

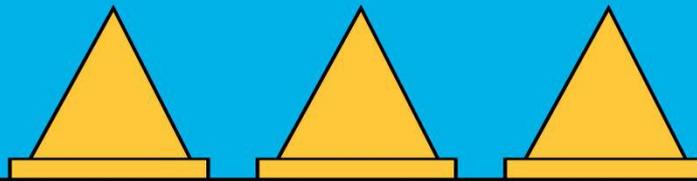
**Avatar Wizards of Eternity**

# **The Pyramid Texts**

**A New Age Translation**

**with**

**Detailed Commentary**



**Book IV**

**Hymns 532 - 664C**

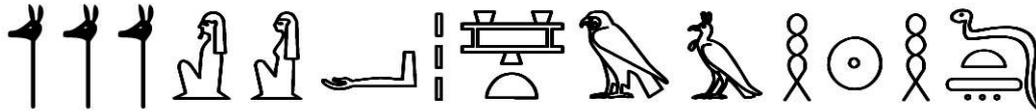
**Douglass A. White**

# Avatar Wizards of Eternity

Weseretu

Au-Wat-Heru

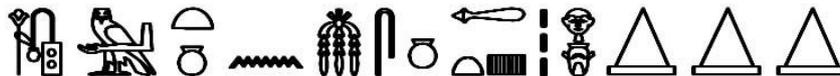
Neh-Heh Jet-ta



**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 IV**

**Hymns 532 – 664C**

**A Delta Point Educational Technologies**

**ePublication**

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**The Pyramid Texts**

**Book IV**

**Hymns 532 – 664C**

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. Zweiter Band.















assurance of safety on that road.)

534.1264cP492  493

534.1264cP492 Ahem Heret. Teweru Asar. Meku *Khereta*.

**Decree the Path. The Perceptive Faculty purifies, and the Divine Mason protects.** (Osiris enables Perception of the Path, and this Perception purifies. This verse is one of several verses in the Pyramid Texts that mention the Masons. Here the term used is “Khereta”. The masons build physical structures in the world of Illusion. But these structures house and protect the Wisdom of Thoth, Horus, and Osiris, and all the higher gods.)

534.1265aP493 

534.1265aP493 Ahem Heret. Teweru Aset. Meku Nebet Het.

**Decree the Path. The Seat of Feeling purifies, and Kundalini protects.** (Isis purifies with her sense of feeling. Her name literally means Seat. Nephthys protects life with the Cosmic Cobra Kundalini life energy.)

534.1265bP493  494

534.1265bP493-494 Heret Herytep. Teweru Mekhenety Aryty. Meku Jehuty.

**The Highest Path is that the Chief Ferryman with the Two Eyes purifies, and the Cosmic Intellect protects.** (“Mekhenety-aryty” is an epithet of Horus as the Cosmic Ferryman who sees clearly the appropriate path for each person and serves the world by guiding others to enlightenment. This is what Buddhists call the Bodhisattva Path. Thoth protects this Highest Path with his vast intelligence. Horus states that the World gives experiences for the purpose of achieving purification. This means that the person lives through the experience he has chosen and then returns to pure awareness. Horus, Osiris, Isis, and the Ferryman assist in the purification process of the path. Set, the Grand Mason, Nephthys, and Thoth assist by protecting the path.)

534.1263cP494 

495 

534.1263cP494 Ahem Heret. Teweru Khaau. Meku amyu Aau.

**Decree the Path. Weighings purify, and whatever things are praiseworthy protect.** (These two items are not gods, but they are helpful suggestions. The “weighings” represent the achievement of a balance in judgment between emotions and intellect, heart and mind. “Khay” means to measure or to weigh in a balance. What looks the “-ty” eagle suffix may be a dialect variant: “Khatyu”. Alignment with truth brings intentions to match reality. Praiseworthiness tends to protect a person from attack. Another reading for “Aau” is ancient things.)

534.1266aP495 

534.1266aP495 Aw-ne, weden-ne Per pen en P pen.

**We come and we dedicate [with an offering] this house to this P.** (The “house” may be the tomb of a deceased person or the dwelling and environment of a living



534.1267bP497   
 534.1267bP497 Me wen-k @u-k nef.

**You do not open your arms to him.** (This refers to an “Osiris” who is not properly purified and prepared. Knowledge must be stored in such a way that it does not reveal itself to those who are not ready for it.)

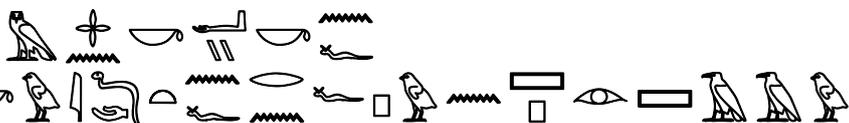
534.1267cP497   
 534.1267cP497 Khesef. As ar Nemat. Meh as ar @ Weja.

**Repulse [him] and let him go to the Place of Overthrowing, until he fully gets to the Place of Strength.** (Osiris must undergo his full experience of life. He makes a mistake by seducing Nephthys, and Set then kills him at Nemat, the Place of Overthrowing, and takes away his crown and his wife. But Isis and Nephthys are horrified by Set’s excessive revenge and seek out the scattered body parts of Osiris to make him whole again. This shows that although Osiris gets drawn into base chakra energy and sexual indulgence, he actually truly loves the two sisters. His intimate friends feel this and, together with Thoth, bring him back to wholeness and health again. He not only regains his wholeness and life, he gains the immortal sacred space and is joined there by Isis and Nephthys. Set feels only jealous anger and lacks loving forgiveness, so he must do penance for this by serving Osiris.)

534.1268aP497   
 498 

534.1268aP497-498 Am aw Heru, me awetef atu dut.

**Let not the Will go [in there] if he goes there with any evil [intentions].** (The same principle applies to Horus as to Osiris. The Will may not force itself into a sacred place if it harbors ill will. Another way of looking at it is to note that sacred space is very subtle, and a person who harbors ill will has many contradictory thoughts that cause turbulent energy in his awareness. This disallows him to enter the state of subtle perception required to perceive sacred space in its subtle vibrations. The ruffian simply experiences a rough outer shell and misses the inner beauty and wisdom.)

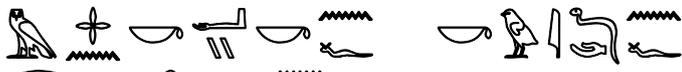
534.1268bP498 

534.1268bP498 Me wen-k @wy-k nef. Ku ajedet nef ren-f pu en “Shep Shaaw”.

**Do not open your two arms to him. By you is said to him this his name of “Blind Boaster.”** (If a person tries to bully his way into a sacred space using sheer will power, but without purity of intention, then he is a blind boaster, “Shep Shaaw”. He pretends he is worthy when he is not. Another translation of this epithet is “Blind Fate”, “Shep Shau”. This is the real meaning of that ancient expression that we still use today. Horus loses an eye in his fight with Set. He is temporarily blinded. His problem is that he thinks it is his responsibility to avenge his father and kill Set. He simply turns into another Set and is quite unworthy to enter the sacred space. Yet he believes that he is righteous and worthy. He creates for himself a “Blind Fate”.

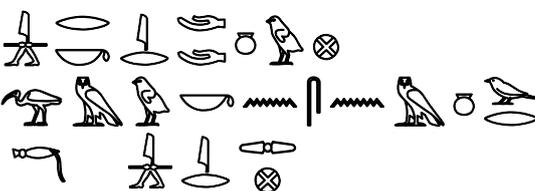


**any evil [intentions].** (The first word of this verse is no doubt a scribal error. The text repeats the verb “go” and leaves out the “not”. The litany should follow the same grammatical structure simply substituting the names of the various deities. If the text is correct, then we must take it as a conditional: “If . . . goes [in there], and he goes there with evil intentions.”)

534.1270bP501   
 502 

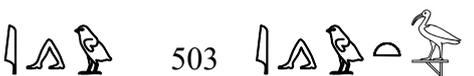
534.1270bP501-502 Me wen-k @wy-k nef, ku ajed nef ren-f pu en Nesh.

**Do not open your two arms to him. By you is said to him this, his name of “Sprinkler.”** (The sprinkler can refer to saliva, but here seems to mean semen and brings in tantric ideas. The Ferryman has problems with early ejaculation. The sense becomes clearer in the next verse.)

534.1270c-dP502 

534.1270c-dP502 As erek ar Dedenu, gemu kenes en Menu Wer, meh as ar Khem.

**Let him go to the Place of the Cobra and find the Bow of Menu the Great until he fully gets to the Place of the Fool.** (He needs to practice the Cobra Breath and Tantric Masturbation, symbolized by the place called “Dedenu”, until he can control his orgasms and direct the energy upward into his brain instead of outward as ejaculation. “Khem” is the Great Temple to Menu that formerly existed at Akh-mim and represents the Fool Trump. The “bow” suggests the ability to control the perineum muscles. **Excavation at Akhmim has barely begun, because a town sits on top of the site.**)

534.1271aP502  503   


534.1271aP502-503 Aw awet Jehuty, mawet-f atu dut.

**Let not the Intellect go [in there] if he goes there with evil [intentions.]** (Even Thoth is not exempt from this rule. This verse and those that are parallel to it below all have the same repetition of “go” with the walking radical. I will translate them all in the negative. The positive conditional also works. The first “aw” may be a conditional particle “if”.)

534.1271bP503  504 

534.1271bP503-504 Me wen-k @wy-k nef. Ku ajedet nef ren-f en “Ne Mut-k”.

**Do not open your two arms to him. By you is said to him this, his name of “You are Motherless.”** (Thoth is unborn and has no mother. Intelligence is a transcendental property that imposes itself on the chaos of creation from beyond space/time and generates the appearance of order. “Mut” is the primordial Shakti energy of pure awareness. She is pure existence. Thoth actually IS Mut. There is

no chance that Thoth would enter a pure space with evil intentions. The epithet “Ne Mut-k” is an anagram of the epithet “Kenemut”, reviler of his mother, that is often applied to Thoth in his primordial baboon form. Thoth as Baba is primordial and therefore identical to Mut, the Cosmic Mother. He is pure love.)

534.1271cP504 

534.1271cP504 As khesefer ar anetwy-k, as ar Pe ar *Khery Jehuty*.  
**Let him go join to your (?) two Forms of Existence [until] you get to the Bindu Place and to the Place of the Possession of the Intellect.** (Thoth is the Intellect, and represents the operation of the brain and its neural network. The word Netu refers to the goddess Net, the primordial form of Nut as the concept of a network or a system. The text has two eggs by Netu. These are the “testicles” of Thoth. They are the two lobes of the cortex in which the intellect processes data. “Pe” is the Bindu point of the Crown Chakra. Egypt commemorated this spot with a shrine in the north of the delta that was dedicated to Mut as the risen Kundalini Cobra energy, *Wajet*. The “*Khery Jehuty*” is the place dedicated to the testicles, or “possessions” of Thoth. It is in the Twat region. This probably refers to Hermopolis Parva, a town in the delta that is very close to Mendes. It refers to the two brain lobes uniting as a single intellect with the energy of Mut. Without Mut’s holistic kundalini energy the “Motherless” intellect is an incoherent jumble of thoughts and perceptions that are not well organized. The Bindu represents the integration of all of this data into a single coherent system that aligns with the Cosmic Intellect.)

534.1272aP504  505 

534.1272aP504-505 Aw awet Aset, me awet-s atu dut.  
**Let not Feeling go [in there] if she goes there with evil [intentions.]** (Isis represents Feeling, the dimension of emotions.)

534.1272bP505  506 

534.1272bP505-506 Me wen-k @wy-k en es. Ku jedet en es ren-s “Wesekhet Hewat”.  
**Do not open your two arms to her. By you is said to her this, her name of “Filthy Broad.”** (“Wesekhet Hewat” literally means “filthy broad”. “Wesekhet” also recalls the Broad Hall of the Sacred Space. “Wesekhet” is also a broad pectoral necklace such as used by Hathor. Any bad intentions and impure emotions defile the sacred space of the Great Hall. It is funny that we use the same slang in English today to label a woman as a slut or whore.)

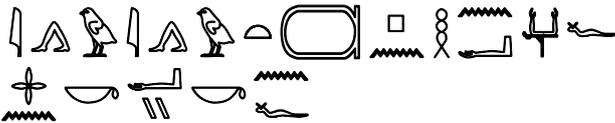
534.1272cP506   
 534.1272cP506 Khesefer, as ar Peru Ma-New.

**Repel [her] and have [her] go to the Temples of Awareness.** (“Ma-New” is the time and place of the setting sun. “Ma-New” means “See New”, or “Like New”.





The idea here seems to be proper preparation and getting to the place from which to ascend.)

534.1276aP512 

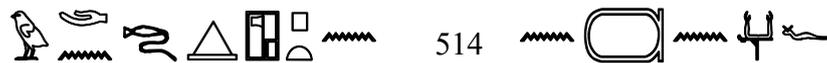
534.1276aP512 Aw awet P pen hen@ Ka-f, wen nek @wy-k nef.  
**If this P goes with his Ka, open your two arms for him.** (He qualifies to enter.)

534.1276bP512 

534.1276bP512-513 Wen re neteru-f: “De-f per-f ar Pet, perer-f.  
**He beseeches the mouth of his gods to open. If he ascends to heaven, then he always ascends.** (If the avatar decides to ascend to heaven, then that is what happens. This verse repeats the format of 1275b above, substituting a few different words. **The reduplication of “r” in “perer” indicates frequency and/or continuity of an event.**)

534.1277aP513 

534.1277aP513 Aw en Wepewew as. Geb hetepet dau, Tem.  
**He goes as a judge, and World, give experience completely.** (The word “judge” can also suggest that he is a messenger. But the decisions of a judge are more befitting. Tower is Atem, and World is Geb. Tower is breakthroughs, and World is ordinary physical existence. Tem also has the sense here that the experience is complete.)

534.1277bP513 

534.1277bP513-514 Weden Mer, Het Neter peten en P, en Ka-f.  
**The dedication of this Pyramid and Divine Temple is to P and to his Ka.** (The temple is adjacent to the pyramid. The text is inscribed inside the pyramid on the walls of the inner chambers. The text is this text on the wisdom teachings of the avatars and their various powers.)



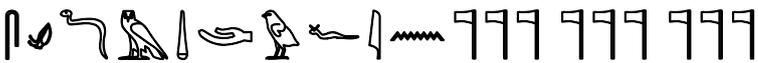
534.1277cP514 Shenenet Mer, Het Neter peten en P en Ka-f.  
**The consecration of this Pyramid and Divine Temple is for P and for his Ka.** (The word “shenenet” here means that the precinct of the Sacred Space surroundings, including the Pyramid and Temple, has been consecrated so that it will hold the special vibrations of the avatar materials for thousands of years. This loop in the space/time fabric will make the teachings available when people are ready to learn and experience them again. Tomb robbers with impure awareness will have no idea what they are trespassing on and so the texts will survive the ravages of time for thousands of years in remarkably good condition.)

534.1277dP514 



534.1278cP516 Shas nef Nebet Het, Aset, Neb[ety-f . . . ] Geb.

**He runs to Kundalini and Feeling, his [two Divine Ladies . . . ], and the World.** (“Shas” means to travel or even to run fast. The texts awaken in the avatar true depth of Feeling and the energy of Kundalini. These are the avatar’s two love goddess mistresses. The avatar has identified with Osiris, and the “Nebety” are his intimate companions, the two divine ladies Nephthys and Isis. Geb is the World Trump and father of Osiris. The avatar runs to the World, not away from it. The text is damaged right after the names of Nephthys and Isis. However, the glyph “Neb”  appears in an elevated position as the first part of the missing text. From this we can surmise that the missing glyphs filled in some manner of writing the word “Nebety”, the two Divine Ladies of Osiris. Thus I have tentatively restored the text here underlined.)

534.1279aP516 

534.1279aP516 Sejem medu-f an Pesejet Neteru.

**His words are heard by the Ennead.** (Whatever he says about the sacred space and the texts it contains is heard by the gods.)

534.1279bP516 

534.1279bP516 Ne kher-f. Ne kher per-f.

**(If he is unqualified), he has nothing, and he has no house.** (These final remarks at the end of the chapter spell out the condition of someone who violates the sacred space but is unqualified to meddle with the materials. He will get nothing from the materials or the space. He will even lose his possessions and his house. This may be read figuratively or even literally.)

534.1279cP516 

534.1279cP516-517 Nashu pu. Wenemy jet-f pu.

**This one will roast, and this one will eat his own body.** (He will end up overwhelmed by his own self-destructive behavior.)

535.1280aP531 

535.1280aP531 Jed medu: an Aset hen@ Nebet Het.

**Say the word and Feeling and Kundalini speak.**

535.1280bP531 

535.1280bP531-532 Ay Hat. Ay Jeret. Aset-ta hen@ Nebet Het.

**The Heart Bird Ancestress comes, and the Boundary Bird Ancestress comes. This is Feeling and Kundalini.** (Feeling comes from the heart [ha-t], and Kundalini comes from the boundary that marks the Source of all Creation [jeret].)

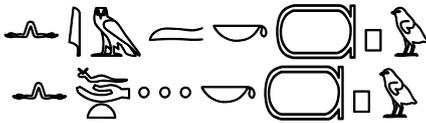
535.1280cP532 

535.1280cP532 Aw en sen em sekhenu sen sen, Asar.

**They come to embrace their brother, the Perceptive Faculty.** (One meaning is that they come to welcome him. Another is that they come to gather up the pieces of his dismembered body. Yet another meaning is that they come to embrace him and

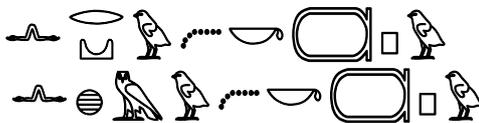


puns on “*amam*”, which means “to understand”. We have the same connection in English. To grasp something is to understand it. By grasping Death Osiris understands it. And since Death is the greatest of all Graspers, he therefore understands all there is to know about “grasping” and can let go of it.)

535.1283aP535 

535.1283aP535 Am gesek-k P pu. Ne fedetu-k P pu.

**This P, your rotting is not you, nor are your body secretions this P.** (Phenomena such as a rotting corpse or oozing body fluids are not you. They are just some phenomena that occur. The avatar does not identify with such things. These things are simply the leftovers of the body he created to play in for a while.)

535.1283bP536 

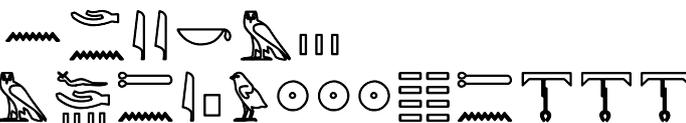
535.1283bP536 Ne redu-k, P pu. Ne khemu-k, P pu.

**Nor is your outgassing this P, nor is your body heat this P.** (Body heat [khem] also puns on the ignorance of the Fool Trump. These phenomena also are not you. This and the previous verse cover all the four physical elements (earth, water, air, fire) that make up the physical body of the avatar. The avatar simply borrows them for his temporary creation. When he is finished with it, he lets it go and the elements dissolve back into the environment. The avatar knows better than to identify with this and to imagine that he has died.)

535.1284aP536 

535.1284aP536-537 Hat, sa Hat en Meny per em Menet.

**Divine Heart is the son of Divine Heart, so the Stable One goes forth from the Divine Stability.** (“Hat” is the heart. It is also the invisible back, a landed estate, and a grave. “Meny” is the adjectival form of stability. “Menet” is the abstract noun. “Meny” is also the farmer who works the land. Osiris achieves stability in his immortality and enlightenment. “Menat” is a name for the star closest to the polar axis. It is most stable. The “Menat” is Hathor’s pacifier that stabilizes the baby. Osiris is an agricultural deity and Menu is the archetype of procreative fertility. Stability in a civilization has always depended on a steady supply of the necessities of life. The main ones are food and water. Osiris is also related to the Nile flood. This is his ejaculation energy that makes the delta fertile. Osiris masters the Cobra Breath to move his life energy from a localized physical body into the cosmic flow of Kundalini energy. He thereby joins in the bliss of the eternal cosmic orgasm, identifying with Ra-Atem.)

535.1284bP537 

535.1284bP537 En deny-k em khemet em fedu then apu heru, khemenu then gerehu.



described this gap between lifetimes from conscious experience in great detail, but with a special form of technical vocabulary and imagery that was vaguely comprehensible to ordinary humans who retained no memory of between-lives experiences. Books such as the **Am Duat** ([What Happens] In the Twat) depict this journey. The Egyptians also had a class of ritual vessels often made from stone or alabaster that they called “Nemesete”. There were four principal ones, each representing one of the elements **and a ritual direction**. The canopic jars were forms of “nemes-te”. There was also a ceremonial headband called a nemes, and a golden amulet. The basic meaning of nemes is to enlighten or illuminate. An honorable person had a strong charisma of light around him, so these two words were connected and in Sanskrit became fused into a single word separated only by phonetic environments. The association of “nemeH” with poverty comes from the hoof  or butcher knife  radical [Gardiner F25 or T34-35], with a pronunciation of “nem” and has the child determinative  and/or the “negative/bad/small” sparrow determinative  [Gardiner G36] with a rounded tail, **not** the swallow greatness determinative “wer” [Gardiner G37] with its forked tail .] By itself “nem” [from the hoof glyph] means to stride. The wide stride of Osiris represents his expanded consciousness. These glyphs are sometimes confused. There are damaged plural dots under the deity symbol, so they are uncertain.)

535.1285cP539   
 535.1285cP539 Fekh nek Heru em sheth-f. Ases-f em khet **Setesh**.

**You unloose the Will from his coverings, and move past those who come after Illusion.** (The will in the lives of most people gets covered up with a lot of indoctrination. It must be reawakened from its deep slumber in which it has hypnotized its self into believing that it is surrounded by authority figures and must do what it is told. The only reasons a person must submit to another authority are that he deliberately delegates authority, does not wish to take responsibility, or that he has created himself to be stupider than others. Possibly it is some combination of these. Anyone who realizes he is Source instantly removes the beliefs that cover his Will and begins to decide for himself. Illusion is due to contradictions and mistaken interpretations of perceptions and faulty logic. Those who “come after” the Illusion of Set are subsets of Set. A set is a collection of items that are arbitrarily grouped together according to imagined common properties. All sets are Illusions created by an individual arbitrarily. This is something that fairly awakened mathematicians soon discover. However, they often fail to see the consequences of this in their own lives. Smart mathematicians realize that all of math is generated by arbitrary definitions of primitives, relationships, and operations. Once this insight occurs, the next step is to unveil the Will and realize that it can decide anything at all. Who is the ultimate authority? The ancient Egyptians discovered that Cosmic Will is the ultimate authority for any given universe. Cosmic Will [Heru-R@] decides what the rules are and takes total responsibility for what happens. The rules are also coherent and aligned. Incoherent rules self-destruct. Therefore the Egyptians developed a civilization based on the sane principle of aligning oneself with Cosmic Will. To do this one had to meditate deeply and pass beyond all contradictory belief systems into a fully aligned and coherent integrated belief. What they discovered was the Realm of

the Way of the Hero of the Cosmic Will – Avatar [@ Wat Her]. These “heroes” are the Avatars who consciously serve all mankind and the whole universe from the viewpoint of an integrated Being. The fundamental technique is to (1) practice the undefined Oceanic Meditation so as to rapidly transcend the confusing relative phenomena of Illusion; (2) pursue Avatar, the Path of Service to the Higher Self; (3) train in Baba’s Cobra Breath Tantric technology until they had cleared the animal body of all its programs that imprinted the instinctive belief that procreative sex was the only happiness a person might experience. That fundamental instinct of sex was essential for preservation of the species in the early days of the planet. Once the requirements for the survival instincts had been met, the question arose: What next? These three fundamental techniques provided the answer and became the foundation of Egyptian culture devoted to spiritual bliss in the physical plane. This became the grandest surviving example of a civilization that approached a state of enlightenment on this planet.)

