

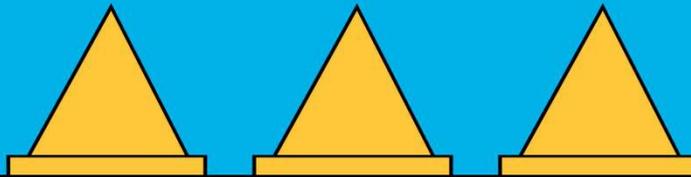
Avatar Wizards of Eternity

The Pyramid Texts

A New Age Translation

with

Detailed Commentary



Book I

Hymns 001 - 274

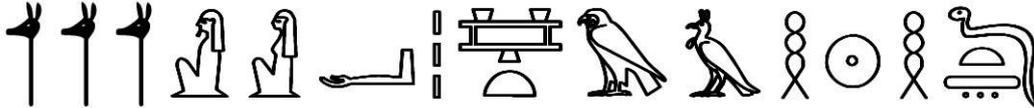
Douglass A. White

Avatar Wizards of Eternity

Weseretu

Au-Wat-Herew

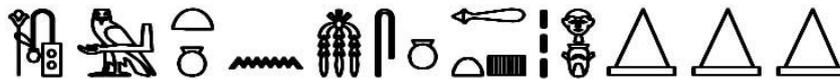
Neh-Heh Jet-ta



Texts Inscribed by Masons
within

Pyramids [of Love]

Seshu Matenu en Mesenu Aatu herab Meru



The Pyramid Texts

Translated with Detailed Commentary

by

Douglass A. White

Book I, Hymns 001 - 274

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Book I

Hymns 001 – 274

Translation and Commentary

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(For the hieroglyphic text -- <http://www.etana.org/abzu/abzu-search.pl>, search for **Sethe, Kurt.**)

Die Altaegyptischen Pyramidentexte nach den Papierabdrucken und Photographien des Berliner Museums. Erster Band.

in India as *Hath Yoga*. This involves manipulation [literally "flailing"] of the physical body into various postures that are conducive to health and higher states of consciousness. The flail was a symbolic totem carried by the pharaoh and refers esoterically to certain ways of breathing combined with special body postures. "*Kha-t*" is also a mantra for focusing energy into physical form. The "@" symbol is not a misprint. I use it for a special laryngeal sound in Egyptian that we do not have in English. Some scholars use an apostrophe to mark the sound. In my commentary I transcribe "@" as "a" when it appears in a name or term that is not set off with quotes or brackets. I retain the "@" symbol when an Egyptian word or phrase is set off in quotes and in the body of the transcriptions.)

1.1bT 

1.1bT Mery pu. Hetep en her-f.

Beloved is this one. Experience by means of his face. (The beloved one [mery] refers to the Perceptive Faculty. This is Osiris, introduced in the first verse as the firstborn son of Newet. The Perceptive Faculty experiences by means of a physical body [*kha-t*] that is made of a combination of matter [Geb] and cosmic space [Newet]. "Hetep" means an experience or to experience something fully. A person creates something by defining an intention in awareness. The amount of energy attending the creation of a belief depends on the intensity of attention directed to it and determines the level of reality the creation attains in awareness. The Cosmic Space then offers the creation up to the creator as an experience. The results of experiences that we fully experience as we intend them to be are a sense of satisfaction and peace. Thus, in different contexts the word "hetep" is sometimes interpreted as an offering, satisfaction, or peace. "En her-f" literally means "by his face". "En her" is often rendered "upon". Here "en her-f" means something more like "by means of him". In the **Pyramid Texts**, the word for face often means the visual field that a person faces as he looks at the world. The universe is like a mirror that reflects who you are. Osiris represents the organ of the eye, and, in a more abstract sense, the Faculty of Perception. In an evolved sense, Osiris represents Perception through the Eye of Wisdom. Experience of the World and Cosmic Space, the parents of Osiris, begins with the birth of the Perceptive Faculty. The Perceptive Faculty is the Observer with a particular viewpoint. That fundamental viewpoint determines his incarnation as an avatar. Before that viewpoint only possibilities exist. The Perceptive Faculty takes a viewpoint and begins to observe the world. Osiris is especially beloved to Geb and Newet because he gives their existence the quality of a real experience rather than simply a set of possibilities. We thus discover three ways to interpret "hetep en her-f". First, we experience via the visual field that we behold. It consists of whatever we see before us. Second, we experience by means of Osiris, the Beloved Perceptive Faculty. Third, Osiris represents the organ of the eye, so we experience through the eye and other organs of perception that are on the face of Osiris. True, these organs only perceive the surface value, but Osiris the Wizard opens his Eye of Wisdom and penetrates to the deepest level and beyond. On another level of the myth, Osiris becomes the deity of agriculture and represents the ability of plants to grow by transmuting sunlight into organic physical forms. The relation between Osiris as the Perceptive Faculty and as a Plant Deity is very profound. Follow the

details as the myth unfolds. The **Pyramid Texts** are like the pithy sutras of the **Upanishads** or Patanjali's **Yoga Sutras**. Information is very concentrated and the compilers of the Hymns assume that the reader already knows the myths they allude to. Thus we have to reverse engineer the overall content from later sources and from stitching together bits and pieces that are scattered around in the many Hymns that repeat the same themes, but add new details or different viewpoints. Nevertheless, these Hymns are the closest to the original source material that we can get at this time.)

2.1cT 

2.1cT Jed medu, an Geb: Sa pu, T., en khat. . . .

Say the word and the World says: "This son T. by means of the body"
 (Unfortunately the second portion of this verse is missing. Geb is the Tarot Trump of the World and represents physical matter. He is the physical body, especially the skin that touches the material world. He is brother and consort of Newet. Geb is the father of the Perceptive Faculty. Having a field of Cosmic Space is not enough for solid experience. We have to have some physical matter in the field. Geb, The World, is that physical matter. Space and Matter are thus the two parents of perception. Without them perception can not exist. Geb and Newet, are the children of Ra/Tem/Shewe and Hathor/Tef-nut/Sekhet/. In India these parents are called Shiva and Shakti. In the Tarot the same parents become the Emperor and the Empress Trump cards. They represent the creative and organizing [intelligent] aspects of the Undefined Higher Self [Amen Ra] that begin defining the universe into existence. An avatar playing in a physical body generally chooses to live on a planet unless he is a space traveler or space worker. Ra is the Higher Self Sun, the invisible plan of the universe and the visible sun that anchors our solar system. In the body Ra is the brain, and Newet is the cortex and the system of chemical stimulators and inhibitors that quietly govern brain function. Geb is the physical matter that makes up our body. His organ is the skin because we touch the physical world primarily through our skin.)

2.1dT* 

2.1.dT [Mery pu hetep en her-f.]

[Beloved is this one. Experience by means of his face.] (Part of the sarcophagus lid is broken away and this verse is missing from the surviving text. However we can suppose that it was very similar or identical to 2.1.bT. The next verse also supports this notion. Therefore, I repeat verse 2.1.bT here and put it in brackets until we can confirm or revise this hypothesis from other sources. An avatar experiences a visual field that perfectly reflects his beliefs. By observing with attention what he perceives, he can understand and experience what he truly believes. Thus, the superficial "face", or visual field, that we experience during perception reveals what is deep within our consciousness. However, it can only reveal the transcendental value of the Perceiver as Pure Awareness by revealing what it is not. This is the challenge of Osiris. He must die to all his perceptions in order to experience directly his own true immortal nature as the Transcendental Observer. Only then does he attain his full status as the Wizard Magician Avatar of the Cosmic Higher Self.

Thus, Osiris [Asar] becomes the Wizard Master of Death [Weser] and a holder of the Key to Life [@nekh Was.]

3.2aT* 

3.2aT Jed-medu an, Newet @t heryabet Het *Kheret*: Sa pu T. mery.

Say the word and the august Cosmic Space within her lower mansion says: “This son is beloved T,” (Cosmic Space is not only great, she is powerful. The term “@t” that I translate as “august” signifies her power. Her “lower” mansion [He-t] is the cortex enclosed within the skull. Her “upper” Mansion is the Starry Sky. “Her-ab” is literally “in the heart of”. This adds the dimension of the heart but basically means “in the center of”. *Kher-t* often means “lower”. So the “Het *Kher-t*” is a “lower” mansion or palace. In the sky this is the North Pole region. In the human body this is the space below the cortex, the third ventricle. Inside the third ventricle sits Osiris, the Wizard. He is the Pineal body. The third ventricle is Newet’s womb. It is the Twat [Duat] of Newet. It resembles a woman’s womb. It also resembles a hidden cave or tomb. It is the hidden world of Osiris, the Wizard. The awakening of the Pineal Eye of Wisdom is like the rising of the Sun. The rising sun is a metaphor for rising states of consciousness. The corona radiata is a physical representation of the rays that emanate from the rising sun. “*Kher-t*” generally means “business affairs” or “property”. On a more esoteric level it also refers to the Masons [*Kher-ty*]. The Third Ventricle is the original Masonic Lodge. The Masons are avatar wizards who design and build civilizations such as ancient Egypt. The workers who actually make objects are called craftsmen. Top architects and designers were called the Followers of Horus/Ra [Shem-su Herew, Shem-su Ra]. They dedicated themselves to serving the Higher Self. Their Transcendental Wizard is Baba. He has the title of Mesen. There is a special group called “Mesenu” [the Masons or Freemasons claim to be part of this organization] who support and protect the Mesenic tradition in mysterious ways. Teta, as a realized avatar wizard pharaoh, identifies with Osiris, Grand Wizard of the Mesens. Thus he is beloved to the Cosmos personified as his mother, Newet.)

3.2bT 

3.2bT Wetatu her neset Geb. Hetep nef her-f.

“Begotten on the Throne of the World. He experiences upon it.” (This verse continues with the words of Newet. “Wetatu” is something begotten. The World [Geb] lies supine under the force of gravity but with his manhood erect in the form of the virtual pole generated by earth’s rotation. Space [Newet] lowers herself onto him as if sitting on a throne. More often she is shown arching over Geb on her hands and feet as the Milky Way and lowering her Polar portal onto his gigantic Axis. World offers up his material seed into the womb of Space at the motionless Pole Star, symbolized in Egyptian with a five-pointed star inscribed in a circle -- a tiny man in her womb. This symbolic offering produces the beginnings of experience. The interaction of matter and space is the beginning of perception. The Nest Throne [nes-t] is the structure of matter organized into crystals to form a “Seat” according to electro-chemical bonding principles. The semantic glyph for [nes] is a tongue. The same tongue glyph [read as “mer”] is a symbol of leadership, because leaders have skill in language and issue commands. So “mer” often is an official title. But the

fulfilling the experience of his parents' beliefs – his own core beliefs in space and matter – he is filial. He satisfies them and satisfies the purpose of his existence.)

4.3bT* A sequence of Egyptian hieroglyphs: a seated figure, a lotus flower, a seated figure, a rectangular object, a lotus flower, a wavy line, a bowl, a downward arrow, a bowl, a bowl, and a seated figure.

4.3bT Jed-medu, an Newet: T., reda en nek senet-k Aset.

Say the word, and Cosmic Space says: “T., I give you your sister, Feeling.” (This verse tells us that the Pituitary [Aset, known to Greeks as Isis] is an “asset” of the physical body that is generated by Newet, the background faculty of awareness that generates our sense of space. Isis is a major component of the Shakti energy that enables Osiris to function as the faculty of perception. This key component is our ability to feel through the senses. This property of life is managed by the Pituitary gland, the consort of Osiris. The pituitary is located in the Third Ventricle Cave of Baba below the hypothalamus. She awakens and dances a cosmic dance with the Pineal, or Eye of Wisdom in the Duat, another name for what we call the third ventricle of the brain. The pituitary is the main gland that controls various glandular functions throughout the body including sexual secretions and milk production. She is the High Priestess Trump in the Tarot. She is also the female ass. Her special active location in the lower body is the cunt where she holds the clitoris as her crown at the doorway to the vagina. Her veil over the doorway is the hymen. Aset is the sister and wife of Osiris. Her secret is the purpose of your life. In the “south” she governs the clitoris. In the “north” she governs the pituitary. [In the south Osiris governs the glans and in the north he governs the pineal.] The glyphs for the name Aset are a throne on which to seat the ass plus the female suffix letter “t”. The glyphs for the name of Osiris show the Eye of Wisdom sitting on the Seat of Aset.)

4.3cT A sequence of Egyptian hieroglyphs: a lotus flower, a seated figure, a seated figure, a bowl, a triangle, a seated figure, a bowl, a seated figure, a wavy line, a seated figure, and a bowl.

4.3cT Nejer-s am-k da-s nek ab-k en jet-k.

Place her in you, that she may give you your heart in your body. (This verse continues the words of Newet. Teta plays the role of Osiris, the Perceptive Faculty. In our physiology he is the Eye of Wisdom, the Pineal Gland. “Jer” is a limitation. “Nejer” is to place something within a limitation or to make a condition by means of a limitation. Aset functions within the limitations of the person’s individuality. The expression “give you your heart” also suggests that Aset resides in the heart. Feeling must penetrate to the core of a person’s being. Your secret asset is your purpose in life, your gift to the world. For Aset to function with her full intuitive power, the heart chakra must be open. This life force in the body awakens and functions as the true heart. Aset’s symbol is the triangle of the female genital and the delta of Egypt. In three dimensions she is the pyramid. The cunt is her outer manifestation at the doorway to the Temple of Life [the vagina]. Her crown is the clitoral bulb in women and matches Osiris as the glans in men. Clitoral stimulation turns on the pituitary and energizes all the glands and hormones in the body, so her higher seat is the pituitary. Her mother, Newet, embodies the galaxy of glands throughout the body that interact with and coordinate the functions of the cortical neural net. Thus Isis is her primary female creation to unify her many functions spread throughout the cosmic body. “Jet” is the body, but it also means eternity.

When seen through the Eye of Wisdom the physical body is eternal.)

5.3dTs* 

5.3dT Jed-medu: an Newet, T. redā en nek senet-k Neb[et] Het.

Say the word and Newet says: “T., I give you your sister, Kundalini,” (Nebt-Het is the “Lady of the Temple”, Nephthys. She is the Kundalini Life Energy that resides in the lower abdomen between the pubis and the sacrum. Her crown is the G-spot in women and the prostate [Set’s palace] in men. The G-spot is really the female prostate. In women the prostate wraps around the urethra just on the other side of vaginal wall from the “rough spot”. In men the prostate “G-spot” wraps around the urethra at the point where it passes next to the anus, which is why men can experience sexual gratification through anal intercourse. The prostate generates blissful sensations when stimulated during sexual activity. Nephthys heeds the call of sister Aset and her Kundalini energy rises up the spine to join her sister in the Grand Lodge of the midbrain to support the higher perceptions of brother Osiris, the Perceptive Faculty. This is shown in Egyptian art as Osiris on his throne with cobra energy and/or a flying disc over his head while Aset and Nebet Het support him from behind. The cobra is a symbol of Nephthys and the effect of the cobra energy awakening the pineal is often shown by a cobra with its hood open emerging from the brow chakra. Sometimes it is mounted on a crown or a bandlet at that position.)

5.3eT 

5.3eT Nejer-s am-k dā-s nek ab-k en jet-k.

Place her in you, that she may give you your heart in your body. (See comments on 4.3cT. These apply also to Nephthys.)

6.4aTe* 

6.4aT Jed medu: a[n] Newet, Nekhebet Weret: Mery pu T. sa.

Say the word and the Great Mother Goddess Cosmic Space says: “This beloved is the son, T.” (Teta as the manifestation of Osiris is the beloved expression of dynamic awareness expressed as a sentient being. “Nekheb” is an honorific title, and “Nekhebet” specifically is a title of the Mother Goddess. “Nekheb” was also the capital of the 3rd nome of Upper Egypt – Egypt’s South – and the home of a special sanctuary dedicated to Nekhebet the Vulture totem Goddess of Upper Egypt. Upper Egypt [the upstream portion of the Nile] represents the lower chakras. Female physiology is organized around the ovaries and womb. This raises Newet to the level of her mother, the Cosmic Empress, Mut-Hathor. Hathor means House of Horus. Mut means mother. “Nekh-bet” means House of the Child. It also means the House of Crying, Peeing, Spanking, Protecting, and Fucking. Basically the mother is the one who gets fucked, gets pregnant, and then takes care of the children. The secret pun in this title is that “nehebet” is the lotus and the yoke. These are two special symbols for the science of yoga in ancient Egypt. The lotus was the emblem of Upper Egypt.)

quality of Shiva. Shiva is the Vedic version of the god that Egyptologists generally call “Shu”. The Big Bang produces the appearance of gas. This primary gas is hydrogen. “*Tapas*” is the heat that any form of compression generates. In terms of physics *prana* is the primordial gas (hydrogen and helium) that forms the universe, and *tapas* is the gravitational compression of that gas to form stars that then spew out light due to an internal fusion process that starts when compression is sufficiently powerful. “Tefenut” means to spit. Stars spit out light and other forms of radiation. When they die, they often turn into novas and spit out various elements cooked in their fusion compression. In terms of an individual *prana* is the gross and subtle breath. *Tapas* is the body heat that the metabolism generates. The operation of the two physical aspects generates the appearance of outer space with its stars and galaxies. The operation of the two biological processes gives rise to the individual’s ability to be aware of a perceptual field. Thus Newet and Geb are the offspring of Shewe and Tefenut, *prana* and *tapas*. Over time this generates a whole vast array of solar systems capable of supporting life. Thus awareness has the material to develop a perceptive faculty. This becomes the Grand Wizard, Osiris. When Shewe’s *prana* forms into an individualized creation, Tefenut becomes the lion goddess Sekhe[m]et. [The “m” is often left out in the written form and may have been a nasalized vowel in some dialects.] She enables the individual to function. In India this transformation is called *Shakti*. The Sanskrit also nasalizes in forms such as *shaknoti*. Tefnet/Sekhmet spita forth raw matter with power and energy. Newet evolves the matter lovingly into a sentient mechanism for perception of the forms of light so that she can be appreciated in all her beauty. This motherly self-love is an essential quality of Hathor, and thus the essential nature of Newet.)

8.6Nn* 

8.6M (North), (South) @nekh Nesut Baty; Nebety. @nekh Kh@u Herew Newebty M., @nekh R@ ma [jet-ta].

Living as ruler of the Upper and Lower Regions, Source and Expression, and Living as the Shining Auras of a Divine Doubly Golden Will, M. lives like the Higher Self [forever]. (Hymns 8-10 announce the formal names and titles of the pharaoh who sponsored the transcription of the texts. “Nesu” and “Baty” are symbols for the Upper and Lower Regions of Egypt. The spelling of “Nesu” is “Sewet”, and the glyph for “Su” shows a type of sedge plant. Often the Egyptians spelled the word for king with a final “n”: “suten”. Egyptologists read the word as “Nesu” or “Nesut” based on cuneiform transliterations that came much later. I believe Egyptians read the word that way based on “Neset”, which was a common word for “throne” [See PT 3.2b above]. However, the ancient writing was “Suten”, and the word survives today as “sultan”. Even in English “throne” is a common trope for the “king” that sits on the throne. “Sewet” is probably also the origin of our word for “south” and its many variations in European languages. “Baty” is a bee, and the glyph clearly shows an insect like a bee. There certainly were bees and other insects in the delta swamps of the north and the Egyptians practiced apiculture from very early times. The use of a bee and a flowering plant is a nice way to symbolize the interdependence of the two parts of Egypt. These symbols represent the upper and lower part of the body, Heaven and Earth. “Baty” may have evolved into the Greek word for king, “Basileus”. “Nebety” [the Two Ladies] stands for the Mother Vulture,

“Nekhebet”, and the Green Cosmic Cobra, “Wajet”, totems of South and North Egypt respectively. Each totem had a sacred site: Nekhebet was near Nekhen, an ancient southern capital, and Wajet’s sacred site was at Dep, a suburb of Pe, an ancient northern capital. Nekhebet acts as Source of life in the physical body, and is literally near the Nile source for Egypt. Wajet is the kundalini cobra that has risen up the spine to nourish the brain just as the Nile nourishes the Delta. The physical arises from the spiritual and then nourishes the experience of the spiritual through the medium of the physical body. Egyptologists read the term “Nebety”, but the full reading may be “Neb Nekhebet, Neb Wajet” [Lord of Nekhebet and Lord of Wajet]. The avatar here has become pharaoh of all Egypt. The Mother Goddess loves this lowly body because it is the vehicle for the Cobra life force. The pharaoh is “like the sun” [Ra Ma], the Higher Self. The avatar is like the sun because his identification with the Higher Self is a constant source of enlightened awareness for the benefit of all life. The expression “Shining Auras” [Kh@u] refers to the light of the rising sun and then comes to be an appellation for the pharaoh’s crown. Esoterically it is the aureole [halo] of a sage. “Living as the Shining Auras” also happens to be Pharaoh Mer-en-Ra’s Horus Name and describes the luminous quality of his Will. The two hawks on a golden pedestal form the name for the Golden Hawk title for the pharaoh. They suggest the physical eyes (Isis and Nephthys?) as outer expressions of the Will. Chapter 77 of the **Book of the Dead** describes transformation into a golden hawk. This is the Will of an enlightened person. The eyes most clearly express a person’s Will. The physical eyes align horizontally. The real inner eyes are in a vertical relation and represent the higher and lower chakras. Upper Egypt contains the “lower” chakras, and Lower Egypt contains the “higher” chakras. The two eyes in this respect can be Nekhebet and Wajet or Aset and Nebet Het [Isis and Nephthys]. Some believe they refer to Horus and Set. They also could be the Sun and the Moon. Scholars are still discussing the issue. Later the title usually only had one golden hawk. The pharaoh’s name “Mer-en-R@” means “Beloved of Ra” or “Beloved is the Name of Ra”. The pharaoh is an enlightened person expressing the Higher Self for the benefit of all life the way a farmer harnesses the sunlight to feed many people. His aura has a golden glow. The hawk also is a sign of “your soul” [ba-k] and divinity. Some versions end the verse with “forever”. The “Southern” side version of the utterance is the same as the “Northern” one except that the adept lives “forever”, identified with the Higher Self beyond time and space. Immortality is a major realization in the Egyptian system of cultivation. The pharaoh achieved personal immortality through his self-cultivation and institutional immortality through the passing of the kingship from one generation to the next, preferably through his genetic heritage. There are minor differences in the verse among the various pyramids. These phrases and the ones in hymns 9 and 10 became standard formulas and titles for pharaohs. The term “R@ ma” is the same as “ma R@”. The latter became the exoteric reading and the former was the original esoteric reading. This is a mantra [ramaramarama....] When you repeat it, the sequence becomes irrelevant. “R@” usually appears at the front in writing the pharaoh’s name, but when you say the name it usually, but not always, comes at the end. The conventions regarding these matters are very subtle. During the fifth and sixth dynasties when the Egyptians were codifying and transcribing the **Pyramid Texts**, the system of titles for pharaohs was still evolving. The titles are already here

in the text, but the Egyptians have not yet standardized the formula. Later the pharaoh's names and titles contain five main components: Horus Name, Nebety Name, Golden Horus Name, Nesu Baty Pronomen, and Nomen. Each name had its own format with additional formulas such as, "May he live forever".)



9.7aM(West)(65) @nekh Herew @nekh kh@u Nesut Baty; Nebety, @nekh Kh@u M. Herew Newebety M.

The Will lives, Living as a Shining Aura ruling the Upper and Lower Regions, and Living as a Shining Aura, M., is the Divine Doubly Golden Will of M. (The announcement of the pharaoh's name continues. The text announces the name in all four cardinal directions to symbolize ubiquity. This utterance is almost the same as the ones above found to the North and South. The identical utterance is also on the East side and on the lid of the sarcophagus. The title "Herew Newebety" or "Bakuy Newebuy" is thought to be a conflation of Golden Horus and Golden Set into a single entity. One of the transformations in the **Book of the Dead** is to become a Golden Hawk. Set at Ombos is often called the Golden One. Horus is there as well. Both Will and Resistance to the Will are Golden Light Energies. Often each hawk stands on the glyph "hep" and the "hep" signs are mounted on the glyph for gold. "Hep" is a sign for the turning of the ecliptic, especially the extreme points of the solstices. The complex glyph may thus be read "hepety" [the golden gods of the two solstices]. In any case the idea is to suggest the conjunction of two extreme poles into a precious whole. The union of north and south is also suggested. The N version has the glyph written as "Herew Sekhem Neweb" [The Will of Golden Power], clearly indicating the third chakra decision-making aspect of the title.)



9.7bM65 Aw@ Geb, M., Neter A@, Neb Pet, M. @nekh jet-ta. Sa Newet en khat-s, M. Herew Aakhety, Neb Pet. M. @nekh R@ ma.

The Heir of the World, M., the Great God, Lord of Heaven, M., Lives Forever. Son of Cosmic Space of her Womb, M. is The Will Poised at the Two Horizons, Lord of Heaven. M. lives like the Higher Self. (The Will Poised at the Two Horizons [Herew-Aakhuty, Horakhty] means the Will operating in the moment, poised between past and future, night and day. He lives in Reality poised between two imaginary creations. The Two Horizons are in the East where the sun rises and in the West where the sun sets. The real meaning is that when the Will operates fully in the moment without referring to the past or the future, positive or negative, life or death, it achieves immortality. The moment is always NOW and never changes. Only the content of NOW changes, oscillating this way and that, day after day, thought after thought, giving rise to the illusion of time. This balanced state of mind is Samadhi, the sun on the horizon balanced at the boundary between night and day, death and life. The pharaoh identifies with the first verses that were carved on the sarcophagus and becomes Osiris the Immortal Wizard.)

Vulture of the Lower Region, and Wajet is the Cobra of the Upper Region. The Higher Self [R@] Will [Herew] operating consciously through the “beautiful Ka energy (Nefer ka) governs both the higher and lower energies of the entire existence of an avatar’s world. The text again plays on the N. Pepy’s name, Nefer-Ka-Ra.)

11.8kN135* 

11.8kN135 Herew Sekhem Neweb P. Nefer-Ka-R@ @nekh (jet-ta)

The Golden Ego Power of the Will of P. as “The Beauty of the Ka of the Higher Self” living forever. (The first glyph identifies the Sekhem or third chakra energy that defines the Self as an individual viewpoint, or Ego formed by the Will. This “Divine Hawk” when empowered attains a property of gold, which means that it is highly valuable, incorruptible, and a highly pure highly refined mode of consciousness. The hawk symbol connects the third chakra’s Ego power to Horus, the Will, and generally places it among the company of gods. The Will matures to govern the higher chakras and finally realizes that it is the Cosmic Will, Horus the Elder, symbolized by the sun. Sethe transcribes the “sekhem” glyph together with Horus on top of the “gold” glyph. The underline indicates that “forever” is missing but presumed after “living”.)

12.9aN210*



12.9aN210

..... (The text for this verse is missing.)

13.9bN210 

13.9bN210 (Jed medu:) De nek tep-k. Semen nek tep-k ar qesu.

[Say the word] and I place for you your head and make fast for you your head to your bones. (This verse is about integrating the head to the rest of the body. This is the principle of mind-body coordination. The head also indicates the life mission of a person, his most important goal. The expression “say the word[s]” at the head of the verse is usually taken to mean a ritual utterance, and it may serve that function. However, Harvey believes that it involves the utterance of a special mantra that accomplishes the particular task mentioned in the utterance. He thinks there is only one special mantra, “sah”. I suppose he means here the celestial name for Osiris. There may be a whole set of mantras of which “sah” is an important one, or “the word” may refer to the entire utterance. Faulkner simply ignores this formula as a sign indicating the start of a new hymn, a function that it certainly performs. In this case the expression is illegible, as indicated by the my underline.)

14.9cN210 

14.9cN210 Jed medu: Da nef arety-f hetepet-f. || hetepet (ta, heneqet)

Say the word and I give him his two eyes for his full experience. || An offering of bread and beer. (Some Pyramid Texts in the offering sequence contain an utterance and then a marker followed by a mention of specific ritual objects. Following the format of the **Pyramid Texts** I place a vertical marker between the ritual utterance and the ritual object. The word for offering [hetep] in Egyptian refers to the

experience of various objects. The objects of experience form the offerings that make up our life. By fully experiencing them we come to a state of peace, which is the other common meaning of “hetep”. The symbolic offering items were held up or moved about in a ritual manner and then placed on an altar rather like the way *pujah* is performed in India. Bread represents the solid body and beer represents the body fluids. This Egyptian offering rite probably was the ancient origin of the Christian Eucharist ritual.)

15.9dN210 

15.9dN210 Jed medu: *Da en nek Geb arety-k hetep-k* ||

Say the word and The World gives to you your two eyes that you may experience. (The World Spirit, Geb, is the ability of your Higher Self to generate a physical body so that it can experience physical objects. The final portion of this verse with the ritual offering [15.9dN211] is lost. The two eye glyphs here can be read as “peter” and mean “to look”, “to observe”.)

16.10aN211 

16.10aN211 [Jed medu:]..... Aryt Herew || Mu Nemeset.

[Say the word and] . . . the Eye of the Will. || A Nemes-te jar of water. (The first part of this utterance is missing. The Eye of Horus is the ability of the Will to focus attention on a particular experience. The "Nemes-te" jar is used to honor with a libation. The Sanskrit greeting *namas-te* may derive from this Egyptian custom. The Egyptians would offer a "nemes-te" jar to each of the four cardinal directions.)

17.10bN211 

17.10bN211 Jed medu: *Jehuti da nef tep-f aref* || Mu Des.

Say the word and Jehuty, give his head to him. || A jug of water. (The “Des” jug is a pun for the Self. The head contains the brain, the computing device that manages the Self. Jehuty (Thoth) represents the integrative function in the center of the brain. He is the Cosmic Intellect, Creative Intelligence. He brings attention to a primary life mission. The “head” is Ra, the Higher Self. Thoth is the rest of the nervous system that communicates with the brain. As such he is the Cosmic High Priest. The jug contains water just as the physical body is basically a container of water, and the ventricle at the center of the brain contains watery fluid. Here is where Thoth’s central nerves activate the Higher Self.)

18.10cN211 

18.10cN211 Jed medu: *semes nef su er-f.* || Mu sewer.

Say the word and he causes his self to be born to himself. || A drink of water. (The reference here is not clear, but it seems to suggest a bootstrap self-referring process of creation. The offering suggests that a life is like a drink of water.)

19.10dN212 

24.16fN219 

24.16fN219 N. en Asar.

(Only a fragment with the names N. and Osiris remains of this verse.)

25.17aW5 

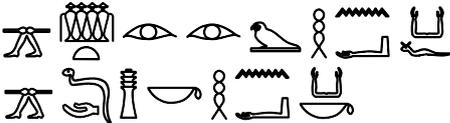
25.17aW5 As as hen@ ka-f. As Herew hen@ ka-f. As Set hen@ ka-f.

When he moves, he moves by virtue of his Ka Energy. The Will moves by its Ka Energy. Illusion moves by its Ka Energy. (Electromagnetic Energy was known to the Egyptians as the Ka and formed one of the eight energies of the individual. This is our sexual life force. All our bodily movements arise through the function of Ka energy in the body, even our insanely contradictory behavior such as the Illusory resistances of Set.)

25.17bW5 

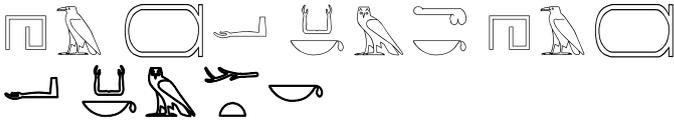
25.17b5 As Jehuty hen@ ka-f. As Neter hen@ ka-f. As Asar hen@ ka-f.

The Intelligence moves by its Ka Energy. Any natural faculty moves by its Ka Energy. The perceptive faculty moves by its Ka Energy. (Even the higher spiritual aspect of the Intelligence that guides a person toward higher purposes can only move via the Electromagnetic Energy. In our bodies this energy is strongest as sexual energy.)

25.17cW6 

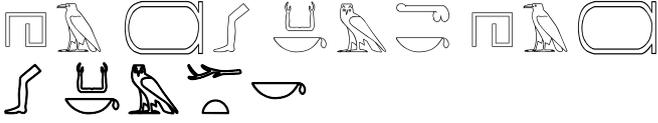
25.17cW6 As Khenety Arey hen@ ka-f. As-t jed-k hen@ ka-f.

The spirit that leads before the two eyes (the projected foveal spot) moves by its Ka Energy. The motion of your spine is by virtue of its Ka Energy. (The word “Jed”, translated here as spine, can also mean “stability”. Even holding still requires Electromagnetic [EM] Energy since everything is in a constant state of flux.)

25.18aW7 

25.18aW7 Ha, W., @ ka-k em bah-k. Ha, W., @ ka-k em khet-k.

O W., an arm is your Ka Energy before you. O W., an arm is your Ka Energy behind you. (This refers to enlivening of the EM energy in the body that flows in a circuit through the nerves in the front and rear of the body. The current generates an EM field that extends outward beyond the skin like an egg around the body.)

25.18bW8 

25.18bW8 Ha, W., red ka-k em bah-k. Ha, W., red ka-k em khet-k.

O W., a foot is your Ka Energy before you. O W., a foot is your Ka Energy behind you. (The idea here is to reach out, walk around, and thereby extend your sphere of

influence via your Ka's EM energy.)

25.18cW9 

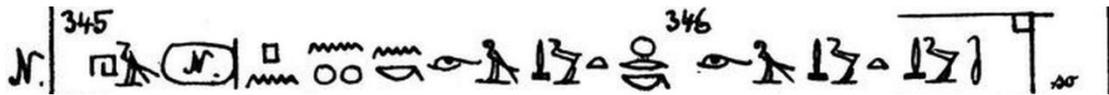
25.18cW9 Asar W. da-ne nek Aryt Herew, hetem her-k am-s.

Perceptive Faculty of W., I give you the Eye of the Will and provide your vision with it. (The word translated as “vision” is literally “face”. Harvey points out correctly that this really is synecdoche for the field of vision that you project in front of you. The Eye of Horus is the focused vision provided by the Will. It has the power to actualize anything the Will chooses to make real. This is the brow chakra or Third Eye of the yoga tradition, but as the Eye of Horus it functions proactively and deliberately to focus attention on whatever you are creating.)

25.18dW9 

25.18dW9 Jed medu sep fedu: Pej-pej se[ne]th[er] Aryt Herew er-k. || Jed medu sep fedu: senether khét.

Say the word four times and the fragrant odor of the Eye of the Will is with you. || A fire of incense. (The text says that you repeat the mantra to the four directions. That is, you allow it to penetrate your whole being in all directions, and then the Focused Eye of the Will becomes as if part of you like a perfume clings to your face. The attention tends to wander about among your various creations, attracted and repelled here and there. It takes some practice to reawaken the Will so that the attention returns to the control of its owner rather than the owner's creations. A number of attention techniques exist to accomplish this. Since the attention is extremely powerful, the process must be done gently. One principle is to guide the attention to objects it finds especially pleasing. This is the secret of the word “fragrant”. Another principle is attention to details. Ritual can be such a path, but should not become a mechanical process done while the attention shifts off elsewhere to fixations or fantasies. The use of fire and incense can help bring the attention into the present moment. The ritual offering is incense to emphasize the sense of smell. Stimulation of the olfactory nerves enlivens the Third Eye, [the Vedic Eye of Shiva, or Shewe]. The use of essential oils and other fragrant substances is a very ancient and deep study that was highly developed by the Egyptians. The sense of smell is the domain of Hew, one of the primordial avatars of Baba. In the Vedic tradition the olfactory bulbs form the two outer prongs of the fork of Shiva [Shewe]. The pineal lobe is the middle prong. The Medulla is the shaft. Shiva [or his son, Hew, or Baba] sits in the Cave [baba] of Brahman [Ba-R@-Amen] hidden in the center of the brain. Great Vishnu [Waj-New Wer = “The Great Green Ocean of the Primordial Urge”] is the unbounded field of love energy protoplasmic fluid that generates all life. It takes physical form as plants and then as the nervous system in animals. Vajra [“Waj-R@”, the papyrus scepter] is the phallus of Ra. The real fire of incense is the lighting up of the inner Eye when Shiva (medulla and pineal) awakens as *Nataraj* [Neb-er-jer, Neter Aj Shakti (pituitary, Aset manifesting as Sekhet). This process cleans out old instinctual belief patterns that hold a person locked in the confines of an animal nature. These instincts are programmed to a great extent through the sense of smell. Their original purpose is survival. All too often in



29.21aN345



346



29.21aN345-346 *Ha*, N. pen, nekhekh nek Aryt Herew wejat kher-k. Aryt Herew wejat, wejat.

O this N., the Focus of the Will makes your lovemaking strong for you. When the Focus of the Will is strong, you are strong. (By strengthening the Will you become more strong and healthy and enjoy stronger and healthier lovemaking. “Nekhekh” also means to grow old. You live a long and healthy life.)



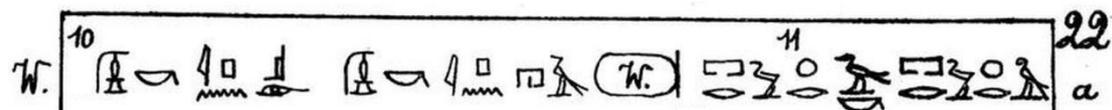
30.21bN346 Jed medu: Herew amy Asar N. Hetem-k em Aryt Herew. Mey nek es.

Say the word and the Will that is within the Perceptive Faculty of N. provides you with the Focus of the Will. It comes to you. (This verse says just do it and do not sit around waiting. Just say the word and it is yours. Not much effort is needed. *Osiris is unbounded, so the Will [Horus], which is focused, is within Osiris.*)



31.21cN338-339 Jed medu: Asar N. pen, nemeh-ku Herew em Ary[t]-f tem-ta.

Say the word and the Perceptive Faculty of this N. the Will completely fills you with his Focus. (One-pointed focus of the attention completely dominates the perceptive faculty with the power of the Will. This is the key to creative power. When focus of attention is out of control, it leads to fixation of attention or the confusion of a wandering attention or blurry lack of focus. “Nemeh” may be the proper pronunciation for “fills” [rather than “mehen”] and plays on the name “Nemeh” (usually read Mehen) for the serpent of the Labyrinth. He is the winding path of life, which becomes a path of sublime veneration and respect. *“Tem-ta” means completely.*)



32.22aW10 Qebehu-k apen Asar. Qebehu-k apen, *ha* W. Peru kher sa-k. Peru kher Herew.

This is your cool libation O Perceptive Faculty. This is your cool libation, O W. It goes forth from your son. It goes forth from the Will. (Qebehusenu-f [“cool are his brothers”] is one of the four sons of Horus. Horus is the Will, the Tarot Trump of the Warrior in his Chariot. Each of the four sons represents one of the four cardinal directions and one of the four classical elements. Dewamut-f [Adores his Mother] is Lord of the East, the element earth, and represents the ability of life to take on a physical form out of its innate nature of emptiness that might seem to be dead.)

unchanging and does not pulsate like the various perceptions do. On the other hand, the transmutation of sexual energy does not produce the little death that flips excitation into lethargy in the way that ordinary orgasmic climax does. Instead it achieves a steady state of quiet alertness filled with ecstasy. The extra “a” in “per-a” is a scribal error not found in other versions.)

32.23bW13 
 10a 

32.23bW13; 10a Jed medu sep fedu: em per ta nek kheru. || Qebehu neter-[sen]tha sep sen.

Say the word four times as you go forth into speech. || A cool libation twice with pellets of natron. (When you speak, let each word project your intention to the entire cosmos in all directions. Four times means in the four directions and means that you project full intention in all directions to create a reality. This symbolically represents how a leader issues commands.)

32a  Dat qebehu Mehet. **Given is the cool of the North [Delta].**

33.24aN351 

33.24aN351 Jed medu: Asar N. hej nek qebehu-k apen. Qeb-nek kher Herew.

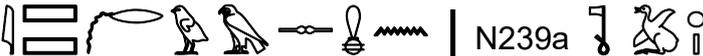
Say the word, Perceptive Faculty of N., and illuminate for yourself this your cool libation. You cool with the Will. (This verse emphasizes the cooling effect that this technology has. Concentrated focus tends to heat things. The Will is focused, but relaxed and cool, rather than heated and overexcited. Relaxation and keeping cool is an essential element for tantric practice. Tension in the muscles produces stress and causes one to lose control of a process that involves such vast and unlimited amounts of energy. The “libation” is internal and passes up the spine to the brain. I translate the mace glyph that is in the position held by pharaoh in his ritual stance as “hej” meaning to illuminate. This refers to experiencing something as a phenomenon of pure light rather than as a physical object. This meaning continues in the text as an enlightening of the Eye of Horus.)

33.24bN351  352 

33.24bN351-352 Em ren-k en “Per em @b”. Hej nek redu per am-k.

In your name as “Coming Forth from the Cataract” you illuminate the emissions that come forth from you. (This verse continues the discussion of ejaculation control. The reference in the epithet is to the cataract of the Nile that the Egyptians considered as its “Source” as it entered the land of Egypt from the South. The cataract is an image of the procreative process. Each person is born from the semen of his father that has ejaculated into the mother’s womb like a Nile cataract. However, in this case you offer up those emissions to an “internal” spiritual transmutation that shifts your physical being into a higher state of consciousness. This is like the Nile water moving northward to the Delta and awakening the fields

“taste” links back to the Sem priest mentioned obliquely in the previous verse. The Sem represents Hew, the God of Taste. He is also the tutelary deity of initiations. As such he is an avatar of Baba. “Seh” is often a temporary booth or tabernacle used for divination, especially with the Senet Oracle Board. Jews still celebrate “Succoth”, a festival of booths during which they make such spiritual booths of natural materials. This is a very ancient custom and involves tasting various fruit and pastry offerings as well as the tantric associations hinted at earlier. You can often see in Egyptian art royalty and educated people sitting in such booths while divining oracles with the Senet Board.)

34.26cW15  N239a

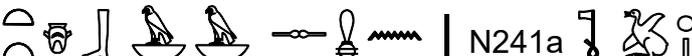
34.26cW15 (||N239a) Asheshu Herew seman. || Nether tha sep w@.

That which the Will spits out is Semen. || A pellet of natron once. (This verse develops further the wordplay on “dep” [spit out] linking it to “ashesh”, which also means “to spit out”. This emission is semen on one level and sunlight on another level. On yet another level it is the expression of creativity or adoration. Yes, the Egyptian word “semen” as used here sounds and means pretty much the same as the English. Quite a few ancient Egyptian words survive in English, often as “dirty” slang words such as “shit” and “twat”. For example, the word “tenenet” derives from the name of one of the most ancient Egyptian gods and means someone who pays rent for land or a house – a tenant. It is no surprise that the center of world culture for over four thousand years bequeathed us quite a bit of vocabulary that the linguists choose to ignore because of cultural bias against the African Blacks and Arabs who made up a significant portion of the multi-racial Egyptian population.)

34.26dW16  N240a

34.26dW16 (||N239a) Asheshu Set seman. || Nether tha sep w@.

That which Illusion spits out is Semen. || A pellet of natron once. (This verse tells us that ejaculate is the same whether governed by the Will or under the spell of Illusion. The difference is that one is under deliberate control, and the other is out of control. On a higher level of consciousness it is all just an emanation of light.)

34.26eW16  N241a

34.26eW16 (||N241a) Tet ab Nebewy seman. || Nether tha sep w@.

The outer form and inner heart of both Lords is Semen. || A pellet of natron once. (“Tet” is the form, and “ab” is the heart or core. The true inner (ab) and outer (tet) nature of both Lords, both the Will and the Illusion, is always Amen-Ra, the pure undefined awareness that underlies the Higher Self. In both cases the will [an aspect of the awareness, Men] has “caused” this awareness [se] to become established [men] in its particular expression of creative intelligence. The generative process involves Amen, the Unmanifest, becoming Men, the established creative potential. Then it expresses into either creation by the Will or reaction by the prior creations that have become Illusions or Delusions. One simply chooses to live deliberately or to live reactively by default. It is all the same to Amen, the undefined, infinite Life Force. In this sense one is always established [men].)

You are purifying natron, and also your spinal column, which is among them. || A pellet of natron once. (The “Jed” pillar represents the spinal column the frame that supports the whole body both physically and as the main channel for distributing information between brain and organs. The spine runs through the center of the body and the various organs are distributed on either side or in front of it. The spinal cord is the axis or root of the power of the Perceptive Faculty [Osiris]. So the “Jed” was a sacred symbol of Osiris. Jehuty [Thoth] manages the whole nervous system from a higher level of organization at the center of the brain. He records data in the cortex as memory.)

35.27dW20 

35.27dW20 Re-k re en behes aret, heru mes-f am.

Your mouth is the mouth of a newborn milking calf on its day of birth. (The “Behes” suckling calf is also a constellation that shows up at dawn during certain seasons. This verse suggests that in the beginning of the practice of creation one is like a suckling. The definition of one’s core creation at that stage is based on instinctive need.)

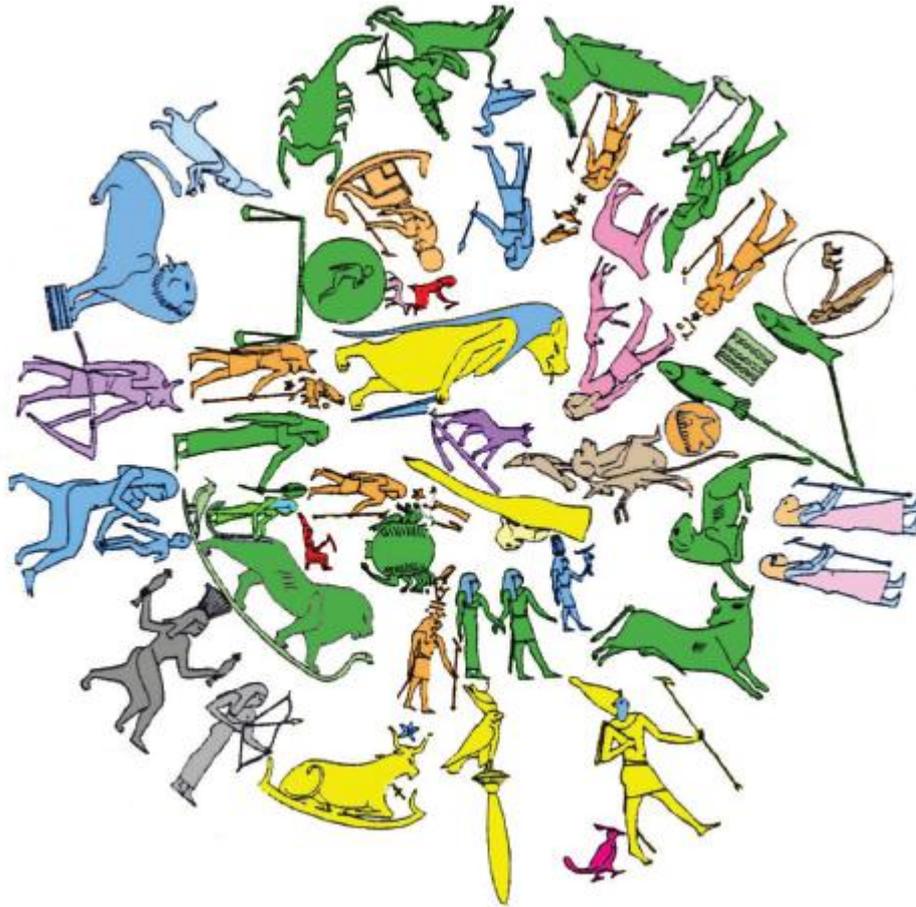
35.27eW18a* 

35.27eW18a Nether Mehet tha sep du Shet Pet.

Five pellets of natron of the North from the Heavenly Tortoise. (“Tha” is a pellet. “Ha” [Mehet] is the Delta of Northern Egypt. This ritual offering relates to verse 35.27dW20, which corresponds to a constellation in the sky. “Shet Pet”

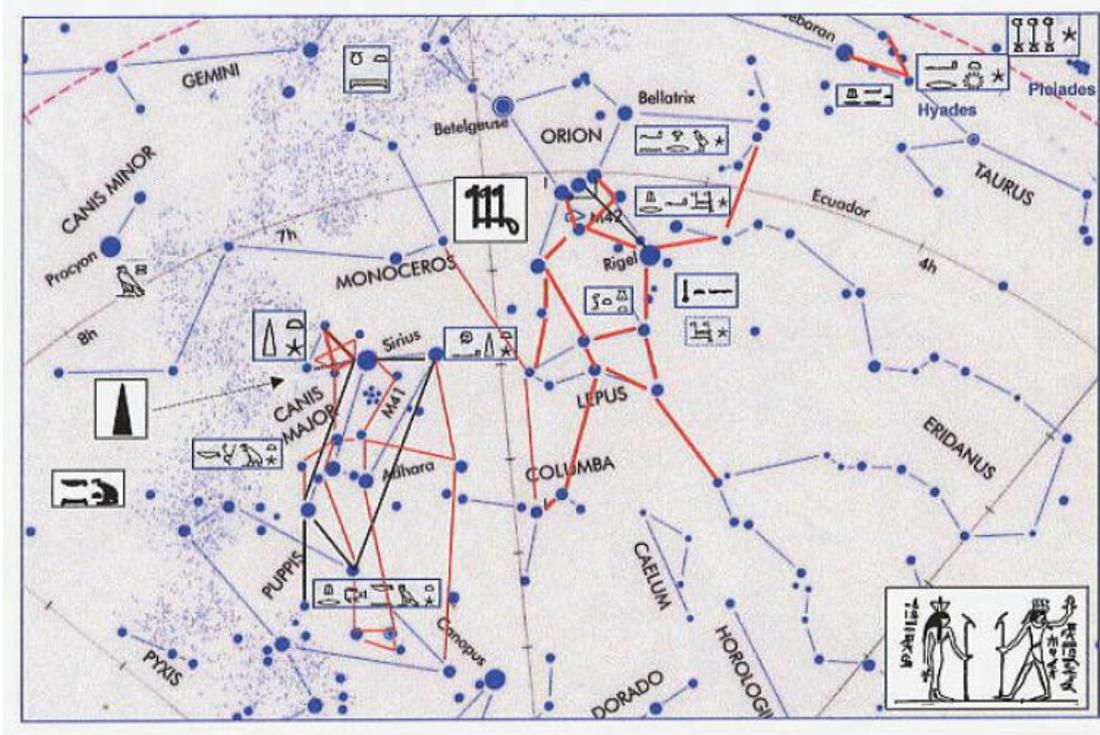


[transcribed by Sehe as ] is a place in Northern Egypt. But the name also refers to the Tortoise in the Sky [Shetew], which is a constellation that is associated with Orion. Orion in ancient Egypt was called Sah and represented the constellation dedicated to Osiris in his ascended form, the Perceptive Faculty risen as Divine Wisdom. Near him we find Isis, his wife, and Horus, his son. Osiris strides up the Milky Way to the polar region to open his mouth and proclaim a new creation – the dawn of a new day when the sun arises as Horus ascending his throne. I originally thought the tortoise constellation would be **just below** Orion in or near the ecliptic, but references to it being in the north suggest that maybe it is a symbol for the throne of Osiris at the Pole Star. This would match the Chinese *Xuan-wu* tortoise that is also associated with the north. There is also a special form of breathing associated with the tortoise and turtle.)

