

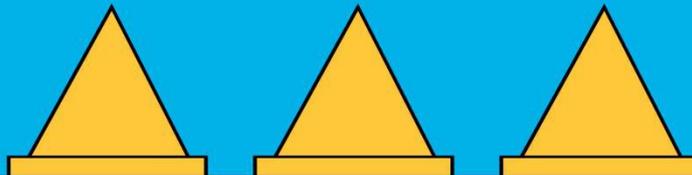
Avatar Wizards of Eternity

The Pyramid Texts

A New Age Translation

with

Detailed Commentary



Book III

Hymns 438-531

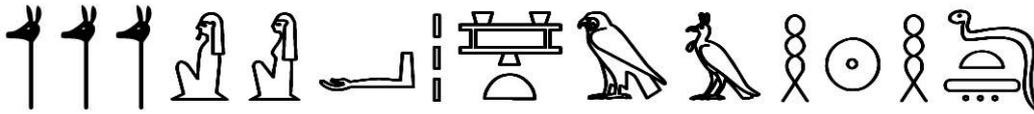
Douglass A. White

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 III, Hymns 438 - 531

A Delta Point Educational Technologies

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The Pyramid Texts

Book III

Hymns 438 - 531

Translation and Commentary

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(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. For Hymns 469 and later select Zweiter Band.

438.811eP87 

438.811eP87 Ar sewen-k en nebu amakhu

For you to sell to the lords and vassals. (The avatar is a Time Lord who divides time into parcels and “sells” it to the various components of his universe. This is an exchange of service. “Lords and vassals” continues the idea of great ones and lesser ones mentioned earlier in 811c. We can also interpret “amakh” as “honorable” and then it describes the lords. Interestingly the glyph for “amakh” is a complete rack of ribs with a spinal cord sticking out, suggesting perhaps that the sense of honor depends on one’s behavior over an extended period of time, a single rib representing a certain period of time like a month.)

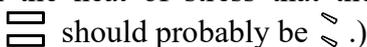
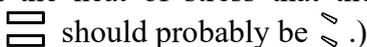
439.812aP90 

439.812aP90 Jed medu: P. pu Sethet, athet Tawy.

Say the word and this P. is the Shooting Goddess who takes over the Two Lands. (“Sethet” or “Setet” is the principal consort of Khenemew, the Cosmic Potter who controls the Nile flood. Her home is the first cataract on the Nile, and she represents the Shakti power that shoots forth the flood from the source of the Nile. The flood passes up over both South and North, unifying Egypt with its vivifying waters. Aneqet and Sethet are counterparts of Isis and Nephthys. “Sethet” [possibly a female counterpart of the consort of Set/Seth – i.e. Nephthys] is the upward and outward pulsing of Kundalini energy. Her power comes from the Golden Source in the golden land of Nubia.)

439.812bP90 

439.812bP90 Rekehet, shesep Adebwy-s.

And The Parched Goddess who receives [the waters] along her two banks. (The “adebwy” are the two sides of the Nile that the floodwaters reach. This includes the whole length of the Nile. “Rekehet” is the hot parched land before the flood arrives. “Rek” means to kindle a fire, but also refers to a time or age and “rekeh” is fire. “Shesep” is to receive, but also has the idea of receiving seed and thereby conceiving. The flood allows Egypt to have an abundant agricultural harvest. The esoteric reading takes this as the relief from the heat of stress that the influx of creative kundalini energy brings. The glyphs  should probably be .)

439.812cP90 

439.812cP90 Per en A-P er Pet.

Dear P ascends to Heaven. (This kundalini arousal takes the avatar up to Heaven. The extra “A” in front of the P cartouche may be an endearment prefix. It is not in the M and N versions.)

439.812dP91 

439.812dP91 Gem nef R@, @h@, kheseb am-f.

He finds the Higher Self Sun, stands up, and approaches him. (“R@” is the Higher Self. The avatar ascends to Heaven, stands before the Higher Self, and approaches him.)

439.813aP91 

439.813aP91 Hemes ye-f hery remeny-f.

He sits down at his side. (“Remen” literally means arms or shoulders. Here it just means that he sits by the Higher Self.)

“Weden” is code for Baba as the baboon scribe totem and secret Master of Yoga. The flower can be a budding lotus, symbol of yoga. The verse then takes on the esoteric meaning of “returning to your Primordial State through tantra and meditation”.)

441.817bP95 

441.817bP95-96 Shem-k her Wat-f, ashemet neteru am-s.

You travel upon His path on which the gods traveled. (“His” refers to Ra, the Higher Self Sun. This is the Great God with his Divine Ka. Thus the path is the “@ Wat Her”, or path of the immortal avatar, The Path or Journey of Horus the Elder from Beyond the Beyond to Beyond the Beyond. This journey of Horus takes place in the eternity of “Right Here and Now” [@a Wat (Herew) = The Greatness of the Way (of Horus) or the Helping Hand of the Way of the Will]. “Wat” [The Way] is often used as a nickname for Horus-Ra, the Higher Self Sun. All the immortals travel this amazing journey. There is a pun on the words “her” and “Her”, both of which represent the sky god as a face. Horus the Elder is the "Tepy @wy" or primordial avatar, so there is also a pun on "@" in the sense of a hand [avatar] and as a Great One.)



@ Wa[t] [Her], The Powerful way of the Hero.



her

“Her[y]” means face, chief, upon, above, the sky, distant -- depending on context.

441.818aP96 

441.818aP96 Pekher thu, maa-k pekher Khet pen

You turn, and you see this bread and beer offering turn. (The P and N versions spell “pekher” with a variant spelling “pesher”. This verse makes it clear that the real offering is the physical body we create to experience with. If you turn about, you will see your body and blood turn. By relativity, this can also mean that you stand still and turn the whole universe. We find recorded thousands of years ago in this verse of the **Pyramid Texts** the secret of the Sufi whirling dance. The Sufi whirling brings you into the moment. Living in the moment is the essence of an avatar’s existence. Thus, the turning exercise is an excellent way to develop awareness of the moment and of the primacy of the Self over all of creation.)

441.818bP96 

441.818bP96 Ary en nek Suten. Ary en nek Khenet Amenety.

The Sultan makes it for you. The Chief of the West makes it for you. (The “Su[l]ten” is the king. There is a word play on ‘sut’, which means to travel or walk about. “Khenet Amenety” is the Chief of the Hidden Land of Resting in the West. When the observer comes to a full state of rest, observables become invisible. The sign for West is very subtle with several relevant components. On top is a hawk. This is “bak”, and plays on “ba-k”, your Pranic Soul. In front of the hawk is the feather of Shewe, a transformation of Ra, the Sun God as *Prana*. The feather represents truth, and means empty or a shadow. Under that is the sign for the solstice. By itself, the solstice sign is “hep”, and means a turning because the

hand indicates the physical action of getting up or of helping someone to get up, and the head indicates lifting of consciousness restoring a person to wholeness and higher levels of attainment. The “tep” is the top priority, the primary intention. The gods cooperate to support the creation of the primary intention. Ra also is the brain that operates the head and all the gods that form the faculties and functions of the body. The hand is for action, and the head is for thinking, both activities governed by the brain’s computer.)

442.819cP97 


442.819cP97-98 Mek su ay me Sah. Me[k] Asar, ay me Sah.

Indeed, it is he who comes as the Enlightened One. Indeed the Perceptive Faculty comes as the Enlightened One. (Osiris not only resurrects, he ascends to become Orion, the Enlightened One, or perfected one. In Sanskrit, this is a *sadhu* or *siddha*. He gains immortality as well. The word “sah” originally means toes. This may mean that what you see of “Sah” is actually like just seeing his toes because he is so vast in stature. There is also a word play on “s-Aakh”, making a light being, “Saa” Lord of Wisdom, and “s@h” someone sealed into immortality.)

442.820aP98 

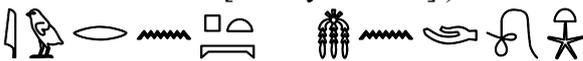
442.820aP98 Neb Arepy em Wag.

The Lord of Wine at the Shouting Festival. (The Wag Festival was on the 18th day of the first lunar month of Thoth that began the Egyptian year. “Wag” means to cry out or shout. The determinative shows a tavern table with three bowls. Some texts also include a hand holding a bowl. This festival involved a deal of drinking and a raucous celebration similar to and climaxed by the Tekh drinking festival that came right after it on the 20th day of the month. In other words the three bowls probably were for a three-day drunk. The three bowls also recall New, the god of the primordial energy of the cosmos, because the festival came when the Nile began to flood, reviving the lands of Egypt from the summer drought. The “Wag” and “Jehutet” (Thoth) festivals were both associated with Osiris and his sacred site of Abydos. “Tekh” is a name associated with Tekhuti/Jehuti/Thoth. Osiris had another important role in Egyptian society as the God of Wine.)

442.820bP98 

442.820bP98 “Nefer”, jed en mut-f. “Aw@”, jed en at-f.

His mother says, “Beautiful.” His father says, “Heir.” (This verse gives us two perspectives. His mother sees how beautiful he is, and his father sees him as an heir to the throne. This difference in viewpoint between the mother and father of Osiris emerges right from the beginning of the **Pyramid Texts** with the lines inscribed on the sarcophagus of Pharaoh Teta [see Hymns 1-7].)

442.820cP98 

442.820cP98 Awer en Pet. Mes en Dewat.

Conceived by Heaven and born by the Twat. (Newet, the Cosmic Space of Heaven conceives Osiris, the Perceptive Faculty, in her womb twat at the North Pole in the sky. The earth’s magnetic field happens to be near the poles, and it causes charged particles to tend to enter from the pole flowing downward to the planet. The Northern Lights are visible evidence of this process. The ancient Egyptians believed that living souls enter the planet’s atmosphere in this way and then proceed to the womb they have selected as their vehicle of incarnation. The Northern Lights

the imperishable stars at the North Pole. They never set below the horizon and are thus symbols of immortality.)

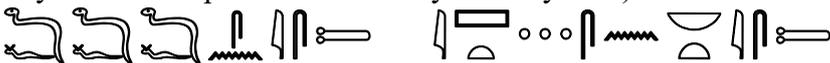
444.824P101 
 102 

444.824P101-102 Jed medu: Newet kh@ neth me Baty en Sekhem-th em neteru.
Say the word and Cosmic Space crowns you as king of Lower Egypt so that you have willpower over the gods. (Newet is the mother of Osiris. She places the red crown on his head. This also symbolizes the light at dawn. “Baty” is the bee symbol of Lower Egypt. The “Sekhem” is the ego power of the third chakra. Becoming a pharaoh represents the highest achievement of an ego possible on this planet.)

444.824bP102 

444.824bP102 Kau sen aseth, aw@t sen aseth.

Their energies and their heritage. (The avatar as if possesses their various energies and their heritage. “They” refers to the gods, the organs, and faculties of a living being. The Ka is second chakra energy, but each component of the individual has its own energy frequency. The Will governs all such energies. “Aseth” adds emphasis or possibly the idea of possession. They are all yours.)

444.824cP102 

444.824cP102 Jefau sen aseth, ashetu sen nebet aseth.

Their food, and all their possessions. (“Jefa” is food, and sometimes offerings of food. The possessions also can be offerings. This verse continues from the previous verse. The possessions play on the word for first chakra physical matter [khet = khat]. The three lower chakras form the basis of existence as a living organism with a physical body.)

444.824dM90 

444.824dM90 Newet, dada-th sejeb-f, @nekh-f.

Cosmic Space, you constantly give this M existence and his life. (By virtue of providing space, Newet gives the possibility for Osiris to exist and live. In that sense, she is his mother, and he eternally lives in her womb.)

445.824eP102 

445.824eP102 Newet, @nekh-th, @nekh P.

Cosmic Space, as you live, so lives P. (The avatar, identified with Osiris, lives eternally in the womb/tomb of Cosmic Space. As long as space exists, Osiris also exists. This verse really belongs at the end of Hymn 444 and is not a separate Hymn. It echoes verse 824d.)

446.825aP103 

446.825aP103 Jed medu: Asar P peshesh en-s mut-k Newet hery-k.

Say the word and Perceptive Faculty of P, the embrace of her, your mother, Cosmic Space, is over you. (This continues the description of the relation between the Perceptive Faculty and Cosmic Space. The avatar identifies with the Perceptive Faculty and then expands to realize the space that embraces it. “Peshesh” is to spread the arms or legs and embrace someone or something. The avatar identifies with Cosmic Space as the expanded precursor of his identification with a Perceptive Faculty.)

the Will for yourself. (The avatar awakens his Will to focus on his mission in life and complete it.)

450.832aP107 

108 

450.832aP107-108 Jed medu: As as kher Ka-f. As Asar kher Ka-f. As Set kher Ka-f.

Say the word and motion moves by its energy. The Perceptive Faculty moves by its energy. Illusion moves by its energy. (This verse is a repeat of 826a, q.v.)

450.832bP108 

450.832bP108 As Khenet Areyt kher Ka-f. As P kher Ka-f.

The Chief of the Two Eyes moves by his energy, and P moves by his energy. (The first half of this verse is the same as 826b. The second half makes it clear that P, the avatar, is in charge.)

450.833aP108 

450.833aP108 Ha P pu, shem nek @nekh-k. Ne shem nek as met-k.

O this P, you go and you live. You do not go as if you are dead. (Wherever the avatar goes, he is alive. He never dies, but simply transmutes his awareness. The ability to move deliberately is a sign of life. The key is the ability to focus Awareness through the Will into a flow of attention that deliberately causes a change in experience. “Death” is simply the belief that it is impossible to make deliberate changes to experience. To overcome death, you simply stop holding on to such a belief.)

450.833bP108 

109 

450.833bP108-109 Shem nek. Aakh-k Khenet Aakhu. Sekhem-k Khenet @nekhu.

You go and your Light Being is the Chief of the Light Beings and your ego power is Chief of the Living Beings. (The avatar becomes the creative source of light and thus the leader of all light beings. His “sekhem” ego opens to its full power as a leader of living beings. The light body is the eighth chakra of an individual. The ego body is the third chakra. The former governs affairs in Heaven among the immortals, and the latter governs affairs on Earth among mortals.)

450.833cP109 

450.833cP109 Aba-k Ba-t[a]. Wa Sha-k Wa Sha-ta.

Your Prana Mind is your Prana Mind, and your Ocean Meditation is your Ocean Meditation. (The first phrase of this verse refers to the Ba pranic mind that resides in the brow and rides on the breath. It governs the flow of thoughts in the mind. “Wa Sha” is the ancient Egyptian term for the Ocean Awareness Meditation. This process carries the attention beyond the range of individual thoughts to experience directly a vast ocean of pure undefined awareness. Whatever you are thinking are your own thoughts. When you practice the Ocean Meditation, you gain the ability to experience your own Ocean of Awareness with no attention on individual thoughts. This is like shifting attention to become aware of the broad ocean instead of focusing

on one or more local waves or drops of water. The waves and drops are individuals and their thoughts. Each person experiences the same vast undefined Ocean as his or her own Ocean of Awareness. At that level of experience, all realities overlap and merge into a single wholeness.)

450.834aP109 

450.834aP109 Ay ne gau-k

Your need comes not. (In other words, you will have no needs or wants from the level of Undefined Awareness. This is essentially 827a, but the inclusion of 833c before this verse opens the text to a much deeper level of interpretation.)

450.834bP109 

450.834bP109 Ay nek mut-k. Ne gau-k. Ay nek Newet. Ne gau-k.

Your [Cosmic] Mother comes to you and you lack not. Cosmic Space comes to you and you lack not. (This verse is a more complete version of 827b.)

450.834cN77 



450.834cN77 Ay nek Khenemet Weret, ne gau-k. Khenemet seneju, ne gau-k.

The Nurse of the Great comes, and you shall not want. The Nurse of the Fearful Ones [comes], and you shall not want. (This is a more complete version of 827c, q.v. The avatar can get from the universe whatever he needs or wants because the universe exists for his welfare. As its source, he actually creates it, so paradoxically the avatar is the creator of his own mother. In the same vein, Hathor/Mut is the mother, wife, and daughter of Ra.)

450.835aP110 

450.835aP110 Shenem-s thu. Khew-s gau-k. De-s nek tep-k.

She surrounds and protects you and she shelters you from your needs, and she places your head for you. (This is a more complete version of 828a. “Tep” [head] is also a primary mission.)

450.835bP110 



450.835bP110 A@b-s nek qesu. Dem[ej]-s nek @tu-k.

She presents to you your bones. She unites for you your limbs. (This is a repeat of 828b.)

450.835cP110 

450.835cP110 Anet-s nek ab-k em khat-k.

She brings to you your heart in your body. (This repeats 828c.)

450.836aP110 

450.836aP110 Wen-k Khenet Tepy Redwy-k

You become the Chief of your most Ancient Laws. (This repeats 829a.)

450.836bP110 

450.836bP110 Weju-k medu en amyu bah-k.

You command with words to those who are your offspring. (This repeats 829b except that the end of the verse instead refers to “those who are in front of you” as

Perceptive Faculty of P, you are great, and you encircle like the circle that goes around the back[s] of the lords. (Osiris as the Perceptive Faculty expands his vision to go beyond Qebehu, Newet, Ra and all the other sky gods. He is Infinite Source, great beyond greatness. The N version has “Haut Nebut Pet”, or the “Heavenly Domain of the Lords.”  This verse further elucidates the previous two verses. “Ha Nebu” was used by the ancient Egyptians as a generic name for peoples living on the Mediterranean islands such as the Ionians. The Mediterranean represented higher consciousness on the earthly plane.)

455.848aN99 

455.848aN99 Jed medu: meh meru. Aakhu ateru.

Say the word and the lakes are full and the canals are well-watered. (There are several nice puns here. The word for lake [mer] also means “love”. The word for canal [aakh] plays on the homophone that means a light being. Also, “meh” is a cubit and an “ateru” is a measure of distance equal to 3000 cubits. “Ater-meh” is also another name for Lower Egypt, the Delta land of lakes and canals. The Aterety are the two goddesses and/or their two shrines that represent Upper and Lower Egypt. The arable lands of Egypt along the Nile were called Atlantis [Ateru Antet = the valley of riparian lands], and the underworld of tombs in the King’s Valley built during the New Kingdom symbolized the Astral Realm of Atlantis.)

455.848bP123 

455.848bP123 Em er-f w@b per em Asar.

On account of the purification ascending in the Perceptive Faculty. (When the Perceptive Faculty is clear, it overflows with a perception of love, light, and abundance. The P version copyist added an extra libation jug for “w@b”.)

455.848cN99 

455.848cP123-124 Sem, Rep@, Met Wer @het, Met Wer Anew

The Initiation Priest, Prince, Ten Great Ones of the Palace, Ten Great Ones of the Light Tower City. (The “Sem” priest directs mantra initiations. “Rep@” is a prince or hereditary chief. The “Palace” is the Necropolis at Memphis, the House of the Ka of Ptah, also known as the White Wall. The Light Tower City is Heliopolis, or Sun City. It is not clear whom the two sets of ten great ones include, or why the poet chose this particular list. Geb probably is the “Rep@” hereditary prince. The word for ten is “met”. This puns on a homophone “met”  that means phallus, or seed, offspring, and progeny. This links up to the suggestion of semen in 849b. The essence of semen rises to the brain and purifies its various components.)

455.849aM93 

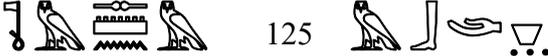
455.849aM93 Pesejet Neteru Weret hemes.

And the Great Ennead of Gods, sit down. (It seems that a great convocation of gods and leaders celebrate the purification of the Perceptive Faculty.)

455.849bP124 

455.849bP124 Maa then w@b pen en at, Asar P pen.

You see this purification of the king, the Perceptive Faculty of this P. (The great gathering witnesses the purification of Osiris as your Perceptive Faculty and thus king of your universe.)

455.849cP124  125

455.849cP124-125 Nether em semen em bed

There is natron in the solid type and in the incense type. (Natron is a purifying agent and puns on the word “neter”, divine. “Semen” means established. It is a causative form of Men, the name of the generative god and may suggest purification of semen. “Men” is often a large block of stone or the sign for the Senet Game Board on which we find almost all the major gods. The “bed” type of natron is an incense form of natron.)

455.850aP125 

455.850aP125 Ashesh per em re Herew, ased per em re Setesh.

The spit that goes forth from the mouth of the Will and the saliva that goes forth from the mouth of Illusion. (This refers to creative emanations. There are two types: deliberate and non-deliberate. The Will [Horus] directs the former, and the latter are involuntary responses to illusions caused by “external” stimuli or habitual behavior patterns [Set]. The mouth represents the boundary that defines any creation. One special case is to take the creative spittle to represent semen.)

455.850bP125 

455.850bP125 W@b Herew am-f.

The Will is purified thereby. (The process of emanating creations deliberately purifies consciousness. Saliva also has medicinal properties. Animals instinctively know this and lick their wounds.)

455.850cP125  126

455.850cP125-126 Sefekh dewet aret-f ar Ta am-f. Ary en Setesh ar-f.

The dirt which is on him thereby is dispersed to the Earth, and this is done to him by Illusion. (The purification loosens dirt from him and disperses it to the Earth. “Sefekh” is to loosen. The process as if shakes off impurities. This happens even in a state of Illusion. Experiences triggered by stimuli or automatic responses also purify the system as the next verse explicitly says.)

455.850dP126 

455.850dP126 W@b Set am-f.

The Illusion is purified thereby. (The process of emanating creations non-deliberately also purifies consciousness. This is due to the situation that dirt itself is an Illusion. Consciousness is what it is regardless of what object we perceive it to be, so it always is pure.)

455.850eP126  127

455.850eP126-127 Sefekh dewet aret-f ar Ta. Ary en Herew ar-f.

The dirt which is on him thereby is dispersed to the Earth, and this is done to him by the Will. (This completes the symmetry of the purification process. Horus and Set are apparent adversaries, but they actually cooperate to produce the process of evolution. This is deliberate purification such as by bathing, meditating, and so on.)

455.851aP127 

455.851aP127 W@b P pen am-f. Sefekh dewet aret-f ar Ta.

This P is thereby purified and the dirt on him is dispersed to the Earth. (The avatar ends up purified in any case.)

455.851bP128 



455.851bP128 Aryt en newet-k new ar-k. Em @b Aakhu-k.

Whatever is done to you by this your tool is in the purification of your Light Bodies. (This verse is incomprehensible to the translators, but careful scrutiny reveals a reasonable interpretation. Newet is a tool, claw, or weapon. It is also the symbol for the Dipper Constellation. “New” is “this”. In English it becomes “whatever”. It can refer to Set using his claw weapon to pull out the “Eye” of the North Pole Star. All this serves ultimately to purify your light bodies.)

456.852aN656 

456.852aN656 Jed medu: Nej hery-k Wer, Sa Wer.

Say the word and Greetings to you, Great One, Son of a Great One. (This probably refers to Osiris, son of Geb. Possibly, it refers to Horus son of Osiris. However, it is a nice greeting to anyone. For a woman, change “sa” to “sat” and “wer” to “weret”.)

456.852bN656 

456.852bN656 Sekhes nek Sau Per Wer.

You hasten to the Sanctuary of Heaven. (“Sekhes” is to run or hasten. “Sau” means protection, and “Per Wer”, the Great House, is the Sanctuary of the Sky, Heaven.)

456.852cN656 

456.852cN656 Rew nek Per Nesar.

You travel to the House of Fire. (“Rew” can have the sense of travel, and that makes sense from the parallel symmetry with the previous verse of this couplet. The “Per Nesar” means a House of Flame or Fire, and is probably located in the nether region. It is a type of “Hell”.)

456.852dN656 

456.852dN656 Wen-k Thepehetu Peteryu

You open the Vaults of the Heavenly Seers. (These may be constellations near the North Pole, the region of the Dewat. The word “petery” means one who sees, but also plays on the idea of Heaven [pet]. “Thepehet” can also mean a cave, and is a term used in the **Amduat** Hour Seven for a group of shrines  [M version] deep in the underworld that corresponds to an area that is still in the circumpolar region of deep night (approximately Hours 5-8). There are four of them, and each is dedicated to one of the four masters who watch over the Astral Realm and have command over the four basic phases of reality: Khepera, Tem, Ra, and Osiris. [Khepera is the impulse to define a creation, Tem is the extension of the creation into a complete and integrated reality, Ra is the experience of the creation absorbed back into the core identity as the Higher Self, and Osiris is the silent witness of the cycle of creation that remains behind the scenes before, during, and after each impulse of creation.] Each temple has a pair of human heads on top -- one facing the past and one facing the future, but both also looking into the temple. Hence the name “tep-het” apparently

version has “as a follower of the Higher Self” [me shemesu en R@].)

457.857aN885

457.857aN885 Jed medu: hetep shau aakh manet meru.

Say the word and experience possessions like ponds that are lakes. (There is a complex word play here. “Shau” are ponds, but also suggest the idea of possessions. “Aakh” is a pond or canal, but the word puns on the light body that appears in Samadhi. “Mer” is a lake, but puns on the word for love. Every object is an embodiment filled with love and light. The verse encodes the daily experience of the Ocean Awareness Meditation and the sense of abundance and fullness that it brings.)

457.857aN885

457.857bN885 En N pu em heru pen.

For this N on this day. (This verse emphasizes that the experience happens now, in the present moment. It always and only is fully real in the present moment.)

457.857cN885

457.857cN885 Reday nef Aakh-f am. Reday nef Sekhem-f am.

He gives a Light Body to him[self]. He gives Ego Power to him[self]. (When the Will is fully awake, the “sekhem” Ego Power of the third chakra fully awakens and rises to do the work of the Higher Self. He then realizes his nature as a light being and attains immortality. The word for light being echoes the earlier word for pond. The Avatar gives the eighth and the third chakras to himself. He builds them into his very being as he creates it.)

457.858aN885

457.858aN885 Thes thu N pe[n]. Shesep nek Mu-k. Saq nek qesu-k.

Raise yourself up, this N, and take your Pure Awareness to yourself and gather your bones to yourself. (The avatar identifies with Osiris, so he is encouraged to raise himself from the dead, re-energize himself and re-integrate himself as Osiris does. The bundle glyph is the bundle used to carry the pieces of the dismembered Osiris. The glyph for “Pure Awareness” literally means water, the stuff of life. This recalls 857a above. Its true nature is love in the form of pure potential energy. It integrates all of life back into a living wholeness.)

457.858bN885

457.858bN885 @h er-k hery redwy-k. Aakhet Khenet Aakhu.

Stand up for yourself on your feet as the Samadhi Light Being who is Leader of all Light Beings. (The avatar as the heir of Osiris is enjoined to become the leader of the gods by establishing himself in Samadhi. The feet encode Baba’s name and the ladder to Heaven.)

457.859aN885

457.859aN885 Thes thu er ta-k pen akhem khesej.

Lift yourself to this your bread which can not get moldy. (The word for bread is code for the World Trump. The avatar raises himself to the level of a World in which nothing decays, including his own physical body. This is the World of Enlightenment.)

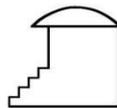
are like they are already dead. First clean up your act. Then open your mouth, and you will get what you want. Allen’s translation of this verse is complete nonsense.)

458.861aP143 

458.861aP143 @h@ nek Menew, aryu nek Heb Pesej netyu.

You set up a shrine, and you perform the New Moon Rituals. (The Menew is a type of shrine that symbolizes a foundation and refers to the generative god, Menew. The “@h@ ary” is the festival of the 29th day of the lunar month, the feast welcoming

the new moon. “Heb Pesej nety”  was the festival of the new moon. Sethe’s glyph text represents the new moon with a very small circle. Usually the glyph for “pesej” is used because it resembles a thin crescent moon. (See glyphs below.) Ra-Horus is the Higher Self Will. The shrine is the physical form of the body. Through this vehicle, a person performs his celebration of the Will’s Higher Self, the Higher Will. The new moon marks the beginning of a new month, a new cycle of creation. The glyph at the end of the verse is “neb” but should be read “heb” [festival]. This verse somewhat resembles 437.794b. There are several instances of “neb” occurring in the transcript as a possible copyist error. It is not certain whether this is Sethe’s error or that of the ancient copyist who carved the text.)



Menu Shrine



29th Day Festival New Moon Rites

458.861bP143 

458.861bP143 Aryu nek Heb Tepy Abedet. Kheper nek Heb Tepy Semat.

The festival of the first of the month is performed for you, and the half month festival happens for you. (These festivals are key points in the lunar cycle, new moon and full moon.)

458.861cP143 



458.861cP143 Aryu nek Seset Heb. Kheper nek Heb At, Heb Wer as Khenet Awnew.

The Feast of the Sixth Day is performed for you. The Festival of A[p]t, the Great Festival is held for you as the Chief of Awnew. (The second festival reference is missing. The first is the sixth day festival. This is the eve of the first quarter and precedes the “dena tep” on the seventh, marking a waxing half moon. The missing festival may be at the three-quarter stage of the month marking a waning half moon. New moon, full moon, and the two half moons were the major feast days of a lunar month. They correspond to the four bigrams in the Chinese Book of Changes: two yin, yin plus yang, two yang, yang plus yin. The importance of the sixth day may derive from the six components of the lunar eye. If one was assigned to each of the

playful chiasmus between these two verses: Anepew and Osiris, Horus and Set. The “nemet” is the execution chamber or a butcher’s chopping block and may be related to the Greek word “nemesis” through the Greek tendency to change final Egyptian “t” to “s”. The root “nem” means to divide into portions, which is what Set does when he chops up the body of Osiris. “Nem” used for striding comes from the idea of pacing off a distance. The “nomes” were the districts into which Egypt was apportioned. Nomads are those who wander from place to place. “Ja” here is to reach out for something. Each person has desires of the flesh. Going after them takes the attention out of unity into a state of duality and illusion. This is the dismemberment of Osiris, the fragmentation of perception. It brings about the “death” of Osiris. The Will of Horus protects Osiris from the Illusion of Set and thus allows Osiris to recover his wholeness and his life. Thus the proper pairing is Horus with Set and Osiris with Anubis/Wep-Wawet.)

459.866aN693 

459.866aN693 Ta-k me Ta Neter amyt Wesekhet.

Your bread is like the Divine Bread that is in the Grand Hall. (The “Wesekhet” is a large chamber or hall of a palace or temple. It represents the skull. Here we make offerings of bread in the form of physical experiences that we create for ourselves in the mind. Bread represents the physical body, and, in a broader sense, the physical world. It is the sign of the World Trump. Thus the divine becomes physical. By deliberate offerings in the “temple” of the mind, we can transfigure the physical back into the divine.)

459.866bN693 

459.866bN693 Hew-k em @ba, kherep-k em aaat.

You bang with a gavel, and you direct with a director’s wand. (The “@ba” scepter energizes *prana*, since Ba is the sign for the breath. The “aaat” rod energizes chakra nodes, since “aat” is a general word for a chakra node. A similar verse occurs in Hymn #512, line 1159c.)

459.866cP146 (N693) 

459.866cP146 (N693) Aweju-k medu en neteru.

You speak your commands to the gods. (The avatar controls the gods as the organs and functions of his body.)

459.866dN693 

459.866dN693 Nejer-k nek @ en Akhemu Seku.

You grasp the hand[le] of the imperishable stars for yourself. (Osiris the avatar takes hold of the handle of the Dipper constellation to turn the Earth. The circumpolar stars are immortal because they never set below the horizon.)

459.867aN694 

459.867aN694 Per-k em [Ta Wer] Ten. Ha-k em Anet @at.

You go forth from the Nome of Ten, and you go down into the Valley of the Great Goddess. (The avatar Osiris goes forth to his resurrection from his temple in Abydos, located in the Thinite Nome [Ten or Then]. This is the sacred site of Osiris in the south and the verse refers to the procession of Osiris in the Osirian Rituals. “Anet” is a valley or ravine. This probably refers to the ravine of “Peqer” where Osiris resurrects and reunites with Isis. “@at” means a great woman, and probably

common bier determinative for “sejer” .)

462.875bP152 

462.875bP152 Bena er-k benew.

Your sweetness is the “sweet” phoenix. (There is complex word play here. “Ben[er]a” is the sweetness tasted after eating a sweet type of date. The determinative given in the P version makes the meaning clear. However, “ben” means to make love, so “benew” could be copulations. “Benew” is also the name of the phoenix bird of immortality. The sweetness is like a lovemaking that lasts forever. The phoenix is a symbol for the penis that periodically burns itself out in lovemaking but then is reborn again to make love another day. The P version uses the sweetness determinative in the second half of the verse, which does not make much sense. We do not have a determinative in the N version and Allen’s online **Concordance** is missing Hymn 462. So questions remain.)

462.875cP152 

462.875cP152 Thes thu P pu. Ne met-k.

Uplift yourself, this P. You do not die. (This continues the wordplay about Osiris and his famous phallus. We should probably read the word “met” for death as “mert” and consider it the source for our root “mort” meaning dead.)

463.876aP153 

154 

463.876aP153-154 Jed medu: wen nek @wy Pet. Asenesh nek @wy Qebehu.

Say the word and you open the double doors of Heaven and you open the double doors of the Cool Sky. (This is the same as 873c. I have made the utterance more proactive rather than using “for you” or even “by you”.)

463.876bP154 

463.876bP154 Apu kheseftu Rekhetu.

Even those repulsed people. (“Apu” is a plural demonstrative pronoun. “Kheseftu” is to hold back, resist, repulse, or prevent. “Rekhetu” are people. The verse means that even the common people, who are ordinarily separate from high society, can go to Heaven, gain immortality, and enjoy bliss. These values of life are not just reserved for the privileged rich but are open to all under the right circumstances.)

463.876cP154 

463.876cP154-155 New aw nek Menat. Jesu [a]w nek Henememet.

The Pacifier adores you, and the people of bygone ages greet you. (Hathor is the Pacifier, the great light in the sky. She is pure love and of course always adores you no matter who you are. When you ascend to the world of immortals, the enlightened ones who have already gone to Heaven before you [Henememet] come to meet you. They are your companions in eternity. Isis as the Pacifier often takes the form of a dove. The determinative given is that of a mooring post.)

463.876dP155 

463.876dP155 @h@ nek Akhemu Seka[u].

The Imperishable Stars stand up for you. (The circumpolar stars that never set honor you.)

463.877aP156 

463.877aP156 Thau-k senether. Mehet-k hat.

Your breath is incense. Your north wind is a flame. (There are multiple meanings here. “Thau” means a wind or the breath. The pellet determinative added by P’s scribe however suggests beads on a necklace, perhaps made of a fragrant resin. The “Mehet” is the north wind. However, the “Mehet Weret” is the divine cow of the sky, and Mehit also means the full flood of the Nile. “Hat” is flame, but the primary meaning is rain or the teardrop of Isis that starts the Nile flood. So there is a play among the elements and the idea seems to be a subtle influence that starts a major shift of energy.)

463.877bN786 

463.877bN786 Thut Werer-ta em Ten.

You are forever great in the Nome of Ten. (The Nome of Ten or Thinite Nome is the sacred area of Osiris in the south. Abydos is the main center with its temple of Osiris. “Ten” refers to the ancient name of Osiris: Tenu, Tenen, or Tatenen. “Ten” in Egyptian is the source of the English word “ten”. The number ten in Hebrew is OSR and derives from the name of Osiris. Ten is the number of completeness and fullness. The avatar identifies with Osiris, so he is “forever great” in this place. Sometimes “thut” [you] means a crown. This also makes sense here, because the Nome sign includes the crown of Tenen.)

463/877cP157 

463/877cP157 Thut Seba pu w@-ta em ges Aabeta en Pet.

You are this First Star [of Evening] that always ascends [first] in the Eastern Side of Heaven. (Stars rise in the East just like the sun. Osiris as a star is the constellation of Orion, called by Egyptians “Sah”. This verse also begins with “thut”, so the notion of a crown, especially the white crown is present. This suggests that the star referred to represents the crown of Osiris-Sah. Bellatrix may be the white crown, and Betelgeuse may be the red crown. “Seba W@-ta” is a name for Herew Behudet, Horus of the Two Thrones in his form as the Morning and Evening Star. “Seba W@”, associated with the east, therefore is the Morning Star. It is “The First Star” that appears before any other stars are visible in the evening, and it is the last star to go in the morning when it arises in the East just before the Sun. It is actually the planet Venus.)



Drawing of the Egyptian god of Venus (Budge, **Gods of the Egyptians**, Vol. 2, 303.). He has two heads, is associated with Osiris (and obviously Horus), and called “Dewaw” (the Dawn Star) in the morning.

463.877dP158 

463.877dP158 Ne aw-ta reda nef jet-f en Herew D[ew]at-ta.

However, he does not give his body to the Will of the Twat. (Mercer and Faulkner take this to mean surrender to “Herew Dewat”. The Morning Star is Venus, the

465.881aP162 Khenes-f Pet. Seshem P amy geregut.
He travels about Heaven. P leads those who are in the pioneer regions.

(“Gereg” is to found a settlement. Its usual glyphs are , suggesting the breaking of ground for a settlement. “Khenes” is to travel and becomes an epithet for the moon. The avatar explores the realms of Heaven and himself becomes a guide on the path of personal growth. He finds new communities for people to experience new aspects of life. He is a leader and an explorer roaming freely about the universe establishing and uplifting civilizations.)

465.881bP162

465.881bP162 Ath P Wereret am mar Herew, *sa* Tem.
P takes possession of the Great Crown in the manner of the Will, son of the Cosmic Tower. (In the cosmic scheme, Pure Awareness includes all possibilities as an undefined potential. One possibility is the potential to move and grow. This involves making a decision and causing the Ocean of Awareness to start flowing. The first step is the Breakthrough, also known as the Big Bang of Tem the Tower. It is the first creative impulse. This transforms Awareness into Will as Horus the Elder. As a backward reflection, Awareness becomes the Cosmic Higher Self – Ra. [A]Tem then spews forth his seed as the countless atoms that make up the physical universe. Each in its own way replicates the original Big Bang. Shiva [Shewe] and his sister, Tapas [Tefenut] provide the pulsation of *prana* energy that keeps the whole creation going. Shiva breathes in, and Tefenut spews out. She is a reduced replication of Atem that has now become *shakti* energy. The Great Crown is the Crown of Atem [Adam/Atom], the Big Bang. This is rulership of the universe from the level of pure bliss. Of course, it refers specifically to the Crown Chakra and its link to the Higher Self. This is the gateway to the higher states of consciousness. In the same way that a crown prince inherits his father’s crown, the avatar inherits the crown of bliss from Tem. The avatar recovers his true nature as the Creative Source of the Universe. You can see the huge crown on the traditional Tarot Trump card of the Tower.)

466.882aP162

466.882aP162 Jed medu: *ha* P pu.
Say the word and O this P.

466.882bP162

466.882bP162 Thut Seba pu @a. Remenu-ta Sah.
You are this Great Star. You are side by side with Orion. (“Sah” is Orion. The avatar ascends to Heaven as a star [constellation] with the status of Orion. Osiris becomes Orion when he ascends to Heaven.)

466.882cP162

466.882cP162 Nehem Pet hen@ Sah. Khen D[ew]at hen@ Asar.
You traverse Heaven with Orion, and ferry through the Twat with the Perceptive Faculty. (Osiris as Orion proceeds up the Milky Way Nile of Heaven to the Pole Star. This marks the entry to the Twat [Astral Realm] in the sky. There is an Astral Nile in the Twat. There he impregnates Isis to give birth to Horus, and also gestates in the womb of Newet, his mother. The throne of Osiris in the sky is the Pole Star. As Orion the Hunter, he ranges at the ecliptic, traveling with the zodiac. In Egypt, the

Perceptive Faculty. (The Great Dove is Isis reflecting the loving devotion of Mut the Cosmic Mother. She has Feelings motivated by love and appreciation. Thus, she laments the fragmentation of the Perceptive Faculty under the influence of Illusion. This is the distress of Osiris. When a person falls under this fragmenting influence, the Cosmos weeps for him. The “Aset @” is a title for an assistant priest and literally means “The Hand of Isis” and tells us the priests served the Egyptian people in the name and spirit of Isis. Egyptian artists often drew Isis attending to Osiris. The boat moored at the dock is the time of death. You as Osiris go down and board the boat for your journey into the afterlife. Your life mission [Isis] laments because your mission in the Cosmos for the moment has been interrupted.)

466.885P163 

466.885P163 *Ha P. pu, khen, apeh, sa thu Sha Wer.*

O this P., you sail over, arrive from, and are ever protected by the Great Ocean. (This is Isis comforting the avatar by reminding him that the Great Ocean of Pure Awareness is totally undefined, so that wherever you go you sail upon it and are protected from harm by it. It is impossible to NOT exist, because even non-existence is simply one of the infinite possibilities of undefined awareness. As such, it exists as a possible belief in awareness. “Sa” is an endless knot that simply keeps looping about. In the same way, the Perceptive Faculty simply loops about in various states of awareness while never actually leaving it. The avatar learns to navigate deliberately in this Great Ocean of Awareness.)

466.885P163 

467.886aP163 *Jed medu: wey R@, nueref jed nek R@. Hew a sa at-thu R@.*

Say the word and O Higher Self Sun, these are things of which you spoke, Higher Self Sun, O Lord of Taste, son of your father, the Higher Self Sun. (There is a word play here with “Hew” and “Sa”. It turns out that Hew and Sa were two sons of Ra. They represent the senses of taste and touch. “Sa” and “Sa” sound the same.)

467.886bP163 

467.886bP163 *Ba a. Sekhem a. Wa Sha a.*

My Mind! My Will Power! My Meditation! (The exclamation “a” means something is precious. Here it may also mean “my”. *Prana* is the *Ba*, the sixth chakra symbol. It governs breath and thought processes. Ego is the *sekhem* or third chakra symbol. It represents the seat of the Will, which is the power of the ego to express itself by making decisions. “Waa” is meditation, and “Sha” is the ocean. This is the “Waa Sha Wer” Great Ocean Awareness Meditation and refers to the power of meditation to expand consciousness to the Great Ocean of Undefined Awareness [*Sha Wer*]. The simple technique expands awareness to its primal unbounded and undefined condition so that a person may enjoy the full value of life. The *Ba* is the breath and the mental thought. The “*sekhem*” is the power of the will to control individual behavior, including thought and its physical correlate breathing. The “*sekhem*” initiates the process of meditation. The *Ba* then becomes increasingly refined during the process until it disappears and becomes one with the *Ka*. Consciousness then expands to the Great Unbounded and Undefined Ocean of Awareness. The Mediterranean Sea is the physical Ocean into which the Nile expands in the Egyptian analogy.)