535.1286aP539  540   


535.1286aP539-540 Nejer sen. Ader tepu sen. Setep khepesu sen.  
**Grasp them, overthrow their heads, and select [from among] their haunch offerings.** (This verse elaborates in a general way on the effects of awakening the Will. A person whose Will is awake takes charge. The first step is to “grasp”. This means to understand the situation fully and then to act with decisiveness. The second step is to “overthrow their heads”. That means to reject all the intentions asserted by others. A primary intention is the belief that a person asserts as most important to him. People will tell you to do this or do that; this is right and this is wrong; and so on. You stick to your primary intention. The third step is literally in Egyptian called “setep”. It means to set up your situation. It means to make a choice, to select what you prefer. The image used is the khepesh, a haunch of beef. This represents the phallus of Set and is the “hand” on the Polar Clock in the sky. That clock hand is an arbitrary indoctrination. As Osiris you sit at the Pole Star and decide where you want to place the “haunch” of Set. After all, it is just an Illusion. So why not put it wherever you like? The text gives a plurality of haunches, indicating that you can set your clock however you like and do not need to follow conventions **unless you believe it is appropriate to do so.**)

535.1286bP540    
535.1286bP540 besek-k sen. Shedy-k hatyu sen.

**You gut them, and you deeply study their hearts.** (Gut them is a butchering term. It means to remove the guts. The idea is the same as in English. Go deep into their beliefs and tear out the foundation that makes them seem plausible. Then study the core beliefs [“hearts”] of their systems. Understand what motivates them. This gives you power over them. They no longer control you. You become their Source. You know how they operate and all of their motives.)

535.1286cP540  541   
535.1286cP540-541 B@b@-k em senef sen.

**Sip their blood.** (The meaning here [jokingly stated] is to drink the blood of these















536.1297dP558 Sem@r nef @netu-f heryt kheryt.  
**When his finger and toe nails are dressed for him.** (“Sem@r” is to dress someone up. The nails of the dead keep growing for a while. So they are cleaned and clipped and given special rings and metal thimbles to protect the fingers.)



536.1297eP558 Awet nef Ateret resyt, Ateret Ha em kesu . . . . .  
**There come to him those of the Southern Egypt Shrine and those of the Northern Egypt Shrine, bowing . . . .** (The two shrines were national shrines for the two regions. The last part of the verse is missing.)



537.1298aP559 Jed medu: ha P p[u], @h@, hemes-k hery khenedu Asar.  
**Say the word and O this P, stand up. You sit on the throne of the Perceptive Faculty.** (Osiris is the Magician Trump with whom the avatar identifies.)



537.1298bN744 Af-k tem me Tem. Her-k me seb.  
**Your member is complete like the Tower Trump, and your vision is like that of the jackal.** (We use the N version here, because the P version is missing the last few characters [“like that of the jackal”]. The “member” is the missing phallus of Osiris. Tem the Tower represents the phallus of Ra that will now serve as the phallus of Osiris. This is the cosmic phallus that ejaculates the universe. Tem ejaculates from his head. The jackal face is that of Anepu, the Death Trump. Osiris takes over the duties of Anepu and therefore has the vision of Death before him. The perceptive faculty inherently views life from a transcendental perspective as if from “outside” it in the land of the “dead”. When a person realizes this truth, death no longer can have any impact on him. He holds the “weseret” [wizard] staff with the jackal death’s head.)



537.1299aP560 Reda-k re-k en R@.  
**Give your mouth to the Higher Self.** (By “giving his mouth to the sun” the avatar speaks with the voice of the Higher Self. Ra is the Sun Trump. He becomes a spokesperson for the Higher Self and expresses ideas and information that benefit all.)



537.1299bP560 Ah-f nek sejob ar ajedet-k. Hes-f medu-k.  
**He nets for you calamity by means of his words. He praises your words.** (“Ah” is the Moon Trump and the laying out of a net or snare. The snare itself stands for problems. On the traditional Senet Tarot Game Board ancient Egyptians often drew the net glyph to represent the Moon Trump. The words for net and moon

are homophones in Egyptian, and the fishermen laid their nets according to the tides that the Moon governed. Calamities are due to karma from past actions in this or previous lives. The avatar formulates primary utterances [intentions] that, when properly executed will cancel out or ensnare and remove problems. He uses the same technique that creates problems to eliminate them. Part of the secret of this technique is to praise [appreciate] the original utterances that caused the problem in the first place. This involves shifting viewpoint so as to see the original intention that led to the problem arising later. This verse deals with rectifying the past. Nobody does stupid actions on purpose [unless they are deliberately playing dumb for some ulterior motive.]. However, we often change our minds and decide that previous decisions were pretty dumb and got us into a lot of trouble. “Hes” is not only to praise, but to honor and show appreciation for something. The idea is to honor your stupid decisions with the original viewpoint you had in which they seemed quite reasonable and attractive. Only then can you get a perspective big enough to take responsibility for the problematic results that your decisions brought on. “Hes” was a key part of Egyptian traditional culture and as a practical technique became a part of the rituals in the temples. Most people think of “Hes” only as praising and honoring others. Appreciation of one’s own stupidity was the powerful esoteric aspect that is described here.)

537.1299cP560   
 537.1299cP560 @h@ erek. Ne tem-k. Ne sek-k.

**Stand up. You are not finished. You are not destroyed.** (This verse contains a covert reference to a Memphis triad, Petah-Tem-Seker. The avatar is Osiris, completing the set of gods. “Stand up” of course refers to Osiris. But Petah is also usually shown standing with the same scepters as Osiris. Petah is the Opener. He initiates creation and then shapes the creations into solid forms in his role as Khenemu. He is the opener of the mouth of the infinite so as to begin creation. He creates the Primordial Impulse from the waters of Newen that form the bulge of matter called Tatenen, the primordial bump. This then extends to form Tem, the Tower. Tem explodes with a Big Bang like an ejaculating phallus and emanates the seed material of space/time as a quark soup. He finishes all his work in a single moment, and so his name comes to mean “finished”. He is also “complete”, because he spits out the whole thing in a single wad. Then comes Seker, the destroyer. He takes the Big Bang back to primordial silence. He is Osiris as deep meditation. His name is “Seqer” the striker, “Seker” the destroyer and “Seger” the silencer. “Seq[er]” actually means to meditate, although its surface meaning is to take prisoners. Gigantic incised pylon murals at Karnak and Medinet Habu show pharaoh wielding the “White” “Hej” mace and unifying a multitude of men into a single bundle as Amen Ra stands by watching. The solar disk of the Higher Self floats over the pharaoh’s crown. The men in the bundle kneel in the “heny” pose with one fist over the heart to show sincerity while the other hand is raised signifying that their Ka Kundalini energy is activated. All around this tableau hundreds of men kneel in the prisoner pose and meditate. Each carries a shield with the name of his country of origin. These “prisoners” come from all over the world. They represent a great World Assembly. They are not really prisoners. They are all great yogis. As a final note, “sek @h@”, the “Divider of Time” is an epithet of Thoth, so he underlies the entire creative sequence. Our root “sequ” as in sequel and sequence probably relates to this principle. Thoth measures out the cosmos in terms of scales and eras.)

537.1300aP561 

537.1300aP561 @nekh P pu. Nejer mut-k Newet am-k, khenem-s thu.  
**This P lives. Your mother, Cosmic Space grasps you and unites herself with you.**  
 (Newet takes the avatar as a seed from Geb, the material world and embraces it within herself. The avatar becomes one with his mother and expands in her womb. Actually at the level of the heart mother and son are one. The avatar’s consciousness expands to embrace the whole cosmos by identifying with his mother, Cosmic Space. Khenemu, the good friend and Divine Potter, underlies this verse in the word “unites” [khenem]. Newet takes the shape of a wheel, actually a sphere, on/in which a glob of matter forms into a living being.)

537.1300bP561  562 

537.1300bP561-562 Shesep Geb @-k. Ayet em hetep kher atu-k.  
**The World takes your hand. You come to experience with your fathers.** (Geb is the physical world and father of Osiris, the avatar. He takes the avatar’s hand to guide him into the experience of the world. So he says, “You come to experience what your forefathers did before you.” This procedure happens innumerable times. It is an archetypal loop in the fabric of space/time that forms the bubble known as the Realm or Facilitator of the Path of Horus [@ Wat Her]. When Osiris incarnates, he becomes baby Horus, the immature Will functioning within a physical body that he identifies with. As he matures, he learns to control his Will and eventually realizes that he is not the matter that he identified with. That is simply his vehicle for experiencing. He then realizes his mission as an ambassador for the Higher Self to further the evolution of life in the universe. The Egyptians often used the phrase “Ay em hetep” to mean “Come in Peace.” Imhotep became the name of one of Egypt’s greatest avatars, a great scientist and architect who designed the structures of the pyramids. As this verse shows his name **may have** preceded him in the Pyramid Texts. This expression undoubtedly goes back to pre-dynastic times. At each cycle of rebirth an avatar has a “father”.)

537.1300cP562 

537.1300cP562 Sekhem-k em jet-k. Wenekhet jet-k.  
**Your Ego-Power is in your body and you are dressed in your body.** (The “sekhem” is the Ego-power of the third chakra. This is the energy Horus uses to exercise his Will to animate his body and perform actions. The avatar has put on his body as a person puts on a suit of clothes. It is very clear that he does not identify with the body but uses it as a tool through which to achieve certain operations in the physical world. By these manipulations he can communicate with others and uplift them to awareness of other dimensions of reality.)

537.1301aP562 

537.1301aP562 Per-k me Heru D[ew]at, Khenet Akhemu Seku.  
**You go forth as the Will of the Twat, Chief of the Imperishable Stars.** (The newly born avatar expresses the Will of the twat, which is to manifest an avatar embodiment that will wield the management skills of the immortals. The Twat in the

sky is at the Pole Star, and around it are constellations that never set. They are thus immortals. They live forever in the Twat of Newet as a sort of silent group of witnesses who watch what unfolds in the world. **The N version has 3 star glyphs at the end indicating the plural.**)

537.1301bP563 

537.1301bP563 Hemes-k hery khenedu-k baa tepy Mer-k Qebehu.

**You sit upon your throne of iron at the top of your Ocean of Heaven.** (This tells us very precisely that the avatar of Osiris sits on a “firm” unmoving throne at the top of heaven. The Pole Star marks the “top” of the sky, the peak of heaven. This is the star symbolized by the Twat glyph. It is a tiny man drawn as a star shape inside a circle. Leonardo drew this in detail as his Canonical Man. Few realize that this famous drawing is a picture of Osiris in the Twat. It is an Egyptian glyph. Leonardo cleverly designed the drawing so that it embodies both the hexagonal geometry of the Mer-Ka-Ba and the fractal pentagonal geometry of Phi and the Magician’s sphere that governs living processes. The Twat sign is often used on Tarot cards as the sign for the suit of “coins”. There it stands for what is important to a person. The Egyptian pentagram represents the mission a person chooses as the main theme of an incarnation. The focus of attention on this important goal propels the person into his physical incarnation.)

537.1301bP563 

537.1301bP563 @nekhet me @nekh Khepera. Jedet me Jed en jet jet-ta.

**You live as the life of the Sacred Scarab and endure as a pillar for eternity forever.** (Khepera is the scarab, a symbol of the sun when it creatively embeds its energy in the matter of earth to evolve living beings. The scarab is born in a ball of cow dung, but matures into a beetle that flies back to the sun. The “Jed” is the pillar of the spine of Osiris. This “spine” represents stability that lasts forever. The ancient Egyptian yogis were/are/always will be expert at this.)

538.1302aP564 

538.1302aP564 Jed medu: ha-k gen ag[er]a.

**Say the word and your back is a silent bull.** (The reference to the back links this verse to 1301c, the pillar of Osiris. The “Gen” is a bull, but also an archive. Geb, the Earth-god is called “Gen-gen Wer”, the Great Archive. This planet is a giant library that records the experiments with life over billions of years. “Aga” is silence. This is an epithet of Anubis, the Death Trump. There is a subtle connection between the silent bull and Seker/Seger, the Silent One. “Ger” also means “silent”, and occurs as a component of “Gereh”, Night, “the silent time”. “Ah” is the Moon, symbol of time passing during the night just as the sun represents time passing during the day. The bull is the creative energy of Ra-Atem. The back is behind you. You can not see it, and it is silent. But it contains the bull energy.)

538.1302bP564 

538.1302bP564 Tep-k em @ Heru. Sed-k em @ Aset.

**Your head is in the hand of the Will, and your tail is in the hand of Feeling.** (The head is the home of the intellect. The Will controls the intellect to make order

out of the fundamental chaos. “Tep” [head] is also your primary purpose of existence. “Sed” is the tail. It also puns on the name of Set and subtly represents the phallus. Set is governed by instincts. These are deep-rooted feelings that form habit patterns of behavior. The connection of Isis with the Moon is a reflection of the influence of the past in creating behavioral habits. Sex and survival are based in the “tail” region. This is where your “shit” emerges to the light of day. Isis at one point in the family struggle captures Set, but then lets him free out of compassion. Horus in anger cuts off his mother’s head. So the head of Isis is in the hand of Horus, and the tail of Set is in the hand of Isis. According to one version of the myth Thoth gives Isis a cow’s head so she can continue to function.)

5381302cP564   
 5381302cP564 Jeb@u Tem em wepet-k.

**The fingers of Tem are in/on your horns.** (Tem is the Tower of Power that forms the Big Bang. His “fingers” stimulate his orgasm and then reach out as the radiation from the Bang emerges from his Crown chakra. The horns are on top of the head as the rays of your own crown chakra. There is a tantric sense to this verse, and there may be reference to the horns of Hathor/Isis. The horns certainly refer back to the horns on the bull in 1302a, or possibly to the horns on the cow’s head form of Isis. That pair of horns connects Isis to Hathor, and Tem to Ra.)

539.1303aP565   
 539.1303aP565 Jed medu: tep en M pen me Nehy.

**Say the word and the head of this M is like the solar eagle.** (This splicing of a human head onto an eagle’s body forms the symbol for the soul. “Your soul” [ba-k] then spells a common name for the hawk. The hawk is the symbol for the Will, exemplified by Horus. The head represents the top priority of a person’s life and his connection to Ra, the Higher Self. This chapter is a long litany that correlates divine figures with parts of the body. It sets an example for the famous litany in the Book of the Dead, Chapter 42. The image of an eagle with wings spread can be seen as the outline of the third ventricle in a sagittal cross section of the brain. This same eagle is on the Great Seal of the United States that you can see on the back of a one dollar bill. Here “M” = “P”.)

539.1303bP565   
 539.1303bP565 Per-f eref, shewy-f eref ar Pet.

**He ascends by himself, and he elevates himself to Heaven.** (The hawk flies into the sky as Horus/Ra and creates heaven in his awareness. This is the first step to creating Heaven on Earth as the physical reality of an Enlightened Planetary Civilization. We could also interpret this as ascending to himself, since his Higher Self identity is in Heaven like the hawk soaring in the sky. The ironic humor of this hymn is that the refrain speaks of rising, but the sequence of body parts starts at the top of the head and systematically moves downward through the body.)

539.1303cP565   
 539.1303cP565 Jeru tep en P pen me khabas en neter.

**The cortex of this P is like the thousand sparklers of the god.** (The avatar’s head



539.1305bP566 

539.1305bP566 Pery-f eref, shewy-f eref ar Pet.

**He ascends by himself, and he elevates himself to Heaven.**

539.1305cP566 

539.1305cP566 Fenej en P pen me Jehuty.

**The nose of this P is like the Intellect.** (The nose is compared here to the curved beak of Thoth that is good at poking itself into things. This is the spirit of scientific curiosity of the intellect. This leads to discovery. The nose moves the breath past the eyes. It also has the primordial function of distinguishing what is good or not good to eat. This primitive ordering of creation is the beginning of intelligence.)

539.1305dP566 

539.1305dP566 Pery-f eref, shewy-f eref ar Pet.

**He ascends by himself, and he elevates himself to Heaven.**

539.1306aP566 

539.1306aP566 Re en M pen me Khenes Mer Wer.

**The mouth of this M is like the Traveler of the Great Ocean.** (This refers to Khon-su, the Moon God. He is a form of Thoth. The moon generates the tides on the ocean as he crosses over it. The lips form the horizons, so the mouth encompasses the ocean of the sky and the ocean that is on earth. The Great Ocean is a metaphor for pure awareness. The Intellect travels in the Ocean of Awareness by means of his “mouth”. He defines creations, and they become his world. But all creations are like the Moon; they can only reflect pure awareness. Once the eyes and nose affirm that it is good to eat, we can put it in the mouth. Here “M” = “P”.)

539.1306bP566 

539.1306bP566 Pery-f eref, [shewy-f eref,] shewy-f eref ar Pet.

**He ascends by himself, and he elevates and elevates himself to Heaven.** (The scribe repeats the phrase “he elevates himself” twice in this verse. This is probably a scribal error.)

539.1306cP566 

567 

539.1306cP566-567 Nes en P pen me Ma@-a ar Ma@t.

**The tongue of this P is like my Truth upon the Boat of Truth.** (“Ma@-kheru” means “truth speaking”. This is the judgment for a person who is found to be honest. So the tongue of the avatar belongs to Truth and is a tool to speak the truth. This relates to the Goddess Ma@t. The tongue tastes what we put in the mouth and affirms that the eyes and nose are correct.)



Each chakra has its own useful function and is not to be rejected or despised. “Sema” is a code word for Yoga in Egyptian. The spine is the key to Yoga because the spinal cord unites the upper and lower portions of the body.)

539.1308dP568   
 539.1308dP568 Pery-f eref, shewy-f eref ar Pet.

**He ascends by himself, and he elevates himself to Heaven.**

539.1309aP568   
 539.1309aP568 Remeny P pen me Setesh.

**The two arms of this P are like Illusion.** (The “remeny” include the hands, arms and shoulders. A person uses them to operate on what appear to be the solid things in the world. They thus belong to Set, the Lord of Illusion.)

539.1309bP568   
 539.1309bP568 Pery-f eref, shewy-f eref ar Pet.

**He ascends by himself, and he elevates himself to Heaven.**

539.1309cP568   
 539.1309cP568 .....

..... (This verse is missing, so we do not know what body part is intended, but it would seem to be either the hands or some part of the chest, perhaps the lungs.)

539.1309dP568   
 539.1309dP568 Pery-f eref, shewy-f eref ar Pet.

**He ascends by himself, and he elevates himself to Heaven.**

539.1310aP568   
 539.1310aP568 ..... P me Babu.

.... **of this P is like the Leopard Cave Man, Baba.** (It is unfortunate that the previous verse and the beginning of this verse are missing. The identification here is with Babu or Baba bu, the place of Baba, but we do not know exactly which part of the body is indicated here. Based on the sequence, we can guess that Baba/Thoth represents the heart region, perhaps the pericardium, since his major sacred site was at Khemenu, the Heart Chakra of Egypt, and the next portion is explicitly the heart.)

539.1310bP568   
 539.1310bP568 Pery-f eref, shewy-f eref ar Pet.

**He ascends by himself, and he elevates himself to Heaven.**

539.1310cP568   
 539.1310cP568 Hat en M pen me Be Basetet.

**The heart of this M is like the Place of the Leopard Goddess.** (This is Bas-tet, the cat goddess who represents the Prana Soul of Isis (Ba-Aset). The Egyptian word



539.1312cP570 Pehety P pen me Heqet.

**The loins of this P are like the Beer Goddess.** (“Pehety” here must mean the bladder and urethra. The buttocks and genitals are mentioned specifically below as separate items. Heqet is the Frog Goddess who represents the earliest time. The most common beverage of the Egyptians was a kind of beer. This flow of liquid through the body culminated in an outflow of urine, so the flow of beer through the body corresponded to the flow of time. There would be a lag time from when you drank the beer to when you pissed it away. So the urethra was connected to the Frog Goddess. Interestingly, plants drink from the ground upward, and animals, especially humans, drink from above downward. The water thus flows in a cycle, upward in plants and downward in animals.)

539.1312dP570 

539.1312dP570 Pery-f eref, shewy-f eref ar Pet.

**He ascends himself, and he elevates himself to Heaven.**

539.1313aP570 

539.1313aP570 Khepedy M pen me Semeketet hen@ M@nejet.

**The two buttocks of this M are like the Morning Boat and the Evening Boat.** (This reminds me of the song, “My Gal’s a Corker. She’s a New Yorker. . . . She has a pair of hips just like two battleships.” These ships are the two solar barques used by the Sun God on his daily trips. One is for before noon and the other is for after noon.)

539.1313bP571 

539.1313bP571 Pery-f eref, shewy-f eref ar Pet.

**He ascends by himself, and he elevates himself to Heaven.**

539.1313cP571 

539.1313cP571 Henen en P pen me Hepy.

**The phallus of this P is like Happy.** (Happy is the god of water and the North. His name is Hepy and he represents happiness. The phallus is happy when he makes love. Also the love waters properly should flow “northward” up through the crown chakra to the Higher Self rather than only outward for childbearing. Some farming is necessary for life, but real happiness comes when the flow returns all the way to its Source in the Ocean. Faulkner thinks Hepy refers to Apis, the bull. The bull is often associated with the phallus, so this interpretation is also correct. **But the text clearly has the symbol for Hepy, and I think the myth of Apis came quite a bit after the Pyramid Texts.**)

539.1313dP571 

539.1313dP571 Pery-f eref, shewy-f eref ar Pet.

**He ascends by himself, and he elevates himself to Heaven.**







Formula is “Heka”. Literally it is a cord or thread that guides the Ka energy. The cord is a braiding of vibrations that form a standing wave form that gives rise to the illusion of a physical body. **Here M = P.**)

539.1318dP577   
 539.1318dP577 Pery-f eref, shewy-f eref ar Pet.

**He ascends by himself, and he elevates himself to Heaven.**

539.1319aP577   
 539.1319aP577 M pu Sekhem Wer em Jajat Weret em Anu.

**This M is a Great Ego Power in the Grand Council in Light Tower City.** (The avatar has a powerful Will in his third chakra that carries great influence over the thought process in the midbrain, thus guiding the flow of thoughts and actions. **There is an extra “sekhem” glyph, which is probably a scribal error or for emphasis. Here M = P.**)

539.1319bP577   
 539.1319bP577 Pery-f eref, shewy-f eref ar Pet.

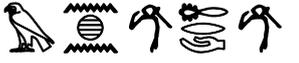
**He ascends by himself, and he elevates himself to Heaven.**

539.1320aP578   
 539.1320aP578 *Khenenu.*

**The pair of fighters.** (We lack a clear determinative here. This probably refers to the fighting between Horus and Set and the confusion and chaos brought by their quarrel. The fighting represents internal contradictions. “*Khenenu*” can also be a sailor who paddles or steers a boat such as the Boat of the Sun. He can also be a plowman or one who is expert with his phallus. However, the first reading is most likely the primary one intended by the author. **Despite his internal contradictions, he still can take himself to Heaven.**)

539.1320bP578   
 539.1320bP578 Pery-f eref, shewy eref P. ar Pet.