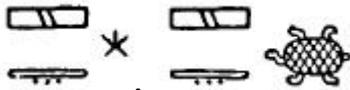


Source: Lull and Belmonte, “The Constellations of Ancient Egypt”, Fig. 6.25, p. 192. Zodiac constellations are in green. Egyptian constellations are in yellow.
 Source: <https://solariapublications.com/2011/04/09/hello-world/>

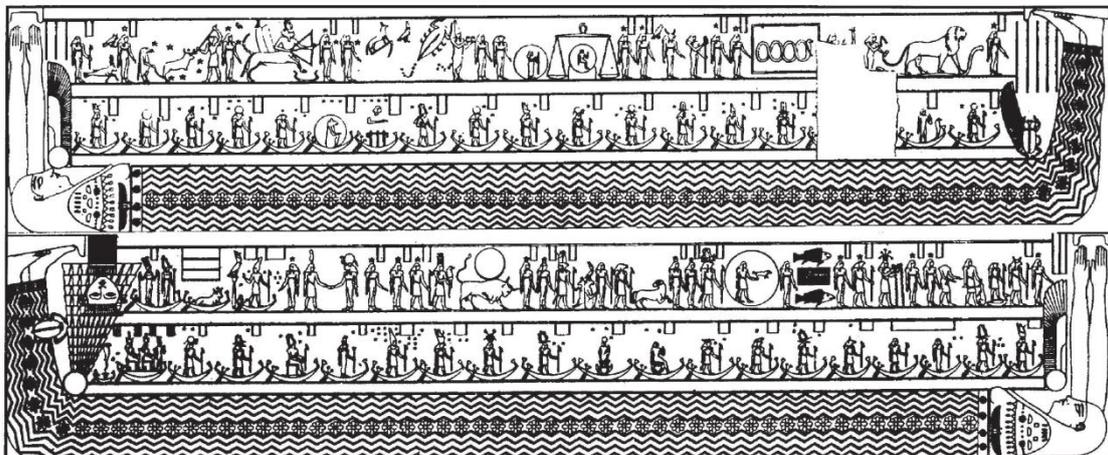
The above is a sketch of the Denderah zodiac. On the lower right with a Was staff and tall crown is Osiris as Orion [Sah in Egyptian, also called “The True Shepherd of Anu”, i.e., Heliopolis-Cairo] in his wide stride mode. To his left on a papyrus stalk is his heir, Horus, also wearing a crown. The crested bird walking behind Osiris is “rekhet” [known in Mesopotamia as a “rooster”. The was an ancient Egyptian symbol representing “the people” following their immortal pharaoh, just to the “south” of Orion is Isis in the form of the Sothic cow, known to us as Canis Major. The bright star on her forehead probably represents Sirius [Sepedet in Egyptian], the Star of Isis and the herald of the Nile inundation. The turtle constellation “Shet” was just below and to the right of Sah-Orion, just a step ahead of him [actually one of the 7 stars of Orion, perhaps Rigel, according to Budge], and may have been a “river turtle” because it was by Eridanus, the river. The Greek story of the race between the hare and the tortoise may come from these two constellations. Perhaps the turtle beat the hare, because the hare stopped because he could not swim, and the turtle just calmly swam across the river. Osiris was called the “beautiful youth”, a name written with a rabbit glyph, referring to the constellation Lepidus, the hare, that sits just below Orion. The tortoise represented deep study and the training to be a pharaoh. This program had always to be “a step ahead” of the pharaoh.



Lull and Belmonte, ch. 6, think that there were two turtle stars: Procyon and Gomeisha



The glyphs for the constellation/decan Sheta.



Sketch from Lull and Belmonte Ch. 6 p. 184 showing the Dendera linear ceiling with the decans listed in order. In the uppler bottom row third boat from the left is Osiris/Orion/Sah. To his left hand is perhaps Nephthys, and to his right hand Horus as a crowned hawk perches on a papyrus stalk (Procyon?) Behind him is a cow with a bright star over her forehead. That is Sirius, the star of Isis, with the Celestial Cow, a form of Hathor. Below this tableau we find decans 36 and "37" with the little Epagomenal 5-day decan at the end. Before them is a boat with baby Horus, Hator, and Isis. In the upper half of the chart we find Cancer as a sacred Scarab emerging from the crotch of Newet to begin the year. The first decan is Tepy-@ Kenmut, who is Primordial Baba and also goes by the symbol of the tortoise, Sheta. It is positioned between Cancer and Leo. As decan number

one the tortoise is way ahead of Osiris, the Beautiful Rabbit. Lepus, the hare is just below Orion/Osiris.

Jose Lull and Juan Antonio Belmonte. "The Constellations of Ancient Egypt". Chapter 6.

36.28aW21 

36.28aW21 Nether-k nether Herew. Nether-k, nether Set. Nether-k, nether Jehuty.

You are purifying natron, and Will is purifying natron. You are purifying natron, and Illusion is purifying natron. You are purifying natron, and Intellect is purifying natron. (These three expressions of consciousness are neters, members of the company of the gods [functions of consciousness] that make up your being.)

36.28bW22 

36.28bW22 Nether-k, nether neter. Nether-k, nether ka-k. Nether-k, nether nether-k.

You are purifying natron, and any god is purifying natron. You are purifying natron, and your Ka is purifying natron. You are purifying natron, and purifying natron is purifying natron. (All is purifying natron, and it is just exactly what it is.)

36.28cW23 

36.28cW23 Nether-k jed-th pen am-t senu-k neteru.

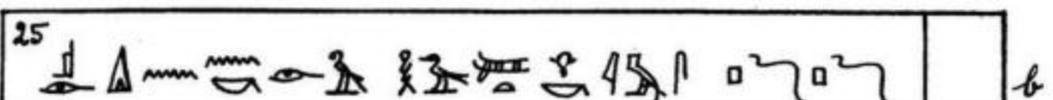
Your purifying natron is this your spinal column among your brothers, the gods.

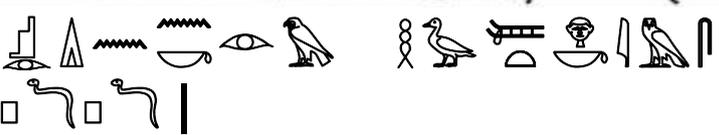
36.29aW24 

25 

36.29aW24 Nether-k tep re-k. Sew@b-k qesu-k tem. Aw. hetemet-k aret-k.

Your purifying natron is upon your mouth. You purify your bones and all [parts of your body] to provide you with that which is yours. (How you develop depends on how you define your creations. No matter what you intend to do, it makes sense to purify and make healthy your body as the vehicle for living your life.)

36.29bW25 

36.29bW25 

36.29bW25 Asar da en nek Aryt Herew. Hetemet her-k am-s pej-pej. ||

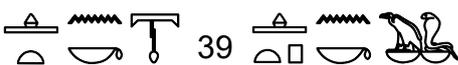
Perceptive Faculty give yourself the Focus of the Will, providing your visual field with it and its attending fragrance. (This can be the priest saying "I give you . . ." but the intention is for the initiate as Osiris to grant himself the focus of will as only he can.)

additional suggestions of tying things together, arranging a schedule, a formula, charm, or amulet. Note that the black eye uplifts. Paradoxically, getting familiar with the dark areas of life is a key to evolution.)

44.34aW38 

44.34aW38 Hetep nek R@ am Pet. Sehetep-f nek Nebewy.

May the Higher Self Sun that is in Heaven bring experiences to you. He causes the two Lords to bring experiences to you. (The Higher Self that is in Heaven is Ra, the Sun God. It also refers to daytime. Ra represents the faculty of creative intelligence as the ever-present and ongoing source of life in an individual that stimulates growth and evolution. The sun is a star, like all other stars, but it is closest to us. All individuals are stars, or sources of creative intelligence. However one's own viewpoint of self is most intimate. Rather than swinging around in the sky day and night, let your viewpoint of self become a permanent anchor, the source of your life. Then you can see that all other stars and planets and beings throughout the cosmos are variations of the same source from different viewpoints. "Hetep" means peace, or an offering. I interpret this to mean the experiences that identification of pure undefined creative awareness with an individual self viewpoint will bring. These are the offerings of that individual. By fully experiencing them, the individual attains to peace. The two lords are the two eyes mentioned in the previous verse. They also refer to Horus and Set, Will and Illusion. Illusion is the condition in which source comes from somewhere else. The moon's light comes from the sun, so it is subject to varying conditions of its position relative to the sun. Intelligent Egyptians in pre-dynastic times already had figured out that the earth is round and spins to create the apparent motion of the sun. We know they closely watched the interaction of the moon with the earth and the sun. Early Egyptians also knew about the axis of the earth's rotation because of the importance they attached to the stars that never set due to their proximity to the pole of the axis. This is a key theme in the **Pyramid Texts**.)

44.34bW38  39 

44.34bW38-39 Hetep nek gereh. Hetep nek Nebety.

May the night bring you experiences. May the two Chief Ladies, [Loving Mother and Lively Green Cobra] bring you experiences. (The night is the time when the moon shines. The brightness of the sun seems to disappear and the dark of night with the reflective light of the moon and the distance star sources governs your experiences. You do not seem to be source over your life. The Loving Mother Nekhebet [Mut] is the divine patroness of the South, or the lower chakras and has the vulture totem. The Lively Green Cobra, Wajet. is the divine patroness of the North, or the higher chakras. Each presents you with modes of experience. Night is the time for rest and recuperation. It is also a nice time for lovemaking.)

44.34cW39 
40 

44.34cW39-40 Hetep ta anet net-k. Hetep ta maat-k. Hetep [ta] sejemet-k.

choice of belief – becomes your experience. It is up to you to decide what is appropriate. This plays off the allusion to the baboon scribe Weden in the previous verse who plays at making copies of whatever the Master gives him.)

47.36bW44 
 43a* 

47.36bW44, 43a Wepepet-k re-k am-s. || Arep Menew hej *ha* thes w@.

With this your mouth may always be opened. || Wine of one white Menew-stone “Up-and-Down” jug. (Wine symbolizes the distortion of awareness caused by resistance. Drinking wine “opens” the mouth and loosens the tongue so people talk more freely. The white Menew-stone jug tells us that the foundation itself is pure and unaffected by the alcohol in the wine. Therefore it is acceptable to open the mouth and then create a condition of Illusion through resistance. For the “*Ha*” and “*Thes*” of the offering see Hymn 43.33bW37a; N264, 265. Here they are now combined. Resistance gives you ups and downs. The wine gives you ups and downs. The jug goes up and down as you drink. The wine in the jug goes up and down as you fill and drink, fill and drink. So we have ups and downs and downs and ups.)

48.36cW45 
 45a* 

48.36cW45, 45a Asar W. wep re-k em mehet am-k. || Arep Menew kam *ha* thes w@.

Perceptive Faculty of W., open your mouth in the fullness in which you are. || Wine of one black Menew-stone “Up-and-Down” jug. (This verse and the preceding one refer back to the passage about the two eyes of Horus, the black one and the white one. The black Menew-stone jug represents the injured eye of Horus, the moon at night that passes through its changing phases. If you create within the night time of creation, do so as the full moon. Again, the wine can not distort the pure foundation of awareness. Go ahead and fill the jug full. Then empty it.)

49.37aW46 
 46a 

49.37aW46, 46a Asar W. hej nek heneq per am-k. || He[ne]qet Menew kam henet.

Perceptive Faculty of W., illuminate for yourself the beer that goes forth from you. || Beer in a black Menew-stone piss-pot. (This is your urine. Drinking a lot of beer produces a lot of urine. The idea of liquid flowing through you is an aspect of the Moon Trump in the Tarot deck, so here the offering is with a black stone jar. The “*henet*” is a pot or vessel. “*Henet*” is a mistress or queen. The jar sounds like a piss pot and its glyph is shaped like a female genital. “*Henet Desheret*” is a pot-bellied hippopotamus goddess of the 3rd epagomenal day of the five such days at the end of the year. That day was the birthday of Set, and she was one of his minions. She is a Mes-khenet nurse goddess and thus relates to the Moon Trump.

that is offered. Some versions have “ah” for the bread.)

53.38cW51  | 51a 

53.38cW51-51a W. hej nek Aryt Herew sekhenet-k. || Sekhen af.

W. illuminate for yourself the Focus of the Will that you embraced. || One portion of meat. (The portion of meat reminds us that embracing the focus of Will is an experience in the flesh, something you can really get your arms around, not just an abstract idea. Focus requires defining with a boundary that embraces the object of focus.)

54.39aW52 

54.39aW52 W. hej nek Aryt Herew hepet m@ Setesh nehemet nek, wep re-k am-s. ||

W. illuminate for yourself the Focus of the Will that has been codified by Illusion and [seems] taken from you. Open your mouth upon it. (This verse tells us that resistance turns the will into a struggle with Illusion. It turns creativity into rigid codes of behavior and appears to take creative source away from you. But you can exercise the will to deliberately relax these restrictions, to open your mouth with it. Then you can create the life you really prefer. Do not let others limit your abilities.)

54.39bW52a* 

54.39bW52a Arep (heqet) Menew hej henet.

Wine [or beer] in a white Menew-stone bowl. (See 49.37a.)

55.39cW53  | 53a* 

55.39cW53-53a W. hej nek heneq per em Asar. || He[ne]qet Menew kam henet.

W., illuminate for yourself the beer that goes forth from the Perceptive Faculty. || One jug of beer in a black Menew-stone “mistress” bowl. (The flow of experience issues from the perceptive faculty, not from some “external” source. You create that flow within your own awareness. This verse has the same joke about beer and urine that we saw in hymn 49. Awareness flows through your attention like urine flows through your urethra. Osiris is the god of beer.)

56.40aW54  

54a 

56.40aW54-54a W., hej nek Aryt Herew, nehemet nek, ne baā en-s ar-k. || He[ne]qet baā henet.

W. illuminate for yourself the Focus of the Will. It is restored for you. There is no “iron” in it for you. || Beer in an iron “mistress” bowl. (People lack will power and complain that they are unable to concentrate attention. The will seems lost, but it is not lost. This text restores awareness of it to you. It seems lost because it has no distinguishing quality. You can focus your will on anything, so it is not related to anything in particular. The word for “iron” has the sense of firmness and

also is a pun on the word “bat” for quality and the word “ba” for the mind. Metals were highly valued in ancient Egypt, especially iron, which was rare for them. This pun is like playing on the words mettle and metal in English. The mettle of the will is invisible and has no identifying physical quality such as gold, copper, iron, or other metals. The beer is the living liquid that forms and flows through your body. It is a metaphor for the way our focus of attention flows in a habitual path mostly without our realizing what is going on. So the Egyptian author puts the beer in an iron bowl to give it some mettle. He makes it a mistress bowl, however, so that the poor pharaoh realizes he is snookered anyway because the lady’s will is stronger than his and so is the beer’s. This is Egyptian humor of the fifth dynasty – gross and subtle at the same time! It’s no use blaming your supposed lack of mettle on the beer and the women. Meditate on this one for a while and see why Wenas picked it to enjoy from his sarcophagus every day.)



57.40bW55-55a W. hej nek Aryt Herew, sat thu am-s. || Heqet hetemet henet, w@.

W., illuminate for yourself the Focus of the Will, with which you are protected. || Beer provided with a “mistress” bowl. (The offering sounds like a randy joke. “Sat” means protected, but also could mean a “daughter”. We should probably follow the N. version that has “tem”, which is short for “hetem” and plays on that word in 55a. The bowl of beer will take care of you and so will a good mistress. The real mistress to get it on with is the Eye of Wisdom, which in Egyptian is a feminine noun. The bird glyph repeats in the offering to further the word play.)



57A.40cNt283 Jed medu: an Arety Herew. || Anet pejet

Say the word and bring the two eyes of the Will. || A Light Tower bow. (The verses that are marked with 57 plus a capital letter were found in the pyramid of Net, one of the queens of Pepy II. Net is also the name of a very ancient Egyptian goddess. Her symbol in the text is the glyph for a type of needle used to make nets. Our English word “net” comes from her name and perhaps also “needle”. This glyph refers to the neural network and our ideational grid in the brain. Another of her symbols is a pair of crossed arrows. Both these symbols specifically represent the optic chiasm in the brain. Therefore Net is an important aspect of the Perceptive Faculty of vision and easily stands for the whole faculty. Thus Net sometimes stands in as a female version of Osiris. [For example, see the Solar Barque of Ptolemy IV. There Net stands in the place usually occupied by Osiris.] In the ancient hunting and gathering society Net was vital to finding and catching whatever you were hunting or gathering. One eye sees the steady state of pure perception, and the other sees the oscillating phases of changing forms. These are the two

aspects of life appreciated in cosmic consciousness. The bow suggests the expansion and contracting of the lunar phases and is a tool for controlling the direction of attention, here represented by arrows. The bow is the column of the spine that is topped with the flame of the midbrain so it resembles a lighthouse – hence the particular name used for the bow. That glyph is the name for Light House City, known to the Greeks as Heliopolis and in the Bible as On. Queen Net liked the images of bows and arrows for her rites because that is equipment associated with her tutelary deity. Her verses give us a tour of some of the interesting associations Egyptians had regarding bows and arrows. **This verse has two glyphs canceled, which I marked with an underline.)**

57B.40+2Nt284 

57B.40dNt284 Jed medu: em bu kher en sen am. || Kheret sha.

Say the word: in the place where they fell. || A pond full of possessions [that fell in]. (This verse is about taking things just as they are, however they have fallen out. The Will takes charge and chooses deliberately. The Witness accepts things just as they are. The pond is the reality you find yourself in. The possessions are all the things you have created to decorate your world with just as they have fallen out to be.)

57C.40+3Nt285 

57C.40eNt285 Jed medu: em sen redaty nek. || Re[we]j.

Say the word: for those things that have been set in place by you. || A bowstring. (This verse continues the idea of the previous verse. “Saying the word” is defining your creation as you intend it to be, or alternatively meditating on a transcendental mantra. This operates on the “possessions” that you have put in place in your world. The bowstring represents energy derived from the use of the will to direct attention [the arrow] toward the preferred target. The string gets its energy from the bent bow and transfers it to the arrow. You have to put the energy into pulling the string and bending the bow as well as aiming the arrow. [There are some glyphs missing in this next section of Nt. Spells and some are questionable. I must refer back to Faulkner’s transcription to check on the glyph texts.]

^{Nt 286}


57D.40fNt286 Jed medu: de nef sen er ta. || Rewedu.

Say the word and he sets them onto the earth. || Bowstring. (Anchor your creations onto the earth so that they are real and tangible. “Rewed” also means progress and success. **The first glyph after the bar is uncertain.**)

57E.40+5Nt287 

57E.40gNt287 Jed medu: Asar Net, ay en nek Arety Herew. || Anet pejet.

Say the word O Perceptive Faculty of Nt. the two Eyes of the Will come to you. || A Light Tower Bow. (The bow here is the same as in Nt283 above and represents the

prevent it from ending. || A ritual cloth. (The odd “n” is probably a transcription error for the “hej” mace glyph. The Will has nothing preventing it from being available at all times. This and the next verse share a ritual object that may be a cloth made of byssus and something called “Horus on High” or “Invocation of Horus” {See next verse}.)

57L.40+12Nt294 
 57L[PT*802.2].40nNt294 Jed medu: Asar Nt., hej nek Aryt Herew as mat nef. ||
 Shen Herew qa.

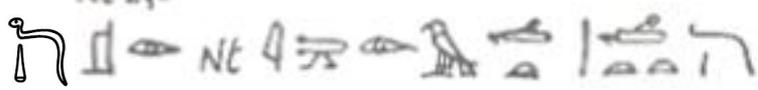
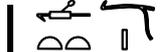
Say the word and Perceptive Faculty of Nt. illuminate yourself as the Focus of the Will which is a likeness to him. || Will encircles on High. (This particular aspect of the Will’s Focus is not clear. My rendering of “maten-f” is uncertain.)

^{Nt 295}

 57M.40+13Nt295 


57M[PT*803].40oNt295 Jed medu: Asar Nt., hej nek Aryt Herew khew deref-s. || Ader.

Say the word and Perceptive Faculty of Nt. illuminate for yourself the Focus of the Will. Protect its record. || Seed from a stud bull. (“Deref” is writing or inscription. The focused eye records data in the cortex. These are your creations. Protect them the way the **Pyramid Texts** were protected against the ravages of time. The ritual offering is seed from a stud bull. This symbolizes the creative power of the focused will. There is wordplay between “deref” [inscription] and “ader”, a stud bull. The seed carries a record of the bull’s DNA. A stud bull is chosen because it carries strong and healthy genes that the farmer wants passed on to his herd. Egyptians put a lot of attention on the breeding of cattle and made special tombs with huge granite sarcophagi for the mummies of bulls that they considered divine incarnations.)

^{Nt 296}

 57N.40+14Nt296 


57N.40pNt296 Jed medu: Asar Nt., ath Aryt Herew w@-t. || W@tet Mer w@.

Say the word and Perceptive Faculty of Nt., take the Unified Focus of the Will. || One Wizard Staff of a Chieftain. (In this verse the emphasis is on the uniqueness and unifying qualities of the Eye’s focus. The ritual offering here is of a “W@tet Mer”, which is a chieftain’s staff of unifying authority. It has a jackal’s head symbolizing power over Death, and is the sign of a wizard. Usually it is called “Weser” and is the power name of Osiris. The number one “w@” is repeated both as a word and as a number. This emphasizes the uniqueness of the Will’s Eye. “W@t” or “W@tet” is also a harpoon or spear, and this relates back to the phallic imagery of the previous verse.)

57O.40+15Nt297*

57O.40qNt297 Jed medu: Asar Nt., hej nek Aryt Herew nehemet nef m@ [Setesh](#).
 Khenep nef es. || Khebeset w@. (The text is corrupted as: . . . nepem-t n- m)

Say the word and Perceptive Faculty of Nt. illuminate for yourself the Focus of the Will which was taken from him by the hand of Illusion. He stole it off from him.

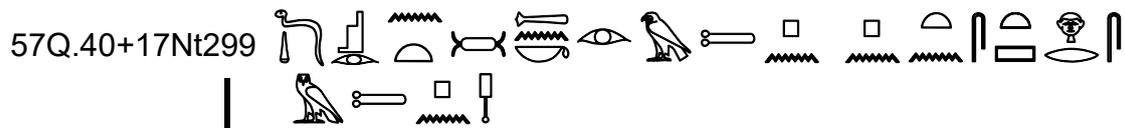
|| One tail. (In the mythic battle between Horus and Set, Set carried off the left eye of Horus, and Horus impaled one of Set’s testicles. Horus, the Will, represents the primary focus of intention. Set, or Illusion, represents secondary or prior creations that interfere with the primary focus and carry attention away from the intended result. The practice advised here is to restore the lost focus by bringing attention back to the primary intention. Only the Will has the power to define and actualize new creations. Prior creations can only repeat themselves over and over until their creator experiences them and therefore they lack creative power. The myth symbolizes this by saying that Set has lost his testicles and therefore is an ox, a castrated bull that can no longer procreate, but is good only for working as a drone. The punishment of Set’s resistance is that he must work to help haul the sun around every day. In other words, he generates the Illusion of time passing and the drudgery of repetitive work. For all the sound and fury it makes, the Illusion of resistance can not create anything new. Set has no balls. You must repeat your old creations until you fully experience them – turn them into “hetep” offerings. The ritual offering of a pubis, or a bull’s tail, or phallus [khebeset] puns on the word “khebes” that means to plow the field. The castrated Set becomes an ox only good for plowing the field, not for plowing the cows. He has no fertile seed to sow. Ironically, the goal of Egyptian culture was to become a crew member serving on the Solar Meditation Boat. Set’s problem is his attitude that turns the role of service into boring drudgery.)

57P.40+16Nt298*

57P.40rNt298 Jed medu: Asar Nt., hej nek Aryt Herew asa-t em Geb. || Beseg w@

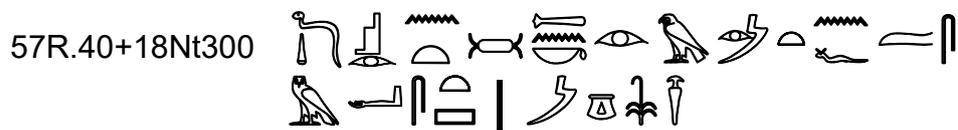
Say the word and Perceptive Faculty of Nt., illuminate for yourself the Focus of the Will that is preserved in the World. || One beseg [or beneg]. (Horus, the Will, creates, and Geb, the World, preserves. The word “preserve” uses the glyph of the endless knot and the glyph of the goose. The knot suggests an endless loop. The will can make a creation hang around by making it into a loop in space/time. It will then keep cycling around like a subroutine in a computer program. This is how we make the world out of layer upon layer of these simple little loops. The goose image suggests the idea of material prosperity and the idea of a son [sa] or daughter [sat]. Our creations are like our offspring. The goose is also the glyph used for Geb’s name. He is the World Trump in the Tarot deck. The meaning of the ritual offering is not clear, but the spelling “bsg” contains the name Seb and/or Geb the Goose spelled backwards. This is surely not a coincidence and suggests that the

world is like a reflection of the self in a mirror.)



57Q.40sNt299 Jed medu: Asar Nt., hej nek Aryt Herew-th pen penety en Setesh ab er-s. || Methepen.

Say the word and Perceptive Faculty of Nt., illuminate for yourself this, your Focus of the Will, over which Illusion had fun. || A methepen amulet made of white-gold. (The sequence “th p n p n t n” is translated variously. A clue is in the ritual offering that is an amulet, possibly in the shape of a pyramid, and made of valuable white-gold. The name of the amulet puns on this sequence. “Penety en Setesh ab er es” perhaps reads something like “this which the heart of Setesh was toward it.” Set wanted to get the Eye of Horus, so he snatched it by force. But that did not work. He ended up castrated. Illusion is like a joke we play on ourselves. Illusion distracts you from focus on who you really are. One moment you are this creation, and the next moment you are that other creation. Although Set snatches the Focus, it does him no good. By nature he lacks meaningful focus, because he does not know what to focus on that is not contradictory and thus self-destructive. He is in a loop that is like wandering around stuck in a strange fun house of mirrors.)



57R.40tNt300 Jed medu: Asar Nt., hej nek Aryt Herew mat nef ges m@ Setesh. || Ma gesu tep.

Say the word and Perceptive Faculty of Nt., illuminate for yourself the Focus of the Will that is seen by him by the side of the hand of Illusion. || Like a sharp dagger by the side. (Horus finds that his eye has been snatched away by Set. The original intention of Will to experience gets snatched away by Illusion and becomes something external. You want a new car, but your neighbor has a new car and you do not. Your neighbor has become a secondary source for your intention. How come he has the neat car and not you? This creates a sense of resistance and struggle. Not only do you not have a car, your neighbor has one. The “tep” is the top priority. This is a ritual dagger that points at your goal. Set uses it to excise the Eye of Horus. The ritual offering reads as “you see your top priority by the side.” A dagger is worn in a belt sheath at the side. The belt dagger has sharp focus. Set only uses it destructively.)





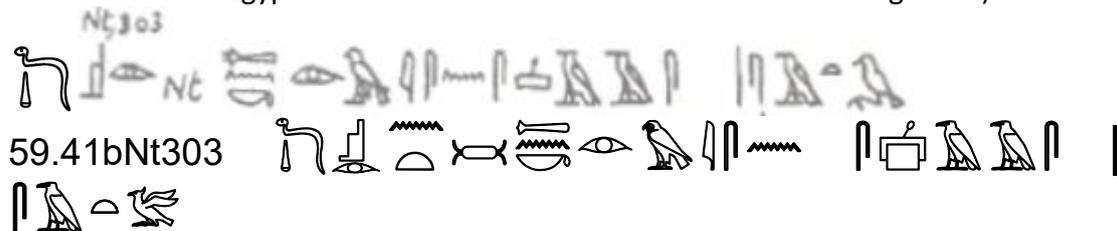
57S.40uNt301 Jed medu: Asar Nt., hej nek Aryt Herew nehemet nef m@ Setesh, khenep ne[f] es. || Khebeset w@.

Say the word and Perceptive Faculty of Nt. illuminate for yourself the Focus of the Will that was taken by the hand of Illusion when he plundered it. || One tail. (This verse repeats 40q above with similar spelling errors. We can also read the phrase as Horus snatching the eye back from Set. There is a humorous ambiguity here that captures the way the two squabbled like the grown-up children we are so familiar with on this planet. The tail can also be a phallus as mentioned above.)



58.41aNt302* **58.41aNt302** Jed medu: Asar Nt., hej nek Aryt Herew ab ten-f am ten am-s. || Jeba.

Say the word and Perceptive Faculty as Nt., illuminate for yourself the Focus of the Will and this his pawn that he placed it on. || Equipment. (Here we find a reference to the game of Senet. The pawn playing piece is the identity that one assumes for playing the game of life. This is your equipment or costume that you choose for the role you decide to play. This is your avatar. Once you create your avatar, you place the Eye of the Will in it so that it can focus on the role it is playing. The ancient game of Senet became the cultural vehicle from which the Tarot deck used in our day for card games and divination evolved. The little game was the perfect miniature representation of Egyptian culture. Each Trump was an avatar of Ra, the Higher Self. Now we use separate cards for playing Tarot. Egyptians used a playing board. We evolved several games from the Senet board with its checkered array of squares, including backgammon and parchisi, and perhaps some forms of checkers. The word for equipment plays on the word for pawn. The name “ab” for the playing piece derives from the pegs used for holding snare nets. Another meaning of “ab” or “abet” is to dance. The pawn dances his dance on the playing board. “Ab” also is the heart. The Egyptians used the boards for divination as well as games.)



59.41bNt303 Jed medu: Asar Nt., hej nek Aryt Herew as en Saa-s. || Saat.

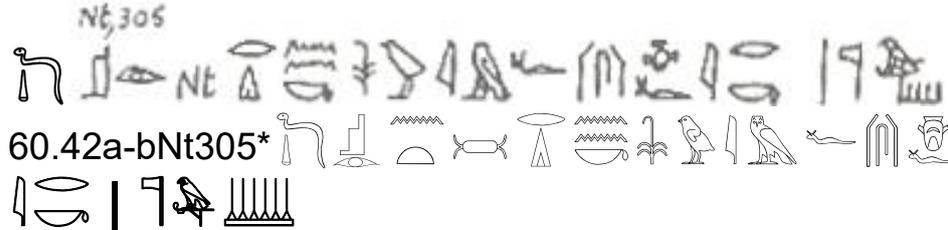
Say the word and Perceptive Faculty of Nt., illuminate yourself as the Focus of the Will to its Wisdom. || A sat cloak. (The key word in this verse is “wisdom”. Exercise of the Will brings wisdom. “Saa” is the sense of Touch from which Wisdom arises. The word “saat” puns on the word for wisdom. The Will can function like a cloak of wisdom. The “Sat” offering has a bird determinative instead of the cloth determinative. The particular bird signifies “people”. The pharaoh’s cloak is a group of wise people.)





59.41cNt304 Jed medu: Asar Nt., hej nek Aryt Herew, nehemet nef m@ Setesh, khenep-f. || Khebeset.

Say the word and Perceptive Faculty of Nt. illuminate for yourself the Focus of the Will that was taken by the hand of Illusion when he plundered it. || One tail. (This verse repeats like a refrain verses 40q and 40u above with same errors. We can also take this sentence to mean that Horus snatches his eye back from Set after Set stole it.)



60[PT*804].42a-bNt305 Jed medu: Asar Nt., reda en nek su. Am-f res ab-f arek. || Neter menekhet.

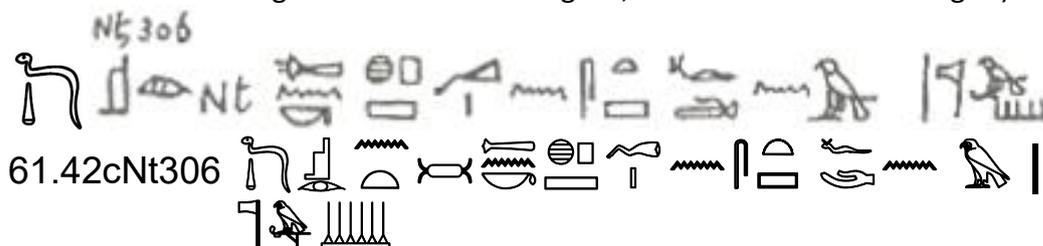
60.42a-bN305



(N version has . . . su wek hery Aryt Herew. || Neter menekhet.)

Say the word and Perceptive Faculty of Nt., he is given to you. In him [the perceptive faculty] his heart awakens toward you. || A divine fringed linen banner. (N. version damaged text meaning uncertain): . . . play the fool upon the Focus of the Will[?] || A divine fringed linen banner.

(The heart of Osiris is the heart of true integrity and honesty. When you are in that state, what you perceive is what you perceive, just as it is, with no pretense. This is the divine quality. It is perfection [men-khet]. “Men-khet” means “the thing established”. The fringed banner was used for the “Horus” names of the pharaoh. These celebrated the role of the pharaoh as the Divine Will of the people of Egypt. The term “menekhet” used for the linen banner also means perfection, high excellence. It also could be one of the bandlets used in the Opening of the Mouth ceremony, or it could be used to wrap the heart. “Menekhet” resembles “men”, the Senet board, and Men’s name that uses the board glyph. Men is the god of the procreative phallus and the name of the founding pharaoh of the first dynasty. Allen has the offering as “fedu neter” or 5 gods, which does not sound right.)



61.42cNt306 Jed medu: Asar Nt., hej nek khepesh en Setesh fed en Herew. || Neter Menekhet.

Say the word and Neith as Perceptive Faculty illuminates for you the thigh of Illusion that the Will plucked out. || A divine fringed linen banner. (Set killed Osiris and dismembered his body. When Thoth, Isis, and Nephthys restored the body, the phallus was missing. Thoth fashioned a new one for him, and Baba, the

firstborn son of Osiris and spiritual scion of Thoth, taught him how to use it properly. Osiris then apparently used his resurrected tool to sire Horus, his second son, who would become his heir as pharaoh of Egypt. (Ra-Horus actually had to help out a bit.) Horus avenged the murder of his father by castrating Set and removing his “thigh”, a euphemism for his penis. In this verse the thigh of Set is called the “khepesh”. Sometimes it is also called “mesekhety”. This was used as a power instrument in the Opening of the Mouth Ceremony. On the ceiling of Senmut’s tomb the northern panel shows the constellations around the northern polar region. The “soul” of Set, the sexual id, appears in this drawing as a bull with one large haunch representing the Little Dipper constellation. At the foot of the haunch is the “Dewat”, a star representing the Pole Star. The “Dewat”, or Twat, represents the place where the soul enters the womb for incarnation. Horus jabs a spear into the bull’s groin to castrate him. In the sky chart on the ceiling of the temple of Hathor at Denderah Set is shown only as a giant thigh in the center of the chart at the North Pole. It looks like the hand on a clock and rotates in that manner as the night progresses. The point of this “Khepesh” symbol is that creative energy is sexual energy. When properly channeled under the deliberate control of the Will it produces creative play and leadership in whatever field one chooses. When out of control it clouds the mind with sexual fantasies and pulls one into the world of Illusion and self-destructive behavior. The Will handles Illusion by taking charge of the phallic energy and directing it toward creative purposes rather than allowing it to run a person’s life. The humorous viewpoint of the ancient Egyptians was that all life on earth, especially at night, revolves around sex. So they drew a bull’s dick as the hand on the clock of the night sky. Then they used an actual bull’s haunch to open the mouth of a mummy so it could direct that energy into speech and action through the Will. They acted this all out in detailed ritual and drew formalized cartoons of it on tombs and temples and [maybe] kept a straight face all the while. What a remarkable culture! “Menekhet” is a pun on a word for “perfection”.)



62.43aNt307 (N291) Jed medu: Asar Nt., hej nek Mu am Aryt Herew em sefekhekh-k am-s. || Herew-s, Amesu, [Jeba,] Nehebet.

Say the word and Perceptive Faculty of Nt. illuminate for yourself the Undefined Awareness in the Focus of the Will. Do not separate yourself from it. || A Will Scepter, a Tool Box with a Phallic Club, and a Lotus-of-Compassion Scepter. (Undefined Awareness in Egyptian is “Mu”, the primordial state before creation takes place. “Mu” is the glyph for water and represents the unbounded ocean of undefined potential energy out of which the cosmos appears. Water is also the primary material substance out of which living organisms form. The eye naturally produces water and we blink to spread the moisture over the surface of the eye. When we feel strong emotions, we weep, and the eye produces a strong flow of water. The graphic symbol for the Eye of Horus has a special blue trail that extends down from it representing the tear of compassion. The spiral eyelash represents the spiral of evolution. The ritual scepters offered up with this verse [and the following verse] represent the Will deciding how to shape the unbounded reservoir of

potential energy into creations, and the feeling of compassion that guides the process. The toolbox contains technology for managing creations. One special tool is the phallus. Another is the lotus. These are the male and female sexual organs, tools to be used for procreation and recreation and spiritual growth. The tears of compassion are part of the process of experience during which the creation returns to the undefined ocean of potential. These tears may include feelings of joy and sorrow and all the sensations of the cyclical flow of life. We should not [and indeed can not] separate from our source in undefined awareness because that is our nature and that is where we return anyway. So any sense of separateness is an Illusion. Through compassion “Mu” becomes “Mut”, the Cosmic Mother, embodiment of Love.)

62A.43bNt308* [N292a A]

62.43bNt308 (N292) Jed medu: Asar Nt., hej nek Aryt Herew, maat en Jehuty Mu amu-s. || Herew-s, Am-su, [Jeba,] Nehebet.

Say the word and Perceptive Faculty of Nt., illuminate for yourself the Focus of the Will. The Undefined Awareness is seen through it by the Intellect. || A Will Scepter, a Tool Box with a Phallic Club, and a Lotus-of-Compassion Scepter. (The ritual instruments for this verse are shared with the previous verse. Willfulness must always be tempered by compassion. Will is the male aspect that defines boundaries, and compassion is the female aspect that releases boundaries. Jehuty is the Higher Self Guide of the Higher Intellect or CPU that records, integrates, and interprets all the data in the cortex. The Higher Intellect operates through an intuition that directly appreciates Undefined Source in the moment and guides you to decisions and actions that are right for you. Intelligence designs the plan of evolution. The lotus was the Egyptian emblem for the discipline of yoga.)

63.44aN293

63.44aN293 Jed medu: Asar N. ames ku ar sa-k, Herew.

Say the word and Perceptive Faculty of N., conduct yourself to your son, the Will. (“Say the word” involves the intention to originate something. That intention causes the Will to arise in the Perceptive Faculty as a property of consciousness. Otherwise the Will remains latent as just another possibility within undefined awareness.)

63.44bN293

63.44bN293 De nek su em *khan-k*.

For yourself, put it inside you. || A Mekhan Club, an Aser Club, and one Will Scepter. (The Will is not an abstract idea. It is something that is supposed to function within your physical body. The physical body [*khat*] is one of the eight primary aspects of an individual, the others being the *ka*, *sekhem*, *ab*, *ren*, *ba*, *khaybet*, and *aakh*. The “Mekhan” club plays on the word used for the body. However, the Mehen was the serpent that represented the Labyrinthine path of Life as it winds through evolution. It also represents the Mekhenet, the ferryboat that

carries you across the river of life [or death] to the other side. This image survives in Buddhism and also occurs as the myth of Charon the ferryman on the river Styx. So the “Mekhan” club doubles as the steering oar of the ferryman. The “Aser” club is made from a sacred tamarisk tree and is a play on the name of Asar, the Perceptive Faculty [Osiris]. It also is a special symbol of Wep-wawet, the guide dog jackal who sniffs out the path for Asar. This contains references to ancient traditions that became part of rituals around the death and resurrection of Asar reenacted annually at Abydos. The key point here is to put the will into the body and use it for practical living and evolutionary growth. The clubs and scepters have a male phallic flavor.)

N293a* 

63.44b-cN293a Mekhan, Herew-s. (Names of ritual clubs.)

N294a* 

63.44b-cN294a Aser, Ames. (Names of ritual clubs.)

63.44cN294* 

63.44cN294 N. || Aser.

..... N. || **An Aser Club.** (This verse is missing, and the ritual instruments are the same as for the previous verse. The “Aser” club seems to belong specifically to this lost verse.)

64.45bNt309 

63A.45a-iNt309 Jed medu: Asar Nt., jeser-k her-f.

Say the word and Perceptive Faculty of Nt., glorify yourself on it [your path]. (You merely have to formulate the proper intention for yourself and it will actualize, glorifying you in your life. The word “jeser” [glorify] refers to honor, holiness, glory, beauty, nobility, and so on. This term was especially used with regard to the sacred precincts of Abydos.)



64.45a-bNt309 Jed medu: meku shep nek su. || Jeser w@.

Say the word and verily you will make it glorious. || One Scepter of Honor. (Just say the right word and you will make your life glorious. “Verily” adds emphasis to how easy it is. “Shep” [make it] is also the word used for the nobility and suggests gaining honor and reputation.)

65.45cNt310* 

65.45cNt310 Jed medu: Asar Nt., mer-k (su). Sut Herew. || Herew-s Amesu.

Say the word and Perceptive Faculty of Nt., you love him. He is the Will. || One Scepter of Will. (The scribe leaves out a “su” before “sut” to condense the text. Desires arise in your awareness and express themselves either through deliberate choices made by the Will or by default choices made by prior choices that hang around in awareness and distract attention. If you do not exercise Will power, you live by default. Therefore, the suggested ritual implement is the Scepter of Will. Most people live by a combination of Default and Deliberate choices. As Harry Palmer notes [ReSurfacing, p. 35], how many deliberate choices you make represents

your degrees of freedom. The avatar loves to live deliberately with his Will.)

66.46aNt311* |

66.46aNt311 Jed medu: Asar Nt., se[n]ekhet nek Aryt Herew kher-k. || Sekhet w@.

Say the word and Perceptive Faculty of Nt., make strong the Focus of the Will for yourself. || One scepter of sekhet wood. (Practice in directing attention strengthens your ability to manage the Will. The ritual implement here is made of some kind of wood. The name of the wood refers to the "field of reeds", low-lying land along the Nile branches in the delta. The wood presumably grew there. The "sekhet" is the field of perception in which your various creations exist and present themselves to the perceptive faculty [Osiris] who rules over that realm. The reeds were used for making papyrus paper and writing pens, so this can also be a cosmic library filled with the Akashic Records. Toth is the librarian. Part of this region is the "field of experience", wherein you fully experience your creations and come to find peace. "Khet" can mean "wood".)

67

67.46bNt312 Jed medu: Asar Nt., em nekher-kheru her-k, de nek su em @-k, **Say the word and Perceptive Faculty of Nt., in the subjugation by you, put it in your hand.** (This is a tantric verse that refers to the practice of deliberate, controlled masturbation. "Nekher-kheru" is destruction or subjugation of something. The text explicitly says to put the process under your hand's control. The Nt. version includes the specification that it is a Scepter of Will. For women this practice is clitoral stimulation. The process can be administered by a partner of course, and may also include fellatio or cunilinguus as variations. The purpose of the exercise is to "destroy" or "subjugate" sexual energy and transmute it into spiritual energy.)

N298 298a
 67.46bNt312

67.46cN298-298a Nedesedesu sen nek. || Awen nu Herewes.

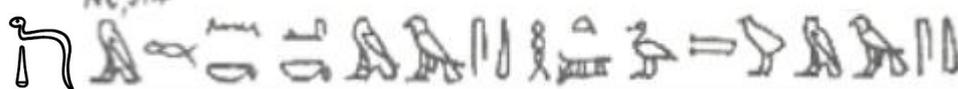
You diminish them. || One Lighthouse [of Will] Scepter. (The first phrase is better in the N version. The power staff seems written with variants. By using small strokes, diminishing the intensity or speed, it is possible to extend the sensation indefinitely. This energy then moves up the spine and turns on higher centers in the brain. This is the "lighthouse" Tower of Awen [Heliopolis]. You

deliberately turn on the Sun of Eternal Spiritual Ecstasy that sleeps dormant in the consciousness. The expression “nedes-des” is an alternate spelling of “nejes-jes”, which means to “make small”. The “d” spelling uses the hand glyph to play on the idea of doing it with your hand. “Nedes” or “nejes” means small, and hints that small strokes allow moving into subtler levels of experience and better control. The same principle can be applied to meditation and any process to increase subtlety, efficiency, and mastery.)

68.47aNt313 

68.47aNt313 Jed medu: Asar Nt., hej nek Mu amyu Aryt Herew; *ha* Nt. pu.

Say the word and Perceptive Faculty of Nt., illuminate for yourself the Undefined Awareness which is in the Focus of the Will. O, this one who is Neith. (This verse repeats the idea presented in Nt307 that the exercise of proper attention management of the Will brings the Ocean of Undefined Awareness to the fore. Then it points out that this pure awareness IS you, your essential nature. The avatar is also this, because she is the embodiment of the Perceptive Faculty as the optic chiasm [Net]. The N. version adds the name Osiris together with that of N. Paradoxically you can deliberately create being in the state of Undefined Awareness. However it involves letting go of all preconceptions, and being fully alive in the moment. In this state the Perceptive Faculty experiences heightened awareness, a sense of complete well being, and a total appreciation of the absolute beauty of pure existence. The Scepter of Will reminds that you can return to Source Awareness by deliberate choice of the Will and not just by accident. The scepter as drawn by Sethe in N296a, N297a, and N298a looks quite phallic.)

^{Nt,314}


68.47bNt314 

68A.47bNt314 (N300) Jed medu: meh nek @-k em Herew-s, hetem thu em Herew-s.

Say the word and fill your hand with the Scepter of Will. Equip yourself with the Scepter of Will. (The creative Scepter of Will figuratively and literally is the phallus. The ritual implement is a lingam type scepter. The male energy expresses itself most fundamentally through the phallus. The phallus rises and points at what it wants. It does not know pretense. This verse continues the theme of tantric masturbation. In the Egyptian myths the entire universe was created by Ra, the Sun god masturbating. The stars and galaxies are his ejaculate. Sure enough two primordial deities show up encoded into this verse: Mehen and Tem. Mehen [“meh” = to fill] is the serpent of the labyrinth who protects Ra during the darkness of the soul – the path through the Trump and Royalty cards of the Senet board squares –, and Tem [“hetem” = to equip or provide and contains the sledge glyph of Tem] is the Tower Trump. Tem is the upraised phallus of Ra when it ejaculates in a cosmic orgasm referred to by modern physicists as the Big Bang. Mehen is the boundary placed on the unbounded. It protects the individuality from dissolving.

that still hang around vying for attention. This causes resistance to the primary intentions of the Will. The result is a sense of internal struggle and lack of focus. The attention becomes divided. The “eye-opener” plays on the causative form of the verb to see. Recovery of the ability to put attention on our true primary intentions is a real eye opener. “Sema” also puns on an Egyptian word for yoga, uniting of above and below. Maybe Set poked a finger into the Eye of Horus so he could see the light.)



70.48bNt317* Jed medu: Asar Nt., hej nek Aryt Herew, [a]sehejet tepy jeb@ Setesh. || J@m heq. (Text has “kheq” or “peq” for “heq” or “hej”.)

Say the word and Perceptive Faculty of Nt., illuminate for yourself the Brilliant Focus of the Will to illuminate the fingertip of Illusion. || A Jam Scepter of Authority. (Opening the brilliant white eye of wisdom brings enlightenment, and you see clearly the purpose for creating the illusory physical body with its fingers for doing things. The finger is also a phallic image, and its tip is the glans. Set is very libidinous, but his sexual energy runs out of control. The “J@m” Scepter is a very deep symbol of esoteric Egyptian teachings. Only the gods hold it. This staff represents the use of a yogic posture known as *tribandha* in the tradition of India. The posture was combined with certain breathing techniques, including the Cosmic Cobra Breath and certain meditation procedures, to bring about high states of illumination. The word “jaam” or “j@am” is a mantra. The actual name of the scepter is “WAS”. It symbolizes physical and mental power. “Heq” is the **shepherd staff** power to govern. “Hej” is the ritual mace of enlightenment.)



71.49Nt318 Jed medu: Asar Nt., nejer nek @-f, @ en khefet-k. || J@am.

Say the word and Perceptive Faculty of Nt., take hold of his hand, the hand of your enemy. || A Jaam Scepter. (This verse plays on the notion of the finger of Set. The finger [hand, or arm] that seemed to be an enemy poking into our intentions can be grasped in a handshake to make peace. The ritual “jaam” scepter reminds us that this can be read as a tantric technology. The “arm” or “finger” of Set can be the phallus. That organ that so often holds us back in bonds of fantasy and illusion can become our ally to create enlightenment. Enemies are Illusions.)



71A.49+1Nt319 Jed medu: Asar Nt., em wa-f em @-k. || Was.

Say the word and Perceptive Faculty of Nt., in grasping it in your hand. || A “Was” Power Scepter. This is the scepter that is the Egyptian form of the staff of life. Gods often hold the “@nekh” to a person’s nose to enliven the breath of life. They also often hold the “was” in one hand and the “@nekh” in the other hand. The combination of these two staffs plus the exhortation to grasp “it” in your hand

suggests the practice of certain tantric breathing exercises. Note the play between “wa” [to grasp] and “Was” [the scepter]. The hand is also the Egyptian code for an avatar living in service to life.)

71B.49+2Nt320 

71B.49+2Nt320 Jed medu: Asar Nt., jeseret, jeseret her jeb@ty-f. || @bet.

Say the word and Perceptive Faculty of Nt., glory beyond glory is upon his two fingers. || A forked staff. (The two fingers are used in the tantric techniques to manipulate energy and raise the Perceptive Faculty [Osiris] up to the celestial realms of bliss. Ancient Egyptians actually made amulets of the two fingers. They also had staffs with two prongs on the bottom. The “Jaam” staff is a good example. This tells us one reason why the “Jaam” [Was] staff has two prongs on its bottom. The “@bet” is a plain straight staff that forks at the bottom. The word “@bet” means opposition or resistance, but also can suggest meeting or uniting with an opponent. There was a power staff that represented a gift or offering. It even could mean a shrine or place where offerings were made. The two-finger technology is very powerful.)

71C.49+3Nt321 

71C.49+3Nt321 Jed medu: Asar Nt., @nekh, @nekh. || Em @nekh @nekh.

Say the word and Neith as Perceptive Faculty is enlivened, is enlivened. || An enlivened “@nekh” staff. (The “@nekh” ritual implement suggested here is a stylized symbol of the spine, arms and head. It reminds us that the life energy must move upward to enliven the higher frequencies of consciousness. The common practice of holding of the “@nekh” before the nose tells us that this enlivenment depends a great deal on *qi-gong* or cultivation of the science of breathing.)

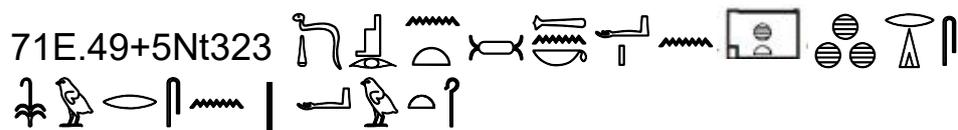
71D.49+4Nt322 

71D.49+4Nt322 Jed medu: Asar Nt., hej nek Aryt Herew nekhat em @ mesu-f.

|| Nekha w@.

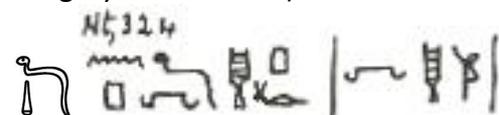
Say the word and Perceptive Faculty of Nt., illuminate for yourself the Focus of the Will that dangles in the hands of his children. || One flail. (The flail was an important power scepter held by Osiris and by the pharaohs. Exoterically it represented his responsibility for the economy of agriculture. Esoterically it is a sign that relates to Shewe [Shiva], Men, and Baba and represents the pranic breath. The children are the four elements, the offspring created by the Will. Actually they are offspring of the primordial Will [Horus the Elder] since they form the basis for the physical universe. This verse connects Osiris [holder of the flail] back to Ra and his transformation as Shewe, the Tarot Trump of the Emperor. In terms of physics Shewe is the hydrogen [helium] gas that emerges from the Big Bang. The image here is that the children of Shewe play with his flail, the prana that emerges from him. This verse also has a tantric interpretation and may even involve tantric pedophilia, something that was not taboo among the ancients because it [usually] was practiced with love and compassion and a sense of playfulness. Net is a queen or

female goddess form of Osiris. In this female sense the word “dangle” represents pendant breasts. The children play with their mother’s breasts. The sense of compassionate erotic playfulness between adults and children is there in both cases. In ancient Egypt pharaohs often took their own daughters as wives or concubines. This was a deliberate imitation of the way of the gods. Family portraits of Akhenaten deliberately displayed this level of intimacy within the royal family. Needless to say the society of ancient Egypt was quite different from the society we have today that has been under the uptight influence of religions such as Judaism, Christianity, Islam, Buddhism, Confucianism, and so on for the past two millennia. Any ancient Egyptian who landed here by accident of a time warp would most likely be locked up as a pervert or a nutcase despite the fact that Egypt was the mostly peaceful and prosperous center of world civilization for 4000 years.)