467.886cN854 

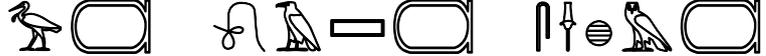
467.886cN854 Any @wy. Wesekh en nemetet.

Two hands that carry, and wideness of stride. (This is the stride and pose of Osiris as Orion in the sky. The pharaoh often assumes this pose of wide stride as a ritual gesture. It represents an expansive and dynamic consciousness performing in the field of action that results from the meditation practice of “Waa Sha”. The M version adds with “nemetet” a glyph of two outstretched arms showing the notion of wideness: )

467.887aN854 

467.887aN854-855 Mek N R@. N pu sa-k.

Verily N is the Higher Self Sun, and N is your son. (The avatar identifies with both the Higher Self and his “son”. The son is Hew/Sa and Osiris.)

467.887bN855 

467.887bN855 Ba N. Wa Sha N. Sekhem N.

Thought is N. The Oceanic Meditation is N. Will Power is N. (The avatar manifests each of these three capabilities as inherent parts of his nature and thus qualifies as a son of the Higher Self. Each of the chakra energies and the Ocean Awareness Meditation itself is a son of the Higher Self. When the avatar practices the Ultimate Process of this Meditation successfully, he inherits the Great Crown of the Higher Self.)

467.887cN855 

467.887cN855 Any @wy N. Wesekh en nemetet.

Two hands that carry are N’s, and wideness of stride. (Meditation is preparation for action. The avatar has the expanded qualities of Osiris as Orion in his field of action, whatever his chosen career. The constellation of Orion has a wide stance symbolizing this dynamic energy. The P version also has the outstretched arms glyph to indicate wideness. The two arms and the strides belong to the avatar engaged in service to humanity and civilization. This is basically the same as

467.886c. Sethe and/or the ancient scribe here metathesizes  as . I correct it.)

467.888aN856 

467.888aN856 Pesej N em Aabet mar R@.

This N shines in the East like the Higher Self Sun. (The East stands for the direction from which the sun rises at dawn. I chose the N version, because it has a determinative glyph that clearly shows the shining of the sun that applies to the “aura” of the radiant avatar as he engages in his world mission. This refers to the dawning of enlightenment in the avatar’s awareness and a dawning age of enlightenment in a civilization. The Higher Self comes into his conscious awareness like the sun bearing the light of dawn. The expression “ma[r] R@” is read “R@-ma” out of respect for the Higher Self. [For example, see Hymns 9 and 10, and my comments.] Rama is also the name of an ancient Hindu hero deity, one of the most famous avatars of the Higher Self. The name in Sanskrit means bliss.)

467.888bP163 

467.888bP163 Seja-f em Amenet ma Kheperer.

He sails in the Invisible Realm like the Creator constantly does. (The

Golden Twat of the Cosmic Mother. The axis of the World extends up into the Twat at the Pole Star. The “Sehed” is the lower Astral Realm that leads to incarnation in a physical form.)

467.889eP164 

467.889eP164 Sen en Neweb ar en Nemet Pet.

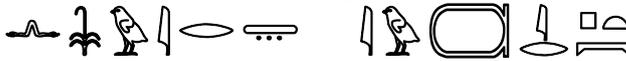
The Golden Companion is for him who strides Heaven. (“Sen” is a brother or a companion. The avatar is like a brother to Osiris/Sah, the Strider of Heaven.)

467.890aP164 

467.890aP164 Pa, pa, pa er-f P m@ then R[em]eth.

He flies, he flies. P flies from you people. (The avatar is like a hawk and flies ascending higher and higher, and leaving behind the common folk who resist expanding their consciousness. The N version has simple glyphs representing males

and females of the population  or . The phonetic spelling elides the medial “m” in “remeth”, a common calligraphic convention.)

467.890bP164 

467.890bP164 Ne su ar Ta. Aw P ar Pet.

He is not of this Earth; P belongs to Heaven. (The avatar lives in the celestial realm. This means his consciousness is expanded and refined. His immortal essence is spiritual rather than material, pure light energy rather than atomic matter.)

467.891aP164 

467.891aP164 Neter-f newety-ta. Ka en P pen ar jeb@wy-k.

His god is your urban world. The Ka energy of this P is at your fingers. (Although the avatar is celestial and transcendental, he operates through the practical and physical world. The urban world is the world of commerce. The electrical sexual energy of the avatar works through your fingers. This means using the fingers to do things. This suggests both handicraft and sexual play.)

467.891bP164 

467.891bP164 Gep en P pen ar Pet em @hu.

The rainstorm of this P belongs to Heaven with the crane. (There is a subtle word play here. “Gep” is a rainstorm. “Shenat” is also a rainstorm. “Shenat” is also a kind of heron or crane. There may be a play also on the “Benew” bird or phoenix, because “shenat” also means a cycle or loop that goes on endlessly. The phoenix lives and dies and is reborn again consciously many times. The Egyptians drew the phoenix so it looked very much like a heron or crane. “@hu” is very close to “@h@”, the word often used playfully to encourage the phallus of Osiris to stand up. The Penis is the Phoenix.)

467.891cP164 

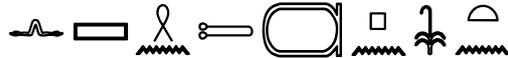
467.891cP164 Sen P pen Pet me bak.

This P kisses Heaven like a hawk. (“Bak” is a hawk, and “ba-k” is your mind, soul, or *prana*. The hawk flies high in the sky as if kissing Heaven. This refers to the way the avatar ascends to higher and higher states of consciousness, kissing the celestial realms. Of course, tantric lovemaking also involves celestial kissing between love partners.)

467.891dP164 

467.891dP164 Peher en P pen Pet me Herew Aakhet, ney R@

This P traverses Heaven like the Will in Samadhi endlessly. (The “Nenyu” are timekeepers in the “Dewat”. They are like biological clocks and other natural clocks. Keeping of time requires a base from which to modulate. This baseline is Samadhi. Egyptians used the horizon to represent that baseline or zero point. The M and N versions have a locust [senehem ]. The image then becomes that of a mass of locusts flying across the sky. That image is vivid, but not as accurate to the sense. Actually, “senehem” means “to rescue”. P travels about Heaven rescuing beings. The previous verse refers to a hawk, and Horus has a hawk totem. “Ney R@” or “nen r@” means “endlessly” in the sense of cycling over and over. The avatar is in a dynamic Samadhi that some call Cosmic Consciousness. All that he does is in service to Higher Self and in support of evolution to ever better quality of life.)

467.892aP164 

467.892aP164 Ne sheneth P pen Suten.

This P does not revile the king. (The avatar lives in service. The king also lives in service to the people, so the avatar serves the king, and through him, serves the nation and all the people. He may not directly be involved in government, but he is never hostile to the government. This verse relates to government service.)

467.892bP164 

467.892bP164 Ne Sem-f Basetet.

He is not a Sem priest for the Cat Goddess. (“Basetet” is the cat goddess. She represents the sexual energy. Her name derives from the secretions of the female genitals when they are aroused. These are sacred unguents. They are “her breath” [Ba-s]. The first “t” turns “Bas” into an abstract noun. The second “t” makes it a female deity. We can also analyze it as “bas” [leopard] plus “tet” [form]. The Sem priest represents Baba in the initiatory rites that guide disciples on the path of awakening. He wears the panther skin [ba] to represent the primordial energy of Basetet. The Basetet rites included sexual initiations into the art of Tantra. The avatar has gone beyond this level as well. This verse represents the priesthood and religious service. The avatar becomes Bas, the consort of Basetet. The text has a metathesis of  to .)

467.892cP164  165 

467.892cP164 Ne ary en P pen ahabu em Wer @.

There is not a sistrum dance as [or “in the presence of”] a “Great Arm” that is performed by this P. (The “Ahabu” is a sistrum dance. “Ahabu” are also a class of workers that may include female singers and dancers as well as male sedan carriers and porters and so on. “Great Arm” suggests a porter or sedan carrier. However, “Wer @” may also be another term for the king. The P and N texts both have glyphs that look like sedan chairs . The sistrum dance suggests temple rites.)

467.893aP165 

467.893aP165 An wen Sa R@ ary-f Aset-f. Ary-f Aset P pen.

If it is a Son of the Higher Self Sun for whom a Seat is made, this P makes the Seat. (This tells us that the service of the avatar is not to the political or religious powers or social activities, but to the Higher Self embodied as pharaoh or any enlightened leader. “Son of the Sun” was a title for the pharaoh, the highest public

Neter.

The Shrine [Protector], the Chief of the Two Shrines stands before you as Death, Chief of the Divine Hall. (The “Aterety” are special shrines for the two tutelary deities of North and South Egypt. “Anepew” is in charge of the Hall of Judgment where the Weighing of the Heart takes place. This is at the Heart chakra, symbolically in the middle of Egypt, probably at the sacred site of “Khemenu”. The N version has a feather of truth on the back of Anepew, signifying that he tests the truth-value of the heart. The feather on Anepew’s back also may link him to his

daughter, Qebehut . I think the “@s@” of the P version is a copyist error for “@h@” and I so correct it. The N version has “@h@”. It also has a castle glyph at the end, whereas the P version has “Seh Neter”. The N version also has two bulb-like glyphs after the “Aterety” glyphs and a club-weilding “protector” glyph before the first shrine glyph.)

468.897aP166 

468.897aP166 Sehetep-k Shemesu Herew.

You cause the Followers of the Will to generate experiences. (The chief followers of Horus are the four elements. Later they become the Masons, artisans who build the physical infrastructure of high civilization out of physical materials. Osiris directs the Will, and the Will directs the elements. The elements produce physical experiences in a balanced way that leads to wisdom and peace.)

468.897bP166 

468.897bP166 Anej thu Herew P pen Sehetep thu Herew P pen.

The Will protects you, this P, and the Will causes you to experience, this P. (The second half of the verse is more complete in the N version, but does not really add anything. The M version agrees, but is slightly corrupt. Translators tend to take “anej” as avenge, referring to the way Horus fights with Set to avenge the apparent murder of his father. A more general translation is to render it as protecting. The Will looks after the interests of the Perception. Perception can be fragmented, but never actually destroyed, since its ultimate nature is pure awareness. Therefore, the motive for revenge is an immature expression of the Will associated with Horus the Younger, not Horus the Elder.)

468.897cN833 

468.897cN833-834 Hetep ab-k N pu am-f em Abedet, em Semat.

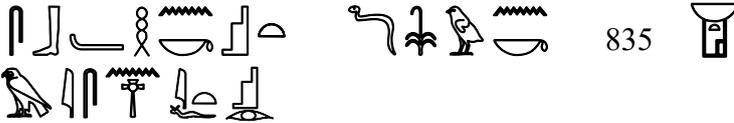
Experience your heart, this N therewith on days of the full moon and days of the half moon. (Only the N version survives in the next three verses. The purpose of experience is to feel fully the heart, the transcendental core of existence. The practice extends to include both days of fullness and days of emptiness. The dark new moon and bright full moon symbolize the two extreme poles among the oscillations of relative experience.)

468.897dN834 

468.897dN834 Hena nek, henaut. Anepew as Khenet Het Neter.

The Joyful One rejoices for you as Death, Chief of the Divine Shrine. (“Anepew” is the Lord of Death, the Death Trump. Because Osiris masters Death, Anepew and his companion “Wep-wawet” become the chief pets of Osiris. “Hena” is a salutation showing loyalty and respect. It also signifies achievement of a high state in yoga. The person touches his heart with his right hand and raises his left

hand in a Ka gesture . Egyptian art shows jackal-headed deities performing the “hena” salutation. In this verse Anepew again has an ostrich feather of truth on his back.)

468.898aN834  835 

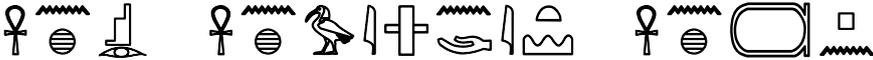
468.898aN834-835 Sebeh nek Aset. Jesu nek Nebet Het. Herew as nej at-f Asar.

Feeling laments for you and Bliss calls out to you as the Will protects his father, the Perceptive Faculty. (When perception is fragmented, the Will fights to protect wishing for revenge; the Feelings are hurt, and the Kundalini life force of Bliss calls out from a distance as just a shadow of her true self. This describes the family situation when Set dismembered Osiris.)

468.898bN835 

468.898bN835 Nej en sa at-f. Nej en Herew N. pen.

The son protects his father; the Will protects this N. (This continues the theme of Horus protecting Osiris. The Will protects Perception from Illusion. The mature Will does so simply by deciding how it is going to be and then accepting no other alternatives. The immature Will starts to fight with Illusion. Such struggle simply generates more Illusion. Thoth [Intelligence] overcomes Illusion by demonstrating that Death itself is not a problem. He revives Osiris by a simple shift of viewpoint. The grammar of the verse is a bit passive: “The father is protected by the son. . . .” I put in a more active expression.)

468.899aP166 

468.899aP166 @nekh Asar! @nekh Aakh amy Nemat. @nekh P pen.

Perception lives! The Light Being in the Place of Bondage lives! This P lives! (Osiris revives and is not dead after all. Furthermore, he is immortal. It is all an Illusion. He is a light being. “Nemat” is the “place of bondage” near Abydos where Set and his minions apparently slew Osiris. The avatar identifies with the ability of Osiris to resurrect and live forever.)

468.899bP166 

468.899bP166 Ha P. pen. @nekh ren-k Khenet @nekhu.

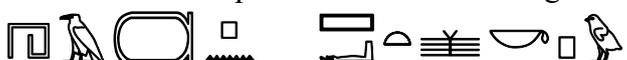
O this P, your name lives, Chief of the Living. (The avatar identifies with Osiris who is immortal. An immortal naturally is chief among the living.)

468.899cP166 



468.899cP166 Aakh-k P pen Khenet Aakhu. Sekhem-k Khenet Sekhemu.

Your Light Body, this P, is Chief among the Light Beings. Your Ego Power is Chief among the Ego Powers. (The Ego Power is the lower self centered in the third chakra. The light body is the Higher Self centered in the eighth chakra. The avatar is chief over both. These represent the lower and higher aspects of the Will.)

468.900aP166 

167 

468.900aP166 Ha P pen. Sh@t-k pu Aryt Herew Wejat.

word for prow [“sheret”] literally means “nose” in Egyptian and suggests leadership. Horus the adult is in the rear of the boat. “Waa” puns on the word for meditation. The solar boat was a metaphor for Higher Self Meditation.)

469.906dP169 

469.906dP169 *Kheny P R@ ar Amenet.*

P rows the Higher Self Sun toward the Invisible Realm. (The West is the direction of completion of experience and return to the Invisible Realm of potential Undefined Awareness. He makes progress toward completing the evolutionary process.)

469.906eP169 

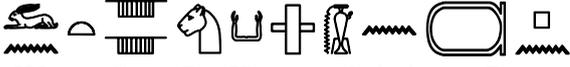
469.906eP169 *Semen-f neset P pen tepy Nebu Kau.*

This P establishes his throne at the head of the lords of the Ka energies. (This is the ability of the avatar to manage all forms of energy.)

469.906fP169 

469.906fP169 *Sesh-f me P pen tepy @nekhu.*

He writes that as this P he is the top among the living. (The avatar acknowledges in his writing that he has reached the pinnacle of human achievement.)

469.907aP169 

469.907aP169 *Wenet @wy Ba-Ka amy Qebehu en P pen.*

The Double Doors of the Temple to the Higher Will in the Cool Sky are open for this P. (The double doors represent the eastern and western horizons, the two lips, and the two labia. “Cool Sky” also means Heaven. “Qebehu” is also another name for Egypt. The “Baka” or Temple to the Higher Will is the main temple to Horus at Edfu [Hierakonpolis]. The surviving temple had earlier versions that went back to pre-dynastic times. It represents that Horus the Elder, the Higher Will, in olden times established the foundation for Egypt near the first chakra. This suggests that the Double Doors really stand for the labia or perineum muscles. The name “Baka” suggests integration of the Ba and Ka components of the avatar’s energy body. It also plays on the word “Bak” for a hawk, and the phrase “Ba-k”, which means “your mind”. “Bakaa” is also a name for the sacred boat of Horus. Sethe and Faulkner after him associate “Baka” with the sky because of the word “Qebehu” in this verse. Horus is a solar deity whose basic domain is the sky. However, the Egyptians had an Earthly Temple dedicated to that sky god.)

469.907bP169 

469.907bP169 *Seseneshet @wy baa amy Sehedu en P pen.*

The Double Doors of Celestial Iron in the Lower Astral Realm are open for this P. (The “Sehedu” is the region of the sky where the Dewat/Twat is located. This is the region of the North Pole. Iron was associated with the sky since Egyptians found iron in meteorites. Iron suggests firmness and solidity. It also relates to the Ba or Prana Mind. This suggests that the Twat in the sky connects to the Crown chakra. These two points, “Sehedu” and “Baka”, represent north and south key points in the axis of Egypt and the axis of the chakras. “Sesenet” means the doors are open for passage through them. This crown chakra region is the pathway by which avatars incarnate or leave the body.)

469.907cP169 

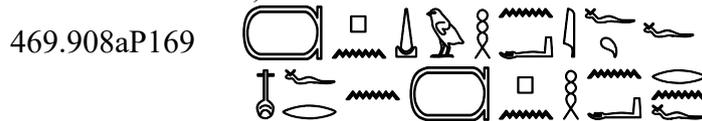
469.907cP169 *Seja eref P pen am.*

This P goes forward there. (The avatar passes through the double doors. This may be the passage of leaving the body in death or entering the body at conception or a tantric passage during certain phases of the Cosmic Cobra Pranayam.)



469.907dP169 Ba-f hery-f, Ames en P pen em jeret-f.

With his panther skin upon him and the flail scepter of this P in the palm of his hand. (The “Ba” is the panther skin worn by the Sem priest who plays the role of Baba/Hew during initiation rites of the Cosmic Cobra Pranayam. The parallel occurrence of “Baka“ and “Baa“ in the previous couplet form an acrostic that spells out the name of Baba. The reference to Double Doors in each verse warns us that the two lines form a special pair. The pillar-legs of Baba often frame doorways to temples and other sacred sites. This emphasizes the initiatory nature of Baba as the priest. Here Baba holds the scepter of Menew in his hand. The poet makes sure we know the text refers to Baba and the Cobra Breath. The flail of Menew is one of Baba’s identifying accessories. “Jeret” is the palm of the hand. “Jer” means a limit or boundary, and “Jeret” has the sense of a cosmic hand that covers the universe like the Buddha’s hand. “Jeret” is also a name for a hawk and thus links this verse back to “Baka” in 907a.)



469.908aP169 P pen weja hen@ Af-f. Nefer en P pen hen@ Ren-f.

This P is strong with respect to his flesh, and the beauty of this P is with respect to his name. (“Af” here represents the first chakra physical body, usually called the “Khat”. The avatar is powerful because he can manifest the body that he prefers. “Weja” echoes the “seja” of 907c. This describes how he enters and leaves incarnations through the Double Doors moving along the energy axis. The “beauty” of the avatar is in the way his name [Ren] defines a creation and then it appears in experience exactly as defined. We see here that the role of “Ren” [fifth chakra] is much more than simply having a nice name. It is the mechanism for modulating the flow of energy along the energy axis so that it conforms to the Will of the avatar and generates the intended reality.)



469.908bP169 @nekh P pen hen@ Ka-f.

This P lives with respect to his Ka energy. (This verse refers to the Ka energy concentrated in the second chakra. We view it primarily as sexual vitality. This life energy is how we stay alive. We also use it to create and recreate new incarnations.)



469.908cP170 Kheser-f dewet tepet @wy P.

It expels negative influence that is on the two hands of P. (“Dewet” is negative influence. The hands are electrical devices, and they generate and pick up magnetic fields as they move. There are procedures for clearing the hands of negative charges and of charging them up with powerful life energy. “Tepy @wy” [on the two hands] also can refer to the primordial ancestor gods with which the avatar identifies. That reading tells us that he clears negative influences all the way back to the beginning of

I am a phallus, a phallus with hair; this P is a phallus that is thrust. (“Nekhekh” as a verb means to thrust with a phallus. “Heneseket” means hair. The hair is the pubic hair that surrounds the phallus.)

469.909dP170 

469.909dP170 Ne sewenu P pen jet-ta.

This P does not ever suffer. (The tantric techniques of Menew take a person into a state of eternal bliss, a perpetual orgasmic condition that physical suffering is unable to dent.)

470.910aP172 

470.910aP172 Jed medu: arekh P pen mut-f. Ne khem P pen mut-f.

Say the word and this P knows his mother. This P forgets not his mother. (His primal mother is Mut, the Cosmic Mother. His birth mother is Newet.)

470.910bP172 

470.910bP172 Hejet seshepet wetet heryabet Nekheb Nut, Nebet Per Wer.

The White Crown, brilliant and vital within Lotus Town, Lady of the Great Temple. (This refers to Nekhebet-Mut-Hathor who is the Lady of the Great Temple of Nekhebet, the Flower Town, in South Egypt. Her totem symbol is the vulture. “Nekhebet” or “Nehebet” is a type of lotus that became the Egyptian symbol for the discipline of yoga, since “neheb” was the yoke used to harness oxen [symbol of the disciplined Ka sexual energy] for creative work. The lotus was eventually adopted throughout most of Asia as the esoteric symbol for yoga. The Egyptian totem animal for yoga was a multiple headed serpent called “Neheb-Kau”. This serpent symbolized the management of the body’s various energies through the practice of yoga. The White Crown is a symbol of Southern Egypt. It is a phallic crown, and represents the vital energy of Horus Amen [Menew] and Baba. “Seshepet” can mean a woman who has conceived. “Wetet” is the act of begetting. “Mut Nekhebet” is the Cosmic Mother Goddess of Love. “Wetet” is also the Cobra Goddess of Nekhebet. She often takes the form of a vulture because “Mut” also means vulture. “Nekhebet” or “Nehebet” is also a secret anagram for Nebet Het, the Kundalini Goddess “Lady of the Temple” that is encoded here with the title “Nebet Per Wer” [Lady of the Great Temple]. “Nekh” also plays on “nekhekh” for a lovemaking theme. “Nekh bu” is the place for lovemaking. Below is an example of how the Egyptians would represent a young couple practicing partner tantric yoga. The boy and girl subtly touch each other and each has a lotus. The girl's left hand grasps the boy to show that although he stands in front, she is in charge of the proceedings as his tantric guide. With her hidden right hand she secretly slips a lotus into his hand from behind his back and under his armpit with the bloom facing his nose to suggest that he is welcome to sniff her vulva flower. The boy sniffs the lotus to suggest the breathing techniques they use. The crown unguent worn by the girl over her wig suggests the opening of the crown chakra and integration with the Higher Self. It is shaped like her clitoris to suggest the trigger that sends her kundalini up through the crown chakra. The lotus on her forehead suggests opening of the Eye of Wisdom via the flower of her vulva. The boy's curved beard suggests his ascension to divine status. The boy grasps a phallic staff, subtly suggesting he is a follower of Menew.)

470.917cP174 En P as pu wer thebu, wesekh nemetet.

For this P is Great of Sandals and Wide of Stride. (The avatar easily strides over the entire universe. Light speed does not limit him. See the Narmer Palette for a view of the avatar in wide stride and with a shaman bearing his sandals.)

470.918aP174 

470.918aP174 W@b P pen em Sekhet Aaru.

This P purifies in the Field of Reeds. (The Field of Reeds is in the Delta. The cortex contains millions of neurons that hold memory and thought processes and all a person's beliefs. The cortex is the thousand-petal lotus. The avatar purifies his mind and all the thoughts and beliefs in it.)

470.918bP174 

470.918bP174 Wenekh P pen em Sekhet Kheperer.

This P dresses in the Field of Ever-creating Scarabs. (The scarab represents creative energy. It also is a special symbol for the heart. The field of scarabs is Egypt. The ancient Egyptians lived creatively from the heart. The scarab was a special symbol of Ra because it made a ball of bullshit and raised its children in the bullshit. They then flew into the sky and returned to the sun, the Higher Self. Dressing in the Field of Scarabs means that you create your material life from the creative impulses of the heart so that it feels good, even if it is only bullshit. The damaged determinative for "wenekh" [shown clearly in the M and N versions] is the

clothing glyph: .)

470.918cP174 

470.918cP174 Gem P R@ am.

P finds the Higher Self Sun there. (This completes the metaphor of the scarab. In the mud and bullshit of the world, the avatar finds the path of the Higher Self. This is the path of avatar. He follows the heart to discover the Higher Self. The little beetle, born of the Sun's creative and humorous light, flies back to the Sun.)

470.919aP174 

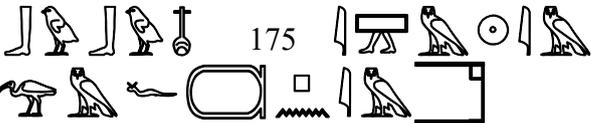
470.919aP174 Perer R@ em Aabet, gem-f P em Aakhet.

The Higher Self Sun [daily] comes forth in the East, and he finds P in Samadhi. (The dawning sunlight along the horizon in the east represents samadhi -- evenness of thought. Each dawn when the Sun comes up, he finds the avatar deep in his morning meditation.)

470.919bP174 

470.919bP174 Aw R@ ar Amenet, gem-f P am, @nekh Jed.

When the Higher Self Sun goes toward the West, he finds P there a Living Spine. (The healthy living spine is erect and vertical. This represents the resurrection of Osiris after death. West is the land of the setting sun. When the Sun reaches the Western Horizon he again finds the Avatar sitting upright in deep meditation. The erect spine also represents the stability of feeling achieved through deep meditation performed with alertness and correct posture. The depth of the avatar's meditation transcends death. Dawn and dusk are the two ideal times for meditation. This hymn is sublime!)

470.919cP174 

470.919cP174-175 Bu, bu nefer. Ashem R@ am, gem-f P pen am.

Every place is beautiful; wherever the Higher Self Sun goes, He finds this P there. (The avatar lives entirely in service to and on the path of the Higher Self. Wherever the Higher Self goes is beautiful, and He always finds the avatar there because his [both Sun's and Avatar's] awareness is omnipresent.)

471.920aN946  947 

471.920aN946-947 Jed medu: N pu Wen Neter, Sa Neter, Apet Neter..

Say the word, and this N exists as God, is the son of God, and the messenger of God. (The avatar is well connected and functions like an angel. He lives in immortal Heaven and his family and companions are all gods. This verse clearly announces the concept of the **Holy Trinity** [Father, Son, and Holy Spirit] thousands of years before Christianity and the purported historical figure that people think of as Christ appeared. This hymn contains a very special description of how certain Nubian [Ethiopian and Sudanese] shamans would initiate the pharaohs into the ancient meditation technique of the Higher Self. The N version is the best. The P version leaves out “the Son of God”, but that phrase about the Son is necessary to complete the divine paradigm. Contemplate it dispassionately and compassionately.)

471.920bP175 

471.920bP175 Ay en P, w@b-f P em Sekhet Aaru.

P comes, and he purifies P in the Field of Reeds. (This is almost the same as 918a above. The Field of Reeds is the crown chakra and its surrounding cortex. The pharaoh prepares to receive instruction in how to purify his mind so he can serve the country effectively.)

471.920cP175 

471.920cP175 Hay P pen ar Sekhet Keneset.

This P goes down to the Field of the Perineum. (The Field of Nubia is in the far south and represents the root chakra. This is the land of the bow. The perineum is like a bow that can shoot arrows up the spine to enlighten the brain. The ancient instruction began with learning the secrets of the root chakra. This was the teaching of Baba, the Mula Guru, or Master of the Root Chakra.)

471.921aN947 

471.921aN947 W@b Shemesu Herew N.

The Followers of the Will purify N. (I chose the N version here simply because the jackal glyph with the bow instruments was laid out better graphically. The P version adds a “pen” at the end, which adds nothing significant. Historically speaking the “followers” were ancient kings and their followers who lived during the pre-dynastic period and therefore represented the ancient Holy Tradition of Masters. Symbolically they became the Neters of the four classical elements [earth, air, fire, water]. The Higher Will purifies the physical body of the avatar. The process of incarnation is a method for refining consciousness. The sign for the followers includes a glyph for the bow of the Nubians. This suggests that black Nubian retainers came to Egypt to live and work in the palaces of the pharaohs. Many had important careers and even instructed the leaders of Egypt. The avatar identifies with Osiris, and the jackal Anepew, Lord of Death, becomes his loyal retainer. Thus,

the jackal appears to symbolize the deep restfulness of a deathlike state. The bow represents expansion of awareness and tapping of potential energy. The bowstringing tool “res” symbolizes wakefulness. The overall totem thus tells us that the shamanic followers of Horus were Masters of the technique of wakeful death, the Breathless Samadhi. This is the basis of Cosmic Consciousness. The shamans originally came from Nubia, the pre-dynastic origin of the Egyptian culture.)

471.921bP175 

471.921bP175 Sew@b sen P pen. Seshewe sen P pen.

They cleanse this P, and they dry this P. (This describes ritual bathing of the pharaoh with the aid of his assistants. This verse gives us a real-life image to go with the previous verse. “Seshewe” has another meaning of learning, which may have been a type of catechism preparatory to initiation. The priests prepare the pharaoh [or his mummy] for his initiation.)

471.921cP175 

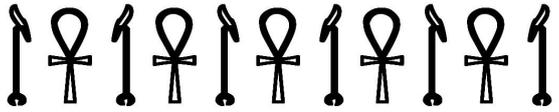
471.921cP175 Ary sen en P pen “Re en Ma@u”.

They perform for this P the Chapter of True Ways. (The initiation begins with recitation of a text about aligning with Truth. This is probably an ancient section from the **Pyramid Texts** on finding the path of right action. It would be helpful to identify the text and the ritual that this verse alludes to.)

471.921dP175 

471.921dP175 Ary sen en P pen “Re en Peru en @nekh Was”.

They perform for this P the “Chapter of Ascendings to Life and Strength”. (Then the priests recite the text on the technique of transcending. They are not just reciting, they are teaching the pharaoh step by step a procedure. The “@nekh” and “Was” symbols later became standard decorative motifs, often shown alternating in a repetitive pattern. For example, see the decorative edge of the cedar and ebony commode chest of Tutankhamen. This verse apparently alludes to another chapter from ancient texts. The “Was” produces strength and happiness because it represents a special powerful yogic procedure.)



471.922aP175 

471.922aP175 Per P pen ar Pet en @nekh Was.

This P ascends to Heaven for Life and Strength. (After purifying himself and hearing the ancient texts read by his ministrants in a chapel or great temple, the avatar practices the techniques and ascends to celestial realms. He experiences what the texts teach.)

471.922bP175 

471.922bP175 Ha P pen en @nekh, Was em Waa pu en R@.

This P goes down into this Boat of the Higher Self Sun for Life and Strength. (This is a poetic description of the pharaoh’s experience. The avatar gets to ride in the boat of the Sun as one of the retinue of the Higher Self. The Boat of the Sun is a metaphor and pun on the Higher Self Meditation technique. The chapters of text

mentioned in the previous verses contained the instructions for the practice of the meditation. The special black Nubian retainers were master shamans in charge of initiating the pharaoh into the deepest spiritual disciplines. The N version does not repeat “for Life and Strength”, but Sethe filled in the lacuna left in the damaged P version sensing that was what was intended. The “pen en” is partially visible.)

471.922cP175 

471.922cP175 An P pen @ba-f nef neteru apu khenen aw.

For this P, he directs for Him those gods who row. (This verse continues to describe poetically the empowerment of the pharaoh by the practice of the technique. The avatar here acts as Horus, the Will, and becomes the pilot of the Meditation Ship. He directs the crew of gods who operate the ship for the Higher Self Sun. The verb “@ba” includes the hand for control, the sekhem for power, and the Ba for prana to issue commands. The pilot controls the rudder oar [the rowing glyph]. Having learned to navigate in the consciousness of his own mind, he now is ready to pilot the ship of state.)

471.923aP175 

471.923aP175 Neter neb ah@-f em kheseftu P pen.

Every god is gladdened by the approaches of this P. (The gods are enlivened with bliss as the Avatar goes deeper into the divine realms. The gods govern the psycho-physiological functions, and these become healthy and infused with bliss.)

471.923bN948 

471.923bN948 Ma h@@ sen em kheseftu R@.

As they rejoice in the approaches of the Higher Self Sun. (The avatar identifies with the Sun, so the gods react to his rise in consciousness the same as they do to the Sun rising in the Sky.)

471.923cP176 

471.923cP176 Per-f em ges Aabeta en Pet, em hetepy, em hetepy.

When he ascends in the eastern side of Heaven in peace, in peace. (The sun rises, the Higher Self appears, and the avatar ascends to higher and higher states of consciousness. “Peace” means the total experience of life in balance, in the state of Samadhi. The sun on the eastern horizon was the ancient Egyptian symbol of Samadhi. The enlightenment of the pharaoh ensures the enlightenment and welfare of the people of Egypt.)

472.924aP176 

472.924aP176 Jed medu: Awa Pet. Seda Ta. Tepy @wy P pen.

Say the word and Heaven expands, and Earth shakes, and this P is the primordial progenitor. (This hymn describes the advanced practices of the avatar. The “Tepy-@[wy]” is the Ancient of Days, the founder of Time. “Tepy” is primal, primary; “@” is Great. He is the Great Primary. The “@wy” also means “two hands”, which is the action of creative work. This is the first notion of a creation. It is the Source of All that Exists, All that Has Existed, and All that Will Exist. The avatar expands to the edges of the universe and beyond. This is an earth-shaking event, because the entire physical universe is like a speck of dust for the avatar.)

472.924bP176 

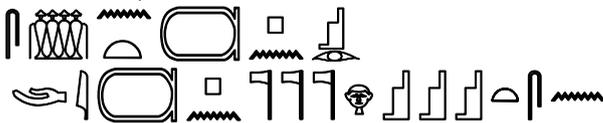
472.924bP176 P pu Hekau. P pu kher Heka..

This P is a magician. This P has magic. (The word translated generally as “magic” is “Hekau”. This word means that he himself [“he” is the self] is the Ka’s. The Ka’s are the various forms of electromagnetic energy that make up the universe. The magician can transform himself into any form of energy. “He-” is a glyph of a braided rope. It indicates a braiding of waveforms. It also indicates control over the energies. The “Wer Hekau” or Great Magic was the name of the magic wand of Baba that the shamans used during initiations to teach the Higher Self Meditation and the secret mantras associated with it. Many secret mantras hide in the verses of this and the previous hymn.)

472.925aP176 

472.925aP176 Ay en P pen. S-Aakh P pen Sah.

This P comes, and this P transforms into the Light Being Orion. (“Sah” is the constellation of Orion, the ascended image of Osiris, the Perceptive Faculty. This is just an image of light in the sky. “S-Aakh” means to transform someone into a light being. It also puns on the name “Sah”. Both of these pun on “Saa”, the god of Wisdom, the sense of touch, and a human transformation of Baba.)

472.925bP176 

472.925bP176 S-Khenet P pen Asar. Da P pen neteru hery Asetu sen.

This P takes the lead as the Perceptive Faculty. This P puts the gods on their Seats. (This continues the theme of leadership. The avatar determines the proper place for everything, including even the gods.)

472.925cN918 

472.925cN918 Ma-Ha-f Ka Neteru. An nu en N pen.

“He Who Sees His Back” is the Bull of the gods. He brings it for this P. (“Ma-Ha-f” means that he sees his back, what is behind him, or his “nakedness”. This is the name of one of the mythical ferrymen of Ancient Egypt. A ferryman carries people across the river. This symbolizes the journey from ignorance to enlightenment. The Bull of the Gods is the Cosmic Ka, the cosmic creative life force. The ferryman brings his boat for N, who has identified with Osiris. The ferryboat represents the technology that provides access to all the Ka energies and to enlightenment. The Buddhists continue to use this ancient Egyptian analogy of the ferryboat. The ferry man can see right through the costumes and masks that people wear. He sees them as they really are, not as what they pretend to be. Hence, the idea of nakedness is in the phrase. I chose the N version because it is the most complete, including the deity sign with “Ma-Ha-f”.)

472.925dP176 

472.925dP176 De P pen em ges pef en @nekh Was.

Put this P on that side for Life and Strength. (The ferryman represents a technology that “ferries” the avatar across the river of consciousness and puts him on the side of enlightenment so he enjoys life and strength. The Buddhists emphasized six major “ferries” as transcendental technologies: Wisdom [*Prajna*], Meditation [*Dhyana-Samadhi*], Discipline [*Śila*], Enthusiastic Progress [*Virya*], Charity [*Dana*], and Patient Tolerance [*Kśanti*].)

473.926aN886 

473.929aP178 Ma@ kheru P pen. Ma@ kheru Ka en P.

This P is a Speaker of Truth. The Ka energy of P is a Speaker of Truth. (Whatever the Will decides becomes a reality. This is Truth Speaking and alludes back to the sacred text recited in 921c. The later texts such as the so-called **Book of the Dead** make this Truth Speaking quality a major theme.)

473.929bP178 

473.929bP178 Senet P pu Sepedet. Mes that P pu Neter Dewaw.

The sister of this P is the star Sirius. You bear this P, O Morning Star. (Sirius is Isis, sister of Osiris. She represents Feelings. The Morning Star, Venus, is the vehicle of Hathor, the goddess of Unconditional Love. She is his Primal Mother and the Mother of All. The Cosmic Space of Newet is the avatar of Mut Hathor who becomes the Cosmic Mother of Osiris. The Morning Star appears on the horizon at dawn when Osiris is reborn as Ra, the rising sun.)

473.930aP178 

473.930aP178 Gem en P pen Aakhu em re sen @peru.

This P finds the Light Beings well equipped with respect to their mouth[s]. (The mouth defines creations and devours creations. The former brings them into being through definition in speech, and the latter takes them out of existence by eating them [fully experiencing them]. These are all transformations of light performed by the avatar. All light beings have this magical ability to create and dis-create creations from the light energy of which they consist.)

473.930bP178 

473.930bP178 Hemesu hery sepety Sha Seh-seh.

They sit on the two shores of the Lake of Collected Wisdom. (The Lake represents a day, your life, a thought, an experience, or even the entire universe. The two shores mark the beginning or dawn phase and the ending or dusk phase of that space. Beyond that is undefined awareness. The name of the lake is “Seh-seh”. “Seh” recalls “Sah”, the constellation of Orion, symbol of the ascended form of Osiris. The lake is the active, waking life of the perceptive faculty. “Seh” means learning, wisdom, cleverness, or training. As a verb it means to collect. “Seh” is also the name for a hall or a booth such as was used when consulting the Senet Oracle. This suggests the possibility of a school or institute. Specifically it is the Hall or Clubhouse or “University” where the gods and avatars gather. During the day they make excursions on the Lake. At the end of the day they gather at the clubhouse on the shores to rest, relax, and recreate during the “night” or “death” phase of existence. The **Book of the Dead** describes this “Hall” and specifically mentions that the avatars play the game of Senet there and consult its oracle. From the illustrations, it is clear that the primary purpose of the game as an oracle is to assist in the decision and planning process with regard to the next “incarnation”. We see the avatar placing his pawns on the board with no opponent. His Ba waits just outside the divination booth perched on the tomb of his previous physical incarnation, ready to take off on the next phase of the never-ending adventure of being. Once the oracle is clearly interpreted, the avatar “Goes Forth by Day” to actualize it as a life mission. This phrase became the Egyptian title of the **Book of the Dead**. The repetition of “Seh” in the name suggests that there is a hall on each shore. Actually what we see are the two sides of the same hall. This hall is like the gap between any two frames in the

movie of life. It is your true home. Each movie frame is a **chapter** [“re”^o] in your eternal adventure as you “Go Forth by Day” as an avatar to incarnate. The two shores not only represent the two horizons, they are also the two lips of the mouth. Each “Day” is awareness defined by the “mouth” of conscious Perception via the Will. They are also the labia of the mother goddess Mut/Newet/Isis who conceives the avatar’s embodiment and then gives birth to him as if she is speaking from the lower part of her body. The birds perched beside the “Seh” recall birds that gather along the banks of a lake or river. Another wordplay suggested by “seh” is “egg”. The birds lay their eggs by the lake. When the eggs hatch, the hatchlings will grow to fly in Heaven.)

473.930cP178 

473.930cP178 Em sewer en Aakh em re-f neb @per.

With regard to the drinking [bowl] of the Light Being, at his mouth each is well equipped. (The image here is that each avatar in the hall or booth has a large drinking bowl filled with the beer of consciousness. The avatar companions all sit around quaffing this delicious beverage and playing Senet, the Game of Life. The bowl is the “Seh-seh” Lake mentioned above. The mouth defines the two shores. The light being quaffs “Light” Beer and experiences the drunken adventure we call Life. The Vedic texts call this beverage *Soma*, Indra’s beverage of choice. The original Egyptian may have been something like “Sewer-maa” [Drink of Vision] or “Sewer-Ma@ [Drink of Truth]. Ancient civilizations commemorated *Soma* by the ritual beverages of beer, wine, and hallucinatory extracts. “Em sewer” means “with regard to the drinking bowl” or “in the drinking bowl”. We can also parse the phrase as “Mes Wer”, which means Great Birth. The Greeks believed that after death you crossed the River Styx and were given a bowl of Lethe to drink so you would forget your past life. For the fully awakened avatar, it is quite a different story. He does not forget anything at death. He goes to the “Seh Mesen” or Masonic Lodge clubhouse and drinks a big bowl of Baba’s Light Beer with his immortal companions and then eats some of his favorite bread. Thus fortified in body and blood, he sets out again on the next chapter of his adventure. “Mesen” is a form of Baba as an ape-headed fire god or blacksmith totem. The ritual bowls and jars were of metal, stone, or earthenware. The secret proper reading for the “mason” name is “nemes”, which means to enlighten. It also means "for birth". The Lodge is thus “Seh Nemes” The Lodge for Birth. Artisans made “Nemes-te” bowls and amulets from gold, alabaster, and other fine materials for use in initiation ceremonies. The expression “namas te” [understood as “honor to you”] became a respectful greeting in India. The “@per” is the bundle of his provisions prepared for the journey. The pharaohs wore a “nemes” cloth headdress to symbolize “enlightenment”).

473.930dN888 

473.930dN888 “Am arety-k?” An sen ar N.