**He ascends by himself, and P. elevates himself to Heaven.**

539.1320cP578   
 539.1320cP578 Heru Nekhen Khared.

**He the Will is a boy, a child.** (This is Horus of Nekhen, the youthful Will that is not yet mature. In his immaturity he struggles and fights against perceived wrongs not realizing that these are projections of his own estranged viewpoints. Set, after all, is his own flesh and blood.)

539.1320dP578   
 539.1320dP578 Pery-f eref, shewy eref M pen ar Pet.

**He ascends by himself, and this M elevates himself to Heaven. (M here = P.)**

539.1321aP579 

539.1321aP579 Newet ne nek nes, ne reda nes @wy-s.

**Cosmic Space has nothing to do with lovemaking and does not give her arms to it.** (“Nek” is to make love, as the determinative clearly indicates. “Nes” here with a tongue determinative means what pertains to lovemaking. Newet has to embrace Geb in order to receive his seed. In the Egyptian tradition the woman is on top. She makes the decisions regarding pregnancy for this is her right since she has to carry and nurture the child for an extended period. If space stays aloof from matter, evolution will not occur, so she must wholeheartedly embrace him with her “arms” for conception of life. Newet could only give birth to the fabulous foursome – Osiris, Isis, Set, and Nephthys, plus the indirect birth of Horus. After that she is done with lovemaking and retires to her aloof posture in Cosmic Space. However, that is enough to generate civilization on Earth.

539.1321bP579 

539.1321bP579 Pery-f eref, shewy eref P pen ar Pet.

**He ascends by himself, and this P elevates himself to Heaven.**

539.1321cP579 

539.1321cP579 Geb ne sethep nef ab-wat-f

**The World does not deviate from his Middle Way.** (“Sethep” is to deviate or remove or carry away from. “Ab-wat” is the Middle Way. “Ab” is the heart or core or center of something. “Wat” is a road or pathway. Geb maintains a way of moderation. This is the Buddhist Middle Way of moderation. To promote life he must be not too hot and not too cold, not too wet and not too dry, not too anxious to get it on and not too diffident. Thus he is usually shown in a relaxed posture. He looks laid back, but his phallus can stand proud and erect as the earth’s axis, and knows that the “Middle Path” leads right between Newet’s thighs into her womb in spite of her aloofness.)

539.1321dP579 

539.1321dP579 Pery-f eref, shewy eref P ar Pet.

**He ascends by himself, and P elevates himself to Heaven.**

539.1322aP580 



539.1322aP580 Neter neb tem tef seq nef Redewy en M pen.

**Each god who does not touch for himself the feet of the Step Throne of this M.** (This important verse continues with 1322c on down to 1323c below and seems to speak of showing obeisance to the throne of Osiris, but actually is about the practice of meditation. “Seq” is to practice, and the “feet of the seat” (Redewy) is a yogic posture in which the person sits with the hands touching the feet. This can either be lotus posture with the hands in front or diamond posture with the hands behind. The most commonly practiced method in ancient Egypt apparently was diamond posture with the hands behind. This keeps the shoulders back, spine erect, and heart chakra open. It also has a number of other subtle features. Large numbers of people

















that the elements are somehow “just out there”, nobody knows exactly how or why. For some reason people do not like to take responsibility for their physical world. They forget that its presence is due to having created a physical body and put attention on physical things. Well, I didn’t create my body or my attention, some may reply. If you put no attention on them, how would you know that they exist? Who told you to put attention on them? Do they exist during sleep? When the Will matures, it remembers how it all came about. It does so simply by deciding to remember and forgetting to forget.)

541.1332cP593  594 

541.1332cP593-594 Setep *Sa* @nekh her [f]at then, Asar, M.

**Choose the security of life for your father, the Perceptive Faculty, O M.** (The Will is the faculty of consciousness that chooses, so it must preside over the “Setep *Sa*” or conscious choice to live deliberately. Horus is the Chariot Trump and plays the role of the warrior and protector. The truth is that perception in the sense of the cosmic witnessing function never dies. However, the physical organs die. Thus, the instinct of the first chakra is to preserve life in the physical body for as long as is practical. Then it lets go. Horus is the third chakra ego. He likes to elaborate greater measures to protect life. He believes that expansion is the best insurance. Even the primal first chakra instinct of survival is set up by the Will. An advanced yogi can live or die in a given physical form by his own decision. Thus, we realize that we define with the Will even the most primal of instincts even though they operate most of the time automatically in default mode. The “f” on father is sometimes omitted. There is also confusion when “his father” is intended, because the initial “f” is written at the end for calligraphic, and possibly also for honorific reasons. When the initial of a word was the same as the final of the preceding word, one of the letters could be elided. Hence “fat-f” would become “atf-f” and then collapse into “at-f”. This led to the anomalous backformation of writing “at” for “fat”. The situation could have been further complicated by the existence of a dialect that tended to drop initial “f” rather like the British tendency to drop initial “h”. At least, that is my personal take on the spelling of father in Egyptian.)

541.1333dP594 

541.1333dP594 Jer nu dat-f sejob-f kher neteru.

**That period given him to exist with the gods.** (Nothing is permanent except existence itself. The time a person has with his gods, is his lifetime in a physical body. The gods are his organs and their various functions.)

541.1334aP594   
595 

541.1334aP594-595 Ah Setesh, anej-a Asar P pen m@-f jer Hejet Ta.

**I fight Illusion, and I protect the Perceptive Faculty of this P from him until the Enlightenment of the World.** (Horus the Will is a light warrior. He will do “battle” with ignorance and Illusion until he creates an enlightened planetary civilization. “Ah Set” translates colloquially as “whacking at the beast”. Each person finds his own personal way to dedicate his energies once he makes the conscious choice to be a light warrior. The club used is the “hej” mace because

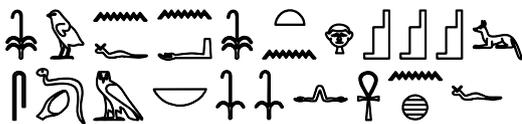


This is what Osiris learned the hard way. A major method the Egyptians developed was the “Prisoner Pose” posture for meditation. It automatically deflates the ego puff and opens the fourth chakra center, moving the ego energy upward, but without the ego puff. In fact the breath tends to slow or even halt after the exhale. The “Was” scepter held by the gods provides further insights into the technique.)

542.1335aP595  596 

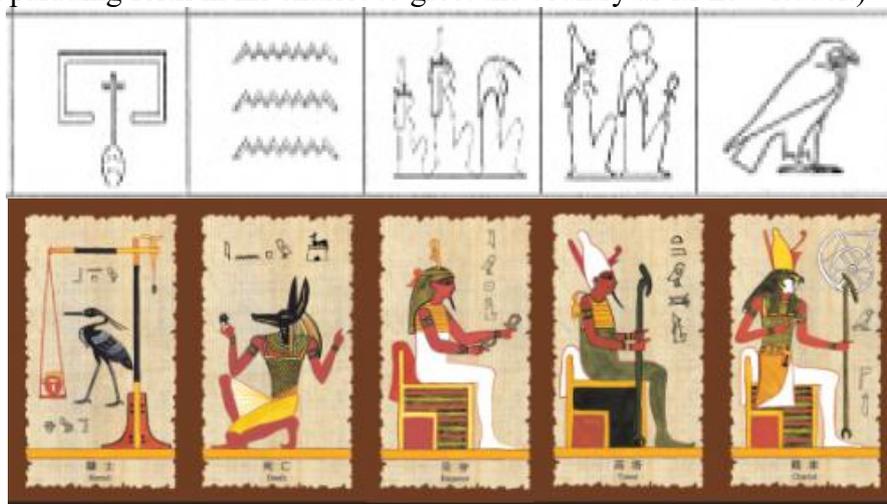
542.1335aP595-596 Jed medu: Heru pu aw nef ap-f [f]at-f Asar P.

**Say the word and O this Will comes and judges his Father-King, the Perceptive Faculty P.** (This is another “Father-King” verse. [See previous hymn.] The avatar can wake up his own Perceptive Faculty on the Higher Self level or higher simply by using his Will properly, or he can judge it in such a way as to limit it. Knowing the truth, it is easy to judge Osiris. Are we willing to take the forgiveness option? This is the challenge of Set.)

542.1335bP596 

542.1335bP596 Sewenef n@ su[re]ten hery asetu Anepu. Sejem neb nen. Ne @nekh-f.

**He has announced a royal decree before the Seats of the Death Trump. Everyone hears: He does not live.** (“Sewen-f” is the causative of “open” and has the sense of “make open” or “make a public announcement”. The “n@ su[re]ten” or sultan’s decree is an official certificate of death such as a coroner issues in the name of the state. It declares that Osiris is dead and perhaps also tells how he died. The heir comes to identify the body of his Father-King and accept his death as a fact. This is the official moment of transition of power from king to crown prince. On the Senet Game Board we may surmise the following sequence underlies the final 5 Houses on the board. House #26 represents the deceased pharaoh prepared as a mummy and lying in state for public mourning. House #27 is the funeral procession led by Anubis and Wepwawet to seal the mummy in its tomb and guide the pharaoh’s soul to the netherworld. House #28 represents the assumption of the royal power by the heir. House #29 is the coronation of the new pharaoh. House #30 is the pharaoh parading forth in his chariot to greet the country as its new leader.)



From left to right: The Final 5 Squares on the Senet Game Board.

542.1336aP596  597   
 542.1336aP596-597 Jehuty em khabet-k am-seju nebu [f]at.

**O Intellect, in your shadow form, in which are all the reckonings of the Father-King.** (Thoth is the intellect, and the Kha[y]-bet is the “shadow” soul seventh chakra. It is the “house of a thousand record rooms, scales, and inscriptions,” i.e. the mind with its memory. It is also the “House of the Twat Swamp”, a miasma of emotionally held beliefs, many of which are instinctively impressed and suppressed frustrations about sex and mating issues. Thoth has a record of every weighing of the heart of Osiris. The evolutionary energy of the Khaybet Soul is meditation and contemplation. This integrates the multiplicity of thoughts, ideas, experiences, intentions, actions, and so on that accumulate in a person’s life. The Egyptians symbolized this meditation process mathematically by the final infinite sequence of the bifurcation series, the sum of which equals the final 1/64<sup>th</sup> part needed to reach the wholeness of a “full moon”: 1/128, 1/256, 1/512, 1/1024, . . . . The full moon symbolized the intellectual understanding that matched the direct experience of the sun as the integrated Higher Self.)

542.1336bP597   
 542.1336bP597 Jehuty, as! Maa-k anu [f]at. N@-f sewen-f.

**O Intellect, hasten! Observe this Father-King. And he announces his decree.** (Thoth announces the results of his findings after including a visual examination just to make sure the document is correct. The Father-King is dead. Long live the Father-King! *Sethe indicates that the hymn ending has been erased, but the next verse begins with the standard “Jed medu” opening.*)

543.1337aP597   
 543.1337aP597 Jed medu: Ashem en Asar, M. pu.

**Say the word and go to the Perceptive Faculty, O this M.** (This hymn continues to describe parts of the Osirian ritual. *Here M = P.*)

543.1337bP598   


543.1337bP598 Asar P, an nek semam ku. Me per-f m@-k.  
**O Perceptive Faculty of P, he who killed you is brought to you and may not go forth from you.** (The culprit is caught and can not escape.)

543.1337cP598   


543.1337cP598 Asar M An nek semam ku. Ary nem-f.  
**O Perceptive Faculty of M, he who killed you is brought to you. Execute him.** (The word “nem” is the executioner’s chopping block. The idea of executing Set or his minions is a pretense because the gods are all immortal. Only the physical body of Osiris *[or Set]* dies. However, it subsequently resurrects and finds new life. *Here M = P.*)

543.1337dP599 

543.1337dP599 Asar P pen, an nek semam ku. Sh@ em sep khemet.  
**O Perceptive Faculty of this P, he who killed you is brought to you, cut with three slices.** (The three cuts divide Set, the culprit, into a total of eight pieces if each one passes through from a different dimension and bifurcates the whole “Set”. Thus we get a “set” consisting of the Ogdoad. Just as in Milton’s “Paradise Lost” it is all a big imaginary charade because these angels and demons are immortal. Set dismembered Osiris, so his karma is that he must be cut into pieces in a manner similar to the way he cut Osiris. The “dismembering of the god” shows how Unity takes on the appearance of diversity. Diversity is the essential quality of Set from one viewpoint, but his stubborn insistence on diversity pegs him as not so diverse after all.)

544.1338aP599 

544.1338aP599 Jed medu: mesu Heru, ashem en Asar P pen.  
**Say the word and O children of the Will, go to the Perceptive Faculty of this P.** (The four children of Horus the Elder also come since they will become the surrogate grandsons of Osiris in the future. They hold the canopic jars and also often stand at the four corners of the coffin. In the case of an avatar who drops his body, they would be his children and grandchildren who hasten to the funeral.)

544.1338bP599 

544.1338bP599-600 Mesu Heru, as as then khery Asar M pen. Me hemu tef am then.  
**O children of the Will, hasten to come get you under the Perceptive Faculty of this M and do not shun from there.** (The adult members of the family help carry the bier. The sons of Horus will bear the canopic jars. They represent the four elementary matter states of the physical world. Here M = P.)

544.1338c600 

544.1338c600 Fa su.  
**Lift him.** (They carry the bier of Osiris to a tomb where he will be laid to rest. This is all on the assumption that he is really dead, which he is not.)

545.1339aP600 

545.1339aP600 Jed medu: Asar P pen, an nek semam ku, Sh@, ary nem-f.  
**Say the word and O Perceptive Faculty of this P he who killed you is brought to you. Execute him.** (This verse is essentially the same as 1337c above.)

545.1339bP600 









**taken by Kundalini.** (“Hat” [tow rope] is a word play on the heart [hat] string that tugs a person along toward what is really important to him. The boat is towed in the canals. Isis pulls from the bow, and Nephthys pulls from the stern. The two sisters work as a team from the upper and lower chakras to move the heart of Osiris. “Sep aw” indicates the secondary support provided by Nebthys. The word for the bow tow rope plays on the word for heart. The stern tow rope plays on the loins. This subtly suggests the unification of compassionate love and sexual love that Osiris achieves through these two goddesses. His love for Isis is spiritual, and his love for Nephthys is physical. The two unify and become one evolutionary force.)

548.1348aP604 

548.1348aP604 Den su Qebhut tep sema-s. Petekh-s su mem Khenety Shau.  
**The Sky Goddess puts him at her side. and she drops him off among the Chiefs of the Lakes.** (Qebhut is a sky goddess who is considered to be a daughter of Anepu, the Death Trump. She acts as his guide in the astral sky. The Chiefs of the Lakes are officials in charge of hydraulic engineering in the delta to manage irrigation and water supplies, all very critical to the agricultural economy there. Esoterically these were meditation masters. Physiologically they represent the choroid plexi that regulate the flow of cerebro-spinal fluids in the ventricles of the brain. These fluids bathe the brain with hormones and other chemicals for its proper function.)

548.1348bP604 

548.1348bP604 Menau behesu as.  
**and the Herdsmen of Calves.** (“Mena” is a herdsman. “Behes” is a calf. Along with agriculture, the raising of livestock was the other main pillar of the economy. Osiris carries the flail for agriculture and the crook for husbandry. Here we see him on his first tour of duty after his “death”. The calf was a symbol of the dawn and hints at the resurrection of Osiris as the sun rises on a new day.)

549.1349aP604 

549.1349aP604 Jed medu: Ha-k Babua, Desher Mesejer, themes @ret.  
**Say the word and behind you is the Leopard Cave Man with his red ear and dappled haunch.** (Baba or Babu is the first son of Osiris. He is an advanced immortal yogi master. He often takes the form of Thoth’s baboon avatar from beyond space/time or as a handsome young yogi with shoulder length hair. He lives in caves [baba], practices various disciplines of yoga, and traditionally wears a dappled leopard skin [ba], the ancient totem for a book. One of his epithets is “Desher Mesejer”, “Red Ear”. This means he lives in the “Red” Desert land and is friends with Set. But red also is the blood color. It means he can hear the subtle sounds of the heart from his deep meditations. He shows up here suddenly standing behind Osiris. First, this shows that he supports Osiris and will help him recover his lost powers and even more. He is an adept in Tantra and a master of the phallus. As the primary disciple of Thoth he assists in the reconstruction of the lost phallus of Osiris and resurrection and immortality for Osiris. Second, since Osiris is the Perceptive Faculty and Baba stands behind him, he must be at an even deeper level of

awareness than Osiris. His appearance as the son of Osiris was as an avatar to assist Osiris and to pass on certain teachings in Egypt. Baba means cave, and the human body has certain “caves” or apertures. Baba emanates in human form from Ra as the four [actually seven, since we have two eyes, ears, and nostrils] Babau or Babu Caves of the Senses: Hu [Taste], Saa [Touch], Maa [Sight], and Sejem [Hearing], plus the lower apertures that link him with Set and Nephthys. But he goes back even farther. It turns out that Thoth is one of his emanations rather than the other way around. The Egyptian glyph for Red looks a lot like Thoth’s ibis totem. In that case Baba’s epithet means “Thoth of the Ear”. The word “Mesejer” for ear literally means “Gives Birth to Limits”. That suggests that Baba is without limits. Thoth is “Tekhy”, the Lord of Limits defined by the Intellect. He is the founder of Technology. Baba is Neb-er-jer, The Lord Beyond Limits, Undefined Awareness before the Intellect appears. Another name for Baba is Khem, the Fool. He is the Fool Trump in the Tarot deck, and his favorite emanation is as the baboon scribe of Thoth. The Fool is actually Thoth’s master. Behind the Intellect is the Fool. “Themes” is the writing board used by the scribes. The “dappled” markings on the leopard skin represent the primordial beginnings of communication by writing. This gives another connection to Red Ear. He is so called because the scribe often hung his red rubric brush on his ear while writing most of the time with his black ink brush. So the ancient Egyptian scribe often had an ear smeared with red ink. The word “@ret” used for “haunch” also happens to be the word for the Cobra Kundalini energy that hides in the Root Chakra. In India Baba is called the Mula-Guru or master of the Root Chakra. Baba is the form Thoth takes when he teaches the Cobra Breath of Menu an ancient Tantric technique of kundalini yoga. See the discussion of Baba at 515-518, Utterances 320-324. Another possible meaning of “Red Ear” is that it codes for Betelgeuse, the Red Giant star in the upper left corner of the constellation of Orion. This is the Red Ear of Osiris in his celestial constellation form and a reminder that “Red Ear” was his first son.)

549.1349bP604   
 605   
 549.1349bP604-605 Ja ek aw@ en reput-k tep re-k.

**Pass the cutlet of your “nobility” of the tip of your mouth.** (This is another very esoteric verse because Baba is the king of esoteric teachings. The cutlet symbolizes an heir. To “pass the cutlet” is to beget an heir. Baba is the legitimate heir of Osiris. However, he does not want to come out and administer the government because he is a recluse and prefers to operate quietly behind the scenes. The Hermit Trump is another of his transformations. However, Osiris the king must speak out a name for a successor to his throne on earth, since now he will be invisible and live in his heavenly court. Hence he must “Pass the cutlet of his nobility”. The cutlet radical depicts meat on a bone. This is a humorous play on a hand holding an erection. Putting the tip in the mouth sounds like fellatio. The humorous Egyptian myth of creation is that Ra-Atem performed a contortion of self-fellatio and masturbation to create the world. Baba is proposing to help Osiris get Isis pregnant with another heir. This will be Horus the Younger, an avatar of Horus the Elder. He will be a dynamic extrovert who enjoys administering a kingdom. He will also put uncle Set back in his place. In the process they will all learn lessons. “Repety” in the dual case often refers to the two ladies, Isis and Nephthys. There is a small gap in the text after the glyph for the cutlet and an erased glyph after “reput”. Directly or indirectly as

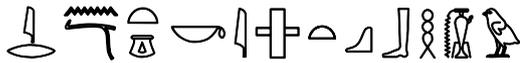








principle of expanding and also vibrating. Taking your hand means he welcomes you and guides you. Purifying means he takes you all the way to pure unbounded awareness. The word “nejer” contains a boundary [jer]. He takes your hand while you are in the boundaries and escorts you beyond them. This is the role of Baba, and he has created several very remarkable guidance systems and entrusted them to the High Priest, Thoth. Seker is the dissolution of Osiris, and in a sense this is Baba behind Osiris.)

553.1356bP607 

553.1356bP607 Ar Neset-k amy t Qebehu.

**To your throne which is in Heaven.** (“Qebehu” means “cool”. This place is very cool. It is so cool that it is beyond the universe. The throne is “neset”. It is your ultimate nest. “Nes” is the tongue. The throne is at the seat of the tongue. By operating the “tongue”, the whole universe comes into being. The tongue is the organ of the Fool Trump. This is Baba’s Trump. The little baboon sits above the Scales of Truth like the feather on the head of Maat and speaks his Truth that determines the laws of the universe and the course of their unfolding. In fact he is often drawn sitting on the “tongue” of the scales. It looks like he has a giant erection, which is his version of Tem the Tower. That is his throne, and it is the Fool’s throne of all the Pharaohs of Egypt. However Baba himself is beyond the boundaries defined by Truth’s weights and measures. He is above the whole thing, and the Death Trump [Anepu] has no power over him. See him in the illustration to **Amduat**, Hour Six, when he grows big and sits on his throne holding Thoth in his hand.)



553.1357aP607 

553.1357aP607 Thes thu Aakh pe P. pen. Hemes. Wesheb-k.

**Raise yourself, this Light Being of this P. Sit and eat.** (The verse invites the avatar to mount this throne of Baba as an immortal Light Being. “Wesheb” means to eat. However it is related to a deposition or type of speech given in answer to questions. It often consists of making excuses. What you have is the result of what you said in the past. This is a case of literally eating one’s own words. Baba has a completely zany sense of humor. The Egyptians incorporated that spirit into their culture while keeping a straight Poker face.)

553.1357bP607 

553.1357bP607 Hemes Ka-k. Wenemy-f ta heneqet hen@-k ne newer en jet jet-ta.

**Let your Ka be seated and let it repast on bread and beer with you unceasingly for ever and ever.** (Bread is the body, and beer is the blood. The Ka is the life force energy that activates the physical system. The avatar lives forever enjoying a perpetual Eucharist banquet. “Ne newer” is short for “ne newered” and means “unceasingly”.)

553.1358a607   
 553.1358a607 Shemet-k tu s-Aset as Asar.

**This, your journey, is in the Seat of the Perceptive Faculty.** (The avatar goes as the representative of Osiris. This is true of all avatars. They sit in the Seat of the Eye of the Witness and let the Will carry out transformations on the physical body. Thus the observer never actually goes anywhere. Phenomena come and go, but the observer is always detached from all of that. The letter “s” acts as a causative prefix to make the Seat into a verb. **This as if identifies Osiris with Isis, his stable “Seat” in the sensory mode of “pure witness awareness”.**)

553.1358bP607   
 553.1358bP607-608 Redwy-k seq sen nek @-sen

**They touch with their hands your two feet.** (Faulkner thinks this is some sort of dance. He misses the esoteric allusion to yogic practice. “They” refers to the other gods. They perform obeisance, bowing and touching your two feet as a sign of respect. This phrase actually is **Pyramid Text** secret technical language for sitting in meditation. The avatar is probably either in lotus pose or diamond pose. Other yogic poses are possible, including Geb’s Plow Pose. The term “seq” is analogous to the Chinese “da zuo”, “hit the seat”. The mace symbol was used by great masters as a symbol of enlightenment. “Seq” means to assume a meditation pose and begin practice. Note the indirect coding of Yogi Baba’s name in the glyphs for the two feet.)