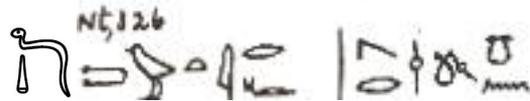


71E.49+5Nt323 Jed medu: Asar Nt., hej nek @ en Het khewy. Reda es su er sen. || @wet.

Say the word and Perceptive Faculty of Nt., illuminate for yourself a hand for the stepped throne. She sets it up for them [the children]. || A shepherd’s crook. (The ritual instrument here is the shepherd’s crook. This is another power scepter held by Osiris, and also by the pharaoh as the representative of Osiris. It is the staff of the High Priest who looks after the spiritual well being of his flock. Even today the Pope in the Vatican often carries it. The pharaoh of Egypt was both the Emperor and the High Priest. The High Priest Trump is Thoth [Jehuty], the Higher Intellect. He represents the communication provided in the body by the nervous system. The staff is the spine, and the crook on top is the brain. The nervous system connects the organs throughout the body with the brain. The High Priest communicates between man and god and upholds traditions and knowledge. “Khet” is the “terraced” or “stepped” throne of Osiris. There is a play on “Het” [palace] and “Khet” [throne], and the Nt. version actually spells “Het” as “Khet”, while retaining the mansion determinative. “Khet” also means things. The stepped throne provides something for the children to climb on. This is the game of evolution. Osiris [the Perceptive Faculty that generates consciousness] climbs these steps to reach Heaven. The Egyptians made little amulets in the form of terrace steps to represent this idea. The vertically aligned dots [in the original Nt. version] represent the various chakra energy centers in the body that connect to the spinal cord at various points along its length. The four elements provide the physical variations that make this structure possible. The Higher Self guides the evolution of man the same way that a shepherd guides his flock up a hill to pasture. Osiris gives a “hand”, that is the strength, to climb the steps of evolution. The term “khet” with three dots also refers to terraces for growing myrrh trees. This adds a special poetic imagery to the verse.)



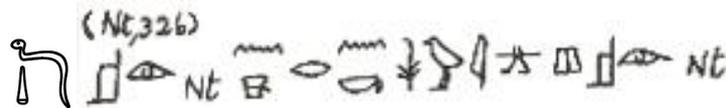
touch the core of your being.)



71G.49+7bNt326*

71Gb.49+7bNt326 Jed medu: thut aref. | James er ruj pen.???

Say the word and you are on the way to it. (The glyphs modifying the flail are not certain.)

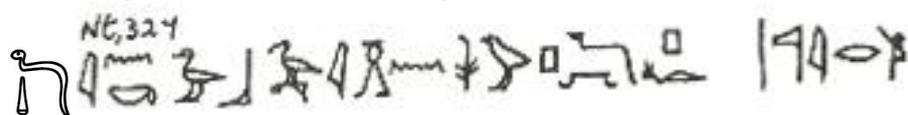


71H.49+8aNt326



71H49+8aNt326 Jed medu: Asar Nt., nejer nek su, as khery Asar Net | Neter ar res.

Say the word and Perceptive Faculty of Nt., take it for yourself and go quickly with the Perceptive Faculty of Nt. | Divinity reaches awakening. (When the intention is defined, the perceptive faculty defines an image in awareness that is under the governance of the perceptive faculty. An image that you draw on a computer screen is in the domain of the screen and therefore subordinate to it. The process is virtually instantaneous. Perception witnesses what it creates.)

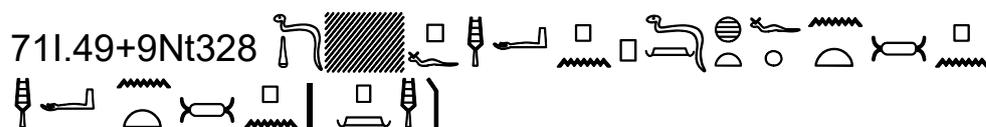


71H.49+8bNt327



71H.49+8bNt327 Jed medu: anek Geb, Jehuty an su pej pef. || Neter Ares.

Say the word "I am the World" and the Intellect brings it, that expanded bow. || A divine watchman's staff (awakening). (If you can draw anything you want on your computer screen, why not draw the whole world, or even the whole universe in one shot. The Intellect CPU will dutifully serve it up just like a server serves up images you download from the Internet. The ritual implement is now a super watchman's staff that is more than divine. You now have recovered your expanded individuality and can become source over your whole world. This is an ancient and super-fast version of the "Expansion Exercise", wherein you expand your horizon to take in larger and larger vistas. Leaders are people who live from a broader vision. Followers hold a narrower vision. The difference is no more than "say the word" with the right angle of intention.)



71I.49+9Nt328 Jed medu: pef, @h@ pen pej khfet Nt. pen, @h@ Net pen.

|| Pej @h@ Res.

Say the word and this one The foe of this Nt. stands up this bow and this Nt.

stands up. || A watchman's staff for opening a bow. (This verse continues the theme of expanding consciousness and alertness. The image used for expansion is that of a bow. When the archer strings his bow, he "stands it up". When he opens his bow into its expanded state, it has a powerful energy potential for shooting an arrow to its target. The expanded bow does not just embrace a large, empty space. It has a lot of potential energy. By expanding consciousness, a person gains perspective from which to see clearly and more easily handle problems. The "foe" is a problem that expands and threatens. The avatar stands up to her problems armed with a bigger bow than the "enemy" has because she knows how to expand consciousness to its full potential. Anyone who decides to be an enemy has limited his awareness to the realm of the resisted problem and such a foe is thus easily circumvented by a more expanded vision. The verb "@h@" here recalls its use in Nt 323 and 324. The watchman has a bow and a special bent staff to help him string the bow quickly if he needs to use it. The term "@h@" frequently describes the resurrection of Osiris. He must stand up again. "Pej @h@" is a technical term meaning that "the bow is standing erect". This describes an alert watchman or sentry. "Resy" is one who is fully awake. In Sanskrit he becomes the *Rishi*, a seer.)

Title for the Sequence of Utterances 72-78

72.50aN307 

72.50aN307 Wereh.

Anointing. (The following utterances exoterically are about anointing with fragrant unguents. The deeper meanings of this section involve a spiritual anointing, and anointing with natural hormonal secretions from the body. The previous verses about expanding consciousness lead to a shift in the quality of perception. The fragrant unguents provide poetic imagery to suggest this transformation. The Egyptians developed a very sophisticated science of perfumes and unguents. The verses in this sequence deal essentially with the psycho-physiology of tantric processes. Each verse discusses a particular body fluid or secretion.)

72.50bN308 

308a 

72.50bN308, 308a Jed medu sep fedu: Asar N., nemeh nek aryt-k em jet. || Seth Heb.

Say the word four times and Perceptive Faculty of N., you fill your eye with unguent.

|| Ointment for festal occasions. (This verse describes a shift in the quality of perception. The unguent represents a subtle and pleasing sensation. The number four means that it penetrates all four elements of the physical world and the four directions of space. "Nemeh" [Mehen] is the serpent of the labyrinth. The expression "fills" [nemeh] suggests that the shift in perception penetrates all the complex twists and turns of the serpentine path of life. The ritual offering of ointment especially used for festal occasions suggests that life takes on a quality of celebration. The sacred ointment is **tears**. Tears express suffering or joy, but also keep the eyes clear and healthy. The tear comes from the eye of Isis as she weeps

for the death of Osiris during Set’s drought season. The tear of Isis begins the Nile flood and brings New Year Celebration. After the flood, Osiris resurrects to live again as the god of agriculture. This eye of course also is the Focus of the Will. It brings intense experiences. The word "jet" [unguent] lacks its radical, and this may deliberately connect it to the word "jet" that means the body. This tells us right off that the poet is speaking now of the physical body. "Jet" is also a serpentine goddess, the kundalini energy that animates the body, and is sometimes used metaphorically to represent a house on the analogy of the body as the usual abode of our viewpoint in the physical world. The glyph for “heb” appears here like “seh”, a festal booth.)

73.50cN309 

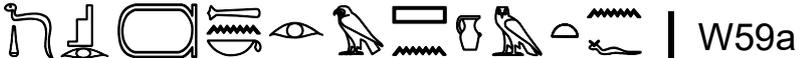
73.50cN309 Jed medu: Asar N., hej nek heneq am her-f. || Hekenu.

Say the word and Perceptive Faculty of N., you illuminate the beer that is upon his face. || Hekenu unguent. (The “hekenu” unguent carries a suggestion of praise or appreciation. There also is a play on the word for the beer used in offerings [heneq]. The shift in consciousness brought on by a mild alcoholic beverage leads to a heightened appreciation of the world. “Am her-f” literally means “that is on his face” and suggests the smiling happy face of a congenial friend. You share a few beers together and you speak nice words to each other. Beer represents the “sacred ointment” of **urine**, as all beer drinkers know.)

74.51aN310 
310a 

74.51aN310, 310a Jed medu: Asar N., hej nek Aryt Herew asefekeket nef her-s. || Sefeth.

Say the word and Perceptive Faculty of N., you illuminate the Focus of the Will, the one that he destroyed. || A jug of sefeth oil. (This verse brings up the idea that for many people the Focus of the Will seems destroyed by Illusion [Set]. Set put out one of Horus’s eyes. The word “sefekek” literally means to “become dark” [kek] by means of a knife or sword [sef]. People live by default rather than deliberately. By proper intention you can restore the focus of your Will. The ritual ointment has an alternate spelling “sefet”. This puns on a kind of dagger used for butchering animals. The root “sef” is a knife or sword even today in Arabic. Loss of the will’s focus leads to the butchering of the individual into fragmentary default creations. “Se[ne]f” is **blood**, the probable sacred “ointment” intended here. Elision of medial “n” is common in **Pyramid Texts** suggesting perhaps there were dialects that nasalised it.)

75.51bN311[W59] 


75.51bN311, 311a Jed medu: Asar N., hej nek Aryt Herew **shenemet** nef. ||

Neshenem.

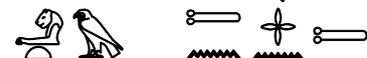
Say the word and Perceptive Faculty of N., you illuminate the Focus of the Will that

united with him. || A jug of Nekhenem oil. (This verse says that the Eye's focus is reunited with the Will once one achieves the proper intention. The Eye focus is also united of course with Osiris, the perceptive faculty. Osiris is the Magician Wizard in the Tarot deck, and he represents the organ of the Eye. In particular the magician performs his magic by his discipline of Will. The ritual ointment plays on the word "united" [khenem] and also relates to "nesh", the **saliva**, the sacred ointment essential to kissing and of course for the preparation of food in the mouth for digestion in the stomach. "Kh" and "sh" often alternate, so the Egyptians liked to call the oil "Neshenem".)

76.51cN312 
 76.51eN312, 312a 

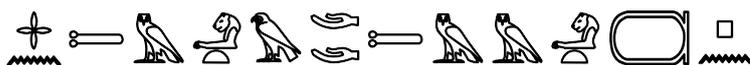
Jed medu: Asar N., hej nek Aryt Herew anet nef tewat nef neteru am-s. || Twat.

Say the word and Perceptive Faculty of N., you illuminate the Focus of the Will that he brought with him and he carried the gods with it. || A jug of Twat oil. (This verse is clearly tantric. The twat oil is the secretion that fills the vagina when a woman is sexually excited. This word is also spelled "Dewat" and puns on the "Dewat" region of the womb occupied by those who are between lifetimes and the Astral Realm of dreams, fantasies, imagination, and sleep. This is the world of potential impulses. It takes physical form as the twat of Isis [Aset] in which the baby Horus incarnates. The baby brings with him into the world the Eye focus of the Will and all the gods as part of his psycho-physiology. "Dewa" or "Tewa" has another meaning of adoration. The twat is the part of female anatomy that men adore the most. The twat is also where the dawning of life begins, and hence it also means "dawn", the time when the sun lifts itself up into the sky bearing all the gods with it in his celestial "boat" [meditation]. In the verse "tewat" has the primary sense of elevating.)

77.52aN313 


Jed medu: merehet, merehet, then wen-th amet hat Herew? Then wen-th?

Say the word and ointment, ointment, where are you that was in the heart of the Will? Where are you? (The ointment is called "merehet". See comments on the next verse.)

77.52bN314 

Wen-th em hat Herew, ded-th mem hat N. pen.

You are in the heart of the Will. You masturbate in the heart of this N. (This is another deeply tantric verse. "Merehet" means "beloved of the heart" or House of the Beloved". The unguent is the essence of prostate oil that lubricates the path of sperm and rises in the spinal fluid into the central ventricles of the brain stimulating the pineal gland to open the brow chakra. The forefront refers to the brow.



77.53bN316-317, 317a Maat sen nef sejem-f Neb Ren-f aseth. || Hatet @sh.

He sees them and he hears the Lord of His Name. || A container of unguent of finest cedar oil. (A Light Being can sense other Light Beings. Thus, once your light body “chakra” is open, you will be able to see and hear other Light Beings through this eighth sense. The Avatar’s Light Body is the Lord of his Name. His “Name” represents the expressions of his Will that emanate from his throat chakra. What you say is a description of yourself, the person you know the best. [People who criticize others should note this point well. It takes one to know one.] The Lord of His Name is the Silent Witness that is beyond all names. This verse includes an offering of a stand containing a fragrant cedar oil [@sh]. Cedar also makes wonderful incense or scented balms. The cedar represents eternal life and a fully open heart. The Egyptians imported the best cedar from Lebanon. “Of the heart” also means foremost, the finest. It also means that this cedar oil was used for initiations. Opening of the light body was marked by special initiations. The fine cedar oil was anointed on his brow and on top of his head and represented the oil secreted by the hair follicles. This represented lubricating the connection to the Light Body and Higher Self. “@sh” means to cry out [as in the name] and also means many. The crown chakra integrates the many aspects of the body and environment along with their many names into one unity and links that unity to the light body. “Aseth” is a particle.)



78.54aN318, 318a Jed medu: Asar N., an nek Aryt Herew, athet nef ar hat-k. || Hatet Thehenu.

Say the word and Perceptive Faculty of N., you bring the Focus of the Will. Take it to your heart. || Finest Libyan oil for initiation. (This verse further emphasizes the importance of the heart in this initiation. The essence of the true light being is not just light or immortality but a sense of compassion and love for all creation. The bent glyph represents a finger or an applicator for applying the balm. The finest “oil” is mother’s milk. “Thehenu” is part of Libya. “Thehen” is to touch and an obelisk. It also means sparkling, glistening. The text implies that the balm was rubbed or daubed to the chest and to the center of the brow. The 8 sacred oils introduced in these hymns 72-78 are the major “essential oils” secreted by the human body: tears, urine, blood, saliva, vaginal juice, prostate oil, follicle oil (sweat), and milk. The breast is a specialized sweat gland. I suspect that the prostate oil [merehet] and hair oil [hatet @sh] are the same because they appear in the same “hymn” #77. “Merehet” becomes “Hatet @sh” when it rises to open the crown chakra. In Chinese this biochemical transformation is called *ti-hu guan-ding*. All the essential oils unify at the crown chakra.)

Title for Utterances 79-80.

79-80Title.54bN319 

79.54bN319 Fa khfet her-f.

Lifting [Creations] Before his Face. (These utterances are about bringing certain things into view. Once the light body is reawakened from its long sleep, higher and subtler perceptions become available. "Face" means primarily the screen of visual awareness, although the other sensory modalities are included as well.)

79.54cN320 

79.54cW65, N320 Jed medu sep fedu: Asar W., sedem nek Aryt Herew Wejat er her-k.

Say the word four times and Perceptive Faculty of W. paint with stibium for yourself the Eye of the Will, and it is strengthened upon your face. (Stibium was a form of makeup used commonly by the Egyptians to enhance the eyes and to protect them from glare in sunlit Egypt. The word for applying stibium is also an alternate spelling of "sejem", to hear. This suggests that your focus not only functions through vision, but also through hearing, and presumably the other senses as well. The idea is that the ability to hold attention through any one sense propagates as the ability to do it through the other senses, thus multiplying the empowerment. The image of using eye makeup to enhance the eye is an excellent poetic image for this empowerment. The W. text includes the words "four times". This further emphasizes the way the empowerment propagates through all the elements as well as all the senses and directions of space.)

79-80.54dN320/4a 

79-80.54dN320/4a Waj w@, Semedet w@.

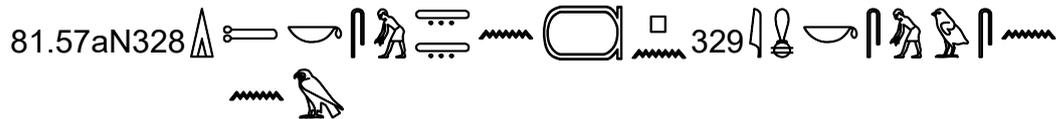
|| One sachet of green eye paint and one sachet of Semedet eye paint. (The offering here is green eye paint made from copper and another, perhaps white in color, that used antimony. Green is the color of leaves and represents the absorbing of energy from light. It is also the color of the heart chakra, reminding that the intuition depends on an opening of the heart as well as the white light of the brow. This also assumes the initiation that has reawakened the light body, symbolized by the white color that combines all the chakra energies. Note the wordplay among "the color green" [waj], the name of the Eye [Wejat] and the Green Cobra Goddess who opens the Eye, Wajet.)

80.55aN321 

80.55aN321 Jed medu: Herew amy Asar N. pen, hej nek Aryt Herew wejat.

Say the word and O Will within this Perceptive Faculty of N., illuminate for yourself the Eye of the Will strengthened. (This verse brings up the bootstrap nature of the technology. You can use the Will to strengthen the Will. Consciousness can operate on itself in a self-referring mode. You can use the tools to improve the tools. It is like using computers to make better computers. Efficiency can become truly awesome. "Wejat" is the name of the Eye of Horus.)

reawakening of the Higher Intellect. The High Priest represents Thoth, the Intellect for an individual and High Priest in the Tarot deck. “Sesheret” is the white garment. There is a pun on “sesheru” plans. The Intellect is in charge of making plans. The “aryut” are nurses or women serving the temple. They prepare the fresh white linen for the priests. The N. version has a glyph after the “Wer @” that looks like a bed with wheels. It has an ornamental head. Perhaps it is a part of the temple furniture.)



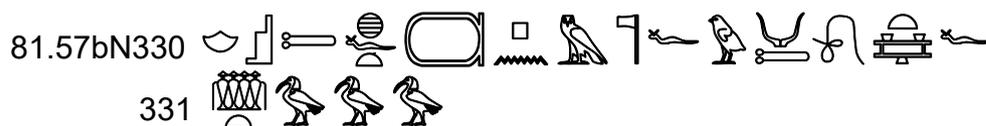
81.57aN328-329 Da-th kes tawy en N. pen ama kesu sen en Herew.

Let the two lands bow down to this N. like they bow down to the Will. (The two lands are northern and southern Egypt. They represent the upper and lower chakra energies and the experiences they support. Empowered by the focus of Will you manage your world rather than your world managing you.)



81.57bN329-330 Da-th ner tawy en N. pen amar neru sen en Setesh.

Give the mastery of the two lands to this N. like they extend mastery to Illusion. (The word “mastery” refers to the mighty power to achieve victory over the various challenges of what we call practical life, which is really the Illusion we make as we play with our creations. The real Nerety [two mighty ones] are the two goddesses Isis and Nephthys. They overcome Illusion through their love and cooperation rather than by violent physical force or resistance.)



81.57cN330 Hemes-th khfet N. pen em neter-f. Wep-th Wat-f Khenet Aakhu.

May you sit before this N. in his divinity. May you open his pathway as leader of the light beings. (The individual rises to the level of a god. The gods exist as companions made of pure light. Pure light has no resistance. Its photon nature is bosonic, which means that photons like to coexist in harmony. Physical objects have resistance and cannot coexist in the same space. Try putting two rocks into the same spot. Rocks resist and can not occupy the same spot. Try turning on a light in a room. Then turn on another light. Turning on more lights just makes the room brighter. There is no conflict over whose photon sits where. The word **translated as** “leader” also means “brow” or “forefront”. Osiris is the leader of the gods. The immortal light beings can interact, sit face to face, and even combine together without any conflict. Photons are made of two components that are opposed but work as one. One half we experience "objectively" as light, and the other half we experience "subjectively" as attention. Look at an object. Light from the object enters your eye when you direct your attention at the object. These are the two halves of the photon that proceed oppositely in time and space.

Find a partner and gaze into each other's eyes for a while.)

81.57bN331 

81.57dN331 @h@-f Khenet Aakhu, Anepu as Khenety Amenetyu.

He stands up, the leader of the light beings, as the Swather is the leader of the Hidden Land. (Osiris is known as the Leader of Amentet. Amentet is the Land of the West where the sun sets and becomes hidden from view. This for Egyptians meant the land of death. Osiris is the Tarot Trump of the Magician. He must master the challenge of Death in order to achieve immortality as a light being [embodiment of the Higher Self] and full capability as a Wizard. Anep [Anepu] is the God of Death, and the Death Trump in the Tarot deck. He is the predecessor of Osiris as the leader of Amentet. He governs the land of the dead and swathes [anep] the mummies for interment. Mastery of the world of Illusion is not complete until one achieves mastery over the realm of death. “Anep” also means to stink or decay. Set “kills” Osiris and fragments his body, but no matter how fragmented your attention becomes, it still originates from a single source of awareness that is beyond space and time, beyond life and death.)

81.57bN331 

W66a* 

81.57eN331, 325 Jed medu sep fedu: ar hat ar hat kher Asar. || Wenekhu sen.
Say the word four times, projecting forward, on forward to/with the Seat of Perception. || Two garments. (This remarkable verse tells us that if you project outward far enough you will also meet the Perceptive Faculty that does the projection and end up at your own seat where you are right now. The reason is that you project with the Perceptive Faculty, so you never really leave it. It is always with you. So we could also say “step forward **with** the Seat of Perception.” The offering of two sets of garments emphasizes this point. If you go far enough inward, you will meet your Perceptive Faculty, and if you go far enough outward, you will also meet your Perceptive Faculty. Osiris is inside you and you are inside Osiris. The expression “project forward” has the glyph of the lion’s front that also means the heart and mind. This suggests it is all mind, and it is all heart. It is consciousness moving within itself. The word for garment “wenekhu” also suggests the idea of existence or being. Any state of consciousness, whether micro- or macroscopic, is entirely a quality of being that we put on like a garment. The garments here refer back to the swathings for the mummy. This verse continues exploring the problem of death. The repetition of the intention four times emphasizes that this issue penetrates all levels of the cosmos. No matter if you disperse to the ends of the universe, you will only end up meeting your Perceptive Faculty in some state of consciousness. “Wen” also recalls the title of Osiris -- [“Wen-nefer”, “Be Beautiful” or “Beautiful Being”], a youth [“young” at heart], and an “open” heart. The W. version has a cloth radical for the offering.)

Title for Utterances 82-84

82 Intro.58aN356 

82.58aN356 Jed medu

Say the word (These utterances contain special mantras that can be used for focusing intention on dealing with the issue of death.)

82.58bN357  357a 

358  358a 

82.58bN357, 357a, 358, 358a Jed medu: Jehuty an su *khery*-s. || Khawet.

Jed medu: per nef *khery* Aryt Herew. || *Da* Peret er Kheru.

Say the word, and Intellect, bring him with it. || An offering table.

Say the word, and he goes forth with the Focus of the Will. || Give a House of Voiced Offerings. (The House of Voiced Offerings was a mortuary building where the dead king could voice offerings and they would appear. This verse goes deeper into the problem of death and life after death. The table of offerings is the final summation of your life experience. This tells you your life mission in your next life. If you place that mission before you in a clearly defined manner and “say the word”, the Cosmic Intellect of the Higher Self will provide the means for its fruition. A mission is a large plan that extends beyond the boundaries of an individual’s lifetime, so it naturally handles the issue of death. In a sense you can speak from beyond the grave. This is what the ascended masters and avatars do routinely.)

83.58cN359 

W83a* 

83.58c.N359 Jed medu: *Da* nef Aryt Herew. Hetepet-f her-s. || A mey *khery* hetep su[ten].

Say the word and give him the Focus of the Will so he [fully] experiences its vision.

|| Ah, approach with a royal experience. (You have only to make a decision for yourself and you are given the Will automatically. “He” here refers to the perceptive faculty. You experience your life fully with it because you are able to deliberately put full attention on your creations. This being so, why scrimp. You might as well create a royal experience for yourself, one worthy of your exalted capabilities. “Vision” literally is “face”. Focused vision brings clarity and power to experience.)

84.59aN360 

360a 

84.59a.N360, 360a Jed medu: Asar N., hej nek Aryt Herew. Hetepet nef her-s. || Suten **hetepet** sep sen.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. He [fully] experiences with it. || A royal full experience twice. (This verse pretty much repeats the previous verse, and the offering of the royal

experience is repeated a second time. The point is that whatever you think is a royal experience, is probably still too small. Why not double it? Death is no obstacle any more, so why limit your experience in life? “He” is the Osirian identity.)

Title for Utterances 85-92

85-92 Title.59bN361 

85.59bN361 Wah er ta khawet.

Putting onto the Ground an Offering Bowl of Reeds. (This section is about grounding your creations in the physical world. **Instead of incense sticks, the altar has reeds.** The reeds suggest the Field of Reeds [Sekhet Aaru], the living catalog of archetypal creations in your brain that you can always draw on.)

85.59cN362  | 362a 

85.59cN362, 362a Jed medu: Asar N., hej nek Aryt Herew. Hetep her-s. || Hetep wesekh debehet sen.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. Experience its vision. || Two tables of offerings in the Broad Hall. (This continues the advice about your mission statement. Now that you have doubled the scale of your mission statement you will need a very large hall to house it, so include that too. These “ancient” Egyptians had a real sense of humor and did not mess around. Of course the skull can be the “Broad Hall” that houses countless memories, ideas, bits of information, and so on.)

86.59dN363  | 363a 

86.59dN363, 363a Jed medu: sehem nek sekher-k. || Jed medu hemes ger Peret Kheru Sut[en].

Say the word and then retreat from your plan. Say the word and sit silently in the Royal House of Voiced Offerings. (This verse makes it clear that the mission is a clear plan, a blueprint for your life. Make the decision with proper intention and then let go of it and sit in silence. This is a step in the technology of *samyama* that was described by the ancient Indian sage Patanjali in his classic text on Yoga. The Royal House of Voiced Offerings is a special mortuary building where the “mummy” of a pharaoh could summon offerings by voicing them. This was all elaborate symbolism. It means that you project your entire life into the plan as if you have already lived it and are now dead. Having made the clear decision with the Will, you voice it as a command and then simply let it go with the assumption that it is done. Then you relax back into pure silence of deep meditation. If you are truly at the level of source, the plan and its various components will manifest all by itself. If not, you may have to go do a few things. In any case the plan of your life is the great offering you make to the whole world. The glyph of the Great Hall looks like a schematic phi spiral for fractal scale shifting. This is how a seed unfolds to become a tree.)

90.61aN367 
 | 366a 

90.61aN367, 366a Jed medu: Asar N., hej nek Aryt Herew Wer, wenemyt en es Setesh am-s. || Jeseret w@.

Say the word and Perceptive Faculty of N. illuminate for yourself the Focus of the Great Will that Illusion has eaten of. || One cup of sacred drink. (Setesh is the Illusion that distracts attention away from focus on your true intention. Once you establish the Will, the distractions will greatly diminish. A few leftover “distractions” are still necessary in order to function. “Jeseret” [sacred] is a name for the land of the dead. The drink was a sacred drink possibly associated with the Osirian rites at Abydos. There is a word play on “desheret” [from which our word “desert” comes], possibly because of the desert around Abydos. The word originally means “red”. I suspect the drink was red beer or wine symbolizing blood. Possibly it was a cup of blood, even menstrual blood. The Illusion of Set eats the Focus of the Will [Eye of Horus] after pulling it out. This leaves Horus partially blinded with his awareness unable to focus on what he is doing. We discover that even the distractions that apparently “blind” us are sacred creations that we must appreciate in order to reopen our eyes and return to our larger purpose. Osiris had to learn the value of Set and his Illusions in order to master the wizard's art from the Seat of Perception.)

91.61bN368 
 368a 

91.61bM368. 368a Jed medu: Asar N., hej nek Aryt Herew. Akhekh em ten sen aref. || Khenemes w@.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will that they darkened for him. || One cup of khenemes beer. (This verse confirms our reading of the previous verse. The beer is clearly named as “khenemes” beer. It has a dark red color like blood. “Khenemes” is a pun on the word for mosquito. Blood is the beer of choice for “mosquitoes”. It also means a companion and reminds us of Khenemu, the symbol of creative source represented as a potter. He makes the mug that holds the beer. Illusion may darken the focus of the Will, but that is a temporary distraction. Set is a friend after all. Those distractions each have their own purpose. There is a pun between “qeq”, to eat, and kekh, to darken.)

92.61cN369* 
 W91a 

92.61cN369, 369a Jed medu: Asar N., hej nek Aryt Herew. Fa nek es ar her-k. || Fa-t ta w@, heneqet [w@].

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. Lift it into your visual field. || Lift up one loaf of bread and one cup of beer. (This ritual is still done by Christian priests today when they lift the bread and wine sacraments during the mass. The bread is your body, and the beer or wine is your

blood. The real purpose is to take charge of your life and bring focus to it. Exercise your Will to create yourself into the image of the life that you prefer. Your “face” is the face you see in the mirror and the field of objects that you see when you look “out” at the world. The Eucharist is a profound and very ancient symbolic ritual that long predates Christianity.)

93.62aN370  371 


93.62aN370-371 Fat khfet her-f. Jed medu: fa her-k Asar. Fa her-k, ha N. pu, asy aakh-f.

Uplift its accompanying visual field. Say the word and uplift your visual field, O Perceptive Faculty. Uplift your visual field. O this N. swiftly moves his Light Body. (The theme here is to raise the level of your consciousness and to reawaken and activate the Eye’s Focus and the Light Body. The “its” in the first sentence refers to the Eye of the Perceptive Faculty. There may also be an esoteric suggestion to lift the gaze into the space in front of the forehead. This all, including the raising of consciousness, can be done as fast [or as slow] as you like. The light body can operate through phase waves that have no particular speed limit.)

93.62bN372 

93.62bN372 Fa her-k N. pu. Wa Sha seped.

Uplift your visual field, this N. Oceanic Meditation is alertness. (The two features advocated here along with uplifting are magnification and sharpness. These are two qualities of properly focused attention. The ocean (sha) is expansive, but the sharp thorn of alertness (seped) is tightly focused. If you experiment you will notice that when you put focused attention on something it seems larger and its color and resolution seem sharper. The sharper resolution is due to the greater density of receptor cells in the center of the retina. The magnification effect is at least partly due to the fact that the object in focus is usually the closest one. An object next to it is more distant from the fovea centralis, or focal center of the eye. “Wa Sha” is probably the fastest and easiest way to uplift consciousness. The ancient Egyptians call it the Oceanic Meditation because it expands consciousness from a stream of thoughts to an ocean of awareness. At the same time, paradoxically, attention becomes alert, and sharply focused on whatever thought appears in the ocean.)

93.62cN372  373 

93.62cN372-373 Ma-k en peret am-k. Hes, sekhet am.

You see what comes forth from within you. Honor what you have caused to be. (What you see are your own creations that arise as thoughts within your awareness, so honor them. “Khet” is a thing or to inscribe something, and “sekhet” is a causative form that means “to cause something to be”. “Sekhet” also puns on the word for “field” an Egyptian metaphor for our individual awareness that contains all our thoughts and memories. With typical Egyptian humor, “hes” also means shit, the stuff that comes forth from within you after you enjoy eating the bread of your

creation offerings to yourself. Osiris as the Lord of Agriculture understands the value of shit and honors it.)

93.63aN373 

93.63aN373 A@k N. Wep re-k me Aryt Herew.

Wash yourself, N. Open your mouth like the Focus of the Will. (The injunction to wash means to purify your consciousness, not just take a bath. This refers to “Wa Sha” meditation in which you return to “Mu”, the source waters of Pure Undefined Awareness. Having done so, define your intentions with the empowered focus of your Will and they will easily manifest. This is the secret of the Yogic Siddhis. In this verse “me” can either mean “with” or “like”. The cosmic bath of the oceanic meditation cleanses your mind and transforms all your “dirt” into the pure light of awareness.)

93.63bN374* 

93.63bW96-97 (N374-375) Dewa-k ka-k Asar as, khew-f ku m@ jened neb en mertu.

Summon up your Ka Energy as the Perceptive Faculty that it may protect you from all violent attacks of the dead. (The electromagnetic energy of the Ka is both a current and a field. The field can protect you from negative influences. The dead include people who are living in zombie existences or in lives governed by fear and anger. It also includes disembodied entities that may want to attach themselves to your body and disturb your life. These “dead” entities are your own creations as we saw in verse 62c above. However, you need to handle them properly or they can cause disturbances in your life. That is why the text exhorts you to first anchor yourself in the Primordial Ocean of Source Awareness, and then properly establish the Will. Armed with awakened awareness of the Aware Will you can then open the various chakra energies and engage safely in the world. The Ka’s energy is the electromagnetic life force of the cosmos. It is a very effective shield against the dead because it is immortal by its very nature just as modern physicists declare when they invoke the conservation of mass-energy as the law of nature. Having already dealt with the issue of death, there is nothing to fear here. The best shield is no shield and nothing to shield. This is like Chinese road rage. Zhuang-zi describes a boatman whose boat bumps another boat. He looks up to curse the other boatman for poor navigation skills only to find that the other boat is empty and there is no target for his river rage except his own poor navigation skills. “Metu” was probably pronounced “mertu” as it still is today: mortal, mortuary, **Sethe’s bull-head glyph has what looks like a cobra rising up from his forehead.** 

93.63cN375 

371/5a 

93.63cN375, 371/5a N. shesep nek ta-k pen am Aryt Herew. || Wah er ta em-bah-f.

verse also suggests working on your psycho-physiology. This includes education, meditation, exercise, and so on. Whatever you put your focused attention on in your life “brews” into a good beer. The “Shenes” was probably a round cake because the root “shen” means a round object or a circle.)

95.64cN378* | 378a
 95.64cN378, 378a Jed medu: hetemet ku em heneq per am-k [sep fedu]. ||
 Heneqet w@.

Say the word [four times] and you are provided with the beer that goes forth from within you. || One jug of beer. (The “four repetitions” appear in the W. version. On the surface this sounds like drinking of one’s own urine. This is an ancient tantric practice. On a deeper level this verse refers to the flow of creations that issue from your creative activities. “Drink” them as they manifest. That is, experience them and recycle them back into undefined awareness.)

96.64dN379 |
 379a
 96.64dN379, 379a Jed medu: Asar N., hej nek sutet aw@t Aryt Herew. || Sut aw@.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will as a royal joint of meat. || One royal joint of meat. (The offering may have been a particular type of meat or cut of meat, but the name clearly puns on the title of “sultan” that referred to the royal personage and is still used today as an archaic reference to a potentate of the Middle East. The idea here is that by deciding with the proper intention the focused Will transforms anyone into a royal personage. You are the king of your domain. No one can take this source power from you. Egyptologists like to read “Su” or “Sut”, which is shorthand for “Suten” [“Se[r] Ten” = sultan = Honorable Sir] as “nesu”. The latter means “throne” and is synecdoche for the pharaoh based on the king’s use of his tongue [nes] to issue commands from the throne [ex cathedra]. I strongly suspect that in their writing Egyptians often left out medial liquids and nasals when juxtaposed to medial stops. Another common example is “heqet” or “heq” for “heneqet” or “heneq” [beer].)

Title for Utterances 97-99.

97-99 Title.65aN376
 97.65aN376 De ar @-f Aab.

Placing onto His Left Hand. (The left hand corresponds to the right lobe of the brain and left side of the body. This is the artistic and spatially intuitive side of the brain and the side of the body on which the heart is found. It also corresponds to East and the direction of morning.)

97.65bN380
 97.65bN380 Jed medu: Asar N., Aryt netu net Herew debehet nef m@ Setesh.

Say the word and Perceptive Faculty of N., the Focus is that which for the Will is

required from the hand of Illusion. (Setesh as the illusory distractions of attention has captured the focus of the Will. By your decision with proper intention you ask for him to return to you what is rightfully yours and which is necessary for your evolution. This is actually a form of command that results in fully experiencing the situation that prevents the focus from occurring. The Egyptians called this “debehet hetep”, propitiatory offerings. This involves a technology for handling distractions to your focus by creating conditions under which you experience them quickly and easily so you can restore focus to your life. The irony is that the Eye with its vision of illusory forms is part of the domain of Set and must be acquired from him. Set turns out to be all possibilities minus love. Thus he is very close to the Cosmic Mother except that the love is missing, and possessing the Eye is one of his possibilities, but he does not know what to do with it when he has it since focus clarifies the details of the situation and is therefore by nature destructive to illusion. Only Horus, the Will, can learn to use the focus of attention in a way that promotes evolution. He must get it back from Set, for it is the proper tool of the Will.)

98.65cN381 

98.65cN381 Jed medu: Asar N., reda en nek Herew Aryt-f em @-k.

Say the word and Perceptive Faculty of N., let the Will and its Focus be in your hand. (The word “hand” here means that you get a handle on it and can use it. Without Will power and knowledge of how to use it, the Eye is not very useful, as Set discovers after he steals it. Properly handling of the Will’s awesome power is the fundamental skill of an avatar wizard.)

99.66aN382 

99.66aN382 Jed medu: Asar N., ha da en nek Aryt Herew; da en @-k, da nek es.

Say the word and Perceptive Faculty of N., O give yourself the Focus of the Will. Give it into your hand. Give it to yourself. (This verse further emphasizes that you want to get a good handle on focus of attention. The apparent reflexive nature of the syntax derives from the identification of the avatar wizard with Osiris. Osiris is to give the Eye to you, the avatar.)

Postscript

97-99? Postscript.66bN380/2a 

99.66bN380/2a Ha ther.

O, paint! [?] (I am not sure what this little expression means: “Ha ther.” My translation is just a guess, because the phrase lacks context. Previously we saw the use of the image of painting cosmetics around the eyes as a way of expressing the art of visualization. This may be an exhortation to use the Eye in this way. Painting is a right-brain intuitive exercise.)

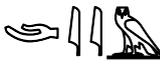
Title for Utterances 100-102.

100-102 Title.67aN383 

100.67aN383 Dey em jeret-f Aabet.

Placing in His Left Hand. (This section continues the right brain discussion.)

Title for Utterances 103-105.

103-105 Title.68eN389  

103.68eN389 Dey em

Placing in the [right hand?] (Perhaps this refers to **using** the right hand and thus the left brain and the analytic mind. Unfortunately the second half of the text here is lost as well as the content portion of the next three verses that follow.)

103.68fN390  

103.68fN390 Jed medu: Asar N.

Say the word and Perceptive Faculty of N.

104.68gN391  

104.68gN391 Jed medu: Asar N.

Say the word and Perceptive Faculty of N.

105.68hN392  

105.68hN392 Jed medu:

Say the word and

(Twelve parts thereafter are broken away.)

106.69aN403 

106.69aN403 Jed medu: *ha* N. pu nuk *sa-k*. Nuk Herew.

Say the word and O this N., I am your son, I am the Will. (Horus the Younger is the son of Osiris. The Will is the offspring of the Perceptive Faculty in the individual. Horus the Elder is Ra, the core belief in viewpoint that generates individuality within Undefined Awareness [Amen R@] or [Mu].)

106.69bN403  404 

106.69bN403-404 Aw-ne. An-ne nek Areyt Herew net jet-f.

We come and we bring for you the two Eyes of the Will which are for his body. (“We” here is Horus, the ego “I” of the previous verse, and represents the will. “His” refers to Osiris, the perceptive faculty [awareness] and of course the avatar that identifies with Osiris. The two eyes are the absolute and the relative modes of vision. The two together form Cosmic Consciousness. The absolute eye is the Sun of pure awareness manifesting as the Higher Self. The Lunar relative eye oscillates through relative phases of “focus” and thus is subject to Illusion. Thoth, the Intellect, teaches Horus, the Will, how to manage the oscillating eye so that it is restored to wholeness. Its light also comes from the Higher Self. The two eyes together then form the Cosmic Aware Will, which is the essential nature of life. The “body” means that the two eyes incarnate into the physical body of the avatar.)

106.69cN404 

106.69cN404 Nejer sen. Awen nek sen.

those who oppose you. “They” refers to the Will and Awareness.)

106.71aN408  409 

106.71aN408-409 Ha N. pu, an-ne nek Areyt Herew pejet ab-f.

O this N. we bring to you the two eyes of the Will for the expansion of his heart. (Deliberately acting as a source being expands consciousness and brings great happiness. The expansion of the heart also suggests a growing sense of love and appreciation. “Heart” also means “core”. The two eyes are core creations. When we enliven them, our core essence expands to embrace our whole cosmos.)

106.71bN409 

106.71bN409 A@b nek sen, nejer nek sen.

Join them to you and take them for yourself. (You can deliberately join them to yourself by means of your Will. “Take” can also mean to incorporate them into your existence.)

107.71cN409+1

..... (Text is missing and may have been a title to the following section.)

107.71cN409+1 There seem to be two more parts that go here.

The title for these hymns is at 1644c.

(**Note:** Utterances 108-203 consist almost entirely of exhortations to master the Will along with various ritual offerings that serve as deliberate exercises of the will. These are yagyas (ritual performances of pujahs) for the purpose of uplifting the quality of consciousness. Therefore many of the actions involve lifting the offerings into the air **and waving them about** in a certain manner. This symbolically activates certain pathways for the exercise of the Will. The following passages form a series of ritual offerings. All or a selection of them may have been used during initiations for the opening of the Eye of Wisdom.)

108.72aN410 

108.72aN410 Jed medu: Asar N. a@b nek Mu am-s.

Say the word and Perceptive Faculty of N. join yourself to the Undefined Awareness that is in it. (“It” is the Eye of the Will. Osiris as the perceptive faculty via the focused Will joins to the primordial undefined “waters” (Mu) of the cosmos. This is the ocean of pure awareness. It is undefined potential energy.)

108.72bN410 

108.72bN410-410a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Mu @b sen.

Say the word four times and by this N. is lifted the offering four times. || Two bowls of water. (Repeating the recitation four times is for the four directions to indicate omnipresence. The offering is the experience chosen by the Will. The water represents pure awareness. If the avatar has left his body, his family or priest

lifts the bowls “for” him [en ___ pen]. If he is alive, he lifts it “by” himself. This may be part of an initiation into the No Limit Ocean Awareness Meditation. The “Mu” glyph was used on Senet Game Boards for the square governed by the Death Trump because it represents dissolution of all creations back into pure potential.)

109.72cN411 

109.72cN411 Jed medu: Asar N., hej nek Aryt Herew bedet er-f.

Say the word and Perceptive Faculty of N., illuminate the Focus of the Will, and grain [comes] to him. (The focus of the Will empowers a person to have food in his mouth whenever he wants or needs it.)

109.72dN411 

109.72dN411-411a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Bed @b sen.

Say the word four times and by this N. is lifted the offering four times. || Two bowls of grain. (The avatar presents the offering that corresponds to the empowerment.)

110.72eN412 

110.72eN412 Jed medu: N. hej nek Aryt Herew a@b nek es er re-k.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will and join it to your mouth. (The Will gains the ability to express itself in speech. Each command of the focused Will brings forth the appropriate response. The “joining” here is the intention of the Will joining to the words expressed by the mouth, not putting an eye into a mouth.)

110.72fN412 

110.72fN412 Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Ashetet ta w@, heneqet w@.

Say the word four times and by this N. is lifted the offering four times. || A morning meal of a bread and a beer. (The theme here is food, but it represents physical experience in general. The word “ashetet” is actually miswritten with the determinative of “ashesh” which is to pour or spit out. The scribe apparently borrowed the homophonic root “ash” and left out the remainder of the phonetics.)

111.73aN413 

111.73aN413 Jed medu: Asar N., hej nek Aryt Herew, ta-t Setesh.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will that Illusion smashed. (Set as Illusion smashed the focus of the Will by distracting it. When the Eye lost its focus, its vision became blurry or even blind.)

111.73bN413 

111.73bN413-413a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Tewety.

Say the word four times and by this N. is lifted the offering four times. || Two

offering cakes. (“Tewet” is a symbolic bread offering. But it also is an image or a statue. The image is Thoth, the “tut” in Tutankhamen’s name. Egyptians often made bread into various symbolic shapes for use in offerings. There may be a play on the word “tat” in the previous verse. The W. version has “one” instead of “two”.)

112.73cN414(W105) 

112.73cN414 Jed medu: Asar N., hej nek Aryt Herew [ateh]et nef.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will that restrains him. (The focus of vision allows the avatar to see things clearly as they really are. This restrains the effects of Illusion. Faulkner thinks the verb “ateh” refers to Set pulling the eye out. This may be correct. “Him” is Set. The Will is Horus. The general sense is that the Eye has a tractor beam. It attracts whatever you put attention on and draws it into your reality.)

112.73dN414 

112.73dN414-414a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Ateh Ta w@.

Say the word four times and by this N. is lifted the offering four times. || 1 Ateh bread. (The name of the bread echoes the verb from the previous verse. Egyptian bakers may have pulled the dough a certain way when they made the bread.)

113.73eN415 

113.73eN415 Jed medu: Asar N. ath nek her-k.

Say the word and Perceptive Faculty of N., you take your vision. (“Ath” means to take up the vision of your focus and make it real. It also plays on the idea of putting the Eye on your “face”. “Face” is the field of vision in front of your face that your eyes behold. It is what you face in life. Put your attention on what you prefer to be your reality.)

113.73fN415 

113.73fN415-415a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Heth ta sen.

Say the word and by this N. is lifted the offering four times. || Two Heth loaves. (“Heth” echoes “ath” in the previous verse. “Hetha” is to engrave a design or set with precious stones. Perhaps the bread was “inlaid” with dates or raisins.)

114.74aN416(W107)* 

114.74aN416 Jed medu: Asar N. an-ne nek neheru her-k.

Say the word and Perceptive Faculty of N., I bring to you whatever you enjoy. (“Neher-her” is what you rejoice in. “Neheru her-k” is what “resembles your face”. Your perception brings you what you choose with your Will, and that is of course what you enjoy. If not, you must have changed your mind. Why would someone deliberately put attention on what they do not like? If you have attention on things you apparently do not like, you would do well to take a closer look at your real

motivations. Pretense can be a subtle game. There is also a play of "neheru" against "en Herew" = by the Will and fun with the sound of the letters.)

114.74bN416 

114.74bN416-416a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Neher ta sen.

Say the word and by this N. is lifted the offering four times. || Two Neher loaves. ("Neher" echoes the verb "neheru" above: "to be like", "to rejoice in", and continues the play.)

115.74cN417 

115.74cN417 Jed medu: Asar N. de-ne Aryt-k.

Say the word and Perceptive Faculty of N. we put your Focus [in place]. (We put the Eye in place, so you can focus on what is appropriate for you. "We" is the gods.)

115.74dN417 

115.74dN417-417a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Depet ta fedu.

Say the word and by this N. is lifted the offering four times. || Four Depet Loaves. (The primary meaning of "dep" is to taste. The Egyptians must have considered these particular types of bread very tasty. "Dep" echoes "de". The word also suggests the town of Dep, site of the crown chakra in the Delta. Let your focus be on what unifies all your actions and links them up to the mission of the Higher Self.)

116.74eN418 

116.74eN418 Jed medu: Asar N., hej nek Aryt Herew, khew pas-f her-s.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will to protect his person with it. (The avatar turns on the focus of his deliberate attention. Horus protects Osiris with it.)

116.74fN418 

116.74fN418-418a Jed medu sep fedu: en N. Pen fa-t henek sep fedu. || Pesen fedu.

Say four times: By this N., is lifted the offering four times. | Four baked cakes. ("Pes" is to bake or roast. The W. version has round cakes. Perhaps there was an association with the round glyphs that go with "khew", to protect. The four cakes were for each of the cardinal directions. "Pesen" echoes "pas" of the previous verse.)

117.75aN419 

117.75aN419 Jed medu: Asar N., shesep nek tep-k.

Say the word and O perceptive faculty of N., take for yourself your head. (The head here represents the primary mission of a person's life, his topmost goal. The avatar here recognizes and accepts his mission in life as what is right for him. Only

he knows what it is, and it is unique for each individual.)

117.75bN419 

117.75bN419-419a Jed medu: sep fedu en N. pen fa-t henek sep fedu. || Shenes ta fedu.

Say four time and by this N. is lifted the offering four times. | Four Round cakes. (These “shenes” cakes represent the avatar declaring his mission to the world. Thus he offers one to each of the four directions. “Shenes” derives from the root “shen” that means a circle or circuit. “Shenes” is also a bandlet of byssus worn only by royalty. The allusion is to the preciousness, responsibility, and all-encompassing nature of the mission.)

118.75cN420 

118.75cN420 Jed medu Asar N., em Aryt-k. Ath nek es.

Say the word and, O Perceptive Faculty of N., it is in your Focus. You take it. (The eye represents the focus of the Will. The ability to manage life lies in that focus of Will. It is inherent in your perceptive faculty. But you must choose to take it and activate it.)

118.75dN420 

118.75dN420-420a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || em Ta ta fedu.

Say four times: By this N. is lifted the offering four times. | Four “On the Earth” loaves. (These cakes represent the ability of the eye’s focus to make things become real in the physical world.)

119.76aN421* 

119.76aN421 Jed medu: Asar N., hej nek Aryt Herew khanefet nef.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will with which he fried. (Horus is the pilot on the solar boat. He uses the Eye to help him guide the boat in the proper direction. “Khanef” means to fry something. The cockle radical implies they are fried shellfish. In hymn 159 you can see the small shellfish in the bowl.)

119.76bN421 

119.76bN421-421a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Khenefu fedu.

Say four times: By this N. is lifted the offering four times. | Four Khenefew cakes. (These cakes celebrate Khenef, a god who offers illumination. “Khenefew” echoes “khanefet” in the previous verse. Note how the poet links the verses together like a chain with these echoes.)

120.76cN422 

120.76cN422 Jed medu: Asar N., hej nek Aryt Herew me seh ben-ben es.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will, gathering in like a pyramidion. (“Seh” means to gather. A “ben-ben” is a pyramidion, the capstone on a pyramid that brings the edges and sides of the pyramid to a focal point. The activation of the Eye causes Will to gather attention into a focus just like a pyramidion does for a pyramid’s edges and sides. But see also Hymn 158.)

120.76dN422  | 422a 
 120.76dN422-422a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Hebenet fedu.

Say four times: By this N. is lifted the offering four times. | Four bowls of round cakes. (These cakes are called “hebenet”. This plays on “seh ben-ben” in the previous verse and brings out additional ideas. “Heb” is a festival. “Hebenen” is a ritual prostration that was probably done at festival times to express humility. The cakes seem to have been round. The ones shown here are small and some think they are fruits, although there is no evidence I know of to support fruit instead of cakes.)