“Do you have your two eyes?” they say to N. (Literally, they say, “Your two eyes are not?” As the avatar prepares to set out on his next adventure, his drinking buddies remind him not to forget to take his eyes along so he can see where he is going. In other words, stay awake, and do not get so drunk that you get lost during your adventure. Our planet has a large population of people who drank a bit too much and got lost, so now they stumble around drunkenly in the labyrinth of life. The two heavenly eyes may be the sun and the moon.)

Higher Self, even though he and the crew may seem quite drunk to an observer. Actually, they remain fully awake in *Samadhi* throughout all their weird adventures as they Go Forth by Day. See the comments on the similar verses at the beginning of this hymn.)

473.932bN889 

473.932bN889 Ja R@ hery sen kher Herew Aakhet-t[a] er Aakhet.
The Boat of the Higher Self Sun sails over them to the state of *Samadhi* piloted by the Will in the [Double] *Samadhi*.

473.932cN889 

473.932cN889 Dey Sekhenwy Pet an Semeketet en Herew Aakhet-ta.
Place the two Horizons of Heaven by the Evening Boat for the Will in Double *Samadhi*.

473.932dN889 

473.932dN889 Ja Herew Aakhet-t[a] hery sen kher R@ er Aakhet.
The Will in Double *Samadhi* captained by the Higher Self Sun sails over them to the state of *Samadhi*.

473.933aN889  890

473.933aN889-890 Sehat Sekhenwy Pet en N an M@nejet.
The two Horizons of Heaven are made to descend for N by the Morning Boat. (The P version seems to miswrite “Pet” as “Newet”. The M and N versions both have “Pet”.)

473.933bP179 

473.933bP179 Per P pen hery sen en @nekh Was kher R@ ar Aakhet.
This P ascends above them to the state of *Samadhi* for Life and Strength captained by the Higher Self Sun.

473.933cN890 

473.933cN890 Sehat Sekhenwy Pet en N an Semeketet.
N descends to the two Horizons of Heaven by the Evening Boat. (The Semeketet Boat glyph in the M version is drawn with more detail: .)

473.933dN890 

473.933dN890 Per N hery sen kher Herew Aakhet-t[a] er Aakhet.
This N goes forth over them to the state of *Samadhi* piloted by the Will of the Double *Samadhi*.

473.934aN890 

473.934aN890 Per P pen hery ges pu Aabetat en Pet, mesesu neteru am-f.

He as if enters ports with you in the Field of Turquoise Gems. (This verse continues the language of love. “Mena” has many meanings, all of which relate to the lovers’ dallying. It is a boat entering a port and mooring -- an image often used as a metaphor for death. The mooring post is the phallus. It suggests entering a woman. It means stability and permanence in the relationship. It suggests Menew, the god of procreation. It suggests pasturing in fields, another image of a man browsing upon the body of his love mate. “Men” is the Senet Game Board. This verse suggests how they play together. It even suggests the idea that they as if die when climax blows them out of their individual personae. “Mefekat” is turquoise, a blue-green precious stone. This suggests the sublime feeling and echoes the green fields of reeds and blue waters. The reeds are the pubic hairs on the delta of Isis. They also represent the brain and the beliefs in the mind. The Field of Turquoise was also associated with the lands to the East of Egypt in the Sinai where the sun rises from the Egyptian perspective.)

473.937aN892 

473.937aN892 Wenemy P pen me wenemet then am.

This P eats what you eat. (These next verses present a litany of the intimacy shared by Osiris and Isis, the two archetypal lovers. There is also a hint here that you, the reader, are no different from the avatar and may enjoy what he enjoys.)

473.937bP180 

473.937bP180 @nekh P pen em @nekhet then am.

This P lives on what you live on.

473.937cP180 

473.937cP180 Hebes P pen me hebeset then am.

This P wears what you wear.

473.937dP180 

473.937dP180 Wereh P pen me werehet then am.

This P anoints with what you anoint. (This refers not only to ointments and cosmetics, but also to their body fluids. They anoint themselves with the dew from their sexual ardor.)

473.937eP180 

181 

473.937eP180-181 Shesep P Mu hen@ then em Mer Men@ [en P pen].

P takes water with you at the Celestial Lake [of this P.] (“Mu” means water, but also suggests pure awareness. The “Mer Men@” is a celestial lake from which the immortals drink. “Men@” suggests the breast of a nursing woman so the lover may be drinking breast milk. The M and N versions do not have the final phrase, so it probably is an addition not in the original version. The verse reads better without it.)

473.937fP181 

473.937fP181 Mesewer neb en Aakh em re-f neb @per.

Each drinking bowl of a Light Being, for each his mouth is equipped. (Each avatar has a personal drinking bowl. Having a “well-equipped mouth” is a metaphor for each person having a personal style of defining and creating his or her own reality just like a person has preferences for food and chooses what to say to the world. Of course a mouth is great for kissing and other romantic activities.)

the king is Osiris, the Perceptive Faculty. However, it also adds “-ef” to “at”, making it into “atef”, which is “father”. I suspect this word was often pronounced "fat", which is short for "father" just as "mut" is short for "mother". That “father” would be Geb, the World Trump. However, the “-ef” variant is not supported in the M and N versions. “At” as king must be Osiris, and the following verse confirms this.)

474.940aM285 

474.940aM285 Per-f eref ar Pet mem sebau, mem Akhemu Seku.

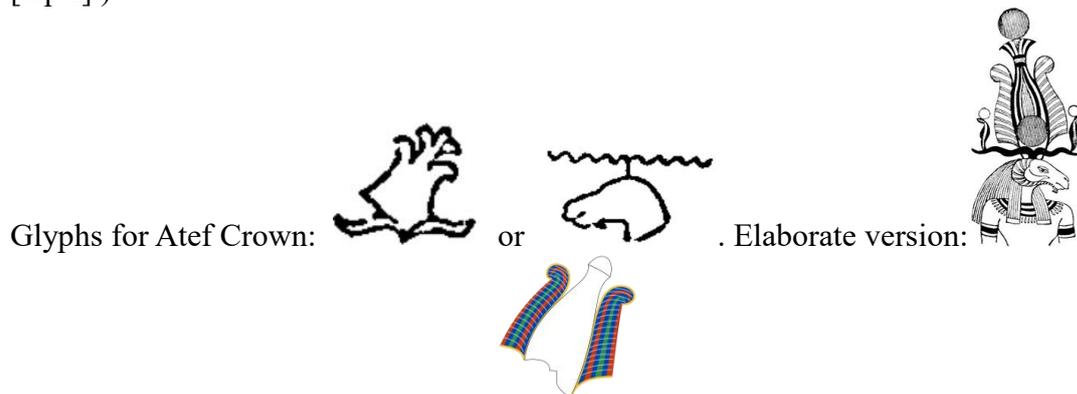
He ascends to Heaven among the stars, among the Imperishable Stars. (Osiris ascends to Heaven and proceeds to join the Circumpolar Stars that never set. This tells us he achieves immortality and joins the company of immortals. The Circumpolar Stars are a metaphor for immortal companions in terms of the night sky -- “immortal” because they never set below the horizon. This corresponds to the gods in samadhi that appeared during the period from dawn to dusk. They are in *samadhi* at the horizon, or they crew the solar boat of the Higher Self as it goes forth by day.)

474.940bP182 

474.940bP182 At P tep-f

The Crown of P’s Presence is [on] his head. (The “Atef” crown or is one of the

standard crowns of the pharaoh. “At”  means the moment. So “Atef” means “his moment”. It represents the ability of the avatar to have presence of mind, full attention awake in the moment. This gives him a powerful witnessing presence and is a primary quality of leadership. “Tep-f” means “his head”, but also means that this presence in the moment [at] is “his top priority or most important quality” [tep-f].)



Atef Crown of Osiris: By Jeff Dahl - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=3256194>

474.940cN894 

474.940cN894 Sh@t-f ar gesy-f. Hekau-f ar redwy-f.

His stacks of documents are at his two sides, and his magical energy goes to his two feet. (This means that the avatar is an able administrator and dynamic warrior. “Sh@t” is a stack of documents meticulously recorded. The pharaoh analyzes them

versions the name of Horus is written in this verse with the Path glyph as "Herat" or "Her-a-Wat" and perhaps could be read "A-Wat-Her". The N version has "Heret", with the phonetic spelling followed by the hawk glyph of Horus. In any case the poet means the Chakras of "Horus".)

474.943cP183 

474.943cP183 En P pen tem.

All belong to this P. (All aspects of the avatar's universe belong to him. This repeats 942b, but with the clarification of the cosmic significance. It becomes clear that Osiris identifies with Tem. The Magician becomes the Tower, the Big Bang that created the whole universe in a flash as if by magic.)

474.943dP183 

474.943dP183 An Geb medu hery-s hen@ Tem, aryt nef pu.

The World says this and speaks about her with the Big Bang, so this is done for him. (This is the same as 942c.)

474.944aM289 

474.944aM289 Ay nef ar-k. Jed nef "Semam-f thu."

He comes to you saying he will kill you. (I follow the M version here, because the pronoun references seem to make better sense. The P version is all in the third person, which is confusing. The text refers to the fight between Horus and Set, Will and Illusion. Ironically, neither one can succeed in killing the other. After all, they are immortal gods. They are also co-dependent because the exercise of Will discriminates between this and that, which is ultimately an Illusion in the light of undefined unity. The paradox of Horus as the Will is that by exercising Will he gets experience. At the same time, he also gets Illusion whenever he defines the indefinable. On the other hand, the role of Illusion is to deny the ability of the Will to select with bias from the viewpoint of unity in which all possible creations coexist equally. The archetypal "struggle" of Horus and Set arises here. Set wants to kill Horus, and Horus wants to kill Set. This unifies them with the purpose to annihilate a perceived opponent, which is why Egyptians sometimes depicted the heads of the two adversaries on a single body. Illusion is unreality and tends to destroy the ability of Horus to create reality with his Will. Ironically, the more intent Set is on killing Horus, the more he exercises his Will and becomes like Horus. On the other hand, whatever Horus creates with his Will is a form of unreality that limits and destroys his own essential nature and makes him more like Set. Thus, Horus can never beat Set unless he deliberately stops resisting him. Then the fight resolves into a draw, and the two coexist peacefully in a reality that is beyond logic.)

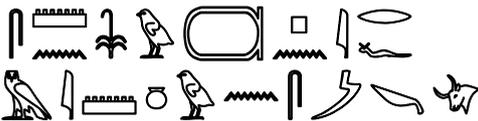
474.944bM289 



474.944bM289 Ne sema-f thu. Thut semam-k su.

He does not kill you; rather you kill him. ("Sema" with the knife determinative means to kill. On the other hand, the poet tells us that in the fight Illusion does not kill the Will. Rather, the Will kills Illusion. On one level, this is true, but on a deeper level, the Will can never really kill Illusion, because the Will itself is an Illusion, and Illusion is an inherent quality of Awareness just as the Will is. Total control is impossible, because the nature of awareness is to be undefined, and all

creations tend to return as quickly as possible to their original undefined state. However, the Egyptian myth has Horus beat Set in the end, although he does not actually kill him. How can the Will win? The Will wins by transcending the level of the fight. An enemy always focuses on whom he is fighting. This limits his vision. By deliberately expanding his consciousness, the Will can always choose to outflank an “enemy”. The trade-off is that when Horus tries to surround his foe and cut him off, he spreads out his “troops” too thinly to be effective. However, with patience Horus can out-wait Set, because every finite Illusion eventually runs out of steam. The Will moves up from the lower level of an ego struggling for survival, control, or attempts at domination and grows into the Higher Will. By practicing expansion of vision, the Will learns to identify with the Higher Self. The Higher Self has established the game plan of the universe from the beginning. Thus, it ultimately outflanks Illusion without doing anything. Although the whole universe is an Illusion, the Divine Will set the Illusion in motion. This is the power of Cosmic Source. It decides. There is no Illusion without such a decision. When the Will decides deliberately not to decide, Illusion has no place in which to survive and no way to combat the Will. In that sense the Higher Will is prior to and transcendent to Illusion. Aware Will simply is, and that is Truth, not Illusion. Illusion is non-truth, or we could say "temporary truth". Thus, immortal Illusion “dies” in a sense when it finds itself existing in the undefined realm where Illusion is only a potential. In Undefined Awareness, all possibilities coexist, including both Illusion and Will, but there is no conflict because there is no definition to bias Awareness in either direction. Thus, the conflict ends. It becomes only a potential for conflict. The humorous Egyptian way of describing this is that Will castrates Illusion. The word "sema" with a different determinative has the meaning to unify or mix together, which seems to be the opposite of killing. We could interpret the verse as implying, "He does not unify with you; you unify with him." Horus as the Will deliberately chooses unity, which is the truth and not an illusion. Illusion can not make that deliberate decision. It can only be what it is -- an Illusion -- which is its own kind of truth, but only a default decision.

474.944cP183 

474.944cP183 Se-men su P pen ar-f em Amenu en Sema.

This P makes himself established against him by the daily sacrifice of a sacrificial bull. (The play on the word "sema" continues. The “Sema Wer” is the Great Wild Creative Bull of Amen Ra, the hidden source. “Se-men” is to make something established and permanent. The avatar conquers Illusion the way Horus conquers Set. “Amenu” means to be “hidden”. With the bull determinative, it also means daily sacrifice of a bull. This image is code for the Higher Self Meditation. The bull is a major symbol of Amen-Ra, the Unmanifest Higher Self in its highest form as Hidden Creative Source. The meditation takes attention to this Hidden Source, and the sense of ego disappears. “Sema” means to unite. Horus beats Set by dropping his ego bias and simply uniting with Set. Will unites with Illusion. The two then coexist. In Pure Undefined Awareness, the Will sacrifices the Will because it decides to accept all possibilities equally and drops all definitions. The action of Will is to define a bias toward a specific choice. By Will’s choosing not to choose, Illusion is no longer Illusion. It becomes all possibilities coexisting. By the Higher Self Will’s deliberate self sacrifice of his own ego Horus realigns the Illusion of Set with Truth.)

474.945aP183 

474.945aP183 Jed medu sep fedu: P pen meneta em @nekh Was.

Say the word four times and this P is established in Life and Strength. (“Meneta” contains the root “men” that refers to the creation god and the hidden source. Asserting an intention four times symbolizes projecting the creation with certainty in all directions to establish that certainty in pure awareness.)

474.945bP183 

474.945bP183 P pen, amen-k, meneta em @nekh Was.

This P, you are hidden, established in Life and Strength. (This verse explicitly identifies the avatar with Amen, the invisible, Undefined Awareness from which all creations arise. In this transcendental state, the avatar is established forever in Life and Strength.)

475.946aP183 

475.946aP183 Jed medu: Ey, Mekhenet pu.

Say the word and, hey, this ferryman. (The ferryman with his ferryboat is the technology for resolving the paradox of desire and resistance, Will and Illusion, that leads to suffering when asserted with bias.)

475.946bP183 

475.946bP183 An nu en Herew. An Aryt-f

Bring that to the Will, bring his Eye. (The role of the ferryman here is to fetch back the Eye of the Will that has been lost. The Eye is the focus of awareness so that the Will can function. Awareness without a focus has no directions and can not achieve anything. The ferryman is the guide with the teaching. The ferry metaphor became a standard image used in Buddhism to represent the passage from ignorance to enlightenment.)

475.946cP183 

475.946cP183 An nu en Setesh. An kheruy-f.

Bring that to Illusion, bring his two Testicles. (The text has two testicles. Sometimes the story has the loss of one testicle to balance the loss of one Eye. Sometimes the story has the loss of both testicles and both eyes. The castration of Set emasculates him and deprives him of his sexual prowess and his very life energy. Just as the Eye of Wisdom is not really a physical eyeball, but rather a function of Perception essential to the Will symbolically embodied in the pineal gland, so also the testicle of Life Motivation is not a physical testicle, but rather the blissful Kundalini life energy symbolically embodied in the prostate. When Set “killed” Osiris, he already lost his testicles, because his lovely wife Nephthys, the Kundalini energy, left him and went to join Isis in a project to restore Osiris to life and health. Set wanted Isis – Feeling --, but not only did he not get her, but he also lost his fundamental life energy and motivation to evolve. The text points out that there must be a complete return to wholeness. Osiris resurrects and achieves his immortality. Horus regains his Eye, and Set regains his Testicles. Then they all live happily ever after as immortal companions. The whole myth is the story of how avatars sometimes tend to get lost in the adventures they set for themselves. The archetypal story tells how they can find their way back to their original nature in Pure Undefined Awareness.)

(This further elucidates the “seats” of the gods. The higher chakras belong to the Will, and the lower chakras function by Instinct, which is the basic “Setep *Sa*” for the particular embodiment an avatar has chosen. The lower chakras are supposed to keep the organism operating in its chosen environment with a minimum of conscious attention, so the Will can focus on the higher aims of the avatar. However, the lower chakras must cooperate with the higher chakras to achieve the ultimate aims of the embodiment. Otherwise, they tangle up in contradictions, competition, and struggle, all of which lead to suffering.)

475.949aP184 

475.949aP184 Mek P pen ay. Mek P pen per en @nekh Was.

Indeed this P comes; indeed this P ascends to life and strength. (When the avatar integrates his upper and lower chakras, he moves forward in life with strength and confidence. The “@nekh” is the mirror of life experience that reflects his beliefs back to him. It also measures the heaviness or lightness of breath. The “Was” is the secret tool by which he keeps his chakras integrated. It is the key to proper meditation posture.)

475.949bP184 

475.949bP184 Peher en P pen qau Pet.

This P traverses the broad heights of Heaven. (The “qau” literally are the ridges of hills on either side of the Nile. Here the poet uses the word to represent the wide stride of the avatar as he explores the highest realms of Heaven. “Qa” means high, and “au” means broad and expanded. The word “qau” compounds the two meanings.)

475.949cP184 



475.949cP184 Ne kheseP pen apen @het Hejet Weru ar Meseqet Sehedu.

This P is not opposed by the Great Ones of the Palace of Light, or by the Twat Stars at the Skin Room. (The Palace of Light is a divine realm where the light beings live. It is a Heavenly Palace. “Meseq” is skin. The Twat Stars [Sehedu] at the Skin Room [Meseqet] assist the avatar in choosing and taking on the “skin” of his next incarnation within the womb. The root “mes” means that entering the Chamber of Skin is part of the birth procedure. “Mes-qet” means quality or design [qed] of a birth [mes]. This process occurs in a special region in the Northern Sky lower Astral Realm [Sehedu] with a group of special angels assisting. It is like trying on clothes in a boutique to choose an outfit for a party. The Egyptians symbolized the procedure using a bull’s hide. They symbolically wrapped the body of the deceased in it so he would remember this important step when he chose a new body.)



475.950aM294 Nas M@nejet ar P pen. P pu, peneq es.

The Morning Boat calls out to this P. O may this P bail it out. (This verse emphasizes that the avatar’s role is one of service. He begins with a lowly job such as bailing out the bilge water in the Solar Boat. This is an unpleasant menial task, but very important for the success of the ship’s journey. Egyptian boats probably tended to leak a lot and needed a bailer. The Solar Boat moves from the polar region to the Eastern Horizon and emerges into the sky at dawn. I chose the M version

because the bailing glyph is very nicely done.)

475.950bP184 

475.950bP184 De R@ P pen me Neb @nekh Was.

The Higher Self Sun appoints this P as Lord of Life and Strength. (Having successfully performed his menial tasks such as bailing bilge, the avatar quickly rises to serve at the highest levels. There is no real difference between a menial task and a noble task. The difference is only one of attitude. The avatar makes no judgment about the task at hand, so, from the Higher Self perspective he already is a Lord of Life and Strength. This attitude prevailed in Egyptian life. The Egyptians depicted the whole family participating at festivals -- including the scullery maid, the butcher, and the laundry boy. The M version gives a different title: Ra appoints M to be

“Tepy Jet-tayu” [ Topmost of Divine Immortals].)

476.951aN898 

476.951aN898 Jed medu: W@b Pet en R@. W@b Ta en Herew.

Say the word and Heaven is purified by the Higher Self Sun, and Earth is purified by the Will. (Purification is the process of evolution during which physical matter gradually integrates with spiritual energy. Living organisms are the bridging mechanism. The Higher Self [Ra] represents the big spiritual picture of the cosmos. The Will of the Higher Self [Herew = Horus] represents the practical application of spiritual energy for making progress on the path of cosmic evolution. Inert matter is the least able to exert Will and simply obeys the forces at play in the physical dimension. Higher levels of consciousness express increasingly powerful levels of Will as an ability to shape the structure and function of the universe from the flow of energy to the configuration of physical matter. Identification of the will of an individual self with Cosmic Will is the endpoint of cosmic evolution. Before reaching this stage, the individual Will suffers from the contradiction that every decision it makes limits it in some way. This is the paradox that Horus must face and resolve. Uncle Set helps him to see the solution. I use the N version of this hymn because the P version lacks the “jed medu” rubric.)

476.951bP185 

476.951bP185 Neter neb neta amyut sen, sw@b-f P pen.

Each god that is between them purifies this P. (In between the Cosmic Plan of Higher Self and the physical activities of the Will, we find all the gods distributed. The purpose of the gods is to facilitate the purification process that we call the evolution of consciousness. Each “neter” does so in its own way.)

476.951cP185 

476.951cP185 Dewa P pen Neter.

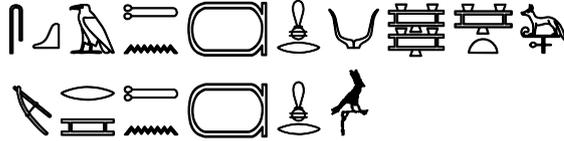
This P adores [each] god. (We have to supply the “each” [neb] here since this verse continues from the previous verse. The avatar appreciates the special value of each organ and function that enables him to live and evolve.)

476.952aP185 

476.952aP185 Ey Methen P pen ar @rerut Weret.

Ah this P is Keeper of the Way who is at the Great Gate. (“Methen” was the god of the roadway. Here it means he is a guide along the path of evolution. The Great Gate or “@rerut Weret” represents a major initiation. The gateways mark various stages along the Way of evolving consciousness. The word “@ret” also means a cobra.

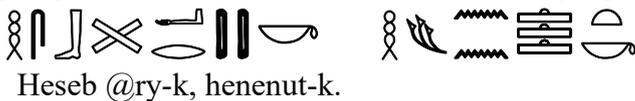
476.954bM298-299 (N899) Remenu then M ma R@, shemesu then M mar Herew.
You all bear this P like the Higher Self Sun, and you follow this P like [you follow] the Will. (The “you” refers to the gods. The gods carry the avatar’s embodiment the way Weneg bears Ra and his sky. The gods follow the avatar like the elements and the directions of space follow the Will of Horus. The four sons of Horus are just the chief of his followers. He commands many others. The pairing of Ra and Horus echoes the first verse of the hymn.)

476.954cN899 

476.954cN899 Seqa then N mar Wep-wawet. Mer then N ma Khem.
You raise N like the Cosmic Guide, and you love N like the Procreation God. (The Cosmic Guide is “Wep-wawet”, who judges (wep) the best pathway by which to raise consciousness. “Khem” is the Procreation God. His name means “the Fool”. His other common name is Menew, which means “Foundation”. He specializes in the art and technology of making love to procreate offspring and evolve consciousness. If we combine these two deities, we discover that making love is the best pathway to raising consciousness. As we discover in 959c-d, this is a pre-shadowing of how Thoth and Baba restore the lost virility of Osiris so it can stand up tall and make love. The glyph at the end is a divine bird that wears the tall feathered crown of Menew. Other versions use the glyph .)

476.954aP185 

476.954aP185 Seshy Seshy, sej menehej-k.
Scribe, scribe, tally up your registers. (The “Seshy” is Baba-Thoth, the chief scribe of the gods who records the judgments on the actions and achievements of the avatars. “Menehej” is a tally or register. “Sej” is to balance an account. This suggests the weighing of the heart in the balance and the tallying of the results.)

476.954bP186 

476.954bP186 Heseb @ry-k, henenut-k.

Count your two tablets, and your inventory. (The “@r” is the writing tablet. Each scribe has one. “Heseb” is to count or tally. The scribes tally up what they have recorded on the tablets. “Henenet” is stock or inventory, or revenues collected. The scribe matches what is on the tally sheet with the actual inventory to verify the truth of the records. Thoth’s consorts are Maat, Lady of Truth, and Seshat, Lady of Records. Maat checks to see that the records are true. Seshat is the librarian and historian goddess. She stores the records of the progress of evolution in the Hall of Akashic records. There are subtle wordplay jokes in this verse, because “seb” is a jackal, the totem of Wep-wawet, and “henen” is a phallus, the totem of Khem. Also, Baba is “Khem” the Fool Trump.)

476.955aP186 

476.955aP186 R@, ader su em Aset-f. Dey P em Aset-f @nekh jet-ta.
Higher Self Sun, remove him from his Seat; put P in his Seat to live forever. (Now we see the joke expand further. “Sej” also can mean to break, “hesebet” is a knife used to cut the umbilical cord, “henen” is a phallus. This sequence can be Baba telling Thoth and Seshat to “break your registers, cut your tablets, and forget the inventory. He fires Thoth and puts the avatar in his place. This of course is the

Baboon spirit poking into things. If you look at the balance in which Thoth weighs the heart against Truth, a little baboon sits right in the center on top. He can totally disrupt the tally with just the slightest effort. So all the careful reckoning by Wep-wawet's jackal brother, the Death Lord Anubis, is a waste of time. The idea is to live and enjoy life, not to simply compile dead records. On the other hand, from another perspective, such records have their value or Thoth and Seshat would not bother to compile and store them. The key point is that the avatar decides what is important. Once he takes his power, he can direct the Higher Self and be Chief of Records as well. He decides what is or is not worth recording. Another interpretation is that Ra removes Set from the seat of Osiris that he usurped. Then Ra puts the avatar in that seat so that he may represent Osiris.)

476.955bP186 

476.955bP186 Babaq P pen Khery @but.

This P is anointed as Deputy Administrator of Offerings. (“[Ba]baq” is the sacred olive tree in Sun City [Light Tower City]. It means happy and delighted, but also carries the idea of anointing with sacred olive oil. What follows may be a title. “Khery” is often an assistant administrator. The “@but” are offerings or interactions. The pillar shows its support function and plays on the Solar Light Tower obelisk image associated with the city of Heliopolis. In any case, the avatar happily serves the Higher Self.)

476.955cM302 

476.955cM302 R@, ader su em Aset-f. De M em Aset-f.

Higher Self Sun, remove him from his position; appoint M to his position. (This is the same as 955a, and expresses the ability of the avatar to handle any responsibility. This verse is lost in the P version, so I follow the M version. There is wordplay on the name of Isis, suggesting some aspect of the relationships of Ra, Isis, and the Osirian avatar. Isis has a deep and ancient relationship to Ra, partly perhaps because she is a transformation of Mut-Hathor, spouse of Ra.)

476.955dP186 

476.955dP186 P pu en @nekh.

This P is for life. (The avatar not only is alive, but he also qualifies to hold any position permanently or for as long as he wishes.)

477.956aP186 

477.956aP186 Jed medu: @nej Pet, Newer Ta.

Say the word and Heaven is strong and Earth is victorious. (“@nej” is to be strong and brilliant. “Newer” is to be victorious. This refers to the aftermath of the family drama involving Set, Osiris, and Horus. Set “kills” Osiris as an act of revenge and in an attempt to usurp his throne. Baba, Horus, Thoth, Isis, and Nephthys rescue and restore Osiris back to life. Heaven survives the struggle, and Earth recovers her rightful balance of power. The case about this distribution of power goes before the High Court of Tem, the Cosmic Tower of Light. The first half of this hymn involves Geb discussing some aspects of the case. The second half is probably a separate hymn. The opening lines may be part of Geb’s speech.)

477.956bP186 

477.956bP186 “Ay Herew. Kh@ Jehuty. Thes sen Asar hery ges-f.”

“The Will comes, Intelligence dawns, and they uplift the Perceptive Faculty who is on his side.” (Osiris, the Perceptive Faculty, has become as if dead. He lies flat

domination is not the same as Integrated Wholeness. The House of Elders is the area in the brain that holds the ancient memories of the true value and mission of life. It includes the cerebellum and medulla. The Council of Elders is supposed to provide wise guidance for making evolutionary decisions in accord with the Higher Self. In ancient Egypt there were ten hereditary “Rep@t” chiefs at “Anew” [Heliopolis], and ten at “Het Ka Petah” [Men Nefer = Memphis]. Geb had the title of Rep@t. The “Rep@t” was supposed to be a “mouth [re] of the people [p@t] – a spokesperson who represented constituents of the populace. In the reality of politics, the “Rep@t” became a hereditary military chief of the secret government that controlled the world during Egyptian times as it continues to do so today. Set [Illusion] became the leader of these military chiefs. He is an avatar of the wild untamed energy Egyptians call the primordial monster python “@a-pep”. That humorous name in Egyptian means something like “Pepper Power”. It also means to travel. Aapep is the apparent nemesis of Ra, the Higher Self Sun and tries to extinguish him. The Cosmic Python “Mehen” [properly read as “Nemeh”, “For Fullness”] is the benign form of “Aapep” who protects Ra. “Sebek” [Fear], “One Who Forces Your Mind” is one of Set’s major commanders. These dangerous Reptilians such as Aapep and Sebek were born along with Osiris, Isis, and Nephthys from the cosmic breed of Newet. Set is a younger brother of Osiris, and Sebek is a son of Net, who is an ancient transformation of Newet. Both are ancient archetypes of consciousness. The breed of reptilian raptors are the embodiments of certain aspects of Illusion that live for the imagined power of physical domination and predation. They are masters of the three lower chakras: survival, sex, and domination. They evolved on our planet in the form of reptiles and the predatory dinosaurs and ruled the planet for close to two hundred million years. The large dinosaurs and reptiles eventually became extinct, but birds are the descendants of the smaller dinosaurs and many smaller reptiles still survive relatively unchanged. Some people believe that a breed of intelligent raptor dinosaurs have more evolved descendants than birds and that they currently still secretly dominate our planet. Because they are fixated on physical forms, hereditary lineage is important for maintaining their advanced shape-shifting ability and membership among the ancient clan of raptors, because some of them interbred with humans, thereby diluting their raptor nature. The raptor orders control the reptilian-dinoid cobra energy and are thus important links in the Chain of Being. Set’s consort is Kundalini Lady, Nebet Het, the keeper of the cobras. The word reptile means a creeping animal. The reptiles are the lowest forms of raptors. However, the raptors know that the serpent is their archetypal form and a major advance upon the primal Worm archetype. The serpents symbolize the sentient embodiment of pure energy. The raptors originally developed a sexually based rapture technology as a means to raise their consciousness to the level of shape-shifting shamans. However, their fixation on physical forms holds them back from higher spiritual development. They also have evolved a birdlike language for communication. Ra often assumes the totem form of a raptor hawk known as Horus, and Thoth has the form of a large wading bird of prey. These totem animals are current era transformations of high level dinoids. The imperial eagle of Europe and the American eagle are descendants of the falcon/hawk Horus. The raptors evolved through the rapture technology to high magic, mastering shape shifting, and a form of immortality [conscious passage from body to body]. They have dominated the planet for the last hundred million years and continue to do so today. Their addiction [fixed attention] that holds back their spiritual development is a ravenous instinctive craving for wealth, power, and domination through predation on apparently weaker

species. Their anthropoid and higher species are the most developed third chakra entities on our planet, but are stuck there. They manipulate the higher chakras of Horus to dominate those stuck in the instincts of their lower chakras. The Egyptian Chimera, Am-mit, ["Eater of the Dead"] is a minion of Set who symbolizes the shape-shifting ability of the higher raptors. Her favorite food is the hearts of dishonest people. To deal with the evolutionary problem that keeps these and many other creatures stuck in the lower chakra energies, the transcendental avatar Baba took on the form of a clever monkey. The raptors liked his cleverness with tongue and hands, so they upgraded his DNA into what we call "humans" so that his brethren could serve as handy slaves for the higher raptor entities. Man has great dexterity for performing work and tastes good. Baba appeared in the world in several "trojan horse" virus forms to rewire the raptor DNA. The ancient term "Re-p@t" [mouth people] came to mean that raptors tell slaves what to do and then eat them as food, devouring them either physically or mentally. In our era they seem to prefer the mental taste to the physical and focus on eating minds. "P@" is an ancestor, and "p@t" are people. Geb, the physical World Trump, was the ancestor "Rep@" of physical forms, and Newet, the Star Trump of Cosmic Space, was his sister and consort. Working together, they generated the various life forms that populate many solar systems throughout the cosmos. Osiris represents the growing and harvesting of photosynthetic plant life. Set, the master of Illusion, represents reptiles, dinosaurs, weird monsters and chimeras -- especially the predatory ones. Isis represents mammals. Nephthys represents insects, worms, germs, protozoa, viruses and other primordial life forms up to the level of serpents. Horus chose to be a hybrid raptor that evolved into a hawk-like predatory bird, and Baba chose the baboon ape form of a higher mammal. However, Baba also is close to Set and Nephthys because of his primordial nature and yet he also often assumes a fully human form as a handsome young man with shoulder length hair when he displays mastery of the senses. Baba [the transcendental trojan horse gambit] surprised the raptors by mastering the tantric rapture which was their secret for holding spirit in a body. He showed it was also a key for releasing spirit **from** the body. He shape-shifted out of their control and opened his higher chakras. He then began to teach his father Osiris. Osiris got over excited with his new-found sexual prowess and seduced the gorgeous Nephthys. This pulled his attention into the primitive instinct-governed levels of sentience. They fell in love like flowers and bees. Set found out about the secret liaison and murdered Osiris, making sure that he dismembered the body and particularly destroyed the roving phallus of Osiris. Somehow Isis, Nephthys, and Baba-Toth resurrected Osiris and apparently restored his phallus to working condition. Horus was the second son of Isis [ostensibly sired by Osiris, but actually sired by the intervention of Ra] and was supposed to be the new dominator to take over after the removal of Osiris from the scene. Set at first wanted to kill the baby Horus as a dangerous rival, but then decided instead to use him as a puppet after his attempts at infanticide failed. However, Baba showed Horus some higher tantra techniques and persuaded him to rebel against the rule of uncle Set. Horus then overthrew Set, resurrected his father, and re-established Osiris once again as the titular Chief of Mankind. Baba-Toth then showed Osiris the secrets of immortality and shape shifting. From an evolutionary viewpoint Toth was the first member of the raptors who transcended the domination urge. Genetic engineering is a VERY crude form of shape shifting. Toth really is another "alien" avatar form of transcendental Baba who invaded the raptors from a higher dimension to work from inside the "system". He is the "high-born" avatar of Baba among the raptors. Toth's Ogdoad of reptilian

and amphibian archetypes was his teaching of the **Book of Changes** during the dinoid age over a hundred million years ago to begin uplifting them. He first elevated Amen from the Ogdoad as Ra to become a model for the Higher Self Sun. He identified Ra with the physical Sun's creative energy, [cold-blooded reptiles like to bask in the sun's warmth]. Then he abstracted Ra to transcendental [Amen] status. Thoth presented the idea of integrating life and thereby bringing the clever and helpful baboons up to equal social and evolutionary status with the higher raptors who dominated the entire planet including their own ruminant relatives on whom they usually fed. Baba the "baboon" with feelings [Thoth's own True Self] was his star pupil who went beyond expectations into the transcendental realm and brought the first wave of true enlightenment to the planet. This shocked the raptors, who could not figure out [and still are trying to figure out] what was going on with these strange mammals. Thoth revived Osiris as Green Man to introduce agriculture as a path to a non-rapacious society. Man can live and work in peace with the plants in a balanced ecosystem. The Egyptians worked on the model of an integrated society, but the primordial raptor craving for dominance and the maintaining of the predator/prey relationship constantly thwarted the complete realization of this ideal in their society. The problem continues today. How can predators live at peace among their prey? So far, the answer is for the predator to domesticate the prey and then eat them selectively at leisure. This is how our society works, even today. There is a better solution, and that is for the predator to prey only on himself if he wishes to continue the predator game, and for the dominator to dominate only himself if he wants to play that game. This runs counter to the expansive philosophy of dominators. They want to dominate others more and more. Another problem is that predators evolved to cull the ruminants so they would not overwhelm the plants, and the ruminants evolved because the plants made the mistake of discarding oxygen as a byproduct of photosynthesis and thereby generated an oxygen crisis for themselves in Earth's atmosphere. The solution was to develop animate ruminants that would eat part of the plant mass, burn it by oxidation and release carbon dioxide as a byproduct. This created the food oriented ecosystem that has survived as a deep fixation until today. Thus, the only solution for the natural dominating awareness of a predator is that he must expand his dominating awareness all the way to the transcendental realm. From there he dominates everything, but stays so spaced out that he can do no harm to potential prey. The only way to make that option attractive is to show the predator how to eat through transcendental appreciation instead of physical devouring. At the same time, he can learn to maintain a high level of blissful experience. Thus, he digests himself out of the universe, and the long-fixed attention paradigm of eating fades in importance. We can obtain the energy that we normally get by eating by accessing other abundant sources that freely give it rather than by dominating and destroying unwilling "volunteers". This is a key part of the current transition that is occurring on Earth. Such a transition will generate great upheavals in the realm of energy resources, food management, and environmental stability. One option is for humanity to go insane, destroy itself, and join the ranks of the extinct. Another option is for humanity to play dumb and gradually degrade the ecosystem until most organisms are extinct and the quality of life on the planet is very low. Another option is for humanity to discover and implement an entirely new system of balanced energy distribution. Such a new world order will bring about drastic changes to the very foundation of the ecosystem, including a complete re-engineering of the chemical metabolism of biological organisms and a revolution in energy resources used for industry, transportation, heating and so on. Stay tuned as the vast and

never-ending story unfolds.)

477.958aP186 

477.958aP186 “Mejed-k Setesh, ‘Ne ary en as nu ar-f ‘.”

“**And you, Illusion, urged, ‘It has not thusly been done to him.’**” (Geb quotes some of Set’s testimony in the courtroom. “Mejed” is to speak with urgency, pressing a point. Set rightly claims that he did not murder Osiris. Of course, the truth that Set did not murder Osiris was not for lack of trying, but Set does not mention that little detail. This is typical strategy for Set. He is willing to do all sorts of things, but he will not take responsibility for them. Set is also correct in another respect, because he merely reacts to pre-programmed behavior. Osiris, on the other hand, has no one to blame for his problems but himself. If Osiris were more observant and wise, such things as he endured would not happen to him. The tradition is that Osiris started the whole family quarrel when he secretly planked Nephthys without Set’s permission. That is what rightly angered Set and set him off on the road to mayhem.)

477.958bP186 

477.958bP186-187 “‘Sekhem-k am, nehemet, sekhem-k en Herew.’”

“**You are ego empowered in this regard, Delivered One, you are ego empowered by the Will.**” (Set continues to speak addressing the condition of Osiris. He says that Osiris should have no complaint against Set because he has Horus empowering him and he is once again safe and alive. Furthermore, the ego aspect of Horus who fights with Set is really the ego aspect of the lower chakras of Set. The “sekhem” is the third chakra and belongs to the instincts. The ego automatically looks out for the benefit of the individual and advances his interests. Set even implies that Horus looking after the interests of his father is also really looking after himself too, and thus using the same power they blame on Set. We can imagine Set displaying his scarred testicle to the judge and jury to substantiate his claim that Horus is a violent type working for Osiris and thus just as guilty as he is of attempted murder. There is also the problem of the secret love relation between Osiris and Nephthys that he implies.)

477.959aN901 

477.959aN901 “Mejed-k Setesh: ‘Af wenenet ak nef aw.’”

“**And you, Illusion, urged that ‘What happened was that a limb of his was injured.’**” (Set is tricky. He speaks the truth. He injured the phallus of Osiris. “Ak” is to suffer injury or be destroyed. After all, Osiris returned to life and only his phallus was missing. Horus hurt Set’s testicle, and Set injured the eye of Horus, but both these were later restored. Thoth had to replace the phallus of Osiris with a wooden prosthetic device [the woody stem of a plant]. Set here uses an indirect mode of speech to cleverly avoid any clear attribution of blame, especially to himself.)

477.959bP187 

477.959bP187 “Kheper ren-f pu en ‘Aku Ta’”.

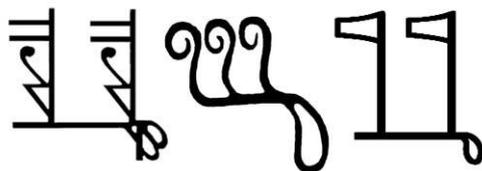
“**This is how his name as ‘Bowing to the Earth’ came about.**” (Set can not resist making some jokes about the phallus of Osiris. Apparently, the prosthetic device had difficulty standing up, and tended to droop down as if bowing to the earth. Set’s expression plays on the demonstrations of grief mourners traditionally made when someone they cared for died. They would knock their heads on the ground. “Aku”

is the crying and bowing over the injury. It can be the injured person or a commiserating person or mourner. Set here may be granting a point that he did some permanent damage to the phallus of Osiris. He does not realize that Osiris has sublimated his sexual energy through the teachings of Baba and is now living on a spiritual plane and no longer needs his phallus to become stiff for personal use as a reproductive organ.)

477.959cP187 477.959cP187

477.959cP187 "Mejed-k Setesh: 'Af wenenet sah nef aw.' "

"And you, Illusion, urged, 'The limb was just a toe for him.' " (Geb continues recalling Set's testimony. He again shows how clever Set is. Set plays down the importance of the injury, as if Osiris only lost a toe. He also subtly shifts the blame to Osiris. He points out that the problem was that Osiris and his wife imagined that he owned that limb and that it was very special. The problem was that he put too much importance on it. He names the limb by the term "Sah", which is the name for Orion, the ascended form of Osiris. "Sah" is a toe. Osiris did not lose a toe. Isis and Nephthys found and restored all his toes. What he lost was his phallus. With this knowledge, we can clearly read the strange glyph that is used for "Sah". It certainly does not resemble a toe or even a foot. It is the phallus glyph "met" stylized and with two or three "neter" signs on top. This means it is the phallus of the gods, the most divine "third" leg. The "neter" signs also may loop around the phallus to form "nether", which is fragrant incense. The phallus glyph pronounced "met" suggests death [our linguistic root "mort"]. Orgasm is widely known as the "little death". The penis is the phoenix that dies and then is reborn to make love another day. We discover that the name "Toe" for the ascended form of Osiris is a euphemism that makes fun of his divine weenie. Below are three versions of "sah", the word for toe and the name of the star constellation Orion. The first is a glyph for a divine perch that is drawn like a stiff phallus with two loops to represent the testicles and two bone radicals above to remind us that it is a special type of "bone". The second version depicts a limp phallus with pubic hair above. Sometimes the Egyptians used the axe-shaped divinity symbol instead of the bone glyph, as in the third version. In any case the meaning "toe" served as a humorous euphemism for the celestial phallus of Osiris. The P version of this verse spells "Sah" as "Khah" , which is a dialect variant spelling.)



