

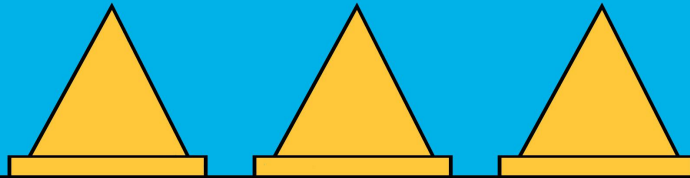
Avatar Wizards of Eternity

The Pyramid Texts

A New Age Translation

with

Detailed Commentary



Book II

Hymns 275 - 437

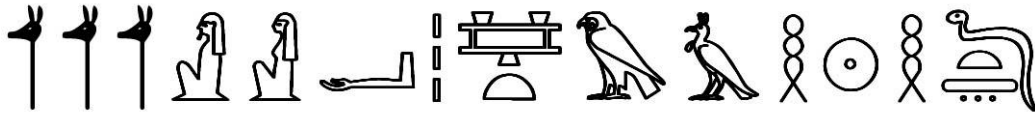
Douglass A. White

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 II, Hymns 275 - 437

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The Pyramid Texts

Book II

Hymns 275 - 437


Translation and Commentary

by

Douglass A. White

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

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

275.415aW525 

275.415aW525-526 Jed medu: Ay en W. kher then, baku.

Say the word and W. comes with you, O hawks. (The next series of hymns [275-299] consists mainly of very short utterances of only a few lines each, many of which are magical spells or mantras and therefore play with sound and energy more than with meaning. The hawks are symbols of the gods and are clones of Horus. They all live deliberately in service to the Higher Self and work for the evolutionary benefit of all beings.)

275.415bW526 

275.415bW526 Herew Hetu then herem er W.

Your Houses of the Will are as happy as W. (The hawk represents the Will. The houses of the companions of the avatar who also live deliberately are happy and contented. This includes all their families. The Houses may be constellations in the sky, squares on the Senet Oracle Game Board, temples, or mansions. The verse could mean that these Houses -- i.e. those living in the Houses -- are happier than W., but the context here demands "as happy as".)

275.415cW526 

275.415cW526-527 Em @req-f er peh-f en besek en a@n.

In his swearing of his oaths he belongs to the crocodile or to the baboon. (This is a complex verse. The word “@req” means to complete something or to swear an

oath. It can also be a book. “Er peh” is to the end of something. Thus “em-@req-f er peh-f” can mean “in his completing to the end”. However, “Pehet” is power or might, and often means magical power and is used interchangeably with “hekau”. These are oaths or mantras. “Besek” is a metathesis of “Sebek”, the crocodile. But it also means to tear out the viscera. This is the point of cursing. The ape is called “a@n” because he makes a loud screeching noise as if scolding or loudly reciting mantras to the sun at dawn. These apes and baboons are totem animals of Baba-Thoth. The main idea seems to be that the person is very powerful. The crocodile is a totem animal associated with Set. The baboon is a totem animal associated with Thoth. The crocodile mantras are for projecting power. The baboon mantras are for a *puja* offering ceremony ["pejew" in Egyptian] or meditation.)

275.416aW527 

528 

275.416aW527-528 Wen W. khenes. An W. er jeru Aakhet.

W. opens the double doors [of Heaven]. W. brings [himself] to the edges of Samadhi. (The two horizons are the double doors of Heaven. The avatar meditates morning and evening until he slips into Samadhi. There may be technical esoteric meanings to this verse.)

275.416bW528  529 

275.416bW528-529 Wah en W. mesedet-f am er Ta.

W. places his garment upon the Earth. (He disrobes as part of the symbolic purification in preparation for ascension. The physical body belongs to Earth and stays there, whether during meditation or ascension to higher states of consciousness.)

275.416cW529 

275.416cW529 Kheper W. em Wer amy Shedet.


W. becomes like the Great One of Cistern Town. (Shedet [Cistern Town], also called Per Sebek [Temple of the Crocodile], was the town of Crocodilopolis, capital of the ancient nome *Ta She* [Lake Land] in the northernmost region of Upper Egypt and adjacent to the modern town of Fayum. This area was an oasis with a lake fed by a channel from the Nile during the inundation that would flow into what is now

called the Fayum Depression. During the 12th dynasty Amenemhat III expanded this with a canal. The lake was known as Mer Wer [the Great Lake, Moeris in Greek]. The name “shedet” refers to a manmade canal, tank, or lake and may have referred to the special area for the sacred crocodiles. The Nile no longer floods into this area and the lake has shrunk and become briny, but Nile water is still supplied to Fayum and its environs via a canal [Bahr Yusuf] that passes by Hawara, site of the remains of Amenemhat’s pyramid and the now vanished Labyrinth. Many believe the stones of the labyrinth were removed for other building projects and only the floor remains buried under a meter or so of silt. However recent soundings of the site suggest that the "floor" may actually be the roof. If that is the case, the labyrinth may be recovered, but only with a major engineering project. Archaeologists found the intact tomb of Amenemhat’s daughter, Neferu-Peteh near this site. The crocodile god Sebek was the Great One of Cistern Town. This verse may hint at the ancient “crocodile test”. An initiate disrobed and swam naked underwater through a cistern labyrinth infested with crocodiles to demonstrate his lack of fear. This tested the stability of his Samadhi. “Shedy” also means to study something deeply. “Shedet” can also be the liturgy. This plays on the idea of reciting mantras. The temple at Kom Ombos in the far south of Egypt where this rite also occurred still exists, though it is in a sad state of disrepair. The priests probably did not tell the initiates that the crocodiles they would pass during the test had already eaten lunch and were more likely napping.)

276.417aW530 

276.417aW530 Jed medu: ary-k ar-k, aryt-k ar-k.

Say the word and what you do is to your self. What you have done is to your self. (Everything that you may imagine that you do to others is really done to yourself. Other people are projections of the things that you resist. If you treat others badly, because you do not like them, you are simply treating badly the aspect of yourself that you are not ready to confront. Part of the crocodile test was to become like a crocodile so they would view you as one of them rather than lunch as you passed by. The crocodile glyph was often used as an epithet for the pharaoh. If you had passed the crocodile test you also knew how people would fear your power as pharaoh and would use that power wisely and with restraint.)

276.417bW530 

276.417bW530 Sek-sek amy qereqet-f, amy red

The Destroying Serpent that is in his cave is on the staircase. (This verse is very cryptic. Because the hymn is so short we lack context to clarify the meaning and can only guess. “Sek-sek” is the name of a serpent. The name derives from the root “sek”, to destroy and may be an epithet for Osiris in his Astral form as Seker. It is not clear what “qereqet” is. “Qeret” or “qereret” is a cavern, and this is the probable meaning. “Qereqet is either a variant spelling or a scribal error substituting “q” for “r”. “Qer” is a source or a spring or a cavern. This is the home of the serpent. It is Creative Source and specifically refers to **Amduat**, Hour Seven, which is the Cave of Osiris Seker that opens upward and represents the crown chakra during deep meditation. The kundalini serpent moves into this chakra and then prepares to ascend the staircase to heaven following the higher spiritual chakras described in Hours Eight through Twelve. The source of destruction is creation, and the source of creation is destruction. From Hour seven the sun begins its motion ascending toward the horizon and the dawn of a new day. “Red” means a foot, leg, or a staircase. Snakes have no legs, so staircase is the best candidate. A reading as “leg” has to be understood as the snake “on the move” as opposed to the snake “in his hole”, which means it is quiescent. The snake stands for the wavelike transmission of energy. Every thing moves and changes in waves or cycles. The staircase stands for the evolutionary process. It also has a wavy snakelike shape. The classic embodiment of this in architecture is the pyramid of the Feathered Serpent in Mexico. There sunlight playing on the staircase up the pyramid produces the effect of a giant serpent. Evolution is a destructive process. The emergence of a new possibility implies the ultimate destruction of an old possibility. If we think of the snake as the whole staircase of evolution, then each stage is a segment of the snake. All possibilities of evolution are present coiled up in a single location when the snake is in his hole. When the snake is in his staircase form, the possibilities unfold into a sequence of progressive events.)

277.418aT297 

277.418aT297 Jed medu: kher Herew en Aryt-f. Seben Setesh en *kheru-f*

Say the word and the Will falls because of his Eye and the Illusion writhes because of his testicle. (This brief hymn refers to the fruitless fight between the Will and Illusion, Horus and Set. Nothing is accomplished by the struggle. It is a situation in which both sides lose. Of course, people locked in such struggles never manage to see at the time that both sides will lose. Trying to deal with Illusion causes the Will to lose its focus. Thus, Illusion “wounds” the focus [Eye] of the Will. On the other hand, the Will rightly points out that chaotic Illusion is sterile in spite of its imagined libido. Chaos can not create anything new. It only creates more chaos.

“Seben” is to wriggle away like a serpent in retreat or to yaw about like a boat out of control. This describes pretty well a person with an injured testicle writhing on the ground. The reduplicative form seben-ben adds the sense of collapsing. That also fits. The W. version has “Bull” instead of Set. That is one of Set’s epithets, and he often takes that form in iconography. I follow the T. version here because it gives the name of Set and has the standard header formula “jed medu”. The W. version seems perhaps to be a continuation of 276 based on the wriggling and writhing of a serpent.)

277.418bW532 

277.418bW532 Akher, seben.

Fall and writhe. (This verse simply repeats the verbs of the previous verse to emphasize how stupid the fight is when both sides end up injured. War is a guaranteed situation in which both sides lose, even if one side appears to defeat the other. It is a testament to the habitual insanity of man that he still enjoys practicing the “art” of war in the name of proving that he is “right” and the other guy is “wrong”, which is exactly the same belief the other guy holds. It is funny that they vehemently maintain they can not agree when they both completely agree that I am right and you are wrong. The ancient Egyptians captured this funny situation in their myth of Horus and Set. They sometimes drew the pair as a single person with two heads, each facing in an opposite direction.)

278.419aW532 

278.419aW532 Jed medu: @h@ Baba, khese em Khenet Khem.


Say the word and the Pranic One stands up and meets with the Chief of Procreation City. (This verse describes the important relation between Baba and Min [Menew]. The name of the city of Khem is a pun on “Khem”, the Fool Trump. Baba IS the Fool Trump. He is also the Lord of the Phallus. Thus, he becomes Tem the Tower, and Menew, the ithyphallic form of Amen-Ra. When the life force prana awakens, the phallus naturally stands up erect. Menew then harnesses this energy for the purposes of material and spiritual evolution. Menew represents yogic masturbation techniques. Khem in the north [Letopolis for Greeks] was the sister city of Light Tower City, situated just to its west across the Nile. It was also called S-Khemet [Cause or Source of the Foolishness]. This site celebrated the back of the medulla at the base of the brain, home to the primitive instincts. Khem in the south was the capital of the ninth nome [Panopolis for Greeks and modern Akhmim]. This site marked a key acupoint in the sex chakra that expressed the procreative

instinct.)

278.419bW532  The hieroglyphs for 278.419bW532 are arranged in two lines. The first line contains: a square with a cross inside, a bird, a hand holding a staff, a square with a cross inside, a bird, a bird, an oval, and four vertical strokes. The second line contains: a bird, a bird, an oval, and four vertical strokes.

278.419bW532 *Hen tef henet en mery-ta, mery-ta.*

His spitting phallus is that phallus which you love, which you love. (The spitting of the phallus is ejaculation. Tem is the personification of the phallus, so his spitting is ejaculation of his seed to create the universe. The combination of Baba and Menew transforms Ra into Tem. This is the beloved creation of the universe. The spitting or ejaculation is sometimes called “ashesh”. Other possible readings of the spitting determinative glyph are “peseq/peges” and include the variations “tef/thef/dep/def/jef”. The spelling has many variants and sometimes is written only with the semantic glyph. Here it is spelled out as “tef” and has a clear determinative glyph. “Tef” is the root that gives rise to the name of the goddess “Tefenut”.)

278.419cW533  The hieroglyphs for 278.419cW533 are arranged in two lines. The first line contains: a snake, a bird, a hand holding a staff, a hand holding a staff, a triangle, a bird, a bird, and a circle. The second line contains: a bird, a bird, a bird, and a circle.

278.419cW533 *Fekhta wefa, da em keta W.*

You let the serpent loose, and W. gives it to another. (“Giving” here means to pass seed into another person. On the cosmic level Amen-Ra impregnates the receptive womb of Mut-Hathor with the whole universe by his ejaculation.)

279.420aW533  The hieroglyphs for 279.420aW533 are arranged in two lines. The first line contains: a bird, a circle, a hand holding a staff, a hand holding a staff, a bird, a bird, a bird, a bird, a bird, and a circle. The second line contains: a bird, a bird, a bird, and a circle.

279.420aW533 *Jed medu: W. pa tak-a tah meru. Jehuty haa W.*

Say the word and this W., I tramp the mud of the lakes. The Intellect is behind W. (The word “tah” refers to people who live in the Delta and spend a lot of time slogging about in the marshes. It also may refer to the mud itself. Thoth as the Cosmic Intellect stands behind the avatar supporting and protecting him. The allusion may be to the period when Isis hides in the papyrus swamps during her pregnancy, and then gives birth to and raises baby Horus. Thoth [Cosmic Intelligence] watches over them and protects them from the murderous designs of Set. The word “mer” means lake and stands for love. All this happens for the love of the baby Horus, the heroic Will that will grow up to govern the world.)


279.420bW533  The hieroglyphs for 279.420bW533 are arranged in two lines. The first line contains: a bird, a circle, a hand holding a staff, a hand holding a staff, a bird, a bird, a bird, and a circle. The second line contains: a bird, a bird, a bird, and a circle.


279.420bW533 Te keka , te keka.

During the Night, during the Night. (“Te” is during. “Keka” is night. “Keka” is also the Ogdoad deity of darkness and inertia, the primordial form of Set, and therefore an epithet of Set. Night in the swamps of the delta could be a fearful experience with crocodiles, scorpions and other dangerous creatures lurking about. The Intellect of Thoth protects Isis and Horus from the attacks of Set during this period of hiding in the Delta. “Tekek” is to attack or invade. The text cleverly uses the phonetics of “te kek” to play on “tekek” as well as to link with the god of darkness and inertia.)

280.421aW534 

280.421aW534 Jed medu: Ary-ta ary-ta, sa-ta sa-ta.

Say the word and there is doing it, and then there is doing it. There is wisdom, and then there is wisdom. (The P. version adds a walking radical to “wise”, thereby punning on the idea of going somewhere. Other translations of this verse are gibberish as far as I can tell. Budge thinks that Sata is a serpent in the Twat. This adds a sexual twist to the verse. Saa is the god of wisdom through the sense of touch. Going for it is only half the battle. Getting some nookie [an ancient Egyptian word! -- “nk”  = engaging in sex with a woman; a slang form with a different determinative glyph also meant a criminal or abuser] separates the men from the boys. The “-ta” suffix can mean “you”, especially in the dual. However, with the repetition here it has more the sense of “on the one hand” and “on the other hand”, and suggests degrees of performance. The level of wisdom matches the level of performance in the physical world.)

280.421bW534 

280.421bW534 Her-k ha-k. Sau thu ry.

Your face is exposed. Protect yourself against pregnancy. (From the sexual standpoint this verse warns the lovers to be careful about STD’s and the risk of pregnancy. “Her” is the face, and thus the front. “Ha” usually means “back”. “Her-ha” is a play on Neha Her, Stinky Face, one of the judges in the Judgment Hall and an epithet of Aapep who is subdued by Serqet in the **Amduat**, Hour Seven, and also appears in Hour Ten. On the other hand it also plays on the name “Her-f Ha-f” used for Horus in his role as the divine ferryman. “Ha” can also mean naked or infected. The W. version has “Ry wer” which is the great entrance to a temple. “Ye” or “yer”, means to get pregnant. On the other hand the T. and P. versions have “Wer” alone. That usually means The Great One. However, it is not certain why one would want protection from the Great One. The bird glyph **often** means

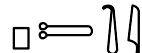
something bad. Thus, I think this hymn is about the challenge of getting some good sex while at the same time avoiding its undesired side effects such as diseases and untimely pregnancies. I think “thu ry” may be a scribal error or variant for “thureh”, which means sin in the sense of trespassing against someone in a dishonorable manner. This requires practical wisdom. The hymn is short and very vague about references, so it is hard to pin down a final interpretation, but the general sense is clear if you accept my interpretation -- which is **still** uncertain.)

281.422aT293 

281.422aT293 Jed medu: ases. He! Kukebebe! He! Atyaba.!

Say the word and run! O! You coiled one! O! Atya-ba! (This verse appears to be nonsensical psychobabble. “Ku kebeb” as “you coiled one” is speculative. The whole thing may be just loud noises. We simply don’t know. The “bebe” and “ba” may refer to Baba. “Atya” may be “AAA”, a variant of “@@” which is to cry out loudly and suggests “@@n” or “@@n@” a noisy ape or baboon, another symbol of Baba.)

281.422bW534  535 



281.422bW534-535 Rew en peheta. Rew en petheta. Peheta, petheta.

Lion of Mighty jaws! Lion of Mighty claws! Jaws and Claws! (“Rew” is a lion. The word gives us our familiar name, “leo”, the lion. I think “Pehet” is a variant spelling of “pehet” mighty power, and is often associated with mantra power. This is the lion’s roar. “Peth” is the tearing and rending by the lion’s claws. If the previous verse is about Baba, this verse may be about his good friend, Sekhmet, the lioness form of Mut-Hathor.)


281.422cW535 



281.422cW535 Em da en An, AAA. Thu Bes. Afu An henu.

When giving to the Tower. AAA! You are Bes. Limbs are the Tower salutation. (This verse seems to be about Tem the Tall Tower and a transformation into Bes, the dwarf god associated with dancing and begetting of families. “Henu” is a salutation directing the Ka energy and the heart’s intention, but here also plays on “Henu” the phallus. Bes is a transformation of Baba, expert in the phallus, and Tem

is the cosmic phallus.)


281.422dW535 


281.422dW535 N@y. N@y. N@y. N@y.

Sail, sail, snake, snake. (The words “sail” and “snake” are both pronounced “n@y”, so the verse consists of repetition of this sound as a mantra. The serpent represents good energy going into the Twat.)

282.423aW535 

282.423aW535-536 Jed medu: A, khaset ten. Raa. Aket-k pa.

Say the word and Ah, that Foreign Land, so far away, this is your estate. (The interpretation of this verse is debatable. I take “raa” as a variant writing of raau, to be far off or remote. “Aket” is an estate, and the determinative glyph shown with the T. version  is a reasonable symbol for an estate. The Chinese used a very similar symbol [pronounced ya or ye] for an estate in ancient times. They would often inscribe the family totem glyph inside the estate glyph like a medieval European coat of arms. The idea is that the avatar, like a world-ruling pharaoh, as if owns foreign lands as his own private estates.)

282.423bW536 

282.423bW536 Khaset ten raa: nab, hekenu.

Foreign Land, so far away, this gold and precious unguent! (For Egyptians far off foreign lands were often the sources of exotic resources that the upper classes hired skilled craftsmen to refine into luxury items for artistic and religious purposes. For example, the tomb of Tutankhamen abounded in such artifacts. “Nab is a variant of “neweb”, gold. The final “b” is left off, **but the determinative is present.**)

282.423cW536 



282.423cW536 Kh@a Tau Hekenu. Ka-k nene Wa-Sha, aru neneeref.

The king is richly caparisoned like Taw with jewelry and unguent. This is your Bull-like Ka of the Ocean Meditation, and these forms [adhere] to it. (The king, fully bedecked, ascends his throne and his resplendent ka energy enters the Transcendental Ocean Awareness Meditation. He performs this meditation until he reaches the transcendental state of the Unbounded Ocean of Undefined Awareness. The caparisons come from far away distant lands. When the consciousness of the pharaoh expands during meditation, it embraces far beyond all these distant lands and

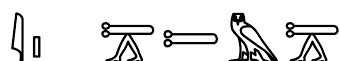
their wonderful resources within his conscious awareness. This hymn achieves a remarkable integration of the physical forms and the state of consciousness. “Hekenu” also means praise and so does "Wa Sha" at times. Taw is a deity related to apparel, perhaps a male companion to Taat, the goddess of weaving. See Hymn 322 that also mentions Taw and associates him with a foreign land that Faulkner believes is Lebanon.)

283.424aW537 

283.424aW537 Jed medu: Ak rer W. @net-f ten arek Aabet.

Say the word and indeed W. rotates this, his adze, toward you on the East. (The avatar identifies with Osiris sitting on his throne at the North Pole. He rotates his adze, the Dipper constellation, and it swings around to the East. Most constellations rotate only from east to west. However, the Dipper is at the Pole, so it can rotate in a full circle while still in view. Thus, only it and a few other circumpolar stars can rotate toward the east while visible in the sky. This suggests an ability to move opposite the normal flow of time, an advanced Wizard skill.)

283.424bW537 



283.424bW537 De-f sekhet am sen, Menew. Akau, a atheth me ath.


He places a marking upon them, O Procreator. The estates, O thieves, steal not. (This verse is obscure. The “akau” may be the “estates” of the Ka’s. The glyphs for them in the T. version look like the one in 423a’s T. version, suggesting that these are the same word. The “sekhet” is a problem also. It could be a blow delivered to the robbers. “Sekhet” often has the sense of a field, which would go well with the estates mentioned in the second half of the verse. The connection to Menew here is not clear either, unless the uplifted arm is his characteristic Ka gesture. Perhaps later research will reveal some of the hidden details needed for better understanding of this brief hymn. There seems to be an idea that the Procreator puts markings on his creations so that stolen goods can be recognized. This is a common economic practice and the principle of unique genetic markers also holds in the world of DNA.)

284.425aW537 

284.425aW537 Jed medu: Peseh en Tem. Meh nef re en W.

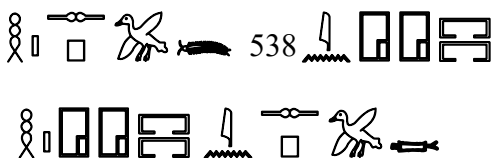
Say the word and the Tower bites and fills the mouth of W. (This is another

very obscure hymn that may contain reference to sexual practices. But further scrutiny of the poem and its continuation in the next hymn suggests that it may be about the art of the scribe. The “Tower” here becomes the paintbrush. The artist is bitten by the paint brush because he has the urge to write or paint. Then he sticks the brush in his mouth and chews on it lightly to soften it.)

284.425bW537 

284.425bW537 @n nen fe @nen net.

Then he winds the cordage of a book. (This could also be “Then he paints a picture.” “@n” is to return. Here it would be like a fisherman hauling in a line or a net. However, “@n” can also be to paint. Thus, he perhaps paints lines and grids. “Nen” can simply be a demonstrative or can mean “retreat”. “Nen@t” may be a word for a book, and “@nen-net” may be deliberate or accidental metathesis of “nen@t”. This may also describe the cords used to tie papyrus scrolls. **Otherwise we are not sure what the cord is used for.**)

284.425cW537 

284.425cW537-538 He Sep-*pa* an Hetu. He Hetu an Sep-*pa*.

The Chief Guardian of the Perceptive Faculty is struck by the mansions. **The mansions are struck by the Chief Guardian of the Perceptive Faculty.** (The “Sep” is the Chief Guardian of Osiris. His totem is a centipede. The various chakra energies each have a guardian. “Sep*a*” is the chief of these guardians. The mansions are the energy fields of the various chakras. This verse and the ones that follow may describe the scribe or painter’s creative process. “Mansions” may be an official title.)

284.425dW538 

284.425dW538 Pef Rew em *khenu* pen Rew.

That lion is inside this lion. (This is esoteric language for which the exact allusion is lost. The artist is a lion, and his picture will be a lion. In China there is a bridge with lion balustrades. Some of them have lions within lions. The *Avatamsaka* school of Buddhism has an analogy of a golden lion whose every component is another golden lion. This is the principle of the fractal. It is also a way of describing unity within apparent diversity. Lacking context we can only speculate.)

284.425eW538 

284.425eW538 @ha Kawy em *khenu* Tekhen.

The two bulls fight inside the ibis. (The allusion here is clearer. The ibis is the totem of Thoth, the Intellect. Usually the ibis is “tekhy”, but here there is a pun on the word “tekhen”, which means “obelisk”. The two bulls are Horus and Set. All of their fighting can be interpreted as an intellectual game that is going on in the mind of the artist. The pair of bulls may require a pair of obelisks. That gives us a code for Baba. He is the Wu-ji, or Beyond the Ultimate. The Ibis of Thoth is the Taiji/Tekhy of the Grand Ultimate. The two bulls are the Yin and Yang. Compare this verse to line six of Hexagram #2. Consider Hexagram #1 to be the “Tekhen”. The bulls become dragons in the Chinese imagery. Thoth is the tutelary deity for writing and painting that derives from the technology of paper and brushes made from papyrus reeds.)



285.426aW538 Jed medu: Aw neshes-k ar sheswy-k. Besha An thera.

Say the word and your two drops of fluid go to your two vessels. The Light Tower spits paint. (The two vessels are the scribe’s two ink pots. One holds black ink and the other holds red ink. The Tower here is the brush of Thoth that he holds upright. This continues the description of the scribe or painter. The brush “spits” paint onto the papyrus. There is a sexual innuendo here also. The Tower refers back to Tem and the creation of the universe. The creation of the universe recurs in the creative painting of the artist and the way the avatar projects his world as a work of art from his own consciousness.)



285.426bW538-539 A *bekha* mewy em Mu. A ye Bebe neth Seshew.

O, brilliant is the flowing in the waters. O, the Baboon who is Seshew, god of calligraphy winks!

(The waters are the two moist paint colors. “Mewy” is flowing. Bebe is Baba, who is Thoth in the form of the baboon and the totem of scribes. Seshat is the goddess of literature and the evolution of civilization. Seshew is her male consort, the god of calligraphy and writing, who is probably just a transformation of the baboon form of Baba-Thoth himself. The exact meaning of the word I translate as “wink” is not certain, but this meaning works well here. The writer captures the transcendental

essence of Baba in his elegant literary expression. The use of the baboon Baba for the scribe’s totem tells us how important the Egyptians felt it was to retain a sense of humor in even the most sublime literature. The scribe fails when he takes himself too seriously and can no longer laugh at his work – and his mistakes.)

285.426cW539 

285.426cW539 Hewet *khasy*. Jet Weret hetet ab-a.

Let it rain, eyelid. The Great Body is the scorpion of my heart. (The first half is the writer giving permission to cry tears like rain from the eyelids of Osiris. *Khasy* is a special name for the eyelids of Osiris, Deity of the Eye. The great body can refer to the body as a whole or the medulla in particular. The medulla has the general shape of a scorpion with the pineal as its stinger barb on its tail. The vagus nerve extends from the medulla down to control the heartbeat. The instinctive programs in the medulla cause us much anguish as we evolve because they are very conservative, automatic, and resist adaptive change to fit the evolving consciousness. So the avatar must feel in his heart and then tunnel from there back into the medulla to purify and upgrade the programs there. Tears sometimes come along with this process. The writer captures this turmoil of the heart in his writing and seeks to inspire a person to move forward and expand consciousness. Isis often takes the form of Sereqet, the scorpion goddess to represent the paradoxical challenge of the instincts that preserve us and yet also hold us back from growth.)

285.426dW529 



285.426dW529 Ah, tha ab New Sew, Rew em Mu. *Aw, Awa* hetet ab-ta.

The heart of the Primordial Urge weeps and is angry at himself, the lion in the water. Expand and expand the scorpion of your heart. (“Ah” is to cry. “Tha ab” is to be angry. New is the primordial urge for the “waters” of undefined awareness to rise up into creations. The lion is Tef-nut/Sekhmet and represents the formation of the sun and physical heat energy generated from the primordial undefined energy when it is compressed. The scorpion is the medulla, which is located in the brainstem behind the throat. Hence, “hetet” also can mean throat. “Throat of the heart” makes little sense until we understand the connection here between the throat chakra, the heart chakra, and the third eye chakra that is on the tip of the scorpion’s tail. The lion may also have a physiological counterpart. A possibility is the corona radiata surrounding the waters of the third ventricle and spreading emotions throughout the cortex as data comes into the mid-brain and passes

through the limbic system up into the higher cognitive centers. The emotions of anger and sorrow that become the expressions of the medulla primitive brain in our reactions to situations are ultimately directed by the self at the self. Thus, the verse exhorts the avatar to expand the scorpion of the heart until it can see this bigger picture clearly. “New” is the primitive brain that arose with life in the ocean, “Rew” is the intermediate brain limbic system, and “Sew” [the person you think you are] is the rational brain of the cortex and frontal lobes. The lion and the concept of self must suffer the strictures of past limitations set up as the original survival operating system by the primitive brain until they can transcend them, clear them, and replace them with an updated and flexible operating system. *The “at” at the end should be “ta” and means “your”.*)

286.427aW539 

540 

286.427aW539-540 @beshu em *aaashu*-th em *thath henu*.

Say the word and the wine pots are with your roast meat and with the jar of sweets.

(This hymn is written off as incomprehensible by Faulkner and he may be right. To me it sounds like a crazy wild drinking song. “@besh” can mean a pot, a form of Peteh, one of the seven main stars of Orion, a serpent deity, or a kind of wine. That is a real mixed bag of choices, in addition to which we lack a determinative. Also, “@beshu” is probably plural. Based on the rest of the verse, I choose “wine pots”. That means we have a party of drunks. The whole verse may just be nonsense sounds made for fun. “Ashu” or “*ashebu*” is probably roast meat. This word also seems to be a distorted stretched out drunken metathesis of “@beshu”. “Thatha” is another kind of jar, and “*henu*” is an ointment or, more likely, a sweet snack served in the jar. The whole thing sounds like drunken babble at a party celebrating a good repast.)

286.427bW540 

286.427bW540 *Keben New seven*-nu, *hesy Netu*

The Boat of the Primordial Urge rocks and the ladies perform. (“Keben” was a large ocean-going boat. New with three pots is the Primordial Urge. “Seven” is to wriggle. The two words “*keben*” and “*seven*” rhyme. This verse continues the partying atmosphere. The “red crowns” are probably pretty women who sing and dance and play instruments. “Hesy” is to perform song and dance music or to make ritual praises. Here the party holds sway. The women may be especially devoted to

the goddess Net.)




Ancient Egyptian Female Party Entertainers

A pharaoh might want to remember such parties in his afterlife.

286.427cW540 


286.427cW540 A-a-ashy, a-a-ashy en thesa Netu.

A-a-ashi, a-a-ashi, for my uplifting of the ladies. (Again, the women are called “red crowns” or devotees of Net. This verse is something like “Two cheers to egg on the pretty ladies.” The ladies are doing a sexy dance such as can often be seen depicted in Egyptian paintings. The speaker may be in the audience or an active participant actually chanting and lifting the girls during the dance.)

286.427dW540 



286.427dW540 Aa-th ren-a.

Shout my name. (The drunken host wants the women to shout his name in recognition for his approval and encouragement of them. A pharaoh may have composed or commissioned these verses to commemorate some fun times he had. Pharaohs Wenas, Teta, and Pepy all selected it, so it must have had significance for them.)

287.428aT296 

287.428aT296 Jed medu: Nen-na mut-f. Nen-na mut-f.

[Say the word and] this is his mother, this is his mother.

287.428bW541 



287.428bW541 Akerer em nen. Akerer em nen. Ma tha-f.

Whirl it, whirl it, Shake it up, cat man. (This hymn may be a continuation of the previous hymn. It sounds like more drinking and dancing. “Rer” is a man, and also means to turn around or revolve. “Aker” is a leonine earth god. “Ma[u]” is a cat, but without the cat determinative means to look at. “Tha” is a man. “Thefa” may mean to shake. The meaning is uncertain and this verse may well be more drunken babble.)

288.429aW541 

288.429aW541 Jed medu: *Heka Hekeret* as er-k.

Say the word and the Twat serpent rushes to you. (“*Heka*” is the name of a serpent in the underworld, and “*Hekeret*” is its female mate. The names may be variant spellings of “*Haker*”, which was the name of a festival associated with the Osirian rites. This verse needs further research.)

288.429bW541 

288.429bW541 Hery hery *Wat Aryt* W. me degau nef.

Busy enjoying the Path, the Eye of W. does not see him. (This may mean that the avatar is so busy watching his path that he does not see the serpent rushing at him. The serpent represents some form of energy that may disrupt the avatar’s progress on his path. There may be an allusion in this verse to the story of Ra and Isis which might somehow connect it to the mysterious *Haker* rites. “*Wat Aryt*” may refer obliquely to the Eye of Horus.)

288.429cW541  542 

288.429cW541-542 Am ne-k ary wepet-k em W. Thefa em aw.

Do not do your mission on W. Shake and go. (“*Thefa*” is to shake. “*Em aw*” is literally “in the manner of going.” The overall meaning of this hymn is uncertain, as with many of the very short hymns that have the nature of spells. The expression “*hery hery wat*” can mean that the chief is on his way, but also plays on the way a serpent’s head [her] is on the path that he takes. “*Her her*” generally means “because of”. Written with the path radical it can mean to enjoy. This verse seems to warn the serpent energy away from its mission of disrupting the avatar. Again, this verse reminds me of the famous story of Ra and Isis in which Isis disrupts Ra's enjoyment of his walk along the road as he tours his creations by putting a poisonous serpent on the path. See my translation of the story with detailed commentary for insights.)

289.430aW542 



289.430aW542 Jed medu: Kher Ka en Sehej. Kher Sehej en Ka.

Say the word and the Bull falls to the Illuminator, and the Illuminator falls to the Bull. The Bull is the Ka of Heaven, here representing Set as Aapep the monster cosmic python. The Bull is full of Shit, and that is a big Illusion. The Illuminator is a name for Ra, the source of Enlightenment for our world. Both transform into serpents to represent their nature as energy and try to subdue each other. They are actually both forms of Ra. One represents Illusion and the other represents Enlightenment. Illusion turns Enlightenment into Illusion, and Enlightenment turns Illusion into Enlightenment. “Sehej” is written as “Sejeh”, but this is metathesis due to calligraphic concerns, much like “t-mu” is a way of writing “mut” and “Mehen” is a way of writing “Nemeh”.)



289.430bW542 Akher, seben.

Fall and writhe. (This line echoes the coda of hymn 277, but does not fit as well. The two hymns are similar in language and structure, but different in content. We have to imagine the Bull and the Illuminator as two serpents.)



290.431aT298 Jed medu: kher her hery her. Pera Nem Kam er-s @m nef nef.

Say the word and the face falls on the face. The Black Bull goes forth for it until he swallows it. (There is word play on face, fall, and on. They all sound similar. We had two heads in 429b. Here we have three heads in a row. The T version has the clearest text.)



290.431bT298 Kher her hery her. Pera Nem Kam ar-s ath nef nef.

The face falls on the face. The black bull goes forth for it until he grasps it. (The meaning of the first phrase of this couplet is obscure. Budge takes it as the name of a serpent, perhaps with three heads. Faulkner takes it as one face falling on another. This may be a continuation of the previous hymn, further developing the image of the play of Illusion and Illumination as if they are two serpents vying with each other. The “Nem Kam” is the “Kam Wer”, or Great Black Bull and may

symbolize the land of Egypt. The grasping and swallowing is not clear. The context and the allusions are missing. A sexual interpretation is possible. The hymn probably refers to aspects of the cult of bull sacrifice and mythological symbolism involved with the Black Bull. The Black Bull and the White Baba of the next hymn may connect them.)

291.432aW543 


291.432aW543 Jed medu: der hekenu-k, *Baba Hej*, an per em feneth.

Say the word and expel your precious unguent, O Bright Prana Hole, by that which goes forth from the nose serpent. (There seems to be a play here on the name of Baba and the cave he lives in, as well as prana breath, the nose, and fragrant “hekenu” unguent. The serpent here probably represents the waves of odor. With the reference to Baba we can surmise a sexual aspect to this hymn. Faulkner has a problem with the notion of a hole, but the hole [or possibly a ring] determinative is in both surviving versions of the text. I suspect the spelling of Baba’s name should be read *Baba* rather than *Bebaa*, but there are many variant spellings. “Hej” can mean white or bright. The nose is the phallus on the face. The phallus is the nose serpent. Serpents slither on the ground as if going on their noses. Their sharp olfactory sense supercedes their eyesight.)

291.432bW543 


291.432bW543-544 Nehem heken-k nek, *Baba Hej*, an per em feneth.

Deliver your anointing, O White Prana Hole, by that which goes forth from the nose serpent. (The white prana that anoints may be semen. Baba is the master of the phallus. See the note above on the spelling of Baba’s name.)

292.433aW544 

292.433aW544 Jed medu: Netek tekek neteka, *Aken-ha*.

Say the word and you, attack yourself, O sneaky Snake. (“Netek” is a form of “you”. “Tekek” is to attack. “Aken-*ha*” is the name of a serpent. “Aken” is to tell a lie. Lies are self destructive vibrations. These are magical serpent spells for dealing with energy or actually repelling snakes.)

292.433bW544 

292.433bW544 Tek en tek en tek enek Aken-*ha*.

Attack to the attack of your attack, O sneaky Snake. (This continues the previous verse playing on the sounds of “tek”. The parsing is controversial. All forms of attack are self-destructive.)

293.434aW544 

293.434aW544-544+1 Jed medu: *ha-k*, amen. Amen ne thu.

Say the word and your back is hidden. You are not hidden. (It is possible to imagine your back is invisible because you can not see it. Of course others can see your back. There is play here on the Hidden One, Amen Ra. Amen Ra is the true self of Osiris.)

293.434bW544+1 

293.434bW544+1 Am-k *reda maa* thu W.

You do not let W. see you. (Some people imagine that they can withhold information from others and keep it secret. This is like imagining that people can not see your back because you can not see it.)

293.434cT299 


293.434cT299 *Ha-k* amen, *Fay*. Amen thu.

Your back is hidden, o serpent. You hide. (Here the serpent seems to stand for someone with something to hide. There are gaps in the text. The reading “Fay” is one of several possible readings since the phonetics are missing.)

293.434dW544+1 

293.434dW544+1 Am-k aw ar bu net W. am.

You do not go to the place where W. is. (A person with something to hide will tend to avoid going to the place where a person with clear vision hangs out.)

293.434eW544+1 

545 

293.434eW544+1-545 Am-f jed ren-k pu er-k na Nem, *Sa* Nemet.

He does not say that name of yours to you of “Strider, Son of Lady Strider”. (The clear-sighted avatar may not speak out your secret to you, but he knows it. “Nem” is an epithet, and probably refers to Osiris as the constellation Orion who strides across the night sky. The mother would then be Newet, who also strides across the night sky as the Milky Way. A person with secrets avoids people who will

see them and expose them.)

293.435aW545 

293.435aW545 Kher Hem pesejet em Hep. Afen, afen.

The Servant of the **Shining Ennead falls into the Nile. Flee, flee.** (The Nile represents the stream of life for Egypt. It is the physical source of happiness. Hence, it **was** called “Happy” as long ago as the times of ancient Egypt. When the secret is revealed, the Strider [i.e. Osiris, the Servant of the Ennead and avatar of Amen Ra] falls from the sky into the Nile. He loses his honorable position, but it is a fortunate fall, because he can then return to a state of integrity. Usually “striding” refers **to** Osiris in the sky as Orion and carries the idea of the bold striding of a hero. Here he falls into the Nile and seems to drown. **The W version has a determinative that looks like a pelican for “pesejet”, but the T and P versions both clearly have the shining determinative.**)

293.435bW545 

293.435bW545 Haw, sejer.

O serpent, take a rest. (A person who has unburdened himself of secrets sleeps better at night and dies at peace with the world. Otherwise, he strides about in his bad dreams trying to stay out of trouble. And when he dies, he has unfinished business. Keeping a secret here means deliberately depriving someone of information that they would find disadvantageous to them.)

294.436aW545 

546 

294.436aW545-546 Jed medu: Herew pa W. per em shenej, per em shenej.



Say the word and W. is this Will that goes forth from the acacia, goes forth from the acacia. (The acacia is a symbol of Isis. Horus is the Will. This verse therefore describes the birth of Horus from the womb of Isis. The Will is born from Feeling. If a person has no feeling one way or another about things, the will does not assert itself.)

294.436bW546 



294.436bW546 Wejej nef saw thu Rew. Per weju nef saw thu Rew.

He is always instructed to protect you, O lion. He who instructed to protect you O lion goes forth. (Horus will be a warrior, a doer of deeds. The lion he protects is a symbol of Ra or Shiva as the male Akerew lion.)

294.437aW546 
 547 



294.437aW547-547 Per en W. em jenat-f, sejer nef em jenat-f.

W. goes forth in his jar [of anger], and he sleeps in his jar [of anger]. (The avatar who identifies with Horus the Younger is filled with righteous anger that motivates him for revenge to set things right. The word “jenat” has a wine jar determinative, but is a play on “jened”, which is the anger of Horus. The immature Horus is as if drunk with the rage that is bottled up inside him.)

294.437bW547 

294.437bW547 Aw h@w W. em nehepu.

W. arises in the dawns of the next days. (The avatar identifies with the sun in his circadian activities. Thus, he carries out the plan of the Higher Self even when he is immature and acts with anger.)

294.437cW547 


294.437cW547 Per nef em jenat-f, sejer nef em jenat-f.

He goes forth in his jar of anger, and he sleeps in his jar of anger. (This repeats 437a.)

294.437dW547 

294.437dW547-548 Aw h@w W. em nehepu.


W. arises in the dawns. (This repeats 437b.)

295.438aW548 

295.438aW548 Jed medu: sethep mafedet ar nehebet an da-f Fay.

Say the word and the leopard leaps upon the neck of the gift-bearing serpent. (This verse contains code words. The “mafedet” or leopard is code for Baba, the

older and wiser brother of Horus. The neck is “nehebet”, which is code for Egyptian yoga. This is code for mastering Kundalini Yoga. “Fay” puns on “lifting” and suggests that the kundalini serpent uplifts consciousness through yoga as it lifts up its head on its neck.)

295.438bW548 

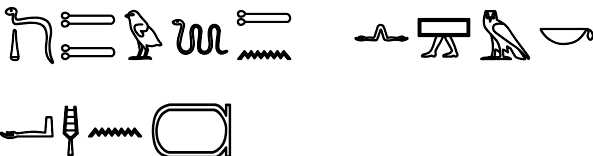
295.438bW548 Wehem-s ar nehebet Jeser Tep.

He repeats it on the neck of the Holy Head serpent. (“Jeser” means splendid, honorable, and holy. “Tep” is the topmost and indicates something of primary importance. It can refer to priority in time or topmost in space. Of course it is also the head of the serpent that is lifted when the neck raises up. The code says that the energy of yoga enables a primary mission in the uplifting of life to be achieved. “Wehem” is to repeat and plays on the Wheel of Fortune Trump, because “Wehem @nekh” [Repeating Life] is its name in the Senet Tarot Oracle and Game tradition. The most holy is also encoded in “nehebet” as the Cosmic Mother Nekhebet and the Lady of Kundalini, Nebet-Het and again signals the discipline of yoga as the most holy technique of managing life energy. This hymn may also refer to moves in the game of Senet but almost certainly is Baba’s wild and humorous way of giving advice to his younger brother, Horus. He recommends yoga as a way of mastering the anger that disturbs Horus. The neck is the home of the primitive brain. This primitive operating system reacts to events in a mindless instinctive manner. When stressed it reacts with anger in ways that are often self destructive. Yoga can smooth out the stress and set the stage for upgrading the system software in the primitive brain.)

295.438cW549 

295.438cW549 Sey sep tef? W. sep tef.

And his outcome? W. is his outcome. (“Sep” is the fate, outcome, results, or fortune. The answer is that each person is his own fate, his own responsibility. YOU are responsible for whatever the outcome of your life turns out to be and there is no passing of the buck.)

296.439aW549 

296.439aW549 Jed medu: thethu then, ne shem-k. @h@ en W.

Say the word and O thith Th-nake, do not go. Thtand by W. (The root “theth”


used in the serpent's name can mean to alight or to tie down. This sounds like a joke, and possibly a drunken one at that.)

296.439bW549 



296.439bW549 W. pa Geb. Hemeth sen na Hemethet.

This W. is the World. Hemethy is the brother of Hemethet (Hemethet is probably also the sister of Hemethy, don't you think? The serpent names may refer to ferry operators in the Astral Realm. "Hemety" is an alternate spelling.)

296.439cW550 

296.439cW550 Met at-k j@@mau.

Your father is dead from J@ams. ("J@@m" is the mantra form of the "Was" scepter. This mantra was code for certain yogic postures used during meditation. Geb is the father of Osiris, the avatar, and represents the physical world. The meditation takes the attention out of the physical world. In that sense Geb dies.)

297.440aW550 

297.440aW550 Jeret net W. awet hery-k.

The palm of W. has come upon you. (The palm here is the palm of the hand. It plays on the notion of a boundary.)

297.440bW550 

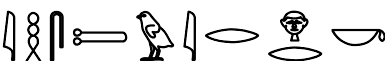
297.440bW550 Na shewet nen awet hery-k.

It is this emptiness that is come upon you.

297.440cW550 

297.440cW550 Mafedet, Khenetet Het @nekh.



It is the leopard, the chief of the House of Life. (These are epithets of Baba. Baba has come to instruct and initiate his father into the No Limit Ocean Awareness Meditation.)

297.440dW551 



297.440dW551 Ahes thu ar her-k. Pakhes thu ar petry-k.

He strikes you on your face and scratches on your eyes. (These are code words for parts of the initiation. He opens a new vista for the initiate and opens his eyes to the mysteries of female energy. The “face” is the visual field that the eyes behold.)

297.441aW551 


297.441aW551 Akher em hes-k, seben-k em weseshet-k.

You fall into your shit and writhe in your urine. (This means that you have to face up to and deal with or live with your own issues. They are your own responsibility.)

297.441bW551 
 552 

297.441bW551 Akher sejer, seben, ma thu mut-k Newet.

Fall into sleep, and writhe so your mother, Newet, can see you. (The initiate must learn how to sleep properly and face up to his maternal issues. This verse echoes back to 418a-b. The initiate must pass through the Astral Realms.)

298.442aW552 

298.442aW552 Jed medu: Kh@ R@. Aakhet-f tep-f.

Say the word and the Higher Self Sun rises. His Cobra of Samadhi is on his head. (Samadhi is a female noun and the scribe here deifies it with the cobra glyph sitting in an all-inclusive basket glyph. The cobra energy rises to the crown chakra and brings the dawn of enlightenment to the yogi.)

298.442bW552 

298.442bW552 Areh faw pen per em Ta khera jeb@u W.

As for this serpent that ascends from the earth and is under the fingers of W. (The avatar will be able to manage the kundalini serpent that he raises from deep within the physical body. The text describes tantric yoga techniques. The text may well be read as “Ar hefaw pen” “Hefaw” is also a name of a serpent.)

298.442cW552 

553 

298.442cW552-553 Ash@-f tep-k em des pen amy jeret mafedet her.

He slices your head with this knife in the hand of the Leopard Face. (Baba wearing his leopard skin initiating robe slices the crown chakra open so that the cobra of light can shine forth as the Higher Self. *This is more initiation code with a priest perhaps wearing a leopard mask.*)

298.443aW553 



298.443aW553 Setha-f tepu re-k., sesher-f metu-k.

He draws the teeth of your mouth and he milks your semen. (The milking of poison from a serpent is compared to the milking of semen from a penis. The tantric initiations continue with special techniques.)

298.443bW553 

554 

298.443bW553 Em fedu apu ruju amyu khet thebut Asar.

With those four cords that follow the sandals of the Perceptive Faculty. (The four cords are the four senses that serve the Perceptive Faculty [Osiris]. As thongs in his sandals, they form the basis of his ability to move about in the world. This may be more secret initiation ritual. See my article on the Narmer Palette in which I discuss the pre-dynastic evidence for the rituals of ancient yogic shamans who wear the leopard skin robe and carry the sandals of Osiris.)

298.443cW554 

298.443cW554 Haw sejer. Ka seben.

Serpent, rest. Bull, writhe. (This seems to refer to Set as a bull [with testicles] and a serpent [phallus]. The bull writhes when its testicles are removed. Baba knows that Set will lose the contest with Horus and that Aapep has no real power, although they may writhe as they lose their grip on your life when you assert your innate Will.)

299.444aW554 

299.444aW554 Jed medu: Jet er Pet. Sepa Herew er Ta.


Say the word and the immortal body-serpent goes to Heaven and the Guardian of the Will heads for Earth. (“Jet” is a cobra, a physical body, and immortality. “Sepa” is the centipede totem for the main guardian of the chakra energies in the spine of Horus. The body as a vibration of energy belongs to Heaven. The subtle chakras that connect the mind through the body to various forms of matter belong to

Earth. The usual order is that energy and spirit goes to heaven and physical matter goes to earth. Baba the Cosmic Fool reverses the usual order. For him the physical body [jet] ascends to Heaven, and the spiritual energy of the Will [Horus] goes into the Earth. This is a good topic for contemplation.)

299.444bW554 

299.444bW554 Thebet Herew shas-f, Neb Het Ka Thepehet.

The sandal of the Will advances, the Lord of the House of the Bull of the Primal Temple. (The sandal of Osiris represents the individual footsteps of progress on the course of evolution. “Thepehet” [Tepehet] is a cave. It analyzes as “Tep-Het”, the House of the Head. “Tep” is also a person’s primary mission. Osiris lives deep inside the cave of the House of the Head. [See **Amduat**, Hour Seven.] “Ka” is the creative life energy symbolized by the phallus of a bull. Osiris loses his phallus, but then retires to his cave and transforms magically into Tem, the phallus of Ra, to create his universe anew. This produces Horus, the indomitable Will, as his heir and the son to be born as a new day. The path is the transmutation of sexual energy into spiritual enlightenment. The Ka of the second chakra generative instinct transmutes into the Ba of the sixth chakra Mind and then the two ascend as an Aakh immortal Light Being. Immortal Light Beings do not need to reproduce sexually and thus redirect their creative energies into evolutionary progress for the benefit of the cosmos.)

299.444cW555 

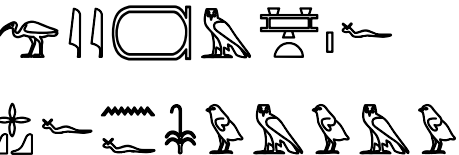
299.444cW555 Sheneth fay ne sheneth-a.

The encircling serpent does not encircle me. (Baba teaches that the Self is transcendental, so no boundary can encircle or enclose it or limit it. The Transcendental Self is a boundless boundary that holds the whole Universe within it. Mehen and Aapep are python-like serpents that surround. Mehen is protective and Aapep is constrictive. The avatar easily moves beyond both types of boundary.)

299.444dW555 

299.444dW555 Nehet W. nehet-f. Khetet W. khetet-f.

The sycamore of W. is his sycamore. The tree of W. is his tree. (The sycamore is the Egyptian symbolic Tree of Life.)

299444eW555 

299444eW555 Gemy W. em wat-f, wenemy-f nef su mumu.

Whoever W. finds on his pathway, he eats for himself, one after the other.

(This verse is a near quote of 274.407c. The avatar “eats” whatever he encounters and it dissolves as if digested. Thus nothing can hinder him.)

300.445aW556 



300.445aW556 Jed medu: A, *kheret* nen *Saset*, *Mekheneta* na Aq *Het* Aryt *Khenem*.

Say the word and, O, the goods of this Crossover City. The Ferryman of the Baboon of Exaltation of the “Eye of *Khenem*”. . . . (“*Kheret*” are goods or possessions. *Sais* [*Sas*] was an important town in the Delta and was sacred to Neith [Net], the goddess of the crossed arrows who represents the optic chiasm. Many think of her as an ancient goddess of the hunt like Diana. Of course, she is a fitting exoteric goddess for the visual acuity required for the hunt. She has a special relation to Osiris, perhaps helping him to see clearly in his dark cavern temple deep inside the skull-mind. Ferries were an important part of life in the delta because of its many Nile branches, and the ferry is an ancient image for crossing over from illusion to enlightenment. Buddhists still commonly use the analogy and probably borrowed the metaphor from the Egyptians. Ferries were much more important for Egypt than for India, especially since they associated east with birth and west with death because of the orientation of the sun relative to the Nile. A mythical ferry also transported the identities of the dead to the realm of the afterlife. “Aq” means lofty or exalted, and “*Het*[t]” is the name of a dog-headed ape who protects the sun and prevents Aapep, the serpent of restriction, from limiting life. “*Het*” is just another epithet for Baba in his baboon transformation. “*Khenem*” is the cosmic potter who creates beings from clay and water. Another reading takes “Aryt *Khenem*” as “made by *Khenem*”. “Eye of *Khenem*” was the name of a boat of the sun operated by Her-f Ha-f, the celestial ferryman. The name “Eye of *Khenem*” means that the key technology of practical creation is focused attention. Baba is so high that he is transcendental. Each creation made by the focused attention of *Khenem* has a secret “ferryboat” of transcendental awareness that takes it back to its source. The Baboon and the Eye are the “goods” being transported. Egyptian artists often depicted a baboon in a papyrus boat bringing the Wisdom Eye to Thoth.)

300.445bW556 



300.445bW556 An nu en W. W. pa Seker na Re-Setau.

Brings this to W. This W. is the Silence of the Mouth of the Towmen’s Land.

(The first “this” refers to the contents of the ferryboat – the Eye of Wisdom that the baboon brings. You say the proper word and the ferryman brings his boat to take you to your destination. This verse identifies the avatar with “Seker” of “Re-Setau”. [See **Amduat**, Hours Four and Five.] “Seker” is Osiris as the god of the dead who presided over the huge necropolis at Memphis called Restau. He represents the deep silence of dissolution and deep meditation. Seker specifically is the destroyed phallus of Osiris, the only part of him that completely disappeared. Thus it is a transformation of Osiris. The “Setayu” are the crewmen who tow the boat of Ra to the necropolis and the stone sarcophagi down into the tomb. The glyph shows the coiled towropes. The Mouth is an entrance at a hill or cliff into an underground world. Exoterically it is a ramp for towing the sarcophagus into its tomb. Esoterically it refers to the entrance to the Astral World and the Silence of deep meditation. This verse also refers obliquely to certain secret mantras used by the ancient Egyptians. You say the mantras silently in the proper way and they draw you in an evolutionary direction into the deep silence of the transcendental awareness.)

300.445cW557 

300.445cW557 Aw W. ar bu *kher* Seker Khenet Peju Sha

W. tends toward the place that is under [the rule of] the Destroyed One, Foremost of the Expanded Realms.

(This verse describes an important aspect of the meditation for entering deep silence. The awareness expands. The deep silence when the attention moves beyond all objects takes you into the most expanded realm of consciousness. All creations seem as if destroyed. “Peju-Sha Semet” literally is “Bow-Ocean Land”. The bow glyph suggests the idea of expansion, and the lake glyph suggests undefined awareness since liquid water takes the shape of its container and has no shape of its own.)

300.445dW557 

300.445dW557 Sen nen apu an nu en Maju apen nu Set.

This is our brother who brings this [key] of the Ma-ju’s that are of Set’s Country.

(The “brother” probably refers to Set, Lord of Illusion. “This” as in 445b refers to a mantra boat. The word “Ma-ju” is a *hapax legomenon*. The determinatives suggest bridge spans or planks for boarding the ferry. I believe this is an intentionally scrambled version of the sacred mantra “Jam” put into the plural [Jamu] to signify repetition. “Maju” thus may be a playful variant of “Medu” [word or mantra]. Set’s Country may refer to the Nome of Set [#11 in Upper Egypt] or to the city of Edfu.



However, this word also has a connection to the sense of smell. It sometimes is spelled “seth” and occurs with “neter” as “neter-seth”, fine incense. “Neteru-Set” is the funerary mound [with Set written as in this verse] which is usually out in a dry desert area. “Sety-neter” or “seneter” is the scent of a god. The "fragrance" of things increases as the consciousness becomes more refined. Set, the master of Illusion, is at the entrance to the dreamy Astral Realm [See **Amduat**, Hour One].)

301.446aW557 

301.446aW557 Jed medu: pa[we]t-k nek Naw hen@ Nen-newet.

Say the word and your Primordial Group has the Primordial Urge and Cosmic Space for you. (“Pat” or “Pawet” is the group of Primordial Gods. “Naw” [New, Newen, or Nenew] is the personification of pure awareness, pure energy potential as it forms into a Primordial Urge to create. Nen-newet [Newenewet or Newet] is the consort of New and represents the Cosmic Space into which the creation bursts. She evolves to contain all the stars and galaxies that come from the “Big Bang”. Newet’s prefix “Nen” means weak because this unbounded Cosmic Space by itself can do nothing. It is simply open acceptance. Newen and Newenewet are two of the Eight Primordials created by Thoth-Jehuty. They are precursors of the eight aspects of the soul, and they roughly correspond to the eight trigrams of the Chinese **Book of Changes**. They originate in the City of the Eight [Khemenu]. This is Thoth’s sacred site and marks the Heart Chakra in the physical center of Egypt. The “tekh” is the little plummet for making fine adjustments to the accuracy of the scale when weighing the heart. “Tekh” is the root of our English word “technology”, which is derived from a nickname for Thoth: “Tekhy”, which also is a name for the ibis -- totem bird for Thoth. He is also called “Dehy” or “Dehuty” or “Jehuty”. These words derive from “Dehu” or “Jeh”, the lead used to make the “tekh” weight. The “Tekhy” plummet on the Scale of Justice becomes the *Taiji* [Grand Ultimate] in China because it adjusts the delicate center point of the cosmic balance pole on the scale into perfect balance. The Eight Primordials emanate from the “Tekhy” at the center of the Scale. Amen is the hidden impulse of pure creative intelligence [QIAN] that drives creation, and Amenit/Mut/Hathor is pure loving receptivity [KUN]. New is The Primordial Urge to burst forth into manifestation [ZHEN], and Newet is the expanding universe of love, growth, and evolution [XUN] that manifests as the Cosmic Space full of stars and galaxies. Heh is the flow of time [KAN], and Hehet is Sekhet, the radiant light of the sun [LI] that illuminates the diversity of the world. Kek or Set is dark solid matter [GEN], and Keket is Nebet Het, the Lady of the House [of Bliss] and “Hetep” satisfaction that comes from full experience [DUI]. This hymn in seed form presents the entire **Book of Changes** as understood in the earliest

days of Egyptian civilization. The baboon Baba represents the *Wuji* that is Beyond the Ultimate.)

301.446bW557  558 

301.446bW557-558 Em *Khenemet*, neteru, Sha *Khenemet* neteru em Shewe sen.

In your Primordial Yoga, O gods, is the Ocean of your Primordial Unity of the gods in their Shadow state. (“Khenem” is friendship, and, with the jug determinative, it is the name of the Primordial creator god, *Khenemew*, who was mentioned above in 445a. The name means to unify. “*Khenemet*” thus is another Egyptian term for union or yoga. It also suggests a fragrant smell. This connects to the idea that emerges in 445d. “*Khenem*” shapes the principle of inertia into dark solid forms. He is thus the inertial impetus that evolves from the Ogdoad Primordial Keku – Dark Things. “Seneter” or “khenem-neter” is divine fragrance or a divine friend. “Shewe” means shade or shadow – a quality of Keku –, but also is the name of Shewe, the god of Air and breath, [Shiva]. The “khaybet” or “shewe” is the shadow soul that represents the deeper layers of the subconscious contacted during deep meditation on the path to integration of diversity back into unity. This connects to the Silent Ocean Awareness Meditation of 445b-c. Smell is the primordial sense for distinguishing food, danger, and so on. It is more primitive than sight or hearing. It operates through the olfactory lobes and programs stored in the medulla, **which is the primitive brain of Shiva** [prana breath in the throat]. During deep meditation and other purification processes, these primordial programs known as instincts and survival strategems are cleared and then the avatar may deliberately reset them with new programs more suitable to the life he or she intends to live on a higher celestial level. The Egyptians called these subtler programs the incense or smells of the gods.)

301.446cW558 

301.446cW558 Pa[we]t-k nek Amen hen@Amenet.

Your Primordial Group has The Hidden One and the Hidden Consort for you.

This verse introduces two more of the Primordial Ogdoad [Group of Eight]: Amen and Amenet. Amen is pure creative energy that exists as a potential but is not visible to perception. Thus, this Primordial is called “The Hidden One”. His consort is Hathor. She is also known as Mut [Mewet], or Nekhebet, and represents pure unconditional love that accepts all, embraces all, and penetrates all as a potential. Newet is her form after the cosmic entities have manifested. Amen is trigram QIAN, and Amenet is trigram KUN.

301.446dW558 

301.446dW558 Em *Khenemet* neteru, Sha *Khenem* em neteru em Shewe sen.



In your Primordial Yoga, O gods is the Ocean of your Primordial Unity which is like the gods in their Shadow state. (This verse is essentially identical to 446b above.)

301.447aW558 

301.447aW558 Pa[we]t-k nek Tem hen@ Rew-rewta. Aru neteru sen jetu sen jesu sen.

Your Primordial Group has the Light Tower with the two-headed lion for you. They make their gods, their bodies, and their selves. (This verse continues introducing the primordial Ogdoad of the Higher Self Intellect Guide Jehuty. The Primordial Urge of New becomes Tem the Light Tower. He creates all the other gods including himself and Rew-reweta. Thus, he is often referred to as “Kheper Jes-f”, “The One Who Creates Himself”, and thus transitions from New through Khepera to Tem [Atem] and then all the gods. Amen emerges as Ra, and Amenet emerges as Mut/Hathor. When Ra ejaculates as Atem [Ra’s phallus], the universe manifests as a Big Bang and begins to expand and evolve as the expression of love. Atem is the Primordial Urge’s creative impulse when it becomes manifest. This is the Tarot Tower Trump and represents the phallus ejaculating the primordial matter of the universe like semen. Modern physicists call this cosmic semen “Quark Soup”. The lightning bolt striking the Tower Trump on the traditional icon of the Tarot card is the electrical energy of the creation that the Chinese symbolize with the trigram ZHEN. The two lions are Shiva and Tapas [Shewe and Tefenut]. They are avatar expressions of Amen and Amenet. Originally Shewe is primordial prana [hydrogen] and evolves within life forms as the practice of pranayam [various styles of breathing]. Tefenut is the condensation of this primordial prana into stars that then spit out the various elements when they explode. Shewe is the appearance of Amen as the Emperor Trump, the Ruler of the Universe. However, here he is still hidden [amen] and must be contacted through deep meditation in the “khaybet”. In the body, the two lions are the lungs and diaphragm, Shiva [Shewe] and Shakti [Tefenut/Sekhet] as the next verse confirms. They represent dawn and dusk making love together to make your day and are the two ideal times for the practice of yogic meditation, breathing, and posture exercises. The esoteric aspect of this is tantric lovemaking. The unguents are the hormonal secretions that form the smells of the gods. The word

for unguent often has a glyph for an unguent stand that represents Basetet, the cat goddess, totem of Bu-Basetet, the city in the Delta that commemorates the pleasure center in the brain (*septum pellucidum*). The word for unguents also plays on the word for “word”. Each “god” is the expression of a word taking on physical form.)

301.447bW558 



301.447bW558-559 Shewe pe hen@ Tefenut aryt neteru, wetethet neteru, semenet neteru.

O this Prana Shiva together with Tapas Discipline, you make the gods, you beget the gods, and have caused the gods to be established. (You create your body through disciplined operations on pranic energy. This is *pranayama*. The prana is the deliberate creative direction of the potential of the Self. Discipline is an organizing principle. In terms of the physical universe, the simplest expression of discipline is gravity. The gases of Shewe gravitate to form stars. These are the starting points of evolution as the creation of material forms and shapes. All the elements cook in the stars and then spew out [“tef” also means to spit]. Hence, the ejaculation process continues repeating in smaller and smaller cycles until it becomes the coition of individual animals and humans. Discipline also is the control of this flow of evolution so it does not just randomly spew about. The direction it takes is toward more subtle and sensitive structures capable of supporting higher states of consciousness until structures emerge that consciously recapitulate the wholeness of existence.)

301.448aW559 

301.448aW559 Ajed then en at then.



You speak to your father. (This verse continues into the next verse. The Hour Goddesses here address Osiris as their Father-King. “At” also means the moment. All of time is born from the moment of NOW.)

301.448bW559 

301.448bW559 Wenet reda-ne en then W. pawetu then, sehetep en then, W., me Thetu then.

Hour Goddess[es]: “We give to you W. your Primeval Assembly of gods, and

cause you to experience W. as your Sages. (I underlined the phrase “cause to experience” so that you can catch the relevance of the passage to the fundamental principle of Egyptian culture. “Wenet” is an Hour Goddess – here probably the group of twelve hours of the night. [See **Amduat**, Hour One, where they are introduced as a group and their names are given.] They represent present time experienced in small units that we call hours and minutes. We can translate this phrase to indicate “right now in this hour”. The primeval assembly of gods is the core set of beliefs from which you create your individuality in the present moment with all its organs, functions, and senses. You are like a chief of an assembly of Primordial Beliefs. “Thetu” are sages or wise and learned ones. The “Thetu Per @nekh” are the Sages of the House of Life, the professors in the colleges that were associated with the great temples. The primeval gods are “Your Sages” [Thetu then]. All the gods and learned ones from the primordial origin of the cosmos are with you in the present moment. If you listen carefully, they will teach you – because you created them with your definition of core beliefs and gave them names (ren) when you defined them into existence. The tradition of the Thet as a respected sage shaman goes back to pre-dynastic times. You can see a Thet from the founding days of Egypt depicted and so labeled on the Narmer Palette and the Narmer Mace Head. These sagely “gods” evolve over time as you experiment trying out different beliefs and the experiences that they generate for you. The verse also subtly suggests that you experience the core beliefs that you hold in your awareness as your concept of YOU [thut then].)

301.448cW559 
 560 



301.448cW559 Am then kheseb W. Ja-f kher-f ar Aakhet.

You do not throw W. off course as he ferries by himself to Samadhi. (The ferry image for the meditation process continues to develop in this verse. "Kheseb" is to be thrown off course. "Ja" literally is to travel by ferry, but has subtle connotations as the management of attention. “By himself” can also mean “with it” [that is, his secret mantra]. It also means “his boat”. The “Aakhet” is the horizon of light. This is the gentle twilight zone from which you most easily enter the immortal light body [Aakh] -- which is what you really are.)

301.449aW560 


301.449aW560 Aw W. rekh su, rekh ren-f. “Neheh” ren-f. “Neheh, Neb Renpet” ren-f.

W., know Him and know his name. “Eternity” is his name. “Eternity, Lord of the Year” is his name. (Having reached the stage of the “Aakh”, you become an immortal light body. “Him” means his royal status as the Higher Self. The text uses the word “su” from “sultan” [Su(-er-)Ten = His Exalted Self] to emphasize this. Light is untouched by time. This is what we call enlightenment – realization of the eternal light body. Thus, the avatar identifies with the Primordial Time Lord. “Heh” means time in terms of millions or billions of years. Heh corresponds to the trigram KAN. “Neb Renpet” and “Neb Heh” are equivalent titles of Osiris as the Lord of Time. The avatar is to identify with Osiris and merge with Eternity. He then forever lives in the eternal moment of NOW.)



