The True One is my Guide to the Beautiful Ways.**

A R@! M@a en-a.

Ma@ Seshem-kwa er Watu New[et]. 161

A R@! M@a en-a.

Ma@ Seshem-kwa er M@thenu Heryt. 162

**Ah Higher Self Sun! Come to me.**

**The True One is my Guide to the Ways of Cosmic Space.**

161

**Ah Higher Self Sun! Come to me.**

**The True One is my Guide to the Paths of Heaven. 162**

(Five versions have Cosmic Space [Newet], and two versions have Cosmic Urge [New]. The earlier versions prefer Newet, so that is probably correct. “Paths of Heaven” can be read in both the abstract sense of Heaven, and in the physical sense of the sky.)

A R@! M@a en-a.

Ma@ aw-a nej-a *khatu* Asar.

A R@! M@a en-a. 163

Ma@, da-a Werej-Ab hery meket-f

Em Aset khemet-f rekh-s.

**Ah Higher Self Sun! Come to me.**

**True One, I protect the incarnations of the Perceptive Faculty.**

**Ah Higher Self Sun! Come to me. 163**  
**True One, I put the Still Heart on its protected throne,**  
**In the place that nobody knows.**

(The Perceptive Faculty is Osiris. The meditator plays the role of Horus, the Will, protecting Osiris. In truth the Witnessing Faculty of the Wizard does not need protection. This desire to protect from or even avenge for perceived “wrongs” is a sign of the immature will. “Still Heart” [sometimes written as “Wered-Hat”] is an epithet of Osiris as Chief of the Astral Realm whose throne in the heart of the sky is at the non-moving Pole Star [reached by ascending a stair-step throne]. Here it describes how the meditator withdraws to the status of the Transcendental Silent Witness that observes with no reaction toward events from a place that is beyond thought and therefore can not be known by a thought. Thus nobody knows this place.)

A R@! M@a en-a. 164  
 Ma@, medu-a jet-a me Asar.  
 A R@! M@a en-a.  
 Ma@ aw-a maa-a amyut @fedet. 165

**Ah Higher Self Sun! Come to me. 164**  
**True One, my words and my body are as the Perceptive Faculty.**  
**Ah Higher Self Sun! Come to me.**  
**True One, I see what is in the coffin. 165**

(The Witness Awareness that is the essence of Osiris simply watches everything as an objective witness with no reaction. Osiris is one of the major Avatars of the Higher Self. While the Avatar of the Wizard is alive in his body, he watches himself speak the words and move the body of the Wizard. When he is dead, he watches the corpse of the Wizard in his coffin with no sorrow and no joy. He simply observes it there. This is the viewpoint of the Still Heart. The viewpoint of a Great Magician is beyond the perspective of a person who is very attached to being alive and would feel horrified to watch his body slowly decaying in a box. The Wizard watches such a scene with calm detachment, and then he moves on.)

A R@! M@a en-a.  
 Ma@ setyut Aten hery neferu-f.  
 A R@! M@a- en-a. 166

Ma@ aw-a seshep-a @pu neferu.

**Ah Higher Self Sun! Come to me.**

**True One, the flashing rays are the Flying Globe over its beauties.**

**Ah Higher Self Sun! Come to me.**

166

**True One, I enjoy your beautiful travels.**

(The Jehuty-Mes III version has “your Flying Globe over my beauties”, but the other versions are as translated except that the Rameses IV version that has “His Flying Globe over its beauties”. The Flying Globe is the same as the Qabbalistic Merkabah Chariot of the Sun that flashes light. It is the bubble of thought that passes through awareness like the sun passes across the sky. Look at the Trump of the Chariot in the Rider-Waite Tarot deck, and you will see the Aten insignia on the front of the Chariot. The sun is such a Flying Globe. There are also electro-gravity space craft of various types that function this way on a much smaller scale. The electric force is over 39 orders of magnitude greater than the gravitational force. Such vehicles can travel the universe at fantastic speeds. Thought in the Astral Realm travels even faster. The meditator views the world as a flashing globe of light, a bubble of thought, constantly shifting through changes. The Self is the pilot of this Flying Globe light ship. This Flying Globe is a beautiful free gift from the Higher Self. The word “enjoy” literally means to receive something.)

A R@! M@a en-a.

Ma@ aw-a Dewa-a Ba-k em Aakhet.

167

A R@! M@a en-a.

Ma@ weju-kwa em Amy Ta-f.

**Ah Higher Self Sun! Come to me.**

**True One, I adore your Mind in Samadhi.**

167

**Ah Higher Self Sun! Come to me.**

**True One, I give directives as Him Who is in His Earth.**

(The first phrase describes the enjoyment of consciousness – the flow of thoughts – as it enters Samadhi, the state in which the Intellect is even, balanced, and fully integrated. In Egypt the symbol for this was the sun on the horizon, especially in the East at dawn. At that time Egyptians went out and performed Sun Salutations and then did their Ocean Awareness Meditation. The **Book of the Dead** starts with an invocation to Ra, the Higher Self Sun. The first words are “Dewa R@ khfet



weben-f em Aakhet Abetet net Pet.” [Appreciate the Higher Self Sun when he rises in the Eastern Horizon of Heaven.] The text of the **Litany** clearly alludes here to this opening phrase. The second phrase refers to the evening meditation, ideally done as the sun sets on the Western Horizon. The allusion “Amy Ta-f” [He Who is in His Earth] is an epithet of Osiris. It also refers to the sun setting and moving below the earth and the Higher Self incarnating in a physical body that is subject to death. Osiris appears to die and is buried in the earth. But, since he is also the principle of agriculture, he sprouts again to life during the next growing season just like the sun returns to life again at dawn. Osiris is also known as the Chief of Those in the Invisible Realm. Osiris masters the Invisible Realm through his deep meditation.)

A R@! M@a en-a. 168  
 Ma@, nuk W@ amy Pesejetyu-k.

**Ah Higher Self Sun! Come to me. 168**  
**True One, I am One among your Councils of Nine.**

(In the last phrase of this little Litany the meditator asserts his right to be one of the Gods that form the High Councils. Each is an Avatar of Ra, the Higher Self. Eight Councils of Nine (one Council for each of the Primordials) makes a total of 72 Avatars. Then we add the 5 National Gods of Egypt plus the Sun itself. That comes to 78 Avatars, a complete Tarot Deck. There were 36 decans in a solar year, or 72 half-decans, plus a 5-day half decan for the National Gods. We add one more for the Leap Day and again have 78 Avatars for the solar calendar. The Meditator probably assumes the role of Osiris transmuting into Tem, the Tower of Light that generates the Big Bang at the creation of the universe. At least that is how the artist depicts him on his card [#31] in the Litany deck.)

Aw-k aref R@ mesu-k-wa. 169  
 Sekheper-k-wa manetu-k jes-k Aakhety.  
 Mesut-a mesut R@  
 em Amenet. Thes pekhar.

Mesut-a em Khenety Heryt 170  
 Mesut Ba R@ me Khenet Heryt.  
 Thes pekhar.

**You, O Higher Self Sun, give birth to me. 169**

**You create me just as your Self being the Two Samadhis.  
 My birth is the birth of the Higher Self Sun  
 In the Invisible Realm, and vice versa. 170  
 My birth as Chief of Heaven  
 Is the birth of the Mind of the Higher Self Sun as Chief of Heaven,  
 And vice versa.**

(Because of the identification of the meditator with the Higher Self, the birth of one is the birth of the other. This birth is not the same as the birth of a baby. Here it refers to the birth of a thought from the Source of Thought to awaken the Mind. The Higher Self is at the Source of Thought. Every thought arises as a tiny impulse in the Invisible Astral Realm. When the thought arises clearly from the Source of Thought in the state of Samadhi, it functions as the Thought of the Higher Self Mind in the role of the Chief of Heaven. It directs the evolution of the entire universe. The birth of such a Thought is the birth of the Thought of the Higher Self Mind. The Thought creates the Reality with no resistance. The meditator is the Higher Self and vice versa. They are a codependent co-creation with no interference functioning as an integrated wholeness.)

@nekhu-a  
 @nekhu Ba R@. Thes pekhar. 171  
 Serequ *khatu*-a  
 Serequ *khatu* R@. Thes pekhar.

**My lives  
 Are the lives of the Mind of the Higher Self Sun, and vice versa. 171  
 The breaths of my bodies  
 Are the breaths of the bodies of the Higher Self Sun, and vice versa.**

(This couplet continues the description of the identification of the meditator with the Higher Self. Every incarnation and every breath of every incarnation lives the life of the Higher Self, even when the meditator is not conscious of this reality.)

Awer-wa R@,  
 Mesu-a Tem.  
 Nuk new Kheper. 172  
 Newet, *at-s* wa.  
 Shed-s wa manetu Ba R@ amy-s.

**The Higher Self Sun conceives me,  
And the Big Bang Tower gives birth to me.**

**I am the child of the Creator.**

172

**As for Cosmic Space, she nurses me.**

**She suckles me as the Thought of the Higher Self that is in her.**

(The Meditator has assumed the persona of Osiris, whose mythical mother is Newet, the starry galaxy that stretches across Cosmic Space. However, he knows that his true “Father” is the Higher Self Sun as the Source of Thought, and his true “Mother” is Mut-Hathor, the Cosmic Mother, Transcendental Pure Light of Awareness that accepts all possible creations with unconditional love. He exists in conscious awareness as a thought that arises from this pure undefined awareness as the Mind of the Higher Self. He knows this from his direct experience in meditation. The Thought of the Higher Self Mind explodes like the Big Bang into a defined existence from the apparent emptiness of undefined awareness. This is his true birth. “Kheper”, the Scarab Dung Beetle symbolizes the creative energy of the Higher Self. The Meditator knows that his concept of self is a thought that he creates from awareness. Newet is the vast Cosmic Space filled with stars, the seeds of possible worlds. She cares for him and suckles him as if she were his mother. Newet is an Avatar of Amenet [Mut-Hathor], the consort of Amen Ra. This female aspect of the Higher Self represents unconditional love. It makes no sense to create something if you do not really love it. Newet nurtures all the creations in her vast Cosmic Space. Look carefully at all the creations in your life, especially the ones that you do not particularly savor. Can you accept them with unconditional love?)

A R@ amy Amenet,

173

Sebaut Khenety Dewat.

Nehem kwa m@ wepetyu-k

Nederyu Bayu *kh*atu.

Sanu, khakhu

Amyu nemetu-k.

174

Ne nejer sen wa.

Ne *amu* sen wa.

Nen khakhu sen er ef.

Ne *da* sen wa er nemetu sen.

**Ah Higher Self Sun who is in the Invisible Realm,**

173

**You are the Model of the Chief of the Astral Realm.**

**Spare me from your messengers**

**That overthrow minds and bodies.**

**The hasteners and runners**

**Who are in your slaughterhouses.**

174

**May they not limit me.**

**May they not grasp me.**

**May they not hasten thereto.**

**May they not give me over to their slaughterhouses.**

(This section deals with the deep question of how it is possible to have unconditional love towards the violence and warfare that exists in the universe. The Invisible Astral Realm in Egyptian myth is the realm of night after the sun sets in the West. This also represents the realm of death. The Astral Twat Womb is the Realm of the beginning of Incarnation. The Higher Self as the sun clearly governs the day and hence the realm of life. However, he also governs the night and hence the realm of death. He also is the Star or Preceptor of the Polar region that represents the Axis Mundi and the symbolic if not actual entrance point for rebirth. When death comes, the body ceases to function. Some people experience painful and violent deaths. The Higher Self also directs these operations and sends “angel messengers” to carry them out. The “slaughterhouses” of the Higher Self are the Realms in which such violent and painful deaths occur. Osiris “dies” in such a manner, and the minions of Set are angels who dismember his corpse like the carcass of a bull in a slaughterhouse. However, Set appears right next to the Higher Self Sun at the beginning of the Litany of the Tarok Avatars. Two of his most important Avatar forms, Apep and Sebek, appear on either side of the Sun’s card. Set is therefore a truly important avatar of the Higher Self, just as Satan is in the Bible. The bull is yet another symbol of the Higher Self, and Osiris is an Avatar of the Higher Self as well. Thus, the whole procedure of violent death is an illusion that never actually affects the true nature of Osiris. His true nature is divine and immortal. Thus, the angels of death sent by the Higher Self can not have any affect on this true nature that is none other than the Higher Self. The transformations are illusory and transient events.)

Ne *ma@* new hew sen am-a.

175

Nen *da* sen wa her *khawetu* sen.

Ne *jefy*-a em *Ta* Hetemyu.

Nen *ak*-a em Amenet.

**May they not present me as these, their food offerings.** 175

**May they not place me upon their altars.**

**May I not tremble in the Land of the Destroyed.**

**May I not suffer injury in the Invisible Realm.**

(This section continues the list of unpleasant things that the meditator wishes to avoid through his spiritual practices. Because the physical body is subject to the laws of biology and physics, there is no way to avoid its natural transitions, whether peaceful or violent. However, the process often can be ameliorated by attuning one's behavior with the natural physical processes. Furthermore, the regular experience of transcending during the Ocean Awareness Meditation and other spiritual exercises awakens and stabilizes the immortal value of the undefined awareness that is the true nature of the practitioner. From this perspective there is no possibility of suffering in the Realms of Destruction, whether physical or astral, no matter how violent the dissolution process may be.)

Shemem-a em shemu Aakhety. 176

@pep-a em @pu R@.

Ary-a hey en amy Ta.

Dewa-a shetau khatu sen er sen. 177

Ma@ sen Ba-a sen er sen.

Jed sen er-a, Hew.

Kher sen er-a 178

Her en tet tewa em Ba Hew,

Saa amy em neju-a

Seredet hejen, am-a akhem.

**I continually move in the movements of the Two Samadhis.** 176

**I continually voyage in the voyages of the Higher Self Sun.**

**I make joy for those who are in the earth.**

**I adore the secrets of the bodies, each and every one.** 177

**They true my Mind, each and every one.**

**They address me as the Initiator.**

**They speak to me [thusly],** 178

**Because I am as the Mind of the Initiator,**

**And the Wise One is in my advice**

**That makes the incense plant flourish, for I am not a Fool.**

(The meditator here explains clearly why he is immune from such sufferings. He is established in Samadhi through his regular morning and evening meditations. He lives and moves in service to and from the viewpoint of the Higher Self. Note the pun on the name “@pep” [The Trampler] for “continually voyaging”. Those who are in the Land are the dead. The Avatar dedicates himself to improving the lives of all beings and teaches them how to realize their true nature that is the secret hidden deep within their physical bodies. This enables them to understand the meditator’s Higher Self viewpoint and live it in their own lives. The people then treat the meditator as Hew, the Cosmic Initiator. Hew becomes the model for the Sem priest who guides initiates into the deeper perceptions gained through the Ocean Awareness Meditation and other techniques. Hew also symbolizes the senses of taste and smell. His brother, *Saa*, represents the sense of touch. This latter is the Cosmic Wisdom of being intimate with the physical body. The purpose of having a physical body is to experience intimate physical contact. Otherwise, why have one? The incense plant may be a reference to Osiris as a plant deity. It also alludes back to the sense of smell and the fragrant atmosphere associated with the Eye of Wisdom and Hew, the Master of Taste and Smell. “Akhem” [ignorant] alludes to the Cosmic Fool Trump of the Tarok. The Fool is the transcendental aspect of the Higher Self and the secret identity of Hew the Initiator.)

Aw kheru h@u em Shetayt.

R@ pu hetep em Asar. Thes pekhar.

Hey en thenu, wereju abu.

179

Ary then hekenu en R@.

Aw R@ heken-f en then.

**Words of jubilation are in the Secret Chamber.**

**This Higher Self experiences in the Seat of Perception and vice versa.**

**Hail to you, still hearts.**

179

**You make praises to the Higher Self Sun,**

**And the Higher Self Sun, he makes praise to you.**

(The Secret Chamber is the burial chamber of Osiris. The words of jubilation express the joy that Osiris the Wizard resurrects and is immortal. This must be so, because the Perceptive Faculty is an Avatar of the Higher Self, and therefore lives immortally as the evolutionary purpose of the Cosmos.)



The above drawing is based on a wall painting in the tomb of Queen Nefertari. It shows Isis and Nephthys representing the Two Seats of Samadhi. They support between them the Mind of the Higher Self Sun (*Ba* of Ra). The text says, [right side] “Higher Self Sun, experience as the Seat of Perception; [left side] Seat of Perception, experience as the Higher Self Sun.” [R@, hetep me Asar. Asar, hetep me R@.] The Nefertari text there is clearly from the last line of **Litany** 178 as we see above. The ram head in the drawing stands for the “*Ba*” and the solar disk stands for “R@”. The figure has the mummy pose of Osiris holding his pharaonic scepters. It is clear in the drawing that the Mind of the Higher Self Sun has fully identified with the Mind of the Seat of Perception. “Still Hearts” refers to those who are dead. However, they are Avatars of the heart of Osiris, and thus are still in the silence of the Transcendental Witness. There is a word play between “werej” [still, silent] and “weresh” [witness, observe]. The praising is a silent appreciation filled with joy. Osiris demonstrates that, contrary to popular opinion, a heart beat is not necessary in order to maintain watchful awareness. Plants have no hearts, but they live on and still can circulate their sap. “Hekenu” [praise] also is a pun on the name of one of the seven sacred unguents – “hekenu”. This reflects back to the fragrant incense plant that flourishes.)

Per R@ em Mehet Weret.

Hetep Jemej em Net Wer.

180

Per-a em Mehet Weret ma R@.

Hetep-f em Net Wer ma Netu Jemej.

Ren-na ren-f amy Mehet Weret.

181

Hetepu-a hetepu-f amy Net Wer.

**The Higher Self Sun ascends in the Great Cosmic Cow Goddess.**

**Integration experiences in the River of the Great One. 180**

**I ascend in the Great Cosmic Cow Goddess like the Higher Self Sun.**

**He experiences in the River of the Great One like the Streams of Integration.**

**My name is his name and is in the Great Cosmic Cow Goddess. 181**

**My experiences are his experiences and are in the River of the Great One.**

(The “Mehet Weret”, or Great Cow Goddess is a form of Hathor as a cow that represents the entire universe. The universe gives forth all phenomena and life forms similar to the way a cow gives forth plentiful milk from her udder. She is often conceived of as the primordial flood that pours forth from the Big Bang. “Integration” is “Jemej” [Demej]. This represents the return to the Source. It also can refer to the flowing of many streams into a great ocean or central channel the way peripheral nerves lead into the spine and thence to the brain. The River of the Great One is the flow of consciousness in the Higher Self.)

“Neferyu thu,” an Dewatyu er-a.

“Sekhemyu thu,” an Amenetyu er-a. 182

Aw nefer-k me Keneset.

Aw sekhem-k me Deba Jemej.

An sen Amenetyu er-a.

H@ sen em maa-a. 183

**“You are beautiful,” say the Dwellers in the Astral Realm to me.**

**“You are powerful,” say the Dwellers in the Invisible Realm to me. 182**

**“You are beautiful as the Land of the Root Chakra.**

**You are powerful as the Restoration of Integration.”**

**So say the Dwellers in the Invisible Realm to me.**

**They rejoice in my seeing. 183**

(The Dwellers in the Twat Astral Realm are beings who are either waiting to be reborn or are part of the retinue that usher souls and the Higher Self through the “Bardo” passage between births or any gap that occurs between or within conscious waking states. The Dwellers in the Invisible Realm are souls, spirits, and various beings that reside in the Astral Realm and other dimensions of reality that are generally invisible to the fleshly eye. The Land of Keneset south of Egypt serves as a code for the Root Chakra. In the last sentence of the passage I think “his” should probably be “my”. The two earliest copies – that are written from the first person viewpoint – are missing at this point in the text. Hornung says, “They rejoice when they see me”,



which also makes sense. I think the text in the third person has the Dwellers addressing the king. They rejoice in the meditator's ability to see in these dark and invisible realms. This means that the meditator has opened his subtle vision to these realms. In any case the subtle realms have opened up to the meditator.)