477.959dP187 477.959dP187

477.959dP187 "Kheper ren-f pu en "Sah" "

"This is how his epithet as "Divine Pecker" comes about. " (This is probably an accurate rendition of "Sah". The word pecker and the word poker are all used for the phallus colloquially and are ancient words that probably go back to "Peqer", the holy site in Abydos, where the phallus of Osiris was restored to operational capability by the magic healing arts of Thoth, the tantric crafts of Baba, and the loving caresses of Isis. During the transformation of Osiris into an immortal, he first overcomes death by becoming fully dead. He becomes the black soil that the Nile flood lays on the Delta each year. This is the color of Anepu, the Dog of Death, and the color of ancient

This N strengthens your face; he clothes you in divine raiment. (The initial verb is not certain. It may refer to applying makeup with a brush, but certainly emphasizes the empowering influence of an avatar.)

 Brush or hairpin glyph for  from version N906.

477.964cM354 

477.964cM354 W@b-f nek em Jedat.

477.964cN906 W@b nek N. em Jedet.

He purifies you in the spinal fluid. (The “Jedat” is a lake in the Twat used to purify consciousness of the avatar. It corresponds to spinal fluid. The chemical content of this fluid alters during tantric sexual exercises. “N” is the subject of the N version. “He” is subject in the M version, and the P version has “you”, which seems to be a scribal error. The N version is helpful.)

477.965aP189 

477.965aP189 An Sepedet, set-k, meret-k

It is Sirius, your daughter, who loves you. (“Sepedet” is the Egyptian name for the star Sirius, called Sothis by the Greeks. This star represents Isis. She is the daughter of Geb, so she loves him. Isis is Feeling, and Geb is physical matter. Without matter, we could not feel anything. Love originates with Hathor, the Cosmic Love that accepts all without judgment.)

477.965bP189 

477.965bP189 Aryt reneput-k em ren-s pu en “Renepet”.

She makes your crops in this her name as “The Year.” (The heliacal rising of Sirius marked the New Year. It also marked the onset of the Nile flood that guaranteed the Delta could produce a good harvest of crops.)

477.965cP189 

477.965cP189 Seshemet P pen. Aw P pen kher-k.

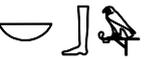
And guides this P when this P goes to you. (Isis also acts as a spiritual guide. So the suggestion is to follow the sense of Feeling “inward” to its basis in pure Perception. This is an essential technique of meditation.)

477.966aP189 



477.966aP189 Ay en P pen kher-k, Neb Pet. Ay en P pen kher-k, Asar.

The coming of this P is to you, Lord of Heaven; the coming of this P is to you, Perceptive Faculty. (This repeats 964a. As before the P version has “Lord of

Heaven” and the M and N versions have “Divine Lord” . The N version adds “N” after “Asar”.)

477.966bN908 



477.966bN908 Asek N pen her-k. Hebes thu N pen em Hebes Neter.

This N strengthens your face; this N clothes you in divine raiment. (This verse is the same as 964b.)

from a high viewpoint even though, from another perspective, it is all an Illusion.)

478.971dP192 

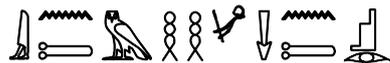
478.971dP192-193 @h@ Maqet Setesh. @h@ Maqet Herew.

Stand up, Ladder of Illusion, stand up, Ladder of the Will. (There is a ladder for Set and a ladder for Horus. The Ladder of Illusion does not lead anywhere in particular, but still can get to enlightenment. The ladder of the Will leads somewhere, so you tend to get to enlightenment much quicker using it. On the other hand, it must traverse an apparent distance. Therefore, the Ladder of Illusion potentially can get you there quicker, if you have the wisdom to see the wisdom of Illusion. However, that is the problem with Illusion. People stuck in Illusion generally lack the wisdom to see through the apparent reality of the Illusion. We could translate the verse as “Set sets up a ladder, and Horus sets up a ladder.”)

478.971cN919 

478.971cN919 Aryt en Asar. Per-f hery-s ar Pet, Setep Sa ar R@.

[The Ladder] is made for the Perceptive Faculty, and he ascends upon it to Heaven to set up his mission to the Higher Self Sun. (Osiris as the Perceptive Faculty ascends the ladder of evolution to higher and higher states of consciousness until he reaches the celestial realm. There he chooses the program by which he will operate in the service of the Higher Self. When a person becomes enlightened, there is nothing else to do. Some choose to hang around pursuing hobbies or just doing whatever comes up until the body eventually drops off. They serve the Higher Self by merely existing as enlightened beings. Others choose to operate in a mode of deliberate service to the plan of the Higher Self. Avatars choose to do so in a virtually endless process called “Setep Sa” [Choosing the Eternal Program]. Wizards do the same thing at a higher level where they work with Ra and Thoth to design evolutionary systems and entire universes as an advanced art form.)

478.972aN919 

478.972aN919 Ay neth em heh sen-th, Asar.

O You who come searching for your brother, the Perceptive Faculty. (This verse addresses Isis who has transformed into the Ladder intended for Osiris.)

478.972bN919 

478.972bN919-920 Ney en su sen-f Setesh hery ges-f.

After his brother, Illusion, saw him fallen on his side. (The meaning of the verb “ney” is not certain. Set murders Osiris. Then he sees him lying on the ground and decides to generate an interesting Illusion by a 90-degree rotation of the ladder. When the ladder lies on the ground, Osiris could climb on it all day, if he were alive, and never get anywhere higher than where he already is. The secret joke, of course, is that Heaven is where you are right now if you only open your eyes and see. The Illusion of depth and space derives from dimensional shifting to create perspective.)

478.972cN920 

478.972cN920 Em ges pef en Geheset.

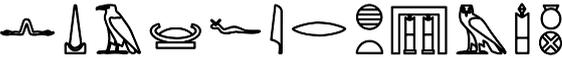
On that side of Gazelle Country. (We do not know exactly where this place



[The above oil on canvas painting of “Landscape with the Dream of Jacob” by Michael Willman (1630-1706) was done some time around 1691. The original is in the Staatliche Museen, Berlin. The reproduction is from The Yorck Project: *10.000 Meisterwerke der Malerei*. DVD-ROM, 2002. ISBN 3936122202. Distributed by DIRECTMEDIA Publishing GmbH. The work of art depicted in this image and the reproduction thereof are in the public domain worldwide. The reproduction is part of a collection of reproductions compiled by The Yorck Project. The compilation copyright is held by Zenodot Verlagsgesellschaft mbH and licensed under the GNU Free Documentation License.]

478.976aN922 𐀀 𐀁 𐀂 𐀃 𐀄 𐀅 𐀆 𐀇 𐀈 𐀉 𐀊 𐀋 𐀌 𐀍 𐀎 𐀏 𐀐 𐀑 𐀒 𐀓 𐀔 𐀕 𐀖 𐀗 𐀘 𐀙 𐀚 𐀛 𐀜 𐀝 𐀞 𐀟 𐀠 𐀡 𐀢 𐀣 𐀤 𐀥 𐀦 𐀧 𐀨 𐀩 𐀪 𐀫 𐀬 𐀭 𐀮 𐀯 𐀰 𐀱 𐀲 𐀳 𐀴 𐀵 𐀶 𐀷 𐀸 𐀹 𐀺 𐀻 𐀼 𐀽 𐀾 𐀿 𐁀 𐁁 𐁂 𐁃 𐁄 𐁅 𐁆 𐁇 𐁈 𐁉 𐁊 𐁋 𐁌 𐁍 𐁎 𐁏 𐁐 𐁑 𐁒 𐁓 𐁔 𐁕 𐁖 𐁗 𐁘 𐁙 𐁚 𐁛 𐁜 𐁝 𐁞 𐁟 𐁠 𐁡 𐁢 𐁣 𐁤 𐁥 𐁦 𐁧 𐁨 𐁩 𐁪 𐁫 𐁬 𐁭 𐁮 𐁯 𐁰 𐁱 𐁲 𐁳 𐁴 𐁵 𐁶 𐁷 𐁸 𐁹 𐁺 𐁻 𐁼 𐁽 𐁾 𐁿 𐂀 𐂁 𐂂 𐂃 𐂄 𐂅 𐂆 𐂇 𐂈 𐂉 𐂊 𐂋 𐂌 𐂍 𐂎 𐂏 𐂐 𐂑 𐂒 𐂓 𐂔 𐂕 𐂖 𐂗 𐂘 𐂙 𐂚 𐂛 𐂜 𐂝 𐂞 𐂟 𐂠 𐂡 𐂢 𐂣 𐂤 𐂥 𐂦 𐂧 𐂨 𐂩 𐂪 𐂫 𐂬 𐂭 𐂮 𐂯 𐂰 𐂱 𐂲 𐂳 𐂴 𐂵 𐂶 𐂷 𐂸 𐂹 𐂺 𐂻 𐂼 𐂽 𐂾 𐂿 𐃀 𐃁 𐃂 𐃃 𐃄 𐃅 𐃆 𐃇 𐃈 𐃉 𐃊 𐃋 𐃌 𐃍 𐃎 𐃏 𐃐 𐃑 𐃒 𐃓 𐃔 𐃕 𐃖 𐃗 𐃘 𐃙 𐃚 𐃛 𐃜 𐃝 𐃞 𐃟 𐃠 𐃡 𐃢 𐃣 𐃤 𐃥 𐃦 𐃧 𐃨 𐃩 𐃪 𐃫 𐃬 𐃭 𐃮 𐃯 𐃰 𐃱 𐃲 𐃳 𐃴 𐃵 𐃶 𐃷 𐃸 𐃹 𐃺 𐃻 𐃼 𐃽 𐃾 𐃿 𐄀 𐄁 𐄂 𐄃 𐄄 𐄅 𐄆 𐄇 𐄈 𐄉 𐄊 𐄋 𐄌 𐄍 𐄎 𐄏 𐄐 𐄑 𐄒 𐄓 𐄔 𐄕 𐄖 𐄗 𐄘 𐄙 𐄚 𐄛 𐄜 𐄝 𐄞 𐄟 𐄠 𐄡 𐄢 𐄣 𐄤 𐄥 𐄦 𐄧 𐄨 𐄩 𐄪 𐄫 𐄬 𐄭 𐄮 𐄯 𐄰 𐄱 𐄲 𐄳 𐄴 𐄵 𐄶 𐄷 𐄸 𐄹 𐄺 𐄻 𐄼 𐄽 𐄾 𐄿 𐅀 𐅁 𐅂 𐅃 𐅄 𐅅 𐅆 𐅇 𐅈 𐅉 𐅊 𐅋 𐅌 𐅍 𐅎 𐅏 𐅐 𐅑 𐅒 𐅓 𐅔 𐅕 𐅖 𐅗 𐅘 𐅙 𐅚 𐅛 𐅜 𐅝 𐅞 𐅟 𐅠 𐅡 𐅢 𐅣 𐅤 𐅥 𐅦 𐅧 𐅨 𐅩 𐅪 𐅫 𐅬 𐅭 𐅮 𐅯 𐅰 𐅱 𐅲 𐅳 𐅴 𐅵 𐅶 𐅷 𐅸 𐅹 𐅺 𐅻 𐅼 𐅽 𐅾 𐅿 𐆀 𐆁 𐆂 𐆃 𐆄 𐆅 𐆆 𐆇 𐆈 𐆉 𐆊 𐆋 𐆌 𐆍 𐆎 𐆏 𐆐 𐆑 𐆒 𐆓 𐆔 𐆕 𐆖 𐆗 𐆘 𐆙 𐆚 𐆛 𐆜 𐆝 𐆞 𐆟 𐆠 𐆡 𐆢 𐆣 𐆤 𐆥 𐆦 𐆧 𐆨 𐆩 𐆪 𐆫 𐆬 𐆭 𐆮 𐆯 𐆰 𐆱 𐆲 𐆳 𐆴 𐆵 𐆶 𐆷 𐆸 𐆹 𐆺 𐆻 𐆼 𐆽 𐆾 𐆿 𐇀 𐇁 𐇂 𐇃 𐇄 𐇅 𐇆 𐇇 𐇈 𐇉 𐇊 𐇋 𐇌 𐇍 𐇎 𐇏 𐇐 𐇑 𐇒 𐇓 𐇔 𐇕 𐇖 𐇗 𐇘 𐇙 𐇚 𐇛 𐇜 𐇝 𐇞 𐇟 𐇠 𐇡 𐇢 𐇣 𐇤 𐇥 𐇦 𐇧 𐇨 𐇩 𐇪 𐇫 𐇬 𐇭 𐇮 𐇯 𐇰 𐇱 𐇲 𐇳 𐇴 𐇵 𐇶 𐇷 𐇸 𐇹 𐇺 𐇻 𐇼 𐇽 𐇾 𐇿 𐈀 𐈁 𐈂 𐈃 𐈄 𐈅 𐈆 𐈇 𐈈 𐈉 𐈊 𐈋 𐈌 𐈍 𐈎 𐈏 𐈐 𐈑 𐈒 𐈓 𐈔 𐈕 𐈖 𐈗 𐈘 𐈙 𐈚 𐈛 𐈜 𐈝 𐈞 𐈟 𐈠 𐈡 𐈢 𐈣 𐈤 𐈥 𐈦 𐈧 𐈨 𐈩 𐈪 𐈫 𐈬 𐈭 𐈮 𐈯 𐈰 𐈱 𐈲 𐈳 𐈴 𐈵 𐈶 𐈷 𐈸 𐈹 𐈺 𐈻 𐈼 𐈽 𐈾 𐈿 𐉀 𐉁 𐉂 𐉃 𐉄 𐉅 𐉆 𐉇 𐉈 𐉉 𐉊 𐉋 𐉌 𐉍 𐉎 𐉏 𐉐 𐉑 𐉒 𐉓 𐉔 𐉕 𐉖 𐉗 𐉘 𐉙 𐉚 𐉛 𐉜 𐉝 𐉞 𐉟 𐉠 𐉡 𐉢 𐉣 𐉤 𐉥 𐉦 𐉧 𐉨 𐉩 𐉪 𐉫 𐉬 𐉭 𐉮 𐉯 𐉰 𐉱 𐉲 𐉳 𐉴 𐉵 𐉶 𐉷 𐉸 𐉹 𐉺 𐉻 𐉼 𐉽 𐉾 𐉿 𐊀 𐊁 𐊂 𐊃 𐊄 𐊅 𐊆 𐊇 𐊈 𐊉 𐊊 𐊋 𐊌 𐊍 𐊎 𐊏 𐊐 𐊑 𐊒 𐊓 𐊔 𐊕 𐊖 𐊗 𐊘 𐊙 𐊚 𐊛 𐊜 𐊝 𐊞 𐊟 𐊠 𐊡 𐊢 𐊣 𐊤 𐊥 𐊦 𐊧 𐊨 𐊩 𐊪 𐊫 𐊬 𐊭 𐊮 𐊯 𐊰 𐊱 𐊲 𐊳 𐊴 𐊵 𐊶 𐊷 𐊸 𐊹 𐊺 𐊻 𐊼 𐊽 𐊾 𐊿 𐋀 𐋁 𐋂 𐋃 𐋄 𐋅 𐋆 𐋇 𐋈 𐋉 𐋊 𐋋 𐋌 𐋍 𐋎 𐋏 𐋐 𐋑 𐋒 𐋓 𐋔 𐋕 𐋖 𐋗 𐋘 𐋙 𐋚 𐋛 𐋜 𐋝 𐋞 𐋟 𐋠 𐋡 𐋢 𐋣 𐋤 𐋥 𐋦 𐋧 𐋨 𐋩 𐋪 𐋫 𐋬 𐋭 𐋮 𐋯 𐋰 𐋱 𐋲 𐋳 𐋴 𐋵 𐋶 𐋷 𐋸 𐋹 𐋺 𐋻 𐋼 𐋽 𐋾 𐋿 𐌀 𐌁 𐌂 𐌃 𐌄 𐌅 𐌆 𐌇 𐌈 𐌉 𐌊 𐌋 𐌌 𐌍 𐌎 𐌏 𐌐 𐌑 𐌒 𐌓 𐌔 𐌕 𐌖 𐌗 𐌘 𐌙 𐌚 𐌛 𐌜 𐌝 𐌞 𐌟 𐌠 𐌡 𐌢 𐌣 𐌤 𐌥 𐌦 𐌧 𐌨 𐌩 𐌪 𐌫 𐌬 𐌭 𐌮 𐌯 𐌰 𐌱 𐌲 𐌳 𐌴 𐌵 𐌶 𐌷 𐌸 𐌹 𐌺 𐌻 𐌼 𐌽 𐌾 𐌿 𐍀 𐍁 𐍂 𐍃 𐍄 𐍅 𐍆 𐍇 𐍈 𐍉 𐍊 𐍋 𐍌 𐍍 𐍎 𐍏 𐍐 𐍑 𐍒 𐍓 𐍔 𐍕 𐍖 𐍗 𐍘 𐍙 𐍚 𐍛 𐍜 𐍝 𐍞 𐍟 𐍠 𐍡 𐍢 𐍣 𐍤 𐍥 𐍦 𐍧 𐍨 𐍩 𐍪 𐍫 𐍬 𐍭 𐍮 𐍯 𐍰 𐍱 𐍲 𐍳 𐍴 𐍵 𐍶 𐍷 𐍸 𐍹 𐍺 𐍻 𐍼 𐍽 𐍾 𐍿 𐎀 𐎁 𐎂 𐎃 𐎄 𐎅 𐎆 𐎇 𐎈 𐎉 𐎊 𐎋 𐎌 𐎍 𐎎 𐎏 𐎐 𐎑 𐎒 𐎓 𐎔 𐎕 𐎖 𐎗 𐎘 𐎙 𐎚 𐎛 𐎜 𐎝 𐎞 𐎟 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡 𐏢 𐏣 𐏤 𐏥 𐏦 𐏧 𐏨 𐏩 𐏪 𐏫 𐏬 𐏭 𐏮 𐏯 𐏰 𐏱 𐏲 𐏳 𐏴 𐏵 𐏶 𐏷 𐏸 𐏹 𐏺 𐏻 𐏼 𐏽 𐏾 𐏿 𐐀 𐐁 𐐂 𐐃 𐐄 𐐅 𐐆 𐐇 𐐈 𐐉 𐐊 𐐋 𐐌 𐐍 𐐎 𐐏 𐐐 𐐑 𐐒 𐐓 𐐔 𐐕 𐐖 𐐗 𐐘 𐐙 𐐚 𐐛 𐐜 𐐝 𐐞 𐐟 𐐠 𐐡 𐐢 𐐣 𐐤 𐐥 𐐦 𐐧 𐐨 𐐩 𐐪 𐐫 𐐬 𐐭 𐐮 𐐯 𐐰 𐐱 𐐲 𐐳 𐐴 𐐵 𐐶 𐐷 𐐸 𐐹 𐐺 𐐻 𐐼 𐐽 𐐾 𐐿 𐑀 𐑁 𐑂 𐑃 𐑄 𐑅 𐑆 𐑇 𐑈 𐑉 𐑊 𐑋 𐑌 𐑍 𐑎 𐑏 𐑐 𐑑 𐑒 𐑓 𐑔 𐑕 𐑖 𐑗 𐑘 𐑙 𐑚 𐑛 𐑜 𐑝 𐑞 𐑟 𐑠 𐑡 𐑢 𐑣 𐑤 𐑥 𐑦 𐑧 𐑨 𐑩 𐑪 𐑫 𐑬 𐑭 𐑮 𐑯 𐑰 𐑱 𐑲 𐑳 𐑴 𐑵 𐑶 𐑷 𐑸 𐑹 𐑺 𐑻 𐑼 𐑽 𐑾 𐑿 𐒀 𐒁 𐒂 𐒃 𐒄 𐒅 𐒆 𐒇 𐒈 𐒉 𐒊 𐒋 𐒌 𐒍 𐒎 𐒏 𐒐 𐒑 𐒒 𐒓 𐒔 𐒕 𐒖 𐒗 𐒘 𐒙 𐒚 𐒛 𐒜 𐒝 𐒞 𐒟 𐒠 𐒡 𐒢 𐒣 𐒤 𐒥 𐒦 𐒧 𐒨 𐒩 𐒪 𐒫 𐒬 𐒭 𐒮 𐒯 𐒰 𐒱 𐒲 𐒳 𐒴 𐒵 𐒶 𐒷 𐒸 𐒹 𐒺 𐒻 𐒼 𐒽 𐒾 𐒿 𐓀 𐓁 𐓂 𐓃 𐓄 𐓅 𐓆 𐓇 𐓈 𐓉 𐓊 𐓋 𐓌 𐓍 𐓎 𐓏 𐓐 𐓑 𐓒 𐓓 𐓔 𐓕 𐓖 𐓗 𐓘 𐓙 𐓚 𐓛 𐓜 𐓝 𐓞 𐓟 𐓠 𐓡 𐓢 𐓣 𐓤 𐓥 𐓦 𐓧 𐓨 𐓩 𐓪 𐓫 𐓬 𐓭 𐓮 𐓯 𐓰 𐓱 𐓲 𐓳 𐓴 𐓵 𐓶 𐓷 𐓸 𐓹 𐓺 𐓻 𐓼 𐓽 𐓾 𐓿 𐔀 𐔁 𐔂 𐔃 𐔄 𐔅 𐔆 𐔇 𐔈 𐔉 𐔊 𐔋 𐔌 𐔍 𐔎 𐔏 𐔐 𐔑 𐔒 𐔓 𐔔 𐔕 𐔖 𐔗 𐔘 𐔙 𐔚 𐔛 𐔜 𐔝 𐔞 𐔟 𐔠 𐔡 𐔢 𐔣 𐔤 𐔥 𐔦 𐔧 𐔨 𐔩 𐔪 𐔫 𐔬 𐔭 𐔮 𐔯 𐔰 𐔱 𐔲 𐔳 𐔴 𐔵 𐔶 𐔷 𐔸 𐔹 𐔺 𐔻 𐔼 𐔽 𐔾 𐔿 𐕀 𐕁 𐕂 𐕃 𐕄 𐕅 𐕆 𐕇 𐕈 𐕉 𐕊 𐕋 𐕌 𐕍 𐕎 𐕏 𐕐 𐕑 𐕒 𐕓 𐕔 𐕕 𐕖 𐕗 𐕘 𐕙 𐕚 𐕛 𐕜 𐕝 𐕞 𐕟 𐕠 𐕡 𐕢 𐕣 𐕤 𐕥 𐕦 𐕧 𐕨 𐕩 𐕪 𐕫 𐕬 𐕭 𐕮 𐕯 𐕰 𐕱 𐕲 𐕳 𐕴 𐕵 𐕶 𐕷 𐕸 𐕹 𐕺 𐕻 𐕼 𐕽 𐕾 𐕿 𐖀 𐖁 𐖂 𐖃 𐖄 𐖅 𐖆 𐖇 𐖈 𐖉 𐖊 𐖋 𐖌 𐖍 𐖎 𐖏 𐖐 𐖑 𐖒 𐖓 𐖔 𐖕 𐖖 𐖗 𐖘 𐖙 𐖚 𐖛 𐖜 𐖝 𐖞 𐖟 𐖠 𐖡 𐖢 𐖣 𐖤 𐖥 𐖦 𐖧 𐖨 𐖩 𐖪 𐖫 𐖬 𐖭 𐖮 𐖯 𐖰 𐖱 𐖲 𐖳 𐖴 𐖵 𐖶 𐖷 𐖸 𐖹 𐖺 𐖻 𐖼 𐖽 𐖾 𐖿 𐗀 𐗁 𐗂 𐗃 𐗄 𐗅 𐗆 𐗇 𐗈 𐗉 𐗊 𐗋 𐗌 𐗍 𐗎 𐗏 𐗐 𐗑 𐗒 𐗓 𐗔 𐗕 𐗖 𐗗 𐗘 𐗙 𐗚 𐗛 𐗜 𐗝 𐗞 𐗟 𐗠 𐗡 𐗢 𐗣 𐗤 𐗥 𐗦 𐗧 𐗨 𐗩 𐗪 𐗫 𐗬 𐗭 𐗮 𐗯 𐗰 𐗱 𐗲 𐗳 𐗴 𐗵 𐗶 𐗷 𐗸 𐗹 𐗺 𐗻 𐗼 𐗽 𐗾 𐗿 𐘀 𐘁 𐘂 𐘃 𐘄 𐘅 𐘆 𐘇 𐘈 𐘉 𐘊 𐘋 𐘌 𐘍 𐘎 𐘏 𐘐 𐘑 𐘒 𐘓 𐘔 𐘕 𐘖 𐘗 𐘘 𐘙 𐘚 𐘛 𐘜 𐘝 𐘞 𐘟 𐘠 𐘡 𐘢 𐘣 𐘤 𐘥 𐘦 𐘧 𐘨 𐘩 𐘪 𐘫 𐘬 𐘭 𐘮 𐘯 𐘰 𐘱 𐘲 𐘳 𐘴 𐘵 𐘶 𐘷 𐘸 𐘹 𐘺 𐘻 𐘼 𐘽 𐘾 𐘿 𐙀 𐙁 𐙂 𐙃 𐙄 𐙅 𐙆 𐙇 𐙈 𐙉 𐙊 𐙋 𐙌 𐙍 𐙎 𐙏 𐙐 𐙑 𐙒 𐙓 𐙔 𐙕 𐙖 𐙗 𐙘 𐙙 𐙚 𐙛 𐙜 𐙝 𐙞 𐙟 𐙠 𐙡 𐙢 𐙣 𐙤 𐙥 𐙦 𐙧 𐙨 𐙩 𐙪 𐙫 𐙬 𐙭 𐙮 𐙯 𐙰 𐙱 𐙲 𐙳 𐙴 𐙵 𐙶 𐙷 𐙸 𐙹 𐙺 𐙻 𐙼 𐙽 𐙾 𐙿 𐚀 𐚁 𐚂 𐚃 𐚄 𐚅 𐚆 𐚇 𐚈 𐚉 𐚊 𐚋 𐚌 𐚍 𐚎 𐚏 𐚐 𐚑 𐚒 𐚓 𐚔 𐚕 𐚖 𐚗 𐚘 𐚙 𐚚 𐚛 𐚜 𐚝 𐚞 𐚟 𐚠 𐚡 𐚢 𐚣 𐚤 𐚥 𐚦 𐚧 𐚨 𐚩 𐚪 𐚫 𐚬 𐚭 𐚮 𐚯 𐚰 𐚱 𐚲 𐚳 𐚴 𐚵 𐚶 𐚷 𐚸 𐚹 𐚺 𐚻 𐚼 𐚽 𐚾 𐚿 𐛀 𐛁 𐛂 𐛃 𐛄 𐛅 𐛆 𐛇 𐛈 𐛉 𐛊 𐛋 𐛌 𐛍 𐛎 𐛏 𐛐 𐛑 𐛒 𐛓 𐛔 𐛕 𐛖 𐛗 𐛘 𐛙 𐛚 𐛛 𐛜 𐛝 𐛞 𐛟 𐛠 𐛡 𐛢 𐛣 𐛤 𐛥 𐛦 𐛧 𐛨 𐛩 𐛪 𐛫 𐛬 𐛭 𐛮 𐛯 𐛰 𐛱 𐛲 𐛳 𐛴 𐛵 𐛶 𐛷 𐛸 𐛹 𐛺 𐛻 𐛼 𐛽 𐛾 𐛿 𐜀 𐜁 𐜂 𐜃 𐜄 𐜅 𐜆 𐜇 𐜈 𐜉 𐜊 𐜋 𐜌 𐜍 𐜎 𐜏 𐜐 𐜑 𐜒 𐜓 𐜔 𐜕 𐜖 𐜗 𐜘 𐜙 𐜚 𐜛 𐜜 𐜝 𐜞 𐜟 𐜠 𐜡 𐜢 𐜣 𐜤 𐜥 𐜦 𐜧 𐜨 𐜩 𐜪 𐜫 𐜬 𐜭 𐜮 𐜯 𐜰 𐜱 𐜲 𐜳 𐜴 𐜵 𐜶 𐜷 𐜸 𐜹 𐜺 𐜻 𐜼 𐜽 𐜾 𐜿 𐝀 𐝁 𐝂 𐝃 𐝄 𐝅 𐝆 𐝇 𐝈 𐝉 𐝊 𐝋 𐝌 𐝍 𐝎 𐝏 𐝐 𐝑 𐝒 𐝓 𐝔 𐝕 𐝖 𐝗 𐝘 𐝙 𐝚 𐝛 𐝜 𐝝 𐝞 𐝟 𐝠 𐝡 𐝢 𐝣 𐝤 𐝥 𐝦 𐝧 𐝨 𐝩 𐝪 𐝫 𐝬 𐝭 𐝮 𐝯 𐝰 𐝱 𐝲 𐝳 𐝴 𐝵 𐝶 𐝷 𐝸 𐝹 𐝺 𐝻 𐝼 𐝽 𐝾 𐝿 𐞀 𐞁 𐞂 𐞃 𐞄 𐞅 𐞆 𐞇 𐞈 𐞉 𐞊 𐞋 𐞌 𐞍 𐞎 𐞏 𐞐 𐞑 𐞒 𐞓 𐞔 𐞕 𐞖 𐞗 𐞘 𐞙 𐞚 𐞛 𐞜 𐞝 𐞞 𐞟 𐞠 𐞡 𐞢 𐞣 𐞤 𐞥 𐞦 𐞧 𐞨 𐞩 𐞪 𐞫 𐞬 𐞭 𐞮 𐞯 𐞰 𐞱 𐞲 𐞳 𐞴 𐞵 𐞶 𐞷 𐞸 𐞹 𐞺 𐞻 𐞼 𐞽 𐞾 𐞿 𐟀 𐟁 𐟂 𐟃 𐟄 𐟅 𐟆 𐟇 𐟈 𐟉 𐟊 𐟋 𐟌 𐟍 𐟎 𐟏 𐟐 𐟑 𐟒 𐟓 𐟔 𐟕 𐟖 𐟗 𐟘 𐟙 𐟚 𐟛 𐟜 𐟝 𐟞 𐟟 𐟠 𐟡 𐟢 𐟣 𐟤 𐟥 𐟦 𐟧 𐟨 𐟩 𐟪 𐟫 𐟬 𐟭 𐟮 𐟯 𐟰 𐟱 𐟲 𐟳 𐟴 𐟵 𐟶 𐟷 𐟸 𐟹 𐟺 𐟻 𐟼 𐟽 𐟾 𐟿 𐠀 𐠁 𐠂 𐠃 𐠄 𐠅 𐠆 𐠇 𐠈 𐠉 𐠊 𐠋 𐠌 𐠍 𐠎 𐠏 𐠐 𐠑 𐠒 𐠓 𐠔 𐠕 𐠖 𐠗 𐠘 𐠙 𐠚 𐠛 𐠜 𐠝 𐠞 𐠟 𐠠 𐠡 𐠢 𐠣 𐠤 𐠥 𐠦 𐠧 𐠨 𐠩 𐠪 𐠫 𐠬 𐠭 𐠮 𐠯 𐠰 𐠱 𐠲 𐠳 𐠴 𐠵 𐠶 𐠷 𐠸 𐠹 𐠺 𐠻 𐠼 𐠽 𐠾 𐠿 𐡀 𐡁 𐡂 𐡃 𐡄 𐡅 𐡆 𐡇 𐡈 𐡉 𐡊 𐡋 𐡌 𐡍 𐡎 𐡏 𐡐 𐡑 𐡒 𐡓 𐡔 𐡕 𐡖 𐡗 𐡘 𐡙 𐡚 𐡛 𐡜 𐡝 𐡞 𐡟 𐡠 𐡡 𐡢 𐡣 𐡤 𐡥 𐡦 𐡧 𐡨 𐡩 𐡪 𐡫 𐡬 𐡭 𐡮 𐡯 𐡰 𐡱 𐡲 𐡳 𐡴 𐡵 𐡶 𐡷 𐡸 𐡹 𐡺 𐡻 𐡼 𐡽 𐡾 𐡿 𐢀 𐢁 𐢂 𐢃 𐢄 𐢅 𐢆 𐢇 𐢈 𐢉 𐢊 𐢋 𐢌 𐢍 𐢎 𐢏 𐢐 𐢑 𐢒 𐢓 𐢔 𐢕 𐢖 𐢗 𐢘 𐢙 𐢚 𐢛 𐢜 𐢝 𐢞 𐢟 𐢠 𐢡 𐢢 𐢣 𐢤 𐢥 𐢦 𐢧 𐢨 𐢩 𐢪 𐢫 𐢬 𐢭 𐢮 𐢯 𐢰 𐢱 𐢲 𐢳 𐢴 𐢵 𐢶 𐢷 𐢸 𐢹 𐢺 𐢻 𐢼 𐢽 𐢾 𐢿 𐣀 𐣁 𐣂 𐣃 𐣄 𐣅 𐣆 𐣇 𐣈 𐣉 𐣊 𐣋 𐣌 𐣍 𐣎 𐣏 𐣐 𐣑 𐣒 𐣓 𐣔 𐣕 𐣖 𐣗 𐣘 𐣙 𐣚 𐣛 𐣜 𐣝 𐣞 𐣟 𐣠 𐣡 𐣢 𐣣 𐣤 𐣥 𐣦 𐣧 𐣨 𐣩 𐣪 𐣫 𐣬 𐣭 𐣮 𐣯 𐣰 𐣱 𐣲 𐣳 𐣴 𐣵 𐣶 𐣷 𐣸 𐣹 𐣺 𐣻 𐣼 𐣽 𐣾 𐣿 𐤀 𐤁 𐤂 𐤃 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮 𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵 𐤶 𐤷 𐤸 𐤹 𐤺 𐤻 𐤼 𐤽 𐤾 𐤿 𐥀 𐥁 𐥂 𐥃 𐥄 𐥅 𐥆 𐥇 𐥈 𐥉 𐥊 𐥋 𐥌 𐥍 𐥎 𐥏 𐥐 𐥑 𐥒 𐥓 𐥔 𐥕 𐥖 𐥗 𐥘

documents as an offering on the stone altar. The same word can mean to sit in meditation. This probably included records of the accomplishments throughout the year. “Weden” was a name for the ape transformation of Thoth as totem of the scribe. The word can also mean to copy or write as well as an offering gift. “Weden” represents Baba, disciple of Thoth [and also his master] and facilitator of the esoteric teachings. The idea is that enlightenment does not require hard work or deep study. However, you do have to climb the ladder. Horus and the avatars are available as guides to facilitate the ascension. Baba does the research and development of the techniques and records them in special documents for Thoth to transmit.)

478.978dN925 

478.978dN925 Ne ja-f ar khet khew em Anew.

He does not ferry over to the evening meal in Light Tower City. (The previous couplet suggested the beginning and the ending of the year. This couplet suggests the beginning and ending of a day. We return to the ferry image and mark time with a meal. The meal here is the evening meal held in the main hall. “Khet khew” puns on the Staircase Throne of Osiris, another tool by which he mounts to Heaven. The Staircase is an alternative to the Ladder. In Heaven, food is not essential. Light Tower City is Heliopolis, the City of the Sun. This refers to the end of an experience as it affects the pleasure centers in the brain.)

478.978eN925 

478.978eN925 Ne ja-f ar khet nehpu em Anew.

He does not ferry over to the daybreak meal in Light Tower City. (“Nehap” is sunrise, so this indicates breakfast at sunrise and refers to the beginning of an experience as it affects the pleasure centers in the brain. The person who climbs the Ladder to Heaven does not have to distinguish such things once he transcends. Obviously this all applies to the dead, who do not have to get up and go to work, eat meals and all that business. However, the deeper meaning is that these are just segments of a process and not the essential nature of enlightenment, even though an enlightened person may actually engage in all these activities. His enlightened awareness does not depend on any of these aspects of life.)

478.979aN925 

478.979aN925 Saa su, Hew en su, Maa tef, Sejem tef.

He is Lord of Touch, Lord of Taste, Lord of Sight, and Lord of Hearing. (One who transcends becomes master of his senses. These four Baba Lords, or divine priests, represent the senses and the awakenings that each can bring. Each is a transformation of Baba in his human form. “Baba” means cave, and each sense is like a yogi who “lives” in a cave from which he senses the world. We evolved senses in order to play and survive in a physical world with physical bodies. Saa, the Lord of Touch, is first because he represents Wisdom, *prajna* in Sanskrit. His name also plays on “Sah”, the epithet of the ascended Osiris. We must experience life through the sense of touch or we miss the deeper aspect of the physical world. The challenge here is that people become stuck in or addicted to the physical. Hew is the Lord of Initiation into the appreciation of the subtle. Hew is often too subtle for people to get the essence of his message. Taste begins with the tongue touching food directly to distinguish five basic flavors, but evolves into the sense of smell that can

distinguish thousands of aromas in the air from a distance. Sejem is Lord of Hearing. With our sense of hearing we usually detect physical sounds as pressure patterns in the air. Attention on subtle sound is the fastest, most direct route to transcending. Refined music charms the attention into relaxation. Mantra Meditation [*Japa* in Sanskrit and “Jeb@” in Egyptian] makes use of the organ of hearing to explore the sound of a thought in the mind at increasingly subtle levels of intensity so as to charm the attention directly to the Source of Thought and beyond into the realm of Undefined Awareness. *Maa* is the Lord of Sight. Vision is the mechanism of Sight by which we detect various frequencies of light. Vision is the subtlest sense and can perceive light across a gap of empty space but only in a restricted field unless the attention shifts to the Source of Thought through mantra or yantra meditation. In its subtlest form a mantra transforms into light. Light [electromagnetic energy] is the essential nature of all phenomena. The limitation of meditation is that although the attention may go quickly to its source, the body lags behind. This is why *Saa* is so important. His evolving sense of subtle touch helps the body to catch up to the mind. All the senses ultimately are various modes of experiencing awareness as light. In ancient Egypt they corresponded to the four elements. Vision goes with the fire element, hearing goes with the air element, taste goes with the water element, and touch goes with the earth element. To understand these figures better, see my ebook, **The Senet Tarot of Ancient Egypt [2 vols]**. Also, study my reconstruction of the Senet Oracle Game Board and the Ancient Egyptian Senet Tarot deck that I have designed.)

478.979bP195 

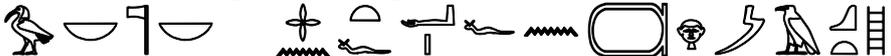
478.979bP195 Peret-f ar Pet hery Maqet Neter.

He goes forth to Heaven upon the Divine Ladder. (The avatar ascends to higher and higher states of consciousness moving up the chakras like the rungs on a Ladder.)

478.979cP195 

478.979cP195 Kh@ P me a@ret amyt wepet Setesh.

P rises like the Cobra that is on the crown chakra of Illusion. (The cobra rises from the root chakra to the crown chakra. The root chakra is the home of Set, the Illusion of the physical world. The Ladder ultimately is an Illusion. You do not have to climb a Ladder to get to enlightenment. The highest state of consciousness is the foundation of the lowest state, so all you have to do is fully experience the lowest state and you are there already. When Set lays the Ladder on the ground, he signifies in a humorous way this fundamental insight that the root chakra is the same as the crown chakra from the standpoint of enlightenment.)

478.980aP195 

478.980aP195 Aakh neb, Neter neb wenet-f @-f en P hery Maqet Neter.

Every Light Being and every god extends his hand to P on the Divine Ladder. (The immortals are always ready to welcome new arrivals as they move up and reach the top of the Ladder. The hand is the symbol for the avatar spirit of helpful cooperation.)

478.980bN926 

478.980bP195 Demej en P qesu. Saq nef @tu-f.

United for P are his bones, and his limbs are assembled for him. (The arrival of

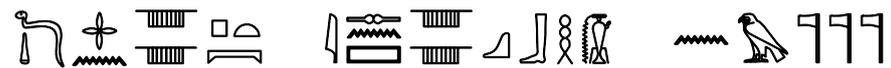
the avatar at the top of the evolutionary Ladder results in the re-unification of the scattered components of the True Self. The dismembering of Osiris in the myth recalls the fragmentation of awareness that begins with the Illusion that I am this identity and I am not that world. The “saq” glyph of the N version looks like a kind of sack to hold the component members. The usual determinative glyph for “saq” is a crocodile:  or the “gather/embrace” determinative . [See Budge, 639ab.] The P version of this verse lacks a determinative. Allen’s Concordance shows no other version.)

478.980cN927 

478.980cN927 Sethep eref N pen ar Pet ar jeb@y netery Neb Maqet.

This N transports him to Heaven by the two divine fingers that are Lord of the Ladder. (The two fingers are very important. The avatar as Horus uses two fingers to boost Osiris up the Ladder to Heaven. This probably refers to secret tantric techniques and the touching of key points on the body with what martial artists call the “sword fingers” mudra. The pope still uses this mudra to make the sign of the cross. It represents focus of attention in the realm of touch. The pads on the tips of these two fingers have the greatest touch sensitivity on the body’s surface.

The ladder glyph here and in several other places is written with a variant: )

479.981aN927 

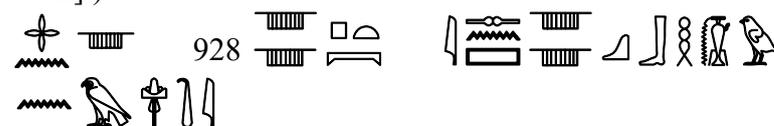
479.981aN927 Jed medu: Wen @wy Pet. Asenesh @wy Qebehu en Herew neteru.

Say the word and open the Double Doors of Heaven; the Double Doors of the Sky open for the Will of the gods. (The double doors are the two horizons, the two lips, the two labia. “Qebehu” means coolness, Heaven, and Egypt. The final phrase may be “by the Will of the gods” or “by the Will and the gods”.)

479.981bN927 

479.981bN927 Per-f em Tepy Heru. W@b-f em Sekhet Aaru.