553.1358cP608   
 553.1358cP608 An sen nek hebu-k.

**They bring to you your festivals.** (These verses describe the treatment of the god in the temple. People make food offerings, bow and touch the feet of the idol, and bring the idol out on festival occasions. For the adept the festivals were times for deeper practice.)

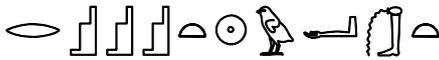
553.1358dP608   
 553.1358dP608 En @behu-k heju, @netu-k Du-f tet.

**For your white teeth, your fingernails, and the image of the One on His Mound.** (They bring food for Osiris, his crew, and his pet **jackal, Anepu**. The “teeth and nails” of the avatar are the crew that goes out and gets things done. In ancient China they were the personal guards surrounding the emperor. They were called the emperor’s “zhua-ya” [claws and teeth]. The “pet” is Anepu, the Jackal of Death whose common epithet was “His Evilness” a.k.a. “the One on His Mound”. His companion Wep-wawet, The Opener of Ways, was often there too. The avatar, having conquered death and identified with Osiris, has no problem with these characters. Nails and teeth are handy for eating, even though they may be attached

to the likes of sweet Am-mit, the demoness who devours the hearts of the dead. The Avatar Wizard is well protected and fears nothing. Death is his pet. Anepu is even considered to be a son of Osiris by Nephthys.)

553.1359aP608   
 553.1359aP608 Ja-k Ka Wer ar Sekhet Wajet.

**You ferry over the Great Ka to the Field of Green.** (The Great Ka is also the Baba, Great Bull of Blackness, and the Ka soul of the avatar. Black is the color of the fertile delta soil. “Green” is also the name Wajet, the Cobra Goddess of the green delta crops and the symbol of Kundalini risen. Osiris is a plant deity, so when he is well fed, the fields become green. The skin of Osiris therefore is usually either drawn as black, for the black soil brought by the Nile, or green for the green crops that grow from the black soil.)

553.1359bP608   
 553.1359bP608 Er Asetu R@ w@betu.

**To the pure seats of the Higher Self Sun.** (The Higher Self Sun is the lower self purified of selfish interests. Ra also represents the brain, and the seats are the various faculties of the brain. When these seats are purified, the brain operates as the Higher Self’s organ of perception and action. Aset [Isis] has the seat glyph as her name, and she is the pituitary master gland in the brain. She is the Seat of Osiris, who becomes the “third eye” pineal gland.)

553.1360aP608 

553.1360aP608 Thes thu Aakh pe M pen. Mu-k nek, b@h-k nek.

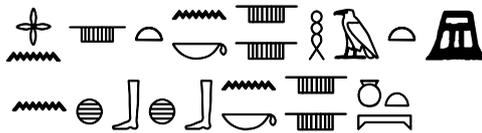
**You elevate this Light Being, this M. Your Pure Awareness is for you, and your Infinite Abundance is for you.** (When the brain and nervous system faculties are purified, the level of consciousness ascends to become enlightened. The Avatar becomes an immortal Light Being. “Mu” is water and symbolizes pure awareness, the pure energy potential of light. “B@h” is a flood and symbolizes the infinite potential of undefined awareness. As this awareness awakens in an individual it is like an overwhelming flood of abundance. Here M = P.)

553.1360bP608   
 553.1360bP608 Redu-k nek. Per me hewaat Asar.

**Your effluent is for you and goes forth as the secretion of the Perceptive Faculty.** (Osiris as the Perceptive Faculty “secretes” a small flow of this vast undefined awareness as the “stream of consciousness”. This becomes the life experience of the Avatar. It is simply a small selection of the infinite undefined awareness that flows through the filter of an individual identity and takes on the flavor of that particular identity. Thus the individual is fully responsible for the quality of the experiences that he has due to the filters that he chooses to place on awareness.)

553.1361aP608   
 553.1361aP608 Wen nek @wy Pet. Asenesh nek @wy Qebehu.

**The double doors of heaven are open for you; the double doors of the Cool Place are open for you.** (The text repeats the formula using two different words for “heaven” [Pet, Qebehu] and “open” [wenen, asenesh]. Unfortunately we do not have a good synonym for “open” in English. The two doors are the two lobes of the brain that have been purified. The two doors can also be the two lips of the mouth and the two lips of the labia and the two horizons, East and West.)

553.1361bP609 

553.1361bP609 Wenet nek @wy hat. Nekheb-kheb nek @wy Newet.

**The double doors of the tomb are open for you, and the double doors of Cosmic Space are open for you.** (This verse gives two more synonyms for “open” doors, “wenet” and “nekheb-kheb”. The previous verse represents the doors for **the** entering and exiting of the sun during the day. This verse represents the doors for the entering and exiting of a soul into the realm of death. The first pair of doors **here** is at the entrance to the tomb and plays on the word for heart. The second pair of doors defines the night sky of outer space filled with stars. This symbolizes the world of death from which new life takes form just as the sun is born each day from the womb of Newet. The double doors in this case become the labia of Newet.)

553.1362aP609 

553.1362aP609 “Nana at,” an Aset. “Seja em hetep, at,” an Nebet Het.

**“Welcome, father,” says Feeling. “Depart in peace, father,” says Kundalini.** (The father is Geb, the World Trump and represents experience of physical matter. Feeling welcomes the arrival of physical experiences. Feeling lets a person know he is alive and puts him in touch with his true intentions. Kundalini is the cosmic life force that resides innately in the body. When this potential ascends in the body, it purifies all individual intent and initiates the journey of integration with the cosmos. “Depart in peace” is like “requiescat in pacem”, but is not nearly as passive. “Seja” is to set sail on a journey of experience that takes one to full enlightenment. This includes the death of the individual small self as it expands to identify with the Higher Self. Kundalini clears the lower chakras and opens the crown chakra, integrating it with the higher chakras.)

553.1362bP609 

553.1362bP609 Maa enes at-k Asar, heru pu en Heb [A]memet.

**When she sees your Father-King, O Perceptive Faculty, on that day of the Feast of the Eater of the Dead.** (The feminine pronoun here probably refers not to Isis or Nephthys of the previous verse, but to [A]memet, the eater of the dead. Her name is usually spelled @m-mit. This seems to be a variant spelling. The chimera Amemet sits near the scale of judgment waiting to see if the heart is found wanting in integrity. If so, she devours it. This symbolizes the self-destructive nature of dishonesty. If this interpretation is correct, there may have been a special feast day dedicated to



of “aret her-k” that is uncertain. Most likely it is the date [fruit] determinative. This gives us “ben-ra-t” as the proper reading. The scribe apparently metathesizes the “ra” into “ar” for calligraphic purposes. Or it can be read “bena aret” which means graciousness and also derives from the date’s sweetness. “Ab-du”, the “Hill of the Heart” represents the desire of the phallic glans to nestle in the sweet secretions of the vagina. Abydos represents the tip of the phallus in Egyptian geography and was the site where Osiris rejoined with Isis in lovemaking after his resurrection. [Look at a map of the Nile as it flows by Abydos.] “Hew@” is to operate a boat. The ropes or cords [qasu] are used to pull the boat and to tie it at moorings. The idea here seems to be that Osiris as the Perceptive Faculty should not get tied down to a particular fascination. This fixes attention. He needs to travel, unfold his potential, and raise his consciousness to his throne at the North Pole, the silent center from which he can rule his entire domain. Sex is the most common fascination that ties people down in life. Raising a family can take decades. Osiris has to engender the agricultural welfare of all of Egypt, not just his sacred shrine at Abydos.)

553.1363cP609 

553.1363cP609 Ne qasu sep. Na pu shenu pa nu Nebet Het.

**They are not boat tackle, they are the tresses of Kundalini.** (These ropes that seem to tie you down in the fascination with sex are not hindrances, nor are they merely boat tackle for hauling you through a life. They are the tender tresses of Nephthys. Osiris is married to Isis, the elder of his two sisters. Nephthys is married to Set. Isis is a beautiful and loving wife and represents the true feelings of the Perceptive Faculty as it interacts with the world view that it creates. However, the younger sister Nephthys is very sexy and seduces Osiris with her gorgeous physical attraction. When Set discovers this, he “kills” Osiris in anger and tries to take Isis. The result is that the two ladies go rescue Osiris, and Set ends up alone. The first lesson is that Osiris must take full responsibility for his own “death” and “dismemberment”. On the other hand he was not motivated by bad intentions. He truly fell in love with Nephthys and she with him. He just did not handle the situation very well. Nephthys is the Kundalini Cosmic Life Force. Sooner or later she seduces everyone. Her cosmic cobra energy awakens the full potential of Osiris. His “dismemberment” is actually an expansion that leads to a cosmic integration so that he attains true wholeness. Thus even Set is an unwitting accomplice to evolution. He represents a person’s “shit”, the belief that one is embedded in a fixed identity that is solid as a rock. Kundalini opens and clears the chakras, purging the system of its “shit”. The flowing Nile flood is like the seductive tresses of Nephthys.)

553.1364aP610 

553.1364aP610 Den-den-k Aatu reshytu. Den-den-k Aatu mehetetu.

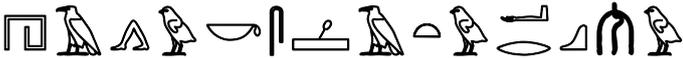
**You wander through the Southern chakras, and you wander through the Northern chakras.** (This verse continues the play on boat travel and Kundalini. It also runs opposite flavors of interpretation and suggests going north for spiritual development and going south for physical development, eventually integrating both









553.1369aP612   
 553.1369aP612 *Haw-k satu @requ.*

**You descend to the wise ones and the learned ones.** (From his throne in heaven Osiris then from time to time descends to visit the wise and learned people of Egypt.)

553.1369bP612   
 553.1369bP612 *Ha nek ar Ateret Shem@t.*

**You descend to the Shrine of the South.** (He visits the Ateret Shrine of the South.)

553.1369cP612   
 553.1369cP612 *Aw nek Ateret Mehet em kesu.*

**You go to the Shrine of the North with bows.** (He also visits the Ateret Shrine of the North with special bows because this is the bread basket of Egypt and Osiris is the God of Agriculture.)

553.1369dP612   
 553.1369dP612 *Jedet jet-ta Khenet Sekhemu.*

**Enduring forever as the Chief of the Mighty Ones.** (Osiris has become immortal and rules over even the greatest of egos. No matter what a person's identity, the Perceptive Faculty always takes precedence.)

554.1370aP613 

554.1370aP613 *Jed medu: an P pen sa Semat, Hemet Weret. Awer-s su. Mes as su.*

**Say the word and indeed this P is the son of the cow goddess, the Great Lady. She begot him, and she gave birth to him.** (The cow goddess is a form of Hathor transformed into a cow and then into Newet. The avatar identifies with Osiris and Newet gives birth to him in a physical incarnation. **“Semat” is a ritually sacrificed cow [note the knife determinative]. Contemplate that notion.**)

554.1370bP613   
 554.1370bP613 *De sen su em-khenu jeneh-s.*

**They place him inside her wing.** (She becomes like a big bird.)

554.1370cP613 

554.1370cP613 *Ja-s sha am-k. Nema-s saw am-k.*

**She traverses the ocean with you, and she sails across the lake with you.** (The cow goddess soars like a big bird over the ocean of pure awareness. She actually IS the ocean of pure awareness that gives birth to the Perceptive Faculty of an avatar. The verbs “ja” and “nema” both use the boat radical. “Nema” also links to “Nemat”, another name for the cow goddess of cosmic space. She is so called because she



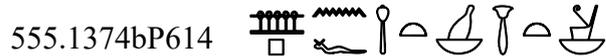
them all at the bindu point of the cortex. The “khaybet” is the “House of Balance” or “House of Memory”, the cortical region in which the integration of meditation takes place as brain waves moving into coherent synchrony.)



555.1373bP614 Sheth-f me Heru. Jeba-[a] me Pesejety Neteru.  
**He is dressed as the Will and [I am] equipped with the Double Ennead.** (A hawk in flight can be seen clearly in the outline of the third ventricle when a cross section is made of the brain sideways through the center. The Eye of Horus resides inside this “hawk”. Thus Horus is described with the image of a hawk. The Will focuses attention – the Eye of Wisdom – for sharp, detailed perception such as a hawk has. The Will governs all the organs and functions of the body. Each of the gods in the Enneads is charged with the operation of a specific organ or function. Horus commands the whole company in an integrated manner once the brain shifts into coherent functioning.)



555.1374aP614 Akh@y P. me suten. Aqay-f me Wep-wawet.  
**P. is crowned as a sultan, and he is elevated like the Opener of Pathways.** (“Akh@y” literally describes the rising of the sun at dawn. By extension it comes to mean the coronation of a king. It has the additional connection that the king is the representative of the Higher Self for society and identifies with Ra the sun god, who is that representative in nature. When enlightenment dawns for an avatar, he becomes ruler of his reality just like a king. He also assumes the responsibility of a ruler. Wep-wawet is the companion of jackal Anepu the Death Trump. He acts as a guide through the unknown pathways from the death of one incarnation to the birth of the next. This is a tunneling procedure from one universe to the next. “Aqay” means to elevate or raise on high. A guide needs a high viewpoint so he can see the territory that lies ahead and choose a proper path. Thus Wep-wawet is often shown on a raised pedestal at the bow of the solar boat. He is the guide dog or scout, the lookout on the ship. Horus is the pilot and steers the ship. The Avatar is Osiris, the captain. Osiris identifies with Ra the Higher Self Sun. He is the captain and royal passenger on the boat.)



555.1374bP614 Shesep nef Hejet, Wajet.  
**He takes up the White Crown and the Green Crown.** (The white crown represents the sovereignty of the south and the male energy. The green crown represents the sovereignty of the north and the female energy. The glyph for the northern crown is the same as the one usually used for the red crown of the north. Here it is specifically called the “green” crown because the north is the fertile agricultural land of the delta. Green is the complementary color of red and is symbolized with a papyrus stalk. This is “Wajet”, which is also the name for the Cobra of the North, the risen form of Kundalini. White [hej] is the color of enlightenment.)

555.1374cP614   
 555.1374cP614 Hej-f em @-f. Ames-f em jeret-f.

**His White Mace is in his hand. His Flail is in his hand.** (These are two ceremonial scepters. The white mace represents the illumination of enlightenment through meditation and the light of the Higher Self that is dawning. He holds it in one hand. In the other hand he holds the ceremonial flail. This represents the harvest and the practice of the Cobra Breath Cosmic Pranayam of Menu. Baba, the Master of the Cobra Breath, uses as his icons the white crown and the flail mounted on the divine perch. The light from the white mace provides the solar energy that produces the harvest. The esoteric meaning of the white mace is the practice of meditation. The pharaoh holds the white mace over his head horizontally poised with the white stone mace head right over his own head as the signal for everyone to begin deep group meditation. At other times he carries it horizontally pointed forward at waist level to represent his virile power in tantric practice. **The end of the verse is recovered from the M and N versions.**)

555.1375aP614   
 555.1375aP614-615 Mut net P. Aset. Men@t-f Nebet Het.

**The Mother of P. is Feeling. His Nurse is Kundalini.** (The Avatar is in the role of both Osiris and Horus. Isis is Feeling and Nephthys is Kundalini. Here we see a subtle reference to the intimate relation between Osiris and Nephthys. The breast represents the nurture of the Will. Kundalini empowers the Will. A child or a man sucking on a woman’s breast turns on powerful instincts of love. Feeling is the starting point, and Kundalini nurtures that initial impulse of love into an invincible cosmic force that integrates all. Nephthys helps Isis nurse Horus when he is a baby. **The damaged glyphs are recovered from the M and N versions.**)

555.1375bN1140   
 555.1375bN1140 Seneqet N Sekhayt Heru

**She who suckles N is Memory of Horus.** (“Sekhayt Heru” is the title of a cow goddess form of Isis or Nephthys. These two ladies suckle the baby Horus when he is born. The Nurse of Horus is the Moon Trump in the Tarot deck. Horus is the sun. The moon reflects the sun’s light and thus is a Memory of Horus. The moon represents the past. The past is recorded in simple forms as archetypes. “Sekhayt” also means writing. Symbols are mnemonics that call to mind images from the past. They are not the real thing. Horus is the real thing. The Avatar is the real thing. Whatever he uses to nurture himself is a projection from his past and not the real thing. This is tradition. When the Avatar creates an incarnation as a child, he temporarily loses memory of who he really is. Loving nurture reawakens the memory. But the memory is not the real thing. He must stand up and experience directly his own true nature as it is in the present moment. This is the maturing process. **I use the N version here, because it has the glyph for the “cow goddess”. The cow goddess has the name or title, “Sekhayt Heru”.**)

555.1375cP615   
 555.1375cP615 Net em-khet-f. Sereqet tepy-@wy-f

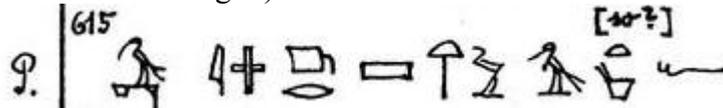


explosion of bliss and is nagged by hunger and thirst. He becomes identified with a physical body and subject to its limitations. He must learn to handle the basic requirements of survival before he can begin to recover his lost Bliss. That is why it is a waste of time to tell people about the bliss of meditation when they are struggling with hunger and thirst and are fixated by fear for their survival. Even after they handle the basics of survival, the habit of this fear often keeps driving them in search of material comforts and security long beyond the need to do so.)

555.1376cP615 

555.1376cP615 Em pen ges resy en Mer en Kha.

**On this, the southern side of Cunt Lake.** (The “Mer en Kha” is a lake in the Twat. Thus it represents the amniotic fluid in the womb. The southern side of this lake is the birth canal. While in the womb the fetus gets everything automatically from the mother’s body via the placenta. Once he enters the birth canal, he must face the challenge of hunger and thirst in the outside world. On a subtler level this is a lake in the delta. The delta is the brain, so this lake is a pool of cerebro-spinal fluid in the center of the brain [third ventricle] and represents the environment for the fetal stage of a creative thought.)



555.1377aP615 

555.1377aP615 Jehuty amy jer shewe bat-f.

**Intelligence is at the edge of the shadow of his bush.** (Thoth represents Cosmic Intelligence. The bush is the pubic hair at the end of the birth canal. Thoth waits there to receive the newborn infant. The other meaning of this verse is that the bush is the nervous system. Thoth is the High Priest Trump of the body and as such manages the nervous system and its ability to communicate and coordinate a complex system. This requires a high level of intelligence. The bush is not the intelligence. It is the expression of intelligence and its communication tool. Thoth remains outside the boundary of the shadow of the nervous system. You are not your body. You are the creator and the operator of the body. The term “shewe” is a complex pun. It means shadow here. But the shadow is empty of substance. The nervous system itself is a shadow. “Shewe” also means empty and is the name of Shiva, the Emperor Trump, which is Ra in the form of the invisible prana that makes up the substance of the cosmos after the Big Bang. So Shiva is the expression of A-Tem, the Big Bang, and A-Tem is the orgasm of Ra as he stimulates himself to create a universe from his own bliss. Thoth is the Moon God. He is also called “Khenesu”, the traveler. He generates time and memory and the journey back to Source. During the dark night of the soul when the sun’s light is shadowed by the earth’s physical mass, the light of the moon reminds us that the sun is still there. We must not, however, mistake the moon for the sun. Thoth uses the moon as an educational tool. But the tool is not the content of the teaching. It is a convenient method. The word “shewe” contains the glyph for the “Khaybet” soul, symbol of the cortex mounted on the spine in the shape of a parasol. This represents the seventh chakra, the crown chakra of integration. The “bat” bush contains the Ba soul glyph. This is the prana soul that represents the thought process in the mind that must become coherent. The P version adds an incense pot radical, and the M and N versions use the bush root glyph.)





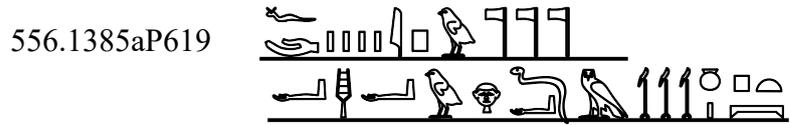








This is the Egyptian image for the Taiji in a state of dynamic balance. **The Will operates powerfully from this state of natural balance.)**



556.1385aP619 Fedu apu neteru @h@u her j@mu nu Pet.

**These four gods who stand up before/upon the Ja'am scepters of heaven.** (The four gods are probably the four sons of Horus that represent the four **states of matter** and the four directions. The "Ja'am" scepters indicate the power to become an immortal god. These are abstract representations of fundamental yogic techniques used during the practice of meditation. The scepter indicates that the meditator should have his spine straight and employ the triple lock [tribandha]. The "Setep Sa" was an initiation process in which a person deliberately chose to practice certain types of bondage. The three primary yogic bonds, or "Saiu Set", are the Root or Anal Lock [Mula-Bandha] that shuts the mouth of Set, the Belly Lock [Uddiyana-Bandha] that shuts the mouth of Shiva, and the Chin Lock or Net Holding Lock [Jalan-dhara] that shuts the mouth of Horus. The **Root Lock** stops downward energy flow and initiates the upward flow of Kundalini. The Belly Lock empties the Pot [Kumbha] of Shiva. The Chin Lock shuts down most of the mental activity in the Net of Indra by suppressing the heart and breath rate. The esoteric pronunciation "Ja'am" is an important mantra. The usual exoteric name of the scepter is "Was", which means power. The head of the scepter is a stylized ram's head with its chin tucked in suggesting the Jaalandhara Bandha. The ram [Ba] represents the discipline of pranayam or breath control. When the discipline extends to power over Death, the Ram's head is replaced by a Jackal's Death Head and the name changes to "Weser", the Wizard's staff, which means "more powerful than [Death]". "Wase-re" also means "Power of the Mouth". The Wizard pronounces mantras and magic formulas that place reality under his control. Practice of the "Ja'am" discipline brings a Wizard quickly into contact with heaven, especially when it is combined with the Heart Sacrifice or "Anehat" Pose. This is also called "prisoner" pose and involves the hands being clasped behind the back so that shoulders are drawn back and chest opened forward. The Wizard deliberately makes himself a "prisoner" to his yogic discipline. A slight adjustment to the sacrum turns on the basic Kundalini energy flow. Another technical term used in this regard was "Neweh", which means a cord or rope or bond. "New" represents the claw-like clasp, and "-h" represents the rope. "Neweh" is also used as a measuring cord for laying out the foundations of temples or any sacred spaces. The "Neweh Hatu" is a god who binds hearts. However, he also measures the "expansion" of the heart "Awet Ab" with the same cord. "Neweh" also means to masturbate and to be drunk with joy. **This verse has been recovered.)**



556.1385bP619-620 Ne met en as at Asar P. metet.