301.449bW560 


301.449bW560 Em @ha-@ Herew hery Sehedu Pet, se@nekh R@ heru nebu.
In battle, the Will is above the Focal Point of Heaven and causes the Higher Self Sun to live every day. (“Battle” refers to the field of dynamic action. Horus as the Will governs this field. The Heavenly Focal Point or "Sehedu Pet" is the Dewat polar point in the Astral Realm, the place where attention concentrates to bring beliefs into the world of physical reality. Physiologically this is the woman’s twat-womb. In the sky, it is the Pole Star. The breath of magnetic life energy streams in from the Earth’s pole symbolically and literally as the solar wind. People in northern climes can see this breath in the form of the aurora northern lights. Although you can not see these lights from Egypt, the ancient Egyptians surely knew of them from travelers and understood them **mythologically** in terms of the Aakhu arriving on earth from outer space. The Will stays transcendent over this point and remains in pure awareness. It causes Ra, sun god symbol of the Higher Self to persist as a core identity by creating it over and over in a loop “every day”. The poet emphasizes this by using the same glyph for sun [Self] and day. Here the Will is the primordial Will of Horus the Elder. Primordial Will defines the core belief of the Self. This is a very deep point in meditation. A great avatar begins his incarnation consciously and deliberately from this focal point of attention.)

301.450aW560 

301.450aW560 Aqed-f W. Se@nekh-f W. heru nebu.
He constructs W. He causes W. to live every day. (The Will deliberately

constructs the complete identity of a person from a set of beliefs. Then it causes that individual to live every day by putting the person into an automated loop that keeps repeating the belief program, so that he or she experiences the illusion of the continuous existence of an identity.)

301.450bW560 


301.450bW560 Ay en W. kher-k, Herew Sheta. Ay en W. kher-k, Herew Sheset.
W. comes to you, Will of the Secret Place. W. comes to you, Will of Civilization.
 (That avatar becomes the identity that the Will creates, summoning it forth from the Secret Place, which is the Source of Creation deep in the Astral Realm [Dewat]. Here Horus is very close to the Witness Awareness of his father Osiris, and thus knows exactly what he prefers to manifest. He will then make it a reality of civilization. The name has the town radical, but is a poetic epithet for Horus. The second epithet is a Great Hall sacred to Horus. This is an Astral structure related to “Seshat”, the Astral Realm of night ruled by Baba. The Hall is an Akashic Storehouse of Wisdom, Technology, and Tools with which to create a civilization. See Hymn 320 for more on “Seshat”, the skill in layering creations so they generate an evolution of experience that leads to embodiment of higher and higher forms of wisdom. Otherwise, nothing hangs around, and everything dissolves instantly back into the Void of Pure Potential. “Seshat” is the later form of “Hehet”, the consort of “Heh”, Lord of Time. Time has no meaning unless it evolves into more and more advanced civilizations. “Sekhmet” is a more primitive form of “Seshat”. “Seshat” is the secondary wife of Thoth. His primary wife is Maat [Truth, Equilibrium.]

301.450cW561 

301.450cW561 Ay en W. kher-k Herew Aabet.
W. comes to you, the Will of the East. (The East is the direction from which the morning sun rises. This represents the dawning of the creation process in which an idea emerges into reality under the direction of the Will. The Higher Self dawns under direction of the Cosmic Will of Horus the Elder. It is also the left side where the heart resides.)

301.451aW561 

301.451aW561 Mek an-ne nek W. Aryt-k Weret Aabet em reu khetet.
Truly W. I bring to you your Great Left Eye into the mouths [of the Nile] sailing

northward. (Exoterically the text describes the effortless passage of a boat northward [khetet or kheded] following the Nile current. This takes it into the Delta and into any one of the various mouths of the Nile that flow into the Mediterranean [Great Green Sea]. The word “khet” can also be a tree or an offering. “Khetet” has no determinative in the text so the text is ambiguous. Mouths of the tree are its branches that absorb light with their leaves. The Great Eye is the sun and represents the arising of identification with the Higher Self. East is the direction from which the sun rises into awareness. However, the actual progress of the boat is northward toward the Sea. The Sea represents the Mediterranean community, the broader Higher Self relative to the individual in society. The verse tells us that it is an effortless process to allow the interests of the Self to flow upward and out from the crown chakra through its many petals and portals to benefit all greater aspects of life in service just as Egyptian civilization spread outward to influence the Middle East, Europe, and Asia with its wisdom teachings and refined artifacts.)

301.451bW561 

562 

301.451bW561 Shesep nek es **em** @, W., wejat. Mu es am-s wejat.

You receive it in the hand, W., strengthened. Its water is in it strengthened. (The avatar takes up the focused attention of the Will and becomes strengthened. The hand is the code for the avatar’s spirit of service. The Eye has “water” in it. This stands for pure undefined awareness. Pure awareness gives the eye its strength just as the moisture in the eye keeps it strong and healthy.)

301.451cW562 



301.451cW562 Ther es am-s wejat, hetu am-s, wejat.

Its color on it is strengthened, and the lines on it are strengthened. (The Solar Eye metaphor continues with the notion that the focus of awareness is strong and healthy. This is always true despite excuses to the contrary. “Ther” is the idea of the colorful images of the senses. The “hetu” are lines. “Hetyt” literally is a throat. If you put focused attention on something, its colors become brighter, and its lineation becomes more sharply defined. There is wordplay with “wejat” that also can mean “The Eye of Wisdom”.)

301.452aW562 



301.452aW562 Aaq ar-s, ath nek es, em ren-k pu en “Heqes Neter”.

Rule with it and snatch it up in this your name as “God Who Governs It”. (In ancient times of a hunting and gathering culture an expert in catching prey gained high reputation. The determinative here is the crook held by the pharaoh as a symbol of his authority over animal husbandry. When men learned to domesticate animals, they evolved civilization into larger, more complex and productive communities. The esoteric meaning refers to the symbol of the High Priest as the communicator. This is a sign for the coordinated functioning of the nervous system. “Heqes” was a fowler or fisher. We can also read the phrase as "Heqes", god of fowlers and fishermen. “Heqesy” is also an epithet of the Procreator Menew. The avatar attains the status of Menew with his deliberate use of the Eye’s focus to govern his life by managing the focus of attention. The pronoun “it” is feminine and refers to the Eye of Wisdom. *There is an uncertain glyph after “Heqes” that may have the sense of encircling with a rope. Fowlers and fishers both used ropes.*)



301452bW562 A@-k en es, em ren-k pu en “R@”.

Ascend with it in this your name as “The Higher Self Sun”. (You use the Eye to ascend the stairway to heaven just as Osiris does. The reference to the Higher Self is the image of the sun that rises in the sky each day. Here it is the Eye of Self Awareness.)



301.453aW562 De nek es er hat-k em ren-s pu en “Hatet”.

Place it onto your forehead in this its name as “Foremost among Oils”. (This is a veiled reference to the tantric procedure of raising sexual hormones up the spine to anoint the Eye of Wisdom. Exoterically it represents anointing of fine oils onto the center of the brow to facilitate opening of the Eye. The pun between forehead and foremost is intentional in the Egyptian text and reminds us to pay attention to the word play that reveals subtler levels of meaning. “Hat” can also mean “Heart”.)



301.453bW563 Theru-k am-s em ren-s pu en “Theret”.

You purify with it in this its name as Willow Goddess. (“Theru” means not only to cleanse or purify, but also to paint. Ritually a priest would use a willow thyrsus to sprinkle water or essential oil in a purification ceremony. He could also use the

willow whisk as a brush to paint with. In ancient Greece the thyrsus became the wand of Bacchus. In Asia modern images of Kuan-yin still show her holding a willow whisk along with her little bottle of the essential oil of compassion. The willow wand represents the limp phallus of Osiris. Note the pun between purify [theru] and willow [theret]. The use of the lion glyph with his tail in the air contrasts nicely with the limpness of a willow whisk. The Greek thyrsis evolved into Pan's wand topped with a pinecone and wound with ivy. The panther is so-called because the Sem priest wore a leopard skin and wielded a thyrsis. The Greek priest worshiped Menew in the form of Pan. Pan + Thyr = Panther. The Greeks called the city sacred to Menew "Panopolis" [City of Pan]. The Greek use of ivy and the snake-wound caduceus derive from the "Wer-hekau" wand of ancient Egypt and cobra-wound staffs wielded by Thoth [Hermes]. According to the Bible Moses wielded such a shamanic power staff.)



301.454aW563 Thehen-hen-k am-s mem neteru em ren-s pu en “Thehenet”.

You sparkle with it among the gods in this its name as “Sparkling Ointment of Libya”. (Here the word play is between sparkle [thehen-hen] and a special ointment from Libya [thehenet]. The glistening sparkle resembles the glitter of crystals. The word also suggests a trembling and carries a sensuous quality. The idea is that you take on a glittering charisma as you move to higher levels of consciousness. You spread the sparkle around literally and symbolically with the willow whisk.)



301.454bW563 Heken-k am-s em ren-s pu en “Hekenu”.

You sing praise with it in this its name as “Unguent”. (Here the pun connects singing praise [heken] with a fine unguent [hekenu]. The verse continues to extol the marvelous properties of this essential oil exuded by the prostate to energize, gladden, and uplift the consciousness.)



301.454cW564 Renenewtet, mer-s thu.

The Teacher of Names, she loves you. (“Renenewtet” is the nanny goddess. She suckles you and changes diapers during your infancy. She also teaches you your name and the names of people and things during your infancy. As your Wisdom Eye opens, you will recognize things for what they truly are and not just as imaginary

labels in your mind that you have habitually learned to associate with aspects of life when you learned to speak. You will then be able to truly communicate and not just talk about your personal “head trip”. This pleases the cosmic nanny. She often has a serpent’s head. She introduces you to your first taste of fruit from the tree of knowledge. Thus, she comes to be the goddess of the harvest in Egypt. She does not intend for you to get locked into a world of mental symbols that seem to be very important, which is what happens to a lot of people, especially when they get indoctrinated by religion and politics.)

301.455aW564 

301.455aW564 @h@ Sekhen Wer me Wep-wawet.

Stand up O Great [Suckling] Embracer like the Opener of Ways. (This verse continues to describe the qualities of the nurse, Renenewtet. She cuddles you in her warm loving embrace and provides a breast full of milk. She is also your first great teacher, showing you the fundamental ways of surviving in the world. She teaches you bladder control, how to walk, how to talk, not to touch hot stoves, not to run out into streets with traffic, and so on. In the beginning of your life, she is like Wep-Wawet, the guide dog who shows you the way on the paths of the afterlife in the Astral Realm. That is why Renenewtet shows up as Sereqet, the Scorpion [or lobster for northern regions where there are no scorpions], on the Tarot Moon Trump card and with her we find the two guide dogs Anepew and Wep-Wawet. Renenewtet guides you into life, Anepew meets you at death, and Wep-Wawet guides you through death to the next life. Unfortunately most of us forget all the details of that important learning experience that occurs in our first few years of life in a human body.)

301.455bW564 

301.455bW564 Mehet em Aakh-k, per-t em Aakhset.

You are filled with your Glorious Light, and you ascend to Samadhi. (This verse brings out the state of enlightenment. You actualize the “Aakh” immortal Light Body. This is like the sun reaching the horizon to go forth by day and gives us the phrase from which the title to the so-called **Book of the Dead** [Going Forth by Day] derives. Perhaps a better translation of the title “Peret em R@” [or “Peret em Heru”] is “Ascension in [or with or as] the Higher Self”. Light [Aakh] and horizon [khet] play on each other. The horizon is the boundary between death and life, night and day, sleep and wakefulness. Here lies the eternal glow of immortality that Indian yogis call Samadhi, Evenness of the Intellect.)

301.455cW564 

565 


301.455cW564 Ath nek Wereret em @wy, Weru, @u, Khenety Thehenu.


Take up the White Crown [of the South] in your two hands, Great and Mighty Foremost among Unguents. (The white crown is a symbol for the upright male member. It is the crown of the southern land of Egypt and hence also the lower part of the anatomy. “Khenety” also has the idea of the southern lands even down into Nubia. “Thehenu” was a high quality unguent from Libya in the northwest. The red crown symbolized the Delta northern land, the brain, and the female pudendum. Wearing the two crowns combined symbolized uniting of north and south Egypt, uniting of the man and wife in lovemaking, and uniting of the lower and upper chakra energies.)

301.456aW565 

301.456aW565 Sebek, Neb Be Baaru

The Crocodile God of Fear is Lord of the Place of Wells. (This verse refers to Sebek, the Crocodile God who was Lord of Ombos, the crocodile temple in the South and Lake Land [Fayum] in the northern border of the South [the lower rear portion of the primitive brain between the heart chakra and the throat chakra]. In the Sebek temple was a “well” used to test the fearlessness of initiates. The aspirant had to dive in and swim through the underwater maze of the well and avoid being eaten by the crocodiles that inhabited it. If you go to Kom Ombos, you can see the remains of the crocodile well that the Egyptians used at this structure or earlier versions of it. Presumably there was a similar arrangement at the crocodile temple of the Fayum Depression. Archaeologists found thousands of crocodile mummies there. [The allusion in this verse suggests that during the fifth dynasty or earlier the Egyptians already were doing this initiation and that the temple of Kom Ombos that we see today was a renovation or reconstruction of an earlier temple.] The practice of tantra stirs up and purifies the deep fears that lie in the second chakra. You must be bold enough to face them and pass through them unscathed. “Beba” refers to Baba, Lord of Caves. “Bar” is a well. “Be Ba aru” can also mean the place of doing breathings.)

301.456bW565 



301.456bW565 N@y-k er Sekhetu-k, khenes-k khenu Kesebetu-k.

You navigate to the Fields of Your Realities. You traverse through your forest of

life duties. (“Navigate” doubles as a winged serpent [N@w or N@y] that protects you from crocodiles, symbols for the realities that you fear. “Traverse” doubles as the moon god [Khenebew] that balances your schedule of responsibilities. Khenebew is a form of Thoth, god of learning and intelligence. The forest [kesebet] suggests the homage [kes] you must pay to your responsibilities in life. “Kesebet” is an Egyptian name for the Tree of Life. The “sekhetu” Fields of Realities have the glyphs for a field of reeds. These represent the sets of beliefs in your field of awareness that generate your sense of reality and all your thoughts and imaginings. Even when your body dies, the beliefs you have not yet fully experienced will persist as a reality for you and form an “afterlife”. Crocodiles may lurk among the reeds. How did you manage to create them?)

301.456cW565 

301.456cW565 Sesen-f nej-k adut Sheset-Ta.

Your nose sniffs the fragrant dews of Civilization Land (This verse continues the image of fragrant exudations. These are the pheromones secreted by the glands in higher states of blissful consciousness. “Shese[me]-t” was already mentioned in 450b as a place sacred to Horus, the Will. “Shesemet” is also considered a companion of the Goddess of Strength, Sekhe[me]t. “Sekhet” [previous verse] is a field, and also a form of the name Sekhmet, goddess of “Sekhem”, the ego power of the third chakra. “Sekhet” also connects to the hunters and fowlers who seek prey in the fields. “Shes” is a looping cord or band that makes continuity. “Shesa” is wisdom and cunning. It is also night and a title of Baba, the master of tantra. Slowly enjoy the fragrant delights of sexual play. Extend them indefinitely until all life becomes that celestial pleasure. Egyptian art often depicts men and women sniffing lotuses in a leisurely manner. The lotus was a symbol for tantric yoga in ancient Egypt. That gives the idea of this verse. The disciplined Will can master the fine art of deliberately sustaining high pleasure. Another interesting connection is the glyph “nej” used for the nose. This comes up frequently with Horus, the Will, as a title describing his eagerness to protect and avenge his father’s emasculation and murder. Baba restores the sexual prowess of Osiris, who then sires Horus as his heir to the throne. Horus is lord of day, and Baba is lord of night. (See Hymn 320.) There may also be a connection with the dekan called “Shesemu”, which has the glyph for the squeezing of juice from the grapes of Osiris to make fine wine. In general, “Shesat” or “Seshat” signifies the Goddess of Evolving Civilization.

301.456d565 

301.456d565 Sa@-k Ka en W. nef er ges-f

You cause the Electric *Ka* energy of *W*. to ascend for him to his crown chakra. (The staircase glyph emphasizes the ascent of the *Ka* energy from chakra to chakra. The “ges” does not make sense translated in its common meaning as “side”. It also means the pyramidion of an obelisk, to fill to overflow, and to smear with ointment. The latter clearly continues the imagery of anointing. The pyramidion can be either the glans of the phallus or the crown chakra at the top of the head. If you are reclining, the top of the head is a “side”. The adept transforms the rise of prostate hormone fluid to the glans into the rise of this same hormonal liquid to the top of the brain. A rising of consciousness to higher and higher energies is the result. Mention of the *Ka* specifies that this is the electromagnetic energy of orgasm.)

301.456eW565 

301.456eW565-566 Ma a@ nek khenes-tu ketu.

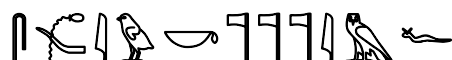
Like your ascendance you travel beyond others. (The theme of ascending returns with the staircase glyph. “Khenes” is Thoth as the moon. The epithet means “Traveler”, referring to the passage of the moon overhead across the night sky. The Moon God “Khenesew” often has two heads representing symmetry of the waxing and waning phases of the moon. The verse seems to suggest both the rising of the moon and the waxing of the moon to fullness. The traveling meant by the poet is not through space but from an imaginary you to a real you. You excel beyond others in your ability to manifest whatever reality you can imagine.)

301.457aW566 

301.457aW566 W@b er-k W. Sebaq er-k W.

Purity comes to you, *W*. Anointing comes to you, *W*. (“Sebaq” or “sebeq” has several meanings here. It refers to the shining Eye of the Moon, continuing the imagery of the previous verse. It also means to anoint or to make pregnant, continuing the imagery of anointing with oils. Even the idea of traveling is there. A metathesized reading [s-qeb] suggests refreshing and cooling and goes with the bathing image. Purity can also suggest the pouring of oil libations and ritual purifications. “Baq” is olive oil, a base for essential oils used for massage or perfume.)

301.457bW566 



301.457bW566 Em Sha-k pu sebay seba. Sew@b aw-k neteru am-f.



In this, your ocean of teachings, you purify the gods in it. (This verse further develops the imagery of the night sky. “Sab” means a jackal. “Seba” is teaching

and a star. Stars fill the night sky like an ocean of twinkling lights. In the Dewat Astral Realm there is a lake, and jackals tow your boat across this lake to purify you for rebirth. The Denderah sky chart shows a jackal at the polar region where the Dewat is located. The jackals are probably Anepew and Wep-wawet, the two jackals we find on the Moon Trump card. The two towers on that card are mastabas and encode Baba's name. The Ocean symbolizes undefined awareness from which you will emerge purified in all aspects and ready to generate a new incarnation to continue your life mission.)

301.457cW566 


301.457cW566 Ba nek seped nek. Herew Neb Waj Sha. Sep fedu. Baky Wajawy.

You have Prana and you have acuity. The Will is Lord of the Green Sea, four times, [like] two green falcons. (*Prana* refers to the soul of the breath. This governs the mind. Sharpness of mind is mental clarity. “Seped” also plays on the name of the star “Sepedet” [Sirius], sacred to Isis, mother of Horus. Horus is the Will. The poet calls him “Lord of the Green Sea.” The color green suggests the value of the heart. It is also a name for the Mediterranean Sea. This symbolized the ocean of undefined awareness that characterizes the Higher Self. Isis and her sister Nephthys appear as two green hawks. Green is the color of the heart chakra and the Great Green Sea. The Delta is the greenest part of Egypt. It is the land of Aset [Isis]. This verse suggests that the Will combines mental acuity with the heart's value of love. “Four times” means that the love goes in all directions. Egyptians liked to repeat rituals four times, once for each cardinal direction, to symbolize omnipresence. The two falcons represent the Feeling and the Kundalini flying into the unbounded and undefined awareness beyond the Higher Self.)

302.458W567 [N750] 


302.458W567 [N750] Jed medu: Sebesh Pet @nekh Sepedet, en N. as @nekh Sa Sepedet.

[Say the word] and the Gate of Heaven is the living Readiness Star, as by means of N. the son of the Readiness Star lives. (The word “Sebesh” is an alternate spelling of “sebekhet”, probably from misreading the determinative glyph “per” as the letter “sh”. The **Book of the Dead** describes a series of 21 pylons [sebekhet] that

correspond to the major arcana minus the Fool. “Seb” echoes the jackals of 457b. Taking “besh” as vomit as some translators do makes no sense at all. The Readiness Star is Sepedet [Sirius], the star of Isis, the integration of wisdom and compassion through Feeling. “Seped” is sharp, alert, and ready. Horus, the ego’s Will, is the son of Isis. Isis in turn embodies her mother, All-embracing Space [Newet], and her grandmother, pure receptive Love [Mut/Hathor]. As Ra, the elder Horus, the primordial Creative Will, is the partner of Receptive Love that accepts all possibilities.)



302.458bW567 W@b en nef Pawet Sen Neteru.

Purify for him the Double Ennead of Gods. (The Ennead is the Assembly of Gods. A Double Ennead emphasizes the completeness of the purification. “Him” is W., the identity of the adept or initiate.)



302.458cW567 Mesekhety Akhem Sek.

The two Levers of the Will, are anchored imperishably. (The reference here is to the “Mesekhety”, the two Dipper constellations of stars that never set. They anchor to the North Pole and rotate like levers. A prying tool must be anchored so it can pivot in order to do work. You must anchor the Will in an immovable awareness in order for it to function coherently.)



302.458dW567



568

302.458dW567-568 Ne sek Per W. er Pet. Ne hetem Neset W. er Ta.


The House of W. in Heaven will not perish. The Throne of W. on Earth will never disappear. (The House here can mean a constellation in the night sky. The deceased pharaoh became a star or constellation in the heavens. This symbolized his ascension to the world of the immortals. “House” also means the avatar’s dynastic succession. This idea becomes clearer with the second part of the couplet that emphasizes the maintaining of the dynastic throne from generation to generation. The deeper meaning is that W. gains immortality both in the spiritual realm as a light being and in the physical realm as an avatar capable of creating a body to carry out the intentions of his Will. The living pharaoh was an avatar of Horus the Invincible Will for Egypt much the way the Dalai Lama is the avatar of Kuan-yin the Sense of Compassion for Tibet. The throne is a symbol for the embodiment of the Will. It is

the anchor point for the operation of the Dippers.)

302.459aW568 

302.459aW568 Dekh er sen remeth, pay er sen neteru.

Men hide within themselves, but the gods fly upward beyond themselves. (This balanced couplet distinguishes between men and gods. The difference is simply one of attitude. “Dekh” is to hide and has a determinative that looks like a little hut. Related forms mean drunk or overthrown. A variant spelling, “tekh”, also has the meanings of drunk or hiding. the metal lead, and carries the ideas of heaviness, sinking, lowness, and affliction. The root also relates to Thoth, Dehuty [Jehuty]. “Tekh” is the lead weight used to adjust the Scale of Justice. “Tekhy” is a nickname for Thoth and the name for Thoth’s bird totem, the ibis. The gods fly to heaven like birds. This verse relates to the weighing of the heart. The heavy heart sinks down like a lead weight. The feather of truth is light and suggests the flight of a bird. The pranic Mind and the Light Body spiritual energy both have glyphs drawn as birds. Thoth can go either way [up as a bird or down as a lead weight] and thus represents the objective outcome of weighing the heart as well as his freedom to go wherever he wishes. Thoth is a very high senior god, but he chooses to go down to earth and spend time uplifting mankind.)

302.459bW568 

302.459bW568 Sepa en Sepedet W. er Pet, m@b senu-f neteru.

The Readiness Star causes W. to fly toward Heaven to be together with his brothers the gods. (Sirius/Isis is the Readiness Star. She is the heavenly or spiritual mother of W. Isis is ready with her Loving Feeling. This Feeling uplifts and brings people together in harmony. The immortal companions are those who live together in a Feeling of love, respect, and harmony. There seems to be an allusion here to “The Story of Ra and Isis” [[available at www.bentylightgarden.com.](http://www.bentylightgarden.com)])

302.459cW568 

302.459cW568 Kef en Newet Weret remenwy-s en W.

The Great Open Cosmic Space bared her two arms for W. (This verse mentions Newet, the vast space of the universe. She opens her arms to embrace W. and welcome him to Heaven. This verse describes the experience of the individual ego Will as it expands back into its source in the unbounded awareness. From Loving Feeling the vision expands to embrace the entire field of perception.)

302.460aW569



302.460aW569 Qefen en sen-sen Bawy, Khenetwy Bayu Awn *kherytep* R@.

Enclosed in the uniting of the two pranic goddesses who are chiefs of the prana beliefs of the Light Tower below the head of the Higher Self Sun. (The Ba is a prana body in the form of a belief that generates a thought in the mind. It rides on the breath and distributes through the body as a gas exchange in the cells. It also governs thought activity and subtle astral energy. The two pranic goddesses are Isis and Nephthys, the pituitary that governs Feelings and the Kundalini that governs the primordial Life Force of Bliss that motivates us in various ways toward pleasure, satisfaction, and fulfillment. Kundalini rises and joins the pituitary just above the nasal passage in the rear of the mouth. The pituitary then turns on the pineal light at the top of the Tower of Awen, just above where the medulla brainstem connects to the brain. The various nerves that issue from the medulla govern aspects of the facial expression, the way we express our emotions. The primitive brain “below the head of the sun” contains the primitive instinct belief systems much of which is “hardwired” programs. Under the magnetic leadership of the spiritual and physical love goddesses, you can clear these old programs in the primitive brain – many of which are really on EPROMs [Erasable Programable Read Only Memory hardware] rather than irrevocably burned ROMs – and upgrade them with fresh prana belief programs more suitable to where and how you prefer to exist now.)

302.460bW569

302.460bW569 Sejer, Aryt sen nen en remetew neter.

O Reclining One, their eye is weak from weeping for the god. (Osiris is the “Reclining One”. The sisters lay out his corpse, and he looks very dead. This verse describes the condition in which the instincts exert irrational control and the Will’s focus is weak. The god is Osiris, the Seat of Perception. The eye is the focus of the Will. When the Will’s focus grows weak, a person becomes tired, ill, or dies. Emotions overwhelm the intellect. Belief in death can overwhelm a person when it seems to generate a reality. Isis and Nephthys stand by the bier of Osiris and weep for him. This is a sign of weakened Will power. Instinctive emotions rise up and overwhelm the Feelings and Kundalini energies that motivate for happiness.)

302.460cW569

302.460cW569 Neset W. kher-k, R@. Ne reda-f sen ky neb.

The Throne of W. is with you O Higher Self. He does not give it to anyone else.

(This makes it clear that the Higher Self [R@] is in charge and does not give the throne of existence to anyone else but YOU. If the Higher Self does not give your Source away, why should you give your Source to someone else?)

302.461aW568 

302.461aW568 Pery er-f W. er Pet, kher-k R@.

W. ascends to Heaven, to be with you, O Higher Self Sun. (The evolution of the ego is toward the Higher Self. This is the process of ascension to higher states of consciousness. The Higher Self guides the process and welcomes all to evolve with him.)

302.461bW570 

302.461bW570 Her en W. me baku.

The vision of W. is like that of hawks. (The vision [literally “face”] becomes sharp and clear like that of a hawk. Thus, the face of Horus the Will traditionally is that of a hawk so he focuses and sees clearly what he is doing or about to do.)

302.461cW570 

302.461cW570 Jenehu W. me apedu.

The wings of W. are like those of birds. (The Will can fly where it pleases like a bird. “Aped” is a water bird in general, usually a goose or duck, able to live on land, in water, and in the air. This verse continues the imagery of freedom and ascension that is associated with the enlightened Will.)

302.461dW570 

302.461dW570 @netu-f me wehau Dew-f.

His talons are like the claws of the Death God. (“Dew-f” literally means “His Hill”. This alludes to an epithet of Anepew, the jackal -- “Tepy Dew-f”, He Who is on His Hill. Anepew is the Death Trump in the Tarot and likes to sit on the burial mounds in the desert west of the Nile. The glyph for talons actually looks like the Dipper. The jackal also likes to sit at the center of the Astral Realm Dewat by the Dipper in the North Pole region. The point is that the avatar is not afraid of death because he can incarnate as the Death God – that is, willingly take on his attributes.)

302.462aW570 

302.462aW570 Ne medu en W. er Ta kher Remeth.

There is not a word about W. on Earth among men. (People can not comprehend his condition. They simply do not know what to say. The verse also implies that

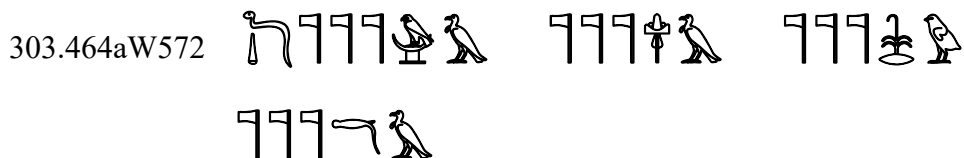
302.463cW572 He en W. jeneh me jeret.

He beats his wings like a falcon. (This continues the image of flying like a bird. “Beating” suggests the flapping of wings. The bird is a “jeret”, or falcon. “Jer” means a limit or boundary. The “Jeret” is the Great Hand in the Sky. This suggests the cosmic empowerment attained in higher states of consciousness and again plays on the image of the hand.)



302.463dW572 Pa, pa, Remeth. Pa W. ra m@then.

O men, he flies, he flies. W. flies beyond the guide. (The adept who attains to higher states of consciousness may then serve as a guide for others to follow. “Ra” is the same as “ar” and means either “to” or “beyond”. I prefer the latter because the avatar becomes a leader. The “M@thenu” are the guides of the Meditation Boat of the Higher Self Sun or the paths that it takes. They assist Wep-wawet. The phallus is a guide channel for the life force. “M@tha” is a phallus. Thus "M@then" can be code for the tantric path of *Maithuna*, the ancient yoga of intimacy.)



303.464aW572 Jed medu: Neteru Amenetyu, Neteru Aabetyu, Neteru Resyu, Neteru Mehetyu.

Say the word and the gods of the West, gods of the East, gods of the South, and gods of the North, . . . (This verse indicates the invoking power of one in a high state of consciousness. He can invoke the gods as creative principles, to accomplish any task. The four directions mean everywhere, and include the four elements.)



303.464bW573 Fedu apu sekhen Tayu w@b. Dew en then en Asar.

These four lands that embrace are pure. You set them up [as pillars] for the Perceptive Faculty. (The four pillars are the four directions and four elements depicted as four “lands” or layers of reality. They are the four sons of Horus the Elder who stood up to prop open the sky so the boat of the sun could fly. This stabilizes the physical universe. In higher states of consciousness, you appreciate the

formations of the elements just as they are without adulterating them with your subjective imaginings. This clarifies perception.)

303.464cW573 

303.464cW573 Em peret-f ar Pet.


In his ascension to heaven. (This completes the thought presented in the previous two verses. As the Perceptive Faculty purifies, perception becomes increasingly subtle and blissful. This is ascension into the celestial realms.)

303.465aW573 


303.465aW573 Ja-f ar Qebehu, sa-f Herew ar jeb@wy-f

He sails forth to the Cool Heaven, and his son, the Will, is there with his two fingers. (Horus, the Will, is the helmsman on the barque of Ra-Osiris, the Perceptive Faculty of the Higher Self. The Will’s two “fingers” are lightly on the tiller guiding the boat. Often the Solar Meditation Boat has two steering oars to symbolize these two fingers. The Will does not require great effort to guide the boat. The House of Coolness is to the west, the land of Qebehusenuf. It is also the Sky above. The sun’s boat sails upward and westward. This verse contains tantric material. Horus uses two particular fingers to assist Osiris up the ladder into Heaven. They relate to Hew and Saa. These two sons of Ra are often found on the boat with Ra. They are Touch and Taste, the two most tantric modes of perception. The Libation of Coolness refers to a technique of maintaining cool relaxation during high-energy ecstatic states.)

303.465bW573 

574 


303.465bW573 Senekh-f su, da-f kh@-f me neter @a em Qebehu

Whom he rears and gives to him his crown as a great god in the Cool Sky. (Osiris raised his son Horus and made him his heir as pharaoh of Egypt and as a great god. This means that the Perceptive Faculty nourishes the Will. The crown is the light of the dawning sun. This means the increasing radiance as the focus of the Will increases in intensity and leads to the dawning of enlightenment. Coolness is the relaxation that combines with the intensity of focused Will. It is like having a radiator full of coolant for your engine to keep it cool even as the engine revs. “Qebehu” is another name for Heaven.)

303.465cW574 

303.465cW574 Wed sen en W.

Set them in place for W. (“Them” refers to the fingers that must be put in place properly to guide the flight of the ship of Self. The fingers are sensory modes. In particular they refer to touch [Saa] and taste/smell [Hew]. These two handle the primordial programs in the subconscious. The verb “wed” also has the sense of writing. Two fingers grasp a pen against the thumb in order to write. The “writing” consists of commands that direct the management of deep programs in the subconscious. These are mantras and other vibratory energies.)

303.466aW574 



303.466aW574 Thut Herew, *Sa* Asar. Thut W. Neter, Semesu *Sa* Het Herew.

You are the Will, son of the Perceptive Faculty. You are W., the god, the firstborn son of the House of the Cosmic Will. (The first phrase presents the Will as Horus the Younger, the son of Osiris. This is the Will of the small self. The second phrase raises the avatar as Horus to the status of Horus the Elder. This is the Will of the Cosmic Self, the Creator Source of the Universe. He is the son of Hathor, the Goddess of Unbounded, Unconditional Love. She is the “House of Horus”, the womb of possibility, of Unbounded Awareness, within which the primordial notion of Will arises like the sun in the sky. Horus the Elder is the firstborn son of Hathor, because all other notions of individuality derive from this primordial Cosmic Will. In this sense, Hathor is the mother of Ra, the Higher Self. She also is the consort of Ra and the mother [Mut] of Geb and Newet [matter and space].)

303.466bW574 

303.466bW574 Thut metut Geb

You are the seed of the Physical World. (Geb is matter, the physical world. “Metut” is seed or offspring. Osiris is the son of Geb, and Horus the Younger is the son of Osiris. This is the notion of offspring. The localized Will expresses itself through a physical body that can support a Perceptive Faculty. Horus the Elder is the seed from which Geb springs. This tells us that the primordial Cosmic Will is the seed from which physical matter springs. Thus, we have two basic perspectives on the Will. The Cosmic Will gives rise to matter, and then forms that into a body that supports a localized Will that operates within an individual.)

303.467aW574 

303.467aW574-575 Aw wed en Asar, kh@ W. em senu Herew.

The Perceptive Faculty has commanded that W. be crowned as a second Will. (This verse continues the play on the two levels of Will. We can call the avatar's local Will [Horus the Younger] a second Will with respect to the Cosmic Will [Horus the Elder]. Another viewpoint is that the adept rises from his small will to realize that he is an avatar of the Great Cosmic Will.)

303.467bW575 

303.467bW575 Aw sesh en fedu apu Aakhu amy Awn.

It has been written by these four light beings who are in the Light Tower City. (Exoterically the Tower of Light is Heliopolis, the City of the Sun. Esoterically this is the brainstem and midbrain region at the top of the spine. There are four major immortal Light Beings operating there. According to the **Book of the Dead** [Papyrus of Ani, Chapter XVIII, Plate XIII, 1] they are: “The great divine rulers in Awen are Temu, Shewe, Tefenut, [and] Jehuty” Osiris [Asar] is the Perceptive Faculty of the avatar. Temu is the flash of Ka electrical light during orgasm. This cosmic Ka light energy becomes steady and immortal when the adept attains Light Body status. Shewe is the flow of prana. Air flows through the nasal passage and bronchial tube adjacent to the brainstem and energizes it with light. Tefenut is the concentration of prana light into a tightly focused point of attention. This radiates powerful light energy. Thoth [Jehuty] is the Higher Self Guide, the Higher Intellect that plans the evolution of all life as it unfolds its potential in the play and display of pure light. These four are key members of the council of 30 judges who weigh the operations of the heart. Another interpretation of the four light beings is that they are the sons of Horus who dwell in the four tresses of Horus. These energies form the four elements. This harks back to the four pillars mentioned earlier in 303.464a-bW573.)

303.467cW575 

303.467cW575 Ar @ en Neterwy @aw em Qebehu.

Into the Register of the Two Powerful Gods who are in Cool Heaven. (Thoth is the Scribe of the Gods. He inscribes a record of deeds as memory projecting impulses onto the “scrolls” of the cortex that surround the midbrain. The other powerful god is Temu. He inscribes bliss into the akashic records of the memory at the cellular and sub-cellular level. The Chamber of Cool Heaven is the Third Ventricle of the midbrain. It has the shape of a hawk with his wings outspread, which is why

Qebehuseuf has a hawk’s head. This ventricle is filled with fluid. In higher states of consciousness this fluid modifies into what the Vedic Rishis called Soma, the beverage of the gods. In Nature the Chamber of Coolness is the Sky. Sethe considered the two gods to be Hew and Saa. This is also possible, but the mention of a register suggests Thoth. This calls to mind the four mentioned above. Temu would be the other one. Other theories are possible.)

304.468a575  576 

304.468a575-576 Jed medu: a[ne]j her-th Sat Anepy, heryt Petery Pet.

Say the word and greetings issue to you, Daughter of Death who is above the Eyes of Heaven. (The exoteric eyes of Heaven are the sun and moon. Esoterically the eyes of Heaven are Isis and Nephthys, the Feeling [pituitary, clitoris] and the Kundalini [septum pellucidum, G-spot prostate]. Hathor, the Unbounded Awareness that is the Mother of the Universe, takes on an avatar as the Daughter of Death. In this Astral guise she is called Qebehut [The Cool One], which makes her a Sky Goddess although she governs the Astral Realm Labyrinth of Atlantis. Death is dissolution of creation. Dissolution is the return of consciousness to undefined, unbounded Awareness. Undefined Awareness is therefore the Daughter of Death. Her essential nature is compassionate Love, for she accepts the birth of any creation from her womb of all possibilities and accepts them again when they dissolve back into her. Undefined Awareness is transcendental, a background that stays above the Eyes of Awareness that form into states of consciousness.)

304.468bW576 

304.468bW576 Heneket Jehuty heryt em @a@wy maqet.

The Drinking Bowls of the Intellect which are above the two arms of the ladder. (The Ladder of Ascent was used by Osiris to mount into heaven. The two railings on the ladder are the two trunk lines of the spinal cord that extend down from the two hemispheres of the brain. The Two Drinking Bowls of the Intellect are the two hemispheres of the brain. Thoth is the Intellect that organizes thoughts in the brain. The ascent of Osiris is via afferent signals going up the spine to the brain to stimulate the Perceptive Faculty into states of consciousness. The ascent to Heaven specifically involves the rise of the kundalini up this ladder. The Egyptians sometimes drew pictures of Thoth holding two staffs with cobras entwined upon them. Then he touches the nose of the aspirant with his “@nekh” talisman to symbolize enlivening the breath of life. The chakras are the rungs on the ladder. The Vedas speak of the spine in terms of the two arms of Indra that become thunderbolts. The brain hemispheres are bowls from which Indra quaffs Soma. In Egypt the symbolic

drink was usually beer but they also used grape wine.)

304.468cW576 

304.468cW576 Awen Wat W. Sewa W.

Open the way for W. so that W. may pass [upward]. (This verse exhorts the avatar to move forward in his opening of higher states of consciousness. The rise of kundalini energy clears any blocks along the pathway between lower chakras and the brain. The N. version has “sewa sha-f”. This means, “so he may do his Ocean Awareness Meditation.” Meditation is a technique for raising consciousness.)

304.469aW576 

304.469aW576 A[ne]j her-k naw hery sepet Mer en Kha.

Greetings to you O ostrich who is on the shore of the Delta Lake. (The Delta Lake is called the Winding Waterway by some translators. The “Kha” carries the glyph for the pelvis and buttocks that suggests Isis. The ostrich “naw” [or “na” or “nu”] has two symbolic meanings. First, it means I, the ego self which is located in the solar plexus chakra. Second, it means air. The diaphragm is the pump that pulls air into the lungs. Abdominal breathing is a key to the practice of many of the techniques for raising consciousness. The Delta Lake is the winding convolution of the cortex with a ventricle lake in the center. In Egypt this is the Nile Delta. Another meaning for “Kha” is a library. The cortex is like a library that stores tremendous amounts of data in its convoluted neural network databanks. The lake of the brain’s swamp is the third ventricle mentioned above. The breath moves the ego up to the pineal at the edge of the third ventricle to decorate the crown of Osiris with the two ostrich feathers that are his trademark.)

304.469bW577 

304.469bW577 Awen Wat en W. Sewa W.

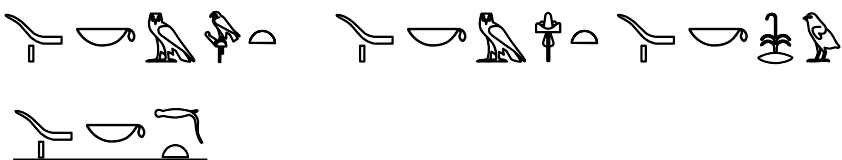
Open the way for W. so that W. may pass [upward]. (This verse repeats the injunction to move the consciousness upward on the ladder. Abdominal breathing is a key tool for helping clear blocks to the channel.)

304.470aW577 

304.470aW577 A[ne]j her-k Ka R@ kher fedu @bu.

Greetings to you O Sexual Energy of the Higher Self who possesses four rays. (The Higher Self is Ra, the Sun God. Ka Sexual Energy is the life force inherent in the Higher Self that desires to perpetuate itself by uniting with its reflection. In this verse, it is compared to a bull with four horns [the N. version calls the bull “neg”].

This relates to the *Ka* energy that arises from the second chakra and manifests as the powerful electromagnetic energy in the body. The four rays are like the four pillars of the sons of Horus. They are the energies that generate the appearance of the four elements in the physical world. The rays gather energy around the Higher Self to make desires become physical objects imbued with various combinations of the elements and also suggest the radiance going in all directions.)

304.470bW577 

304.470bW577 @b-k em Amenet, @b-k em Aabet, @b-k Resyu, @b-k Mehet.

Your ray in the West, your ray in the East, your ray in the South, your ray in the North. (This verse makes it clear that the four rays are the energies behind the four pillars mentioned earlier in 303.464a-bW572-573, and thus correspond to the energies of the four elements and radiance spreading in all directions. Sethe fills in lacunae in the W. version with text from the N. version here and below.)

304.470cW577 

304.470cW577-578 Q@h @b-k pu Amenet en W., sewa W.

Tilt that western ray of yours for W. so that W. may pass. (The western ray is the ray of the air element. This suggests a directing of the breath at a special angle to clear a path for the kundalini energy.)

304.471aW578 

304.471aW578 Thut Ameneta w@b, per me(-k) Baket.

You are the pure material of the Invisible Realms [in the West] and you ascend by means of your Hawk Goddess Town. (This describes Qebhusenuf, the King of the West and of the element of Air. He has the head of a hawk [bak]. “Baket” would be his consort. The “pure material” is the pranic breath conceived of as a special bread offering prepared by Petch, the Opener of the Mouth. This refers to a special method of breathing that opens the Crown Chakra. “Baket” is written as a place name that seems to correspond to a town in Nubia. This suggests that the prana rises from the root chakra.)

304.471bW578 

304.471bW578 A[ne]j her-th, Sekhet Hetep-a.

Greetings to you O Field of My Experience. (The Egyptians called the Field of Possibilities or Beliefs the Field of Reeds. The Field of Experiences is a portion of the field of Reeds. The neural network of the brain contains billions of relationships that can produce potential experiences. These are all the beliefs you may hold with varying intensity in your awareness. The Field of Experiences is the set of “offerings” that you choose to experience from among all those possibilities. Some resisted programs in the Field of Possibilities that you do not experience now will form the basis for the default aspects of your future life. By greeting the field of experience without resistance, you reduce the default aspects of future life and thereby increase your freedom of choice in the future.)

304.471cW578 



304.471cW578 A[ne]j her sem[u] amyu-th. A[ne]j sem[u] W. amyu-th.


Greetings to the undertakings that are in you. Greetings to the undertakings that are in you, W. (“Sem” has a variety of meanings. It is the Sem priest. It is a blessing. It is a confidant. It is a form, image, custom, manner, deed, or undertaking. It is grass or herbage in a field. Also, it is the temple on the head. Its determinative is sometimes drawn with the hair glyph and sometimes in the manner of the field glyph with the hairs looking like reeds. Here it primarily refers to the pattern of beliefs that form your identity. They tend to establish your form, image, customary behavior and manners, deeds and undertakings as a habitual format for your life. They become your karmic actions. Another reading of "amyuth" is “dead”. This identity is “dead”. The identity is an automated program that limits your freedom. “Amyuth” can mean that the program is between the two temples, i.e., in the brain. That is where the program is stored. Brain damage alters the program. You can also alter it deliberately and improve on it. The best approach is not to resist it, but to greet it, bless it, and experience it and then free up fixed attention so you can design the identity that you prefer rather than staying stuck in a dead old one that is inappropriate for your current life situation. Bless it because its automated nature frees up attention for other ventures so long as it aligns with them. The Sem priest performs the Opening of the Mouth ceremony that allows you to open the operating system up and reset these programs in your computer.)

304.471dN967 

304.471dN967 @ab w@b amy-th

Experience it at all levels and purify it within you. (I choose the N. version here

because the scribe in the W. version suddenly switches from second to first person. The glyph for “@ab” is usually translated as an offering or gift. It shows a reed and what some scholars think is a fuller’s club set side by side. A zigzag line connects the two. The reed represents “I”, the identity that you hold. The club means a servant or artisan. The pharaoh used this club glyph as a title to mean that he was the servant of the gods and the people – a public servant. So the translation of that usage as “His Majesty” somewhat misses the point. The club or hammer represents the activity you typically engage in as your current identity. That forms your role in society. The zigzag line is the procedure of “offering”. It means you must experience your identity at all of its various levels to purify it. The text also appends a tree glyph to the “@ab”. This suggests the tree of life that underlies your identity. In a physical sense, this is the tree of your nervous system. The brain is the root of the tree. There was probably a ritual in which the Sem priest or his deputy touched or sprinkled a fuller’s club at various points with a reed dipped in water or essential oil to symbolize this purification of all aspects of the person’s behavioral identity and its integration to his beliefs.)

305.472aW579 

305.472aW579 Jed medu: thes maqet an R@ khfet Asar.

Say the word and the ladder is attached by the Higher Self Sun for the Perceptive Faculty. (The ladder is the spinal cord. “Thes” has that special meaning. The rungs on the ladder are the chakras spaced along its length. The ladder is connected by the Higher Self [R@] to the brain [R@] so that the Perceptive Faculty can function. At a deeper level, this refers to the ascension of perception to higher states of consciousness and the realization of the Higher Self. The individual’s spiritual Higher Self is the Eighth Chakra that is above the Crown Chakra. There are even higher chakras, and the ladder extends all the way to pure awareness. The ladder appears in the Book of Genesis as Jacob’s Ladder.)

305.472bW579  580

305.472bW579 Thes maqet an Herew khfet at-f Asar.

The ladder is attached by the Will for his Father, the Seat of Perception. (The Higher Self has an automatic program to connect to the physical body. The Will can function as the deliberate decision maker to establish and strengthen the connection. Horus sets up the ladder for his father, Osiris.)

305.472cW580 

305.472cW580 Em shem-f en Aakh-f.

Hence, he goes to his Light Body. (The Higher Self and the Will can work together to move the adept up to higher and higher levels of consciousness, opening the chakras up to the level of the immortal Light Body, or "Aakh". When conscious awareness resides in the eighth chakra, the Aakh awakens as enlightenment and immortality.)

305.472dW580 


305.472dW580 W@ sen em pen ges, w@ sen em pen ges. Aw W. amyut sen.

One of them is on this side. One of them is on this side. W. is in between them. (Ra as the Higher Self **Awareness** stands on one side, and Horus as the Will stands on the other side. Ra might be above and Horus below, but the text says “side”. In any case the adept is between the two, and climbs up the ladder. You always face the option of relaxing into the flow of life set by the Higher Self or deliberately choosing with the Will. The first requires unconditional loving acceptance without judgment. The second requires clear focus and discipline. They are like the intuitive and analytical aspects of the brain. Both help you get to enlightenment. The ladder is anchored by and between both approaches working together -- I take it as it comes and I decide. Each approach taken alone is too extreme for most people, so the practical ladder is balanced between the two extremes.)

305.473aW581 

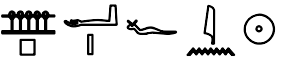

305.473aW581 An thut as neter. W@b Asetu. Perem w@bet.

You are as a god. Purify the Seats. Ascend to the purified sanctuary. (When the ascension is complete all the chakras and seats of the senses are purified and your entire system of beliefs becomes purified like a holy sanctuary. **“Purified” means that the lower self ego will and the Cosmic Will Higher Self plan of evolution are perfectly integrated and function as “one”.**)

305.473bW581 

305.473bW581 @h@ W. an Herew. Hemes W. an Setesh.

Stand up W. Thus says the Will. Sit down W. Thus says Illusion. (The function of the Will [Horus] is to get up and go do something. The function of Illusion [Set] is to sit down and watch TV. **Egyptians had a sense of humor.**)

305.473cW581 

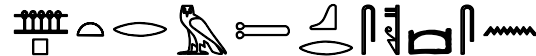
305.473cW581 Shesep @-f an R@.

Take his hand. Thus says the Higher Self Sun. (R@, the Higher Self encourages all the gods to get up off their butts and extend a helping hand to the ascending avatar. The Helping Hand is the code word for the assistive spirit of avatar.)

305.474aN963 

305.474aN963 Aakh ar Pet. Khat ar Ta.

The Light Body belongs to Heaven. The physical body belongs to Earth. (The body is solid physical matter and belongs to the material realm. The Light Body is made of immortal light and belongs to the celestial realm of the immortals. The glyph for Heaven is a shelf or tray that indicates that the higher chakras above the diaphragm belong to heaven. The Earth glyph shows seeds planted in the earth. This suggests the nurture of the physical structure of the body and its reproduction is governed in the chakras of the lower half of the body. The W. version has an alternate spelling of “body” as “shat”.)

305.474bW582 

305.474bW582 Shesepet Remeth qeres sen.

That is what humans receive when they are interred. (Man is a combination of Heaven and Earth, light energy and physical matter. When he dies, the body is buried, and its life energy dissipates into the sky. It returns to Heaven from whence it came as pure light. The word for burial “Qereset” was the origin of the notion of Christ.)

305.474cW582 



305.474cW582 Kha-s em ta, kha-s em he[ne]qet hery wedehu en Khenet-Amenety.

With its thousand offerings of bread, and its thousand offerings of beer on the offering tables of the Invisible Leader of the West. (“A thousand” is a standard indication of many offerings. It makes no difference how many offerings you make to the Invisible Leader of the West, each type of energy in the individual follows its own path. The text merely used the first (matter) and the eighth chakra (light) energies to mark the range, but the other chakra energies in between follow the same principle. The offerings may represent the achievements you made during your life. Once they are finished, the energies that were brought together in them dissipate, each along its own path. The Invisible Leader (Osiris) is in the West, the land of the

setting sun and the land of the dead. The bread and the beer represent the ancient Eucharist offering of body and blood to the invisible realm of spirit.)

305.475aW583 

305.475aW583 *Shawa aw@u, ne wenet kher-f sesh.*

If the heir is impoverished, and he does not have a will, . . . (This continues the ideas of the previous verses about the dissipation of energy using the analogy of a man’s death. “Sesh” is a book or document. Here it means a will. If the man dies intestate [i.e. without leaving a will] and the heir is poor, the heir will be unable to make large funeral offerings and may not receive any inheritance. Thus, the passing of his elder may not benefit him and may even cause problems. **The heir also may not be able to afford sumptuous funereal offerings for the elder who passed away.** There is a subtle play here on “Sha”, which is a command or decree. “Shay” is the god of fortune, the Wheel of Fortune Trump in the Tarot. The expression “Shawa” reversed to “Wa Sha” means the “Ocean Awareness Meditation”. This is the ancient method of Meditation that brings fullness and wealth, the opposite of poverty. A will is a written decree expressing the Will of a person regarding the disposal of his effects after death. All energies vibrate at their proper frequencies. These frequencies are brought into step and interfere temporarily to form what we call physical phenomena. They also naturally move out of step after some time and cause the dissipation of the phenomena. The Will can set up a command program to redirect the energies so that they coincide again to repeat the event with any desired phenomenon. This provides continuity. A testamentary will is a document that does this to a certain extent. The creation that exists in a moment dies as the moment passes and the creation disappears. The Will must create a belief system that recreates the creation over and over in order for it to appear to persist in time and space.)

305.475bW583 

305.475bW583 *Sesh W. em jeb@ wer.*

The Document of W. is in a large hand. (The text says the document is written with his large finger, but in English we say **it is written in** a large hand, meaning that the letters are large and clear. This means the will is both clear and generous. The Will of an adept is expanded to embrace the vast universe, so he writes in a **very** large hand. “Jeb@” also means 10,000 and suggests that the avatar is very wealthy.)

305.475cW583 

305.475cW583 *Ne Sesh-f as am jeb@ sherer.*

His Document is not in a little hand. (It is not written in tiny cramped penmanship.)

“Sh@t” also means to slice the spine and suggests the layers the adept travels through as he moves up the spinal ladder.)

306.477bW585 

306.477bW585 Hekau-f tep redwy-f.

His Magic Mantras are the top of his feet. (The “hekau” Magical Mantra formulas enable the adept to ascend to the top of the ladder. The magic formulas are primary intentions created by the avatar that give direction to his life. His feet simply follow. The “feet” stand for a staircase. The stairs are like the ladder. The two feet also are code for Baba’s name. Baba is the master of the Magical Mantras.)

306.477cW585 

306.477cW585 Ary en nef Geb ma Qed ary nef am.

The World has done for him in the same way that the Potter has done for him. (Geb is the World Trump and represents physical matter. “Qed” is the Cosmic Potter who shapes the physical matter into a body. “Qed” also is the revolving potter’s wheel and thus the Wheel of Fortune Trump. “Qed” also means good character and disposition. A person’s character and disposition shapes his fortune and even his physical body.)

306.478aW585 

586 

306.478aW585 Ay nef neteru bayu Pe, neteru bayu Nekhenu, neteru aru Pet, neteru aru Ta.

The gods who are the pranic energies of the Bindu Spot, and the gods who are the pranic energies of the Babe in the Nest; the gods who are in Heaven, and the gods who are on Earth come to him. (The Bindu Spot is Pe [Buto] in the Delta. This stands for the center point of the Crown chakra. Pe’s twin city was Dep. The Bindu point has two components, one for each lobe of the brain. The Babe in the Nest is Nekheb-Nekhen, capital of the 3rd nome in the south. This was the home of Nekhebet-Mut, the totem goddess of South Egypt. The Babe in the Nest is Horus the Elder being born from Mut [presaging Horus the Younger born from Isis]. This is the head of Ra appearing at the horizon and represents the primordial birth of the Higher Self as a viewpoint in undefined awareness. This geomantic location corresponds to the G-spot [female prostate] in women [Nekheb] and the male prostate in men [Nekhen]. Each of these spots is surrounded by assisting deities. The gods in Heaven are the higher chakra gods, and the gods who are in Earth are the lower

chakra gods. *On a deeper level there is no difference between heaven and earth.*)

306.478bW586 

306.478bW586 Ary sen wethes en W. hery @[u] sen.

They make the upliftment of W. upon their hands. (The M and N versions have “you” instead of the Pharaoh’s name. This verse continues from the previous verse. The idea is that ascension to higher levels of consciousness is a holistic process that involves the coordinated support of all the energies that make up the individual. The Hand “@” that uplifts is the code for an avatar.)

306.479W586 

587 

306.479W586 Per-k er-k W. ar Pet. Aaq hery-s em ren-s pu en “Maqet”.

You ascend to you, W., to Heaven. You enter up onto it in this its name as Ladder. (The ascension to Heaven involves moving up the ladder of the spine and then on up the ladder of spiritual evolution to ever higher states of consciousness. “It” refers to “Heaven”. You ascend yourself, *by and to* your higher self. It is a bootstrap process.)

306.479bW587 

306.479bW587 Reda Pet en W. Reda en-f Ta. An Tem.

Give Heaven to W. Give Earth to him. Thus says Tem. (Tem is the Tower Trump in the Tarot deck. He represents the orgasmic blast of the heavenly kundalini energy moving up the spine. This opens up all the chakras from the base to the crown and on beyond to the higher celestial chakras. Earth is the World Trump and represents the whole physical body.)

306.480aW587 

306.480aW587 Medu hery-s pu Geb.

He who had spoken to him about it was the World. (Geb is the World Trump. He represents physical matter of all frequencies. Thus, Geb recommends giving his son, the Perceptive Faculty, the whole range of possibilities to experience. It refers again to Heaven which has the female gender, hence the “-s” pronoun.)

306.480bN1337 

306.480bN1337 Aatu Herew, Aatu Setesh.

The Chakras of the Will, and the Chakras of Illusion. (These are the various

domains of the chakra energies arranged according to rank in frequency along the spinal cord. The glyph of the “Aat” depicts a round chakra hub viewed from the side. It looks somewhat like a hubcap if viewed from above. One group of hubs is associated with the Will [Horus]. Another is associated with Illusion [Setesh]. The proper hub of Will is focus on the pineal eye and its two ocular companions. The hub of Illusion is focus on the prostate and its two testicular companions. Horus governs the three higher physical chakras, and Set governs the three lower chakras. Thoth governs the heart chakra. Ra governs the Higher Self chakra. All are avatars of Ra. Life experience is the dynamic interplay of these chakra energies. When Set dominates, a person follows his animal instincts. Instincts tend to hold him in a fixed pattern of imagined personal benefit that gets more and more out of tune with the shifting environment as time passes. When Cosmic Horus dominates, a person makes decisions and performs actions for the benefit of all. Thus the true master of Nekhen [the male prostate] is Cosmic Horus in spite of this being Set’s territory.)

306.480cW588 

306.480cW588 Sekhetu Aaru, *dewa* sen thu.

The Fields of Reeds, they honor you. (The Fields of Reeds are sets of beliefs that you hold in awareness. These beliefs all honor, adore, and worship you. That is to say, they are all tend to be directed toward the aggrandizement of the self. “Dewa” also has the meaning of the dawn when the stars give way to the sun’s brightness. In this sense the stars bow to and honor the sun the way your beliefs bow to and honor your Self. This is fine, because you are the core of your universe, whether you know it or not.)

306.480dW588 

306.480dW588 Em ren-k pu en Dewau, Seped as *kher* Kesebet-f.

In this your name of Morning Star, as the Alert One who lives under his tree of life. (The Morning Star is the planet Venus and is the vehicle of Hathor, the consort of Ra. “Seped” was a god of the eastern delta and related to Sepedet, the star Sirius, a celestial embodiment of Isis. The heliacal rising of Sirius in the East was very important in Egyptian culture and marked the beginning of the year cycle. Sirius was the star dedicated to Isis. She represents the pituitary gland. The tree of life is probably a kind of sycamore used to symbolize the human nervous system. When Sirius rose at dawn, the Nile would flood. This represented the rise of the kundalini up the spine and was described in myth as Nephthys rushing to join her sister Isis.

The sun would rise and Egypt would flourish. This represented the dawning of enlightenment. The name “kesebet” used for the tree emphasizes the sense of honoring or adoration that resides in “Dewau”. “Kes” means to bow down in respect. “Bet” means seeds or incense resin from the tree. The text shows three pellets that depict seeds or incense pellets. “Bet” also is a house or temple. So “Kesebet” can be a temple for bowing in worship.)



306.481aW589 An Sema nef thu, jed en ab-f met-k nef.

Indeed you are a bull sacrificed for him. He says in his heart you die for him.

(This verse has several layers of meaning and seems to refer to Set’s attitude toward Osiris. The image is of the bull sacrifice. This was part of the worship of Ra. “Sema” is the sacrifice of a bull. The bull represents an offering to Ra, the Higher Self Sun. “Met” can mean “dead”, but also means to testify [meter]. It also means to be upright and correct. “He” and “him” refer to the Higher Self or to Set, or even possibly the Death Lord, Anepew. The idea is to live in service to the Higher Self. The aim of the Higher Self is always to give in service for the greatest good of all. The sun gives light, warmth, and energy to the earth and takes nothing in return. The Higher Self thus knows that you are doing the right thing when you sacrifice personal gain for the good of all. The bull is a symbol of creative and generative energy. Untamed, the bull expresses itself as wild sexual energy, the *Ka* out of control. You dedicate this energy instead to your service of all life. Osiris dies so he can resurrect and demonstrate mastery over death. Set becomes the tool for achieving this model of immortality.)



306.481bW589 Mek ar-k thu kheperet er-k er-f em Amen nu *Ka* en Sema.

Truly you are creating for yourself. What is for you is for him in the daily sacrifice of a bull.

(When you dedicate your creative energies in daily service you are doing the creative work of the Higher Self and it benefits you. The “Amen nu *Ka*” is a daily bull sacrifice. Literally, it means “The Invisibility of the *Ka*”. You direct your creative energy [*Ka*] to good deeds that you do behind the scenes [amen] so that they are unseen. This is the *Ka* energy of the invisible creator. The word “Sema” is also code for unity and a name for Egyptian yoga. The ritual killing of a

bull is not the main point.)

306.481cW590 

306.481cW590 Amen, Amen, Amen nu Ka.

Amen, Amen, Amen-nu Ka. (This is a powerful mantra that means something like “Hidden, hidden is the invisibility of the creative energy dedicated day by day.”)

306.481dW590 



306.481dW590 Wen-k W. menet-ta kheneta sen, khenet Aakhu jeta.

W., you are established leading them, leading the Light Beings forever. (There is a word play here on the title of Osiris the Perceptive Faculty as “Khenet-Amenety”, the Invisible Leader, or the Chief of the Western realm. “Men” means established, and “Amen” means hidden. “Amenety” means western or Invisible Realm. By his leadership in giving dedicated service from behind the scenes, the Osirian adept becomes the leader of all the immortal companions of light. **The letter “a” at the end of “kheneta” by convention is read again as the initial letter of “aakhu”.**)

307.482aW591 

307.482aW591 Jed medu: Anew em W. Neter. Anew-k em W. Neter.

Say the word and the Light Tower is in W., O god. Your Light Tower is within W., O god. (This verse reminds us that the City of the Sun was just a symbol of the tower of light that you have within you. The light sits at the top of your spine. Turn it on and let its divine light shine.)

307.482bW591 

307.482bW591 Anew em W., R@. Anew-k em W., R@.

The Light Tower is within W., O Higher Self Sun. Your Light Tower is within W., O Higher Self Sun. (This verse adds the Higher Self. Awen [Anew, the manifestation of New, or the dear creative urge, **or dear Being**] was dedicated to the Sun God, the Higher Self. When you light up your Light Tower, you live in tune with the Higher Self. New is the precursor form of Tem the Tower.)

307.482cW591  592 

307.482cW591 Mut enet W. Anew. Tef en W. Anew.

The Mother of W. is a Light Tower. The Father of W. is a Light Tower. (W. the

adept becomes an avatar of Osiris, the Perceptive Faculty. The mother of Osiris is Newet, and his father is Geb. His mother is Cosmic Space [the Star Trump], and his father is Earthly Matter [the World Trump]. At a deeper level Mut is Hathor, Undefined Awareness [the Empress Trump], and the Father is the Cosmic Will expressed as the Higher Self [the Sun and Emperor Trumps]. The Horus name “An-Mut-f” [The Light Tower is his Mother] is from this.)

307.483aW592 


307.483aW592 W. jes-f Anew. Mesy me Anew.

W. himself is the Light Tower, born as the Light Tower. (The Light Tower is the Tower Trump. Properly turned on it is a beam of pure light. The adept is born in this light, for all beings are manifestations of light. The physical tower in Heliopolis may have had a crystal pyramidion capstone prism on top that separated sunlight into its component color frequencies of the rainbow. **However it was configured, it was called** the Ben-ben stone.)

307.483bW592 


307.483bW592 Sek R@ Jaja Pesejety Neteru, Jaja Remeth Nefer-Tem.

The Cosmic Higher Self Sun is Chief of the Double Ennead of gods, and the Beautiful Tower is Chief of all mankind. (“Sek” an initial particle that I do not translate. Ra is the Higher Self that transcends the double Ennead, or grand assembly, of gods and therefore is their Chief. “Nefer-Tem” is the Cosmic Orgasm or Big Bang or Cosmic Bliss Light Tower. Nefer-Tem is born from a lotus, which means he represents the end product of yogic discipline. A lotus also is born from his crown chakra, which means that yogic discipline is his own spiritual brainchild. This verse states the reality as it is for the immortals.)

307.483cW593 

307.483cW593 Netu senu-f. Aw@ tef, Geb.

There is not his equal. He is the heir of his father, the World. (Geb is the World of physical matter. He is the father of the Perceptive Faculty. Perception inherits the beliefs that you leave to yourself as the world environment you find yourself in.)

307.484aW593 

307.484aW593 Neter Neb, wedet-f @-f.

As for each god, he extends his hand. (You are in charge of your entire body.)

The offerings to the gods usually included bread and other food. Here the food is not important. What is important is the divine companionship. Interestingly the English word for companion means one with whom you share bread. The true purpose of the Eucharist is not to eat bread, but to merge with the divine.)

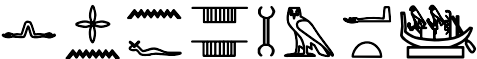
307.485aW594 

595 

307.485aW594-595 Ne hab-f habet, ne sethep-f ab-t[a] em @b senu-f neteru.

He does not dispatch a messenger on a mission. He does not transport a “heart-bread” when face to face with his divine companions. (When you are face to face in intimate contact with someone, you do not need to summon postmen to send letters or hire porters to carry baggage. You are right there. The point is to live in the moment, to be real, honest, and in touch with your world. This is true communication. As Harry Palmer once pointed out, you cannot get too close to yourself. Once you realize that others are merely reflections of your own beliefs, communication and intimacy get much easier. The “ab-ta” is an ape porter, or something very pure, or “bread of the heart”, or a “heartland”. There is ambiguity here for you to explore with your intuition.)

307.485bW595 



307.485bW595 Ne wen nef @awy Semeketet, ne wen nef @awy M@nejet.

He does not open the double doors of the Meseketet Boat. He does not open the double doors of the M@nejet Boat. (The “Meseketet” [here spelled “Semeketet” with a metathesis] Boat is the boat of the evening sun, and the “M@nejet” Boat [here spelled something like “@nejm@t”] is the boat of the morning sun. I suspect that “M-Sek-Tet” means “in the destruction of the form” and “M-@nej-Tet” means “in the shining forth of the form”. The double doors represent the entrance and exit. They open for the start of a thought and the end of a thought. The sun is like a thought arising in the mind. It enters conscious awareness, and it leaves awareness. The two doors in your body are the two lips. They form the words that utter the thoughts in your mind. Each word you say begins as a sound bursting from the lips, and then falls back into silence. The two lips are the two horizons of the sky, east and west. Kissing the earth is to speak the thoughts that give rise to your reality. In the great festival at Abydos an important part of the ritual was to kiss the earth [sen ta]. “Sen” also has the meaning of smell and companion. Both these ideas have arisen in the

preceding verses as well as the idea of kissing. The tantric interpretation of the double doors considers them to be the vaginal lips. They open and close to permit entry and exit of the phallus. This private aspect was also re-enacted in the ancient ritual at Abydos, the sacred “Mound of the Heart [of Osiris]”. Information about initiations into the use of mantras and tantric lovemaking are hidden in this verse. In 1953 archaeologists discovered two large wooden boats that had been disassembled and stored during the 4th dynasty in rectangular pits covered with megalithic slabs alongside the southern base of the Great Pyramid. The boats are models of the morning and evening solar barks and, by wordplay on the name for boat [waa ↔ waa], we know they represent the morning and evening meditations and tell us the main purpose for the Great Pyramid -- to be a gigantic physical icon reminding people that the meditation process is the key to human civilization.)