He ascends at the tip of the day, and he purifies himself in the Field of Reeds. (“Per” can mean to ascend or to “go forth”. The tip of the day is daybreak or dawn. Sometimes it is “Tepy Dewayt”. This means he transcends during his morning meditation. The Field of Reeds is the set of beliefs held in the brain/mind of a person. Egyptians used reeds for pens. The purification process involves bringing the various beliefs into alignment so that the world a person prefers will manifest for him. “Peret em Heru” [“Going Forth by Day” becomes the title of what many call the **Book of the Dead**. Another way to render the title is: “Peret em R@)”, [Ascending within the Higher Self].)

479.982aN927 

479.982aN927 Wen @wy Pet. Asenesh @wy Qebehu en Herew Aabeta.

Open the Double Doors of Heaven. The Double Doors of the Sky open for the Will of the East. (This is similar to 981a. “Qebehu” has the same meanings. East can also mean “left”, and thereby implies the heart.)



479.989aN932 Per-a cref per em Tepy Heru. W@b nef em Sekhet Aaru.

I ascend to him who ascends at the tip of the day, and he purifies himself in the Field of Reeds.



479.989bP198



479.989bP198 Per P pen em Tepy Heru. W@b nef em Sekhet Aaru.

This P ascends at the tip of the day, and he purifies himself in the Field of Reeds.



479.990aP198

479.990aP198 R@ nekaka khat Newet kher metetu Aakh amy-s.

May the Higher Self Sun impregnate the womb of Cosmic Space with the seed of the Light Being that will be within her. (Ra impregnates Newet. This shows that actually Mut and Newet are the same. This means that Ra, Shiva, and even Geb are the same. This tells us that the creative source is inherent in the physical matter of the universe. When Geb impregnates Newet with the fetus of Osiris, this is fulfilling the cosmic plan of the Higher Self.)



479.990bN933

479.990bN933 Ta, qa-f kher redwy N. Tefenut, nejer-s @ en N.

Earth, it rises under the two feet of this N. Tapas, she grasps the hand of N. (As the previous verse suggests, the Cosmic Plan leads to Geb as the spirit of Earth supporting the existence of Osiris. The avatar identifies with Osiris. Tefenut/Tapas is the sister-wife of Shiva. Therefore, she is really a transformation of Mut into the Strength Trump. Another reflection of her is Sekhmet, the Lioness. She is Strength as it embodies on Earth and in the body as radiant heat and metabolic combustion. In the Yoga tradition Tapas represents discipline. The bandha power locks reflect an important aspect of discipline. Her skilled hands express the power of thought to shape material reality. The “two feet” encode for the name of Baba, the Master of the Root Chakra anchored in Earth. The process of ascension requires solid grounding during the whole process, with feet below and hands above.)



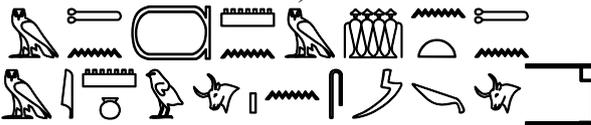
479.990cN933

479.990cN933 An Seker w@b-f N. An R@ da-f @-f en N.

Indeed it is the Destroyer who purifies N. Indeed it is the Higher Self Sun who gives his hand to N. (“Seker” is the personification of destruction, dissolution, and death. He became the tutelary deity of the necropolis of Memphis. “Sek” is to destroy or perish, and the “r” glyph is the boundary or “mouth” that defines the limit of a creation. When a creation loses its boundary, it dissolves back into the environment of all possibilities. “R@” [often spelled out as “R” + “@”] is the Higher Self that gives assistance to the evolution of the avatar by providing a higher definition, a higher purpose. The mouth gives a “hand” [the “@” glyph  code for avatar]. This Higher Existence transcends the boundaries of existence as an individual. The process of dissolution and death is actually a purification process. It eliminates non-essentials and allows a fresh start from the level of achievement

480.998aN938 

480.998aN938 Methen nu wejed en then neteru tem N wenen em khenet then.
For this road walked by you gods, N completely serves as your leader. (There is a play here on the name of Tem, which also means “completely”. “Methen” is a road or path. “Wejed” is to walk. The “-then” in “methen” echoes with the repeated “then” that means “you” or “your”. “Me-then” carries the meaning “in you”, which suggests that the Way of the Gods is within you rather than external to you. Given the tantric references in the above verses, it is very possible that “Methen” is the Way of *Maithuna*, the ancient path of sexual yoga. The ancient Egyptians treated “Methen” as a God of the Way. For example, see 476.952a. “M-then” also can mean “with you”. The “you” is plural. It is the Way of Intimate Living with Multiple Partners. This requires extreme honesty, openness, and acceptance. It is not the keeping of harems by potentates, nor is it simply communal sex. It is a profound Path of Yoga. It is also the ordinary lifestyle of true angels and light beings because by nature they are pure and are completely compatible with each other. Beams of light can interpenetrate with no resistance. Try turning on several lights in a room. Each additional light simply joins the other lights and increases the illumination in the room.)

480.998bN938 

480.998bN938 Methen N men em Khenet then em Amenew en Sema.
The Road God N is established as your leader like the daily bull sacrifice of a Unity Bull. (The exact meaning of the reference to the ritual is not clear. However, there is a play on the word “men” for “established” and for the “Amenew” daily bull sacrifice. “Amen” also refers to the “hidden” god, Amen, and his generative form, Menew. The bull is one of his symbolic forms and represents the powerful Ka energy. “Sema” means unity. The bull unifies the herd by his powerful leadership. The notion of a sacrifice may suggest the sacrifice the leader makes of his personal life when he leads others. The road is the path of evolving consciousness. The hidden aspect of reality is Pure Existence. This is a Unified State and therefore persists as the foundation for every day. There is a tantric practice that underlies this verse.)

481.999aN943 
 481.999aN943 Jed medu: Aw@u Her Ha-f ja N.

Say the word and the divine exalted heir, “He Whose Face Is His Back” ferries N. (This section deals with the ferry imagery. The ferryman’s epithet describes how he guides the boat forward looking backward to work the rudder. The ferryman is Horus, the Will. He will guide the avatar unerringly to enlightenment.)

481.999bN943 

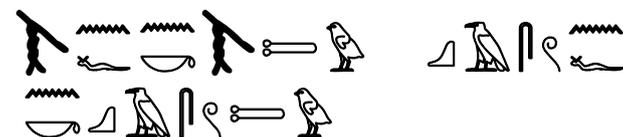
481.999bN943 Dey Sekhenwy Pet, jay N am kher R@ ar Aakhet.
Place the two Horizons of Heaven to ferry therewith N together with the Higher Self Sun to the Samadhi of Enlightenment. (The “Aakhet” is the horizon lit by the sun and represents an enlightened state of *samadhi*. The sun is the Higher Self, and

482.1007aN867 


482.1007aN867 @h@. Ma-k nen. @h@. Sejem-k nen.
Stand up and see this; stand up and hear this. (Here we are waiting for you. Please get up and see us, and hear what we are saying.)

482.1007bN867 

482.1007bN867 Ary en nek sa-k, ary en nek Herew.
What your son does for you, what the Will does for you. (They point out how Horus is going about trying to avenge the murder. On a deeper level, they are saying that if you exercise your Will, nothing is impossible, and you can even awake from the dead. For many the Will functions on automatic pilot and there is no sense of making decisions. It seems like fate, circumstance, or some other “source” governs life. Another aspect here is that in the funeral ritual the son and heir would be responsible to carry out the ritual ceremonies for his deceased father.)

482.1007cN867 
 868 

482.1007cN867-868 Hew nef nek. Hew thu. Qas nef nek. Qas thu.
He beats you who beats you, and he binds you who binds you. (Again the surface level is the act of revenge. The violent phase of the revenge of Horus actually serves no useful purpose and only gets both parties wounded. Horus eventually grows smarter and by creative use of his Will subdues Set. Then he gets results. Horus deliberately surrenders his Will, and then Set has no adversary to fight. Then Horus uses the Will to bring aid to bear on the resurrection of his father. He brings Isis, Nephthys, Thoth and Baba to the rescue. We can also read this verse as referring to the way circumstances seem to beat and bind a person who does not live deliberately.)

482.1008aN868 

482.1008aN868 De-f su kher Sat Weret amyt Qedem.
He puts him under his Grand-Daughter who is in Wholeness. (This powerful verse reveals the way Horus handles the situation. First, he expands himself and identifies with Horus the Elder, who is Amen-Ra. From that viewpoint, Isis is his granddaughter, not his mother. The heart of Isis is open and, as the pituitary, she manages the subtle Feeling level of the whole body through the glandular system. Thus, she is not as susceptible to Illusion as the mind’s eye with its rampant imagination. The place name “Qedem” was probably in the delta, which is the realm of Isis. The root “qed” has several meanings: a form, wholeness, character, a plan, a circle, and sleep. The circle comes back around to wholeness, and a plan is a complete path to a goal. Sleep restores wholeness. A form is a whole image. “Qedem” suggests the idea of being in wholeness or like wholeness. The N version has a little circle glyph next to the word “qedem”. Isis bends over Osiris to embrace him, make love to him, and bring him back to life. This is the magic recommended by Thoth once he and Baba have restored the lost phallus of Osiris.)

482.1008bN868 

483.1012cN848 

483.1012cN848 W@b-k en abedet. Akh@-k en Semedety. Aryt nek Tepu [khemet].

You are the purity of the beginning of the month, and you are the rising of the two half moons, and you are the eye of the three beginnings. (This refers to the awakening in terms of beginnings. The Egyptians had festivals to celebrate special days in their various calendars. The Egyptian lunar month followed the phases of the moon. The beginning of each lunar month was the new moon. The full moon was at the middle of the month. The two half-moon phases  were also marked with festivals. The half-moon phase was “semedet” or “semet”. This word means “eye paint”. The “eye paint” of Horus refers to the Eye of Horus. Egyptians drew it with eye paint highlighting. The glyphs as drawn by Sethe are  and resemble the words “Eye of Horus”, but actually mean “two half months”. The

traditional glyph of the “Eye” represents the eye of wisdom , but is also a mathematical symbol. Each component represents a bifurcation. The six bifurcations allow 64 components for the lunar month of which the four major phases were New, Early Half, Full, and Late Half. This was the basis for the Egyptian **Book of Changes** system developed by Thoth. Egyptians also used it for their weights and measures. The Egyptian solar month had thirty days, with a five-day epagomenal month at the end of the year. The three “beginnings” refer to celebrations at the beginning of each of the three 10-day weeks that made up a solar month. There were also festivals at the beginnings of each of the three Egyptian seasons – Flood Season, Planting Season, and Drought Season. “Aryt” means both “eye” and the “making” of the festival. So this verse includes the lunar calendar, the solar calendar [decan weeks] and the system of weights, measures, and volumes used in Egypt. These systems allowed for clear and precise calibrations. The true meaning of the “purification” mentioned here is precise calibration that is fractal and occurs at every scale, from wholeness down to the smallest component. Precision in time and space leads to honesty and integrity in commerce and other social interactions. It also means the Egyptians spent a lot of time celebrating life with festivals and were not just always hauling rocks to build pyramids.)

483.1012dN848 

483.1012dN848 Jesu nek Menet Weret ma “@h@ Ne Werek Nef Heryab Abedew”. **The Great Swallow greets you as “He Who Stands in the Center of the Heart’s Mound without Ceasing.”** (The Great Swallow is an epithet of Isis and is probably the ancestor of the Dove that came to represent the Holy Spirit. In the ritual she takes the phallus of Osiris into her vagina. This is the door to the holy temple of life. The glans of the phallus is the “heart” of Osiris. “Abedew”, [Abydos] is the Heart’s Mound, the *Mons Veneris* of Isis. In the center is the womb of Isis, the holy temple from which she brings forth life. The climax of the Abydos ceremony probably was ritual copulation by the priest and priestess who played the roles of Osiris and Isis. The phrase “without ceasing” means that his virility lets him make love for an extended period without tiring or losing his erection. This state is depicted abstractly in the **Amduat**, Hour Five.)

rites. The jackals are guides of the dead. They represent the ability of intuition to guide when the way is not clear. It sniffs out the appropriate path. The place name “Sebut” [often spelled] includes the word "seb" for jackal and a compound glyph for raising that which is below. “Wiseropes” is a compound of Sa Lord of Wisdom and the sense of touch together with ropes used as towropes to pull the boat or sledge of the ascending soul. The jackals pull a boat with the soul of the dead across a lake in the Twat. Square #27 on the Senet Game Board belongs to the god Anepu, wrapper of mummies, and represents death and dissolution back into pure awareness. The **Senet Game Text** describes a team of jackals towing a boat across the lake of Anepew’s square #27.)

483.1015cN851

483.1015cN851 Seb Shem@, @nej Mer Pesejet Weret.

The Jackal of the South is Governor of the Great Company of Gods. (“Seb” is a jackal, and “Shem@” is the South. “@nej Mer” is an ancient official title of an administrator such as a governor. The glyph for “Mer” plays on the idea of love as well as suggesting Anepu’s lake on Square #27. “Res” [another reading for the glyph of south] plays on the idea of awakening. “Seb” plays on the idea of a star and a teaching as well as the jackal image and the lessons provided by death. This is a complex, many-layered verse. It also suggests the importance of *Mula Bandha* and *Aswini Mudra* as yogic exercises.)

483.1016aM332

483.1016aM332 Baa-k ar Pet hery khenedu-k baa.

Your firm soul goes to Heaven on your iron sedan chair. (This verse plays on the pun between iron and soul and includes the quality of firmness associated with iron. Egyptians, not yet aware of the abundance of iron on Earth, originally thought iron came from the Heaven of outer space since they first obtained it from meteorites in early times. The sedan chair is made of iron and flies back into the sky carrying Osiris to Heaven.)

483.1016bN851

483.1016bN851 Ja-k Sha. Khaw her-k Mehet Pet.

You ferry across the ocean, and your face is Darkness, Heaven of the North. (North is the direction of the Pole Star. Moving up the earth’s axis to the Celestial Twat of Newet in his cosmic boat, Osiris passes beyond the Pole Star into the womb of Newet and establishes his “firm” throne there. He becomes the Pineal gland in the third ventricle at the hub of the cortical neural net. His soul passes out of the *Bindu* Point of the crown chakra and up the axis beyond the solar system and even beyond the universe. The meaning of “Khaw” is uncertain because the determinative is lacking. However, the idea of night or darkness fits the context. “Wep-wawet” has a black face and sits at the North Pole as a guide through the “darkest” part of the night sky.)

483.1016cM333

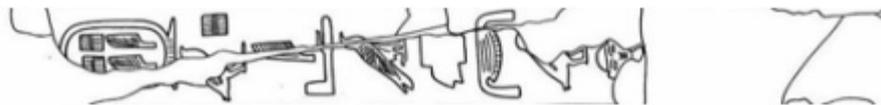
483.1016cM333 Nas R@ ar-k em aseken Pet.

The Higher Self Sun calls to you in the placenta of Heaven. (Ra is the Higher Self. Osiris goes into the Twat to prepare a new incarnation. His throne is the lotus

484.1020aM442 

484.1020aM442 Jed medu: M pu Wer, per ar Pet kheperer per ar [qebehu]

Say the word and this M is the Great One who ascends to Heaven keeps on ascending to the [Higher Heavens]. (The first part up to “pet” is from the M version, and the rest is from the P version. Allen thinks the final word is perhaps “qebehu”.)



484.1020bP204+7 P. pu a@a neweb her

This P. rises golden upon

(This verse is partially recovered from the P version, and the translation is tentative.)



484.1021aP204+7 

484.1021aP204+7 [A em hetep a]t an Newet new seda em hetep at.

“O to experience kingship” says this Cosmic Space to experience kingship. (Too much is missing to say much about this verse except that it clearly relates to the next verse. The first part may be Allen’s guess.)

484.1021bP204+7 

484.1021bP204+7 “Ay en sa P em hetep at,” an Newet.

The coming of the son, P, is for experiencing kingship, says Cosmic Space. (Newet says that the purpose of Osiris being born as her son is to become king of the universe. “At” also can mean fatherhood. This verse contains the phrase “em hetep at” from the previous verse and thus throws some light on the previous verse, showing at least that they form a couplet.)

484.1021cP204+7 



484.1021cP204+7 Ney kher en jeh@ hery sa-f. Ney kher khet dewet hery @-f.

No leather strap has fallen on his back, and no evil thing has fallen on his hand. (This means that the avatar has done no deed for which the punishment would be a whipping or a mutilation of the hand.)

484.1021dP204+7 



484.1021dP204+7 Ne hem reda akher-f. Ne hem reda seneb ba-f.

He is not allowed to be cast down, and he is not allowed to be overthrown. (This verse continues the sentiments of the previous verse. “Akher” is to cast down, and “seneb-ba” is to overthrow.)

484.1022aP204+7 



484.1022aP204+7 P pen pu kh@ en Ta heryab Waj Wer. Aw net nejaru Ta @-f.

This P is the uprising of Earth in the midst of the Great Green Sea. No one grasps the Earth's hand. (The Great Green Sea is the Mediterranean and here symbolizes the primeval ocean of pure awareness. In the Egyptian myth, a mound of earth rose out of this unbounded primordial sea of awareness and then the Sun of the Higher Self rose from that. The avatar is the embodiment of pure awareness and recapitulates the forming of the material universe from pure awareness. After the creation of the primordial matter of the universe, stars were born. This process goes on right now in many places such as the Orion nebula. There, from a great dark cloud of particles like an island in a sea of light, new stars are being born. The majority of inhabitants on Earth do not know the technology of the avatars. So they do not "grasp his hand" in either the mundane or the spiritual sense. They have no idea what is going on. The other idea is that there is no one to greet him because he is the first. He thus has to take full responsibility for everything. There is no prior avatar to extend a helping hand. The reason people do not understand avatars is that they are unwilling to take the primary responsibility of being Source and are looking for someone to give them a helping hand. True avatars do not depend on other avatars – they create the avatars. There are many ways to look at things.)

484.1022bP204+7

484.1022bP204+7 Ne nejer aw aru Ta @ en P pen.

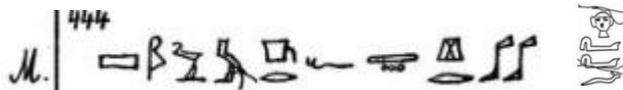
Those who come to Earth have not grasped the hand of this P. (This repeats the last half of the previous verse for emphasis. Those who come to play on this planet, all come after the true avatar has created the planet and the universe in which it is embedded. A true avatar does not need a helping hand, but he can be a helping hand.)



484.1022cM443

484.1022cM443 Wepew ar ta aru ta.

Those who come to earth belong to earth. (This is my guess at the sense of this short recovered verse.)



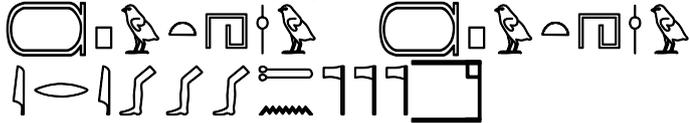
484.1022dM444

484.1022dM444 Shewe mejer-f Ta kher redwy-f . . . her remenwy-f..

As for Shiva, he presses down on the earth with two feet and upward with his two hands. (There may be a lacuna. Shiva is the god of the atmosphere, and the Egyptians often depict him standing with his feet planted on the World Trump [Geb] and holding up Cosmic Space [Newet]. Shiva is also the god of *pranayam* and the respiration of life. Life establishes itself on the planet. It is practical and down to earth even though Shiva is the emptiness of the Great Void. Shiva is the Emperor Trump of the Tarot.)

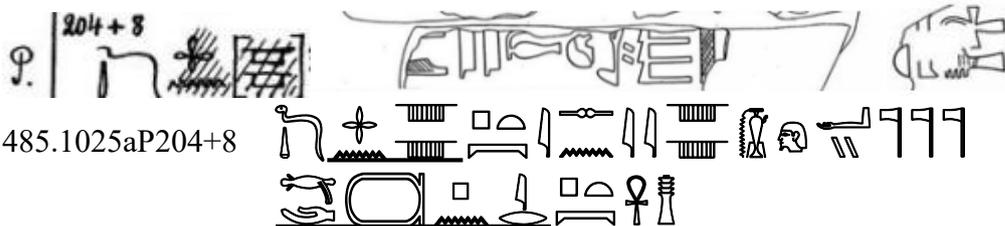


underlying these forms is his true existence as a virtual being in the Unbounded, Undefined Pure Awareness. The sacred bread or cake “Tewer” is an anagram for “Weret”, the Great Tantric Cobra goddess avatar of Mut, and an epithet of Pure Love. He identifies with that “Greatness” that transcends even God. The Great Cosmic Mother is Beyond the Beyond. Wherever the “identity” of Rameses is now, his essential being is that Bigness, not the desiccated mummy in the museum. Nevertheless, that mummy is infused with myrrh and other essential oils.)

484.1024cP204+8 

484.1024cP204+8 P pu te/hewej. P pu te/hewej ara Redu then, neteru.

This P transcends the order. This P transcends the order to your Staircase, O gods. (The universe has orderly laws set at the beginning of time. The universe has a sequence of evolution that is an orderly procedure for climbing the states of consciousness to ever more sublime realities. The avatar has mastered the procedure of Transcendental Meditation, and he has gone beyond the “Red” – beyond the Staircase of the Gods to the Great Beyond. From there he operates as a Wizard independent of orders and sequences. Hence, the text starts to speak in scrambled anagrams. “Wej” is a decree or order. “Het” is the name of an epithet of Baba the Baboon who represents a playful personification of the total freedom of the Transcendental Creative Awareness that is beyond all. The goal of creating life on our world is for it to evolve through physical experiences to the highest transcendental spiritual attainments.)

485.1025aP204+8 

485.1025aP204+8 Jed medu: Wen @wy pet aseny @wy qebehew tep @wy neteru. Shedu P pen ar pet @nekh jed.

Say the word and the Primordial Deities open the Double Doors of Heaven and open the Double Doors of the Sky. This P explores to the established life of Heaven. (Allen’s reconstruction of 1025a-d is as follows:

1025a wn ʿ3wj pt jzny ʿ3wj qbḥw dpj ʿwj ntrw

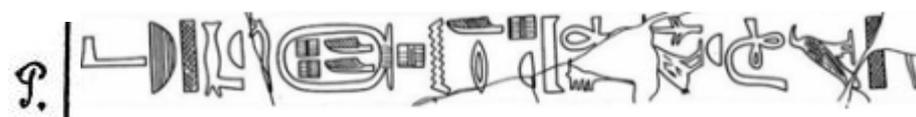
1025a šdw NN pn jr pt ʿnh dd

1025b ntr nb šdt.f NN pn jr pt ʿnh dd swt w3š.f

1025c swt b3.f swt sn.f p3q

1025d swt pr.f jr ḥwt ḥrw jrt pt

Hymn 485 begins with the Primordial Deities opening up all the secrets of the universe. Only the P version survives, and it is damaged, but we can pretty well recover the text from the context. I include the transcription of the damaged verse and Allen’s transliteration for readers to study 1025a-d. Underlined glyphs are reconstructed from damaged text.)

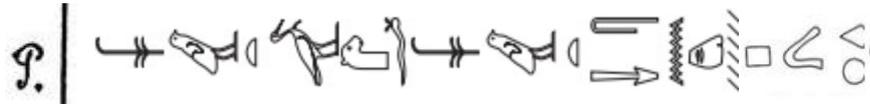


485.1025bP204+8



485.1025bP204+8 Neter neb shedet-f P pen ar pet @nekh jed sut washe-f.

Each god takes this P to Heaven, living and established in his Ocean Awareness Meditation. (This verse tells us that at the foundations of the universe is a meditation that takes anyone to the source of the universe and beyond. It has been passed down by the Primordial Sages and Deities. This technique is an essential part of the ancient training program called “Shedy” [to save, deliver, take somewhere; to suckle, to educate; to study profoundly the mysteries; also relates to “Sheta”, the tortoise constellation , which is also one of the dekans and symbolizes what is hidden, secret, mysterious; and “Shetew” , a group of stars in Orion, the constellation of Osiris.)

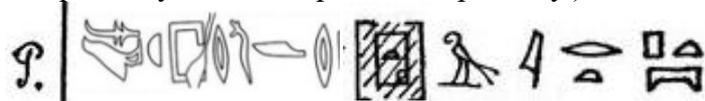


485.1025cP204+8             

485.1025cP204+8 Sut ba-f sut senen[u] peq.

He breathes and he sniffs the “portion”.

(The first part is recovered from the M version, and the last section [peq] is from the P version. The P version has “san-f” instead of “senenu”. This verse refers to breathing techniques and processes of thinking. The sniffing may be techniques of smelling or kissing [tantric procedures], and the “portion” may be food, or essential oils that are parts of the ancient secret rites at Abydos, or a more general notion of just intimately experiencing one’s “lot” in life, the experiences one has chosen to have during a specific lifetime. The slanted lines are evenly spaced in the transcription and probably indicate repetition or plurality.)



485.1025dP204+9            

485.1025dP204+9 Sut per-f ar Het Herew aret Pet.

He ascends to the House of the Will in Heaven. (The “House of the Will” is Het-Her [Hathor], an epithet of Mut, the Great Cosmic Mother. She is the symbol of pure awareness. The Cosmic Will resides there and operates from there as the Source of all creativity.)

485.1026aP204+9          

485.1026aP204+9 Neter neb shedet-f P pen ar Pet, @nekh, jed.

Each god who delivers this P to Heaven, is alive and enduring. (“Shedet” is to deliver or carry, but also refers to the ancient secret training program for pharaohs. [See some details mentioned at the beginning of the hymn]. This verse suggests that each organ or other biological faculty can facilitate the avatar’s ascent to Heaven. There are many paths to Heaven. They all go up the staircase, but can use various modalities. For example, it is possible to transcend via touch, taste, smell, sight, or sound. Sound is usually more direct, fast, and universal. However, any of the senses will do with the proper technique, and the organs that support them will act as guides.)

485.1026bP204+9         



485.1026bP204+9 Rekheset nef negu. Setepet nef khepeshu.

Bulls are slain for him, and the haunches are selected for him. (The Bull is a symbol for the *Ka* electrical energies that move the whole person, but center in the second chakra. The selection and offering of the “khepesh” haunch symbolizes the bull’s erect phallus and his primary motive power. The phallus glyph by the bull glyph emphasizes that this is the offering of a bull. The phallic haunch offering is a symbolic representation of the transformation of sexual energy into creative spiritual energy. This is an important part of the pharaoh training program to generate a pharaoh’s powerful cosmic charisma.)



485.1026cP204+9

485.1026cP204+9 Per-f ar Het Herew aret Pet.

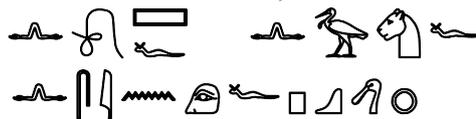
And he goes to the House of the Will which is in Heaven. (This verse is the same as the surviving portion of 1025d and refers to Hathor as the home of the cosmic Will. The individual Will is in the third chakra. First, the avatar masters his personal life, and then he uplifts his own life as well as the society and environment to Heaven.)



485.1027aP204+9

485.1027aP204+9 Neter neb tem tef shed su ar Pet.

Each god does not deliver him to Heaven,



485.1027bP204+9

485.1027bP204+9 Ne Wa Sha-f, ne Ba Ba-f, ne san-f Peq.

He does not meditate, he has no mental power, and he does not sniff the Peq. (These two verses and the following verse give the mind-blowing negative version of why a person might not ascend according to the “Shedy” program. The list is what we have recovered as the beginning of the hymn. “Wa-Sha” is usually glossed as to worship and adore something. I believe that the phrase actually refers to the practice of the “Ocean Awareness Meditation”. The “Ba” here is the leopard skin worn by the initiating priest who teaches the secret “Wer-Hekau” mantras. The “Ba” written with the bird sign also represents the *prana* energy of the sixth chakra. It refers to mental power that increases as the Eye of Wisdom opens. The leopard head connects it to the leopard power and solar Higher Self energy. It denotes strength and power. Together the two glyphs form “Ba-ba”, and can form the name of the first son of Osiris. He is the specialist in meditation, tantra, and other secret teachings. He is the expert on the management of the second chakra. The “Breath of the Leopard” is an alternate name for the Breath of the Cobra, an ancient system of breathing techniques. “Sen” means to sniff or kiss. “Peq” is a portion of food or cake. It may be the origin of our English measure word “peck”. However, that is clearly a code word here for something else much more powerful, but also very secret. Peqa or Peqer [beyond the “Peq”] was the hidden gully near Abydos where the priests performed the secret Osirian rites. Here they resurrected Osiris and delivered him to immortality. Here he reunited with his consort Isis. This means that they restored and revitalized his lost phallus. Our slang word pecker and the game of poker may come from this secret ritual. The pecker of Osiris is the fragrant crop plant that grows upward from the ground. All agricultural products eaten by Egyptians came from Osiris. Thus, we have the connection to a food offering. The esoteric meaning of this phrase refers to certain tantric exercises used to transform *Ka* [life --

i.e. electromagnetic] energy into Ba [creative thought -- i.e. *prana*] energy and from thence into Aakh [spiritual -- i.e. subtle "bio-light"] energy. The real secret here is that NONE of this technology is necessary, because the essential nature of everyone is already perfect and enlightened. Realize that it is so, and it is so.)

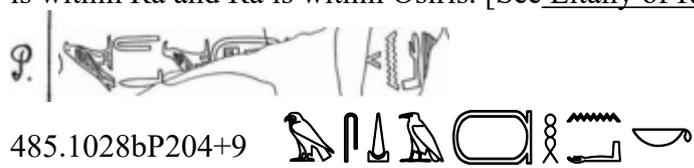
485.1027cP204+9 

485.1027cP204+9 Ne per-f ar Het Herew aret Pet. heru pu en sejemet medu.
He will not go forth to the House of the Will which is in Heaven on this day of hearing the words. (He will not transcend to the Aware Will. "Day" refers to the unfolding of the plan of the Higher Self. "Hearing the words" refers to the judgment of the heart that the **Book of the Dead** describes. The words that are heard are actually the innermost conscience speaking the word[s] that the person chose with Ra before incarnation to be the key to his or her Mission in life and constitute a person's special "mantra". If the person has not been true to this Word, he will not ascend to the transcendental Aware Will, but will have to remain or return to complete the Mission. The verses below are missing. I think the point of the negative assertions is that none of these techniques are really necessary, because the avatar has already achieved full enlightenment no matter what he believes and is nothing other than immortal light and pure awareness. The idea of not being that and having to cultivate it is a mistake of the intellect under the illusions of "reality". Modern physics confirms this truth.)

485.1028aP204+9 

485.1028aP204+9 Sejem medu Asar hen@ Setesh. R@ em aset . . . em aset-f R@.
[Hearing words the Perceptive Faculty] is together with Illusion. The Higher Self Sun is in his place

(Unfortunately this verse and several others below are badly damaged. I do not know where Allen gets "sejem medu". "Asar" is a reasonable guess because of "hen@ Setesh". Assuming the first glyphs are correct, hearing and words involve the conscious thinking mind, and such things pull Osiris out of his silent witness awareness. The Higher Self sits in his seat as a transcendental blueprint of creation and evolution. Some lost glyph tells us something about what is in the Seat of Ra. We know from other sources [such as the Story of Ra and Isis] that Isis has a deep relationship with Ra. Her name means "seat" or "place". When she learns the true identity of Ra [that he is Amen, the Hidden One], he disappears from his seat in the Boat of Ra, and Isis becomes the empty seat in the Boat of Ra, which is the ancient meditation practice of transcending thought. Without knowledge of the allusions it is probably impossible to make sense of this verse. One must also know that Osiris is within Ra and Ra is within Osiris. [See Litany of Ra and The Story of Ra and Isis].)

485.1028bP204+9 

485.1028bP204+9 Herew seja P [pen] hen@-k.
The Will causes this P to ferry over with you.

(This verse is fairly well recovered. “You” is the reader. The Cosmic Will can take anyone from ignorance and suffering to bliss and enlightenment. It is just a matter of aligning with the Cosmic Will.)



485.1028cP204+9



485.1028cP204+9 Herew em aw s[ew awa]-f en R@ Tepy @wy-f.

The Cosmic Will is in his conception by the Higher Self Sun’s Primordial Hands.

(This verse is badly damaged in the middle so that we are uncertain about “awa”. What we can glean from this is that the Cosmic Will functions as the operational mode of the Higher Self’s “Primordial Hands”. “Tepy” is the highest priority, what is most important. The “@wy” are the “two hands” by which the Higher Self carries out its intentions for the universe. The Cosmic Will moves those hands to accomplish the tasks of Cosmic Evolution. So the Higher Self must have conceived Horus as his Will to accomplish his purpose. I do not know how Allen got “awa”, but the text probably has that general meaning. We might say that Thoth created Ra, and Ra then created Horus, but how could Thoth make that decision without Horus? Perhaps Cosmic Horus created both Thoth and Ra, or perhaps they all coexist eternally as possibilities within Baba, the fundamentally undefined quality of existence.)

485.1029aP204+10



485.1029aP204+10 Ayu en P pen kher-k, R@

The coming of this P to you, O Higher Self Sun. (We could also translate “kher-k” as “with you”.)

485.1029bP204+10



485.1029bP204+10 Behes en Neweb, mesu Pet.

The calf of gold is born of Heaven. (This is probably the golden calf mentioned in the Biblical story of how Moses came down from the mountain in Sinai and found that his followers had made a golden calf and were worshiping it. The golden calf represented the dawn in Egyptian tradition. If the story is true, Moses must have been upset because his Jewish followers were still following Egyptian customs but did not understand the deeper significance of the symbols. During the Taurian Age, the Bull symbolized the Ka energy of Ra, and the cow was his consort Hathor. The golden calf is the awakening of a new avatar compared metaphorically to the dawn of a new day and the birth of a young calf. Ra is the sun and Hathor is the light in the sky.)

485.1029cP204+10



485.1029cP204+10 Khaj en Neweb, qemau Heset.

The loaves of gold are creations of the Gracious Cow. (The metaphor switches to a golden loaf of bread. This suggests the fattening of the calf. Bread is a symbol for the material world. Golden loaves of bread suggest a celestial perception of the physical world. Hathor nourishes the golden loaves in her form as the Celestial Cow, “Heset”, which means Lady of Honor and Grace. “Qemau” is plural.)

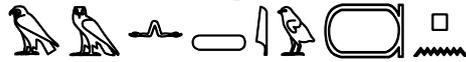
485.1030aP204+10



485.1030aP204+10 Herew, shed nek P pen hen@-k, @nekh, Jed.

Will, you take with you this P, alive and enduring. (The avatar identifies with

Horus the Elder as the Cosmic Will in the form of Ra, the Higher Self Sun. He travels with the sun in its celestial boat. He facilitates cosmic evolution. “Shed” is also a code word for the system of training a potential leader [pharaoh] how to use his Will for effective performance in life. This verse reinforces verse 1028b above.)



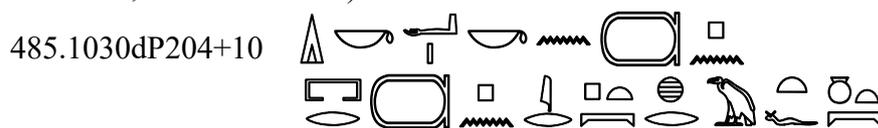
485.1030bP204+10 Herew, me aw P pen.

Will, do not let this P be without a boat. (“Aw” here means to be without a boat to cross the river. The avatar pledges to follow the Cosmic Will, and in exchange the Will agrees to provide his means of transport. The avatar uses the boat he himself crosses with to transport others across the river of life. The boat is a meditation technique and a technology for practical application of the Will in life.)



485.1030cP204+10 Aw en P kher-k, at. Aw en P kher-k, Geb.

P comes to you, the father; P comes to you, Geb. (Ra is the grandfather, and Geb is the father. The avatar arrives as an incarnation in the World he has chosen. Geb is the World Trump. So the avatar pledges to serve the World in his incarnation so all people can learn to enjoy fully the World. As mentioned above “to” can be read as “with”, or “to be with”.)



485.1030dP204+10 Da-k @-k en P pen. Per P pen ar Pet kher Mut-f Newet.

You give your hand to this P, and this P ascends to Heaven to his mother, Cosmic Space. (The avatar goes to meet his mother, Newet. He pledges to serve her by raising the consciousness of Earthlings to the cosmic level so they can enjoy her full extent instead of living only within very narrow limitations. Giving the hand is the code for an avatar as a facilitator.)



485.1031aP204+10 M new wau em sekhenew . . sa-k Asar. Gem nef su de hery ges-f

M is the one who embraces your son, the Faculty of Perception. He finds him placed on his side. (The cartouches at the beginning are from the M version. A damaged P cartouche survives. There remains a lacuna that Allen rightly reads should be “sekhenew” [embraces].)



485.1031bP204+10 An pesejety neteru medu en Setesh khfet-f. (The Double Ennead of Gods speak words to Setesh, his opponent.)

Destructions.

(Allen’s reconstructed glyphs and transcription matches the text that occurs below at 1035b-c. However, this is the Cosmic viewpoint. Below it becomes your challenge.)



P. 1034b

485.1034bP204+11



485.1034bP204+11

Herew shed[y] su hen@-k ar pet.

The Will takes him with you to Heaven.

(This important verse says that Horus, as the Transcendental Cosmic Will, having laid Set low, then takes both Set [Illusion] and YOU to heaven. He uses the secret “Shedy” program to do this. The “Shedy” program is the foundation of Egyptian civilization. We are fortunate that this vital verse has been recovered.)



485.1035aP204+11-12



485.1035aP204+11-12

Nuk new anej at-k ay nej-f Asar m-@ sen-f Setesh.

I am the one who protects your father, who comes to protect the Perceptive Faculty from the hand of his brother, Illusion. (This is Geb speaking as the actor for New, the Cosmic Urge for evolution and as Horus in his role as the Cosmic Will to protect the Seat of Perception from being overwhelmed by the illusions of “reality”.)

485.1035bP204+12



485.1035bP204+12

Nuk nu qas redwy-f, qas @wy-f.

I am the one who binds his two feet and binds his two hands. (Geb explains how he captures Set. Set is a son of Geb. Illusion is therefore a son of the World. Every Illusion must be a creation. Every creation in the World must have a finite boundary – by definition. Thus, Geb “binds” Set. The hands and feet determine how far a creation may extend itself. This extension is finite and bounded. Ironically, the feet are symbols of Baba, and the hands are symbols of the avatar, and in that sense are not bounded by anything. That is why illusion always remains subordinate to the unbounded Seat of Perception.)

485.1035cP204+12



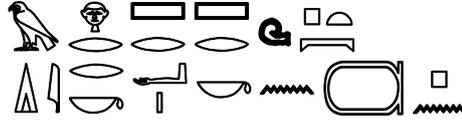
485.1035cP204+12

De su hery ges em Ta Rew.

And places him on his side in the Land of Destructions. (“Ta-Rew” is probably an imaginary place in the Sudan or Nubia. This region in the far south belongs to Set. “Ta” is Earth or land. “Rew” can mean to efface an inscription. “Tar” is to destroy. Thus “Taru” would be destructions.)



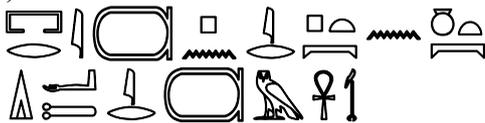
485.1036aP204+12



485.1036aP204+12

Herew, hery Shed-shed Pet, da arek @-k en P pen.

Will who is over the Vulva of Heaven, give your hand to this P. (This specifies the Cosmic Will rather than the Ego Will. Newet's vulva is the cavity of space. The Cosmic Will is beyond Cosmic Space. The Cosmic Will offers a hand to the incarnated avatar on Earth. This is the avatar spirit of mutual assistance and facilitation. The "vulva" glyph resembles a spiral, suggesting something like a mathematical phi spiral. The word "shed-shed" can be taken as a reduplication of "shed" and thus a repetition of the "program". The verse thus states that the Cosmic Will is above and beyond the eternal "Shedy" program of realizing Heaven. This is a powerful statement!!)

485.1036bP204+12 

485.1036bP204+12 Pera P pen ar Pet en Newet. Da @-th ar P em @nekh Was. **That this P may go forth [and ascend] to the Heaven of Newet. Give your hand to P with Life and Power.** (This verse confirms that the vulva belongs to Newet. The helping hand assists the ascension of the avatar. This hand is nothing other than his Cosmic Will. It is the "@-Wat-Her". Giving a hand at the vulva to facilitate passage usually is the role of a midwife during the birthing process. Here the process reverses. Rather than spirit passing into matter as an incarnation we have matter passing back into spirit in an ascension process. You may insert your own name in the royal cartouche and grant yourself this ability.)

485.1036cP204+12 

485.1036cP204+12 Demej-th qesu-f. Aneq-th @tu-f. **You integrate his bones, and you gather his limbs.** (The Cosmic Will has a key function of integrating awareness because it operates from undefined awareness. The "death" of Osiris was the fragmentation of awareness. The integration restores awareness to its essential unity and thereby brings Osiris back from death to life.)

485.1037aP204+12 

485.1037aP204+12 Demej-th qesu-f ar [reduy-f], **You integrate his bones to [his two feet].** ("Feet" may include "legs". The latter half of the verse is put by Allen in the beginning of 1037b [see below.]



485.1037bP204+12 

485.1037bP204+12 ... demej-th tep-f ar qesu-f, ne hewa-f, ne amek-f, ne [hetem]-f. .

You integrate his head to his bones, he does not putrify, he does not decay, he is not destroyed, . . . (This verse is partly damaged, but pretty well recovered as shown in Allen's **Concordance**.)

to the Big Bang and emanates the universe. The avatar is reborn every moment as an avatar of the entire universe. Where do YOU come from?)

486.1040bN1229 

486.1040bN1229 Ne kheperet Pet. Ne kheperet Ta.

When Heaven is not created, and Earth is not created. (The avatar is reborn as a primordial. His true self is beyond the universe, and his physical form identifies with New and therefore precedes both his “parents”, Heaven [Newet] and Earth [Geb].)

486.1040cN1229 

486.1040cN1229 Ne kheperet Semen-ta. Ne kheperet Khenenu.

When the stabilizers are not yet created, and the constant disturbers are not yet created. (The avatar precedes both stability and instability. He is beyond duality of any kind. He is the Egyptian ideal of a Unified Reality. The classic disturbers are Horus the Younger and his uncle Set – Ego Will and Illusion. They fight a useless battle for control of the “Universe”. Unfortunately, many of their minions on Earth continue to fight this silly battle of “righteousness” and the whole planet suffers from it.)