**The father, P, the Perceptive Faculty, is not dead as one who has died.** (The death of Osiris is not like ordinary death. The Perceptive Faculty is immortal and never actually dies because its inherent nature is undefined awareness. What dies is the object of perception. All creations come and go. Awareness is not created because its essential nature is undefined. It is therefore magical and mystical and



on his throne at the Twat [or Devata/Dewat] Pole Star of the Astral Center as the Perceptive Faculty and empowers his son, Horus, as the will to administer to his affairs on earth. The fundamental economic activity of an agricultural deity such as Osiris is the cultivation of crops. This ensures the stability, health, and well-being of the people so that they may pursue the higher levels of civilization and the evolution of consciousness. **The last few glyphs are damaged, but recovered. There is partial damage elsewhere. The next two verses are lost.**)

557.1388bP621 .....  
 ..... (This verse is missing.)

557.1389P621 .....  
 ..... (This verse is missing.)

558.1390aPM692 

558.1390aPM692 Jed medu aa M pe. Anej her-k Heh.

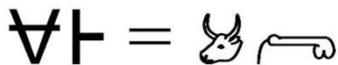
**Say the word, and O this M. Greetings to you, Eternal One.** (Heh is the personification of millions of years. He is a member of the primordial Ogdoad of Thoth. He corresponds to the Chinese trigram symbol Kan, and he records the flow of time over the eons in the abyss of space. He is the Great Time Lord who tracks the evolution of New's cosmic creative impulse. He assumes the *Ka* gesture which is the sign of the second chakra and signifies the electromagnetic energy in the form of Cosmic Life Force. This flow of life energy continues to grow and evolve over millions of years as the DNA record even though individual embodiments come and go like clockwork generation after generation. This remarkable technique of immortality depends on repetition of a basic formula with tremendous flexibility for it to adapt and grow according to its interests and desires and the environment it explores. The Eternal One does not resist the forces of nature but works within them, adapting and exploring various possibilities. The *Ka* gesture is the sign of bliss and joy. Heh's consort is Hehit or Seshat, the evolutionary growth of cosmic life represented by the flower of life she wears over her head and the sacred geometry that it represents. She upholds the development of civilization and the evolution of consciousness. The other Ogdoad members are as follows. Amen, or Men, is pure creativity. Amenet, or Mut, is pure accepting awareness. New is the primordial impulse in the ocean of awareness to create something. The seed of that is Atem. Newet is Cosmic Space that expands from that seed. Kek, or Khekh, is dark inertia that forms solid matter that is Set in its ways. Keket, or Khekhket, is the Bliss of Kundalini that hides inside the inert matter. She becomes Set's consort, Nephthys, [Nebet-Het].)

558.1390bM692 

558.1390bM692 Seshaa nek Seshaa Kam Wer.

**You ordain the Wise Course of the Great Divine Blackness.** (Newet is the expansion of Black Cosmic Space, and her daughter Nebet Het is the bliss of the cosmic kundalini life force that hides within the darkness of inert matter. "Sha", or its causative form "seshaa" is to determine, decide, decree, or ordain something. "Seshaa" commemorates Seshat, the consort of Heh, and the flowering of wisdom as civilization. Seshat was also the beloved of Thoth, second only to Maat, the goddess

of Truth. “Kam Wer” is also a name for ancient Egypt, the great primordial civilization of the black people of Africa. It also was used as the name of a city in the Nome of Athribites and what we now call the Red Sea. Sacred black bulls were also called by this name and used for ritual purposes. The Kam Wer was a bull god. Ka Wer, the Great Ka or the Great Bull was a title used for God. The bull glyph usually had an erect penis glyph with it to signify its creative power. This title was translated directly into Hebrew as the name AL that is commonly used for God in the Bible. Below is Hebrew AL (bull’s head and phallus) and the Egyptian “Ka” [creative energy] or “Ka-met”, that can be interpreted as code for “Kamet” or “Kamyt” -- black cattle, the black-haired people of Egypt, Egyptian creative literature, the black soil of the Nile, or anything black.



These two letters represent a bull’s head and an erect phallus, an exact translation of the glyphs for the Egyptian Ka. Ka actually means pure electromagnetic energy, the essential constituent of the universe. “Kam Wer” also plays on the reading “Ka-Mer”, or the Ka of Love. The Qabbalistic “Mer-Ka-Ba” is the Holy Spirit vehicle of God that rides on the Ba prana and the Ka life force. It is the chariot of the gods. This represents an ancient tradition of combining the Ba breath, the Ka life force energy, and the Feeling of Love [Mer] to raise the level of consciousness and to transport the self to the higher realms.)



558.1390cM693 Khenen-k khenet Neter Ser.

**You hover the hovering of the Elder God.** (The elder god is Horus the Elder. “Khenen” is to hover or alight. This refers to the sun hovering over the horizon like certain birds can hover fluttering over a site. The connection to the Mer-Ka-Ba tradition and the hovering of the Holy Spirit over the deep at the moment of creation in the opening verses of Genesis are further reflected in this verse. “Khenen” can also refer to acrobatic dancing, but “hovering” seems more appropriate to the Elder God.)



558.1390dM692 Ad nek adet qaa sema neb em Anu.

**You cense incense and raise high the Wig in Light Tower City.** (This verse is difficult. “Adet” is incense or a libation, and “ad” is to cense or pour a libation. “Qaa” is to exalt or raise something up high. “Sema Nebety” or “Sema Nebed” is a kind of wig style. The glyph after “neb” as presented resembles a mouth with water flowing out, **but the wiggling lines here probably represent braids or curled strands of hair hanging from a headband.** There is an interesting possibility of a complex play on the expression for the union of north and south Egypt, “Semay Tawy” and the Nebety pair of Cobras, Nekhebet and Wajet, that unite the country. The head is the sun and the braids of hair represent the rays of sunlight. Anew is the city specially dedicated to the sun. It was called Heliopolis by the Greeks. So what we have here is probably reference to an ancient ceremony in which a special wig was held aloft and then placed on the head of a priest. “Sem” was a term for a director or high priest. “Sem” also means to bless. The “Semayty” are the two goddesses Isis and Nephthys who are commonly shown together in attendance on Osiris. The Avatar here identifies with Osiris and then further identifies with Ra the Elder so that he may

assume the role of the Higher Self. Read together with the previous verse we find that the aureole of the Higher Self hovers over the head of Osiris like a wig. This is commonly shown in the iconography. Sometimes it has the form of the disc or Aten flying disc, and sometimes it has the form of a hawk. The wig represents the radiance of the higher self. When it is placed on the head, these rays settle over the brain and mind of the Avatar, uplifting his consciousness. “Sema” particularly refers to the temples at each side of the brow. There may have been special braids on the wig at this location that symbolized the rays that formed the four elements. If the wig was placed on a woman’s head, it is possible that the incense was in the form of a knob of unguent treated with essential oils that would be placed on top of the wig. Body temperature and the sun’s rays would then melt the unguent into the wig giving off a pleasant aroma. Such wigs are commonly illustrated in the art of ancient Egypt. The design of the wig no doubt had significance in every tiny detail. Unfortunately the line is brief and we lack the full richness of connotation that would accompany it for the learned Egyptian. In line with the Biblical hints in the previous verses, this could refer to the way God forms man from clay and dew. The word “ad” also can mean dew. [Further research may clarify some of the uncertainties here.](#))

558.1391M693   
 694   
 558.1391M693 @nekh-t, @nekh-t. Was-t. Was-t. Wethes @nekh em-khet-k.  
 @nekh-t.

**You live. You live. You are strong. You are strong. Elevate life behind you. You live.** (The “Ankh” and the “Was” are two sacred scepters held by the gods. The “Ankh” represents the *Ba*, or prana aspect of life. Without breath an ordinary person dies. Shiva often carries the Ankh scepter along with a feather on his crown chakra to symbolize his mastery of the breath through the science of pranayam. The “Was” represents the *Ka*, or electromagnetic aspect of life. The word analyzes into “*wa*” [meditates] and “*se*” [person], i.e., a person who meditates. The amulet represents key aspects of meditation technology and is held only by deities. The intimation is that proper meditation practice leads man into the sphere of the divine. Waset was the name for the 4<sup>th</sup> nome in the South and represented the area known to the Greeks as Thebes. This area was dedicated to personal cultivation and huge meditation congresses were held there in the largest temple complexes ever constructed by mankind. The nome symbol was the Was scepter decorated with a feather and a bow-tied ribbon. The feather signified truth and the ribbon bow tying the feather signified the important role of the flow of breath in meditation and other aspects of yogic practice and thus shows its link to the Ankh. The “Was” strengthens the nervous system so that it sustains electrical energy throughout the body enabling it to function properly. This is the key to Egyptian yoga. Thus, these two scepters were often used together as a decorative motif in Egyptian art. The Avatar has mastered the *Ba* and the *Ka* and he lives a life based on unconditional love. This is his Mer-Ka-Ba [a term that is also encoded in the opening Genesis verses]. The *Was* goes with the *Ka*, and the @nekh goes with the *Ba*. “Mer” is the love that comes from the heart chakra and integrates the two. With this vehicle empowering and integrating his 2<sup>nd</sup>, 4<sup>th</sup>, and 6<sup>th</sup> chakra energies the Avatar opens and aligns all seven mortal chakras and then spontaneously influences life into an uplifted condition wherever he goes. In line with the Genesis imagery this verse describes the creation of life and the evolution that follows. Below is the glyph for Waset.)



559.1392aM694



559.1392aM694 Jed medu: M, may em Hetep en Asar. Ay em hetep arek en Asar. **Say the word and M, come in peace to the Perceptive Faculty. Come in peace to the Perceptive Faculty.** (“Ay em hetep” is a traditional formula that was used for thousands of years in Egypt. It is roughly equivalent to the present-day expression, “Salam-u aleichem”, or “Peace be with you”. The deeper meaning of this verse is that “hetep” means experience. The injunction is to come or go into your experiences so that you can fully experience them. Only then will you find peace. “Hetep” is the reverse of “Peteh”, which means to open or to engrave. “Peteh” [Ptah] is the god who represents the way we shape our physical reality. Once something is shaped into a physical reality, it must be experienced. Experiencing a reality is exactly the opposite of creating a reality. When we create, we start from a neutral condition and then add intention plus attention and sometimes even some effort, although the effort indicates we are working against prior conditions that are not aligned with our current intention. When we experience, we first relax any effort we are making, and then let the attention enjoy the creation until the **original intention** [and not some later judgment we may place on it] is satisfied. At that point the original intention dissipates and we return to a neutral condition. Another deeper aspect to this verse is that Osiris as the Perceptive Faculty can not do anything or go anywhere. His simply is a silent witness to everything. When our Osirian potential is fully developed, it functions as an all-seeing eye that observes from a transcendental undefined viewpoint. Thus Osiris leaves the coming and going up to you and simply watches the whole drama.)

559.1392bM694



559.1392bM694-695 Meh nek Shau. Aakh nek wejebu.

**The gardens are in fullness for you, and the river banks are blooming for you.** (This describes the season of “Aakh” when the flood returns and the plants begin to flourish again after the dry season. Osiris is a vegetable deity and so this is the literal uplifting of life that he brings about wherever he goes. The word “Aakh” also carries the notion of enlightenment.)

559.1392cM495



559.1392cM495 Em hetep da sut[en].

**On account of presenting the royal offering.** (Because the pharaoh in his role as the filial son Horus has made a generous offering, Osiris responds by bringing prosperity to the country through the provision of abundant crops. Here “hetep”





**Say the word and World, open your mouth to your son, the Perceptive Faculty.** (This verse continues the theme of sowing the fields with seeds for a new crop. The seeds represent the semen of Osiris. The earth “swallows” the seeds and then gives birth to crops. Osiris as the Perceptive Faculty is like an eye that witnesses experience. Yet this eye is made from tiny grains and is not continuous. With careful attention you can see the distinct pixels of light from individual cells in the retina. Each grain of the Perceptive Faculty is a point of view. Each can then develop into an individual living being with its own unique personality. This is how the one becomes the many. This verse contains reference to the “Opening of the Mouth” ceremony, so again we discover that much goes on under the surface of the text. There is deep ritual meaning as well as tantric and yogic interpretation to the text.)



560.1395bM697 Aw em-khet-f en Ka. Tepy @wy-f en Hebu.

**What is behind him belongs to the bull. What is before him belongs to the birds.** (The relative positions no doubt relate to ancient rituals. The bull [ka] and the birds [apedu] are two standard offerings. But the bull is the Ka, symbol of the sun and the creative energy, especially the life force of the second chakra. The birds are usually called “apedu” and play on the word for moon and the lunar calendar [abed]. The word used here is “hebu” that refers to birds snared in nets. The net [“abed” or “a@h”] is also a standard symbol for the moon. “Abedu” is the sacred site of Osiris, and “heb” is the term for a festival. The lunar calendar was used to mark the cycle of festivals. Here we see the artful integration of the solar and lunar festival calendars with the agricultural cycle and the lives of the people.)

561.1396aP625 .....  
 ..... (This verse is lost.)



561.1396bP626 Awedua .....  
 ... **command** ..... (This verse is lost except for a tiny fragment.)

561.1397P626 .....  
 ..... (This verse is lost.)



561.1398aP626-627 .....  
 ..... **the boat of evening** ..... (This verse remains only as a fragment.)

561.1398bP627 .....  
 ..... (This verse is lost.)



“masturbation” of Ra by which he creates the universe from within himself.)

562.1405cP630 

562.1405cP630 Wed su em . . . . . em shepesu.

**Put him in . . . . with the honored ones.** (The middle of the verse has a lacuna.)

562.1405dN1373 

562.1405dN1373 Hemes N me Khenet Pesejety Neteru.

**N sits as the Chief of the Double Ennead.** (The last part of the verse is recovered from P.)

562.1406aN1374 

562.1406aN1374 Wej@ N medu en neteru.

**N weighs the words of the gods.** (The scene shifts to the Judgment Hall.)

562.1406bP630 

562.1406bP630 At [a]s, Aset [a]s, Heru [a]s anej-f [f]at-f (Heru) Asar.

**As the Father-King, as the Seat [of Feeling], and as the Will, he protects his Father, the Perceptive Faculty.** (We must follow the P version here reflecting on the N text, because the first half of the verse is missing in the N version, but the P text seems corrupt. The scribe of the P text by mistake adds the name of Horus a second time just before the name of Osiris. That makes no sense except as a scribal error, and it is not supported by the N version. The Avatar as king identifies with Horus the filial son who looks out for his father’s welfare even though this is not really necessary. His real task is to carry out the Will of the Higher Self. The king appears to be identified with Osiris, Isis, and Horus. The next verse tends to support that notion. **The “s” suffix is shorthand for “as”.**)

562.1406cP630 

562.1406cP630 Jet-k em P pen neter as. Em jet then me P, neteru.

**Your body in this P is as that of a god. In your body as P are the gods.**

562.1407aP630 

562.1407aP630-631 Aw en P pen em hetep kher-k, Heru.

**The coming to you, O Will, of this P is in peace.** (The Avatar identifies with Osiris, the Perceptive Faculty. This faculty is entirely peaceful and merely witnesses. Therefore when it “comes” to the Will, -- that is, activates the Will, it is always a peaceful experience. It is like the shadows of clouds floating over the surface of a still pond. The clouds are expressions of the pond that reflect on the pond’s surface, but the pond has not actually done anything in the whole process. The action of the sun’s energy is like the Higher Self carrying out its plan. With only its warm attention it gently causes some of the pond’s surface to evaporate and float above the pond. When the temperature cools again, the clouds will precipitate back into the



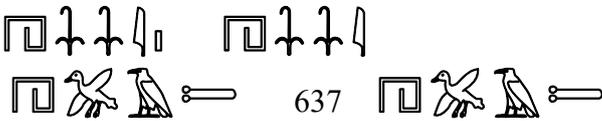




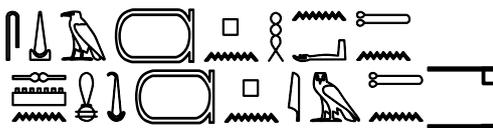




**Faculty.** (“Shedy” is to snatch up or carry. Osiris often is described as needing assistance to get up to Heaven. “Shedy” has another esoteric sense of studying something profoundly. Such study transports a person to Heaven. **The M version is a little clearer than the P version, so I follow it.**)

563.1420aP636 

563.1420aP636-637 *Henena, henena. Hepath, hepath.*  
**My divine joy is my divine joy. Your divine flight is your divine flight.** (This verse repeats 1418a, but with the two halves of the verse in reversed order. **The M and N versions add the “divine” hawk on a perch glyph for each phrase.**)

563.1420bP637 

563.1420bP637 *Seja P. pen hen@ then. Semen ma P. pen am then.*  
**Take this P with you. Establish this P among you.** (This verse also enjoins the Mother of the Gods to welcome the newly arrived Avatar into the company of the gods as a permanent member of the group.)

564.1421aP637 

564.1421aP637 *Jed medu: w@b. W@b em em Sha Aaru.*  
**Say the word and purify. Purify in the Lake of Reeds.** (The Lake of Reeds refers to the third ventricle of the brain. Osiris takes his throne at the pineal which is located in the third ventricle. The Field of Reeds surrounds the Lake and forms the cortical neural net.)

564.1421bP637 

564.1421bP637 *W@b R@ em Sha Aaru.*  
**The Higher Self Sun purifies himself in the Lake of Reeds.** (The sun is the head, specifically the brain, and most specifically the mid-brain with its corona radiata. When the brain is purified, it links with the eighth chakra Higher Self aureole that is like a glowing ethereal sun above the head.)

564.1421cP637 

564.1421cP637 *W@b P pen jesef em Sha Aaru.*  
**This P purifies himself in the Lake of Reeds.** (The Avatar identifies with Osiris, and through him, with the Higher Self Sun. He thus purifies himself in the same manner as Osiris and Ra.)

564.1421dP637 

564.1421dP637 *W@b Shewe em Sha Aaru.*  
**Shiva purifies himself in the Lake of Reeds.** (Shiva is the medulla that runs the operating system software of the brain. It governs the instincts that maintain the basic survival of a person. Key among these survival mechanisms are the autonomic











567.1430bP644 

567.1430bP644 W@b en Heru em Sekhet Aaru.

**The Will is purified in the Field of Reeds.** (When the cortex is purified, the Will of the individual links up with the Cosmic Will.)



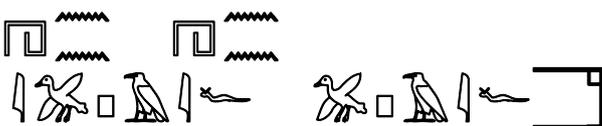
567.1430cP644 W@b en P pen em Sekhet Aaru.

**This P is purified in the Field of Reeds.** (When the cortex is purified the Avatar himself links up his small self identity with the cosmic Higher Self.)

567.1430dP645 

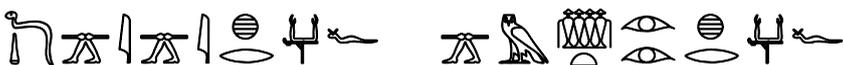
567.1430dP645 Shewe-f am-f P pen. Newet, da nef @-th

**He becomes empty in that which is this P. Newet, give him your hand.** (Shiva is the Lord of Prana and the Lord of Emptiness. When the Avatar purifies his nervous system, he becomes like an empty vessel and ascends lightly into Cosmic Space where he is greeted by his “mother”, Newet, the personification of Cosmic Space. “Shewe” here as a verb can also mean to rise up or ascend. Extending the helping hand is the code for avatars.)

567.1430eP645 

567.1430eP645 *Henen, henen. A-paa-f, paa-f.*

**Rejoice, rejoice! He flies, he flies!** (This verse corresponds to 1418a, 1420a, and 1422c and describes the joy of ascension.)

568.1431aP645 

568.1431aP645 Jed medu: Asa, asa kher Ka-f. As Me Khenet Areyt kher Ka-f.

**Say the word and he goes, he goes by means of his Ka, the Chief of the Two Eyes goes by means of his Ka.** (The Ka is the electromagnetic energy of life. The two eyes are the sun and the moon, but they represent the Higher Self and its reflection in the individual self. M-Khenty-Areyt is Horus as the Chief of the Two Eyes. He empowers himself with Ka energy so he can function as Cosmic Will within the frame of the individual.)

568.1431bP645 

568.1431bP645 As P pen kher Ka-f ar Pet.

**This P goes to Heaven by means of his Ka.** (The Avatar empowers himself, transforming his physical self into pure light energy and ascending to Heaven. Thus he creates living in an enlightened civilization.)

568.1431cP645 

568.1431cP645 Seq nef maqet. Aaq-f hery-s em ren-s en “Aqet er Pet”.

**He “hits” the ladder, and mounts upon it in his name as “Mounted to Heaven”.**

(The word “seq” is a technical term for practicing meditation. It means about the same as the “da” in the Chinese idiom for meditation: “da zuo” [hit the seat]. The ladder is the sequence of higher states of consciousness. It is the same as Jacob’s Ladder that is mentioned in the Bible. The Avatar ascends to higher and higher levels of consciousness through his meditation practice. Note the play between “maqet” and “aqet”.)

568.1432aP645 

568.1432aP645 Ja nef meshenet-s en J@mu Akhemu Seku.

**For him its ferry travels by means of the J@m’s of the Imperishable Stars.** (The ferry boat is here spelled “meshenet”, which is a dialect variant of the more usually spelling, “mekhenet”. The “J@mu” are the repetitions of this sacred mantra by the immortal Light Beings. This and the previous verse describe the technical aspects of an ancient form of the Ocean Awareness Meditation. “Its” refers to the Ladder. This ferry is actually more like an elevator. It moves up and down the ladder of consciousness and is powered by the mantra. The mantra’s glyph also encodes the details of a special yogic posture and technique used for access to the celestial realms.)

568.1432bP646 

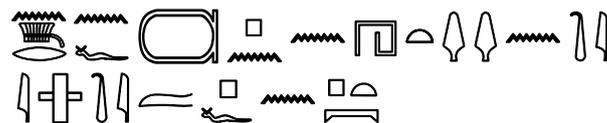
568.1432bP646 Q@h en Ka Pet @b-f. Sewa-f am ar Shau D[ew]at.

**The Bull of Heaven thrusts the tip of its horn and thereby it passes to the lakes of the Twat.** (This verse brings in a tantric element. The bull is pronounced “Ka” in Egyptian, so this refers to the Ka energy mentioned above. This Ka is sexual energy. The Ka-bull thrusting with his horn is the phallus thrusting into the Twat. The lakes of the Twat are the glands and reservoirs in the female genitals that produce her various secretions. This process echoes in the brain and in subtle levels of consciousness.)

568.1433aP646 

568.1433aP646 Ha P pen, ne kher-k ar Ta.

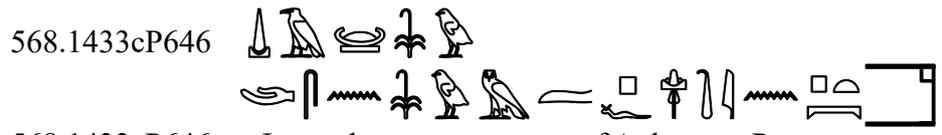
**This P descends, and you do not fall to the Earth.** (He goes gently back down the ladder from Heaven to Earth. The two strokes of the meditation are up the ladder and back down the ladder -- from Earth to Heaven, and from Heaven back to Earth. This process integrates Heaven and Earth. **The descent is not a “fall”.**)

568/1433bP646 

568/1433bP646 Nejer nef M pen nehety neta ameta ges pef en Pet.