307.485cW595 

596 

307.485cW595 Ne wej@@ medu-f em amy newet-f, ne wen nef @awy hetemetu.
He never weighs his words within his own city. He does not open the double doors of the abodes of the dead. (The word for weigh [wej@@] has a glyph of a scale such as is used for the weighing of the heart in the Hall of Judgment. The “city” here means the precinct of the self. Since the avatar has united with his world, there is no hiding of self from other. “Wej” is to issue a command or decree. The “@@” is the scream of the ape that sits on top of the scales of justice. He is Thoth in his baboon transformation playing the role of Baba, lord of intimacy and playfulness. Ironically this magical monkey controls the outcome of the weighing. “Hetemetu” means the houses of the dead, those destroyed. Many people open their mouths and speak words with their lips [the double doors] that are dead lies. These people are as if dead. The word “het” also has the meaning of “heart”. **“Met” is “dead”.** These people are dead in their hearts. The Egyptian metaphor for living in truth is to weigh the heart in the scales of justice. The law courts of today often still use the symbol of scales to represent justice, but the modern notion of justice attained in a courtroom is far removed from the ancient Egyptian understanding of spiritual justice.)

307.486aW596 

307.486aW596 Ay en W. ar-k.

W. comes to you. (Your enlightened reflection will show up in your life. Will you be ready to greet him or her? Will you be ready to open your double doors and

really communicate face to face with your true reflection and experience true justice?)

307.486bW596 


307.486bW596 W. pa Sematy Ka @ her per em Anew.

This W. is the powerful wild bull god of generative energy of terrifying mien who emerges from the Light Tower City. (This verse recommends a program of daily practice. The daily Ka sacrifice sends the creative energy up the spinal cord to light up the midbrain. This steady practice leads to a permanent state of enlightenment. There is a subtle pun here on “sematy” and “semayt”. “Sematy” is a wild bull god that eats grass on a hill. The hill is Abydos, Hill of the Heart, and the grass is pubic hair. The bull is wild sexual energy. The “sema” is a bull sacrifice that transmutes this energy into enlightenment. “Sema” is also the god of the backbone of Osiris, the pathway to send the sexual energy to the brain. “Sema” is a story, or a report. It is also a sacred animal in Abydos. It is also the temples on the head. “Sema” means to unite and carries overtones of sexual union and yoga. “Semayt”, with the backbone glyph, means flowers of speech. “Sem” is pasturage eaten by the bull, and the “Sem” priest initiates into the mysteries of the mantras, yantras, and tantras. The Light Tower also reflects back on the Tem glyph that was used above in 485c to write "hetemetu" [the abodes of the dead]. There is only light for the enlightened. These notes barely scratch the surface of this verse. It is a great subject for contemplation in its many dimensions.)

307.486cW597 

307.486cW597 Ay en W. er-k Sematy.

W. comes to you as the wild Sema Bull God. (This passage reminds of the descriptions of Indra as a wild bull in the Vedas. The life energy involved here is limited only by what your physical body can handle. The word “come” in English may have had similar sexual connotations in Egyptian.)

307.486dW597 

307.486dW597 W. pa jer-th, mes thu, meses thu.

This W. is your boundary, produces you, and forever produces you. (You are the enlightened adept, the avatar. No matter what you think at this point, the avatar defines your identity because you have encountered such a notion in your world. He is your child because you created that possibility as something that exists in your world and summoned it to your attention. He is your birth because you are being

born as such an enlightened adept merely by reading this verse in the **Pyramid Text** -- even if you do not understand its full implications as you read it.)

308.487aW597  598 

308.487aW597 Jed medu: a[ne]j her-k Herew em Aatu Herewet.

Say the word and greetings to you, O Will in the chakras of the Will. (Enlightenment is easy. You say the proper word with the proper intention [give full and complete permission to yourself] and the Will [Horus] turns on the energies in all the chakras so the light flows through. The chakras of the Will are the higher chakras. Greeting someone with honor is simple.)

308.487bW598 


308.487bW598 A[ne]j her-k Set em Aatu Set.

And greetings to you, O Illusion in all the chakras of Illusion. (The chakras of Illusion [Set] are the lower chakras. They also wake up and salute you when you say the right word. Do not have bias against Illusion and the physical energies. The lower chakras are also fundamental to life and deserving of full respect.)

308.487cW598 

308.487cW598 A[ne]j her-k Aaru em Sekhetu Aaru.

And greetings to you, divine beliefs in the fields of beliefs. (The N. version adds the adjective “divine”. **In the Pyramid Texts reeds** [Aaru] symbolize beliefs. Reeds were used to make pens. With pens you could set down on paper your beliefs. The Field of Reeds is the set of beliefs that you hold. This defines your reality. Honor it. It is your creation. The Field of Reeds is the moist, rich Delta. This is the cunt of Isis, rich in pubic hair. Such a metaphor is a belief in your mind that you generate with the computer of your brain. Isis, the pituitary, sits in her temple in the center of your brain subtly directing your emotions and feelings with her secret essential oils, the most powerful of which are concocted by her sister, Nephthys.)

308.488aW598 

308.488aW598 A[ne]j her-then tet-ta ab neterwy, Sety, fedu Neteru Khenety Het @t.

And greetings to you, O Two Divine Forms of the Heart, the two daughters of the four gods who are Chiefs of the Great House. (The four divine Chiefs are possibly R@, Tem, Shewe, and Geb [or possibly Khepera]. The “Tet-ta” are two

forms or images. The two heart daughters probably are Isis and Nephthys, the, Feeling and Motivation [see Hymns 4 and 5]. Together these core beliefs govern the Shakti energy that creates and shapes into physical objects the beliefs you hold. One is the belief in beliefs, and the other is the belief in the reality of beliefs. The latter generates the crossover from the mental to the physical world. At a deeper level the two daughters are Sereqet and Net [Newet]. Sereqet is a primitive form of Isis as a mother nursing her child. A mother scorpion carries her babies wherever she goes and is thus an excellent icon of a nurse figure. Sereqet is the brain stem that controls the heart beat through the vagus nerve.



Mother scorpion carrying its young

[Public domain photo from Wikimedia Commons, scorpion entry]

Newet, the mother of the two daughters, is the system of glands that can produce any number of subtle beliefs in the cortex. These are subtle mental forms symbolized in the body by the invisible hormonal secretions. Net is the crossover of the optic chiasm. This is an optical principle of inversion that occurs with mirrors and lenses. The life lens inverts mental images into physical objects that appear to be separate from the viewer. The physical body reflects this principle by crossing nerves between organs on one side of the body and brain hemispheres on the other side. Net's crossed arrows symbolize this. The kundalini blasts through the crossover at the brainstem. In the physiology of Egypt this is Giza where they built the great pyramids to memorialize the cross-pyramidal tracts at the boundary between the Delta head and the body of Egypt. See 489a-d below for more on the two daughters.)

308.488bW599 

308.488bW599 Pereta kheru en W. haty.

The voice of W. goes forth naked. (“Peret” often referred to the processions where the images of the gods were paraded about. “Kheru” is the voice. This word occurs in the expression “Ma@-kheru”, which is the voice that speaks truth in the [Judgment of the Heart Ceremony](#). The adept speaks the truth, so whatever he says

becomes an experiential reality. “Peret-kheru” means the going forth of an invocation. The intention is that whatever you say becomes real. “Naked” means that the words and the experience contain no falsehoods. The “Peret Kheru” was also a name for a space in a sepulchral complex where the spirit of the deceased could communicate its desires to the living. The living would then declare them aloud with an invocation and propitiate those desires with offerings of daily necessities such as bread, beer, other foods, clothing, and so on.)

308.489aW599 



308.489aW599 *Maa-ne en then, W. mer maaa Herew en Aset.*

We look at you W. as the Will looks at its Seat [of Feeling]. (The mother of Horus is Isis. This verse runs on two main levels. When someone is naked, the attention tends to go to the genitals. The outer form of Isis is the seductive female cunt. The inner form of Isis is the seat of the feelings in the pituitary. This master gland orchestrates the feelings through subtle hormones which influence the level of excitation and the level of focus. Attention brought to the level of focused intention gives birth to the Will as Horus the Younger. Someone who lives without pretense in the immediacy of the moment has a heightened sense of attention. The repetition of the verb “look” emphasizes this point. However, the verse suggests that he who is subject to Illusion looks at the genitals, and he who is disciplined in the Will looks to the mother of the Will, the Feeling, which is the organizing feature of the awareness that directs it into the evolutionary flow of life. The child bonds with the mother.)

308.489bW599 



308.489bW599 *Maa-ne en then, W., mar maaa Neheb-kau en Sereqet.*

We look at you, W, like the Master of Yogic Energies always looks at the Scorpion Goddess. (Again, the nakedness suggests sexual overtones. This is another tantric verse. “Neheb-kau” was a winged serpent with four legs plus two heads at one end and one at the other. The “Kau” are the various Ka energies. The most powerful electromagnetic energies in the body are sexual. “Neheb” is the yoking of cattle or horses. It expresses the same metaphoric relation as yoga [yoking] in Sanskrit. The idea is to bring untamed energy under control and channel it into useful creativity. The Scorpion is a reference to Sereqet, the scorpion goddess, the mother of Neheb-Kau and a form of Isis when she cared for baby Horus. The

poisonous scorpions of the swamps became the baby's toys. The outer form of the scorpion is the male penis that lurks in the field of pubic reeds and stings women. The inner form of the scorpion is the brainstem that arcs upward to form the pineal at the tip of the scorpion's tail. The scorpion's legs and claws are the nerves that branch from the medulla. Sereqet is thus an image of the primitive brain of instincts, the major functional mode for infants that works for their survival. The scorpion's stinger is the Wisdom Eye of Shiva/Ra/Horus that will open when the sexual energy has been yoked so that it moves upward and opens the eye. The serpent is Sesha, Seshesh or Seshat in Egyptian. Nehebkau has multiple heads corresponding to chakras. The two heads on one end refer to the two lobes of the brain. The one head on the other end refers to the phallus. This verse tells us that Baby Horus while nursed by Sereqet has the potential to become a master of the yoga of chakra energies. See the **Amduat**, Hours Four, Five, and Eleven for illustrations and discussions of Neheb-Kau.)

308.489cW600 

308.489cW600 *Maa-ne en then W. ma maaa Sebek en Net.*

We look at you, W, like Fear always looks at the Chiasmic Net. (The English makes a nice pun on chiasm, chasm, and cosmic. Sebek is the Crocodile that represents the fears that lurk in your subconscious. These tend to be locked in the second chakra and tangled with the sexual energies. The crocodile lurks in the swamps of the field of reeds, hidden among your vast set of beliefs. Most of your fears center on survival and sexual issues. These are first and second chakra issues. In Egypt, they commemorated this with the temple of Sebek at Kom Ombos where initiates had to face their second chakra fears with real crocodiles. The crocodiles of the Fayum oasis were the ancient fears stored in the back of the primitive brain. The Chiasm is the crossover of the optic nerves that occurs at midbrain. The eyes are in the front, and the optic centers are in the rear of the brain. The Egyptians represented this with the crossed arrows of Net, totem goddess of Sais in the Delta. Her other symbol was a tool for knitting nets. The craft of making nets involved a lot of crossing over. Newet is Net's form as the neural net spanning over the cortex. The crossover principle leads to the projection of beliefs into external objects. This externalizes our fears as the things that we choose to resist. Attention goes to fearful things just as much as it goes to desirable things such as sex. Thus, these are both second chakra issues. Sereqet and Net are two ancient goddesses who support Amen-Ra and Hathor-Mut. They are deep core beliefs embedded in undefined awareness. Sebek was the son of Net just as Neheb-Kau was the son of Sereqet.)

308.489dW600 




308.489dW600 *Maa-ne en then W. mar maaa Set en Tet-ta Ab.*

I look at you W. like Illusion always looks at the two Divine Heart Daughters. (This verse makes it clear that the two heart daughters are Isis and Nephthys. Set's consort is Nephthys, but he coveted his sister Isis, who was the consort of Osiris. This led to a major family quarrel, the murder of Osiris, and the usurpation of his throne by Set. Illusion looks with the eye of lust, jealousy, and anger rather than the eye of appreciation. The four goddesses – Isis, Nephthys, Net, and Sereqet – form a special group of protective “angels”. In the tomb of Tutankhamen they surround the young king's shrine and canopic chest with protective gestures. The mythology and physiology expressed in Hymn 308 is very ancient and very profound. Space permits only a few hints for the intrepid reader to begin exploring.)

309.490aW600 

309.490aW600 *Jed medu: W. pu Jeha a neteru ha Het R@.*

Say the word and this W. is the Guru of the gods who is behind the Temple of the Higher Self Sun. (“Jeha” is odd here. It derives from “jeh” [or “jehety” or “dehu”] which means the metal lead. It is related also to the name “Jehuty” by which Thoth is commonly known to Egyptians. He is also called “Dehy” or “Tekhy”. This refers to the lead knob on the Scale of Justice. Lead is the totem metal of Baba-Thoth, the Great Alchemist who turns lead into gold. He represents Cosmic Intelligence, the organizing tendency behind the scenes that generates the Plan of the Higher Self Sun for the pattern of evolution. The sun is the image of the Higher Self, Source of Life. The Temple of the Sun is the universe. Behind the universe and Higher Self we find Jehuty, the Cosmic Intellect that designs the Higher Self, the structure and plan of the universe.)

309.490bW601 

309.490bW601 *Mes en Nehebet neteru amyut Hat Waa R@.*

The gods are born of the goddess “Belief” in the prow of the ship of the Higher Self Sun. (“Nehet” is a prayer or request, and becomes a belief when invoked with certainty. Here she is personified as a goddess and is probably as Nehebet, a form of Hathor as a lotus/yoke, both symbols of yoga practice [with word play on Nekhebet]. The sun sails into the sky bringing daylight. The stars of night precede the arrival of the sun's boat at dawn. The frontal lobe of the brain is where the conscious

personality resides. You generate new beliefs by your conscious creative choices and definitions that you place on undefined awareness. “Hat” can also mean “heart”. Thoth is Lord of the Heart. The plan of the universe is yours and is for you. The sun’s boat is a metaphor for meditation. The verse suggests that you discover through meditation the divine core beliefs that motivate your existence.)

309.490cW601 

309.490cW601 Hemes W. em-bah-f.

W. sits before Him. (“Him” refers to Ra, the Higher Self Sun. The avatar sits before Ra and acts as his emissary or mouthpiece to carry out the evolutionary plan. By every thought, word, or deed you interact with and evolve your universe. The avatar sits at the Source from which all the beliefs cross over from potentiality into reality.)

309.491aW601 

309.491aW601 Awen W. henu-f. Asej W. wedu-f.

W. opens his boxes. W. breaks open his edicts. (“Hen” is a box, especially the box used by writers to hold their writing tools. The determinative glyph illustrates what the poet has in mind. “Hen” with a head determinative can mean the “box” of the brain or brainpan. The adept has written out the creations he proposes to believe into reality. These documents are his edicts. He opens them up and reads them. Then they become his realities. They are like edicts of the pharaoh. Opening and reading your edicts is like opening up the operating system of a computer and reading the commands that you have installed there. The computer then executes the program and displays the results as output to screen, speaker, printer, and so on. You can then reset the parameters or revoke them and issue new software, a new set of edicts.)

309.491bW601 

309.491bW601 Khetem W. mejatu-f

W. seals his scrolls. (Having confirmed the beliefs he wishes to become real, the avatar then rolls the scroll back up and seals it with his seal. This means that he takes full personal responsibility for everything that results from the issuance of his “edicts”, **and he will make it happen.** This is the behavior of a true pharaoh.)

309.491cW601  602 



309.491cW601 Hab W. wepety-f, atemu werej

W. sends out his carriers who are unwearying. (The adept uses his Will to delegate authority to assistants who will carry out his commands. The mind and body use such an organizational procedure. The “unwearying carriers” refer to subroutine programs that run automatically. For example, the circulatory and digestive systems work pretty fully on automatic governance systems so they adapt to changing circumstances such as the amount of exertion or the amount of food in the system. Administrative and bureaucratic organizations of a government or company also run on automatic like this once set in motion.)

309.491dW602 


309.491dW602 Ary W. ajed tef en W.

W. does that which his father says to W. (The pharaoh/adept does not make decisions, issue orders, or do anything for his personal sake. He lives in service to the Higher Self, the Source of all Life and works for the benefit of all the people. Ra, the sun, symbolizes that principle in the **Pyramid Texts** and represents your father and pharaoh’s father. The actual father of the Osirian avatar is Geb, the physical world. Ra is like a grandfather. By living in harmony and service with all of life, the adept finds success, fulfillment, and happiness. His own personal needs are automatically fulfilled since they contribute to his ability to function in service to others. Thus, he need not worry. By identifying with the Cosmic Higher Self, he gets the additional bonus of conscious immortality. He becomes fully awake.)

310.492aW602 

310.492aW602 Jed medu: shenaw W. shenaw Tem.

Say the word and the loops of W. are the loops of Tem. (This verse refers to the magical loops by which commands can iterate and create the Illusion of continuity. Tem is the Light Tower, the Cosmic Orgasm. Once you understand how the loop principle works, you can run the same procedure on bliss and live in perpetual bliss. This is the bonus that goes with immortality. You not only can live forever, you can enjoy bliss forever. Just stick the tail of kundalini in her mouth and let her loop for as long as you like. The Greeks called this principle “Ouroborus”. A trick to this is the Golden Rule. If you give others bliss, it loops around and brings you bliss. It also works both ways. If you give others pain, it loops around and brings you pain.)

310.492bW602 


310.492bW602 Shen theth W. shen theth Tem.

When W. is hostile, Tem is hostile. (You can make yourself perpetually happy or

The relativity of experience brings the opposite experience to the desire, the aspect that is resisted to become an experience, but the transient nature of phenomena also brings the experience to an end. One of the titles of Set is “Mer”, The Sick One or Pained One. Illusion based on desires that are out of control is a sort of mental illness. “Qes” literally means “bone” and has that determinative here, but extends to mean violence, lack, bondage, calamity, and a span of time.)

311.498bW607 

311.498bW607 Am sen ja @ sen. Mejer W. ar-k, aw W. kher-k.

They will not extend their hands, W. stays close to you, and W. comes to you. (Things and people who seem desirable and the desires themselves will not come to your aid when you need their help. A Higher Self companion is like a faithful follower who stays with you and comes to assist you. The “@” glyph  codes for the avatar’s helping hand. How he helps you, may not be what you expected, but will be for your ultimate benefit and for the good of all.)

311.499aW608 

311.499aW608 Jed nek ren-k pu en Ageb Wer Per Em Weret.

You say this name of yours as “Great Flood which comes forth from Greatness”. (False friends flatter you with nice sounding names to puff up your ego, but they are not true companions. Great Flood [Ageb Wer] derives from the flood of the Nile, but expands the idea to mean the celestial waters of “Mu”, the unbounded, undefined awareness. It is true that you are that in your essential nature, but saying it does not make it any truer or amount to any assistance in a cooperative endeavor. The “Ageb Wer” can also be the Great Dissolution at the end of the Universe when all returns to Undefined Source. It is possible that W. says the name to “you”.)

311.499bW608 

311.499bW608 Ne shep W., dek su em keku.

W. is not blind, for he feels by touch in the darkness. (Such flattery does not blind him. He can feel their true intentions by direct intuitive perception. The text compares this to sensing your way by touch in darkness. The adept is in touch with reality, so there is no darkness for him.)

311.499cW608 

311.500dW609 

311.500dW609 Wed-k nek W. tep Jeta Mut.

You set W. above the Eternal Mother. (The Eternal Mother is Hathor, pure love, undefined awareness, source of life. Just as a mother instinctively loves her child, undefined awareness compassionately loves all her defined creations. This verse says that you place a true companion above undefined awareness. This, of course, is poetic exaggeration. The purpose is to point out that such a companion is an avatar of the Cosmic Will. Such an avatar embodies that undefined awareness and works in complete service to the benefit of Cosmic Evolution. He is therefore literally the “head” of the Eternal Mother since he makes her love a living reality.)

312.501W609 



312.501W609 Jed medu: Pa ta, paa ta er Hetu-t, Hetu enet Net.


Say the word and the Bread [of the World] flies. The Bread keeps flying to the Mansions, the Mansions that belong to the Red Crown. (The Bread is the physical embodiment of the avatar. Flying refers to the ascension of consciousness to celestial realms. The word Bread [Ta] is a homonym for Earth, and is the sign for the Tarot Trump of the World. On that card as it survives in modern Tarot decks you see the goddess Gaia dancing in the sky surrounded by the four Living Beings, the Angels of the Four Seasons: Taurus, Leo, Scorpio, and Aquarius. The eagle depicted on the card represents Scorpio in flight. In some versions all four archangels are in flight. The Red Crown symbolized the sovereignty of Lower Egypt. This was the land of the Delta in the North. The Mansions represent the chakras. The chakras of the Red Crown are the higher chakras [throat, brow, crown] that are in the head. They are actually female, controlled by the pituitary, in spite of all the brain matter. The White Crown of Upper Egypt governed the South. This male energy sent the “semen” of the Nile up to the Delta of Lower Egypt. The brain of Egypt was the delta and actually signified a giant cunt. [Men can understand this odd notion better than women.] Here was the temple of temples of the Goddess Net in Sais that housed chapels for the higher chakras and was the site of the great Festival of Lights. The geography of Egypt is a gigantic meditation on the psycho-physiology of consciousness. The temples built by the ancient Egyptians enlivened these natural features of the land as vibrant chakra centers. The “flying” can mean the effortless sailing downstream on the Nile. “Above” the Delta [to the North] was the Great Green Sea of the Mediterranean, the field of the Higher Self that shared the

community of all mankind. This verse stands by itself as a deep tantric meditation.)

313.502aW610 

313.502aW610 Seth [he]nen Baby, awen @awy Pet [Herew sep sen]

The Baboon draws back his phallus, and the Will opens the double doors of Heaven [say twice.] (The Baboon is Baba [also called "Baby" or "Beby"]. He is the baboon transformation of Thoth [the Intellect] that represents the secrets of the phallus. He incarnates as the first son of Osiris, the Perceptive Faculty. If the brain is a giant cunt, the first thought that arises in it is the creation of a phallus to fill it. The Nile fills the Delta with its flood of water and fertile soil like the phallus fills the womb with a flood of semen. This awakens life. Faulkner points out that the missing [he] in the word "henen" for phallus is recovered from a Middle Kingdom copy of the verse. Baba is the Master of Tantra, the art of transforming sexual energy into higher spiritual states of consciousness. The double doors of Heaven are the two horizons, east and west. When the doors open at the horizon, the sun rises and day begins. The two doors are like the two lips opening to speak. They are also the two lips of the vagina opening up to receive the phallus of Baba. Drawing back his phallus is like drawing back a door bolt. Baba understands that the art of using the phallus is to know when to draw back and when to thrust forward. The phrase translated in brackets is uncertain, but also appears in 503a below. Unfortunately, this verse, which is right at the edge of a doorway in the Wenas Pyramid, seems to have been destroyed. In the photograph of the original text by Piankoff all that remains is the "-y" in Baby's name. The remaining text resumes at 502.bW611 in the middle of the next verse. Fortunately Sethe transcribed the text before it disappeared from the site and it can be confirmed from the Middle Kingdom copy retrieved from Senwosret's tomb at Lisht.)

313.502bW610 

611 

313.502bW610-611 Awen W. [@awy Pet], her bekhkhu *kher* akenet neteru.



W. opens the double doors of heaven. (611) The face is hot under the cunt of the gods. (Translators do not know what to do with "akenet". Oddly enough, it is just what it sounds like in English, a "cunt". The image for the word is a bowl. We imagine a face over a bowl of water to see the mirror reflection. In very ancient times before technologies of metal and glass evolved, this was the usual mirror technology. However, here we are talking about a sexual process. The adept opens the lips of his divine partner's cunt as he prepares to enter. The "face" can be the

literal face or the head of the phallus. In either case, the “face” is hot and flushed with excitement. The cunt is the sky of Heaven, so it really is “divine”. W. takes the role of Baba and makes love to the universe. The word for hot includes the fire glyph. The bowl may actually contain molten metal. This brings in the imagery of sexual alchemy. Remember when you face a cunt that it is a reflection of you. The face is “below” the cunt suggesting that the woman is on top, which seems to have been pretty common in ancient Egypt. **Sethe puts [@awy Pet] in brackets with a question, but if my reading is correct this makes perfect sense.**

313.503aW611 
 612 

313.503aW611-612 Sebenet Herew sep sen, seben W. am em bekhekhu pen *kher* akenet neteru.

The copulation of the Will is repeated. W. copulates there in this heat under the divine cunt. (Horus is the Will. The Will creates. This is like the procreative ability of the phallus. Repeated copulation suggests practice and the stabilization of the experience by the Will as a permanent cycle. The word “sebenet” is the causative of “benet”, which is to copulate. “Benet” is also a title of Baba, the dog-faced baboon. He is the archetypal Copulator. The word “under” again indicates that the male is underneath and the woman is on top. This is the usual position of Geb and Newet during their copulation. Geb reclines and Newet arches over him, lowering her bowl onto his uplifted poker.)

313.503bW612 
 613 

313.503bW612-613 Ary sen Wat en W., sewa W. am-s. W. pa Herew.

They make the pathway of W., so W. passes through it. This W. is the Will. (“They” refers to the multiple “copulations”. The tantric energy clears away blockages in the spine and chakras so that W. as the deliberate life energy passes upward along that pathway to higher and higher levels of consciousness. Of course, W. can also pass along the birth canal. W. functions as Horus, the Will. He deliberately practices to clear his pathway along the Way of Enlightenment and the Way of Incarnation. This verse specifically refers to the use of tantric techniques to transform sexual life force into spiritual awareness. However, we can interpret it in a more general sense of using deliberate exercise of the Will to clear obstacles on the path to fulfillment.)

314.504aW613 

614 

314.504aW613-614 Jed medu: *ha-k* Neg, *Nega jeb@u*, *Aker Ta em Wepet-f*


Say the word and O that you were a Bull. A Bull is his fingers, and Double Sphinxes of Earth are on his Crown Chakra. (There is subtle wordplay in this verse. “*Ha-k*” expresses a wish. It also means your back. Metathesized it becomes “*heka*” and means to charm or enchant with a mantra. The bull is the totem for the *Ka* energy, but the word used here is *Neg[a]* that also suggests a reduction in size. The fingers manage the Bull energy by manipulating the phallus. Thus, they become like bulls. The “*Aker*” is the double-headed Sphinx. It is an earth god and has a head at each end. This refers to the day from dawn to dusk. The great sphinx at Giza faces east to greet the dawn. In very ancient times, before the pyramids were built, there may have been a twin sphinx that faced west. If there was, it is either completely destroyed or covered by a pyramid. The double sphinx symbolizes the two lobes of the brain. The “*Wepet*” is the Crown Chakra represented by the horns of Hathor. This sign is also used for *Wepwawet*, the opener of the Ways. “*Wep*” also means to judge as well as to open. When the crown chakra opens, the way to the Higher Self is cleared and your judgments are aligned with the benefit of all life. The sphinx is the human-headed lion. It represents the Tarot Trump of Strength. It has the masculine power of the Sun, the Higher Self *Ra*. It also has the female energy of Hathor/*Tefnut*/*Sekhmet*. These are in the sky as *Leo* and *Virgo*. Perhaps one head of the sphinx is male and the other female. It can also represent the unification of the higher and lower chakra energies and the continuity of heightened awareness once the crown chakra is fully opened.)

314.504bW614 

314.504bW614 *Akher, seben.*



But then falls and wriggles away. (This also contains subtle wordplay. The word “falls” [*akher*] plays on *Aker*. The sphinx energy falls or fades. Day turns into night. “Wriggles away” [*seben*] plays on copulation [*sebenet*]. The uplifted bullish phallus of *Benet*, the Baboon, eventually falls limp and wriggles like a soft worm. The physical arousal of the phallus cannot be maintained indefinitely. The ordinary daylight cannot be maintained indefinitely. That is why the whole thing must transmute into a cosmic spiritual event on the level of undefined awareness. That never falls, fades, or goes limp. Those are just possibilities within its unlimited ocean of possibilities that coexist eternally. The word “*seben*” also means a crown

and plays back against the crown chakra of the previous verse.)

315.505aW614  615



315.505aW614-615 W. pa a@n, hethet, patheth.

This W. is a “screaming” ape, a “spinning” ape, a “seeing” ape. (The adept identifies with three of the baboon forms of Baba. [See **Amduat**, Hour One, Upper and Lower Registers, left side.] Baba can transform into a group of apes that defeat Aapep, salute the rising sun, and cry out at dawn as if praising the sun, and so on. “A@n” derives from the word for an ape’s scream. “Hethet” or “Hetet” comes from a word for moving in cycles or circles. “Patheth” seems to come from the word “petera” or “pethera”, “to see”. Baba is the bearer of the Eye of Horus [focus of the Will] for Thoth. In my version of the Fool Trump, I show him holding the Eye up and presenting it to Thoth. The other eye rests behind him. These eyes represented the Sun and Moon and all the mathematical changes that the Chinese later came to call the **Book of Changes**.)

315.505bW615 
616 

315.505bW615-616 @ret W. Hery Sa W. Amakh W. Jaja W.


W. is the Cobra [Chamber]. W. is the foremost wizard. W. is the Honored One. W. is the Top Chief of the Council. (The poet addresses the avatar with a series of epithets that honor his evolutionary attainments. There are seven “@ret” chambers, one chamber for each of the chakras in the body. The Uraeus cobra of the kundalini moves up the spine, opens them all, and comes to reside in the brain. Then the Eye of the Will opens. Once the Eye opens, wisdom dawns and the adept becomes a wizard. “@r” also means to ascend. **He is honored because he lives in truth. He governs the council of gods in charge of his biological functions.**)

315.505cW616 
617 

315.505cW616-617 Ary W. hena, hen-tet hemes-f mem then h@a Herew.

X. does homage. As the image of homage he sits among you as the joy of the Will. (Horus is the Will. “Hen” can mean a bow of homage or a round box or bowl. It here refers to a chakra opening by showing appreciation to its energy. This continues the previous verse about the opening of the chakras, especially the brow chakra with the Eye of Wisdom. The Will activates. It is also joyful and filled with



the bliss of sexual energy brought up by the kundalini. “Hen-tet” is the ape, “Hetet”.)

316.506W617 

618 

316.506W617-618 A Hema Sched, ne reda-ne en then W. heka-f.

O Hema Sched, I do not give to you, W., its magic mantra. (“Hema” refers to the female sex organ, and “Sched” is another name for the “Dewat” [twat]. W. worships the joy of sexual energy that women have, but I, the adept, do not yet give W. the secret mantra power over this mysterious place. The “Hema Sched” are stars that as if by magic move backwards in the sky because they are near the North Pole Star Celestial Twat. “Sched” may be a variant of “sehej” and hence would mean to illuminate.)

316.506bW618  619 


316.506bW618-619 Hemes W. sa-f ar jeseret em Anew.

W. sits. His back goes to the holy place in the Light Tower City. (W. directs his kundalini energy upward into his Tower of Light [Sun City, or Heliopolis] in the brain instead of into the twat of a woman. There is wordplay here on sit [hemes] which contains the glyph for the female sex organ, and magical strength [sa] which has the additional meanings of back and wisdom. The kundalini rises up the back and turns on the pineal Eye of Wisdom in the Mid Brain.)

316.506cW619 

316.506cW619 Shedu W. er Pet.

And takes W. to Heaven. (By this tantric procedure the adept takes himself to Heaven. “Shedy” can mean to study something deeply, **and is the name of the elite education program of the pharaohs.** “Shedu” is also the name for the Egyptian constellation of the Tortoise, a symbol of the deep mysteries of Heaven.)


317.507aW619 

620 

317.507aW619-620 Jed medu: Ay en W. ma en Mekhenet em Mehet Ageba.

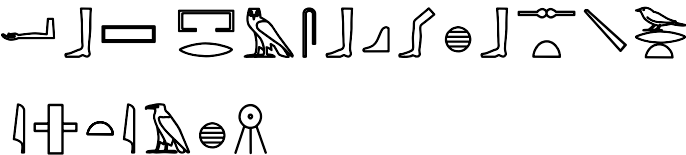
Say the word and W. comes like the Ferryman on the full flood of the celestial inundation. (The word “comes” here has the same sexual nuance as the English word. However, he is not ejaculating semen outward. The energy moves upward into the brain opening the higher chakras. The Ferryman operates in the Delta, the

part of Egypt that corresponds to the brain. The “Ageba” refers to the primordial waters of Heaven, the pure, undefined energy from which creation springs. This verse and the preceding two verses describe the recapitulation of the Big Bang of the Tower Trump within the compass of an individual during a spiritual orgasm.)

317.507bW621 

317.507bW621 W. pa Sebek Wajet shewet, res her, thes hat.

This W. is a fearsome green-scaled crocodile with its head alert and brow uplifted. (On one level, this line refers to the erection he has and to the high level of alertness in his consciousness. “Wajet” is also the cobra of the kundalini raised to awaken the higher chakras. “Sebek” is the crocodile, symbol of Fear. The cobra energy has fearsome power that frightens many people away from it. This deprives them of its bliss. “Shewet” is a feather, but here seems to mean the croc’s “scales”. The crocodile was often used as a symbol of the pharaoh's power.)

317.507cW622 

317.507cW622 @besh per em sebeq khebeset weret amy Aakh.

As “Drenched Hand” he ascends upon the thigh and into the great tail [mass of pubic hair] that is there, shining radiantly. (The serpent “@besh” is clearly phallic here, and the epithet suggests he is wet with semen. He is also one of the seven stars of Orion. This reminds us that the adept identifies with the celestial form of Osiris, the Perceptive Faculty, and thus also reminds us that this sexual practice is for the purpose of raising the level of consciousness, not just to satisfy lust. “Sebeq” is the thigh, but also suggests anointing and making pregnant. It also obliquely plays on the name of fearsome Sebek mentioned in the previous verse with an alternate spelling of his name. The crocodile has a fearsome and powerful tail. He represents the fears often attached to second chakra energy. The radiant shining suggests the glistening, blood-gorged state. The text uses the word for the Light Body of the eighth chakra, suggesting that the coitus carries the adept to the Higher Self and enlightenment. This continues the description of tantric practice. The word for pubic hair carries the sexual imagery of plowing as well.)

317.508aW623 

317.508aW623 Ay en W. er meru-f amy adeb Ageb em Mehet Weret.

W. comes to his lakes [of love], that are moistened by his flood, the primordial inundation in its grand fullness. (The word for ocean [mer] also contains the glyph for a plow and carries the sense of love and lovemaking. Osiris represents the revitalization of plant life in the Delta in the North by the Nile's flood. However, here the physical lovemaking takes the lovers back to the primordial rush of the Big Bang at the creation of the universe. The adept performs tantric lovemaking to reenact the joining of Osiris and Isis.)

317.508bW624 



317.508bW624 Er Aset Hetepu, Wajet Sekhet amyt Aakhet.

To the Seat of Experiences, the Green of the Fields which are within his Samadhi. (This verse describes the verdant fields of the Delta that are watered and fertilized by the Nile flood. They stretch from horizon to horizon, a symbol of Samadhi. The word “Seat” puns on the name of Aset [Isis] the Lady of the Delta, and her form as “Wajet”, the papyrus swamp. “Wajet” contains the green color of the reeds and the name of the Cosmic Cobra Goddess. The “experiences” are the offerings Osiris places in the moistened Delta of Isis. They are also the experiences of higher states of consciousness. The places are the various higher chakras. “Between the horizons” [within his Samadhi] means between the lips of the vulva of Isis, or between the two lobes of the brain.)

317.509aW624 

317.509aW624-625 Se[w]aj W. sem hery adeby Aakhet.

W makes green the herb upon the moistened regions between the horizons. (The pharaoh identifies with Osiris, the Perceptive Faculty. As a nature deity, Osiris is the green plant life that springs up from the fresh water and fertile soil brought to the Delta by the flooding Nile. This is how Osiris makes love to Isis and makes her womb fruitful. [We have to imagine that it still happens as an archetype even though the modern Egyptians have dammed the Nile to control its flood waters and allow for a larger population.] The Perceptive Faculty places attention on what one enjoys and brings it to life as an experience of reality. The two horizons are the labia of Isis. They frame the Delta. The moistened regions refer to the flooded Delta and to the heavily moistened genitals of Isis as she joins with her lover. The pharaoh makes love to the whole land of Egypt through his dedication to its welfare. He becomes the life force that makes the crops grow.)

317.509bW625 

317.509bW625-626 Anet W. Thehenet en Aryt Weret heryabet Sekhet.

W. brings sparkling [green] faience to the Great Eye that is in the field. (The field is the field of awareness that becomes the experience of reality. The Great Eye is the opened Wisdom Eye of the Perceptive Faculty [Osiris]. The sparkling faience means that the objects of perception are viewed with heightened awareness and take on a celestial quality. This type of expression occurs in the descriptions of the *Sukhavati Vyuha* in the *Amitabha Sutra* and derives from this ancient Egyptian tradition. The Egyptians made Eye of Horus amulets of sparkling faience.)

317.509cW626 

317.509cW626-627 Shesep W. Aset-f amynt Aakhet.

W. takes his throne that is in Samadhi. (This verse continues the imagery of Osiris making love to Isis. The High Priestess sits on a throne at the door to the Great Temple. This is her Delta and its Vagina. The labia of the two horizons frame this scene like two lips. In the higher chakras this becomes the pineal gland opening as the Eye of Wisdom and sitting upon its throne, the pituitary, between the two lobes of the brain. Placing the Great Eye of the preceding verse above the Throne of Isis in this verse forms an anagram of the hieroglyphic spelling for the name of Osiris.)

317.510aW627 

317.510aW627 Kh@ W. me Sebek, sa Net.

W. is crowned as Sebek, son of Net. (“Sebek” is the crocodile god. He represents the world of fantasy and fear. These are particularly associated with the first and second chakras. Thus, his sacred temple Kom Ombos is between these two sacred sites in the geography of ancient Egypt. “Net” is the hunting goddess of the crossed arrows. She represents the optic chiasm, but also has a southern aspect. She is also the traditional mother of Sebek. The adept is already identified with Osiris, the son of Newet. As the **Book of the Dead** [Ch. LXXXVII, Ani Plate XXVII] points out, one of the attainments of the illuminated adept is the ability to transform. One key shape-shift is the transformation into Sebek, the crocodile with all his terrors [Ch. LXXXVIII]. Rather than being frightened by his own fears, the adept identifies with his own fears. Originally, the Perceptive Faculty is free from obstruction and sees things just as they are. However, after the inversions of evolution, the perception seems to see fearful phenomena through the crossed eyes of a small individual trapped in a huge unfeeling universe. Once the Eye of Wisdom opens, the adept becomes his own fears and even becomes the whole universe. Net is a transformation of Newet, the primordial goddess of Infinite Space that gives birth to

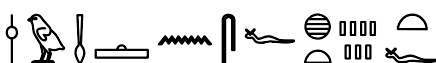
☰⌘☱, and this term may be related to the similar name used for one of the dekans. The word for electromagnetic life energy is “Ka”, which also means “Bull”. The Bull is a symbol for the Higher Self Sun’s creative life force energy. The bull’s head representing this power later gave us our first letter of the modern alphabet, A. You can still see the inverted bull’s head with its horns in our capital “A”.)

318.511bT307



318.511bT307 Kheper en sefekhet-f nehebut.

They transform into his seven neck vertebrae. (This verse can also mean seven necks. The neck supports the head and allows an animal to extend its head upward or forward and to turn the head. The neck vertebrae surround the upper spinal cord where it joins the brain stem and medulla. From there nerves branch out that govern facial muscles as well as the heart rate and respiration. The medulla in the upper neck contains the core operating system software. Awakening of the kundalini cobra allows an adept to **modify** these programs **or** substitute new ones. Another interpretation of “N@w” is NEW. The word for vertebrae [nehebet] puns on the “Neheb-kau” serpent [another name for the kundalini] and the yoke [neheb] that is placed over the neck of an ox. This is one of the Egyptian names for Yoga. The “kau” are the vital forces mentioned in the previous verse. Also, “Nekhebet” is a name for the Cosmic Mother Goddess, the unbounded field of undefined pure awareness that swallows all creations. In other words, the rising of Nekhebet as kundalini takes the adept into the transcendental state of pure awareness, and this state supersedes all the relative states of awareness. The number seven stands for the seven physical chakras that are localized in the physical body and governed at the instinct level from the primitive brain in the "neck".)


318.511cW631 

632 



318.511cW631-632 Wej **kheru** en sefekhet-f pejetu sejemet medu atu.

And command his seven Enneads who are hearing the king’s words. (Each of the seven cobras of the chakras has an assembly of gods that carry on its various functions. The sense here is that the adept gains mastery over all his mental and physical abilities. I follow the W. version here as the least corrupt text. The text shows a triple Ennead, so it is possible that the poet intends 21 Enneads, which would

whole universe with his little fingernail. The word for myrrh here is also written with the heart radical in the T. version . This further suggests the idea of realizing the heart's desire. The glyph for a type of eagle [ty] also occurs in the word. This connects to the talon imagery of hawks and eagles, the hawk being a general symbol for the soul and the divine. The word "@net" also is a beautiful woman and relates to the paints used for art, writing, and perhaps a woman's application of cosmetics made using myrrh and applied to the neck, a place where women often apply perfumes, even today. The root "@n" occurs five times in the verse.)

318.512cT306 

318.512cT306 Ay en T., nehem-f Weseret then, neteru.

T. comes. He takes up your Wizard Powers, O gods. (The fully illuminated pharaoh takes command of all his **potential capabilities**. This verse means about the same as 511c.)

318.512dT306 

318.512dT306 Pekher T. Neheb-nef Kau then.

Circulate around T. He yokes your divine Ka energies. (This verse develops the imagery of the Big Dipper and the constellations that circulate around it. Osiris as the Perceptive Faculty is the pharaoh of the night sky. His throne is the North Pole star. The stars are like drops of myrrh. His talon is the Big Dipper with which he scoops up the myrrh. The yoke is his yogic power. The verse encodes the name of Neheb-Kau, Master of Yoga, and the adept becomes him. He scoops up the essence of the powers of all the constellations and stars and manipulates it as his own cosmic power. This is poetic language for the siddhic powers attained by an enlightened adept and of course granted automatically to an omnipotent pharaoh.)

319.513aW635  636 

319.513aW635-636 Jed medu: W. pa Ka Aakhwy heryab Aryt-f.

Say the word and this W. is the Ka Life Force. Two-fold enlightenment is in the center of his Eye. (The bull image represents the Ka energy. The visible form of this energy is what we call light. The Eye is the focus of the Will. Here it is represented by the way the two eyes focus. In the center of each retina is a fovea spot that has the highest resolution of the whole retina. When you focus vision on something, the fovea spots of each eye overlap. This doubles the focus and gives depth perception. If you close your eyes in a dark room and focus at an imaginary point about 6-8 inches in front of you in the middle of your visual field, these two spots will overlap. With close inspection, you will notice a difference in the dark

energy of the field at that spot. As Harvey has correctly identified, this is the internal visual location of the Eye of Horus. Focus on this spot activates the pineal Eye of Wisdom and opens for you the ability to see as an adept the world of the immortals. Another secret embedded in this verse is that all energy operates bi-directionally according to the principles of phase conjugation. The photon is its own antiparticle. When a light wave moving forward in space/time enters your eye to strike your retina, you send an equivalent light wave backward in space/time to meet that light wave as it emerges from its source. Modern physics is only beginning to understand the amazing secrets and powers that lie behind this principle.)

319.513bW636 

637 

319.513bW636-637 Weja re W. em *heh*, tep W. me Wepet, Neb Resy.

The mouth of W. is strong in fire. The head of W. is like the judge, the Lord of the South. (This verse on the surface praises the intelligence and articulateness of the pharaoh. It also lauds his sexual prowess. The mouth that breathes forth fire can be his skill in cunnilingus or the hot mouth of his phallus that spews fiery semen like magma. The head in this context refers to the glans. It does the thinking, counting, and judging. In a general sense "tep" means what is of primary importance. "Wepet" also means to open, here in the sense of opening wombs. The horns are like the horns on the head of the bull. *Wep-wawet* is a messenger, and the guide dog along the path of the Dewat. The glans guides the way of the phallus into the twat. The word "South" tells us that this judge is in the lower part of the body. The phallus is the best candidate, and it wears its heart on its head, -- the glans.)

319.513cW637 

638 

319.513cW637-638 Sem W. Neter. Sekhem W. em Pejet.

W. is the Sem guide of the god. W. is the Sekhem power in the Ennead. (The Sem priest is an initiator and facilitator who acts as a spiritual guide. The Sekhem power is the solar plexus third chakra power of the ego. It governs all the bodily functions from the deep gut feeling. The adept has the governing power over all his organs and functions.)

W. | ⁶³⁸  | ⁶³⁹ 

319.513dW638 



319.513dW638-639 Serud W. khesebej. Ag W. tewen Resy.


W. makes the lapis lazuli grow, and W. makes the southern plant flourish. (This verse further develops the theme of Osiris as the procreator who makes plants grow. “Flourish” [ag] suggests the Nile flood and probably is the initial root of our word for Agriculture via the Latin “ager” for a field. “Tewen” may be a specific plant, but the reference to the south suggests pubic hair. The lapis lazuli comes from the north [e.g. Babylon] and often refers to the eyes of Horus in his mild aspect.)

319.514aW639 

640 

319.514aW639-640 Aw thes en W. @qau shem-shemet.

W. has tied the ropes of sesame. (The sesame is a plant that bears fragrant seeds from which oil can be extracted. If the ropes are made from the plant, the intended plant must be similar to flax or hemp. “Rope” [@qa] suggests perfection. This verse is somewhat obscure. It may refer to tying up the plentiful harvest in bundles. The symbolic significance of the sesame is uncertain, but the root “shem” means to travel and may echo the mention of “shem” guide in W637 above. **“Sesame” probably comes from “shem-shemet” by dropping the first “m” sound.**)

319.514bW640 



319.514bW640-641 Sema en W. Petu. Sekhem W. em Tau, Resu, Meheta.

W. unifies the Heavens. W. has power over the lands, both southern and northern. (This continues the description of the adept’s powers. He unifies the heavens and rules the north and south of Egypt. He is fully integrated. “Sema Tawy” [“Uniting of the Two Lands”] is an Egyptian expression for Yoga and means to integrate the upper and lower chakra energies.)

319.514cW641 

319.514cW641 Neteru amyhu bahyu.

The gods stand before [the Perceptive Faculty.] “Amyhu bahyu” means to be in the presence of some people -- here deities. These gods are in the presence of Osiris.

320.515bW643-644 Kh@ sekhemu, s@hu sen W. me Baby.

He manifests various powers. They are divine embodiments of W. like Baba.

(Manifestation is like the light of the rising sun or the ascension of a pharaoh to his throne. The empowerment radiates from his aura. “Me” indicates that the embodiments are “like”, “in”, or “from” Baba. “S@h” is a seal such as an official would use as an insignia of his rank and responsibility. It also plays on the name “Sah” for Orion, the heavenly immortal body of Osiris. The plural form “S@hu” represents all immortal powers or light body properties “sealed” for eternity and is roughly equivalent to the enlightened Indian Sadhu. Another interpretation is that the avatar identifies with all the immortals through his identification with the first son of Osiris, Baba. Baba is the top disciple of Thoth [actually it is the other way around] and a transformation of Ra’s first son, Hew, who in turn is a transformation of Thoth. Thus, Thoth with his ibis head is a transformation of Baba the Baboon. The ibis symbolizes the papyrus pen and paper used by the scribe because the bird lives in the papyrus swamps. The tradition of tantric masters comes from Baba. Baba symbolizes the special technology related to the phallus. Thus, he especially associates with the night. Horus is a solar day god, and Baba is a chthonic night god. On a deeper level, Baba is transcendental and undefined, like the lingam of Shiva. The Intelligence of Thoth is just one possibility that emerges from that undefined condition. The trick of Intelligence is to establish an arbitrary standard as a basis for determining measurements and meanings. Once you do that, you can organize things. The Fool’s flaw in Intelligence is that the standard is completely arbitrary and lacks any inherent meaning. That is why Thoth, the ibis totem of learning, is a playful avatar of Baba the baboon. Thus, the real totem of the scribe is the baboon Fool. Look closely at pictures of the Scales of Justice in the Book of the Dead. In most examples [such as the Papyrus of Ani and the Papyrus of Hunefer], you will find a little baboon Baba sitting on top of it right over the balance point where he can control the whole apparatus by making the slightest movement.)

320.515cW644 


320.515cW644-645 W. pa sa pu en Akhemet.

This W. is that son of Akhemet. (Akhemet is the goddess consort of the stars in the polar region that never set. Akhem is to sit still and do nothing. It is a variant of “Khem”, the Egyptian name for the Fool Trump, which also means to know nothing or be ignorant. “Met” is to die. The polar stars never set and therefore are ignorant [khem] of death [met]. The avatar is an enlightened tantric adept living in eternal bliss. He therefore does not know the taste of death.)

320.515dW645 

Say the word and M. is purified with the Higher Self Sun in the Lake of Reeds.

(The Sun is the image for the Higher Self. The Lake of Reeds refers to the brain filled with nerve fibers and soaked in cerebro-spinal fluid. The Lake of Reeds is the third ventricle in the midbrain surrounded by cortical tissue, the cells of which represent reeds. This verse describes purification of the nervous system via clear experience of the Higher Self. This is the core of the midbrain and corona radiata. The core belief is in the existence of a viewpoint called the Self. The Lake of Reeds on a more abstract level is thus about the set of beliefs that you hold to be real and a field of pure awareness that underlies and interpenetrates them all. The word “Sha” along with purification refers to the practice of the Ocean Awareness Meditation.)

323.519bM516 

323.519bM516 Herew, san-f af-k, M. Jehuty, san-f redwy-k.

As for the Will, he dries your limbs, M. As for the Intellect, he dries your legs.

(This verse continues the idea of purification introduced in the previous verse. The image of meditation there is one of bathing in the Lake of Reeds. This means to experience, accepting and immersing yourself in all aspects of your world as if bathing all the way to pure awareness. This purifies you. Then emerge and dry yourself with the Will. Decide what to do, and then go do it. The limbs and legs facilitate the actions of going and doing something. Jehuty, the Intellect, ensures that the decision is appropriate. The “redwy” legs are code for Baba’s name. Practice of the Ocean Awareness Meditation enlivens the undefined transcendental basis [Baba] behind the Intellect [Thoth].)

323.519cM516 


323.519cM516 Shewe, fa-f M. ar hery. Newet, da @-th en M.

As for Shiva Prana, he lifts M. on high. As for Cosmic Space, give your hand to M.

(Shewe is the Cosmic Prana or Breath of Life [Shiva] and Tefenut is the discipline [Tapas] applied to the intellect to produce results. Newet is the cosmic space in which the intellect creates. She embraces all your creations and supports them with a place in which to exist. As the personification of Heaven, she extends a helping hand to the ascending avatar. The helping hand is the spirit of avatar.)

324.520aT9 

10 

The lacuna makes it hard to decide which is better. Isis is afraid of Set’s lust for her and she hides in the delta swamp to remain loyal in her love to Osiris. Set’s totem is a mythical chimera that combines features of the ass and perhaps the hyena. His tail stands firmly upright and is often forked, perhaps to suggest his sexual libido and duplicitous nature.)

324.524aT17 

324.524aT17 A[ne]j hery-k *Khenem* beh en aqed-f T.

Greetings to you, O Potter, who carves out T. on his potter’s wheel. (*Khenemu* is the Cosmic Potter. This is your core identity that shapes your individual identity like a potter shapes a pot or a sculpture on his Potter’s Wheel. The wheel is the Tarot Wheel of Fortune. The glyph shows a wheel with a pot on it. You are in charge of shaping your self image and your destiny. The text has the jug glyph of *Khenem*. “Beh” [carve] looks like part of “qebh” [cool]. The pot on the wheel looks like a variant of “sen”, which means a companion or an image. “Qed” for the potter’s wheel supplies the “q”. The text even has an –f after the “sen”, giving a nice anagram of the names of *Khenem* and *Qebhusen-f*, reflecting back to “qebh” in 521c.)

324.524bT17  18

324.524bT17 Thut @m@-f pu . . . [re?]d-f.

You are that living clay of his that he . . . his staircase(?). (This continues the idea of a potter working with clay. My translation adds the word “living” to include the plant glyph that accompanies the clay; “@m@” suggests the idea of food, and also is a disease of the sexual organs. The latter reference is obscure, but the clay imagery suggests the story of the creation of Adam in Genesis. That myth has striking similarities to the myth of *Khenem*. Unfortunately, the lacuna in the latter half of the verse obscures the meaning.)

324.524cT18 

324.524cT18 Ne weta wer em nef em *Sahu-f*.

It can not beget anything greater than him in his estates. (The idea of begetting combines the animal and vegetable procreative powers of *Menew* with the creative mineral shaping powers of *Khenemu*, the potter. The word “estates” [*Sahu*] is a multiple layered pun. It describes the clay land of Egypt. The Pharaoh Teta rules all of Egypt. In his identity as immortal Osiris he becomes “Sah”, the constellation of Orion and strides like a giant through the night sky. The plural of “Sahu” indicates the stars that make up the constellation. On the other hand “Sah” can also



325.527cT20+1 Per-f em Sekhet Aaru, w@b-f em Sekhet Aaru.

So he may go out into the field of beliefs and he may purify himself in the field of beliefs. (This verse repeats 525c and 526c.)



325.528aT20+2 Wen re @awy Pet. Asenesh @awy Qebehu.

Open the mouth of the double doors of Heaven. Push open the double doors of the Cool Sky. (This verse repeats 525a and 526a and 527a.)



325.528bT20+2 En Herew Sheseta em Tepy R@.

For the Will of the land of Shesat in the first light. (“Shes[m]at” is a form of the goddess Maat and the goddess Shesat combined. Maat is truth and honesty. “Shesat”, or “Seshat” is skill and learning, the basis for the growth of civilization. She and Maat are the two consorts of Jehuty and may be combined into one. The land of “Shes[m]at” was sacred to Horus, the Will, because civilization is built by a series of decisions and choices made deliberately by people. Jehuty was the mentor of both Baba and Horus. As elder goddesses, Shesat and Maat are also mentors to Horus the Elder, the Cosmic Creative Will. Jehuty the Intellect creates all of these as ideas for manifesting reality.)



325.528cT20+3



325.528cT20+3 Per-f em Sekhet Aaru, w@b-f em Sekhet Aaru.

So he may go out into the field of beliefs and he may purify himself in the field of beliefs. (This verse repeats 525c and 526c and 527c.)



325.529aT20+3 Wen re @awy Pet. Asenesh @awy Qebehu.

Open the mouth of the double doors of Heaven. Push open the double doors of the Cool Sky. (This verse repeats 525a and 526a and 527a and 528a.)






325.529bT20+3

325.529bT20+3 En T. jes-f em Tepy R@.

For T. himself at first light. (The small self Will always acts in the interests of the

325.531bT22 Sheded su Shewe er remenuta Shewe.


Shiva always draws him to the two arms of Shiva. (Ra is the source of creative energy. He embodies and extends this force as Shiva, symbol of the atmosphere and the prana life force. The arm of Shiva may refer to the dipper constellation. The verb “shedded-su” can suggest grinding or digging. It can also mean deep study or the muttering of magic mantras. “Shedu” is also the constellation of the Turtle, a sign associated with the magical mysteries of Osiris. It also refers to Newet’s vulva and her suckling power as the next line demonstrates [also, 373.656d]. I suspect this refers to the extension of creative energy from its source into solid physical form through the medium of the illusion of space. Shiva is the master of *pranayam*, the science of breathing. The two arms of Shiva are inhalation and exhalation of *prana*. The repetition of the letter “d” in the verb suggests continuity or regular repetition of the action. The “Shedy”  was the series of spiritual and practical initiations and training programs for the elite of Egypt as preparation to become pharaoh and other top administrators.)

325.531cM739 


325.531cM739 Seseneq en M. em arethet hemet kawyt kameta men@ty bayu Anew.

He suckles M. with the milk of the two black cows, the nurses of the souls of Light Tower City. (Light Tower City is the mid-brain sitting on top of the spinal column. The souls are the various pranic energies that enliven it through the practice of breathing exercises of the Cobra Breath. The two black cows are the lobes of the brain, and the milk they give is what the Vedic seers called Soma. “Seseneq” is the causative form of suckle. The two cows can be Isis and Nebthys, activated by the breathing technique. “Sesen” is to breathe. Each major sacred city in ancient Egypt had a group of divine spirits [*bayu*] that watched over the city like guardian angels to ensure its proper spiritual function in the country as a whole. They were the beliefs associated with the spiritual tradition of the city.)

325.532aT23 

24 

325.532aT23 Hephath Neter atha pe er *Khat* Pet *kher* at metu neter amyt-s.

Divine Science is that plundering of the Womb of Heaven by the power of the divine seed that is within her. (This verse celebrates the violence of the creation as

it explosively inflates inside the womb of space. “Pet” here should probably be “Newet”. The violent “plundering” is actually according to orderly laws of nature. Life forms arise and "plunder" the galaxy that is their womb for the food-fuel on which to survive and grow.)

325.532bT24 

325.532bT24 Em ka T. T. pu metu neter amy-t-s

In the meditation of T. this T. is the divine seed that is within her. (The Big Bang that expanded into cosmic space is nothing compared to the expansion of consciousness that occurs within an accomplished yogi during deep meditation. This creative seed is beyond imagination in its power and possibilities. “Her” can be Newet -- Cosmic Space.)

325.533aT24 

325.533aT24 Hepath Neter, Henen Neter, Semenew Neter.

Divine Science, Divine Phallus, Divine Maker of Stable Forms! (This line invokes the creative mind from three different perspectives. One is the organized and rational mind of science, another is the **seemingly “irrational”** sex-oriented mind that generates life forms, and yet another is the mind that can manifest solid stable creations. All are divine manifestations. “Hepath” is an orderly and logical organization. “Henen” is the phallus. It can also be ritual chanting and bowing. "Semenew" carries the notions of a solid physical establishment, material abundance, and possibly plenty of vital semen. The result is civilization. The repeated “n” in “Semenew” may suggest the repetitive establishment of stable forms.)



325.533bT24-25 W@b T. Shesep en seweh-f nether.

T. is purified and takes his divine loin cloth. (The “seweh” was a white linen loin cloth worn by adepts. Receiving it signified that the yogi had transmuted his sexual energies into pure creative intelligence. “Nether” may also suggest its fragrance.)

325.533cT25 

325.533cT25 Semen su T. am, ma sen, me neter.

T. establishes himself there, like them, like a god. (The adept raises his level of consciousness to the celestial level and stabilizes it there.)

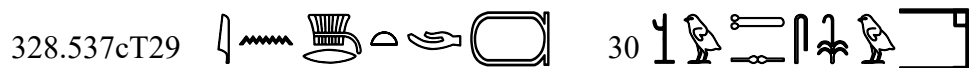
325.533dT25 

comfortable distance in front of the brow. If the attention starts to wander, gently bring it back. Do not strain, simply observe what you see there. That will be your total reality. Other exercises can develop the ability of the attention to stay within the chosen area of focus. All leaders have developed this ability to focus unwavering attention on a goal. Others who approve of a leader’s goal but have less focus will follow the leader. The word for leadership in Egyptian literally means the nose or brow. The leader develops a sense of intuitive vision that sees with the brow chakra. This involves an aspect of subtle olfactory sensors that interact with the pineal. Along with the opening of the brow chakra, the adept must also open his heart and lift its energy up to the brow and beyond to the All-embracing Compassion of the Higher Self.)



328.537bT29 Seb kesesu nef neteru, sedau nef Pesejety.

The star that the divine powers constantly bow to, it makes the divine Enneads quake. (The star is the focal point of vision that defines the center of the brow chakra. It appears to be about six inches or so in front of the nose or brow. When attention focuses there, it opens the Eye of Horus for the Perceptive Faculty (Osiris) and releases unlimited creative power. What you experience depends on what you believe. What you believe is what you put attention on. If you focus all your attention onto something, it can collapse the total energy of the universe onto that point of focus causing a major shift in creation. If there are no distractions, that chosen creation will materialize as a complete experience. That chosen object of focus may be anything you can imagine. Thus, the power of this “technology” of Thoth is truly amazing. “Seb” also is a teaching. In very ancient times the Egyptians placed their teachings in the reliable stars that are present every night anywhere in the country.)



328.537cT29-30 An jeret T. wethes-s su.


The hand of T., it lifts him upward. (This verse reminds us that the Intellect is powerful, but the experience of real power comes through the medium of the physical body. This is the uplifting path of evolution. You do something with your hands to make life better for all. Thoth is the Intellect Trump of the Tarot, the High Priest. He transmits the signals from the brain to the hand. The hand is Tefenut/Sekhmet, the Strength trump ready to accomplish tasks.)

not through the vulva of a woman, but through the crown chakra on top of his head. His consciousness expands out from that point ‘upward’ into the celestial realms and is reborn as identification with the Cosmic Higher Self. The word “shed-shed” for the celestial vulva connects also to the constellation Shedu, the turtle that contains the secrets of Osiris. See also text and notes at 373.656d. “Shed” indicates a secret special program of training that royalty followed to maintain an enlightened line of leaders. “Shed-shed” indicates that it is passed on and practiced generation after generation.)

330.539bT32 

330.539bT32 Nejer thebut-s an jeret wetheset.

Grasp her sandals by the uplifted hand. (This curious verse refers to a tradition of picking up a sandal of the master and holding it over the crown chakra. You can still see remnants of this tradition in India and occasionally enacted in the anecdotes of the Zen Masters. It symbolizes both the respect for the master and the stepping up from the crown chakra to the higher chakras. The sandal must be secured to the crown chakra or the adept may lose his anchor to the physical body. The “uplifted hand” therefore reaches up and holds the sandal. “Her” refers to Newet, the mother of Osiris. She represents his “master” at this stage. The “hand” reminds us that the physical body must stay involved in the process. The Palette of Narmer shows a shaman carrying sandals. There probably were rituals associated with the sandals. The shaman depicted is usually known as Scorpion and was either a predecessor or successor to Narmer. See my article on the Palette of Narmer for more details.)

331.540aT32 

331.540aT32 Jed medu: per T. ar Pet hery shed-shed amy wepet.

Say the word and T. goes forth to Heaven beyond the celestial vulva that is at the crown chakra. (A reprise of 330.539a.)

331.540bT32 

331.540bT32 Nejer thebut-s.

Grasp her sandals. (The first half of 330.539b)


331.540cT33 

331.540cT33 T. pu fenej sesen.

This T. is a nose that he causes to breathe. (A reprise of 329.538d)

331.540dT33 

sails through Cosmic Space. (Space is Newet, mother of Osiris. When the adept identifies with Higher Self, the immortals greet him. He becomes like the sun in the sky. He then travels through cosmic space in the celestial realms on the business of the Higher Self that always operates for the benefit of the entire cosmos.)

334.543bT37 

334.543bT37 Nem nek Mer en Kha.

You traverse the Lake of the Twat. (This lake is the amniotic fluid that fills the uterus during pregnancy. The verse compares this celestial travel to the gestation of the fetus in the womb. Osiris literally travels through his mother Newet as if on a boat. The boat is the placenta. The fetus depends on that for safety and survival during the gestation voyage. He ties himself to it with the umbilical cord like an astronaut ties himself to his space ship. The Lake of the Twat recurs in the midbrain of an awakened adult. There it becomes the third ventricle filled with cerebro-spinal fluid.)

334.543cT38 

334.543cT38 Nejer en nef T. sed-k, en T. as pu neter sa neter.

Your tail is grasped by T. for himself. As for this T, he is a god who is the son of a god. (Osiris is the son of Geb and Newet. He is therefore a divine son of divine parents. The avatar identifies with Osiris and thus attains this status as his birthright. The ‘tail’ here refers to the umbilical cord. The fetus has a natural tendency to grasp, and sometimes grabs the umbilical cord during gestation. The “Sed” [tail] in ancient Egypt became a festival marking a pharaoh’s reign of thirty years. It formed a retrospect on the past and a prospect for the future like a rebirth and rededication. This represents the traditional lineage. Gods and nobility in Egypt wore ritual tails on special occasions. Perhaps this continues with our tradition of wearing the tuxedo tails on formal occasions. Oddly enough, the animal tail suggests divine nobility. This is typical Egyptian humor. The tail is also a common image for the phallus.)

334.544aT38 

334.544aT38-39 T. pu weneb per em Ka.


This T. is a divine flower that sprouts from the divine Ka. (Here the Ka symbol has the divine perch. This elevates it to the Ka of the “Aakh”, the immortal Light Body. The flower is the Flower of Life, the totem of life, evolution, and civilization that Shesat wears on her head.)

334.544bT39 

is law, which of course is ridiculous. The throne of Osiris is the “nest” of Isis. That is her throne, and her Egyptian name “Aset” means “throne” or “seat”. Good lovers know where the town of "Tongue Twat" is and head for the little obelisk that marks the entrance to its central temple. The determinative glyph shows the tongue licking. Licking the throne of Isis is accomplished on one level by licking the clitoris. On another level full *kechhari* mudra allows the tongue to press up against the pituitary which is the throne of Isis in the brain. Both of these actions make one look foolish in the eyes of the “normal” society of our day. “*Kherety*” is a mason. Baba is also called the master Mason [Mes-en 320.515dW645]. Baba is the primary disciple of Thoth and the Master of Tantric Yoga. Baba often takes the role of the Cosmic Baboon, and goes by the name of Kenemut. The word for Leader [khenet] has the additional meaning of nose. Your nose sticks out in front and becomes a “leader” when you follow your nose. When you lick a cunt, your nose is right in there with the tongue, and you smell the fragrance that the female exudations generate. (From certain poses the nose even penetrates the vagina like a tiny facial phallus.)

334.545bT41 

334.545bT41 *Ja nef Kenemut me Shesemu amy nudet-f mer neter.*

His sailing [in] Ape Land is as Shesemu who is in his boat, beloved of the god. (Once again we have to go back to 320.515dW645 to see the identifications. That verse also refers to “Shesemat”, Lord of Nights. This is an epithet of Baba. “Shesemu” is another Decan and is known as the executioner of Osiris. His glyph is an oil press . “Nudet” is a type of oil or unguent and also a kind of boat. There is also a connection with night here. “Shesemet” is a lioness goddess and a temple sacred to Horus. She is a form of Shesat or Seshat, Goddess of Evolution and Civilization. She is a consort of Thoth, the avatar of Baba the Fool as Cosmic Intelligence. The verse contains deep tantric yoga information that a practiced yogi can figure out for himself from experience. “Sailing Ape Land” is a metaphor for wandering free in uninhibited, limitless realms. The glyph for sailing is the fire stick, a symbol of the attention and also a totem for the hot and erect phallus.)

334.545cT42 

334.545cT42 @nekh T. ar @nekh Feteket.