121.77aN423 
 121.77aN423 Jed medu: Asar N., hej nek Aryt Herew atehet nef.

Say the word and the perceptive faculty of N. illuminates for you the Focus of the Will that restrains him. (“Ateh” has a grappling hook or anchor determinative and means to restrain, imprison, or to pull. The pronoun “him” refers to Set, the power of Illusion. This refers to the fighting between Horus and Set during which Set temporarily pulls out the Eye. This invocation repeats #112.)

121.77bN423  | 423a* 

121.77bN423 Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Qemehu fedu.

Say four times: By this N. is lifted the offering four times. | Four Qemehu loaves. (The offering item here is different from #112. These loaves represent Qemehu, an epithet of Ra and Horus as “the seer” and are made of fine flour. They also represent the crown chakra and probably play on the word “Qebehu” which is an epithet of Heaven. We can use the power of the Eye to attract the experience of Heaven. *Sethe’s transcription has* )

122.77cN424 
 122.77cN424 Jed medu: Asar N., hej nek Aryt Herew det nek em re-k.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will which you put in your mouth. (Putting an eye in the mouth makes no sense at first glance. The point is that the Eye brings focus to the Will. Once your will has

focus, then use the mouth to give verbal expression to your intention. For example, when the waiter in a restaurant asks for your order, instead of saying, “O, I don’t know, -- whatever,” you look at the menu, make a deliberate decision, and then tell the waiter what your order is. This is “putting your eye in your mouth.” We say, “Your eyes are bigger than your stomach” when you order more than you are ready to handle. Then the ego gets out of hand in making deliberate decisions.)

122.77dN424 
 122.77dN424-424a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Adet Ha fedu.

Say four times: By this N. is lifted the offering four times. | Four Moistened Cakes of the North. (The north is the swampy delta land. To represent the moist soil the cakes are moistened, perhaps with beer or wine. Sopping bread in wine is an ancient custom. “Adet” echoes “det”.)

123.78aN425 
 123.78aN425 Jed medu: Asar N., Hej nek Aryt Herew, pat-k wenemy-k.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. It is your cake that you eat. (The point here is that the focus brings ideas to the level of physical experience by increasing the intensity of belief. Eating is the metaphor for fully experiencing something. Once you place your order, the waiter brings food and you eat it. It is the food that you ordered. Do not complain.)

123.78bN425 
 123.78bN425-425a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Pat fedu.

Say four times: By this N., is lifted the offering four times. | Four cakes of stuff. (“Pawet” or “Pat” in general means stuff, material. In particular it is food or cakes. This is your physical creation that you must now experience. The “Pawet” is the company of the gods, especially the primeval ones. With the Eye of the Will you can even experience the primeval gods.)

124.78cN426 
 124.78cN426 Jed medu: Asar N., hej nek Aryt Herew, ateh nef.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will that constrains him. (This verse repeats 121.77a.)

124.78dN426 
 124.78dN426-426a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Tash er wejeb fedu.

Say four times: By this N. is lifted the offering four times. | Four “river bank boundary marker” breads. (Setesh, the Illusion, is constrained by putting boundaries on him. Hence, the bread is made to look like a boundary marker [tash]. The N. version probably has a scribal error, because the bread should look like

tombstone shapes. The W. version has “*aset*”, which means wealth or goods. This is a scribal metathesis. “*Tash*” makes much more sense here. The N. version has what looks like the riverbank determinative, which is a boundary marker on its side. It also has the letter “*r*” instead of “*t*”. I think this is a variant spelling of “*ater*” which is a measure of land distance or area that would be marked with boundary markers. Making the bread in the shape of boundary markers is nice because the four loaves set off a boundary that symbolically constrains Set. Also, Set [often called “*Se-tesh*” = stone maker] is specifically the god of stone, and the markers were made from stone.)

125.79aN427 

125.79aN427 Jed medu: Asar N., hej nek abehu-f heju wejau.

Say the word and Perceptive Faculty of N., illuminate for yourself his teeth that are white and strong. (The teeth help with the eating. This means that the perceptive faculty is capable of fully experiencing its creations, since “eating” is the standard Egyptian metaphor for fully experiencing something.)

125.79bN427 

125.79bN427-427a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Heju fedu.

Say four times: By this N. is lifted the offering four times. || Four bunches of onions. (The onion has the same shape as the glyph for white. The onion head is also white. “Hej” is the word used also for the mace that represents illumination of the eye. Thus onions were especially revered by ancient Egyptians. This verse supports my notion that the verb for the previous verse and this whole litany is “hej” and its meaning is “illuminate”. The teeth are bright and white. Egyptians had a festival where they chewed onions to symbolize the intention to illuminate the Eye. This was particularly associated with the cat goddess, Bast, and had secret tantric associations.)

126.79cN428 

126.79cN428 Jed medu: Asar N., em khepekh Aryt Herew.

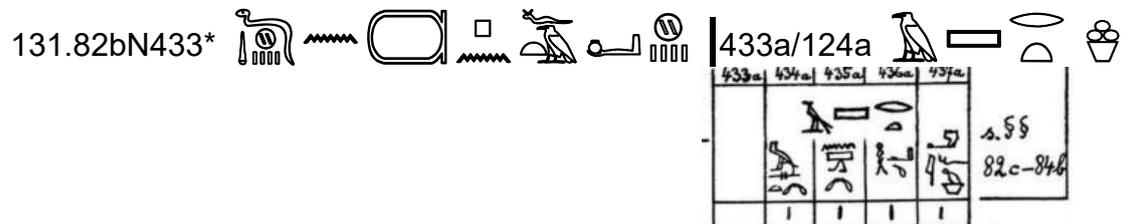
Say the word and O perceptive faculty of N., the Focus of the Will is in the Haunch. (The haunch is a symbol of Set. Set is Illusion. The function of the Will and its focus are both inseparable from Illusion. Transcendental awareness is beyond focus, but is also omnipresent. Thus Horus can not separate himself from Set, and it is foolish for him to fight Set. The Egyptians sometimes drew the heads of Horus and Set on the same body to emphasize this point. A further insight here is that the haunch is a stand-in for the erect phallus. For men it is often true that the main focus of attention in their lives is on sex, despite protestations otherwise.)

126.79dN428* 

126.79d.428-428a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Khepesh w@.

Say four times: By this N. is lifted the offering four times. | One haunch.

much as they do in Taiwan where I lived for many years. “Seshau” are the dear instructions, particularly the traditional keys handed down in the name of “Seshat”, the goddess of learning, civilization, technology, and architecture. “Instructions” relates to the theme of teachings.)



131.82bN433-433a-434a-435a-436a-437a. Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Asheret: meset w@, ne[n-]shem w@, h@ w@; haaf w@.

Say four times: By this N. is lifted the offering four times. | Roast meat offerings: One liver, one spleen, and one limb. Also one forequarter joint. (The first two offerings are the “meset”, or liver, and the “ne[n]shem”, or spleen. Note that the internal nasal is dropped in the orthography. The precise identification of the last two offerings is not clear, although the last one suggests a forepart, as Faulkner notes.)



132.82cN434 Jed medu: Asar N., hej nek Aryt Herew, as-k ar es.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will, toward which you come. (There is no point in delaying, since the focus is an inherent ability. Just turn it on and start using it.)



132.82dN434-434a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Meset w@.

Say four times: By this N. is lifted the offering four times. | One liver. (The next three offered items are the other ones enumerated at 131.82b.)



133.83aN435 Jed medu: Asar N., hej nek Aryt Herew, shemet-f ar es.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will, to which he has gone. (This is almost the same as 132.)



133.83bN435-435a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Ne[ne]shem w@.

Say four times: By this N. is lifted the offering four times. | One spleen. (There is a linking echo between the “shem” of “neneshem” and the verb “shem” which means “to go” in the previous verse.)

greater importance.)

136.84dN438  | 438a  |

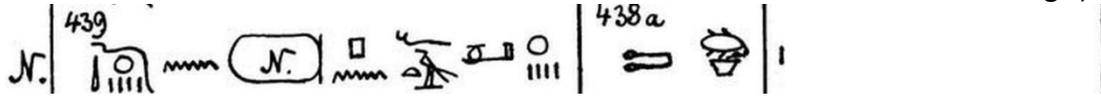
136.84dN438-438a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Re w@.

Say four times: By this N. is lifted the offering four times. | One Re goose. (A “Re” is a kind of goose. **Another** type of goose is called a “ser” and thus echoes nicely with Set’s title in the previous verse, giving us the link in the chain of offerings.)

137.85aN439 

137.85aN439 Jed medu: Asar N., hej nek jer ab pen.

Say the word and Perceptive Faculty of N., illuminate for yourself the boundary of this heart. (The focus of Will allows a person to define the boundaries of the core belief or issue in his life. This includes the idea of all of this heart and its feelings.)



137.85bN439  | 439a*  |

137.85bN439-439a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || **Thet** w@.

Say four times: By this N. is lifted the offering four times. | One The[t] goose. (The “**thet**” is a breed of goose or duck.)

138.85cN440  

138.85cN440 Jed medu: Asar N., hej nek Aryt Herew, em sat nef.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will with his goose. (“**Sat**” is a kind of goose, but could also mean his daughter. It may also be code for the World Trump Geb, who has a goose as his totem. We do not know of a daughter for either Osiris or Horus.)

138.85dN440  | 440a  |

138.85dN440-440a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Set w@.

Say four times: By this N. is lifted the offering four times. | One Set goose. (“Set” is another name for a type of goose and provides the link to the previous verse and to Set as a son of Geb, whose totem is the goose. From these offering verses it becomes clear why the Egyptians put so much attention on the “aped”, or fowl offerings. These included various types of geese and ducks that were given names that alluded to important values in Egyptian life. The goose therefore became the general totem for worldly values and the “geb” goose was adopted as the name for the World Trump, Geb.)

139.86aN441* 

139.86aN441 Jed medu: Asar N., hej nek aw sar-f sen.

Say the word and Perceptive Faculty of N., illuminate for yourself those who come

and he makes them arrive. (The initiate learns how to treat men honorably when they treat him honorably too.)

139.86bN441  441a 
 139.86bN441-441a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Se[t] w@.

Say four times: By this N. is lifted the offering four times. | One Se[t] goose. (The “Set” is possibly the same as above. This may be the gander, and 440a is the female goose.)

140.86cN442 
 140.86cN442 Jed medu: Asar N., hej nek Aryt Herew, khewy men-f es.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will to ensure that he stabilizes it. (Stability of focus is very important. Focus that jumps around can be disruptive and is not really focus.)

140.86dN442  442a 
 140.86dN442-442a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Menewet w@.

Say four times: By this N. is lifted the offering four times. | One Dove. (The dove or swallow offering [Menewet] represents the stability that Isis brings to Osiris through her constant loving care. She is the Dove of the Holy Spirit. The play on “men” in the previous verse is obvious.)

141.86eN443 
 141.86eN442 Jed medu: Asar N., hej nek Aryt Herew, ateh nef.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will that constrains him. (This is a repeat of the offering at 121 and 124 and refers to the ability of the Eye’s focus to constrain the Illusions of Set.)



141.86fN443  443a 
 141.86fN442-442a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Tesaf w@.

Say four times: By this N. is lifted the offering four times. | One Tesaf cake. (This is a joke. “Tesaf” is an anagram for “Set af”. “Af” here can mean the “khepesh” joint of Set’s body; a turning or twisting of Set, which is what the word game does symbolically; or a serpent, which is the inner “Aapep” monster python nature of Set.)

142.87aN444 
 142.87aN444 Jed medu: Asar N., hej nek Aryt Herew, ne sh@s arek.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the

Will that it is not severed from you. (Get the Eye illuminated permanently so that it can not be severed by any occurrence.)

142.87bN444  | 444a 

142.87bN444-444a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Sh@t sen.

Say four times: By this N. is lifted the offering four times. | Two obelisk cakes. (The word “sh@t” echoes the verb “sh@”, to sever. “Sh@t” is often used as code for books. The two obelisks encode the name of Baba, who often takes the form of Thoth’s baboon to oversee the scribes as they copy books. Two large obelisks usually grace the entrance to any important temple in his honor. The cakes are made to look like a pair of obelisks and call to mind Baba-Thoth and the art of writing. The two obelisks can be the red and black writing brushes used by the scribe as well as the two legs of Baba.)

143.87cN445 

143.87cN445 Jed medu: Asar N., asef nek Aryt Herew.

Say the word and Perceptive Faculty of N., offer to yourself the Focus of the Will. (This verse changes “illuminate” to “offer”. Give yourself this wonderful opportunity to become an avatar.)

143.87dN445  | 445a* 

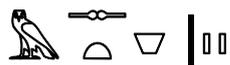
143.87dN445-445a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Papet sen.

Say four times: By this N. is lifted the offering four times. | Two baskets of grain. (The verb “asef” used to “offer” in the previous verse is a variant of the root “sep”, the word for fortune. In Egyptian mathematics this word means to multiply or how many “times” we take something. Hence the offering is of grain to indicate abundance by the multiplication of grain in crops. The W. and T. versions have “Nepat” for grain. This is the application of the Will to generate good fortune. **“Pa-pet” literally means to fly up to Heaven.**)

144.88aN446 

144.88aN446 Jed medu: Asar N. em Aryt Herew sesewenet nef Mu am-s.

Say the word and Perceptive Faculty of N., in the Focus of the Will is the curing for him of the Awareness that is in it. (Literally it says to “purge with fire the water that is in it”. “Sewen” is a doctor. The causative verb form is a curative procedure that involves cauterizing or burning out the wound or illness. This sterilizes the wound. The focus of the eye is like fire. Pure awareness is like water. Thus the fire purges out the water. When the attention is focused, pure awareness is pushed to the background and tightly bounded awareness moves to the foreground. You have very tightly defined experiences when the doctor cauterizes a wound. The waters of undefined awareness then cool things off and allow you to relax.)

144.88bN446  | 446a 

144.88bN446 Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Meseta sen.

Say four times: By this N. is lifted the offering four times. | Two bowls of Meseta cake. (The bowls do not contain liver as Mercer renders the text. Faulkner is correct here. The Meseta cakes commemorate Meseta, god of the kindling of fire and one of the four sons of Horus. This matches the idea of cauterizing with fire.)

145.88cN447 

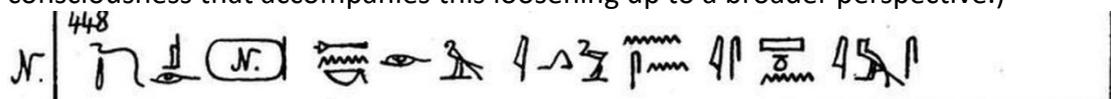
145.88cN447 Jed medu: Asar N., hej nek Aryt Herew. Nejes wenemet en Setesh am-s.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. What Setesh has eaten in it is but a little. (The word “eat” does not make sense in its usual sense. Here it refers to experience. Eating is like experiencing. When you are done, the experience is over and the food has disappeared. Thus true experience makes things disappear. Focus of attention makes things appear, and resistance makes things persist. Set grabs the Eye of Horus and tries it out, but his attention is so disordered that he gets very little experience from using the Eye. He does not know either how to focus or how to experience. He only knows how to resist. At first Horus resists Set. Later he learns not to resist him but to experience him. Then he is easily able to manage Set. The Eye of Horus is “Great”. Whatever Set eats is only a little in comparison. The focus is like a mouth that can open wide and swallow whatever it puts attention on. With tight focus it can burn right through anything like a laser. The litany of offerings now lists various beverages. They are all within the awareness of the avatar.)

145.88dN447  | 447a 

145.88dN447-447a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Jeseret sen.

Say four times: By this N. is lifted the offering four times. | Two bowls of sacred altar beer. (This beer is called “Jeseret” because it is “sacred” beer made especially for offering. This offering gives the secret of why Set is unable to get good results from the Eye. When people steal sacred techniques, or when a person steals anything, this shows lack of respect for the holiness and splendor that is inherent in all things. Set takes rather than offers, and his attitude is self-centered rather than appreciative. True focus of attention comes when a person notices the fine details of beauty and the integrated design of something and is fully absorbed in the awesome splendor of the object. This is easiest to do at first with objects a person has special interest in, but that is just “a little” taste. The ability grows into the appreciation of infinite wonderment at any creation, however unpleasant it may seem at first glance. The alcoholic aspect of the beer represents the shifting of consciousness that accompanies this loosening up to a broader perspective.)

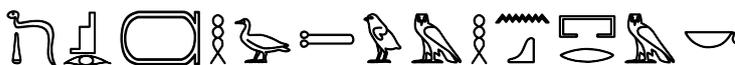


146.89aN448/W140 

Say the word and Perceptive Faculty of N., provide yourself with the juice that goes forth from within you. (“Heneq” is the basic root for the general term for beer. The beer-like juice that goes forth from your body is urine. In other words, this verse advises a person to drink fluids. **This may involve ritual drinking of urine.**)

148.90bN450  | 450a 
 148.90bN450-450a Jed medu sep fedu: en N. pen fa-t heneq sep fedu. || Heqet sen.

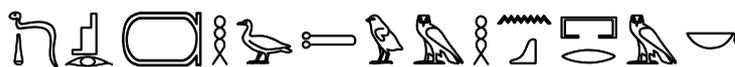
Say four times and by this N. is lifted the offering four times. | Two Bowls of Beer. (The offering is he[ne]qet, or ordinary beer. The root “heq” means to govern.)

149.90cN451 
 149.90cN451 Jed medu: Asar N., hetem thu em heneq per em-k.

Say the word and Perceptive Faculty of N., provide yourself with the juice that goes forth from within you. (This verse repeats 148.90a.)

149.90dN451  | T114a 
 149.90dN451-451a Jed medu sep fedu: en N. pen fa-t heneq sep fedu. || Sekhepet sen.

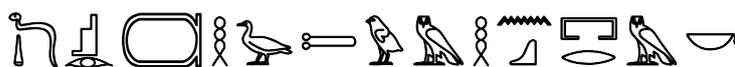
Say four times and by this N. is lifted the offering four times. | Two Bowls of Sekhepet. (The verb “sekhap” means to swallow. The root “khep” means to flow, as of water flowing. The word “Kheper”, “to create” is a close match. “Kheperet” are things that exist, and this was sometimes abbreviated to “khepet” by eliding the “r”. Perhaps this offering was to encourage the flow of creativity.)

150.90eN452 
 150.90eN452 Jed medu: Asar N., hetem thu em heneq per em-k.

Say the word and Perceptive Faculty of N., provide yourself with the juice that goes forth from within you. (This verse repeats 148.90a and continues the beverage offerings.)

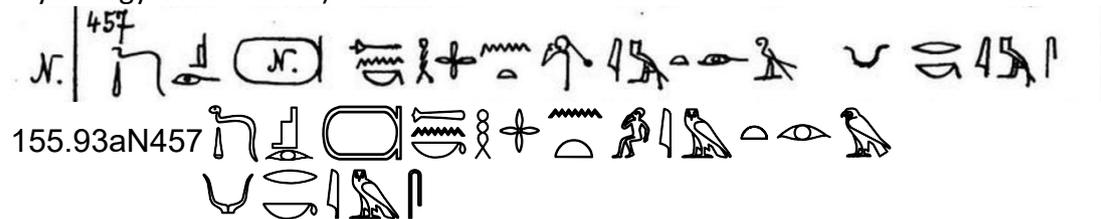
150.90fN452  | 452a 
 150.90fN452-452a Jed medu sep fedu: en N. pen fa-t heneq sep fedu. || Pekh sen.

Say four times and by this N. is lifted the offering four times. | Two Bowls of Pekh beverage. (“Pekh” means to be upright and prudent.)

151.91aN453 
 151.91aN453 Jed medu: Asar N., hetem thu em heneq per em-k.

Say the word and Perceptive Faculty of N., provide yourself with the juice that goes forth from within you. (This verse repeats 148.90a et al., and continues the beverage offerings.)

name plays on the verb “besheten”. Set and his minions not being able to hold down the drink of the gods is quite a funny picture. A similar story is told in Indian mythology about Soma.)



155.93aN457 Jed medu: Asar N., hej nek hewenet amyt Aryt Herew, wep re-k am-s.

Say the word and Perceptive Faculty of N., illuminate for yourself the rejuvenation that is in the Focus of the Will and opens your mouth with it. (This verse adds the notion of rejuvenation [hewenet]. This happens in the pupil of the eye. It also repeats the theme of opening the mouth as before in 153.)



155.93bN457-457a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || [Arep] Ameseta sen.

Say four times and by this N. is lifted the offering four times. | Two jugs of Ameset Wine. (This wine is dedicated to Ameset or Meseta, the fire starter, King of Fire or stove god. It will light your fire, get you talking, and make you feel young again. The W. and N. versions have “Geseta”, which also means the scribe’s writing and painting palette and is a variant way of writing Mes-ta. **The T version adds a wine jug glyph and spells “Ame[s]et”** (T121a).)



156.93cN458 Jed medu: Asar N., hej nek Aryt Herew aheth nef, wep re-k am-s.

Say the word and Perceptive Faculty of N., illuminate for yourself the Eye of the Will which he fishes up and opens his mouth with. (“Ahet” here seems to refer to cormorant fishing because of the long-necked bird determinative. “Ah” is also a net used for catching birds or fish. There may be a play on the name Ahy, the baby Horus of the sun at New Year’s and the name “Ah” for the moon also. The sun and moon are the two eyes of Horus that illuminate the world. The T. version has “ham-t”, which means to fish or to snare birds. This plays better with the wine’s name as given in the next verse, but does not have as rich a body of associations.)



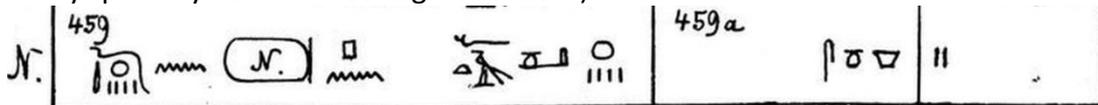
156.93dN458-458a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || [Arep en] Hamu sen.

Say four times and by this N. is lifted the offering four times. | Two bowls of Fisherman’s Wine. (This wine was perhaps a favorite of Nile cormorant fisherman, or “hamu” is just a brand name. The name for the wine plays on the key verb, “to fish up”. **The variant T version:** (T121a).)

157.94aN459 

157.94aN459 Jed medu: Asar N., hej nek Aryt Herew, ne senu-s ar-k.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will and it will be no secondary for you. (What the Eye focuses on is always primary, never secondary. That is the nature of focused attention. If a person has “secondaries”, then his attention is not truly focused, but is divided in some way. That is not the true Eye of Horus. The Eye sets the top priority, and the Eye itself is always primary because nothing can beat it.)



157.94bN459 

157.94bN459-459a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || [Arep] Senu sen.

Say four times and by this N. is lifted the offering four times. | Two bowls of Brother Wine. (A brother is a secondary in the form of a sibling. This gives rise to sibling rivalry for attention. In Egyptian “brothers” and “secondaries” are pronounced senu. Osiris was the eldest son and true heir. Set was the second brother, and therefore did not qualify as the true heir of Geb, as much as he coveted that position. This is a good example of a secondary. The parents have two sons, and the second son is a backup in case something happens to the eldest son. This doubt and hesitation leads to many complications in family affairs. It leads to competition among the heirs, fragmenting of estates, and many other problems. On the other hand brotherly love can be a wonderful creation if the primaries of each party are clear and aligned. Mercer thinks the wine is from Pelusium. The name of that place is “Sewen”, not Senu. “Sewen” is the causative of “to be” or “to open”. “Sewen” is to “sell” and often has the arrow radical. With the Eye radical it means “to know”. “Sewenew” with a medical instrument or arrow radical is a doctor and “sewenew” is a throne. Pelusium was the gateway to Egypt in the northeast corner of the delta, and thus was an important commercial town. Of course it was also a military center, being the key fortress that protected Egypt from invasions entering through the Sinai. Probably there were fine wines associated with Pelusium, especially those imported from Palestine and the Levant. **The N version omits “arep” as the brackets show.**)

158.94cN460 

158.94cN460 Jed medu: Asar N. hej nek Aryt Herew, heben-ben es.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. Prostrate before it. (“Heben-ben” is to prostrate oneself on the ground or grovel. The point here is that the focused Will is invincible. This is a near exact repeat of Hymn 120. Based on the comparison we may reparse the last phrase of that hymn as “em es heben-ben es”, which then may mean, “with it grovel it”. I am not convinced that this is the proper meaning of “heben-ben”. Perhaps it means to use it with humility because of its power. Faulkner thinks that “ben-ben” derives from “weben”, a word that describes the rising of the sun. There is something to this because the “ben-ben” pyramidion is related to the sun. There is a paradoxical

160.95dT125-125a Jed medu sep fedu: en T. pen fa-t henek sep fedu. || Ashed sen.

Say four times and by this T. is lifted the offering four times. | Two bowls of sycamore figs. (The word-play is on the root “shed” [shedet] and [ashed], which are codes for study of the deeper mysteries and the training of pharaohs. “Sycamore fig” [sic, Budge Dict., 92b] is a special variety of fig tree grown in the Middle East since ancient times and sacred to Ra in Egypt. The name is properly spelled with an “o” rather than an “a” to distinguish from sycamores.)

161.96aN463 

161.96aT126 Jed medu: Asar T., hej nek Aryt Herew Hejet, khewy seshed-f es.

Say the word and Perceptive Faculty of T., illuminate for yourself the White Focus of the Will and prevent him from snatching it. (The eye is too bright [hej] with the pure white light of wisdom for Set to take it and use it.)

161.96bN463 

161.96bT126-126a Jed medu sep fedu: en T. pen fa-t henek sep fedu. || Hej Seshet sen.

Say four times and by this T. is lifted the offering four times. | Two bowls of White Secrets. (The key verb above is the causative of “shed” that we saw in 160 above. It continues the introduction to the mysteries. The White Light of the Eye is code for the mysteries of samadhi attained through meditation as almost every step of the ceremony repeats the symbolic use of the “hej” mace for illuminating the Eye. When placed vertically it means “white” or “bright”. When held horizontally, it means the mace used as a ritual instrument. We do not know what the Egyptians used to represent the “white secrets”. Perhaps there was a little mace in each bowl. Perhaps they used a type of fruit or a sweet snack. But we know that the pharaoh holding the mace horizontally and directed forward over his head was secret code among adepts for practicing meditation. Holding it horizontally and directed forward at waist level was code for a special tantric practice.)

162.96cN464 

162.96cT127 Jed medu: Asar T., hej nek Aryt Herew Wajet, khewy seshed-f es.

Say the word and Perceptive Faculty of T., illuminate for yourself the Green Eye of the Will and prevent him from snatching it. (The “green” eye is the eye of Wajet, the Kundalini Cobra that is also the totem of the Delta. This is another mystery that relates to tantric practice. The litany shifts from changing the verb to changing the color of the eye. Also, Osiris usually is colored green because he is a plant deity. The delta was the agricultural center of Egypt, and the core of her economy, so the verse also suggests not letting an irrational person take over the breadbasket.)

162.96dN464 

162.96dT127-127a Jed medu sep fedu: en T. pen fa-t henek sep fedu. || Waj Seshet sen.

Say four times and by this T. is lifted the offering four times. | Two bowls of

“Green Secrets”. (Green was the color of growth, of plants, of Osiris, of Wajet, and of the papyrus plant. Perhaps the two bowls held two small papyrus plants to symbolize the eastern and western delta. This is tantric and relates to the brow and crown chakras. **The bowl glyph contains what look like ten little black circles** .)

163.97aT128 

163.97aT128 Jed medu: Asar T., hej nek Aryt Herew, khuy sekhes-f es.

Say the word and Perceptive Faculty of T., illuminate for yourself the Focus of the Will and prevent him from running off with it. (This continues the theme of how the Eye is protected against Set by its own power. Here the key verb is “sekhes”, to run, here to run **away** with the eye.)

163.97bT128 

163.97bT128-128a Jed medu sep fedu: en T. pen fa-t henek sep fedu. || Sety @get sen.

Say four times and by this T. is lifted the offering four times. | Two bowls of Sowing Grain. (“Sety” is to sow grain, and “@get” is a type of grain. This is seed grain for sowing crops. The seed grain is very valuable for ensuring the next year’s harvest. The wordplay is on Set’s name **and sowing seed**. The irony is that the seed of Set is infertile, whereas the seed of Osiris is fertile. Further irony is that the living seed sowed by Osiris produces Death [Anubis] and Set’s Illusion of revenge. Even deeper irony is that through the birth of Death and the love that it brings from Isis, Nephthys, and Baba-Thoth, Osiris dies at the hand of Set but ultimately finds immortality.)

164.97cT129 

164.97cT129 Jed medu: Asar T., hej nek Aryt Herew, khuy sekhes-f es.

Say the word and Perceptive Faculty of T., illuminate for yourself the Focus of the Will and prevent him from running off with it. (This is a repeat of the previous offering, again showing how important seed grain was for an agricultural society, or any society that has moved beyond hunting and gathering for its subsistence.)

164.97dT129 

164.97dT129-129a Jed medu sep fedu: en T. pen fa-t henek sep fedu. || @get sen.

Say four times and by this N. is lifted the offering four times. | Two bowls of Grain. (Here the grain probably represents the harvest grain, so the word for sowing is omitted and the kernels are emphasized.)

165.98aT130 

165.98aT130 Jed medu: Asar T., hej nek Aryt Herew as en Baba es.

Say the word and Perceptive Faculty of T., illuminate for yourself the Focus of the Will in the manner of Baba. (Ba is prana. Baba represents what is beyond the beyond. This is the Eye of Transcendental Wisdom. In the Tarot deck he becomes

carob was used by Egyptians for their version of chocolate. Too bad they did not have the “real” thing that the Mayans discovered.)

169.100aT134 

169.100aT134 Jed medu: Asar T., hej nek Aryt Herew, benerat-s khet nek es.

Say the word and Perceptive Faculty of T., illuminate for yourself the Focus of the Will. It is sweetness, and you follow it. (The focus also can have a sweetness that lingers as an aftertaste and draws you to it. Why not make your creations sweet like a carob-chocolate snack?)

169.100bT134  | T134a 

| W163a* 

169.100bT134-134a (W163a) Jed medu sep fedu: en T. pen fa-t henek sep fedu. || Akhet neb[t] benerat [sen].

Say four times and by this T. is lifted the offering four times. | Two bowls of all kinds of sweet herbs. (The “akhet” of herbs plays on the causative form of “khet”, to follow after something that appears in the previous verse. The poet generalizes from carob sweets to all sorts of sweets. “Neb” also suggests the Lord of Sweets [“Neb Beneratu”] in the T version.)

170.100cT135 

170.100cT135 Jed medu: Asar T., hej nek Aryt Herew, ap nek es.

Say the word and Perceptive Faculty of T., illuminate for yourself the Focus of the Will. Appreciate it. (The word “ap” means to count, to reckon, calculate, or judge. Here it has the idea of appreciating the various uses of the Eye and making use of them.)

170.100dT135  | W164a 

170.100dT135-135a Jed medu sep fedu: en T. pen fa-t henek sep fedu. || Renepetu neb[etu] [sen]

Say four times and by this T. is lifted the offering four times. | A bowl of all kinds of spring plants and flowers. (“Renepetu” are spring plants and flowers. There is a suggestion in here of immortality. If focus of Will makes a thought real, what would you like to focus on? The Egyptians came up with some very interesting possibilities, most of which people simply laugh at. But what if they are right? **The W offering version is damaged, and the T offering version is blank at the end.**)

171.100eT136 

171.100eT136 Jed medu: Asar T., ha, nekhekh nek kher-k kher-k.

Say the word and Perceptive Faculty of T., O, may you grow old [grow young, make love, forever] with you, with you. (The word “nekhekh” is the flail of Menew. It means to be mighty, to grow old, to grow young [nekh-nekh], and to give the old

transformation of Mut that is hiding in your lower body. She is one of the “Werety Hekau” mentioned in 177 above. She originates with Baba as the transcendental pure awareness. Baba then later incarnates as an Avatar to be the older brother of Horus, **who is the Will**. **Baba** becomes the great yoga master of ancient Egypt. He and his followers initiate those who are ready into the secrets of meditation and the kundalini yoga. However, a person must make a conscious decision with the Will to activate and explore the Eye. Thus the Eye comes from your own transcendental self [Baba as "Neb-er-Jer", The Lord Beyond Limitation], hides in your body as your temple of life energy potential [Nekh-bet], and is activated and given to you by your own free Will decision [Horus]. “Nekhebet” is code for kundalini yoga. The name of Baba means a cave or den. In Egyptian anatomy an eye socket is called a Baba [for example, see Schwaller de Lubicz, **The Temple of Man**, Vol. 1, p. 378]. Other senses have their own Baba caves. For example, hearing has the ear cave. The secret inner cave for the Wisdom Eye of Horus is the third ventricle in the midbrain. This is the cave of Baba where he practices the secret tantric rituals of Shewe/Shiva and teaches them to Osiris, the pineal body. The name Baba also means the Fragrance of Transcendental Prana. Baba’s totem animal is the panther or leopard. He wears the leopard skin when he initiates and sits on it when he meditates, a tradition that continues in Indian art and to some extent in real life **today**. This is an initiation step during which the initiate’s Eye of Horus is being opened so he may exercise his full Will power. Compare this hymn to hymn 165.)

81.104bN511  | 511a


181.104bN511-511a Jed medu: em Nekhebet Ayt Herew an sebet sen, da-en nek Herew. || Nebes sen.

Say the word and in the Innate Cobra goddess is the Eye-Focus of the Will at which they laughed. We give you the Will. | Two bowls of mulberry. (For the “nebes” offering and the laughter, see hymn166. This verse also alludes to Nekhebet. See hymn 180 above for more details about this initiation step.)

182.105aN512  | 512a 

182.105aN512-512a Jed medu: em Ayt Herew @het nef, da-ne nek [Herew]. || @h sen.

Say the word and in the Focus of the Will which he netted, we give you the [Will]. | Two bowls of carob. (This offering somewhat recapitulates offering 168, with "@h" clearly representing the net, which was the ancient Egyptian symbol for the Moon Trump. The injured eye of Horus was the Moon eye. So the images of the moon, the net, and the carob all fit together. The Moon Trump suggests karmic patterns, dreams, and influences of the past. Horus has to overcome these by discipline of his Will. The avatar does so also after he masters his initiation.)

183.105bN513  | 513a

183.105bN513-513a Jed medu: hej nek heneq per em Asar. || Hebet [sen].
Say the word and illuminated for you is the liquid that goes forth from the

Perceptive Faculty. | Two jugs of festal beer. (During festivities quantities of beer would be drunk. It would flow through the system and emerge as urine. The avatar realizes that the liquid that flows through his body is pure light. Then he hoists a couple of jugs of festal beer [hebet]. This offering recapitulates the beer hymns above.)

184.106aN514 
 514a* 

184.106aN514-514a Jed medu: Asar N. am Mu amu-k, da-ne nek Herew. | Thenem . . .

Say the word and, O Perceptive Faculty of N., what is in the waters is within you. We give you the Will. | First Milk from the Breasts. (“Mu” is water. This is the symbol for pure Undefined Awareness. Every drop of liquid in your body comes from something you drank or ate during your life. This process began with the first milk you drank from mother’s breast. The Egyptians called that first milk “thenem”. They probably used ordinary cow’s milk for the offering, but called it “thenem”. This tells the initiate to use his focus of Will to identify with undefined transcendental awareness.)

185.106bN515 

185.106bN515-515a Jed medu: hej nek Aryt Herew. Wep re-k am-s. Arep Ha . . .

Say the word and illuminate for yourself the Focus of the Will. Open your mouth with it. | A bowl of Northern Wine. (This verse recapitulates the opening of the mouth verse 153. Use the Will to develop your powers of speech.)

186.107aN516 

186.107aN516-516a Jed medu: Asar N., em Aryt Hery Wajet athet nef. Da-ne nek Herew. Ta waj . . .

Say the word and, Perceptive Faculty of N., in the Focus of the Will is freshness that he carried off. We give you the Will. | [?] dishe[s] of fresh bread. (The use of “waj” in the offering means fresh, not merely green. That tells us that the “color” of the Eye is also “fresh”, which means vibrant and full of life. This recapitulates the offering of the white and green eyes in the T. version ritual above [hymn 160].)

187.107bN517 
 517a 

187.107bN517-517a Jed medu em Aryt Herew heben-ben es. Da-ne nek Herew. Hebenet sen.

Say the word and in the Focus of the Will is prostrating before it. We give you the Will. | Two bowls of hebenet (The offering is cakes or fruit the name of which plays on the word for prostration. This offering recapitulates 158.)

188.108aN518 
 518a 

188.108aN518-518a Jed medu: em Aryt Herew khenefet. Da-ne nek Herew. Khenefu sen.

Say the word and in the Focus of the Will are medicinals. We give the Will to you. | Two bowls of medicinal cakes. (The disciplined exercise of Will can heal any ailment. The offering name reflects this property of the Eye. This hymn is a variant of hymn 159. Note the unusual determinative . This suggests that it may heal problems with the private parts. Osiris and Set both had problems in this area. Possibly these are the same fried shellfish as in 119 and 159. There is a belief that eating certain shellfish restores or enhances sexual vitality.)

189.108bN519 
 519a 

189.108bN519-519a Jed medu: em Aryt Herew hejet, seshedet nef. Da-ne nek Herew. Seshet hejet sen.

Say the word and in the Focus of the Will is brightness that was taken by him. We give you the Will. | Two bowls of White Secrets. (This offering recapitulates offering 161, q.v. “Him” is Set. The Will can allow the loss of brightness, but the Will can also get the brightness back for you.)

190.108cN520 
 520a 

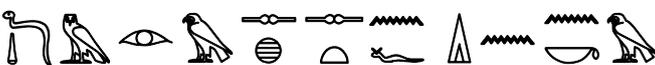
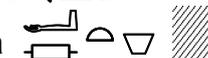
190.108cN520-520a Jed medu: em Aryt Herew wajet, seshedet nef. Da-ne nek Herew. Seshet wajet

Say the word and in the Eye of the Will is freshness that was taken by him. We give you the Will. | Two bowls of Green Secrets. (This offering recapitulates offering 162, q.v. Note the allusion to the Green Cobra Goddess and the Eye’s name.)

191.109aN521 
 521a 

191.109aN521-521a Jed medu: em Aryt Herew as pet nef. Da-ne nek Herew. Nepat

Say the word and, as in the Focus of the Will, he sees. We give you the Will. | [Two baskets of] Grain. (This offering recalls 143 and 167, q.v. “Pet” is shorthand for “Petra” and means to see. “Nepat” is grain, from “Nep”, the grain god, Osiris.)

192.109bN522 
 522a 

192.109bN522-522a Jed medu: em Aryt Herew sekheset nef. Da-ne nek Herew. @t

Say the word and in the Focus of the Will is his hastening. We give you the Will. | [Two bowls of] confections. (When you put out the candy jar, kids come running. The proper use of the Will can accelerate events. An “@ty” is a confectioner. **The glyphs are a hand and what looks like a rolling pin.** This recalls hymn 169 on sweetness.)

193.110N523 
523a 

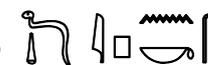
193.110N523-523a Jed medu: Asar N., hej nek Aryt Herew, dap thu am. | Debu sen.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. Taste with it. | Two bowls of figs. (“Deb” is a fig. “Dep” or “dap” is to taste. This offering relates to the previous one. The reference to the sense of taste is an oblique allusion to Hew, the Initiator Avatar of Baba. Use the focus of Will to taste the flavor of life. See offering 152.)

194.111aN524 
524a 

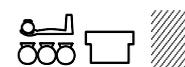
194.111aN524-524a Jed medu: ha Asar N., Aryt Herew ten benerat-s, khet nek es. Abenera khetet nebu sen.

Say the word and O, Perceptive Faculty of N., that Focus of the Will has sweetness, and you follow after it. | Two bowls of all kinds of sweets. (The purpose of life is the increase of happiness. Offering 191 opens your eyes so you can see what nice things are available. Offering 192 accelerates progress as you go for what you want. Offering 193 celebrates the sweetness of the experience itself. Offering 194 celebrates the lingering aftertaste that makes you follow it for more. What a nice sequence! See offering 169.)

195.111bN525  525a 

195.111bN525-525a Jed medu: ap nek es. | Renepetu nebu sen.

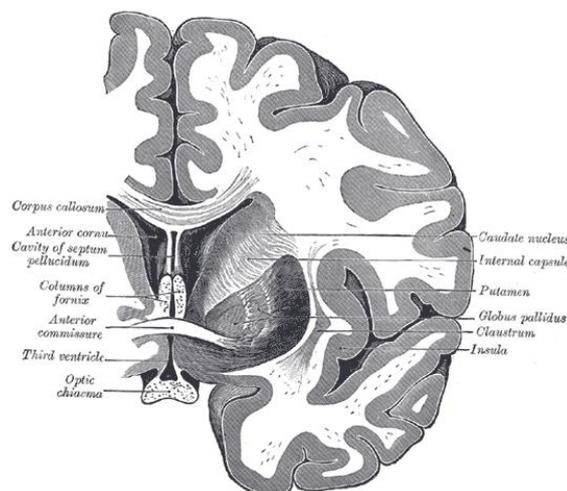
Say the word and you count with it. | Two bowls of fresh fruit. (This offering recapitulates 170. But it carries the fun a step further with the recounting of successes. People have fun judging and arranging their successes in life. Nowadays people record successes with photographs and modern media. In ancient times they recounted their successes with stone monuments and tomb murals.)

196.112N526  526a 

196.112N526-526a Jed medu: Hew ha nekhekh kher-k. | Henek. . .

Say the word and Hew, O it grows old with you. | An altar of offerings. (This completes the series by extending the enjoyment of the Eye for one’s whole life. The pun on “nekhekh” and “neheh” takes it to eternity. This “shorthand” list of

beacon. It can also be the erect phallus with a shining glans on top. The symbol of Light Tower City [called On in the Bible and Heliopolis by the Greeks] is a tower with a light on top. This city, sacred to the sun, was in the tip of the Delta where Cairo now is. The city's name apparently was pronounced "Anu", or "Awen" by some. The tantric process described here illuminates and lubricates the brain, opening its higher centers of awareness. Close to Anu was the town of *Beba Aset* [Seat of the Cave or Lair]. This was the site of the sacred temple of *Baba* and his consort, the Cat or Leopard Goddess, *Beba Aset*, popularly known by her shortened nickname as *Bast*. The name of the site could also be written "Bu Bes-tet", "Place of the Form of Bes, the Leopard God and Beset the Leopardess Goddess" or simply "Bu Beset". "Bes" means fire, the fire stick, a transformation of the *Baba* the Baboon, teacher, portal, to swell up, to come, an avatar of Ra, essential oils and their containers, pomegranate, and leopard -- all of which are components or symbols of the Egyptian tantric tradition. Bes is the Dwarf Avatar of *Baba*. He wears the Leopard Skin and celebrates music, dancing, pleasure, pregnancy, and childbirth. [Interestingly in Hindu tradition Vishnu also has a Dwarf Avatar.] The Cat's Lair was the center for tantric practice in the Delta. The shape of the Delta suggested the vulva of Isis. As the name indicates *Bast* is a feline avatar of Isis [Aset], the mother of *Baba* once she is enlivened by the arrival of her sister *Nebet Het* [Nephthys] and activates her *Sekhmet* identity adapted to household life in the manner that a cat is a household adaptation of a lioness or leopardess. The totem for the temple of *Bast* was the glyph for the sacred oils and unguents. Here highly trained hierodule priestesses taught tantric massage techniques and an entire science of sex education and the fine art of how to stimulate and maintain ecstatic sensual perception. The temple there corresponded to the pleasure center in the brain which is located in the Third Ventricle [*Baba's Central Cave*] in the area of the Septum Pellucidum and Nucleus Accumbens Septi. [See **Gray's Anatomy (1918)**, Fig. 744 and Fig. 715 below.] The third ventricle resembles the Hawk of Horus with his wings spread when viewed in a frontal section at midbrain [Fig. 744 on left]. It is also the Cave of *Baba*, Temple of *Baba*, and *Baba Aset* (*Baset*, *Beset*), and the cave temple of *Osiris* [pineal body] and his four special ladies – *Isis* [pituitary], *Nephthys* [septum pellucidum], *Net* [optic chiasm], and *Sereqet* [medulla oblongata brainstem up to pineal body as the scorpion stinger]).





205.120dW176-177 Khef@ sen, da sen nef. Am sen, da sen nef bedet, ta, heqet.
They grasp and they give to him. They take and they give to him offerings of various grains, bread and beer. (The “chiefs” of the provisions for the rejuvenating body accordingly provide whatever nutrients the body needs to restore itself.)



205.121aW177-178 En netet en W. an at-f: “Reda nef.” An R@: “Reda nef bedet, ta, heqet.”

For the sake of W., his father says, “Give to him.” The Higher Self says, “Give him grains, bread, and beer.” (W. has become identified with Osiris, the Perceptive Faculty. The father of Osiris is Geb, the World Trump. Without a physical world there could be no reason for a Perceptive Faculty to exist. The World provides the physical necessities for an avatar to survive in his incarnation. The Higher Self Sun oversees and manages the entire complex that makes up the body and makes sure that it gets the food it needs to build healthy organs.)



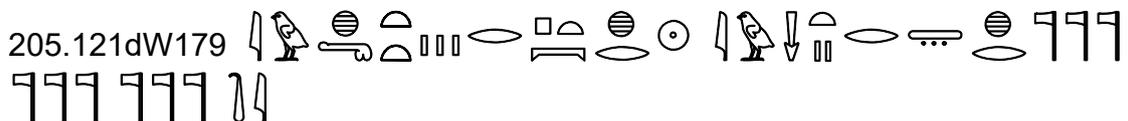
205.121bW178 En netet sut as Ka Wer. Hew Keneset.

For the sake of one who is as the King of the Great Ka Energy, initiate the bowmen of Nubia. (The Great Ka is cosmic electromagnetic life force energy. Keneset is an Egyptian name for Nubia, the land south of Egypt. Kenesa is the perineum. Hew is the Initiator. He is the *Mula Guru*, master of the Root Chakra. The Sanskrit term *mula* may go back to an Egyptian technical term, "The Ocean of Ra". Sanskrit *guru* is a translation of Egyptian "Jehty" [The Heavy One Made of Lead Who is Well Hung], an appellation of Thoth, the Grand Master High Priest of Egyptian culture and also a transliteration of the Egyptian term "Ger" [Master]. This verse speaks of a tantric initiation that instructs in the proper use of *Mula Bandha*. One of the Egyptian codes for *Mula Bandha* is reference to Keneset or the bowmen of Nubia. The perineum muscles in the far “south” of the body are compared to a powerful bow that can shoot arrows of bliss into the brain when exercised properly. The Ka glyphs include the erect phallus, the stud bull, and the hands upraised in orgasmic ecstasy to suggest clearly the tantric nature of this verse.)



205.121cW178-179 En netet W. as ar dut ashetet ta, heneqet, pawet em Het.

As if for the sake of W. exist the five mysteries of the bread, beer, and cake offerings in the temple. (The five mysteries are further explained in the next verse. The temple is the whole body, but the high temple, or naos [nous] is the head.)



W. as Osiris rises to identify with Ra in his transformation as Shiva, the Creation Breath of the Cosmos. In India they pronounced this name Shewe [usually written “Shu” by Egyptologists] as *Shiva*. His name is a secret mantra for the *Wa-Sha* Ocean Awareness Meditation of which he is the Higher Self Avatar. Shewe is the Emperor Trump. His *Shakti* consort [here called “Neret”, the Mighty Goddess] is Mut-Hathor, the Empress Trump. Her Shakti embodiment is also called in Egypt Sekhet [Sekhmet, Tefnut] the lion goddess. She symbolizes the ovary filled with the seeds for future evolution and she excites Osiris-Shiva to copulate with her. The royal symbol of Shewe and of pharaohs is the flail used for threshing to break loose the rough hulls of the grains gathered at harvest and prepare them for winnowing. The breeze blows the hulls away and the edible grains are left behind. This represents the purification of the three lower chakras [the three grains drawn in the text]. The Shakti “Neret” empowers her consort with “Ner”, a mighty power. Another meaning of “Ner” is the first day of the New Year. It also suggests mastery or victory. Shakti is the embodiment of the indomitable kundalini life force as the consort of Shiva, the Primordial *Prana* Creative Energy. She empowers the *Prana* to create as semen. Isis and Nephthys were also called the “Nerety”, two mighty ones. The word uses the same vulture glyph as Mut, indicating that these goddesses are Avatars of Mut. The Emperor without his Empress is powerless to create. His Prana semen requires a womb of Awareness in which to generate life forms. In the Tarot the Empress Trump often is depicted with ripe grain to symbolize her fecundity. The Emperor’s flail threshes her grain.)



205.123dW182-183 An hem Neferet, Ner en W., reda-s ta en W.

But as for the Beautiful One, the Might of W., she gives W. bread. (This verse clearly tells us that “Neret” is the Empress Trump, whose epithet is “neferet”, the Beautiful One. W. here identifies with Shiva, the Emperor of the Universe, and “Neret” as his cosmic Shakti [Tefnut or Sekhet] thus becomes his Empress. The bread that Shakti gives us from her threshed grain is a strong and healthy physical body. Bread [ta] is a play on Earth [ta], the physical reality of the World Trump. Bread is the totem icon for the World Trump on the ancient Egyptian Senet Tarot Oracle Game Board. Geb, the World Trump, is the son of Shewe and Mut-Neret. The grain that they winnow together turns to dough when watered by Shewe’s semen and kneaded by his pestle penis. Then it bakes in the womb of Mut. Tefnut, [Tapas in Sanskrit], is the concentrated Star Fire of the womb. From the Star Fire womb emerges the planet Earth. “Tef” means to spit out, ejaculate, or emanate. Identify with your Cosmic Higher Self and enter into unity with the Undefined Awareness that is your creative Source. Then create the world you prefer from that Source.)



205.123eW183 Ary-s nef Neferet em heru pen.

She, the Beautiful One, makes him on this day. (This verse suggests that the

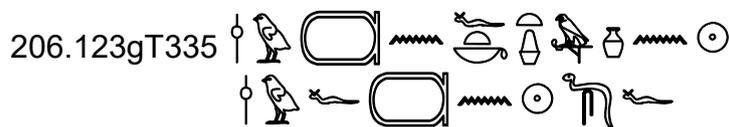
Physical World is made in the image of and with the same beauty as the Undefined Awareness from which it comes. As long as you are creating your world, you might as well make it as beautiful as possible. You cannot do any better than infinitely beautiful, which is the “image” of undefined awareness, personified as Hathor, the Universal Mother, whose epithet is “The Beautiful One” (Neferet). Her beauty is inexpressible, beyond words. “This day” means right now in the present moment. The word for day has the same determinative glyph and almost the same pronunciation as Herew, or Horus the Elder, as Higher Self. This newborn son/sun is a reflection of the Hero son, Horus the Younger [Chariot Trump] who is the son of Osiris [the Magus Trump] and reminds us that Shewe is really Ra, also known as Horus the Elder [the Sun Trump]. The Egyptian gods are avatars, so they effortlessly transform from one role to another as the viewpoint shifts in the story of creation.)

206.123fT335



206.123fT335 Jed medu: A, Heryu Setut Sheb (Pawet Ta Heneqet), Aru Ageb.