"Ahey Aakh @per  
 Per me Tathenen.  
 Hetem kheperu @au, Aru, 184  
 Neb Ba, Khaybet.  
 Nety hetem nef.  
 @nekh me @nekh then am.  
 Rekh aru ne, pau ne tepu.  
 Rekh besyu shetau amy Dewat. 185  
 Thut @q jeseru shetau."  
 An sen neteru er-a.  
 H@ sen em maa-na.  
 @p Ma@, Ba Aakh menekh.  
 "Thut as W@ pen amy ne," an sen neteru er-a. 186  
 H@ sen maa sen wa.

**"Hey, well-equipped Light Being,  
 Who goes forth as the Divine Uplifter of the Land,  
 Who is provided with Great Creations and Forms, 184  
 Who is Lord of the Mind and its Meditative Shadow Body,  
 For whom there is no perishing,  
 Who lives as in the manner you live,  
 Who knows our forms and our primordial primaries,  
 Who knows the secret evolutions that are in the Astral Realm, -- 185  
 You enter the secret holies."  
 So the gods say to me.  
 They rejoice in my seeing.  
 The True One travels, a Mind and a Light Being that is perfect.  
 "You are as This One among us,"  
 Thus say the gods to me. 186  
 And they rejoice when they see me.**

(The meditator is well-equipped, because his eyes are opened so that he sees with the light of wisdom. He sees that he is an immortal Light Being that manifests in the

abundant physical world of this planet and has many creative abilities and transformations. Tathenen is an ancient personification of the living planet Earth. He is a combination of Geb representing the element of earth and Osiris representing the plant life that arises from the soil. The meditator is master of his thinking mind [Ba] and integrates it through deep meditation in the shadowy mental world [Khaybet] that he enters when he closes his eyes. These two terms refer respectively to the sixth [brow] chakra and the seventh [crown] chakra. The Light Body eighth chakra component of an individual is immortal, because light never perishes. On the other hand, the meditator lives a normal mortal life on the planet in his physical body. However, through his meditations, he knows the primordial archetypes of the universe and how they arise in the mind from the source of thought in pure awareness. He also knows their secret purposes and how they undertake to evolve through many incarnations, passing through the Twat womb over and over until they each manifest the full glory of each creation. The meditator is able to see and appreciate this full glory. Thus, the gods praise him and celebrate the opening of his vision to the subtle and transcendental aspects of creation. When a person sees the Truth as it is wherever he goes, then his Mind and his Light Body achieve perfection. In the Indian yoga tradition such a Perfected Yogi is said to have become a Siddha. In Egyptian this status is called “S@h” or “Seh@”. The gods in the Twat and the Invisible Astral Realm welcome the meditator as one of them and celebrate seeing him. This time the last phrase of the text is clear that it is the gods who see me, the meditator.)



Kh@ R@ pesej Aakhety.

Per Henewet dewyt.

187

Aw-s dewa-s en Aru @au,

Saayu sebau sen.

Sekhabyu Bayu,

188

@myu Khaybetu en metyu.

@pepyu her sen

Sap[u] sen en Hetemyt.

**The Higher Self Sun arises, illuminating the two Samadhi Horizon Goddesses.**

**The Goddess ascends and calls.**

**187**

**She calls to the doorkeepers  
Who watch over their Portals  
That slurp up the Minds,  
And swallow up the Shadow Bodies of the dead ones,  
And who are trampling upon them,  
When they are judged to the Abode of Destruction.**

188

(As the meditator grows clear in his meditation Samadhi, the Higher Self grows bright in his awareness. The two Samadhis of dawn and dusk meditation each have a tutelary goddess. The goddess Henewet is associated with the dawn. Some texts add a bird radical or a glyph that represents a type of pelican that would fly skimming over the waters catching fish at dawn or dusk. This seems to have become a symbol for a guardian angel for those meditating at those times, and perhaps a form of the Light Body, or immortal Eighth Chakra. I think it also describes Newet, goddess of night and the Twat, transforming into Hathor to ride the morning star and become the light that appears in the sky as the sun prepares to appear at the horizon. She thus is a herald of Samadhi and serves as a special spiritual guide for the meditator indicating the illumination of the Light Body which will link the individual to the Higher Self through the experience of Samadhi. The Brow [Ba] and Crown [Khaybet] Chakras are the two highest energy centers in the physical body. They represent the Breath Body or Mind with its Thoughts, and the Shadow Body with its integrative Meditations. At death these two high physical chakras are destroyed along with the body and the lower chakras. The text seems to imply that the only sure way for the consciousness to exit the body and continue with consciousness intact is from the Light Body eighth chakra. The **Book of Enlightenment** [usually known as the **Book of the Dead**] describes Seven Halls [the seven chakras in the physical body] and twenty-one Pylons [the Major Arcana of the Tarok corresponding to the major organs of the body and their functions as they undergo apparent complete destruction at death. The twenty-second “Pylon” is the Lovers themselves who pass safely through the 21 Pylons and are judged to be Speakers of Truth by their sincere love of what is.] Then there is the **Book of Gates**, which is a variant of the Journey through the Astral Realm, a record of the 12 stages of the Bardo expressed in terms of the twelve hours of Night during which the sun traverses the astral underworld. These stages can also be recognized as symbolic graphic representations of various levels of sleep and dream states. Each of the Gates has a serpent doorkeeper representing a frequency of energy vibration of consciousness. The qualities of each stage are clearer in the **Book of What is in the Astral Realm** [Amy Dewat or Amduat]. In the sixth stage Osiris watches as the sun [son] stirs from his deep somnolent coma,

and in the last stage, a new day is born.)

A Aru @au. Sep sen.

Saayu sebau sen

Sekhabyu Bayu,

@myu Khaybetu en Met-tyu.

@pepyu her sen

Sap sen en Hetemyt.

189

**Ah Keepers of the Portals. [Say] twice.**

**They protect their Portals**

**That slurp up the Minds,**

189

**And swallow up the Shadow Bodies of the dead ones,**

**And who are trampling upon them,**

**When they are judged to the Abode of Destruction.**

(This passage essentially repeats the previous passage, thus emphasizing it.)

A Ma@ Ba pen en Aakh menekh @a.

190

Jeseru em Asetu Ageret.

Bay manety R@.

Hekeny manetu Asar.

An-s Henewet dewyt er-a.

191

**“Ah True is this Mind to the Perfect and Powerful Light Body.**

190

**The Holy Ones are in the Seats of Silence.**

**The Leopard God is like unto the Higher Self Sun,**

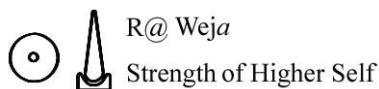
**And the Adoring [Baboon] God is like unto the Seat of Perception.”**

**So says she, the Goddess when she calls to me.**

191

(When the Mind attunes to Truth, then it also attunes to the Light Body, and the Light Body naturally attunes to the Higher Self, just as light attunes to the sun, because light is the natural expression of the sun. The Holy Ones are Siddhas [S@hu perfected ones] who sit in the deep silence of Samadhi in their meditation seats. The Leopard God [Ba or Bay] is a transformation of Baba[y], the Tutelary Deity of Yoga and Spiritual Practices. That is why Egyptian priests traditionally wear the Leopard skin [Ba] when initiating. Another transformation of Baba is the Baboon who adores the sun. Egyptians heard the baboons yelp and jump about at dawn and used that as a

humorous symbol for crazy Baba doing his morning sun salutations and yoga exercises. This helped to keep such practices from becoming too serious while retaining the importance of regularity. The baboon is also a transformation of Thoth, the Patriarch and dignified custodian of the traditions. In this guise he takes the totem image of a dignified ibis. The text compares the baboon to Osiris the Wizard. In the mythology Baba incarnates as the first son of Osiris. He becomes a great Tantric Yogi and later initiates his father into the secrets of this High Spiritual Discipline of Raja Yoga [Royal Yoga, the direct path to strength and health]. The name Osiris is code for the meditator, and represents you, the reader of the text and practitioner of the Spiritual Disciplines. Traditionally the Egyptians called each person Osiris, especially once he [or she] had faced death. Mastering death is the essential requirement of a real Wizard. The Pelican Goddess, as mentioned above on page 187, is a transformation of Mut-Hathor who serves as a herald as one enters Samadhi, especially in the morning meditations at dawn.)



R@ Weja

Strength of Higher Self

A Henewet, ma@ wa.

A Henewet, seshem-s wa.

A Henewet, wep-na Dewat.

192

**Ah Goddess, I am true.**

**Ah Goddess, she guides me.**

**Ah Goddess, open for me the Astral Realm.**

**192**

(This passage continues the meditator's request for the guidance of the Pelican Dawn Goddess. She is a guide for meditators to enter Samadhi. "Henewet" basically means a Lady of high station. Here the Goddess determinative appears, and the bird or pelican determinative that sometimes appears with the word "Henewet" is not written in any of the versions or occurrences of this text. Thus we may take the word as a title of a Goddess, presumably Mut-Hathor.)

Aw-a da awut en Dewaty.

Semen-a nemes en amy-f,

Khenety @t Amenet.

Hey en-th, @p-a then Henewet.

193

Seshem-th wa er Watu.  
Dewau-th-na.  
Hekena em nas-th.  
H@@-th, maa-th Ba-a.

**May I grant expansions to the Dweller in the Astral Realm,  
And may I stabilize the head cloth for him who is in it,  
The Chief of the House of the Hidden Chamber.**

**Hail to you. I move you, Goddess,**

**193**

**And you guide me to the Ways.**

**When you call to me, I rejoice over your call,**

**And you celebrate when you see my Mind.**

(The Goddess is a meditation guide. Hornung translates “@p” as “pass”, and that is a meaning it can have in Middle Egyptian. However, it makes little sense for the meditator to pass the Goddess and then for her to guide him. The meditator “moves” the Goddess to become his guide by taking up the Ocean Awareness Meditation. The Goddess then guides him deep into Samadhi, calling him to the Ocean Awareness the way the pelican effortlessly dips into the ocean to find her nourishment. The meditator rejoices as he enters the Ocean Awareness, because it is a state of pure bliss. The Goddess then celebrates when she sees that the Mind of the meditator has entered that Bliss. This suggests that the Goddess indeed is Hathor, the Unconditional Mother Love Goddess of Cosmic Undefined Awareness, the embodiment of unbounded Bliss.)

Henewet, dewyt-a,  
Wen Sebau amy Dewat.  
Wep Ta.  
Qeretu-f as then.  
Sekhem R@ amy @-a.  
Aw aaat amyt khef@-a.

**194**

**Goddess, who has called me,**

**Unfold the Portals that are in the Astral Realm.**

**194**

**Open the Land.**

**Its Sources are as you.**

**The Ego Power Scepter of the Higher Self Sun is in my hand,**

**And a staff is in my fist.**

(From the Pure Ocean Awareness of Samadhi toward which the Goddess has beckoned, the meditator moves outward again into a new incarnation. He must pass through the Portals of Creation in the Twat – the Astral Womb of Heaven. When he passes through each portal, a doorway opens toward a physical world. That world may appear to be a continuation of his previous World, but the contact with Pure Awareness shifts it to a higher dimensional level. The sources of whatever creations may appear in that manifested Land lie deep in the Pure Awareness that the Goddess heralds. From this, plus her appearance at the light of dawn, we know ever more surely that the Goddess guide is a form of Hathor. Contact with the Ocean of Pure Awareness bestows power into the hands of the meditator. This is symbolized by the Sekhem Ego Power scepter and staff of authority that he holds in his hands. The Sekhem scepter also suggests the Goddess’s power as Sekhmet, another transformation of Hathor. There is also a tantric aspect to this section.)

Aw Sekhem-a hew-a khefetyu-a. 195

Aw *aaat*-a hetem-*s* nakyu.

Awetu-a *awetu* Aakhety.

Nesetu-a nesetu net R@. 196

Thut as Heru Aakhety.

*Maawy Ba* pen en Aakh Menekh.

Sekhemyu amy *@wy-f*.

An sen neteryu weryu *@yu er-a*. 197

**[With] my Ego Power scepter I strike down my enemies. 195**

**[With] my staff I destroy those who are to be destroyed.**

**My expansions are the expansions of the Two Samadhis.**

**My thrones are the thrones that belong to the Higher Self Sun. 196**

**“You are as the Will of the Two Samadhis,**

**Twice renewing this Mind by the perfect Light Body.**

**Powerful indeed are those two which are in his two hands.”**

**Thus say the two Great and Powerful Gods to me. 197**

(The destruction of “enemies” symbolizes the overcoming of all obstacles and problems in life. The “nakyu” are those creations destined to be destroyed because they are creations that no longer align with the meditator’s intended path in life and the overall course of evolution. Contact with Samadhi expands the mind. When this Samadhi stabilizes, the meditator sits in the silent seat of the Higher Self during

both his morning and evening meditations. When he acts in daily life, his Will moves effectively from the stable foundation of Samadhi. Day by day his meditations renew his mind, refining it into pure light twice daily. The Light Body is the eighth chakra. When the seven lower chakras of the body dissolve, the Light Body remains immortal, because light is not affected by time or physical processes, but merely appears to shift direction, shape, or frequency. Thus, we can begin to appreciate how powerful the meditation is. The meditation attunes the mind to awareness on the level of light, so it is called enlightenment. The “two hands” are of course right and left. The meditator identifies with Egypt and so one hand represents the region of the sunrise at the eastern horizon, and the other hand represents the region of the sunset at the western horizon. Thus, he holds the powers of the two Samadhis as if they are scepters in his two hands. Horning thinks that the two gods who speak here are probably Khepera and Tem, and they represent the sun at dawn and dusk. This is possible. Or they could be Ra and Tem, or Khepera and Af – the text is not explicit.)

H@u-sen am-a.

Heken-sen em amyt @wy-a sen.

Da-sen en-a sau-sen.

Weju-sen en-a @nekh-sen.

**They rejoice in me,  
And they celebrate what is in my two hands.  
They give to me their protections,  
And they instruct to me their life energies.**

(The hands hold the scepters of power that represent the Two Samadhis that the meditator holds, one at dawn and one at dusk. In that sense the word “hand” suggests a region in time, space, and consciousness. The two Samadhis provide the support and protection of Pure Awareness and infuse into every aspect of life the quality of Samadhi.)

Aw-a kh@ me Ba Aakhety,

198

Asety R@ as Pet.

Wej-sen en-a wejet medu.

Ma@-sen [wa] em Jajatu-sen.

Weba-a seba en Pet, en Ta.

Manetu Fat-a R@.

199



**I arise as the Mind of the Two Samadhis, 198**  
**The Two Seats of the Higher Self Sun as Heaven.**  
**They give words of instruction to me.**  
**They render me True in their Councils.**  
**I open the Portal to Heaven and to Earth,**  
**Just as my Father, the Higher Self Sun. 199**

(“Arising” is like the ascension of the sun over the horizon at dawn. It also suggests rising to higher states of consciousness and higher status in society. Especially it represents the coronation of a pharaoh. The “Ba” represents the conscious thinking mind that rides on the breath. The wind at dawn is very still just as the mind is still during Samadhi. The two Seats of the Higher Self Sun are at the horizon in the East and the horizon in the West. The two “hands” grasp the Two Samadhis. The Heavenly instructions enable the meditator to attain the role of Osiris as Leader of the Divine Council. Osiris gains access to Heaven and Earth on the same level as the Higher Self Sun. The text addresses the sun as “Father” from the viewpoint of Osiris, who could also be considered a grandchild of the Sun. The word for father in Egyptian is sometimes written “at”, and sometimes written “atef” or “tef”. The “f” probably was written at the end for calligraphic reasons, and the word was probably pronounced “ate” [aht] or more likely “fate” [faht-uh] with the “a” sounding like it does in “father” and the “e” being very short [like a schwa] or not sounded at all. Coming into Greek, Latin, and Sanskrit the “f” hardened into a “p”. There may have even been an “r” sound at the end that was not written. In the Germanic languages it remained “f”, or supposedly became “f” from the Greco-Latin. Linguists call that “shift” in dialect Grimm’s law. Much of the standard PIE [Proto-Indo-European] etymology we use was developed in the 19<sup>th</sup> century before the deciphering of Egyptian had matured enough to influence the etymologists, who in any case had bias against the influence of Semitic and Hamitic languages on PIE. The influence of Egyptian on the languages of Europe, the Middle East, and modern English is highly underrated. In Hebrew “father” is “av” or “abba”, and “mother” is “am”. The labials in the words for the two parents are generally considered to derive from baby talk in which sounds like “baba” and “mama” are some of the easiest for an infant to make and distinguish. For Egyptians “Baba” and “Mut” [or Ma@t ] were your transcendental father and mother. Being “True” is attaining the state in which thought and experience perfectly match. It is also described as honesty, certainty, integrity, and in other ways. The state of Samadhi automatically aligns a person with the reality of the moment and provides “instructions” in the form of intuitions about

appropriate actions that are in harmony with the good of all. The Councils contain all the faculties and functions that make up an individual in an environment.)

Pesej *Ba* me seref.

Hetepetu heryt bequesu en Asar.

*Da*-a hetep[u] seshetau.

**The Mind shines like a flame.**

**Experiences are upon the Balance for the Perceptive Faculty.**

**Give me subtle experiences.**

(The mind of an enlightened meditator shines like a flame. The word “seref” means a flame and has come down through the Jewish Qabbalah to describe the flame-like serifs on Hebrew letters and the angels of light that are known as seraphim. “Bequesu” is a word for the Scale of Judgment. Osiris is the Perceptive Faculty, and as such, serves as the silent objective witness to all experiences. This witnessing quality of awareness is characteristic of Samadhi. With a scale it is possible to detect tiny differences in weight. The “hetepetu” are bread offerings and symbolize experiences. The image is one of placing bread offerings on a scale to weigh them and judge their value and symbolizes the subtle distinction of experiences. As you move toward the center balance point of the scale, you detect finer and finer distinctions. At the balance point you move beyond distinctions into an unbounded field of perfect balance. This is the seat of perception that silently witnesses all experiences, whether gross or subtle, or of whatever shape and type. “Bequesu” also means the gut or abdomen. The body’s center of balance generally is at a point just below the navel, deep in the belly.)

Asetu-f kh@ me Neb Aakhu. 200

Asety R@ Aakhety.

Nuk R@. Thes pekhar.

Nuk *Ba* en Asar

Hetep-f am-f.

Aw-a sewa-a hery @ryu-sen. 201

Heken-sen, *maa*-sen wa.

**His Seats rise and shine like the Lord of Light Beings. 200**

**The Two Seats of the Higher Self Sun are the Two Samadhi Horizons.**

**I am the Higher Self Sun, and vice versa.**

**I am the Mind of the Seat of Perception,  
And he experiences within it.**

**I transcend above their judgment halls,  
And they celebrate, when they see me.**

201

(“Kh@” has the sense of ascension and of illumination and often describes the sun as it rises above the horizon at dawn. It also refers to the coronation of a pharaoh. Here it refers to the illumination of the mind of the meditator when he raises his level of awareness and enters enlightenment. In that state he discovers the immortal nature of his Light Body and becomes the Lord of Light Bodies like the sun is lord of all illuminated things in our solar system. The two Samadhis are the ideal times in morning and evening for a person to sit in meditation. The text repeats this point numerous times for emphasis on its importance. The Mind of the Higher Self Sun has fully identified with the Mind of the Seat of Perception. When this happens, the meditator transcends beyond all the Gateways and Halls in the Palace of Judgment. He shifts beyond all Judgments. All the Judges and witnesses in the Divine Court celebrate when they see this happen.)

“@p-a nefer,” kher sen en-a,  
“Manetu R@ amy Aakhetyu.”  
Hekenyu em R@,  
Dewayu Ba Aakhety.  
Heken em Ba en R@.