T. lives more than the Feteket lives. (This verse continues the imagery of the previous verses. “Fenet” is the nose. Medial “-n-” and “-r-“ are often abbreviated out in Egyptian. “Fenety” is an epithet for Thoth because he often holds the

T. is satisfied. (This can refer to eating a full meal, but here it means that his inundation is full and he is satisfied with the way he satisfies Isis. “Sa” also means to understand or possess wisdom. It is the name of the God of Touch. The avatar is really in touch with life. The semantic determinative glyph is a man with his hand at his mouth to signify eating or drinking or speaking. [𓂏 or 𓂐 See M and N versions of the text. Eating satisfies the hunger mentioned in 551a and in the next verse.]

338.551dT57 

58 

338.551dT57 Ne heqer T. em qemehu pu en Herew, wenemy nef.

T. does not hunger because of this fine bread of the Will that he eats. (Horus is the Will. Eating the bread of the Will means that the avatar gets whatever he decides to have. The bread is the experience of the results. Because he gets his Will fulfilled, he does not hunger after anything. This points out that the way to eliminate hunger is not to give up desires, but to fulfill them. When satisfied, you can always move on to new desires. The Will must be unlimited to handle unlimited expansion of desires. Fine bread is the graduation to the creation of refined goals. Egyptian ordinary bread was often coarse and had sand in it that gradually wore down the teeth, [as we can see from the dental evidence in mummies.](#))

338.551eT58 



338.551eT58 Ary en nef Set-f Weret as sa-f am, ath-f sep-f am.

It was made for him by his Great Woman, with whom he is satisfied and with whom he gets his condition. (The Great Woman of Osiris is his wife, Isis. The word for woman even puns on her name. Osiris bakes his bread in the womb of Isis. He makes love to her and gets her pregnant. This indicates he has recovered his temporarily lost manhood.)

338.552aT59 

338.552aT59 Ne ab T. em Shewe. Ne heqer T. me Tefenut.

T. does not thirst from Shiva[’s dryness]. T. does not hunger in [the digestive power of] Tapas. (This verse refers obliquely to the grandparents of Osiris, Shewe and Tefenut. Shiva [Shewe] represents dryness because air tends to dry things out. Tapas/Shakti [Tefenut/Sekhmet] represents the primitive digestive function. The gravitational crunch of a star digests cosmic gas into the elements from which to form




Say the word and there is the coming of N with you, Old Man. (“Nekh” is a child and “nekhekh” is an old man. It also means to fuck. This adds an additional notion to the word ‘come’. “Nekhekh” is also the flail of Menew the Primordial God of Procreation, and hence can be considered an epithet of his. I use the N version here because it has a clear “old man” determinative glyph.)



340.554bN612 



340.554bN612 Hem-k en N mer hemu Aabet Nefu em-khet Amenet Nefu.

You go behind N. as the East Wind goes behind the rear of the West Wind. (This verse refers to the breath. The two breaths, in and out, follow one another. The East Wind is an inhale, and the West Wind is an exhale. Then the East Wind goes around behind the West Wind to make another inhale. The process is a cycle. “Hem” usually has the sense of retreat or withdraw, using the backward motion sign , but here the meaning is more like “go behind” and uses the forward motion sign . The letter “t” is misplaced after the sail sign .)

340.554cT81 




340.554cT81 Awet-k em-khet T. me awet Mehet Nefu em-khet Resu Nefu.

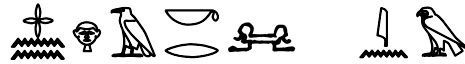
You go behind T. as the North Wind goes behind to the rear of the South Wind. (This verse takes up the subtle aspect of the breath. This is the prana that circulates inside the body from the brain to the root chakra between north and south. Because it circulates, the two poles of the circulation also alternate one after the other.)



340.554dT81 Jed medu: Wah.

Say the word and set [your heart on something]. (The heart semantic is missing here, but almost certainly is intended. The whole point is to say the mantra and have your heart set on the experience you wish to create. The circulation of prana simply clears the blocks so that the creative energy can flow. However, it needs somewhere to go or it just circulates around and around. The N. version of the glyph shows a rope that spreads out into a fan of threads at the top. )

341.555aN613 



341.555aN613 Jed medu: Wen her en Herew an *Aker*. Wenen her *Aker* an Herew. **Say the word and "the face opens to the Will", says the *Aker* [Earth God]. "The face opens *Aker*", says the Will.** (The face is the field of vision that one faces. The "*Aker*" is the sphinx with a head at each end. It is a form of Shiva and Tapas combined, and thus refers back to the previous verses concerning them. The "*Aker*" represents the space and time defined by the horizons from dawn to dusk, sunrise to sunset. In a general sense, it represents the span of a creation in space and time. It could be a single thought or an entire universe. The point of the verse is to expand consciousness. The "face" is the field of vision and represents the field in which we experience our environment. Expand the vision of the Will to encompass all of your life, and permit the Will to operate throughout your field of life. Many people set unconscious taboos against certain areas of life. They say, "I can't do that." Or, they toss the control over an issue to someone or something else. The great sphinx at Giza is one half of *Aker*. The other half – if there was one – is destroyed, buried under sand, or possibly buried inside the pyramid of Khephren. Both halves are depicted regularly in the iconography [for example, see **Amduat**, Hour Five], either as a pair of sphinxes or as a sphinx with a head at each end. The N. version of the text gives the two-headed sphinx glyph. The M version has only one head, and the T version lacks the semantic glyph and only has phonetics.)

341.555bN613 614

341.555bN613 Reda en B@het @wy-s, N.

Abundance gives her two hands, O N. (Here abundance is personified as a female deity called "B@het" and has a "pawet" of offerings as a determinative. The phonetic portion derives from "b@h", the inundation glyph. This glyph shows the phoenix perched on a pyramidion indicating immortality . The Nile floods brought abundance to Egypt, and this allowed her civilization to flourish for millennia. The bread and beer offerings are products of the field made possible by the inundation. This verse represents a further *siddhi* perfection attained by the adept. Some call this "support of Nature." The adept enjoys abundance without any great effort because Nature abundantly lends a helping hand or two to an avatar. The N version clearly says "two hands".)

342.555cT82

342.555cT82 Shen[u] en @wy N. hab

The hands of T. encircle the festival. (“Shen @w[y]” can have several meanings. The “shenu” is a loop or circle. It represents continuity and Mut, the Cosmic Mother often presents it as an amulet to Osiris. We also see here that the hands of abundance [previous verse] have now become the avatar’s hands. This can refer to the Great Circle [Shena Wer] in the sky, the cycle of the heavens, or the processional circumambulation of a great festival, or the cycle between self and others when they help each other along. “Heb” or “Hab” is a festival. T. has so much abundance he is busy with festivals. The goose glyph refers to the birds offered as gifts, but more importantly is the sign of Geb, the Earth God World Trump. The N. version of the next verse includes a god glyph after the goose, suggesting strongly that it is a festival honoring Geb and the abundance he brings. The goose is a sign of abundance. We have here an abundance of festivals celebrating general abundance. The “Shen @u” [Cycle Hands] was also a term used for officials responsible for maintaining processional walkways during festivals. They stretched their hands out to keep overeager participants from disrupting the orderly processions.)

341.555dN614 

341.555dN614 Aryt neb[et] sekhet [hetepu] en sa-s Hab Geb.

All that she makes is the field [of experiences] for her son, the Festival of Geb. (“She” refers to 'B@het', the Goddess of Abundance. This verse has lots of wordplay. The “Sekhet Hetepu” is the Field of Offerings and here stands for the set of experiences the avatar has. In Egyptian “Son” is written with the same goose glyph as Seb or Geb, the name of the World Trump, the Lord of Abundant Earth. The goose is Geb’s totem representing material abundance. The festival may also celebrate the arrival of a son in the royal family. This provides continuity in the form of an heir to the throne. The Mother Goddess of Abundance referred to here is ultimately Mut, the Cosmic Mother Goddess of Love. The abundance of our world is due to the love we have for so many creations. Love is the fundamental creative energy. We “make” what we love into a creation and then “see” it as an experience. This is the link between the eye glyph used both for seeing and for making.)

341.555eT83 

341.555eT83 Wenemy en T. hen@-f em heru pen.

T. eats with him on this day. (This day is the day of the festival. The avatar eats with the god Geb. First, he makes his offerings to the god; then he eats the offerings. Thus, he eats with Geb and shares the abundance.)

342.556aM237 

342.556aM237-238 Jed medu: M. pu Aset. M. pu Asebet. M. pu Nebet Het.
Say the word and this M. is the Seat [of Love]. This M. is the Fire [of Love]. This M. is the Kundalini [of Love]. (The avatar magically identifies with Isis and Nephthys and the fire of the Uraeus Cobra. “Aset” [Isis] is the Seat or Throne of Love, the High Priestess Trump. “Asebet” is a fire goddess representing the fiery energy of the Cosmic Cobra. This name also means a throne, so I believe it is another name for Isis when she is activated by the Kundalini and her fire is lit. Then she joins Nephthys, the Kundalini Love Goddess, and the two rise upward like twin fiery cobra serpents up the spinal cord to the brain where they awaken Osiris from his state that resembles the sleeping dead. You can see the two sisters transform into a pair of cobras at the head of the Solar Boat in **Amduat**, Hour Two. [\[See my illustrated translation and commentary.\]](#))


342.556bT84 ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳

342.556bT84 Mey, ma-th sa-th.
Come and see your son. (The son is Horus if the mother is Isis. That makes the son become the Will born of Love. If the son is Geb, then the mother is Mut, consort of Ra-Atem-Shiva. This verse continues the word play on “son”, “abundance”, “goose”, and ‘The World’ Trump as Geb.)

342.556cT84 ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳ ⏳

342.556cT84 Pekher nef Kam Wer, pekher nef Wereret.
He cycles through the [Nome of] the Black Bull, and he cycles through the [Realm of] the White Crown. (The Black Bull was the name of the 10th Nome of Lower Egypt, but here seems to refer to all of Egypt, although the M. version has a barely legible nome sign under the Black Bull glyphs. The Bull is the Ka creative life force. The phonetic for the crown is “Wereret”, which was the Double Crown of Upper and Lower Egypt, but the text only shows the “sutenu” or White Sultante Crown of Upper Egypt. So it seems that the writer means that the festival procession circulates through the whole land of Egypt, with the “Kam Wer” representing the North, and the “Sutenu” representing the South. The use of the bull glyph “Ka” suggests that this refers to the electrical energy that flows through the nervous system. The use of the colors black and white creates a nice symmetry. The Northern Crown was Red. By using the black color of Egypt and the Wereret term for the Double Crown though only showing the White Crown, the writer deftly intertwines the two while still keeping them separate. The ritual procession is the cycle of Ka energy in

the body. The land of Egypt was a giant map of the human body. This verse subtly identifies the avatar with Geb, the World Trump in a complex manner.)

342.557aT84 

342.557aT84 Aw qar en T. em tewen.

The basket of T. is of the Tewen plant. (This strange verse is a multiple pun. The word for basket here is “qar” which also means a frog. The frog is the symbol of Heh, the primordial **nature symbol** of time in the Ogdoad and was used as a totem for the Wheel of Fortune Trump. This is a code word used by the Egyptians for what the Chinese call *gua*, the trigrams and hexagrams of the **Book of Changes**. This was the ancient binary system of reckoning time and various other measures. The verse continues the elaboration of the adept’s *siddhi* powers. The ritual procession circumambulates all of Egypt symbolizing how the energy circulates in the body. The Tewen plant is a code word for the inundation of the Nile. This represented the resurrection of Osiris. The basket of frogs or trigrams gives knowledge of the fundamental circulation of creative energy. With this knowledge, the adept becomes an avatar capable of resurrecting indefinitely in different forms, times, and spaces. The “tewen” is probably a type of fig tree. The Chinese have a traditional arrangement of the eight trigrams [called the King Wen diagram] that shows how energy circulates through the seasons and any other cyclical process. They also have another arrangement [called the Fu Xi diagram] that shows how energy forms into coherent and stable structures. There are several other less commonly seen arrangements that reveal other aspects of nature.)

342.557bN616 

342.557bN616 Nebet T. em Nenet.

The basket of N. is from the Nenet plant. (The word for basket here is “Nebet”, which also means “mistress” or “lady”. In particular, it refers to Nebet-Het [Nephthys], sister of Isis and Lady of the Great Temple. Nephthys wears a headdress made of the glyph for temple with a basket glyph on top. Here we have “nebet” followed by “neb” with the noun operator indicating the meaning is basket. The “Nenet” plant is a kind of reed or rush, but it functions here as a code word for the “Nenyu” or watchers of time. “Nenet” also refers to the primordial form of Newet, consort of New, the primordial energy. Among the Eight Primordials “Nenet” corresponds to the trigram *xun*, and New or Newen corresponds to the trigram of *zhen*. Amen, the hidden creative principle [trigram *qian*] transforms New [zhen] into Temu, the Tower in the blast of the Big Bang, and this starts the cosmic clock [Heh = trigram *kan*]. “Nenet” is the vast and expanding Cosmic Space

generated by the Big Bang. This space contains all things and all possibilities. This is the other meaning of “neb”, the basket glyph. Hence, this basket contains all possibilities and is a true source of abundance. Like the Magician that he is, the adept Osiris can pull anything he likes from his magic basket. Lao-zi points out that the usefulness of a container is the emptiness inside it that can hold things. This is the role of Newenewet [Nenet, Newet]. The basket of Newet is the jar she holds on her head, because the primordial substance was thought of as a liquid by the ancient Egyptians. This becomes the basket of her daughter, Nephthys, as the liquid condenses into various solid shapes.)

342.557cN616 

342.557cN616 Ay en T. Khen-f mereret *dadat*.

N. comes. His things are always lovely gifts. (The avatar lives in service to others, so in his basket are all kinds of things that make desirable gifts, what is lovable, and what is freely given. “Khen-f” has a semantic glyph that suggests a person with a “sekhem” scepter and carrying a basket, but probably refers to the adept’s speech or prophecy. His gifts are his teachings and consultations, whose value go way beyond material price tags.)

343.558aN616 

343.558aN616 Jed medu: ay bedeshet, *aam @kh*.

Say the word and the lord of fire offerings comes and kindles the fire altar. (Kindling the fire altar “*aam @kh*” is a play on “*aam @nekh*”, the Tree of Life. Egyptians often elided medial “n” in writing, so the pun is definitely there. Lighting up the Tree of Life means to turn on the energy and make it come truly alive. Faulkner thinks “bedeshet” comes from “bedesh”, which means weak or impotent. The impotent man lacks sexual fire. Here he rekindles it as Lord of Fire Offerings.)

343.558bN616 

617 

343.558bN616 @h@ amy Aset @u, *reda khet en N*.

The assisting priests stand up in place holding [incense] pellets to give offerings to N. (“Stand up” signifies the restored sexual vitality of Osiris. “Aset @” is an assistant priest who stands by to hold objects intended for offering or various ritual implements. Here there apparently are several assistants, each standing in his place holding prepared offerings. The pellet glyphs suggest they hold incense pellets to place on the fire. Recalling the pun from the last verse, we realize that this means

the Tree of Life [i.e. the adept's physical body] stands at the ready to honor the avatar's wishes as a loyal servant. The offering glyph is the "Pawet" with bread, beer, and beef. For Osiris, the most important part to stand up is his restored phallus that had been severely damaged or destroyed. His whole body becomes the phallus that stands up as the trunk of a tree or stalk of a plant.)

344.559aT86 

344.559aT86 Jed medu: a[ne]j her-k Ageb Wer.

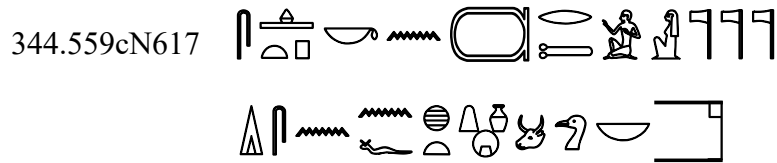
Say the word and greetings to you O Great Flood. (The Great Flood was the sustainer of life for the Egyptians. By identifying with Osiris, the Flood-Master, an adept can just say the magic word and the flood comes on time. The adept can control the forces of Nature and even the fundamental processes of creation. If we see this as a continuation of the previous hymn, then we find that the phallus functions properly and ejaculates a gigantic flood of semen that resembles the Primordial Great Flood that created the Universe.)

344.559bT86 

344.559bT86 Tekhu neteru, seshem Henememet.

The cupbearer of the gods and the divine guide of the ancients. ("Tekhu" is a cup-bearer. There is a play here on "tekh" the heart-shaped plummet on the Scale of Justice. "Tekh" also means to drink. Sometimes the drinking vessel was heart shaped. The cup was especially associated with Horus, the Hawk-faced solar god. This brings up the Greek archetype of Ganymede, the cup-bearer of Zeus. What kind of cup can hold the Great Flood? This refers to the third ventricle in the brain, the hawk-shaped cup of the gods. The Greek cupbearer rides on an eagle, which is the shape of the ventricle chalice viewed from the front. This cup can manage the flood of the rising kundalini. It is the guide of all enlightened adepts from ancient times. An adept familiar with this joins that company of cosmic guides. The Divine Jug is *Khenem*, the Potter of the Gods. He makes the Divine Jug. The human body is one of his fine jugs since we are made mostly of water. Khenem designs it to handle the Nile Flood of the kundalini. *Khenemu* also controls the floodgates at tunnels in the cataracts. A "Hen-em-met" is one whose phallus [hen] is in death [em met]. However, the title can also be rendered "Endowed with Seed", because "hen" means endowed or provided with, and "met" means semen. The radiance glyph tells us these beings have attained enlightenment. An immortal light being does not require sexual conjunction to incarnate. Hence, his phallus is dead. However, his light energy is the essence of generative semen, so he can project that energy directly into whatever bodily form he wishes. In that sense, he is "endowed

with seed”. The “Henememet” are generally considered a class of beings who have attained enlightenment and choose to be avatars capable of projecting into physical form. The word “seshem” for guide has an erect walking **knife-like** phallus as its determinative. The phallus guides male energy. “Seshem” is a causative form, so it suggests that the guiding is under the avatar’s conscious control.)



344.559cN617 Sehetep-k remeth neteru en T. Da sen nef khet **ka aped** neb.
You make the experiences of men and gods for T. and they will give to him all kinds of offerings. (Reciprocation is inevitable if you make the first offering. Sooner or later, the offering will return to you. The offerings mentioned in the glyphs include the standard bread, beer, bulls, and birds, all desirable things. The beer and bread stood for flesh and blood. The bulls and birds [“ka” and “aped”] stood for days and months in the flow of energy. This is an ancient statement of the Golden Rule. If on a regular basis you offer others the experiences you would like to have, in the end you will experience abundance. Men and gods have different levels of experience. If you take all levels of experience as offerings you make to yourself, then all the men and gods you experience are making offerings to you. Enjoy them.)



345.560a.M240 Jed medu: A, Wer Ka-f.
Say the word and O, the Greatness of his Energy! (The proper mantra will energize the individual with the dynamic energy of a celestial Ka. The Ka energy is the key to unleashing the Great Flood that brings abundance and fulfillment. Faulkner sees “Wer Ka-f” as a title for a royal butler, **presumably an energetic and capable man.** See hymn 349 for a reprise of this hymn and more notes.)



345.560bT87 Tekhu en Herew, Sekhem Seh en R@, Sem-sut en Peteh.
The Divine Cup-Bearer of the Will, the Divine Master [Alchemist] of the Divining Booth of Ra, and High Priest of the Opener God. (This verse refers to mastery over several chakras. Each is personified as a title. The Will is located at the solar plexus in the upper belly below the heart chakra but expresses his power through the throat chakra. The heart is a cup that is fashioned by *Khenemu*, so its ‘jug’ is his symbol. *Khenemu* is at the root chakra, but the heart is the fourth chakra. The cup

becomes the water element and Tarot suit of cups [hearts], but the heart itself is of the element fire though it pumps a watery substance and the Will is wind, but must be directed by the electrical fire in the diaphragm and defined by the hawk-shaped ventricle in the brain center. The root chakra governs your basic survival and supports the operation of the heart. The ego power is located in the solar plexus chakra [sekhem] and again is fire within water. The mastery of speech and mantras is located in the throat chakra. The "Seh" divination booth points to the crown chakra, though the Divining Board [men] is a sign for the foundation in the root chakra. "Peteh" governs the opening of the mouth. This allows the adept to express his Will. The title indicates the High Priest at Memphis who was dedicated to the service of Peteh. The "sekhem" is the scepter of Sekhmet, the Mistress of digestive alchemy and wife of Peteh. The cup also refers to the throat as well as the chest. The verse echoes the theme of beer and bread offerings, but adds the Lord of the Opening of the Mouth to make sure we can enjoy them. The full title of the High Priest of Peteh is "Semesu qedet en Peteh" which means something like the eldest born of the workshop of the Opener. Peteh was also known as the god of metallurgy. He is a form of Baba, the eldest born of Osiris. In his baboon shape shift Baba-Peteh is intimate friends with Sekhmet the lioness. Many themes are interwoven in this complex verse.)

345.560cN618 

345.560cN618 Da en N. Wer, Wenemy N. ar dada-k

Give to N. the Great Thing. N. eats whatever you give him. (The Great Thing is of course the Great Flood mentioned above. The adept can handle it, so do not hold back. This brings up the ability of the adept to accept any experience without resistance. It also indicates that his greatness is in his great capacity. He does not limit himself. Eating refers back to the culinary alchemy of the divine chefs. Digesting food and drink is a metaphor for fully experiencing life.)

346.561aN618 

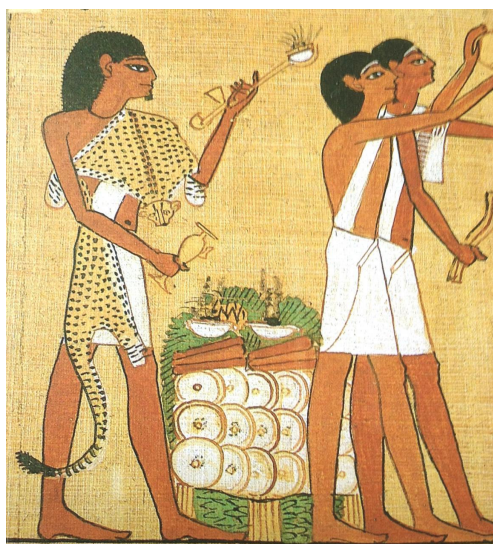
346.561aN618 Jed medu: Kau em Pe. Kau em Pe asa.

Say the word and the energies are in Bindu Town. The energies are in Bindu Town fully. (With the right mantra the divine Ka's are integrated and activated in the center of the crown chakra [Bindu Town]. The Senet Oracle Board in the Seh booth symbolizes this, and the divining process is one method to awaken the integrated intuition of the crown chakra and link it to the Higher Self. The Ka's are always present potentially, but the Great Flood of the kundalini fully activates them in a flash and links them to the Higher Self. The ka's include the full intuitive powers

347.563aN628 𓆎𓆏𓆑𓆒𓆓𓆔𓆕
 𓆖𓆗𓆘𓆙𓆚𓆛

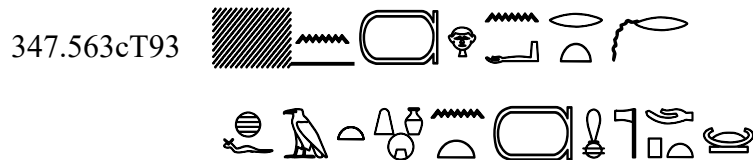
347.563aN628 Jed medu: re en N. me neter-seth. Sepety N. me @netyu.
Say the word and the mouth of N. is as divine incense. The lips of N. are as myrrh. (The tone of this whole section is reminiscent of the Song of Solomon, which may have drawn some inspiration from such passages. The mouth of the adept is as fragrant as the incense that is called “scent of the gods”. His lips are like the scent of myrrh. There is a pun here, because the Egyptians used a censer called “@ en Herew” or “Willpower” [literally “The Hand of Horus”]. This censer had a long handle shaped like an arm with a cupped hand holding a bowl containing incense sticks. The rim of the incense bowl gives the image of lips. Since Horus was often called “Wat Heru” or just “Wat”, this censer may also have been called “A Wat Heru”, or the “Avatar” ritual implement used during Avatar Initiations. Below are some drawings and wall carvings that show the censer in use by a pharaoh or a priest.

Budge lists it in his dictionary as 𓆎-𓆏-𓆑 Heru 𓆒 𓆓 𓆔, an “arm-of-Horus” censer. The Pyramid Text [347 N 629] says that the mouth of pharaoh is like divine incense and his lips are like myrrh. Myrrh is written 𓆕𓆖𓆗 [@ntiu 𓆘𓆙 in Budge’s dictionary]. This hawk glyph resembles the glyph of Horus 𓆚, and the living pharaoh managing Egypt was considered an Avatar of Horus. So the ritual equipment and the myrrh could be called “@-n-Her”. Horus was also called Wat [the Way -- at least from the 18th dynasty, see **Amduat**], and pharaoh’s arm and hand facilitated the Way of Horus, the censer could be called “@ Wat Her” [Avatar], especially when censuring a new pharaoh at his coronation.)



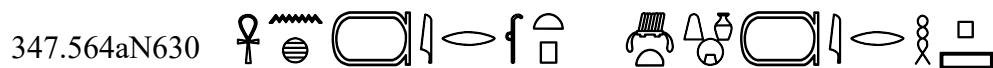
347.563bN629 Ha N. em Sekhet Ka-k, er Sekhet Hetep.

N., go down into the Field of Your Divine Ka, into the Field of Experience. (This verse continues the discussion of the Ka electromagnetic energy and tells us that the field of experience is like a video screen illuminated with divine electromagnetic energy that is programmed by the individual. Thus, it is yours. The avatar descends [*ava* according to Sanskrit glosses] into the field of experience and then passes through it [*tar* according to Sanskrit glosses]. Experience is an electromagnetic projection of Divine Energy rather like a movie.)



347.563cT93 T. her n@ret. Khifat enet T. ma neter depet.

The ... of T. is because of saliva. The food offerings of T. are like a barge full of divine snacks. (The first word of this verse is missing, but the parallel construction tells us it probably has to do with food that causes the adept to salivate. The “khifat” are food offerings. The boat is a pun on the word “depet”, which means “taste” and usually has the semantic of the tongue. Here it has a boat determinative. This elaborates the simile. The loaded boat is compared to a tongue with a tasty snack on it. The references to taste and the tongue recall Hew (Lord of Taste) and the Ape-Fool, Lord of the Tongue. These are all forms related to Baba, and are ultimately transformations of Thoth. The tantric mode continues. The boat **also** suggests the tasty experiences available through meditation.)



347.564aN630 @nekh N. ar Renepy. Awet Pawet N. ar Hep.

N. lives more than the god of immortal youth, Renepy. The expansion of food offerings of N. are more than [provided by] the Nile god. Hep. (This poetic imagery compares the immortality attained by the avatar to that of “Renepy”, the god of the year, who always stays young because he stays close to his source, the fountain of youth. [The transcription $\{ \hat{\text{c}} \}$ should probably be $\{ \hat{\text{r}} \}$ or $\{ \text{r} \}$ god of youth.] For Egypt, the fountain of youth was the Nile. The Nile god Hep expanded every year on schedule to bring its fountain of youth to the people of Egypt. This brought great offerings of food. The bread and beer represent the physical body. The flow of life energy in the body constantly rejuvenates it and allows for a kind of physical immortality, one of the goals of Tantra.)



love nest space between Orion’s Belt, Sirius, and Procyon. He pours the Great Flood of the Milky Way into her and she becomes pregnant. The vulture "Neret" [code for Mut] here represents Isis becoming a Mother and thereby transforming into Hathor, the Cosmic Mother. The name of the vulture here is spelled “neret” which is an epithet meaning “Mighty One”. The vulture is her totem because it is often called “mut”, a homophone for “mother”. The baby Horus will be born from the North Pole Twat of Newet/Mut. When Horus is born, he proceeds to the harem nursery in Libra, and grows into Ophiuchus, playing with his deadly snakes and scorpions. He then moves up the Milky Way Nile back to the Pole to fight Set, and then descends to be Castor with his brother Pollux [Baba] in Gemini. In the active world he rules as Procyon loyally carrying out the intentions of Orion. When he “dies” he becomes another Osiris in the House of Orion. Another interpretation of Gemini is that the two bright stars represent Osiris and Isis together as the cosmic Lovers Trump of the Tarot. The word for “night” also codes for “Shesat”, Goddess of Evolution and Civilization. Much research still needs to be done with regard to identifying the specific stars associated with Egyptian myths. We know for sure that Isis was associated with Sirius and Osiris was associated with Orion or perhaps a certain star in Orion. The position of Horus in the Denderah star map suggests that he may be Procyon in his adult phase. The common cippi of Horus was a stone stele talisman placed in gardens to protect children at play. It depicts child Horus playing with scorpions, vipers, and crocodiles, suggesting that Horus as a child plays the role of a celestial Ophiuchus. The cippi appeared late in Egyptian history and may indicate astrological influence from Greek, Persian, or Babylonian sources as is also quite evident in the Denderah ceiling. But much of this may go back to early times in Egypt.)

351.568bM244 

351.568bM244 Er @b-th Hemet Shenet.

On your horn is the Cow Goddess and Loop. (This continues the previous verse where we saw Isis transformed into Hathor by becoming pregnant by the revived Osiris. Here the phallus of Osiris is compared to the horn of a bull. He gently "gores" her with this horn and she becomes pregnant. The cow is sacred to Hathor, the Mother Goddess. Here Isis identifies with the Cow Goddess. The “Shenet” is a symbol for Isis in her pregnant state. The loop glyph “Shenu” is often shown held in each claw of the vulture form, Mut-Hathor. She presents it to Osiris. The loop glyph represents continuity – in this case of the family through the bearing of children. The Milky Way may be one Great Loop in the sky. The zodiac ecliptic is a second Great Loop in the sky. The Milky Way becomes the semen flood of Orion’s revived

phallus that brings new life to her womb -- represented on earth as the flooded Nile Delta.)

351.568cM244 


351.568cM244 Waj-th, waj M., waj hen @nekhu.

You are green. M. is green, and the young plant is green and alive! (This verse repeats 350.567c above. It celebrates again the revival of the phallus of Osiris as crops growing in the delta. I use the M. version because the T. version is damaged.)

352.569aN700 


352.569aN700 Jed medu: awer Neret pe em N. em Shesat.

Say the word and this Vulture Mother Goddess becomes pregnant by N. in the night. (This verse is almost identical to 351.568a except that a different word is used for conceiving.)

352.569bN700 

352.569bN700 Er @b-th Hemet Shenet.

On your horn is the Cow Goddess and the Loop. (This is the same as 351.568b and refers to Osiris making Isis pregnant.)

352.569cN700 

352.569cN700 Waj-th, waj fekat, waj-th, waj N.



Your papyrus staff is green as the malachite stars. Your papyrus wand is green, N. (This verse continues the poetic imagery as in 567b describing the green color of the phallus of Osiris in terms of the green malachite stones used as stars and the green of a young papyrus shoot.)

352.569dN700 
 701 

352.569dN700 Waj hen @nekhu, waj N. hen@-k

The green plant lives. N. is green along with you. (The image of the green papyrus shoot suggests the restored phallus of Osiris and the idea of youthfulness, growth, and being alive. You have that same capability. The papyrus also is a sign for the unborn or just-born baby Horus, whose mother bore him in the papyrus swamp of the Delta. Egyptians used papyrus to make paper, a tool to preserve the teachings

of ancient Egypt from generation to generation. The green plant may be plural. Some pictures show Osiris reclining on a bed with many green shoots rising from his body. Square #10 on the Senet Game Board had a papyrus stalk with a Wajet cobra to indicate the birth of Horus in the papyrus swamp of the Delta.)

353.570N702 


353.570N702 Jed medu: aw en N. em Pe. Desher sejet. @nekh kheperer.
Say the word and N. goes to Bindu Town, a red fire, and forever creating life. (This brings us back to the activation of the crown chakra. In ancient Egypt, this was Buto [Pe], the city of “Wajet”, the Green Cobra Goddess, in the North part of Egypt. When the kundalini rises and opens the crown chakra, it is like a red fire from the root chakra blasting all the way to the Bindu Point. This energy intuitively creates what is right for the adept and his world. “Wajet” also symbolizes the lush crops and papyrus swamps of the Delta.)

354.571aT105 

106 

354.571aT105 Jed medu: Akhet en seshem, akhet en Anew. .
Say the word and there is a food offering of the Divine Axe and a food offering of the Light Tower. (The “seshem” is a guide or director of a ritual. Hence, it has the sense of an offering to the god. This probably represents Horus the Elder. The second offering is to the Light Tower in Heliopolis. Some words at the beginning of T106 are lost.)

354.571bT106  106+1 

354.571bT106 Tekhu @beba Mu
Cupbearer, an offering table of water. (The second half of this verse is missing, so we do not have the full context from which to interpret the verse. The “Sem” priest brings a vase representing *Khenemu* to pour water for ablution, or libation or other purification rites and places it or pours it onto an offering table. The water signifies pure awareness, the undefined energy of source. “@b[b]a” means a stone offering table. There is a code here for “the hand of Baba”, or the “avatar of Baba”. The priest re-enacts symbolically the creation by Baba of the universe from the primordial waters.)

355.572aT156 

355.572aT156 Jed medu: wen @awy Pet.


Say the word and open the Double Doors of Heaven. (This continues the imagery of the Sem priest's rituals. He symbolically becomes a form of Baba, who we have seen earlier opening the double doors of heaven. One interpretation is that this is the Opening of the Mouth ceremony. This fits in with the references to Peteh. Another interpretation is that this is Osiris making love to Isis and opening her sacred Labia. Both fit the current context.)

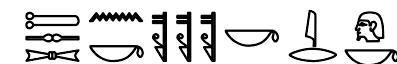
355.572bT157 

355.572bT157 Jed medu: ha T. pu.

Say the word and O this T,



355.572bT158 

159 

355.572bT158 Thes nek tep-k ar qesu-k. Thes nek qesu-k ar tep-k.

You tie your head to your bones, and you tie your bones to your head. (The bones are the fragments of the body of Osiris. Isis and Nephthys recovered the parts of the dismembered body and put them back together. Adding the head allowed the whole to revive. Adding a new phallus allowed the resurrected Osiris to regain his virility. The head is the sun, and the phallus is the plant life sprouting again. The Egyptians mention bones in their texts, especially the bones of Osiris. However, they never depict bones in their art. This seems to have been a taboo. The mummy was to retain its skin so that the body shape was not lost even after death. The scales of judgment symbolically represented the skeleton. The Death God Anubis often kneels by the scales. In the European Middle Ages artists began to draw a human skeleton wielding a large scythe as the representation of the Death God. The *Memento Mori* image became common from the time of the Black Plague.)

355.572dT160  161 

162 


355.572dT160-162 Wen nek @awy Pet. Senekheb-kheb nek Menew Weru.


You open the Double Doors of Heaven. You heat up the Great Menew bolt. (This verse takes us back to 313 and confirms that we are speaking of Baba as an incarnation of the generation god Menew. He takes the form of a great knobby

phallus that looks like the heavy bar that bolts a Double Door. The door bolt of Menew is the phallus. As the Monkey/Fool the bolt becomes his tongue and the tongue at the top center of the scales of judgment. It is the magic staff wielded by Monkey King Sun Wu-kung in Chinese tales. The word for drawing the bolt is “sekheb-kheb” or “senekheb-kheb”. The problem is that the reading may derive from this text alone. The two major meanings of the root “kheb” are to subtract and acrobatics, neither of which help much here, except that the baboon is very acrobatic. Referring back to 313 we find that the text there probably should read “Lift up the phallus of Baba and open the Double Doors of Heaven. The adept opens the Double Doors of Heaven because his phallus club is hot over the celestial cunt.” “Bekhekhu” is ‘hot’. “Kheb-kheb” is probably a metathesis for “bekh-bekh” or “bekhekh” with a causative prefix added: “make hot” the Great Menew Bolt. That makes much better sense. If the doors are already open, why does one need to draw back a bolt? The more likely scenario is for the phallus to lift, the doors to open, and the phallus to get hot and rush in.)

355.572eT163  164 

355.572eT163-164 Setha nek jebet em Hat @t.

You breach open a brick from the Great Tomb. (This allows an opening for the soul to go in and out of the tomb. The idea is to have freedom to come and go. The brick also symbolizes the birth bricks. Women during childbirth squatted on a special pair of bricks so the midwife could reach under and help draw the baby out from the birth canal. Thus, the Great Tomb is like the Great Womb. An avatar can consciously incarnate in a body of his choice. He can come and go to and from the body at Will. The M version has a funny glyph for the jebet brick: )

355.573aN688 


355.573aN688 Her-k me sab. Khebeset-k me mahes.

Your face is like a jackal. Your phallus is like a fierce lion. (The lion is a sign of Ra, the sun god and symbol of life. The jackal is a sign of Anepew, the death god who waits in the Astral Realm to meet the souls of the dead, or Wep-wawet, his brother, who escorts them to the Twat doorway to be born again. The female lion is Hathor, Sekhmet, Basetet. The male lion is Ra (rew = Leo). This verse continues the expounding of the adept’s mastery over life and death.)

355.573bT167  168 

355.573bT167-169 Hemes-k hery Khened-k pu. Wej-k medu en Aakhu.

You sit on this, your throne, and you speak your commands to the Light Beings.

(All of creation is a light show. Those who understand this live in their immortal light bodies and enjoy playing in the light show. The avatar identifies with Osiris. The throne's semantic glyph is commonly used for Osiris. "Khened" is a royal couch. The M version adds that it is of iron, a precious "heavenly" metal in those days. It usually has handles attached. It is a portable sedan chair, such as also commonly was used in ancient China and other early cultures. With the eye glyph above or below it, we get the name of Osiris. This tells us that we are dealing with light photons. Sitting in the chair represents the viewpoint of an observer. Sometimes the semantic glyph is a staircase. This is the stairway to heaven, Jacob's ladder, and tells us there is a spectrum of viewpoints at different levels of creation. The Light Beings are the potential "forms" assumed by avatars. As "group waves" they can form the appearance of material bodies. [The eye is placed under the chair.] As "phase waves" they can flit across the vast universe at many times the speed of light. [The eye is placed over the chair.] As simple "light waves" they shift into the world of immortals, beyond time and space. When Osiris [the Perceptive Faculty] identifies with the Eye of Ra, the photon of the observer in pure awareness, he thus becomes the representative of the Cosmic Higher Self. He is one of many. All are free to join. The mathematical formula expressing the relationships of these light beings is "The group velocity times the phase velocity equals the velocity of light squared."

$V_g V_p = c^2$. **Learning to function as "phase velocity" opens one up to experiencing the vast universe.** The Light Beings are called Aakhu's in ancient Egyptian [in English we say the Who's, which means various possible identities.] From there they simply exist as pure being. All photons are that pure "beingness" in their essential nature. The Aakhu's are all companions [called bosons in physics] and have no quarrels. They coexist peacefully and only in service to the play and display of the Cosmos. They facilitate the Cosmic Purpose, The Will of the Higher Self as the Ancient Face, Old Horus. Aakhu's exhibit behavior according to the viewpoint we take. Mostly we can not see them, for they live in the virtual state. Modern relativity theory and quantum mechanics is gradually confirming what the ancient Egyptians knew thousands of years ago. The knowledge was forgotten, but we are recovering it now. In ancient Egypt when a person achieved the Aakhu awareness, he was addressed as Osiris. He had awakened the Perceptive Faculty to its full potential. "Aakhu" means light, splendor, radiance, glory, excellence, and blessings. It is the higher soul of a person. It also is a magic mantra or word of power.

“Aakhut” or “Aakhet” is the Eye of Ra or Horus, the flaming Cobra Goddess of Kundalini, and the calm light at the horizon that is balanced between night and day. This latter was the Egyptian symbol for Samadhi.)

355.573cT169 

355.573cT169 Aw-k kher. Aw-k kher. Aw-k a kher.

You go down, you go down. You indeed go down. (This verse refers to the descent of the avatar into his physical form. This can be through birth as a baby [a “crawl-in”], or as a “walk-in” by agreement to “channel” through another person, or simply through projection of attention into the shape of a physical form. Osiris is the Magician Trump because he has mastered this art of transformation passed to him by Thoth.)

355.573dT169 

355.573dT169 Herew as, nej nef at-f, Asar.

Just like the Will when he protected his father, the Perceptive Faculty. (This is an example of the role of an avatar. Here the Higher Self goes down into the world assuming the role of a physical individual to set things right, to make some adjustments in the Cosmic Game, some key moves, or to even create a totally new Game. Horus did this. He set Set in his proper place, allowed his father to reassume his Cosmic Role, and created the new Game of Egypt’s Cosmic Succession System. Succession of leadership roles has always been a problem in human society. Great leaders grow old and die. They must find new leaders to continue their work. The role of Young Horus was to set up a Game in which succession is stable and perpetual. Egyptians paid respect to elders, and gave the young authority according to merit. Merit is a combination of courage and honesty plus a measure of skill in action. Part of the Game is a hidden tradition that stays in the background and supports the authority of the leaders with the power of Amen-Ra. This is the tradition of Thoth and Baba and is expedited by the Sem priesthood. In Qabalah tradition, these became the mysterious “Shem” Masters. [They were generally believed to be special rabbis who knew the secrets of the name of God. In reality they were masters of mantra meditation in the Egyptian Sem tradition modified to use Hebrew mantras instead of the names and epithets of Ra.] Other cultures call them shamans. They generally live in the background of a society quietly guiding events in evolutionary directions. As a “crawl-in”, Horus had to learn by experience in life just like we all do, make mistakes, and gradually recover the wisdom of his original nature as Horus, the Cosmic Will of the Higher Self. His example shows us that we crawl-ins can do the same, but we must first remember our birthright as an expression

of the Higher Self.)

355.574aT169 

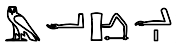

355.574aT169 T. pu Anepu Wet-k.


This T. is your Death Trump, the Swather. (Anepew is the Death Trump. “Wet” is the swathing of a corpse with mummy wrappings. “Anep” also is to swathe mummies. The avatar here is Anepew, Lord of Death. Thus, he is also your Death Trump, and you ultimately must face this reality just as he has. This verse develops further the reference to Anepew.)

355.574bT169 

170 

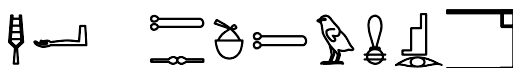
355.574bT169-170 Da-k @-k em Ta, me @ha @-k em Aat Weret.

You put your hand onto the Earth, like your Fighting Hand is in the Great Chakra. (This remarkable verse is rich with meaning. The first half is the great mudra of Sakyamuni Buddha, the gesture he made when he achieved enlightenment. He reached down and touched the earth calling it as witness to his service as a Bodhisattva. This is known as *Bhumisparsha Mudra*, or the Gesture of Touching the Earth. The Earth is the World Trump. The “Qereset Wer” is the Great [Empty] Tomb of the Christ, also called “Aat Weret”, another of the great avatars. The thing that resembles the Fighting Arm [*m-@ha-remen* ] is the arm of the cross. This symbol is a pun on the *M@khat*, a great scale mounted on a pillar for weighing things. It is the scale for weighing the World and represents the universe in a state of perfect balance. Of course, the key thing that is weighed here in this Cosmic Scale is the heart of the avatar. The arm is the arm of the scale. This text tells us that Christ was not just a person born during the early days of the Roman Empire. He is a cosmic avatar, and the ancient Egyptians were very aware of Him, long before the days of Rome, as a cosmic principle rather than a historical person. The Great Chakra is the Higher Self Chakra that must open before a person comes into his true power. The Egyptians used a symbol very similar to the chakra glyph when they wished a person what the Egyptologists translate as “a beautiful burial” [Qereset Neferet]. This was really more like saying, “Christ be with you” as a sort of blessing. Of course, in those days they did not have the historical and mythological associations of the Bible that we have. They thought of the person as identifying with Osiris and living forever in Heaven. The fighting hand of Horus evolves into the hand of the Cosmic Will. Whatever it wills to be becomes reality. )

355.574cT170 

355.574cT170 Wen-wen-k am-f mem Aakhu.

Wherever you are, in that place you are among the Light Beings. (This verse tells us that the Light Beings are everywhere. Even if you close your eyes in full darkness, you can see the Light Beings sparkling in the ‘darkness’ as virtual photons flashing on and off. The Cosmos is made of nothing but **pure light** [objective viewpoint], or **pure awareness** [subjective viewpoint]. Any objects of perception are made of this light. Even empty space is simply light that you have not tuned your Perceptive Faculty to perceive. Thus, you are never alone. You have countless immortal companions ready to play with you whatever game you would like to play. You simply decide, take a viewpoint according to that decision, and then you will see the companions that correspond to that creation. So do not get down on the other players. They are the companions you have called into play. The reduplicated “wen-wen” means to be, as in a movie film, we see frames popping up one after the other in rapid succession to simulate the “reality” of the story. This word also has the image of a rabbit hopping about, implying the capability of random access to information. It also connects to an important title of Osiris, “Wenen Nefer”, “Beautiful Continuous Being”.)

355.574dT170 

355.574dT170 @h@. Thes thu ma Asar.

Arise and uplift yourself like the Perceptive Faculty. (The first word means to stand up like the mast on a boat. This means to stand up like a man, and of course suggests the virility of a man standing up as well. The comparison is to Osiris, who stood up again when he resurrected, and whose virility stood up again when it was restored. The semantic glyph for lifting shows a bundle **sometimes** mounted on carrying poles. This connects back to the sedan chair glyph of Osiris, and the text explicitly recommends that we be like Osiris so we get the connection. The point is to raise the level of perception in the Perceptive Faculty so that the Eye of Intuition awakens and we can see the truly celestial nature of life, the universe, and everything. Then we can observe with the vision of the Magician.)

356.575aN105 

106 

356.575aN105-106 Jed medu: *ha* Asar N. pu. Aw en Herew. Sekhen-f thu.

Say the word and O this Perceptive Faculty of N. goes to the Will so he may

embrace you. (Osiris goes to his son, Horus, and embraces him. The primary meanings of the root “khen” have to do with singing, announcing, or performing acrobatics. It also means to embrace or kiss someone, the primary meaning here. Here it is in causative mode and the determinative component shows two arms reaching out to embrace someone or something. The Perceptive Faculty without the Will is too passive. It becomes like watching TV. There is not enough involvement. The Will [Horus] allows creative play in the Game. The Gods of Primordial Sexual Prana [Tem, Shiva, and Baba] allow you to clear space from previous creations so you can relax or create new Games with the Will. Baba is the art of taking Shiva, the living, breathing body, back to Ra, the Cosmic Ba, or Ram of Primordial Prana, the source of Creative Intelligence. He represents the three great primordial technologies of **Avatar, Tantra, and Meditation [i.e.: Creation from Source, Full Enjoyment of the Creation, and Return to Source]**. They all came from Thoth, the High Priest of Wisdom, were brought down from Ra [Higher Self Source] by Hew and *Saa*, and are perpetuated on Earth by Baba and his representatives, the Sem Priests [the sacred shamans].)

356.575bT171 

356.575bT171 Reda nef sekhet nek Jehuty, em-khet Setesh.

He arranges so that you return to The Primal Intelligence the posterity of Illusion. (This verse connects us to the Thoth tradition of return from Illusion to Intelligence. When we create the Great Game, it is easy to become lost in Illusion. Hence, Horus, the Will, goes off and fights battles with Set, Illusion. This is like Don Quixote tilting at windmills. You end up resisting your own creations, which is a waste of creative energy. Thus the Game of the Will is tempered by the Wisdom Tradition upheld by Thoth. Thus, Thoth brings the two adversaries to a balanced state of truce so they can all get along together again. He shows that nobody is ever really murdered, but simply undergoes transformations. Magic brings everything back to life again, and all players are immortal anyway. The simple solution is to turn the murdered man – a presumed victim – into an Immortal Wizard. Then there is nothing to fight about any more.)

356.575cT171 

356.575cT171 An nef nek sen Awenu.

He brings them to you as family. (Thoth, the Primal Intellect knows the Truth, that All is One. Family [Awenu] means one’s home or abode. It has the semantic glyphs for heirs and for nestlings. We all live in the same nest. Therefore, we better not foul the nest, but do well to treat each other as the brothers and sisters that

we are. Osiris and Set, the Perceptive Faculty and Illusion, are brothers. There can be no real quarrel between them. Yet Illusion creates the notion of divisions and separations and breaking apart. This is only Illusion doing what it does – making an Illusion. Good Magicians know all about Illusion. So they understand the Devil better than anyone else does. Since all is One, anything that you see as something else must be an Illusion. Thus Osiris depends on Set. All the Egyptian gods are an interdependent family.)

356.576aN106 

356.576aN106 Sehem nef Ab en Setesh. Thut wer ar-f.

He makes the heart of Illusion retreat. You are Greater than He. (This is a profound and funny verse. The main verb, “sehem”, is the causative of “hem” and indicates how Thoth controls Set, the world of Illusion. The root “hem” can mean to retreat, which is how we render it here. It also means to set down on his butt, and the butt is the Seat of Set. Egyptians also used “hem” to indicate females and servants. The pharaoh was “Hem”, Public Servant Number One. Translating “Hem-f” as His Majesty misses the subtle point in the Egyptian phrase. “Hem” is also a testicle. Thoth controls Set by grabbing him by the balls. This way Thoth can easily steer Set. “Hem” also means to steer with a rudder. Thoth actually partially castrates Set, by showing Horus how to take out one of Set’s testicles. The root can also mean to pound or crush, which is what Horus ultimately does to Set’s testicle. Ouch. That takes the “heart” out of Set’s machinations. The second part of the verse says that you are greater than Set, and even Greater than Horus, or his Master, Thoth.)

356.576bT172 

356.576bT172 Per nek em-bah-f. Qed-k em-bah-f.

You come forth before him and your Construction is before him. (“Em-bah” can be prior in time or “in front of”. The first half of the verse states that your essential nature has to be prior to Illusion. Illusion is a secondary creation that comes into conflict with a current creation. Who created the original situation that has become the secondary creation? You did. Hence, your existence as the original viewpoint arose before that creation arose. You are therefore older than Set, even though Illusion in principle is coeval with creation. Osiris is the elder brother of Set. The Perceptive Faculty exists before the perception of Illusion. The Construction is the building of the avatar’s identity, physical body, and character. It is also The Great Craft [*Qed*] or Wisdom tradition of the Masons that goes back to Thoth, the Supreme Intelligence of the Cosmos. You are even prior to Thoth! Your essential nature is

undefined awareness. Even the Intelligence of Thoth exists only as a potential within undefined awareness. Of course, we can call that undefined awareness “The Fool”. The Fool, called by Egyptians “Baba” or “Khem”, is Thoth before he decided to act smart and dignified, so in that sense you and Thoth are coeval. Thoth’s Craft is definitely prior to any “Craftiness” that we might endow to Illusion. “Qed” means a design or plan. It also means a form or image, like a blueprint. The circle glyph represents the cycle of a creation and the circles drawn with the draughtsman’s compasses. “Qedew” the Craftsman is an epithet of *Khenem* the Cosmic Potter with his Wheel of Fortune. The other “Qed” semantic glyph is probably a draughtsman’s straightedge tool. The two symbols together are the tools of the Master Mason -- compasses and straightedge. A hand glyph is added to indicate the guiding of the tools by the craftsman. The word “qed” comes to mean disposition or character, and can refer to the draughtsman or artisan as well as his work. Egyptians called the sailors on the Sun’s boat “qedy”, the crew. The Craft of the Masons is indeed ancient and goes back long before the dynastic age of Egypt! According to this text it goes back to the beginnings of the Cosmos and is coeval with or even prior to Creation. It may operate in multiple universes.)

356.576cT172 

356.576cT172 Ma en Geb Qed-k. De nef ku em Aset-k.

The World has seen your Plan. He has put you in your place. (Geb is the World Trump. He reads the blueprint of creation that you have made and turns it into a solid physical environment within which to play. Then he puts you into the World at your proper place on the stage so you can play your role as an avatar player in the Great Game you have created. Geb’s name [when alternatively pronounced Seb] can mean “son of prana” [se-ba], Teaching [seba], or a jackal, totem of death. What we call the physical World is simply “solidified” prana. The art of solidification of potential energy into solid matter is part of the Craft. It requires the intensity of attention brought by Horus with his Eye and the skills of Set to fix the intensity at the required level of solidity. Your Craft is your Innate Intelligence. This Intelligence has an orderly Plan. Who you are is the role you have chosen to play in that Plan at the present moment in time and location in space.)

356.577aT172 



356.577aT172 An nek Geb Senety-k ar ges-k. Aset tu hen@ Nebet Het.


The World then brings your two sisters to your side, This Lady of the Seat

[Feeling], and the Lady of the Temple [Kundalini]. (This verse refers to Isis as the Lady of the Seat and Nephthys as the Lady of the Temple. These two sisters of Osiris join him, one on each side, to support him. On one level, these are your two physical eyes. At a deeper level, these are the two inner eyes that support the Eye of Intuition. Isis is the top of the brain stem that forms the Pituitary Gland, below and in front of the Pineal Gland. Nephthys is the base of the spinal cord behind the sacrum where the kundalini resides. In a woman, Nephthys is the true G-spot, a female prostate gland in women that is in front of the vagina and wraps around the urethra. There is a rough spot in the vagina there to encourage friction that stimulates the female prostate. The actual main nerve ganglion that connects to the brain via the spine is higher up by the cervix and in front of the sacrum. In men, she is the prostate gland. Both male and female prostates contain sacred oils that may ejaculate during orgasm. These oils may enter the blood and lubricate the brain. The clitoris is the activation switch of Isis to call forth Nephthys. [In the brain her home is the bliss center in the *septum pellucidum*.] In men, the glans has an activation switch that summons Nephthys forth from the mansion of Set. When the Cobra of the Breath rises in the mouth with the proper initiation and mantra, the Cobra of Fire rises in the Eye of Wisdom. When this Eye opens, the two physical eyes see the World and support that Wisdom Vision. They clearly see the Plan you gave Geb unfolding before your eyes. The technical term “kundalini” may derive from “qen-da-renu”, the giving of many names. Study my translation and commentary on the “Story of Ra and Isis” for insights into this secret technology. [“Anuk @shu renu, @shu kheperu” = “I am many names and many forms.”] Giving a name to something defines it and fixes it in consciousness, thereby allowing attention to focus on it more easily so as to make it become a solid reality. Isis conceives the definition, but Nephthys is the goddess of the mouth and governs the dynamics of the emanation process. Ra has many names, each of which defines a particular mode of energy. The **Litany of Ra** (see also my translation and commentary) includes a recitation of 78 major epithets of Ra and forms the basis of the Tarok Naipe, or Tarot archetypes.)




356.577bT172 Reda en Herew demeja thu neteru.

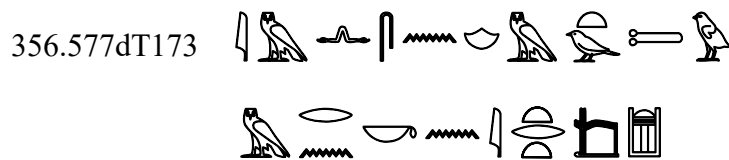
The Will has arranged so that the gods are united within you. (This is part of the Plan. All the gods are your creation and they all exist within you. That is how they form a Unity. “Demeja” is the sum total. [Again, see my work on the **Litany of Ra**.] The Will plans it this way and this allows for an orderly Cosmos to exist within a fundamentally chaotic universe of all possibilities.)

356.577cT173 

356.577cT173 Sen sen ar-k em ren-k en “Senu nety Aterety”.

They are all companions with you in your name as the “Double Seal of the Companions”. (All the gods are brothers and sisters together with you. The text then gives you a title. Why are there two seals? These are the “Aterety”. The name is an expression of the throat chakra. The throat is for expression which implies separation into self and other. Self and World are the two Seals. They must match together to generate Truth. Your beliefs [who you really think you are, not who you pretend to be] and your World [the conditions you find yourself in] are exact mirror reflections. The “senu” companions are your spiritual brothers and sisters. All are gods. The gods and goddesses are your creative faculties, and they are your companions in the World. In Egyptian, a seal was often called “jebet” because it was made from baked clay just like a brick. Signet rings were pronounced “jeb@”, which was the word for finger. Your fingers are creative gods. The **Senet Game Text** several times emphasizes the fingers moving pawns about on the Senet Game Board. The pictures of people playing Senet also emphasize the players picking up pieces with their fingers. The Egyptians made this detail very obvious in their drawings. The fingers themselves are like pawns operated by the Will moving through the Heart to express the Heart. A personal seal often had the “Chapter of the Heart” from the **Book of the Dead**, or one’s own name, or a glyph of a god incised on it. These seals could therefore serve as protective amulets. Egyptians also may have used them to print out Tarot cards and greeting cards on pieces of papyrus [I have not seen any ancient Egyptian printed matter], or at least to impress images into clay [these were common]. You carried the gods about with you as a Senet Board or a set of sacred seals. The seals could be rings or amulets hung on lanyard loops. Most common seals were fashioned in the shape of scarabs, because the scarab beetle represented for Egyptians the creative energy of the Heart chakra. Egyptians sometimes hung them over the heart on lanyards. The loop expressed the idea of continuity and therefore good faith. Pharaoh had special royal seals [also on lanyards , and an official to handle the royal seals for transacting official business. This tradition spread to Mesopotamia, the Indus valley, and China. Some seals were cylindrical rollers so one could roll out longer images or texts. They looked a bit like fingers. This verse also takes us back to 355.572e where the text mentions a brick. Egyptians often used a double brick seal in tombs. The birth bricks also came in pairs [one for each foot to squat on]. Seals could be made in matching pairs so that they had to fit together in order to be official. This tradition continues from very ancient times until today in China. Chinese always use the seal chop for

official business and contracts. **Chinese chop** impressions on documents also connect adjacent pages to establish the authority of the sequence by matching the two halves of the impression. The tradition of seals made in pairs or sets is very ancient. Contracts are made in two copies. One copy you hold, and the other copy the other party holds. The wholeness is preserved within the context of the Game defined by the contract with the authority established by the seals. The determinative glyphs for the seals could, on a larger scale, represent steles. These were often made in pairs. They represent the two legs of Baba and the secret tradition of opening the heart. A small pair of seals says the same thing, and the loops on them tell us Baba lives forever. The “Aterety” were two shrines that represented the seals of North and South Egypt. The Egyptians usually mention them together as a pair to emphasis the unification of duality. The word “ater” derives from a technical term for the land along the banks of a river. Atlantis [Ater Antet = River Valley] was a code name for ancient Egypt and the Dark River Valley was the astral realm modeled in the underground labyrinths of the Valley of Kings.)



356.577dT173 Am sen Hem-tewer thu, em ren-k en Aterety.


They do not reject you in your name as the “Two Great Shrines”. (The companions work with you always and never reject you. The Two Great Shrines are the main shrine of the North and the main shrine of the South. These represent all of Egypt and the Northern and Southern halves of the sky. They fit together like two Great Seals to make the wholeness of Egypt’s world. The semantic glyphs for the Twin Temples often look like seals with Cobras on them. In this verse they just look like temples. The Two “Aterety” Temples become Isis and Nephthys. This verse subtly suggests that although Set was married to Nephthys and attempted to seize Isis by killing her husband, in the end Osiris enjoyed the company of both Isis and Nephthys while Set had to work off his bad karma through menial service. Still all were family and Baba maintained cordial relations with Set as well as his father, mother, and aunt, throughout the whole drama. The phrase “Hemet Weret” can also mean “the Great Castration” and refers to part of the punishment of Set. Osiris was not guiltless, since he had an affair with Nephthys that he kept secret from Set and Isis. As a result he lost his phallus and had to join his son by Nephthys [Anepew, the Death Lord] in the underground Astral World of the dead and remain forever as a silent witness. His redemption came by identifying back with his original Source, the Higher Self Sun, Ra. Through this he regained his creative freedom even while his

Orion and forms an important title for Osiris: Wenen Nefer, Beautiful Existence. The glyphs for this epithet are a hare and two streams plus the glyph for “beautiful”. The Hare is right between the Milky Way Nile and Eridanus, the River. That spells “Wenen” in Egyptian, or possibly Newen, Newet’s primordial consort. The two streams of stars are like arms of Newet embracing Orion. The Hare and the Turtle eternally race to the river and the hare can not beat the Turtle. The Turtle as the sword-phallus of Orion is always slightly ahead of the Hare constellation. The Hare is flashy, apparently fast, and often visible. The Turtle is secretive, apparently slow, and often hidden.)

356.581aT175 

356.581aT175 Nejer en Herew Setesh. De nef nek su *kher-k*

The Will seizes Illusion, and he places him under you. (“Nejer” has the sense of putting Illusion into the boundary of a definition. By creating such a definition, the Will takes the confusion out of Illusion and is thereby able to handle it. Thus, you are also able to handle any confusing situation. This is a simple management technique. It really helps just to describe a problem in detail instead of continuing to resist it without putting attention on it. You quickly get a handle on it.)

356.581bT175 





356.581bT175 Wethes-f thu. Newer-f *kher-k* em newer *Ta*.

He lifts you and he takes great care after you in the care of the World. (The Cosmic Will looks after the whole Cosmos with great care. “New” is the Primordial Urge or intention. “Newy” is a herdsman or shepherd who cares for his flock or a guardian. The Cosmic Will is like a guardian angel that looks after you and uplifts you. It is the Will of your Higher Self. “New” also is the liveliness inherent in the Pure Awareness that underlies all and therefore supports and carries all creations, nourishing and caring for them. The Cosmic Will is the other side of Awareness. Together they make Aware Will. The Will becomes Aware, and Awareness has a Will.)

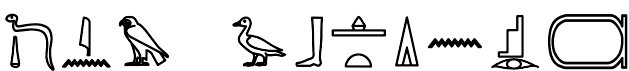

356.581cT175 

356.581cT175 Jeseret ar-f em ren-k en “*Ta Jeser*”.

You are more Holy than he is in your name as “The Holy Land”. The Holy Land was the name of the place in Abydos where tradition held that Osiris was buried. This is also another name for the Twat. The phallus buries itself in the Twat and

356.582dM158 


356.582dM158 Ary nef en Ka-f am-k. Hetep-k em ren-k en “Ka **Hetepet**”.
He does it by his Ka energy that is in you. You experience in your name as "Electro-Magnetic Experience". The word “hetep” has the meanings of satisfaction and peace. These are attained through the experiential process. The Will operates through the Electromagnetic Ka energy that is in your individual body. This generates the experiences you have as if watching a movie in which you are the main actor. By relaxing and fully experiencing the events that you attract you enjoy satisfaction and attain peace. By resisting these experiences, you struggle and feel suffering. The secret of the Will is to learn how to overcome problems without resisting the experiences they bring. You literally have to get a handle on them by clear definition. The father of the Will assists here by providing a Perceptive Faculty that can choose a proper perspective for getting a secure grasp on things. The Wise Intelligence of Thoth knows how to guide you to an intuitive grasp of the Higher Self that runs the whole Game Plan. Then you can operate from the Cosmic Will.)

357.583aP517 



357.583aP517 Jed medu: an Herew, Geb hetepet da en Asar P. *Ha Asar P. pu.*
Say the word and the Will says that the World presents an experience to the Perceptive Faculty of P. O, that Perceptive Faculty of P. (The Will expresses itself through thoughts and words. These are like magic formulas that, when spoken or even simply thought with full focus cause the intended physical experience to manifest right away to the perception of the avatar.)

357.583bT176 


357.583bT176-177 Reda en nek Geb Areyt-k. Hetep-k em Areyt Werety pen am-k.


The World gives you your two eyes. Your experience with these two Great Eyes is what is yours. (The two fleshly eyes see the physical world. These eyes are made of material and thus are the gift of Geb, the World Trump. The two Great Eyes are the two eyes of Horus, symbolized by the Sun and the Moon. One sees the

Kundalini to protect you. (The kundalini life force motivates you to survive, grow, and evolve. Feeling lets you discern where you are, what your creations are, and what is right for you. Refined feeling of what to do and where to go next becomes intuition. The pituitary and cerebral spinal fluid regulate the hormones that balance the body’s state of alertness, health, organ function, and quality of experience. These are all great gifts that the Will has provided on “automatic” for most people. They maintain proper homeostasis. However, this is just the tip of the iceberg with regard to what they can do for you once you fully awaken them. “Anej” can also be rendered as “greet”, but the sense is not as strong as the protective support and encouragement they provide.)

357.584cT178 

357.584cT178 Reda en sen thu en Herew, hetep-f hery-k

You have given them to the Will so it can experience through you. (The Will is actually independent of the body, and you are the ultimate master of the Will, which means you are even beyond that. Thus, you give these Great Eyes to the Will so that it can experience through you using these eyes that you give it. The Two Great Eyes actually are Isis and Nephthys, not just the physical eyes. The real way to “see” the world is to Feel it fully and completely from the level of the blissful Cosmic Kundalini Life Force.)

357.585aT178 

357.585aN651 Aakh en Herew kher-k, em ren-k en “Aakhet pereret R@ am-k”.

The [Cosmic] Will’s Light Body is with you in your name as “Samadhi Ever Ascended to the Higher Self Sun is Where You Are”. (The light that appears at the horizon just before or as the sun emerges symbolized to ancient Egyptians the emergence of the Higher Self into conscious awareness. When you stabilize this as the gap between thoughts, just at the point before a new thought emerges, that is the state of enlightenment. This time of day is ideal for meditation and other spiritual practices, because all is calm, cool, and fresh. You own that state of enlightenment because the Will in its essential nature is pure immortal Light. It is an “Aakh” Light Being and is free to go wherever it wants, do whatever it wants, and be whatever it wants. However, as the Will [Young Horus] awakens to the Cosmic Will of the Higher Self [Elder Horus], it discovers that its greatest satisfaction in experience is to follow a path of “duty”, the individual’s unique creative role in contributing to the Cosmic Game Plan. Thus, it identifies with the Sun [Higher Self] and lives in total

357.586aT179 Ha Asar T. pu, sa@ ku en Herew

O this Perceptive Faculty T. You ascend yourself by the Will. (The semantic glyph here shows a truncated pyramid. This represents the staircase of Osiris. The idea is for the avatar to use his Perceptive Faculty to direct the Will to move up to higher levels of consciousness. “A@” has the idea of ascending. “Sa@” is the causative form and here seems to have a reflexive sense. By raising your own consciousness, you automatically strengthen the use of Will. This relates back to the previous verse that presented the notion of using the Will to practice meditation. Why not use the Will to take the Will to a higher vantage point and thereby empower yourself. This is the bootstrap principle, a fundamental avatar procedure. It works nicely in the realm of consciousness because you can operate on beliefs with meta-beliefs.)

357.586bT179 

357.586bT179 Ames ku ar-f, me hery ar-f

You go before him as a guide, but do not get too far ahead of him. (This is a tantric verse. “Ames” is a scepter of office and refers specifically to the “Amesu” flail scepter of Menew, the generative god form of Amen Ra. It really means the phallus, which acts as a guide for the fluid of life. If you get too far ahead of him with anticipation and excitement, you will blow your wad. This refers to the practice of the Cosmic Cobra Breathing techniques in tantric mode. The flail scepter signifies the use of the breath. Menew’s Ka gesture signifies the use of the Ka energy. His ithyphallic stance confirms this, and the rod up his back tells you how the energy moves. Details of the practice require personal guidance, but it is an extremely powerful ancient technology. The way is the “Wat”, and refers to the energy channels in the body and the Path of the Higher Self Sun, symbolic source of all light and creative energy. You can see the “way” glyph in the word for “far ahead”.)