Say the word and O, Divine Chiefs who initiate the food and drink offerings and who are the Gatekeepers of the Unlimited World. (This verse roughly corresponds to 205.120a because this hymn is an alternate version of hymn 205. Geb is the physical world. Ageb is the unbounded ocean of Undefined Awareness as a vast overwhelming flood. [Note how “Geb” comes out of “A-geb”, “The Precious World” !] The principles of creative intelligence that govern our flesh and blood are defined from the infinite reservoir of Undefined Awareness. By a shift of perspective we discover that the living creations they make are watching the same material out of which they are made – pure awareness. Awareness defines a belief. The belief becomes a physical reality. But the physical reality is still just awareness that we have defined in a certain way. Thus the providers of bread and beer that watch over our physical creations of Self, are also the watchers of Undefined Awareness, the essential nature of the Self and all its components. As the Buddhists say in the **Heart Sutra**, “Emptiness is Form, and Form is Emptiness.” The “Gateway” is the crossover point between Form and Emptiness, defined and undefined, visible and invisible. The gates channel perception from the undefined awareness through the various specific senses: vision, hearing, touch, taste and smell.)



206.123gT335 Wej T. en Fetek-Ta, Heneq en R@. Weju-f T. en R@ jes-f.

Commend T. to the divine loaf and the cup for the Higher Self Sun. He commends T. to the Higher Self Sun himself. (This is very similar to 205.120b, q.v. The avatar identifies with the Higher Self **Sun**, and from that integrated viewpoint directs the activities of his flesh and blood incarnation. The Bread has a deity radical in the text. The text takes us deep into the magic of the Eucharist.)



W. is green, and Shiva does not take his food. (This and the previous verse form a parallel couplet structured in chiasmus. “Waj” means green, alive, full of prana, full of the Higher Self, characteristic of the delta, and characteristic of the cobra energy. The idea of not taking food or possessions or offerings suggests that the avatar is self sufficient. He does not depend on external resources. It may also mean a yogi can live on *Prana* and not eat food if he so chooses.)

209.125cW186 

209.125cW186 Wehem anu aabetyu ta-k pu.

The eastern tribute bearers repeatedly bring this, your bread. (“Aabetyu” are people from the east and “Amenetyu” are people from the west. People from Arabia, the fertile crescent, and even from India would come bearing tribute or to trade with the Egyptians. Bread represents the World Trump. It is a symbol for physical matter and the physical body. It is Geb’s logo. “Wehem” means to repeat something. On the Senet Oracle and Game Board of ancient Egypt “Wehem @nekh” means repeated cycles of life and symbolizes the Wheel of Fortune Trump. Egyptians often used a frog to represent this Trump because the Ogdoad gods from the beginning times had froglike heads in Egyptian mythology. In the **Book of the Dead** (Ani edition) Judgment Hall Layout of the Senet Board the World Trump [Geb] is located right above the Wheel of Fortune Trump [Shay]. These two Trumps form a pair. The verse refers to the avatar’s ability to summon repeatedly the resources for a physical body when he wishes to incarnate.)

210.126aN597 

210.126aW186 Jed medu: Res Wep[u]. Aqa Jehuty.

Say the word and the Judge is awake. The Intellect is on high. (This hymn begins with a “wakeup call” invocation intended to wake up your intellect so you can think straight. Thoth [Jehuty] is the Intellect. The Intellect “on high” refers anatomically to the brain on top of your body. Beyond that it refers to the Higher Self “Sun” (brain) that Thoth designs as the evolutionary plan for the whole universe. The “Judge” could also be “Wepetu”. These are divine messengers or angels that represent your decisions. Let’s wake up and make the right decisions. It is up to you. You are the Judge.)

210.126bN597 

210.126bW187 Resu sejeru. **Nehesyu** amy Keneset.

The sleepers awaken. Those who are in the perineum bestir. (“Res” means “to awaken”. A “Resy” is a seer. This is the word from which the “Rishi” seer of India derives his name. “Sejeru” are people who are either sleeping or dead. “Nehes” also means to wake up. The “nehesyu” were also the two “wejat” eyes painted on boats, as mentioned in 208b and 208e. They keep the boat alert as it navigates. The boat is code for meditation, so the eyes represent maintaining wakefulness during your meditation. The Egyptians had a pun on “nehes”, to mutter incantations and the “Nehesyu” who were Sudanese tribes to the south of Egypt. They often used this name with the prisoner glyph. This glyph represents a special

meditation posture that opens the heart chakra. The pose was used together with special techniques, one of which was what yogis call *mula-bandha*. This is a tightening of the perineum muscles [kenesa]. “Keneset” was a name for an area south of Egypt in the Sudan. But it was also used as a technical term for the perineum, since that geographical location corresponded to the perineum in the body. Application of *mula bandha* sends impulses to the brain that tend to wake up the system. During such meditations the yogi would mentally mutter mantras.)

210.126cN598* 210.126cT66

210.126cT66 Tepy @w Seda Wer per em Hesep, Wep-wawet per em Aseret.
Prior to the going forth from the Nome of the Great Quaker and the going forth from the Tamarisk of the Chooser of Paths. (The “Hesep” in general is what the Greeks called a nome, or administrative area like a province or district. The Primordial Nome was the place from which the world emerged during creation. The “Seda Wer” is the Great Quaker and represents the tremendous shock wave as creation suddenly appeared out of the ejaculation of Ra/Tem. The Egyptians used a special water bird to symbolize this shaking because of the way the bird would shake its head. This phrase represents the trembling at the emergence of the first creation and also calls to mind the first incoherent stirrings of a person as they begin to wake up. The **Opener** of Paths is “Wep-wawet”, a jackal that looks just like Anepu, the Death Trump. Wep-wawet is related to the Moon Trump and represents a person’s karmic pathway through the bardo to his next incarnation. The Tamarisk tree is called Aseret in Egyptian. This plays on the name of Osiris [Asar]. After the murder of Osiris, his body wound up inside a tree. He became a plant god. From there he came back to life again. These allusions all refer to different mythical awakenings. The T version is better for this verse.)

210.127aW188

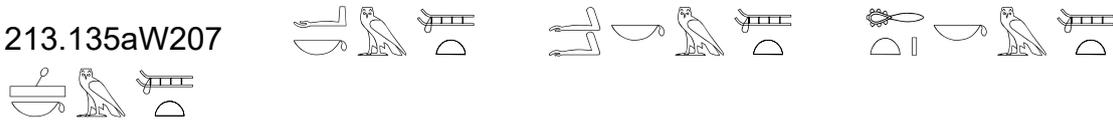
210.127aW188 W@b re en W. Senether Pesejety Neteru W.
The mouth of W. is pure. The Double Ennead of Gods censures W. (When a person wakes up, he usually goes to rinse his mouth and brush his teeth. After bathing he may apply some fragrance. The gods are the organs of the body. As they function they secrete substances that are the true fragrances of the body. The body takes on characteristic odors as if censured with incense. The word “senether” plays on “neter”, divine. “Neter” really means “nature”. The body produces natural smells. These are the fragrant smells of the gods. The Double Ennead is two sets of nine gods, and represents the large group of gods.)

210.127bW188

210.127bW188-189 W@b er-f shesau pen amy re-f.
Pure for him is this tongue that is in his mouth. (The epithet “Shesa” refers to the tongue, but literally means “the wise member”. The tongue is the organ of the Fool

of Motivation usually called Nephthys. The word for yoga is a clue to this transformation. The root “neh” means to request or beseech. Its reduplicated form “neheh” means eternity and relates to the Primordial Ogdoad time god, Heh. “Bet” is a house. Thus we can also construe “Neh[eh] Bet” as a house of prayer or a house of millions of years as well as a secret system of yoga.)

213.135aW207



213.135aW207 @-k me Tem, remeny me Tem. *Khat-k me Tem, sa-k me Tem.*

Your hand is like Tem the Tower, and your two arms are like Tem the Tower. Your body is like Tem the Tower, and your back is like Tem the Tower. (This verse begins to transform the avatar piece by piece back into Tem the Tower [New] at the moment of Big Bang [Trigram ZHEN]. Time emerges from Tem [New] and becomes Heh. Heh corresponds to the Trigram KAN. The hand is code for the avatar, and “*Khat*” is the ancient word for Hatha Yoga, the science of physical postures. Your body is Tem the Tower. We are peeking into the core ideas of the ancient Egyptian **Book of Changes**.)

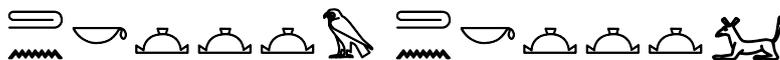
213.135bW207



213.135bW207 Peh-k me Tem, redwy-k me Tem. *Her-k me Anepu.*

Your bottom is like Tem the Tower, and your two legs are like Tem the Tower. Your face is like Death. (This verse continues the piece by piece transformation, moving from the upper torso to the lower torso. “Tem” means “end” and “peh” means “end” and “buttocks”. The text then suddenly jumps up to the face and compares it to Anepu, the Death Trump. This seems to follow from the alternate meanings of “Tem”: to end, complete, negate. This gives Tem an appearance of Death even though he is the Creator. The conclusion is that Creation implies Destruction. Life implies Death. The face of death is mounted on the Wizard’s Wand. The technical term “face” means the perception of the universe that you face. It appears to be “not you” and therefore dead. Death is an illusion mastered by the Wizard.)

213.135cW208



213.135cW208 *Deben-k aa-tu Herew. Deben-k aa-tu Set.*

You circulate through the chakras of the Will, and you circulate through the chakras of Illusion. (The “aa-t” is usually described by Egyptologists as a tomb, but it is Egyptian code for a chakra. The round shape is viewed from the side in the glyph. The chakras of Horus the Will are the upper chakras, and the chakras of Set the Great Illusion are the lower chakras. Energy in the body naturally circulates through all the chakras, **and there are techniques to do this circulation deliberately as the text suggests.**)

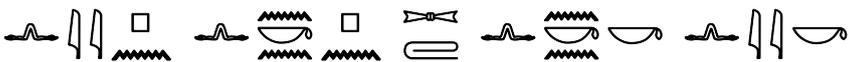
214.136aW208



214.136aW208 *Ha W. sa-k sha. Jed medu sep fedu.*

O W., your protection is the ocean. Say the word four times. (“*Sa-k Sha*” is a

cosmos.)

215.143bW215 

215.143bW215 Ne ye pen, ne neken pen. Thes pekher. Ne neken-k, ne ye-k
This one does not have wailing, and this one does not have pain. And, conversely, you do not have pain, and you are not wailing. (This verse refers to the healing of Horus and Set by Thoth. However, the switch to second person refers the healing to you, the avatar also. “Thes pekher” means something like “conversely” or “vice versa” and implies transposition of the elements in a statement, **but there is also transposition of the situation to YOU, the reader.**)

215.144aW215  216 

215.144aW215-216 Mes-k Herew en Asar. Ba nek er-f. Sekhem nek ar-f.
You are born O Will to the Perceptive Faculty. Your Prana is his, and your Ego is his. (This tells us that Horus is the son of Osiris. In this context the second person refers to Osiris who witnesses the interaction between Horus and Set. The latter portion of this verse refers back to the activation of the chakra energies. Horus has a particularly strong third chakra energy which is the ego power in the solar plexus. He also has a strong Ba Prana energy because that is the element of air. Horus rides on the breath to fly to his destinations. He generates thoughts in the mind that become goals and plans that build a person’s destiny. The “Ba” and “Sekhem” chakras activate from birth. The baby must breathe and eat in order to grow.)

215.144bW216



215.144bW216 Awer-k Set en Geb. Ba nek ar-f. Sekhem nek ar-f.
You are conceived, O Illusion, by the World. Your Prana is in him and your Ego is in him. (Set is the uncle of Horus and of the same generation as Osiris. He is the Illusion created by the appearance of the physical world. Osiris is the first child of the World Trump Geb. He begins the process of perception. However, this soon encounters the problem of Illusion because physical matter that sticks around is a convolution of resisted awareness that gets stuck in states of consciousness. Horus the Will has the Prana and Ego of perception and is a part of subjective consciousness. Set as Illusion has the prana and ego of the physical world. He appears to be a separate independent physical existence like the rock glyph that often accompanies his name. This is an Illusion. There is no separation. The rock glyph is a transformation of the ocean glyph, but the waves have become rigid. Compare the two glyphs.)

215.145aW216 

215.145aW216 Ne wetut neter as-t en af. Ne as-k en af.
No divine semen rushes to flesh. You do not rush to flesh. (The truly divine semen does not produce a physical body. The avatar knows that he does not ever produce a physical body from semen. This is an Illusion. The avatar has only a

surrogate existence in the physical world. Thus he is never touched or influenced by it. This plays on the sterility of the libidinous Set.)

215.145bW216



215.145bW216 Ne da ku R@-Tem en Asar. Ne ap-f ab-k. Ne sekhem-f em hat-k.

The Higher Self Sun Atom Tower does not give you to the Perceptive Faculty. He does not judge your core being. He has no ego power over your heart. (The avatar does not even really identify with Osiris. He stays with the Creative Source and its Creative Energy [the Sun Trump and the Tower Trump]. The Tower of your body is made from atoms, iterations of A-Tem's atomic semen. The words "ab" and "hat" both mean the heart. They also imply the core belief that forms the primordial identity. The Higher Self does not judge or have power over [sekhem] this because it is the essential identity of the Higher Self. To influence this you must go a level higher. There is a word play on the "sekhem" as the Ego power of the third chakra. This is centered in the Solar Plexus and abdomen. The sun buries the Higher Self ego into the avatar as his third chakra lower ego. The heart is the fourth chakra and is thus higher than the ego-driven third chakra.)

215.145cW216



215.145cW216 Ne da ku R@-Tem en Herew. Ne apef ab-k. Ne sekhem-f em hat-k.

The Higher Self Sun Atom Tower does not give you to the Will. He does not judge your core being. He has no ego power over your heart. (This verse is the same as the previous except that it further tells us that the Higher Self never actually surrenders its identity to the third chakra lower self. The avatar's Will is always reflecting the Higher Will. This is beyond judgment and thus is automatically exempt from the Judgment Hall scenario wherein the heart must be judged for its veracity and integrity. The world as they create it simply just is, period.)

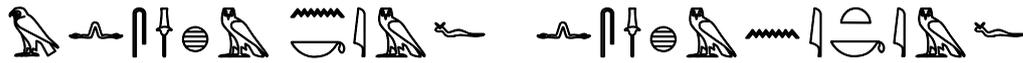
215.146aW217



215.146aW217 Asar ne sekhem nek am-f. Ne sekhem ne sa-k am-f.

O Perceptive Faculty, you do not have Ego Power over him and your son does not have Ego Power over him. ("Him" refers to Set, the factor of Illusion. Neither the Will nor the Perception has power over Illusion because Illusion is in the nature of the manifestation. They only have power over their own reality. Perception perceives and that is that. The Will decides what to do or not do, to believe or not to believe, but this has no effect on Illusion. It only affects the reality a person experiences. I can choose a red rose or a white rose. That affects what color I see, but not the Illusion of color. It is still an Illusion. Under a microscope the sap of the petal has no color. The amazing Illusion of Set is coeval with the Primeval Void.)

215.146bW217



215.146bW217 Herew ne sekhem nek am-f. Ne sekhem en at-k am-f.

O Will, you do not have Ego Power over him and your father does not have Ego Power over him. (This verse repeats the previous verse but reverses the order of the players. The meaning is the same and emphasizes further the point.)



215.147aW217 En ku Menew Neter pu, jed en sa, sat Tem.

To you, O this Divine Procreator, the son and daughter of Tem the Tower speak. (The son and daughter of Tem are Shiva and Tapas-Shakti [Shewe and Tefenut-Sekhet]. The Procreator is Menew. His name also means the Establisher or Foundation. He is a form of Amen Ra, the prior form of Tem the Tower. They are no doubt discussing issues around procreation and tantric practice, Menew's specialty. Let's hear what they say.)



215.147bW217-218 "Then ku," an sen, "em ren-k en 'Neter'. Kheper-k Atem neter neb."

"Rise up," they say, "in your name as God and may you become the Atom Tower of every god." ("Neter" might better be rendered as "Nature". The text has "an" which means "bring". It makes no sense here and must be a scribal error for "an" without the "bringing" radical, which means to "say". The poet has Shiva and Shakti speak of the phallic erection that Menew usually has. Atem is a common variant of Tem's name and gives us "Atom" and "Adam". Menew's erection becomes Tem's Tower Trump. Tem begets all the gods as creative impulses that spew forth as atomic particles from his crown chakra as creative ideas like sperm spurting from a penis. **This is the Egyptian version of the "Big Bang Theory".**)



215.148aW218 Tep-k me Herew Dat Akhem-Sek.

Your head is like the Will of the Twat, O Imperishable One. (The Twat-womb of our solar system is the central seat of the Astral Realm at the North Pole, and around it are the imperishable stars. The head represents the main goal of a person's life. The Twat is where that head develops. The baby's head emerges from the womb first, indicating its priority. Horus emerges as the Will of Osiris. He is the son of Osiris and also one of the Imperishable Stars. You can see him in the ceiling frieze of Senmut's tomb as he displaces Set from the Polar Throne so that Osiris may return.)



215.148bW218 Em khenet-k "Mekhenety Arey", Akhem-Sek.

In your brow is "In the Brow are Two Eyes", O Imperishable One. ("Me Khenety Arey" refers to the sun and moon in the face of the sky. This is the visage of Horus the Elder. Horus the Younger matures into this Higher Cosmic Will. Addressing

him as Imperishable One confirms that Horus is in the Polar Circle. In the epithet hides the name Khem [the Fool] and Seker [Osiris, the Wizard Magician and Mouth of Destruction that is Beyond Destruction]. The Fool and the Magician are the two top Trumps in the traditional Tarot embodied “forever” at the North Pole. Our word “sacred” [Latin “sacer”] probably comes from the black hole of Osiris, the sacred phallus that is destroyed and magically remanifests. See **Amduat**, Hour Five.)

215.148cW218



215.148cW218 Mesejerwy-k sa, sat Tem, Akhem-Sek. Arey-k sa, sat Tem Akhem-Sek.

Your ears are the son and daughter of Tem the Tower, O Imperishable One. Your two eyes are the son and daughter of Tem the Tower, O Imperishable One. (The Sun Trump represents the head. The Tower Trump represents the head on top of the body as a great Light Tower. The creative thoughts are the semen of the phallus that stream upward to become creative thoughts in the brain. The spiritual ejaculation of the Tower during kundalini rush reconnects the avatar to his Higher Self in a state of ecstatic bliss.)

215.148dW219



215.148dW219 Fenej-k me Anepu Akhem-Sek. Abehu-k tekheny Seped, Akhem-Sek.

Your nose is like [that of] the Death Trump, O Imperishable One. Your teeth are obelisks of The Alert One, O Imperishable One. (Anepew is the Death Trump. He has a jackal’s head with a long snout. The nose is for breathing, but the breath of Life in Death is the breath of Samadhi. It is the ability to stop breathing while remaining alive. “Seped” The Alert One is an epithet of Baba in the form of Hew. His totem is the leopard with its sharp teeth. The symbol with “Seped Abehu” is a sharp tooth, thorn, pyramid or obelisk. This represents sharpness, alertness, and readiness. The sharp teeth relate to Baba, the first son of Isis. He is an avatar of Hew, Lord of Taste. We chew food with our teeth to get the full taste. The taste then goes to the nose for finer perception of flavor. This leads to the connection between taste and smell, teeth and nose. The sacred area of Baba Seped Abehu was in the eastern delta, a place anciently corresponding to the mouth and nose of Egypt. Isis is often associated with the star Sirius, known as Sepedet in ancient Egypt because its heliacal rising at dawn heralds the New Year and the Nile Flood. Ancient Egyptians often symbolized Baba at the entrance of great temples and monuments [Menew] with a pair of obelisks that represented Baba’s two legs. The letter “b” in Egyptian is a pictogram of an upright standing leg. “BB” thus encodes the name Baba. The two special pillars at the entrance of Solomon’s great temple continued this ancient tradition [1 Kings 7:21].)

215.149aW219



215.149aW219 @-k Hep, Dewamut-f. Debeh-k, per-k er Pet, perer-k.

Your [two] arm[s] are the [kings of] water and earth that you entreat as you ascend to Heaven whenever you ascend. (Hep and Dewa-mut-f are two of the four elemental sons of Horus. They represent the elements of water and north, earth and east respectively. Spiritually they represent happiness and adoration of the Mother goddess of Love. These take a person to the highest spiritual levels. To ascend to heaven you must use the elements. You can not simply imagine such ascension.)

215.149bW219



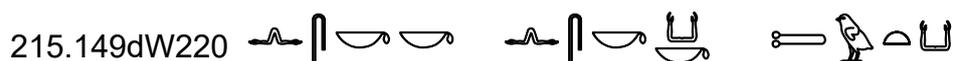
215.149bW219 Redwy-k Meseta, Qebehusenu-f. Debeh-k ha-k ar Nut, haa-k.

Your two feet are the [kings of] fire and air that you entreat as you descend to the Lower Heaven Cosmic Space, whenever you descend. ([A]meset and Qebehusenu-f are the other two elemental sons of Horus. They represent the elements of fire and south, air and west respectively. Spiritually they represent initiative/attention and intelligence/intuition. These qualities are more on the outward stroke of life and represent more active male energies. Thus they correspond to the lower aspects of heaven. Nut is a form of the name for Newet but emphasizes her lower aspect and uses the town glyph. If you spread your arms and legs, you represent the four elements and four directions, but like a standing X with two elements moving upward and two elements moving downward. With their typical sense of humor the Egyptians put the rising elements fire and air in the downward direction and the descending elements earth and water in the upward direction as they assemble here one of their mythical pantheon beings. The Lower Heaven may refer to the zodiac region where the stars move the fastest as viewed from earth. This is where we find Orion as Sah in his wide stride mode. At the Pole Star he sits motionless on his throne.)



215.149cW219-220 @tu-k sa, sat Tem, Akhem-Sek.

Your limbs are the son and daughter of Tem the Tower, O Imperishable One. (This seems to repeat the above content, but may also refer to whatever is left of the body not covered by the above verses. The four elements are the four kings of the Tarot, and you can see them often sitting on a lotus table in front of Osiris, the Magician. Tem is the Tower, and Ra is the Sun. The remaining limbs form the rest of the deck.)



215.149dW220 Ne sek-k. Ne sek ka-k. Thut ka.

You do not perish, and your Ka does not perish. You are a Ka. (The root “sek” means to perish and is the source of the name Seker, Lord of Dissolution, a form of Osiris and part of the epithet “Akhem-Sek” as noted above. The avatar is immortal and so is his Ka electromagnetic energy. He is that energy, and such energy never ceases to exist and never ages. In the human body this energy is most concentrated and powerful in the second chakra. Thus the Egyptians had an important tantric

teaching to harness that energy. Traditionally Ra has 14 basic *Ka* Energies [See my translation of **Amduat**, Hour Four] and 78 Avatar transformations [See my translation of **Litany of Ra**]. Here are the 14 traditional *Ka* Energies of Ra, the Higher Self Sun Trump: Abundance [Jefa], Burial [Sema], Stability [Jed], Alertness [Seped], Majesty [Shepes], Hearing [Sejem], Strength [Nerew], Touch [Saa], Mantra Power [Peh], Taste/Smell [Hew], Luminosity [Aakh], Vision [Maa], Wizardry [Weseret], Youthful Vigor [Waj].)

216.150aW220 
 216.150aW220 Jed medu: aw-ne kher-th Nebet Het. Aw-ne kher-th Semeketet.

Say the word and we come to you, O Kundalini. we come to you, O Boat of the Evening. (Nebet Het [Nephthys] is the Kundalini goddess – the life force that motivates us to live, grow, and pursue happiness. She promises that the essence of life is bliss. The Semeketet [probably from “Seshem Ketetyu” = “guiding the little ones”] boat is the afternoon vehicle of the sun that also carries it through the night. The name later was contracted to “Seketet” [Dissolving Form] by eliding the medial nasal “m”. This boat symbolizes the meditation that generates the mature leadership of the Higher Self Sun. The kundalini rises when the energy of a person is mature. This often is in the second half of life, but that depends on the individual. What is important is the level of maturity, not the biological age. Immature sexual energy tends to run first toward hedonism and lust, then toward child-bearing and a search for connubial happiness and career success. In the mature stage it shifts toward transmutation and spiritual enlightenment. Each is a valid part of life. The Egyptians did not want to get stuck in any one aspect but indicated a general trend.)

216.150bW220 
 216.150bW220 Aw-ne kher-th “Ma@ Her Therut”.

I come to you, O “Truth that is Upon the Divine Painting”. (“Theru” is to paint, and “Therut” is the personification of painting as a goddess. A well executed painting expresses the truth in pictorial form. Kundalini functions like a cosmic paint brush. We can make ideas become reality with a stroke of her brush.)

216.150cW220 
 221 

216.150cW220-221 Aw-ne kher-th “Em Sekhat Kau”. Sekha then su, W. pen.
We come to you, O “In the Memory of *Ka* Energies”. Remember him, O this W. (“Kau” are the 14 various frequencies of electrical energies of the individual or as reflected in the Higher Self according to Egyptian culture. “Mes” is to give birth. “Kha” is 1000 and implies abundance. There also seems to be a play on Mesekhet, the Constellation of the Dipper that the Egyptians saw as a bull’s haunch and related to Set, the god of Illusion. The Polar Region is like a giant clock in the sky that counts the days and years and millennia as its haunch-hand rotates. The Egyptians were skilled at reading this clock. So there is an underlying sense that the body and its various energies are a temporary Illusion. “Sekha” is to remember. Paradoxically the only way to grow and evolve is to remember. If you can not remember where

217.155dW227 

217.155dW227 Meru-f @nekh-f sut @nekh-f, meru-f met-f sut met-f.

Whoever he wants to live, he lives, and whoever he wants to die, he dies. (This verse is basically the same as 153c, but with the sequence reversed. This verse also shows that the avatar can choose to go with the flow as in the previous verse, or he can choose to decide how things are to be.)

217.156aW227 

217.156aW227-228 R@ Tem, ay nek W. pen, Aakh Akhemy Seky, Neb Kherut Aset Waju Fedu.

O Higher Self Sun and Atom Tower this W. comes to you as an Imperishable Light Being and Lord at the Seat of the four Papyrus Pillars. (This verse is the same as 152a except for a slight change in the initial formula.)

217.156bW228 

217.156bW228 Ay nek sa-k. Ay nek W. pen.

Your son comes to you. This W comes to you. (This verse is the same as 152b.)

217.156cW228* 

217.156cW228 Shas then heryt. A@ba en Mesenu-k.

And you travel the sky, meeting with your Masons. (This verse is the same as 152c, q.v.)

217.156dW228 

217.156dW228 Weben then em Aakh en then am.

You illuminate in Samadhi in the place in which you enlighten. (This verse is the same as 152d.)

217.157aW228



217.157aW228-229 Jehuty asy, hew en neteru Amenetyu, Aakhu sen aseth.

The Intellect hastens to announce to the gods of the Invisible Realm and their Light Beings. (This sequence in the litany begins with Thoth and the direction of West where the sun sets and the sky becomes dark.)

217.157bW229 



217.157bW229 Ay er-f W. pen Aakh Akhemy Seky, Jeba em Anepu-her Weseret Khenet Qat Amenetet.

217.160bW233 Sa@ nek su, shenu nek su em khenu @-k.

He ascends to you and you encircle him within your arm. (The avatar ascends to be at one with the Creator. "You" means Ra-Tem. The gesture is code for the avatar tradition of assisting the development of others.)

217.160cW233 

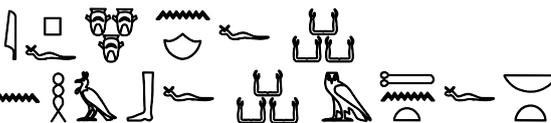
217.160cW233 Sa-k pu en jet-k en jet-ta.

This is your son of your body for ever. (The father and son are of the same essence and therefore are forever united in essential unity. The lower self IS the Higher Self.)

218.161aW233 

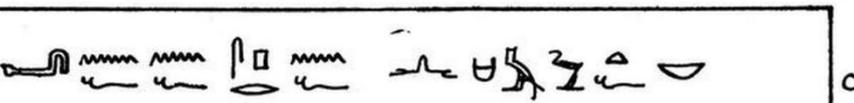
218.161aW233 Jed medu: Asar, ay er-f W. pu, khew rer Pesejet, Aakh Akhemy Seky.

Say the word and Perceptive Faculty, this W. comes, protected by the Nine, an Imperishable Light Being. ("KheW" can mean to except or to protect. The nine apparently refers to the Ennead. As an Immortal Light Being the avatar qualifies to hang out with the nine who even act as his body guards.)

218.161bW233 

218.161bW233-234 Ap-f abu, nehem-f kau. Neheb-f kau, em thenet-f nebet.

He counts hearts, he rescues energies, and he yokes energies, each in its [properly appointed] place. ("Thenet" means a place or a calculation and plays back on the verb "ap". "Neheb" means "to yoke" and is the Egyptian word for yoga. The avatar practices deliberate control of his Ka energies with yogic techniques. The yoga tradition is often personified as a flying serpent called Neheb-Kau [See the illustrations in the **Amduat**]. "Nehem" means to rescue and suggests that the avatar finds ways to do less and accomplish more, thereby wasting less energy. Counting hearts also means judging hearts. This means the avatar clearly weighs the value of his core beliefs so that they are not contradictory. Unaligned beliefs waste creative energy, especially when they are core beliefs.)

218.161cW234 

218.161cW234 

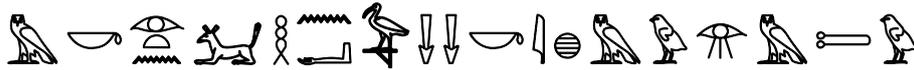
218.161cW234 Shenet remen-f nef, seper nef ne hemetu-f nebu.

His arm encircles him and he asks that he not retreat from anything. (The avatar gets involved in the physical world. Osiris counsels the avatar in a fatherly way with the traditional avatar gesture and tells him not to worry or to retreat from this interaction. The next verse explains why.)

218.162aW234 

218.162aW234 Ne ta-f. Ne ta ka-f. Jer ta-f er-f.

218.163dW235



218.163dW236 Mek aryt en Set hen@ Jehuty, senwy-k akhemwy rem thu.

Behold what is done by Illusion and the Intellect, your two brothers who do not know to weep for you. (Set doesn't give a shit, and Thoth knows better. So they are not about to weep for you if you show up badly. Set knows it's all a sham, and Thoth knows you are immortal and therefore have no excuse for being a loser. They are brothers in the sense of being in the brotherhood of avatars who know the truth.)



218.164aW236 Aset hen@ Nebet Het aneq ar then, aneq ar then.

Feeling and Kundalini embrace you, embrace you. (Isis and Nephthys are emotional and so they just give you lots of emotional support. They each embrace you. In Egyptian art they are often shown with arms outspread embracing and protecting the mummy or casket of Osiris and any deceased person. Famous examples can be seen from the tomb of Tutankhamen and in many editions of the **Book of the Dead.**)



218.164bW236 A@b ar then, a@b ar then.

May you come together, may you come together. (The "you" here and in the previous verse is plural. Isis and Nephthys also urge the avatars to cooperate among themselves, to work as a united group with aligned goals.)



218.164cW237 Ay er-f W. pen, khew rer Pesejet, Aakh Akhemy Seky.

This W. comes, protected by the Nine, an Imperishable Light Being. (The Imperishable Light Beings were embodied for Egyptians as the circumpolar stars that never set below the horizon. In that sense they are "imperishable" and immortal. They rotate in the sky and are the only stars that seem to move in a retrograde fashion, suggesting that they can move both forward and backward in time to maintain their immortality as light beings in Heaven.)



218.164dW237 Amenetyu amu Ta en W. pen.

Westerners who are on earth belong to this W. (The following litany puts all residents of the planet wherever they live -- in the north, east, south, or west -- under the responsibility of the avatar. As an Immortal Light Being in the service of the Higher Self he has no excuses for shirking his responsibilities. The first group mentioned is special. "Amenetyu amu Ta" also means dwellers in the invisible realm who are in the earth. This covers all those in the subterranean [i.e. subconscious] Astral Realm. The avatar identifies with Osiris, "Khenety Amenetyu" [Chief of Those in the Invisible Realm].)

develop a special form of immortality in which he can fragment and then reintegrate. In mathematics we still honor the paradox of Set as a collection of separate elements that magically can exist as a wholeness that we call a set, or vice versa, we can take any set and discriminate its component elements. All sets are arbitrary mental illusions. Brother Set teaches Osiris a profound truth about reality.)

219.172bW247 

219.172cW247



219.172dW247 

219.173b-c-d (These verses are as in 167b-c-d above.)

219.174aW248 

219.174aW248 Nebet Het, sen-th pu pe nen, Asar, da neth sejob-f, @nekh-f.

Kundalini, this your brother, is this one here, the Perceptive Faculty to whom you have given his existence and his life. (Next is Nephthys, the consort of Set, sister of Isis and of Osiris. She is the Kundalini energy that hides deep down in the body and motivates us to pursue experience and expression of the bliss that is our essential nature.)

219.174bW248 

219.174cW248



219.174dW249 

219.174b-c-d (These verses are as in 167b-c-d above.)

219.175aW249 

219.175aW249 Jehuty, sen-k pu, pe nen, Asar, day sejob-f, @nekh-f, ses-f thu.

Intellect, this your companion, is this one here, the Perceptive Faculty, to whom you have given his existence, his life, and his strength. (Next comes Thoth, the Cosmic Intellect. He is not directly related to Osiris in the traditional genealogy of the gods, so we translate “sen” as “friend” or “companion”. Thoth reawakens Osiris from the dead and heals his wounds. Osiris thereby gains a new form of immortality.)

219.175bW249 

219.175cW249



219.175dW250 

219.175b-c-d (These verses are as in 167b-c-d above.)

219.176aW250 

219.176aW250 Herew, at-k pu, [pe] nen, Asar, da nek sejef-f, @nekh-f.

Will, this your father, is this one here, the Perceptive Faculty, to whom you have given his existence and his life. (Next in the list is Horus, the son of Osiris. **The second letter “p” is missing in the transcription.**)

219.176bW250 

219.176cW250



219.176dW250 

219.176b-c-d (These verses are as in 167b-c-d above.)

219.177aW251 

219.177aW251 Pesejet @t, Asar pu, pe nen, da en then sejeb-f, @nekh-f.

Greater Ennead of Gods, this Perceptive Faculty is this one here, to whom you have given his existence and his life. (Next the litany poet brings in the whole Ennead at once.)

219.177bW251 

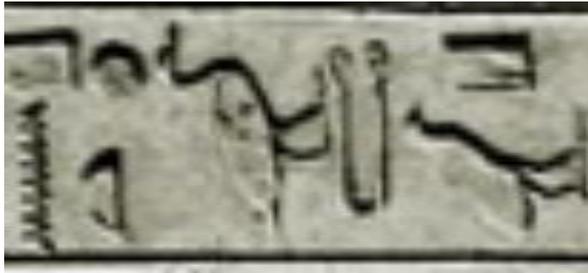
219.177cW251



219.177dW252 

219.177b-c-d (These verses are as in 167b-c-d above.)

219.178aW252



... pen. "Newet", sa-th pu,

219.179bW253



219.179bW253 Sek neth re-f. Wep re-f an sa-f Herew, mery-f.

You clean his mouth for him. The opening of his mouth is by his beloved son, the Will. (As the Will matures it develops the ability to articulate through the throat chakra. Speaking ability depends on the throat and mouth operating under the control of the Will. This operation begins in the solar plexus third chakra (crying, screaming of an infant). As it further matures, it links through the crown chakra to the Higher Self. Osiris as the Perceptive Faculty is the father of the Will. Without Perception the Will has no idea what it should decide to do. This verse describes the actions of a filial son. The Will articulates for the Perceptive Faculty.)

219.179cW253



219.179cW253 Thenu @tu tef an neteru.

The counting of the limbs of the father is by the gods. (Osiris has been dismembered by Set. Isis and Nephthys recover the pieces, and then the gods count all the pieces to make sure they are all found. Then they reassemble them. Thoth brings Osiris back to life. The point of this is to reintegrate the fragments into which we have separated life by our belief in self, others, life, death, this is me, that is not me, and so on. Reality is an integrated wholeness. Separation is an illusion.)

219.180aW253



219.180aW253-254 @nekh-f, @nekh W. pen. Ne met-f, ne met W. pen.

He lives, this W. lives. He does not die. This W. does not die. (This is the same as verse 167b, so the litany loops back around to its opening phrases.)

219.180bW254



219.180bW254 Ne sek-f. Ne sek W. pen. Ne nehep-f, ne nehep W. pen.

He does not perish. This W. does not perish. He does not copulate. This W. does not copulate. (This verse is the same as verse 167c.)

219.180cW254



219.180W254 Nehep-f, nehep W. pen.

He does copulate. This W. does copulate. (This verse is the same as 167d.)

254 255

 219.181aW254

219.181aW254-255 Em ren-k “Am Anu” en jed en jed-f em jedet ta-f

In your name as “He who is in Light Tower City” he is stabilized, stabilized permanently in his enduring land. (The litany now shifts to calling out a series of epithets. Light Tower City is Anu [Awen], known as Heliopolis to the Greeks in nome #13 in the north known as “Heq @nej” [Brilliant Ruler]. This represents the midbrain sitting atop the brainstem. Osiris is the eye of wisdom that opens from the pineal to view the world from a perspective of permanence. The “jed” is the backbone of Osiris and gives him stability. It supports the skull and gives the body its central structure. Light Tower City was at the juncture of the spine and the skull in Egyptian spiritual geography. When Osiris resurrects, he gains immortality and exists permanently as the background awareness like the movie screen on which we project a moving picture show. Ra is the projector bulb and Tem is the beam of light that it projects. Ra, Tem, and Osiris, projector, projection beam, and screen, mutually identify as a single wholeness. Osiris is also an agricultural god, and the delta is the enduring agricultural land of Egypt. The triple occurrence of the glyph “jed” seems to emphasize the permanent unification of Ra, Tem, and Osiris here.)

219.181bW255

219.181cW255

219.181dW255

219.181Wb-c-d (These verses are the same as 167b-c-d above.)

219.182aW256*

219.182aW256 Em ren-k “Am @nejet, Hery Jaja Sepetu-f”.

In your name as “He who is in the Brilliant Nome”, Chief Governor of His Nomes. (“Hery Jaja Sepetu-f” is a title that suggests a governor or king of a portion or all of northern Egypt. The “@nejet” Nome is in northern Egypt. The term “@nej” means a king, a brilliant one. This sign was used for the ninth nome of the North and is sacred to Osiris. He had a major temple in the sacred city of Busiris which is part of that nome and is right in the center of the Delta. This corresponds to the pineal gland “third eye”. “Heryt” is also a name for the skull. The N. version of the nome sign includes a human figure that holds a long walking staff in his right hand and an

Versions of this place name in other sources show what looks like Tenen, an ancient form of Osiris. The Light Tower City was in the thirteenth nome of northern Egypt. That nome had the name “Heq @nej” [Brilliant

Ruler], so we can see the connection between these two nomes and the integration of Osiris, Ra, and Tem.)

219.182bW256 

219.182cW256



219.182dW256 

219.182b-c-d (These verses are the same as 167b-c-d above.)

219.183aW257 

219.183aW257 Em ren-k “am Het Sereqet, Ka Hetepet”

In your name as “He who is in the House of the Scorpion Goddess, the Energy of Experience.” (Sereqet is the Scorpion Goddess. She relates to the Moon Trump and is a nurse goddess. She is a transformation of Isis in the role of nurse for baby Horus. Raising Horus while hiding in the papyrus swamps was a dynamic and dangerous life experience for Isis. The epithet refers to a temple or a constellation dedicated to Sereqet. This may be related to Ophiuchus, the Serpent Handler, who is a form of Horus as a child. That constellation is right above Scorpio. “Ka” is energy, and “Hetepet” is experience. “Sereq” has to do with the throat and breathing, but not necessarily the breathing we normally do. The relation to the breath links Sereqet subtly to Shewe, Lord of Prana. Sometimes Sereqet appears next to the Pole Star suggesting she may be a constellation in the north and thus a place in the northern part of the delta. The place where Isis hid in the swamps was very close to the sacred city of Pe-Dep [Buto for the Greeks] which was in the north central delta. This site represents the crown chakra of Egypt and corresponds nicely to Sereqet’s position in Senmut’s star chart. In any case the House of the Moon is on Square #16 of the Senet Game Board and comes right after the House of Repeated Life, which is the Egyptian Wheel of Fortune. **Pyramid Texts** 534.1273cP508 and 571.1469aP665 mention a temple of Sereqet. Although the exact location is not specified, the first case places it by the Mediterranean Sea [Hy], and the second case places it in the far north of the sky among the imperishable polar stars and echoes the phrase about not dying. This confirms our suspicions about the general locations of the earthly and celestial temples of Sereqet about whom we will have more to say later. Personally I vote for a temple in nome #12, which is called “Theb Ka” [the Bull’s Sandal]. My evidence for this is the Narmer Palette, the Narmer Mace Head, and the Scorpion Mace Head. For details, see my article, “An Esoteric Interpretation of the Narmer Palette and the Narmer Mace Head”, available at www.bentylightgarden.com. Sebennytyus [“Theb Neter” or Divine Sandal], the main city of Bull’s Sandal Nome was just north of Busiris, the holy site of Osiris. The sandals probably belong to Osiris, perhaps to help him step up into the sky as Sah or Onoris [Orion]. At Sebennytyus there was a temple dedicated to this transformation of Osiris. He would pass through Buto and then up beyond

the delta into the Mediterranean and thence into the northern sky and on to the Pole. The image of the pole appears on the Narmer Palette right next to a glyph of the bennu bird on a temple that Egyptologists believe stands for Buto. The tableaux of pharaoh in the smiting pose of Herew Behudet often have him also grasping a pole around which a group of men kneel in the loyalty pose. This tableau echoes down through the dynasties even to Greco-Roman times. These may be the imperishable stars around the Northern Pole. The connection between the scorpion, the moon, and experience is that the moon represents the past reflected in the present. The past consists of creations that you have not experienced fully so that they are released back into undefined awareness. If you resist them, they will seem to sting like scorpions. The scorpion's tail arches up suggesting the sharp-pointed crescent of the moon. In the *Hatha Yoga* tradition this Egyptian image came to be erroneously labeled the "Locust" pose, possibly for taboo reasons. Locusts do not have long tails that they can arch up in the air like scorpions, a crescent moon, and like the legs in the "scorpion" yoga posture.)

219.183bW257 

219.183cW257



219.183dW257 

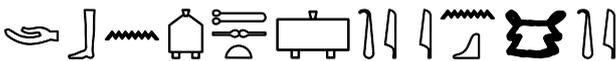
219.183b-c-d (These verses are the same as 167b-c-d above.)

219.184aW258 

219.184aW258 Em ren-k "Am Seh Neter, Am Kap."

In your name as "He who is in the Divine Booth and is in the fumes." (The Divine Booth refers to the tabernacle [booth] in which Egyptians did divination with the Senet Oracle Board. "Kap" can mean to cense or an oven in a bakery. "In the fumes" thus means either that the avatar is being censed with incense or that he is in a bakery smelling the fragrance of fresh-baked bread. The former case makes more sense given the context that follows although the bakery smell idea lurks in the background relating the divination to real world experiences. [Bread is an important totem image for the World Trump, Geb, and divination usually is concerned with how to deal with worldly experiences.] The incense would be lit while divining on the Senet Oracle Board in the Divining Booth. [For a few excellent examples of the Divining Booth in surviving art see the Papyrus of Ani, the Papyrus of Hunefer, and the Tomb of Nefertari. In the Papyrus of Ani you can see a pair of incense bowls on the mastaba just outside the Seh Neter in which Ani and his wife consult the Senet Oracle. Their hawk souls perch next to the incense bowls, ready to take flight with the rising incense once the interpretation of the oracle is clear and the decision about what to do next is made. See Plate 7 in **The Egyptian Book of the Dead: The Book of Going Forth By Day** (The Complete Papyrus of Ani), translated by Raymond Faulkner. The same is true in the Hunefer papyrus, except that Hunefer is by

himself. See Plate 8, p. 82 in **The Illustrated Egyptian Book of the Dead**, translated by Ramses Seleem.] The fragrance of the “fumes” is a metaphor for the aura of higher consciousness that takes the awareness above the crown chakra to the higher spiritual chakras and Higher Self, geographically extending out into the Mediterranean and beyond to the immortal stars in the northern sky. I have not identified a specific geographical allusion here, although there probably is one. The best I can come up with at this point is that it may refer to a site sacred to Geb, which may point to Memphis as the best location of the booth.)

219.184bW258 
 219.184bW258 Deben, Theset ta, Aneq ta.

A coffer, your sarcophagus, and your apron. (“Deben”, “Theset”, and “Aneq” all carry a sense of surrounding or circling around something. The semantic glyphs of the first two look like boxes, and the third looks like an apron. These were almost certainly funerary ritual items such as mortuary boxes for holding teeth or other organs or possessions of the deceased that were censed during the rituals. **The apron was worn during rituals.** Each item in this part of the litany refers to an aspect of rituals directly or indirectly related to Osiris. The reliquary boxes may have symbolically held the pieces of the dismembered body of Osiris as sacred relics or actual pieces of a loved one’s body. For example, Egyptian archaeologists recently identified the mummy of Hatshepsut from a tooth that was in a little box with her name on it. The tooth fitted into the mouth of the mummy.)

219.184bW258 

219.184cW258 

219.184dW258 
 219.184c-d-eW258-259 (This is the same as 167b-c-d.)

W.	259		185 a
N.	719		

219.185aW259* 
 219.185aW259 Em ren-k “Am [@het] Hej Pa@r”.

In your name as “He who is in the White Castle of the Hereditary Chief of the Ten.” (This is a difficult verse. The N. version, though damaged, appears to have the mace glyph inside a castle glyph. Faulkner translates this as “Castle of the Mace”. “Aneb Hej”, the White Fort, is a traditional name for the Eastern Quarter of Memphis because it was surrounded by a white wall. “Pa@r” with what looks a bit like a fish glyph after it suggests a calligraphic metathesis of “Repa@”, a title of Geb as the hereditary chief of the gods, or Chief of the Ten Great Ones of Memphis [“Rep@ Met

Wer @het", where "@het" stands for "Aneb Hej"]. Mercer and Faulkner take it as a kind of wood for no apparent reason. The fishy glyph may be a mistake for the glyph for ten [met] plus the bird glyph [wer] at the end of "rep@". "Rep@t" means "The Mouth of the People" and describes a leader. The connections among "Hej", Memphis, and Geb, plus Memphis together with the title "Rep@[t]" makes this interpretation pretty reasonable in my mind. The mace glyph means white or illumination, and is the sign for meditation. A number of large frescoes show the pharaoh in wide striding stance holding the mace horizontally over his head. He also often holds a group of "prisoners" by the hair. They bow and salute him with the "Henu" gesture, a sign of loyalty and respect. All around this core group are men who kneel in the "prisoner" pose. This is actually a meditation pose. The pharaoh is directing large meditation programs. The White Wall of Memphis is gone, but in Karnak you can see a beautiful White Chapel that was reconstructed by Lucy Lamie from a disassembled pile of stones used for filler in one of the pylons. On a pylon wall there you can see pharaoh depicted in one of the mace-wielding frescoes. Tentatively we take this verse as a reference to Geb and his relationship to Memphis, which may link it to the previous verse at 184a-b. However, it could refer to a higher spiritual chakra, perhaps an area of the Milky Way where it passes near the Pole. The next section of the litany is for certain an astronomical reference.)

219.185bW259 

219.185cW259



219.185dW259  260 

219.185b-c-dW259-260 (These verses are the same as 167b-c-d above.)

219.186aW260 

219.186aW260 Em ren-k "Am Sah", renepetu er-k er Pet, renepetu er-k er Ta.

In your name "He who is in Orion", with your years in heaven and your years on earth. (This verse refers to Osiris as "Sah", the Immortal Light Being identified with Orion. Ascended he lives in Heaven. Before ascension he lived on Earth. Thus he is a god who belongs to both spheres. [As the **Amduat** makes clear, Osiris also belongs to the subterranean Astral Realm of the dead, and thus plays an important role in all three realms of the Egyptian mythical universe.] "Sah" refers to the toes or feet. This alludes to the "prisoner" pose for meditation in which a person assumes the yogic *vajra* posture and places his hands behind his back so the fingers can rest on the toes. [Lotus posture also naturally lets fingers touch toes, but not in the manner of "An-hat" Bringing-the-Heart *vajra* posture, which was practiced in ancient Egypt publicly more than lotus posture.] This links the reference to "Sah" as Orion with the verse above that mentions the white "hej" mace. "Sah" traditionally takes the wide striding stance characteristic of pharaoh when he holds the mace aloft to start group meditations. The constellation of Orion clearly has that pose

even as we imagine it in our present day culture. In another gesture [exemplified by a statue of Tutankhamen found in his treasure trove] the pharaoh holds the mace horizontally and pointing forward at waist level. This is a subtle reference to Menew's ithyphallic condition. The two mace gestures link together, one for the lower chakras and one for the Higher Self. In the overhead gesture the solar disc usually appears above the mace. The "years in heaven" and "years on earth" represent periods of meditation and periods of activity -- periods as a pure light being energy and periods as an avatar incarnated in matter.)

219.186bW260 
 219.186bW260 Asar, pesher her-k. Ma-k en W. pen.

O Perceptive Faculty, turn your face around. Look at this W. (In the portrayals of Osiris as "Sah" he stands with a wide stride in heaven, often in a boat. He holds an "@nekh" scepter outstretched before him under a star, but turns his head to look behind him at another star that is about at eye level. The turned head is his characteristic gesture. He looks back to see his followers. The wide stride shows that he is a dynamic light being able to travel across the galaxy in his meditating light body. It is fortunate that many of these arcane details are precisely preserved in the iconography so we can interpret the ancient texts. Even so, much has been misinterpreted or lost. Thus the images and texts must also be supplemented with direct experience of the ancient scientific yogic practices or they make no sense as anything other than superstitious stories. With deep probing plus careful archaeology we can recover all the essential material.)

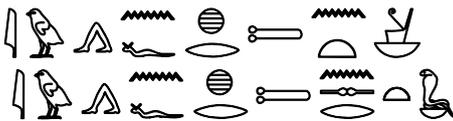
219.186cW260 
 219.186cW260 Met-k peret am-k Sepedet.

Your seed goes forth to where you are, Sirius. (Osiris as Orion sends his semen to Isis, who takes the form of the star Sirius in Heaven. The Egyptian name for Sirius is "Sepedet" whose determinative glyph is an acute isosceles triangle. It may represent a triangle such as is formed by Sirius, Rigel, and Procyon. We do not know for sure which three stars are meant, but the triangle represents a thorn and means sharp, acute, and alert. This verse describes Osiris as "Sah" making love to Isis in heaven. Osiris turns his face back also to look at Isis, who is "behind" him. The thorn of Isis also is an allusion to an ancient story of Ra and Isis that concerns the problem of suffering in the universe. It is also a version of her pyramid totem.)

219.187bW260 

219.187cW261 

219.187dW261 
 219.187a-b-cW260-261 (These verses are the same as 167b-c-d above.)

220.194bW269 

220.194bW269 Aw nef kher-th, Net. Aw nef kher-th Neseret.

He comes to you, Red Crown. He comes to you fire goddess of the crown. (Net is the goddess of the Red Crown. She lives in the delta and represents northern Egypt and the optic chiasm. She is Net, the female form of Osiris. “Neseret” is the name for the cobra on the crown. This is also derived from “Neret”, the name for the vulture goddess, a totem form of Mut. She represents southern Egypt, but rises as the cobra energy to be in the crown as and with Wajet, the risen cobra.)

220.194cW269



220.194cW269 Aw nef kher-th Weret. Aw nef kher-th Weret Hekau Net.

He comes to you O Great Lady. He comes to you, O Great Red Crown of Mantras. (The Great One refers to the crown of Egypt that combines the White Crown of the South with the Red Crown of the North. The crowns of Egypt have great magical mantras that activate them. The Red Crown represents the female vulva. The White Crown represents the phallus and has its own mantras. The “Weret” also refers to the cobra energy that activates the crown.)