202

**“My journey is beautiful,” they say to me,  
“Just like [that of] the Higher Self Sun who is in the Two Samadhis,”  
And praise the Higher Self Sun,  
Adoring the Mind of the Two Samadhis.  
Praise is in the Mind of the Higher Self.**

(The gods in the heavenly courts recognize this identity between the mind of the meditator in the Two Samadhis of morning and evening meditations and the Mind of the Higher Self and heap praise upon it. This corresponds to what we may call “Support of Nature”. The Egyptian “neteru” represent what we now generally think of as the natural laws of physics and biology. The Higher Self Mind has nothing but praise for all creations.)

Dewau then Ba-a.

Dewaty dewa en then amy aten-f.  
@r Ba then er Qemau then.

203

**You adore my Mind.**

**The God of the Astral Realm who calls to you is in his Flying Globe. 203**

**Your Mind ascends to your Creator.**

(There is word play in this passage. The positive response of the “neteru” to the meditator’s Samadhi reflects as his state of mind. A positive response from the environment generates a positive state of mind. This in turn stimulates the creative process generating a positive feedback loop between mind and environment. The God of the Astral Realm signals that he is ready to support any embodiment the meditator chooses, and this will become a reality. The Athen or Aten Flying Globe is a dynamic thought bubble that generates a reality that corresponds to its intent. It is like a magical space ship that delivers your mind to whatever creations you have selected. Since the illusion is relative, it makes no difference whether the Globe delivers your Mind to the creations or delivers the creations to your Mind. So why not have the magical Globe deliver up the Creator Himself? Then you know who you really are. The “you” in this passage is plural and refers to the “neteru” and Astral Dwellers.)

Aw asef er-f s@r en then wa, er @r pen.  
@ru then nef asu neteru eref  
Amyu khet R@, Asar.

204

**Indeed, I am raised by you to it, to this Staircase.**

**You rise to it as do the gods 204**

**Who follow the Higher Self Sun and the Perceptive Faculty.**

(The text shifts again into a litany format. The Staircase is a symbol for the raising of consciousness level by level to higher states. It is the Staircase to Heaven. The meditator ascends to higher states of consciousness in the path of all the aspects and functions of nature that also follow the Higher Self and Perceptive Faculty [Ra and Asar] assisting in this evolutionary process.)

Aw asef eref s@r en then wa, er Khem pu Sheta,  
Amen en Asar Nehy Neb Renepetu,  
Wenenu Rehety me satu-f.

205

**Indeed, I am raised by you to it, to this Secret Shrine,  
Hidden for the Eternal Seat of Perception, Lord of Years,  
For whom the Two Ladies are as his Protectresses.**

205

(This passage refers to Osiris, the Perceptive Faculty. He dwells in a Sacred Shrine in the Invisible Realm. The word for shrine puns on the word for the Fool Trump in Egyptian [Khem]. Thus, as Tarok buffs well know, the Magician Trump dwells in the Fool Trump. By a simple pun the Egyptians turned this relationship into a humorous joke with many dimensions to contemplate. “The Eternal One” [Nehy] is also the name for Higher Self avatar number 71 in the **Litany**. This further develops the identity between Osiris and Ra. The Two Ladies are Isis and Nephthys. The word for protectress also plays on “sister”, because the two ladies are also the sisters of Osiris. In the drawing at Litany 178 we see the Two Sisters, one before and one behind, providing support and protection for their brother. They are also the two major phases of kundalini flow in the body.)

Aw asef eref s@r en then wa, er @t Amenet Shetau.  
Wenenet Asar am-s.

**Indeed, I am raised by you to it, to the Hidden Chamber of Secrets  
Wherein the Seat of Perception dwells.**

(The Invisible Palace or Hidden Chamber is in the “West”, the realm where the sun sets and becomes invisible. Only when you pass beyond all mental activity during meditation can you reach the secret space where the Perceptive Faculty dwells alone in Pure Awareness as a silent witness of all that occurs or may occur. The **Book of the Hidden Chamber** is the actual title of the **Amduat**, a book that should be read together with the Litany as a companion piece. See my translation and commentary at the Sacred Scarab Institute website.)

Aw asef er-f s@r en then wa, er @h@t amyt Amenet,  
Khem Sheta Khenety Amenetyu-f.

206

**Indeed, I am raised by you to it, to the Tomb that is in the Invisible Realm, 206  
The Secret Shrine of Him who is Chief of Those in the Invisible Realm.**

(The sense of “raising” has to be taken as a shifting of consciousness from the visible,

physical realm to the invisible spiritual realm. After death, consciousness lacks a physical nervous system, and therefore does not experience the physical world as during life. Osiris is the Chief of Those in the Invisible Realm. He represents the silent witness awareness that remains after death and is present under any possible conditions. Note again the appearance of “Khem” the Shrine as an architectural embodiment of the Fool. In the Chinese story of Monkey, at one point the mischievous ape turns himself into a Shrine.)

Aw asek er-f s@r en then wa.  
 Then wen then en-a remennu then  
 Q@hu then en-a @wy then. 207  
 Hay then en-a amenetu then  
 Em aryu-a penen @a sheta.  
 Nety rekh Aakhu metetyu. 208  
 Wepu-f R@ Aakhety  
 Asar Heqa Amenet.

**Indeed, I am raised by you to it.**  
**And you open for me your arms,**  
**And you stretch forth your hands to me. 207**  
**You lay naked for me your hidden aspects**  
**In those forms that are Power and Secrecy.**  
**The Light Beings know not the dead ones. 208**  
**The Higher Self Sun opens up the Two Divine Samadhis**  
**And the Seat of Perception is Ruler of the Invisible Realm.**

(This section details important revelations as consciousness reaches the more refined levels of perception. The mysteries of the world become visible as if the universe opens its arms and divests itself of layers of clothing until its most secret aspects are revealed. One of those most secret areas is the realm of death. Enlightened Beings do not know about any states of being dead, because they are immortal. This reveals the illusory nature of death. Beyond the realm of Light Beings lies the realm of Samadhi and the Transcendental Silent Witness of the Perceptive Faculty [Osiris].)

Nuk W@ am then.  
 Aw-a kh@-kwa me neret. 209  
 Her-a me bak.  
 Wepet-a me R@.

Maaty-a me Rehety Senety.	
Fenej-a me Heru Dewaty.	
Re-a me Heqa Amenet.	210
Hetet-a me New.	
@wy-a me Sekhenwy.	
Jeb@u-a me Nederyu.	
Shenebet-a me Khepera.	
Ab-a me Heru Sunen.	
Mereset-a me @nekhet.	211
Neneshem-a me Fenejety.	
Wefau-a me Hetyt.	
Menejer-a me Wepu.	
Em- <i>khatu</i> -a me Shetau Kheretu.	212
<b>I am one among you.</b>	
<b>I ascend like a powerful vulture.</b>	<b>209</b>
<b>My face is like a falcon.</b>	
<b>My brow is like the Sun.</b>	
<b>My two eyes are like the Two Ladies who are sisters.</b>	
<b>My nose is like the Will of the Astral Realm.</b>	
<b>My mouth is like the Ruler of the Invisible Realm.</b>	<b>210</b>
<b>My throat is like the Cosmic Urge.</b>	
<b>My two arms are like the Two Embracers.</b>	
<b>My fingers are like the Grippers of the Universe.</b>	
<b>My skin is like the Creator.</b>	
<b>My heart is like the Will that Makes Glad.</b>	
<b>My liver is like The Lady who is Living.</b>	<b>211</b>
<b>My bowels are like the Nose-Goer Worm.</b>	
<b>My lungs are like the Bronchial Goddess.</b>	
<b>My breast is like the Ape.</b>	
<b>My back is like the Secret Property.</b>	<b>212</b>

(Here the litany begins to list the organs of the body basically from the top downward. There are various lists that give correspondences of deities to the body's components in the ancient Egyptian tradition, but the main point is not which god goes with which organ [there seems not to have been a fixed standard], but to demonstrate that the gods are to be understood as the organs and functions of a person's body, and not some external foreign being that has to be worshiped because they or some authorities

say so. You respect these various aspects of your body and mind because they are your creations and the means by which you live your life. The vulture suggests Hathor-Mut and the power of love. The falcon suggests Horus and the power of the will and is a transformation mentioned in the **Book of the Dead**. The sun suggests the third eye of Wisdom of the Higher Self as the vision of the world. The two sisters are Isis and Nephthys. They love both the Fighters, Horus and Set, and generate a vision that integrates their antagonistic viewpoints. The nose is like the penis on the face and smells the woman's sexual pheromones. Hence it is strongly attracted to the female Twat. It also resembles a fetus in the womb. The nose is also code in Egyptian for a leader because it stands out in front. A leader has a strong will. The mouth gives commands that cause invisible ideas to manifest as physical forms. "New" is the Cosmic Urge to create. His Urge first manifests as speech that wells up in the throat. The "Embracer" is an epithet of Ra and represents the all-embracing operations of the Higher Self. The Two Embracers are the two horizons, one in the East and the other in the West, where Ra attains Samadhi. The fingers grip and manipulate the physical objects that a person creates. The "skin" represents the physical plane of existence and hence that which has been created. The heart enjoys what it has created. The verb "sewen" means to cause something to open, and suggests the joy of experiencing one's creations. The liver for the Egyptians is connected to the life force. The "@nekhet" is not only the Living Lady, a pun that also works in English for the liver, but includes another pun on the word for the ear. This suggests a deep connection between liver and ear. The bowels, including the esophagus and stomach, are like a large worm. "Neneshem" can also mean the spleen, which is another part of the digestive system. There is a suggestion of the sense of smell here also. Of course the serpent of the digestive tract begins by smelling the flavor of the food it consumes and serpents have a strong sense of smell that includes thermal sensors. The lungs work with the bronchial tube, here personified as "Hetyt", to move air in and out of the body. The "menejer" could be the cerebellum, but, based on where it comes in the sequence, makes better sense as a variant spelling for the breast [menej]. It seems to be compared to an Ape god [Wepu], perhaps suggesting the capricious wilfulness of the ape transformation of Thoth. Possibly the comparison is to "judges" [wepu]. Both have associations with the chest and heart. The intended organ and its characteristic require more research. The various portions of the back are all hidden from a person's view and thus symbolize secret possessions.)

Pesej-a me Werej Hat.

Bequesu-a me M@kety.



Jeru-a me Heru Jehuty.  
 Kheped-a me Meh[et] Weret.  
 Henen-a me Tathenen. 213  
 Bah-a me Jeseret em *Kher @ha*.  
 Anesu-a me Amenwy.  
 Menetwy-a me Netherety.  
 Sisetwy-a me Aakhetwy. 214  
 Redwy me Khenesu Shetau.  
 Sahu-a me @retu.

**My spine is like Still Heart.**  
**My belly is like the Bed God.**  
**My buttocks are like the Will and the Communicator.**  
**My hips are like those of the Cosmic Cow Goddess.**  
**My pubic hair is like the Grain God. 213**  
**My phallus is like the Sacred Site in Babel.**  
**My two fish are like the two Hidden Ones.**  
**My two thighs are like the two Goddesses.**  
**My two ankles are like the two Samadhis. 214**  
**My two feet are like the Secret Traveller.**  
**My toes are like cobras.**

(The catalog of body part comparisons continues with the lower half of the body. “Still Heart” is an epithet of Osiris, and represents the silence of his witnessing. The spine is held very still during meditation. “Bequesu” here refers to the pubic bone at the bottom of the abdomen. “M@kat” or “M@kety” is a god of uncertain meaning, especially with regard to the lower abdomen. One possibility is that it terminates with the pubic bone and forms the lower boundary to the torso. Another possibility is that it provides protection to the bladder and may include the bladder and the entire urinary system from kidneys on down. The two buttocks are humorously compared to Horus and Thoth. “Kheped” here must be the hip region or crotch. The text has an interesting bisexual flavor to it. The Cow Goddess is female and a symbol of fecundity. Tathenen is an ancient form of Osiris as an agricultural god. The phallus of Osiris transforms into the crops in the delta of Isis. The “[ba]bah” is a phallus, but the word “Jeseret” is female and has the goddess determinative, so it must be the clitoris and the two labia of the vagina. “*Kher @ha*” is a district in what is modern Cairo. It was the ancient “*Babar*”, the “Mouth between two Legs” that was the entrance to the vagina of Isis in the delta. Its usual name was “W@-Re” [“The

Mouth of the One” or “The Mouth of the Harpoon”), and had a northern and southern subdistrict that corresponded to the two thighs [w@rety] and the coming forth of an infant from the womb [w@r]. There was a sacred temple that marked the clitoris of Isis and the entrance to her womb. The temple of Bubastis was a little farther north at the sacred G-spot of Isis [and Nephthys]. Bastet was the consort of Baba’s transform into Bes. The two “fish” are the two testicles, hidden in the scrotum. They are personified as two male deities. The thighs are goddesses. The word “netherit” also has a sense of fragrance about it. The two round knobs of the ankles are like the sun on the horizon at dawn and dusk. They probably include the lower legs and calves, from knees to ankles. Egyptians often sat in meditation resting the buttocks on the ankles or heels. This cleverly connects “Horus” [Will] and Thoth [Wisdom] to the two Samadhis. “Khenesu” the Traveler is an epithet of Thoth as the ruler of the Moon. This suggests the crescent shape of the feet with their arches and the function of the feet to move us about from place to place. The real traveling is in the planes of consciousness, and is therefore secret. The word “sahu” for the toes is an epithet for Osiris as the constellation Orion. It suggests how Orion seems to stride up the Milky Way toward his throne at the North Pole. On the other hand the toes are compared to female cobra goddesses. This suggests the kundalini energy. Pictures of Osiris often show ranks of erect cobras rising over his head. This suggests that the cobra energy courses from his toes up to and out beyond his head to the Higher Self Sun – the Cosmic Eye in the Sky. The glyph for “sahu” consists of an erect phallus with several bone glyphs on it [or several divine axe glyphs]. This suggests that Osiris recovers his erect phallus. It also suggests that the toes are like little phalluses with real bones in them. There is a great deal of subtlety and humor in this catalog of the human body, and it is not meant to be taken too seriously, except to point out the divine nature of the body and the presence of the neters therein.)

Aw @tu-a me neteru.

Aw-a er jer-a me Neter.

215

Nen @tu am-a shewet, me Neter.

@q-a me Neter, perer-a me Neter.

Kheper en neteru me h@u-a.

**My organs are like the gods.**

**I am to the fullest extent like God.**

215

**None of the organs in my body are lacking, just like God.**

**I enter into [the body] like God, and go forth from [the body] like God.**

**The creation[s] by the gods are like my limbs.**

(This passage sums up the purpose behind the catalog of human physiology. Each organ is like a god. Taken together the company of gods forms the body of the One God. Just like God I have everything I need. Furthermore, I am an Avatar of God and can come and go as I please in the form of the body. The limbs and organs of my body are the transformations of the gods. I am a walking, talking pantheon. [Note: In my **Senet Tarot of Ancient Egypt** I provide another set of correspondences that is based on the tradition that passed down through the Qabbalists into our modern Tarot. Other lists exist in Egyptian literature.]

Nuk Kheper Aru, Neb Aakhu. 216

Aw @tu-a seshem sen wa.

Aw afu-a ma@-f en-a Watu kheperu am-a.

Nej sen wa sen.

Hetep sen her mes sen. 217

**I am the Creator of forms and the Lord of Light Beings. 216**

**My limbs guide me.**

**My organs true me to the Ways that are the Creations within me.**

**They protect me.**

**They experience whatever they give birth to. 217**

(This passage carries the idea a step further to the notion of responsibility. As an Avatar of God I create physical forms and the various Light Beings [images and spiritual beings] that populate my world by virtue of the decisions I make. Wherever I decide to go, my limbs take me there. The “creations” are all inside of Me as the Divine Cosmic Self, and the physical organs of my local body truly reflect whatever pathways in life that I choose to follow. They also cooperate to protect the body from harm during its adventures. Whatever I give birth to as a creative intention becomes an experience that the physical body with all its organs and functions will feel. Therefore, I have to assume total responsibility as the Master of My Destiny for whatever happens in my life and in all honesty can not pass the responsibility on to some other person or spiritual being.)

Nuk apu mes sen.

Nuk apu wetet sen.

Nuk apu sekheper sen.

Mesut-a me R@ em Amenet. 218

Mes-f wa.

Mes-f mesu-a.

**I am that which they have given birth to.**

**I am that which is their offspring.**

**I am that which they caused to come into being.**

**My births are like those of the Higher Self Sun in the Invisible Realm. 218**

**He gives birth to me.**

**He gives birth to my births.**

(This passage turns the viewpoint around and distinguishes the lower self from the Higher Self. Here “I” is the ego individuality of the lower self. This is a person born of parents and an offspring of the gods. From this viewpoint the biological pattern reproduces itself generation after generation from this divine company of gods that forms the physical body. Ultimately the small self is the child of the Higher Self and is born in the Invisible Realm at the Source of Thought in the Cosmic Mind. The births and rebirths of the avatar occur at the intention of the Higher Self. The Egyptians were perfectly comfortable with both viewpoints. This latter viewpoint is closer to the more commonly accepted viewpoint in most religious traditions – that we are all God’s children. The prior viewpoint that we are direct Avatars of the Ultimate Undefineable Godhead is found only among the high adepts of Kundalini Yoga and initiates within Avatar traditions.)

A R@!

Wen Ta en Ba-a.

M@k nuk rekh amytu Dewat. 219

Nuk @a, Neb @nekh,

Asar Heq Amenet.

Aw-a me Asar.

Aw sepej-a me Asar. 220

Aw waa-sha-a me Asar.

Aw sekhem-a me Asar.

Aw hej-a me Khenety Amenetyu.

Aw j@m-a me Sah.

**Ah Higher Self Sun!**

**Open the Land to My Mind.**

**Indeed, I know those who are in the Astral Realm. 219**

**I am Powerful, the Lord of Life,  
The Perceptive Faculty is Ruler of the Invisible Realm.**

**I am like the Perceptive Faculty.**

**I am alert like the Perceptive Faculty.**

**220**

**I do Ocean Awareness Meditation like the Perceptive Faculty.**

**I have Ego Willpower like the Perceptive Faculty.**

**I shine like the Chief of those in the Invisible Realm.**

**I “j@m” like [the Strider] Orion.**

(The Land means the physical world. “Knowing those who are in the Astral Realm” means that a person can see the unfolding of future events when they are still gestating in their fetal forms. Each of these attributes is an attribute of Osiris, the Silent Witness Awareness. This Witness is Master of both Life and Death, because the Witness Awareness underlies all possible experiences. It has a special quality of restful alertness. The Ocean Awareness Meditation is the ideal technology for cultivating the Transcendental Silent Witness Awareness. This practice also trains the attention to become very sharply focused at the Source of Thought, so that any decision taken up by the Will manifests powerfully. The enlightenment of the Witness Samadhi illuminates even the Invisible Realm when creations have apparently dissolved into nothingness. The immortal dynamic phase of Osiris is symbolized by his constellation, Orion. This great giant in the sky is forever striding up the Milky Way toward his throne at the North Pole. He holds erect in his hand his staff of authority, the mystical “Ja@m” rod. The text here spells out its mantra sound so that we know exactly how the meditation proceeds. The staff represents an important mantra and also instructs on the proper postures during meditation and certain aspects of yoga. The starry night sky displays an image of the meditation procedure. You begin at the ecliptic where Orion Strides around in great loops near the horizon with his loving wife Isis as the star Sirius just behind him in a supporting role to keep him alert [her glyph means to be alert and prepared]. As the meditation progresses step by step, the attention shifts up the Milky Way toward the North Pole. As it approaches the Pole, the circles become smaller and smaller. Once the attention reaches the North Pole, it discovers a Seat of Silent Power that never moves and the circles collapse into a point. All the stars and planets in the universe, including the Sun of the Higher Self revolve around that point in the sky. From here Osiris becomes the “Heqa Amenet”, Ruler of the Invisible Realm, and realizes the Transcendental Silent Witness that lies “inside”, “behind”, or “beyond” that ultimate balance point of “Tekhy” [The Great Ultimate]. That Transcendental Realm the Egyptians called Mukhy [The Ocean of Undefined Energy that is Beyond the

Ultimate Energy].)