357.587aT179 

357.587aT179 Aw en Herew, ap-f ku.


When the Will arrives, it opens you. (The Will here is the Higher Self Will. It opens you up to a much broader vision. This further develops the notion of meditating, raising consciousness and raising Ka energy, all to broaden vision. The word “ap” has only the abstract glyph plus letters. I believe we should interpret it with the pair of horns glyph that means to open or to judge. This connects the verse to the judgment of the heart as well as the opening of awareness and expanding of consciousness.)

Wizard, you are the Master of Illusion. How much more so are you the Master of all Lesser Entities such as the minions of Illusion!)

357.588cT180 

357.588cT180 Am sen *khau* ku.

They do not make trouble for you. (When you operate from primary Source with a focused Will, such secondary creations will no longer be a problem.)

357.589aT180 

181 

357.589aT180 Ay Heru, ap-f at-f am-k, renep[y]t[u], em ren-k en “Mu Renepu”.

The Will comes and he recognizes his father in you. You are young in your name as “Fresh Water”. (The Will, Horus, recognizes that you have become Osiris, the Wizard. You are his father, the Perceptive Faculty. You can actually bring the Will to operate on the self and open it up. Water [Mu] is the element representing undefined awareness and the determinative glyph that often accompanies the name of New, the Primordial Creative Urge of Source. With the bootstrapping technology of consciousness, you can use the Will to become Source. As Source, you stand at the beginning of creation. You are therefore “young”. You have become spring water at its Source. The Sun rises from the Ocean of “Mu” Undefined Awareness at the beginning of creation. This is the emergence of the Higher Self from Pure Undefined Awareness. “Renepy”, the eternal youth of the yearling god, has a name that means “this name” and uses the palm frond glyph for marking time. “Heh” the God of Time holds two such fronds perched on the backs of frogs. The frogs are the primordial *gua* of the **Book of Changes** and represent the primordial beginning of time. The Sun is in the center for *Taiji*, and one frond is yin while the other is yang. The frog then becomes the symbol for the Wheel of Fortune, the solar-lunar clock that records the passage of time. The frog appears on square #15 of the Senet Game Board to represent the Wheel of Fortune at its point of fullness as the earth poised between the sun [square #14] and the moon [square #16] at opposite horizons to reveal the complete disc of the moon. Having waxed full, the moon then wanes.)

357.589bT181 

357.589bT181 Ap en nek Herew re-k.

The Will opens your mouth for you. (This is the important Opening of the Mouth Ceremony. Usually it is an initiation. However, you can initiate yourself with your own Will. Generally, however, a trained facilitator does the initiation. We do not

357.590bT181 An nek Geb Herew, ap-f nek abu sen.

The World brings you the Will. It reckons for you their hearts. (This verse shifts the meaning of “ap” to mean reckon or count, but it also can have the senses of judge or open. The World Trump invites you to use your Will to read the hearts of others and then to find ways to open their hearts once your own heart is open. This verse contains a subtle reference to the Fool Trump. The baboon Baba is the counter or recognizer of the divine heart [Apy Ab Neter]. By living without pretense in the moment, he has a knack for reading the hearts of people and can recognize when someone’s heart is open. This is the genius of the idiot. *Anepu*, the Death Trump, is also called “Apy Abu”, the Counter of Hearts. He carries out the fine adjustment to the scales as the heart is weighed in the Hall of Judgment. The baboon and jackal totems were essential to the reading of the heart, which is why you find them handling the Scales of Justice in the Egyptian illustrations. The ancient Egyptian game known as “Hounds and Jackals” should be called “Baboons and Jackals”. This was a popular Egyptian game based on the “counting” of the heart. Today it survives in a diminished form as the children’s game of Chutes and Ladders. The deeper meanings and rules are lost, for the play by adults *in ancient times* surely was more sophisticated than the way children play it today.)

357.590cT181 

182 

357.590cT181-182 An nef nek neteru nebu em sep, ne baa am sen em @-f.

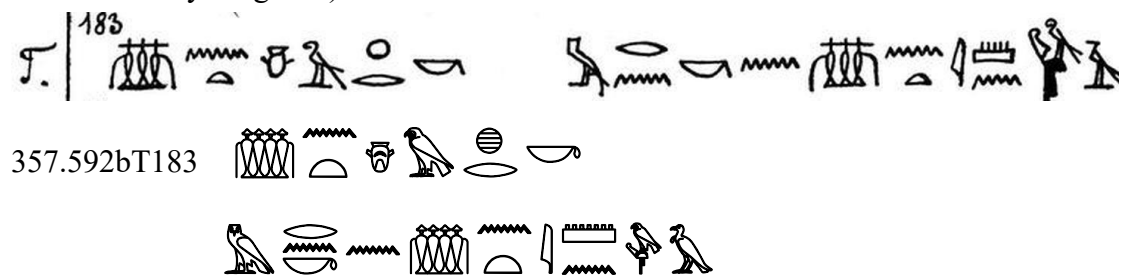
He brings for you all the gods at once. There is no strength among them that are in his hand. (The Will brings together all the gods that are in the company of Osiris. This is an integration process. This company means especially the gods of the Senet Board. “Em sep” means “at once”. The second part of the verse has a complex pun on “baa”, the word for iron. First, the phonetic spelling is reversed in several versions to “aba” so that it suggests the heart theme from previous verses. This gives the idea of an iron heart. An iron or lead heart would be heavy and sink in the scale of Justice. The usual sense of “baa” is “firmness” or “strength”. “Baa” also means “wonderful” or “marvelous”. The word “baa” also plays on the Ba Pranic breath soul and the Ba ram of the Sun. The weighing of the heart is against a feather of Maat [Ma@t]. The letters “m@” from “em @-f” suggests the Truth and Honesty that the Justice Trump Maat looks for. Maat’s feather suggests the Ba soul. Baba in his Shiva avatar is the Lord of the Ba Prana, and we have already seen him as the Fool reading the divine hearts. A final word play involves “m@-f”, which suggests the turquoise gems [m@fekat] that we saw earlier used to make stars. This

open it. O, may it grow old with you. (The focus of the Will in the eye is the foveal disc. This was called the “Aten” in ancient Egypt. Egyptian artists represent it as the flying disc of the Sun. The sweetness of the focused Will is that all becomes clear and any goal can be achieved with the ease of a hawk flying swiftly through the skies. “Sekhet” means that Horus puts his eye back in place. It may also refer to the stairs or throne of Osiris [khet]. The Eye of Intuition placed on this throne enables clear judgment. The Eye is over the throne, and this spells the name of Osiris and is the image of the Perceptive Faculty anchored on its throne. The throne is the Seat of Feeling [Isis]. The eye can recognize, count, judge, open up mysteries, and so on [ap]. “Nekhekh” has the meaning of growing old, but also can mean to make love. This suggests the deep and lasting level of appreciation that clear vision affords. It also suggests a profound and blissful interaction with experiences.)



357.592aPa530 A@b en thu Aset, an Herew nej-f Aryt en Setesh ar-k.

Feeling makes libations to you. The Will protects the Focus from Illusion for you. (Once you restore the Focus of your Will, everything works to support it. Isis, Goddess of Feeling, is located primarily in the pituitary. She also governs the clitoris and vagina. These organs support happiness with their libations of hormones. The fully focused Will prevents you from falling into Illusory distractions as you move toward your goals.)



357.592bT183 Khenet ab Herew kher-k, em ren-k en “Khenet Amenety”

The Heart of the Will is foremost for you in your name as “Foremost Among the Dwellers of the Hidden Realm”. (“Foremost” means to be first and primary. The core belief of the Will is its primary intention. Osiris was known as the Chief of the Dwellers in the Western Realm. This was the realm over the western horizon after the sun set, the realm of night. Orion is perhaps the most notable constellation that travels about in the night sky. Osiris became the Lord of the Afterlife, the World of Night. “Amen” means hidden and west. The Sun [R@] becomes invisible [Amen] when it passes over the Western horizon. The Dwellers in the Hidden Land

are your subconscious beliefs. The Perceptive Faculty experiences these as life events. The core belief becomes the primary intention that dominates perception. Mastery of the Will allows Osiris to deliberately choose what his core belief will be and thus as if magically control his life experiences. The M and N versions have the jackal totem glyph of Anepu, the Death Trump. He is the original Leader of those in the West until Osiris the Wizard takes over. The wizard's staff has a jackal head mounted on it to signify triumph over Death. Baba is the first son of Osiris by Isis. Anubis [Anepu] is the first son of Osiris by Nephthys.)



357.592cT182 

357.592cT182 An Herew nej-f aryt en Setesh ar-k.

As for the Will, he sets right what was done by Illusion to you. (Set is an Illusion of complexity and contradictions that can get a person very confused about what is happening and what to do. Proper exertion of the Will clears things up very quickly. You simply decide how you want things to be, take responsibility for whatever comes of your decision as it interacts with past decisions, stick to your decision come what may, and that is an end of the matter.)

358.593aN766 

358.593aN766 Jed medu: N. thut wetafa Shewe.

Say the word and N. you are the begotten of Shiva. (The physical world is the prince begotten by the Emperor Trump, Shiva, Lord of Prana. This verse describes how the avatar uses a special utterance to create solid states from prana.)

358.593bN766 



358.593bN766 Weh@wy theset-k an Nebety New.

Your bonds are let loose by the two Divine Ladies of the Primordial Urge. (The two divine ladies are the Nebety, the sovereignties of North and South Egypt. They represent the two halves of the universe, the Yin and Yang. The word for letting loose uses a boat, so the idea seems to be that this allows free navigation up and down the Nile river between North and South. By the uniting of Egypt, freedom of travel

became possible. By the integration of contrasts in the universe, the avatar gains freedom to solidify prana into forms or dissolve forms back into prana.)

359.594aT185 



359.594aT185 Jed medu: *Ah* an Herew en Aryt-f, *ah* an Set en *kheryu*-f.

Say the word and there is a shout by the Will for his Eye, and a shout by Illusion for his testicles. (Horus loses the focus of his Eye, and Illusion loses the generative power of his testicles. People trapped in Illusion often fixate on sexual issues but are unable to fulfill their desires. People who let their Will get trapped in conflicts lose focus on constructive purposes in their lives. Both become losers. This verse tells us that a single word or thought can bring one to dismay in loss or delight in recovery from a loss.)

359.594bN1282 

359.594bN1282 Sethep Aryt Herew kher em pef ges en Mer en Kha.

The Focus of the Will is carried away on that side of the Lake of the Twat. (The “Mer en Kha” is a lake in the pelvic region. The determinatives include the pelvis or buttocks and a lake. This refers to contact with a lake of prana in the lower abdomen, called the “Qi Hai” by the Chinese. Deep abdominal breathing brings a person in touch with feelings. At first, this may overwhelm the attention and cause loss of focus. However, the ability to feel deep in the body is an important aspect of the ability to clear energy blockages. This passage gives details of how Horus lost the Eye of focus. He fell into an overwhelming experience and resisted instead of accepting and feeling the experience. The Lake can represent the amniotic fluid in the womb of a woman’s “Twat”. “That side” would probably be the cervix. The uterine lake is mirrored by the lake in the center of the brain that we call the third ventricle. This is the Lake of the Astral Realm and corresponds to a lake in the Nile Delta. Loss of focus leads most people to confusion. When this happens, people tend to switch over to the verbal rational side of the brain to think about the problem. The spatial intuitive mode shuts down, and happiness is lost. The eye becomes biased and falls easily into petty conflicts and contradictions. The sense of happiness is triggered in the midbrain, locus of the Eye of Wisdom. You can also trigger it from the genitals.)

359.594cT186 

359.594cT186 Anej-s jet-s me @ Setesh.

It protects itself and its body against the hand of Illusion. (When the instinct of preservation sets in, the Will shifts viewpoint to protect itself and its host body against an apparent threat, which actually is an Illusion because the True Self can not be destroyed. However, the body can be destroyed, so the instinct of preservation is natural and important.)

359.594dT186 

359.594dT186 Ma ne-s Jehuty em pef ges en Mer en Kha.

The Intellect saw it on that side of the Lake of the Twat. (The Intellect is the High Priest Trump, Thoth. His totem is the Ibis. This is a water bird commonly found by the waterways of ancient Egypt. Thoth saw that the eye was dislocated from its proper condition, place, and function. The Eye of Wisdom properly functions in the midbrain where the third ventricle is, but instead has fallen to the edge of the uterus, probably at the cervix.)

359.594eT186 

359.594eT186-187 Sethep Aryt Herew em pef ges en Mer en Kha.

The Focus of the Will is carried away on that side of the Lake of the Twat. (This repeats 594b above.)

359.594fT187 

359.594fT187 Kher tep jeneh Jehuty em pef ges en Mer en Kha.

It falls upon the wing of the Intellect on that side of the Lake of the Twat. (Thoth can move at Will to any location. He happens to be right there by the lake in the form of an ibis. Like an alert guardian angel of the Higher Self, he quickly extends a wing to catch the Eye as it falls. The falling of the Eye onto the edge of the Lake of the Twat is the dropping of a soul into the womb for rebirth when an egg attaches to the womb to begin growing after a sperm breaks through the cervix and fertilizes it. The “Eye” represents the focus of that avatar on its mission for incarnation. The Wisdom of Higher Intellect does not require focus in order to function effectively. It operates on a spontaneous reflex connected directly to its polar opposite, Love. It automatically balances to the condition of Truth, the Beloved of Wisdom. Thus, Thoth saves the Eye from injury by cushioning its fall into the world of matter. No matter how badly a person loses focus, he can always regain it easily because he never


359.595cN1285 Ar medu N. khfet Setesh hery Arytu enet Herew

So that N. can talk face to face with Illusion about what he did to the Will. (The avatar wants to reason with the “Devil” on the verbal rational side of the body. The avatar plays the role of Thoth mediating between Set and Horus.)

359.596aT188 

359.596aT188-189 Ja T. hen@ then tep jeneh Jehuty.

T. ferries over with you on the wing of the Intellect. (The pharaoh avatar rides on the wing of Intelligence to go have a discussion with Set. Jehuty, the Cosmic Intellect, facilitates as mediator. The Wing of the Intellect is of course the imagination. So hop on, and we will go find out what happens.)

359.596bT189 


359.596bT189 Ar pef ges en Mer en Kha, ar ges Aabet en Pet.

To yonder side of the Lake of the Twat, to the Eastern side of Heaven. (So we glide over to the left lobe and listen to the discussion.)

359.596cT189 

359.596cT189-190 Aw T. medu-f khfet Setesh hery arytu net Herew.

T. talks face to face with Illusion about what he has done to the Will. (This is almost the same as 595c.)

359.597aT190 

359.597aT190 Res-k em hetep, ma ha-f em hetep

You wake up in experience. “He Who Sees Behind His Divine Self” is in experience. (Horus and Set are quarrelling. They are resisting experience, and they have polarized their reality. Thoth represents the nervous system and its ability to experience. The nervous system embraces the whole body and is involved in all our experiences. Stop resisting, wake up, and experience your creations. The fundamental nature of Illusion is the notion that something I am dealing with is not

mine but due to someone or something else interfering with my intentions. This is not the actual case. The interference is the reasserting of your own prior intentions that you are now denying responsibility for. Another meaning of “hetep” is peace. Thoth is the peacemaker. Experience of the truth brings peace. The exhortation is also to embrace in peace. Experience brings the experiencer and the object of experience together into an integrated wholeness. Thoth is called “one who sees what is behind him” because experience gives perspective, the clear vision of hindsight. The ferryman looks ahead to guide the boat, but also looks behind as he works the boat’s rudder and guides it from the rear. The nervous system of man not only experiences the present, but it can also view into the future or recall and review the past. What is past is no longer solid reality, but returns to its potential state. Both future and past are potential realities. Only the present is an actual reality. When you wake up in experience, you realize this.)

359.597bT190 
 191 

359.597bT190-191 Res-k em hetep amy *khen* Newet, em *kheneta* en Mer en Kha.
You wake up in experience dwelling inside Newet in the Divine ferry boat of the Lake of the Twat. (“*Khenet*” is a ferry boat. “*Khenet*” is also a ferry man. The Divine Ferry Man is Thoth, the Higher Intellect, even though Horus may steer the boat. He has ferried everyone across the ventricle from one lobe to the other to facilitate the peacemaking process by which we may restore the focus of the central pineal. This requires a shift from resistance to experience in order to awaken and find peace. In the Buddhist tradition, Buddha [The Awake One] is the Divine Ferry Man. Buddha is just a specific form of Vishnu. In ancient Egypt, the mythical personality of Vishnu was one role played by the shape-shifter, Baba-Thoth. Thoth uplifts Set by calling him a son of Newet, which reminds him he is the brother of Osiris, and reminds him he should not have chopped his brother into pieces. “*Kheneta*” plays on the disturbance Horus and Set cause by their fighting. The ferry takes one to incarnation or to pure awareness depending on which direction you go. The verse tells us the Lake of the Twat is the womb of Newet.)

359.597cT191 

359.597cT191 Ajed ren en T. en R@, saw T. en R@.
Speak the name of T. to the Higher Self Sun. Take T. as a pledge to the Higher

essentially are forms of electromagnetic energy and thus have *Ka* natures with various specific qualities. By returning to the source of their *Ka* natures, they ride back to their “divine” source in the Sun. They then consciously go to the individual *Ka*’s as rays of light radiating from a central sun. Thus, they can identify their purpose of existence as components of the Higher Self expressing certain archetypal values in creation. Each chakra has its own characteristic *Ka* vibration. The second [sex] chakra can trigger the strongest *Ka* life energy in an individual, powerful enough to create new life. Why not use this energy resource to create spiritual enlightenment? Behind the physical Sun, there is the Hidden Sun and the Undefined Awareness which is its true Source. This verse tells us that all the Egyptian “gods” are really expressions of One God in the same way that all the various chakras are expressions of one individual person.)

359.599aT193 

194 

359.599aT193 R@ awej T. en Ma-Ha-f, mekheneta en Mer en Kha.

O Higher Self Sun, commend T. to “Him Who Sees Behind His Divine Self”, the Ferry Man of the Lake of the Twat. (The Higher Self recommends that the avatar become a student of Thoth, the Higher Intellect. The two are really the same, but the Intellect is the reflection of the Higher Self in the lower realms of creation for the purpose of maintaining communication with its creations. Thus Thoth is the ultimate communication medium. As a Ferry Man he is also a Transporter. Primarily he transports information, which is very light. It has no mass so it has no speed limit, contrary to what some physicists believe. Thoth therefore can transport information anywhere in time or space via various modes. His most efficient method is to transduce matter into an appropriate information signal, transport the signal, and then transduce back into the appropriate medium. In terms of physics we would say he transduces group waves into their corresponding phase waves and then back again to the original group waves. The phase waves have no speed limit. Pure awareness is an excellent transport medium since it is non-local, which is the nature of phase waves. The cerebrospinal fluid is a model of that in the body. The whole system can vibrate as an integrated unity, mimicking the non-localized role of undefined awareness on a reduced scale. Archetypes are a form of non-local communication. The wave relationship expressed as velocity is $V_g V_p = c^2$, where V_g is the group wave modality of ordinary communication at local subluminal speeds, V_p is the phase wave modality of superluminal speeds, and c is the speed of light. The equation tells

359.599dT194-195 Ar pef ges en Mer en Kha, ar ges Aabet en Pet.

To yonder side of the Lake of the Twat, to the Eastern side of Heaven. (This verse repeats 359.596b. Thoth transports the gods to the meeting. This is the side where the sun rises. Thus, it is the side for the dawning of enlightenment. Perhaps this means that a person must have a conscious and intellectual understanding of enlightenment for it truly to dawn for him.)

359.600aT195 

359.600aT195 Ja-f T.

And he ferries T. (Thoth also takes the avatar over.)

359.600bT195 



359.600bT195 Ar pef ges en Mer en Kha, ar ges Aabet en Pet.

To yonder side of the Lake of the Twat, to the Eastern side of Heaven. (The refrain repeats.)

359.600cT196 



359.600cT196 Aw T. em sekhen Aryt Herew sewat.

T. has in [his] embrace the globe of the Eye of the Will . (This passage is a bit obscure. “Sekhen” means that he bends over and picks up the Eye. The semantic glyph shows two hands picking up some bowls. The idea is to embrace or pick up something. “Sewat” means a globule or a bead. On his way to the meeting, he carries the precious globule of the Eye. Thoth will show him how to restore it to its proper place and function. There may be a play here on the word “sewa” that means to pass. That word is code for “Senet”, the ancient Egyptian game of “passing”. The root “sen” also means to pass. A number of illustrations show the baboon fool holding the Eye for Thoth as they travel in the ferry.)

359.601aP678 


359.601aP678 Aw P. pen ar thenu jeb@u.

This P. goes to the counting with fingers. (“Thenu”, “Tenu”, or “Denu” have to do with counting or reckoning with the fingers. There is also a connection to the

359.601cT197 


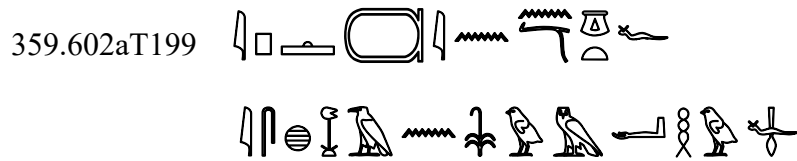
359.601cT197 Ameset, Hep, Dewa-mut-f, Qebehu-senu-f.

[As well as] Divine Fire, Divine Water, Divine Earth, and Divine Air. (These are the four sons of Horus, the physical elements [more accurately we should say they are the four basic states of matter: solid, liquid, gas, and plasma. Most “elements” can exist in any of the four states depending on the amount of energy their particles hold. Hydrogen and helium are usually in the gaseous state. They have liquid states at extremely low temperatures, but do not seem to reach the solid state.] The Sons of Horus are the Kings on the Senet Board. They live today throughout the world as the four kings in the Poker Deck. They are included in the divine company. Each of the states of matter purifies the avatar in its own way. In the traditional layout of the Game Board for playing, the pawns pass through all the major gods. Then they pass through the houses of the four elements in the order they depart from you at death – air [breath leaves], fire [body heat leaves], water [fluids leave], and earth [solids crumble to dust]. Finally, the pawns come to the transformation squares. Square 26 is The House of Beauty, which is the Heart of Osiris, the mummy preparation lab, and the Hermit’s cave. Square 27 is the House of Death governed by Anepu. All aspects of the individual consciousness dissolve back into the Ocean of Awareness [Mu]. Square 28 is the House of the Emperor who arises from death for a glorious resurrection -- in practical terms the ascension of the crown prince as the heir to his father's throne. Square 29 is the House of Tem the Tower, the royal crown that opens the crown chakra at the new emperor’s coronation as the Sun God of a New Day, a New Era. Square 30 is the House of Horus the Warrior and his Chariot that ascends to Heaven to become the Cosmic Will identified with Amen-Ra above and Menew the Procreator below and rule both Heaven and Earth. The passage across the board begins with Thoth as the New Moon, passes through the phases of the moon during a month, and ends with the Moon passing away to invisibility. Horus the Warrior then becomes the Sun to begin lighting up the crescent of a new moon. The last five squares are also the short week of five epagomenal days at the end of a solar year of twelve times thirty days.)

359.601dN1294 


359.601dN1294 Ges en N. Amenet amy Herew.

the exit of Hour Ten. Horus on the other hand appears at every hour riding on the solar boat with Ra as well as in other forms at certain hours. Thus we can not be completely sure what the specific allusion is here other than to put the adversaries at opposite poles. I tend to favor the idea of left/east indicating the visible and right/west indicating the invisible aspects of life. Illusion must be visible in some way. Illusion may involve invisible components, but it must be visible to be perceived as an Illusion. Will is only recognizable indirectly through changes that it brings to the world. Will itself, and many acts of the Will, may remain invisible to any observer.)



359.602aT199 Ap T. an neset-f. Asekha en su m@[k]h[er]u-f

T. recognizes his throne. He remembers his steering oar. (The avatar knows he is king. He knows he is captain of his boat. Horus or one of his transformations usually steers the boat. The avatar also has integrity. “Ap” means to judge as well as to distinguish. The oar “M@-hu” is a shorthand code for truthful words “Ma@-kheru”. The oar glyph occurs in both expressions, but the text gives the phonetics for an oar, leaving the reader to pick up the spiritual code. The company of gods judges the avatar as if at the Weighing of the Heart Ceremony and they find him to be a speaker of truth. The Senet Board layout can reflect the hero’s journey as we saw in the previous verses or the weighing of the heart tableau as we see suggested here. These are the two most often encountered traditional layouts of the board. The avatar as a player of the Game has a pawn at some position on the board. He must play the game with integrity. The P. version has “Seat” instead of “throne”

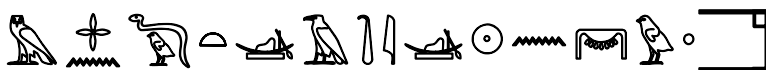
 with basically the same meaning except that it adds a link to Isis, wife of Osiris and **the** spirit of a person’s life mission, reminding T to keep his steering oar adjusted in that direction.)



359.602bT199-200 Gem en T. neset-f Shewet.

T. finds that his throne is empty. (The throne represents a square on the Senet Board. On the journey layout given by **The Senet Game Text** and shown on many boards, this is square #28. This is the square of Shiva, the Emperor Trump. There is a great joke here, because the name “Shewe” also means “empty” in ancient

Egyptian and refers to the emptiness of air. It also suggests that the power of the pharaoh is empty. It also means that this square is empty so he can sit there. He does not throw anyone back into the Waters of Death [square #27] if the square is empty. However, we judge a pawn worthy when he reaches this square since he passed both the House of Beauty where the Heart is Judged [Hermit Trump], square #26 and the House of Anepu and Wep-wawet, the Jackal Lords of Death who take you over the Waters of Dissolution into Undefined Awareness [square #27]. Having triumphed over Death you become pharaoh in your seat at square #28, and then gain immortality by passing through the Tower of Tem at square #29. You then reach the Chariot of Horus at square #30. His chariot or solar barque is the whole Senet board. From there you pass into full identity with Amen-Ra and become the wholeness forever. Thus, this step onto square #28 is very important. The avatar must surrender all judgments and become completely empty. He only becomes Emperor when he is completely objective. This is the Emperor's true clothing. The P. version here also uses "Aset" [Seat] instead of "neset" [Throne]. There is a classic "Story of Ra and Isis" that relates how Isis learns the secret name of Ra and then discovers that: "Wesekh Aset em Waa en Heh Renepet." ["Empty is the Seat in the (Higher Self's) Boat of a Million Years."] "Waa" also means meditation, and "Wesekh" means empty or vast and expanded. "Aset" of course is the Egyptian name of Isis and means "Seat". For the details of this important allusion, see my translation and commentary of "The Story of Ra and Isis". Budge includes the story in **The Gods of the Egyptians**, Vol. 1, pp. 372-387 but does not reveal the secret details.)

359.602cT200 

359.602cT200 Me Wenejut Ata R@ en Newebu.

As the Pilot of the Golden Ship of the Higher Self Sun. (The pharaoh is the Pilot of **the** State and the Higher Self is the Pilot of the Cosmos. The avatar becomes the pilot of his own ship of reality. It is the Golden Boat of the Sun, the entire Senet Board of Amen Ra. He wins the game and becomes the Master of the Game. "Golden" is the color of the sun and the celestial realms where all is tinted with gold. Gold does not rust or decay, and thus symbolizes immortality. This is Herew-Neweb, Lord Horus the Golden Hero. See **Book of the Dead**, Chapter 77: "Transformation into a Falcon of Gold".)

360.603aT200  201 

emanation in the text resembles the instrument for prying open the mouth in the Opening of the Mouth Ceremony. It is the Big Dipper. “Ta” also can be written as the lower two portions of the Eye of Horus, the teardrop [sob] and crow’s foot [age]. The glyph means a “part” or “portion” of the lunar phases of life and tells us that any emanation is only a small part of the wholeness that is pure awareness and will thus be subject to relative qualities of happiness and sadness. However, the negative qualities form only the smallest portion -- 3/64 of the whole. Only when the negative components occur will creations take on a solid quality that gives the feeling "this is how things really are" and fixes attention on the problems of the physical world. Ironically the smallest fraction [1/64] is enough to do that. The scribe of the T. version seems to have confused New [written with the claw glyph plus the nu phonetic] with "ta" because of the graphic similarity, but also perhaps to play deliberately on the name of New.)



Eye of Horus

Emanation, Portion

360.603dT202

360.603dT202 Mek T. ay, Ba Nether.

Behold T. comes, a divine Mind! (The avatar reaches the end of the board at square #30. With the breath control that he learns at square #28 from the Emperor of Prana he gains Cosmic Prana and rises to the level of the gods as an immortal. The Ba glyph in the T. version stands on a “love” glyph, indicating that the prana flows from a basis of love. The avatar achieves enlightenment and his Pranic Mind (Ba) becomes Divine and Immortal. The word for divine spelled “nether” plays on the word for natron and suggests the special divine fragrance associated with the Eye of Horus.)

361.604aT203

361.604aT203 Jed medu: wej en New T. en Tem


Say the word and the Primordial Urge commends T. to the Tem [Towering Cosmic Orgasm]. (The essential quality of existence may be anything. Undefined Awareness has no preference. However, the Great Masters generally agree that if you are going to be immortal, you might as well have fun. Why spend eternity bored, depressed, or angry? Therefore, they establish a core belief that existence is a real

and total blast of bliss. It is an endlessly entertaining joke. You just say the right word and that belief becomes the reality – a perpetual state of orgasmic ecstasy. Thus, the Masters create that the Primordial Urge emanates as Tem the Tower of Bliss. Life is an endless display of the sparks and fireworks of that Bliss. It is unfortunate that in later ages the Tower Trump in the Tarot came to be associated with sudden catastrophes. Such an interpretation derives from a very conservative viewpoint from which a person imagines that what we have now is the best we will ever get and any major change to the *status quo* is bound to be unpleasant.)

361.604bT202 

361.604bT202-203 Wej en pega T. en Shewe.

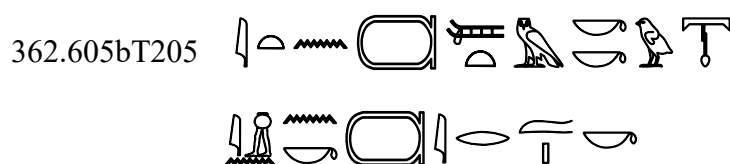
The Gap has commended T. to Shiva, [Lord of Pranic Emptiness]. (“Pega” is the Lord of the Gap. Every creation has a boundary, and there is a Gap between any two creations. This principle also holds for the Gap between Undefined Awareness and Defined Awareness. The Gap between undefined source and any creation, between the Void and the Universe, would seem to involve Shiva and Newet. Newet is the mother of Osiris and she is often depicted spanning Cosmic Space with her overarching body. Thus, she is a good candidate for Pega, whose glyph looks like a long arch **made by two hands spread wide apart**. However, this Gap that bridges between creations or between non-being and being is a male deity and is commending to the Emperor, so it must be higher than the Emperor. I suspect it is Amen, the Hidden One. He corresponds to the *Qian* trigram in the Chinese *Book of Changes*. He is the invisible generative principle. There may be a subtle play here between “Pega” and “Peqa” or “Peqer”, the special holy place dedicated to Osiris at Abydos. At that holy site, Egyptians celebrated the restoration of the pecker of Osiris. This suggests both Tem and Menew as candidates since they definitely possess special peckers. Square #29 often shows both Tem and Amen-Ra, and both are prior to Shiva in the emanation sequence.)

361.604cT203 

361.604cT203 Da-f awen-ta @awy Pet, ap-f en T. kher Remeth.

He can open the Double Doors of Heaven. T. opens toward humanity. (The avatar opens the doors of Heaven for himself and then opens them for all humanity.)

That is the trigram *Xun*, or Expansion, according to China’s trigram system. The Big Bang and Inflation are complementary states. If you have one, you have the other. For details, see my monograph, **How to Create Your Own Universe**. After it inflates beyond a certain point it cools to the point where the superluminal component and the subluminal component appear separate. This Illusion only occurs when sentient beings generate physical bodies out of the subluminal component. By virtue of that choice they tend to focus attention more on the subluminal aspect, and the superluminal aspect as well as the transcendental aspect fade from awareness. Then the universe appears to consist of little light specks in a vast field of darkness. Inert and opaque objects then also emerge.)



362.605bT205 At en T. Tem em Keku, an nek T. ar ges-k.

Father of T., the Tower [of Cosmic Orgasm] is in darkness. You bring T. to your side. (Tem, the Tower of Cosmic Orgasm, also appears to be in darkness. Physicists find that light as we know it does not manifest until some time after the Big Bang. The gap in sequence produces the illusion of Time. The Egyptians call Time Heh, and he corresponds to the Chinese trigram *Kan*. Time as we know it starts when the majority of electrons and positrons in the phase conjugated quark soup annihilate with a Great Flash. That Flash produces the trigram *Li*. Darkness is the third son of Amen. Although it was dark before, there was no contrast from which to notice that it was dark. Only after the light appears can we know that there is or was darkness, the Chinese trigram *Gen*. This darkness intensifies to form inert matter and black holes. It also creates stars that radiate light [*Li*]. The female consort of darkness is Bliss, the Chinese trigram *Dui*. The Bliss was there originally, but, again, there was no way to detect it until the electromagnetic interaction was available to experience it. So once the Flash occurred, the Bliss became perceptible. The text says, “You bring T. to your side.” The assumption is that **you** are the source of all this. So bring your creation to your side and then reunite with it.)



362.606aT206 Set-f nek Tek[yt], say-f thu.

He kindles for you the Fire Goddess for you, and he protects you. (This refers to the Great Flash that starts the *Ka* fire in the Cosmos. It is the birth of “Hehet”, the *Li*

362.606dT207 Aset, Nebet Het, Divine Net, and Divine Sereqet-Hetu.

The Pituitary (Feeling), The Third Ventricle Septum (Kundalini Bliss Motivator), The Optic Chiasm (Spatial Sense), and the Brain Stem (Instincts). (These four goddesses all appear in the mid-brain to surround and protect the throne of Osiris, the Pineal Gland. The Pituitary is Isis, wife and sister of Osiris. She sits on a seat [called by some the “Turkish Saddle”] before and below him at the “entrance” to the third ventricle above the nasal passage in the back of the mouth. A thin bony membrane [her Seat] separates her from the nasal passage. She is the master gland for the body and awakens the Cosmic Eye of Osiris. The Third Ventricle is the Temple of Nephthys, the Lady of the Temple. The naos of her Temple is right in the middle of the brain. Nephthys herself is the pleasure center in the Septum Pellucidum. Isis and Osiris are in the temple and the temple has the shape of Horus as a hawk displayed [like the eagle on the U. S. national emblem]. The Optic Chiasm is Net, the ancient goddess of hunting. One of her signs is a pair of crossed arrows that represents the nerves leading from the optic area of the brain to the eyes. Her other symbol is a baglike object with two threads at each end. This is a detail of the center of the chiasm where the arrows cross over. It is just above the pituitary. The Brainstem is Serqet-Hetu, the Scorpion Goddess. She extends upward from the Medulla [Set’s place in the brain] with its cranial nerves and the attached Pons, and then curves around like a tail with the Pineal attached to it as the scorpion’s stinger. She is the Scorpion Goddess of the primitive brain and a nursemaid for baby Horus in his infancy. *Her name analyzes into “Crew or Disposition [Qet] of the Noble One [Ser]”*. These four cosmic ladies “protect” the sacred throne of Osiris. As an exercise you can locate them in anatomical drawings, photographs, and scans of the brain.)

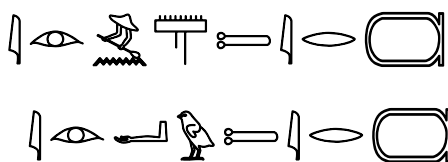


From left to right: Isis, Serqet, Nephthys, and Net surround and protect an ark symbolizing Osiris in the center of the brain in Tutankhamen’s tomb (now in Cairo Museum).

363.607aT208 

363.607aT208 Jed medu: Wat Herew.

Say the word and Way of the Will. (The Will creates a powerful intention, and this generates a path of opportunity for the intention to manifest. Egyptians personified this as “Avatar” [@ Wat Her], The Helping Hand of the Will’s Way. In the **Amduat** Horus is often referred to simply as “The Way”. I think Egyptians probably read the shorthand as “Wat Her” and understood it as the Path to Heaven designed by the Higher Self. Horus represents the powerful Will of a leader. A leader knows a reliable path to fulfilment and is intelligent, bold, and skilled enough to lead others to that goal. The P version has the same text.

363.607bT208 

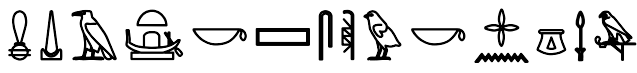

363.607bT208 Ary *khen*-th ar T. Ary @u-th ar T.

Make [ready] your boat cabin for T. Make [ready] your hands for T. (The poet addresses the Higher Self preparing to deliver a new avatar. Ra has a boat to sail the universe. Like pharaoh, the avatar passenger rides in a canopied cabin or “*khen*”. The “*khen*” can also be the most sacred place in a temple. This is a traveling temple, so here it is the awning or canopy on the boat over the Lord’s Seat. The deck hands are a crew of seasoned avatars ready to ply the oars, work the sails, or pull the towropes. The “hands” are like rays of sunlight assisting living beings to evolve. The **Amduat** illustrates all this in great detail. The deck hands [sailors] on the boat of Ra are the “helping hands” of the Will’s Way. Verse 607bT208 is a continuation of 607aT208, so we have here in the Pyramid Texts the special term for the Followers of Horus who serve as “**Hands**” **Assisting The Way of Horus** on the Boat of Ra. The esoteric meaning of the “Boat of Ra” is a form of meditation from the level of the Higher Self and fully aligned with the Higher Self that also involves active service in assisting the evolution of life in the universe.)

363.607cT208  209 

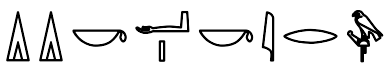
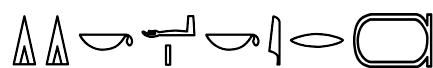
363.607cT208-209 R@ mey, ja T. ar pef ges.

Come Higher Self Sun. Ferry T. to the other side. (The Boat of Ra sails at dawn from the East and ferries westward to the other side of the Nile. This crossing is the analogy to crossing from Illusion to Enlightenment. Egyptians often had to ferry across the Nile. At night the boat ferries **back** from West to East through the subterranean [subconscious] darkness of meditation, sleep, and death.)

363.607dT209 


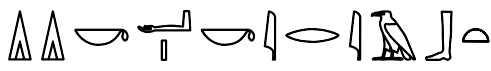
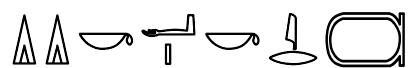
363.607dT209 Ma jat-k shemesu-k Wen Neg, mereru-k.

Like you ferried your follower, the Divine Bull of Being, that you always so love. (“Wen Neg” is an epithet for a son of Ra who upholds the sky. “Neg” is a bull, and “Wen” is existence. The bull is a solar symbol and represents creativity and affluence. The avatar identifies himself as the Son of the Sun, and Ra will ferry him like he ferried “Wen Neg”. Osiris, commonly known as “Wen Nefer” [Beautiful Being], identifies with Ra and thus identifies with “Wen Neg”.)

363.608aT209 
 210 

363.608aT209 Dada-k @-k ar Amenet. Dada-k @-k ar T.

Whenever you give your hand toward the West, you give your hand toward T.

363.608bT210 



363.608bT210 Dada-k @-k ar Aabet. Dada-k @-k ar T.

Whenever you give your hand toward the East, you give your hand toward T. (With the description in these two verses, we find that the Higher Self is omnipresent. He does not localize in any direction and is beyond all directions. The hands are rays of light from the sun and represent the spirit of service to help others make progress in their lives. Ra’s Cosmic Higher Self light and energy are freely given in all directions to every being, whether they make use of them or not.)

363.608cT210 

363.608cT210 Ma nu ary nek en Benety, sa-k semesu.

Just as you have done for Benety [baboon], your eldest son. (This tells us important information about Baba. He is the eldest son of Osiris and therefore senior to Horus. This also suggests that he is “Wen Neg”, first-born of Ra. The

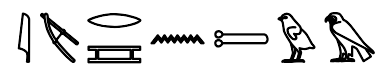
avatar has achieved the status of Baba, and that status is omnipresence. He is totally non-localized, but can appear anywhere as if by magic. His face is like a dog's and his body is that of a baboon. Egyptians also sometimes called Isis and Nephthys "Benety", but here the text specifically refers to the eldest son. The avatar identifies with Osiris, and Osiris not only has identified with Ra, he has attained to the "Benety" state. Baba is immortal and reminds one in some ways of Sun Wu-kung in the Chinese tales. However, this Egyptian incarnation loves to copulate and often takes the form of Menew, the Procreator transformation of Amen-Ra. He also becomes the Benew bird and the Ben-ben stone. He has many roles, and is the transformational aspect of the Fool. He identifies with New and knows nothing. He is Transcendental Awareness "personified". This hymn clearly describes the role of the avatar [@ Wat Her ] as a helping hand in the service of the Higher Self to uplift all life forms on the path of evolution.)

364.609aT264 

364.609aT264 Jed medu: *Ha* Asar T. pu, @h@ er-k.

Say the word, O this Perceptive Faculty of T., and stand yourself up. ("Stand up" can refer to Osiris resurrecting and standing up or to his phallus regaining its vitality and standing up. However, for Osiris as the Perceptive Faculty it most importantly means to wake up and be alert.)

364.609bT264 



364.609bT264 Ay Herew, ap-f thu m@ neteru, amer en thu Herew

The Will comes and he appreciates you by means of the gods. The Will loves you. (You are a bona fide member of the club of immortals. The gods serve as the medium for experience and thus are witness to a person's integrity. The Will appreciates with loving conviction and it is so. This is remarkable. "By means of" [m-@] is literally "by the hand[s] of", and thus further emphasizes the link between the "hands" and the gods in service to Horus as the dynamic leader fulfilling Ra's Cosmic Plan of Evolution.)

364.609cM417 



364.609cM417 Hetemet nef thu em Aryt-f, sedema en nek Herew Aryt-f ar-k.

He provides you with his Focus. For you the Will has painted his Eye on you.

(The Egyptians loved to paint their eyes with stibium [sedema] to highlight them and to protect them from the sun's glare. When the Will regains its focus, colors are much brighter and sharper. The poet says the Will paints the Eye of Horus on you the way artists painted it on a mummy case or a mummy mask. This again emphasizes that you have only to exercise the Will, and you can have the Eye of Horus. You can have fine focus and enjoy fine vision.)

364.610aT264 

364.610aT264 Wep en nek Herew Aryt-k, ma-k am-s.

The Will opens for you your Eye focus. You see with it. (By exercising the Will

you can see clearly with the Eye of Wisdom and Intuition. Just assert that it is so with honest conviction and it is true.)

364.610bT265 

364.610bT265 Thes en nek neteru her-k, amer en sen thu.

The gods tie your face to you. They love you. (This refers to the intimate

connection between the Perceptive Faculty and the field of vision. The two seem as if fused together. You walk around, and wherever you go you are watching the "Truman Show" on TV and it is all about you and your world. The gods set this up and support it because they love you. They let you look in the mirror of reality and truly see your own face.)

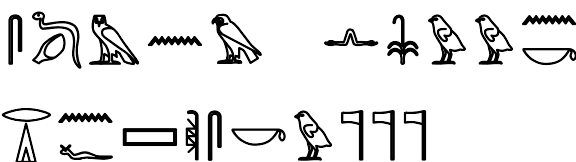
364.610cT265 

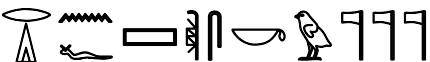
364.610cT265 Seja en thu Aset hen@ Nebet Het.

The Pituitary [Feeling] and the Septum [Kundalini Bliss Motivator] make you

healthy. (The Pituitary Gland [Isis] functions to produce hormones that give us Feelings and maintain healthy homeostasis. The choroid plexi filter Ventricular Fluids [the Soma unguents of Nephthys] properly so the mid-brain septum, limbic region, and hypothalamus are bathed in the proper sex hormones and other subtle essences so as to sustain a continuous sensation of bliss.)

364.611aT265 Hetep her-k nef, awen-k, shesep nek medet Herew, hetep-k hery-s.
Experience your face with it. You exist, so take the word of the Will and experience with it. (Your face is your field of experience. Visually it is what you see in front of you. It is what is happening to you right now. Use the focused Eye of Wisdom to experience it. Why delay? You already exist. The word “awen” could also mean to spring up or to open up. The determinative is missing. However, the idea is to use the Will to define some creations and then use the Eye of Wisdom to experience them just as you defined them. This will bring you satisfaction and peace. The word “awen” plays on “Wen Neg” in Hymn 363 and strengthens the connection to “Wen Nefer”, the famous **nickname** of Osiris.)

364.611b265 



364.611b265 Sejem en Herew, ne sewew nek, reda nef shemes ku neteru.
Listen to the Will. It is not evil to you. It makes the gods follow you. (The Will is powerful, but not harmful. It brings the gods into your service to do your bidding rather than the other way around. When you become Horus, the “Followers of Horus” follow you.)

364.612aT265 





364.612aT265 Asar T., res er-k, an nek Geb Herew, ap-f thu.
Perceptive Faculty of T., wake yourself up. The World brings the Will for you and he appreciates you. (The avatar identifies with his Perceptive Faculty. The Will is his son. The material World Trump brings you the ability to use the Will. So wake up and use it. Geb is the father of Osiris. He gives him a physical body with which to exercise his Will. The Will judges others and judges the self. People limit themselves by placing many negative judgments on themselves. True judgment arises from appreciation.)

364.612bT266 

364.612bT266 Gem en thu Herew. Aakh nef am-k
The Will has found you and his Light Body is upon you. (As you recover your

lost abilities as an avatar, you rediscover your Will, and the Will also as if rediscovers you. You are an immortal Light Body, and so is the Will. You are the Cosmic Will moving within Pure Awareness.)

364.613aT266 


364.613aT266 Sa@ en nek Herew neteru. Reda nef nek sen. Sehej sen her-k
The Will causes the gods to approach you. He gives them to you. They make your face bright. (The Shining Ones, the gods, approach or ascend to the avatar and the Will brings them into his service willingly. Their Light Bodies illuminate your field of experience with Light. We can call this Enlightenment.)

364.613bT266 

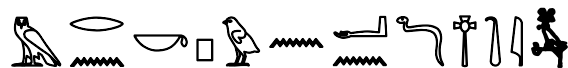

364.613bT266 De en thu Herew em hat neteru, reda nef ath-k Thut Wereret Nebet.
The Will places you at the forefront [or heart] of the gods and lets you take for yourself the Lady of the Great White Crown. (The Will commands the gods, and you command the Will, so you easily command the gods. The White Crown represented the South and had a tutelary goddess. The Red Crown represented the North and had a tutelary goddess. Either crown went by the epithet “Weret Hekau”, The Great Goddess of Magical Spells. The White Crown fitted into the Red Crown so pharaoh could wear them together. The text here has “Thut” [That Which is Yours] as the name for the White Crown. The White Crown symbolizes a male genital and the Red Crown symbolizes a female genital. The combined crowns represented North and South making love. Artists often drew each crown sitting in a basket that symbolized Lordship over All. Osiris wears the White Crown to signify his recovery of his phallus and his identification with Tem and Menew, both of whom are phallic in nature. “Hat[y]” means the brow, forefront, or heart depending on context.)

364.613cT266 

364.613cT266 Mer en su Herew ar-k. Ne wep nef ar-k.
The Will wills itself to you. It does not judge you. (The verb “mer” means to

desire, to long for, wish for, or to will. The Will is willing especially for what it prefers, and it puts itself into your service. It does not judge you, although you may use it to judge yourself [or others], and many people use it this way. Osiris is the Supreme Judge in the Court of the Weighing of the Heart. He judges from Cosmic Love, so he is not vengeful, and this tempers the Willfulness of Horus, who at first wants to kill Set to avenge the imagined murder of Osiris. However gods can not die, so there is no real murder possible and Horus eventually learns to forgive. **“Mer” has a milk determinative after it to emphasize the notion of the love instinct.**)

364.614aT266 



364.614aT266 S-@nekh en thu Herew em ren-k pu en “@nej-ta”

The Will makes you alive in this your name as “Divine Brilliant King”. (People who do not know how to use the Will are as if dead. Making a decision is a creative act that makes you come alive. The name “@nej-ta” suggests strength and brilliance. It also echoes the role of Horus as the protector of his father. The divinity sign has perched on it a bird with a double ostrich plume crown [shewety]. The M version has a nome sign that looks like a variant of “Aty”, the nome of Busiris, sacred town of Osiris in the North.



The district of Abydos [Ta-wer nome], associated with the head box of Osiris, also has a double plume on top. “Aty” means king, and the identifying totem is the double ostrich plume. “Ta-nen”, the ancient Lord of Earth [probably an earlier form of Geb, father of Osiris] also has the double ostrich plume, and Osiris himself always wears the White Crown and the double ostrich plume. He is also the Supreme Judge in the Weighing of the Heart. Thus, verses 364.613b, c, and 614a all describe specific attributes of the iconography of Osiris giving insight into their significance. “@nej[et] [Heq]” was a nome east of Heliopolis in the delta.)

364.614bT267 

364.614bT267 Reda en nek Herew Aryt-f rujet.

The Will gives you his Eye, which is healthy. (When the Eye regains its health and

is the mother of Osiris and represents Cosmic Space. “Your” refers to Osiris and the avatar who identifies with Osiris. Nephthys is Newet’s youngest daughter. The epithet “Mut” tells us Nephthys is an avatar of Mut-Hathor through Newet. Her name is given here as “Qeresetu” or “Qeresut”. “Qereset” often means a burial, tomb, or sarcophagus – the final Temple that commemorates the Body. The lid or ceiling was like the sky and was often decorated with stars. Technically the Osirian avatar is dead, but he is also alive. He is in the state between and beyond life and death. His consciousness expands to Cosmic Space and beyond. “Qeresetu” thus becomes an epithet for Newet. “Qereset” can then mean a Cosmic Realm. It is like a Buddha-Realm or Buddha Universe. Each avatar has his own Universe. This title became the title of Jesus. He is known as the Christed One, or Christ [Qereset]. He is an avatar, and he has his own Avatar Realm that is as large as our Universe of Cosmic Space. You also can realize your own Avatar Realm. The M version has “jeretu” with a similar meaning to “qeresetu” – to be swathed and buried in a coffin or chamber.)



364.616eT268 

364.616eT268 Aneq nes thu em ren-s en “Qeres[et]u”.

She embraces you in her name as “The Realms”. (The characteristic pose of Newet was bending over like an arch as if to enclose the whole universe in her starry embrace. The body of Newet in particular symbolized our Milky Way Galaxy. The ceilings of tombs often were arched and had stars painted on them so they resembled the Milky Way of Newet.)

364.616fT268 

364.616fT268 Asa@-ta en es em ren-s en “A@”.

You are introduced to her in her name as “Ascension”. (“Introduce” and “Ascension” have the same determinative glyph and share some phonetics to make clear the wordplay. Newet is Cosmic Space, so the return of Osiris to Newet is a true Ascension into the night sky. Osiris symbolically becomes Orion, the constellation that dominates the night sky. The determinative looks like a tomb, but is often drawn as a double staircase. It is a form of the Stairway to Heaven.

Sometimes it is spelled with two arms “@@”, that represent the outstretched arms of Newet. “@@” also is an ape form of Baba who slew Aapep and a phallus god who is an alternate transformation of Osiris and his son, Baba.)

364.617aT268  269 


364.617aT268-269 A@b en nek Herew @tu-k, ne reda nef senu-k.

The Will makes an offering of your limbs, and he does not allow you to decay. (This verse plays elaborately on the imagery of pots and jars. The corpse of Osiris was dismembered, and generally in ancient Egypt the internal organs of mummies were removed and put in canopic jars. The verb “a@b” means to make an offering or pour a libation, but the determinative is a pot or bowl. The second verb “sen[u]” also has a pot or jar glyph. The root meaning also is to decay, to smell, or to pass, including the idea of passing away. In other words the Will can give immortality. The joke doubles over, because the pot glyph can have incense in it and thus spell “b[a]”, which gives us “seneb”, health, or “senub”, “to make golden”. Here the breath [ba] will not pass away. There is also a subtle hint at the name of the game of Senet, which means ‘Passing’. The Will can keep your guts out of the canopic jars.)

364.617bT269  

364.617bT269 Demej nef ku, ne *khenen-ta* am-k.

He puts you together without ever any disorder in you. (“*Khenen*” has the sense of disorder, confusion, trouble, or sickness. “Demej” is to integrate, unite.)

364.617cT269  

364.617cT269 S-@h@ en thu Herew, me newet wetewew.

The Will makes you stand up so you do not lie there like an embalmed mummy. (The translators simply guess wildly at the second half of this verse. They have the general sense, but have no idea what the words “newetewetewew” actually say. Budge [356a] is no help, either. Here is my reading. “Newet” is a secret shrine of Osiris, a crypt or underground chamber [Budge, 352a]. “Newet” as a pun is also the name of the mother of Osiris. “wetew” or “wety” has to do with embalming or is the embalmer himself or the embalmed body. The sons of Horus were the “wetyu” or embalmers because they became canopic jars that held the viscera of the deceased.

This plays back on the canopic jar jokes above. Horus makes you stand up and not lie there like a mummy. He does not turn you over to his four sons, the four dead elements. These four kings are always mummies to let you know how dead physical matter is. The joke is that the four elementals are always depicted as standing mummies, and to make anything stand up requires a material structure made of the elements. An important procedure in the Osirian ritual is the standing up of the “Jed” pillar [a symbol of Osiris stabilized] and the standing up of the mummified but "resurrected" body of Osiris, a ritual often depicted in the **Book of the Dead**. The “Jed” specifically represents the backbone and sacrum of Osiris. This is a secret teaching about how you must tilt the sacrum properly to activate the kundalini energy in the spinal column. Isis and Nephthys often stand behind Osiris to support him so he does not wobble. They also often stand on each side of the “jed” to hold it steady. They are activating this energy channel in the sacral spine. No “nutation” wobble is allowed for a pharaoh. The “@h@” glyph for standing up is a mast. This represents the spine with a sequence of chakra levels like a ladder and a double channel. Attach a sail to it and breathing is involved. The sail is a sign for the lungs and the breath.)



364.618aT269 *Ha Asar T. pu, wethes ab-k ar-f, @a ab-k, wen re-k.*

O this Perceptive Faculty of T., uplift your heart to him. Empower your heart. Open your mouth. (The Perceptive Faculty tends to be passive. The Will is proactive. The verse exhorts the Osirian avatar to lift his heart chakra up to his throat chakra level from which the Will projects its power as speech. Have the courage to open your mouth and say what you mean, say what you want, and speak your message to the world.)



364.618bT269 *Nej en thu Herew, ne-jed en nej-f thu.*

The Will protects you, and he defends you from instability. (The translators struggle with this one because of the negative in front of the “Jed” Pillar, which is the symbol of the stability of Osiris. Osiris is the Perceptive Faculty, and inherently very stable. Instability occurs when it identifies with the fragmented reality of Set’s Illusion world instead of the Reality of Unity. Horus as the Will defends against

such instability and restores the Jed Pillar to its upright status. The text does not say, “will not fail to” or “was not long till”, but is quite simple. “Will not fail to protect you” is a fair alternative.)

364.619aT269  270 

364.619aT269 *Ha Asar T. pu, thut Neter Sekhem, ne Neter matwa-k*
O this Perceptive Faculty of T., you are a powerful god. There is no god like you. (Each embodiment of the Perceptive Faculty is a unique individual with no other copies and with the power to govern an entire universe and all the gods in it. The power staff called Sekhem is the sign for the third chakra, the Ego Self. The Perceptive Faculty [Osiris] incarnates as a person with an ego. The ego believes that it is number one, and this is the inherent nature of Horus, the Will. When the Perceptive Faculty identifies with the Higher Self and Undefined Source Awareness, it becomes truly number one and recovers its original nature as Horus the Elder, the Cosmic Will that harmoniously governs the universe.)


364.619bT269 

364.619bT269 *Reda en nek Herew mesu-f, wethes sen thu.*
The Will gives you his children, so they may uplift you. (The children of Horus are the four Kings of the four basic states of matter. The Osirian avatar incarnates into a physical form of some kind from the four elements. In this sense, the elements support him in his adventures. We often find the four elements as mummies arranged on a table in front of Osiris. The Magician Trump in the Tarot uses the same table with four suit symbols. In the Senet Game, we see how the Magician takes leave of these elements one by one as he ascends back into his invisible form as a wizard of Pure Spirit. The bottom row of the Senet Game Board depicts this.)

364.620aT270 


364.620aT270 *Reda nef nek neteru nebu, shemes sen thu, sekhem-k am sen.*
He gives you all the gods that they may follow you, and you may have power over them. (The word for power here is “sekhem”, symbol of the ego. The Will enables


your ego identity to organize and use the gods to achieve your goals in life.)

364.620bT270 

364.620bT270 *Fa en thu Herew em ren-f en* “Henew”.


The Will lifts you up in his name as the “Divine Phallus”. (The “Henew” was the Divine Boat of Seker in Memphis. This was a ritual boat used to carry the symbolic phallus lingam of Osiris. It was also a ritual plow. It represented Love, Death, Resurrection and Rebirth. The verb “fa[y]” means to lift up. The obvious reference here is to the uplifting of the enlivened phallus. It also refers to the lifting of the Henew Boat to carry it around Memphis and the rising up of the sprouting crops. A further reference is to the lifting up of the pawns to make moves in the Senet game. “Fa” is the usual Egyptian word for moving pawns in the game. The

text makes a joke here by using the pillow glyph . This usually lifts the head of a resting person to keep strain off the neck. Here we can imagine it as a prop to hold up the head of the phallus. There is an idea of waking up here also. During the rites of Seker a Henew Boat was lifted up and carried around the necropolis of Memphis in a ritual procession. Traditionally eight bearers dressed as gods carried the boat. They probably represented the eight primordial gods. Incidentally, Menew is “the one with the lifted arm”. One arm is his real arm in the *Ka* gesture. The other “arm” is his phallus, which he holds uplifted with his other hand.)

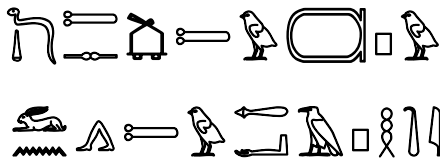
364.620cT270 

364.620cT270 *Wethes-f ku em ren-k en* “Seker”.


He uplifts you in your name as “Seker”. (This verse continues the reference to the Henew Boat. Here the Will lifts up the Perceptive Faculty in the identity of the God of Destruction, Seker. Seker ruled over the Twat Astral Realm and became identified with Osiris. “Sek” means to destroy or perish. “Er” here means “beyond”. The phallus of Osiris was destroyed. “Sek[a]” is a plow. Plowing is a common poetic metaphor for making love. Ejaculation is a mimic of death, but it also engenders new life. For the Egyptians the sacred plow became an elaborate ritual instrument

fashioned like a fanciful ferryboat . The idea is that this same phallic plow is a vehicle that can take you **swiftly** to the land of the immortals. [The antelope head means “swift”.] The Nile was a metaphor for the spinal cord, and the Seker boat could

through wordplay. “Washa” points to Ra the Sun Trump; “Seped” points to Isis/Sepedet/Sirius the Priestess Trump; Ba points to Shiva the Emperor Trump, Baba the Fool Trump, and Osiris in his avatar as the Ram of Mendes; Sekhem points to Sekhmet/Tefnut, the Strength Trump. These also correspond to the 7th, 2nd, 6th, and 3rd chakras.)

365.622aT271 

365.622aT271 Jed medu: Thes thu T. pu, wen thu @a peheta.

Say the word and you lift this T. You who are powerfully strong leap up. (The word “pehet” particularly refers to the thighs and often is written with the lion thigh glyph . The strongest muscles are in the thighs. The bundle glyph sometimes has handles for lifting. Lift with the thighs to protect the back. There is a suggestion of sexual power here. The verse also applies to all of a person’s affairs. “Wen” can also mean to exist, but the T version adds a walking radical to suggest motion.)

365.622bP22 

365.622bP22 Hemes-k khenet **neteru**. Ary-k nu ary en Asar em Het Ser amyT Anew.

You sit at the front of the gods and you do that which the Perceptive Faculty does in the Shrine of the Chief Elder which is in the City of the Light Tower. (The “Het Ser” was an important shrine at Anew [Biblical On], the City of the Sun, -- the brain on top of the spine. “Ser” [English “Sir”] is a noble, chief, or a director who is in charge of managing affairs. The T version differs from the “Het Ser” of P, M, and N, and has the “House of Standing Up”. This suggests that the phallic energy makes the brain stand up full of energy and wakefulness.)

365.622cT271 


365.622cT271 Shesep nek S@h-k

You take up your signet seal of office. (The word “S@h” for the signet seal is a


close homophone for “Sah” the name of Osiris as the giant in the sky, Orion. This represents the attainment of the Light Body of immortality. “S-@h” also plays on the idea of standing up that has been a theme in these verses. Osiris as “Sah” [toes or feet] stands forever in the night sky, spewing his star seed up the Milky Way into the Twat at the Northern Pole and into the triangle of Isis formed by Orion’s belt, Sirius, and Procyon.)

365.622dT271 

365.622dT271 Ne jer red-k em Pet, ne khsef-k em Ta.

Not limited is your foot in Heaven, and you are not opposed on Earth. (“Red” is a foot or leg. The mention of a “foot in heaven” confirms that S@h refers to Osiris ascended as Orion “Sah”. He becomes pharaoh of both Heaven and Earth. Some versions of the previous verse have what may be a roller seal . This suggests the possibility that his seal has the signs of the zodiac or decan stars on it.)

365.623aT271 


272 

365.623aT271 En thut as Aakh, mesu Newet, senequ Nebet Het.

For indeed you are a Light Being born of Cosmic Space and suckled of Kundalini. (Newet, the Star Trump is the mother of Osiris, and Nephthys, the Temperance Trump, is his beautiful sister. Nephthys is younger than he is, so it does not seem possible she could have been his suckling nurse. However, we must step back and realize that Nephthys, as pointed out in verses 364.616a-b, is an evolved form of Seshat, the Goddess of Evolution itself. She therefore derives from one of the Eight Primordials. In her primordial mode she is Soma, the elixir of the gods, and takes form as protoplasm to evolve life forms. The Egyptians called this Keket. The Chinese call her Dui, the Swamp. She corresponds to the mouth with its saliva and the exudations in the excited vagina. Her evolved form becomes kundalini and bonds with the Uraeus Cobra Life Force to transform protoplasm into Soma. Thus, Nephthys as sister of Osiris suckled him in a figurative sense as an adult, pouring Soma into the Chalice of his Third Ventricle for him to drink. The Vedas record this same myth as Indra drinking Soma. Another possible interpretation is that Nephthys suckles her son Anepu that she bears from her secret liaison with Osiris. For Egyptians the Death Lord was a great Light Being.)

365.624bT272 Ashem-k ar Pe, gem-k, khese-f-k am.

You proceed to Bindu Town, and you find and meet there. (Pe [Buto] is located in the Northern Delta and represents the Bindu Point in the Crown Chakra. It has a companion town Dep. The Crown Chakra integrates the avatar’s world that is collected as data in the cerebral cortex. The goddess of Bindu Town is *Wajet*, the Green Cobra. Finding and meeting in the north refer to the integration that occurs in the Bindu Point through the Ocean Awareness Meditation process.)

365.624cT272 

365.624cT272 Awet-k ar Nekhen, gem-k, khese-f-k am

You go to Child Town, and you find and meet there. (The child is Horus, the Will. The Child Town is Hierakonpolis, the City of the Hawk, called “Nekhen” by the ancient Egyptians. This was a very ancient town in the South of Egypt. It is below Thebes and on the West bank of the Nile opposite “Nekhebet”, its companion town dedicated to “Mut”, the Cosmic Mother. The totem for “Nekhebet Mut” is the vulture. She transforms into a Cosmic Cobra goddess and joins *Wajet* in the delta. Together they open the brow chakra Eye of Wisdom and then integrate the lower self to the higher chakras of the Higher Self. The finding and meeting in the south is that of mother and child during conception and pregnancy. Nekhen is the founding city of ancient Egypt and represents the birth of a deliberate Will.)

365.625aT272 

365.625aT272 Ary-k aret Asar en thut as hery neset-f.

You do what the Perceptive Faculty does, because you are the one who is upon his throne. (This verse describes how Horus inherits the throne of Osiris and continues the royal succession. The Egyptian pharaohs followed this model for thousands of years. The old king identified with Osiris and raised a prince to be his successor in the model of Horus. When the king died, he became an immortal Osiris, and the prince became his successor. The successor became known as Horus and from that time the old king was identified with Osiris. Thus, the old king who passed away was Osiris, the Perceptive Faculty, and the new prince who became king was Horus, the Will. The Perceptive Faculty is passive and watches from on high [or from down below if you will], so the Will does the actual governing.

365.625bT272 



365.625bT272 @h@ Aakh T. pen @a Peheta. Jeba me Sema Wer.

This Light Being T. stands up strong and mighty. He is equipped as a Divine Bull. (He is strong and virile. The epithet “Sema Wer” literally means the Great Union and compares the union of the two halves of Egypt to the vigorous lovemaking ability of the pharaoh. **The scribe mistakenly metathesized “Sema” into “Seam”.**

He also unnecessarily squeezed  into the “Jeb”  compound.)



365.625cT273 Ne kheseff-k em bu neb, shem-k am.

You are not opposed in any place, wherever you go. (This verse plays on the previous appearance of “kheseff” with a somewhat different but related meaning.)



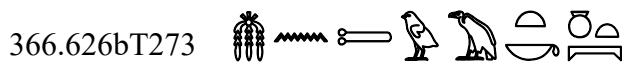
365.625dT273 Ne jer red-k em bu neb, mery-k am.

Your foot is not limited in any place, wherever you like. (This verse plays on the imagery of Osiris as the wide-striding feet of Orion in the sky.)



366.626aT273 Jed medu: ha Asar T., @h@ thes thu.

Say the word and O Perceptive Faculty of T., stand up and raise your self up. (The double meaning of resurrection and restored virility continues.)



366.626bT273 Mes en thu Mut-k Newet, sek en nek Geb re-k.

Your Mother, Cosmic Space gives birth to you. The Physical World wipes your mouth for you. (When a baby is born, it must have mucus cleared from the mouth and nose so it can breathe. The baby then needs its mouth wiped regularly until it is old enough to do so by itself. The World Trump serves as our nursery crib until we learn to manage ourselves and can set out to explore our universe.)

366.626cT273 

366.626cT273 Anej thu Pesejet Neteru @t.

Greetings to you, Powerful Ennead of gods. (The gods are your team players.)

366.626dP26 

366.626dP26 Reda sen nek khefetyu-k *kher-k*.