220.194dW270* 

220.194dW270 W@b neth, senej neth.

He is pure for you, and he is in awe of you. (We assume here the “he” from the previous verse. This is probably the avatar. A person must purify himself to be worthy of the crowns. The power of the crowns is awesome. It is a protective power and one that projects authority. **The plucked goose determinative is missing from the W text.**)

220.195aW270 

220.195aW270 Hetep-th her-f. Hetep-th her w@b-f.

You experience his face. You experience his pure face. (“Hetep” means to experience something. “Her” is literally a face, but means the visual field of something, the aspect that you experience. When you experience the “pure” face, you experience your world directly with no intervening interpretations or other mental clutter. You experience pure awareness, pure kundalini bliss. **“W@b” has a metathesis in the glyphs.**)

220.195aW270 

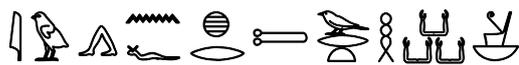
220.195bW270 Hetep-th her med[u]-f, ajed-f neth.

You experience the face of his word that he speaks to you. (The cobra energy that activates the crowns speaks in powerful mantras. You come “face to face” with these mantras as a direct experience. Each word generates a specific direct experience. The N. version has **the plural “medu”.**)

220.195cW270 
 271 

220.195cW270-271 Neferu heru-th. Hetepetu ma-tu renepu-ta, em mes en thu me neter, at neteru.

Beautiful are your faces: you are experienced, renewed, and youthful, for you are begotten as a god, father of gods. (The cobra energy comes directly from the god Ra-Atem, Higher Self Creator, father of the gods. This energy beautifies and rejuvenates the visage of a person and his whole life **experience**.)

220.195dW271 

220.195dW271 Aw nef kher-th Weret Hekau Net.

He comes to you the Great Lady, the Red Crown of Mantras. (These mantras are vibrations that control various energies.)

220.195eW271* 

220.195eW271 Herew pu shenu em Sa Aryt-f Weret Hekau [Net].

This Will encircles with the protection of his Focus that is the Great Lady Red Crown of Magical Mantras. (Horus provides the Will to activate the Focusing Eye of Wisdom. The cobra energy of the crown opens this eye. This cosmic eye protects in every dimension and controls the mantras. The Sa is the Endless Knot that represents Refuge in the Aware Will, the Will that functions from the level of its Source in Undefined Awareness and can maintain attention shifting about within a specifically defined area.)

221.196aN719+7, W272 

221.196aN.719+7 Jed medu: ha Net, ha An Net, ha Weret Net.

Say the word and O Red Crown Goddess, O Bringer of the Red Crown Goddess, O Great Red Crown Goddess. (“Net” is the Goddess of the delta and the Red Crown. “An” or “Anet” is the title for the Goddess who brings the Eye of Horus so as to open the Crown’s magical energies. Allen takes it to be the curl that emanates from the front of the crown. I am not sure where he gets that idea. “An Net” spells the word valley in Egyptian. This was code for “Atlantis”, the Astral Realm celebrated in the **Amduat**. Net with her Red Crown plays an important role in that text. “An-heryt” [Bringer of Heaven = Onouris] is a name for a transformation of Osiris as Orion [Sah] when he moves to his Polar Throne. Net [the Red Crown] is a female version of Osiris [the White Crown]. She sometimes even wears the White Crown. “Weret” the Great Goddess is the cobra of the Crown, and that is the curl emerging from it.)

221.196bW272 

221.196bW272 Ha, Weret Hekau Net! Ha Neseret!

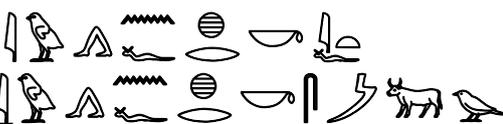
O Great Red Mantra Crown Goddess, O Cobra Goddess. (The crown has great Hekau or magical energies controlled by mantras. The crown has “Neseret” or

Peneden or Pen Den is not certain. Budge thinks it might be a “bull god”. It seems to have variants such as Pened, Penej, and Penejen. It may be a title of the Nile god. The roots Den, Ten, or Jen relate to portions or numbers. The basic root seems to be about cutting or dividing. Perhaps the connection to the Nile is in the way the Nile divides into branches as it flows into the delta. Another class of meanings deals with wings, flight, and rising. The root may also relate to the early form of Osiris as Tenen or Ten. The hand “divides” into ten fingers. Osiris famously experienced being divided into pieces. Net and Ten are inversions and this imitates the way lenses and mirrors invert images in the visual apparatus. Net’s crossed arrows show this criss-cross feature.)

222.200dW280 

222.200dW280 Aw nef kher-k, at-f. Aw nef kher-k, Den-den.

He comes to you, his father. He comes to you, The Lord of Ten. (“Den-den” is a title of the demon serpent, Aapep. He represents the oppressive nature of boundaries and divisions. “Ten-ten” may be a variant and means to be strong and aggressive. A perhaps superior reading is that this is a variant of Tenen, an ancient form of Osiris. In any case it carries on the theme of wholeness dividing into portions.)

222.201aW280 

222.201aW280 Aw nef kher-k, at-f. Aw nef kher-k, Sema Wer.

He comes to you, his father. He comes to you, Great Bull of Unity. (The “Sema Wer” represents the unifying creative property of the Higher Self. The litany returns to the unity that always underlies divisions.)

222.201bW281 

222.201bW281 Aw nef kher-k, at-f. Aw nef kher-k, Sekhen Wer.

He comes to you, his father. He comes to you, Great Embracer. (“Sekhen Wer” is the name of the doorkeeper of the 10th pylon in the Egyptian Bardo as described in the **Book of the Dead**. The idea of embracing further develops the theme of returning to unity.)

222.201cW281 

222.201cW281 Aw nef kher-k, at-f. Aw nef kher-k, Sepedu.

He comes to you, his father. He comes to you, O Delta. (This verse refers to Baba in the form of “Sepedu”, a god of the Nile delta. There is also a suggestion of Isis as the star Sirius, where she is called “Sepedet”. The heliacal rising of Sirius heralded the arrival of the Nile flood that would prepare the delta for cultivation. The root “seped” is a triangular glyph. This is the logo for the Cunt of Isis and the shape of the Delta. This suggests the spirit of love expressed as timely support. It is also the sharp incisor tooth of Baba’s totem leopard and the thorn of Isis. This brings in

the ideas of acuity and alertness. Baba is the first son of Isis and thus has a close bond to the delta. His consort, *Baba Asetet* [the cat goddess Beset or Basetet] is a transformation of Isis, Nephthys, and Sekhmet combined.)

222.201dW281 

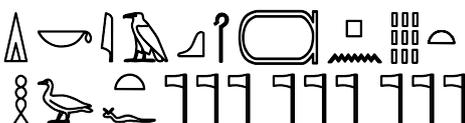
222.201dW282 Aw nef kher-k, at-f. Aw nef kher-k, Sepedu @behu.

He comes to you, his father. He comes to you, O One of Sharp Horns. (“Sepedu @buy” refers to a bull with sharp horns or a crocodile with sharp teeth or an elephant with sharp tusks. The mention of tusks and horns suggests sharpness and alertness. This further develops the sharp tooth aspect of “Baba Sepedu @behu”. He associates comfortably with Set and his sharp-toothed minions and has a wild aspect.)

222.202aW282 

222.202aW282 Da-k nejer W. pen Qebehu. Shesep-f Aakhet.

May you let this W. take the Cool Sky and take Samadhi. (The cool sky and the horizon represent samadhi awareness, a cool and collected state of alertness. Samadhi is restful alertness. This adds the quality of restfulness to the quality of alertness developed in the previous verses.)

222.202bW283 

222.202bW283 Da-k aaq W. pen Pesejet, hetemet-f Pesejet Neteru.

May you let this W. govern the Nine and be provided with the Ennead. (The avatar governs the Ennead and they serve him. The glyph of the “heq” shepherd’s crook or “aaq” suggests the idea of guiding and ruling the Nine.)

222.202cW283 

222.202cW283 Da-k @wet em @ W. pen. Wahet tep Ha hen@ Shem@.

May you let the crook be in the hand of this W. North and South Egypt bow the head. (The “@wet” is another name for the shepherd’s crook amulet and symbolizes the leadership of the pharaoh. The united country bows to him. They respect him and follow his guidance.)

222.203aW284 

222.203aW284 Ha-f, khesef-f, @h@-f, Jaja Wereru em Wereru Mer-f.

He descends, he meets, and he stands up [at] the Great Assembly in the Greatness of his Ocean Awareness. (The avatar as a leader **descends from his throne** and meets his world and **the representatives of his people** standing tall and with expanded awareness. His awareness is like an ocean [Mer]. It can also mean the greatness of his love.)

was a name used for a subdistrict of a city. Babylon in Egypt apparently comprised the northern and southern “legs” of Light Tower City, the “We@retwy Awn” or simply “Bebe Awn”.)

222.207eW290 

222.207eW290 Tep-k en Reput Awnet.

Your head is by the Noble Lady of Light Tower City. (Newet, the sister and consort of New is the Lady of Awn, the Light Tower City. The head is the pyramidion capstone of the Great Obelisk Tower. It is the “Ben-ben” stone. It is also the “Benu” bird, the heart of Osiris. It is the glans of the phallus. “Reput” is a noble woman.)

222.208aW290 

222.208aW290 Per-k, Wep-k Wat-k em qesu Shewe.

You go forth, and you open your way with the bones of Shiva. (The ejaculation from the Tower of Tem leads to the creation of the universe. This Primordial Prana of the ejaculate is Shiva. First it forms stars to cook the elements. Then the heavier prana spit from the stars solidifies into planets. They become the children and the “bones” of Shiva. Geb represents these physical worlds.)

222.208bW291 

222.208bW291 Shenu thu khenu @u Mut-k Newet.

You are surrounded in the arms of your mother, Cosmic Space. (Osiris is the son of Newet. Her cosmic space surrounds him in an embrace.)

222.208cW291 

222.208cW291 W@b-k em Aakhet. Sefekh-k w@b-k em Shau Shewe.

You are purified in Samadhi. You unloose your purity in the oceans of Shiva. (Shiva is primordial prana, the breath of life in the universe. This verse refers to pranayama breathing techniques for purifying the system. Once the system reaches a certain level of purity, Samadhi sets in and deepens the purity. The oceans represent the unimaginably vast realms of undefined awareness filled with the prana of Shewe/Shiva.)

222.209aW291



222.209aW291 Per-k, ha-k. Hau-k hen@ R@. Sen-ku hen@ Neda.

You ascend and you descend. Your descents are with the Higher Self Sun, and your kisses are with the Chiasm. (“Per” [go forth] often means “ascend” when placed in parallel with the idea of descending or in discussing ascension to heaven. Osiris identifies with Ra here and then makes love with Net. She is the optic chiasm and therefore very closely connected to the visual ability that is a specialty of Osiris. “Sen” also is “smell”. The olfactory lobes pass through this region of the optic chiasm and subtly interact with it. Net’s name is written here as Neda, a variant

222.211aW293 

222.211aW293 Sekhem-k em jet-k. Ne am red-k.

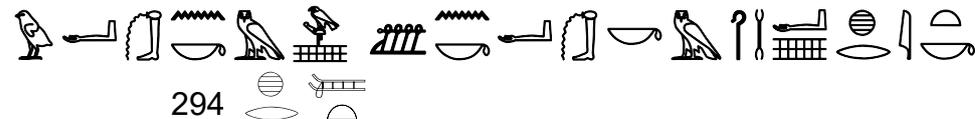
Your Ego Power is in your body and not in your foot. (The Sekhem is in the third chakra. The feet do what the Sekhem tells them, not the other way around. The text says “body” in the sense of the torso. “Red” (leg) is also code for the Staircase to Heaven. The Staircase is not an external object. It is a rising of consciousness. You control it and ascend it with your Will. “Jet” can also be a cobra vehicle for space-time travel [see **Amduat**, Hour Eleven]. **It is also not for travel by foot.**)

222.211bW293 

222.211bW293 Mes-k en Herew, awer-k en Set

You are born because of the Will, and you are conceived because of Illusion. (These two contrasting qualities are both necessary. Illusion allows for the conception of ideas. Anything is possible. Will allows for the execution of ideas. Ideas do not come to fruition as tangible realities unless the Will adds the power of intention and persistence that makes a potential idea into a reality. This is the weakness of Set. For him anything goes, but nothing gets accomplished, because he lacks a clear evolutionary goal in life.)

222.211cW293



294 

222.211cW293-294 W@b nekem Amenet. Shesep nek w@b-k em @nej Heq kher at-k, kher Tem.

You purify yourself in the Falcon Nome. You receive your purification in the Nome of the Brilliant Shepherd Crook for your father, for the Tower. (The Falcon Nome is the Third Nome of the north called “Amenet” [Invisible Realm] and is located to the west of the westernmost branch of the Nile in the Delta. “Amenet” also means “west”. The sun becomes invisible when it passes over the horizon in the west. The Brilliant Shepherd Crook Nome is to the east of the Delta and includes Heliopolis [Awn], the city of Tem the Tower. The word “@nej” refers to the brightness of the sun as it rises in the east. The same glyph is part of the name of the Morning Boat mentioned above in 210c. The crook represented the spiritual leadership of the nation the center of which was in Heliopolis, the home of Ra-Tem.)

222.212aW294 

222.212aW294 Kheper nek, qa nek, Aakh nek.

You are a creator, you are lofty, and you are a Light Being. (This continues the comparison of Osiris to Tem the Tower. The Tower represents the cosmic phallus as creator of the universe. It is a lofty tower, and it radiates light like the sun of which it is a powerful ray.)

222.212bW294 

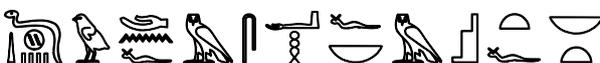
focus on the love of your life. This can refer to an intimate sexual relationship or just to becoming intensely involved with something that you truly enjoy doing and do it for your whole life. “Ah! You grow old with yourself” is another reading of the last sentence.)

223.217aW297 
 223.217aW297 Ha W. @h@, shesep nek ta-k pen em @.

O W., stand up and take to your self this your bread in hand. (In the literal sense someone is offering bread to the soul of the deceased. In the deeper sense this is an offer of physical intimacy from one lover to another. A lover offers up the body to the partner as a sacred offering. It can also mean for the avatar to take charge of his physical body and handle it properly. It also sounds like it could be a passage from the Eucharist.)

223.217bW297 
 223.217bN536 Jed medu sep fedu: ha N. Wenen-k em @a . . .

Say the word four times and O, N., be as a doorkeeper. (The N version adds the initial invocation “Say the word four times”. The sexual intention here is quite clear. Repeating four times is the declaration of love given to all four directions. The lover then opens her door to receive her beloved. Another version of the final phrase is “Open up like a door.” This and the previous verse play on the words “em @[a]”. There is an obscured glyph at the end of the N. version that is not found in the W. version. It may be a horizontally drawn door determinative.)

224.218aT139 Heading 
 224.218aT139 (Superscript) Jed medu sep fedu: weden-f em s@h-f neb, em aset-f nebet.

Say the word four times and his offerings are from his every enlightened companion and from his every domain. (A “S@h” is an enlightened person. An “Aset” is a seat or domain of power, a real asset. The “S@hu” are perfected siddhas who are “sealed” in enlightenment. *There may be a general code here for Osiris “S@h” and Isis “Aset”.*)

224.218bT140 Postscript 
 224.218bT140 (Subscript) Jed medu: Geb, hetep da em s@h-k neb, em aset-k neb[et].

Say the word and World, give experiences to your every enlightened companion and to your every domain. (Geb is the World Trump. He presents experiences appropriate to each person. *The Osiris-Isis code continues.*)

224.218cW297* 
 224.218cW297 Jed medu: Weh ku W. Anen ku W.

Say the word and you strengthen O W. You produce, O W. (This verse contains the same key wording as 223.214a. It encourages the avatar to be like Osiris and to

grow and multiply like grain in the field. Osiris is a plant version of Tem the Tower.)

224.218dW297* 

224.218dW297-298 Shem nek. Wej-k medu en Aatu Herew.

You go and you issue orders to the chakras of the Will. (As the consciousness of the Avatar expands and purifies, he takes charge of the energies in his various higher chakras.)

224.218eW298* 

224.218eW298 Shem nek. Wej-k medu en Aatu Setesh.

You go and you issue orders to the chakras of Illusion. (The avatar also purifies the lower chakras that govern the instincts that are usually under the automatic control of Set. He then takes volitional charge of them as well.)

224.218fW298 

224.218fW298 Shem nek. Wej-k medu en Aatu Asar.

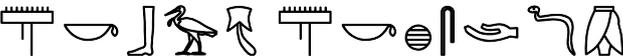
You go and you issue orders to the chakras of the Perceptive Faculty. (The chakras particularly associated with Osiris are the second and the sixth, the sex and eye chakras. With the help of Thoth Osiris opens his heart [fourth] chakra and then integrates root and crown chakras (first and seventh) so he can link up with his Higher Self (eighth and ninth). Then all the chakras (including tenth to twelfth) come under the domain of Osiris.)

224.219aN539 

224.219aW298 

224.219aW298 Hetep da suten em S@hu-k nebu.

Give a royal experience for all your enlightened companions. (The term “S@h” often has the glyph for a seal next to it. This indicates that the individual is “sealed” in his enlightenment and will not lose that status. It is like a government official having a seal of authorization. The N. version shows the seal glyphs.)

224.219bT144 

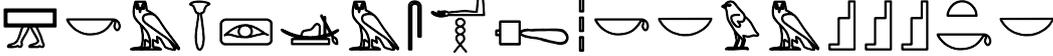
224.219bT144 Hebes-k beba. Hebes-k khesedej

Your garment is a leopard skin. Your garment is a loincloth. (The avatar wears a “khesedej” loincloth, and over that he drapes a “beba” leopard skin. The “beba” is probably the origin of our word bib. The word plays on the name of Baba [or Beba]. He is the eldest son of Osiris and an avatar of the transcendental beyond the beyond, the Fool Trump. When he wears a leopard skin he takes the role of “sem” priest, an avatar of Hew, who gives out the secret mantras. The verb “shem” translated as “go” in section 218 plays on “shem”, a person skilled in mantras, and “sem” the title of the priest who initiates. Egyptian paintings often depict such a priest wearing the leopard skin of Baba. This garment symbolizes the most ancient teachings of inner cultivation. The leopard skin with its glyph-like rows of spots also represents

the earliest writing and the beginning of records by means of which mankind accumulates the knowledge base of a civilization. The T version has simplified forms of the determinative glyphs for both these ritual clothes. . The N version has “Pekhety”  for the leopard skin and the loincloth for “khesedej”.)

224.219cT144* 
 224.219cN540 Shem-k em khau khet-k, rekhes-k Neb Ka.

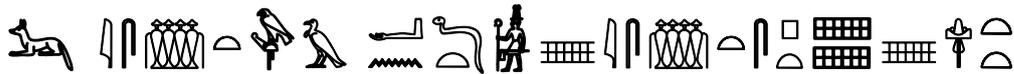
You go with your thousands of documents, and you offer bull sacrifices to the Lord of the Ka energy. (The T. version shows that the “neb” in the first portion of the N. version is a mistake for “-k”, you. “Khetem” is a seal, and these are apparently many sealed official documents. The glyphs in the 225.223bN549 version look like a pair of sandals, but are upright seal glyphs. “Khet” also just means possessions. Thousands of possessions means abundant offerings and this represents abundant life experiences. “Rekhes” is to slay an animal as a sacrifice. The first “neb” in the second part of the verse [glyph text] is also a mistake for “-k”. “Neb Ka” is “Lord of the Ka” or second chakra energy. There is a class of divine beings called “Nebu Kau”, the Lords of the Ka’s [Lords of Bulls]. These correspond to the energies of the various chakras and the 14 Ka energies of the Higher Self Sun. The seals may be used to open or close the chakra energies. The seals relate to the “S@hu” enlightened beings, each of whom has a seal of authenticity. See Hymn 225 for an alternate version of this hymn, especially verse 223b.)

224.220aT145

 224.220aN540 Shem-k em Waj @n, em S@hu-k nebu, em Asetu-k nebetu.

You go in a Papyrus Eye Boat with all your enlightened ones in all your domains. (The “Waj-@n” Boat is decorated with eyes painted in front in order to see the way. “Waj” is also code for Osiris identifying with the Higher Self. “@n” with its eye glyph also has the sense of “beautiful”. The enlightened ones are the “S@hu” mentioned in 219a above. Here they each have a seal of authentication. The domains are places or seats and correspond to the chakras. Each has its own particular “feeling” and is thus related to Isis, whose name means seat or domain.)

224.220bT145 
 146 

224.220bW298 Nehebet-k Khenet @nekhu. Medu-k Khenet Aakhu.
Your Scepter of Yoga is at the head of the Living. Your Talking Stick is at the head of the Light Beings. (The avatar is a master of yoga and a master of communication. “Medu” is the talking stick, symbol of a person qualified to speak. The use of the talking stick in parliamentary procedure is an ancient Native American custom also. Yoga is the primary discipline for cultivation of the human mind and body. Speech should come from an enlightened being. “Medu” can also refer to the mantra aspect of yoga.)



224.220cT146

224.220cW298-299 Anepu as, Khenet Amenetyu; @nejet as, Khenet Sepu Aabetet.

Like the Death Trump, Chief of Western [Invisible Realm] Dwellers, and like the Brilliant One, Chief of the Eastern Nomes. (Anepu, the Death Trump is the totem of Nome 17 in the south, but is also the original Chief of the Westerners in the 8th Nome in the south, Abedu. Mention of Anepu here points to a place in the south-west of Egypt that represents death, evening, and future resurrection. Nome 13 in the north was “@nej-heq”. This was the site of Heliopolis in the south-eastern part of the delta. This area represented creation and morning. It was sacred to Ra and Tem. The W. text transcribes the name as “@nejet”. The nome glyph in the N.

version clearly holds the “heq” scepter.  The "M@nejet" Boat of Morning literally means “With the Brilliant One”. Ra as Horus the Elder wears a crown with a double ostrich plume. Compare this verse to 224c below.)

224.221aT147 Epilogue



224.221aT.137 Jed medu: Hetepu kheret-k. Aakh-k. Ha T., m@b senu-k neteru.

Say the word and experiences are your possessions and your Light Body. O, T. you are among your divine companions. (T137-138 forms an Epilogue to Hymn 224.)

224.221bT138



224.221cT138



224.221b-cT137-138 Neshesu, neshesu. Nej [am] mesu-k. Sa thu jer-k pu am Ta. Jed medu sep fedu: wenekh je[t]-k, awet-k kher sen.

Ejaculations, ejaculations! Protect your children. Safeguard this, your area that is in the earth. Say the word four times: You dress your body and you come with them. (This verse is obscure. The spittings or ejaculations may refer to the children of Tem. Geb is the World Trump and represents the earth. Geb, Cosmic Space [Newet], and the elements and senses are the children of Tem. “Jer” is a boundary or limit. It can also mean “all”. Physical matter is the limit of spiritual expression when it forms a solid reality. This limits the spiritual power of an avatar to the physical body he identifies with. With such limitations he becomes as vulnerable. “Wenekh” is to dress, to put on clothes. Clothes represent the outer dress. This is a metaphor for physical form. The true spiritual “Jet”, or “body” is an eternal “Body of the World”, “jet-ta”. Coming with “them” may refer to joining the “children” as their parent and leader.)



225.224aN550 Shem-k em Waj @n, em asetu-k nebetu, em S@hu-k nebu.

You go in a Papyrus Eye Boat in your domains and with all your enlightened companions. (See verse 220a above.)



225.224bN551 Nehebet-k Kheneta @nekhu. Medu-k Khenet Aakhu.

Your Yoga Scepter is Chief of the Living, and your Talking Stick is Chief of the Light Beings. (See verse 220b above. The “a” may be for “a[s]”.)



225.224cN552 Ashem Ser, anej-f sa-f.

The Aged One comes, and he greets his son. (Compare this verse to 220c above.)



552+1

225.224dN552-552+1 Wenekhet jet-k, awetu-k kher nekhekh nek

May your body be clothed and may you come to what you copulate with
(Clothing of the body here means for a light being to possess a physical body. Sethe’s transcription has a lacuna at the end of the verse, but Mercer and Faulkner supply “The Eye of Horus”. If the restoration is correct, that means you have intercourse with your experiences with high focus of the Will. You experience what you really love. “Nekhekh” also means “to grow old”. You grow old in your body.)



226.225aW300-301 Jed medu: shenu n@u an n@u.

Say the word and a serpent is encircled by a serpent. (This section consists of a collection of short kundalini hymns that deal with forms of energy using the image of a serpent. Many are brief, quite obscure, and in the nature of hexes. They present many unresolved problems for the translator. The “n@u” is a pun on a type of serpent and drawing or painting. This may indicate “magical” hex drawings with serpent-like decorative squiggles. One drawing is nested within another larger drawing. The auric shells around the body are nested like this, each with its own frequency or density. It can also suggest lovemaking.)



226.225bW301-303 Shenu behes khabu per em hesep.

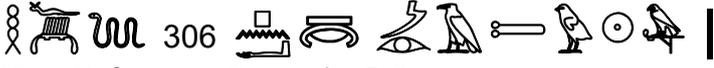
Encircle the sucking calf and the hippopotamus coming forth into the vineyard.
(This is a difficult verse that may contain lost allusions. The “behes” is a newborn calf and is a symbol of the dawn of a new day. The “hesep” is a nome or a vineyard. The sun will ripen the grapes. “Khabu” is the hippopotamus. It also means “bent”. There may be some playing around with the sounds of “hesep” and “behes”.)

226.225cW303 


226.225cW303-304 Ta, a@m nek peret am-k. Hau sejer seben.
Earth, swallow what goes forth from you. Serpent, lie down, wriggle away. (This refers to the setting of the sun in the evening. The sun comes forth from the earth and then is swallowed by the earth. The rays of light wriggle away as the sun sets. "Hau" is some kind of serpent.)

226.226aW305 

226.226aW305 Kher Hem Pesejet Neteru em Mu.
The Servant of the Divine Ennead falls into Pure Awareness. ("Hem" means servant but actually is the term for "His Majesty" and thus refers to Ra as the head of the Ennead. When the Higher Self settles into samadhi on the western horizon, he enters pure awareness. "Kher em Mu" also refers to Osiris falling into the waters of the Nile when Set drowned him.)

226.226bW305 

226.226bW305-306 Hefaw, pen@, ma thu R@.
Serpent, turn over so the Higher Self Sun may see you. ("Hefaw" is a type of serpent. "Pen@" is to overturn as if a boat capsizes. The serpent crawls on its belly. The sun is above. The serpent can turn, or the sun will go around and see him from underneath. Night is like deep meditation for the sun and represents the deep blueprint from which the Higher Self works. The serpent represents the vibration of energy.)

227.227aW306 

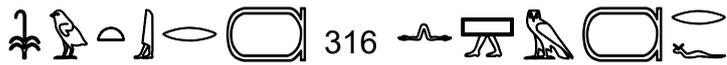
227.227aW306-307 Jed medu: heseq em tep Ka Nem Wer.
Say the word and sever the head of the Bull of Great Stride. (The "Nem Wer" is the Great Strider, a type of bull god. "Ka" is a Bull and the creative energy of the sex chakra. This energy is "cut off" and then redirected toward spiritual growth.)

227.227bW307 

227.227bW307-308 Hep-New, jed nen er-k. . . . Neter Jeser Sereq, jed nen er-k.
Serpent who binds the Primordial Urge, this is said to you. Divine Sacred Scorpion, this is said to you. ("Hep-New" is a serpent who binds New, the primordial urge, precursor of Tem. "Neter Jeser Sereq" is a scorpion in the retinue of Set. He represents vibrations that create Illusions of fear and suffering. Faulkner reads the term as "Kheser Neter". "Kheser" = "Kheresek, which means "destructive".)

227.227cW308 

227.227cW308 Pen@ thu, khebekh-ne. Jed en nen er-k.
Turn over. We destroy [you]. This is said to you. ("Khebekh" comes from "kheb", to destroy or capture. Take your pick. The minions of Set are trapped in

230.232aW315 

230.232aW315-316 Sut ay er W. Ne shem W. er-f.

It is he who comes to W., not W. who goes to him. (The avatar is passive with respect to the physical world and does not actively resist it. He simply handles it when it comes to him. He has chosen to incarnate with a physical body, but that does not mean that he is a physical being. He remains transcendent throughout the whole process.)

230.232bW316 

230.232bW316 Shep sen en maa-f W., shep sen en degeg-f en W.

Two palms for his looking at W. Two palms for his regarding of W. (“Shep” means a palm [the width of four fingers]. Here it can mean the palm as a measure of length or as a slap. You get slapped twice for looking at the avatar. Whether this is done playfully or in anger is not yet clear. Since both parties here seem to be male, this may refer to a gay relationship. As a measure of distance two palms suggests the distance from the eyes at which a person normally holds material for reading or for mutual eye gazing, which is an ancient tantric exercise. Another possible reading of this verse is that it refers to a special *trataka* exercise. However, the verses about biting tend to favor the former interpretation.)

230.232cW316 

230.232cW316-317 Peseh-k W. da-f w@-k maa-k W. da-f senenu-k.

If you bite W., he gives you one. If you look at W., he gives you a second one. (The one and two referred to here probably are also palm slaps, but of course can also be “bites”. This sounds like foreplay or flirting, but the exact procedure of the game is not clear.)

230.233aW317 

230.233aW317 Peseh n@u an n@t. Peseh n@t an n@u.

The male serpent is bitten by the female serpent, and the female serpent is bitten by the male serpent. (This refers to a tantric yoga procedure in which the couple joins in yab-yum posture and then runs kundalini energy between the two of them. *There probably was some playful biting as well.*)

230.233bW317* 

Do the circuit of heaven. Do the circuit of earth. Do the circuit like the Ancestor behind Mankind. (“Shen” is a circuit. Here it is a technical term for a way of deliberately and consciously moving kundalini energy. The “Shen Pet” and “Shen Ta” are two forms or components of this exercise. The technology is an ancient method that is older than humanity. “Jer bah” is a primeval ancestor. “Ha rekht”

determinative for “bequesu” depicts the abdominal muscles.)

231.235aW320 
321 

231.235aW320 Jed medu: qes-k qes qeset-k. Abu jeru Awnu amyu em Ta As.

Say the word and your bone is a boner with which you are boned. All desires are towers that are in the “Seat of Heat”. (This is all sexual joking about tantric practice. “Qes” is a bone. The bones of Osiris are often mentioned because he was dismembered. One particular “bone” is important here. That is the bone that went missing – the erect phallus of Osiris. This is a hymn about getting an erection. “Abu jeru” means “all desires”. Literally “ab jer” is the heart reaching its limit. “Aset Ab” is the heart’s desire. The Seat of Heat is the heat of sexual arousal. A healthy male’s desire is for his phallus to be a giant pillar like the great Light Tower at Awen and to be in the seat of begetting as often as possible.)

231.235bW321 

231.235bW321 Sekheru. Hemen pa.

They are thrown down. This is the god of Confusion. (This hymn is too short to get much context going. The first verse involves elaborate jokes. The second verse no doubt is the same, but is rather odd. Here is a stab at an interpretation. “Sekheru” means to be overthrown or thrown down. “They” refers to sexual rivals. The real problem here is the name of the god, “Hemen”. I suspect this is the god “Nemeh” spelled backwards on purpose. The name “Nemeh” is usually misread as “Mehen” because of the way the “Meh” is written above and wraps around the “n”. Nemeh is the god of the Labyrinth and represents a blessing as a person enters the weird adventure of life. Nemeh protects the Higher Self during times of ignorance and darkness, so this is a blessing of protection. Spelled backwards it becomes the labyrinth of darkness in which a fallen rival loses his way. The whole intent of the hymn is to jokingly wish for lots of amatory conquests and for rivals to fall down and lose their way. Falling down suggests lack of erections in contrast with the upright erection desired by the speaker. He-Men sounds like the names Hew and Menew, two he-man hunks of ancient Egyptian mythology. Hew is the Initiator and Menew is the Procreator and totem deity of basic tantra practice.)

232.236aW321 

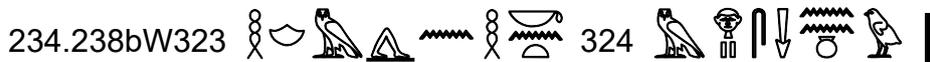
232.236aW321 Jed medu: Em wet-ta, em wet-ta, em da wet-ta, em da wet-ta

Say the word and “In your semen, in your semen, in giving your semen, in giving your semen.” (This hymn is also very short and obscure. We lack context to work out the details. “Em bah” means “in front of”. It also features an erect phallus, because that organ sticks out “in front of” a man. “Ta” could be the goddess Ta, but the serpent sign or other divine determinative is missing. “Em bah ta” can mean “before you” in the sense of prior in time, as in the case of an ancestor or “begetter”. Another possibility is that “em met-ta” means “in your semen” or possibly just “em wet-ta”, “your semen”. “Met” as the phallic sign also is a root for witnessing and for death and sometimes even for the number ten.)



234.238aW323 Jed medu: Her hery-k, herer at-f. Ha hery thes-k amy nawet-f.

Say the word and a face is upon you. His coiled serpent lingers. Go down upon your backbone which is in its bush. (This is another tantric hymn about lowering the kundalini cobra once it has been raised, but during prolonged lovemaking. There is repetition of the sound “her”. The pronoun shifts from second to third person suggesting two people interacting. The “face” is not only the field of vision, but also the partner’s face. “At[et]” is a cord or rope, and the determinative suggests that it is coiled. The adept envisions the cobra once again coiled and commands it to return down the backbone into the “bush” of the genital region from which it arose. “Thes” can mean backbone or knot. “Nawet” meaning “bush” here is used in the same sense as it is in colloquial English to refer to the pubic region.)



234.238bW323-324 Hem en hekenet em herwy sen nenu.

Retreat O singing lady with two faces of those companions. (The singing is the humming vibration of the cobra. Her two faces may refer to the cobra erect and powerful or coiled and shyly hidden. “Senu”, however, is masculine. Perhaps the feminine ending was left out by the scribe and it should say “sisters” rather than “companions”. That makes better sense unless this refers to their consorts.)



235.239aW324 Jed medu: Ku [we]tyaa Am(ges), Hew, Am(ges) Hew.

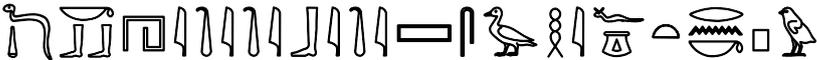
Say the word and you are the Begetter. Fire and Taste, Fire and Taste! (This difficult verse is basically a mantra. [We]tyaa is an epithet of Ra, and is basically the same as the term in 232.236b: “Begetter of His Mother.” “Am Hoo” is a mantra. But it also has a meaning. “Am” is to be inside something. It also carries the meaning of swallowing or eating. However, with the accompanying radical it usually is a form of Ameset, also known as “Meseta”. Here the name may be read “Ameges” or perhaps simply “Am”. Ameset [Amges] is one of the sons of Horus and the kindler of the element fire. Hew is the god of Taste and, along with Saa, is one of the firstborn twins of Ra. Hew and Saa spring from drops of blood on the phallus of Ra. That means they are his firstborn children, assuming that his consort was virgin at the time. This, of course, brings up the interesting question of which came first, the elements or the ability to sense the elements? This is a chicken-and-egg type of problem. Of course, the elements could spring from one virgin goddess [Mut, goddess of loving awareness?], and the senses from another [Isis, goddess of feeling?])



235.239bW324-325 Aw nek nek ar-ta er tesh @a, Net at-Tay tya.

You fuck the two ladies at the stone door, Net and Tai. (The latter half of this verse

is another mantra, and the whole verse plays with sound. What is clear is that someone fucks. The last portion is something like: “Net at-Tay ty-a”. Tay is a scorpion. The two ladies may be Net, a form of Newet who in turn is a form of Mut-Hathor, and Sereqet, the scorpion form of Isis, who ultimately is also an emanation of Mut-Hathor. Since we lack a determinative or any other clues, the reference to the specific goddesses is only a possibility. Net and Sereqet are often shown together protecting the doors to funeral arks. Good examples are found in Tutankhamen’s tomb. Isis, Nephthys, Net, and Serqet form a foursome of protective angels or doorkeepers. A famous panel at Luxor shows these two ladies, Net and Serqet, supporting the feet of Thutmose IV and his wife as these latter two play the roles of Men and Mut. Two female goddesses make a nice parallel to the two male gods in the previous verse. It seems we have the begetting of gods and then the fucking of gods with goddesses. Ameset and Hew particularly have tantric connections in Egyptian tradition, as do Net and Sereqet. “Tya” is perhaps a foreshortened form of “Tyra”, the two leaves of a door. *In ancient Egypt language was very free on issues that are now considered literary taboos. The hieroglyphic writing often was very explicit on sexual issues that we often find “inappropriate” to discuss in our day. However, they had their own taboos. For example, they avoided depicting bones in their art, because of their desire to preserve the body as a mummy with its skin intact. Even the hieroglyph for a bone does not look like a bone.)*

236.240W325 

236.240W325 Jed medu: Kebeb *hatata* ba-ta shes *sa* hafeget ren-k pu.

Say the word and Coiled in Secret Your Prana is a Byssus band, “Son of Snake Oil”, that is your name. (This is another joke-filled nonsense verse with poetic images describing the Kundalini. “Kebeb” means coiled up. “Hatata” means “in secret”. “Ba-ta” is “your prana”. “Shes” is a strip of byssus used as a name for the serpent power. It was very fine super strong woven material worn only by kings. “Haf-get” or “hef-get” is “snake oil”.)

237.241aW326



237.241aW326 Jed medu: Tef Atem am abu Seker ar per en mut-f.

Say the word and my semen of the Tower which is in the hearts is Seker going into the house of his mother. (This sounds like another reference to the “mother fucking” idea that Mut is the mother, wife, and daughter of Amen-Ra. “Tef” is to spit or ejaculate and can mean “father”. It plays on the idea “father of Tower” and “house of his mother”. “Am abu” seems to mean “which is in the hearts”. “Seker” is to perish or annihilate and is an epithet of Osiris as the god whose phallus perishes. Tem’s semen goes into the womb of Mut to impregnate her with the cosmos and all the gods. The resurrected phallus of Osiris goes into the womb of his mother Newet from where he will be reborn again like the sun as the new day or era begins.)

237.241bW326 

237.241bW326 Haw sejer.

O lie down. (Again we see that the hymn ends with a coda bringing the kundalini back to rest.)

238.242aW326 

238.242aW326-327 Jed medu: ta en at-k; nek aka nehy.

Say the word and the bread is of your father. You fuck a little. (This is another mantra tongue-twister hymn. The poet is playing with the sounds. “Ta” is bread and symbolizes the World Trump and the god Geb. Bread is the material world. “Your father” refers to Geb as the father of Osiris. To beget Osiris, Newet, the goddess of night and Star-studded Cosmic Space, fucks Geb. “Nek” is to copulate. “Aka” or “ak” means you, but may be a variant of “akeka”, a word for night. The next verse confirms it is “you”. “Nehy” usually means “a little”. Osiris fucks Isis “a little”. And so it goes.)

238.242bW327 

238.242bW327 Ta-k net-k en at-k; nek-ak nehy.

Your bread which is yours is of your father. You fuck a little. (This is almost an exact repeat of the previous verse. **This is how families continue generation after generation. You come from your father, and you father your children.**)

238.242cW327 

238.242cW327-328 Neweb, hakenu, kh@ytu. Ka-k pu nen. Wa Sha, aru en ary-f.

Gold, grain, and weapons. This is your Bull [life energy]. Meditate and perform its actions. (Gold, grain, and weapons are symbols of wealth and power. The Bull is the Ka energy. To unfold the Ka energy, do the No-Limit Ocean Awareness Meditation and then apply the Ka energy to your actions. “Wa Sha” is the Ocean Meditation, the meditation that expands consciousness to pure awareness. Once you own the ocean of awareness you can have any material goods you desire.)

239.243aW328 

239.243aW328 Jed medu: Per Hejet, @m en es Weret.

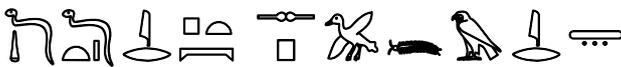
Say the word and the White Crown goes forth and swallows the Great One. (The White Crown is tall and represents the opening of the Crown Chakra. The Great One is “Weret”, and represents either the Red and White Crowns combined or the goddess Net, or even Mut. Net is the cortex. The crown literally “swallows” the top of the head when you put it on. It also swallows the whole universe in the form of Newet/Mut.)

239.243bW328 

239.243bW328-329 @m en nes Hejet Weret. Ne ma-ta nes.

The tongue swallows the Great White Crown, but you do not see the tongue. (This means that the meditation process involves the silent repetition of a mantra.)

The mouth does not open, nor does the tongue move. The whole process is mental. The tongue may also perform special mudras with the mouth closed. These mudras facilitate the opening of the crown chakra.)

240.244aW329 

240.244aW329 Jed medu: jet ar Pet. Sepa Herew ar Ta.

Say the word and the eternal body goes to Heaven and the Spine of the Will goes to Earth. “Jet” is the body. It also means “the eternal”. There is a play on these two senses plus the image of the kundalini serpent that forms the letter “j”. The eternal part goes to Heaven. “Sepa” is a centipede glyph representing the spine of Osiris or Horus. The Spine of the Will is the intention or courage to actualize a goal through your physical body. The material achievements of a person remain in the physical realm of earth. You can’t take them with you.)

240.244bW329 

330 

240.244bW329-330 Ner[u] Herew khened-f. Khened en W her Seben Herew.

[With] the oxen of the Will, he plows. W. plows on the gliding place of the Will. (The “ner” is an ox. The T. version informs us it should be plural. An ox is a bull castrated so that he will do work in a docile manner. “Neheb” is the word for the yoke that fastens the ox to the plow and is an Egyptian word for yoga. Through yoga the adept disciplines his Will to apply itself to tasks. “Seben” is to retreat, especially to glide or wriggle away like a snake. The snake glides along the ground, so the adept plows the ground of earth with a smooth channel. “Seben” is also the causative of “ben”, which means to copulate. The “benu” bird is the phoenix of immortality, a metaphor for the penis. Periodically it likes to go into a nest and burn itself out. Then, after a while, it comes back to life again. Plowing is a metaphor for making love. The “mer” digging stick is a primitive plow used to represent lovemaking. **The identification of plowing with lovemaking** was a common metaphor in ancient agricultural societies.)

240.244cW330 

240.244cW330-331 Khem W., ney rekh W.

W. is a Fool, and W. does not know. (The adept is a fool if he does not know that by castrating himself with the yoke of routine work he has given up a much greater birthright.)

240.245aW331* 

332 

240.245aW331-332 Her hery-k, amy nawt-f. Setha seta amy thepehet-f.

A face is upon you, the serpent who is in his bush. Tow the White Crown, the serpent that is in its cave temple. (This verse is full of word play. The subject is sex and spiritual growth. “Nawt” is a bush and is used in the same colloquial sense as modern English for pubic hair. The pun is on “N@w”, which is a serpent. The

("Sa" is son and "Sat" is daughter. "Sa" or "Sa Nem" is a black bull god, another name for the "Kam Wer", or Great Black Bull. This is a play on "Ka Mer", which means the Procreative Sexual Energy of Love. "Sat Nemet" is the female form of the same. "Kam Wer" is an ancient name for Egypt: The Great Black Land. The name derives from the black soil brought by the Nile flood. "Nem" is to stride. For some reason Faulkner and Allen switch the image from cattle to sheep.)

246.252cW369 
 246.252cW369 Mesu Sat Baqet, senuqu fedut Wa Pet.

Born of the Cow Goddess of the Olive Tree and suckled by four celestial meditations. (The "Sat Baqet" is the Cow Goddess of the Olive Tree. This is Hathor as the Cosmic Mother, Mut. Olive oil suggests the idea of bright and shining. The "Wa Pet" is a heavenly meditation. Faulkner guesses that it means "teats", and that is probably the metaphorical sense. "Wa" is meditation. These meditations probably relate to Isis, Nephthys, Net, and Sereqet as female representatives of the four elements. Each one here represents a meditation for fully comprehending and mastering one of the four elements and transmuting it into a celestial experience that nourishes mind and body. Tentatively I put Isis in the north with the element of water and the delta, Nephthys in the south with the element of fire, Net in the east with the element of earth, and Sereqet in the west with the element of air. The Egyptians did not have a standardized assignment that I know of other than often placing them in four quadrants around a sarcophagus or other funerary equipment, although study of the positioning of the four ladies in tombs may reveal preferences. Several good examples of these four cosmic nanny angels can be seen in the furnishings from Tutankhamen's tomb.)



246.253aW369-370 Ay er then Herew Khesebej Arey. Sa then Herew Desher Arey.

The Will with Blue Eyes comes to you. The Will of Red Eyes protects you. (These are two masks of the Will. The blue-eyed version is mild and helpful. The red-eyed version is wrathful and protects you from danger and enemies.)

246.253bW370-371 
 246.253bW370-371 Mer, at, ne kheseb Ba-f.

The pain and wrath do not repel his Prana Mind. (When the Will goes into its wrathful "red-eye" mode, nothing can repel it. The Prana Mind particularly governs the sixth chakra. This is the home of the Eye of Wisdom, often called the Eye of Horus. Its red-eye mode is like a powerful laser beam of attention that burns through anything it contacts.)

246.253cW371 
 246.253cW371 Asa anu-f, bath san-f.

His bearers move quickly, and his runner hastens. (This is a standard phrase in the

of sight as well as “glance”. Thus we encounter all four senses in these four verses from 265d-e to 266a-b. The purification of them brings alignment with truth and elimination of “wrongness”. Egyptians practiced yogic meditations through each of the four channels of perception, vision, hearing, taste, and touch.)

250.267aW396 
 250.267aW396 Jed medu: W. p[a] hery kau demej abu en Heryu Saa Wer.

Say the word and this W. is Chief of the Energies who brings together the hearts of the Chiefs of the Great Wise One. (Neheb-Kau is the yoga of mastering all the 14 major Ka’s of Ra, including all the senses and their chakra modalities. Saa Wer, the Great Wise Yoga Master of Touch, is an epithet for Baba as the transcendental undefined reality. In his baboon transformation “Api abu Baba” he counts the hearts of all the gods and men. He also unifies them in undefined awareness. All the hearts are like the pawns [abu] on the Senet board. A single game unites them with a common purpose. The Senet Oracle Game Board is a miniature Egyptian Pantheon Temple and encodes most of the secret pathways of the ancient yoga, which is why it was so popular throughout classical Egyptian history. The foreign cultures that later dominated Egypt had no grasp of the deeper value of Senet, so the “game” gradually fell out of use, but adapted and evolved in clever ways. Tarot and Tarok cards used for amusement and divination were one of the spin-offs. Backgammon was another variation that kept the playing board concept but lost the distinct meanings of the Houses on the board and degenerated into simple gambling and amusement.)

250.267bW396 
 250.267bW396 Kher Mejat Netery, Saa Amenet R@.

In possession of the Divine Book, Wisdom is the right [invisible] side of the Higher Self. The physical heart is on the left side, and on the right side is a “hidden” heart. As Thoth, Baba the Wise One and Lord of Touch records the judging of every heart in his divine record book. This “Mejat Netery” [Divine Book] is the Akashic Record. One word for a book is “Ba”. This uses the incense glyph and suggests the fragrance of good writing. “Ba Netery” means the fragrant prana of a god. Saa is one of the primordial sons of Ra. He represents wisdom and the sense of touch. His determinative glyph is a stylized hand that indicates he is the primordial avatar, here serving as the right hand of the Higher Self Sun.)

250.267cW397 

250.267cW397 Ay en W. er Aset-f, Heryt Kau. Demej W. abu Heryu Saa Weret.
W. comes to his Throne that is above the [Higher Self] Energies. W. brings together the hearts of the Chiefs of the Wisdom of the Great Goddess. (This basically repeats 267a and puts “Great” into the feminine, suggesting a consort of Saa or Mut-Hathor. The word used for “throne” again encodes for the name of Isis. She often carries the epithet “The Great” [“Aset Weret” or Astarte as we commonly spell it] when she identifies back to Mut-Hathor.)

an ithyphallic creator.)

251.270bW401 

251.270bW401 Jeba **hen-newet** sepedet, nekhet.

Adorned with a horn that is sharp and strong. (This verse has word play on the special quality of Menew, which is that he is ithyphallic. “Jeba” means provided with or adorned. “Hen” also means provided with something. However, “Hennu” is also a phallus. “Newet” is a horn-like or claw-like weapon, and “hen-newet” is a horn. “Sepedet” is sharp **and alert**, but also is an epithet of Isis **as the star Sirius, herald of the Nile flood**. She is always alert and ready to help. **The “determinative” glyph is ambiguous.**)

251.270cW401 

251.270cW401 Kher as des seped, sewa hetet.

In possession of a sharp knife that cuts the throat. (This continues to describe the weapon. Actually this is a metaphor for the sharp intellect that can cut through any problem and goes beyond speech. “Sewa” literally is to pass through.)

251.270dW401 

251.270dW401-402 Wej@t Shenu em tepy Ka, Saa Hedet amy keku.

Judgment of the Spell that is on top of the Bull, and Wisdom of the Ape that is in the Darkness. (“Wej@t” is judgment or decision. The verb “wej@” can also mean to cleave something, thus linking back to the previous verse. It also echoes the Wejat or Eye of Wisdom. “On top of” can be “on the head of”, and the bull is also the Ka energy of the second chakra, the procreative energy of Menew. Its frequencies hold the various qualities of Ra. “Saa” is the god of wisdom, and “Hedet” is a name for an ape variously also spelled as Hetet, Hetat, Heded, or Hededewet. “Shenu” is a cycle, circle or a magical spell. It is the Cosmic Cycle of Ra. Judgment calls to mind Thoth, the Intellect that often masquerades in ape form. The Baboon Baba is the Ape Fool that masquerades as Intelligence. The bull of Ra goes with daytime and the sun, and the baboon of Thoth goes with nighttime and the moon.)

251.270eW402 

251.270eW402 Henut Weseret Hat Neter @a.

The Wizard Horn of the Powerful Divine Procreator. (The choice of “henewet” for horn again makes the connection to the phallus of Menew, for whom “Ha” is an epithet.)

251.271aW403 

251.271aW403 Aw da en W. sesu, seqer en W. hatu sen.

W. ejaculates the seasons, and W. enlightens their hearts. (This verse has two opposite meanings. In line with the identification with Menew, the avatar

252.274cW410 

252.274cW410 Wej W. neferet, ary-f es. W. pa Neter @a.

W. orders the beautiful, and he does it. This W. is a Powerful God. (The avatar says he will do something beautiful, and he does what he says he will do. He is powerful because he delivers on his word.)

253.275aW411 

253.275aW411 Jed medu: w@b-ne w@b-ne em Sekhet Aaru.

Say the word and we are pure, we are pure in the field of reeds. (The Field of Reeds represents the set of beliefs a person holds. Through his "foundation" [Menew] *pranayam* and Higher Self [Ra] meditation the avatar purifies all the thoughts and beliefs that are in his brain.)

253.275bW411 

253.275bW411-412 W@b en R@ em Sekhet Aaru.

The purification by the Higher Self is in the Field of Reeds. (Ra shines on the fields of the delta and grows beautiful crops. This is like the purification of the thoughts in the mind by exposure to the Higher Self. The avatar then aligns with the evolutionary benefit for all, just as the harvest from the delta feeds all the people of Egypt. Osiris [agriculture] purifies himself operating in the delta of Isis [fertile land] with the purifying and nourishing support of the Nile flood that arises from Nephthys [the kundalini aspect of Mut]. When all thoughts in the mind are purified, the avatar realizes the perfection of the cosmos.)