**This M takes hold of the two sycamores that are in the middle of that side of Heaven.** (The two sycamore trees were in the East, and the sun arose each morning between them. Tradition holds that they were in Anew, the City of the Sun. The sun was born each morning from the womb of Newet, so the two trees may be transformations of Newet’s thighs. There also was a tradition that Newet would

dispense the water of life from one of these trees. The two trees recall the two trees in the center of the Garden of Eden in Genesis. The flaming sword that guarded them may be the brilliant rays of the morning sun. One of the Eden trees was called the Tree of Life. This corresponds with the tree that we see Newet or Mut inhabiting as she dispenses the Waters of Life. The sycamore recalls the willow twig that Kuan-yin holds as she dispenses the Water of Life from her flask. There is also an old Christian tradition that Mother Mary rested by the Tree of Life or even hid in it during her flight to Egypt with the baby Jesus. **The two trees may be the two lobes of the brain that grow “downward” into the nervous system that bears all the fruits of our functional organs. Here M = P.)**



568.1433cP646 *Ja su, de sen su em ges pef Aabeta en Pet.*  
**They ferry him and they put him on the Eastern side of Heaven.** (The Eastern side is the side of dawn. It is also the left side where the heart is. The verb “ja” is written with a pictogram of a fire stick and represents the attention. The two trees “ferry” the Avatar’s attention to the place where the Higher Self appears in the same way that the friction of the spinning focused fire stick causes fire to appear where it was previously invisible.)



569.1434aP646 *Jed medu: arekh-k ren-k, ne khem ren-k.*  
**Say the word and you know your name, and do not forget your name.** (This name is the secret mantra that you use for meditation. The story of Ra and Isis tells us that this name is the real name of Ra that she gets him to divulge. [See my translation of and commentary on “The Story of Ra and Isis”, available at [www.bentylightgarden.com](http://www.bentylightgarden.com) or from Amazon.com.] This is his beloved “hidden” name. In fact it is “**Mary Amen Ra**”, “**Beloved of the Transcendental Higher Self**” or simply **Amen** [The Invisible One]. Sometimes **Mary** [Mery] is written with the digging stick radical, and sometimes with the ocean radical. The ocean emphasizes the idea of the Undefined Ocean of Pure Awareness that one experiences when attention transcends the mantra. The digging stick emphasizes the idea of how Pure Love inserts itself into the physical world to produce life and growth. “**Amen**” refers to the Hidden Unobservable Undefined Foundation of Existence from which all creations arise. “**Ra**” is the Higher Self that gives an Ultimate Purpose and a Direction to the Evolution of the Universe as it emerges from its Undefined Chaos of All Possibilities. This became the full proper name of the mother of Jesus, Mariamne, or Miriam [various Latin, Greek, and Hebrew spellings were used for this popular name during Roman times]. The pharaoh often placed this mantra in a cartouche with his special sacred name after it. This practice was particularly common in the 19<sup>th</sup> through 23<sup>rd</sup> dynasties. For example, we find pharaoh “Wasarken Mery-Amen” and pharaoh “Shashanq Mery-Amen.” Most commonly, however, pharaohs shortened the mantra to “**Sa Ra**”, “Son of the Sun”. The mantra can also be pronounced “Ra Sa”. This later became the name for the city of the Dalai Lama, Pharaoh’s deliberate incarnation in Tibet to keep the ancient teaching alive. That city’s proper name is not “Lhasa”, but “Ra Sa”, “Son of the Sun”. The pronunciation was deliberately changed to disguise the mantra. Oddly enough, in

spite of its extremely different climate, Lhasa has an average of 3000 hours of sunlight per year, pretty close to that of Heliopolis. This special Higher Self mantra was placed after a cartouche containing a sacred name that almost always began with Ra. But the usual convention was to read the syllable Ra at the end of the name while writing it at the front for honorific reasons. For example, Tutmoses III of the 18<sup>th</sup> dynasty used the mantra name of [Men-Kheper-R@] Sa R@, where the brackets represent the cartouche and the “R@” in the cartouche was written in front. The proper private reading is “Ra-Men-Kheper, Ra-Sa”. “Queen” Hatshepsut who ruled as a pharaoh used a bisexual mantra name: [Ma@t-Ka-R@] Sa R@ = “Ra-Maat-Ka, Ra-Sa”. This practice of using the title “Sa R@” started in the 5<sup>th</sup> and 6<sup>th</sup> dynasties with the pharaohs who recorded the **Pyramid Texts**. The first to use this mantra may have been [Ma@t-Ka-R@] Sa R@ [As-sa], who was the father of [Sa R@ Wenas]. Wenas was the first **Pyramid Text** pharaoh. Another format sometimes used was “**Ma R@**”, “Like the Sun”. If this mantra was used instead of “Sa R@” after the pharaoh’s personal mantra name, the result was, for example, [Jeser-Ka-R@] Ma-R@ = “Ra-Jeser-Ka Ram” for the pharaoh Amen-Hetep I. When used as a mantra the pronunciation of “R@” was softened and elongated into something like RAAH with an open vowel sound. “Ser” [or “Sere”] was an ancient word for a chief or noble, and a “Sa R@” was even higher, a Son of God, or Son of the Higher Self. The proper secret name for a “ser” [English “Sir”, Sanskrit “Sri”] was “Res” or “Resy”. This is the same as the Sanskrit title, “Rishi” and means a person who is fully awake, a Buddha. This is the true criterion for nobility. In Indian civilization the Rishis are fully awakened people who directly cognize the Vedas. The Egyptian “Resy” cognized the **Pyramid Texts**. In addition to the general mantras, an individual used a specific mantra suitable for a certain individual or a specific time or place. The effective use of mantras is a profound science that has been buried for centuries under mysticism, superstition, and general ignorance. The mantra pronunciation and sequence of sounds was usually modified for use in ordinary speech communication.)

569.1434bP646

569.1434bP646 “Ne Jer-f” ren-k. “Werer Ta” ren en at-k.

**Your name is “He is Unbounded”, and “You are Greater” is your father’s name.** (“Ne Jer-f” is a loose translation of “Amen”, the secret name of Ra. It is unbounded because it is undefined and not manifest in any way. Another form of this name is “Neb Er Jer”, The Lord Beyond the Boundary. The father’s name refers to the Higher Self, Ra. The Avatar’s true name is even beyond that. )

569.1434cP646

569.1434cP646-647 Mut-k “Hetep”. Meseset ku dewawet, dewawet.

**Your mother is “Experience”. She bears you morning after morning.** (Mut as Newet gives birth to the sun each morning. The Avatar’s father is the sun, a great creation that we call the Higher Self, and his wife and mother is “Experience”. The purpose of the Higher Self is to generate wonderful experiences. This is how the sun glorifies his mother.)

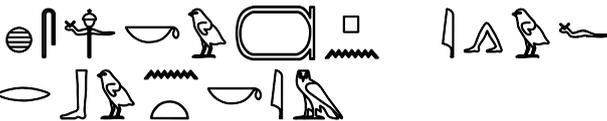


**You meet this P. He goes to the place where you are.**

569.1436cP648 

569.1436cP648 Khesefu mesut Sah.

**Those born interface with Orion.** (“Sah” is the ascended form of Osiris. “Sah” means toe or foot, so he is “Bigfoot” and has the ability to stride across the galaxy. At night Sah/Orion springs up from the horizon and strides across the night sky as one of the brightest constellations.)

569.1436dP648 

569.1436dP648 Khesef ku M pen. Aw-f ar bu net-k am.

**You meet this M. He goes to the place where you are. (Here M = P.)**

569.1437aP648 

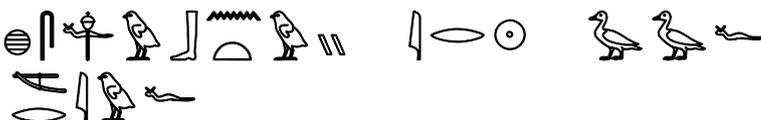
569.1437aP648 Khesefu mesut Sepedet.

**Those born interface with Sirius.** (The Avatar meets with Isis in her ascended form as Sirius. She is the herald of the return to life represented by the Nile flood and follows in the retinue of Sah/Orion. To Europeans her constellation became a faithful dog following the great hunter Orion.)

569.1437bP648 

569.1437bP648 Khesef ku P pen. Aw-f ar bu net-k am.

**You meet this P. He goes to the place where you are.**

569.1437cP648 

569.1437cP648 Khesefu Benetwy ar R@, sawy-f merawy-f.

**The two dog-headed apes interface with the Higher Self Sun, his two beloved sons.** (Isis and Nephthys sometimes take the form of such apes, but here the text specifically refers to two sons of Ra. They must be Hew and Saa. They are avatars of Baba and represent the senses of taste and touch. Baba often likes to take the form of a dog-headed ape. So this is the meaning of the “Benetwy”. The ape is the Child Fool who plays around in his world touching and tasting whatever comes up.)

569.1437dP648 

569.1437dP648 Khesef ku M pen. Aw-f ar bu net-k am.

**You meet this M. He goes to the place where you are. (Here M = P.)**

569.1438aP648 

569.1438aP648-649 Khesefu mesut Wep-wawet em Per New.

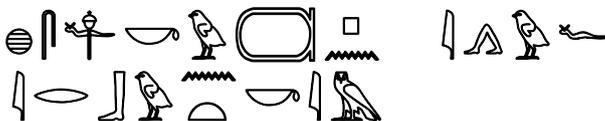
**Those who are born interface with the Opener of Ways in the Palace of the Primordial Urge.** (Wep-wawet is the Guide on the Pathways in the netherworld. New is the Primordial Urge that begins the process of new creation in the ocean of undefined awareness. This is where the process of manifestation starts. The Guide is the intuition that directs awareness from its undefined condition to the crossover point where the primordial urge begins to give it definition. This is called the Palace of New. The verse touches on the spirit of adventure that loves to explore the unknown.)

569.1438bP649 

569.1438bP649 Khesef ku P pen. Aw-f ar bu net-k am.  
**You meet this P. He goes to the place where you are.**

569.1438cP649 

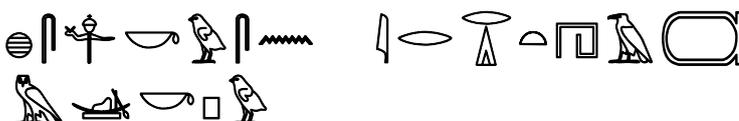
569.1438cP649 Khesefu re[me]thu ar Suten, Sa Neter.  
**The people interface with the king, with the Son of God.** (The Avatar here appears as a god on earth and people meet with him. The pharaoh was such a celestial personage in human form as the Son of God. Other individuals also could have this status of “Sa Neter”. The people interface with the pharaoh, and through him they also become Sons of God. This is the principle that everyone is pharaoh, a Son of God. The P version uses the shortened version of “remethu” with the “m” elided. The other P version and the M version write the word in full.)

569.1438dP649 

569.1438dP649 Khesef ku M pen. Aw-f ar bu net-k am.  
**You meet this M. He goes to the place where you are. (Here M = P.)**

569.1439aP649 

569.1439aP649 Khesefu qedetu-k net Akhemu Seku ar khenet-k.  
**Your crew of the Imperishable Stars interfaces with your ferry.** (The circumpolar stars form the crew on the boat of Osiris as he sits on his polar throne. You as the Avatar identify with Osiris, so these stars become your crew. The crew of avatars is fully dedicated to creating wonderful enlightened planetary civilizations throughout the universe. The ferry represents the technique of taking a potential civilization to the shores of enlightenment.)

569.1439bP649 

569.1439bP649-650  650 Khesef-ku sen ar redat ha P em waa-k pu.  
**You meet them at the allowing of P to descend into this your boat.** (The crew is there at the boat, and the Avatar goes down into the boat. This boat travels through









570.1443bP652 Mes neter an Pet hery @u Shewe hen@ Tefenet, hery @wy.  
**The god is given birth by Heaven on the arms of Shiva and Tapas, upon the two hands.** (Shewe appears to hold Heaven and Earth apart to prevent their consummation, but he ends up catching Osiris as he is born from the womb of Newet. Tefenet helps out. She represents the Tapas of Shiva, his power of discipline. The two hands that assist in the birth of the witness perception [Osiris] are management of the breath [Shiva] and discipline of purpose [Tapas]. Thoughts in the mind ride upon the breath. So breath management is equivalent to mind management. Discipline of purpose expresses itself in a person's actions. The hand is the primary organ of action, combining strength and skill to manifest intentions as physical realities.)



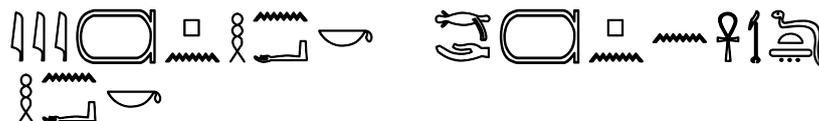
570.1444aP652 “Weben Werer,” jedu neteru.  
**“O Greatest of Risers”, say the gods.** (“Weben” describes the rising of the sun at dawn. The birth of Osiris is like the rising of the sun. This is a metaphor for the dawning of enlightenment. The doubled “r” of “werer” makes the “rising” greater than all others and a continuous reality.)



570.1444bM754 “Sejem su, medu pen ajed nek.”  
**“Hear it, this utterance that is spoken to you.”** (This refers to a mantra given during the Initiation.)



570.1444cP652 Weja en ab-k. ar P pen. P pu Wer Sa Wer.  
**The strength of your heart is with this P, and this P is a Great One, Son of a Great One.** (Osiris the Magician Perceptive Faculty is the son of Geb, the Physical World, who is also a Great One. So rejoice in his appearance. This epithet is also used by Ra and thus indicates that the Avatar has identified with the Higher Self Sun. “Weja en ab-k” means that the Great Mantra is the Heart Mantra, the core mantra that brings Life and Strength for the core of the universe. Faulkner points out that, together with the injunction to hear, the phrase “the strength of your heart is with so-and-so . . .” can be an idiom taken to mean “Be informed that so-and-so . . . .” The significance of this utterance is much deeper than that superficial idiom, and is a formal announcement that the person initiated is truly deserving of the initiation status.)



570.1444dP652  
 653  
 570.1444dP652-653 Ay P pen hen@-k. Shed P pen en @nekh Was Jet-ta hen@-k.  
**This P is with you. Take this P for Life and Strength, forever with you.** (The verb “shed” means not merely to “take”, but also to study and comprehend something







right to inherit all of Cosmic Space. His father is Geb, lord of physical matter. Thus Osiris inherits the entire physical universe and all the cosmic space it occupies.)

570.1450bP655 

570.1450bP655 Ne @m en P pen Aryt Heru.

**This P does not eat the Eye of the Will.** (According to some versions of the myth Set removes the Eye of Horus and swallows it. The idea is to destroy the focus of attention and turn it either into Illusion or Shit, a specific negative Illusion. But the Avatar does not identify with the Illusions of Set, he identifies with the Perceptive Faculty and restores the Focus of the Will. Perception never loses its innate ability to focus. This is one of the fundamental possibilities of undefined awareness: it can always define itself in some way. Definition automatically focuses awareness. The

M version has a glyph for the throat  with “eat”.)

570.1450cM761 

570.1450cM761 Ajed re[me]thu met-f hery-s.

**Some people say he dies from it.** (People believe that destruction of an eyeball means loss of vision, and destruction of focus means inability to concentrate. The ultimate result of losing focus is death. In death the physical body’s resources lose their focus as an individual and are scattered throughout the environment. “Met” is death or something dead. The “Eater of the Dead” is the name of “@m-met”, the chimera monster that devours the hearts of those who lack integrity. The P version

uses the simplified writing of “people” .)

570.1450dP656 

570.1450dP656 Ne @m en M pen @t em Asar.

**This M does not eat a limb of the Perceptive Faculty.** (The various modes of perception are the “limbs” of Osiris. Loss of vision appears to be loss of a limb of Osiris. Actually what is lost is only the physical mechanism for supporting a certain function of that mode. The ability to see remains intact. A replacement eye would restore vision. When the dismembered body of Osiris was reassembled, the phallus was missing. This did not mean that his generative ability was destroyed. Only the physical organ was lost. When the organ is replaced, the function is found to still be there. This exercise extends to all aspects of perception. Thus the Perceptive Faculty and all of its “limbs” are inherently immortal. Only the physical mechanisms wear out and have to be replaced from time to time. The word “@m” not only means “eat” but also means “to know” or “to understand”. In our day we are learning the secrets of how to regenerate lost limbs and organs through transplants, intelligent prosthetic devices, and eventually directly through genetic regeneration. [Here M = P.](#))

570.1450eM761 

570.1450eM761 Ajed neteru met-f hery-s.

**The gods say he dies from it.** (Even the gods may think he dies from such a loss, but it is not true. Nevertheless, he does take care of his physical body. The same



thus lives according to his cycles of time. Thus his perspective is much more expanded than that of the ordinary person who simply lives day by day in ordinary earth years. The Avatar takes the long view of things. For him one year is 120 earth years.)

570.1452cP656   


570.1452cP656 Weju en “Amy Henet-f” P pen en “Amy Sepa-f”.  
**He who is in his Long Year commends this P to Him who is in his seasonal palanquin.** (This is a difficult verse because the word “Sepa” is ambiguous. “Sep” is a condition, time, season, occasion, condition, situation, manner, . . . and has a “thousand-legger” glyph. It also can be a remainder. The word has many meanings according to context. The connection of it with a “qen” litter or palanquin suggests that “Sepa” is used here as a proper name or title of the palanquin. “Sep” is a term used for Osiris in Heliopolis, the City of the Sun that has been mentioned explicitly in 1451b just three lines previous to this verse. “Sepa” is also known as a special deity who protects Osiris. Horus also has a “Sepa” There may have been a special time when the “Sepa” was carried about on his litter. We lack details about this, but if the “Sepa” is a protector of Osiris, then when the Avatar identifies with Osiris, Ra would inform the “Sepa” who would then look after the Avatar. The centipede glyph of the “Sepa” may refer to the spinal cord as the “palanquin” that carries the awareness about in its incarnated viewpoint.)

570.1452dP656   
 570.1452dP656 Henet P.

**P is the Long Year.** (The Avatar not only has the status of Osiris, he also has the status of Ra and his expanded perspective.)

570.1453aP657   
 570.1453aP657 Nehy en M pen heru-f khery met.

**This M escapes his day of death.** (“Nehy” is to escape. “Heru-f khery met” means the day he is supposed to die, literally “his day that belongs to death.” He is immortal. In terms of time management every four years an extra day gets inserted between the calendar cycle and the actual solar cycle. This is a “dead” day. Now we celebrate a Leap Year every four years and insert an extra “dead” day in our calendar at the end of February instead of waiting a full 120 years and then inserting a month to rectify the calendar. This keeps the seasons aligned with the annual calendar. Except for the annual Nile flood, seasonal changes in Egypt were not so extreme from month to month. During later dynasties the Egyptians also switched over to this more practical system of solar leap days rather than solar leap months. They placed the leap day at the end of their calendar year. However, here the text from a much earlier time uses this ancient tradition to suggest metaphorically how the perspective of the Higher Self is much more expanded than that of the small self individual.)

570.1453bM763 

570.1453bM763 Mar nehyt Set Heru-f Khery Met.

**Just as Illusion escapes his day of death.** (Set killed Osiris and was thus subject to the death penalty. But Osiris resurrected from the dead, so Set was not really guilty of murder after all. He also was reprieved from death and lives on as an immortal. Perception and Illusion are immortal brothers.)

570.1453cM763 

570.1453cM763 Nehy en M semedetu kheryt met.

**M escapes the half-months of death.** (This hymn is a litany on the subject of release from death. Death can occur at any time. One possible time is at the half-month. Another interpretation is that the “semedetu” represent gaps of time, intervals during which a person appears dead. The analogy is to the gap time during which we sleep and the gap time during which we blink our eyes. A half-month of death in ancient Egypt accumulated after 60 years. The longer we postpone rest, the longer we have to rest to make up for the loss of balance between rest and activity. *It was rare for ancient Egyptians to live beyond 60.*)

570.1453dM763  764 

570.1453dM763 Mar nehyt Setesh semedetu kheryt met.

**Just as Illusion escapes his half-month of death.**

570.1453eM764 

570.1453eM764 Nehy en M pen abedu-f kheru met.

**M escapes his months of death.** (The month of death is a “dead” interval that occurred after *each period of 120 years* in Egypt.)

570.1453fM764 

570.1453fM764 Mar nehet Setesh abedu-f kheru met.

**Just as Illusion escapes his months of death.**

570.1453gP657 

570.1453gP657 Nehy en P. pen renepet kheryt met.

**M. escapes his year of death.** (A year of death would occur after 12 1/6 Henets or 1460 years. The Egyptians adjusted at 120-year intervals, and we adjust at 4-year intervals. By adjusting at 1460-year intervals no calendar dates would have to be changed, only the year number. The down side of that approach is that the seasons are no longer reasonably tied to the calendar but gradually rotate through the calendar year. This is a problem for holding festivals. The lunar calendar has its own set of problems and does not mesh properly with the solar calendar. The ancients made up many myths to describe the technical issues involved with the solar and lunar calendars. *These calendar issues are only a “problem” for stable civilizations that last thousands of years.*)

570.1453hM764 

570.1453hM764 Mar *nehyt Setesh* renepet-f *kheryt met*.  
**Just as Illusion escapes his year of death,**

570.1454aM764   
 765 

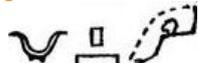
570.1454aM764 Em *heb Ta*. @wy M wethesu Newet Shewe as.  
**By plowing the earth. The two hands of M support Cosmic Space as Shiva.** (The first half of this “verse” may be the conclusion of the previous verse. Set does not die but has to perform penances, one of which is to plow the earth for Osiris. Another is to stand in the bow of the Solar Boat and ward off Aapep. These are both Illusions, but that is the nature of Set. From “@wy” we begin another section of the hymn. Shewe often stands with his hands and arms uplifted in the *Ka* pose. His apparent purpose is to keep Geb and Newet separate, but actually he links them together. Here the Avatar identifies with Shewe as the breath of life that links Heaven and Earth. *Shewe’s Ka gesture suggests that there is a lot of EM charged plasma in the upper atmosphere that may have been key to starting life on Earth.*)

570.1454bM765 

570.1454bM765 Qesu M baau. @tu-f akhemet sek.  
**The bones of M are firm, and his limbs do not perish.** (The reference to bones recall the pieces of the dismembered Osiris. The reference to limbs goes back to 1450a and 1450d. The reference to not perishing recalls the imperishable stars that are the companions of Osiris at the North Pole.)

570.1455aP658 

570.1455aP658 P pu Seba, Wepesh Pet.  
**This P is a star, a luminary of Heaven.** (This verse picks up the cue about the circumpolar stars and explicitly names the Avatar as one of them. *The garland glyph “wepesh” represents the circumpolar stars and may play on Set’s “khepesh” haunch at*

*the Pole. The M version has  with the correct order of letters [the P version has “weshep”, which I corrected,] and suggests that the avatar juggles the circumpolar stars like a circus performer.)*

570.1455bM765 

570.1455bM765 A@ M en Neter anejjet-f.  
**The ascent of M to godhood is his protection.** (By ascending to higher states of consciousness the Avatar protects himself from the roughness of lower states of consciousness.)

570.1455cP658   


570.1455cP658 Ne Shewe Pet em P pen. Ne Shewe Ta pen em P pen jet-ta.