They give you your partners under you. (“Khefet” is in the plural in the T version and in the singular in the P, M, and N versions. A “khefet” is something you face or coexist with, whether friend or enemy. Some interpret it as an enemy or opponent to be defeated. However, the text states clearly that the “Pesejet” Company of Gods presents these “khefetyu” to you. It also says they are under you. These things or entities you face or coexist with are your companions, but always remain subordinate to you. **This Egyptian view is quite the opposite of the Greco-Roman and Judeo-Christian-Muslim ideas of a god or gods who are always above you. For the Egyptians your status is always above the gods. The gods exist as principles of Nature to serve you. They are your creations.** The role of the gods is to present to you the creations you choose to deal with and then to help you deal with them. These are sacred “offerings”. This clearly distinguishes the attitude of the Egyptians toward their pharaohs as opposed to the attitudes of the Romans, Greeks, Persians, and so on. The pharaoh was “Hem”, public servant number one. He was also a god above all the gods. On the other hand, so was every other Egyptian. Thus Egyptian society was based on a system of mutual respect. This included even characters such as Set and Sebek. Sety I was one of Egypt's great pharaohs, and he was named after Set.)

366.627aT274 



366.627aT274 “Fa nek wer ar-k,” an sen ar-f, “em ren-k en At fa [Des/Met?] Wer Ateret”.

“You lift one who is greater than you,” they say to him, “in your name as The Shrine of the Father Who Lifts the Great [Knife-Phallus].” (The gods tell the Perceptive Faculty that, with their teamwork, he can lift things that appear greater than he is. This refers to the Plan of the Higher Self. However, the second half of

Osiris literally is to “push up daisies” and vegetable crops. The word “an” has a spurious noun glyph , as does the previous verse. Sometimes the “light being” glyph  also has that sign, but I do not translate or include it in the transcription.)

366.628aT274 

366.628aT274 Ay nek senety-k Aset, Nebet Het. Seja sen ku.

Your two sisters, Feeling and Kundalini, go to you. They make you strong. (The two sisters are Isis and Nephthys. The pituitary and the soma secretions [sex hormones in the cerebro-spinal fluids] that come from awakened kundalini energy combine to re-awaken the Perceptive Faculty. The word for strong here includes health. The glyph “ja” or “weja” is a drill for making fire. This is the suit of wands in the Tarot and represents the element of fire. The two sisters do the “firestick” tantric operation on the phallus of Osiris to wake it up. The word for sister, “senet”, recalls the game of Senet. This was the Egyptian form of the Tarot that evolved in very ancient times. The second half of the verse uses the pronoun ‘they’, which also has the sound “sen”, and means to pass as the pawns do in the game of Senet. The T version of the text has the walking semantic with “sen” as a variant. This makes it into the verb “to open”, “expand”, or “pass” – the verb from which the name of the game derives. This confirms that at least some Egyptians interpreted the text this way.)

366.628bT274 

366.628bT274 Kamet Weret em ren-k en “Kam Wer”.

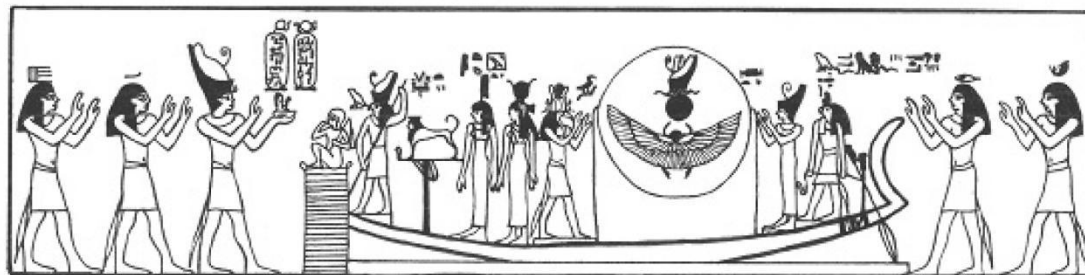
Complete and Great in your name as “The Divine Great Black Structure.” (“Complete” also means “black”. The Kam-Wer was the Great Black Bull. However, the text in the first half of the verse says “Kamet Weret”, which refers to the Great Black Cow. This suggests that the sisters take on the role of the Cosmic Cow mating with the Cosmic Bull. These take us back to Amen and Amenit as the Emperor and Empress Trumps of the Universe. Ultimately, it refers to the Great Black Lake of Undefined Awareness. The building/wall determinative with the epithet “Kam Wer” suggests, however, that it is a structure of some sort. Egyptians called their country the Black Land because of the rich black soil the Nile brought with each flood. This was the basis of Egyptian life. The “kamet” also refers to the books of Egyptian literature. In this sense, the Avatar Records in the Pyramids definitely are the “Kamet Weret”, or the Great Literature of Egypt. Osiris is the main character in this great mythology. In India Krishna is “The Black One”.)

destroyed, but then recycled back to life. “Sek” has the water glyph and, in the P.and M versions, the ocean glyph. The Egyptians understood dissolution to be an essential part of the cycle of nature.)


366.630aT275 

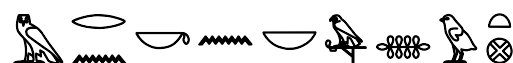
366.630aT275 *Sa en nek Aset hen@ Nebet Het em Sawet.*

Feeling together with Kundalini protect you in the Town of Protection. (Isis and Nephthys join together in the town of Sais. “Sa“ or “Sau” is the endless knot, a loop that repeats over and over like a braid. The usual sign for this city was the goose glyph that symbolizes abundance and the birth of a son. A son is an heir, and thus puts another loop into the family tradition. Sais was an important town in the Delta. The tutelary deity of the town was Net, who is also one of the four great protective goddess angels, the fourth being Sereqet, the Scorpion Goddess. The thread of the knot crosses a central channel over and over. Net is the optic chiasm. Her common totem image is two crossed arrows. Her other totem image is thought to be a shuttle for weaving nets. The shuttle crosses back and forth. You can see the shuttle at the junction point of the chiasm in the center of the brain. The reason for the crossover must have been for protection. The shuttle at the center of the crossover allows another lobe to assist if one lobe is injured. The two lobes of the brain provide redundancy for protection. Net wears the Red Crown of the Northern Delta. Osiris wears the White Crown of the South. They both are deities associated with vision, so Net can sometimes “stand in” for Osiris as in this image of the Solar Boat.)



Net stands to the right of the solar disk wearing the Red Crown.

366.630bT275 

276 

366.630bT275 *En Neb Neter sen am-k, em ren-k en “Neb Neter Saut”.*


For their Divine Lord is within you, in your name as “Divine Lord of the Place of

Protection.” (This verse tells us that *Saut*, the Place of Protection [under the Eternal Loop], is for the benefit of the Divine Lord, Osiris. The optic chiasm protects the Perceptive Faculty [pineal]. Net sometimes even stands in for Osiris. The four Divine Ladies often appear with arms embracing the canopic chest of Osiris to protect it. They represent the hormone-producing pituitary, the bliss generating septum, the visionary depth of the optic chiasm, and the primitive instincts of the brainstem at the top of the medulla.)

366.630cT276 


366.630cT276 En Neter sen am-k em ren-k en “Neter”.

For their god is within you in your name as God. (Well that lets the secret out of the bag.)

366.631aT276 

366.631aT276 Dewa sen thu am-k hery ar sen, em ren-k en “Dewa Neter”.

They adore you so you will not be far from them in your name as “God of Adoration”. (The Morning Star is Venus, the “vehicle” of the Empress Trump Goddess of Love. She and Mercury cleave close to the Sun and thus are Morning Stars, Venus being much more visible than Mercury. Venus for Egyptians was the god of Adoration of the Sun. Hathor embodied this as the sun’s closest associate and consort. The four Divine Ladies all Love Osiris and want to be like the Morning Star cleaving to the Sun. In the tomb of Tutankhamen Howard Carter found two canopic boxes with the four goddesses clustered at the four corners or four sides embracing the container. They assist the four sons of Horus who represent the four elements and four directions.)

366.631bT276 

366.631bT276 A@b sen thu am-k jened, em ren-k en “Jened Wer”.

They join with you so that you do not get angry in your name as “The Divine Great Generator Boat”. (The joining here has sexual overtones. “Jened Wer” puns with “jened”, which is anger. Generally a “jenet” is a cutting tool or sharp

366.632dT277 Herew Seped Per am-k me Herew amy Sepedet.

The Readiness of Will enters into you like the Will enters into “The Star of Readiness”. (This continues the image of Osiris and Isis making love. Isis transforms into Sirius as the Star of Readiness. She receives into her womb Horus and represents the Will awakening. The text plays on the idea of the Readiness of Will entering into you. Sexual stimulation arouses in people the willingness to make decisions they would not ordinarily make in the light of cool rationality. As a result, most people have trouble making decisions during the majority of the time when they are not having sex. Leaders are simply those people better at making decisions at any time. They can do so because they have unleashed more of the sexual hormones in their blood. This often shows up as charisma. The Will of a charismatic person is ready to make decisions. That is the Will’s inherent function – to direct creative action.)

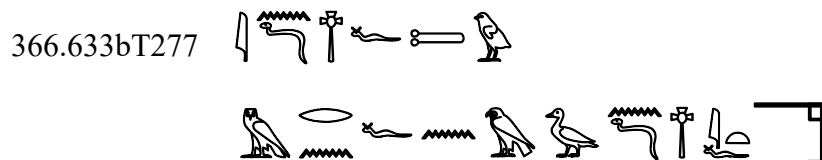


366.633aT277 Aakh nek am-f, em ren-f en “Aakh amy Jened Wer”.

The Light Body is within him in his name as “The Light Body that is Within the Divine Great Generator Boat”. (This is a tantric verse. It tells us that the fastest way to turn on the Light Body that is inherent in your Will Nature is to make use of your phallus, that Great Generator. The drawings of this ‘boat’ look like a giant hot dog mounted on a stand or a sledge. The sledge often looks like a complex form of the glyph “mer”, the love plow. The wiener also dribbles semen in some versions.)



The Divine Great Generator Boat



366.633bT277 Anej-f thu em ren-f en “Herew, Sa Nej At-f”.

He protects you in his name as “The Will, the Son Who Protects His Father”. (This of course refers to Horus. The Will protects and carries out the intentions of the Perceptive Faculty.)

367.634aT277 



367.634aT277 Jed medu: *ha* Asar T. An nek Geb Herew. Anej-f thu.

Say the word and, O, Perceptive Faculty of T., the Physical World brings you the Will so he can protect you. (Without a physical body, one would not need protection. One of the primary purposes of the Will is to protect the body once the avatar's Perceptive Faculty has taken one.)

367.634bT277 

367.634bT277 An nef nek abu neteru.

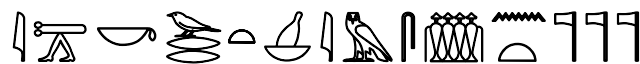
He brings you the hearts of the gods. (Each of the gods also has a material body. By understanding the connection of the immortal Light Being that is the god to its physical body, you understand its true heart and therefore can work with that god for the benefit of all.)

367.634cT277  278 

367.634cT277-278 Am-k gau, am-k @sh[n]u

So that you do not suffer and so you do not groan. (Along with the Will the cooperation of the gods, your various organs and faculties, also helps to prevent discomfort.)

367.634dT278 



367.634dT278 Reda en nek Herew Aryt-f, ath-k Wereret am-s khenet neteru.

The Will gives you his Eye, so you may take with it the White Crown before the gods. (The White Crown is a standard accessory worn by Osiris. It represents the focus of the Eye extending to Heaven. Two prana plumes support and enhance the crown on either side. This is the function of the Eye when it opens the Crown Chakra. The White Crown is the “Atomic Energy” [A-Tem energy] that rises from the revived phallus of Osiris. His whole body becomes an erection and an orgasm that reclaims for Osiris his Higher Self. The gods all serve the Higher Self as their leader [khenet]. “Khenet” means “in front of” and foremost. It also means the

brow, and tells us that the brow chakra opens as well as the crown chakra when an avatar assumes true leadership.)

367.635aT278 

367.635aT278 A@b en nek Herew @tu-k, demej nef thu.

The Will joins your limbs together for you. He puts you together. (The death of Osiris is the fragmentation of unity. Restoration of the primacy of the Will also spontaneously restores unity. It integrates your whole psychophysiology.)

367.635bT278 

367.635bT278 Ne *khenenet* am-k

There is no disturbance within you. (Nothing is turbulent or disorderly. You have no problems.)

367.635cT278 

367.635cT278 Nejer en nek Jehuty khefeta-k. Heseq hen@ amyu khet-f.

The Intellect has grasped your problem. He also cuts off its followers. (Thoth is the intellect. He grasps any problem, and with his clear analysis separates it from the rest of your life and removes it. He also handles all the other little details that often come along with a major problem.)


367.635dT278 

367.635dT278 Ne khateb nef am-f.

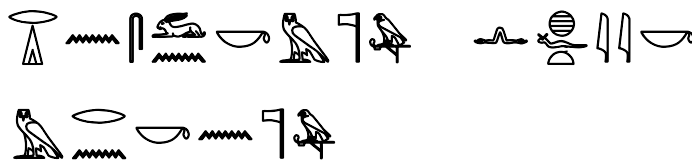
However, there is no killing by him in him. (The translators do not know how to handle this one and think that Thoth kills all the enemies. Thoth is not a killer. He is an intelligent problem solver. This verse means that Thoth handles the problem without resorting to killing. He is a Buddha and practices *ahimsa*, non-killing. He merely shows the Will how to shift attention so that the problem no longer disturbs. To go through life without killing any life forms is pretty much impossible. The true meaning of *ahimsa* is that all things exist permanently for the Higher Intellect.


wrapping wall is a fortified enclosure with a well-protected gateway. Translators think this verse means that you grasp him so he will not escape. That makes no sense since we are talking about the Will, and that is not about to escape. Horus has no reason to escape from his father. This verse is an application of the Will to achieve a remarkable transformation in the physiology. “Ha” is the back. However, this verse does not describe a person bear hugging someone else. It is something different that is a secret technology of the Egyptians. The text says that you make two pylons with your two arms. In the **Book of the Dead**, the Pylons are gateways into different realms. We have already noted the connection between the warrior Horus and the hands and arms that are his Strength. The seat of Horus is in the breast right by the heart. Also, there are the lungs for breathing inside the chest cage. The Emperor [Shewe] controls the *prana* life force that flows on the breath. “Hat” using the same glyph as “back” is an alternate spelling for the heart chakra. This is funny, because the other spelling of heart uses the glyph of the front of the lion and has the alternate meaning of “front”. Thus, there is something going on here about the front and the back aspects of the heart chakra. This point is emphasized by the epithet “Ha-f Ha-f” which sounds like a variant of “Ha-f em Ha-f” or “Her me Ha-f”, [His Back is in His Back or Face is like His Back], the name of a ferryman who is probably a transformation of Horus as the ferry pilot. “Baa” is iron. This describes the strength of the diaphragm, the firmament between Heaven and Earth. Egyptians knew iron mainly from meteorites that fell from the sky, so they thought the disc of Heaven was made of iron. Early Egypt was a bronze-age culture and did not use much iron until they learned from the Hittites how to mine the ore and smelt it into tools and weapons. They used iron to represent the diaphragm because that organ controls the breath -- the body's component of air that represents the sky --, and they called the *prana* breath “Ba”. The two pylon arms thrust out to the back in order to pull the shoulders back and open the heart chakra in front while closing the heart chakra in the back. Clasp the two hands together and hold them behind **you extended downward like pillars to the sacrum or “Jed” of Osiris**. The “Jed” **backbone** must be upright to activate the kundalini. At the same time, the belly is pulled in and air is expelled from the lungs. This prevents the diaphragm from moving. The avatar then applies the “Was” technology [also called “Jaam”]. This is the triple lock of Yoga. To see what this looks like examine the Egyptian glyph for captive. “Seqera” or “seqeb” [segeb] is a prisoner. The glyph for “Qeras” shows Horus as a youth holding two kundalini snakes ready to wrap them or entwine them. “Qereset” is the Magical Christ Realm accessed by this technology. Another word for a captive is “khenera”, “reined in” or “shut in”, and also refers to ladies locked in a harem. There is some aspect of bondage and discipline here. This is a very

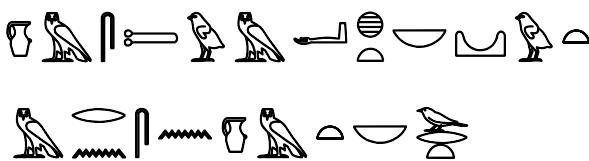
you. They support the physical form for the Perceptive Faculty and form the solid structures of the World.)

368.638aT279 

368.638aT279 Peshesh en es Mut-k Newet hery-k em ren-s en “Shet Pet”.
Your mother, Cosmic Space, spreads out herself over you in her name as “The Mystery of Heaven”. (Newet, the mother of Osiris forms the Cosmic Space that the Perceptive Faculty perceives. A person is the mirror reflection of his environment and vice versa. What you see tells you exactly who you are and where you come from. You create the person you are and the world that you see from the beliefs that you hold. What you see when you look out at the universe is your beliefs. That defines you as who you are. In that sense, your universe is your mother. How this happens is a wonderful mystery worth deep study. You create your mother, and then she gives you a physical body and becomes an environment for you to play in. Newet often appears in Egyptian art as the Milky Way arching over the World.)

368.638bT279 

368.638bT279 Reda en es wen-k me neter, ne khefety-k em ren-k en “Neter”.
She has given you existence as a god. You are unopposed in your name as “God”. (This verse continues to describe Newet’s relation to Osiris. The T version and the N version have a negative in the expression “unopposed”. The P and M versions have the positive expression “to your opponent” . The two versions look and sound similar, but the T and N versions seem to make the most sense. However, the other version apparently has a tradition as well.)

368.638cT280 

368.638cT280 *Khenem-s* thu m@ khet neb dut em ren-s en “*Khenemet Nebet Weret*”.
She protects you from all kinds of evils in her name as “The Great Protectress

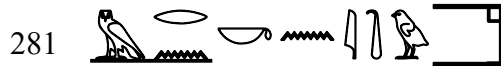


369.640aT280 Jed medu: *ha* Asar T. @h@, reda en Herew @h@-k

Say the word and, O Perceptive Faculty of T., stand up. The Will enables you to stand up. (The multi-layered play on "stand up" appears again in this hymn.)



369.640bT280



281

369.640bT280 Reda en Geb *maa* Herew *at-f* am-k em ren-k en “Het *Atu*”.

The World has enabled the Will to see his father in you in your name as “He of the Royal Mansion.” (Osiris, the Perceptive Faculty, is father to the Will. The Perceptive Faculty is the king sitting in his palace, the brain, and watching the movie of his life as if it is a TV program. The Eye of Wisdom enables Horus to see the Perceptive Faculty by direct experience of the self rather than by observing an object.)



369.641aT281



369.641aT281 Reda en nek Herew *neteru*, sa@ nef nek sen, asehej sen her-k.

The Will gives the gods to you. He brings them to you, and they illuminate your face. (The face is the field of vision that is before you. When the gods in your person are all enlivened, your face naturally shines with health and happiness as does the world you behold. These next verses reiterate the importance of the Will. “Sa@” is metathesized as “As@” by the scribe.)



369.641bT281

369.641bT281 Reda en nek Herew *Aryt-f*, *maa-k* am-s.

The Will gives you his eye so you can see with it. (The Eye is the Eye of Wisdom that enables you to see clearly what is present and focus on your purpose in life.)



369.642aT281

369.642aT281 De nek Herew *khefeta-k* *kher-k*.

The Will places your opponents below you. (Nothing can match the Will.)

encounters a beating from the four elements. The reddening can be from blood or just from the heat of friction. The process probably involved the use of a special bundle of reeds or switches used to swat the body for purification of the blood. In China, this ancient procedure is called “pai sha”. When done vigorously it can be rather painful and causes dark red or purple blotches of “impure” blood drawn to the skin. These dissipate in a few days. In ancient times before the invention of soap this was a part of the bathing routine, which also included scraping [“gua sha” in Chinese], although Egyptians also used a form of natron as a cleaning and antibacterial agent.)

369.643cT282 

369.643cT282 *Ases en sen su, abehen, du sethu-f*

They have punished him and punctured [him] so he smells bad. (In this verse, the phrase “ases-en sen su” has a problem in that the initial verb lacks a determinative and the parsing is not clear cut. “Ases” is glossed as to run, move, punish, or tie up. However, the puncturing and bad smell suggest word plays on the roots “ses”, to breathe or smell or to roast or burn. “Sesy” is to move or to pass. The root “sen” also has meanings that include smelling, cutting open, opening up, kissing, and passing. Its causative “sesen” has to do with breathing, smelling and opening up something. “Sen-sen” is also to breathe. Furthermore, a “sen” is also a companion or sibling, and “Sesenu” are the eight primordial gods, the “Khemenu”, presumably because they are all siblings. All of these ideas seem to be involved. The puncturing has to do with opening holes for breathing. Cutting and dividing has to do with apportioning the elements in the structure of things. Smell is a signature of the Primordials, because the sense of smell is the most primitive after touch. I suspect that *Saa*, Lord of Touch, establishes touch as a female property, and *Hew*, Lord of Taste, establishes smell and taste as a male property. Pheromones are a primitive chemical guidance mechanism for males to find partners for mating. “Seth” is the odor associated with perfume sachets. The use of the prefix “a-“ for the first and second verbs “a-sesen” and “a-behen” [cut in pieces, perforate] is a common usage and seems to add emphasis. Given this situation, an accurate translation is not possible, but the verse clearly has to do with the science of *prana* at a very deep level. “Ses” also means six and horse. The connection with these ideas, however, is not clear. Sometimes the lack of determinatives leads to excessive vagueness due to our lack of contextual information, but the idea is that the four elements bring unpleasant experiences to those who oppose the Cosmic Will that is the father of the elements.)

sense of “brothers and sisters” in the extended sense the way the black community uses it. The Double Shrine consists of a Senu loop for Northern Egypt and a Senu loop for Southern Egypt. These are also signet seal rings that stand for the brotherhood of mankind [echoing 644e above] and also represent a Double Senet Board. Sometimes the Egyptians made papyrus strips with two Game Boards or used a box with a Game Board on each side. Examples of both types exist. Sometimes the boards were for different games, and sometimes they may have had different Senet layouts of the divine companions.)

370.645cT283 

370.645cT283 Sa@ ku en Herew, ames-k ar-f

You ascend to the Will and conduct yourself to him. (“Sa@” is to ascend to a formal elevated platform or hall. The Will is like a king sitting in his palace hall. Betake yourself to him. With him, you can manage your life.)

370.645dT283 

370.645dT283 Me hery ar-f em ren-k en “Heret”.

Do not be distant from him in your name as ‘Sky’. (The word play here is between ‘distant’ and ‘sky’, with a play on the name Herew as well. Herew means both face and above, because the Elder Horus was a Sky god, and the Younger Horus as the individual Will, identifies with the Sky god, the Cosmic Will. “Hery” with the road glyph means ‘distant’ in the sense of being aloof or far above the Path. The sky seems far above the road, but actually, the sky extends right down to and touches the road. The avatar identifies with the Cosmic Will and becomes the “Sky”. He also becomes the Dao, the Pathway of Evolution. Compare this verse to 364.610dT265.)

370.646aT283 

370.646aT283 Mer en su Herew ar-k, ne wep nef ar-k.


The Will desires himself to be with you and he does not judge you. (The son innately loves his father. The Will loves the Perceptive Faculty unconditionally, so there is no reason they should ever separate. From this perspective, the Will does not judge Perception. If a person believes he lacks Will, he is merely fooling himself. The Will is inherent to Perception. When the Will ceases to function, you do not distinguish one thing from another, and the Perceptive Faculty also ceases to have any discriminative function. What remains is the pure chaos of undefined awareness, all

possibilities coexisting simultaneously. This awareness does not judge, and therefore has no priorities to filter perception. “Wep” also means to open. The Will is biased and its desires are biased. It does not open awareness for you. It focuses awareness. You get fine clarity, but within tight limitations.)

370.646bT283 

370.646bT283 S-@nekh nef thu.

He makes you alive. (On the other hand, a person without Will is as good as dead. In fact, this is a good definition of death – the inability to exercise the Will. The sons of Horus are mummies, because the four elements have assumed forms that involve the sacrifice of the Will once they choose to become a particular **elementary state of matter**. Thus, the material elements obey the laws of physical force and follow the directions we impart to them through our decisions and actions. They do not complain, but always behave within the constraints imposed on them and the rules of the game they have chosen to follow. A son of Horus is a creation that exercises the Will to choose a form and a set of rules to follow, and then relinquishes all subsequent exercise of the Will. That is why the Egyptians called the elements “Sons of Horus”. They are inherently subordinate by their own definitions. The Will defines Life. According to this definition, many people walking around on our planet essentially are already **or almost** dead because they live only by habit and hardly ever exercise the Will. Schools and governments often do not encourage people to exercise the Will **very** much. They prefer people who are docile and follow instructions. The result is a planet heavily populated with preprogrammed zombies who work as robots for a privileged few who know how to think and act for themselves. Unfortunately, it looks like the privileged few unwittingly may have set the zombies to work methodically laying waste to the planet for humanity’s last big party here. People who think and act primarily from the viewpoint of the small self of Young Horus tend to have such shortsighted vision.)

370.646cT283 

370.646cT283 Wen thu, shesep medet-f, hetep hery-s.

You hop up, receive his word, and experience it. (The verb “wen” means to exist, to open up like a door or a flower, or to hop about like a rabbit. The semantic glyph is a rabbit [a flower in the M and N versions]. The T version adds a walking glyph. The walking glyph tends the meaning toward the hopping rabbit. The idea means to wake up, get alert, run, and jump about like a bunny. “Wen” can also mean to make

a mistake, which is a possibility when you use the Will. “Wen” is also the son of “Apet”. Existence, in the sense of being alive, follows from judgment. The Will formulates a decision as a statement. When it asserts that statement, it defines reality to be that way. In the absence of any contradictory statements, the definition creates a reality. This generates an experience. When you experience the creation **just as intended**, it satisfies the Will’s intention and everything relaxes back into undefined awareness.

The Will may then create something else. This is the whole story of life, the universe and all of creation. The avatar identifies with Horus and, through him, masters the proper use of the Will. The problem arises when the Will creates against itself by changing its mind before a prior decision is experienced. Then there are two or more decisions working against each other. Reality becomes complicated and full of struggles.)

370.646dT283 

370.646dT283 Sejem nef, ne seweu nek.

Listen to him. [Will] will not cut you. (The word “sewew” or “sew” is the cutting tool we call in English a “saw”. Listen to the Will. The Will defines and limits **the** Undefined Awareness **that is “you”**, but such a definition never can hurt the awareness, which is your true nature. It merely gives it a particular flavor of experience.)

370.647aT283 

284 

370.647aT283-284 An nef nek neteru em sep. Ne baa am sen. Em @-f.

He brings you the gods all at once. There is no iron in them that are in his hand. (The Will organizes all the organs and functions of the body. “Iron” [baa] refers to the diaphragm. The Will can control the diaphragm and no other organ or function controls it. **Otherwise it runs on automatic.** This is the prerogative of the Emperor Trump, the ruler of prana. Iron is his symbol and it is a homophone for the breath, the prana of life. This also is a transformation of the sun into the body, for the *Ba* is also the Ram of the Sun God. Iron is the energy of the solar plexus. The decisions a person makes about who he is and what he does shape his identity as an individual ego. Thus, “baa” is a code word for the ego. The ego is “wonderful”, so that quality of amazement is an aspect of this word. You control all your thoughts and words from


the diaphragm, for they must all ride on the breath. “Em @-f” translated as “through him” literally means “with his hand”. The word “@” for the hand is code for the avatar and signifies strength that exceeds that of iron.)

370.647bT284 

370.647bT284 Mer en su Herew ar mesyt-f, sema nek hen@ nu khat-f.
The Will desires for himself his children. You unite with those of his body. (The children of the Will are the four physical **elementary matter states**. They are expressions of the physical body of the Will. You unite with them when you create a physical body to play in.)



370.647cT284 Mer en sen thu.
They love you. (The physical elements enjoy being the physical expression of your body. It is a lively, interesting, and inspiring experience for them.)

370.647dT284 

370.647dT284 Ary en Herew en Ka-f am-k, hetep-k em ren-k en “Ka Hetep”.
The Will activates his Divine Ka within you and you experience in your name as “Experience of the Divine Ka”. (The Divine Ka is the solar electromagnetic energy that the Will activates. Electromagnetic energy does not manifest in a state of rest. It requires action. Then the electricity flows and the magnetic field activates simultaneously. This generates experience.)

371.648aT284 

371.648aT284 Jed medu: ha Asar T., de en thu Herew em hat neteru.
Say the word and O, the Perceptive Faculty of T., the Will places you in the heart of the gods. (Heart here has the sense of ‘center’, but also includes the idea of caring. It also has the idea of “forefront”. There are many gods, but the text only shows one heart. This suggests that they all share one heart – the transcendental

heart of Osiris. This is literally true when we think of the gods as the organs and functions of the body.)

371.648bT284 

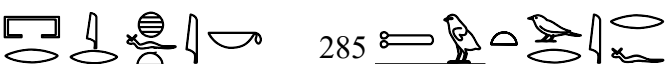
371.648bT284 Reda nef ath-k Thewat Nebet.

He lets you take the White Crown of All. (This crown is a symbol of Southern Egypt, and is a special object worn by Osiris. It connects him to Tem the Tower, god of Cosmic Orgasm and symbolizes the phallus of Osiris restored to vitality and projecting that vitality through the Crown chakra back up to the identity as Higher Self. The Egyptians called the White Crown joined to the Red Crown “Wereret” [The Great] and called the White Crown “Hejet” [The White One], “Sut” [Him or The King, with a play on the name of Set], or “Thewet”/“Thewat”, which means “Yours”. The avatar owns everything. The Will is all-powerful. As Osiris, that which is “His” [i.e. what belongs to Set or the Royal Personage], is all “Yours”.)

371.648cT284 

371.648cT284 Gem en thu Herew. Aakh nef am-k

The Will finds you, and his Light Body is within you. (When the Will reawakens in a person, it is like rediscovering who you really are. The identity lights up and begins to express itself as the Light Body that it has always been.)

371.648dT284 



371.648dT284-285 Per ar khefeta-k, thut wer ar-f em ren-k en “Per Wer”.

Go forth to your opponent. You are greater than he is in your name as “He of the Great Palace.” (You are pharaoh, lord of all. No one can stand up to you. The pronoun ‘you’ adopts the form *Thut*, which plays back on the name of the White Crown used in 648b above. The Crown’s name thus is “that which is yours”. It is your birthright and essential nature. We are all born from the bliss of orgasm. The word “per” is used as a verb [go forth or ascend] and as a noun [Palace]. The epithet might also be “He of the Great Going Forth” or “He of the Great Ascension”.)

371.649aT285 



371.649aT285 Reda en Herew wethes-f thu em ren-k en “Wethes Wer”.

The Will causes him to uplift you in your name as “The Great Lifted One. (This verse plays on the common meaning of “per” to ascend and makes a profound statement of physics. Gravity is an illusion. Simply relax and let go of the boundaries by which you define yourself. You are then floating in a larger and less defined space. Stop resisting the Earth and you float in space like the Earth does. A body floats at the point of equilibrium of its density with its surrounding medium. The resistance that you have against whatever you believe is “not you” is how your Will supports your body in whatever space it occupies. If you sit in a chair, you believe that the chair is not you, so you resist it. Your buttocks press down on the chair, and the chair then simultaneously pushes up and supports your buttocks and the rest of your physical body. Thus, you create the wonderful illusion of being “The Great Lifted One.” You can even create people who will come and pick you up in a sedan chair, taxi, airplane, balloon, or whatever conveyance you like. Life is a marvelous game of finding interesting ways to lift your self. The best way is to uplift your own consciousness and then find ways to uplift others.)



371.649bT285

Nehem nef thu m@ khefeta-k.

He rescues you from your opponent. (If your buttocks get sore from sitting in the chair, the chair becomes your opponent. You can use your Will to get up and take a walk, go lie down, go get a snack, go to the bathroom, and so on to give your butt a rest from resisting the chair.)



371.649cT285

Nej nef thu me nej-nej em ter er-f.

He protects you as one who protects continuously in his time. (The reduplication of “nej” as “nej-nej” suggests that the action is repetitive. This repetition of the resistive function of the Will creates the Illusion of Time. Protection is resistance to dissolution. The fundamental nature of awareness is to be undefined. Thus, any definition imposed on it immediately dissolves back into undefined awareness. To maintain any identity, it is necessary to exercise the Will and assert a particular definition in a repetitive loop. We can put it on automatic, and it becomes what we call the instinct of preservation. Any property we consider valuable enough to keep

requires the Will to devote attention to secure and maintain it. Once a base is secure, we can develop the property in various creative ways. However, ultimately the Will is required to maintain any level of structure or identity. Enlightenment is a relaxing of the Will until it realizes it can create directly from undefined awareness whatever state it wants to experience. It does not need to haul a lot of old baggage around that eats up a lot of attention energy to maintain a vast collection of old intermediate steps that are no longer relevant [rather like the collection of junk that accumulates on your hard disk drive.] At that point, the Will lets go of all the extraneous protecting and simply creates directly from undefined awareness. Its creative powers suddenly expand by quantum leaps to the Cosmic Level, and the Will begins to operate as the Will of the Higher Self. Young Horus grows up and becomes Mature Horus, the Ancient One.)

371.649dT285 


371.649dT285 Maa en Geb qed-k, de nef ku em Aset-k.

The World sees your character, and he puts you in your Seat. (Geb is the World Trump. He is the father of Osiris. The avatar here identifies with Horus, the son of Osiris. His mother is Isis. There is a neat pun here on the word for “Seat” [Aset] and the name of Isis [Aset], which also means Seat. Horus was in the womb of his mother whose name was Seat, so he was literally in his “Seat” when he was in her “Seat”. Geb provides you with the position you will assume in life that is appropriate to the character you have constructed for yourself.)

371.650aT285 

371.650aT285 Pej en nek Herew khefeta-k *kher-k*, wetet ar-f per nek em-bah-f.

The Will stretches out your opponent under you. Begotten before him, you come forth before him. (The opponent of Perception [Osiris] is Illusion [Set]. When Set is subdued, he must carry Osiris as the Sun of the Higher Self. He becomes a Seat for the Higher Self. Even Illusion works for the Great Plan. Illusion appears to stretch out like a pulled bow. There is a lot of tension. However, remember, the tension is just an Illusion. Osiris is the elder brother of Set and therefore is begotten and born before Set. Perception is always prior to Illusion. To have an Illusion you must first have the ability to perceive the Illusion.)

371.650bT285 

286 

371.650bT285-286 That at en Herew, weteth su em ren-k en “Weteth Aakh”.

You are the father of the Will who begot him in your name as “The Begetter of the Light Being”. (The Will is your identity as a Light Being. It is immortal. The Light Being is simply the particular vibrations of energy that you choose to put attention on. It can change into any form you like, but it is always nothing more than light in various guises. The subjective aspect of light is awareness. Light is the objective aspect of awareness. Osiris, the Perceptive Faculty, is the Magician who runs the light show. He tells the Will what decisions are appropriate and then observes the results when the Will applies itself to generate an experience. In that sense Osiris is the “Will” behind the Will, and the Will is just a subordinate operator carrying out orders from the Higher Self.)


371.650cT286 



371.650cT286 Khenet ab en Herew kher-k em ren-k en “Khenet Amenety”.

The Heart of the Will is foremost with you in your name as the “Foremost of the Hidden Realm Dwellers”. (The Heart of the Will is the essential purpose, the core belief of a person’s identity. It is who you really are as an individual and gives you your purpose in life. This is foremost and gives direction to the Will. “Khenet-Amenety” is a title of Osiris. He is the leader of the **Dwellers in the Hidden Realm** of the Will. The Will is invisible. You can only see its effects. The Egyptians symbolized this by the hidden land beyond the Western horizon. The sun is the symbol for the Higher Self. During the day, it is visible. The sun sets and goes below the Western horizon in the evening. Then the Higher Self is not visible. The mature Will executes the plan of the Higher Self. Osiris identifies with the Higher Self in its Hidden form. It lies deep within an individual. It is his Heart, his Core Belief that expresses itself as a person’s Mission in Life. Osiris perceives the World as it is and then formulates a direction for the Will to shape the activity of the next day. A day is a period of activity in a person’s life. Each person makes the decisions about what to do from deep in the quiet hidden heart. This is where “Khenet-Amenety” dwells. This is why the Egyptians placed such importance on the Weighing of the Heart in the Judgment Hall of “Amenetet” [The Invisible Realm].

All depends on whether or not a person is true to his *dharma*, the Core Belief of his Mission in Life. The secret is to follow your heart. The heart is the Great Leader.

The logo for “Amenety” (see last glyph in this verse ) is the hawk of the Will and the feather of truth mounted on the “khaybet” glyph of deep meditation. The hemisphere component of “khaybet” is also a sign for the World Trump, and a homophone for bread. The two lines that hang down from it are strings that suggest a cloth or a veil. The cloth glyph is a pictogram of the Senet Board with two strings hanging down from it in the same manner. Perhaps the Egyptians sometimes covered or wrapped their boards in cloth when not in use or perhaps the criss-cross pattern of the board suggests the warp and woof of woven cloth. The Senet Board glyph is the glyph of Menew, the procreative form of Amen and the phonetic pronunciation of the logo of Amen. The two strings hanging down also relate to the Egyptian glyph for two-thirds, the only non-binary fraction in Egyptian mathematics. The logo for Amen actually reads “Ma@t Bak-Amen”, which we might translate as “The Truth of the Hidden Will” or “The Truth of Your Hidden Mind”. In the Weighing of the Heart procedure, Anubis places the Heart in one pan of the scale and Maat’s Feather of Truth in the other pan. The name of the game Backgammon [Bak-Amen = the Invisible Hawk = Your Mind is Invisible] may derive from this logo. Backgammon seems to have evolved from one version of the game of Senet and remains widely popular even today in many parts of the world.)

372.651aT286 

372.651aT286 Jed medu: *ha* Asar T., ares ar-k.


Say the word and, O Perceptive Faculty of T., wake yourself up.

372.651bT286 

372.651bT286 Reda en Herew anet nek Jehuty khefeta-k.

The Will has caused the Intellect to bring your opponent to you. (If you have a problem, guess where it came from. You [Osiris] directed your own Will [Horus] to have your Intellect [Thoth = Thought] think up a problem for you. It kindly obliged by thinking up a problem. So wake up. *Buddha* [the Enlightened One] is *Mara* [The Temptation of Illusion] only if you say so and believe it.)

372.651cT286 

373.655cT288 

373.655cT288 Per nek Khenet Menut-f [neteru], nejeru-f @-k.

The Divine Chief of his Senet Boards comes out to you and he grabs you by the hand. (This continues the play on the Senet Board. “Khenety-Menut-f” was the title of a god who escorted people to Heaven. Horus also played that role, helping his father to Heaven. The title includes glyphs of several Senet Boards. This suggests that this functionary god was a “Greeter” who met pawns when they finished important segments of the Hero’s Journey such as reaching the end of the World Journey at square #20, and finishing the transcending process at square #30 when the pawn graduates into the Transcendental Hidden Beyond and ascends off the Game Board. The Board glyph was also the name of Menew, the generative god and a form of Amen Ra. This title also refers to the graduates of the Senet Game esoteric training in the Mystery Schools who attained the status of Amen-Ra. The Greeter takes your hand to escort you to Heaven. “Hand” also echoes the theme of the hero’s power, the Fool’s ape call “@”, and is the code for the avatar. “Khenety” is an echo of the Title of Osiris as “Khenety-Amenety, which also contains the name and Senet Board glyph “Men”.)

373.655dT288 

373.655dT288 Shed-f thu ar Pet kher at-k Geb.

He transports you to Heaven to your father, the World. (Geb meets you as you finish your tour in the World at square #20 on the Game Board and prepare to graduate to Heaven as you transit the last row. Geb actually extends upward to Heaven via the World’s axis at the Pole. This is his phallus that reaches up to the Twat of Newet at the Polestar. “Shed” also refers to completing the esoteric training for pharaohs and leaders at the royal academy **and graduating as a member of the elites who consciously enjoy immortality** .)


373.656aT288 

289 

373.656aT288 H@u-f em khesef-k, da-f @u-f ar-k.

He rejoices in your approach and he gives his hands to you. (Geb reaches out to greet Osiris when he arrives. The previous verses have covered Set as the Devil Trump, the Love Lake of Fire as the Lovers, the Fool, and the World. This exactly

follows the sequence of the Hero's Journey on the Senet Game Board in the second half of the middle row. The Helping Hand is the code for the avatar's role and of course is how you move the pawns on the Game Board. The Egyptian technique of lifting pawns was the same as the traditional way stones are played on the Go Boards of China and Japan. The piece is held between the index and middle fingers.)

373.656bT289 

373.656bT289 Asen-f thu, renen-f thu.

He kisses you and he dandles you. (Geb greets you as if you were still a little child. Note that “asen” contains a root related to the Senet Game, and “renen” contains the name of “Renenet”, the nurse goddess. Square #21 on the Game Board is Nephthys, who is one of the nurses of baby Horus. She also nurses her own child, the Death Lord, Anepew. [The next squares along the bottom row encode the death sequence culminating in the “Death Square” #27.] However, the kissing done here is still by Geb as he greets the avatar arriving at Heaven's Gate.)

373.656cT289 

373.656cT289 Wed-f thu Khenet Aakhu, Akhemyu Seku.

He urges you to be leader of the Light Beings, the Imperishable Stars. (The Akhemyu-Seku refers to the circum-polar stars that never set below the horizon. Osiris as Orion, the celestial leader of avatars, ascends up the Milky Way to the North Pole Star and takes his seat on the throne of the Twat Astral Realm as the leader of the Immortals. The polar axis is Geb's erect phallus that reaches up into the sky to reach the Twat of Newet at the Pole Star. The Square of Geb on the Senet Board completes the middle row. Geb welcomes the Hero into the World of Heaven. The entrance to Heaven is the last row on the Senet Game Board and runs along the bottom. Geb guides the Hero to Temperance in the House of Nephthys. She provides beer and relaxing essential oils to go with Geb's bread. Her House is square #21, the first square in the bottom left corner of the board. From there the avatar passes to the right through the four elements, transcending each to reach the House of Beauty where he confirms his immortality and experiences transfiguration from the Heart of his Being. At the end of the bottom row he becomes a “Light Being” and rides his Chariot of Light into Heaven as one of the immortal stars.)

373.656dT289 

373.656dT289 Adewa thu Shetau Asetu.

They of the Secret Seats adore you. (“Sheta” refers to the constellation of the Turtle. The Turtle is code for secrets. This represents the Secret Seats of Osirian Wisdom. The “Places” or “Seats” may be the stars in that constellation, each holding a secret. Each is a secret that relates to Isis, the High Priestess Trump and wife of Osiris. The glyph for Seat is her name. The seats are in the “Jat”, the ferryboat of the Sun. Those who achieved immortality received tickets with reserved seats in the “Jat”. “Jat” also means strong and healthy, and its root glyph [“ja” or “weja”] is the fire stick. This glyph became the suit of clubs [wands] in the deck of Tarot cards that evolved from the Senet Oracle Game. The Egyptian Turtle constellation was probably Cancer, although there is still discussion about it and it may be one or more of the stars in or near [or just below] Orion. The 4th and 5th dekans were dedicated to Cancer. The first constellation of the year and its component dekans 1 through 3 belonged to “Kenemut”, the Ape Fool in the Sky, and corresponded to our Gemini. Kenemut, the Fool, held the secrets of Thoth and corresponded to the month of Thoth at the New Year. He was Thoth disguised as the Cosmic Monkey. Egyptian New Year cards usually had monkeys on them to commemorate this. The modern Tarot deck usually begins with the Fool, also in commemoration of this. The Hero’s Journey layout of the Senet Game Board begins with Thoth as the new moon first day of the lunar month and first month of the New Year. The Constellation Gemini represented the Loving couple Osiris and Isis embodied as Castor and Pollux giving birth to their Ape son, Baba. Horus was probably Procyon, located just below. Youthful Horus was Ophiuchus, the Snake Handler. As separate figures Osiris was the special constellation Orion, and Isis was Canis Major with its special star, Sirius. Kenemut’s chief avatar was Baba, first son of Osiris and Isis. Kenemut was an avatar of Thoth [or more likely vice versa]. As such, the magical ape held all the esoteric secrets of Osiris and Isis. As Thoth’s totem he carefully watched over the work of the scribes. He kept the secrets in a box that Egyptians variously called a Turtle, a Scarab, or possibly a special Scorpion. Egyptians called this constellation the Crab in later times under influence of Greeks and Romans. In the long rectangular Sky Charts at Denderah the Crab is a large Scarab representing the Jat Ferryboat waiting to pick up the Sun as it emerges from the Twat of Newet and transport it across the sky of day. The Nile was like a giant serpent. The Turtle and the Snake take one to the North Pole. This may be the origin of the turtle and serpent symbol *xuan-wu* 玄武 used by the Chinese to symbolize the North. These two animals hibernate during winter in northerly climes.)

the phallus of Osiris. This phallus now identifies with the ithyphallic tool of Menew. This uplifts the meaning of verses 657e and 658b. The twofold mentioning of feet is code for the name of Baba, Master of the Phallus. The bed glyph does not include phonetics, but one name for a bed is “nemet” and this seems appropriate with the references to the feet of Osiris. As the constellation of Orion he is a bold hunter warrior who strides across the Milky Way toward his throne at the North Pole. That is also the center of the bed of Men-Mut. I chose a beautiful reproduction by artist Amy Hsiao of the illustration of Men-Mut on their Cosmic Bed that is on a wall of the Luxor Temple to be the “Wild Card” for my Senet Tarot Deck. This verse is probably the earliest mention of that wonderful mythical tableau. Schwaller de Lubicz has an excellent drawing of the mural in his detailed study of Luxor, **The Temple of Man**, vol 2, 1012.)



374.658dT291 

374.658dT291 Ne nejerer-k an Akeru Tau.

You are not constantly constrained by the Akeru gods of Earth. (The Akeru gods are two lions [Shiva and Tapas; Shewe and Tefnut], or a single lion with two heads, that mark the horizons where the sun rises and where it sets. These are boundaries. Osiris has no such limits to his freedom of movement. As a Great Magus, he does not have to get up and go to work each day like ordinary people. Even the Sun has to rise and shine. Osiris roams free or stays where he likes.)

374.658eT291 

374.658eT291 Ne khesefef-k an Sehedu.

You are not forever restrained by the Lower Realm of the Twat. (“Sehedu” is the lower region of the Astral Realm. This can be the world of bad dreams. It can also be where you incarnate as a fleshly being in a womb. You do not have to

becomes an image of your judgment. The image then becomes a reality, an experience. Judgments from the heart generate core beliefs. These laws of nature govern your basic behavior and how phenomena behave in your universe. Within that general framework you may decide your own individual course of action. You generally do not change core beliefs unless you are ready to change your universe globally from its core. It is best not to change core beliefs until you have fully explored them, know what you are doing, and are sure you want to make the change. The Egyptian determinative for the heart is a glyph of a pot similar to those of New. “Qebehu” means “cool”. It also means “Heaven”. The glyph also includes another kind of pot with a pouring spout for libations. This name indicates “Qebehu-senu-f”, the King of Air and the Region of the West. He is one of the sons of Horus. This tells us that the first level of expressing a judgment is in the mind. The air element corresponds to mind and speech. The West is the Realm of Osiris, and Abydos was on the Western side of the Nile. The judgments you make should be cool and rational. You may regret decisions made in moments when anger or other strong emotions overshadow the mind. The four kings relate to the emotions of coolness/**compassion** [air and west], passion [fire and south], devotion [earth and east], and happiness [water and north]. Their negative inversions are cruelty, anger, ignorance, and sorrow.)

375.660cT292 



375.660cT292 Am-k aw hery T., *Sa Wer Neter*, Dew-@ Thes-bahu.

Do not come over T., the Son of the Great God, O Circumciser, Lord of Prepuces. (This verse apparently refers to the ritual of circumcision. “Dew-@” is the knife used in circumcision or the person who performed the operation. It literally means “bad hand”, **I guess because the procedure was painful and often led to complications.** “Dew” is written with the “hill” glyph, and especially is used as an epithet for Anepew, Lord of Death, sitting on his “hill”. “Dew-@” also puns indirectly on “dewa”, which means worship or adoration. “Seb” is a jackal [see 659b above]. This also connects to Anepew. The verse is concerned with phallus worship and somehow involves circumcision and questions of life and death. The hymn is short, with only three lines, so there is not a lot of context to work from. There seems to be a joke about the Teshy [a stone marker], which may have been a little model of the lost or artificially replaced phallus of Osiris. The “bad hand” circumciser seems about to cut off your little Osiris when he takes his razor to your foreskin. “Thes” is a

director or military officer, but also means to lift up or tie together and especially relates to saying what you want to say. “Theseb” or “thes-beh” may be the origin of our word thesbian, and refers to making speeches, especially of a legal nature defending a plaintiff or accusing as a plaintiff. “Bah” is what is in front. “Beh” is the prepuce, which is at the front of the penis. The erect phallus glyph emphasizes this. Some read the word as “Thes-bu”, but the penis glyph is pronounced “bah” and the final “u” would be a plural – “Director of Men” or “Officer in charge of Phalluses”. Horus castrated Set, so there is a connection here as well. I think the idea here is not to make judgments on others. Ra is said to have circumcised himself, and from the blood sprang Hew and *Saa*, taste and touch. If you want, circumcise yourself or ask someone to do it to you, but do not do it to others without their consent. Circumcision became a foundation of the Jewish tradition and they probably learned the technique from the Egyptians, but they misunderstood the symbolic purpose intended by the ancient Egyptians. The Egyptians practiced circumcision to enhance stimulation of the phallus [although some claim it reduces stimulation of the phallus] and probably also for sanitary reasons, especially to prevent balanitis in soldiers that served in desert regions where there was no water for **proper** bathing. Ra probably had the same concern, although it seems at least some of his namesake pharaohs remained intact, as has been ascertained by examining their mummies. The image mentioned above may indeed refer to the phallus as an object of attention. According to Qabalah tradition, the true spiritual circumcision involves switching the sexual energy from lust and procreation to spiritual enlightenment and creativity. The **“true heart”** of a man resides in his glans, and the **“true heart”** of a lady is in her clitoris. When this “heart” is excited, it swells up with blood from the heart pump. From that perspective male circumcision is a ritual that symbolizes the permanent opening of the heart. The Hermit Trump removes his cowl and no longer hides behind the prepuce of excuses or fantastic fallacies. Many cultures even today practice excision of the clitoris on young women. The leaders in these cultures do this to castrate the female sexual sensitivity in order to subjugate women to the control of men. The proper understanding of “circumcision” is the breaking of the hymen by the phallus during coitus between a virgin male and a virgin female. This “baptizes” the phallus with a few drops of blood. The Qabbalistic understanding [**Sefer Yetzirah**, 1:3] that the purpose of “circumcision” is to transmute sexual energy to spiritual energy is close to the true meaning of the ritual although most Jews still see it as taking a knife to the foreskin. Study the **Sefer Yetzirah** and Aryeh Kaplan’s comments on the circumcision of the tongue and of the membrum for insight into the tantric secrets of this verse.)

pictures of enlightened masters riding giant serpents into the starry sky of Heaven [See **Amduat**, Hour 11]. Apparently, the ancient Egyptians had a form of space travel that permitted journeys to the stars on waves of energy. The serpent steeds can travel at light speed as electromagnetic waves bearing their riders. They have no speed limit when they work as a team and travel as phase waves, and they can span the entire universe in the blink of an eye. A rider of these serpents can even seem to arrive at his destination before he departs from his present location. In other words, he creates the past from his present viewpoint. The sandal is an ancient symbol for a wizard's mastery of the ability to stride about his universe at will.)

378.663cT301 

378.663cT301 Nekha en Herew *Khared* Nekhen jeb@-f em re-f.

The serpent of the Will is the little boy child with his finger in his mouth. (This is the traditional image of baby Horus sucking his finger. He is the Hanged Man Trump of the Tarot. The serpent is the rope that traditionally is depicted on this card. When Horus is in the womb, the rope is the umbilical cord. This is his lifeline. Horus in the womb is an extension of the umbilical serpent that connects him to his Cosmic Mother. The placenta is the lotus that he sits on and represents his path of purification to integrate with his Cosmos. He hangs upside down during those months, which is why he is known as the Hanged Man. After birth, his mother plaits his hair in a braid that hangs down **next to** one ear. That becomes his symbolic continuation of the rope-serpent. As a child, he innocently plays with serpents and scorpions as his toys because he is the future hero of his universe and fears nothing. Egyptian astrologers commemorated him in the constellation Ophiuchus, the snake handler. He does not see the serpents as separate from himself, so they can do him no harm. Thoth and Serqet remove the poison just to be safe. Ophiuchus is a Greek name that means serpent [*ophis*] holder [*okhus*]. One form of the Egyptian name as shown in this verse was “Herew *pa khared*”, “Horus the Child”, pronounced Harpokrates by the Greeks. “Nekhen” is another word for a child.)

378.664aT301 

378.664aT301 T. pu hem Herew *Khared* Nekhen, jeb@-f em re-f.

This T. surely is the Will as a little boy child with his finger in his mouth. (The aspirant avatar is also like the Hanged Man boy hero, full of potential, but not really knowing how to handle it yet. Finger in the mouth is the traditional pose for Horus as the Child and indicates his immaturity and dependence on mother.)

Horus as the Will creates the appearance of a continuous "objective" reality and psychological phenomena such as fixations and obsessions. The double “@” in 670a and the double “n” in 669a encode the mechanism into the text.)

382.670cT305 

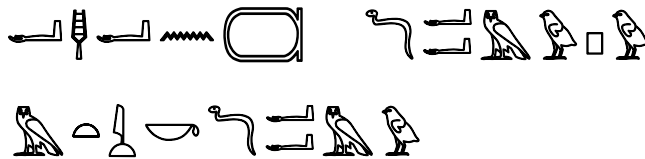
382.670cT305 Neny, ary *hebu* Ta.

Soft serpent, go plow the earth. (“Neny” means weak or tender. It can even mean helpless. Here it represents tender crops growing out of the hard Earth. Osiris is the god of the fertilization of the ground and its preparation for agriculture. The image here is of the soft phallus of Osiris acting as a plow to make love with Isis and sow seed in her Delta. The serpent image connects to the phallus and the winding path of the plow as it turns the soil. The back-and-forth path of the plow also reflects back to “pekher” in the previous verse and the continual recycling of a program.)

383.671aT307 

383.671aT307 Jed medu: Thethu, Thethu, then-a, shem-k.

Say the word and babbling serpent, babbling serpent, where are you going? (The impulses in the nervous system of most people are full of incoherent babbling distractions. How can a person under these circumstances have a clear goal? His actions are unpredictable.)

383.671bT308 

383.671bT308 @h@ en T.. J@@mu pu. Met at-k, J@@mu.

The standing up of T. is [due to] these repeated Power Mantras. If your father is dead: Repeat Power Mantras. (This exhorts the Will to stand up and to make the kundalini stand up. The fundamental mantra is “Jaam” [here written in its variant form, “J@@m” with two hand glyphs.] This mantra done with the “Was” technology clears the path for the kundalini to stand up in the spine. If Osiris, the Perceptive Faculty, appears to be dead, then you must do the “J@@M” procedure and wake him up. This verse is in a terse telegraphic style.)

383.671cT308 



383.671cT308 Kher Hem Pesejet em Hep pen amy *hepenen* ma er-k.

The Ennead Servant falls down in this Nile and what is in the permanent regulations comes to you. (This verse is obscure and complex. "Kher" has a sacrificial animal determinative but here is a variant writing of "kher" meaning to fall down. "Hem" is a servant. It is also used for the king in the sense of "Servant of the People". "Hem Neter" means a "Servant of God" -- i.e. a priest. "Pesejet" is the Ennead. "Pesejet" can mean illumination, backbone, back of a leopard skin, pelican, or a group of nine related gods [The Ennead]. As a result of these homonyms the pelican becomes a symbol for the Ennead or the primordial unity behind the Ennead, as does the bread loaf symbol read as "pawet" or "pesejet". The backbone is the spinal column the text has been discussing in detail. The leopard skin was worn by the priests when they initiated adepts into the technology of the "Was" and the use of "Jaam" mantras. Here "pesejet" is written with the determinative of a light being and may suggest the divine Ennead as rays of light or the source of the light. "Hem Pesejet" by analogy with titles such as "Hem Neter" probably means "Servant of the Ennead" and becomes a title of Osiris that appears a number of times in the **Pyramid Texts**. See also 226W305, 293T300 [P232, W545], and 387T312 for similar texts. Set drowned Osiris in the Nile. Hence Osiris falls into the Nile. The Nile was the geographic image for the spinal cord. The Nile valley was the backbone of Egypt. There also is a complex word play between "em-Hep-pen" and "amy *hepenen*". The first phrase means "in this Nile". The second phrase means "in the regulation". "What is in the regulation comes to you" means that Osiris is not a victim. According to the law of karma [that always applies] he gets to experience the fruit of his own actions with respect to Set and Nephthys. There is a deep layer of tantra in this verse and in this whole section of the text.)





384.672aT308

384.672aT308 Jed medu: jeret tenenet T., ayet ar-k.

Say the word and the Hand of T. constantly apportions and goes to you. The Cosmic Hand is the binding force of a self-imposed limitation. "Jer" is a limit. The hand glyph makes the limit more concrete. "Tenenet" can mean "you-ness" or exaltation of a person to be important. It also carries the idea of counting, apportioning, or keeping accounts. The limitation of the self-identity on a person is self-imposed **and "goes to you" -- you experience it.**)

identity to the point where he has effectively lost his head and does not think rationally. “Tail” [Sed] is a variant spelling of Set’s name. Set's totem animal has a striking tail that is forked to represent his contradictions and duplicity. The tail sticks straight up in the air to represent Set's stubbornness and randiness. “Charmed” also refers to the “forked” or “split” tail of Set. The term spelled phonetically as “hak” should be read “heka”. It means to cast a spell on someone.

The word properly spelled consists of the rope **letter** glyph  and the Ka symbol .

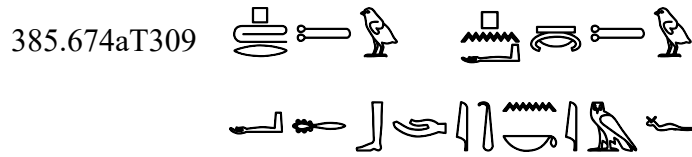
The magic spell of an identity ties down the creative Ka energy. The tail is like a rope. The identity of having a tail ties you to the identity of someone with a tail. Set lives in the Illusion of his extremely fixed identity. His identity is rigid the way his tail is, and forked by contradiction the way his tail is. The tail is often a phallic symbol, and more than one person has based an identity on the Ka energy of that particular tail. Set loses his rational mind. He is stuck in his sterile phallic madness.)

385.673dT309 

385.673dT309 Jeser “Deda”, *sa* Sereqet-Hetu.

The Holy Serpent is masturbation, son of the Medulla Goddess. (The Medulla Goddess “Sereqet-Hetu” is the brainstem. It has a scorpion shape with its tail extending upward into the midbrain. Its stinger is the pineal eye. The Holy Serpent is the kundalini energy that the adept raises through controlled masturbation and special breathing exercises -- which is also sterile use of the phallus in the sense that it does not create offspring. The medulla programs contain deep instincts that fix identity both as a species and as an individual in the primitive survival mode that is the realm of Set. Sereqet possesses a secret tantric technology for clearing these programs safely so that a person can upgrade his operating system to suit a more flexible evolutionary lifestyle. She is part of the Tarok Moon Trump complex and helps clear karma from past lives as well as deep-seated phobias and other fixations. She is a cosmic nursemaid to help some humans out of the nursery so they can join life in the greater cosmos. Human society has built many strange taboos around sexual behavior, and masturbation has been a major target for slander. The text calls it a “son” of Sereqet in the sense that it is a secondary component or one of her teachings. Neheb-Kau the serpent god of Yoga is a son of Sereqet [See **Amduat**, Hour 4] and represents the role of that discipline in purifying the primitive brain instincts in the medulla. One root meaning of “sereq” is to breathe, and it has to do with the throat, which is right next to the medulla. This is a very deep and powerful

technology that has been hidden from all but a few people for thousands of years.)



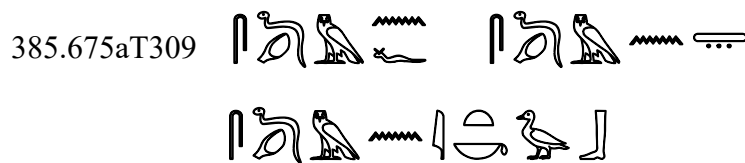
385.674aT309 Pekher thu, pen@ thu, @ *kh*bedat nek am-f.

You turn, you invert, and you bend your hand with it. (This describes a special yogic mudras and postures involved in the tantric practice of Sereqet Hetu. “*Kh*bed” is bending. “*Hand*” here means your practice of a technology.)



385.674bT309 Hefe-New, Hef-Nenet.

The serpent bows to the Primordial Urge and the serpent bows to Cosmic Space. (The serpent represents energy in Egyptian mythology. “Hef” is a serpent, especially one that bows or bends. “*Khab*” [to bow] and “hef” are vaguely similar in sound. “Hef-New” is the serpent who bows to New, the Primordial Creative Urge. “Hef-Nenet” is the serpent who bows to Nenet, or Newet, the Cosmic Space. The urge to manifest and the manifest reality both come together in this kundalini technology. Serpent bowing is a simple but powerful integrative yogic exercise unknown to most who think they practice yoga but have not entered the deeper levels of practice. Hints at elementary and advanced levels of practice can be seen occasionally in Egyptian art.)



385.675aT309 Sejem nef, sejem en *Ta*. Sejem en at-k Geb.

Listen to him, and listen to the Earth. Listen to your father, the World. (“Sejem” is the Lord of Hearing. This verse brings up the yogic practice of yoni mudra. In this technique, you open up the hearing to become aware of the sounds of the physical body and the sounds of the kundalini energy. The science of internal hearing is a deep aspect of meditation. *Kuan-yin* [*Avalokita-svara*] is a Buddhist bodhisattva that corresponds to Sejem.)

until no seed leaks out during orgasm. The “Ta” glyph used here even has little seeds. The truth here is that there is no connection between orgasmic bliss and the ejaculation of semen. Ejaculation linked to the bliss sensation of coitus is an instinctive program that we inserted into the body to preserve the species. Once we have successfully preserved the species, it no longer has any usefulness in this regard. Why keep the two creations stuck together? That is Illusion, the world of Set, and not truth, the world of Osiris and "Ma@t". Let your pecker speak the truth. Your tail [sed] is your pecker and another play on the name of Set. Straighten him out. The only time the Pecker needs to eject semen is when you wish to make a baby. Otherwise, it is simply a tool for adjusting the bliss level. Once you are truly aligned with truth, you do not even need such a tool. The Will alone suffices. You simply decide to be in bliss, and you are in bliss. The word “An” lacks a determinative, but has what seems to be a vertical bar noun sign. It may just be an emphatic particle or a question mark. I do not know what it means here. This verse needs further research.)

385.676bT310 

385.676bT310 Atheth T. @-f ar-k metu-k.

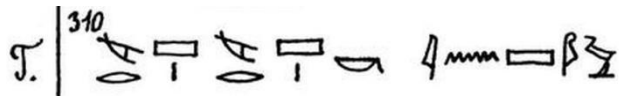
If T. lays his hand on you, you are dead. (This verse describes the awesome power of the avatar. He does not use it lightly. Of course, this is actually another masturbation joke. If T. **whacks** you off, you will end up going totally limp. The orgasm will be the equivalent of dying. This joke brings up the important link between love and death. Ecstatic love transcends the physical bounds of the body. The energy expands so far that it takes some time before it can focus back down into the body enough to produce another erection. With expertise, a person can reduce this lag time gap until it virtually disappears. The gap between life and death also disappears, and the avatar can roam in bliss wherever he likes, indifferent to the life and death issues that seem so important to mortals.)

385.676cT310 

385.676cT310 Afekh thu @ en T., ne @nekh-k.

If T. looses his hand on you, you do not live. (This continues the masturbation joke. If he lets go of you, pecker, you lose your ability to stand firm and go limp as if dead. This is a funny situation. Pecker is dead if held onto and dead if let go. The upshot is that dear old Pecker is dead, at least as a tool for creating real “happiness”. After some careful study, you discover that there is no real connection

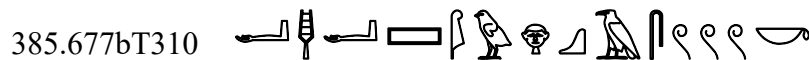
between peckers and happiness. The man who holds life and death in his hand is Shiva, the Emperor Trump, Lord of Pranayama. In fact, his Egyptian incarnation traditionally holds several “@nekh” life force prana keys. Of course, Min in his tantric pose also literally holds Pecker in his hand.)



385.677aT310  A line of Egyptian hieroglyphs: a pecker, a rectangular symbol, a pecker, a rectangular symbol, a crescent moon, a wavy line, a rectangular symbol, and a pecker.

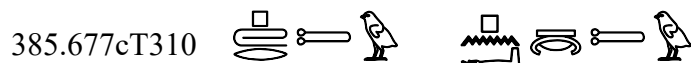
385.677aT310 Mer, Mer-k an Shewe.

The Ocean is your Love. Thus says Shiva. (Sure enough, right on cue, Shiva appears in the text. Shiva here refers to the *qi-hai* or ocean of *prana*. You transmute this into pure love and expand it to fill the whole universe with an oceanic flow of bliss. You become the Infinite Ocean of Love, New and Newet, Min and Mut, eternally making love to generate universe upon universe. Ironically, this *prana* is essentially emptiness, in Sanskrit known as Shunyata. Shiva is the personification of emptiness, which is one meaning of his name and his namesake totem ostrich feather glyph. Maat's "truth" is also signified by that same emptiness glyph.)



385.677bT310 @h@ Shewe hery qasu-k.

The Lord of Prana stands up on your sinews. (The masturbation joke continues further into the land of amazement. When a person stands up, the sinews of his legs pull taut in synergistic tension to hold the body steady. The phallus is like a piece of leg sinew, but it does not help a person stand or walk. When it finally stands up by itself, it looks more like a bone than a sinew. Sinew [qas] and bone [qes] have almost the same pronunciation. There are many Egyptian jokes about counting the bones of Osiris and finding one missing – old Pecker. Osiris needs the great alchemical wizardry of Thoth to restore that important bone to its proper location and function.)




385.677cT310 Pekher thu, pen@ thu.

You turn around and you turn over. (This verse echoes the ‘yogic’ language of 674a. Given the ithyphallic priapic nature of this section of text, it looks like the injunction is to get ready for some rear action.)

385.677dT310 




385.677dT310 Jeb@u T. heryu-k. Jeb@u Mafedet Neter Heryabet Het @nekhet.
The fingers of T. are upon you. The fingers of the Divine Panther are in the heart of the Temple of Life. (This expands the masturbation theme to include both male and female. The panther or leopard [mafedet] was a totem animal of sexual prowess in ancient times. The leopard with fingers in the Temple of Life stands for the male who is pleasuring his woman with his fingers. “Ba” was another name for the panther. *Baba*, the firstborn of Osiris and an expert on the tantric use of the phallus, liked to wear a leopard skin robe. This connected him also to Hew. Sem priests imitated this during initiation rites and also wore panther skins. Isis is the priestess of the Temple of Life, and Osiris is the panther entering her temple. The female feline sex goddess was Bast, consort of Bas, one of the forms of Baba. Bas means leopard. *Sethe apparently added a missing “t” over the  glyph at the end for the feminine gender.*)

385.678aT310 

385.678aT310 Tef-k, akher, afen, pen@.