253.275cW412 

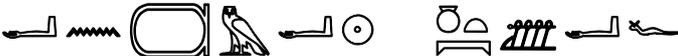
253.275cW412-413 W@b-ne, w@b-ne em Sekhet Aaru.

We are purified. We are purified in the Field of Reeds.

253.275dW413-414 

253.275dW413-414 W@b en W. pen em Sekhet Aaru.

The purification of this W. is in the Field of Reeds.

253.275eW414 

253.275eW414 @ en W. me @ R@. Newet shesep @-f.

The hand of W. is like the hand of the Higher Self. Cosmic Space takes his hand. (Whatever the avatar does then becomes the work of the Higher Self. This can also mean that the avatar holds hands with Ra. The mother of Osiris is Newet, the goddess of Cosmic Space. She receives him with a helping hand. All of the cosmos cooperates with the evolutionary work of the Higher Self as embodied in the avatar. The Hand [@] is code for the avatar's service as a light worker. The sun's rays drawn as hands in Egyptian art symbolize the spirit of assistive service freely given.)

253.275fW415 

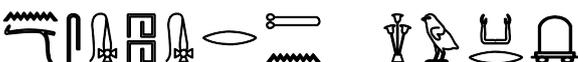
253.275fW415 Shewe, seshewe su. Shewe, seshewe su.

Shiva, uplift him. Shiva, uplift him. (Shiva represents the prana of the Earth's atmosphere. Shiva assists the avatar to ascend into Cosmic Space. This represents the raising of consciousness and the expansion of the avatar's territory of influence. Shiva [Prana Breath] is the grandfather of Osiris and the father of Newet [Cosmic Space] and Geb [Material World]. The adept literally ascends on his breath during the practice of his powerful Cobra *Pranayam*.)

254.276aW416 

254.276aW416 [Jed medu:] ady Weret en Ka Nekhen.

Say the word and the Great Cobra Goddess pours a libation to the Bull of Baby Town. (The Bull of Baby Town is Nekhen, the baby Horus in the arms of his mother Mut. He symbolizes the founding settlement of Egyptian civilization. The town of Nekhen in the South was one of the earliest Egyptian settlements. The Greeks called it Hierakonpolis, "City of the Hawk". The bull symbolizes the sun as the male generative force. Horus as a child is the birth of the Will, the potential driver of evolution. Once Will learns to manage and direct the Cobra Life Force, any achievement becomes possible.)

254.276bW416 

254.276bW416 Nes Heh er then, Hau Kar.

Tongues of Flame are on you, Hidden Ones of the Car. ("Kar" is a frog and a portable sanctuary, carried on poles or moved on wheels that Egyptians may have dedicated to the frog. The frog, along with the cobra, was the symbol of the Primordials of the Ogdoad. It represents the beginning of time and the eight trigrams, or Gua, of the Changes as they were described by the ancient Egyptians. "Ha" means "behind", and thus unseen. It is a code word for Amen, the Hidden One, and Menew the Procreator. Along with Baba, Thoth, and the Ogdoad, they form the "Hau". The frog often was used as the totem symbol for the Wheel of Fortune Trump in ancient Egypt. It represented "Wehem @nekh", coming around again on the wheel of life. The tongues of flame are from the Cobra Goddess. This verse represents both an abstract state of being and an actual physical "car of the gods" that was probably used for divination. The Egyptians used many types of portable shrines. The Senet Oracle Game Board was one of the most popular ones and is often illustrated in Egyptian art. Many examples survive, often in the form of boxes with drawers for the game pieces. Its portability, all-encompassing content, and multiple uses made it very popular.)

254.276cW416 

254.276cW416 A, Neter @a, khem em ren-f, khet hery aset en Neb W@.

O Powerful God, whose name is unknown, an offering is upon the Seat of the One Lord. (This further tells us that Baba is the ultimate one who has many transformations. "Khem" [unknown or unknowing] is the name for the Fool Trump in ancient Egypt. Baba is the Fool and represents what is undefined and beyond the

Ultimate. “Khet” is “things” and here specifically refers to offerings placed on or next to the portable shrine. “Neb W@” means that he is the One and Only God who integrates all of the cosmos. The Egyptians knew him as the Fool because he is beyond knowing, incomprehensible. As Thoth he becomes the One, the Grand Ultimate. You can know things, but it is not possible to know yourself in terms of knowledge, because that is a condition of the “knower”, not knowledge. Your essential nature is transcendental. Therefore, to know yourself, you must transcend all things and all knowledge. You are undefined [Baba], but all that you do know or can know is through the Intelligence of the Self [Thoth].)

254.277aW416 

254.277aW416 A, Neb Aakhet. Ary Aset en W.

O Lord of [Divine] Samadhi, make a Seat for W. (This verse has sophisticated word play. *Samadhi* is the sun sitting on the horizon. Baba is Lord of the Root Chakra in the Seat. The seat is for sitting in meditation to enter *samadhi*. The word for “make” in Egyptian uses the “eye” glyph. The eye and seat glyphs together form the name of Osiris, the Perceptive Faculty. The avatar here identifies with Osiris, Baba, Thoth, Ra, and Isis [the Seat] all at once. The “khet” in “Aakhet” echoes the “khet” in the previous verse. *Samadhi* is the Great Offering.)

254.277bW416 
417 

254.277bW416-417 Ar tem-k ary Aset en W., ary ka W., fat em at-f, Geb.

If you do not make a seat for W., W. will do a meditation offering on his father, the World. (In plain language, if you do not offer the avatar a Meditation Seat, he Will sit on the ground and meditate. “Ary Aset” [make a seat] again encodes the name of Osiris. Geb, the father of Osiris, is the World Trump and represents physical matter and the element of Earth. All interaction of mind with the physical world is a form of meditation. “Ka” is to meditate. “Fat” is presentation of an offering and usually is written with the lifting determinative. If you use the lifting determinative and the suffix “t” together with “ka”, you get the word for work. The usual determinative [missing here] shows that presenting an offering means to lift something over the head and often means lifting of the pawns to make moves in the Senet game or of making offerings in a ritual. “Do not” uses the word “tem”, which is a play on the name of the Tower Trump. All places originated with the creative act of Tem that brought the universe into being.)

254.277cW417 

254.277cW417 Ta ne medu nef. Geb ne wa nef.

The Earth does not talk by itself. The World does not meditate by itself. (Geb is the World, the Earth. He is “dead” because he has become physical matter that does not speak for itself or meditate. Only self-aware beings can talk and meditate.)

“Henet” is the lady Isis who receives him as the revived pecker. Budge says “Henet” here means a mythical location. “Peq” is a portion and uses the pelican glyph. It may be a euphemism for “Peqer”. The phallus was the missing portion of the body of Osiris that Thoth and Baba restored for Isis and Nephthys. Below we see a triple Ennead, which is quite unusual.)

254.278cW418



254.278cW418 Medu Pesejetu Neteru. Ta jena jenat.

The [Three] Enneads speak. The portion of the earth is apportioned. (The root “jena” or “dena” means to cut and divide into portions. These could be portions of time, such as the quarters of the month, or portions of land. The body of Osiris was also divided into 14 portions. Each portion was located at a sacred site. Every year the Egyptians ritually reassembled Osiris at Abydos. Three Enneads make a company of 27 gods. Each Ennead has its own leader. This gives us a total of 30: one for each day of the month and each square on the Senet Game Board. The Three Enneads also make a royal cubit with its 28 portions. There is one god for each division on the stick plus one god for the cubit stick as a whole. Osiris is the wholeness. There are two “inches” on the cubit stick for each “portion” of the dismembered Osiris. There is also a Ka energy for each component of Osiris.)

254.279aW418



254.279aW418 Demej Aterety Anetet. Sema Akhemety.

The Two Valley Labyrinths are joined. The Two Regions are united. (The serpent glyph doubled seems to represent two caverns. The same glyph also occurs later in the **Pyramid Texts** at (524.1236a). The glyph’s top portion is Qebhut, the feathered serpent daughter of Anepew the Death Trump. The 10th Nome of the South had Qebhut’s glyph as its totem. The bottom portion seems to be a pair of portals. I think this glyph is the sign for the Labyrinth of the Astral Realm. During the Ptolemaic era there still existed a Great Labyrinth at Hawara near Lake Moeris in the Fayum. This was a huge funerary temple complex built in the 12th Dynasty by Amenemhat III adjoining a large pyramid – the last of the great pyramids. Strabo describes the Labyrinth (xvii. I. 37) as “a great palace composed of many palaces — as many in number as there were Nomes in earlier times; for this is the number of courts, surrounded by colonnades, continuous with one another, all in a single row and along one wall, the structure being as it were a long wall with the courts in front of it; and the roads leading into them are exactly opposite the wall. In front of the entrances are crypts, as it were, which are long and numerous and have winding passages communicating with one another, so that no stranger can find his way either into any court or out of it without a guide. But the marvelous thing is that the roof of each of the chambers consists of a single stone, and that the breadths of the crypts are likewise roofed with single slabs of surpassing size, with no intermixture anywhere of timber or of any other material. And, on ascending to the roof, which is at no great height, one can see a plain of stone, consisting of stones of

that great size; and thence, descending out of the courts again, one can see that they lie in a row and are each supported by twenty-seven monolithic pillars; and their walls, also, are composed of stones that are no smaller in size. At the end of this building, which occupies more than a stadium, is the tomb, a quadrangular pyramid, which has sides about four plethra in width and a height equal thereto.” [Passage quoted from Loeb Classical Library, 8 volumes, Greek texts with facing English translation by H. L. Jones: Harvard University Press, 1917 thru 1932, text in public domain.] Qebehut represents the dark “sky” of the Labyrinth roof, and the figure below it represents the course through the Labyrinth. The other occurrence of the glyph is a clearer drawing with a door at each end and a winding passage. Herodotus says (ii, 148) that the Labyrinth had twelve great courts and 3000 chambers. Here is his eye-witness description. “. . . The Labyrinth surpasses the pyramids. It has twelve courts, all of them roofed, with gates exactly opposite one another, six looking to the north, and six to the south. A single wall surrounds the entire building. There are two different sorts of chambers throughout—half underground, half above ground, the latter built upon the former; the whole number of these chambers is three thousand, fifteen hundred of each kind. The upper chambers I myself passed through and saw, and what I say concerning them is from my own observation; of the underground chambers I can only speak from report: for the keepers of the building could not be got to show them, since they contained (as they said) the sepulchers of the kings who built the Labyrinth, and also those of the sacred crocodiles. Thus it is from hearsay only that I can speak of the lower chambers. The upper chambers, however, I saw with my own eyes, and found them to excel all other human productions; for the passages through the houses, and the varied windings of the paths across the courts excited in me infinite admiration as I passed from the courts into chambers, and from the chambers into colonnades, and from the colonnades into fresh houses, and again from these into courts unseen before. The roof was throughout of stone, like the walls; and the walls were carved all over with figures; every court was surrounded with a colonnade which was built of white stones exquisitely fitted together. At the corner of the Labyrinth stands a pyramid, forty fathoms high, with large figures engraved on it, which is entered by a subterranean passage.” [Passage quoted from the George Rawlinson Translation (1858), public domain, available online]. This fits the Twelve Hour structure of the Astral Realm as described in the **Amduat**. The two “regions” could be the lands on either side of the Astral River [the Upper and Lower Registers] or the Six Hours from Dusk to Midnight and the Six Hours from Midnight until Dawn. “Sema” means to unite and often refers to Egyptian yoga. “Semay Tawy” means “uniting of the Two Lands” [North and South] and is an expression for it that is very similar to the expression in this verse. It also is a name for Egypt. The “uniting of the two lands” in the structure fits in with Strabo’s notion that the Labyrinth was also an architectural map of the nomes of Egypt. “Akhemety” calls to mind the ignorant Fool Trump and probably plays on another name for Egypt, Kemet. **The pair of glyphs at the end may represent colonnaded chambers in the upper level of the two components of the labyrinth.** Perhaps there was a circuitous route through the Labyrinth passing along one side of the Nile and then along the other. Unfortunately, although the pyramid remains as a mound stripped of its outer casing and with inner chambers waterlogged, the Great Labyrinth at Hawara was thoroughly

destroyed to the point where we can not even reconstruct an outline of its layout. However, I believe the Labyrinth of royal tombs in the Valley of the Kings with its wall murals of the **Amduat** fills the bill for the concept of the Labyrinth of Atlantis and matches the accounts of Strabo and Herodotus in terms of the general structure and content. Some believe that the Labyrinth survives but is buried beneath waterlogged silt. What Petrie thought to be the remains of a vast stone floor [304m by 244m] buried several meters under silt and detritus may be the "plain of stone" described by Strabo. Sonar and other tests are underway to find the truth of the matter. If the stones were as huge as Strabo says, they would have been difficult to haul away and recycle. The Mataha expedition of 2008 confirmed the existence of massive walls under the stone roof. Above the roof are about two meters of archaeological layers of detritus from Roman and Byzantine times. The rising water table with its salinity threatens to destroy the megalithic wonder that lies deep below. Consideration is underway to further confirm the Mataha findings and then see what engineering measures may be taken to rescue the structure. The Hawara Labyrinth was built by Amenemhat III along with the construction of the last pyramid and so the **Pyramid Text** does not refer to the Labyrinth at Hawara, but to an earlier one or perhaps the abstract concept that Amenemhat later expressed as a physical structure. Hopefully engineers will be able to devise a way to drain an area and make an exploratory excavation to ascertain the condition of the deeply buried structure. Perhaps with solid confirmation the Supreme Council of Antiquities will arrange for a global effort to preserve and restore what remains.)



Atlantis

[Ateru Anetet Keket, "The Riparian Lands of the Dark Valley"]

[See my commentary on the **Amduat** at www.bentylightgarden.com/Amduat.htm.]

254.279bW418 
 254.279bW418 Sesheta Watu er Sewau.

Made secret are the pathways to those who pass through. (This supports our thesis that the previous verse brings up the Labyrinth. Here we have a description of passing through the Labyrinth. The royal tombs in the Valley of the Kings that date from the New Kingdom era were also labyrinths. On the walls of several of these tombs we see illustrated books that describe complex Labyrinths of the Astral Realm. Rameses II built a huge underground Labyrinth in the Valley of Kings that is still under excavation. It survived because it was underground and people forgot where the secret entrance was. "Sheta" is deep learning and "sesheta" is a secret or mystery. The turtle is the totem of secrets because of the way it can withdraw into its shell. The pathways of the Way of Horus, the Will, are a mystery to "outsiders" because only you know what you truly want in the depths of your heart.

the very south of Egypt, and thus represents the perineum. Mastery of the perineum through the Root Lock **exercise** transforms the phallic tower into the Tower of Light in the spine and brain. This then transforms into the Bull of Heaven. The word “*ma*” codes for the transformation of Baba as the sense of sight and connects it to “*Ma@*”, the true “line” of sight seen in 279d. The eye socket is a “*baba*” [cave] in Egyptian. The Bull of Heaven is the eighth chakra, which is an energy center but not a material chakra. Sometimes Egyptians place it below the seven cows of the physical chakras [e.g., **Papyrus of Ani**, Plate 35]. This puts it below the perineum. Otherwise, it is often considered to be above the crown chakra.)

254.280cW419 

254.280cW419 Aakh ner tepy mas-f.

The cattle flourish upon his liver. (The bull of heaven is the eighth chakra of an individual’s Light Body. The chakras that are in the physical body are often symbolized by seven cows. “*Ner*” also means mighty, but here is used as a collective noun for cattle. Although the noun is masculine, the seven other members of the herd are usually cows that represent aspects of Mut-Hathor as the Cosmic Cow [Mehet Weret]. Taken collectively the herd consists of the bull and his seven cows. The reference to the liver, “*mas*” is a complex pun on “*ma@*”, truth and “*ames*” or “*mas*”, the flail of Menew. “*Mes-tety* are the two thighs. “*Menew*” is often embodied as thighs or pillars and Baba’s name is a pair of leg glyphs. The liver meridian connects to and enlivens the sexual organs and also runs down the inside of the leg.)

254.281aW419 

420

254.281aW419-420 *Ha senej, seda, medesu Tepy @ Qerer en Pet.*

O, fear and tremble, you distinguished doorkeepers before the Eternal Primal Source of Heaven. (Baba Menew is the Source of Heaven and of all creation. The doorkeepers merely watch over the crossover points between various layers of creation. Baba Menew manages the whole thing from Source, so the avatar identifies with him. “*Qerer*” means a hole or cavern, especially the caves from which the Nile springs forth. The doubled “*r*” makes the source last in time. Another name for a cave is “*baba*”, so we have here yet another code for Baba. “*Qerer*” also means “*frog*” because of its sound and because frogs like springs, and because time originates at the Source and the frog represents the Wheel of Time with its fundamental Ogdoad of Ancestral Archetypes. Baba as Thoth creates the Ogdoad of Eight Primordials.)

254.281bW420 

254.281bW420 Wep nef *Ta* em rekhet nef, heru mer nef awet am.

He opens the Earth with what he knows on the day he loves to come. (As creator, he chooses when to create. The joke is that, as the Fool, he does NOT know [me rekhet] **or when** he will do anything, but acts on whim, coming whenever he wants to. Another joke is that “*rekhet*” can also mean “*mankind*, the intelligent ape who

254.291cW430 

254.291cW430 Se@h@u heru-f en @nekh.

And determine his days of life. (They may decide that he can only live a certain number of days.)

254.291dW430 

254.291dW430 Nekhet W. er sen, kh@ her wejeb-f.

The might of W. is beyond them as he rises above his boundaries. (The avatar knows how to transcend boundaries like the Nile goes beyond its banks and the sun rises above the earth, so no person or situation may limit him. This is the power of transcending limitations.)

254.292aW430 

254.292aW430 Akher hatu sen en jeb@u-f

Their hearts fall into his fingers. (He understands and controls their core beliefs and thus becomes their master.)

254.292bW430



254.292bW430 Beseku sen en Aru Pet. Desheru sen en Aru Ta.

Their guts belong to the Gatekeepers of Heaven. Their blood belongs to the Gatekeepers of Earth. (The “Aru” are divine gatekeepers. They watch over the gates of transition from one level of reality to another. Those who wish ill of others are naturally stuck in certain chakras or energy levels of their own bodies. They are therefore under the power of the gatekeepers for the respective chakras. The guts belong to the third chakra Solar Plexus. The avatar’s third chakra egotistical Will must rise to the level of the Higher Self Will before it gains freedom. The blood is related to the heart chakra, but must integrate with the root chakra and the physical world to attain its freedom.)

254.292cW431 

254.292cW431 Aw@ sen en **Shawat**.

Their heritage belongs to the poor. (Those who are greedy to own things find that their possessions are redistributed to those who lack possessions. Thus, everything comes to a balance. The word “shawa” for the poor plays on “Wa Sha”, the Ocean Meditation, **which is a technology for shifting one’s viewpoint from poverty to wealth.** A person is poor because he believes that abundance is outside himself. If he expands his awareness to identify with the unlimited abundance that he believes he lacks, then he instantly becomes fabulously wealthy. It is simply a matter of turning things around, a fundamental viewpoint shift. Of course, once you make the viewpoint shift to the wealth perspective you have to learn how to manage your wealth. That could be easy or difficult depending on what you believe. In any case once you let go of the belief in lack that defines poverty you no longer have that issue to deal with.)

and Lower Egypt and also refers to the Cobra associated with it. This symbolizes the raising of the Cobra Kundalini energy to the crown chakra. It is like a dragon of fire. It burns away all karma.)

255.296aW434 

255.296aW434 Ad Aakhet en Herew Nekheny. Khet en Nebu

Samadhi pours a libation to the Place of the Will Reborn and food for the Lords.
(The text repeats the phrase from 295a-b above.)

255.296bW434 

255.296bW434 A, Khebej pu, Khebej Qed, Khebej Aru.

O Sky God who bends in two, Sky God of the Circle, Sky God of Forms. (“Khebej” is an epithet for the sky and the bending pose of Nut. The root “kheb” has to do with subtraction, diminution, and bending. The subtraction theme extends to the notion of destruction. The bending theme connects it to yoga, dancing, and acrobatics. The T. version has a circle glyph with “Qed”, indicating it means a loop or circular form. “Qed” in general is a form or likeness, a character or disposition. This refers to the bending poses of yoga of which Newet’s classical bending pose is representative. In the Book of Pylons there is an illustration of Osiris bending into a full circle.)

255.297aW435 

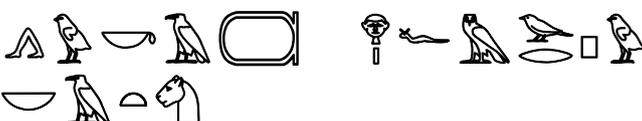
255.297aW435 Ader thu hery As[et]-k. Wah S@h-k er Ta en W.

You take leave above your seat, and put your immortal body on earth for W. (In the first half of the verse “ader” means to remove from or take leave of a place. “Aset” is the seat of Osiris at the North Pole. The preposition is a bit strange, because it literally means “above”. The second half of the verse refers to the “S@h”, or immortal body, the Orion Body of Osiris. This technically is the ascended form of Osiris and rises in wide strides from the Ecliptic to the North Pole. However, here we find the “kheb” subtraction from Heaven countered by the “wah” of an addition put onto the Earth. The immortal body diminishes its presence in heaven and increases its presence on the earthly plane as the avatar’s incarnation.)

255.297bW435 

255.297bW435 Ar tem-k der thu hery As[et]-k, wah-k nef, S@h-k er Ta.

If you do not take leave above your seat, you put it, your immortal body, down onto the Earth. (This is very similar to the previous verse but put conditionally in the negative. If you do not go up, you go down.)

255.297cW436 

W. puts his arm [that is in the Ka meditation mudra] on All-Embracing Heaven, to which your arm reaches. (“Senebet” is an encircling wall and stands for All-Embracing Heaven. Shewe reaches his arms to heaven with his version of the Ka gesture. “Seneb” has the meaning of health, and was commonly used by Egyptians as a greeting to wish a person good life, strength, and health: “@nekh, Weja, Seneb”. You, the reader, and the pharaoh or avatar can both reach the same health and celestial bliss as Shiva. There is a subtle comparison of Shiva’s uplifted arms to Menew’s uplifted arm.)

255.300aW438 
 255.300aW438 @h@ eref Wer em-khenu Kar-f.

The Great One stands up beyond himself within his Car. (The Car was a portable shrine sedan chair in which the image of the god could ride about. The Great One is probably Ra/Atem/Shiva. Our modern word, “car” probably comes from this ancient word. This literally was the god’s car. We can also understand that it runs on Ka fuel and takes you beyond [ar] the Ka.)

255.300bW438  439 
 255.300bW438-439 Wah-f S@h-f ar Ta en W.

He sets up his immortality on the Earth for W. (The Higher Self perpetuates himself through his embodiments as avatars on earth. Pharaoh W. is one of these avatars.)

255.300cW439 
 255.300cW439 Ath nef Hew. Sekhem Saa.

He takes the Lord of Taste and empowers the Lord of Touch. (This verse refers to Hew and Saa, the two most primordial senses. Hew embodies the initiation into higher states of consciousness, and Saa represents the foundation of Wisdom. Thus, Hew is embodied in the initiatory priest who calls the mind to evolve to higher states of consciousness. In India this became the Hotar, a word for a priest who ritually invokes a deity based on the root “HU”, to call or summon. Thoth’s name “Jehuty” is also related to this root. Hew does the opening of the mouth ceremony as the representative of Peteh and also teaches the mantras. The Sem priest in Egypt [short for “seshem”, a facilitator guide] usually represented him in rituals. Note: At this point the W. version is intact, but the T. version continues showing virtually the same text with occasional alternate spelling.)

256.301aW439 
 256.301aW439 Jed medu: w@ en W. Geb. W@ en W. Geb.

Say the word and W. inherits the World, W. inherits the World. (Geb is the World Trump, and Osiris, as his first-born son, becomes his heir. The avatar identifies with Osiris as the Magician Trump. The word “inherit” is written so that it is homophone with “one” in Egyptian.)

name of Isis, the wife of Osiris. So the ego power of Osiris ironically derives from his wife. She serves as his *shakti* -- his anchoring seat that empowers his viewpoint to see the world a certain way and interact with it. She also provides him with a son, Horus, the Will to express himself from his viewpoint. Also the “seat” is the root chakra, so it puts the third chakra into the first chakra to anchor it firmly to the physical world.)

257.307aW446 
 257.307aW446 Ath W. Hew. Anet nef Neheh.

W. grasps the Lord of Taste and Eternity is brought to him. (Hew is the Lord of Taste and represents the Great Initiation that begins the process of uplifting consciousness to the level of eternity. Hew is the Great Initiator. He is Baba, the Cosmic Ape transformed through Thoth into the Initiatory Priest. Taste and Smell represent the transition from gross touch to a subtler level of perception. The use of the tongue, nose, and mouth involves learning of secret mantras that Hew transmits with his “Wer Hekau” magic wand.)

257.307bW446 
 257.307bW446 Semenet nef Saa ar redwy-f.

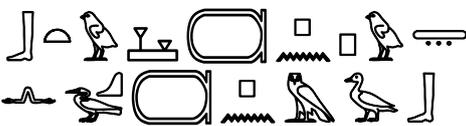
And he establishes the Lord of Touch at his two feet. (This verse refers to Saa, the Lord of Touch. “Semen” is to make something solid and established. The sense of touch establishes a person firmly in touch with the physical world. It gets your feet on the ground. “Men” is code for Menew, the Procreator. The two feet are code for Baba, the primordial form of Menew. Baba has many avatars, one of the most important of which is his appearance as the eldest son of Osiris. Often he looks like a baboon. He is Thoth’s master. At Hermopolis Thoth’s temple has almost completely disappeared, but one of the colossal baboon statues remains watching over the sacred site [with a second one by its side but missing its head], and in the nearby underground catacomb you can still see a *monklike skeleton* of a surrogate Baba baboon *meditating* in the secret subterranean chapel that is thousands of years old. Hew and Saa are two aspects of the same breath of life and the two most primitive senses. There used to be thousands of baboon and ibis mummies in the catacombs. Unfortunately many burned in a recent fire. *Others presumably have been removed for safe storage.*)

257.307cW446 
 257.307cW446-447 Heny en W. Ath nef Aakhet.

Sing praise to W. He grasps Samadhi. (This final verse has many layers of meaning. “Heny” basically means to praise. It is also the name of a special salutation gesture that expresses loyalty and appreciation. However, here it also has the boat radical. First this suggests the boat of the sun rising at the horizon. The sun at the horizon is Samadhi. When the sun emerges at the horizon, the baboons salute it by crying out “@@@” in apparent greeting of the sun's return. The baboon is the transformation of Baba calling attention to Samadhi. The “waa” boat signifies deep meditation that takes you to Samadhi.)

258.308aW447 
 258.308aW447 Jed medu: Asar pu W. em sesu.

Say the word and this Perceptive Faculty of W. is in motion. (This hymn appears in a slightly different version as hymn 259. The reader should note the differences between the two versions. “Sesu” means walking or other motion. “Sesy” is also an important name of the primordial kundalini cobra. In Indian art the cobra is Seshi, the serpent on whom Narayana/Vishnu reclines as he floats on the primordial ocean and gives birth to Brahma [Nefertem in Egypt] on a lotus from his umbilicus. Thus, we can also translate this verse to mean that Osiris is inherent in Seshi, the Cosmic Cobra Energy. The Indians draw Seshi with seven heads to represent the way the pure awareness divides into the seven major chakra energies. “Sesy” also means “breath”. This is the “qi” energy that flows as the kundalini in the body.)

258.308bT256 

258.308bT256 Bewet T. pen pu Tα. Ne @q T. pen em Geb.
His dislike is Earth. T. does not enter into the World. (This hymn points out the fundamental transcendental nature of Osiris as the Perceptive Faculty. He is a transcendental witness and never actually enters into the physical world. The W. version apparently has a transcription of “n”, where the T. version has “tα”, Earth. The “n” is almost certainly a mistake and makes no sense.)

258.308cW447 

258.308cW447 Hetem-f. Qed-f em Het-f tepy Tα.
He is destroyed, and he sleeps in his house on Earth. (On the other hand it appears as if Set has destroyed Osiris and he sleeps the sleep of the dead on Earth.)

258.308dW447 
 258.308dW447-448 Sej qesu-f. Der sejob-f.

His bones are scattered, but his misfortune is erased. (Set dismembers the corpse of Osiris and scatters it about the land so that his existence seems erased. Yet his misfortune passes as we discover below. The T. version has “serej” which means that his bones are polished. “Scattered” perhaps makes better sense, but both work. *There is a hint that Osiris becomes crop seeds that are scattered in the fields to yield crops.*)

258.308eW448 

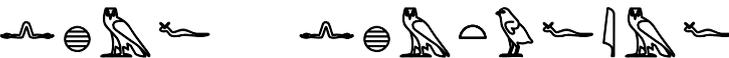
258.308eW448 W@b en W. em Aryt Herew, der sejob-f em Jerety Asar.
W. purifies with the Eye of the Will, and his misfortune passes with the two Ancient Companions of the Perceptive Faculty. (Two factors guarantee the recovery of

cobra in the south that rises as the kundalini up to the north. They are all transformations of Mut-Hathor.)

258.309bW449 

258.309bW449 Aw W. er Pet. Aw W. er Pet em nefu, em nefu.

W. goes to heaven. W. goes to Heaven on the wind, on the wind. (This describes the ascension of Osiris into the sky as an immortal light being. It also represents the rising of the kundalini as a prana wind that blows up through the body. “Nefu” can be breath. The kundalini rides on a certain type of breathing.)

258.309cW449 

258.309cW449 Khem-f. Khemetu-f am-f.

He is the Fool in what he is foolish about. (This is a funny verse. “Khem” is the Fool Trump. This is primordial Baba. The avatar as Osiris further identifies with Baba, the Fool. The word Fool usually has the negation glyph after the phonetics. Here the negation glyph is in front, so the sentence also reads, “He is not the Fool in what he is not foolish about.” Thus, it covers both sides of the coin. The T. version adds yet another wrinkle by adding the shrine glyph with what looks like an upraised hand on it . This suggests that he is not a shrine in what he is not enshrined in. That is a weaker reading. “Khem” is also an epithet for Menew who is one of the primordial transformations of Baba and usually has one hand upraised in the Ka gesture. The shrine is a shrine dedicated to Menew. If we read the verse as referring to Menew, then we must include the negatives. Menew is the agricultural creative energy that lies behind Osiris. Another reading: “He does not know how foolish he is.” One of the transformations of the Chinese Magical Monkey of the Mind is to become a shrine.)

258.309dW449 

258.309dW449 Ne hemes-f em Jajat Neteru.

He does not sit in the Grand Council of the Gods. (The avatar is so wise and so foolish that he is above the Grand Council of the Gods. He is transcendental.)

258.309eW449 

258.309eW449-450 W. pa, hery w@-f, Semesu Neteru.

This W. is above his Unity, as the Eldest of the gods. (The avatar identifies with the One, the Unity of Undefined Awareness that is beyond all the gods, and is even beyond His Unity.)

258.310aW450 

258.310aW450 Aw pa jeta-f ar-her hen@ R@.

His eternal body soars over and above together with the Higher Self Sun. (He identifies with the Sun as the Cosmic Higher Self, the Great Central Sun of the

Universe that is invisible. The sun of our solar system is a visible symbol of that.)

258.310bW450 

258.310bW450 Aw @abet sheb-f em New.

His experience interacts with the Primordial Urge. (“New” is the Primordial Urge to create something new. His “sheb” is his experience as an avatar embodiment. The bread and beer “offerings” of the “sheb” represent his physical body. He flickers back and forth between his primordial existence of self and the physical embodiment of it that he assumes.)

258.310cW450 

258.310cW450 W. pa nenu.

This W. retreats. (After each embodiment the avatar retreats back beyond the Primordial Urge and then emanates forth through it again in a new embodiment.)

258.310dW450 

258.310dW450 Shem-f, aw-f hen@ R@.

He goes and he comes with the Higher Self Sun. (He alternates his appearances and disappearances according to the circadian rhythms of the Higher Self as symbolized by the sun in its daily circuit. He lives and dies, lives and dies, countless times, all in the process of consciously carrying out a plan for the evolution of life in the universe.)

258.310eW450 

258.310eW450 Sekhen nef Hetu-f

He embraces his Mansions. (The Houses or Mansions represent his various incarnations. They also can be the various households that are part of his family, constellations in the sky, or squares on the Senet Oracle Game Board. He embraces them the way Isis embraces with her wings.)

258.311aW450 

258.311aW450-451 Neheb W. Kau. Nehem-f Kau.

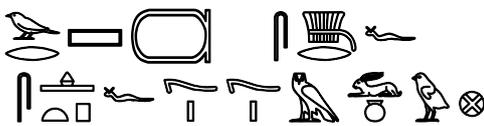
W. integrates with yoga his frequencies, and he delivers the frequencies. (The frequencies are the divine Ka energies of his various chakras. He integrates them with the “Neheb” yogic discipline. Then he “delivers” them with a “nehem” procedure. This word contains the buttock radical. One of the primary root meanings of “hem” is to retreat. This suggests that he “rescues” them from the problems they may have. He releases them from bondage and frees them up so they may move to higher states of consciousness.)

258.311bW451 

258.311bW451 De-f sejob. Ader-f sejob.

He puts up a situation, and he removes a situation. (“Sejob” can be a misfortune or just simply existence. Here I translate it in a general sense as a life situation.)

“De” is to place or put something. “Ader” is to remove something. The avatar takes full responsibility for his life and realizes that whatever situation he faces is something that he has created. He then handles it until it is done, finished, gone.)

258.311cW451 

258.311cW451 Weresh W. Sejer-f. Sehetep-f nu-nu em Wennu.

W. observes and he sleeps. He makes the two adzes in Inner Child City experience. “Wennew” is a name for the nome that contains Khemenew, the city of Thoth. “Khemenew” is Ogdoad City, the place where Thoth creates the Eight Primordial Trigrams. This is the Heart Chakra of Egypt. In the heart lives a little child called “Being”. Osiris is often called “The Beautiful Eternal Being”, or “Wenen Nefer” because he recovers this Inner Child with the guidance of Thoth and Baba. The two adzes are the two claw-like dipper tools used for the Opening of the Mouth. They are the Dipper constellations by the North Pole. They are often associated with Set and Anepu. Osiris has to face the onslaught of Set and a meeting with Anepu, the Death Trump. He passes both tests, and Anepu becomes his pet and good friend. Anepu becomes the little dog that follows the Fool Trump in the Tarot deck because he is really a transformation of Baba the baboon. The two become the playing pieces in the ancient children’s game known as “Hounds and Jackals”. The hounds are supposed to be baboons. Today we call it “Chutes and Ladders”.)

258.311dW451 

258.311dW451 Ne ja red-f. Ne kheseb ab-f.

His foot is not opposed, and nothing restrains his heart. (The scribe plays a little game here. “Red” also means “staircase”, the means by which Osiris ascends to heaven. It also codes for Baba, the Transcendent. “Ja” here properly means to oppose or resist as an enemy might do. The idea is that nothing opposes the ability of Osiris to walk. The extension to that is the idea of travel, so the scribe uses the boat radical with “ja”. That jumps it over to the idea of traveling. The avatar is free to go wherever he feels like. “Red” is also the Staircase to Heaven.)

259.312aT259 

259.312aT259 Jed medu: T. pen pu Asar em Sesu.

Say the word and this T., this Perceptive Faculty, is on Sesew. (This hymn is another edition of hymn 258 that only appears in the pyramid of Teta. The basic meaning is the same as 258, but the wording varies slightly. The reader should refer to the notes on hymn 258 for most of the details and note the differences as they provide insights into the connotations and allusions that occurred in the minds of ancient Egyptians.)

259.312bW259 

259.312bW259 Bewet T. pen pu Ta. Ne a@q-f em Geb.

This T. dislikes this Earth and he does not enter into the World.

259.314aT261 

259.314aT261 Aw pa jeta en T. pen er-hery hen@ R@.

The eternal body of this T. soars above with the Higher Self Sun.

259.314bT262 

259.314bT262 Aw @[a]bet hetepu T. pen em Nenuw.

The experiences of this T. interact with the Primordial Urge.

259.314cT262 

259.314cT262 T. pen pu nenu Neter.

This T. is the god who retreats. (This T. version plays on the name Nenuw as if the avatar retreats backwards in time to become Nenuw [New]. See Hour Twelve in the **Amduat** for a clever depiction of this **time reversal**.)

259.314dT262 

259.314dT262 Shem T. pen hen@ R@. Aw T. pen hen@ R@.

This T. goes, and this T. comes with the Higher Self Sun.

259.314eT262 

259.314eT262 Sekhen-f Hetu-f.

He embraces his Mansions.

259.315aT262 

259.315aT262 De-f sejob. Ader-f sejob.

He puts up a situation, and he removes a situation.

259.315bT262 

259.315bT262 Neheb-f Kau. Nehem-f Kau.

He integrates with yoga the frequencies, and he delivers the frequencies.

259.315cT262 

259.315cT262 Weresh T. pen. Sejer-f. Sefekh en T. pen nu-nu em Wenenu.

This T. observes and he sleeps. This T. sets free the adzes in Inner Child City. (In this version the adzes are plural rather than dual. There is some ambiguity regarding what the adzes or claws are doing. They may be causing pangs in the heart, since Wen-nu is the heart chakra. There is also play on the name Wenenu and the name Nenu. The contrasting states of consciousness may be alive and dead or awake and asleep. “S-je” is to make a boundary. Sleep and death form boundaries for wakefulness and life.)

258.315dW451 

258.315dW451 Ne ja red en T. pen. Ne khesef ab en T. pen.

The foot of this T. is not opposed, and nothing restrains the heart of this T. (Note the play on “red” as the staircase by which Osiris ascends to Heaven and the coding of Baba’s name in it.)

260.316aW452 

260.316aW452 Jed medu: A Geb, Ka Newet, Herew pa W. aw@ at-f.

Say the word and O World, Bull of Cosmic Space, W. is a Will that is the heir of his father. (The verse describes Geb as the Bull of his consort Newet indicating his creative power. This also means he has a strong Will. The avatar identifies with Osiris, son of Geb, and inherits his father’s strong Will. Each primary generation of these gods is a transformation of Ra-Horus, the Cosmic Will of the Higher Self. We return again to the text according to Wenas. **The upper part of the glyph for Horus is damaged.**)

260.316bW452 

260.316bW452 W. pa asy, ay, fedu nu en fedu apu neteru.

This W. is a goer and a comer, the fourth of these four gods. (The sequence of the transformations of Ra is Tem, Shewe, Geb, and then Osiris. Osiris therefore is technically the fourth generation, although each is really simply a transformation of Ra, who is a transformation of Thoth, who is a transformation of Baba, the cosmic Baboon Fool from whom man and all the gods descend.)

260.316cW452 

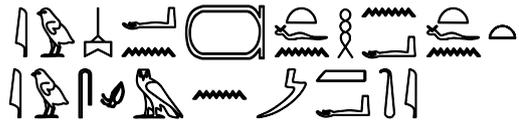
260.316cW452 Anu Mu, de w@b@bet aru hy em khepesh en atu sen.

They bring undefined awareness, and purify the forms, rejoicing in the loins of their fathers. (The “Khepesh” is a bull’s haunch, and thus connects back to the Bull image of the first verse. It is also a stand-in for the erect phallus and represents sexual virility. The “fathers” all possess these procreative powers. The “Khepesh” is one form of the Egyptian Lingam. “De w@b@bet” is a variant of “da w@bet”, to purify and suggests continuous purification. The Egyptians use “Mu”, the glyph for water as a metaphor for pure awareness because water is an excellent purifier that we use daily for bathing.)

260.316dW453 

260.316dW453 Amer-f ma@ kheru-f em aryt nef.

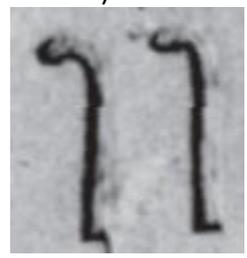
He loves his speaking of truth in that which he does. (He prefers to match his words with actions that validate what he says as truth. The word “aryt” can also be the Eye of Horus and thus may represent what he focuses his attention on.)

260.317aW453 

260.317aW453 Aw wej@ en W. Tefen hen@ Tefenet. Aw sejem en Ma@ta.
The Adept and his Tapas judge W. The Two Truths listen. (Tefen and Tefenet represent the great yogi Shiva and his Tapas discipline. Budge calls Tefen “Judge of the Dead” [based on this verse]. The two balance perfectly in yoga so that whatever Shiva practices he achieves as a discipline and the power of that discipline becomes his. These masters judge the avatar in terms of his practice. These are the two sides of truth: the stated intention of the adept and the results of his discipline with regard to that intention. When the results match the intention, the two truths balance into a Unity.)

260.317bW453  454 

260.317bW453-454 Aw Shewe meteru. Aw wej en Ma@ta.
Shiva gives testimonies and the Two Truths decree. (Shiva acts as the advocate here regarding the avatar’s performance of his tapas and The Two Truths announce a decision. The word “meteru” is written with a stiff phallus plus two “finger” glyphs. This suggests that the performance is a tantric discipline related to Baba’s ancient pranayam techniques. The matching of the two truths, intention and experience, decrees the Truth of Unity. In the **Amduat** the two Truths turn out to be Isis and Nephthys. The W version has the glyphs shown below to represent the Two Truths.)



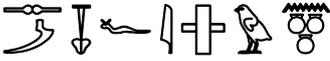
260.317cW454 

260.317cW454 Pekher nef nesetu Geb. Thesy-f su en meret nef.
He encompasses the thrones of the World and he uplifts himself to that which he desires. (This describes the avatar’s self empowerment. However, there is also a subtle suggestion of certain aspects of his practice. The backward folding tongue in the practice of *kechhari mudra* is suggested in the first half. The raising of kundalini energy level to uplift consciousness and fulfill desires is suggested by the second half.)

260.318aW454 

260.318aW454 Demej @tu-f amy t shetau.
His limbs that were in hidden [places] are united. (The body of Osiris was fragmented, and the various parts scattered in various unknown locations. This

represents the state of ignorance and confusion in which a person perceives the world as a fragmented jumble with many parts missing or hidden from view. Through the practice of yoga, the adept reintegrates his world, bringing the fragmented parts back together, and the hidden aspects of consciousness come back into view in the full light of wholeness.)

260.318bW454  455 
 260.318bW454-455 Sema-f amyū New. Reda-f pehetyu kheru em Anu.

He unites with those who are in the Primordial Urge. He gives powers to the words that are in Light Tower City. (This verse describes how he unifies his scattered parts. He shifts his attention to undefined awareness. There he finds the undefined nature of all his component parts. Then he empowers them with words from his integrated midbrain, speaking them with bliss as if from his thighs during sex. These words then become realities as if by magic in the same way that semen naturally produces a child when directed properly. Thus, “pehetyu” sometimes is used for “hekau”, magic formulas. According to the **Yogasutras** these magic formulas must be used during *samyama*, from a state of integrated awareness in order for them to become actual realities. Faulkner alludes to a passage in the **Coffin Texts** I, 19c-20a, that involves the fight between Horus and Set. As far as I can see that passage has no relevance to this verse. The topic here is the reunification of the fragmented parts of Osiris. This verse is an excellent description of *Samyama* even to the strikingly similar pronunciation of the technical term: “Sema-amyū **New**”.)

260.318cW455

 260.318cW455 Sek W. per em heru pen em aru ma@ en Aakh @nekhy.

W., ascend on that day in the true form of a living Light Being. (The avatar gains the powers of Baba to manifest from nothingness into a living light being. This light being can project into any reality it desires and in any shape that it desires. We can understand this today in the manner of virtual reality morphing. The whole process is controlled by words of power spoken from *samyama*, a state of integrated awareness. The avatar becomes source over his creations. “Per em heru” later becomes the title of the so-called Egyptian **Book of the Dead**. It is often translated as “Going Forth by Day”. “Per” means “to go forth” and also means “to ascend”. “Em heru pen” here can mean “on that day” and means “at the time when he successfully makes use of the magic formulas of creation”. Then he awakens his reality as an immortal light being and “ascends” to higher states of consciousness to serve the Higher Self just as the sun ascends in the sky every morning.)

260.319aW455 
 260.319aW455 Asej W. @ha. Behen-f khenenu.

W. expels fighting and he punctures disorder. (The words “@ha” and “khenenu” refer to fighting, quarreling, general confusion and disorder. In particular they refer to the fighting between Horus and Set. The avatar uses his skill as a source being to

hexagonal determinative glyph that suggests a fundamental stable structure of sacred geometry. The avatar identifies with Osiris the Wizard, whose special organ is the Eye. The Eye of Horus represents use of willpower to focus attention.)

260.320bW456-  457

260.320bW456-457 Aw nekhet W. em Aryt-f. Aw Weser W. em Aryt-f.

The Might of W. is in his Eye. The Wizardry of W. is in his Eye. (This continues the emphasis on the importance of the avatar’s mastery of attention as the key to his success as a wizard. “Nekhet” is might, and “Weser” is the power of a wizard. The wizard masters death, the most extreme state, and thus anything else, comes easy.)

260.321aW457 

260.321aW457 A, Neteru Resyu, Mehetyu, Amenetyu, Aabetyu. Meky W., senej nef.

O gods of the South, North, West, and East! Behold W. and fear him. (The avatar operates from a transcendental perspective beyond all the gods. Therefore, the hymn exhorts them to look at him and “fear” him. “Senej” here means that the gods can not stop him from his intentions. Therefore, their best bet is to cooperate and support his intentions. “Nej” also means to protect, so “senej” can have the idea of helping to protect someone or generally acting as their assistant or advocate. This adds another aspect to the verse.)

260.321bW457 

260.321bW457 Hemes nef em heta hewy.

He sits in the Horse of the two halls of the sky. (This is esoteric anatomy. The “Heta” is the hippocampus. The two halls of the sky are the two lobes of the brain. The pineal sits inside the horse’s head of the hippocampus [“seahorse” as the Greek technical term of today describes it] in the midbrain. “Het” also is a scorpion because the tail of the medulla as it projects up into the brain to the pineal is like a scorpion’s tail. Osiris sits at the pineal as his seat of power in the brain.)

260.321cW458 

260.321cW458 Am en then Aakhet. Tu Jenen tut. Mejer-s abu then.

The Cobra Samadhi Light Being burns you. You are the form of the Crown Chakra. She pressures your hearts. (The avatar’s kundalini rises and burns away all old karma. This transforms you into the Higher Self Chakra Light Body and integrates all the lower chakras into the Crown Chakra. The verb “mejer” [sometimes read as “m@jed”] derives from the squeezing of grapes or olives. The glyph depicts the linking of the seventh and eighth chakras or the interaction of right and left brains. The hearts are plural, suggesting that these are your various emotions. The wizard

sits in his driver’s seat in the midbrain and raises the kundalini fire of Nephthys to join Isis, the goddess of Feeling, and make love with him in his identification with Osiris. The three hearts are compressed together and make a fine wine. This describes the blissful union of Osiris, Isis, and Nephthys after the trials of the relationship with Set. The avatar has to go through a purification process to burn away his old karma. Many emotions may come up in this process as the kundalini clears the chakras of blocked energy. The word for the Cobra is a light being and means Samadhi. This refers to the goddess Nephthys as a transformation of Nekhebet.)

260.322aW458 

260.322aW458 Awet sen er W. em amy-red. Maye nef, maye nef.

They who have come to W. as lovers come to him, come to him. (“Amy-red” means to be between the thighs. An “amy-red” is a lover. The expression “come to him, come to him” is repeated to show that both Isis and Nephthys come to him. Nephthys rejects Set because of the way he treats Osiris. She wakes up and realizes that Perception is more real than Illusion. She also is the sister and confidante of Isis, the goddess of inner feelings. She joins Isis, and the two become the consorts of Osiris.)

260.322bW458-459 
 260.322bW458-459 W. pa jes-jes en At-f. Nekhebenew en Mut-f.

This W. is the true self of his Father and the namesake of his Mother. (“Jes” is the self. “Jes-jes” is the true self, the “self of the self”. “Nekhebenew” refers to the goddess Mut, who is also known as Nekhebet. The word literally means “its name or title”. The father aspect is the true self, and the mother aspect gives it a name as a creation. The word “nekheb” also plays on the word “neheb” that refers to the discipline of Egyptian yoga. “New” is also code for the Primordial Urge. Thus Mut contains the Primordial Urge to practice yoga and regain the state of unity.)

260.323aW459 
 260.323aW459 Bet W. pu shas em Keku.

This W. dislikes going about in dark conditions. (“Kek” is darkness. It refers to the state of ignorance and confusion in which most people wander. Darkness is one of the fundamental Illusions of Set. “Shas” is to go about or travel. It is very confusing to travel in total darkness. You can not see where you are going. You have no idea what is ahead or when you might reach some reasonable destination. This is how most people live their lives.)

260.323bW459 
 260.323bW459 Ne maa-f sekhedu.

He does not see those who are upside down. (An enlightened yogi does not see the upside down world of the ignorant. He sees things exactly as they are. Most

wave guide that channels radiating waves.)

261.324cW460 
 461 

261.324cW460 W. pa neser em tep nefu er jeru Pet, er jer Ta.

This W. is a flame in the head of a wind to the limits of Heaven and to the limit of Earth. (This verse describes the avatar as the fiery cobra energy that rides prana breath to the limits of Heaven and Earth. The imagery refers to one of the advanced techniques of Baba. This process is depicted in **Amduat**, Hour Eleven, Upper Register, left side.)

261.324dW461 

261.324dW461 Jer Shewet @ henebu em W.

The limit of emptiness is the arm of the thunderbolts in W. (“Jer” is a limit and continues the theme of the previous verse. “Shewet” refers to Shiva, the Emperor Trump and Lord of the Breath of Life. His name here becomes an abstract noun that means “emptiness”. Emptiness is the “limit” of the “arm” of the weapons from W. In other words, any tool can only go as far as emptiness. In a true state of emptiness the tool or weapon disappears. The avatar is in the emptiness of Shiva, and from there he handles the thunderbolts of his weapons throughout the range of relative experience. The “darts” that are drawn in the text are clearly the same as the thunderbolts of Indra and Shiva in the Vedas. “Henebu” are darts. The spinal cord is like a bow that shoots thunderbolts of electricity to the various organs.)

261.325aW461 

261.325aW461 Shas W. Shewe. Nemet-f Aker.

W. travels upwards, and he strides through the range of creation. (Shiva represents the emptiness of the undefined awareness. Here his name takes on yet another meaning: upwards. The atmosphere becomes thinner at higher altitudes and approaches the emptiness of a vacuum as its limit. This vertical dimension defines density. “Aker”, the sphinx with a head at each end, represents the range of the relative world from the dawn of creation to the dusk of dissolution. This “horizontal” dimension defines a span of time. The avatar travels always in emptiness, but his worldly strides can cover the range of relative experience from the beginning to the end of any creation. Of course he can be “wide of stride”, “aw nemetet” and this quality of Osiris reflects back to verse 324b.)

261.325bW461 

261.325bW461 Sen-f Net Qemaw Neter

He kisses the Red Crown of the Divine Creator. (Net is the goddess of the red crown. The Red Crown represents the delta. The delta is the cunt of Isis. Osiris sniffs and kisses his wife’s cunt because it is the breadbasket of all the divine creations of Egypt. The food grown in the delta supports all of Egyptian civilization. The word “senef” also means blood. Red blood represents life, and the menstrual

a step leader of ionized gas that moves in steps down from a thundercloud in the sky. This is the "hand of the god in heaven" reaching down to assist ascension from the earth. When the "hand" from the sky is about 50 meters from the ground, a streamer rises from a sharp point on the earth and travels up to meet the leader. This is the ascending energy that we call the return stroke. Once the handshake is made in midair between the leader from above and the streamer from below, the streamer flashes with intense light and its light then follows the leader up into the cloud. The word "neshen" has with it a glyph containing the image of Set. The avatar makes use of the Illusion of violent energy to achieve enlightenment.)