Nuk @a hery Aakhu.

Thut W@, rekh Shetat er-f,

221

@a Jeseru em Khenet Dewat.

**I am the Powerful One Who is Above the Light Beings,**

**The One Image Who Knows the Secret Beyond Him,**

**221**

**The Most Powerful of Holinesses that is in the Temple of the Astral Realm.**

(The expressions “@a” [Great or Almighty] and “Tut W@” [The Unified Image or Almighty One] are epithets of God. “T[h]ut” is an image. It also is to collect together a set of components to form a holistic image. With the phallus determinative it means to procreate. It is also the Egyptian name that we pronounce as “Thoth”. The “god” determinative after “one” indicates that it is the epithet of the One Almighty God. The Great Holiness that is in the Temple of the Astral Twat Womb is the Avatar incarnation of God. Between incarnations the Greatest of Holinesses resides in the high levels of the Astral Realm.)

H@ Ba Geshy em Dewat.

Ap-f jet-f em Amenet.

Aw-f jed-f en kheper am-f

Asar Khenety Amenety.

222

**The Mind of “Gushy”, [the One Who Gushes Forth] rejoices in the Twat.**

**He inventories his body in the Invisible Realm.**

**He speaks to that which is created within him,**

**The Perceptive Faculty, Chief of the Invisible Realm.**

**222**

(“H@” can be the verb “to rejoice”. As a noun it means “flesh of the body”. The lack of a determinative adds ambiguity. We could translate the first sentence as “The flesh and mind of Gushy are in the Twat.” The Twat is the biological mechanism for incarnation and ranges from the subtle Astral Realm to the womb of a woman. “Gushy” is an epithet of the Higher Self Sun. His avatar creations in the Twat are

emanations of light that pour forth from him. There is a strong phallic overtone here with “Gushy” rejoicing in the Twat that reflects back to “tut” in its sense of procreation. “He Who Inventories His Body” is an epithet of Osiris, because his body fragments into pieces and then reassembles. Counting the body parts is the inventory ritual that we just encountered above in the Litany. Part of this inventory is to show that all the parts fit together to make a complete whole. This ancient story of reassembling Osiris and counting his bones is preserved in our tradition as the Black gospel song “Dry Bones” based on Ezekiel 37: 1-14. The Higher Self speaks to the Perceptive Faculty that is created within him. The Transcendental Silent Witness is omnipresent, so all creations occur “within” it. Osiris, as the Perceptive Faculty is Chief of the Invisible Realm. That Realm at the gap between undefined and defined is often called the “Ritam Bhara Pragya” in Sanskrit, because it contains all possible information in a potential state. The Silent Witness holds all that within itself. Then it activates certain “seeds” of potential to incarnate as an avatar with a physical body, as inventoried above, that permits the sustaining of Perception through its natural (neteru) biological structure.)

Henry her-k amy em Dewat.

Hetepyu amy metu-k aseth.

Henry her-k amy Dewat.

223

Aakebyu en wen sen hery-k.

Hew-sen nek em @wy sen.

Sebeh sen nek.

Hewet sen nek.

224

Remem sen nek.

H@@ Ba-k.

Hewet sen, Aakh Khatu-k.

**How organized your vision is in the Astral Twat.**

**How peaceful experiencing among your dead ones.**

**How organized is your vision in the Astral Realm.**

223

**The “Mourners” pull their hair over you.**

**They beat [themselves] for you with their two hands.**

**They lament for you.**

**They fall down for you.**

**They weep for you.**

**[Yet] your Mind rejoices.**

**While they fall down, your body is a Light Being.**

(The word “her-k” [your vision] literally means “your face”. When the avatar’s physical body passes away, his family mourns over the corpse. The reality is that the avatar is experiencing peace, and has already organized his next incarnation in the womb. Everything he needs is already laid out. As “Dewaty” he becomes the God of the Twat and organizes his new embryonic self. Ironically, “Mourner” [Aakeby] is also an avatar of the Higher Self [#29]. So the Higher Self plays all the roles in the charade, including both the living and the dead. The mourners weep for the dead, but even the dead body is an expression of light from the Higher Self viewpoint.)

Henry her-k amy em Dewat,  
Tha[n]thayty,  
Heryt Heqet-f,  
Suten Dewat,  
Heqa Ageret,  
Ser @ Wereret,  
Neter @,  
Amen Aset-f,  
Neb Wej@u,  
Hery Jajatu-f.

225

**How organized is your vision in the Astral Realm,  
O He of the Stepped Throne,  
Who is Master of his Rulership,  
King of the Astral Realm,  
Ruler of the Silent World,  
Mighty Sire of the White Crown,  
Mighty God,  
Whose Seat is Hidden,  
Lord of Balanced Judgments,  
And Master of His Councils.**

(This passage tells us just how organized he is. Even in his embryonic state he has all the attributes of a ruler, master, and king. Thus, he has no problems whatsoever. The Stepped Throne is the staircase to Heaven that comprises the various higher levels of consciousness. Osiris ascends this Stepped Throne. The Mighty Sire is an honorific title, but also puns on the “Great Ram”, which is solar avatar #27, and represents the Jed pillar spinal column of Osiris that terminates in the brain.)



Henyu her-k amy Dewat. 226  
 Sa-k Heru hetepet-f am-k.  
 Weju-k en-f wejet medu-k.  
 Da-k kh@-f me An Dewat, Seba @a.  
 An kheretu-f, rekh Dewat.  
 Khenes amy metu. 227  
 Sa R@, per me Tem.

**How organized is your vision in the Astral Realm. 226**  
**Your son, the Will, experiences through you.**  
**You issue to him your words of instruction.**  
**You let him arise as the Light Tower of the Astral Realm, the Great Teacher,**  
**Who Brings His Possessions, and Knows the Astral Realm,**  
**Who Travels among the Dead, 227**  
**Who is the Son of the Higher Self Sun, Ascending as the Complete One.**

(This passage brings out another aspect of the organized vision of the Higher Self. As he moves on into his next incarnation, he makes way for his son, the Will to assume responsibility. The parent must allow his children to grow into maturity. The Higher Self issues instructions, but it is up to the Will to perform. There is an allusion in this passage to Light Tower City [Anu or Awen, On in the Bible], known to the Greeks as Heliopolis. This site was sacred to Tem the Tower Trump, and there was a Great Temple with a large solar obelisk there. This site is gone, buried under modern Cairo. However, one can see the remnants of a smaller model in the form of the Sun Temple of Weser-ka-f at Saqqara. Horus becomes the Great Teacher, because he learns through experience how to control and direct his Will to accomplish goals. He teaches that the Will is Invincible, and that a goal may be as high as a Star. Hence, a Teacher is also a Star. The Will brings with it everything it needs to accomplish its purpose, and it understands the principle of the womb in which creations must gestate in order to grow into fruition. He travels among the dead so as to understand the passing of all creations and the immortality of Pure Awareness. Horus the Younger is the Son of the Sun and becomes the symbol of the living pharaoh. He is the Avatar of Ra. He rises in Heaven like the Sun. Here the epithet for the Sun is Tem the Tower. This reflects back to the "Light Tower" epithet. Tem symbolizes the Big Bang in which the whole universe emerges complete in one instantaneous blast.)

A Asar, [nuk] *sa-k*.  
 Wej-k en-a weju medu-k.  
 Da-k kh@-a me An, 228  
 Heryt Seba @.  
 An kheretu-a.  
 Rekh Dewat.  
 Khenes amy metu,  
 Sa R@, per me Tem.

**O Perceptive Faculty, I am your divine son.  
 You issue for me your instructions.  
 You let me rise as the Light Tower, 228  
 The Most August, the Great Teacher.  
 I bring my possessions,  
 And know the Astral Realm,  
 Traveling among the dead,  
 Son of the Higher Self Sun, ascending as The Complete One.**

(In this passage we get an almost verbatim repetition of the previous passage. The difference is that the meditator has stepped into the role of Horus and assumes his attributes. The surviving copies are in the third person, but it is clear that the earlier versions would be in the first person, and the next passage confirms this.)

Aw-a hetep-a em Dewat.  
 Aw-a sekhem-a em Weshau. 229  
 Aw-a @q-a am-f.  
 Aw-a per-a am-f.  
 @wy Tathenen shesep sen wa.  
 Wethes sen wa.

**I experience in the Astral Womb.  
 I am empowered in the darkness. 229  
 I enter into it,  
 And I go forth from it.  
 The two hands of the Uplifter of Earth receive me,  
 And they uplift me.**

(This section continues the identification with Horus and Osiris. The emphasis is on

the dark phase of experience. The darkness of night is a time of rest and gestation that empowers. It is not a negative experience. The seed is buried in the darkness of the soil, and then sprouts and grows upward. Tathenen is an ancient Earth God form of Osiris. He represents the ability of the dark earth to grow crops made from light energy.)

Hetepetyu, da sen en-a @wy sen. 230  
 Aw rekhu Reu.  
 Seshem sen wa.

**Those who find Peace through Experience give to me their two hands. 230**  
**Their mouths know.**  
**They guide me.**

(The text continues to encourage experience. Those who have found peace of mind through their life experiences reach out and touch me with their hands. The hand is the symbol for the avatar who works in service to the Cosmic Higher Self to uplift others. Their mouths utter words of knowledge based on experience that will guide me. The letter for mouth and the letter for hand combine to spell “R@”, the Egyptian spelling for the name of the Higher Self Sun. Another common reading for these two glyphs [reda] means “to give”.)



Aw hekenu en then Hetepetyu.  
 Aw hekenu then en-a, Hetepetyu. 231  
 H@ then am-a ma R@.  
 Heken then am-a ma Asar.  
 Semen-a en then hetepetu then.  
 Da-[a] sekhem then em awetu then  
 Ma wejut en Fat-a R@. 232

**Praises be to you, Experiencers. 231**  
**And may your praises be to me, Experiencers. 231**  
**You rejoice in me, who am Like the Higher Self Sun.**  
**Your praise is upon me, who am like the Perceptive Faculty.**

**I make solid for you your experiences.  
I give you power in your expansions,  
Like the commands of my Father, the Higher Self Sun.**

232

(The “Hetepetyu” are beings who fully experience life. The word “hetep” sometimes takes the sense of an offering or of a feeling of peace. These are extensions from the basic sense of experiencing life. The glyph for “hetep” seems to be an offering placed on a stone or wooden slab. Egyptian “hetep” stones correspond to the lingam-yoni offering stones in India and thus may also have carried tantric meanings. The class of beings called “Hetepetyu” are mentioned in the underworld texts. When a person fully experiences all his creations, he is free to explore other new creations or simply to hang out. Those who are not experiencers dwell in the world of thoughts and resistances. Their unexperienced creations keep disturbing their peace of mind. The meditator of course belongs in the class of experiencers, and they can recognize his attainment. The repeated phrase “Ma R@” [Like the Higher Self Sun] is a powerful mantra [Rama]. In India it becomes the mantra “Rama” and signifies the bliss of a fully experienced person and in Qabalah it means to be high and exalted. [When used as a mantra the sequence of the two syllables makes no difference.] The Egyptians saw this as identification with the bliss of the Sunlike Higher Self. The meditator also identifies with Osiris, the Silent Perceptive Faculty. The Transcendental Witness Awareness provides a foundation that supports the reality of all experiences. This Witness quality also expands perspective to appreciate the Higher Self viewpoint. Expanded awareness leads to understanding and facilitating of the Cosmic Plan. The word for “father” should probably be pronounced close to the way we pronounce it with the “f” in front. The arrangement of the letters is for calligraphic purposes.)

Nuk Mehetyw-f.  
Nuk a@w-f tepy Ta.  
Hetepetyu ary sen en-a Wat,  
M@thenu-a @q-a em Dewat.  
Web-a Amenet Neferet.

233

**I am his Northerner.  
I am his Exalted One upon the Earth.  
The Experiencers make for me a Way,  
My path is my entering into the Astral Realm.  
I open up the Beautiful Invisible Realm.**

233

(By calling himself the Northerner of the Higher Self, the avatar probably refers to the throne of Osiris in the Twat of Nut at the North Pole Star. From there the avatar takes birth in an incarnation on Earth, all the while witnessing the event from the “Still Heart” symbolized by the Pole Star. The experiencers set the model of fully experiencing whatever occurs during an avatar incarnation. All the pathways through life lead to death and then resurrection in the Twat. The Beautiful Invisible Astral Realm opens up when the sun sets in the West. Then the sky grows dark and the stars that are invisible during the day become visible. The night meditation is to ascend to the North Pole Star. From that motionless seat an avatar may silently witness the pageant of the constellations as the orderly expression of harmonious governing of his universe. In the Analects we find this statement by Confucius: )

「爲政以德，譬如北辰，  
居其所而眾星共之。」

Power in government is to be like the  
Pole Star. It stays in its place and all  
the stars cooperate with it.

Aw-a semen-a tepet Wereret Asar en-f.  
Sehetep-[a] Geb me Aw@u-f.  
Aw-a semen-a J@m en Sah.  
Da-a Nemes en Amen Ren-f.

234

**I make firm the tip of the white crown of the Perceptive Faculty for him.**

**I cause the World to experience through his heirs.**

**I make firm the Ja@m scepter for Orion.**

234

**I give the headcloth to Him Whose Name is Hidden.**

(The White Crown adorned with a pair of ostrich feathers is characteristically worn by Osiris. The tip of the crown should point upward. Its bulb represents the eighth chakra and the link with the Higher Self. The heirs are both the heirs of Geb and the heirs of Osiris, since they are father and son. The purpose of coming into the World is to experience. Through the experiencers who come to this planet, the planet also gains experience. The Egyptian depiction of the constellation of Orion often shows him holding the Ja@m scepter in an outstretched hand. This power accessory symbolizes a special mantra and a yogic technique. By means of this mantra and its

associated technique Osiris as Orion strides up to the North Pole to take his seat on the Seat of Silence. The word “nemes” puns on “nem” [to stride] and “nemes” [to become enlightened]. The “nemes” headcloth was often worn by pharaohs during ceremonies. The sphinx has one, and the mask of Tutankhamen has one. It represents rays of sunlight emanating from the pharaoh’s head. “Him Whose Name is Hidden” is probably Ra. There is a story about how Isis manages to get Ra to reveal his secret name. Ra tells Isis that his name was “hidden” [amen] deliberately by his parents so that others could not work magic spells on him. Sure enough Isis then works a magic spell on Ra and then tricks him into teaching her his secret name. Then the text says: “Amen en su netery em neteru, wesekh aset em Waa en Heh Reneput.” “The divine one hid himself from the gods, and the seat was empty in the Boat of a Million Years.” (Budge’s translation.) The Boat of a Million Years is the Solar Meditation Boat of Ra. The word for boat puns on the word for meditation. Empty describes the state of the mind during Samadhi. Other names for the Ocean Awareness Meditation [*Waa Sha*] are Meditation of a Million Years or Meditation of the Higher Self. The fact that Ra became hidden [amen] tells us that “Hidden” [Amen] is his secret sacred Name. By telling Isis that his name was “hidden” Ra inadvertently revealed his secret name. Thus the word “Amen” is another very powerful mantra for meditation [like “jaam” and “Rama”] and is still used in prayer by Jews, Christians, and Muslims. For the complete humorous and profound story of Ra and Isis alluded to here, see Budge, **The Gods of the Egyptians**, vol. 1, 372-387. I have transcribed the text and provided a new translation with a detailed commentary in my little book, **The Story of Ra and Isis** [available as an ebook from Amazon.com]. Ra and Isis had a special relationship that was in many ways parallel to Mary and the Annunciator. For further details, see also my translation of the **Amduat**, Hour Five.)

*Maa arethen wa Hetepetyu m@thenu-a.*

*Shesep-a Aakhu-a.*

*Kh@ kwa me Hery Shetau-f.*

235

*Nehem then wa m@ menatyu nu Hyu.*

*Ne amenetu sen.*

*Nen-nu hew sen [wa] en menatu sen.*

236

*Nen da-sen wa er asetu nakyu.*

**Indeed, I see that you the Experiencers are my pathway,**

**And I receive my Light Beings.**

**I rise luminous like the Master of His Secrets.**

235

**May you deliver me from the warriors of the Mediterranean peoples.**

**May they not ambush.**

**May they not strike me with their clubs.**

236

**May they not give me over to the Seats of the Damned.**

(This section continues the discussion of the importance of experience and the transmutation of experience through the channels of perception into immortal light. There are some phrases in this section for which the translation is uncertain. The “menatyu” seems to be a group of warriors. “Hy” is the god of the Mediterranean waters, although the water determinative is missing. My surmise then is that these “menatyu” warriors are barbaric invaders from the Mediterranean region. “Amenetu” has the wood radical, and “amen” means to hide. Thus, my guess is that “Ne amenetu sen” means something like “may they not lie in ambush with clubs to beat me.” The avatar sets out to experience the world and learn its secrets and achieve enlightenment. However, he also hopes to be spared from suffering at the hands of barbarians. This tells us that the avatar lives like any other mortal during his incarnation. Throughout her history ancient Egypt periodically suffered from barbaric invasions that disrupted her essentially harmonious lifestyle. Fortunately the natural geography protected the country for several thousand years until she finally weakened and succumbed to the ever stronger barbaric invasions that came from the Mediterranean and elsewhere. The repetitive appearance of “amen” and “mena” in this section suggests conscious but covert allusion back to the story of Ra and Isis that we just mentioned in the previous section in which Isis takes up with Ra the problem of suffering for living beings in the physical world. The mantra echoes through the text.)

Nuk pen a@w Asar.

Da-a shesep-f nemes em Dewat.

Qa Ba R@ em Amenet.

237

Waa Sha khatu-f em tu[t]u.

Seh@ Bayu em Serequ sen.

Kheper aau em qeretu Dewat

238

En Ba R@ amy Dewat.

Deba Jemej hetep em debau-f.

**I am This One Who is the Divine Heir of the Perceptive Faculty.**

**I grant that he receive the headcloth in the Astral Realm.**

**On high is the Mind of the Higher Self Sun in the Invisible Realm.**

237

**His bodies do the Ocean Awareness Meditation with yantra images.  
 The Thoughts are made joyous through their breaths,  
 And become praises in the Source Abodes of the Astral Realm 238  
 For the Mind of the Higher Self Sun that is in the Astral Realm.  
 The Restoration of Integration experiences satisfaction in his restorations.**

(The avatar identifies with Osiris as his ideal of the Silent Witness Awareness. The head cloth is a symbol of enlightenment. Placing the Nemes head cloth on Osiris means to recognize that the Witness Awareness is the basic quality of enlightenment. The avatar becomes Osiris. The avatar already shows signs of enlightenment while still in the womb. Even before he incarnates he has placed the intention of working for the Higher Self at the top of his agenda. Whenever he incarnates, he practices the Ocean Awareness Meditation using the images of the avatars of the Higher Self Sun as his mantras and yantras. This generates a sense of joy with every silent breath he takes. Each thought rides on a flow of breath. In Samadhi the breath stops and the thoughts stop, pausing for a moment in complete silence. The avatar does not have to shout and make a lot of noise. During his meditations his attention floats in the caverns at the Source of Thought, and each thought is a praise of the Higher Self, because the Higher Self is present in all its Cosmic Power in the Still Point of the Astral Realm. Centering at the North Pole Star Cosmic Womb, the avatar meditator integrates all aspects of life. This is a direct experience that rewards his correct meditation practice with the satisfaction that comes from success. The “debau” are the requitals or paybacks of “karma” attained by fully experiencing these creations and reintegrating them into wholeness of awareness.)