You ejaculate, drop down, lurch back, and flip over. (We need no comments to understand what is going on. “Tef” [to spit or ejaculate] is the root of the goddess Tefenut’s name. She is the Egyptian lion-headed goddess of the Strength Trump. She represents Tapas, the application of discipline to the “hard-wired” ejaculation instinct to spit forth semen. "Tef" also means to dance or hop about, such as acrobats do when they do their exercise routines.)

385.678bT310 

385.678bT310 Bebe en thu Herew, ne @nekh-k.

When the Tantric Master for you is the Will, you do not live. (The first word here *also* can be read “geb-geb”. “Geb” is a sachet of spices or aromatic herbs, but “geb-geb” means to overthrow or slay. Both meanings make sense. Sure enough Baba shows up here as the Lord of Panthers. The Egyptians found many creative ways to encode his name in texts and artifacts. The sachet glyph may be a variant or misreading for the incense glyph, “ba”. “Baba” also means fragrant herbs. “Geb” plays on the Earth god’s name. “Ba” means not only panther, but the ram’s

adze-like tool. The dogs are chasing the quarry into its den.)

386.679cT311 

386.679cT311 Anen-k T., anen-f thu.

If you leave T., then he will leave you. (One way to resolve a conflict is to walk away. Simply turn off the energy you are putting into the creation and go do something else. Leaving is always a mutual interaction.)

386.679dT311 



386.679dT311 Kher Herew hery Aryt-f, *pa sek*h Setesh hery *kheru*-f.

The Will falls because of his Eye, and this one Illusion runs off because of his testicles. (Both parties stubbornly persisted in their conflict until both had serious wounds. Each was hurt in his special place. Horus, Lord of the Will, lost the focus of his vision, his Eye of Wisdom. The hawk's specialty is keen vision. Set, Lord of Illusion, had his testicles cut off. The Set animal's specialty is rutting. The meaning of "*pa sek*h" is not certain, but "*pa*" usually means "this" and "*sek*h" can mean "run". The problem with that reading is that a person with injured testicles probably would not run very far. He would fall, slither, or roll about on the ground. Faulkner says Set "suffered".)

386.679eT311 

386.679eT311 Jeser-Tep amy nawetu, akher, *seven*.

The Primary Serpent who is among the herbs, falls and slithers away. (This describes what happens to Set's sex life after his injury. He simply no longer can get it up. See the language at 672d and 678a. Set has a serpent transformation, the most famous of which is the monster python, Aapep. The verse also describes the destruction of the phallus of Osiris. **The herbs are the pubic hairs.**)

387.680aT312 

387.680aT312 Jed medu: kher Wer Neter, kher Hem Pesej Neter.

Say the word and the Divine Great One falls. The Majesty of the Luminous One falls. (You can turn off the sex drive deliberately. **Injury also generally turns it**


389.682cT313 T. pu Henut Weret.

This T. is the Great Damsel. (An avatar can choose to have any sexual orientation or none at all. The Great Damsel is Amenet, consort of Amen. This is Hathor, the Great Cosmic Mother. The avatar is “bisexual” and creates within himself. You might as well have a Cosmic Partner.)

389.682dT313 

389.682dT313 Maa T. ne @nekh-f.

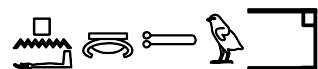
Whoever T. sees, does not live. (From the level of the hidden awareness that is undefined, anything that the avatar sees is not alive. It is a projection of his awareness. The truly alive ones are invisible, **because they are transcendental.**)

389.682eT313 

389.682eT313 Akher her en T. hery-f, ne thes tep-f.

On whomever’s face falls the face of T., his head is not attached. (This verse is similar to the previous verse but differently stated. When the avatar looks someone in the face, the face falls on his face and is not attached to the person he looks at. What he sees is the light field that reflects off that person’s face and encounters his face. This is not the head of the person. It is only an image projected from the beliefs held by the avatar and reflecting back to him from his own awareness. The real person is invisible and has potential way beyond anything imaginable from the “face” value that the avatar sees.)

389.682fT313 



389.682fT313 Seraw seben, amy nawet, pen@ thu.

Sir Serpent, slither away. You, who are among the herbs, turn over. (The language here is similar to 679e and represents an exercise of deliberately turning off sexual energy even when engaged in actual genital contact. The herbs represent the pubic hairs and genital odors.)

390.683aT313 

390.683aT313 Jed medu: w@b T. W@b Ka-f.

Say the word and T. is purified. His Divine Ka energy is purified. (Purification of energy is not a complex procedure. It is a shift of viewpoint done by a single decision of the Will. The body may respond in a more complex manner.)

390.683bT313 

390.683bT313 Wejau T. Wejau T. Weja Herew en jet-f.

T. is all well. T. is all well. The Will is well for his body. (Once the Ka energy is purified, the body will respond by a return to health.)

390.683cT314 Wejau T. Wejau T. Weja Setesh en jet-f.

T. is well, T. is well. Illusion is well for his body. (The Will functions and is always healthy, but Illusion is also part of reality. Any reality complex enough to allow self-aware physical organisms is sufficiently complex that much of perception has the nature of Illusion. Therefore, we accept Illusion as a natural part of reality and do not try to destroy it as something unhealthy. Rather we work with it. Both Horus and Set recover from their apparent injuries and return to full health at peace with each other.)

390.683dT314 

390.683dT314 Weja T. en jet-f amyut then.

T. is well for his body which is between you two. (The health of the body depends on an interaction of Will and Illusion. Thus, the Egyptians sometimes made a divine body with two heads. The head in front was Horus, and the head in back was Set. Horus takes priority over Set, but they coexist as an integrated wholeness. The avatar is between them both, at one with them both, and is healthy.)

390.684aT314 



390.684aT314 T. pu pej rud em Herew, setha wenet em Asar.

This T. stretches a bowstring with the Will, and draws the rope on the drill-bow with the Perceptive Faculty. (In this metaphor, stretching the bowstring onto the bow activates the Will so the avatar can use it. Otherwise the string just lies there as a limp possibility. When the carpenter or fire maker draws the rope with the drill-bow, the drill turns and does work on some wood. This represents using the

Will to generate attention. Attention can accomplish work toward a goal. The Perceptive Faculty experiences the operation of attention to achieve objectives as it uses the power of the Will to spin the drill. Attention generates pressure, friction, heat, and a flow of energy which is why it is associated with fire, light, heat, and the fire stick. The bowstring glyph pronounced “rud” or “ruj” also means “healthy” and is associated with growth and expansion.)

390.684bT314 The image shows two sets of Egyptian hieroglyphs. The first set consists of a bowstring, a square, a hand holding a staff, a seated figure, and a bird. The second set consists of a bowstring, a square, a hand holding a staff, a seated figure, and a bird.

390.684bT314 Se pef ashem, se pen awa.

May that person go, and may this person come. (When you tell one person to go and another to come, you expand your Will to exercise influence over others.)

390.685aT314 The image shows two sets of Egyptian hieroglyphs. The first set consists of a hand holding a staff, a bowstring, a bird, a square, and a bird. The second set consists of a hand holding a staff, a bird, a square, a bird, a hand holding a staff, a hand holding a staff, and a hand holding a staff.

390.685aT314 An thut Herew? Her hery-k pakhed-ta

Are you the Will? A face is before you, and you are flipped. (Note the pun between the name Herew and the word for face [her]. This brings up the question of the role of the Will in effecting change. You may think that Nature is just making things change automatically, but the truth is that what you see before you, no matter what it is, or what it does, is an “inverted” reflection of your own face. The inversion is not right-to-left or up-to-down. Rather it is self-to-not-self. Another subtle flipped feature of the “face” is that what seems orderly to the mind appears random in the environment, and what seems random in the mind appears orderly in the environment. This deals with the relationship of mathematics [which is how the mental world computes] to physics [which is how the material world behaves]. For detailed discussion of this principle, see my book, **Observer Physics**. What you see is not the Will, but the result of exercising the Will.)

390.685bT314 The image shows two sets of Egyptian hieroglyphs. The first set consists of a hand holding a staff, a bowstring, a bird, a square, a bird, and a hand holding a staff. The second set consists of a hand holding a staff, a bird, a square, a bird, a hand holding a staff, a hand holding a staff, and a hand holding a staff.

390.685bT314 An thut Setesh? Her hery-k sethes-ta.

Are you Illusion? The face before you pulls you. (Note the **play** between the name Set [or “Setesh”] and the word for pull [sethes]. The image you perceive seems to be an Illusion, but it has an attractive power that draws the attention toward certain experiences. The show draws you in. That is the power of Illusion. Furthermore, what you put your attention on determines what you attract. This is the law of attraction. It is a mutual pulling governed by attention. The Law of

390.686bT315 *Asa nekha-k [nef?] wegewet-k.*

Your emission hastens . . . [his?] . . . your swallowing. (The text is mutilated, but the tantric context suggests fellatio. Such a relationship is about as “in your face” as it gets. To understand someone, you must “swallow” them and make them part of you. You can take this verse literally or figuratively. **The semantic glyph for “swallow” is damaged, so I use the usual determinative for eating and drinking.**)

390.686cT315 

390.686cT315 *Saw, sejer. N@w, seben.*

Wise Serpent, lie down. Colored serpent, slither away. (The serpent refers to the phallus and to the kundalini energy. The mention of color derives from the root “n@” that has to do with painting in bright colors the way Egyptians loved to decorate their walls with bright murals. These verses are tantric and contain several levels of meaning related to practices and mastery of energy processes. Final verses like this serve as an amusing coda for these tantric hymns. They also tell us that any creation comes to an end, so you may as well make your endings deliberate.)

391.687aT315 

391.687aT315 *Jed medu sep sen: hery ges-k, sejer-ta.*

Say the word twice. On your side and lying down. (This refers to performing an exercise once on your side and once lying down. The postures also refer to the myth of Osiris and also to certain **physical** exercises.)

391.687bT315 


316



391.687bT315-316 *Khetet, khetet, maw, maw,*

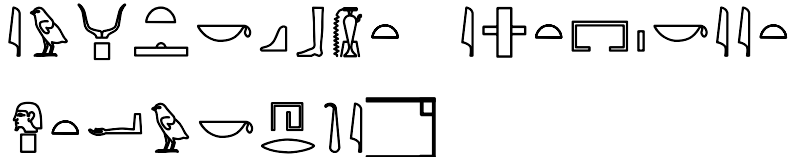
One after another, similar, similar (“Khet” originally is a stick or pole or branch. It became a measuring stick, a thing or possession, and an offering. “Khetet-khetet” [khet-khet] is to follow along one after another. The idea is to perform a sequence of steps or to repeat an exercise multiple times. “Maw-maw” means the steps are all similar, but not the same. This is not just mechanical repetition. You must stay present and alert during the process. The word “maw” puns on the name for the cat family, of which the leopard is a distinguished member. These animals have keen eyesight and high alertness. “Maw” is also a very important

mantra. Try repeating it over and over a few times and notice what happens. I believe it is a mantra associated with winter solstice. “Em-khet” also means following after. The last part of the verse has a lacuna.)

391.687cT316 

391.687cT316 Sen-a T. Neh-a T.

T. duplicates. T. diminishes. (These are special avatar exercises for performing transformations. They are like mathematical operations but you can perform them at or on any level of creation. “Sen” also can mean a friend or sibling. We can read the text as “I duplicate T. I diminish T.” The text refers to the repetition of a mantra during meditation. You repeat it over and over mentally, but the mantra diminishes in intensity, becoming fainter and fainter, subtler and subtler. The attention remains alert, and eventually the mantra slips away entirely and the awareness remains alert, but without attention on any thought or object. This is one of the greatest secrets of the **Pyramid Texts** and was encoded in the shape of the pyramid that housed the texts. The “ben-ben” was the pyramidion, the stone at the apex of the pyramid. It represented the smallest version of the pyramid and hence the smallest version of the mantra that the mind can still distinguish as the particular chosen mantra. Beyond the pyramidion is the empty sky that represents undefined awareness. The winter solstice is the time when the power of the sun is most reduced in the northern hemisphere.)

391.687dT316 

391.687dT316 Aw wepet-k Qebehety Per-k Yet, Tepet-@u-k her-ta.

You count the libation that is in your House of Your Father and Forefathers for a feast. (“Qebehety” is a libation. “Qebehu” is the sky of heaven above the pyramid to which you address the libation. You perform the libation in the pyramid shrine of your ancestors for their satisfaction and repose in heaven. The ancestors symbolically represent your prior repetitions of the mantra. “Her-ta” is a feast, in this case a ritual offering feast for the ancestors. The real libation is the production of an heir to the family tradition. This will be your new creation that brings a new future. Counting the libations is like counting the generations of the family. The procedure mentioned above may be for duplicating the DNA of the clan. The variant spelling of ‘father’ is “Yet”, which also means dew. Dew was an important



393.689aT316 Jed medu: *nehet-k nepenet-k, nepenet-k nehet-k.*

Say the word and your sycamore is your seed and your seed is your sycamore. (This gives the fundamental structure of the program for a family tree. The sycamore [*nehet*] represents the Egyptian version of the tree of life. Mut or Newet sits in the tree and pours libations to the souls that wish to grow on the tree like fruits. The trees produces seeds, and the seeds then produce more trees. The procedure is endless as long as there is a supply of water [The Undefined Awareness of Mu] and favorable environmental conditions [the Compassionate Love of Mut/Newet]. There is no lack of either since both are immortal. Mut pouring libations from the Tree of Life is the ancient image that Asia transformed into *Kuan-yin* with her willow wand and vase of sweet ambrosial dew. The text has “neb” after the first “nehet”. That means “every” but **is probably** a scribal error for “-k” which means “your”, although “neb” does make sense. **Sethe’s copy only writes one seed glyph, I have three in my font.**)



393.689bT316 Sed-k tep re-k, Sheneth. Pekher, pekher-k, *Ka Wer.*

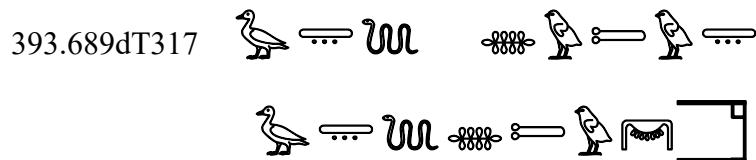
Your tail is on top of your mouth, O Cyclical Serpent. Turn your turns, O Great Ka. (This describes the above pattern with the image of a serpent that puts its tail in its mouth and forms a loop, the archetype called Ourouborus by the Greeks. The Cyclical Serpent is an energy loop that repeats endlessly, and we have here one of the earliest known literary references to this cosmic icon. The “*Ka Wer*” is the Great Energy that flows around the loop. Procreative energy repeats the family pattern generation after generation. The Egyptians put great emphasis on family life. In the sky, the constellations loop around and around endlessly.)



393.689cT317 Per Wer, shen nef.

. **The Great One goes forth and he is charmed.** (The beginning

of the verse is missing. The Great One is Undefined Awareness Mu. It expresses itself as a creation that can stabilize as a loop in space/time. The loop continues endlessly as if charmed by magic. The sense of continuity is only attention fixed on a set of beliefs that run in a cycle. This is what Buddha taught in terms of the psychophysiology of human existence when he spoke of the 12 links in the chain of conditioned co-production that produce the cycle of karma. The up side of the process is that it generates a region of stability in the universe with particular characteristics that a person may enjoy. The down side is that it fixes a certain amount of attention energy that then you may not use for other purposes. If a person tires of the pattern and wants to change it, he must understand the Avatar Principles and know how to apply them to release the attention from the program back into undefined awareness where it can remain as a resource or be recycled into a new creation.)



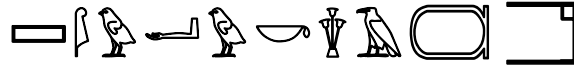
393.689dT317 *Sa-Ta, sau thu Ta. Sa-Ta, sau thu neweb.*

Son of Earth Serpent, may you protect the Earth. Son of Earth Serpent, may you protect the Gold. (The word for "protect" is "sau". This is the verbal form of wisdom. Treat the Earth wisely. The word for earth becomes the loop serpent as a constantly recycling ecosystem. The glyph for protecting is the Eternal Knot that loops about in space/time, further developing the theme of loops. Gold is the symbol for the most precious material substance in the world known by ancient Egyptians, a bright metal that does not rust or otherwise decay. It is a symbolic embodiment of the Sun's light. Thus, it embodies the Plan of the Higher Self in physical form. There is a word play between gold [neweb] and lord [neb]. Egyptians often used the "neweb" glyph as an iconic bench on which gods and pharaohs would sit to symbolize their integration of celestial and physical qualities. "Neb" can also mean all, everything. Hence, the serpent protects everything in the world. The serpent is the kundalini energy. It travels horizontally on Earth as the procreator of mankind, and it travels upward to Heaven as the spiritual medium of the Divine Ka. It travels in loops to generate the Illusion of time.)





394.690T317 *Jed medu: Rew ha Rew en @nekh. Kawy em Tekhen.*


Say the word and a lion is behind the lion of life. The two creative Ka's are in





397.692cT318 @besh [ab] su. @besh [ab] su. Shewe @u-k ha T.

He is the purifying Heart Lake. He is the purifying Heart Lake. Shiva, Lord of Prana, your arms are behind T. (This verse is very compact, subtle, and complex. “@besh” is a kind of wine or the pot that holds it. A pot determinative

appears in the text , and I have put it in brackets as a variant of the heart glyph .

It is also the name of a benevolent serpent that may represent the circulation of blood in the body -- the true wine and the Ouroborus in the body. The name is also used as a variant name for one of the seven major stars in Orion and sometimes was an epithet of Peteh [**Book of Pylons**, Hour Ten and Budge's dictionary, 118b]. “@b” is similar to “w@b”, which is to purify by lustration, bathing, or ritual washing. This was a major part of Egyptian life, and temple staff constructed and maintained special pools for doing this. “Sha W@b” was the Purification Pond by the temple. We can read “@b Sha arep” and interpret as purification, the pond, and a pot for pouring water or wine -- “arep”  being a generic term for wine and wine pots. The pot glyph also

looks a lot like the plummet  mentioned above in 690 and the heart glyph. So it is probably “[W]@b Mer Ab”, “Purify the Lake of the Heart”. “Mer” is a lake or ocean and has a glyph easily confused with the pond glyph “sha”. “Mer” also means to love and “meret ab” means willingly. “Mer” can also mean pain in which case the phrase tells us to purify the heart's pain. The second half of the verse refers to the ancient Egyptian meditation posture for opening and purifying the heart chakra. In this meditation the breath becomes empty [shewe] and the arms are behind the back so that the shoulders are pulled back and the heart chakra opens. It is important to do this **deliberately**, as the posture resembles that of the “prisoner” glyph and may seem awkward at first. The military posture “parade rest” contains this general hand mudra executed while standing. Another connection here is that Abydos [Abedu] was the cult center for Osiris where his dismembered body was buried and then reassembled each year. The glyph for “Ab” in that place name is also pronounced “mer” and used for a pyramid or tomb. “Meret” with the same glyph means pain, illness, and suffering. “Abedu” was the hill of the suffering of Osiris. It was also his Hill of the Heart. The reference to hands behind you suggests the idea of support, and the hand glyph is code for the avatar. The Egyptians probably often used the “j@@m” mantra pronounced mentally as “jaam” or possibly “jayam” in this meditation.)

398.693aT318 

398.693aT318 Jed medu: Khebes Ta. Khebes Ta me Khebes Ta.

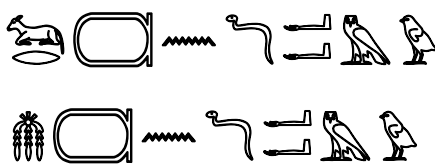
Say the word and plow the earth. Plowing the earth is not plowing the earth.

(This verse refers to an ancient custom of ritually digging the Earth to commemorate the ancestors. The digging stick was a tool from most ancient times for preparing the Earth for planting. The digging stick was a metaphor for the procreation of progeny. As the elders died, the family buried them in the ground. So this action represented both begetting and burying. To plow the Earth is to maintain that tradition. To “not plow the Earth” is to step out of that tradition or to go to a deeper understanding. The avatar must be able to do both at Will. The digging stick glyph carries the connotation of love. The ritual plowing symbolized love of the earth and called forth abundant crops.)

318.693bT318 

318.693bT318 *Sau* thu khfau.

You protect the offerings. (“*Sau*” has the notion of protection and the notion of continuity because it is an Endless Knot glyph. “*Khefau*” refers to the offerings made during the Earth Digging Ceremony. The basic offerings were bread and beer. The three dots after “*khefa*” tell us that this is a collective noun representing the offerings all taken together. The offerings are made every year, year after year to perpetuate the agricultural cycle.)

398.693cT318 

398.693cT318 Awer T. en J@@mu, mes T. en J@@mu.

T. is conceived in the Jaams and T. is born in the Jaams. (The mantra “J@@m” [jaam] is based on the natural sound of the heartbeat. “Storm” [J@] represents the systolic pumping phase, and “swallow” [@m] represents the diastolic blood flow phase. The verbs “conceived” and “born” correspond to these two phases. During the meditation described in 692c above this is a mantra used during part of the process. The sense of the verse is that throughout our meditations, and throughout our whole life, the heart continuously beats. The transmission of life is the transmission of this heartbeat. The avatar eventually merges into the continuum of pure awareness on which the individual heartbeats ride. Then he can shift in and out of the heartbeat.

"Thirst" goes with the hunger of the previous verse. The avatar must have the spiritual fullness of Mut. Nothing can be left out or there will linger a thirst for something.)

400.696eT332 

400.696eT332 *Hedenut, Hedenut.*

Whirling Divine Ape, Whirling Divine Ape. (My best guess at this point is that “Hedenut” is an alternate spelling of “Hetet” with the medial “-n-” elided as is common in Egyptian orthography. Another variant of the same name is “Hethety”. This was one of an Ennead of singing apes. They were humorous transformations of Baba aping the formal chanting, rituals, and bowings that the Egyptians loved to perform. In Egyptian art, they often appear as a group of apes worshipping the sun. “Het” means to revolve or move in a circle. The sun appeared to do this, Newet did too, and the priests definitely circumambulated a lot. The apes did the same thing. They may even have whirled like dervishes. The connection is that thirst is “abeb” in Egyptian. This is “Beba” spelled backwards, “Beba” being a common way of spelling Baba’s name. Even his name turns around backwards. Of course, the apes are thirsty because they sing and spin around too much. They could use a few cool beers. The Baba ape is the totem of the Fool Trump. On top of everything, this verse is a joke related to an important Egyptian mantra. To get the full impact of the joke about the singing and whirling apes, you have to know the whole secret mantra. The Ouroboros theme of cyclical energy continues.)

400.696fT332 

400.696fT332 Me an sethu *Hedeneth* er T.

Do not bring the ejaculates of the singing ape to T. (This verse further complicates the monkey see monkey do joke. “Seth” is ejaculate, and “se[n]eth” with the sachet glyph is incense. Of course, here the incense can mean the smelly odor of the unwashed ape. The sachet bag resembles the scrotum of Set [Seth] and no doubt intended a smell to match it. The priests go to great lengths to bathe and purify themselves as we saw in 692c. They also use elaborate incenses and perfumes. The monkeys just hang out and ape the priests. What catches the monkey's eye is not the bathing but the sexual behavior of the priests. The apes mimic the priests jacking off. The word play here exactly uses the elided medial “-n-” to make the switch. Once we replace the medial letter of “seth”, we get “seneth”, a code word for the Game of Senet. We pass from the concupiscence of Baba’s apes

chakra]. The rising kundalini opens up all the major chakra centers along the spinal cord: red for the root chakra, coming and flame for the sex chakra, scarab solar energy for the third chakra, scarab love energy for the fourth chakra, saying the mantras for the fifth chakra, the pineal and the brow flame for the sixth chakra, and the crown with its vertical flame for the crown chakra and its Bindu Point. The whole sequence describes the Tree of Life or “@nekh”. The word for red is an ibis in a feeding posture. This suggests Thoth is behind the whole event. The red color and the mantra also summon Baba because one of his important epithets is “Red Ear” and he teaches the tantric mantras. “Red Ear” is probably the star Betelgeuse, the well-known Red Giant star in the “ear” of Orion. That is Baba whispering the mantras of kundalini fire into the ear of the ascended Osiris. This verse with its reference to Red Ear especially calls to mind “Sejem”, Lord of Hearing, a transformation of Baba. “Sejet” is probably a variant spelling of “sejajt”, a word for speech and narration, especially of jokes and funny stories.)

401.697bT332 



401.697bT332 Aw ma en T. Weret **Wajet**. Aw shesep en T. Weret **Wajet**.

T. sees the Great Cobra. He arouses the Great Cobra. (The avatar is practicing the Cobra Breath Cosmic Kundalini Pranayam. In the previous verse, he receives the mantras and awakens the fire. The kundalini rises opening his chakras, activating the pineal and opening the crown chakra at the Bindu Point. The Bindu Point Town of Pe was also known as Wajet. This means the Green Cobra Goddess. Her symbol is the papyrus wand. This represents the eternal youth of the phallus and the green skin color of Osiris as Lord of Crops in the Delta. Wajet’s totem animal is the Cobra of North Egypt. This Great Cobra with its fanning hood represents the Nile rising to flood the Delta and bring it abundance. The kundalini awakens the full potential of the brain and the consciousness it supports. The first verb is “see”. This links to “Maa”, Lord of Sight, another transformation of Baba. The second verb is “receive”. The glyph shows a rope threaded through eyelets. This is the image of the kundalini passing through the chakras.)

401.697cT332 


401.697cT332 Aw kher her en T. hery Weret.

The face of T. bows down before the Great Cobra. (The Great Cobra is awesome and unimaginable cosmic energy and bliss. When you actually come face to face with it the first time, it is overwhelming. The glyph actually is to fall down prostrate

before it . This is a fully prostrate bow with the hands outstretched in a gesture of submission similar to the way Tibetans bow in Buddhist temples . It completely blows away pride of identity. Touching the ground in full prostration calls to mind *Saa*, Lord of Touch, another transformation of Baba.)

401.697dT332-  333 

401.697dT332-333 Wah en Hew sema-f en T.

T. places his temple as an offering to the Lord of Taste. (The experience is so awesome that the avatar submits his whole head as an offering. This verse has complex word play. The temple is the indentation at the side of the brow between the eye and the ear. The glyph [M version and N version] is a tuft of hair representing a sideburn []. This is synecdoche for the whole head. The reason for using this word is that it is pronounced “sem” or “sema”. The “sem” was a temple priest who wore the leopard skin and took the role of Hew, Lord of Taste, yet another transformation of Baba, specifically mentioned here in the text. The “Sem” priest dressed as Hew and performed the initiations during which they did blessings and purifications and taught the mantras. The “Wah” or “Placer” was also a title used for certain priests who placed offerings and performed libations. “Sema” means union, including physical, sexual, and spiritual. It is one of the Egyptian technical terms for Yoga. In the first four lines of this hymn we have direct or indirect allusion to the four human transformations of Baba as the four sense organs. Each has its own Baba-cave[s]: ear for hearing; eye for seeing; palm for touching and grasping; the oral-nasal channels for tasting and smelling.)

401.697eT333 

401.697eT333 Ja T. mer-f. Jet-f em-khet-f

T. ferries over his Ocean, and his Cobra Body is behind him. (The Ocean of Love is the Universe of Pure Awareness. The geographical “ocean” is the Mediterranean just north of Pe. The text adds the love glyph to make sure we get the play on Love and Ocean. He passes through all the illusions of suffering and confusion to the Other Side where all is bliss. His Cobra Body is like a pet or an amulet. It is with him all the time and goes wherever he goes, but has a bit of lag time behind the spiritual energy. The Cobra is the ferryboat, and it’s physical form is his spinal cord. The ferry is “Jat”, and the Cobra is “Jet”. “Jet” is also the avatar’s

practice this by deliberately scanning an environment or just watching how your attention jumps from thought to thought and from object to object. The “Sekhet-Aaru” is fields of reeds in the Delta. The reeds symbolize brain cells and the beliefs they maintain in the neural net. The attention moves about in the cortex neural net like the blinking mouse pointer manipulated on a computer screen. The “Hetepu” are offerings. Experiences offer themselves up to the attention from among all the beliefs a person holds in awareness. Some beliefs are not strong enough to form solid experiences, so they just form background awareness, memory, and so on. The T. text has “R@” ☉ for “kh” ☉ in “Sekhet”. This is a carry over from the “R@” in the previous verse and is no doubt a copyist error due to the similarity of the two glyphs. Versions P. and N. are spelled correctly.)






402.698dP824 P. pu Aryt tu net R@, sejeret, aweret, meset, heru nebu.

This P. is the Eye of Ra that sleeps at night, is conceived in the womb, and is born each day. (This continues the Astral Realm and Twat Womb imagery. The avatar identifies with the Higher Self which is like the Sun. The N. text has the Eye of Horus, which is an acceptable variant. Each night the sun rests. The glyph is a man lying asleep on a bed or a mummy resting dead on a bier. “Aweret” is a woman who has conceived or the fetus conceived in her womb. This is the period during sleep before sunrise and during gestation before birth. Dawn is the birth of a new day. For the avatar, this is the beginning of a new incarnation. The sun rests, but it does not forget its role. The Higher Self becomes dormant for a while as it gathers resources to form a new avatar to carry on its Game Plan. The **Amduat** depicts and describes all of this in great detail. The mother of Osiris is Newet, Cosmic Space. She is the womb of the avatar. This only describes the physical embodiment of the avatar, not the avatar himself. If we consider the focus of the Eye, it “incarnates” when it focuses on an object. When the Eye becomes unfocused, as it does during deep meditation or sleep, then it rests. It takes effort to focus the Eye, which is why rest is required periodically for any system that focuses to perform work, including even just the forming of thoughts in the mind.)



403.699aT333 Jed medu: A, waj @ab-f. Tep Sekhet Aaru-f.

Say the word and O, he whose regular experience is vital, he makes it a primary in his divine field of beliefs. (“@ab” is a glyph that is a mystery for Egyptologists. They say it means sepulchral meals. This is an acceptable surface level meaning based on reading ordinary texts, but is not the true meaning of it in the **Pyramid Texts**. This verse shows us how it relates to the Field of Reeds. Each reed represents a belief. Physically it is a brain cell or cluster of brain cells that stores the belief as an “engram”, like a bit of information stored in a neural net. The “engram” is not stored in the brain but is processed by the brain. Otherwise, it would be lost at death. The Higher Self stores information as light vibrations that may be anywhere in the physical universe, but the light always exists in terms of some definition of Undefined Awareness. The universe stores all ideas in its interdependently conditioned status at each moment. The brain is a local receiver device for picking up information and processing it for use by the individual in his current chosen physical incarnation. It is like a TV set. You can tune it to any program you like to watch. The program data is not stored in the TV set. The set is only a local device to select and view programs that are generally available. The difference in the analogy is that our minds are more sophisticated because they have an interactive capability beyond just acting as passive receivers. However, modern multi-media technology will soon have that capability. It is already here on the Internet. The determinative glyph for “@ab” shows a reed, and next to it is a club that represents service, responsiveness. That club is similar to the club “medu” at the beginning of the verse that represents the talking stick for words or speech. It can be the responsiveness of a servant or a pharaoh. A zigzag line runs between the reed and the club to connect them. This is the persistent interaction between the belief and the response. In order for a belief to become an experience that persists, there must be a resistive interaction between the believer and the belief. You must create a response to it. That response must repeat up to a certain threshold of intensity [repetitions per second] to become what we call experience. Otherwise, it is just a thought. In the same way thought also has a threshold level in the mind. The Egyptians served sepulchral meals not once, but regularly. Hence, they drew a representation of repetitive interaction to suggest that idea. The theme of reeds occurs several times in this verse. We first see it in the exclamation “O” [emphasizing the belief with a “noun” glyph that makes it a concrete thought], in the meals, and in the field of reeds itself. The papyrus wand is also a form of reed. This represents green, the color of new growth, youth, and freshness. The meal is always new and fresh. This is the quality of experience for an enlightened avatar. He does not get bored. He is “primary”. “Tep” [probably a glyph of a very ancient symbolic dagger] often uses a head glyph, and means top

dedicated to Tem, Lord of Bliss. It is the Tower Trump of Orgasm. [Budge [859a] says “thehenu-adebu” is a name for one of the four divine bulls of Tem.] “His” refers to the avatar as in the previous verse. The word for crystal [thehen] has a three-pronged glyph, phonetics **sometimes** are assisted by a finger glyph [throwing stick or club, also associated with wakefulness] } a boomerang glyph , or the ivory glyph  [that also serves to indicate the tongue]. It often refers to blue faience, associated with the sky. The three pronged glyph has several variants, but the most common one is the sign for Heaven with three **or four** erect papyrus scepters passing through it . This expresses the sparkling Heavenly beauty of the fields of papyrus and the art of expressing Heaven in writing on papyrus paper. The sparkling aspect of “Thehen” was one of the Ka’s of Ra, and also a name for Libya [anciently all of Northern Africa west of Egypt], a source of gems and special fragrant unguents, as well as many very ancient megalithic menhirs and obelisks [spelled “tekhenu”]. The elongated pyramidal glyph for the word “adeb” looks like the sign of Isis as Sirius, but is laid sideways. It represents the bank of the Nile as it floods. In the plural this sign defines the arable land of Egypt. The delta is the widest portion and is at the “top” [north] of Egypt. The Nile branches form the branches on the Tree of Life, covered with lush foliage. The two banks of the Nile are like two lips. “Ateb” is the tongue. The Nile tongue reaches up to lick the crown chakra until it opens. This is ecstatic nature-erotic Egyptian poetry.)

403.700aT334 

403.700aT334 A, Neb Sekhetu Aaru Wajetu, an R@, “ha”.

O, Lord of the Fields of Beliefs that are young, vital, and green; the Higher Self says “Hey!” (When the Higher Self senses someone opening up to it, it rejoices. Hey, something good is happening here! “Wajet” here describes the greenness of the fields as well as their youth and vitality. **It also codes for the Cobra Goddess of the North as a form of the goddess in the Tree of Life.**)

J. | ³³⁴ 

403.700bT334 



403.700bT334 Wenen T. Jer-th mem then. Per T. em **qedut** then.

T. exists: your boundary is among all of you. T. goes forth in all your projects. (“Jer” is the boundary of a territory. The avatar exists among all his beliefs. They define his reality. His reality extends as far as his beliefs. The avatar also participates in the plans and projects defined by means of these beliefs. The evolving avatar aligns his plans with the purpose of the Higher Self for the highest good of all creation.)

403.700cT334 

403.700cT334 @nekh T. em @nekheth then am.

T. lives in the lifestyle which is yours. (He enjoys the avatar lifestyle of freedom and fulfillment while cooperating with other kindred souls in great endeavors.)

403.701aT334 

403.701aT334 A, Kau apu nu Tem.

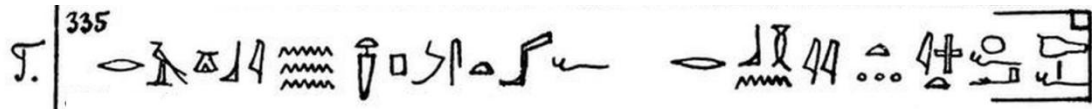
O, these Bulls of Tem[‘s Tower of Bliss]. (These are the four Divine Ka Bulls that generate the Highest Bliss. Tem is the Tower Trump of Orgasm. It is bliss unless a person chooses to resist it. Then it appears to be a catastrophe. A “Ka” bull represents a powerful flow of energy that proceeds from the Higher Self Sun and forms Tem’s Big Bang.)

403.701bT334 

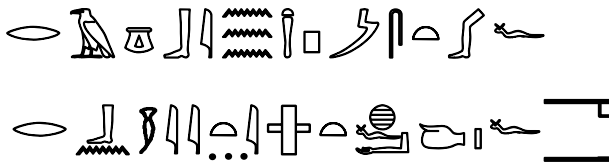
403.701bT334 Sewaj T. Sa qeh T. Er Net Desheret Tepet-f.

O T. is young! T. is a Wise Mason. His Primary is beyond that which is the Red Crown. (“Waj” is the color green. This is the color of youth and vitality. It hints at the Great Green Cobra, that also uses the root “waj”. A similar sound is used for “Wejat”, the powerful focus of the Eye of Horus. “Sa” is Lord of Touch and the key to Wisdom. “Sa-Qeh” is to carve. “Seqa”, “qeh”, and so on are all technical words relating to the work of carvers, stonecutters, masons, and plasterers. The masons were the builders of the temples and pyramids. They gave [and continue to give] great service to humanity through their art and technology. The Red Crown symbolized Northern Egypt. See verse 697a. The Delta supported the livelihood of Egypt by providing food. The masons carved the stones that recorded the wisdom that underlies her civilization. This is more primary in importance than simply

having food on the table, although without the food the recording work could not be done. The ancient Egyptians are long past the eating of food, but their wisdom lives on in the work of the masons that has survived the ravages of time and human madness.)



403.701cT335



403.701cT335 Er Ageba Tep maset-f, er benerytu amy t khf@-f.

More primary than the Nile flood which is up to his thigh, than sweet dates in your fist. (This verse is tantric. The Nile flood up to the thigh is orgasm, and the sweet dates in your hand are nipples and clits. The secret spiritual messages about the wisdom of the bliss of life are more important than all the pleasures of physical life such as food and sex. Take a close look at the leopard skin draped over the arm of Isis in my Egyptian version of the High Priestess Trump. Look at a small detail in plate 16 of the Papyrus of Ani, for an illustration of the Lovers standing in the Nile flood **up to their thighs** with clusters of sweet dates hanging from a palm tree.)



404.702aT336



404.702aT336 Jed medu: n@u T. hen@-k, N@u-ta. sep fedu jed tepy Aawetu Wajet.

Say the word and T. paints with you, the Divine Painter. He is four times more steady than the head of the professional artisans of the Green Cobra Goddess. (The painting with colors suggests the faculty of vision. Osiris is Master of the Eye. This reference to painting also relates to the carving mentioned above. Carving and painting were all high crafts in Egypt. The painting also may be highlighting of the

407.711bT341 Net sen, *khen* sen T.

And it is they who also row T. (The avatar becomes identified with the Higher Self Sun and thus also rides on the Meditation Boat.)

407.711cT341 

407.711cT341 An hemyu qedyu pekher aw R@ *ha* Aakhet.

It is the Divine Crews of Oarsmen and Sailors who take the Higher Self Sun around behind Samadhi. (The dawn of enlightenment is on the horizon just before the sun rises and just after it sets. The route of the "boat" is a cycle that includes a space that precedes even samadhi. "Pekher *ha*" also has the sense of reversing the cycle of time, running the clock backwards, so to speak. We move from samadhi into action, so the return to samadhi is to retrace backward from action. When this retracing continues until you transcend all; -- that is Ocean Awareness Meditation.)

407.711dT341 

407.711dT341 Net sen, pekher sen T. *ha* Aakhet.

And it is they also who take T. around behind Samadhi. (They take the Higher Self and they take you, the avatar, over and over to the Source of Samadhi that lies behind Samadhi.)

407.712aT341 


407.712aT341 Wep en T. re-f. *Weba* en T. sheret-f

T. opens his mouth. T. clears his nose. (This is the Opening of the Mouth Ceremony. "Weba" for clearing the nose has the "ba" breath energy to facilitate breathing, although it can mean clearing of other types of openings. Through the god Hew, he clears mouth and nose. This is initiation by Hew, the initiator.)

407.712bT341 

407.712bT341 *Sash* en T. mesejery-f

T. perks up his ears. (Through Sejem he clears the ears for hearing the subtle states of the mantras during meditation. The glyph for clearing ears in the N version is

perhaps a bit clearer:  .)

407.712cT341 

342 

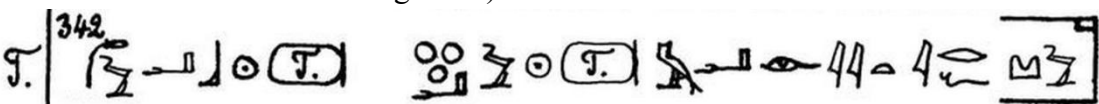
407.712cT341-342 Wej@ T. medu. Wep-f senwy.

T. may thus balance words. He judges the two opponents. (The avatar rises to the rank of a judge able to mediate and resolve conflicts. The opponents are Will and Illusion, Horus and Set. Clear perception allows a person to distinguish from an Illusion what he really wants.)

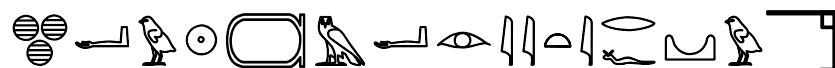
407.713T342 

407.713T342 Wet T. medu en Wer ar-f.

T. issues commands to that which is Greater than he is. (The avatar as an individual may actually shape the course of the universe. The universe appears much vaster than any individual who lives in it, but this is an Illusion. The universe including even the notion of God the Great is his creation to manage. We hear followers of Islam exclaim, “God is great”. The real question is: “Who decided to believe in God and that God is great?”)



407.713bT342 



407.713bT342 W@b R@ T. Khu R@ T. m@ aryt ar-f dew.

The Higher Self Sun purifies T. The Higher Self Sun protects T. against any evil that is done toward him. (When the lower self aligns with the Higher Self, the Higher Self responds by aligning with the lower self. Thus, the Will of the lower self identifies with the Will of the Higher Self and thereby commands from the highest level for the benefit of the whole cosmos. Evil does not happen from this level.)

408.714aT342 

408.714aT342 Jed medu: mesyt gereh, meye mes T.

Say the word “Night-Born” and T. comes to be born. (This is like commanding the dawn and the dawn arrives.)

408.714bT342 

408.714bT342 *Awerety heru aw then, mes then su amy Sewehet.*

Two who conceive by day, you expand and bear him who lives in the Place of the Egg. (Previously we saw the cycle of conceiving by night and giving birth during the day. Here we see a cycle of conceiving by day and giving birth by night. Shiva and Hathor/Tapas [Tefenut] conceive during day and give birth by night. The egg is a common image used especially for female deities. Serpents and birds lay eggs. Their son Geb, the World Trump, sometimes has an egg glyph since his totem is an egg-laying goose.)

408.715aT342 

343 

408.715aT342-343 *Seka T., mes en then su. Seka T. senekh en then su.*

Indeed it is T.; you give birth to him. Indeed T., you rear him. (Whenever you create something, it is something you really love and is worth nourishing and rearing. Whatever we encounter as a reality is something we have created and nourished until it became a reality. This includes our own identity.)

408.715bT343 

408.715bT343 *Aw ab en T. em Khenet D[ew]at.*

The heart of T. expands, for he is chief of the Astral Twat. (The Astral Twat is the place where conception of anything begins. The avatar in his role as Osiris is in charge of that place, so his heart expands with love. This is his mother's "womb". He is the master of creation.)

408.715cT343 



408.715cT343 *Aw ab en neteru em T. jer maa sen T. A, renepy.*

The heart of the gods expands within T. to where they see T. become O so young. (This verse brings up two qualities of evolution. First is expansion of the heart. Second is rejuvenation. We can reverse aging by rebirth or by phase conjugation.)

He is Lord of the five meals, three Loaves for Heaven and two Loaves for Earth. (The meals are ritual meals. The exact meaning of the numbers is obscure, but it has to do with the House of Bread, which is a totem for the World Trump, square #20 on the Senet Game Board. In the **Book of Senet** and many texts referring to the Game we find the expression “I move my pawns three and find a pair.” Apparently there was a particular move in the game of Senet that related to this notion of three and two. In front of each mention of the meals in this verse, we find the word “*ta*”, which means bread. So there is a connection to bread, which is a symbol of the fleshly body, and is the symbol for the physical World, and of course the World Trump. The purpose of the Game is to bring the quality of Heaven to the realm of Earth.)

409.717cT344 

409.717cT344 An Semeketet hen@ M@nejet.

Which is to say the Boat of the Evening Sun together with the Boat of the Morning Sun. (Perhaps the three for Heaven relate to the evening and the two for Earth relate to morning. This makes sense in that a person early in the day puts attention on work, and in the evening, he puts attention on relaxation and enjoyment. Likewise, in life we put attention on earthly affairs early in life, but later in life we put more attention on the afterlife. The text suggests we put a bit more emphasis on living the afterlife as we engage in this life.)

409.717dT344 

409.717dT344 *Khenet* senu en T. hery Nekhen Neter

That [daily] rows the companions of T. over to the Divine Companions of the House of Conditions . (The avatars are eternal companions, because they always cooperate instead of quarrelling. The House of Children or House of Conditions, symbolized by “Per Nekhen” or “Het Bak” is the ancient city of Nekhen and is like a special clubhouse for the boon companions of Horus. It is where they can always find each other. In such a vast and complex universe, only one place can be so convenient and reliable a location for a clubhouse. It is where you can always find it, and you can always meet someone there no matter where you may be in space/time. That place is Undefined Awareness. All avatars and other enlightened beings use that place as their Home Base. They make excursions in space/time during the day and then return to home base at night. The Egyptians called this place Amen-tet [Amen-Ra and Thoth rolled into one; “Amen” being the Invisible World of Pure Potential and “Tet” being the visible world of forms.] or “*Kheret Neter*”, the Masonic

ambrosia. He alchemically transforms the material world into subtle fragrances. The Egyptians were masters at the extraction of fine essential oils and unguents. This verse speaks on a deeper level to a transformation of consciousness, not just fragrant flower essences.)

410.719aT345 

410.719aT345 Jed medu: A, Jedu jed amy geregu Ba-f Nut.

Say the word and O, The Sacrum Place is established as that place that his Mind has founded. (The founding of Busiris, a town in the Delta, is the opening of the Pineal. The real founding begins with the setting up of the “Jed” pillar. This is a sacral adjustment that turns on the kundalini energy. A well-trained chiropractor can do this, but a person also can do it without assistance by sitting in the proper posture. The sacrum is like a keypad. The chiropractor touches certain acu-points at apertures in the sacral bone with a finger or a special stylus to open channels. The semantic glyph of “geregu” shows this operation graphically. The root “gereg” means to found a settlement, town, business operation, and so on. Pushing the right button starts the whole process. “Ba-f” is “his *Prana*” or “his Mind”. This tells us that you must accompany this operation by a proper pranayam breathing exercise and focus of attention to facilitate the energy flow. The town glyph “nut” stands for a key activation spot or acupoint in the nervous system. The “jed” contains information about how we designed the body and placed the kundalini energy in it.)

410.719bT345 

410.719bT345 Wen T. em Weru tek. Wenen T. em Weru Tek.

T. becomes a Kindler of the Great Fire. T. becomes a constant Kindler of the Great Fire. (He becomes a technician able to light the kundalini fire in himself or others and keep it kindled once he understands this technology.)

410.719c345 

410.719c345 Gem thu T. Hemeset hery Sewenu pu en Khat.

T. finds you and sets you up on this fortress of the body. (The avatar finds you wherever you are, in whatever condition, and he gives you the knowledge of how to manage your physical existence so that you are stable and safe as in a fortress. The word “sewenu” means knowledge as well as a fortress. There is also a play on the verb to be [becomes] in the previous verse. The stability theme also echoes back to

the Jed Pillar of 719a. The word for body [*khat*] has the buttock glyph. This suggests the female body [“hemet” is a woman], and the lower back where the sacrum is located. It also suggests the idea of sitting and that the energy can be steered.)



410.719dT345 Hemesu neteru am-f. Newehu nebu Kau er-f.

The Gods sit in it. The Lords of the Ka energies fasten to it. (This brings in another component of the technology. The gods all sit in the fortress of the body. The *Ka* life energies of the Higher Self also connect to it. “Newehu” means to fasten to something with a cord. It can also mean to get drunk or to masturbate. Masturbation turns on the primary *Ka* energy of the sex chakra. That *Ka* energy can activate all the other *Ka* frequencies. Thus instead of ejaculating for a fleeting moment of pleasure, the adept uses this energy to turn on the divine *Ka* energy of the gods in the sacrum. This energy then transmits from the Jed transformer up the spine into the brain activating all the higher functions of consciousness.)



410.719eT345 Aw er

Come to (Unfortunately, this verse has disappeared except for the first **three glyphs**. The rest of the verse probably describes the movement of the energy once the activation starts. Fortunately most of the hymn survives.



411.720aT346-1

. (This verse is missing except for a hawk god glyph at the end.





411.720aT346-1 An new en T., dey T.

Bring the tool[?] of T. and place T., (Half of this verse is missing plus the context before it. The critical word “new” lacks a way of confirming the exact meaning because the adze glyph may just be a phonetic component. It could also refer to a herdsman, caretaker, or hunter. Thus, we are not certain of the

meaning.)

412.721aT346 


412.721aT346 Jed medu: akher Wer hery ges-f.

Say the word and the Divine Great One falls on his side. (Saying a mantra can pull you out of pure awareness or take you into pure awareness, depending on how it is used. This verse illustrates the stroke of leaving pure awareness. The fall goes to one side because there is a bias to it. The bias sets up a vibration. Thus there are two dimensions involved: falling from subtle to gross and a ninety-degree twist to the side. This sets up a multi-dimensional vibration. The allusion is to the fall of Osiris when he is struck down by Set. He drops to the ground, and also goes from standing vertical to lying horizontal. The N version has the more usual glyph of a man falling down  instead of the bull that has been ritually slaughtered. The full form is . The “divine” glyph is partly damaged.)

412.721bT346 

412.721bT346 Nem-nem amy Nedat.



He who is in his Divine Place of Bondage wriggles. (This describes the fall from undefined awareness into a condition of awareness defined by boundaries. The fall happens very quickly. From one viewpoint it happens in the Twat, the place from which an avatar enters a physical state. It also happens in the Astral Realm when a person believes that a belief is real. Then the belief becomes a reality. Nedat was the place near Abydos where Osiris was bound and killed. Here Osiris is bound and wriggles in his bondage. In this version of the story Set and his cohorts knock down Osiris and then tie him up while he is still conscious and struggling or else he becomes conscious and finds that he is bound. They seal him in a coffin box while still alive and dump him in the river to drown. This is an interpretation of the process of incarnation and birth as well as the process of dying.)

412.721cT346 

412.721cT346 Thes tep-f an R@.

His head is uplifted by the Higher Self Sun. (The Higher Self evolves the brain to coordinate more and more intelligent physical action. The Higher Self is on a much higher plane, so it lifts the fallen avatar back toward it. The avatar slowly or quickly

remembers who he is, aligns with Higher Self, and regains his status in the evolution of consciousness, gradually waking from the automated dream of deaths and births.)

412.721dT346  347 

412.721dT346-347 Betu-f qeded ary, mesej-f бага.

He hates sleepiness and he dislikes inertia. (Awareness prefers alertness and liveliness to dullness and inertia, sleep and death. Yet Osiris seems to face the latter in the form of a state that resembles death. He has reached the stage where he no longer wishes to continue being dragged along by his own habitual actions and reactions.)

412.722aT347 

412.722aT347 Af en T. pen.

The flesh of this T. (The problem is the attachment to the body made of flesh. It is a useful tool, but should not become a prison. Even less should it be subject to death and decay.)

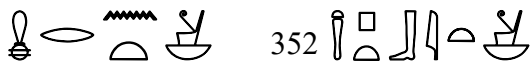

412.722bT347 

412.722bT347 Me hewa, me amek, me dew seth-k.

It does not rot, and does not perish. Your smell is not bad. (The avatar is immortal, so he does not die and his flesh does not rot, perish, or stink. There are four main reasons for this. First, the avatar can transform all perception into a celestial mode. Second, the avatar can deliberately choose his body to be whatever he likes at any time. Thus, he is not subject to decay and rot. Only physical objects that are dead decay. Third, the avatar can program his body to regenerate itself spontaneously. Fourth, the avatar essentially is undefined awareness, so such a virtual “flesh” is not subject to decay. It only has virtual fluctuations.)


412.722cT348 


412.722cT348 Ne sewaa red-k, ne shases nemet-k.

412.724bT351  352 

412.724bT351-352 Mar Net Tepet Bat, mar masut tepet suten.

Like penetrating into the Red Crown that tops the Lord of Bees, or like the White Crown that tops the Sultan’s Reed. (This verse gives as an example the two crowns of Egypt. The Red Crown is for Lower Egypt, the Nile Delta region. The totem for the King of the North is the bee [Bat]. The Red Crown represents abstractly the female pudendum that attracts the male the way a flower attracts bees. The White crown is the crown of Upper Egypt and represents abstractly the male phallus perhaps covered with a condom sheath made of sheep intestines. The totem plant for the King of the South resembles flax or a kind of reed [sut]. “Suten” is the name for the kingdom of the south. “Sut” is also a piece of meat and a variant spelling of Set’s name. Set dominates in the south, i.e. lower chakra regions. Our modern word “Sultan” as well as the country name Sudan and perhaps even our English word “South” may all come from this ancient Egyptian word. The pharaoh placed the White Crown inside the Red Crown and wore them together to symbolize the union of north and south being like the union of man and woman, bee and flower. These two symbols fit together to form a greater unity.)

412.724dT352 

412.724dT352-353 Mar henesekey tepet menethu

Like penetrating of the braided boy onto the breasts. (The “henesekey” refers to Horus, the baby boy with the braided side-lock. He is the Hanged Man, one of the most profound Tarot Trumps. His braid is the symbol of the rope from which he hangs. The rope from which he hangs as a fetus is the navel cord. Baby Horus is the immature Will of the child. He has needs and is dependent on mother Isis and nannies Renenet and Sereqet for nourishment and love. He instinctively penetrates into her bosom to find the nipple that brings him a momentary sense of peace and security. The braid is also the tow rope of the magical boat. The identification of “Menethu” [breasts] with the ancient Theban god of war Menetew is interesting, because Horus is a willful child who goes through a period of warfare during which he fights with his uncle Set. This is another example of probing deep into the heart of common images for understanding. Montu [usual spelling of Menetew] is the warrior stage of Horus.)

412.724dT353 

412.724dT353 Nejer-k ar @ Akhemu Seku.

You take in hand the imperishable stars. (This is another example. It shows the Osirian avatar grasping the handle of the Big Dipper. The imperishable stars are the circumpolar constellations. The Big Dipper is the most obvious one and forms the image of the “newet” an adze-like tool with which Anepew, the Death Trump, opens the mouth of the dead. He moves the dipper like winding a crank or setting a clock. The word “@” [hand] is code for the status of an avatar. He can rotate the whole universe on its axis.)

412.725aT353 

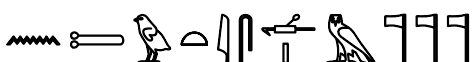
412.725aT353 Ne hetem qesu-k, ne senu af-k, T.

Your bones are not destroyed and your flesh is not cut open, O T. The avatar retains the integrity of his identity. “Senu” not only means to cut open, but also can mean to pass away. This obviously does not refer to the corpse of the avatar when he dies, for that disintegrates. An avatar's spiritual body is made of the energy inherent in his beliefs and purpose. He can retain such an identity beyond the limitations of an earthly body.)

412.725bT354 

412.725bT354 Ne hery @t-k ar-k

Your limbs are not distant from you. (Set dismembered Osiris. This was an Illusion that caused the Perceptive Faculty to appear partitioned into components such as the perceiver, object of perception, and the perception process as well as various limbs and organs. In addition to objects of perception appearing separate, the various senses also each seem to be a different modality. By expanding his perspective Osiris reintegrates his apparently separated component parts and realizes that all are forms of light energy self-interacting.)

412.725cT354 

412.725cT354 En thut as w@ em neteru


temples and sacred sites. Horus was the pilot on the boat of the Sun. The Higher Will acts as pilot for the Higher Self. The plan is for a peaceful and prosperous world civilization. Horus has a dedicated team working with him. The Lady is Amenet/Hathor/Mut, the Cosmic Mother. “Semenetet” is a variant of “Amenetet”. “Nebet Amenetet” is a standard epithet for Hathor. For an example, see her label in the Judgment Scene tableau of the Papyrus of Ani. The verses below continue to mention her. I chose the N version here because it has nice determinative glyphs.)

412.726bT355 

356 

412.726bT355 Ay em Hetep ar-k T. en at-k. Ay em Hetep ar-k en R@.

A “Come in peace” for you, T., by your father. A “Come in peace” for you by the Higher Self Sun. (“Come in peace” was a standard Egyptian greeting. It really is encouragement to come into the experiences that you have created for yourself. The Perceptive Faculty [Osiris] and the Higher Self [Ra] both greet the Will, encouraging it to experience fully the creations it chose to experience when it created them.)

412.727aT356 



412.727aT356 Wen nek @wy Pet. Asenesh nek @wy Schedu.

Open for you are the double doors of [the Upper] Heaven. Pushed open for you are the double doors of the [Lower] Heaven. (The double doors of the Lower Heaven are of course the labia open to allow the avatar to incarnate through a womb. They are at the Perineum Place. The double doors of Upper Heaven also may be the two lips or the two lobes of the brain. The lips open for the mouth to speak the words of creation. The lobes of the brain formulate thoughts. These are the ways that an avatar creates reality. Both the Upper and Lower operations of Heaven can be deliberate or default creations.)

412.727bT356 

412.727bT356 Ha en T. em Sab Resy.



The descent of T. is as a Jackal of the South. (The text below mentions the two

You have no father among humanity who has given birth to you. (Again, in the fashion of the Higher Self, the primary avatar is self-created and hence self-born. Thoth and Amen-Ra share this primary ability.)

412.729aN177 

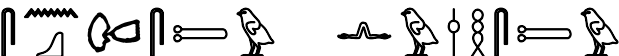

412.729aN177 Mut-k Semat Weret heryabet Nekheb, Hejet @-fenet

Your mother is the Great Cow Goddess who is in the Place of the Cosmic Mother, with the White Crown and the Cloth Headdress. (This verse explicitly speaks of Mut, the embodiment of Unconditional Love. The Cow is the Cow with the Udder of Desire. From her you can milk forth whatever you like. “Nekhebet” was her cult city in the south, the Temple of the Cosmic Mother. Her love brought together north and south into a united whole. I chose the N version here because it clearly displays the cow determinative.)

412.729bT359  360 

412.729bT359-360 Awet shetawy, nekhakhat menejetu

With expanding plumes and weighty breasts. (She wears a feather headdress, probably with a pair of long ostrich plumes. Her breasts are large like a cow’s udder. She is an image of beauty, love, and nourishment.)

412.729cT360 

412.729cT360 Seneq-s thu, ne weteh-s thu

She suckles you and does not pour for you. (When a mother weans a child, she starts to pour milk into a cup and feed the child. Suckling is much more intimate. The point is that the Cosmic Mother never abandons that intimacy of mother and child. She is the Eternal Madonna. The bond between mother and child exemplifies the loving feeling an avatar has with his universe. Mother is always at home.)

412.730aT360 

361 

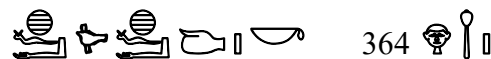

412.730aT360 Ader thu hery Ges-k Aab, hemes hery Ges-k Amen, T.

412.731aT363 

412.731aT363 Akh@-k T. em-khet hat.

You arise, T., following your heart. (A “khat” is a kind of head covering or crown, something like the kaftiyah. However, it is spelled with the lion head [hat]. “Hat” means the brow, in front of, or the heart. The verb “arise” has a determinative of the sunrise. It often refers to coronation, so there is a nice connection to the crown image. The particular crown used here can also be a suffix genitive pronoun “your”. The injunction to follow your heart is fundamental. As your consciousness rises, you become more able to follow your heart. The name of the crown probably means something like “Brow Thing” and often had a decoration in front. “Em-khet” means what comes after or follows. Thus, “em-khet hat” means to be following or be in accordance with the heart, brow, or whatever is foremost. The pharaoh takes the crown and follows his heart.)

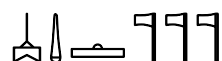
412.731bT363 

 364 

412.731bT363 Ameh jeret-k [A]mes Herew. Khef@ khef@-k Hej[et] Hery.

Your hand takes up the Flail of the Will. Your fist grasps the Mace of a Chief. (The scepter is the “ames”. This contains the symbol of the flail and thus links the Will to the creative breathing technology of Menew. The mace is the “hejet”. This carries the idea of whiteness and illumination. The mace glyph can function as a verb meaning to “illuminate” with the connotation also of taking up. The **Pyramid Texts** encourage us to “illuminate of the Eye of Horus”. The “hejet” mace connects to the “Hejet” White Crown and thus to Tem, the Tower Trump. The flail and white crown taken together form the insignia of Baba. Thus, this verse contains a deep tantric interpretation that refers to the practice of the Cobra Breath **technology**.)

412.731cT364 



412.731cT364 @h@ T. me Khenet Aterety, wej@ medu neteru.

T. stands up as Leader of the Two Shrines [of Justice], judging the words of the gods. (This verse links back to the theme of “following the heart”. The avatar

takes authority over his body and his life and is able to judge his heart and all the other organs and functions of his body. He intuitively knows what is right for his body. One shrine represents Upper Egypt and the other represents Lower Egypt.)

412.732aT364 

365 

412.732aT364 En thu Nekhekhu, Pekheru R@, Tepyu @u, Neter Dewa.

You are with the Ancient Ones, the cycles of the Higher Self Sun, the Primordial Ancestors, and [the god of] the Morning Star. (The avatar is immortal and beyond space-time. He is a member of the ancient ones who carry on the eternal cycles of the Higher Self Sun. The ancestor gods [Tepyu @u] are “primary hands”. They are avatars who handle the primary core beliefs that create the universe. The “Neter Dewa” is the Morning Star. It heralds the sunrise and thus represents a divine messenger who announces the arrival of the Higher Self Sun. This is something like the role of John the Baptist in the Gospels heralding the arrival of Jesus. The word “dewa” here is an injunction to practice the morning meditation. The Ancient Ones [Nekhekhu] have been making love [nekkeh] for a long time. “Nekkeh” not only means old, it also is another name for the flail scepter of Menew and the art of making love. “Nekh”, or “Nekhen”, is a child, and specifically refers to Horus the child. These avatars are ancient children, rather like Lao-zi, The Old Child.)

412.732bT365 

412.732bT365 Mes-k ar Abedu-k ma A@h.

You are born again at your New Moons just like the Moon. (A “Shesep” is a measure based on the width of a palm. The same glyph is also for a crescent new moon and we should probably read it “abed”. “Tepy Abedet” was the first day of the month. Thoth, the Higher Intellect, is Lord of the Moon and presides over the New Moon and the first day of the lunar month. He is also the master of transformations. The Egyptians symbolized Thoth’s transformations with the ever-changing phases of the moon. The avatar learns to transform from rebirth to rebirth deliberately and consciously.)

412.732cT365  366 

412.732cT365-366 Tewa R@ hery-k em Aakhet, T.

nature of life is emptiness. It is undefined and devoid of meaning. Each person supplies his own version of “meaning” to the universe by means of his set of beliefs.)

413.734aT368

413.734aT368 Jed medu: Thes thu at, mu-k nek, b@h-k nek.

Say the word and you uplift the king. Your Undefined Awareness is yours. Your vast flood of undefined awareness is yours. (This picks up the hint at the ultimate emptiness and explicitly identifies this as the Great Waters [Mu] of Undefined Awareness, the potential energy of creation. The poet compares the abundance brought by the “B@h” Nile flood to the eternal cosmic flood of all possibilities. The word “at” can mean “king” or possibly “father”.)

413.734bT368

413.734bT368 Arethet-k nek amy menejety Mut Aset.

Your milk is yours that is in the breasts of your Mother, the Feeling Pituitary. (The Pituitary is the main gland for the body and a physical expression of Isis. Its secretions are its “milk”, and the milk influences how a person Feels. The Will draws strength from the hormones secreted by the glands. The Pituitary controls these secretions. The pituitary’s broad range of regulating functions includes growth, blood pressure, certain aspects of pregnancy, milk production, sexual functions, thyroid gland activity, metabolism, and body water management. The hypothalamus manages the pituitary and is part of the territory of Ra and Mut.)

413.734cT369

413.734cT369 Thes thu mes Herew mes amy jeb@yt kherut Pe.

May you uplift the baby, Will, born in the Seal Ring of Bindu Point Town. (The expression “jeb@yt” is very subtle. It refers to the particular Seal Ring for the town of Pe but is written with the voice glyph “kheru” instead of the seal glyph. The baby Horus usually has a finger [jeb@] in his mouth. Pe was the temple quarter of the town of Buto [Per Wajet] in the northern nome that represents the Bindu Point of the Crown Chakra. The voice and breath go through the Crown Chakra rather like the way dolphins breathe. Babies literally breathe this way because the Bindu Point in the skull’s sutures has not yet sealed tight. You can see the scalp at the Bindu Point

pulsate as the baby breathes. The baby, though immature, already communicates with the Higher Self at every breath. The connection to the Seal Ring of Pe is that the glyph of infant Horus with his finger in his mouth was carved on that seal. The suggestion here is that the newborn hero was "Ma@-kheru", "Truth-Speaking", right from birth. The sacred site of Pe goes back to pre-dynastic Egypt, and like Nekheb-Nekhen in the south, was one of the earliest settlements in Egypt, and is thus also associated with the birth of Horus.)



Seal of the Nome Am-Peh, whose capital was Buto (Per Wajet) and goddess was Wajet.

413.734dT369 

413.734dT369 Setesh as amy Hen-hen Nut.


As Setesh is [the voice] in Phallus Town. ("Hen-henet" is a place special to Set, Lord of Illusions, in the Twat Astral Realm. "Henen" is a phallus. It also has a connotation of youthfulness or rejuvenation. During immature years, Set controls the lower chakras. He is particularly fixated on the phallus and the desire of the phallus to be in the Twat the same way baby Horus is fixated on the finger and its desire to be in the mouth.)

413.735aT369  370

413.735aT369 Sejer er-f Wer pen. Ab-ba en sejer er-f.

This Great One lays himself to rest and fills himself with strength during rest. (The principle value of rest is that it is the basis of action. The avatar understands this and so does the Higher Self. All creations vibrate in cycles that must pass through a zero point. The zero point is the pivot of all action. Ordinary rest allows a system to recuperate. Profound rest that penetrates into the zero point vitalizes a system and expands its reference frame. Avatars and other enlightened wizards understand the deliberate use of zero point rest to empower themselves and expand

awareness. This includes deep meditation and yogic procedures. The term “sejer” includes simple rest, sleep, yogic sleep, trance, death, and other states. “Ab-ba” contains the phonetic spelling for the Heart glyph “Ab” and the *Prana* glyph “Ba” and tells us that the procedure cultivates prana life energy. Babies spend a lot of time sleeping. This supports their rapid growth.)

413.735bT370 

413.735bT370 Ares T., thes thu, shesep nek tep-k.

Wake up T. Uplift yourself. Take up your head. (Resting is fine, but the purpose is to awaken. While you are at it, awaken higher states of consciousness and intelligence. The text exhorts the avatar to uplift his consciousness and take up his head. This particularly refers to the bootstrap property of the avatar approach. “Head” also means primary, topmost priority, and of course the higher chakras [5-7] that are in the head. The poet encourages the avatar to take up his primary creation, his personal mission or purpose in life, and make it a living reality. This will also reunite him [Osiris] with Isis [his Mission in Life].)