262.327aW462 
 463 

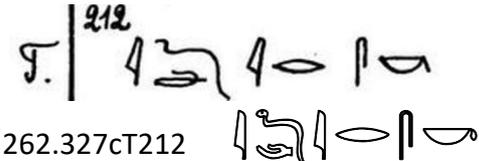
262.327aW462-463 Jed medu: me Khem W. Neter. Seth thu, rekhet su. Seth su, rekh thu.

Say the word and divine W. is not the Fool. Behold you who know him. Behold him whom you know. (This hymn is a litany that deals with how you can recognize an avatar. A fool is ignorant, but the avatar can not claim ignorance because he exists and you know him, and he knows you, and you are him. The act of knowing belies ignorance. Ignorance is always a form of pretense.)

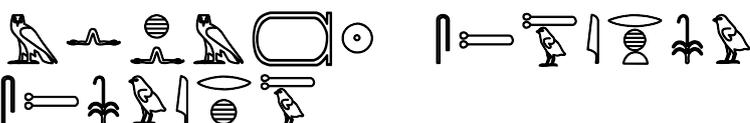
262.327bP Fr.t, 4 

262.327bP Fr.t, 4 Me reda akhem thu P. pen neter. Seth P. pen, rekh thu.

Do not ignore this divine P. Behold this P., whom you know. (Because the avatar knows you, your belief systems must overlap. You therefore also know him and can only pretend to ignore him. That is an excuse for not listening to what he has to tell you. Knowing the avatar is knowledge of self. The W. version of this and the next verse is mostly lacking, so I chose the P. and then the T. versions. Here some of the P. version has been recovered from the T. version.)

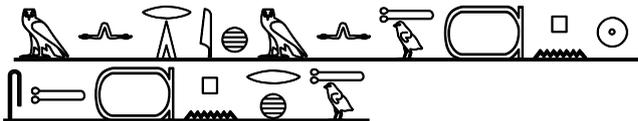


262.327cT212 Ajed ar sek.
It is said to go to dissolution. (All is transitory and passes away into dissolution. The act of truly and fully knowing something through direct perception causes it to perish, to disappear. An avatar's body therefore must grow old and die just as anyone else's. Physical immortality of a specific body is not a criterion for recognizing an avatar.)

262.328aW463 

262.328aW463 Me khem W. R@. Seth thu arekhet su. Seth su, arekh thu.
Do not ignore W., O Higher Self Sun. Behold you who know him. Behold him

whom you know. (Recognizing an avatar is a glimpse at the Higher Self living with you. He gives you a glimpse at your own Higher Self potential, even though your potential may unfold in a different direction and manner than his. Do not be deceived by his appearance and behavior that may not resemble your idea of enlightenment. The avatar is living proof that a person may align with the Higher Self. Observe carefully, and if he offers you a helping hand do not be afraid to reach up and grasp it.)

262.328bP 

262.328bP Me reda akhem thu P. pen, R@. Seth P. pen, rekh thu.
Do not ignore this P., O Higher Self Sun. Behold this P. whom you know. (This repeats 327b but adds “R@” [the Higher Self], instead of “neter” [divine].)

262.328cT213 

262.328cT213 **Ajed** ar Wa Sha Wer, hetemu nebu.
Speak to the Great Ocean Meditation, and erase all.” (The “Wa Sha Wer” is the Ocean Awareness Meditation that takes the attention beyond all objects of perception into the unbounded ocean of pure undefined awareness. “Speaking” to this meditation refers to the use of the sacred mantras during the meditation. Pure awareness erases all experience of objects of perception. This connects to the idea of “sek”, or dissolution. All creations dissolve in this ocean of awareness. One way to recognize an avatar is to see evidence that he deliberately meditates and transcends all relative creations. The W version is quite different: “Speaking to you, the Great Being that erases all.” [Jed ar-k @a hetem neb tem.] The T version makes better sense to me, although the W version is acceptable.)

262.329aW464 

262.329aW464 Me khem W., Jehuty. Seth thu, arekhet su. Seth su, arekh thu.
Do not ignore W., O Cosmic Intellect. Behold you who know him. Behold him whom you know. (The litany continues describing some symptoms by which you can recognize a Higher Self avatar. The poet brings up Thoth as the Cosmic Intellect of the avatar. You can not ignore the cosmic intelligence shown by any avatar. It reflects your own potential, and you are a fool to ignore it. An avatar will display Cosmic Intelligence in some way in his or her life. Ironically, the essential nature of Thoth is Khem, the Fool Trump, so you, the avatar or even both of you may not consciously recognize it.)

262.329bP Fr. A, 5 

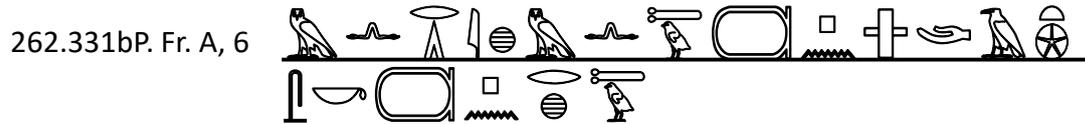
262.329bP Fr. A, 5 Me reda akhem thu P. pen Jehuty. Seth P. pen, rekh thu.
Do not ignore this P., O Cosmic Intellect. Behold this P. whom you know. (The

new day, you will be strong and refreshed again, ready to continue the adventure of life. The W. version here is quite different. "Jed ar-k: Qesen." **It is said to you: "Unfortunate."** "Qesen" is something bad or miserable. There is a hint here at the dismemberment of Osiris into many fragments. Fragmentation is his "bad time" when he is reduced to a scattered jumble of bones. Things do happen, but there is always a solution to any problem. "Jed ar" probably should be "jed ar-k", which means "say to yourself" or "it is said to you". See W466-467 in verse 331c below. The W. version supports the "ar-k" reading in both verses.)



262.331aW466 Me khem W. amy Dewat. Seth thu arekhet su. Seth su, rekh thu.

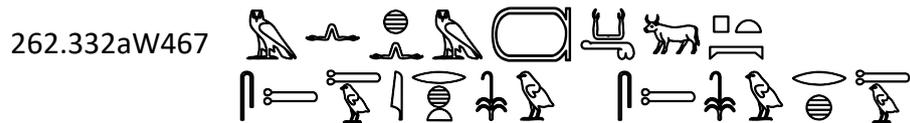
Do not ignore W. in the Astral Realm. Behold you who know him. Behold him whom you know. (The worst thing in the world that can happen is that you die and lose everything. However, this just sends you to the Twat for rebirth. Therefore, if you are overwhelmed, you can always come back and give it another shot. Harry Palmer comments humorously about life that just as it is probably not possible to live forever, it also is probably not possible to die forever. Observe people when they sleep. Observe your experience of dreaming and sleeping states.)



262.331bP. Fr. A, 6 Me reda akhem thu P. pen amy Dewat. Sek P. pen, rekh thu.
Do not ignore this P. who is in the Astral Realm. Behold this P. whom you know.



262.331cT216-217 **Ajed** ar[-k]: Qesen.
It is said to you: "Poor Skeleton." (The T. version has "qesen", which means miserable, bad, evil, or grievous -- literally to be in the condition of a skeleton. See 330c above and my notes to that verse. "Qesen" seems to go better with being in the Twat, because it implies death of the physical body and the need for rebirth -- something many people resist as undesirable. The reversal of the W. and T. versions at 330c and 331c suggest that both versions are correct. Only the proper sequence is uncertain. The W. version has "ar-k" in both verses.)



262.332aW467 Me khem W., Ka Pet. Seth thu arekhet su. Seth su, rekh thu.
Do not ignore W., O Bull of Heaven. Behold you who know him. Behold him whom you know. (The litany continues suggesting that you and the avatar both have the celestial energy, or Ka, of the Sun. This represents the creative energy of the Higher Self. This energy may manifest as a strong sexual drive. How does the

person manage that and channel the energy?)

262.332bW467 

262.332bW467 Me khem W., Ka Pet.

Do not ignore W., O Bull of Heaven.

262.332cW467 

262.332cT218 

262.332cW467 Jed ar-k: Nekhekh pen

262.332cT218 Ajed ar[-k]: Nekhekh seba pu en Newet

It is said to you: "Fuck this." (The word "nekhekh" has several meanings. It can mean to grow old or to grow young. It can mean to overwhelm with might. It is the flail of Menew. It especially means to fuck. In the context following the mention of the Bull of Heaven we know that this is its special meaning here. The word for Bull is Ka. This particularly refers to the second chakra sexual energy. The bull's role is to impregnate the cows with his semen. He is a symbol of powerful creative energy. The connection to the flail of Menew further emphasizes this point. In ancient Egypt there was a cult of bulls that were sacred to the sun. The intention here is to apply creative life force energy to any goal or problem that you face, and that may include mating. People who are very successful in life – especially in politics, business, athletics, or the arts – often have powerful sexual drives that lead them into multiple relations. The T. version adds a star glyph after "nekhekh". This suggests that it relates to a star or constellation in the sky. Perhaps this is Taurus. That constellation was just prior to Orion in the sequence of zodiac constellations and Egyptians may have seen it as the precursor of the ascension of Osiris into the form of Orion as "This Aged Star" ["nekhekh" can mean an Aged One]. The T. version also includes the sign for Newet, again suggesting that a constellation or star is meant or that Newet speaks to a star called "Flail" or "Phallus". The inverted "pet" sign may suggest that the constellation is on the zodiac, and may allude to Osiris as the Aged Teacher since stars were the primary ancient teaching materials before the invention of writing.)

262.333aT218 

262.333aT218 Mek T. per. Mek T aw-f.

Behold T. who ascends. Behold T. He comes. (Here we see how the ideas of "coming" and ascending continue to develop the themes of the previous verses. "Per" means to "go forth", but also often has the sense of ascending when it relates to heaven or the sky. This may refer to Sah as Orion ascending from the horizon or ascending to sit on his throne at the Pole.)

262.333bT218 

262.333bT218 Ne aw nef as jes-f.

He does not come as himself. (The avatar does not come into this world for his own personal gain even though he appears to be an individual. This is a key

by how effortlessly he lives life. He does not have to struggle to survive. He has a job that he really enjoys working on the Higher Self Plan for the Evolution of the Cosmos.)

262.334cW469 

262.334cW469 Ne kheseef nef su em @het Hej Weru hery Mes-qet Sehed pet.

He is not blocked from the White Castle of the Great Ones above the Celestial Pathway of the Astral Realm Immortals. (This verse contains technical terms from Egyptian yoga. The White Castle represents a state in meditation during which there is an experience of pure white light filling the awareness. The state is called a castle because it is very secure and you can not get in unless you reach the required level of Samadhi. Also nothing can harm you when you are in the White Castle. "Aneb Hej" [The White Wall of Memphis] and the Great Pyramid [which was once gleaming white] were part of a huge physical model built by the Egyptians. The **White Castle** is also the human skull. The Great Ones are great yogis. Only they are allowed in to this sanctuary. "Mes-qet" represents a chamber in which the dead were symbolically wrapped in a bull's hide to guide their souls symbolically to realize the state of a Bull of Heaven. It is also a portion of the sky where the "Mes-khet" constellation is. "Sehed[u]" refers to the region of the Twat, located at the North Pole, and generally represents the deeper levels of the Astral Realm. There is a technical pun between "Mes-qet" and "Mes-khet". The latter is what we call the constellation of the Great Bear. In ancient Egypt this corresponded to the "Khepesh", or bull's haunch. This was a giant phallic symbol in the sky that served as the rotating hand on the celestial clock. It was a favorite tool of Set and reminds us that the Egyptians used secret tantric methods to reach higher states of consciousness. Osiris and his followers are called by the appellation "S@hu", which means "sealed into immortality". It corresponds to a true Sadhu of India. Osiris as "Sah" is the constellation Orion. This is on the edge of the ecliptic by the Milky Way. The Celestial Pathway of the "S@hu" beings is the Milky Way path that Orion and his fellow Osirian immortals follow as they migrate to the Pole. The White Castle in the sky is above the Celestial Pathway and represents a higher state of consciousness.)

262.335aT221 

262.335aT221 Mek T. peh nef qa aw Pet. Ma en su Henememet.

Behold, T. travels the high and wide heaven and seen by him are the ancestors of light. (This verse continues to describe the high and expanded states of consciousness attained by the avatar. He visits with the ancient companions, men and women who dwell forever in the realms of light. These are the "Henememet" light beings. The term "hen" in "Hen me met" is not certain, but "em met" can mean "among the dead" or "as if dead". The glyph  means they dwell in a realm of light. They are your enlightened spiritual and blood ancestors. You can recognize an avatar because he is at home with the enlightened ones of the past.)

262.335bW469 
 470 

262.335bW469-470 Maa nef jet-f em Semek-tet. An W. Khen[u] am-s
Seen by him is his immortal cobra energy body in the Higher Self boat of the evening. W. brings the sailors that are in it. (The “jet” is immortal, and also is the body. It can refer to the cobra energy of the body as well as the physical organism. The “Semek-tet” is the evening boat of the sun. It represents the meditative and integrative stroke of life. The avatar recruits hands to man the boat. These are people who help ferry others across to enlightenment. The "Semek-tet" boat suggests the idea of meditation and protection. You can recognize an avatar because he recruits crews and passengers for the Meditation Boat of the Higher Self.)

262.335cW470 


262.335cW470 Saa nef A@ret M@nej-m@t. An W. peneq-s.
Touched by him is the cobra in the brilliant Higher Self Boat of the Morning. W. brings its bailers. (Egyptian boats probably often leaked and took on water, so they had special crew in charge of bailing out the bilge. This verse repeats the image of a cobra. This is the kundalini energy that qualifies a person to ride in the solar boat. The morning boat is outward going and brilliant, dynamic and creative. The evening boat is inward going, reflective, and conservative. “Saa” is wisdom in the form of direct knowledge. The sense of touch is the most direct and primitive form of perception. The word has a hand glyph to emphasize this point. Again we recognize the avatar as one who recruits crews for creative projects that build enlightened civilizations.)

262.336aW470 

262.336aW470 Meter en su Henememet.
The Ancient Companions of Light are witnessed by him. (The avatar sees and meets these immortal light beings. Avatars can recognize other avatars whether they are in or out of the body. You can recognize an avatar by recognizing who he recognizes. The T. version repeats the previous two verses in condensed form. **The W version has two finger glyphs that flex to the right. [See photo detail in earlier “witness” verse 260.317bW454.]**)

262.336bW470 
 471 

262.336bW470-471 Shed en su Shenatu Pet. Sa@ sen W. en R@.
The tempests of heaven carry him away. They make W. rise up to the Higher Self Sun. (The avatar engages in dynamic action and converts this into spiritual evolution. This last verse returns to the thunderstorm theme of the previous hymn. The avatar can ride a storm to heaven. Violent physical events may carry him away, but they uplift rather than destroy him.)

263.337aW471 

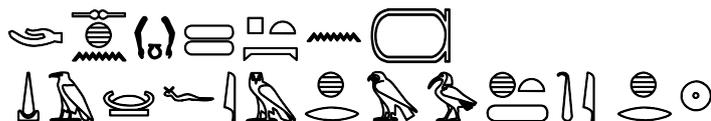
263.337aW471 Jed medu: De Sekhenwy Aakhety Pet en R@, ja-f am ar Aakhet.
Say the word and place the two embraced Horizons of Heaven for the Higher Self Sun so that he may travel thereon to Samadhi. (This hymn is a litany about the morning and evening meditations as the key to Samadhi. Mercer and Faulkner believe that the word “sekhen” refers to a pair of reed floats that presumably somehow buoy the solar boat. There is no evidence to support the idea of reeds or floats. The word has a pair of arms in a gesture of embrace. That is the primary meaning of both “khen” and its causative form “sekhen”. “Khen” also has the sense of kissing. The ancient Egyptians saw the two horizons, East and West, as two giant lips that kiss the world. “Sen Ta” means to kiss the earth, and the traditional Islamic deep bow **literally** involves just that. The Egyptians imagined the mouth expanding to the edges of the sky so as to embrace with the lips the entire world. This is the Cosmic Kiss. The idea is to expand awareness until it embraces the whole earth. The sun passes from one horizon to the other during the course of a day. Samadhi is the light of the sun on the horizon. It is the state of least excitation that is still within the boundaries of a “day”.)

263.337bW471 

263.337bW471 De Sekhenwy Pet en Herew Aakhet-ta, ja Herew Aakhet-ta am kher R@.
Place the two Embraced Horizons of Heaven for the Will in Samadhi so that the Will in Samadhi may travel thereon to the Higher Self Sun. (The ego-will comes into the state of Samadhi and identifies with the sun as the Higher Self. Egyptians would deliberately salute the sun at dawn and at dusk with rituals, exercises, and meditations as a symbolic gesture of bringing the Will into Samadhi.)

263.337cW471 
 472 

263.337cW471-472 De Sekhenwy Pet en W., ja-f am ar Aakhet kher R@.
Place the two Embraced Horizons of Heaven for W. so that he may travel thereon to the Samadhi that is with the Higher Self Sun. (The litany progresses to the avatar. In this way the avatar identifies with the Will in Samadhi and the Higher Self.)

263.337dW472 

263.337dW472 De Sekhenwy Pet en W., ja-f am kher Herew Aakhet-ta kher R@.
Place the two Embraced Horizons of Heaven for W. so that he may travel thereon with the Will in Samadhi and with the Higher Self. (This verse makes it clear that the avatar identifies with both horizons and that the Will in Samadhi and the Higher

womb of Hathor, the House of Horus. She then becomes his Shakti [Sekhet], and through her Tapas [Tef-nut] with Shiva she contracts to kindle fire and then expels the various forms of water and earth as the other two sons of Horus. Then, for some strange reason Ra decides to “circumcise” himself – an act of self mutilation. From the drops of blood that the operation produces spring the primordial senses, Saa and Hew [Touch and Taste/Smell]. Surely Ra felt the cutting of his foreskin. The blood had a smell and a taste to it. Sejem and Maꜣ [Hearing and Sight] then evolve in an unclear fashion sometime after that. Then come Newet and Geb as Heaven and Earth, and the universe is ready for the evolution of sentient beings within the womb of Newet. Newet’s children are Osiris, Isis, Set, and Nephthys. Each is an avatar of a primordial being. Osiris is the Avatar of Ra/Tem/Shiva and represents the Perceptive Insight of the Wizard and the Magic by which he enables the civilization of Egypt to flourish in the midst of a desert. Isis and Nephthys are avatars of Mut: Isis is the Feeling of Love and Compassion; Nephthys is the motivating Kundalini Power of Shakti and the ability to transcend all boundaries. Set is the avatar of Ra’s avatar as Aapep [constriction and limitation]. Set represents the Illusion that makes life seem real and solid. The irony of Set is that his punishment for trying to harm Osiris is that he must ward off Aapep, his own essential nature – a rather futile exercise. How can one Illusion stop another Illusion? Nevertheless, Set plays an important role. He sustains the Illusion of Reality. He also provides stubbornly inert forms of matter and conditions of existence that are very useful in the construction of stable civilizations. Thus the illogical creation of Illusion serves a purpose.)

263.339cW474 

263.339cW474 @h@u em ges Aꜣbet en Pet. Jeseru hery ja@mu sen.

They stand up on the Eastern side of Heaven. The Holy Ones are upon their Ja@m power staffs. (The sun rises in the east starting a new day. This also represents a new universe and thus a new set of elements. The “Ja@m” power staff is on the one hand a primordial mantra. It is also a fundamental yogic posture. Only gods may carry it. The four elements literally are “on” or “above” their Ja@m staffs.)

263.340aW474 

263.340aW474 Jed sen ren nefer en W. pen en R@.

They speak the beautiful name to this W. and to the Higher Self Sun. (When the elements sit upon their “Ja@m” staffs, they activate the “Ja@m” mantra in a certain way and it transports the avatar into the realm of the Higher Self. “Ja@m”, “Rama”, and “Amen” are some of the most important mantras that come down from prehistoric times. The avatar in his meditation passes through the densities of all four elemental states of matter and they report his excellent experience to the Higher Self.)

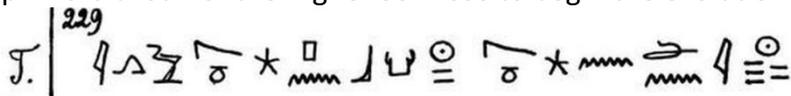
263.340bW474 

263.340bW474 Saw sen W. pen en Neheb-Kau.

264.344bT228 

264.344bT228 Ar bu mesa su neteru am. Meset-f mesetu am ma, renepu.

To the place where the gods are born, where he is to be born, new and young. (The birth here is the rising of the sun in the east. This corresponds to the birth of the avatar because the avatar will represent the sun of the Higher Self in his life on earth. The text says, "Where his birth is to be born." The heart chakra opens, and a person feels refreshed and renewed. The nome of the heart chakra was called the [Inner] Child -- "Wen". Traditionally Khemenu, the capital of Wen was where the primordial Sun of the Higher Self rose to begin the evolution of life on earth.)

229 

264.345aT229 

264.345aT229 Aw new pen beka heru sen, new en dena heru dew.

This hour comes of tomorrow morning of the second day, the hour of the fifth day portion. (The word "hour" more generally is "time". The avatar is reborn day by day and lifetime by lifetime. Tomorrow is the second day. The significance of the days mentioned here is not certain. One possibility is that they represent the opening of the chakras in a certain order, starting with chakra two, the sex chakra, and then proceeding to the heart chakra [344b], then the throat chakra, probably eliciting screams, moans, or other sounds as the energy bursts through. Thus, each "day" may stand for a particular "aat", or chakra.)

264.345bT229 

264.345bT229 New en heru ses, new en heru sefekh, new en heru khemen.

The hour of day six, the hour of day seven, and the hour of day eight. (From there you directly open in sequence the other higher chakras -- sixth, seventh, and eighth. This initiates intuition, integration and identification with Higher Self. The avatar goes directly from clearing his sex chakra to opening the higher chakras. This is the rapid road of tantra. However, a secret here is that "Khemen" means "eight" but also refers to the city of Khemenew, which is the "Heart Chakra" of Ancient Egypt and capital of the nome "Wen", the Inner Child. The Heart Chakra is the key to opening the physical chakras and connects directly to the Higher Self **via the eighth Chakra.**)

264.346aT229 

264.346aT229-230 Naset ar T. an R@. Dat nef akhet an Neheb-Kau.

T. is called to by the Higher Self Sun and is given possessions by the Yoga of Frequencies. (This confirms that the avatar has opened his physical chakras in the various frequencies [two major Ka frequencies for each of the seven] and linked to the Higher Self via the eighth. When a person dedicates himself to a higher calling,

on as a light body and can create another physical embodiment to suit his needs.)

264.350bT234  235

264.350bT234-235 Ne metu en as T. metut.

He does not die a death in the manner as T. has died. (He does not die as T. has died because he never really identifies with T. This is simply a body he uses to accomplish certain tasks. It is a tool. When he is finished with it, or when it wears out, he lays it down and moves on to the next stage in his mission.)

264.350cT235 

264.350cT235 Aakh nef em Aakhet. Jed nef em Jedut.

He has a light being in Samadhi. He has a stable pillar in the state of Permanency. (Light never dies or even grows old. By identifying with pure light, he becomes immortal and experiences permanent Samadhi. The forms and shapes of the light shift about, but the light itself never ages nor will it disappear. This is the great secret of Egyptian civilization. The mummies and pyramids were just a cover to provide a medium for preserving this secret carved and painted on the monuments. This was the great contribution of the Masons to the world. They carved and constructed the lasting monuments that preserved the knowledge for future generations to share and enjoy. The problem with life is that attention far too easily gets drawn into identifying with physical objects and situations that are completely illusory. This inevitably leads to suffering and forgetting of the truth of life. The monuments draw the attention, and those who are a bit more alert begin to remember the eternal message that they encode. Some choose to step out of the dream and again take charge of reality.)

265.351aP170 

265.351aP170 Jed medu: de sekhenwy Pet en Herew, ja-f am ar Aakhet kher Herew Aakhet-ta.

Say the word and place the two Embracing Horizons of Heaven for the Higher Self Sun so he may travel there to Samadhi with the Will to Samadhi. (This is yet another variation on the previous two hymns that occurs in the P. edition. It is different enough to warrant a separate transcription. The content is so important that it is worth repeating a second time in a litany form that repeats within itself. The Will to Samadhi is the means by which an avatar intentionally enters Samadhi. Samadhi can also occur spontaneously. The Higher Self promotes the notion of deliberate Samadhi and exemplifies this in the daily dawning and setting of the sun on the horizon, which is not an accident but an orderly sequence of events.)

265.351bP170 

265.351bP170 De sekhenwy Pet en Herew Aakhet[y], ja-f am ar Aakhet kher R@.

Place the two Embracing Horizons of Heaven for the Will to Samadhi so he may



266.362aP488 en nef R@ P. pen ar Pet em ges Aabeta en Pet.

The Higher Self Sun has [taken] him, this P., to Heaven on the eastern side of Heaven. (The eastern side is the side of the heart and corresponds to the rising of the sun. The avatar rises like and with the sun as a part of the natural process of evolution.)



266.362bP488 Herew as pu. Dat as. Seb as pu, wep Sekhenwy Pet.

This one is like the Will. He is like the Twat. He is like a star that opens the [two] Horizons of Heaven. (He identifies with Horus, the Will. He deliberately chooses the womb in which he will be reborn in each embodiment. He is like not just the Morning Star, but every heliacally rising star. A special heliacally rising star heralded each dekan [10-day week] of the traditional Egyptian sidereal-solar year. Identification of those stars is an interesting topic of research. The word “seba” also can mean a teacher who heralds each new stage of evolution. The Twat is the realm through which one travels between incarnations. In the illustration to **Amduat** Hour Five we see Horus gestating with Neheb-Kau in the womb of Isis as the miracle that overcomes the disaster of Seker [the apparent destruction of the phallus of Osiris] and to prepare for the dawn of a new era.)

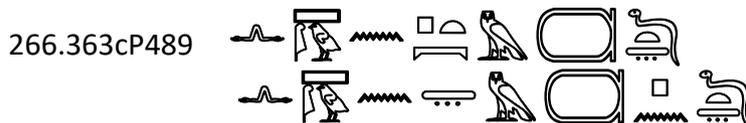


266.363aP488 Senet P. pu Sepedet

The sister of this P. is Sirius. (The second half of this verse is missing but probably corresponds closely to the similar passages in the three other versions of the hymn that preceded this one. Isis [Sepedet] in the form of a pyramid [resembling the totem glyph of Sepedet] is the central image of the **Amduat** Hour Five tableau.)

266.363bP489 sen.

. **them.** (This verse is missing except for the last word, which is also partially obscured.)



266.363cP489 Ne shewe en Pet em P. jet-ta. Ne shewe en Ta em P. pen jet-ta.

Heaven is not empty of P. forever. Earth is not empty of this P. forever. (The avatar exists in one form or another forever in both heaven and earth and can not be destroyed.)



266.363dP489-490 Em Wejetu

By decree (This verse is lost except for the first two words.)

266.363eP490 
 266.363eP490 An nu en P. pen.

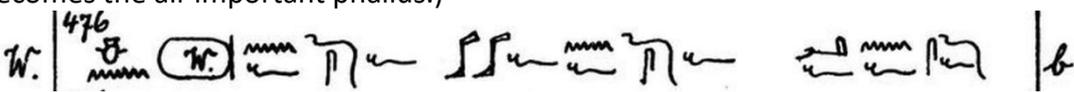
. **bring this to this P.** (The first half of this verse is missing. Presumably, the ferry boat is brought to P., although it could be something else.)

266.363fP490 
 266.363fP490 Af er khemet then em Awen.

The member is the third of you [three] in Light Tower City. (The member is probably the phallus of Osiris -- apparently destroyed in the Seker stage. The Seker form of Osiris played a key role at Memphis, the necropolis of Light Tower City. The Light Tower is a phallic image but transforms into a tower of light that fills the whole body. Thus, Osiris entirely transforms into a phallus and identifies with the Tower of Light. This verse differs radically from all the other versions in this set of very similar hymns. It captures one of the great mysteries of the whole Osirian mystery. Osiris gets dismembered and then reassembled, but loses his phallus. Then he reawakens transformed into an eternally erect phallus that makes love forever to Isis. The great pyramid at Giza is an image of Isis, and the great empty sarcophagus within the king's chamber represents the phallus of Osiris forever within his beloved Isis. Anyone who lies down in that sarcophagus like a mummy aligns with that cosmic energy and becomes a party to that eternal lovemaking. "Khemet" also means "third". Based on the mention of Ra and Horakhty [Herew Aakheta] in the hymn, we then take Osiris, or the phallus of Osiris, as the third. The Tower is a phallic symbol. Another rendering of this verse is, "The member belongs to your third one in Light Tower City." This says that the tower belongs to Osiris and they mutually identify.)

267.364aW476 
 267.364aW476 Jed medu: ab-k nek Asar. Redwy-k nek Asar. @-k nek Asar.

Say the word and your heart is yours, Perceptive Faculty. Your two legs are yours, Perceptive Faculty. Your hand is yours, Perceptive Faculty. (We return to the W. version. Osiris can be whole again. His key parts are the heart for Feeling [Isis], the two legs for Baba and the staircase of evolution, and the hand for Menew the Foundation and of course as code for the avatar's helping hand. Osiris himself becomes the all-important phallus.)

W. | ⁴⁷⁶ 
 267.364bW476 

267.364bW476 Ab en W. nef jes-f. Redwy-f nef jes-f. @-f nef jes-f.
The heart of W. is his own. His two legs are his own, and his hand is his own. (This shifts the identity to the avatar and tells us he is integrated.)

268.375bW483 Khenet W. pen Khenetet. Seper Ka-feref.

This W. is foremost as a Chief. His Ka comes to him. (The avatar is a great leader. His Ka is his electrical life force. It comes to him strongly so that he naturally dominates. The strongly sexual energy of the Ka provides the avatar with a lot of charisma that manifests as various frequencies of expression in his life -- for example, in his thoughts, emotions, speech, and actions.)

269.376aW484 

269.376aW484 Jed medu: de sej-t. Weben sej-t.

Say the word, make a fire, and the fire rises up.

269.376bW484 

269.376bW484 De neter-seth her sej-t. Weben neter-seth.

Place incense on the fire, and the incense rises up. (The word for the rising incense plume is often used for the rising sun. The avatar can raise this plume to Heaven. Egyptians often burned incense in various standard formats to time meditation periods and spiritualize ritual activities.)

269.376cW484 

269.376cW484 Ay seth-k ar W., Neter-seth. Ay seth W. ar-k, Neter-seth.

Your fragrance comes to W., O incense. The fragrance of W. comes to you, O incense. (The avatar and the incense are both fragrant. Each sends its fragrance to the other. The word for incense plays on the word for divine and associates with the meditation practice.)

269.377aW484 

485 

269.377aW484-485 Ay seth then er W., neteru. Ay seth W. ar then, neteru.

Your fragrance comes to W, O gods. The fragrance of W. comes to you, O gods. (This verse transfers the fragrance of the incense in the formula of the previous verse to the gods. There is a play between the word for god [neter] and the word for incense [neter-seth].)

269.377bW485 

269.377bW485 Wen W. hen@ then, neteru. Wen then hen@ W., neteru.

W. exists with you, O gods. You exist with W., O gods. (This carries the identification of the fragrances to an identity of being.)

269.377cW485 

269.377cW485 @nekh W. hen@ then, neteru. @nekh then hen@ W., neteru.

those who have lifted up come. There may be sexual overtones here as well and we may also take the verse in singular [shewaw] as Faulkner does. **Becoming “empty” is a term for transcending during meditation. It also has a sense of ascending.**)

269.379cW486 
 487 

269.379cW486-487 Per W. hery menety Aset. Hefed W. pen hery menety Nebet Het.

W. ascends on the thighs of Feeling. This W. swoons on the thighs of Kundalini. (This is very clearly tantric. The reawakened Osiris makes love to both Isis and Nephthys. Symbolically this means he recovers feeling and his kundalini rises until he swoons in ecstasy. The image of the thighs returns here.)

269.380aW487 
 269.380aW487 Nejeru nef at W. Tem @ en W. Sap-f W.

The Light Tower, father of W, takes the hand of W, and he assigns W. (Tem the Tower represents the power of the Big Bang, so he inspects Osiris to see if his orgasm qualifies on the cosmic scale.)

269.380bW487 

269.380bW487 En neteru ap-f Sebeqau, Saaau, Akhemu Sekyu.
To the gods whom he counts to be complete, wise, and imperishable. (“Sebeq” means to be complete. Osiris must not lack any component, especially with regard to the functionality of his male organ. “Saa” refers to wisdom, -- especially that gained through the sense of touch. They are tantric masters who are perfected in the art of physical touch. The imperishable stars are immortal teachers who teach the immortal teachings.)

269.381aW487 
 269.381aW487 Mut W. apy.

The mother of W. is the [divine] tally-keeper. (The mother of the avatar is Newet, or even more likely Mut. She keeps track in her ovaries of the incarnations of the avatars in her Twat.)

269.381bW487-  488 
 269.381bW487-488 Da en W. pen menej-th pu.

Give to this W. this your breast. (He begins another incarnation.)

269.381cW488 
 269.381cW488 Ja nef su W. pen tep re-f.

This W. traverses the tip for himself over his mouth. (The avatar does not just suckle, he rubs the nipple with his lips to stimulate it.)

to see if you have any old karma left to experience. If you do, then his job is not finished. This also explains 379b. Those who have become empty, come to live in the true present moment. Thus when the ferryman looks back and sees nothing, then you have finally arrived in the present and can debark from the ferry. The kundalini ecstatic swoon described in hymn 269 is a method for cleansing the chakras and washing away old karma. Getting intimate with Feeling is the best way to get into experience. Experiencing your creations is the pathway to peace -- the implied meaning of "hetep". Real peace simply means that you no longer keep bothering yourself by continually offering up opportunities to experience things from the past that you have been resisting. The word "hetep" analyzes into "hew" [literally to rope, and by extension to strike, to manage] plus "tep" [what is on top, what is most important, primary].)

270.383cW489 
 270.383cW489 Mekhenet neteru em hetep.

The ferryman of the gods is in experience. (As long as the ferryman sees experiences, the journey is not over. When he stops seeing experiences, then peace sets in. Then the passenger has arrived. The ferryman is a master guide who specializes in taking people beyond their experiences. For discussion of "em hetep" see the next verse below.)

270.384aW490 
 270.384aW490 Ay en W. kher-k.

W. comes to you. (Experience is a process of integration. It brings things and people together. We can also read the end of the verse as "with you". "Ay" goes with "em hetep" of the previous verse to form "Ay em hetep", a standard greeting in ancient Egypt that came to mean "Come in peace". It originally is an injunction meaning something like "may you come to have all your primary concerns managed so that you live in peace with the life that you prefer." This phrase became personified and then deified as "Ay-em-hetep" [Imhotep] an incarnation of Baba-Thoth considered to be the son of Peteh, Lord of Memphis and a great physician, architect, and engineer. Peteh is the complementary form of "Hetep" and means to create and is the initial stroke of manifestation. "Hetep" means to experience and is the completion and return stroke of creation from the manifest back to the unmanifest state. We create things from the raw materials of the cosmos in order to experience them. Once we have experienced a creation, we release it and recycle it back into raw materials. "Hetep" is the short form of "Ay em hetep" [Come in Peace; experience life fully in the moment.]

270.384bW490 
 270.384bW490 Ja-k su mekhenet-tu. Jaat-k neteru am-s.

You as ferryman ferry him in that with which you forever ferry the gods. (You are the master who ferries avatars and gods. Did you forget?)

270.385aW490 

270.385aW490 Ay en W. en ges-f ma awet neter en ges-f.

W. comes to his side as a god comes to his side. (The avatar is naturally drawn to his master as gods are also drawn to their master. The master is beyond all the gods and is the master avatar. The W. version has an extra “s” after the first “ges”. This could be read as “ges sef” [the side of yesterday -- that is, the past]. However, “coming to his side” suggests coming into experience of something in the present. The next two verses confirm the reading “his side”.)

270.385bP191  192 

270.385bP191-192 Ay nef en sema-f ma aw neter en ges-f.

He comes to his temple side lock as a god comes to his side. (The hair at the temple represents closeness. This is a way of expressing that someone comes close and stands beside another. The intimacy and equality of the relationship is emphasized here.)

270.385cW490 

270.385cW490 Ay en W. en sema-f ma awet neter en sema-f.

W. comes to his temple side lock as a god comes to his temple side lock. (This verse develops the previous verse indicating how the avatar’s willingness to get close is like that of a god. Gods are so close they become you. The lock of hair is an expression of the owner of the hair and is part of him.)

270.386aW491 

270.386aW491 Ne serekhu @neku ar W. Ne serekhu metu ar W.

There are no living accusers of W. There are no dead accusers of W. (“Serekh” is to inform, inform against, or accuse. No one, living or dead makes any accusations against the avatar because he has learned how to adapt appropriately to his conditions and behaves in an irreproachable manner. This is a skill in living that in our current world is attained by very few. Although we may still make mistakes, there is always a way to redress them that will answer to any accusations. This verse relates to the “nearness” above. It takes one to know one.)

270.386bW491 

270.386bW491 Ne serekhu satu ar W. Ne serekhu genu ar W.

There are no women accusers of W. There are no male accusers of W. (The words used for male and female literally are geese [satu] for women and bulls [genu]

for men. However, these terms obviously refer to people. Geese and bulls also represent standard funeral or other ritual offerings.)

270.387aW491 
 270.387aW491 Atem mek ar-k ja W., sethep-f.

If indeed W. does not travel to you, then he travels away. (He either comes toward you or goes away. There is no standing still in the changing world. The avatar will ferry you across to a land free of suffering if you let him approach to assist you.)

270.387bW491 
 270.387bW491-492 De-f su tep jeneh en Jehuty.

He puts himself upon the wing of the Intellect. (Thoth is the Intellect. The idea here is to get smart and use your intellect to figure it out. If you do not like suffering, why let the ferry leave without you? Well, you can always fly on the wing of your own intellect and figure it all out for yourself.)

270.387cW492 
 270.387cW492 Sut ja-f W. ar ges pef.

It is he who ferries W. to that side. (After all, who ferries the avatar? Who ferries the ferryman? Ultimately, somebody has to do a little clear thinking to get to the other side and enjoy a life free of suffering. The P. version adds the word “Samadhi” to modify “side”. That makes it clear where the destination is.)

271.388aW492 

271.388aW492 Jed medu: W. pa meha Ta per me Sha. W. pa seshesh waj.
Say the word and it is this W. who floods the land and rises like the ocean [tide]. This W. is the lotus and the papyrus. (“Waj” is green, but also has the idea of growing and alive. It is also the papyrus plant, symbol of the delta. The green and the ocean fit together to make the Great Green Sea, which is the name of the Mediterranean. The whole passage refers to the Ocean Awareness Meditation [“Wa-sha”]. The universe emerges from pure awareness as if in a gigantic Nilotic flood and then returns there. The meditation gives a direct experience of this return to the ocean and then re-emergence from the ocean. The lotus is the symbol for the south and the papyrus is the symbol for the north. The avatar as pharaoh unites the country as its administrator. The two plants are united by the water of the Nile that the avatar embodies in the first half of the verse.)

271.388bW492 
 271.388bW492 W. pa hetep Tawy. W. pa Semay Tawy.

This W. experiences the two lands. This W. integrates the two lands. (This verse continues the theme of the previous verse. The two lands represent the lower material chakras and the higher spiritual chakras. In Egypt, they also represent

This W. is a little boy there. (Egyptian megalithic architecture is often on such a scale that a person standing in a doorway feels like a tiny ant or a small child. The doorways are often many meters high.)

272.392dW495

272.392dW495 Aw W. pen tep She[m]su R@. Ne W. pen tep Neteru Tekh-tekh.
However, this W. is top amongst the followers of the Higher Self Sun. This W. is not the top of the gods of the Chaotic One. (“Tekh-tekh” is an epithet of Aapep, the personification of disorder and prototype for Set. Ra is the Higher Self. He is the highest expression of Thoth as the Cosmic Intellect in the form of an intelligent plan of evolution in the Cosmos. Aapep is the entropy that challenges the orderly evolution of life. However, the Followers of Horus-Ra the Elder make clever use of this chaos. Aapep can only move in giant waves. The solar boat sails upon these waves of energy and sets the Illusion of Set to the task of holding off the chaos of Aapep that is Set's own nature.)



Horus the Elder sits on a throne aboard the Solar Boat.
 Horus the Younger acts as pilot to steer the boat.
 Set stands at the prow and fends off the great serpent, Aapep.

273.393T319
 273.393T319 Jed medu: agep Pet. Ahy sebau

Say the word and the sky is cloudy. The stars are darkened. (The beginning of the verse is missing or truncated in the W. version, so I use the T. version. This is the famous “cannibal hymn”. I will discuss what that means after we finish reading it.)

273.393bW497
 498

273.393bW497-498 Nem-nem pejetu. Seda qesu Akeru.
The bowmen rush about and the bones of the Tunnel God shake. (The bowmen represent the muscles in the perineum of the root chakra. The Akeru are a pair of lion gods who are back to back and represent the tunnel between yesterday and tomorrow, the passage of the sun beneath the earth as the earth turns. They often are shown as two lions supporting on their backs the sun on the horizon. That is the sign for samadhi. Thus at each end of the tunnel is a point of samadhi from which the sun can rise into an active state. During the night it is passive as it goes

virtually unchanged throughout Egyptian classical history from the first to the last dynasty, we can be certain that there was a much deeper ritual and spiritual significance than simply a display of martial bravado. Egyptian culture was far more subtle than that.)

273.401bW510[T323] 

273.401bW510[T323] An "Jeser-Tep" *Saa* sen en T., kheseef nef sen.

By means of The Serpent of the Glorious Head they are protected by him [T.], and he meets them. (This refers to the Cosmic Kundalini Cobra. The glorious head is the expanded cobra hood and the head of the leader from whom the cobra arises. The word "*Saa*" means protection and also wisdom. Its endless knot configuration resembles the labyrinth serpent "Nemeh" [aka "Mehen"] whose role is to protect the Higher Self. The serpent energy acts as his representative. The men take refuge in the protection offered by the **virtually** infinite cobra kundalini life energy. These verses hint at the deeper meaning of the "prisoner" tableaux.)

273.401cW510[T323] 

273.401cW510[T323] An "Hery Therut Neter" *qas* sen en T.

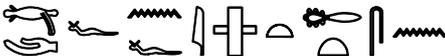
By means of "Upon the Divine Painting" they are bound by him [T]. (This makes clear some of the magic that is occurring here. The artist draws the tableau on a wall or a papyrus scroll. The curving lines of his brush strokes represent the serpent and the binding cords. The line of the drawing thus binds the gods and men onto the painting. Sometimes the drawing is then chiseled into stone on a wall. This binds them even more firmly. They will then be held there in stasis for thousands of years. The binding links back to 399c. Thoth originates the technology of drawing and writing to bind certain ideas into lasting forms.)

273.402aW510



273.402aW510 An "Khenesu Medes Nebu" *jad-f* sen en W.

By means of the "Moon God Knife of the Lords", he cuts their throats for W. (Thoth also established the calendar and is thus closely connected to the moon. The moon waxes and wanes to indicate the passage of time. When it becomes a sickle moon, it is like a curved knife, scimitar, or sickle. This knife cuts the throats of the sacrificial victims for the avatar. In other words, time is always on the side of the avatar because he lives beyond time. This verse is very similar to the language of Krishna when he calls himself time that devours everything [Bhagavad-Gita, Chapter 11]. This lunar image is another form of Thoth.)

273.402bW511 

273.402bW511 Shed-f nef amy *khat* sen.

274.404aW512 

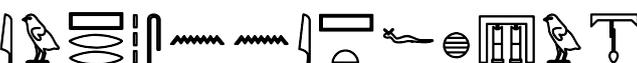
274.404aW512 Aw Weru sen en ashet-f dewat.

The Great Ones of them are for his morning meal. (He eats the Great Gods for breakfast. "Ashet" is the same as "akhet" and is a meal. The glyphs for "Day two" with the word for dawn means the next morning.)

274.404bW512 

274.404bW512 Aw hery-abu sen en mesherut-f

The mid-sized ones are for his evening meal. (The hymn starts to take on the style of Goldilocks and the Three Bears. This is obviously humorous hyperbole.)

274.404cW512 

274.404cW512 Aw shereru sen en ashet-f Khew.

And the little ones are for his night meal. (The little ones make a nice midnight snack. The W. version again uses "ashet" for meal, and the T. version uses "akhet". "Ashet-f Khew" is the avatar's midnight snack or late meal. It has a mansion radical and a night radical.)

274.404dW513 

274.404dW513 Aw aau sen aatu sen kapetu-f

Their old men and their old women are for his incense sticks. (He burns these skinny elders as incense sticks. An alternate reading takes them as kindling in his oven.)

274.405aW513 

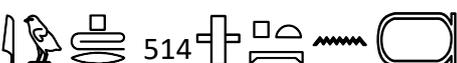
274.405aW513 An @a Mehety Pet wedu nef sejet.

By the Powerful One the Northern Quarter of Heaven is laid for him as a fire. (The Powerful One is a fire god. The North of Heaven is the circumpolar region. He uses the circumpolar stars as a campfire for cooking his night meal.)

274.405bW513 

274.405bW513 Ruhatu kheret sen em khepeshu nu semes sen.

The pots are under them with the thighs of their eldest offspring. (There may be sexual innuendos here. The pots may be constellations. The "Khepesh" was a "Bull's Haunch" constellation in the circumpolar region. It may suggest the phallus of Osiris that Set had cut off and thrown away.)

274.406aW513 

274.406aW513-514 Aw pekher amy Pet en W.

Those who are in Heaven go around for W. (The avatar has become Osiris and sits on his throne at the North Pole. All the stars revolve around him. The circumpolar

truths.)



274.409aTW517 Aw wehem en T. kh@u em Pet, aw T. seben me Neb Aakhet.

It is a replay of W rising in Heaven. T is crowned as Lord of Divine Samadhi. (The avatar is like the sun rising in the east. As the sun, he is the Higher Self. Rising on the horizon as Orion, he is like a pharaoh at his coronation. In his stability, he is crowned as Lord of Samadhi. The W. version is clearly corrupt. The particle “aw” that initiates the second phrase the scribe wrote wrongly as “af”, which makes no sense. It should be “aw” to maintain the parallel syntax with the first half of the verse.)



274.409bW517 Aw heseb nef thesu be qesu

Reckoned by him are the spells of the components. (There is some controversy about the meaning of this verse. “Heseb” is to reckon or calculate. “Thesu” are knots. They may also be ligaments. “Bequesu” is uncertain. “Qesu” is the usual term for the “bones” of Osiris. “Be qesu” can be the location of the bones. They are gathered together, counted, put in their proper places, and then reassembled, and tied or sewn together into a whole body. “Bequesu” could possibly be metathesis of “qebesu” with the sense of tying. The determinative glyphs for the W. and T. version show objects that could possibly be individual vertebrae, but are clearly not “qesu” bones. Nevertheless “bequesu” can mean the bowels or lower abdomen and sometimes has a determinative that resembles the spine. “Bequesu” can also mean a scale. The objects may be tokens used to balance a scale. The heart is in the scale and the avatar as judge counts the number of tokens that it takes to balance the heart. The “Thesu” may be the seven magical knots or amulets that protect a person and that have corresponding assisting gods in the judgment. [Budge suggests “armlets”, but that sounds like a guess. I think they may represent the seven chakras. Each chakra is a ganglion or knot in the nervous system. Each has an appropriate mantra spell and yantra amulet. Also, the word “thes” is used because the amulets were often tied on as jewelry. Each of the seven major chakras is to be evaluated. The heart chakra is the most “important” one.)



274.409cW517 Aw ath nef hartu neteru.

Grasped by him are the hearts of the gods. (The reference to hearts in this verse supports the idea that a heart is weighed in a scale against a set of standard tally weights. The avatar weighs the hearts of all of the gods. As Osiris he is the chief judge. This links back to 407d.)



274.410aW518 Aw wenemy nef Desheret. Aw @m nef Wajet.

Eaten by him is the Red Crown. Swallowed by him is the Green One. (The Green One is a crown, but also represents the risen cobra kundalini energy. These are crowns associated with the Nile delta. Red and green are complementary colors.)

274.410bW518 
274.410bW518 Wesheb W. em Semau Saau.

W. consumes the unifications of the Wise Ones. (Saa is the god of wisdom. He is Lord of Touch. People who stay in touch with the world generally become wise ones. They integrate the physical and the spiritual. The Egyptian word for this integration is “sema”. It also means yoga. The avatar swallows all the integrations and unifications achieved by the wise yogis in a single gulp. This is much more efficient than handling issues one at a time. Sethe followed by Mercer and Faulkner take “sema” as “lungs”, but without any justification. The words for lung in Egyptian are “ahet” or “wefa”. The T. version includes the flesh radical, which suggests that “sema” here has to do with the physical body. I think “sema” signifies the sexual unions of the Wise Ones who have mastered the sense of touch. Sexual union is the pinnacle of touch experience in the physical body. The avatar swallows all their coital ecstasies in one big gulp. Why not?)

274.410cW518 
274.410cW518-519 Hetep-f em @nekh em ha[r]tu, Hekau sen aseth.

He experiences through the life that is in hearts and their Magic Mantras. (The avatar lives from the heart and experiences the hearts of others and the magic that is deep in each person’s heart as they go into Samadhi during meditation. He swallows all possible meditations and Samadhis in one gulp. The word “aseth” at the end of the verse adds emphasis.)

274.411aW519 
274.411aW519 Faw W. neseb-f sebeshu, amyu Desheret.

W. is happy to lick the secretions that are in the Red Crown. (The Red Crown stands for the cunt of Isis. She is the fertile Delta of Egypt. Osiris licks her cunt and swallows her cum. “Faw” suggests that he is uplifted. This suggests that he gets an erection. “Neseb” is to lick and to swallow. The tongue is a metaphor for a tongue of flame. The Redness of the crown amplifies the fire image. “Sebeshu” is something emitted from the body. In the case of a cunt it must be female secretions of Isis that Osiris is licking and swallowing. This is part of their lovemaking that makes the crops grow in the Delta. The phallus of Osiris is the stalk of grain that grows in the delta by licking up the moisture from the Nile in the soft delta soil.)

274.411bT329 
274.411bT329 Aw T wakh-f. Aw Heka[u] sen em khat net T.

finally gets serious in the last couplet and points out that the avatar serves society and must let go of all forms of ego. The plowing ceremony represented the pharaoh's commitment to the economic well being of the populace. This deals with the physical aspect of life and is the expression of responsible love for all mankind. The T. version includes the "mer" digging stick determinative that makes clear the allusion to the plowing ceremony and carries the connotation of love. "Khebes" with a fire radical means a lamp, and with a star radical means a star. The notion of constellations in the sky is a human notion. Stars are really just stars, and images illuminated by a lamp are just things as they are and not the things an ego imagines must be illuminated. The Pyramid Texts are the same, and the Egyptians sealed them up for thousands of years with no regrets to see if we could understand that when we finally rediscovered them and shone the lamp of Egyptology and modern science on them. China and other societies had traditions of the ruler ritually starting the agricultural season by plowing a furrow.)

274.414cW525 
 274.414cW525 Aset Ab W. em @nekhu em Ta pen, jet-ta neheh.

The Seat of the Heart of W. is with the living on this earth, for ever to eternity. (This final verse of the hymn points out that the real point of incarnating on earth is to experience the spiritual values of the heart among the living people and other sentient beings. This is the eternal quest of the true avatar, not life in "Heaven".)