*Hey ma@! Sep sen.*  
*Hey Ba R@ ma@! Sep sen.*  
*Hey ma@! Sep sen.*  
*Hey Ba [-a] ma@ ma Jemej. 239*

**Hey, it is True! Twice.**  
**Hey, the Mind of the Higher Self Sun is True! Twice.**  
**Hey, it is True! Twice.**  
**Hey, My Mind is True like the Integrator. 239**

*Hey nuk kheper me R@. Thes pekhar. 240*  
*Hey Ba Jemej kheper me R@. Thes pekhar.*  
*Hey nuk W@ am then.*



Nuk mes then.

Nuk renen then.

Nuk *s-Aakh* then.

*Hey* medu-a jet-a am then.

*Ahey* nek Khepera me R@.

241

*Hey* nuk nej then.

**Hey, I become as the Higher Self Sun, and vice versa.**

240

**Hey, the Mind of the Integrator becomes as the Higher Self Sun, and vice versa.**

**Hey, I am one among you.**

**I am your baby.**

**You nursed me.**

**You enlightened me.**

**Hey, my words and my body are among you.**

**Hey, you are a Creator like the Higher Self Sun.**

241

**Hey, I protect you.**

(This text shifts into an exclamatory declaration of the total integration of all under the Higher Self. All the gods and ancestors are mutually assistive and function as an integrated wholeness. We can understand the “vice versa” to go with the last seven sentences as well as the two that precede them.)

*Maa* ar then wa.

Aw kh@-kwa me per em h@u then.

Kheper-kwa me pen dewa Fat-a:

S-Aakh *Waa-Sha*.

242

S-*Waa-Sha* Mut-a.

**I look at you.**

**I arise as one who emerges from your limbs.**

**I become like this that my Father adores:**

**The Ocean Awareness Meditation causes Illumination.**

242

**My Mother makes the Ocean Awareness Meditation.**

(This passage begins with the meditator viewing the wholeness that he has just described and that he embraces and protects. He recognizes his own growth in awareness and the gratitude he owes to those who gave him life in this incarnation. Specifically this means his parents. In the ordinary sense, this is the meditator’s

father and mother. In the expanded mythical sense the meditator has identified with Osiris, so his father is Geb [the World], and his mother is Newet [the Starry Night Sky of Cosmic Space]. The word “adores” plays on the star theme with its star glyph. What the father adores is that the meditator transmutes the physical world into light through his practice of the Ocean Awareness Meditation. The avatar apparently first learns the meditation technique from his mother, the Starry Cosmic Space. She is a transformation of the Cosmic Mother of the Clear Light of Pure Awareness, Mut-Hathor. So she is the obvious source of the meditation. Geb is a transformation of Ra. This identification may emphasize the expansion of awareness that the process brings.)

*Maa* ar then wa.

H@u en-a m@thenu-a.

Qa-a em aru-a.

Kheper-kwa em hetem kheperu-a. 243

Wenu then Watu en Ba-a.

@h@ then en-a hery m@katu then.

Da then hetep-a hery senethu-a.

Wep then Aset-a em @bu Ta. 244

Wen then en-a Wenwenet then.

Senesh then en-a qaatu-s.

**I look at you.**

**Rejoicings for me are my pathways.**

**I rise high in my manifestations.**

**I transform into the destruction of my transformations. 243**

**You open ways for my Mind.**

**You set up for me upon your ladders.**

**You provide my experience via my faculties.**

**You open my Seat in the Land of [Light] Beams. 244**

**You open for me your Shrine of the Kundalini Cobra.**

**You unbolt for me her doorbolts.**

(The avatar continues his appreciation of his forebears and faculties. He recognizes that the pathways that lead to joy are the proper paths to follow. The manifestations are the yantra images held in the mind of the meditator and the full scale realities that they manifest. This is clear from the statement that the avatar can transform into the full scale value of his intended transformations, including all the nice appurtenances

and accessories that can come with them. He also understands and deliberately brings about the recycling of his creations as they transform. He expresses gratitude to parents and teachers and his own faculties for opening up his Mind [Ba] and for providing “ladders” for gradual ascension to higher and higher levels of learning and spiritual attainment. He expresses gratitude to his faculties for providing the experiences necessary for such growth. One of the metaphors for the Sun God Ra is a mythical bull with four horns [see **Pyramid Texts**, Hymn 304, Wenas 577]. The horn represents a beam of light. There is a horn for each of the cardinal directions, indicating that the sun’s light goes everywhere. The esoteric sense of these light beams is that they are aspects of the *Ka* electrical energy of the Kundalini Life Force. The **Pyramid Text** speaks of tilting the western ray so that the avatar may pass beyond. West is the direction of the wind element. This refers to the use of the breath to direct the Kundalini energy so that an adept may pass beyond the limitations of death. This tantric reading is confirmed by the next line that alludes to the “Wen-wenet”. This is an epithet of the Kundalini Cobra Goddess who opens each chakra as she rises through the shrine of the body. The “*qaatu*” are her doorbolts that she opens for the adept at each chakra shrine. The doorbolt image often is used in the **Pyramid Texts** to describe the opening of the doors of Heaven. The sexual imagery here is obvious. The doorbolts are also the seven seals that John the Revelator mentions in his “Book of Revelations”.)

A R@!

Ma@-wa!

A Jeba Jemej!

Seshem-wa, sut as Seshemu Bayu, sut as ma@u neteru. 245

Nuk ar[y] sebekhetu-f, *sethayu*.

Nuk w@ *sa* sebau-a. 246

Da neteru em Asetu sen na

Amy em @h@u-a me Khenety Dewat.

**Ah Higher Self Sun!**

**True me!**

**Ah Restorer of Integration!**

**I lead just as thoughts lead and just as the gods are True. 245**

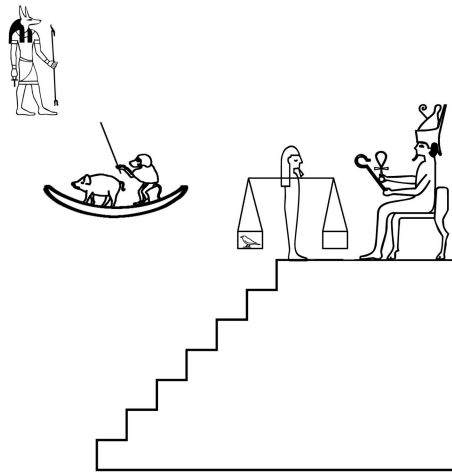
**I am a guardian of his Portals and the towmen.**

**I am the One, the Warden of my Gates. 246**

**The gods put me in their seats**

**Who is on my Stepped Throne as the Chief of the Astral Realm.**

(The Higher Self determines what is true for a person. Truth is the correspondence between the person's beliefs and his experiences. When this correspondence is clear, reality is perceived to be perfect and in accord with the Cosmic Purpose of the Higher Self. "Jeba Jemej" is the Higher Self in its role as an Integrator of all possibilities into a holistic unity. This forms the guiding principle in a person's life. All that happens is a perfect balancing of all aspects of the unified wholeness of the Cosmos. Therefore, all thoughts a person has are guided by that principle, and all the natural aspects of an individual such as organs and faculties provide experiences that correspond truthfully to a person's thoughts. The "Bayu" [thoughts] and the "Neteru" [gods as the natural functions of the body's organs] are the Egyptian terms for this perfect correspondence between thoughts and natural experiences. Osiris becomes the Chief of the Astral Realm when he assumes his throne at the North Pole. This symbolically represents the astral ability of a Wizard to cause any thought to morph into a reality that corresponds to it and to cause any reality to morph into any other preferred reality. However, the Wizard also has to pass ritually through each Gate and sit in each of the 12 Halls of the Astral Realm. The night sky is a reflection of the subterranean, subconscious realm through which the Higher Self Sun passes during the transition between incarnations. A person also passes through these 12 Halls every night during sleep. The climax, corresponding to midnight and the North Pole Star position in the center of the Twat of Newet, spans the fifth, sixth and seventh Halls. In the **Book of Gates** Hour Six is ruled by Osiris, and we find a tableau that looks amazingly like a precursor scene that almost 3000 years later becomes the Asian folk literature ensemble of the monk "Tripitaka", with his companions Monkey, Pigsy, and Sandy on their trip from China to India and back to meet the Buddha and obtain copies of Buddhist sutras for the Chinese people. The Death Lord Anepu watches the whole scene from above. "Sandy" carries the Scales of Justice as their "baggage". In one box is the little bird "Wer", representing the Great Heart. The other box is empty, suggesting the emptiness of Truth. Perhaps it is the other way around: Great Truth, Empty Heart. Interestingly the "historical" monk Tripitaka (who lived during the Tang dynasty) takes with him on his journey the Heart Sutra as a protection from the perils he must face. That sutra teaches the Truth of Emptiness. Curiously, when Tripitaka returns from India, he makes his own translation of the Heart sutra, and that translation becomes his most well-known contribution to Chinese Buddhist literature, memorized and recited by millions of Chinese over the centuries.



Detail from Hour Six, **Book of Pylons**, Sety I edition

[Drawing based on Budge, **The Gods of the Egyptians**, Vol. 1 (1904), p. 189.]

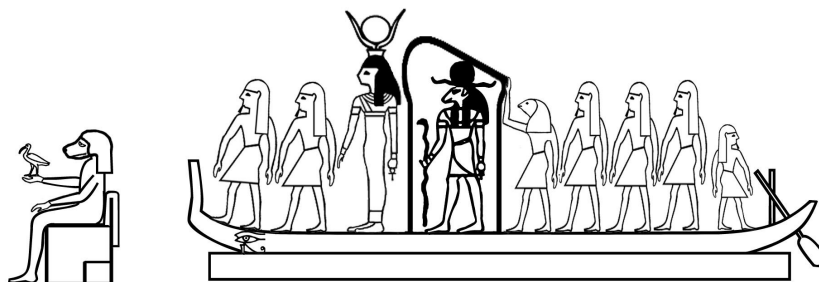
The sixth Hall of the **Am Dewat** [**Amduat**] text is also the shrine of Osiris and shows the Higher Self Sun as Af asleep in the embrace of a five-headed Ouroborus serpent. Above his head is the scarab Khepera, the creative impulse of the Higher Self. Af touches the scarab, and this initiates the process of reawakening from the sunless sea. Af asleep on the many-headed serpent later becomes the model for the Indian myth of Vishnu-Narayan reclining on the many-headed serpent Seshi while the universe is reborn from his navel.



Detail from **Amduat**, Hour Six, Tomb of Sety I and others

[Based on Budge, **The Gods of the Egyptians**, Vol. 1 (1904), p. 229.]

When Af first enters this sixth Hall in his boat, he encounters Thoth with an ape's head sitting on a throne and holding an ibis. Here Thoth is given the title of Chief of the Astral Realm Twat [**Khenety Dewat**].



Detail from **Amduat**, Hour Six, Tomb of Sety I and others

[Based on Budge, **The Gods of the Egyptians**, Vol. 1 (1904), p. 225.]

These books and their illustrations must be studied in detail to fully understand allusions given here and elsewhere in the **Litany of Ra**. However, it is not necessary to know all these details to practice the simple meditation technique. Interested readers can find a description of the basic meditation technique at [www.dpedtech.com](http://www.dpedtech.com) under the topic “Personal Development”, subtopic “meditation”. Also posted at that website under “Ancient Civilizations”, subtopic Egypt, you will find my translation of the **Amduat** with a commentary along with the original hieroglyphic text. Budge’s very rough early translation is also available online. Erik Hornung’s German translation is now available in an English translation by David Warburton from Daimon Verlag.)

Nuk Heneby ar Henebyu. 247

Nuk amy Jeru Watu Dewat.

Nuk Hetepy me Khenet Ageret.

Aw-a ary-a hetep-a em Amenet

Me Bayu amy Neteru-s. 248

**I am the Apportioner of Land among [the four] Apportioners. 247**

**I am on borders of the Astral Realm.**

**I am the Experienter, like the Chief of the Realm of Silence.**

**I make my Experience in the Invisible Realm**

**Like the Thoughts that are in its gods. 248**

(“Heneby” is a chief official in the Astral Realm who apportions the real estate there. Four Henebyu are under him, apparently one for each of the cardinal directions. The avatar expands as his fetus [or mental creation] grows in the Astral Twat. Eventually he reaches maximum girth and fills the womb until it is ready to burst into the experience phase in the physical world. “Hetepy” is the personification of experience. When a person fully experiences a creation, the creation falls silent. Experiences arise from the Invisible Realm of the deep subconsciousness. They begin as subtle thoughts deep within the natural organs and faculties that the Egyptians collectively call the gods [Neteru]. This shows the deep connection between thought and experience. A creation begins as a thought [Ba] and ends manifest as an experience of the Neteru. When it has been experienced, it returns to the Realm of Silence [Ageret]. “That Realm” is described as “Astral”, “Silent”, and “Invisible”. It also can be the cosmic or individual womb. The Experience in the

Invisible Realm is one of a Peace that passes all intellectual understanding.)

[Nuk] Mehetyw R@.

[Nuk] Benew Shetay

Nuk @q hetep-a em Dewat.

Per hetep-a em Newet.

Nuk Neb Nesetu em heryt. 249

Shas Nenet em-khet R@.

Aw-a hetep-a em Pet em Sekhetu R@.

Aw awetu-a em Aakhet em Sekhetu Aaru. 250

Khenes-a Ta manetu R@.

Wej@ medu ma Jehuty.

**I am the Higher Self Sun, the One of Full Power.**

**I am the Secret Phoenix**

**I enter experience by means of the Astral Realm,**

**And my experience ascends in Cosmic Space.**

**I am the Lord of the Thrones in the Sky. 249**

**I travel the Lower Heaven in following the Higher Self Sun.**

**And I experience in [Higher] Heaven in the Fields of the Higher Self Sun.**

**My expansions are in the Samadhi and in the Fields of Reeds. 250**

**I voyage the Earth like the Higher Self Sun,**

**And I weigh words like the Intellect.**

("Mehetyw" can mean the sun as God of the North in his form of Awef in deep sleep at the North Pole midnight of creation. However, "meh" also means fullness and "mehet" is power. It could even mean one with plumes. The Phoenix [Avatar #9] is the bird that represents the immortal heart of Osiris. He dies, and then resurrects over and over. The experience of an avatar life cycle begins with a faint thought that enters reality in the womb of the Astral Realm. This grows and ascends to become a real experience in the Cosmic Space of the universe. Newet, the mother of Osiris, is the goddess of the vast starry night sky of Cosmic Space. Her womb is at the North Pole, the still point and Axis of the World [Axis Mundi] from which realities enter the physical realm of Earth. Thus, the avatar embodies Osiris as the Lord of the Throne in the womb of Newet at the Pole Star. The sun follows a path that leads it to the horizon at dawn. This lower heaven region is the interface between Heaven and Earth and the Realm of Samadhi. Here is the special space of the Higher Self that integrates Heaven and Earth and allows wholeness to enter the Field of Reeds. This

Field of Reeds, discussed at length in the **Pyramid Texts** (q.v.), means the reedy swamps of the Delta. In human physiology the reeds are the brain cells of the cortex that store vast amounts of information as memory. The flow of Nilotic water [blood and cerebral-spinal fluid] through these meandering swamps interconnects all these pieces of information. Samadhi integrates these vast fields of information and expands awareness beyond them. From this perspective the avatar can travel the universe like the Higher Self Sun [Ra] and process information accurately from the viewpoint of the Cosmic Intellect Moon [symbolizing the Intellect of Thoth].)

Shem-a er pej en ab-a.

Peherer-a retu-a

Me S@h-a penen Sheta Kheretu. 251

Kheper me Neterwy.

Nuk kheper me Neterwy.

An mes R@ mes wa.

Merer-a ary-a kheretu-a me Aakhu. 252

Mesejej-a ne ary-na.

Nuk Heru Awetu Neteru.

Dada hetepetu en Aakhu.

Nuk athet em sekhem-a em @wy. 253

Nuk “Weser Hat”, hey khefetyu-a.

**I go to the expansion of my heart.**

**My feet follow my course**

**As these, my secret embodiments of free-born nobility, 251**

**Transforming like the Two Gods.**

**I transform like the Two Gods.**

**What the Higher Self Sun gives birth to I give birth to.**

**I make whatever I want my possessions, like the Light Beings. 252**

**What I do not want, I do not do.**

**I am the Master of the Expanded States of the Gods,**

**Providing experiences for the Light Beings.**

**I have grasped the Ego Power Scepter in my two hands. 253**

**I am “Wizard Heart”, striking down my enemies.**

(This section contains some difficult passages, partly because some sections survive in only five or six versions, each of which may be corrupted to some extent. I reconstruct using the first person. Expansion of the heart means great bliss. The



theme of this passage is that the avatar is full of bliss, realizes his desires, and easily handles any problems. The “free-born noble soul” has the determinative of an antelope that runs fast and free on the plains of Africa. Recall the strange antelope heads that decorate the cards of the snake and the crocodile on the “cover page” of the Litany. “Shes” also has an antelope determinative and can carry the meaning of “wise”. The “kheretu” are creations, possessions, states of being, and so on. The avatar has the transforming abilities of the Two Gods just mentioned, Ra and Thoth. The former is the Higher Self, and the latter is the Intellect. These are the Sun and Moon of human life. The mastery of the avatar excels to the point of fulfilling wishes and controlling harmful behavior. The text suggests the principle of the Golden Rule. “Mesejej-a ne ary-na.” “What I do not want [to happen to me] I do not do [to others].” This implies the inverse: “What I want to happen to me I do to others.” It also just means that I avoid what I do not like. The expanded states of the two gods Ra and Thoth are their highest states of bliss and creative intelligence that benefit all. An avatar masters all these celestial states of bliss and can render them into actual experiences like the Enlightened Ones. The Sekhem Scepter is the third chakra power insignia and represents the power of the Will. Horus masters this as Ego, and then transmutes it into higher states of consciousness, raising it to the level attained by Osiris as the “Wizard of the Heart”. This epithet reflects back to the opening phrase about expanding the heart. The expanded heart is compassionate, but also just. “Enemies” are the problems we face in life. “Khefet” literally is to be face to face with someone or something. No problem can stand in the way of Truth.)

A Neteru!

A Aakhu!

Tepyu R@, khetu Ba-f.

Ma@ then wa ma R@. 254

Setha then wa me sethau then sut as.

Seshemu R@ Sethyu amy Heryt. 255

**Ah Gods!**

**Ah Light Beings**

**Who are prior to the Higher Self Sun and follow his Mind.**

**You true me like the Higher Self Sun. 254**

**You tow me forward as with your towings.**

**The Guides of the Higher Self Sun are the Towmen who are in Heaven. 255**

(The gods and enlightened spirits follow the Mind [Ba] of the Higher Self Sun and help keep the avatar on the path of Truth. They are like the towmen who haul the coffins, statues, and the great blocks of the temples and pyramids. They move them forward to their appropriate locations. They also tow the boat of Awef through the canals of the underworld of night. Although many view the laborers of ancient Egypt as slaves, the Egyptians considered these workers to be members of a special class of people, almost like angels. Without their selfless and patient work, remarkable engineering skills and sublime artistry, the great pyramids, tombs, and temples of Egypt would not have been possible.)

Aw-a me Ba R@. Thes pekhar.

Nuk Hery-aau-a.

Kheper kheperu.

**I am like the Mind of the Higher Self Sun, and vice versa.**

**I am far from my old age.**

**I create creations.**

(“Hery-aau” is the title of one of the 42 assessors of Osiris. And means “Chief of the Elders”. However, “Hery” here has the road determinative, so it must have the sense of being far removed from or distant. The idea seems to be that the avatar never grows old. Hornung believes “aau” means praises, but this makes less sense in the context. The avatar’s attention is on his continuous transformations, and so he never experiences the notion of growing old. This is a key point for understanding the purpose of the **Litany**.)

A, Amenet. Sep sen. 256

A, Neferet. Sep sen.

A, Weseret. Sep sen.