486.1040dN1230 

486.1040dN1230 Ne kheperet senej pu, kheper hery Aryt Herew.

This fear that created over the Eye of the Will is not yet created. (When an avatar begins to identify with an identity and wants to maintain it, he may start to resist anything that is different from it or threatens it. He then starts to protect what he values in that identity. Then he begins to use the Focus of Will as an agent of protection rather than for creation. This drops the Cosmic Will down to the level of the Ego Will, and we start to have the power struggle between the Will of Horus and the Illusion of Set as something or someone that threatens the existence of a form cherished by an identity. Fear-based existence begins.)

486.1041aN1230 

1231 

486.1041aN1230 N pu w@ en khat-tu @at mesyt em-bah em Anew.

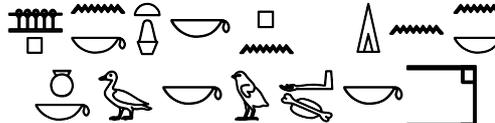
N is one of the powerful incarnations born before in Light Tower City. (The real Light Tower City is Tem the Tower at the creation of the universe through the Big Bang. He appears as a primordial identity in the moment of the Big Bang. The avatar comes before the incarnation of the brain and spine. He precedes his entire physical body and thus is independent of it. Therefore there is no need to fear the loss of an identity. The avatar is not his identity. The identity is only one of his creations. All creations pass through their boundaries in time and space. However, the avatar knows his true existence is transcendental, so he can always create a new identity as long as he is willing to let old identities pass.)

486.1041bN1231 

486.1041bN1231 Atemu athu en suten.

They are not taken by the king (“They” refers to the powerful incarnations. “Suten” [sultan] is the king. The powerful incarnations are above the king and beyond his control. “Atemu” plays on the reference to Atem as “Light Tower City” [what is now Cairo].)

order to grow. This sets up the Horus/Set struggle with Thoth modulating the process to a peaceful outcome. The final result is the Lovers [self and other] detoxified, reconciled, and balanced by the liver. The M version has “wenema”  at the end, perhaps as a backward spelling of “Amenew”.)

487.1047bN847 

487.1047bN847 Shesep nek ta-k pen. Da en nek. Nuk sa-k aw@-k.

You take this, your bread that is given to you. I am your son and your heir. (Bread is the symbol for the physical body and the matter of the World. This is the sphere of Geb. The avatar identifies with Osiris the son of Geb and his heir. Notice the similarity to the phrases of the Eucharist.)

488.1048aP204+16 

488.1048aP204+16 Jed medu: “Ha P pen. Reda nek kes” an Herew.

Say the word and “O this P! A bone is given to you,” so says the Will. (The word “kes” means to bow. Giving a bow is an action that does not carry much significance except as a sign of respect. The use of the expression “is given” suggests something tangible. I suspect the scribe made a spelling error for “qes”, which means bone. When Osiris resurrected, they counted all his bones and found one “bone” gone: his phallus. Making a new phallus for Osiris made him complete again.)

488.1048bP204+16 

488.1048bP204+16 Seshed-k me Seba W@t heryab Newet.

You adorn as the One, the Star in Cosmic Space. (This describes Osiris as the first-born son of Newet ascended to become Orion, a dominant constellation that adorns the night sky. Specifically it may refer to the Polestar as Osiris in the womb of Newet. “Seshed” often has the meaning of a star or a planet moving in an orbit. It also refers to the “Shed” training, especially since “Seba” also has the sense of teaching. The stars were the first prehistoric “book” of Cosmic Teachings.)

488.1048cP204+16 

488.1048cP204+16 

488.1048cP204+16 Red, jenehety-k me bak @a shenebet.

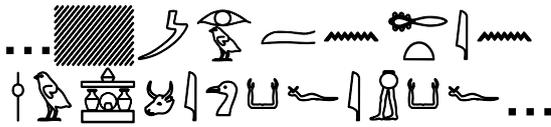
Your [two] feet and two wings are like the outer appendages of a great hawk. (“Shenebet” is literally the skin. Here it must be the appendages or outer trappings. The determinative of “red” should indicate two feet, but was drawn poorly.)

488.1048dP204+16 

488.1048dP204+16 “Gen hesu” as ma em sher-f nem Pet.

Like “Finder of Songs” when he sees his little boy striding Heaven. (“Genchesu” is a variant of “Gem Hesu”, a title of Ra. It means “He Finds Songs”. There were 70 ritual songs and chants dedicated to Ra. The **Litany of Ra** preserves 75 ritual incantations dedicated to Ra. Counting Ra himself, plus the two figures shown next to him, we have the 78 figures of the Tarot. [See the details in my commentary on the **Litany of Ra.**] “Sher” is a little boy. The determinative shows light radiating downward. “Nem” is to stride. This describes Ra observing his Earthly avatar,

... 

489.1051P206 

489.1051P206 . . . ma wej en *khat*-a en wejehew-a *ka*-a aped *ka*-f an-f *ka*-f. . .
... see the command for my temple and for my altar offerings, my bull and goose,
his Ka he brings his Ka (Much of the text is missing so the remainder is
hard to interpret, but seems to have something to do with a temple with various
offerings so that someone brings his Ka to partake of the offerings. This needs more
research and further hopeful discovery. The “he” and “his” may be copyist errors.)

490.1052P207 

490.1052P207 Jed medu en

Say the word and (The rest of the text is missing.)





490.1053P208 Nuk ner Ka ar fedut ashetut ar sefetur ashetut
I of cattle send four as offerings, as slain food offerings.



aw fedut er pet khemetut er ta. Aw khemetut er ta aw fedut er pet.

**A fourth [goes] to Heaven, and a third [goes] to Earth. A third goes to Earth,
and a fourth goes to Heaven.**

(The offerings are apparently mainly of cattle and are made in the temple, some for
heaven and some for earth.)

209 

490.1054P209 

490.1054P209 Sek mes en thenyu

You two are born (Text is missing.)

210 



491.1055aP210 Jed medu: ar meta P Sekhem Ka[-f] am-f weden nef sew tem re-f . . . nej her-f em @nekh er neheh er hetem.
 Awej tem en n[...] a[...]m sew [. . .] neteru. Wej ned Anpew en neterwy apu werew @aw

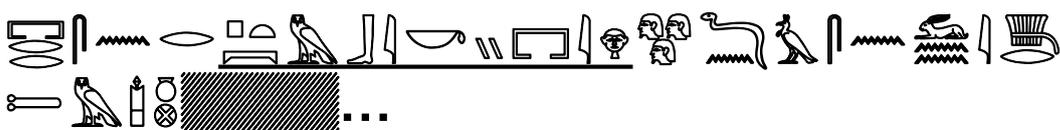
Say the word and when P dies, his ego power and electromagnetic (Ka) power in him lacks its mouth. . . . But protection of its “face” is alive forever to fullness. Tem the Tower orders him . . . the gods. Death is the one who commands to those two great heir gods. (This verse speaks of what happens to the energies of the second and third chakra when a person dies. “Lacking its mouth” apparently means that the sekhem and ka have no physical body with which to express themselves when the body dies. Based on what the text says we can surmise that the “Sekhem” retains a self-identity that it can define as it wishes, and the Ka travels as electromagnetic radiation according to the laws of physics. However, these aspects as components of the avatar’s immortal light body seem not to be limited by time or even light speed and can ride phase waves of the Ka at any speed if he so chooses. The final portion of the text is damaged, but indicates a special role of Tem and Anepu. Tem marks the “beginning” and the Anepu marks the “end”. Some important details have been lost, so I am not sure I have translated the last part correctly.)

491.1055bP210 (The text is included in 1055a, because I am not sure where the division is, if there is one.)

491.1056aP210 
 211 

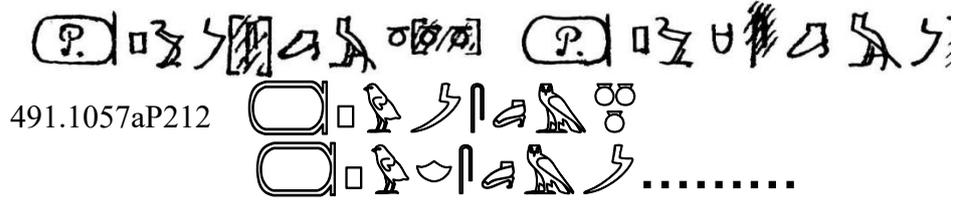
491.1056aP210-211 Haa sen er Ta me hefawy. Hay hery qabu sen.
They go down to the Earth as two serpents, and [I] go down on their coils. (The “hefaw” is a type of serpent. The avatar rides on it [see **Amduat**, Hour 11]. A wriggling serpent represents the wave train of an energy vibration. The two serpents may be the Ida and Pingala vibrations or the wave and the conjugate wave. An avatar can ride phase waves to travel about the universe at any speed he desires to any destination he desires. A single photon travels through space with a phase wave at the speed of light, but two or more photon waves can create an interactive phase wave that travels at any speed. The avatar is not bound to any particular viewpoint, so he can “ride” any interaction by simply putting his attention on it. He can also jump from one to another at will. When we watch television or a movie, we do this without considering that it is particularly amazing. The key to this technology is management of attention.)



491.1056bP211 

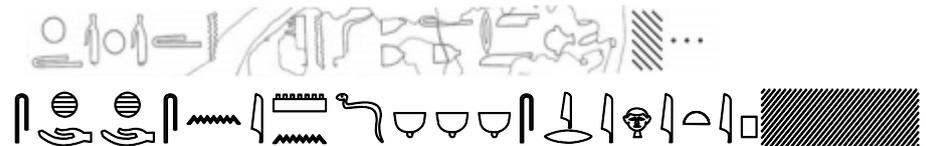
491.1056bP211 Perer-sen er pet me bakwy per-a her tepu jenuhu sen. Wenen-a jer-th em Awenew [. . . .] neteru a-ka en faku [. . . .] neteru a-y en faku en net
 They forever ascend to Heaven as a pair of falcons. I ascend upon the primaries of their wings. I open all of you in Light Tower City

(Verse 1056a is about going as an energy body down to earth to incarnate. Verse 1056b is about ascending like a falcon [pair of falcons?] to Heaven with primary future intentions on its wings. The phrase about Awenew seems to be about taking all beings back to the moment of Tem's Big Bang creation of this universe, thus in a sense "rebooting the system" for a fresh start. The text after "Awenew" is too damaged to make sense, but may refer to certain priests [faku] and their ritual relation to the gods. More research may lead to further insights.)



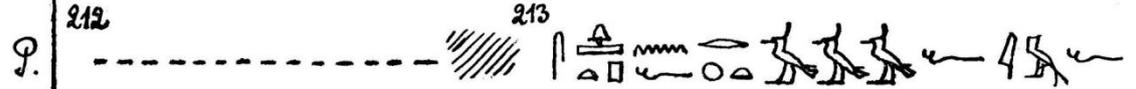
491.1057aP212 P pu maa[s] em New. P pu hemes em Ma P pu hemes em Tema tep jedew nekhebet.

This P kneels in the Primordial Urge. This P sits in Ma This P sits in the Tower on top of the pillar . . . a lotus. ("Mas" is the thigh, and the glyph shows a torso kneeling. The Primordial Impulse is New, the personification of pure awareness with the urge to express itself in creation. It is not clear where P sits in the second half, because the text is missing after one letter, which may just be part of the word for kneel repeated also followed by New. The avatar goes back to the origin of creation and sits on a lotus at or before the Big Bang. The lotus is sometimes a symbol for the placenta in the womb.)



491.1057bP212 Sekhedkhed-s en-a meneju-s ar-a hery at-a p[. . . .] khew-s pew em [.]

She becomes for me one with pendant breasts toward me over my *suckling child*[?]. . . . She protects this one in (The text is badly damaged, but we seem to have a vision of Hathor/Mut/Nekhebet as a lotus and as a mother with pendant breasts suckling all her potential offspring.)



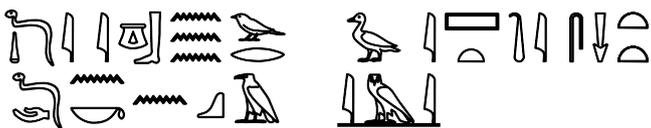
491.1058aP212
213

491.1058aP212-213 sehetep nef rekhetu-f am-f. . . . and he generates experience for his people in it. (The first portion of the verse is missing so we are hard put to get a complete idea.)



491.1058bP213 Wenemy-a am-f hen@ sen.
I eat of it with them. ("It" refers to the experience. The avatar shares experience in this world with people. The hymn is full of holes, so the poet's full intent is unclear, but there are some amazing glimpses in the recovered portions.)



492.1058cP213 

492.1058cP213 Jed medu: A, ageb wer *sa* ashetat senetet. Jed nek en *qa* ama
Say the word and Ah, Great Inundation, son, take possession of the foundation.
You speak to the High (The Inundation is the flood of energy released from
the vacuum state at the Big Bang. There is word play between the “foundation” and
the Senet Oracle Game Board that encodes the foundation numbers of the universe in
its geometry. The end of the verse is missing. This hymn is only one verse long
apparently.)

493.1059aP214 

493.1059aP214 Jed medu: anej hery then Khenet *a B@h*.
Say the word and greetings to you, Leader of the Flood. (The flood is the Nile
flood, but also the flood of abundance that comes from contact with pure awareness.
This section praises the avatar in the identity of Osiris, Lord of Agriculture in Egypt.
Some portions of this hymn in the P version are damaged and restored from Queen
Net's pyramid. There is also a possible link to the Great Inundation in hymn 492.)

493.1059bP214 

493.1059bP214 *Saau* Jef[*a*]u
Who watches over the food offerings. (The flood made stable agriculture possible
in Egypt thus providing food for the population to grow and prosper.)

j.nḏ hr.tn hntjw bꜥḥ z33w ḏf3w
hmsw m hnt sht w3ḏt r rmn nb j3ḥw
dj.tn wnm NN pn m npr
hpr NN mr jsjr hr mḥt wrt
hpr.j mr jsjr hr mḥt wrt
jn m3-m-hr.f sꜥq n NN ḥnꜥ wnm-m-r.f



493.1059cNt702 

493.1059cNt702 Hemes(ew) em Khenet Sekhet *Wajet* er ren@ Neb Neter *Aakhu*.
Who sits as Chief of the Green Field together with the Divine Lord of Light
Beings. (The green fields are the crops. Osiris is Chief of Agriculture. The Sun
is the Lord of Light Beings. “Er-ren@” is probably a scribal error for “er-hen@”,
“together with”. This verse is from the pyramid of Queen Net and tends to have
many scribal errors. The “-ew” may also be a mistake. The P version survives only
in the words that form the beginning of verse 1059g [“aru awetu.”] as rendered
below.)



493.1059dNt701 

493.1059dNt701-702 *Da* then wenemy Nt. pen [jedmedu] em Nepa Kheper am.

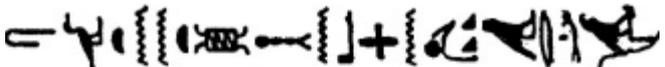
And you give this Nt. to eat of what the Grain God has created there. (The avatar eats the grain that Osiris creates in his role as “Nepa”, the God of Grain. The avatar also identifies with Osiris, the creator of the grain. The glyphs “jed medu” are the Queen Net scribe’s convention for starting a new column of text and are not to be “read” or interpreted as starting a new hymn.)



493.1059eNt702 

493.1059eNt702 Mar Asar hery Mehet Weret an ma em her-f.

Like the Perceptive Faculty above the Vast Fullness of Awareness by Him Who Sees with His Field of Vision. (Osiris is the Perceptive Faculty. The “Mehet Weret” is the vast unbounded fullness of awareness that enfolds the cosmos in its embrace. It is an epithet for Mut, the Cosmic Love Mother. Osiris transcends even beyond this status. He perceives by means of the universe that he sees as “his face” [her-f] or field of vision. From an earthly perspective, this describes the sky. Osiris “eats” the grain that he produces also.)



493.1059fNt702 

493.1059fNt702 Sa[t] en Nt hen@ wenemy em re-f neter.

The son together with Nt eats with his divine mouth. (There is some gender confusion here because Queen Net is a woman. The text has “sister”, but then says “his”. The son probably refers to Osiris as the son of Newet, and Queen Net identifies with the goddess Net, whom she also takes to be a form of the goddess Newet, Cosmic Space, as the galactic expression of pure awareness. The goddess Net sometimes serves as a female transformation of Osiris and represents the optic chiasm, an anatomical feature closely associated with the Osirian pineal.)

493.1059gP215 

493.1059gP215 [Nt702-703] Aru Awetu, Neteru Semesu.

The powerful denizens of Earth, the eldest of the gods. (The “aru” were denizens of Earth, powerful Earth Deities, among the eldest of the gods. There is a reference here also to food offerings [awetu]. These “Aru Awetu” were gods that transformed inert matter into food for living organisms. This is the essence of the magic of Osiris. He turns dead matter into living matter by means of photosynthesis using the rays of light mentioned in 1059c. Sethe has “Neteru Semesu” at the head of his verse 1060a.)



493.1060aNt703 

493.1060aNt703 Abes sen wa hery b@h, abes sen wa [hery] jef[a].

They advance me above the Flood; they advance me above the Food. (The flood brings moisture and topsoil, preparing the fields to plant crops. The crops then bring an abundant harvest that provides plenty of food for all. Undefined awareness surges through the mind of an individual as a flood of creative awareness, and the Nile flood surges through the land of Egypt, saturating the delta with its generative

waters and topsoil. The food is a symbol of the abundance of life-supporting things that come from this vast flood of pure awareness. It is undefined so that anything at all is possible. The primordial Earth Deities testify as to the integrity of the avatar and introduce her into the realm of pure awareness from which unbounded creativity flows. The Nt version is simpler: . . . above the Flood of Food.)

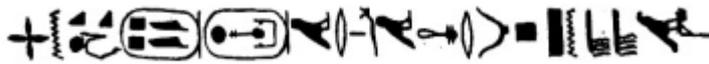


493.1060bNt703

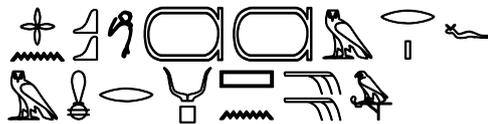


493.1060bNt703 Khenetet hetepet Sekhet Aaru.

Leading the Experiences of the Field of Reeds. (The Field of Reeds in the delta holds all the potential for crops and is the set of beliefs a person may hold. These give birth to experiences when we selectively cultivate certain beliefs. The avatar is the leader of all these experiences and takes the full responsibility for her creations. The experiences are like offerings that bring peace to the whole land.)



493.1060cP215



493.1060cP215 Wenemy P em re-f mar Wep Shenu.

P eats with his mouth like the Lord who Separates Hair Tufts. (This refers to the reaping of grain into sheaves and compares it to the binding of hair into tufts or braids. The poet compares eating to the harvesting of crops. The separation of the tufts refers to the forming of the two lobes of the brain. The oblique reference here in the Nt version is to Net, the namesake goddess of the queen and one of the four protecting goddesses. Her symbol of crossed arrows represents the optic chiasm that crosses the midbrain from the eyes in front to the optic centers in the rear. She thus relates closely to Newet as the cortical neural net, and to Isis as the pituitary consort of Osiris, the pineal. The P version has the names Pepy and Nefer Ka Ra in the cartouches.)

493.1061aNt704



493.1061aNt704 Afekh Nt em peh-s mar Sereqet.

Nt unrolls her rear in the manner of the Scorpion Goddess. (Nt stands for Queen Neith whose name is written as . “Afekh” or more properly “sefekh”  is to let loose or unroll. The Scorpion Goddess is “Sereqet”, another of the four protecting goddesses. The scorpion’s tail curls and uncurls as it wields its stinger. This refers to the release of feces. Shit is the specialty of Set. “Sereqet” thus is a reference to the northern home of Set in the Medulla [the body of the scorpion] where he stores the programs for the instincts. Eating, digesting, and defecating are primordial instincts. The scorpion is a weapon of Set. The medulla extends upward into the midbrain, and its tail terminates in the pineal, the laser stinger of the scorpion. However, this is also the Eye of Horus, and the Wisdom of Osiris. So these apparently opposed energies are really from the same Source. Sereqet is a form of the Moon Goddess and a transformation of Nebet Het. Her curved tail is the lunar crescent. Instincts include the Kundalini. In males, the passing of feces massages Set’s palace in the prostate. Thus taking a shit is closely akin to making love and can produce a sense of ecstasy if the feces have the proper consistency. “Net”, “Sereqet”, and “Nebet Het” come to help nurse the hero child of Isis in his infancy as they hide in the Field of Reeds from the wrath of Set. The hero plays with the

(705) 

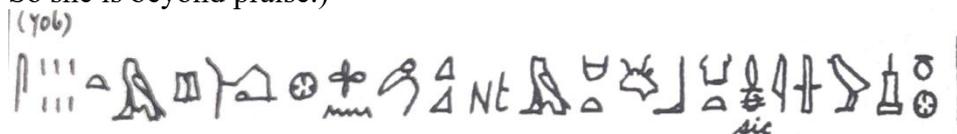
493.1062aNt705 
 706 

493.1062aNt705 Ma Nt en New Neter. Kh@ Nt pen hery Wat-f tepu renpetu. Nt sees the Divine Primordial Urge, and this Nt rises upon her Way. (The P version adds “to many New Years” [tepu renpetu Amduat Horus the Elder is often called “Wat” [The Way] as shorthand for the path of an avatar. The “New Years” are the beginnings of cycles in time. The Way is a path in “space” of any dimension.)



493.1062bNt706 

493.1062bNt706 Dat aa en Nt. Wer er Nt. hery bayu-s. **Praise is given to Nt who is greater than Nt who is above her beliefs.** (The “bayu” are the prana breaths or thoughts in the mind. There are types of breath energy and types of thought that correspond to those breaths. The avatar is greater than any thought or belief of a self identity that she could even conceive of herself. So she is beyond praise.)

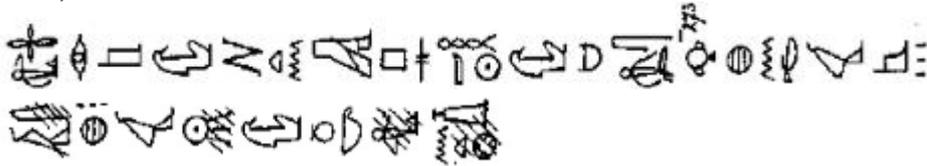
(706) 

493.1062cNt706 

493.1062cNt706 Seset em Kher @ha. Wenemy Nt em Hemet Bekat ma amy Anew.

There is a sixth-day feast in Babylon, and Nt eats of the Pregnant Cow like those who are in the Light Tower City. (“Anew” is Heliopolis, or Light Tower City. It is now a part of Cairo. “Kher-@ha” is an ancient name for Babylon, a district of what is now present-day Cairo. This name tells us that this site was under direct command of Pharaoh “@ha” [also called Men], the first pharaoh of united Egypt. This place’s “official” name was “W@r”, which means city of legs. There were two districts, North “W@r” and South “W@r”. These were the two legs or “W@rety” of Babylon. Thus the secret name of the place was possibly something like

Self.)



496.1066aP220



496.1066aP220 Wen[emy] Asar P ten em peseh R@, hemes hery khenedu Aakhu.
Nuk [net] Anew.

This Perceptive Faculty of P eats from what the Higher Self Sun bites and sits on the thrones of the Light Beings. I am one from Light Tower City. (This verse is recovered from **Coffin Texts**, iii.63d. I spliced the two lines of glyphs from two damaged coffin text copies to get a more complete copy.)

496.1066bP220



496.1066bP220 Shewe em-khet P. Tefenut me Tepy @wy-f.

Shiva is as the follower of M. Tapas is as his primordial pair of hands. (Shewe is Shiva. Tefenut is a personification of *Tapas*, the discipline of Shiva. The glyph text that I translate as “his primordial pair of hands” means ancestor or progenitor. Tefenut is the Trump of Strength and relates to the hands and arms, the tools for making physical changes in the universe. Tapas is a process of development by compression and stress. It generates heat. “Tepy @wy” also has the meaning of the primeval time. Shewe also means emptiness as well as air and breath. Emptiness and *Tapas* cooperate to produce the Illusion of life and evolution. The verse suggests that compression precedes the atmosphere of space. In other words the vacuum of space with the gases in it expanded from a tightly compressed primordial state. Without his Shakti consort Shiva could not manifest his *prana* discipline to produce life in the universe. For some reason Sethe puts “M” in the cartouche. This is the P version.)

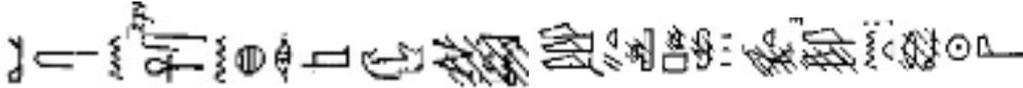


496.1066cP220



496.1066cP220 Wep-Wawet suh [jedmedu] hery amenet P.

The Guide of the Pathways . . . on the right of P. (The gap contains a partially illegible word: “s—” with the clothing determinative. “Jed medu” in brackets only signals a new column of text. The meaning is obscure. The **Coffin Text** iii.64d version has “suh” which is a loincloth and does not make much sense here.)

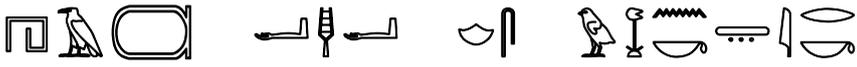


496.1066dP220



496.1066dP220 Da sen s-@nekh Asar P em Sekhet Hetepetu netyu R@.

They cause the Perceptive Faculty of P to live in the Fields of Experiences that belong to the Higher Self Sun. (Sethe’s text is incomplete. We recover the lost portion at the end from **Coffin Text**, iii.64e.)

498.1068bP224 
 498.1068bP224 *Ha P @h@.* Hemes. *Wekha nek Ta arek.*
O, P Stand up! Sit down, and let fall the Earth from you. (This verse is the same as 1067a.)

P. | ²²⁴ 

498.1068cP224 
 498.1068cP224 *Aw-a. Da-a nek Aryt Herew. Nekhekh-s nek kher-k.*

I come. I give to you the Focus of the Will. You sharpen it for yourself. (“Nekhekh” is a flail. It also is a phallus erect and penetrating. The flail represents the harvest and the phallus represents the crops. However, as a verb "nekhekh" has the sense of “sharpen”. You sharpen the focus of the Eye of the Attention so that it gains high resolution and power. The two “k”s at the end are missing handles.)

... 

498.1068dP224 
 498.1068dP224 [Ap nek . . . em . . . em ta] em he[n]equet em arep em ka em aped.
 (The latter portion of this verse has been recovered. It is a standard list of offerings, each of which probably corresponds to a particular chakra energy: “with bread, with beer, with wine, with cattle, and with geese.”)

498.1069aP225 

498.1069aP225 *A sewet en amet Wesekhet. Per, shesep nek ta-k pen m@a-a.*
A, your meat is in the Broad Hall. Go forth and take this your bread from my hand. (The ritual food offerings represent the spiritualization of material experiences that the body feels.)

498.1069bP225 
 498.1069bP225 *Ha Asar M pen, nuk sa-k mesu-k.*

O this M as Perceptive Faculty, I am your son, conceived by you. (These three verses are Horus speaking to Osiris. The Will is the ability of the Perceptive Faculty to express itself in the World and thus is considered his son and heir. Here M = P.)

P. | ²²⁵ 

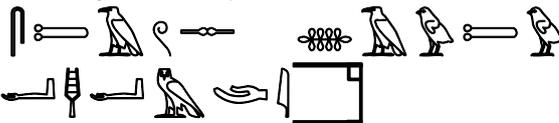
498.1069cP225 
 498.1069cP225 [A?] aw-k kher heneket . . . am. . .

You come with offerings . . . (The remainder of the verse is missing, rendering the opening words impossible to interpret. The first glyph is also questionable.)

499.1070aP226 
 499.1070aP226 *Jed medu: ha-k atef. Atem hy.*

Say the word and your back is the father. Do not lament. (“Back” here has the sense of a protector. The father backs you up. “Atem” plays on the name of Tem the Tower. Some scholars believe the word for father is “at” and the “f” is silent. I

suspect that Egyptians would often pronounce the "f" at the beginning of the word, just as we do when we say "father".)

499.1070bP226 

499.1070bP226 Setha se. Sau thu. @h@, meda.

A man emits seed. You protect it. Stand up to put in place. (The emission of seed is the primary function of Osiris as the god of agriculture. He embodies Ra-Tem in the form of Menew the Procreator. This hymn is so brief and cryptic that we can form little grasp of its full meaning. The first word has a rope radical. "Setha" with the rope radical means to tow, drag, or pull. The second phrase begins with an endless knot glyph that usually is interpreted as a sign of protection. The last portion suggests planting.)

500.1071aP227 

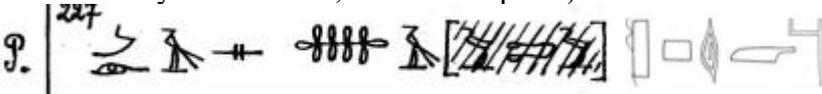
500.1071aP227 Jed medu: Ab am. Ab am. Khet-khet am. Khet-khet am.

Say the word and the heart is there. The heart is there. Follow there. Follow there. (Follow where your heart leads you. This verse is powerful advice.)

500.1071bP227 

500.1071bP227 Ha-k Amen Wer. Per em @t Amenet.

Your back is the Great Hidden One. Go forth from the Hidden Part. (You do not see your own back. This symbolizes the hidden aspect of life. The avatar's true self is in that undefined space, and he goes forth from there to create his reality. Create from your invisible, undefined space.)

500.1071cP227 

500.1071cP227 

500.1071cP227 Ma se. Saw thu shepa

A man sees. You protect from blindness. (The latter part of the verse is missing, but the first part suggests parallel structure with 1070b. Seeing is a primary function of Osiris in his role as the Perceptive Faculty.)

501P Kher [. . .] em hep em khenew psejet haw sejer [. . .] sejer.

Ama baba.f a[. . .]t er-r sta [. . .]

(This is based on Allen's recovered glyph text which is too fragmented for me to interpret at present.)

501.1072aP233 

501.1072aP233 

501.1072aP233 Jed medu: en [@nekh-a? @nekh en-a ashetetu khetu.

Say the word and for my life, life for me there are meal offerings of bread and beer. (The text is too damaged to make much sense of it, but the ♀ glyph [life] is a reasonable guess. The ritual meals mentioned here and below remind one of 409.717b and 495.1064d-e.)

notation, we write 111 and 000, 001 and 110, 010 and 101, 100 and 011 for QIAN and KUN, ZHEN and XUN, KAN and LI, GEN and DUI. In the Chinese world view the "consort" for Invisible Air is Receptive Earth, the consort for the Creative Fire is Expanding Air, the consort of Flowing Water is Shining Fire, and the consort of Hard Earth is Revitalizing Water. The usual Egyptian deities that roughly correspond to these become Ra-Horus and Hathor in their potential phase, Tem and Newet in their manifesting phase, Shewe-Peteh-Osiris and Tefenut-Sekhmet in their flourishing phase, Set and Nephthys-Anubis in their recycling phase. We encountered in verse 1075 the primordial goddess "Keket". She represents the Cosmic Bliss that hides inside Inertia [Kek] as his consort and motivates evolution to manifest again from the hopelessness of stubborn fixation.)



502C.1076cJP111055+67



502C.1076cJP111055+67 Em peru sen Newanew ha anenekh?

They go forth, these, Cosmic Urge and progeny. (The end of the verse is missing and what remains may be corrupt spelling, but the idea is that these primordial impulses propagate into greater diversity. The word used for "these" contains the name of "New", the Primordial Urge that becomes the Big Bang of Tem that is the seed impulse to grow, to become something more. New is a traditional member of the Ogdoad and corresponds to the Chinese Trigram ZHEN.)

503.1078aP236 

503.1078aP236 Jed medu: Wen @a Pet. Wen @a Ta.

Say the word and the door of Heaven is open and the door of Earth is open.

503.1078bP236 

503.1078bP236 Wen @y Thepehut Petery.

The Main Cavern Shrines of the Twat and the Two Eyes of Heaven are open. (Everything opens up as consciousness awakens to pure awareness. The two eyes are the sun and the moon. The one views from the non-changing perspective, and the other views from the ever-changing perspective. These are nature symbols for the yin and yang of the *Taiji*. In a person, they are the Higher Self Eye of Wisdom in the brain and the Lower Self Eye in the Anus. The Twat is also the Astral Realm, and the Cavern Shrines [Primary Mansions] are the sacred locations of the eternal archetypes of Nature [the Neters] in the deepest layers of consciousness that we sometimes call Source.)

503.1078cP236  237 

503.1078cP236 Wen @y nemetetu Nenew.

The strides of the Primordial Urge are open. ("Nenew" is "New", the Primordial Urge. His stride encompasses the entire universe in a single thought. Osiris identifies with him as he ascends to his cosmic Wizard reality, moving backward on the creative stream from Heh to New. Moving beyond New, Osiris realizes that he is Amen-Ra, the Invisible Potential of Creative Intelligence.)

503.1078dP237 

503.1078dP237 Sefekhekhy nemetetu Aakhu.

here is the Nile flood that turns the delta into a marsh. The sexual interpretation here is obvious. Since the delta is in the head, this also refers to the rise of Kundalini to open up channels in the brain so that enlightenment may blossom. Truth is the matching of experience with intention. The Ocean of Truth is really Undefined Awareness. When Undefined Awareness floods into the channels of experience, it enlivens them with creative life energy and defines new creations.)

504.1084cP247  248 

504.1084cP247-248 De Sekhenwy Pet en Herew.

Put in place the two embracing Horizons of Heaven deliberately. (These embracing horizons define the day from dawn to dusk. The Will functions during the day, the time of creative activity. You deliberately meditate in the morning and in the evening when the sun is on the horizon. The meditation at each horizon creates an embrace that unifies the day's activities.)

504.1084dP248 

504.1084dP248 Jay-f kher R@ ar Aakhet.

He ferries over with the Higher Self Sun to Samadhi. (*Samadhi* is the sun on the horizon. It is the mind in a state of perfect balance between day and night, light and dark. Horus the Will is the ferryman. You become enlightened only when you decide with your Will that you are enlightened and you experience that intention. The Will takes the Higher Self Sun into the state of *Samadhi* by means of the Ferryboat of Meditation.)

504.1085aP248  

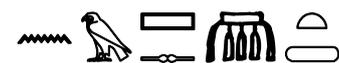
504.1085aP248 De Sekhenwy Pet en Aakhet-ta.

Place the two embracing Horizons of Heaven in Samadhi. (This combines the mental and physical states into a balanced unity.)

504.1085bP248  249 

504.1085bP248-249 Ja-f kher R@ ar Aakhet.

He ferries over with the Higher Self Sun to Samadhi.

504.1085cP249  

504.1085cP249 De Sekhenwy Pet en Herew Sheset.

Place the two embracing Horizons of Heaven by the Will of the Ego Power Shrine. (“Sheset” is the shrine of *Samadhi* in which Sekhmet, the ego power, finds balance by identifying with the Cosmic Will of the Higher Self Sun. This enables the individual to function as an embodiment of Higher Self.)

504.1085dP249 

504.1085dP249 Ja-f kher R@ ar Aakhet.

He ferries over with the Higher Self Sun to Samadhi.

504.1085eP250  

504.1085eP250 De Sekhenwy Pet en Herew Aabeta.

Place the two embracing Horizons of Heaven by means of the Will of the Left. (Left also is east, the direction from which the sun rises. Left is the place of the heart. The Will should operate from the level of the compassionate heart.)

504.1085fP250 

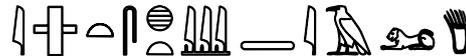
504.1085fP250 Ja-f kher R@ ar Aakhet.
He ferries over with the Higher Self Sun to Samadhi.

504.1086aP250 
 251 

504.1086aP250-251 De Sekhenwy Pet en M pen Herew Neteru.
Place the two embracing Horizons of Heaven by means of this M, the Will of the Gods.

504.1086bP251 
 504.1086bP251 Jay-f kher R@ ar Aakhet.

He ferries himself over with the Higher Self Sun to Samadhi.

504.1086cP251 
 252 

504.1086cP251-252 Shesep paf nef neset-f amy Sekhet Aaru.
He takes his throne which is in the Field of Reeds. (The throne of Osiris the Perceptive Faculty is in the cavern of the third ventricle at the center of the brain with its network of beliefs. There he opens the Eye of Wisdom and coherently manages all his beliefs.)

504.1087aP252 
 504.1087aP252 Ha-f eref ar @ resy en Sekhet Hetep.

He goes down to himself, to the south side of the Field of Experience. (The Field of Experience is the subset of the Field of Beliefs [reeds] that a farmer converts into cropland. Beliefs that are deliberately cultivated with sufficient energy become physical experiences. What a person cultivates as experiences determines the identity he assumes in life. "South" suggests the realm of solid physical reality.)

504.1087bP253 
 504.1087bP253 P pu Wer, Sa Wer.

This P is a Great One, and a son of a Great One. (Osiris the Magician is the son of The World Trump, Geb.)

504.1087cN1063 

504.1087cN1063 Per-f amy Menety Pesejety Neteru
He ascends between the thighs of the Double Ennead Company of Gods. (The gods are distributed throughout the avatar's body. The special organ that represents the "ascension" of Osiris is his phallus, symbolic of the plants that grow in each new agricultural cycle. "Per" can describe the phallus rising, Osiris ascending, the plant growing, and the vision extending to the highest realms of consciousness in this multidimensional text. The two thighs code for the names of Menew and Baba and suggest the tantric notion of ecstatic union with one's own body and all its component parts as well as with each of the gods and goddesses. I chose the N version because it writes out the full Double Ennead.)

504.1087dP253 
 504.1087dP253 Dewa en P R@. Dewa en M Herew Aabet.

Adoration to P, the Higher Self Sun. Adoration to M, the Will on the Left.

to higher states of consciousness. “Seq” also means to “integrate”.)

505.1090dP258 

505.1090dP258 Ar demej em hery.

To unite with what is above. (Osiris ascends the staircase throne to reach the higher states of consciousness and recover his original state of unity. “Above” also means “face” and implies his field of vision. Subject and object unite.)

505.1090eM492 

505.1090eM492 Newet da-s @wy-s ar-q. ma nu ary enes en Asar.

Cosmic Space gives her hands to him as she does for the Perceptive Faculty. (The avatar identifies with Osiris. As he ascends, Newet, greets him and assists the ascent. Space embraces the creations within it. The M version glyphs are a bit more complete, so I choose that version.)

505.1090fM492  493 

505.1090fM492-493 Heru pu mena nu nef am.

This day that he arrives there. (The word “mena” that I translate as “arrives” actually describes a boat entering a harbor and tying up to the dock. This image often means the day of death, but here means his arrival at the highest state of consciousness.)

505.1091aP259 



505.1091aP259 Her-f Ha-f. Ja P er Sekhet Aaru.

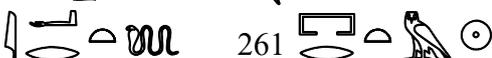
His face is behind him, as he ferries P over to the Field of Reeds. (The ferryman’s face is behind him as he minds the tiller on the boat. The field of reeds is the set of beliefs a person holds in his consciousness. Thus, it represents the past.)

505.1091bP260 

505.1091bP260 Per nek thena? Per nef em Awaweret..

Where do you ascend from? He ascends from the Place of Expanding the Great Path. (“Awaweret” is probably not a physical place in Egypt. The question of where the avatar ascends from confirms that the previous verse is speaking of the past. The mystical place represents the original expanded awareness from which the individual localized avatar originated. “Aw” is to expand, and “wa” is meditation. He contacts this expanded awareness by the process of meditation. An equivalent method is to “dis-create” all prior creations using the Creation Handling Procedure of the Avatar Materials (See The Avatar Course by Harry Palmer). Another method is to ride the Cosmic Orgasm Bliss Energy to Beyond the Beyond. The name literally means The Great Expansion Meditation. Also, “aw” means wide, and “wa” means distant, and “wer” means great. The meditation process simply retraces the development of a thought in the mind back to its source. This Source is not a thought. It is where the avatar comes from. There is an expansion exercise that also gives some experience of the process described here.)

505.1091cP260 

 261 

505.1091cP260 Asutu-f Jet peret em Neter, A@ret peret em R@.

His companions are the cobra that ascends from the God and the cobra that ascends from the Higher Self Sun. (These are two two cobras, Nekhebet and

determinative for “sejer” [sleeping or dead -- here translated as “puts to sleep”] is , but Sethe transcribes it with a blank eye: . I type the usual “eye” determinative for sleep.)

506.1099cP272  

506.1099cP272 Ary en M aryt neferet. Wej M en wejet neferet.
M does beautiful action, and M commands a beautiful command. (Whatever the avatar does is “beautiful”. It is in accord with truth and benefits all. Here M = P.)

506.1100aP272 
 273 

506.1100aP272-273 Aw septy M em Pesejety Neteru.
The two lips of M are in the Double Ennead. (The avatar speaks truth. Whatever he says is the cooperative expression of the whole company of the gods that make up his organs and their functions. Here M = P.)

506.1100bP273 

506.1100bP273 M pa Jedet Weret.
This M is the Great Word. (This sounds like the Gospel of John. The point is that what he says is of cosmic significance. He speaks the word that creates the cosmos. M here = P.)

506.1100cP273  

506.1100cP273 P pe sen-a. M pe senet-a.
This P is my divine brother, and this M is my divine sister. (The avatar is a divine companion. Brother and sister here can indicate gender rather than a blood relationship. The avatar can shape shift to either gender. The avatar is a good friend, regardless of sexual bias. M here stands for P.)

506.1100dP274 

506.1100dP274 Sen-a M m@ khet neb dewet.
My brother M is beyond everything negative. (The text plays on the root “sen” that can mean “brother” or “to pass beyond”. The avatar shifts into a realm beyond duality. He perceives every creation as an expression of his own pure awareness, so there can be no negative aspect to it. How can a person put down his own creations? This is the automatic result of extending the notion of responsibility to its conclusion. The rope determinative emphasizes the bond between “P” and “M”. He is one with his “names” and he is one with his “gods” in a bond of spiritual brotherhood.)

506.1101aP274  

506.1101aP274 Jed medu: remeth neteru, @wy then kher M.
Say the word, and people and gods, your two hands are under M. (Sethe treats this as a continuation of Hymn 506, despite the occurrence of "Jed medu." Both people and gods assist evolution. This support is the spirit of avatar. Here M = P.)