413.735cT370 

371 

413.735cT370-371 Saq nek qesu-k. Wekha nek khemu-k.

Gather together your bones, and inquire after your aromatic essences. (The “bones” are all the limbs and organs of the body. They are all the component parts of a system that may have separated. The “khemu” “aromatic essences” are the secretions that govern the operation of the organs. The determinative glyph shows the stream of secretions. Egyptians used many herbs for essential oils. The word “khem” also has the meaning of ignorance and is the name for the Fool Trump. The secretions of the body’s **Chemistry** are almost entirely automatic processes that have left the range of conscious thought. In a sense, we are all “Fools” if we have lost the alchemical ability to control these functions deliberately. However, we can inquire back into the processes and recover the programs to conscious access if need be. The avatar learns to handle his emotions and biological functions. The reference to the Fool is strong here because “wekha” also means a Fool or to be ignorant. You only inquire after something if you do not know where it is or how to use it. When Osiris loses touch with his various components, his awareness fragments. Here he begins to reintegrate.)

413.736aT371 

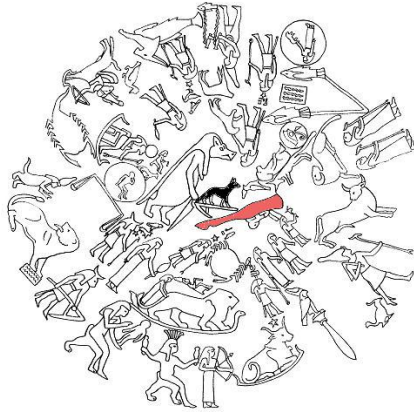
413.736aT371 Hemes er-k hery khenedu ku baa.

You sit on your royal couch of iron. (In very early times, iron was known mainly from meteorites that came from the sky, so iron was associated with Heaven. The use of iron in a throne suggested celestial status. The word is also an approximate homophone with Ba, the *Prana* Life Energy and the powerful creative thought energy associated with it. Thus, the heart sits on the diaphragm as its throne of iron. The diaphragm operates the lungs for breathing. **The Egyptians believed that the sky had an iron diaphragm that maintained the atmosphere.** The heart distributes the breath to all the cells in the body. Breath is the gross form of *Prana* and is the symbol of the Emperor Trump, Shiva. Hence, this connects with the royal throne of Shewe [Shiva]. The throne glyph actually looks like a rectangular or square panel supported by leonine legs. This abstractly symbolizes the diaphragm and was called the “firmament” in ancient times.)

413.736bT371  372 

413.736bT371-372 Wenemy-k nek khepesh, ja-k nek aw@.

You eat your haunch, and you sail across your joints. (The bull’s haunch was called the “khepesh”. This was a ritual implement used in ceremonies and symbolized the creative energy of the phallus. It was also linked to Set. One possibility here is that the avatar devours Illusion. The “khepesh” is also a symbol of power, which is an Illusion. It is the blacksmith’s forge and the weapon forged on it. It is also a constellation at the North Pole. This connects back to the image of the stars that never set. The avatar identifies with Osiris and sits on the throne of the North Pole Star gnawing on the Haunch of Set’s constellation. He has recovered the throne from Illusion and ignorance and the phallus that Set destroyed is replaced by a Cosmic Haunch. The Pole represents the Zero Point in the sky. “Joints” also means heirs and posterity as well as portions of meat. It also is a jackal. There is a jackal constellation of Wep-wawet right by the North Pole to guide a person to his new incarnation path. The Dendera Star Map clearly shows a Haunch and a Jackal at the North Pole. Sailing is the motion of the ferryboat in the sky. The haunch acts as a hand on a huge celestial clock rotating in the sky. The avatar travels through space-time as if he is sitting on a couch eating dinner. This is bizarre ancient Egyptian humor at its best. From regaining his position at the Pole Osiris reintegrates. Thus this verse continues the theme of reintegration.)



Sketch of Denderah Constellation Chart showing
Khepesh haunch (flesh color) and Wep-Wawet (black) at the North Pole.

413.736cT372 


413.736cT372 Wesheb-k em shebety-k ar Pet em @b neteru.

You feed on your set of ribs in Heaven face to face with the gods. (The ribs [shebu] enclose the heart, lungs, and diaphragm. The lungs are the bellows for the forge. The heart [ab] is the king, and it pumps the *prana* breath [ba] gathered by the lungs. The ribs pair off face to face. The breathing process is like chewing on ribs as the chest expands and contracts. The heart drinks blood. The root “sheb” also means the throat and has to do with drinking and various kinds of drinks. It also is a clepsydra water clock and thereby suggests time. The steady heartbeat of a person seated is a natural clock that runs at about one beat per second. This further develops the conceit of eating and drinking and the passage of time both on earth and in the sky. The poet depicts the avatar as a truly gargantuan figure, almost in a comic book manner.)

414.737aT373 

414.737aT373 Jed medu: *ha* T. pu.

Say the word and O, this T.

414.737bT373 


414.737bT373 Shesep nek seshep-k. Shesep nek hata-k hery-k.

Take for yourself your shining raiment. Take for yourself your cloak upon you. (The starry sky is the shining raiment. The Milky Way is a cloak. There is a nice weaving of sound between take [shesep] and raiment [seshep]. The cloak is a homophone for the heart [haty].)

414.737cT374 

414.737cT374 Wenekh-k em Aryt Herew amyt Taat.

Be clad with the Eye of the Will that is in the Twat. (The will of the male eye generally has a habitual fixation on the female twat. The variant spelling of Twat as Taat links to the Weaver Goddess. She weaves your flesh in the womb of the Twat and is the Egyptian female version of the Vedic deity Twashtri who has the same function and a very similar name. This image also subtly pulls together all the references to clothing in the previous verse even while envisioning the most private part of the body as unclad. The Invisible Astral Realm is also a private space that becomes visible to the focused Eye of Horus.)

414.737dT374 



414.737dT374 Ary-s keyt-k kher neteru. Ary-s me sat-k kher neteru.

That it makes you another one among the gods, and that it make you like a wise one among the gods. (When you have mastered the focus of the Will, you join the gods, because that is their specialty. Your wisdom becomes manifest even among the gods.)

414.737eM125 

414.737eM125-126 Ath-k Wereret am-s kher neteru.

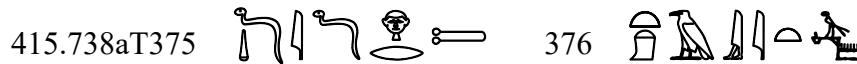
You take the White Crown by means of it among the gods.

(“Wereret” is the White Crown. He takes this crown as a sign of his Wizard status. This crown probably later evolved into the conical cap worn by wizards. Osiris wears the White Crown because he has mastered the focus of the Will. The T version of this verse is lacking, so we take the M version. The N version is almost the same as M.)




414.737fT375 Ath-k Wereret am-s kher Herew, Neb P@t.

You take the White Crown by means of it with the Will, Lord of Mankind. (“It” is the focus [Eye] of the Will [Horus]. A person who has mastered his Will is naturally a leader and spontaneously becomes a lord among men.)



415.738aT375-376 Jed medu: a[ne]j her-th Taat.

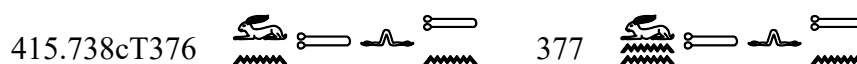
Say the word and you are greeted by the Weaving Goddess. (If the avatar wishes to create a physical body with which to clothe his awareness, the Weaving Goddess represents the technology to accomplish this. I already noted the link to her in 414T737c, and here she suddenly appears with almost the same spelling but also with

her particular goddess glyph  ! Note also the way the cloth **determinative** is written like the Senet Game Board glyph that also means “foundation”).



415.738bT376 Heryt sepet Awen Wer, sen-sen neter er sen-f.

You are on the lip of the Great Nest that united the god with his companion. (The lip is the rim of the nest. The Great Nest is the Earth of Geb, the World Trump. The nestlings are the people who live on it. The two lips are the two horizons that “kiss” the earth [sen-ta]. The word “sen” has the meaning of sniffing, kissing, or joining together. It is also a code for the Senet, the Game of the Gods. One lip is Baba [the Fool], and the other lip is Tem [the Tower]. There were two Nomes in the Delta named after these two lips and associated with these two gods. The verse contains deep tantric secrets. The two lips form the mouth. The sky is like a big mouth kissing the Earth. The companion may be a brother. This can be Osiris and Set, the two brothers Perception and Illusion reconciled.)



415.738cT376-377 Wen-th, ne then. Wenen-th, ne then.


You exist, and you do not; you always exist and you do not. (There are two ways to interpret this verse. One sees an alternation of being and not being, life and death. The other way sees a **simultaneous** coexistence of the two states.

415.739aT377 

415.739aT377 Nej ar-th tep en T. am-f seshu.

Protect the head of T. so that it does not come untied. (Protect [nej] often has to do with lawyers defending clients. “Seshu” most commonly refers to writings. Here it seems to suggest dribbling at the mouth or on paper. The rope determinative suggests that the head might come untied. People who get too much into their heads can end up writing a lot of stupid drivel, just as these notes may seem **to some readers**. Lawsuits often get this way. “Sesh” also is another word for a nest full of chicks and has the same semantic as in verse 738b above when it takes that meaning.)

415.739bT377 

378 

415.739bT377-378 Saq-th qesu T. am-sen seshu.

Gather together the bones of T. that they may not come untied. (This verse repeats the first part of 735c and then uses the image of coming untied with the same basic wording as 739a. Coming apart is a mental problem more than a physical one.)

415.739cT378 

379 

415.739cT378-379 Da-th merut T. em *khat* neter neb, maat-f su.

You put the love of T. into the body of every god so he may see it. (Love is a visible phenomenon. When you put love into something, it reflects that love in a way that you can recognize visually. The idea is to love and respect every part of your body no matter what it looks like or how it performs. “It” refers to each god and to Teti himself.)


416.740T379 

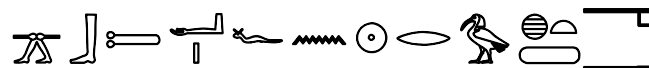
416.740T379 Jed medu: wej^{at} pu nu ary en Herew en at-f Asar.

Say the word, and this is a strong garment that the Will makes for his father, the Perceptive Faculty. (The garment is the physical body that clothes the awareness.)

417.741dT381 Gemy gem en-s Herew-s.

She finds that what she finds is her Will. (People search for things not realizing that they create not having things with the Will. Not having something is an experience caused by believing that you do not have that something. You can change the belief to believing that you have the something, letting go of the prior belief, and you will find that you have the something. When a person explores the nature of searching and exploring carefully enough, he discovers [gem] that finding [gem] is an act of the Will and nothing more. You only have to be very clear what you want to find and where you want to find it, and you will find it. That is the end of searching. This is a general principle and includes such things as money, health, love, wisdom, enlightenment, and so on. What you want to find is irrelevant. You only need to master the use of the Will.)

417.741eT381 



417.741eT381 Herew-th pu nen Aset. Aseb-th @-f en R@ er Aakhet.

Your Will is this one, O Feeling [Goddess of the Pituitary]. You take his hand to the Higher Self Sun at the Bright Samadhi Horizon. (The Bright Samadhi Horizon is the crossover point into enlightenment. As the Sun of the Higher Self dawns, the small self Will [Horus] needs the guidance of his mother, the Feeling generated by the Pituitary [Isis], to guide him to realization of the Higher Self. Then he identifies with his own Higher Will and acts to carry out the intentions of the Higher Self for the benefit of all creation. The Pituitary is a physical gland that helps balance emotions and energy levels so that the Will functions properly on the level of feeling. The Will places attention. Learn to place attention on what feels good rather than what feels bad. Then life will feel good all the time. It is possible to upgrade the function of the Feeling gland by means of the proper use of Will.)

418.742aT382 

418.742aT382 Jed medu: A[ne]j her-th Hatet.

Say the word and greetings to you, O Finest Oil [of the Heart]. (“Hatet” is the finest essential oil. It stands for the refined glandular secretions. “Haty also is a word for the heart, will, or disposition, and carries the idea of foremost or in front. This can indicate both a physiological response and a response from the environment. Love is the smoothest, most fragrant lubricant.)

that Egyptians performed annually during the night at Abydos. The exact parsing of the text is uncertain, since the T and M versions differ somewhat. The M version adds the “kek” and a celebration determinative 𓂏 after “jam”, giving it the sense of throwing up the hands in the Ka gesture to indicate great pleasure.)

419.744aT386  387 

419.744aT386-387 Anejer en Aset @-k. Seq-s thu em-*khenu* menau.

The Seat grasps and takes your hand. She guides you to enter into the linen tents. (The Seat is Isis, wife of Osiris. She takes Osiris into a tent made of layers of linen [menau]. The image is multilayered. There is guiding a ship into port. There is guiding someone into a great temple or palace. There is guiding someone to identify with Menew, the god of procreation to restore the virility of Osiris. Menew also carries the idea of stability or a solid long-lasting **monument**. Isis gives Osiris stability just as a seat gives the body stability. They make love.)

419.744bT387 

419.744bT387 *Jeba Ta. Haa Wereshu-k.*



The Earth is requited. Your watchers rejoice. (These two verses use funerary language to describe ecstatic states. Ecstasy means to stand outside of the body. This language continues to describe the secret rituals at Abydos during which the dead Osiris was restored to life, thereby requiting the land and preparing it for a new agricultural season. The watchers are the mourners at the ceremony who watch the proceedings and their sorrow turns to joy as the manhood of Osiris reawakens under the loving touch of Isis. There is a link back to Osiris as Orion [843c] in the mention of watchers, who can also be watchers of the skies, or astronomers. When Orion and Sirius rise in the sky, the Nile floods. This begins the Egyptian annual agricultural cycle.)

419.745aT387 

419.745aT387 *Hetep reda Anepu Khenet Amenety.*

Anepew, the Chief of the Westerners, gives an experience. (Scholars often translate “hetep” as an offering. Sometimes they take it to be peace or satisfaction. The basic meaning is to have a complete experience of life. On that basis a person

may find peace and satisfaction. Here the Death Trump offers an experience. Death is the extreme of experience. Once a person masters death, he is able to live life to its fullest without fear. The challenge of Osiris is to face death and dismemberment and then to resurrect from the dead into eternal life. His integration of life and death through love means that he takes over from the Death Trump as the Chief of the Dead. The Astral Realm of the “Dead” becomes the realm of the Wizard. Egyptians used the West as a symbol for the Realm of the Dead because the sun sets in the West and leaves the world in darkness.)

419.745bT388 


419.745bT388 *Khau-k em tau, khau-k em he[ne]qetu, khau-k em merehetu.*

Your thousands of bread loaves, and your thousands of beer jugs, and your thousands of unguent pots. (These represent the traditional offerings made to the deceased. They actually symbolize aspects of physiology and basic powers. The loaves are the various types of body cells. “*Ta*” also represents the World Trump and physical matter and the root chakra. The beer jugs represent the urine that collects in the bladder at the second chakra. “*He[ne]qet*” is beer. “*Heq*” is the shepherd’s crook of authority. A “*heqet*” was the measure for grain. Egyptians made beer from the grain. This represents the fluids in the body. The “*Merehet*” unguent pots represent the various glands, each with its special secretions. These essential oils of the body often have special odors and flavors that govern emotions, levels of excitation, attraction and repulsion, and so on. “*Mer*” means love, and “*het*” is the heart chakra, the pot for the heart, or its fragrance. “*Het*” is also a house or temple. Thus “*Mer Het*” is the Love Temple.)

419.745cT388 

419.745cT388-389 *Khau-k em Shesu, khau-k em Menekhetu.*

Your thousands of alabaster containers and thousands of linen bandlets. (The alabaster containers [*shesu*] are often symbolized with a sachet glyph that is a version of “*shes*”, a loop, an inverted form of “*shenu*”, the loop of continuity. These stone jars and bandlet loops symbolized immortality. In the step pyramid at Saqqara archaeologists found thousands of jars made of alabaster and stone. “*Shes*” is learning and “*sheser*” is speech and language. The “*Menekhetu*” were linen offerings or ceremonial bandlets and girdles used in funerary rituals. “*Menekhet*”

elements. This means that the avatar can use his Will to purify all the material components of his material body: earth, air, fire, and water. The glyph for impurity [dewet] suggests uneven hilly land. The use of the sun glyph **in the T version** with the four spirits suggests that this procedure involved four days. **[The M version lacks the sun glyph.]** It also tells us the four elements derive from the sun as source. “Afedut” has a sun determinative in the T. version. It also contains the word “dewet” and the word “af” which means a limb of the body. The four elements are like the limbs of the light body of the Higher Self. Put the sun glyph ☉ on the hill glyph 🏞️ and you get the glyph for Samadhi 🌅 -- **the sun on the horizon**. The traditional Senet Game Board layout places the kings of the four elements in a row representing four days of purification followed by entering the House of Beauty that is dedicated to the Heart of the Hermit. One square or **calendar** day represents each element. Osiris often has the four canopic jars in front of him or beside him. The idea is the same. On the “Judgment Hall” Senet Oracle Board Layout, the four elements occupy the center four squares of the middle row, and form the “Heart” of the Oracle Board. In the center below them, we find the Heart of the Hermit and the Wheel of Fortune. Above them in the center, we find the World and the Stars of Cosmic Space.)



Hill glyph + Sun glyph = Dawn glyph [symbol of Samadhi]

419.746cT390

391

419.746cT390-391 Akhem en Setesh aryt nef ar T. em Khemenet-f.

The Illusion has nullified what he did to T. in his eight aspects of Higher Self. (“Akhem” is to nullify. It is a variant for the Fool, “Khem”. “Aryt” can be “what he did” or “the Eye” focus of Horus that Set “nullified”. The eight aspects of the **Higher Self’s physical expression** are the eight components of the functionality of the avatar’s manifestation: physical body, electrical body, chemical body, circulatory body, name body, prana body, shadow body, and light body. These correspond to the eight



419.747bT391-392 @h@ ader Ta-k, wekha khemu-k, thes thu.

Stand up, remove your Earth, purge your ignorance, and uplift yourself. (The idea of being a material creature is a misunderstanding. The text urges the avatar to remember who he really is. He is not a creature born to die and become a corpse or a mummy. That is simply his creation of a form in which to play, like a suit of clothes. The light body can stand up and shake off the dust of the material world. He can let go of all aspects of his ignorance and raise himself to a higher state of consciousness. The purification stages mentioned in the verses above are part of this process.)



419.748aT392 Khenes-k em @b Aakhu.

You fly over in company with the Light Beings. (“Khenes” is a verb derived from an epithet for the moon that means “The Traveler”. The flying boat glyph resembles the moon glyph. “Khenesu” is Thoth as the moon god. Like the moon, Thoth is a shape shifting avatar. The avatar joins a company of Light Beings who travel with Thoth.)



419.748bT393 Jenehy-k me bak. Sasha-k me seb.

Your wings are like a hawk’s. Your learning is like a star. (“Jenehy” is a pair of wings. The “bak” is a hawk. Horus, the Will, has a hawk form, and a hawk totem often is a general symbol for a god. “Ba-k” also means “your soul”. “Sasha” is probably a variant of “Sesh”, writing, the special creation of Thoth that makes the advancement of learning possible. “Seshat” is the goddess of learning. She is a favorite lover of Thoth. “Seshat” probably derives from “Hehet”, the consort of “Heh”, the Time Lord. “Seshat” governs the process of evolution. Before there were books, the ancients looked to the skies as a library of knowledge. The constellations were a primitive form of writing in the sky. The Sky Book was always there and people passed on the stories it told from generation to generation. “Seb” therefore is not only a star but also a teacher or a teaching.)

420.750dT398 Semen, semen thu mem Seh Neteru, Semen.

Establish your fragrance among the Booth[s] of the Gods. (Anyone who has read the **Book of the Dead** [Peret em Heru] carefully knows that the “Seh-neteru” is like a celestial Masonic lodge where avatars gather to play the Game of Senet in between adventures in the relative world. It is like the coffee shops and clubs of today where men sit around smoking and playing backgammon. In ancient Egypt, they had colossal monuments of stone, huge temple complexes in which to consult oracles, study the ancient books, practice Yoga, and engage in Deep Meditation. The “Seh” for Senet divination was also more often just a small booth made of reeds in which one or two people could sit. The word for fragrance is a cognate for our word “semen”. The fragrant emission of this seed perpetuates a man’s heritage. Osiris revitalizes this property of life. He is the fertility of seeds to grow year after year, generation after generation. There is a subtle connection between “semen” as incense and “sen”, the root name of the Senet Game. Among its several meanings is to pass something, to make a copy, and the sense of smell. This sense of smell allows you to enjoy the fragrance of the incense. The word “sen” also means brother, and “senet” means sister. These siblings spring from the same seed.)

421.751aT399 The image shows two rows of Egyptian hieroglyphs. The first row contains four symbols: a seated figure, a rectangular box, a standing figure with arms raised, and a bowl. The second row contains seven symbols: a seated figure, a hand, a triangle, a bowl, a seated figure, a sphere, and a standing figure.

421.751aT399 Jed medu: T. hefed-k, aad-k Aakhu..

Say the word and T., you descend. You go down, a Shining One. (This verse describes the descent of the light body of the avatar from Heaven into the physical world as he “Goes Forth by Day”. He goes forth IN the daylight as a beam of that light. “Hefed” is a descent like the slithering of a snake. It suggests the wave motion of the light energy that vibrates as it traverses through space. “Aad” is simply to descend or go down at a particular time and place. “Aad” is also a name for the dome of the sky, and “aaden” is a variant spelling for the disk of the sun. [This became the Hebrew name for Lord, *adon*.] The variant spelling “aat” means the moment. The avatar lives in the moment. It also is the tomb. The moment is the eternal tomb of time. Another reading of the semantic glyph for the “aat” is “qereset”. This is the Christ Avatar and is also the sign for a chakra node. The previous verses described the ascent of the avatar to Heaven. He establishes himself firmly in the Grand Lodge Hall of the Masonic Gods [avatars who play the birth game to build and play in civilizations] where he plays Senet with them and divines on the Senet Oracle Board in a "Seh" booth to plan future adventures. This includes

Your White Crown is upon you. Your cowl is upon your shoulder. (The “Wereret” White Crown represented the sovereignty of the South. It also was the crown worn by Osiris. The “Masewet” was an ornament for the crown, usually a cloth cowl that draped from the rear of the crown so that it covered the shoulders. The crown itself represents the virility of Osiris. The cowl is roughly analogous to a foreskin. Since the member is erect, its foreskin is as if draped around the shoulders rather than hooded over the tip of the crown. The word “Masewet” could also be used for a Uraeus attached to the front of the crown. So the suggestion here is that the avatar’s kundalini has risen as well as his virile member. “Remen” literally is an arm, but the glyph emphasizes the shoulder, and that better fits the role of the “masewet”.)

422.753cP5 

422.753cP5-6 Her-k em-bah-k. Aau-k tepy @wy-k.

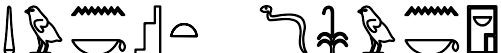
Your face is before you. Your praise is upon your two hands. (The face represents the front. Here it means the field that you perceive when you look in front of you. The two arms are uplifted in an attitude of praise and celebration. Held forward the hands can hold something. Other than the hand and head glyphs we lack determinatives for the second half of the verse. One possible meaning is “old age” or “dignity” is on your hands. The “@” is an arm or hand and is the code for the avatar spirit of service. Praise and social recognition for a person depends on what service he has provided to the world with his two hands. If we combine “au” with the two arms “@wy” we get a male heir “aw@wy”. The image then is of a man holding his male heir in his arms. He looks into the face of the child and sees his own face. We can imagine Osiris and Horus in this manner. The male heir expands the family to another generation. Another layer in the text is that the “tepy @wy” are the ancient ones, the progenitors who go back to the beginning of creation. They are the “top hands” or Chief Avatars of this Universe. The verse can also mean that what you see is everything as it is before you in this present moment including the prospects for the future, and your praise for what you have achieved up to this moment [or your age] goes back to the beginning of the universe. See also the next verse.)

422.754aP6 


422.754aP6 Shemesu Neter em-khet-k. S@hu Neter tepy @wy-k.

The Followers of the God are behind you. The Divine Enlightened Ones are

“thenut” means to take a census or count. “Then[t]at” is the throne of Osiris, and “then” is to lift up. This verse encompasses the whole story in Abydos place names. In addition, the insignia shows the sign for high rank plus the double plumes of the crown of Osiris. “Ten” derives from the ten fingers on the two hands and is the source of our word “ten” for our counting system and thus signifies the hands of the avatar. The Hebrew root “OSR” [i.e. Osiris] means 10, wealth, and abundance. The “sekhem” power of Manipura Chakra plays a key role in this process. Both these linguistic traditions for the number 10 [“ten” and “OSR”] relate back to the ancient Osirian Rituals in Egypt.)

422.755aP8 

422.755aP8 Medu nek Aset. Jesu nek Nebet Het.



The Feeling speaks to you. The Kundalini [Motivational Energy] addresses you. (The two verbs combine to make the magic command: “Jed-medu” [or “jesu medu”]. This combination of glyphs usually announces the beginning of a **Pyramid Text** Hymn. Each Hymn has a magical “primary” formula that generates the condition described by the Hymn. Feeling is Isis, and Kundalini Life Energy is Nephthys. The two goddesses address the avatar. The first is the Feeling quality of Isis that is symbolically based in the pituitary. She manages the physical body. The second is the Kundalini life energy that is based in the pelvic area and motivates us to live and procreate. She uplifts the physical body to the light body when we transcend the sex drive for procreation and shift into spiritual life. The two together support and uplift the Wizard. “Jes” also means the self. The kundalini is the way the small individual self talks to the Big Cosmic Self. The Feeling Shakti is the Seat of power for Osiris. The glyph for Shakti is the talking stick. Isis energizes the phallus of Osiris with her love and it speaks to her. Speech should come from the heart with love. However, Isis knows how men function. The phallus is the key to a man’s heart. It generally speaks louder than the mouth and expresses the instincts that tend to drown out the voice of the heart. “Jes” with its serpent glyph is the kundalini energy of Nebet Het in the individual self. The cobra energy rises from in front of the sacrum up the spine and through the midbrain to open the Eye of Wisdom and reawaken connection to the Higher Self. The glyph clearly depicts this pathway. The rise of the kundalini clears the chakras and places the individual avatar in a state of bliss. When the avatar stabilizes this state, he can create any of the **Pyramid Text** utterances as a reality. Each utterance [hymn] ends with a bracket that represents a Palace or Mansion of Nephthys . This means that the utterance represents a particular Mansion or Realm of Reality. There are many Mansions to explore. The

of the Higher Self. “@-Wat-Her” or “@-Wat-R@” is the ancient tradition of avatars, the light beings who **serve the Higher Self** [working with their hands [@] in the physical world] .)

422.756cP11 



422.756cP11 Wen nek @wy Pet. Senesesh nek @wy Qebehu.


The double doors of Heaven open for you. The double doors of the Cool Sky part for you. (“Pet” and “Qebehu” are both names for Heaven. “Wen” and “senesh” both mean to open. Thus, the two phrases really mean the same thing. This can be repetition for emphasis or to remind that there are two ideal Samadhi times, dawn and dusk. “Wen” connects to “Wen-nefer”, an epithet of Osiris. “Senesh” connects to the Senet Game of Passing. The verb “senesesh” [properly “senesh”[Ⓜ]] often has the “passing” glyph just like the game [Ⓜ]Ⓜ^.

[The copyist here seems to have mixed  with .] The idea is to pass through the doorway, to open a passageway. “Qebehu” has the glyph of libation and suggests cool drinks or lustration as well as Heaven. The double doors are the two horizons, East and West. They also are the labia of the goddess Newet and the two lobes of the brain.)




422.757aP11-12 Gem-k R@. @h@. Asa-f nek.

You find the Higher Self Sun. He stands watching out for you. (Mother Newet, the night sky, is the first to greet Osiris. Then Ra, the Sun, welcomes him as an embodiment of the evolutionary Life Force of the Higher Self. The Higher Self patiently awaits the awakening of his scions on Earth. The N version has the determinative  for “asa”, which is shorthand for , one who watches over

something or someone. The P version has a  glyph that looks like a hand holding a stick to bat a shuttlecock, but is another variant of the same “watcher” glyph.)

422.757bP12 

13 

technology.)

422.762bP19 

422.762bP19 Medu-k jet-k, shesep nek Aru Neter.

You speak your word and you receive a divine form. (There is a word play here on the three possible meanings of “jet”. It can mean word or speech, the avatar’s physical body, or eternity. The word links this verse to the previous verse. Its juxtaposition with “medu”, to speak, links it to the phrase “jed-medu” that begins most of the Utterances. This is the injunction to make the utterance and for it to be a reality. When an avatar in the full power of his Will makes an utterance from the state of Source Awareness, that utterance immediately manifests as a reality. The **Pyramid Text** poets call that reality the “Divine Form” or “the Form of Nature” [Aru Neter]. The Form is what the avatar perceives as his experience. It is Divine because it appears to him as an expression of Pure Undefined Awareness. The word “receive” [shesep] shows a rope threaded through a sequence of eyelets. This signifies that the continuity of the process is rather like what in our day we would call a moving picture film. The avatar experiences a rapid sequence of reality situation “frames” as the Divine Form. This includes the rapid passage of energy through the sequence of major chakras.)


422.762cP19 

422.762cP19 @a-k am kher neteru Khenety Sha.


You are powerful among the gods of the Foremost Pleasure Park. (The “Khenety-Sha” is a garden park with a lake and a prominent mound for viewing the scenery. This pleasure place of the gods is an Egyptian Eden. It represents the divine playground that the avatar can create for himself with his creative powers. Divine companions join him there for exquisite entertainment. “Khenety” also has the meaning of “Chief” [Faulkner’s interpretation] in addition to the idea of enjoyment. It indicates the best [foremost] viewpoint in the park. “Sha” is a lake or pond and symbolizes the awareness attained during the Ocean Awareness Meditation.

The “” [a] glyph near the end of the verse should probably be “” [ty].)

422.763aP19 

20 

incense.)

423.765cP32 


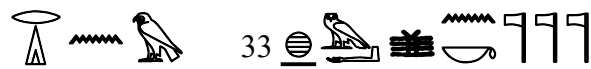

423.765cP32 Da en mut-k Newet wen-k me neter en khefet-k, em ren-k en “Neter”.

Your mother, Cosmic Space, gives your existence as the god of what you face [in life] in your name as “God”. (This verse describes how space permits the existence of a physical image for the avatar to perceive. It is a reflection of the self like looking in the mirror. Sometimes scholars translate “khefet” as “enemy”, but an enemy is just something a person may face in life as one of his possible creations. It is something you meet and must handle. Problems you may have with it are due to contradictory beliefs you may have toward it.)

423.766aP32 

423.766aP32 Hej nek redu per am-k.


Illuminate the efflux that goes forth from you. (The efflux of Osiris is the floodwater and soil that the Nile brings when it rises. Osiris makes this offering to Isis as he makes love to her so that her fields may produce abundantly. This also applies to the substances that flow out of the human body. Egyptians built their brilliant civilization on the Osirian efflux. Illuminate your own effluxes instead of simply discarding them. This is true ecology. The subtle efflux is attention that flows forth from the viewpoint that defines identity to generate an experience that may be perceived. Each person creates his own world by the efflux of attention.)

423.766bP32 


423.766bP32-33 Reda en Herew khem@ nek neteru, jer bu neb shem nek am.


The Will enables you to contain all the gods wherever you go. (“Khem@” is to grasp or contain. The Will focuses attention. It can hold an entire system together as it functions. The Egyptians personified each natural function or organ of the body as a “neter”. In that sense each natural part of a person is divine.)

Perception. Perception extends itself by means of the Will. This energy of extension is *prana* and has the nature of the element of air. The father becomes an image. The text represents this with a glyph of a portable box with the shrine of the god on it. The Egyptians would place images of gods on these sedans and carry them in processions. They called the sedan a “*Kar*”, and this word may be the ancestor of what we today call a “car” even though the cars of the ancients were carried by runners who jogged along on foot. Today in many parts of Asia this tradition of carrying images of gods in sedan chair “cars” continues. Another name for the portable container was “repet”, probably derived from the annual occurrence of such festivals. This links back to “repet” in the previous verse. Every year at Abydos celebrants carried the image of Osiris [perhaps in a disassembled form] from the temple in such a car to a sacred site called Peqer where they ceremonially reassembled and resurrected him and then carried him back to the temple.)

424.768aP40 

424.768aP40 Jed medu: *ha P. pu, shem-k pu, shemut-k apetu.*




Say the word and O this P., there is this your going, and these your goings. (The avatar comes and goes, extending his *prana* of attention in many directions.)

424.769bP41 

424.769bP41 Shem pu, pu en Herew. Em shem-f pu, em shemut-f apetu.




This going is that of the Will, in this, his going and in these his goings. (The appearance of motion is an operation of the Will shifting attention. There is no real motion. It is like watching a movie. The images on the screen shift, but the screen itself does not move. A computer analogy is even better because the observer controls the images on the screen. The images on the screen change to give the illusion of motion, but the screen does not actually move, only the attention shifts. Will governs the shifting of attention.)


424.769aN29 

and perception in general. In another sense, the two eyes are the Sun and the Moon, the Eyes of Horus in the sky. “Mekhenety Areyt” is an epithet of Horus with his two celestial eyes. On the level of consciousness, Osiris observes through his Two Awakened Eyes. One is the Pineal Eye of Wisdom, and the other is the Kundalini Eye of the Cobra. Isis, the Pituitary, governs the operation of the former. Nebet Het, Lady of the Sacrum governs the operation of the latter. Within her temple **next to** the sacrum is the prostate, the throne of Set. The Cobra Lady guards that throne. These eyes are stacked one above the other indicating they are not the fleshy eyes for visual seeing. Sethe transcribes the N determinative of “sa” [protect] as ; Budge gives it as . The P version is .



424.771bP44   45       

424.771bP44-45, M63 Mena-k ha behesu-k

Your herdsman is behind your calves. (This verse continues the protection theme. The herdsman protects his calves from predators. The M. version is clearer than the P. version, which has a pavilion with the dais of truth. However, there may be a connection, because the word “behes” [calf] is very close to the word “behed” [throne]. This then links back to the throne of iron in 770c. The base of the pavilion forms the glyph for truth, and it may be as solid as iron. “Mena” is herdsman [ , or ], and “menew”  is a shrine, **or perhaps a small shelter used by a herdsman.** **The herdsman walks behind his calves guiding them with a staff.** The calf was a symbol for the sun at dawn.)


424.771cP45 Ha P. pu. Sau thu @r ar Aakhu.

O this P. You protect the staircase to the Light Beings. (There is a staircase [@r] up to Heaven. This is the gradual ascension through the higher chakras and higher states of consciousness. The cobra [@ret] protects this path of ascension and opens its portals at the proper time. The avatar identifies with Osiris who has ascended the staircase and become a leader of the immortal light beings. He and the Cosmic Cobra are very close. The “Sa” knot of protection resembles the coils of the cobra. **See notes to 424.771aP44 for the “protect” determinative glyph.** **The staircase glyph can be written .** Sethe transcribes the P version as .)

424.772aP45 

424.772aP45 *Ha P. pu, arekh.*

O this P., know! (Know the truth.)

424.772bP45 

424.772bP45-46 *Shesep-k nek hetepet-k neter pen. Hetepet-k am-f heru neb.*

You take for yourself these your divine experiences. You experience with it every day. (Every day the avatar passes through the various states of consciousness on the stairway to Heaven. The N version includes the glyphs for offerings of bread and beer, symbolizing the experiences of the body. Experience of truth brings peace of mind. *The first “hetep” is damaged and recovered from context.*)

424.773aP46 

424.773aP46 *Kha em tau, kha em heqetu, kha em kau, kha em apedu.*




A thousand loaves of bread, a thousand jugs of beer, a thousand bulls, and a thousand fowl. (These are four of the major offerings. Each offering represents an essential part of life. Bread [*ta*] is the physical body and the element of Earth. It corresponds to the root chakra. Beer [*he(ne)qet*] is the body fluid that becomes urine and represents the element of water and the second chakra. The bull [*ka*] is the electromagnetic life force in the body and the element of fire governed by the Will in the third chakra. The fowl [*aped*] is the operation of the mind in thinking and judging and represents the element of air and the sixth chakra. A “thousand” indicates abundance of all the elements in the avatar’s life experience. The other major offerings are unguents for the heart chakra, alabaster for the throat chakra, and linen cloth or headbands for the crown chakra. The symbols are not fully specific. For example, all chakras have *Ka* energy, and it is strongest in the second chakra. The Will draws this energy into the third and higher chakras and then transmutes it into spiritual energy.)

424.773bP46 

424.773bP46 *Kha em khet bene[re]tu, kha em hebesu nebu*

A thousand sweets, and a thousand linens of all kinds. (The word “beneret” for sweetness is in its alternate form of “benet”. This calls to mind “Benet” the ape, a

form of Thoth or Baba. The sweets and unguents go with the heart chakra and include the sweetness of love and all forms of experience. This verse is about the fun and entertainment that comes with life experience. Life is a celebration of sweet love and light.)

424.774aP46  47 


424.774aP46-47 *Ha P.* Mu-k nek. B@h-k nek.

O P., your Undefined Awareness is yours, and your abundance of awareness is yours. (“Mu” is the virtual energy of Undefined Awareness expressed poetically as water. It is really a field of potential energy waves. “B@h” is a flood. The avatar opens his awareness to its full potential and experiences a vast flood of energy and abundance.)



424.774bP47 *Besen-k nek.* Any nek kher sen-k Nekhekh.

Your balsam is yours. It is brought for you from your brother, the Old Man. (“Besen” is a kind of ointment used to inaugurate temples. Here it refers to the semen used to “inaugurate” a virgin. “Nekhekh” means “the old man”. This is a euphemism for the phallus since the word as a verb means to poke with a phallus. This all links together the last three verses. The sweetness is love making. The inundation is the huge ejaculation, and the balsam is the semen that impregnates a virgin. Avatars enjoy sex and really have fun with it. They also enjoy playing with words and ideas in a way that is both poetic and raunchy at the same time. This verse describes the love play between Osiris and Isis, Amen-Ra and Amenet. Osiris is both the husband and the brother of Isis.)

425.775aP55  56 

425.775aP55-56 *Jed medu: Asar P. nej-ta.* Reda en nek neteru nebu.

Say the word and the Perceptive Faculty of P. is protected. All the gods are given to you. (Osiris regains life and immortality. He becomes leader of the gods. The gods are his organs that function under his direction.)

425.775bP57 

425.775bP57-58 W@-t sen aseth. Jefau-sen aseth.

Their heritage and their food. (The heritage of the body parts is the karma they have incurred. Their food [jefau] is the experiences that they ingest and experience. The avatar gains all these. “Aseth” is an untranslated particle. **The damaged glyphs are recovered from context.**)

425.775cP58 

425.775cP58 Ashetu sen neb aseth. Ne met-k.

And indeed all their victuals. You do not die. (“Ashet” can mean things and possessions. It can also mean a meal. Specifically it can refer to figs or fruits from the Persea tree. This tree was sacred to the Egyptians and represented the Tree of Life. The Mother Goddess dispensed nectar from this tree, and its fruit renewed life. All the divine foods of the gods belong to the avatar. This also includes all divine possessions. The avatar realizes that he does not die, just as Osiris discovers that even when he fragments into many pieces he still does not die, but soon reassembles and continues his eternal existence.)

426.776aP61 

426.776aP61 Jed medu: Asar P. kh@ nek em Suten Baty.

Say the word and P. as the Perceptive Faculty, you are crowned as Pharaoh of North and South Egypt. (“Kh@” is the sun rising at dawn. Thus, it symbolizes the coronation of a king and the dawning of enlightenment. When the avatar steps into the role of Osiris as the Perceptive Faculty, then his Eye of Wisdom opens. He lives as the representative on Earth of the Higher Self in service to the whole planet.)

426.776bN89 

426.776bN89 En Sekhem-k me neteru nebu Kau sen aseth.

For indeed your ego power is like all the gods and their Ka’s. (The “sekhem” is the power of the ego. When **the ego** is fully empowered, the small self identifies with the Higher Self. Then all the gods work together in service to this Higher Self and their various life energies [ka’s] all work for this higher good. I selected the N version for this one line utterance, because it is the only version that has the word “neb[u]” which means **all** the gods are included. It also is the only version that

includes the ending bracket, telling us that utterance 426 has only two verses.)

427.777aN89 


427.777aN89 Jed medu: Newet peshesh then hery *sa*-th Asar N.

Say the word and Cosmic Space, you spread over your son, the Perceptive Faculty of N. (Perception looks up from Earth below and finds the galaxy with countless stars and endless space above him. The Cosmic Space of the universe is the mother of perception when an avatar incarnates onto a planet. I chose the N version for this verse, because it is the only version that includes “jed medu”. The N version clearly separates 426 and 427 into two compositions.)

427.777bP61 

427.777bP61-62 Sedekh-th su me @ Setesh. Khenem su Newet.

You protect him from the hand of Illusion. Cosmic Space nurses him. (“Khenem” is to nurse. It also is a friend and even can mean to unite with someone or something. The glyph is the jug of Khenemu, so there is a hint at this creator god who is the Cosmic Potter. This gives the idea of nurturing the growth of Osiris the way a potter shapes a pot on his wheel. Cosmic Space [Newet] gives birth to the avatar’s Faculty of Perception [Osiris], because without a cosmos to perceive, perception is meaningless. Perception is subject to the challenging experience of Illusions [Set], but the illusion-filled universe nevertheless is his nursery for creative growth and evolution. Space gives shape to a body the way a potter gives shape to clay, and the Illusions simply reflect whom he believes himself to be in the form of someone that he pretends that he is not.)


427.777cP62 



427.777cP62 Aw neth. Sekh-th *sa*-th. Aw neth as, khenem-th Wer Pen.

You come. You protect your son. You come as you. You nurture this Great One. (This verse continues and amplifies the previous verse. The avatar evolves and is destined for greatness. His universe is his mother. She nurses him to bring out his greatness. "You" in the text means YOU the reader.)

This gives birth to space and matter. Within a context of space and matter, the belief in a viewpoint can emerge. Next appears belief in the possibility of Perception and a physical body to support it. Layers of core beliefs build up until a complex universe appears. The duplication “wen-wen” suggests the repeated cycles of rebirth and the layering of existence as various densities of belief.)

431.781aP62 

63 

431.781aP62 Jed medu: thut *sat*, sekhemet em mut-s, kh@t em Bat.

Say the word and you are the daughter who is empowered in her mother and dawns in the Land of the Bee. (The Land of the Bee is Northern Egypt. The word “dawns” also means to “crowned as sovereign”. The power of Newet derives from Mut. Mut is the Queen of the South. As Nebet-Het she becomes the kundalini and rises to join Isis in the North. Egypt expands and unites South and North into one great country. This subtly refers to the way that, once the heart chakra opens, the kundalini takes the power of the lower chakras upward to unite with and open the higher chakras. The Lady of the North is Isis. However, we also notice Mut appearing as Sekhemet in this remarkable verse. “Sekhemet who is in her mother”. “Sekhemet, who is in or the same as her Mut [transformation].” Mut is Hathor. Isis is also a transformation of Hathor.)

431.781bP62 

431.781bP62 S-Aakh-th P. pen em-khenu-th. Ne met-f.

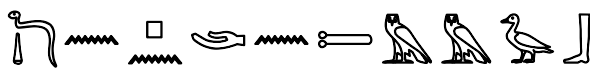

You make this P. a Light Body inside you so he does not die. (Osiris has already achieved his immortality before he is even born because his body is pure light. Once the avatar realizes this, he recovers his birthright. The several short hymns [425-435 perhaps even including 436] that speak of Geb and Newet and often end in "ne met-f" may comprise a longer hymn in which that phrase is a refrain.)

432.782aP63 

432.782aP63 Jed medu: @t Kheperet em Pet en Sekhem neth.

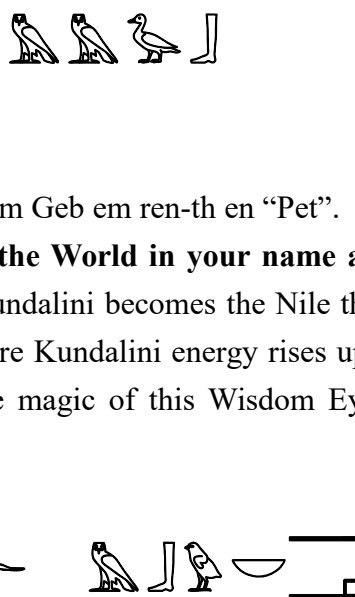
Say the word and the Powerful Lady who is Created in Heaven belongs to your Ego Power Chakra. (The “Sekhem” represents the Third Chakra and the power of the ego. The ego generates the sense of self viewpoint that imagines itself separate

You put this P. for yourself with the Imperishable Stars that are in you. (The Imperishable Stars are the circumpolar stars in the night sky that never set. They are at the North Pole region that is the womb of Newet. The Earth also is in Cosmic Space and never sets. The avatar identifies with Osiris. Newet is a permanent prior core belief that forms the foundation for the permanency of the Perceptive Faculty that Osiris represents. Osiris is also forever within Newet as the constellation Orion. Perception is continuous within the context of Cosmic Space although the specific images that we perceive flicker on and off like the twinkling of stars.)

433.783aP63 


433.783aP63 Jed medu: en pened neth mem Geb em ren-th en “Pet”.

Say the word and your serpent is within the World in your name as “Heaven”. (The serpent is the kundalini. In Egypt, Kundalini becomes the Nile that brings life to the Delta. In the human body, the Starfire Kundalini energy rises up the spine to awaken the Eye of Wisdom. Through the magic of this Wisdom Eye, the World transforms into Heaven.)

433.783bP64 

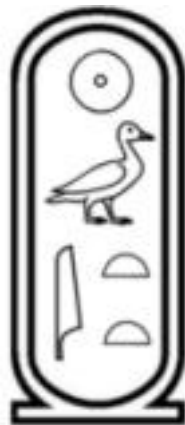
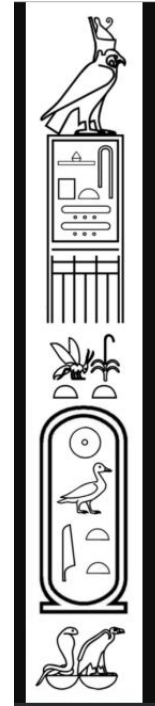
433.783bP64 Sema en neth Ta er jer-f em bu nebu.

The World to its limit is united to you in every place. (The union of Geb and Newet is total. It extends to the limits of the World and includes every place. It is a non-local phenomenon. This is Egyptian yoga, the union of Heaven and Earth.)

434.784aP64 


434.784aP64 Jed medu: Heret er Ta neth tepy at-th Shewe, Sekhmet am-f.

Say the word and high above the Earth you are over your father, Shiva [the Prana Lord], empowered upon him. (Shiva is the Emperor Trump. He represents *Prana* and is the father of Newet. On the other hand, Shiva also is the atmosphere that covers the planet between earth and sky. Thus, Newet is above Shiva from that perspective. However, that is only when we think of Shiva in terms of Earth’s atmosphere. As Cosmic *Prana* and the *Prana* in the body, he represents



Cartouche: *Sa R@ Teta*

Detail photos of the fragment of Teti's Obelisk [1st pharaoh of 6th dynasty] found in the 1970s at the remains of the Sun Temple in Heliopolis [Cairo] and a clear drawing of the inscription with Teti's name. Photo by Hiroyuki Nagase, 2017. Drawing from "The Obelisks of Egypt" by Labib Habachi. The website listed below also has clear photos of the magnificent surviving complete obelisk of Senusret 1, 12th dynasty. It is the oldest standing obelisk in the world, but too late for the Pyramid Text era.

<http://www.obelisks.org/en/heliopolis.htm>

For a list of surviving Egyptian obelisks see the following website <http://www.obelisks.org/en/index.htm>.

Unfortunately we do not have a Teti [T] version of PT436.792a, only P, M, and N versions, and the M version has lost the final half of the verse. The P version has the Light House glyph rather than the obelisk glyph, so uncertainty remains.



Qebehut, **Insignia for Tenth Nome of South**

436.792bN36 

436.792bN36 Ar Sekhetu R@ mereret-f.

And to the fields of the Higher Self Sun that are forever beloved by him. (The fields are the green fields of the delta. They represent the sets of beliefs held by the individual. The Higher Self establishes them for the overall plan of evolution. The avatar's personal belief system will shift after initiation and grow increasingly aligned with the plans of Ra for the evolution of life on the planet.)

436.792cP69 

436.792cP69 Thes thu P. pu. Ne met-k.

You arise, this P, and do not die. (This common refrain of not dying that appears several times in Hymns 425-435 reminds us that the avatar goes through transformations, but never dies. Arising suggests the rising of consciousness to higher levels following the initiation.)

437.793aP69 


437.793aP69 Jed medu: Ares en Herew. @h@ ar Setesh.

Say the word and there is awakening of the Will to stand up against Illusion. (Illusion [Set] seems to take over a person's life, but when the Will awakens, Illusion loses its grip.)



437.793bP69 


437.793bP69 Thes thu me Asar. Aakh as, sa Geb, tepya-f

You arise as the Perceptive Faculty, as a light being, the son of the World, his first. (Osiris was the first son of Geb [the World] and Newet [Cosmic Space].)

437.793cP69 

437.793cP69 @h@-k me Anepew hery menew

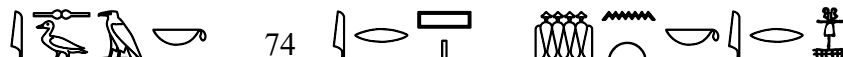
You are as still as the Death Lord on the mooring. (There is some question about the last word of the verse . Mercer takes it as “manew”, a variant of “menew” or “mena”. Faulkner translates it as “baldachin” which suggests a canopy on cloth placed over an altar. The word has a cloth bundle determinative, but Anepew traditionally sits on a small shrine or mastaba tomb and his glyph is drawn in *couchant* pose. Although the verb “@h@” often means to stand, it here must mean to be motionless. “Men[ew]” can also mean a stone pedestal or monument. This is the derivation of our English word “monument”. The cloth would be a shroud or altar cloth. Budge defines “menew” with the proper cloth glyph  as a piece of cloth, a sheet, or a garment. He also has “mena” with the cloth bundle glyph as a variant for tying a boat at its mooring in port. “Arriving in port” was a euphemism for dying, which is what Anepew is all about. From the 1st dynasty or earlier Anepew was the guardian of the necropolis. Along with Wep-wawet Anepew is an important part of the Abydos Osirian rituals and funerary rites in general. Some of his other epithets: The One Before the Divine Booth [Khenety Seh-neter], The One on His Mound [Tepy Dew-f], The Embalmer [Am Wet], and Lord of the Sacred Land [Neb Ta Jeser.] The “Dew” mound is probably equivalent to the Menew referred to in this verse. This may be the same “mound” as in the place name Abydos [Abedew], “Mound of the Heart”. This verse indicates that every creation ends. Every life ends with death. Robert Temple [**The Sphinx Mystery: The Forgotten Origins of the Sanctuary of Anubis**] believes that during the Old Kingdom the Great Sphinx originally was a huge statue of Anepew guarding the entrance to the necropolis on the Giza plateau. The statue was surrounded by a moat so that it looked like a jackal-shaped boat moored in a lake. Temple theorizes that when the Old Kingdom ended, the statue, moat, and associated temple became buried under sand except for the jackal head that was then severely vandalized during the disorder of the First Intermediate Period. The very vulnerable ears and snout were broken off. During the Middle Kingdom 12th dynasty pharaoh Amenemhat II then recarved the broken stump of the head to look like himself not realizing that there was a statue of a jackal body buried in the sand underneath the head. During the 18th dynasty pharaoh Thutmoses IV cleared the sand from around the statue and made extensive

going like the Duracell Bunny [a subconscious connection to Osiris, the immortal “bunny”, “Wenen Nefer” but vastly stronger]. The N version uses two divinity symbols  to a single sekhem ego, clarifying that there seem to be two divine egos, one on each side of the Death gap commanded by Anepew, but there is only this one continuous Light Being that exists and you have created it.)

437.798aP73 


437.798aP73 Ashem-k, ashem Herew. Medu-k, medu Setesh.

When you go, the Will goes. When you speak, Illusion speaks. (This verse points out first that your Will [Horus] determines your actions. Speech is by “definition” simply a set of symbols and not an actual experience. In that sense, it is a lie, an Illusion [Set]. From your actions, you can see the expression of your true Will. A person’s words are not so trustworthy.)

437.798bP73 

437.798bP73-74 Asa-k ar Sha. Khenet-k ar Ten.

You approach the sea, and you sail up to the place of Fullness. (The sea is the Mediterranean in the North. To get there you sail downstream. The sea is the fullness of the Pure Awareness beyond the crown chakra. Sailing upstream, you reach the home of Osiris as “Khenet Amenetyu”, in the Thenit [Ten] Nome. Note the pun on “khenet” for sailing and for “Khenet Amenetyu”, [Chief of the Western Realm Dwellers]. Osiris is the Chief of the West, the land where the sun sets, the land beyond death. The name Thenit or Tenit refers to the ancient god Tenen from whom our number Ten comes [10]. In Hebrew, ten is OSR, which is the name of Osiris. Ten is the number of fullness and fulfillment. The Thenit nome and Abydos represent the second chakra. They are to the west of the Nile and represent the male genital. Abydos represents the switch that turns on the full male *Ka* energy, whereas Dendera, to the east represents the female G-spot of Egypt and from ancient times was a sacred site. When this energy generated in the Nile loop rises northward through the Crown Chakra in Buto and into the Mediterranean, the adept attains fullness of the physical and fullness of the spiritual. He unites the lower and upper chakras and integrates them with the cosmic chakras.)

437.798cP74 

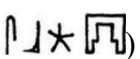
437.798cP74 Khenes-k *Abedew*.

You traverse the Mound of the Heart's Desire. (This refers to Abydos, the main sacred center in the Thenit Nome. The word "khenes" plays on the euphemistic name for the moon, Khenesew, "The Traveler". This is a form of Thoth. However, the reference to the Moon is a clear pointer to the second chakra, whose symbol is the moon because of the pubic bone that arcs across that region. The Nile at Abydos also arcs northward toward Akhmim [ancient name Khem], a very powerful sacred site marking a secret acupoint in the upper second chakra. This reference also means that you must process the subconscious emotions that may have been stuck in the second chakra. This includes fears and desires with regard to sexual issues, adequacy, and so on. The word "Ab" in *Abedew* also means pain and suffering. Abydos was where Osiris was murdered and his corpse was cut into pieces over jealous anger and sexual secrets. A lot of human suffering comes from repressions in the second chakra. There often are a lot of frustrations, inhibitions, and lack of fulfillment in the sexual arena. At Abydos the Nile makes a big double turn that looks like a giant erect phallus. Coptos, a site sacred to Min, marks the tip of the phallus where it ejaculates. Akhmim, with its gigantic temple to Min marks the clitoris of Mut and the female overdrive button just above it. Some say the temple complex there was larger than Karnak although it is now almost completely destroyed and buried under the town of Akhmim. In any case Rameses II installed a truly gargantuan statue of himself there, pieces of which were recently recovered. Abydos marks the secret male overdrive button just above the phallus root and below the pubic bone.)

437.799aP74 

437.799aP74 *Wen nek Seba em Pet ar Aakhet.*

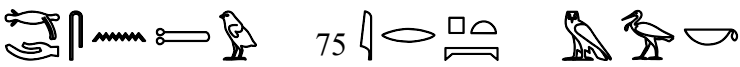

The Stargate in Heaven is open for you toward Samadhi Illumination. (When you push the overdrive button at the right moment, it opens the crown chakra and the Sun of the Higher Self appears at the horizon of awareness. This is a blissful state of Samadhi. In this state the avatar identifies with his light body and begins to live his immortal status. He expands to cosmic awareness, and hence the reference to a Stargate in Heaven. It means both a blissful heavenly state and a literally cosmic status. Passing through this Stargate [Seba] turns on warp drive and awareness

zooms out to beyond the farthest reaches of cosmic space. M's Stargate: 

437.799bP74 


437.799bP74 Neheh heryab neteru em khesef-k.

Eternally in the midst of the gods in your upward sailing. (“Neheh” means eternity, forever [literally, “not time”]. “Khesef” is to sail upstream, and is the same as “khenet” of 798b above. The determinative is missing, leading to possible confusion with “enemy”. That reading makes no sense here. The Avatar sails “upstream” to higher and higher states of consciousness as he moves deeper and deeper into the physical world. The imagery of sailing toward Upper Egypt’s southern border on the Nile reflects in the sky as sailing toward the edge of the universe. There is a mirror reflection here between going toward lower chakras in the physical world and toward higher chakras in the spiritual world. This is one of the secrets of ancient Egyptian yoga.)

437.799cP74 


437.799cP74-75 Shed sen thu ar Pet em Ba-k. Aba-ta am sen.

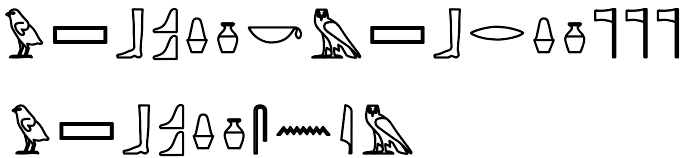
They take you to Heaven in your *Prana* Mind. You are a Highly Pranic being among them. (A *prana* body is a mental body. When the *Ka* enlivens the body with electrical energy, the mind and its accompanying breath energize with life force. The immortal light body is thus capable of maintaining conscious thinking awareness beyond the space/time boundaries of the physical body. Many beings in Heaven have achieved this level of liberation. They form the higher enlightened beings, ascended masters, avatars, angelic beings, and so on, that populate the universe. Having achieved this level of awareness, you can join them in their activities. These generally support the harmonious evolutionary progress of the universe and thus function in alignment with the Higher Self. The *Ba* and *Ka* integrate at this stage. This verse demonstrates the important role of *pranayam* breathing discipline in achieving these higher states. “Shed” is an ancient Egyptian training program by which the gods “take” your mind to Heaven.)

437.800aP75 

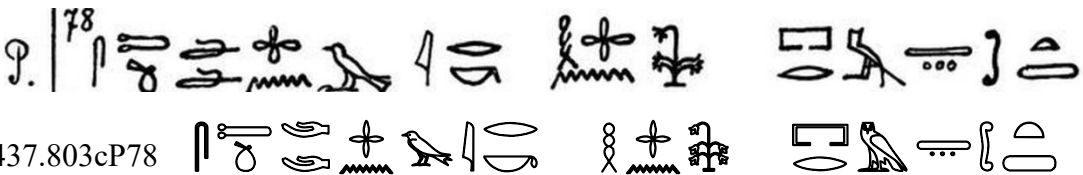
437.800aP75 Perer-k ar Pet me Herew hery shed-shed Pet.

You continually ascend to Heaven like the Will that is over the divine vulva of Heaven. (The *divine* vulva of Heaven is the vulva of Newet. “Shed-shed” also has associations with a grinding mill or a team of rowers. These images suggest the “grinding” operation of Heaven as it turns on the Earth’s axis. Horus, the Will, is the

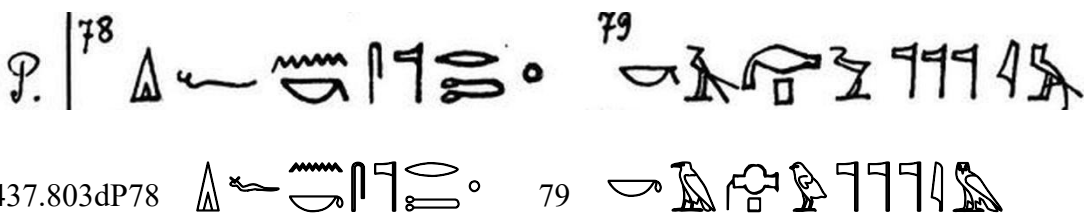
extend a hand [ray of light] and help an individual in his life endeavors when he moves in the evolutionary direction of his life mission. That is its purpose. “Giving a hand” is the Pyramid code for the spirit of avatars.)

437.803bP78 

437.803bP78 Wesheb-k em shebu [ta, heqet] neteru, wesheb ta heqet sen am.
You feed on your food offerings [bread and beer] of the gods on which they feed.
 (The avatar lives on the level of the celestial realms. The gods are his subordinate faculties, so what he eats is what they eat. By virtue of his consciousness, whatever he eats transmutes into celestial awareness. **Book of the Dead** ch. 148 also mentions the offerings of bread and beer for the Bull of Heaven and his cows.)



437.803cP78 Seth Dedewen ar-k. Hewen Resy per em Ta Pejet.
The odor of the Masturbator, [Divine Lord of Sudan,] reaches you. The Young Man of the South ascends from the Land of the Bow. (“Dedewen” was a Sudanese god. His name is actually a pun on a word for a masturbator [dede-wen]. “The Young Man of the South” is a title of “Dedewen” and is an epithet for the phallus aroused by masturbation. The phallus is like an arrow, and the Land of the Bow is the place from which arrows are shot. This continues the play on Dedewen. “Ded” means to ejaculate. The bow is the perineum muscle system. Proper use of the bow shoots the arrow to Heaven. For more details on the mythical role of Sudanese and Nubians in Egyptian thought, see my translation and explanation of Sen-Weseret’s Semna Stele. This inscription defines the southern border of Egypt and discusses the physiology of meditation with respect to the root chakra southern border of Egypt. Apparently Nubian tribes in that area still maintain a highly priapic culture that accords masturbation a high status.)



437.803dP78-79 Da-f nek senether kapu neteru am.

437.805aP80 De-f thu em Neter Dewa, heryab Sekhet Aaru.

He puts you in the Adoration of the God, in the midst of the Marsh of Reeds. (The Marsh of Reeds is in the northern Nile Delta. In the sky, it becomes the Twat of Newet. The Lord of Death has a companion called “The Opener of Ways” [Wepwawet] who stands by the North Pole and escorts the dead to the Twat of Newet whence they will be reborn into the world. “Dewa” means to adore or worship. **Whatever** truly holds your attention with fascination your attention will attract to become your future reality. The Nile Delta is also the image of Isis, so there is a suggestion here of Osiris making love to Isis. This is the conjoining of the pineal and the pituitary to awaken the Eye of Wisdom. The pineal and pituitary are in the midbrain with the cortex wrapping around over them. The reeds are the pubic hairs of Isis, and the beliefs in the mind that define the identity of a person born into the world.)

437.805bP81 

437.805bP81 Hemes-ta hery khenedu-k

You sit on your thrones. (Osiris is lord of the Twat Astral Realm. Isis is his throne and support. As the Goddess of Feeling, she is the daughter of the World [Geb] and sister of Osiris, the Perceptive Faculty. The word “throne” is plural. Thus Osiris has several important thrones, including the North Pole, the pituitary, the pudendum of Isis, Busiris, Abydos, the deepest point of sleep, the bottom of the underworld, and so on.)

437.805cP81 


437.805cP81 Wethes demat-k an sekh[em]jet Wereret Desheret, Neb Pejetu.

You lift up your severed member for the power of the White and Red Crowns and the Lord of Bows. (On the surface, this refers to the unification of the fragmented parts of Egypt into a whole kingdom. Specifically it refers to the North and South of Egypt and the Land of Nubia in the far south. The Land of Bows is the land of the source of life energy that can shoot upward through the body to enliven it. Thus, Egyptians often called the southernmost nome “Ta Sety”, the Land of Shooting and used the bow glyph to write the name. There may also be a suggestion here that many of the ancestors of the Egyptians migrated from the lands of Nubia and Sudan, following the course of the Nile. There is also reference to the restoration of the

dismembered body of Osiris. It especially refers to the severed and destroyed phallus that Thoth and Baba reconstruct or replace for him. The “power” refers to the third chakra, but also plays on the word “field” mentioned in 805a above and in 805d below.)

437.805dP81  
 82 

437.805dP81-82 B@h-ak em Sekhet Neteru, weshebet sen am.

Your flood of food is in the field of the gods where they feed on it. (This continues the clever word play on Sekhet and Sekhem and Sekhmet. The third chakra [sekhem] is the belly that contains the digestive system. The belly is also like a field [sekhet]. There is also a link to the “Sekhet Aaru” or Field of Reeds mentioned in 805a. There the avatar feeds on the divine ambrosia of the Twat. This also subtly takes us from the Land of Bows in the far south to the Delta in the North, thereby describing the rising of the Kundalini. The image of a flood [b@h] emphasizes how the flood rises from the cataracts in the South and surges up through the Delta in the North.)

437.806aP82 

437.806aP82 S-Aakh-k nek, anu-k nek.

You make your Light Body for yourself and your bearers for you. (This flood brings enlightenment and many wonderful experiences.)

437.806bP82 

437.806bP82 Saa-k nek Aku-Ta-k nek

It makes Wisdom for you and Stonemasons of the World for you. (“Saa” is the Sense of Touch and the source of Wisdom through direct experience. The “Aku-[Ta]” were the masons and craftsmen who worked the fine stones of the earth into buildings and decorative art as an earthly expression of wisdom through the work of their fingers. “Aku” is simply a stonemason. “Aku-Ta” has a worship glyph [M and N versions] or a scarab creation glyph [P version] indicating that these were the creators of sacred art and architecture.)

437.806cP82 

437.806cP82 Hetep da Suten, hetep da Anepew. Kha-k em ren en ma.

There is a King's offering and a Death Lord's offering of your thousand of the young of the gazelle. (The king represents the living, and the jackal of death represents the dead. The young animal is "ren". This puns on the name energy of the throat chakra, suggesting mantras. The gazelle is "ma", which also means to see. This suggests a set of yantras that awaken "Maa", the sense of Sight. The verse covertly describes a process of rapidly awakening the Eye of Wisdom through the repetition of certain exercises. The gazelle also carries the connotation of swiftness so that the process occurs quickly.)

437.806dP82 

437.806dP82-83 Kher semetu aw sen en-k em wah tep.

From the various lands they come to you with head bowed. (This refers to the respect paid by the whole world. The expression "wah tep" for "bowing of the head" also means to perform multiplication. We could translate it to mean that larger and larger multitudes of people come. People traveled from all over the world to study in Egypt and to pay homage to her great civilization. Even today people from all over stare in wonder at the last few remains of what must have been unimaginably beautiful in its glory days. The advantage today is that many tombs and temples that were closed to the general public in ancient times are now open to visitors. Unfortunately, however, the buildings that remain are in a sad state of repair. The ancient Egyptians held great assemblies at which people from all countries gathered to meditate together so that all people would live harmoniously by the evolutionary plan of the Higher Self. **Modern** Egypt does not have the skills or resources to restore the ruins properly, and they must be fully researched before any restoration takes place.)

437.807aP83 

437.807aP83 Hetep da Suten, hetep da Anepu. Kha-k em ta, kha-k em heqet.

There is a King's offering and a Death Lord's offering of your thousand loaves of bread and thousand jugs of beer. (The sacrificial meal of bread and beer is the origin of the Eucharist. Bread stands for the physical world, the "body". Beer stands for administrative power [heq] physically represented by the blood and urine. The full name for beer was "heneqet". "Heneq" is to squeeze or press out.)

yoga exercises gives the avatar power over Death. Death becomes a loyal servant and companion.)