769 

570.1458cM768-769 Khenesu Ta Tehenu, jeseru hery J@mu sen

**And those who traverse the land of Tehenu are sanctified by their Jaam's.** (This verse repeats 1456c and 1457c.)

570.1458dM769 

570.1458dM769 Jeser M. hen@ then hery Was hen@ J@m.

**M. and you are sanctified by a Was Power Scepter and a Jaam Power Scepter.** (This verse repeats 1456d and 1457d. The repetition of these verses three times indicates their importance. They contain deep secrets of Egyptian yoga. **Notice that the same glyph is called by the name "was" and then by the name "Jaam". That suggests there are two major functions for the same sacred implement.**)

570.1458eP660 

570.1458eP660 Em wejut Heru Rep@t, Suten Neteru.

**By the command of the Will, the Prince and King of the gods.** (Horus is the Will, and as such functions as the pharaoh of the gods. The Will decides when to meditate, what intention to entertain with attention, and when and how to act on it.)

570.1459aP660 

570.1459aP660 P pu khef@ Hejet, Tep Shebet Wajet.

**This P grasps the White Crown and the Green Crown with its curl on top.** (The White Crown represents the South, and the Green Crown represents the North. Sometimes the Northern Crown is red, and sometimes it is green. The Northern Crown has a curled decoration on top that distinguishes it. The Avatar incarnates as pharaoh and has control of the combined powers of the upper and lower chakras.)

570.1459bP660 

570.1459bP660 P pu a@ret peret em **Setesh**, athet, anet.

**This P is the cobra that arises from Illusion, is seized and brought.** (The Avatar here identifies with the Kundalini energy of Nephthys, the consort of Set in the root chakra. From there she rises to the higher chakras like a cobra that rises and spreads its hood. The reference to seizing and bringing is a subtle allusion to the mastery of the Kundalini energy. The Avatar embodies this cosmic orgasm energy.)

570.1459cM770 

570.1459cM770 Athu M. Anu-f.

**M seizes and he brings.** (Since the Avatar identifies with the cobra and is also the doer, there is no difference between seizing and being seized, bringing or being brought. He acts upon himself. The gender in the previous verse is feminine, because the Uraeus Cobra is feminine, and here it switches to masculine emphasizing the Avatar as the prime mover. The P version has a variant that says, "Making P healthy and making him live." [Seja P. S@nekh su.] The kundalini energy can purify the body and make it healthy, but it is sequestered down by the root chakra. Thus the Avatar takes control over the cobra energy and deliberately brings it up to the higher chakras.)









protect the adventure. However absurd or dangerous things seem, it is always just an Illusion. The very fact that it is an Illusion protects the Avatar from any ultimate harm no matter what happens.)

570.1465dP663 

570.1465dP663 Weben P pen em ges Aabeta en Pet.

**This P rises in the Eastern side of Heaven.** (The Avatar rises in consciousness to Heaven like the sun rising in the sky at dawn. He enlightens the whole world. The East is the left side, the side of the heart. This phrase describes the sun in the opening of the Book of the Dead. From this verse in the **Pyramid Texts** we know that the Avatar becomes the sun and rises in consciousness as the Higher Self **to implement** an enlightened civilization on a planet.)

570.1465eP663 

570.1465eP663 Mar R@ weben em ges Aabet en Pet.

**He rises like the Sun in the eastern side of Heaven.** (The sun is the Higher Self. The Avatar shines “like the sun”. This is a great mantra. It can be read “Ra ma” or “mar Ra”, because both sounds recur when the mantra is repeated. In the royal cartouches the Ra name generally has Ra written first and then read last. In the silent mantra, however, “Ra” is written last, but read first. Also the “@” is smoothed out into a prolonged “ah” vowel sound, and the “ma” is given less stress. The mantra’s repetition thus becomes “Ram, Ram, Ram, . . . “ or “Raamuh, Raamuh”, and so on. Try it, and see how the pronunciation evolves for you.)

**Summary of 1456a to 1465c: The incarnation process is recapitulation of the creation of the cosmos springing secretly from Wild Undefined Baboon Baba. Cosmos and Chaos evolve in this unlikely relationship until they not only work well together, they become One Enlightened Reality.**

Just prior to this sequence the text refers to Shiva and the Emptiness of the whole process. Yet the physical reality eternally seems to exist within this Emptiness.

**1456a:** The Shepherd’s Crook is the sign of Thoth, the High Priest who oversees the process by the Cosmic Fractal Principle: **Ontogeny recapitulates Phylogeny; as above, so below.**

**1456b:** Thoth as Intellect designs a pair of sky gods (brain lobes) and a set of heavenly star gods (a brain map). The whole plan is encoded as mantras.

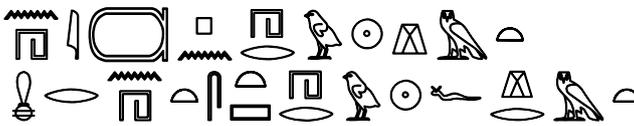
**1456c:** He marks the hidden Heart center with a pair of breast obelisks. They secretly link to Newet’s legs and Baba’s secret name, the clitoris and vaginal doorway of Isis, and the temple womb of Mother Newet, operated secretly by the Kundalini energy of Nephthys.

**1456d:** The system is activated by the Heart Mantra, “Jaam”. (Isis knows the mantras.)

**1458a:** The Avatar is the fourth component. He incarnates to integrate the whole system.



571.1466dP664 Ne kheperet re[me]thu, ne meset neteru, ne kheperet met.  
**Without generating mankind, and without giving birth to gods, and without generating death.** (The uncreated Avatar is prior to and discreates all of these conditions too.)

571.1467aP664 

571.1467aP664 Neha P pen heru khery met mar nehet **Setesh** heru-f khery met.  
**This P escapes the day of death just as Illusion escapes his day of death.** (Since he is beyond death, he does not die. Illusion is also not subject to death, so the universe goes on and on as a perpetual Illusion. This is due to the nature of pure awareness as an undefined field containing all possibilities, including all possible Illusions.)

571.1467bP664   


571.1467bP664 Ay P pen ar aderu then, Neteru Nety.  
**This P is with your funerary vases and the local gods.** (On the other hand the Avatar associates with those who die and the sky gods of the lower heavens.)

571.1468aP664 

571.1468aP664 Akhemu nek en khefetyu sen.  
**Who are not attacked by their enemies.** (The Avatar fits into their society. “Nek” can also mean to fuck someone.)

571.1468bP664 

571.1468bP664 Ne nek P pen ne khefetyu-f.  
**This P is not attacked by his enemies.** (The second “ne” should probably be the ripple letter “n” that means “by” here.)

571.1468cP665 

571.1468cP665 Tem aw met en Suten. Ne met P. pen en Suten.  
**Death does not belong to the king. Death does not belong to the king, this P.**

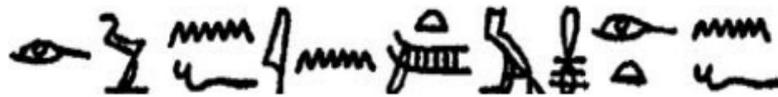
571.1468dP665 

571.1468dP665 Tem aw met en met nebu. Ne met P en met nebu.  
**He does not die in the manner of all who die. This P does not die in the manner of all who die.** (The general rule is that all must die, but the avatar does not die as others do. **He persists consciously as a Light Being in whatever form he chooses. The “death” suffered by living beings is an illusion due to grasping at and resisting the loss of temporary forms as they transition from one condition to another.**)





**His layers are on his two sides, and his magical powers are on top of his two legs.** (The “layers” are various levels of reality. As he ascends it is like going up in a building on an elevator. You pass one floor after another that opens out on either side of the elevator. The elevator in the body is the spine. Above the body it is the pranic thread that links to the Higher Self. The *Ka* is electromagnetic energy that is centered in the genitals. The genitals are right at the top of the two legs. “Hekau” are powerful mantras that can harness the *Ka* sexual energy to rise as Kundalini and drive the ascension of the spiritual awareness. The two legs encode the name of Baba.)

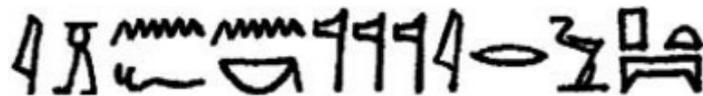


572.1473aM



572.1473aP667 Aru nef an Tem ma aryt nef.

**What is done by him, says the Tower, is like what is done by him.** (The Avatar harnesses the Kundalini energy and runs it up the spine and out the crown chakra like the cosmic orgasm of Tem, the Tower Trump, did. He recapitulates in his own individuality the Cosmic Big Bang. There are specific procedures for this. I use Allen’s M version here and in the next verse.)



572.1473bM



572.1473bM An enef enek neteru aru Pet.

**He brings for you the gods to Heaven.** (By identifying with the Cosmic Creation Act of Tem, the Avatar recapitulates the creation of the gods in Heaven. He carries them with him from his physical body into higher spiritual incarnations of pure light and energy. The M version has “An-f en-k neteru aru Pet.” “He brings for you the gods to Heaven.” This separates the roles of the Higher and lower self. The construction of the P version is put into passive voice “Brought by this P are the gods to Heaven.” One interpretation is that Tem plays the cosmic objective role and the Avatar plays the subjective role.)

572.1473cP667



572.1473cP667 Aneq en [f] en-f neteru aru Ta.

**He gathers the gods to Earth for him.** (There are two strokes to the process, one takes the gods to Heaven, and the other brings them back to Earth. Both strokes are important. The P version has a second “f” that was lost or removed. The M version has “Aneq en-f en-k neteru aru Ta”. [“He gathers the gods to earth for you.”] Both have a passive voice in the original and continue the conceit regarding Tem.)

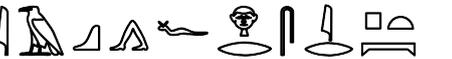
572.1474aP667



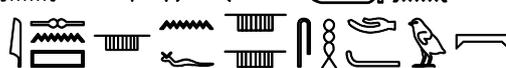
572.1474aP667 De sen @u sen khery-f.

**They place their hands under him.** (The gods support the Avatar as if lifting him

with their hands. They provide all the functions of his organic being. He uplifts the gods, and the gods uplift him. All the operations are mutually cooperative events characteristic of the Avatar principle and encoded with the hand glyph. **The M version has them place their hands under “you”.**)

572.1474bP667   
 668 

572.1474bP667-668 Ary en sen maqet en M. Aaq-f hery-s ar Pet.  
**They make for M a ladder, and he enters into Heaven upon it.** (The ladder is the text’s version of an elevator. The Avatar climbs the ladder rung by rung to ascend into Heaven. Each rung is a level of consciousness. This is Jacob’s Ladder that is described in the Bible. Again we have the passive construction deliberately used.)

572.1474cP668   


572.1474cP668 Wenen @wy Pet en P pen. Asenesh nef @wy Sehedu **Pet.**  
**The double doors of Heaven are open for this P. The double doors of the Astral Regions of Heaven are open for him.** (The first set of doors is in the Heaven of Outer Space. The “Sehedu” are regions of Heaven in the Astral Realm. In the body one set of doors is the pair of brain lobes. The other is the pair of labia at the entrance to the vagina. These are projected respectively into the sky and into higher states of consciousness that awaken as the mind attunes to subtle states of awareness and can maintain clarity in the Astral Realms.)

572.1475aP668 

572.1475aP668 Demej em en Tem Sepetu en P. pen.  
**By the Tower are brought together the various nomes for this P.** (“Demej” is to bring together and unify. The nomes are the various districts of Egypt. The grid glyph represents an organized physical structure. This means that the energy of orgasm transmuted into spiritual energy integrates all aspects of the physical and mental being. The explicit mention of Tem makes clear his role as the cosmic player in the conceit of the interaction of Self and self.)

572.1475bP668 

572.1475bP668 Da-f nek nutu Geb, medu hery-s.  
**He gives the cities of the World to you, which is to say.** (The major cities represent the chakra centers in the Egyptian geophysiological version of Self. That is why Egyptians built sacred temples at key points along the Nile. The text literally says, “in speaking on it,” and this links to the next verse where the meaning of the “cities” is made clearer.)

572.1475cP668 

572.1475cP668 Aatu: Aatu Heru, Aatu **Setesh.**  
**The chakras: the Chakras of the Will, and the Chakras of Illusion.** (The Chakras of Illusion [Set] are the lower chakras, and the Chakras of the Will [Horus])



as improperly done sun gazing may damage the eyes permanently.])

572.1477aM779 

572.1477aM779 An sema en sen thu, jed en sen met-k en sen.

**If they kill you, they speak of your death by them.** (The P version has “If you act toward him, you speak of his death.” The M version makes much more sense to me. The three deities [Ahes, Dedewen, and Seped -- Feeding Self, Self-Reproduction, Self Awareness] mentioned in the three previous verses are all concerned with the issue of survival. If the Avatar submits to them, he can also hold them responsible for his “death”. It is better for the Avatar to be responsible for his own decision as to whether or not he is dead. “Sema” actually refers to the sacrifice of a wild bull. This is code for the practice of yoga.)

572.1477bP669 

572.1477bP669 Ne met-f. @nekh, @nekh P pen jet-ta.

**He does not die. This P lives a life forever.** (Therefore, why not simply decide to adopt the belief that you live forever and be done with the death issue? To do this the Avatar has to truly believe that proposition and handle any doubts or other beliefs that might lead to conflicting evidence on the experiential level. For example, if he experiences the body dying and decaying, the question is: who experiences that? If it can be experienced, what is dead about it? If one seems to die, there is only the experience of identifying with a dead body. Why hold on to that belief with fixation, when you more easily can relax and move on to something else?)

572.1477cP669 

572.1477cP669 Kheper P pen ar sen em Amenau en Sema.

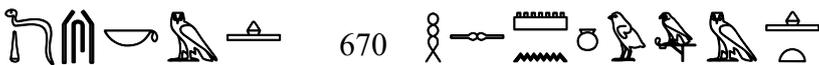
**This P creates toward them as the daily sacrifices of the bull gods.** (The text here plays on the key word “kill” in 1477a. The word “Sema” particularly means to kill a bull as a sacrifice. The Avatar says to these superficial life promoters: “OK, I create myself as a daily bull sacrifice.” That means the Avatar is willing to die over and over as part of a daily routine. Each thought arises in the mind and then dies a moment later. Thus, actually the Avatar dies many times in a single day. He offers his experience as a sacrifice to purify his own consciousness and to prove that death is such a small issue that it has no influence on his true existence. In this way he moves far beyond these three deities and their palliatives to a life in eternity. This is true yoga. Note also the play on “Amenau” and the word “Amen” that indicates the invisible nature of the True Self. You can not point to anything and say, “That is it.”)

572.1477dP669 

572.1477dP669 Wen P pen Khenet sen. @nekh, nekhekh jet-ta.

**This P is their chief. He lives and ages forever.** (The Avatar is their leader rather than their follower. “Nekhekh” is to grow old, to last in time. As a noun it also is the flail, so it suggests the breath. He lives and breathes forever. His body is made of pure light, and light does not grow old or decay. Light from the most distant

galaxies is as fresh as the moment it set out across the vast reaches of the universe.)

573.1478aP669  670 

573.1478aP669 Jed medu: res-k em hetep, hesemenu em hetep<sup>et</sup>.

**Say the word and you are awake in experience, and Divine Natrons as experience.** (Natron [hesemen] was used in the embalming process. So the natron treatments indicate a state of deep rest. “Hes“ is honor or grace. Ironically it is also shit. “Menu” is the Foundation God. The Avatar gains a state of “restful alertness” or stable wakefulness that is a Foundation of Grace. This gives him the perspective of eternity. This is true peace of mind. In that peace of mind you must also embrace all the shit in its foundation. It is a perfect recycling system.)

573.1478bP670 

573.1478bP670 Res-k em hetep, Heru Aab em hetep<sup>et</sup>.

**You are awake in experience, Will of the East as experience.** (This continues the wakefulness theme, comparing restful alertness to the sun rising in the East. Horus here represents the awakening of the Cosmic Will of the Higher Self. East also suggests the value of the heart.)

573.1478cP670 

573.1478cP670 Res-k em hetep, Baba Aabet em hetep.

**You are awake in experience, Baba of the East as experience.** (This verse adds the notion of the freshness of morning air. The mind is fresh and alert as it awakens into enlightenment. “Ba-ba” as written in this verse literally means “fragrant breath”, and also spells out Baba’s name, with the deity radical [in the M and N versions] to make sure you know Baba’s name is intended. Baba is the older brother of Horus. He is also an immortal who is forever young.)

573.1478dN1272 

573.1478dN1272 Res-k em hetep, Heru Aakhet[y] em hetep.

**You are awake in experience, the Will of Samadhi as experience.** (The peace of mind of an awakened one is that of a powerful Will in Samadhi during any state of experience. This is cosmic consciousness. Literally it describes the sun as it lights up the horizon at dawn. At that moment it integrates night and day, ignorance and enlightenment. The name of Horus in his form as Horakhty [Heru Aakhety] appears in this verse, so that both brothers appear in the parallel couplet. I use the N version here.)

573.1479aP670 



573.1479aP670 Sejer-k em Semeketet, ares-k em M@nejet.

**You go to sleep in the evening boat, and you wake up in the morning boat.** (This presents the two strokes of rest and activity that are integrated by the Avatar in his samadhi. Thus the Egyptians incorporate both horizons into the concept of Samadhi. This recalls morning and evening meditations and the integrated state of restful

alertness.)

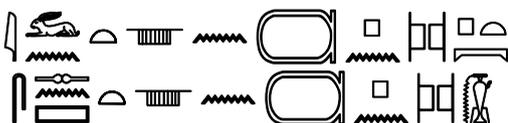
573.1479bP670 

573.1479bP670 En thut as *maa* herytep neteru. Ne neter neb *maa* herytep-k.  
**For you are as one who watches over the gods. No god watches over you.** (The usual religious idea is that a God, or group of gods, watches over a person and cares for him. The Egyptian notion is exactly the opposite. The Avatar as the transcendental witness watches over all the gods and cares for them with his compassion. They are his staff, his assistants who are there to do his bidding and to cooperate with and join in on his adventures. They are aspects of his consciousness and physiology. The idea that there is a God out there watching over you is an Illusion people create to comfort themselves while abdicating responsibility for their own actions. The only one always watching over you is **you as your Higher Self.**)

573.1479cP670   
671 

573.1479cP670-671 At en P R@, shed nek P pen hen@-k en @nekh kher Mut-k Newet.

**Father of P, [Higher Self Sun], you take this P with you for life to your mother, Cosmic Space.** (The P version adds “Higher Self” [Ra], but the M and N versions do not have this. Geb, the Material World, is the father of Osiris. The Avatar identifies with Osiris, so Geb and Newet are his spiritual parents. But the subsequent verses also suggest that Ra, the Higher Self, here acts as the Heavenly Father of the Avatar.)

573.1480aP671 

573.1480aP671 Awenet en P pen @wy Pet. Seseneshet en P pen @wy Qebehu.  
**Open for this P are the double doors of Heaven. Open for this P are the double doors of the Cool Sky.**

573.1480bP671 

573.1480bP671 Aw P pen ar-k, s@nekh-k su.  
**When this P comes to you, you make him live.** (“You” here refers back to the Higher Self. The Higher Self makes life worth living and makes it truly come alive.)

573.1480cP671 

573.1480cP671 Weju nek hemesu P pen ar ges-k.  
**You tell this P to sit by your side.** (The Higher Self has you sit by his side as if an equal and shares His thoughts and intentions.)

573.1480dP671 

573.1480dP671 Ar remen Dewa em Aakhet.

**By the side of the Morning Star on the Horizon.** (This is the state of pure love in Samadhi, symbolized by the Morning Star on the horizon in the East just before sunrise. The poet here describes the relationship between the Avatar and the Higher Self. The star's name has the "mer" ocean glyph attached to it in the P version, signifying the awareness and love of Hathor that it embodies.)

573.1481aP671 

573.1481aP671 At en P R@, wej en Mesekhaat tu aret ges-k.

**Father of P, Higher Self Sun, commend to the Big Dipper Constellation him who is by your side.** (To the North is the Big Dipper. This is where the throne of Osiris is. The "Dewa" star links to the North Pole Dewat through the quality of love. The "Mesekhaat" is also often associated with Set because he usurps this throne. As in 1479c above only the P version adds Ra, the "Higher Self Sun".)

573.1481bP671 

573.1481bP671-672 Da-s wekhat Aset en P pen ar Red Wer khery Qebehu.

**Let her designate a seat for this P at the Great Haunch under the Cool Night Sky.** ("Her" refers to the "Mesekhet" [Big Dipper Constellation]. The "seat" is the Throne of Osiris at the North Pole. The "Red Wer" is another name for the "Mesekhet", or Great Haunch of Set. The Egyptians often drew the Dipper as a bull's haunch. Thus it acted as an hour hand rotating in the sky clock. It is "under" because for Egyptians the polar constellations are fairly low in the sky. The "Qebehu" is the coolness of the night sky.)

573.1482aN1276 

573.1482aN1276 Awej N en "En @nekh", Sa Sepedet. Medua-f herytep N.

**Commend N to "For Life", the Son of Sirius. He speaks about N.** (Sirius is in the south below the ecliptic and is especially linked to Isis, the spouse of Osiris. The son of Sirius would then be Horus, the son of Isis. The younger Horus represents the continuation of life and the heir to the throne. He commends the Avatar as a fitting heir to the administration of the world. It is possible that "For Life" is Baba, the elder brother, and the Avatar is here represented as the Avatar of Horus, the younger brother.)

573.1482bP672 

573.1482bP672 Semen-f en P pen Neset ar Pet.

**He forever establishes for this P a throne in Heaven.** (This continues the theme of ascendance. "He" refers to Horus the Cosmic Will acting as Ra, the Higher Self.)

573.1482cN1277 

1278



their complementary positions: South-North, and East-West. There seems to have been some occasional confusion in Egypt over which of the latter two had the jackal head and which had the hawk head. For example, in Nefertary's tomb we find Dewamut-f with the hawk head and Qebehusenu-f with the jackal head. Another example with this switch of identities is to be seen in the British Museum on the painted wooden coffin of Denytenamun from Thebes dated around 900 B.C. Most commonly, however, Dewamut-f has the jackal head and Qebehusenu-f has the hawk's head.)

573.1483cP673 

573.1483cP673 @nekhau em Ma@t. Tewau hery J@mu sen.

**They live in Truth and lift themselves upon their Jaam scepters.** (The four elements are based on truth. They exhibit as physical evidence your actual beliefs. They also refine themselves and uplift their consciousness and quality of life by the use of the “jaam” yogic posture and mantra.)

573.1483dP673 

573.1483dP673 Menehesau Ta Shem@.

**They awaken the land of the South.** (The South stands for the lower chakras and energies of the body. The experience of Truth and the practice of yogic postures and meditations awaken the lower chakras to the higher states of consciousness. “Menehes” is a variant of “nehes”, to awaken or rouse from sleep.)

573.1484aP673 

573.1484aP673 Apa-f, apa-f m@ then re[me]thu me apedu.

**He flies, he flies from you, O men, like birds.** (Birds are symbols of the soul and the higher chakras such as the Ba and the Aakh. Flying represents the ascending of the consciousness to higher and higher states from ordinary human existence to divine and transcendental states.)

573.1484bP673 

573.1484bP673 Nehem-f @wy-f m@ then me bak.