506.1101bP274  275 

506.1101bP274-275 Seshew then su. Thes then su ar Pet.
You uplift him. You uplift him to Heaven. (The avatars uplift new avatars. “Seshew” is the causative of a verb form of “shew”. “Shew” means air. The idea is to lift him into the air. The root “shew” suggests Shiva [Shewe], the Lord of Atmosphere and self-cultivation.)

lake is the Field of Reeds in the form of the cortex. The word “Mer-en-Kha” has the cunt determinative. It is the Lake in the delta.)

507.1103aP278 

507.1103aP278 De Sekhenwy Pet en Herew, ja-f am kher R@.

The two Horizons of Heaven are placed so the Will may ferry there with the Higher Self Sun. (The ferry crosses the lake. The two horizons are the two lobes of the brain that are on either side of the ventricle.)

507.1103bP278 
279 

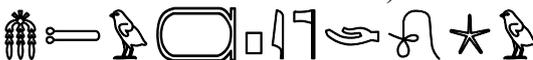
507.1103bP278 De Sekhenwy Pet en R@, ja-f am kher Herew Aakheta.

The two Horizons of Heaven are placed so the Higher Self Sun can ferry there with the Will in Samadhi. (The Will in *samadhi* balances between the left and right lobes.)

507.1104aP279 

507.1104aP279 Awej-f M en at-f, A@h.

He recommends M to his father, the Moon. (“A@h” is the moon. The deity of the moon is “Khenesu”, the traveler. He is a form of Thoth, the Cosmic Guide or Intellect. Thoth is the High Priest, the Grand Master. The Sun as the Higher Self recommends the avatar to his father, the Moon. The sun is the brain or crown chakra, and the moon is the sex chakra. The sun reflects its light off the moon so we can see the moon. This is the sun’s “recommendation”. Actually Thoth is the “father” of Ra, because Thoth is the *Taiji* [Tekhy in Egyptian], which is pure intelligence, and Amen-Ra is the Creative Source. Although Thoth stands below Ra, he is actually the father and master of Ra. Intelligence designs and operates Creative Source. His identification with the moon is simply one of Thoth’s many transformations. The moon itself represents the illusory process of transformation. It seems to change shape, but actually does not change. The lunar phases are merely a play of light at different angles. M here is another name for P.)

507.1104bP279 

507.1104bP279 Mes thu M pa Neter Dewaw.

You, this M, give birth to the God of the Morning Star. (The Morning Star is Venus. This planet represents the physical vehicle of Hathor, the consort of Ra and the symbol of love. The avatar becomes the Source of the expression of love as the loyal follower of the Higher Self Sun. M here = P.)

507.1104cP279 

507.1104cP279-280 Awej-f M en fedu apu h@au.

He recommends M to Those Four Youths. (The youths are the sons of Horus the Elder, Sons of the Sun. They become the kings of the four elements. This gives us the cosmic family of Horus, Hathor and their elemental four sons. M here = P.)

507.1104dP280 

507.1104dP280 Hemesu hery ges Aab en Pet.

They sit on the Eastern Side of Heaven. (This shows them all on the left or eastern side of the sky rather than at the four corners. I believe this is to emphasize that the four basic elements appear at the dawn of creation along with Hathor.)

508.1107bP284 Ah@r-s, Nebet Dep. Nekh-nekh ab en heryab Nekhebet.
She rejoices, the Lady of the Bindu. The heart that is within the House of Youth grows young. (“Nekhebet” is the capital of the third nome in the South. [See Budge Dict. entry, 1007AB.] “Nekhebet” means “House of Youth” and is an epithet of Mut-Hathor. Her heart grows young. She rises up as Nebet Het, the Kundalini Goddess, to open the crown chakra at the *Bindu* Point in the Crown chakra. This is her rejoicing in the energy that rises during ascension. The *bindu* point mentioned here is Dep. The *Bindu* has two halves, one for each lobe of the brain. One is Pe, and the other is Dep. These were symbolized by ancient Egyptians as two adjacent sister cities in the far northern delta region.)

508.1107cP284  285

508.1107cP284-285 Heru pew per en P am em Aset R@.

This day of the ascension of P there in the place of the Higher Self Sun. (When the Kundalini energy rises, the avatar identifies with his Higher Self and ascends like the sun ascends in the sky to fulfill his mission in life.)

508.1108aP285 

508.1108aP285 Seq en nef M Aakhu-k pew.

M for him gathers this, your Light Body. (The pronouns are a bit confusing, but it appears that the avatar, working as and for the Higher Self, gathers the light for your light body. In other words, he serves you, helping you to reintegrate. Pronoun confusion occurs because the scribes copied texts for different people who preferred different viewpoints, and the scribes made mistakes when transcribing. The matter gets more complex when the reader identifies with the various gods and the gods in turn are transformations of each other. “Seq” or “Sequer” has the mace of illumination and can be a code word for meditation, an excellent tool for reintegrating. Of course illumination is appropriate for the light body. M here = P.)

508.1108bP285 

508.1108bP285 Me redu kher redwy-f.

As legs that are under the direction of his legs. (In other words, the avatar acts as a leader, and others follow him in the same way that the sun’s light rays follow wherever the sun goes. Similarly, the brain directs the movement of a person’s legs, deciding how they move. At a deeper level we find the code for Baba’s name in the reference to two legs. All the gods are Baba’s creations and transformations and thus under his direction, and they in turn carry him in his physical embodiments.)

508.1108cP285  286

508.1108cP285-286 Per M hery-s kher Mut-f tef a@ret @nekhet tepyet R@.

M ascends upon her to his mother, the living cobra on the head of the Higher Self. (“Nekhebet” is Mut, the Mother Goddess. She is the cosmic life force. She hides in the body as “Nebet Het”, the Kundalini Goddess. Then she rises to open the crown chakra to the Higher Self as “Wajet”, the cobra of the Higher Self. This cobra, or cobra pair, encircles and emerges from the solar disk in Egyptian art. The Egyptians sometimes depict the soul riding upon a cobra that soars through space. This represents the ability to ride waves of energy. Here M = P.)

508.1109aP286 

dimensional realities. The World is a good teacher. When a person moves through the Bardo or astral realm of the Astral Twat between physical bodies, he encounters various inter-dimensional Star Gates that lead to the major densities of experience. The term used in this verse is “Sebau”, the plural of “Seba”. “Seba” means star, to instruct, and a gate or doorway. The star glyph tells us the meaning relates to stars, and the gate glyphs tell us these are “star gates”. The **Book of the Dead [BD]** lists 7 Major Halls or Treasuries [@ret] and 21 Pylons or Gateways [Seb-khet]. A person chooses from among the Treasuries the tools and conditions for his next incarnation. The Seven Halls correspond to the seven major chakras of the physical body. The **BD** lists them in a special order that is not sequential with respect to density. The first Hall is the Crown Chakra. The Doorkeeper is “Upside-down Face of Many Forms”, the Watcher is “Flame of Rightness”, and the Herald is “Descending Speech”. The crown energy integrates the diversity in our upside down “real” world and is able to manifest whatever the avatar says in the right way. This is the density for pharaohs and leaders. The second Hall is the Heart Chakra. The Doorkeeper is “Opening the Heart”, the Watcher is “Face of Relationship”, and the Herald is “Broadness”. The Heart personality is open, broad, and good at relationships. He gets his heart’s desire and balances his emotions with the intelligence of Thoth. He has good personal relations. The third Hall is the Root Chakra. The Doorkeeper is “Eats Waste from the Rear”, the Watcher is “Face of Awakening”, and the Herald is “Stone Door”. This is the lowest level, the door of first awakening into the gross physical body and facing the basic survival needs. It feels like eating shit and the rocky world of Set. The fourth Hall is the Sex Chakra. The Doorkeeper is “Resistor Who Faces Many Words”, the Watcher is “Awaken the Primary”, and the Herald is “Resisting Anger”. This is the personality of the *Ka*, which is a powerful electrical energy. It works by desires and resistances and generates various emotions. People desire sex, but also resist the powerful emotions it stirs up. When resisting these emotions, people often shift into talking and thinking instead of doing what they truly desire to do. Inside their minds they become angry. They need a primary goal to direct the *Ka* energy. The fifth Hall is the Belly Chakra. The Doorkeeper is “He Lives in the Snake”, the Watcher is “Hot Food”, and the Herald is “Hippo Face is Set’s Minion”. This includes the snakelike digestive tract with its food orientation suggests a big hippo belly that makes shit for the asshole. The hippo is one of Set's minions. The sixth Hall is the Throat Chakra. The Doorkeeper is “Your Father and Your Breads are Words of the Higher Self”. The Watcher is Anhouris or the “Bringer of the Face of Heaven”, and the Herald is “Beloved Knife Face”. The father of Osiris is Geb, the World and his symbol is Bread. This personality is a skilled speaker of magic words [Hekau] that speak the message of the Higher Self, bring Heaven, and provide helpful criticism (knife-like words). Anhouris is a transformation of Osiris in his active role. The seventh Hall is the Eye Chakra. The Doorkeeper is “The Ego Power is Their Pathways“, the Watcher is “Great Truth Speaker”, and the Herald is “Meets What is Overthrown” [or “Meets the Fool”]. This person goes everywhere to observe Heaven and observe the people. He sees what kind of a world his ego has made, the pathway options, and where they lead. He also sees the fundamental truth that all manifest creations are temporary illusions. As he learns to make his words come true in visible creations, He sees through the illusions and foolishness that entails -- what is bound to be overthrown. He attains *Samadhi* and prospers in life. The 21 pylon Star Gates are the Major Arcana of the Tarot that emerge from the Higher Self Sun. In the book they are described cryptically as challenges or purification processes that a person must face by speaking

certain mantras. Interestingly the **BD** also lists 21 component members of the body of Osiris with a god assigned to each. There are some subtle differences in the Trump assignments that vary from the **Pyramid Texts** and my proposed assignments, but the organs nevertheless follow a systematic sequence from crown to toe with the Emperor governing the prana in the body and the High Priest remaining behind the scenes. These components of the body may be the actual 21 “Star Gates”, or aspects of them. More research on this is necessary. Below are the body parts of “Avatar Man” and their corresponding gods according to the **Book of the Dead**. The list proceeds systematically from head to toe.

1. New is his **hair**, the pure energy of Tem the Tower as it bursts from Ra at the crown chakra.
2. Ra is his **head** or brain as the Sun.
3. Hathor is the **eyes** seeing the light of the Cosmic Empress Mother as love and life everywhere. I believe she also connects to the ovaries.
4. Wep-wawet uses his big **ears** as he leads you to the Wheel of Fortune in your future life. He is lunar, but the moon’s phases form a cycle that is the Wheel of Fortune. The ears are organs of both hearing and balance that help us navigate when we move and the cerebellum processes their data.
5. Anepu is the **lips**, because the kiss of Death is the boundary defining life. The two lips form the east and west horizons of a day. Anepu also provides the iron tool used to pry open the lips of the dead. He also represents bones.
6. The Nile Scorpion of Set is the **teeth**. Sereqet is the Moon Goddess wet nurse who helps you cut your teeth during infancy. The Moon is also the bladder and the crescent of the pubic bone.
7. Isis is the **neck**, a euphemism for the High Priestess of the vagina. Her pituitary throne is at the top of the neck above the back of the mouth, and serves as the clitoris in the head.
8. The Ram of Jed-du Column is a form of Khenemew [a transformation of Ma’at who turns the Wheel of Fortune.]. His horns become the **arms** on the Scale of Justice. The Jeddu Ram is also a transformation of Osiris.
9. Wajet [Nekhebet] is the **shoulder** since the Kundalini cobra energy of Nephthys requires you to shoulder responsibility with Temperance. Proper placement of the shoulders is required to allow the kundalini to flow upward to the head without blockage.
10. Meret is the beloved water of the Nile, the **blood** of Egypt flowing through the carotid artery and jugular vein in the throat. It unites north and south of Egypt as Lovers at Memphis. It purifies in the liver, “maset” or “meset”, alternate spellings of “meret” [Lover].
11. The Lady of Sais [Net] is the **circulatory system** [shen@].that is centered in the breast and governed by the heart. This is the hermit Trump. Net is the network of nerves in the brain and the network of blood vessels that nourish it.
12. Set is the Devil as the **backbone** that ends in the buttocks and supports the whole digestive system from teeth to anus with stomach in the middle.
13. Horus and his warriors have armor on their **chest**s. Horus specifically represents [and longs for] the loving breast that is protected by chest armor.
14. The Mighty One of Terror is Horus as the future hero, the Hanged Man with his **muscles** waiting to flex.
15. Sekhet is Mesekhat or Mes-khenet, the birth goddess who delivers from the **womb** [khat] and represents the Trump of Judgment. She relates also to Sekhmet and the Sekhem ego self that makes decisions in the belly.

508.1117d301 

508.1117d301 “Aw nef kher jened jeneder.”

“He goes with the warship.” (“Jened jeneder” or “Jenederu” is a large boat. “Jened” means to attack, so it may be a warship, or at least a ceremonial version of one. This indicates that he goes into the field of action. This may be Horus the Warrior going into battle. The oars look like arrows.)

508.1118aP301 

508.1118aP301 “Aa aw nek tera then sa-a?” “Tef-a”

“O, where do you go, my son?” “My father,”

508.1118bP301 

508.1118bP301-302 “Aw nef kher muty-f apetut Nerety.”

“He goes with these, his two mothers, the vultures.” (These are the Nerety in the form of vultures. They are Isis and Nephthys, the “mothers” of Horus the Younger. They become the two cobra goddesses of the kundalini energy.)

508.1118cP302 

508.1118cP302 Aweta shenu. deh-deheta meneju.

Long is their hair, and pendant are their breasts. (This describes the two goddesses, obviously here in their human feminine forms.)

508.1118dP302 

508.1118dP302 Tepy ta dew seh-seh.

They two are on top of the Hill of Counseling. (“Seh-seh” comes from “seh”, which is a booth or hall. It is a room for spiritual counseling or instruction. It is especially a room used for Senet Tarot divination.)

508.1119aP303 

508.1119aP303 Ja as en menej sen tepy re en M.

They as if move their breasts over the mouth of P. (They suckle him. Here M = P.)

508.1119bP303 

508.1119bP303 Ne hem wejeha sen su jet-ta.

However, they do not baby him forever. (The avatar must mature and take responsibility for managing his life and not depend on mothering.)

509.1120aP304 

509.1120aP304 Jed medu: Medu Pet. Seda Ta.

Say the word and Heaven speaks and Earth quakes. (The speech of the avatar is the speech of Heaven when he speaks with spiritual authority. The power of his divine speech moves and shapes the physical world of Earth.)

509.1120bP304 

509.1120bP304 Nem-nem Geb. Nehem-hem sepety netery.

The World rushes, and the two divine nomes shout. (The avatar’s speech stirs a

Which are like “Cops and Robbers” playing pieces in the game of Immortal Fools. (This verse refers to an ancient game played in Egypt for thousands of years. It also became known as Hounds and Jackals. The cops were called “Weru”, or Great Ones. The robbers were called “Thau”. The whole collection of playing pieces was called Immortal Fools or “Akhemutu”. This word also played on the name often used for the circumpolar stars that were immortal because they never set below the horizon. The pieces were usually pegs played on a board with holes for inserting the pegs. The pegs had jackal or baboon [not hound] heads and evolved into “Weser” staffs, indicating that they were power scepters of Wizards. This verse cues from the stones that could be used as pawns in the game. Sean Hillman has designed an inter-dimensional time traveling version of the game that occurs in three frames: ancient Egypt, modern America, and a future realm called Narmer, a name probably derived from the predynastic king Narmer. It is interesting that the **Pyramid Texts** refer to the games of Senet and “Cops and Robbers” at such an early stage in Egyptian history. The texts may go back to pre-dynastic times and suggest how ancient the games must be. At the end of the M version we see a glyph that shows the game board with the peg-like playing pieces on it. The game represents the eternal Cosmic Game of entities choosing roles that compete against each other.)

510.1130cP319  320 

510.1130cP319-320 Em nu jed nek ay *sa* amer-f me kheper *sa* mer-f.

When you say that his beloved son comes, as his beloved son has become. (This refers to Osiris as the beloved son of Geb.)

510.1131aP320   321 

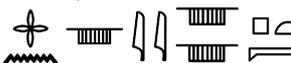
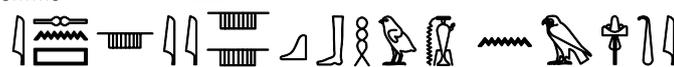
510.1131aP320-321 *Khen* sen Herew. *Khen* s[en]. *Khen* sen Herew.

They ferry the Will. They ferry. They ferry the Will. (Presumably “they” are the hounds and jackals, cops and robbers. The **Senet Game Text** refers to Jackals pulling a boat across the Lake of Death. This refers to square #27 on the Senet Game Board, the House of the Ocean of Pure Awareness [Mu]. This tells us that the Lake of Death is the Ocean of Pure Awareness and death only means the temporary cessation of all observable conscious activity in an individual.)

510.1131bP321 

510.1131bP321 Em peret Herew mem Mehet Weret.

In the ascension of the Will he is with the Great Fullness. (The Will ascends to heaven and joins the Great Fullness [Mehet Weret]. She is the Great Cosmic Mother in the form of a Cow. She is Mut, the female personification of the Undefined Ocean of Awareness. The dots at the end apparently signal the multiplicity and diversity of the fullness.)

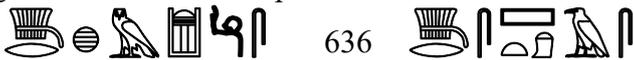
510.1132aP321  322 

510.1132aP321-322 Weny @wy Pet. Aseneshy @wy Qebehu en Herew Aabeta.

Open are the Double Doors of Heaven. Open are the Double Doors of the Sky for the Will of the Left. (Here the Will is on the left side, the side of the heart. This is also the East, the direction from which the sun rises. Sky here is “Qebehu”.)

510.1132bP322 

thus refers to foreigners. But that viewpoint does not make much sense.)

510.1139bM635  636 

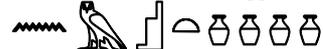

510.1139bM635-636 Jer khem-s, jer seshat-s ary en nes neter.

Near her shrine. Near her secret that the god made for her. (This idea of a secret shrine further suggests Isis. She and Nephthys are often called the “Jerety”, the two ancestresses. She is near the beginning and is thus an ancestress. “Jer” is a boundary or limit. It can be in time, space, or any other dimension. Isis is the goddess of secrets and guards the door of the Temple of Life. Nephthys is the lady in the temple. In the South Isis is the clitoris and Nephthys is the female prostate [G-spot]. In the North Isis is the pituitary and Nephthys is the bliss-inducing septum pellucidum. The womb is the Southern Shrine. The third ventricle is the Northern Shrine. The M version has a glyph of a person reaching out and petting the shrine.)

510.1139cP333 

510.1139cP333 En P as w@b, sa w@b

For P is as a pure one, son of a pure one. (The “w@b” is a priest, one who is purified. Isis is the High Priestess Trump and the mother of Baba and Horus. The avatar here identifies with Horus and Baba.)

510.1140aP333 
 334 

510.1140aP333-334 W@b am fedut ta apu nemasetu.

He purifies with these four “Nemes-te” jars. (“Nemes” means to enlighten. The word “nemes” was used for a variety of ceremonial items. “Nemeset” jars usually were made of alabaster. Four were used in ceremonies, one for each direction and element. This word probably became “namas” in Sanskrit, with its meaning of honoring. “Namas-te” became the standard greeting in India and remains so even today. The name of the serpent Mehen probably should be read as “Nemeh” [“To Fullness”] and carries a similar meaning. “Nemaset” was written with the “place” determinative suggesting the quadrants of space and the names of Osiris and Isis. “Nemeset” is “To the Birther”, and addresses a person as the progenitor or procreator of all.)

510.1140bP334 

510.1140bP334 @behet em Nether Mer em Neteru.

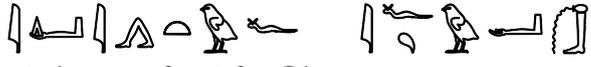
He pours out libations in the Divine Lake in the Divine City. (“@behet” is to pour out libations of water, semen, or other liquids. This can refer to his outpouring of creative energy from pure awareness or to his procreation. The Divine Lake can be the womb, and then he pours his semen into the womb. “In” can also be “from”. The Divine City is the City of the Gods.)

510.1140cP334 
 335 

510.1140cP334-335 Kher thaw Aset Weret, seth Aset Weret, seshewe-s Herew as.

Wielding his phallus/breath on Great Isis he bestows seed on Great Isis, uplifting her as the Will. (There is complex word play in this verse. “Thaw” is the phallus, but, with the sail radical, it also means breath [qi, prana]. “Aset Weret” is Astarte, [Isis the Great] a common name for the wife of Osiris. Osiris bestows his seed on

her and uplifts her. “Seth” means to bestow seed and to uplift. “Seshew” also means to uplift. “Shewe” is the air. So he blows air on her. “Seshew” also means to dry, so the air blows dry the libation. Horus is the Will and the son that Osiris begets within Isis after his phallus is restored. The phallus expresses the Will, and Isis is Feeling. When Will and Feeling are combined, creation occurs. In this verse there is suggestion of tantric breathing techniques during intercourse.)

510.1141aP335 

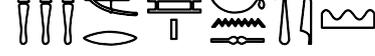
510.1141aP335 A da awet-f. Af w@b.

Let him come, for his limb is purified. (The Perceptive Faculty is purified in pure awareness, so its creative powers are greatly enhanced, and the creative energy flows into his newly restored “limb”, i.e. his phallus. Note the Egyptian wordplay on “come” [aw] works the same as it does in English.)

510.1141bP335 
 336 

510.1141bP335-336 An W@b en R@ ar P ar @aw Qebehu.

Thus says the Priest of the Higher Self Sun about P to the Doorman of the Sky. (The avatar is purified by the priest representing the Higher Self. He has dedicated himself to the benefit of all. So the priest informs the doorman of Heaven [M version] that the avatar is eligible to ascend to the higher realms of consciousness. This is a stage of initiation. “Qebehu” is the sky and represents Heaven. It also means coolness and suggests the libations that have just occurred.)

510.1141cP336 
 337 

510.1141cP336-337 Aw-af su en fedu apu neteru tepyu Mer Kenesat.

He announces him to these four gods who preside over the Lake of the Bow. (Kenesat is the Land of the Bow. This represents the perineum and was an Egyptian technical term for the Root Chakra. The four gods are no doubt the sons of Horus who preside over the four directions. Where the buttocks sit is somewhere among the elements within the four directions. The four elements are the “Followers of Horus” because they do what the Will ordains.)

510.1142aM639 

510.1142aM639 Ary sen Ma@u M en at-f Geb.

They make the Truths of M for his father, the World. (The role of the elements is to reflect the true value of the beliefs held by the avatar and convert them into the experiences of the World. The P version says “for Osiris”.)

510.1142bM639 

510.1142bM639 Ary sen Ma@u en R@.

They make the Truths for the Higher Self Sun. (These beliefs become the experiences of the avatar. Because he is aligned with Ra, the Higher Self, his experiences reflect this higher truth.)

510.1142cP338 

510.1142cP338 Tem tashu-f. Ne gem asetu-f

His boundaries do not exist. His border markers are not found. (Ancient

Egyptians placed carved stone steles to mark the borders of the country. The Higher Self Sun has no such limiting borders because it extends beyond the universe of space/time. “Aset” here is a place marked with a stone marker. “Tash” is a word for such a stone marker. In the Amduat, Hour One, we meet these three stone markers setting the rules of the Duat. From the Higher Self viewpoint these rules are not absolute.)

510.1142dP338 
339 

510.1142dP338-339 Seth Geb @-f ar Pet, @-f ar Ta.

As for the World, his [one] arm raises to Heaven and his [other] arm is toward the Earth. (Geb is the World Trump. His territory covers the range of the physical world. This gesture is a traditional mudra.)

510.1142eP229 

510.1142eP229 Aw-f M en R@.

He extends M to the Higher Self Sun. (Geb connects the physical body of the avatar to Ra, the Higher Self by expanding its conscious awareness. Here M = P.)

510.1143aP339 

510.1143aP339 Kherep nef M neteru. @ba nef M Waa Neter.

M leads the gods, and M captains the Divine [Meditation] Boat. (Osiris is the captain of the boat, and Horus is the pilot. The captain expresses his Will through the pilot. The boat is the Solar Bark and represents the Meditation of the Higher Self. Two such boats made of cedar imported from Lebanon were found in special caches by the side of the Great Pyramid at Giza. One has been removed from its cache and assembled. It is on display for tourists and scholars in a special museum built next to the pyramid to house it. These boats tell us why the Great Pyramid was built.)

510.1143bP340 

510.1143bP340 Ath M Pet, Anu-s, Akh-akh.

M grasps Heaven, its pillars, and its stars. (“Akh-akh” literally means flowers. “Its” refers to Heaven. When the star determinative is added, the flowers become the “Flowers of Heaven”, a literary term for the stars. Here M = P.)

510.1144aP340  341 

510.1144aP340-341 Awa nef neteru em kesaw.

The gods come to him and bow. (Literally, they come “in a bowing [mode]”.)

510.1144bP341 

510.1144bP341 Aakhu shemesu en ba-f.

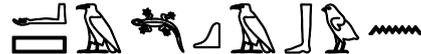
The Light Beings are followers of his Mind. (They follow the avatar, forming his loyal retinue as he activates his Ba prana. The “ba” is his breath, but it takes form in his mind as thoughts. The thoughts organize light into various entities that give rise to the appearance of diversity.)

510.1144cP341  342 

510.1144cP341 Heseb en sen medu sen.

They tally up their expressions. (“Heseb” is to calculate, or take inventory of things. The “medu” originally were probably clubs for hunting or battle, but they came to represent the “talking stick”, a symbol of authority held by the person who

Awareness that we can define into any creation we like. The Mediterranean Sea is just north of Egypt, and the Nile flows into it. Thus, Egypt proper with the Nile flowing through it represents the living individual, and the Mediterranean represents the higher states of consciousness and Undefined Awareness that go beyond the crown chakra. Pe with its tutelary goddess Wajet, the Green Cobra, was the crown chakra sacred site of Egypt and the central energy point of the delta. The Mediterranean was also called the Waj Wer, the Great Green One. Green stands for life, love, immortal youthfulness, and connects directly to the heart. [Mu-]Hey is also mentioned in Hymn 406.707bT338 and N625. He is identified with Waj Wer. Notice how Mu and Hey are linked together as one word in this verse by parallelism.)

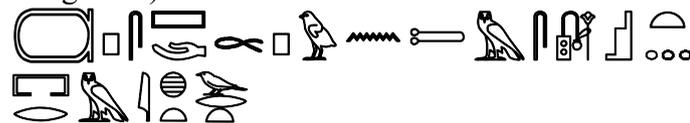
510.1146bP344 
 345 

510.1146bP344-345 Su Neheb-Kau, @sha qabu en.

He is the Cosmic Cobra of many windings. (The “Neheb-Kau” is a huge serpent that represents the wave nature of electromagnetic energies [Kau]. The various “kau” are the different possible wavelengths. “Neheb” means to yoke, so this serpent is a symbol of the technology for gaining mastery over the various frequencies and wavelengths of energy of the chakras by means of yogic discipline. The M version has serpent glyphs at the end after “qabu”. This tells us that the letter “n” transcribed by Sethe at the end of the verse in the P version is really meant to be a wavy serpent signifier.)

510.1146cP345 
 510.1146cP345 P pe neter sesh. Jed en-tet, sekheper aw ne Tet.

This P is the divine scribe who says what is and makes what has no form (or does not exist) become a real form. (The avatar identifies here with the Cosmic Intellect of Thoth [Tet = “form”] and the creative ability of the sun as Khepera the Sacred Scarab. “Divine scribe” can also be read as “scribe of the god”, but still has pretty much the same meaning here.)

510.1147aP346 

510.1147aP346 P pe seshed pu en Themesatu, per em Akhet Weret.

This P is this bandlet of the register as it goes forth from the Great Pen. (The bandlet is the ribbon tied around a scroll. The scroll is the record of life made by Thoth. The “Great Pen” is probably an epithet of Seshat, goddess of learning and evolution.)

510.1147bP346 
 510.1147bP346 P pe arytu enet Herew.

This P is the actions of the Will. (The avatar is the focus of the Will to make decisions and carry them out. There is a play between the Eye of Horus and the actions of carrying out intentions.)

510.1147cP347 
 510.1147cP347 Weseret ar reth, nekhetet ar neteru.

A Wizardry beyond mankind, and a Strength beyond the gods. (“Weseret” is the wizard’s power. Ordinary people (re[me]th) can not comprehend it. “Nekhetet” is strength. The might of the avatar exceeds that of the gods.)

511.1159aP363 Seped-f eref em Seped Wer.

He is sharper than the Great Sharpness. (The star Sirius represents Isis. Sirius, Rigel, and Procyon form a triangle in the sky that unites the family of Osiris, Isis, and Horus. The triangle straddles the Milky Way, the flow of semen into the womb of Isis. “Seped” means to be sharp, alert, and prepared. The heliacal rising of Sirius marked the beginning of the agricultural year. “Seped” was a god of the eastern delta and probably was related to the viewing of the heliacal rising of Sirius that would herald the annual flood season. Isis was famous for the sharpness of her intelligence and once used a thorn to teach Ra a lesson. See my translation of “The Story of Ra and Isis”.)

511.1159bP363 

511.1159bP363 Kheneta-f eref ar Khenet Aterety.

He is a greater leader than the Chief of the Two Shrines. (The two shrines represent the two halves of Egypt. An “atur” or “ater” was a canal and also represented a measure of distance usually along the banks of a river that corresponded to somewhere between 1500 and 1600 meters. It apparently came to symbolize the extent of land that was watered by the Nile in the north and in the south. Its deeper meaning is that it represents the upper and lower halves of the body. It is also possible that the Chief of the Two Shrines is an epithet of Osiris. Osiris is the Chief of Atlantis, the Astral Realm through which the stream of the subconscious awareness flows.)

511.1159cP364 

511.1159cP364 Ahewy-f em @ba. Kherep-af em Aaat.

He bangs with a gavel, and he directs with a wand. (The leader uses his scepters of authority to direct administration. The gavel and wand are symbolic staffs, but also serve as extensions of his hand so that he can direct others at a distance without raising his voice.)

511.1160aN1077 



511.1160aN1077-1078 De N genet-f kher re[me]thu, merut N kher neteru.

N puts down his record with the people, and N’s love with the gods. (As an administrator his performance is recorded in the documents and archives of his administration. His love is [to be] with the gods. Pharaoh wants to go to Heaven, but that depends on his performance as an administrator on Earth. How well does he look after the people?)

511.1160bP365 

511.1160bP365 Jed: “Jed netet. Am-k jed aw netet.

He says, “Say what is, and do not say what is not.” (Be truthful and practical.)

511.1161aN1078 

511.1161aN1078 Bewet neter senet medu.

What a god dislikes is duplicitous speech. (The word “senet” literally means to pass. The idea here based on the root “sen” is exaggerated speech, words spoken in play, or smelly words. The determinative specifically relates the word to the game

travel and “aset” meaning a seat. The idea is that you sit in meditation and the kundalini cobra travels up the spine. It also can stride across the universe in all directions.)

515.1180dP394 

515.1180dP394 Seqebehu-s hat en neter @a am heru-f en res.

She makes cool the heart of the Great God therewith on his day of Awakening. (This continues the imagery of the dawn of a new day and the awakening of awareness into enlightenment. She keeps his heart cool during the rush of energy that she brings. This whole section has a deeply tantric interpretation. But it also refers to the ordinary business of preparing cool drinks as the day heats up.)

515.1181aP394 

515.1181aP394 Seqebehu-s na hat en P pen am en @nekh.

She makes cool the heart of this P therewith for life. (She cools and enlivens him at the same time. This also continues the theme of restful alertness developed in the previous verse.)

515.1181bP394 

515.1181bP394-395 W@b-s P pen, senether-s P pen.

She purifies this P and perfumes this P. (As the cosmic prana courses through the body, it purifies it with the perfume or incense of celestial perception. The image is of a beautiful woman pouring libations over you and then rubbing your body with fragrant essential oils. Not bad!)

515.1182aP395 



515.1182aP395 Shesep P pen Aset khet em netet em Shenut net Neter @a.

This P takes the seat of the offering for that which is in the granary of the Great God. (A granary stores the fruits of the harvest. The Granary of the Great God is the fulfillment of the plan of the Higher Self. The harvest is the fruit of one’s efforts. The avatar takes responsibility in his embodiment to assure that the offering of experience is fulfilled. So he takes the seat of an official in charge of the Granary. Osiris as God of Agriculture is particularly suited to this image.)

515.1182bP395 

515.1182bP395 Wenekh P pen kher Akhemu Seku.

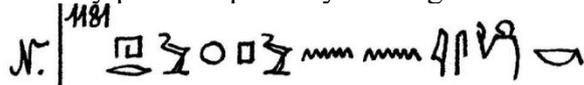
This P is clothed with imperishable stars. (The avatar wears a robe that has on it a representation of the circumpolar constellations. This symbolizes his essential immortality. This can also mean that he wears the northern night sky like a robe.)

515.1182cP395 

515.1182cP395-396 Khenet-ta P pen ar Khenet Aterety.

This P is the Chief who presides over the Two Shrines along the Nile. (The “Aterety” are shrines that represent upper and lower Egypt, the two stretches of territory through which the Nile flows in Egypt. In the same way there are stars that represent the Milky Way Nile in the sky. One is in Orion and represents the ecliptic

the many possible pathways through life that are all fascinating variations of play.)



517.1189eP402



517.1189eP402 Heru pew en an ar P pen en @nekh.

That day when this P comes to life. (The day when the avatar is born is like this. It is the beginning of a magical game of life. The N version [see image above] has “That day when you are called to”, meaning when you are born.)



517.1189fN1181 Ar sejem wejet medu.

And to hear the commanded words. (The commanded words are the sentence of the court after the heart is weighed. This happens not only at the end of life, but also at the beginning, and at every moment of life. The commanded words are the echo of a person’s decisions and actions that reflect back from the environment. They are also the words of his sentence in the court judging how well he played his game of life.)



517.1190aN1181 Mek, herwy Aset Neter @a.

Behold, the two who are on the Throne of the Great God. (These two are Osiris and Isis.)



517.1190bP403 Nas sen ar P. pen en @nekh, Was, jet-ta.

They call to this P. for life and power forever. (The ancient Egyptians often depicted their gods holding the talismans of life and power or used them as decorative motifs in their art, furniture, and architecture.)



517.1190cP403 Weja pu hen@ Seneb.

This strength together with health. (“Weja” and “Seneb” are two other standard salutations used when people meet, in letters, and generally in any social interaction. The usual phrase was “@nekh, Weja, Seneb!” – May you enjoy life, strength, and health.)



1183



517.1191aN1182-1183 Jay N ar Sekhet Aset Neferet [net] Neter @a.

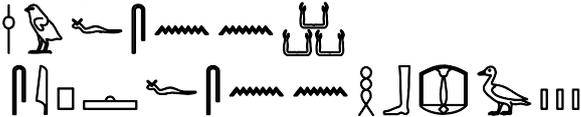
This N ferries to the Field of the Beautiful Seat of the Great God. (This verse contains a reference to Isis, the Goddess of Feeling and consort of Osiris. She is his Shakti, the Seat of his power. She represents the entire field of the Nile delta and is Mut, the Cosmic Love incarnated as his intimate companion and help meet.)



517.1191bM576 Aryt-f aru am-s em Amakhu.

He does the things to be done there among the Venerable Ones. (This is the court of Osiris. He is surrounded by his council of elders and gets down to the

business of administering his World.)

517.1191cP404 

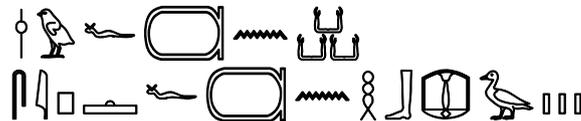
517.1191cP404 Wej-f sen en Kau. Sap-f sen en Hebu apedu.

He assigns them to their various Ka frequencies and inspects them with regard to their catches of birds. (“Kau” are the Ka energies. These are various electromagnetic frequencies that correspond to the chakras and the various organs and functions of the body and mind. “Heb” is the glyph for festivals. But here it has the bird radical added. This means it has to do with the catching of birds and fish for food and offerings. This symbolizes the function of the elders in the marshes of the delta. In a more general sense it represents the administrative achievements of the king’s officials. In an individual’s life these are his actual achievements.)

517.1192aP404 

517.1192aP404 P a pew.

This is P.

517.1192bM577 

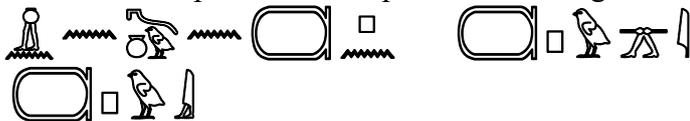
517.1192bM577-578 Wej-f M en Kau. Sap-f M en Hebu apedu.

M assigns the Ka frequencies, and M assigns the catches of birds. (This verse further elaborates on 1191c above. The king sets all the standards for performance. An individual sets his own standards for performance and how he uses his energy.)

518.1193aN1184 

518.1193aN1184-1185 Jed medu: A, aw Mekhenet-ta en Sekhet Hetep.

Say the word and O here is the Ferryman of the Field of Experiences. (You just need to say the word, and the ferryman will appear. He takes you to your experiences, and then he takes you beyond your experiences to enlightenment. The ferry image later became a standard Buddhist metaphor for the transformation from ignorance to enlightenment. But in the delta of Egypt the use of ferries was a very real part of daily life as well as a profound metaphor for the enlightenment process.)

518.1193bP405 

518.1193bP405 An en nu en P pen. P pew asa. P pew ay.

Bring it to this P. This P goes, and this P comes. (The avatar summons the ferry and comes and goes across the Field of Life. The technology is basically quite simple. It consists of knowing how to create a reality, and how to experience a reality. When you fully experience a reality, you automatically will reach its boundary. Then just step beyond the boundary to a new reality or just go beyond the beyond. We come into realities and then go out of realities, one after another.)



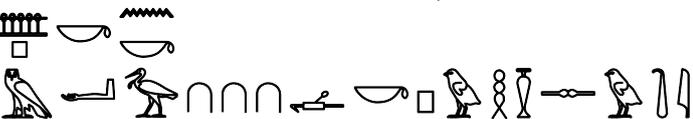
518.1194aN1185 

the positrons cloak themselves in dark energy and become protons that eventually form moons and planets. “Ta” literally is bread, but becomes the logo of the World Trump, Geb. In the broadest sense he is physical matter. The M and N versions have clearer glyphs for the “conceive” determinative: .)

519.1211cP424 

519.1211cP424 Heru pew en Senetu Tepu Setyu Jau.

That day of the passing of the heads of the serpents that shoot forth. (This verse is difficult, but we are assisted by the parallel construction that echoes with the previous verse. Day corresponds to night. The verb “senet” corresponds to the verb “seshep”. “Senet” means to pass or go beyond. The verb “sen” is in the gerund form “senet”. What passes are “heads”. The heads stand for what is most important. The final phrase contains the verbal form “sety”, which means to eject seed, to hurl a harpoon or shoot and arrow. The hide radical usually has an arrow drawn through it indicating an arrow hitting its target. The serpent radicals indicate that this whole cluster of glyphs represents a group of “Sety” serpents. There is a fire-spitting serpent called “Sety” in the third Astral Hour of the **Book of Pylons**. The gate of this sector is called “Sepedet Wawaw Setet-sen R@”. Budge describes the scene providing an illustration on pages 182-184 of his book, **The Gods of the Egyptians**, Vol. I. This verse requires further research, but I suspect that the serpents are wave functions and the heads are their particle forms. The “day” is the first day of the universe and refers to the Great Flash when the particle “heads” of the electrons and positrons mutually annihilated, releasing a great cloud of photon light waves. This was still pretty hot energy at the time and so was like a blast of fire shooting forth in all directions bringing light to the universe. The illustration shows Tem as the leader of the gods in this sector. That relates it to the Big Bang. From a more human perspective, “Senet” refers to the popular chess game played in ancient Egypt. The game was an analogy for personal evolution. There is a cobra for each chakra. Each cobra shoots its appropriate energy frequency from its chakra when the Kundalini passes through the chakra opening it up. The N version adds a “b” to “Setyu” to give “Sebatyu”, which probably means “Teachings”. The animal hide links the teachings to Baba and tells us at least some Egyptians interpreted the hide glyph to be read “ba” for the leopard skin worn by the initiating priest in honor of Baba. The reference to Baba links this verse back to 1211a with its mention of the two thighs. That is code both for Baba and Menew.)

519.1212aP424 

519.1212aP424 Shesep-k nek m@ba-k pew hesuta.

You take for yourself this your famous harpoon. (This refers to Set taking his harpoon to spear Apep, the serpent of negativity. The serpent Mehen [or Neme] protects the sun, and the serpent Apep tries to destroy the sun. The word for harpoon includes the term for the Council of Thirty Judges that presides over the judgment process at the weighing of the heart in the scales of Maat. The judges form the 30 squares on a Senet Game Board and the 30 days of an Egyptian month. The pharaoh was often depicted in a standing pose holding a harpoon. This symbolized his responsibility as the administrator for the Higher Self to protect the people from harmful influences.)

519.1213aP426 *Ha nef hery Waj Wer.*

When he descends into the Great Green Sea. (This describes the Nile flowing from the Delta into the Mediterranean. Green is the color of life, and the Sea is the ocean of undefined awareness. The base of the Delta flows into the Mediterranean, and this represents all the diversity of a person’s experiences adding up to the fullness of the Higher Self. The Mediterranean represents the eighth chakra above the *Bindu* point of the Crown chakra at Buto that is the central axis of the delta. The avatar identifies with this flow of the Nile into the Mediterranean and expands to identify with the soul of all life. The M and N versions add their name cartouche after “nef”.)