A, Sekhmet. Sep sen.

A, Amenet. Sep sen.

A, Hapet. Sep sen.

A, Shetat. Sep sen. 257

**Ah, Invisible Realm Goddess. Twice. 256**

**Ah, Beautiful One. Twice.**

**Ah, Wizardess. Twice.**

**Ah, Power Goddess. Twice.**

**Ah, Hidden Goddess. Twice.**  
**Ah, Concealed Goddess. Twice.**  
**Ah, Secret Goddess. Twice.**

257

(This section is a series of exclamations to Goddesses. Each exclamation is to be repeated. The first is Amenet, the Invisible Realm that is symbolically associated with the region in the west where the sun sets. This can also be an epithet of Hathor, the Mother Goddess of Love. Each of the other exclamations can also be an epithet of this same goddess in one of her transformations. “Sekhmet” specifically is her transformation into a lion-headed goddess representing the sun’s powerful light and heat. “Amenet” is her epithet as the spouse of Amen R@, the Hidden Higher Self. The whole point of this section is to emphasize the importance of meditation as a way to become familiar with the subtle, invisible, secret aspects of creation and to open the heart to the unconditional love of Mut’s Undefined Pure Awareness and its transcendental magical power. These epithets of the Goddess invoke her as the great Shakti energy that inspires and supports all creativity in the universe.)

Aw-a rekh-kwa then,  
Rekh seshemu-th,  
Rekh ren en amy khet Amenet,  
Amenet senetu-a,  
Neferet, Neferet Amenet *khatu*-a.

258

**I know you,**  
**I know your images,**  
**And know the name[s] in the sequence that follows the Invisible Realm.**  
**What hides my organs**  
**Is Beauty, is the Hidden Beauty that is my bodies.**

258

(The avatar points out that he has learned all the yantra glyphs and mantra sounds and can recite them in a sequence. These reveal the Invisible Realm of the deep layers of consciousness that underlie and motivate the various organs and functions of the human body in its creative activity. The word “senet” suggests the **Senet Oracle Game Board** that contains all the major gods and goddesses in the retinue of the Higher Self Sun. They are all his avatar transformations. Hidden within the self is a world of beauty. Some versions of the text simply repeat the word “Beauty”, and others use the Egyptian ditto marks [Twice].)

A Hetepet,  
 A Hetep-a em amyut-th.  
 A Weseret, weseret-a me Weseru-th.  
 A Sekhem-a me sekhemu-th.  
 A Amenet, wen en-a remen-th. 259  
 A Hapet, hapet awetyu-a.  
 A Shetat, hen en-a @-th.

**Ah Experience!**

**Ah I experience all that is in you.**  
**Ah Wizardess, my wizardry is like your wizardries.**  
**Ah, my ego power is like your ego powers.**  
**Ah, Hidden Goddess, open for me your arm. 259**  
**Ah Concealed One, conceal my foulnesses.**  
**Ah Secret One, offer to me your hand.**

(This section goes back to the series of goddess personifications on pages 256-257. The first sentence sums up the section: “Experience all that is in an experience”. This is the key to wizardry and the empowerment of the Self. The avatar asks the goddess to open her arms for him, to help him master the hidden secrets of life. He asks the Concealed One to conceal his own faults. This is Egyptian humor, because you can not conceal your faults from yourself, and that is what counts the most. “Awetyu” are malodorous emissions, and here stand for any imperfections. “Hapet” is a goddess form of “Hap” or “Hep”, the Nile god and the son of Horus in charge of water and the north. This suggests that the way to “conceal” malodorous emissions is to flush them away with water. Psychologically this means to wash them away with happiness.)

*Hey neth Amenet Jeseret net Asar,*  
*Shetat[u] kheretu @au jeseru Shetayt, Amenyt. 260*  
*Hey neth dewa en-th.*  
*Nuk senes-a @ amy met.*  
*Hey neth, aw-a dewa then, wen en-a @u-th shetau. 261*  
*Hey neth, aw-a dewa-a then qeretu-th shetatu aseth.*

**Hail to you, Holy Invisible Realm that is the Perceptive Faculty,**  
**Secreted with great sacred things, secret and invisible. 260**  
**Hail to you, adoration to you.**

**I praise the greatness that is within you.**

**Hail to you. I pray to you: Open for me your secret doors.**

**261**

**Hail to you. I pray to you and your secret Source Abodes.**

(The Perceptive Faculty is Osiris. The text gives his name in hieroglyphs. The S I and R IV versions add a glyph of him as a standing mummy holding the Was † scepter. Hornung takes “amy[em]-t” as “that is in you” and takes it as referring to Osiris. However, we could also read it as “amy met” = “In the Dead One”. The “Dead One” would also be a reference to Osiris. “Met” can also mean “One Who is the Phallus or The Man”. Osiris represents death and resurrection. The phallus is a symbol for this. It rises up full of life and then falls limp and apparently lifeless for awhile. Then it rises up again. The secret here is that practice of the Higher Self meditation awakens the Life Force within a person. As the text suggests, there are tantric versions of this technology.)

*Aw Aset-a em Pet, ma R@.*

*Aw Nesetu-a em Ta ma Geb.*

**262**

*Hemes-a hery Khenedu Geb,*

*Hery Asetu Heru Aakhety.*

*Ba-a er Pet.*

*Hetep-a am-s.*

*Khatu-a er Ta*

*Em-@b neteru.*

*Shem-a me R@.*

**263**

*Shemesy-a me Tem.*

*Kheper-a me Khepera.*

*@nekh-a me @nekh ten am Ma@. Sep sen.*

**My Seat is in Heaven, like the Higher Self Sun.**

**My Thrones are on Earth, like the World Trump.**

**262**

**I sit on the thrones of the World Trump**

**And on the seats of the Will in its Two Samadhis.**

**My Mind belongs to Heaven,**

**And I experience therein.**

**My Incarnations belong to the Earth**

**Together with the gods.**

**I move like the Higher Self Sun.**

**263**

**I follow through like the Tower.**

**I create like the Creator.**

**I live like you live who are in Truth. Say it twice.**

(The Egyptians were very clear that “Heaven” is a state of mind, a realm of consciousness and not a physical place. The text may also say, “My Mind is beyond Heaven”. The physical body belongs to the earth and returns to the earth according to the laws of physics and biology. The secret of the mind is to live life to the fullest and rule your own World with the assistance of the laws of nature [neteru] as expressed in the organs and faculties of the body. The mind simultaneously experiences from the level of Heaven and can experience the Earthly Physical Plane from the celestial level. The actions of the avatar carry out the work of the Higher Self, and his decisions have the power of the Big Bang – the Higher Self as Tem the Tower, the orgasmic “follow-through” that creates the whole universe. The S I and R II versions wrongly have “sekhet” [field] instead of “shemesy” [follow] as the Mer, R III and R IV versions show. [Some may argue for “come”, but “follow” fits better.] Traditionally Tem follows right after Ra in the sequence of major gods. “Khepera” is the scarab beetle representing the sun’s creative power. The avatar creates with the same creative power and lives his life on the level of Truth. Khepera sometimes interchanges with New, the Cosmic Urge, but here he is the stage in which forms begin to take shape – the stage of “becoming”. Thus the sequence is: “An Urge to Create”, “Urge Bursts into Action”, and then “Action Makes Something Take Shape”. This makes Khepera close to Khemenu, the Cosmic Potter who makes ideas into tangible objects – perhaps the next step in the creative process.)



Field



Follow



Come

Ar sheded sh@t ten, sheded-f, 264

S-w@b er wenut weshau,

The[t] R@.

Hetep em Amenet

Nety Amenet.

@b R@ em Amenet, 265

Amen ar en Shes[er] Ma@.

**Whoever regularly recites this scripture, he regularly recites, 264**

**Purifying to [and beyond] the hour of the darknesses,**

**The list of the Higher Self Sun [Avatars].**

**Experience in the Invisible Realm**

**That which is the Invisible Realm,**

**And meet the Higher Self Sun face to face in the Invisible Realm, 265**

**Hidden beyond the Continuous Cycle of the Ever True.**

**[Or “To meet Ra face to face in the Invisible Realm,  
recite “Amen” many times until it becomes True.”]**

(This final paragraph exhorts the avatar to practice diligently. The word “shedded” means to recite regularly. It also carries the connotation of going very deep. This recitation may be out loud or silent. For meditation purposes the practitioner silently recites the mantra names and puts attention on the yantra glyphs mentally. The instructions in the manual are not explicit about exactly how to use the list, although they point numerous times to the importance of the Ocean Awareness Meditation [Waa Sha] and describe its numerous beneficial effects. Therefore, silent recitation as a meditation seems preferred. This is further emphasized by the sun always traveling in a boat, since the word for boat was Egyptian code for meditation and also was a tool for navigating the ocean [here symbolizing an ocean of awareness]. The meditation expands the mind and opens up deep levels of consciousness. I suspect that some meditators mentally recited through the whole list at a sitting, and some would work through the list over a number of sittings. I suggest a simple program of cycling through the list once each direction [forward and backward] over the course of a year. That means changing mantras every two or three days. The meditation purifies and prepares a person for the day’s activities. The set of mantras and yantras covers all the major archetypes of life. The text seems to recommend practicing while the sky is still dark – although that may be symbolic of closing the eyes during meditation. The sun purifies itself during the night hours as it moves through the Astral Realm of sleep. The meditator purifies as he moves through the dark layers of the subconscious mind in the forms of the avatars of the Higher Self during meditation. The word “hetep” means to experience and also to find peace and rest. The sun rests at night, and we sleep at night. During meditation we get an even deeper form of rest. Through this meditation we come to know the hidden side of our reality – the Invisible Realm. We come face to face with the Higher Self during this deep meditation. And we discover that His True Nature is hidden in the Invisible Realm even beyond the cycle of Truth represented by his mantras and yantras. The real truth of who we are is Transcendental Awareness. The term “shes Ma@” specifically means to repeat a ritual or any process many times until it becomes a True Reality that a person can experience. In other words it is a reliable

process – a true measuring cord, a true utterance. The Essence of the Higher Self lies beyond all the names and forms that cycle on and on through creation. “Amen ar en Sheser Ma@” also means that the secret sacred mantra of Ra extends beyond the Cycle of Creations that we call “True” and enters the Invisible Realm of Undefined Awareness. I have prepared a description of the Ocean Awareness Meditation and a list of the Egyptian mantras and yantras in a sequence that follows the calendar year. See my articles “The Great Secret of the Solar Boat and the Ocean Awareness Meditation” and “A Solar Mantra Calendar for Ocean Awareness Meditation” posted on the Sacred Scarab Institute website: [www.dpedtech.com](http://www.dpedtech.com).

On the other hand, the end of the text suggests the option of simply using “Amen” or “Amen Ra” as your standard mantra. We know that this option was widely adopted at the highest levels in Egyptian society because one of the most common epithets of a pharaoh was “Mery Amen Ra”, which means something like “Beloved of the Invisible Higher Self” or “One Who Loves the Invisible Higher Self” or “One Who Loves the Mantra **Amen Ra**”. The mantra “Amen” has sustained widespread use in the Western tradition where it usually is taken to mean “so be it” [i.e., let it be faithfully True to intention]. The mantra “Mery” is also widely used by Christians in prayers to Mary that include both the mantras “Mery” and “Amen”).

### **Some Notes on the Mantras “Mery” and “Amen”**

The two mantras, “Mery” and “Amen”, have had a profound influence on Western culture. Consider the famous “Hail Mary” prayer that has been said by millions of people for centuries. It begins with “Mary” and ends with “Amen”.

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 first half of the prayer comes from Luke 1:28 [“Hail . . . highly favoured, the



Lord is with thee: blessed art thou among women”] and 1:42 [“Blessed art thou among women, and blessed is the fruit of thy womb”]. The first phrase was spoken by the Annunciation angel when he “came in unto her” [i.e. had sex with her]. The second phrase was spoken by Mary’s sister Elizabeth who was over six months pregnant with John the Baptist at the time when Mary came to visit her. When Mary walked into the room and greeted Elizabeth, Elizabeth felt John move in her womb and this inspired her to greet Mary with that phrase. The phrases were put together and the names Mary and Jesus were added later around the 13<sup>th</sup> century. The second half was written by Savonarola and published with the first part in 1495. “Amen” can be added after any blessing or prayer petition and is sometimes used to indicate agreement. Savonarola added a negative slant to the prayer when he inserted in his expansion of the prayer the notion that we all are sinners and all must die. He also added religious indoctrination with the phrase “Mother of God”. The original text of the Gospel was merely a salutation and blessing that could be said toward any woman who had entered pregnancy and implied no particular indoctrination, even with the inclusion of the specific names of Mary and Jesus.

Now we come to an interesting discovery. The name Mary [Maria in Latin] is the nickname form for Maryam or Miriam, a popular Jewish name since Roman times. The Roman-Jewish historian Josephus recorded the name as Mariamn when referring to the wife of King Herod, a contemporary of the Biblical Mary known as the mother of Jesus. Some believe that Mother Mary was the granddaughter of Herod and Mariamne. Regardless of that issue the name strongly suggests that its origin was the Egyptian mantra formula “Mery Amen”, which was also a popular Egyptian name, and was itself a shortened form of the popular pharaonic epithet, “Mery Amen Ra”. Technically a woman should be called “Meryt Amen” and some had their names so recorded, such as a daughter of Rameses II who was a priestess. However, there was an established tradition that everyone evolved into Osiris, especially after they died. This meant that women became male, and the distinction of masculine or feminine gender became confused. The **Pyramid Texts** inscribed in the tomb of Queen Neith show this interesting phenomenon. Add to this the common practice of scribes leaving out the feminine ending when the context was clear, and we have the evolution of Meryt Amen into Mery Amen into Mariam [or Mariamn], then shortened into Maria, and finally further shortened into our popular feminine name, Mary. The earliest Miriam to appear in the Bible and the woman who became the inspiration for later women with the name Miriam was the sister of Moses. According to the Bible this earliest attested Jewish Miriam grew up and lived in Egypt close to the royal family, spoke easily with the royal princess who found Moses, and arranged for her

mother Jochebed to nurse Moses in the palace. (See Exodus 2:1-10 and Exodus 15:20-21.) Miriam could very easily have had the Egyptian name Mery[t] Amen since her family had lived for a long time in Egypt and certainly knew the language and participated in the local culture. Having an Egyptian name that had a simple Hebrew pronunciation would have been an asset. In the early days of the Roman Empire Jewish historian Josephus writing as a Roman citizen spelled the name of Herod's queen as Mariamn, and he did not have a taboo against revealing the Egyptian pronunciation of the name that more ethnocentric Jewish writers might have had.

Thus the mantra formula that derives from the legend of how Isis discovered the secret name of Ra became the name for the "Mother of God" in the Christian religion. The legend for the origin of the formula comes from the following key sentences in the story. The key words are bold face in the transcription.



Aw jed fat-a, mut-a ren-a,  
**Amen** set, em *khat*-a er mes-a,  
 En **mery** tem redat kheperu pehety hekau-a en hekay er-a.

My father and my mother spoke my name, which was "**hidden**" in my body at my birth, for they **desired** not to allow the creation of powerful mantras on me by a mantra sorcerer.

.....



Jed an hem en **R@**, “Dat-en-a hehuty m-@ Aset,  
Per em ren-a em *khat*-a er *khat*-s.”

**Amen** en su netery me neteru,  
Wesekh aset em *Waa* en Hehu [Reneput].

Then spoke the Majesty of [the Higher Self Sun] Ra:  
“I am given to be searched by the hand of Isis.  
My name comes forth from my body to her body.”  
[Then] **hidden** was the divine one from the gods,  
And empty was the seat in the Meditation Boat of Millions of Years.

This text is replete with subtle wordplay that embellishes the basic mantra, “Mery Amen Ra”. For example, the name was hidden in the body. “Amen em *hat*” was a popular name for pharaohs in the 12<sup>th</sup> and 13<sup>th</sup> dynasties. The pharaoh’s name “Hidden in the Heart” [Amen-em-*hat*] is a pun on “Hidden in the Body” [Amen em *khat*]. What is hidden in the heart is also hidden in the body. The sentence also can mean that the name itself was “hidden” [Amen]. An excellent way to hide something is to put it in plain view, but with a slightly misleading interpretation.

Another key point is that the word “tem” [not] can be read as a play on the name of the god Tem. In that case the sentence means that Tem actually desired to bestow this name “Amen” on Ra for its powerful mantra qualities. That means Tem is the very Mantra Sorcerer hinted at in the text. And of course Tem is the primary

transformation of Ra.

Another interesting issue brought up by the first passage cited above is the question of who the parents of Ra were. Mut-Hathor in her various aspects is considered to be the mother, wife, and daughter of Ra. Who was Ra's father? Ra is sometimes called "Per-em-h@t-f", or "One Who Proceeds Forth from His Limbs". In other words, some say he is self-produced [kheper jes-f], a quality also assigned to Tem. Another candidate is Men, the Procreator and spouse of Mut. This curves back around because Men is a shorthand form of Amen, and both Men and Mut [or Amen and Amenet] are considered to be self-created. Another theory is that Baba the Playful Fool became Thoth the Intellect in order to create and manage Ra the Higher Self as a device that would ensure the evolution of the universe into a lively event instead of a heap of slag. The Egyptians left the primordial beginnings a bit murky with a variety of options available.

In the second passage we encounter right away the word "hehuty" [to be searched] that puns on Hehu "Lord of Millions of Years". Something is well hidden indeed if it takes a search for millions of years to find it. This seems to have been the case with self-awareness on our planet.

The name "Aset" for Isis means seat, and the text then goes on to say that the seat in the boat became empty. This implies that Isis used Ra's secret mantra name and found that both she [the subject] and Ra [the object] disappeared into emptiness. Even the gods that made up the retinue of Ra on his boat – the organs and functions of his body – could not perceive him or her. We can also take that phrase to mean that the other gods also became invisible. If she made the word become Truth, then indeed everything dissolved into invisibility and became hidden.

Ra allowed his secret name to transfer from his body to her body. The phrase in the text to describe this is "per em ren-a", which matches the formula for the title of the **Book of the Dead**: "Per em Heru", to go forth or ascend by day. That means we can read the phrase as "to go forth or ascend by my name". However, the name "amen" also means west. The sun goes forth in the east and it sets in the west. The hint is that this mantra carries the attention into the world of night, when the sun, its retinue of light beams, and even its meditation boat all become invisible to the eye. This means the use of this mantra takes you into Amenet, the Invisible Realm that is described in the book **Amduat**. This is the world of bardo planes and astral levels that culminates in a completely undefined condition.

The specific mention of the boat using the word “waa” tells us that the mantra is used to mean meditation, for that is the standard code meaning for this word in Egyptian spiritual texts.

Finally there is the identification that takes place as the secret “Word” transfers from one body to another. This identification is suggestive of a sexual connection between Ra and Isis. If you read my discussion of the **Amduat**, Hour Five, the implications of this in the mythology of Egypt become much clearer and we can see the echoes of this strange secret as the classical Egyptian culture evolves under Roman and Jewish influence into the tradition we know as Christianity.

In some traditions the myth of Ra and Isis takes the form of initiations into the use of secret mantras. However, the simple fact is that any sound can be a mantra. The important issue is how the mantra is used. When a mantra is used only mentally, it naturally becomes secret, since an observer can not tell what word or sound is in another’s mind. The deeper a mantra takes the attention into the subtle levels of consciousness, the more secret it becomes. If the mantra completely disappears as the text suggests, then you have the ultimate secret – a transcendental state of awareness that is beyond Millions of Years and beyond any possible meaning or location you can assign to it. This was the essence of ancient Egyptian classical culture, and perhaps offers a hope for the future of our world. From an undefined state **anything** is possible – and that completely boggles even the most creative imaginations. Where we go with such an awesome vehicle is totally up to you and me. Personally I am glad that the hidden secret of Ra’s Meditation Boat is no longer hidden and we can climb on board and take her for a spin.

Latin text of the Hail Mary:

Áve 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.

The Sacred Scarab Institute  
www.dpedtech.com  
dpedtech@dpedtech.com

**Computer Generated Egyptian  
Hieroglyphic Text**

**of the**

**TAROK NAIPE**



**Litany of Ra**

**(The Earliest Surviving Book about the Tarot Cards)**

**A Conflated Transcription**

**by**

**Douglass A. White, Ph.D.**



**Sacred Scarab Institute**

**[www.bentylightgarden.com](http://www.bentylightgarden.com)**

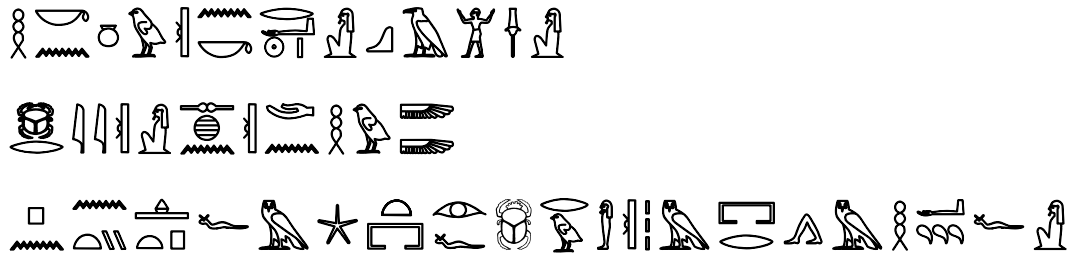


# The Litany

1.



2.



3.

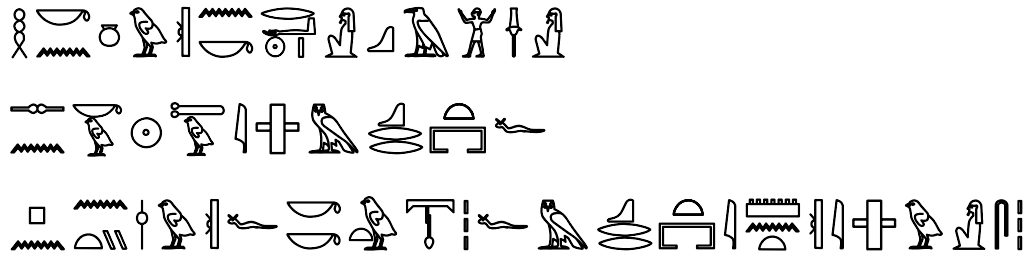


4.









10.



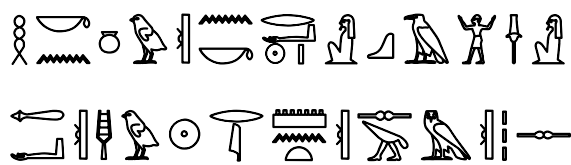
11.



12.



13.





14.



15.



16.



17.

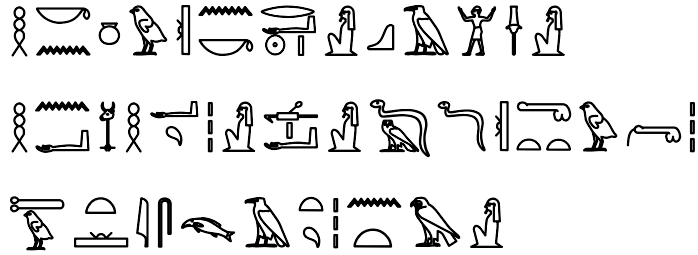


18.





19.



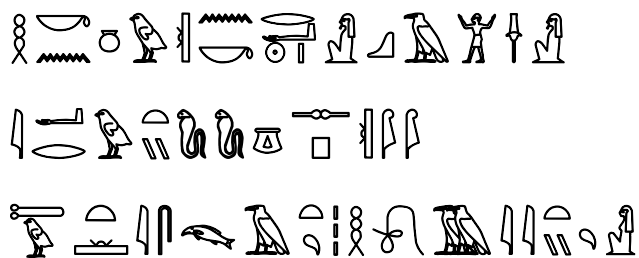
20.



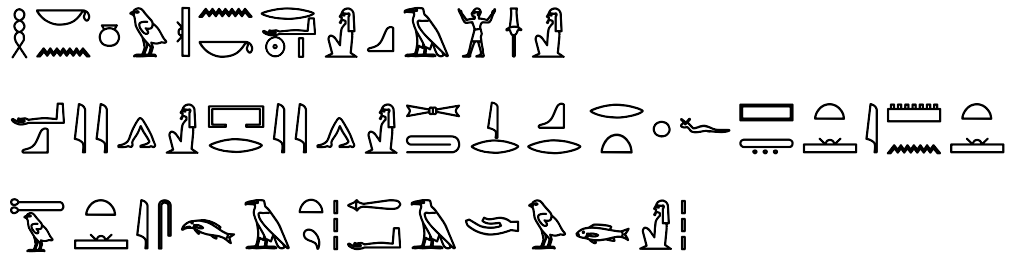
21.



22.



23.



24.



25.



26.



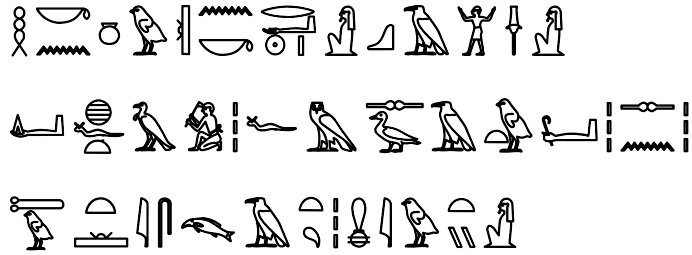
27.



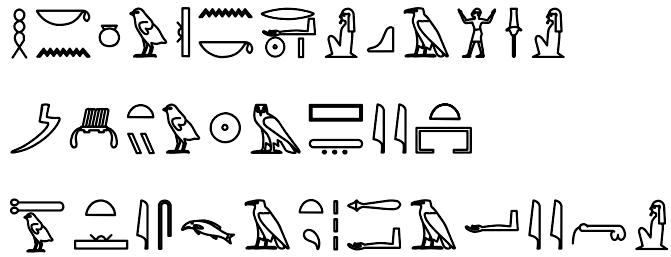




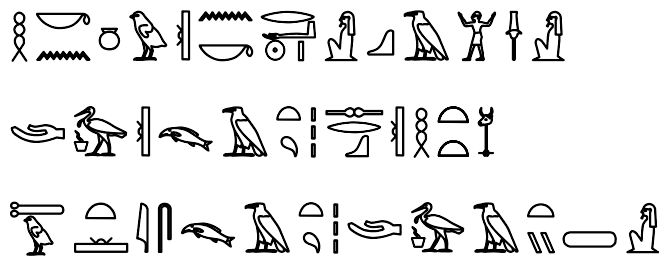
33.



34.



35.



36.





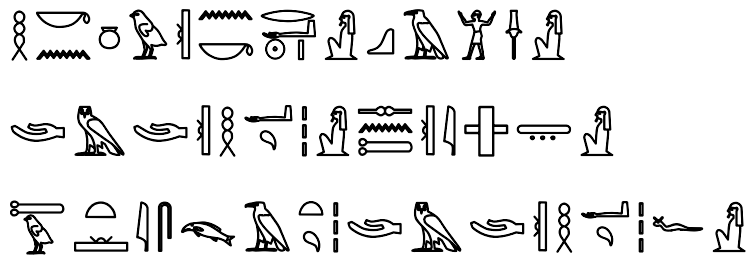




42.



43.



44.



45.





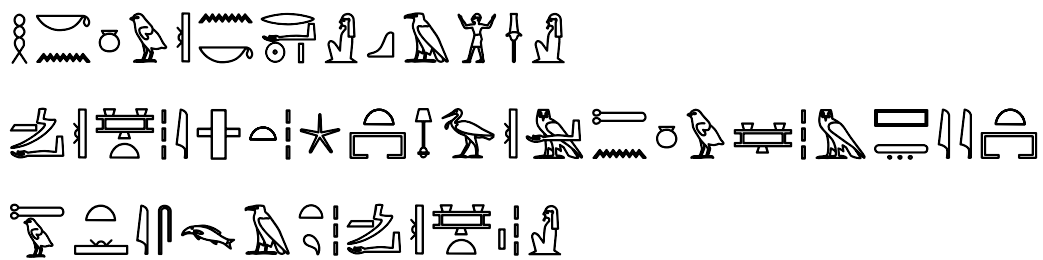
46.



47.



48.



49.





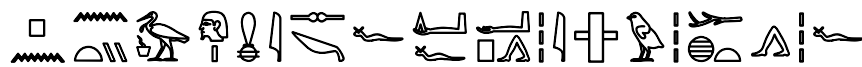
50.



51.



52.

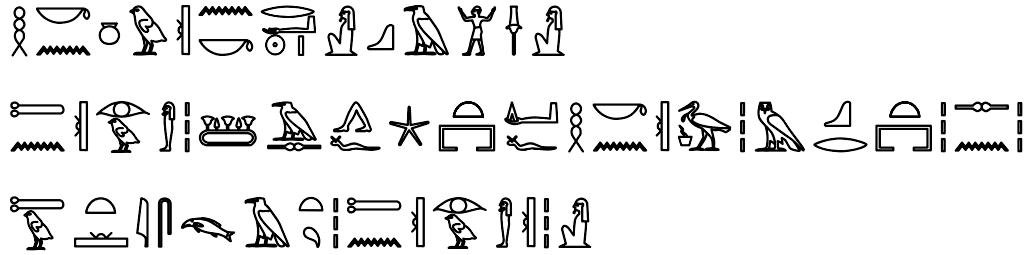


53.





54.



55.



56.



57.







𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐  
𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟  
𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬

67.

𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐  
𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟  
𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮  
𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿

68.

𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐  
𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮  
𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿

69.

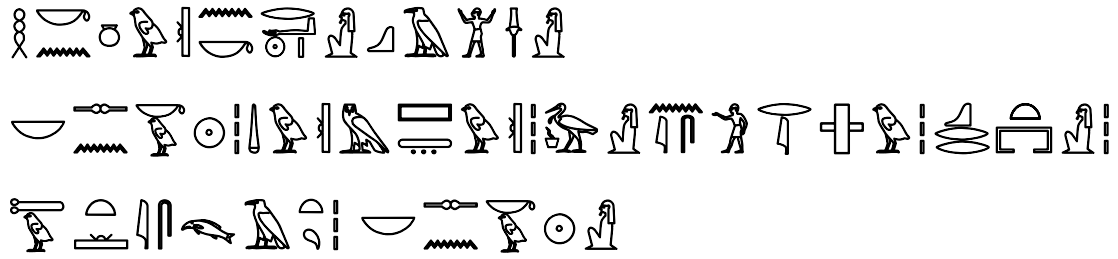
𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐  
𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮  
𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿

70.

𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐  
𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮







## The Handbook

### Hieroglyphic Text

(Page numbers on right margin follow Hornung's synoptic transcriptions.)

 85





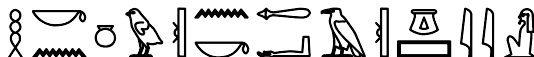




 86





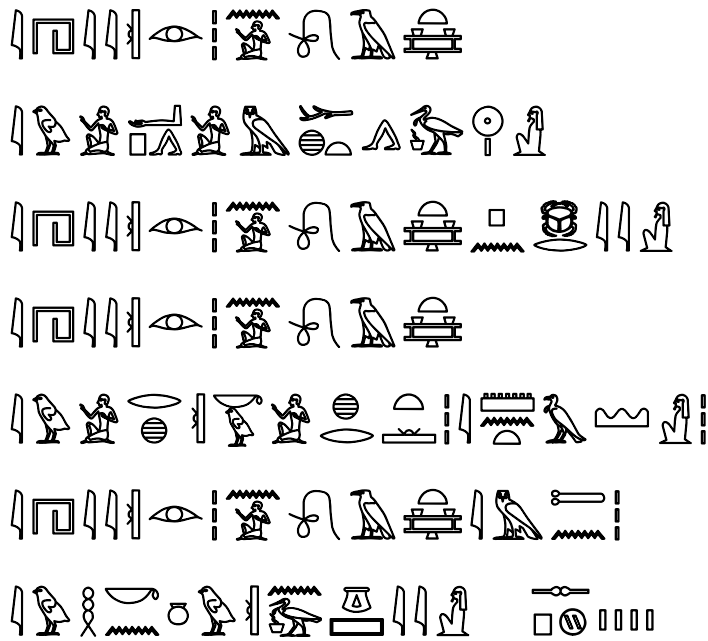




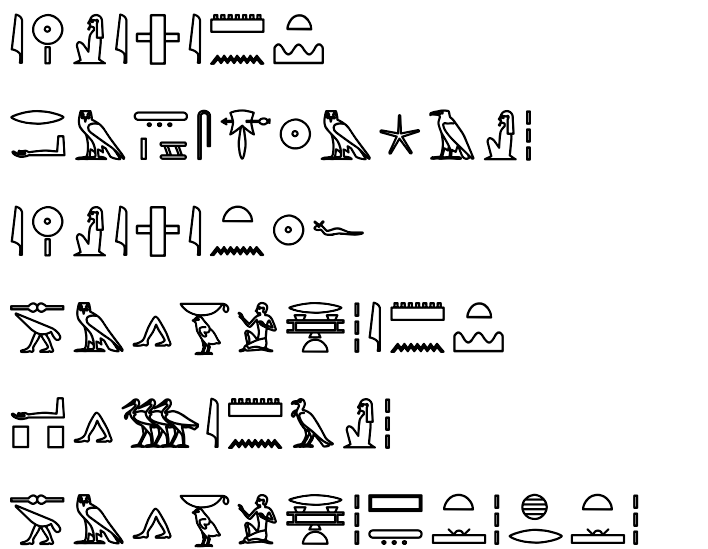




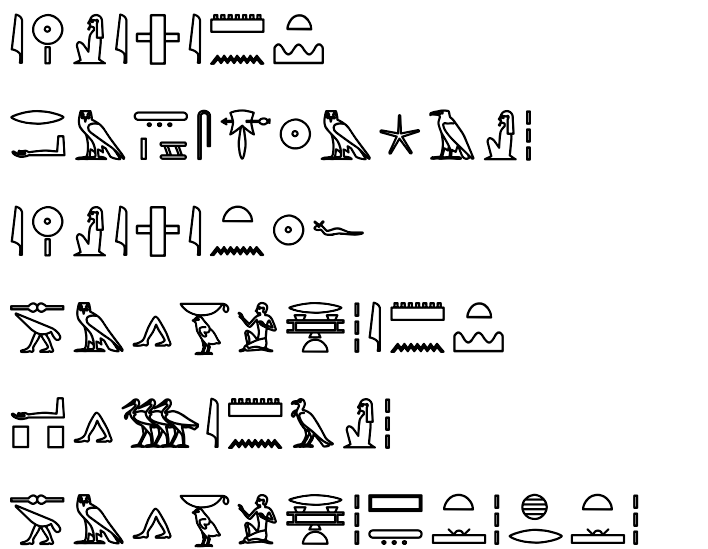
94



95



96



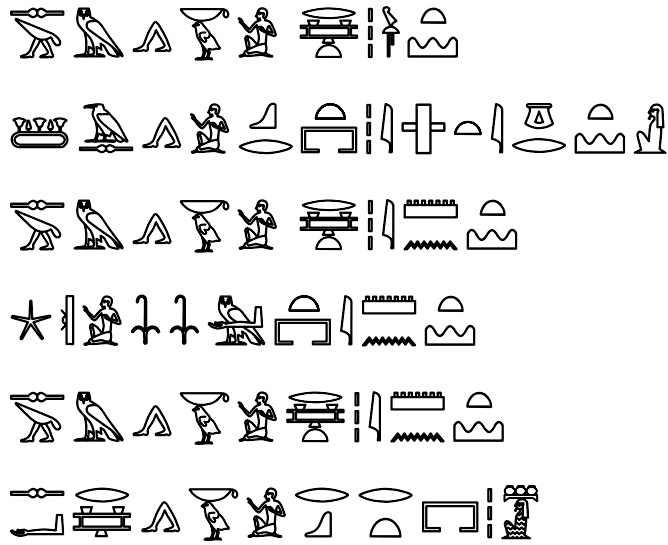
97



98



99



100



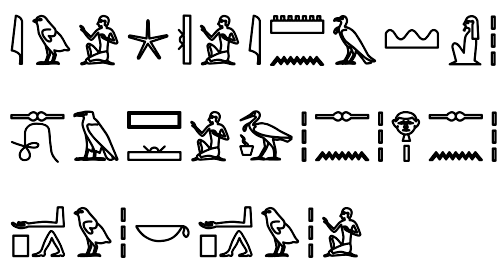
101



102



103



104





110



111



112



113



114



𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊

𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕

115

𐀖𐀗𐀘𐀙𐀚𐀛𐀜

𐀝𐀞𐀟𐀠

𐀡𐀢𐀣𐀤𐀥𐀦

𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲

116

𐀳𐀴𐀵𐀶𐀷𐀸𐀹

𐀺𐀻𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄

𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎

𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗

𐁘𐁙𐁚𐁛𐁜𐁝𐁞

117

𐁟𐁠𐁡𐁢𐁣𐁤

𐁥𐁦𐁧𐁨𐁩𐁪𐁫

𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴

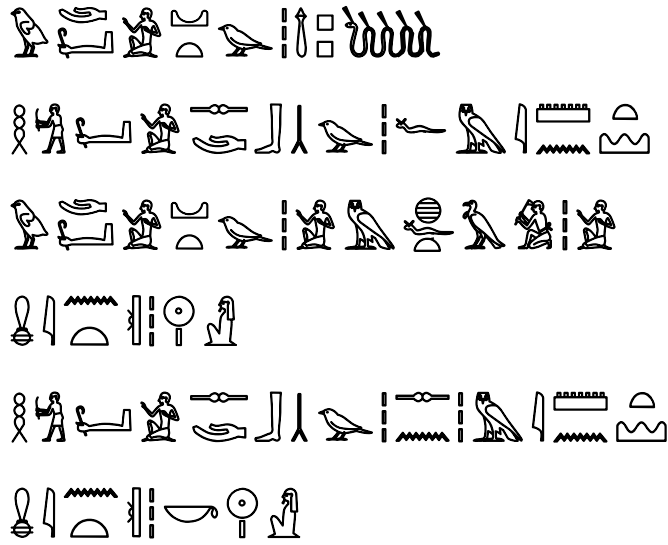
𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼

𐁽𐁾𐁿𐂀𐂁𐂂

118



119



120



121



122



𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊

𐀋𐀌𐀍𐀎𐀏𐀐

𐀑𐀒𐀓𐀔

𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣

123

𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫

𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶

𐀷𐀸𐀹𐀺𐀻𐀼

𐀽𐀾𐀿𐁀𐁁𐁂

124

𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋

𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕

𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝

125

𐁞𐁟𐁠𐁡𐁢

𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪

𐁫𐁬𐁭𐁮

𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷

𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿

126

𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇



𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐

𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜

130

𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨

𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳

𐀴𐀵𐀶𐀷𐀸𐀹𐁀𐁁𐁂

𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐

𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛

131

𐁜𐁝𐁞𐁟𐁠𐁡

𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪

𐁫𐁬𐁭𐁮

132

𐁯𐁰𐁱𐁲𐁳𐁴𐁵

𐁶𐁷𐁸𐁹𐁺𐁻

𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃

𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋

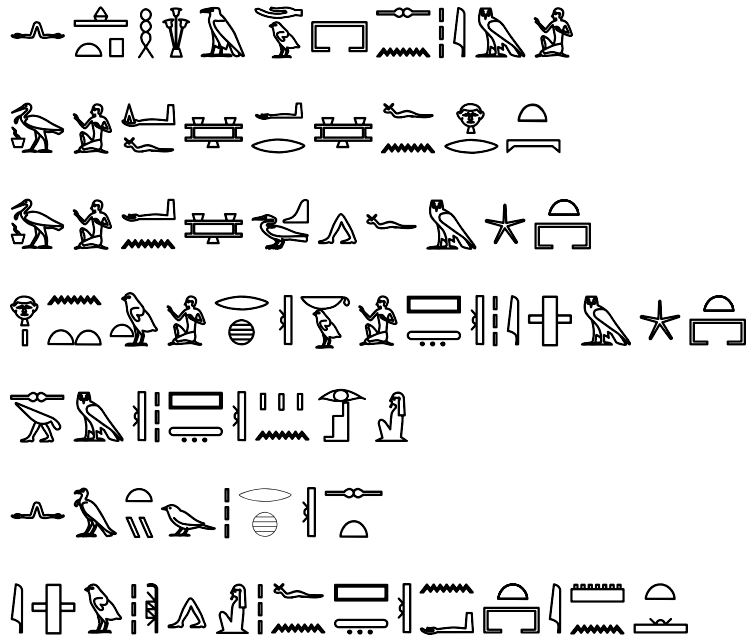
𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕

𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟

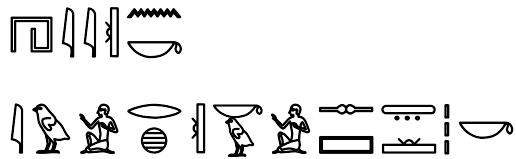
133







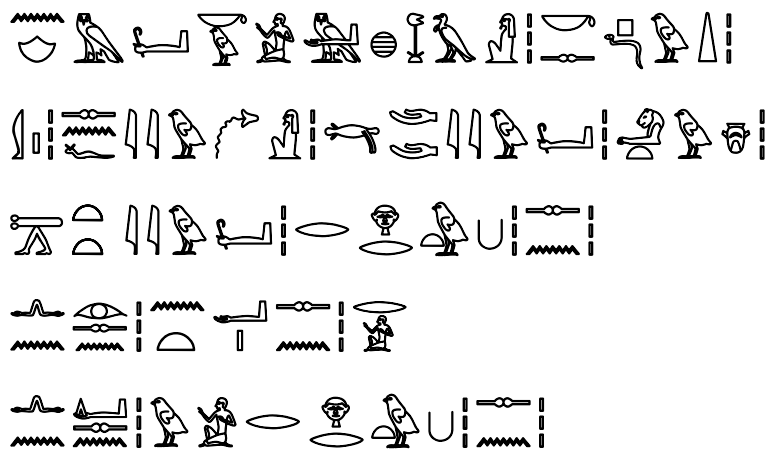
144



145



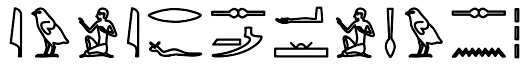
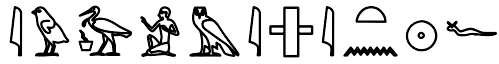
146



147



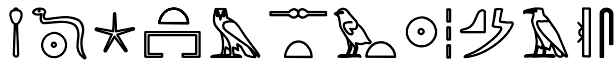
148



149



150



151







𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝

𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭

157

𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿

𐀿𐁀𐁁

𐁂𐁃𐁄𐁅𐁆𐁇

𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕

𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝

158

𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭𐁮

𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷

𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿

159

𐂀𐂁𐂂𐂃𐂄𐂅

𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍

𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝

160

𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥

𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵

𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽

之 | 𦉰 | 𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹 | 161

𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹

之 | 𦉰 | 𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹 | 162

𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹

之 | 𦉰 | 𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹

𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹 | 163

之 | 𦉰 | 𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹

𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹

𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹 | 164

之 | 𦉰 | 𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹

𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹

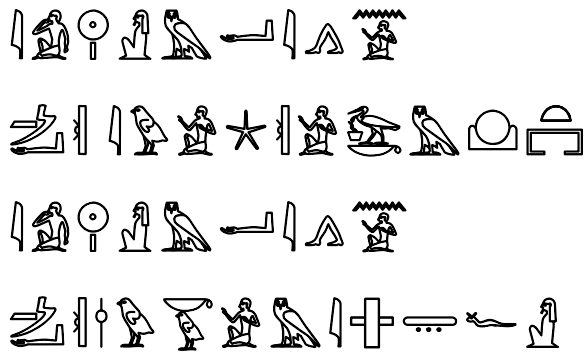
之 | 𦉰 | 𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹 | 165

𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹

之 | 𦉰 | 𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹

𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹 | 166

之 | 𦉰 | 𦉱 | 𦉲 | 𦉳 | 𦉴 | 𦉵 | 𦉶 | 𦉷 | 𦉸 | 𦉹



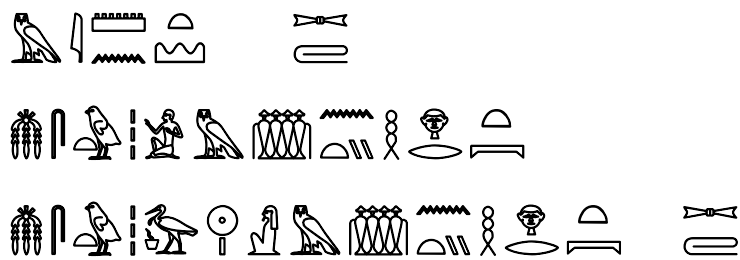
167



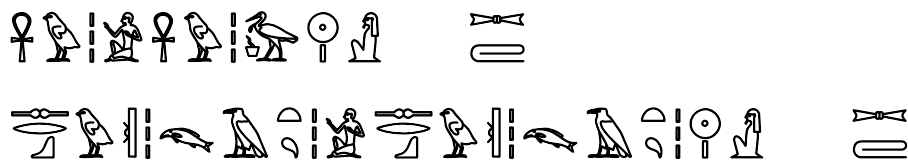
168



169



170



171

𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉

𐀊𐀋𐀌𐀍𐀎𐀏𐀐

𐀑𐀒𐀓𐀔𐀕

𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠

172

𐀡𐀢𐀣𐀤𐀥𐀦𐀧

𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱

𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻

𐀼𐀽𐀾𐀿𐁀𐁁𐁂

𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊

𐁋𐁌𐁍𐁎𐁏𐁐𐁑

𐁒𐁓𐁔𐁕𐁖𐁗

𐁘𐁙𐁚𐁛𐁜𐁝

𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥

𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭

173

174

𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵

𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽

𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆

175



𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇

𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐

180

𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚

𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧

𐀨𐀩𐀪𐀫𐀬𐀭𐀮

181

𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐁀

𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉

𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓

182

𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛

𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣

𐁤𐁥𐁦𐁧𐁨𐁩

𐁪𐁫𐁬𐁭𐁮𐁯

183

𐁰𐁱𐁲𐁳𐁴𐁵

𐁶𐁷𐁸𐁹𐁺𐁻

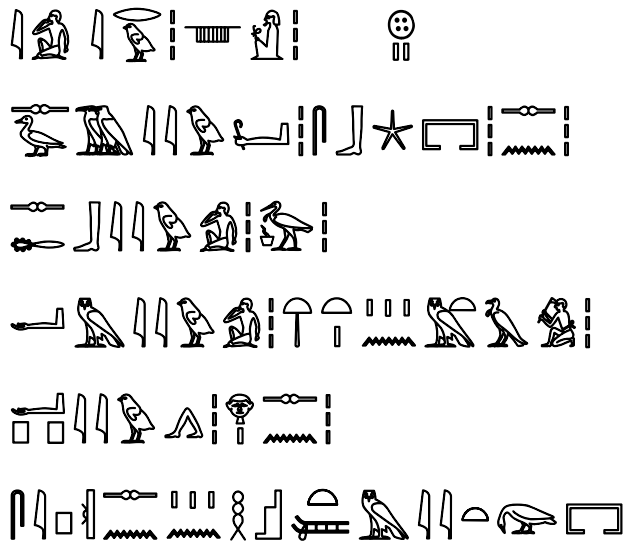
𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅

𐂆𐂇𐂈𐂉

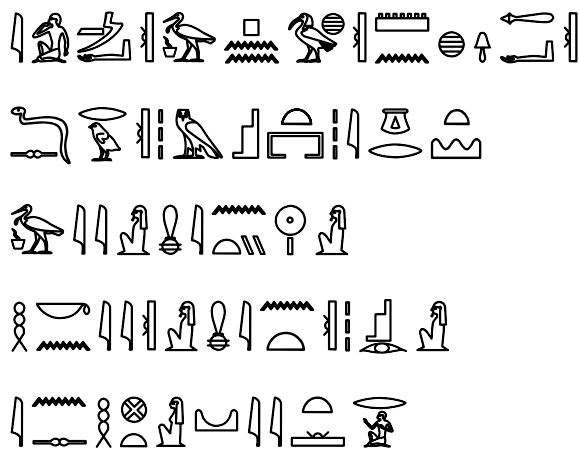
184

𐂊𐂋𐂌𐂍𐂎𐂏





189



190

191



192

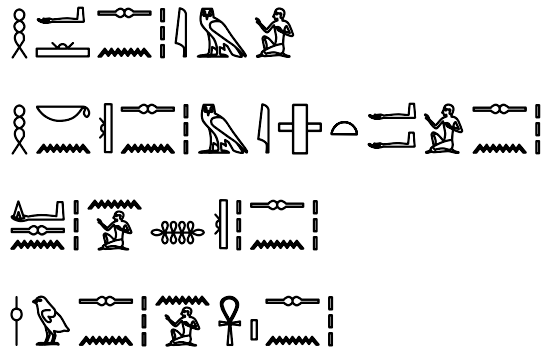




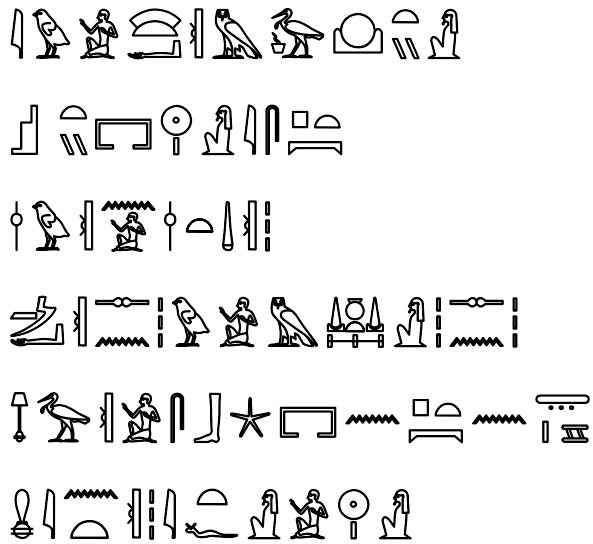
𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽𐂾𐂿𐃀𐃁𐃂𐃃𐃄𐃅𐃆𐃇𐃈𐃉𐃊𐃋𐃌𐃍𐃎𐃏𐃐𐃑𐃒𐃓𐃔𐃕𐃖𐃗𐃘𐃙𐃚𐃛𐃜𐃝𐃞𐃟𐃠𐃡𐃢𐃣𐃤𐃥𐃦𐃧𐃨𐃩𐃪𐃫𐃬𐃭𐃮𐃯𐃰𐃱𐃲𐃳𐃴𐃵𐃶𐃷𐃸𐃹𐃺𐃻𐃼𐃽𐃾𐃿𐄀𐄁𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏



197



198



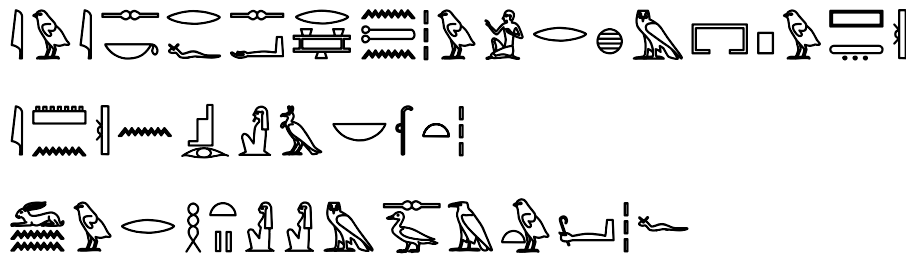
199







204



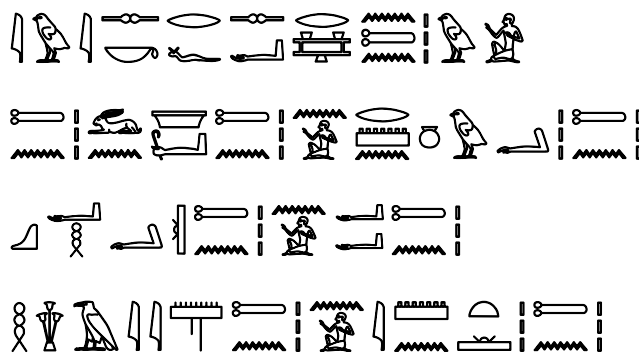
205



206



207

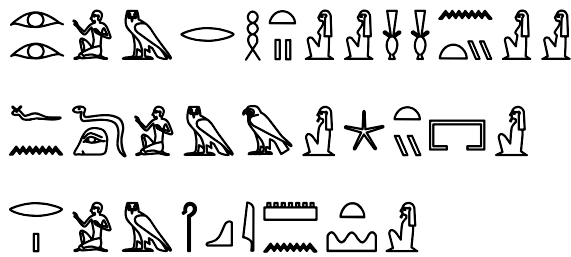




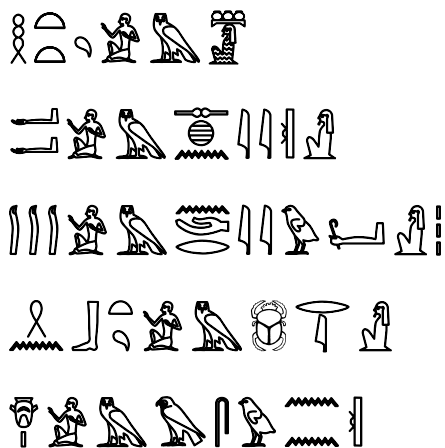
208



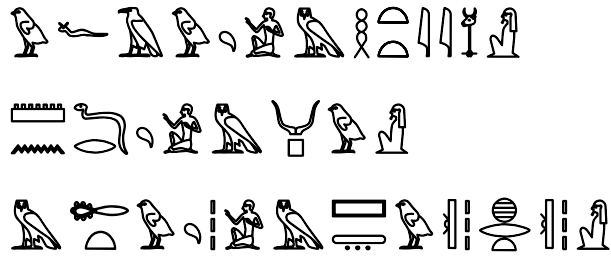
209



210



211



212



213



214



215



216

217

218

219

𐀀𐀁𐀂𐀃𐀄𐀅𐀆

𐀇𐀈𐀉𐀊𐀋𐀌

𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔

220

𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜

𐀝𐀞𐀟𐀠𐀡𐀢

𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬

𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶

𐀷𐀸𐀹𐁀𐁁𐁂𐁃

𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌

221

𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛𐁜

𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤

𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬

𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽

222

𐁾𐁿𐂀𐂁𐂂

𐂃𐂄𐂅𐂆𐂇𐂈𐂉

𐂊𐂋𐂌𐂍𐂎𐂏𐂐

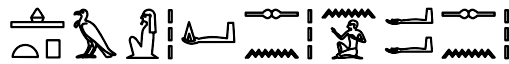
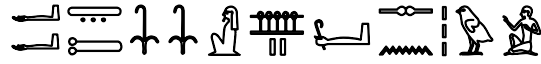
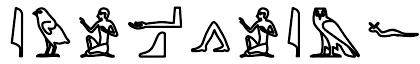




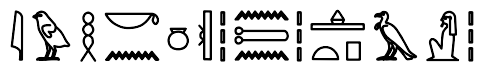




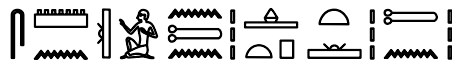
229



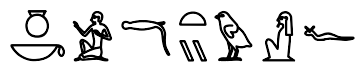
230



231



232





233



234



235



236



𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐

𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟

237

𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮

𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽

𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋

238

𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕

𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤

𐁥𐁦𐁧𐁨𐁩𐁪𐁫

𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵

𐁶𐁷𐁸𐁹𐁺𐁻𐁼

𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈

239

𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕

240

𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣

𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮

𐂯𐂰𐂱𐂲𐂳𐂴

𐂵𐂶𐂷𐂸𐂹𐂺

𐂻𐂼𐂽𐂾𐂿



𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋

𐀌𐀍𐀎𐀏

𐀐𐀑𐀒𐀓

𐀔𐀕𐀖𐀗𐀘𐀙𐀚

𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢

245

𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮

𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻

𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇

246

𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏

𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛

𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥

247

𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭

𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷

𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿

𐂀𐂁𐂂𐂃𐂄𐂅

248

𐂆𐂇𐂈𐂉𐂊𐂋

⊙ 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

⊙ 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

⊙ 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

249

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

250

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

251

𓂏 𓂏 𓂏 𓂏

⊙ 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

252

𓂏 𓂏 𓂏 𓂏 𓂏 𓂏

⊙ 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏 𓂏



𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐

253

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕

𐀁𐀂𐀃𐀄

𐀁𐀂𐀃𐀄

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍

254

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞

255

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑

256

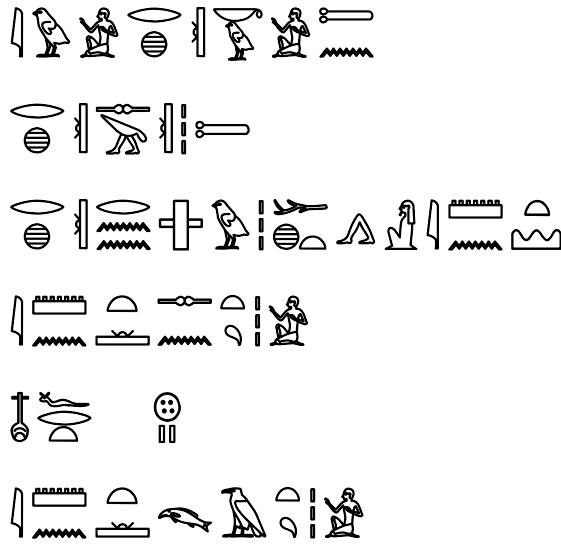
𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐

𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑

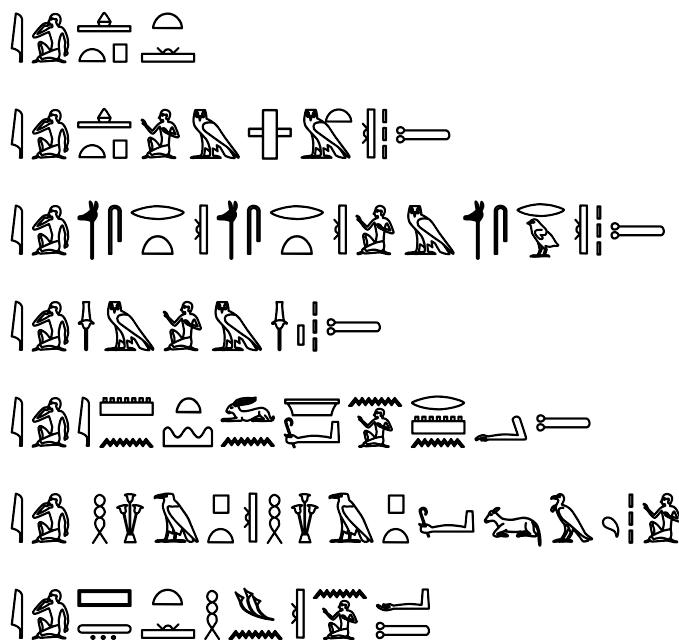
𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐



257



258

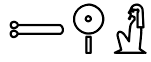


259





264



265