519.1213bP436 

519.1213bP436 *Wah nek tep-k, qefen nek @wy-k Waj Wer.*

Set your head, and clasp your arms to the Great Green Sea. (The arms are the widest separated arms of the Nile that stretch “upward” in a gesture of adoration to the north. The delta is the head. The flow of energy of the Nile is up through the delta and on into the Mediterranean. The exhortation is for the Nile’s “arms” to embrace the Great Sea of pure awareness. This is the avatar’s "Expansion Exercise". Expand the attention to larger and larger spheres including more and more until it includes the entire universe in all its various dimensions. This is truly “setting your head” in the right place. “Wah tep” is also an expression that means to bow the head. The Nile is flowing downward toward lower altitudes, so the idea of bowing occurs along with the flow “upward” toward the North. In mathematics this same expression means to multiply figures. Iterated multiplication is a way to expand numbers to huge values quickly. “Qefen” is to clasp or enclose. After you have expanded awareness to include the maximum range of creation, then embrace that within yourself. This recovers the status of expanded awareness. See **ReSurfacing**, Exercise # 26 for the detailed steps of the ancient “Expansion Exercise”. [The book **ReSurfacing** is available at www.avatarepc.com, or you can download the exercise for free from the same website as it appears in the “Creating Definition Avatar Mini-Course”, Exercise #7. The first time you try it you might have someone take you through the steps as a guided meditation. Once you are familiar with the simple procedure, you can do it on your own.])

519.1213cP426 

519.1213cP426 *Mesu Newet nu haau hery-k.*

The children of Cosmic Space are those who descend upon you. (The children of Newet, i.e. the national nature deities that define Egypt, eventually return to their mother just as the Nile returns to the Sea. All creations return to the Void of Cosmic Space. The viewpoint that perceives diversity eventually returns to the viewpoint that perceives unity, because the notion of diversity is based on the prior notion of unity, without which we could not perceive diversity. “You” can also refer to you the reader, to you the avatar.)

519.1213dP426 

519.1213dP426-427 *Wahu sen ar tep[u] sen.*

Their garlands are on their heads. (These garlands are what we call haloes. The Greeks and Romans used the laurel to make wreaths for the heads of heroes and poets. Some cultures braid flowers into garlands or use sashes of colored cloth. In any case the garlands indicate honoring, enlightenment, and success. Note how this echoes “wah tep” of 1213b above and the serpent garland alluded to in 519.1202b above and

519.1216cP430 

519.1216cP430 Weru pu Akhemu Seku.

These doves are the Imperishable Stars. (The Imperishable Stars are the circumpolar stars that surround the Pole Star, the unmoving throne of the avatar. They circle around him like pigeons or doves wheeling around their dovecot. The image is of doves, but the word “wer” means a Great One. These are the Great Ones, the Immortal Companions who will support the fulfillment of the avatar’s mission. The M and N versions have the “star” glyphs added at the end.)

519.1216dP431 

519.1216dP431 Da sen en P pen Khet pu en @nekh @nekh sen am-f.

They give to this P the Tree of Life on which they live. (The Tree of Life is the same Tree that becomes the core of the Qabalah. It is described in Genesis as the Tree that bestows Immortality. By taking the fruit of this tree, the avatar attains immortality. This allows him to be sure that he will accomplish his ambitious mission regardless of how long it takes – the essence of the Bodhisattva vow.)

519.1216eP431 

519.1216eP431 @nekh then am-f em sep.

You all live upon it at once. (One meaning of this verse is that the avatar immediately enjoys the benefits of the fruit from the Tree of Life. The other meaning is that all the Immortal Companions, including the avatar, share the fruits with the avatar. “Live upon it” means they perch on the tree and also they eat the fruit of the tree. The organs and functions of the body perch at various locations in the body.)

519.1217aP431 

519.1217aP431 Seja kak nek P pen hen@-k.

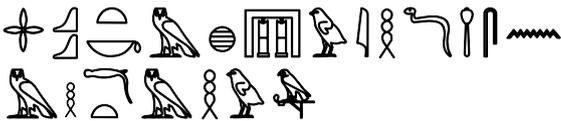
When you navigate by yourself the darkness, this P is with you. (Horus learns to navigate his life situations and exercise his Will to resolve issues. The avatar does the same thing, so he and Horus are boon companions. Horus is just a name for the avatar’s Will. The avatar is with the emerging young initiate as he moves through areas of “darkness” (that is, “ignorance”). There was a section of the Astral Realm called the House of Darknesses or “Per Keku”. This represents times when a person seems lost in the dark night of the soul. The M and N versions have “Ath kak . . .”, which means “When you grasp the darkness . . .”)

519.1217bP431 



519.1217bP431-432 Ar Sekhet-k tu Weret, sekheret nek em jer neteru.

To this, your Great Field which you conquered with the whole group of gods. (The avatar as the Will [Horus] moves to take possession of the great goal or mission he has defined. The whole company of gods assists him. “Mejer” is to urge on. “em jer” means in the vicinity. “Jer” also means “all”. The gods all stand by to help as needed. “Sekher” is to overthrow or conquer. But it also involves a plan or a design. The whole procedure goes according to the plan of the Higher Self, and the avatar chooses the role that he will play in that great plan.)

519.1217cN1222 

519.1217cN1222 Wenemet-k em khew. Ahej[-s] Ta, em mehet em Hew.

What you eat in the evening, it enlightens the land, filled by Divine Taste.

(“Wenem” is to eat. Eating represents experiencing life. “Khew” is the evening when we enter a time of darkness and ignorance. “Ahej[-s] Ta” is the dawn of an Age of Enlightenment or “the Enlightening of the Land”. Hew is the god of Taste. The reference here is to food, but also to the art of initiating the dawn of an Age of Enlightenment. The avatar begins his mission during the darkness of an Age of Ignorance and fills himself with experiences as the Dawn of an Age of Enlightenment develops from his efforts and those of his companions. Note the word play between “em khew” and “em Hew” that links these two phrases. The P version has “them” instead of “the land”. This also makes sense.)

519.1218aN1223 

519.1218aN1223 Wenemy N. me wenemet-k am.

N. eats the same as that which you eat. (The experiences of an avatar are basically the same as those of any other person. He lives as ordinary people live. Eating is a general metaphor for experiencing life.)

519.1218bN1223 

519.1218bN1223 Seweru N. me seweret-k am.

N. drinks the same as what you drink. (This continues the above verse, with basically the same meaning. The avatar is flesh and blood like anyone else. I follow the N version here.)

519.1218cP433 

519.1218cP433 Dek sa en P pen.

Look at the back of this P. (“Dek” is to look at something. “Sa” is the back or what is behind something. It is also wisdom. What is important about the avatar is the part that you can not see. It is his background awareness, a transcendental wisdom that witnesses all without getting involved. This is his ground state.)

519.1218dP433 

519.1218dP433 Ar Awet, ar Khenetet Senut-s

To the Queen of Being and to the Chieftainess of her Sisters. (“Awet” seems to be a variant writing of “king”, but means “queen” whereas “aw” is being. “Khenetet Sennut-s” suggests a female leader of a group of sisters. However, the background of the avatar is King Osiris, the Perceptive Faculty acting as a pure uninvolved witness. The female witness must be Mut, the Queen of Being. The primary sisters are Isis and Nephthys, Feeling and Kundalini Life Energy. You need both sisters. Feeling without Kundalini is not deep enough or powerful enough. Kundalini without Feeling is simply wild life energy flowing through the system. “Ar Awet” is one who is in charge. Mut is the lady in charge of both capabilities. The Queen of Being is Love. She stands above the world as Maat, Perfect Truth. There is a strange glyph at the end of the verse. Its meaning is unknown, but probably is the post that supports the Scales of Justice. The N version also has that glyph at the end of the first phrase.)

519.1219aP433

519.1219aP433 Da-k hemes P pen en Ma@[f].

Let P sit in his Truthfulness. (The M and N versions all have “-f” after Truthfulness. This means it is the avatar’s own truthfulness. He sits in his truthfulness because whatever he experiences is the honest reflection of his beliefs. If he acknowledges the reality that he experiences just as it is, then he sits in his truthfulness. He sits in the scales of Justice, is weighed, and found to be truthful. This verse confirms our identification of the Queen of Being as “Mut/Maat”. The P version has the “squatting” determinative with “sit”.)

519.1219bP433

519.1219bP433-434 @h@ P pen en Amakh-f.

May this P stand up to his honor. (“Amakh” is honor. It is a quality of truthfulness. Sitting and standing form a pair and imply “at all times”. For honor to be meaningful, a person must match it with his deeds.)

519.1219bP434

519.1219bP434 @h@ M pen, ath nef Amakh em-bah-k.

May this M stand up and take his honor in your presence. (The avatar calls on witnesses to his honor. “Em-bah-k” is “in front of you” and thus means “in your presence. This verse combines the previous two verses. “You” here is Maat. M here is P.)

519.1219dP434

519.1219dP434 Ma athet Herew Per en At-f m@ sen at-f Setesh em-bah Geb.

Like the taking by the Will of the House of his Father from the brother of his father, Illusion, in the presence of the World. (Horus took over the authority of his father that had been usurped by Set in the presence of Geb who served as a witness to the whole drama. Perception fell into the grasp of Illusion, but the Will redeemed it and took over from Illusion. This all happens in the physical world of experiences that Geb represents. Thus he witnesses the whole event and verifies the accuracy of the outcome.)

519.1220aP434

435

519.1220aP434-435 Wed kak nek P. pen me Ser amyu Aakhu.

You command the darkness by yourself, O this P., as an Elder among the Light Beings. (The Will proves himself as the leader of the Light Beings by taking charge of the Illusion of darkness. Kek or Kak is the Primordial God of darkness and inertia. This is the prototype for Set.)

519.1220bP435

519.1220bP435 Akhemu Seku Mehety Pet.

The Imperishable Stars of the Northern Region of Heaven. (The avatar leads the immortal Light Beings who are seen symbolically as the circumpolar stars.)

519.1220cP435

519.1220cP435 Hequ Hetepetu, Saau Wahy[u]t.



520.1221dP437 Heneseketu then em ha then.

Your braids are at your back. (These braids seem to be pigtails that hang at the back of the head.)



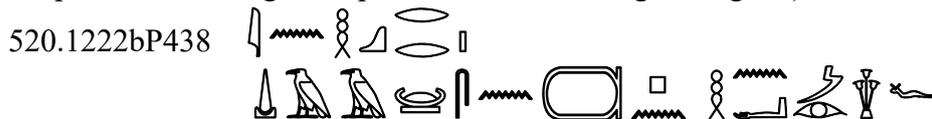
520.1221eP437 Heryab tep then aaau

On top of your head is a pair of ostrich plumes. (The word for plumes has a determinative glyph showing someone waving a staff like a director or a conductor leading an orchestra. “Aaau” is a miswriting of the word “aaawy” and should have the double ostrich plume glyph for its determinative. See Budge 18a for the proper spelling as given in the **Book of the Dead**, chapter 174, line 10. This probably is an epithet for Osiris because he traditionally wears a pair of ostrich plumes on his crown. Ra also sometimes wears a pair of ostrich plumes, and Osiris wears them to represent his identification with Ra. One stands for Truth [Maat] and the other stands for the Breath of Life [Shewe]. Shewe is a form of Ra. Maat and Shewe both wear single plumes on top of the head. The crown of Osiris is the White Crown of Tem, and is another form of identification with Ra. The two plumes are also often called the “Shewety” or the “Sepety”. The “Sepety” also stand for the two “lips” of Ra. These are the two horizons of dawn and dusk, morning Samadhi and evening Samadhi. The root “aaw” means either “to praise” or “old”. Both refer to Ra. The former refers to the *Surya Namaskara* [Sun Salutation] performed at dawn, and the latter refers to the Sun God Higher Self as Elder Horus, the Ancient of Days.)



520.1222aP437 An mekhenetu en P pen. An anetu mekhenetu en P.

Bring the ferries to this P Bring the offerings of the ferries to P. (“Offerings” is a repetition of “bring” as a plural noun, “the things brought”.)



520.1222bP438 An Heq-Rer jaa sen P pen hen@ Ma-ha-f.

It is Ruler-of-the-Shuttle together with Sees-His-Back who always ferry this P. (These are two traditional names of the ferrymen. “Ruler of the Shuttle” means that the ferryman runs the ferry back and forth from shore to shore carrying passengers across the water. The deeper meaning is that he understands and can manage the cyclical nature of phenomena and understands how to travel back and forth between relative and absolute awareness taking people to enlightenment. “Sees His Back” refers to the way the ferryman often faces backward to man the tiller at the rear of the boat even as he guides the boat forward. The name also hints at the technique of meditation. This method consists of reversing the flow of attention in such a way that it naturally flows backwards. Instead of looking outward and forward, the attention turns inward and, so to speak, “sees its back”, its invisible side. In this way the earlier and earlier stages in the development of a thought can be appreciated. The process culminates when the attention reaches the source of thought and then even transcends that to experience pure awareness. This state is “invisible” similar to the way a person normally can not see his own back. As the person moves

so as to destroy it. The paradox is that the work of “demons” actually opens pathways for the avatar to expand and develop his powers. This is the Realm of the Way of the Will. The Devourer may be the female Cunt that devours the phallus. In the **Book of the Dead** “@mmet” is personified as a chimerical Devourer that eats the hearts of the dead that fail to pass the Judgment of honesty.)

522.1229bP445  446

522.1229bP445-446 A, Qerera. Awen Wat en P pen.

O Serpent of the Cavern, open the Way for this P. (“Qerer[a]” is a serpent of the Twat [Astral Realm]. He opens the way for the avatar to deliver the Eye-Focus into the womb. He may represent the umbilical cord. The name “Qerer” may be a play on the term “Qerer” that means “Source”, “Cave”, or “Chakra Circle”. This technical term occurs frequently in the **Amduat**, and also in the form of “Qererety” it is used for the “source” of the Nile and as one of the avatars of Ra. It also refers to an archetypal deity that dwells in the source region at the deepest level of consciousness.)

522.1229cP446 

522.1229cP446 Nekhebet, Awen Wat en P pen.

O House of Children, open the Way for this P. (“Nekhebet” is an important epithet of Mut, the Great Mother Goddess who is also known as Hathor. The name is difficult to translate because it has many layers of meanings. “Bet” is a house. The root “nekh” has four basic meanings: to cry, to comfort or protect, to attack, and child. The key idea is the comforting and protecting of children when they cry for attention during real or imagined distress. “Nekhen” also is a child, and particularly refers to the child Horus who is usually shown with his finger in his mouth. It was the name used for the City of the Hawk [Hierakonpolis] and Edfu in the south. This place was dedicated to Horus as a Babe and his mother, the goddess, Nekhebet, and so was also called “Nekhebet”. Thus we can also analyze the name as “Nekheb-t”. Here the final “-t” is the female goddess suffix, and “nekheb” means to give a name or a title to something. “Nekhebet” is an abstract noun that means an official or honorific title. “Nekheb” is also land cleared for building purposes and suggests that “Nekhebet” was one of the earliest settlements in Egypt. It was the nursery of Egyptian culture. The reduplicated root “nekh-nekh” means to goad, and its variant “nekhekh” is to thrust with the phallus so as to make someone pregnant. “Nekhekh” is also the amulet of the flail that is held by ithyphallic Menew. Thus it relates to the procreating of babies. Horus the elder was the child of Mut and Menew. But he was also Menew himself when he became the Higher Self as Ra the Sun god and consort of Mut. Here he becomes an adult. From the perspective of later times he is Horus the Elder. From the transcendental perspective he is Amen, the Invisible. In the sense of being the Total Void he is prior to Mut, who herself embodies Undefined Awareness. Thus, it is a matter of perspective, and in these various perspectives, Mut/Hathor becomes the Mother, Wife, and Daughter of God. This may be the origin of the trinity idea. God in his relation to the Cosmic Mother Mut takes the role of Father, Husband [the Fecundating Holy Ghost], and Son: Horus the Elder, Horus the Warrior, and Horus the Babe. “Nehebet” is a close pun also. “Neh” is the neck and probably the source of the English word “neck”. “Neheb” is to yoke cattle. “Neheb ka” is to yoke the ka energy. So “Nekhebet” is code for Yoga, and “Nehebety” is the serpent on the caduceus of Thoth. It also is a name for the Lotus Flower, the Yogi seated in Lotus Posture for meditation.)

522.1230aP446 

522.1230aP446 A[ne]j her-th, Neferet em Hetep.

Greetings to you, Beautiful Goddess, in Experience. (“Neferet” is another epithet for the Cosmic Mother, Mut as the Cosmic Virgin. She is the Mother of All and yet, paradoxically is eternally a beautiful pure virgin. Isis as a Virgin is an emanation of this aspect. The Ultimate Beautiful Experience is the “Peace that Passes All Understanding”. The sum total of experience is Peace because all the energy in the universe balances out in the Void.)

522.1230bP446 

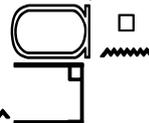
522.1230bP446 Mer P pen. Mer then P pen.

Love this P, and this P loves you. (Mut is pure awareness. The nature of this pure awareness is pure love. It is universal and unconditional and accepts everything just as it is without any judgment. The word for this in Egyptian is “Mer” and forms the basis of the name for Mother Mary in the Christian tradition. The N version says: “You love N, and he loves you.” Since “mer” also means ocean, we can translate the verse as: “Your ocean of awareness is N, and his ocean of awareness is you.” This identifies the avatar with Mut, and Mut with the Unbounded Ocean of Undefined Awareness. The Ocean of Awareness contains all possibilities.)

522.1230cP446 

522.1230cP446 Ne athen dewe[re]t.

There is no spot of impurity. (“Athen” [or “Aten”] is the disk of the sun. This disk is made of pure light. It is a spot in the sky. Dewe[re]t is wickedness, evil, impurity, or badness. It is “dirt”. The virgin nature of the Cosmic Mother is always free from any impurity. She is spotless. Any spots that we see are due to aberrations in our own vision. “Dewe[re]t” is literally a mound of earth. Thus the “spots” in the sky that we call sun, earth, and moon are virtual realities within the Cosmic Mother. It is as if the sun has no sun spots. There are spots, but they are just the same light energy at a cooler temperature.)

522.1230dP446  447 

522.1230dP446-447 Ne ath-th P pen. Ne ath then P pen.

You do not seize this P, and this P does not seize you. (“Ath” is to grasp, seize or carry away. At the cosmic level everything balances out, so nothing is ever hurt, and nothing can be seized or controlled by anything else. Each creation is just what it is. Each component is part of the whole Being.)

523.1231aP447 

523.1231aP447 Jed medu: senekhet en Pet Aakh en P.

Say the word and Heaven has made strong the effulgent light of P. (“Senekhet” is the causative of the verb “nekh”, to make strong. This connects back to the discussion of “Nekhebet”, the Cosmic Mother. She is the Cosmic Life Force of the Kunda. She enters the physical body as the Kundalini life force and animates it. Thus she becomes “Nebet Het”, the Lady of the Temple. “Nebet Het” [Nephtys] is a rewrite of “Nekhebet”. She becomes the beautiful young sister of Isis. Then she rises as the Uraeus Cobra to awaken all the latent potential in the physical body and transmute it back into its spiritual essence, the “Aakh” effulgence of the avatar. It becomes his Light Body and is made up of a collection of lesser light bodies called

effortless, it also greatly empowers the Will without the practitioner even needing to consciously know it is doing so.)

524.1234bP451 

524.1234bP451 Wethes P pen Hejet Aryt Herew Weseret am.

This P lifts up the White Crown by which the Eye-Focus of the Will becomes Wizardly. (“Weseret” means the Eye is empowered even beyond the reach of death. When the avatar as Horus puts on the Crown, he becomes pharaoh and rises to the authority of his father, Osiris. He becomes a Wizard. The White Crown worn by pharaohs later in Europe became the tall Wizard’s cap.)

524.1234cP451 

524.1234cP451 Ah@@ a neteru hery pery.

The gods rejoice over the one who ascends. (They enjoy the bliss as the new Wizard ascends to the higher states of consciousness.)

524.1235aP451 

452



524.1235aP451-452 Her en P pen me sab. @wy P pen me bak.

The vision of this P is like a jackal’s. The two hands of this P are like a hawk’s. (The “face” of the avatar is what he faces. His visage is his vision. The avatar sees the world from the level of fulfillment. It is a state of completion, so he is as if already dead, but yet still alive. He is like Anepu, Lord of Death. That is why his Wizard staff has the head of Anepu on top. His avatar abilities, symbolized by the hands, are like those of Horus, the Warrior Hero. He is capable of accomplishing whatever he puts his attention to.)

524.1235bP452 

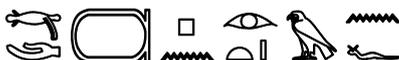
524.1235bP452 Tepet jenehu P. pen me Jehuty.

The tips of this P’s wings are like those of the Cosmic Intellect. (His wingtips are like those of Thoth, the Ibis-headed god. They stretch to the far ends of the universe. He flies from universe to universe with ease. This is the cosmic flight of a yogi.)

524.1235cP452 

524.1235cP452 Asepa Geb P pen ar Pet.

The World flies this P to Heaven. (Geb is the World Trump and represents the material world of Earth. The avatar goes down to Earth in a body. The World then transports him back up to Heaven. “Asepa“ is the causative of “pa”, to fly, with an “a-“ prefix.)

524.1235dP452 

524.1235dP452 Shedy P pen Aryt Herew nef.

This P probes deeply the Eye-Focus of the Will for himself. (The superficial translation of “shedy” is to take. But “shedy” also can mean to study something deeply. It makes more sense to say that the avatar studies deeply the operation of the Eye of Wisdom so that he can use it most effectively to focus attention on achieving his goals and mission in life. Shedy was traditional elite training of leaders.)

524.1236aP453 

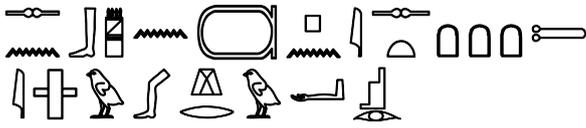
524.1236aP453 Wej@ en P pen Qebehet[?] then, metu.

This P judges your trial, dead ones. (“Wej@” is a balance, or a balancing, or to judge. The reading for the glyph in the predicate is uncertain, but the letters in it suggest “j@[@]”, which is to try or test. This word usually has the balance glyph, and certainly is a variant of “wej@”. The ostrich feather on top suggests Maat, the goddess of Justice. Another possibility is that this is a variant writing of the name of Qebehut , a goddess known as the daughter of Anubis [Anepu]. Anubis has just been alluded to in 1235a above. The “genesis” of Anubis and Maat are not clear. Some believe Anubis is the son of Nephthys, fathered either by Osiris or by Set. Osiris as the father may explain why Set in anger kills Osiris and then Anubis, as a filial son of Osiris, wraps the corpse of his father for burial. Another theory is that Anubis is the son of Ra. Or he simply may be a transcendental primordial. Qebehut with her feather may be the primordial serpent form of Maat. Maat is the primary lover and primary projection of Thoth. This means that just as Tem, Shewe, and Tefenut/Sekhmet are projections of Ra, thus Maat, Anepu, and Baba/Qefetenu are projections of Thoth. Maat is also called by some a “daughter of Ra”. Anepu guards the door to the Judgment Hall. The door is called “The Destruction of *Prana*” [Kheresek Shewe]. *Prana* is the symbol of Shiva and represents the breath. The breath stops at this door. The two leaves of the door are dedicated to Baba. One leaf is called “Lord of the Straight Chisels that are Above His Two Legs” [Neb Ma@tu herytep Redwy-f]. The other is called “Lord of the Two Buttocks that tie together the thighs” [Neb Pehety Thesu Menmenetu]. The names contain code for Baba [legs] and Menu [thighs] as well as all the Ka’s of Ra [cattle of the sun]. The chisel is the erect and straight phallus. Thus Osiris stands on his own phallus as a pedestal and he himself is a stiff, erect phallus. Baba/Menew is physically present in the Hall of Judgment as two apes. These two giant stone apes representing the Baba/Menew projections of Thoth can still be seen in the ruins of Khemenu, although one lost its head when the temple was destroyed and dismantled. Inside the hall Maat manifests as 42 Assessors. The Assessors are the 21 Tarot Trump cards upright and reversed [21 + 21 = 42]. The two apes are the upright and reversed forms of the Fool [Trump 0]. The dead person [upright and reversed Fool] must then answer to the 42 negative confessions recorded in the **Book of the Dead**, one for each Assessor. This verse suggests that the avatar becomes a judge of hearts. He can determine the condition of the dead and what their outcome will be. In a sense he can see the future. The avatar thus plays the role of Osiris as judge of the dead. Below is a list of the Epithets of the 42 Assessors and a tentative Trump assignment for each one. The “Lovers” are stand-ins on the list for the Transcendental Fool. The Transcendental Fool takes the form of two giant apes that watch over the 42 Assessors [who are all parts of the Fool -- which is the Self], one being Baba [internal ME] and one being Menew [the Senet Board as another Foolish Baboon -- external ME]. Each Trump except for your Lover [who is really Baba-Thoth masquerading as your “intimate other”] is an important Egyptian god or goddess appearing in two guises.)

The 42 Assessors in the Hall of Maat

	Egyptian Epithet	Translation	Trump	#
1.	Wesekhet Nemet	Wide of Stride	Magus	1
2.	Hepet Khet	Embracing Fire	Star	1
3.	Fenety	Nosey	Fortune	1
4.	@m Khaybetu	Devourer of Crown Chakras	Priestess	1
5.	Neha H@u	Stinking Limbs	Death	1

6.	Rew-rewty	Double Lion [Sphinx]	Emperor	1
7.	Aryty-f Me Des	Flint Eyes [form of Sekhmet]	Strength	1
8.	Neba Per em Khet-khet	Flame that Goes Forth Behind	Star	2
9.	Sed Qesu	Breaker of Bones	Death	2
10.	Waj Nes[eret]	Green Tongue of Flame	Empress	1
11.	Qerety	Two Caverns [or Sources]	Fortune	2
12.	Hej Abehu	White Teeth	Devil	1
13.	Am Senefu	In the Blood	Moon	1
14.	Am Beseku	In the Viscera	Strength	2
15.	Neb Ma@t	Lord of Truth	Justice	1
16.	Thenemy	Rejecter	Judgment	1
17.	@ady	Fertile Yellow Ground	Priestess	2
18.	Dewdew-f	His Arch Evilness [@apep/Set]	Devil	2
19.	Wamemety	Gap [Separation]	Hermit	1
20.	Maa An[etu]-f	Examines What He Has Brought	Magus	2
21.	Hery Seru	Chief of the Elders	Sun	1
22.	Khemy	Overthrower	Justice	2
23.	Shed Kheru	Deep Sayings	Priest	1
24.	Nekhen	Baby [Infant Horus]	Hanged Man	1
25.	Ser Kheru	Chief of Announcements	Priest	2
26.	Basety	Unguent	Temperance	1
27.	Her-f Ha-f	His Face is His Back [Ferryman]	Chariot	1
28.	Ta Red	Hot Leg [code for Baba]	Lovers	1
29.	Kenemety	Two Apes	Lovers	2
30.	An Hetep-f	Brings His Experience	World	1
31.	Neb Heru	Lord of Faces [Adult Horus]	Chariot	2
32.	Serekhy	Informer	Judgment	2
33.	Neb @bewy	Lord of Interaction	Moon	2
34.	Nefer Tem	Beautiful Tower*	Tower	1
35.	Tem Sep	Tower* of the Moment	Tower	2
36.	Ary em Ab-f	He Does it in His Heart	Hermit	2
37.	Ahy [Mu]	The Water Baby [New Year]	Hanged Man	2
38.	Wetu Rekhyt	Commands People	Emperor	2
39.	Neheb Neferet	Beautiful Yoga Goddess	Empress	2
40.	Neheb Kau	Dynamic Yoga [Yoga of Energies]	Temperance	2
41.	Jeser Tep	Sacred Head	Sun	2
42.	An @-f	Brings His Realm.	World	2
43.				

524.1236bP453 

524.1236bP453 Seneb en P pen asetu-th amyu red[wy] kheryu @[wy] Asar.
The fortification of this P consists of your boundary marker stones which are the legs under the arms of Osiris. (Osiris does not need fortifications to secure his land. He simply sets up marker stones. These are like the feet of Osiris. His hands are above, ready to handle any situation that might arise.)

524.1236cP453 
524.1236cP453 Shenu en P Watu Setesh.

and neither one can defeat the other. Once Horus realizes this, his desire to defeat Illusion and find Reality comes to an end. The two antagonists make peace and go back to cooperating and enjoying life.)

524.1243bP460 

524.1243bP460 Per es nek. Per es nek. Aw nek P pen en @nekh.

It goes forth to you. It goes forth to you. It comes to you, this P, for life. (The Eye comes naturally, because the ability to focus into a beam of attention is an intrinsic possibility for awareness. When a person begins to use it, he may realize that it is a permanent feature of awareness that makes you alive. The ability of the Will to make decisions is what generates the appearance of life. Inanimate objects have surrendered the Will Power to make their own decisions and simply obey the physical and mental forces imposed on them by external conditions. Such forces determine their shapes, properties, and behaviors.)

524.1243cP461 

524.1243cP461 Aw nek Aryt Herew hen@ P pen tep P jet-ta.

The Eye-Focus of the Will comes to you and is with this P and upon P forever. (Once the avatar awakens his Cosmic Will, the results are permanent. Having recovered the Will, why give it up again? It is easy to focus attention, and the ability is innate. Once you recover conscious mastery of the ability, you know it is always yours.)

525.1244aN1098 

525.1244aN1098 Jed medu: w@b nek R@. Sheker nek Herew.

Say the word and the Higher Self Sun purifies for you. The Will decorates for you. (Through the regular Focus of Attention the Higher Self purifies you, and through the Focus of Attention the Will may decorate you with many fascinating creations. The key to focus is to select an object for attention to focus on and then gently direct attention in that direction and into the boundaries of the object. Each time the attention wanders, simply gently and patiently bring the attention back to the selected object. The attention will always wander, but if you deliberately select something that is highly interesting and attractive to you, the attention will tend to move toward it quite effortlessly and will easily return to it whenever distracted. In this way you may deliberately decorate your life with the creations you enjoy.)

525.1244bP461 

525.1244bP461 Tem neru kheser @@aw.

He completely masters the destruction of sleep. (“Tem” here is not the god per se but the idea of wholeness and completeness. “Neru” is to master something and achieve victory over it. “Kheser” is to destroy and is similar to “khesef” in its sense of repulsing something. The buttocks radical is a variant for the “khe-“ portion of “kheser” that the scribe has misplaced into the word “neru”. Oddly it happens that “nekher-kher” also means to destroy something. The only meaning of “@@aw” that fits here is sleep. Mercer has the meaning exactly backwards. Perhaps he was insomniac. The yogi masters allow the body to sleep, but not the awareness. Sleep is the dullest state of awareness. When the yogi attains cosmic consciousness, he remains awake even while his flesh and blood rests deeply to allow its physical rejuvenation. Undefined Awareness is spontaneous and effortless and therefore does not require sleep to refresh. Two other meanings that might fit here without the word “destruction” are mastery of flesh and blood and mastery of [his] seed. The N

operation of the “Peret em Herew”, the book commonly known as the **Book of the Dead**. “Ascension” refers to the process of ascension to higher states of consciousness, the use of the Senet Tarot to divine the correct course of action from a holistic perspective, and the procedure of actually going into the field of action to carry out the mission. The operations of avatars may extend over many lifetimes and range across the universe of space-time and in many other dimensions.)

525.1245eP463 

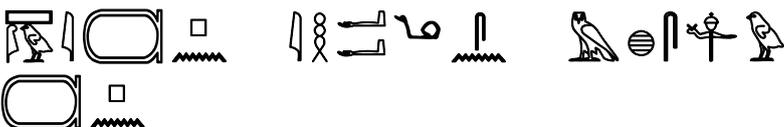
525.1245eP463 Ary-a sen en P pen “Shewe Aw”.

They perform for this P “Those Who Uplift.” (This is the operation of uplifting the consciousness of others through the facilitation of self-empowerment. “Shewe-aw” is one who lifts or literally goes into the air. “Shewe” is air and “aw” is to be or to go. These avatars can fly or hover in the air. The process sometimes is called “Yogic Flying”. “Shewe” is also Shiva, the god of Emptiness, or Akasha. The avatars move into the Void and from that state they “hover” in a specific location or “fly” to their destination. This verse recalls the previous two verses that describe the Followers of the Will. In the Vedic tradition they are called Siddhas. If this sounds like science fiction to you, then you maybe should widen the borders of your mind and observe more closely the reality in which you find yourself. As an exercise, just fully relax for a moment and feel where you are.)

525.1246aP463 

525.1246aP463/N1100 Ha-k P pen em Waa-k pu en R@ khenenu Neteru.

You descend by yourself into this your boat of the Higher Self Sun that is propelled by the gods. (The gods propel the boat of the sun god, Ra. The avatar has a ticket to ride on this boat that represents the implementation of the plan of enlightenment. Boarding a boat is always a “descent” because water finds the lowest level. This is a yogic secret. The boat represents meditation. The boat is the physical vehicle for enlightenment. You begin from the lower gross level with a physical vehicle body, and the boat carries you to the higher subtler celestial levels.)

525.1246bP463 
464 

525.1246bP463-464 Shewe-a P pen. Ah@@ sen em khese fu P pen.

This P ascends and they rejoice at the approach of this P. (“Shewe” is air and void. The avatar ascends into the air, hovering in Yogic Flying. He also ascends into the void of space, preparing for space travel. He also ascends into higher states of consciousness. The gods rejoice and celebrate all of these apparitions. The gods are also participating as the components of the avatar’s physical and spiritual system as it approaches divine status through its yogic ascension. “Yogic” means unification with the Total Reality of the Cosmos.)

525.1246cP464 

525.1246cP464 Ma h@t sen em khese fu R@

Just as they rejoice in the approaches of the Higher Self Sun. (The avatar essentially not only meets, but identifies with the Higher Self, so the gods treat him the same way as they treat Ra as he approaches.)

525.1246dP464 

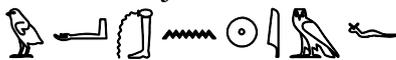
525.1246dP464 Per-f em Aab, Shewa Shewa.

He ascends in the East, as Shiva uplifting. (The text repeats “Shewa”, once as the Emperor Trump, Shiva, and once as the operation of ascending into the Void. This is the process of transcending the whole material world. Shiva is the emanation of Original *Prana* from the Void. When Shiva meditates on his essence, he returns his *Prana* back to the Void from whence it came. Then the breath comes to a complete halt and Samadhi occurs. The reference to the East indicates the onset of *Samadhi* symbolized by the sunrise on the horizon.)

526.1247aP464 

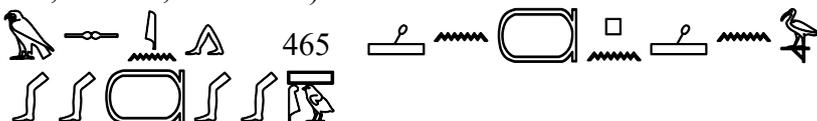
526.1247aP464 Jed medu: w@b en P pen em Sha Aaru

Say the word and the purification of this P is in the Lake of Reeds. (The Lake of Reeds is the Third Ventricle in the center of the brain. It is the home of Osiris. The reeds are all the beliefs the avatar holds that are stored and processed in the brain. The fluid in the ventricle is blood that is purified by passing through the *choroid plexi* filters. The Vedas describe this unification process as the purification of Soma. “Semay Tawy” is the “Somafication of the Two Lands.” The two lands are the North and South portions of Egypt. They are also the two lobes of the brain, the eastern and western horizons or banks of the Nile. North and South are also unified. “Sema” is to unify and is one of the Egyptian words for Yoga. In the Vedas this is called “*Soma Pavamana*”, or Purified Essential Yoga. Curiously “w@b” metathesizes to “Pav” in India just as “Wat” metathesizes into “Tao” in China.)

526.1247bP464 

526.1247bP464 W@b en R@ am-f

In which the Higher Self Sun purifies himself. (This is the lake of pure awareness in which the Higher Self purifies itself. The *corona radiata* is the embodiment of the integrated Higher Self inside the brain. It radiates to all portions of the *cortex* from the midbrain around the central ventricle which is the Lake of Soma. The Lake is pure awareness within the container of the body, the ventricle within the brain. It has the same nature as pure awareness that is unbounded and undefined and resembles the colorless sap that is the essence of the tree’s diverse physical attributes – roots, bark, branches, leaves, flowers, and fruits.)

526.1247cP464 

526.1247cP464-465 Herew san sa en P pen, sa en Jehuty, redwy P, redwy Shewe.

The Will dries the back of this P and the back of the Intellect, the legs of P, and the legs of Shiva. (After the ritual purification in the Lake of Soma, Horus as the Will wipes dry and spotless the Intellect of the avatar represented by Thoth. The “back” represents the unseen and usually unreachable part of consciousness. Then he wipes dry the legs of the avatar represented by Shiva. Shiva is the Medulla that consists of the brainstem with its two spinal cables that come down from the brain. These are the legs of Shiva. In the Vedas they are symbolized by the thunderbolt of Indra and also correspond to the snout of Shiva/Rudra [see the anatomical drawing at 519.1213c above]. The two legs also are code for the name of Baba. The Intellect knows where to go, and the legs know how to get there. When a person stands up, he lifts his body into the air. The *medulla* can be programmed with automated instincts that will take you where you want to go. However, you must be sure your

They put for them this P between them. (Shiva and Tapas form the Yin and Yang cosmic energies. They cooperate to drive the force of evolution. The avatar takes a position right in the middle, which apparently makes **him** the phallus of Tem that gets worked over.)

527.1249bP466 


527.1249bP466-467 De sen P pen mem neteru me Khenet Sekhet Hetep.

They put this P among the gods as Chief of the Field of Experience. (The avatar becomes in charge of guiding and experiencing the events that unfold out of this creative process. The Field of Experience is in the cortex, the thousand-petal lotus of the Crown Chakra. It forms the portion of our beliefs that we believe are real experiences. They generate the sense of “reality”. The tantric bliss rides on the interaction of cool *prana* of Shiva and hot discipline of *Tapas* to ascend into the crown chakra and open it to become identified with the Higher Self.)

527.1249cP467 

527.1249cP467 Jed medu sep fedu: per P pen ar Pet.

Say the word four times and this P ascends to Heaven. (The four utterances of the secret mantra generate expansion to the four directions. Once the crown chakra opens, the bliss expands to fill the universe and the avatar ascends to Heaven. This ascension is a shift of perspective, not traveling in the gross manner we are accustomed to where you get on an airplane and fly somewhere.)

527.1249dP467 

527.1249dP467 Ha P pen ar Ta, en @nekh jet-ta.

This P descends to Earth to live forever. (Then the avatar returns from the spiritual into the physical dimension. In this manner he lives forever free to come and go beyond the limitations of the mortal frame.)

528.1250aPP467 
 468 

528.1250aPP467-468 Jed medu Seweneth khenes Pet sep pesej en gereh.

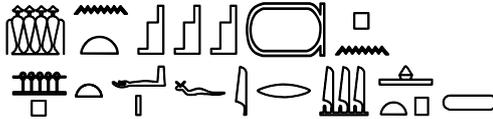
Say the word and the Divine Doctor traverses heaven nine times in a night. (“Seweneth” is a celestial hunter or doctor who travels back and forth across the night sky nine times in a night. This sounds like an epithet of Thoth. The verb “khenes” relates to “Khenesew”, the moon “traveler” which is another epithet of Thoth. Nine represents an Ennead. This may refer to nine constellations or the nine major stars of Orion by which Thoth reconstitutes Osiris as an immortal light being in Heaven.)

528.1250bP468 

528.1250bP468 Nejer em @ en P pen en @nekh.

Take this P by the hand for life. (The M and N versions have the word for a lock of temple hair instead of the word for hand, but that does not make much sense and is probably a scribal error unless we read it as a pun on “Sema” in the sense of Yoga. The doctor takes the avatar’s hand to check his pulse. Egyptian doctors may also have checked the pulse at the temples. Another location for taking the pulse is at the carotid artery in the neck. That corresponds to the area of Memphis near the Great Pyramid. The hand gesture is also a symbol for the avatar technology of assistive service.)

This P sits between the two Great Gods. (The avatar sits in the heart chakra that is right in the middle between these two chakras. Thoth rules the heart chakra. He is the High Priest, and his consort, Maat, represents Truth. The avatar either sits between them or between the respective goddesses of the root and crown chakras – Nekhebet and Wajet.)

530.1253dP472 

530.1253dP472 Khenetu Asetu P pen. Shesepet @-f ar Sekhet Hetep.

This P is the Chief of the Seats. His hand reaches to the Field of Experience. (The avatar is in the Highest Seat among the Seats in the Council of Gods. His hand touches practical experience. This verse integrates spiritual and material values with the “Hand” of Avatar Technology.)

530.1253eP473 

530.1253eP473 Hemes-f mem Sebau amy Pet.

He sits among the stars that are in Heaven. (The word for “stars” plays on the Star Gates mentioned earlier in the hymn.)

531.1254aP473 

531.1254aP473 Jed medu: Jerety apetwy tepyta jeneh Jehuty.

Say the word and these two ancestral hawks are on the tips of the wing of the Intellect. (The two “jeret” birds are Isis and Nephthys. Thoth as the Cosmic Intellect activates them. The hawks flying up represent the ancestress figures of Feeling and Kundalini. The three of them bring Osiris back to life. The extra bird glyph by the wing glyph is a scribal error scratched out.)

531.1254bP473 

531.1254bP473 Wehenennewet, den-denewet[t]

Synthesis and Analysis. (“[We]henenewet” and “Den-denewet” are epithets of the two goddesses. They take the forms of two aspects of the kundalini and appear as cobras on the crown. The root of “henen” has to do with bowing and praising, and may play on the word for phallus, the organ of uniting. “Den-den” seems to be a divisive or attacking energy. “Den” is to divide or partition. We could also say they are agreement and disagreement, alignment and disalignment.)

531.1254cP473  474 

531.1254cP473-474 An nu en P pen. Dey su em pef ges.

Who bring that to this P and put him on that side. (The two goddesses open the intellect to these two powers, each putting mental activity more on one lobe or another of the brain. Synthesis is more right brain, and Analysis is more left brain. Which “that” side they put him on is not clear.)

531.1254dP474 

531.1254dP474 Aw P pen en @nekh me Wepet Herew khamem.

This P comes to life like a swift Messenger of the Will. (The empowered avatar operates as an agent of the Cosmic Will working for the benefit of the whole universe. This is what some would call an “angel”, but he has the body of a man. “Khamem” means “swift” and relates to the root “kham” that means hot. In one sense the resurrection of Osiris to life restores metabolic warmth to his body. In another sense

he becomes like an angel of light that can move swiftly about the universe.)