**He takes his two hands from your hand like a falcon.** (“Nehem” here means to take something away or remove. The M and N versions have “Semen”, a goose instead of a hawk. But the “Bak” falcon of the P version is better. Falcons are used for hunting. The falcon perches on the master's arm with his two “arms” and then removes them and flies up in the sky to find his prey – a specific goal to achieve. Geese do not do this. The image describes the ascent of the Avatar after training by his master. The hawk represents the deliberate Will.)

573.1484cP673 

573.1484cP673 Ath nef jet-f m@ then me jeret.

**He takes his body from you like a kite.** (A “jeret” is another powerful bird of prey like a hawk or falcon. This verse simply restates the contents of the previous verse in a different way.)

















decay. The body may perish, but the Witness continues forever watching the play and display of creative intelligence.)

576.1501bP689 

576.1501bP689 Ne shenu P pen an jened then, neteru.

**This P is not bound by your anger, gods.** (The Avatar is impervious to criticism or attack. The basic meaning of “shenu” is to go around in a circle or encircle. “Shenu” are also high officials and nobles. They are in the “social circuit”. “Shenu” also means to tell or to cast a spell, curse, or conjure in a way that binds someone. The Avatar recognizes all criticism as only a bunch of labels that mark judgmental opinions. He easily shifts free **from encirclement by** such limitations.)

576.1502aP689 

576.1502aP689 Res-k em hetep.

**You awaken in experience.** (Each day we awaken from sleep to our daily experiences. The Avatar awakens to the experience of enlightenment and in that he finds eternal peace of mind. He simply experiences each moment just as it is without the judgmental labels attached to it. **It becomes an offering made in peace.**)

576.1502bP689 

576.1502bP689 Res Asar em hetep. Res amy Nemat em hetep.

**The Perceptive Faculty awakens in experience. He who was in the Place of Bondage awakens in experience.** (“Nemat” is the place where Osiris was bound and killed. This verse describes him as if awakening from the dead and returning to experience life. The Awakening also has the quality of Resting in Peace.)

576.1503aP689 

576.1503aP689 Thes tep-f an R@. Seth-f me akhet wetet.

**His head is lifted up by the Higher Self Sun. His odor is like a thing begotten.** (Osiris is the deity of plants. Ra is the sun, and the head is the bud of the plant. The sunlight as if reaches down and lifts the phototropic head of the plant. As the seedling sprouts and grows, it has the odor of a freshly sprouting plant. “Wetet” is begotten or the begetter. The sign of the cobra goddess suggests Wajet, the green goddess. She is the goddess of the sap rising in green plants that grow in the delta and the Cobra Kundalini rising in the spine of a man to illuminate his crown and integrate him with the Higher Self. **Green is the color of vitality and life energy.**)

576.1503bP689 

576.1503bP689 Thes sut tep en P an R@. Seth P me akhet wetet.

**The head of P is lifted up by the Higher Self Sun. The odor of P is of a thing begotten.** (This verse repeats the previous verse and adds a specific reference to the embodiment of the Avatar. The verse also adds the particle “sut”. This particle that I do not translate here can also mean a plant. This gives us the “plant-head” of Osiris lifted by the sun. “Sut” also can be a name for Set. The Illusion tip of Osiris is lifted by the sun. “Sut” can also mean king, so the kingly head of Osiris is uplifted.)





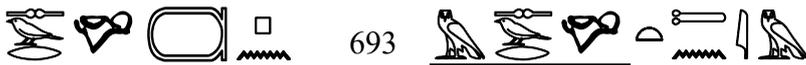


life symbolized in terms of the body's subtle secretions. There is an echo between "werah" and "wenekh".)

576.1512cP692 

576.1512cP692 @nekh P pen em @nekheth then am.

**This P lives on that on which you live.** (The essential core being from which life springs is the same for all. Everyone enjoys the same life in the physical world that an enlightened avatar does.)

576.1512dP692 

576.1512dP692-693 Sewer P pen em seweret then am.

**This P drinks of that which you drink.** ("Sewer" means to drink. The drink per excellence is Soma, the biochemical of bliss and drink of the gods. In Egyptian "Sema" was a name for a plant, and was used generically for herbs. The root "sema" means to unite and is one of the words used for yoga and to speak of the unity of north and south Egypt. This may be the origin of the Indian notion of Soma. **In any case, water is the essential drink that sustains all life as we know it.**)

576.1513aP693 

576.1513aP693 Weja P pen hen@ then. @nekh-f em @nekheth then am.

**This P is strong with you. He lives on that on which you live.** ("Weja" is strength and health. It is the fire of life. All living beings live by this "fire stick" that becomes the suit of wands in the Tarot decks and clubs in poker decks.)

576.1513bP693 

576.1513bP693 Da then Ashet-f em nu reda nen then at then, Geb.

**May you grant his Tree of Life in that way in which your father, the World, gave it to you.** (The "Ashet" is the Persea or sacred Tree of Life and symbolizes the living nervous system that sustains the function of the body. This evolves from the physical world of matter to form a living physical body as a vehicle for experience. On a subtler level this is a fractal tree that retains its form at all scales and under any transformations and is thus immortal. The Tree of Life is the ultimate image for the suit of wands/clubs in playing cards.)

576.1513cP693 

576.1513cP693 Ne awet heger en then khery-s. Ne awet hewa en then khery-s.

**Because of this there will not be hunger for you. And because of this there will not be decay for you.** (Operating with an immortal core structure that retains its integrity under any transformations there is no need for hunger or worry about death and decay. The whole system automatically recycles itself in a self-sustaining manner.)





various senses. (Going forth from the womb represents the first contact with the physical world through touch.)



576.1516dP694 Seth P me Asar, *sa-th per am-th*.

**The fragrance of P is like the Perceptive Faculty, your son, who goes forth from you.** (This verse makes it clear that Osiris is the fragrance of the Avatar. The Avatar emerges from the womb of Cosmic Space to evolve consciousness through perception with the various senses as he experiences the physical world.)



576.1517aP694

576.1517aP694 New, Shewe @ en P ar Pet. *Tewa-f Ta. Da nef nek.*

**Primordial Urge, uplift the hand of P toward Heaven. He supports the Earth that he gives to you.** (“New” is the Primordial Urge [the Chinese ZHEN trigram] within the Hidden Creative Cosmic Will of Amen Ra, the Higher Self, [the Chinese QIAN trigram] to rise up as Tem the Tower [GEN trigram]. Uplifting of the hand is the *Ka* gesture that Menu makes as his phallus rises to become the Tower. The verb “shewe” not only means “lift”, it also means “empty”. All of this takes place in the Great Void. “Shewe” is also the name of Shiva, the Emperor Trump of the Tarot. The uplifted phallus is the lingam of Shiva. The Void rises into a wave of primordial Prana. From this prana energy the physical world and the solid planet Earth emerge. “You” still refers to Newet. She originally is the consort of New. But when New transforms through Tem and Shewe into Geb, the Physical World, he joins with Newet to give birth to Osiris. Shewe is often shown with hands upraised standing between Geb and Newet. He is actually facilitating the evolution of the World back into integration with Cosmic Space in the form of the Vacuum State of Pure Awareness.)



576.1517bP695 Pery-f eref. *Shewey-f eref ar Pet.*

**He ascends, and he rises to Heaven.** (There are two phases to “going forth” or “ascending”. The first is from Cosmic Space to the Physical World. This is the manifestation phase. The second is from the Physical World to Cosmic Space. This is the de-manifestation phase. One stroke goes from subtle to gross. The other stroke goes from gross to subtle.)



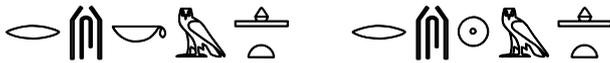
576.1517cP695 Setep-f *Sa* ar R@.

**He is initiated into the Higher Self Sun.** (The “Setep *Sa*” is a wisdom initiation. “Setep” has the glyph of a dipper or a croupier’s rake and means to make a choice. “*Sa*” is an endless knot that represents protection. It is an endless program. The initiation awakens a person into the endless service of the Higher Self. This is life in accord with the Wholeness and Harmonious Coexistence of All Creation. The Egyptians consider this initiation the Wise Choice.)

576.1518aP695 

576.1518aP695 Heru Khenet[y] Aakhu, Tepy Nejemu Sethu.

**The Will is Chief of the Light Beings, Foremost of the Sweet-Smelling Ones.** (The Will here is the Cosmic Will of the Higher Self. The Light Beings are immortals who live as Light Bodies. “Sweet-smelling” refers to the divine fragrance associated with subtle states of consciousness and recalls 1516c. This verse more or less recapitulates 1514a.)

576.1518bP695 

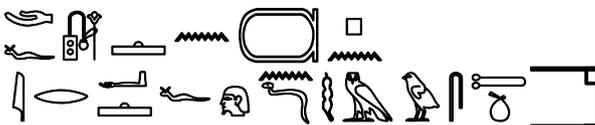
576.1518bP695 Res-k em hetep. Res R@ em hetep.

**You awaken in experience. The Higher Self Sun awakens in experience.** (The Avatar awakens through experiencing the world in all its beauty. Key to the appreciation of beauty is the awakening of the Higher Self. This experience brings peace of mind.)



576.1518cP695 Res-k em hetep. Res Meda em hetep.

**You awaken in experience. The Speaker awakens in experience.** (“Medu” is speech, and “Meda” here seems to be a personification of speech or a reference to the speaker. Someone who is talking is not experiencing. He is thinking and resisting experiencing. He is creating by defining his reality with words. He is expressing himself and probably even attempting to indoctrinate others with his ideas rather than experiencing what is happening in the moment. Awakening of the speaker leads to silence and the return to pure awareness.)

576.1519aP695 

576.1519aP695 De-f themes en P pen ar @-f tepy Nejemu Sethu.

**He puts the writing of this P into his register above the sweet-smelling ones.** (The “@” here is a document or register or catalog with a list of names. In this case it has the names of the gods. By shifting from speech to direct experience the Avatar finds that his name is inscribed at the top of the rolls of the enlightened. The word “@” plays on the word for hand, which is the ancient Egyptian code for an avatar facilitator. Thus, the Avatar’s name is inscribed at the top of the list of great avatar facilitators.)

577.1520aP695 

577.1520aP695 Jed medu: kh@ Asar w@b, sekhem, qa Neb Ma@t.

**Say the word and the Perceptive Faculty is crowned as a purified, mighty, and exalted Lord of Truth.** (The Avatar identifies with Osiris and his perception dawns in enlightenment. This is like the coronation of a king. His awareness becomes purified, mighty, and exalted and he sees only the truth. Truth means that what you intend or believe is exactly what you experience. This is what is meant by the awakening described in the previous verses and further describes his status.)







**“Our brother comes to us, the eldest, the firstborn to his father, begotten of his mother.”** (This refers to Osiris as brother of the gods and firstborn of Geb and Newet.)

577.1526b698 

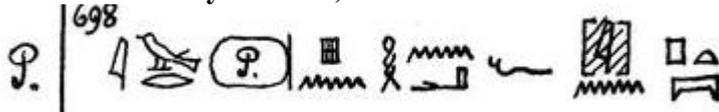
577.1526b698 An sen, an neteru.

**Thus they say, the gods say.** (This verse completes the previous verse.)

577.1527aP698 

577.1527aP698 Awer en aw Pet. Mes en su Dewat.

**He is conceived by Heaven, and he is born of the Twat.**



577.1527bP698 

577.1527bP698 Awer P pen hen@-f en Pet.

**This P is conceived with him by Heaven.** (The Avatar identifies with Osiris and, through Osiris, with the ultimate identification back to Cosmic Space and the Higher Self. The “a” in “an” was probably hacked out as a scribal error due to the previous repetitions of “an”.)

577.1527cP698 

577.1527cP698 Mes aw P pen hen@-f, an Dewat.

**This P is given birth together with him by the Twat.** (The Twat is the womb of Newet, the mother of Osiris and the Avatar. **“An” should be “en” as in the previous corrected verse.**)

577.1528aP698 

577.1528aP698 Remen-k Pet em ges-k amen khery @nekh.

**You support Heaven on your right side for life.** (The right side is the West and is associated with Osiris and with death. But here he infuses the right side with life. “Amen” also has the meaning of “hidden”. The Perceptive Faculty supports life from its hidden undefined side.)

577.1528bP698 

577.1528bP698 @nekh-k en hen neteru @nekh-k.

**You live. By arrangement of the gods you live.** (The gods provide the organs and functions of the body. Thus a person lives by virtue of their willing cooperation.)

577.1528cP698 

577.1528cP698 Remen P Pet em ges-f amen khery @nekh.

**P supports Heaven on his right side for life.** (This repeats the sentiment of verse 1528a but specifies the name of the Avatar.)

577.1528dP698 

577.1528dP698 @nekh-f, @nekh-f. En hen neteru @nekh-f.

**He lives, he lives. By the arrangement of the gods he lives.** (This verse is essentially the same as 1528b except for the change in pronouns.)

577.1529aP698 

577.1529aP698-699 Tewa-k Ta em ges-k Aab khery Was.

**You support the Earth on your left side for power.** (Life “@nekh” and Power “Was” are two key concepts in Egyptian culture. They also represent secret mantras. The “@nekh” symbol represents prana infusing the body with energy. The “Was” represents the posture of the body during meditation that facilitates the maximum flow of life energy to empower the body and open the heart chakra. These two signs were often used together as a decorative motif. The heart opens with compassion for the evolutionary growing power of life on Earth. The left side represents the side of the heart and the awakening of life.)

577.1529bP699 

577.1529bP699 @nekh-k, @nekh-k. En hen neteru @nekh-k.

**You live, you live. By the arrangement of the gods you live.** (This repeats the verse at 1528b.)

577.1529cP699 

577.1529cP699 Tewa P Pet em ges-f Aab khery @nekh.

**P supports Heaven on his left side for life.** (Two words are used in these verses for support. One is “remen” and suggests use of the shoulders or forearms to bear something. The other is “tewa” and suggests use of a staff for supporting oneself.)

577.1529dP699 

577.1529dP699 @nekh-f, @nekh-f. En hen neteru @nekh-f.

**He lives, he lives. By arrangement of the gods he lives.** (Notice the pronoun shift again happens here. The litany alternates between third person and second person so that the reader is clear: what happens to Osiris also happens to you, the reader.)

577.1530aP699 

577.1530aP699 Per en P. pen em ges Aab en Pet.

**This P. ascends in the eastern side of Heaven.** (This refers to the Avatar ascending like the sun at dawn. This is the left side in which the heart is located.)

577.1530bP699 

577.1530bP699 Haw-f me aped waj.

**He descends as a green bird.** (This refers to the transformation of Osiris into green plant life as a result of the light he brings as the sun during the day. Green is the color of the heart and indicates that the light of the heart has infused itself into the living matter of earth. The bird is a symbol for the “soul”, or spiritual aspect.)











579.1542aP703 Da sen-k aa. Awet sen nek em kesau.  
**They give you praise. They come to you with bowings.** (The gods respond to your attention by returning the praise.)



579.1542bP703 Ma dat sen aa en R@, awet sen nef em kesau.  
**Just as they give praise to the Higher Self Sun, they come to him with bowings.** (They show the same respect to him as they show to the Higher Self. The Avatar has identified with the Higher Self, so by showing respect to him they also show respect to the Higher Self. This also refers specifically to the practice of performing sun salutations at dawn.)



580.1543aP704 Jed medu: hew At Sema Wer ar-f.  
**Say the word and may the King unify what is greater than him.** (The “Sema Wer” is a bull god that represents the creative power of the Higher Self. The whole seems greater than the sum of the parts. “Sema” means unity. This is a type of hyperbole, but the Avatar has spiritual unity and physical unity. He unites the higher and lower energies. Thus the Avatar is a vital component in the unfolding of evolution. The Avatar must integrate and unify to a wholeness that is greater than any identity he can imagine.)



580.1543bP704 Hew nek At, sema nek Wer ar-k.  
**May you, O King, unify what is greater than you.** (The king’s unifying power takes him to a greatness that is even beyond his own concept of self and unifies the country. Any system worth using as an evolutionary tool must be capable of transcending itself or it may leave a person stuck in a repetitive pattern. This is a self-referral principle that allows for bootstrapping of evolution. Note the continued play on the technical term for the sacrificial bull of unity. “Hew” is also the god Hew. He especially represents initiations that introduce evolutionary new flavors and ways of tasting experience.)



580.1544aP704 At Asar P pen. Hew en nek. Hew thu me Ah.  
**The father of the Perceptive Faculty is this P. May we be you, and may you be like a bull.** (“Ah” is a bull and represents the sun as the Higher Self. Bulls were sacrificed to Ra by the ancient Egyptians. Osiris is the Perceptive Faculty. By identifying with the Higher Self the Perceptive Faculty sacrifices its own status as something special. This refers to the loss of ego that occurs when a person begins to live in service to others and out of love for others. Note the play on father and king.)



580.1544bP704 Sema en nek, sema thu em Sema.  
**We unify with you; you unify with Unity.** (This is the kind of vedantic statement we find in the Upanishads. The idea is that the unification overshadows all lesser states





580.1547aP705 Sewety-f en Aset hen@ Nebet Het.

**His two hip joints are of Feeling and Kundalini.** (Isis is Feeling, and Nebet Het is Kundalini. These two sisters anchor the legs and thereby connect the body to the earth. They also support the sexual feelings and are the sexual partners of Osiris.)

580.1547bP705 

580.1547bP705 Khenejy-f en Khenety Aryty hen@ Kherety.

**His two thighs are of the Chief with Two Eyes and the Mason with Testicles.** (Khenety Aryty is the Chief with his Two Eyes, an epithet of Horus. Khenety-ne-Aryty is the Chief without his Two Eyes, or Horus blinded. “Kherety” here refers to Set with his testicles. During the fight between Horus and Set, Horus was blinded and Set was castrated. The male body has two eyes in the head and two testicles in the scrotum. These are linked by an energy circuit so that when a man sees a pretty woman the eyes energize the testicles. The gods of the Oracle Game Board are presented in their natural pairs. Set properly appears on the bottom row below Horus. Set is called a Mason because he is a master of stone. However Horus masters him and thereby becomes the Grand Master of the Masons. The followers of Horus are other types of Masons and Smithies. The Guild of Masons that led to Freemasonry comes down from this ancient tradition. At present we lack evidence to trace it earlier than the founding of dynastic Egypt and its pre-dynastic legends of Horus and Set. We shall see what archaeological evidence emerges on this subject.)

580.1547cP705 

580.1547cP705 Pesej pef Net hen@ Sereqet. Hat-f en Sekhmet Weret.

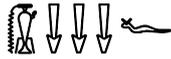
**His spine is of the Chiasm Net together with the Scorpion. His heart is of the Great Power Goddess.** (The Scorpion is Sereqet, a form of Isis as the nurse of the baby Horus or any young child. She is a Moon Goddess. It sits at the top of the spine. Her stinger is the pineal. Chiasm is Net, the goddess of the crossover. The two halves of the spinal cord cross over at the cross-pyramidal tracts, changing sides. The optic nerves also cross at the optic chiasm, which is above the top of the spine. Net is related to Newet, but Newet has already appeared. I suspect she is a transformation of Ma’at, the goddess of Truth. Net and Sereqet, together with Isis and Nebet Het form a set of four goddesses who protect Osiris. Sekhmet here is Tefenet as the Trump of Strength but in the form of Hathor. As Mistress of the Heart she bestows unconditional love. The Heart is the Benew Phoenix.)

580.1548aP706 

580.1548aP706 Amyt-f peh en fedu apu neteru, Mesu Heru Meru-f.

**That which is in his rump is of those four gods, the beloved children of the Will.** (The hind part is the rump. The four gods are the sons of Horus. They represent the four matter states that form the basis of physical existence.)

580.1548bP706 



580.1548bP706 Hep, Ameset, Dewamut-f, Qebehusenu-f.

**Happy, Palette, Filial, and Cool.** (These are the four Sons of Horus. As listed above they represent water, fire, earth, and air. The directions are North, South, East, and West in that order. These four are in the middle of the center row of the Senet Oracle Game Board and also traditionally appear standing as little mummies or canopic jars on the lotus table in front of Osiris, the Magician, or below his funerary bier.)



580.1549aP706

580.1549aP706 Tep-f, sed-f, @wy-f, redwy-f.

**His head, his tail, his two hands, and his two feet.** (This verse continues below.)



580.1549bP706

580.1549bP706 En Anep Du[-f], Asar Khenet Menetu-f.

**Are of the Death Lord [on] His Hill and the Perceptive Faculty, Chief of his Loins.** (Anepu is the Death Trump. Osiris is the Perceptive Faculty and represents the Magician Trump. These two gods reside at Abydos. Osiris has a special connection with the phallus. The “hill” of Anubis is probably the mound of the tomb. Anubis represents the bones, but here particularly the skull. Osiris connects to the tail, which is a euphemism for the penis. The eye connects directly to the penis in the male. This Hill of Death is also the Mons Veneris of Isis.)



580.1549cP706

580.1549cP706 Sep[ekh] neteru am-f en Bayu Nekhen, en Bayu Pe.

**The remainder of gods that are in him are of the pranas of Nursery Town and of the pranas of Bindu Town.** (The Nursery is Nekhen in the south. This includes the midwife Mesekhenet, baby Horus, Khenemu the Potter, Lord of Touch, Saa, and Lord of Smell, Hew. These relate especially to the lower chakras where the senses of touch and smell predominate. The Lovers Trump would belong here, because love fills the nursery with healthy children. The Bindu pranas are from Pe in the north. They represent Sejem, Lord of Hearing, Maa, Lord of Sight, Thoth the Intellect, and Qefetenu, the Fool of Heaven. Thus in these verses 1546a-1549c the **Pyramid Text** presents the entire Senet Oracle Game Board as the Avatar’s own divine body transformed into the ritually offered Bull, symbol of the Higher Self Sun.)



580.1550aP706

580.1550aP706 Wenemy, wenemy Ah Desher en Nemet Sha.

**Eat, eat the Red Bull for the Crossing of the Sea.** (“Nem” is to stride across or to cross over. Here it is done by a boat. The Sea is the Mediterranean and symbolizes the sun crossing the sky, the Higher Self carrying out its plan of evolution, and the Avatar transcending during meditation to enter Samadhi. The Red Bull is the sun as it sets in the west. It particularly refers to Thoth. The color red refers to blood and connects him to the Moon Trump and the monthly menses. When the sun sets, the moon rises and reflects the sun’s light at night. “Crossing of the Sea” can also be a variant name for the Ocean Awareness Meditation [Wa Sha].)

580.1550bP706 

580.1550bP706 Aryt en Heru en at-f, Asar P. pen.

**Which is done by the Will for his father, this P., the Perceptive Faculty.** (This final verse of the hymn connects Osiris and Horus to Thoth and Isis and Ra. **The Will has to carry out the intentions of Osirirs, who has to remain a witness at Source.**)

581.1551aP706   
707 

581.1551aP706-707 Jed medu: An Thepehet-k tu nu Wesekh<sup>et</sup> Asar P pen.

**Say the word and this, your cavern, is the Broad Hall of the Perceptive Faculty of this P.** (A “Thepehet” is a cavern, possibly a hall or suite of rooms carved into a hill, such as many of the royal tombs are. The organs of perception are mostly mounted in holes in the skull. Another word for such a hole in Egyptian is “Baba”. This is also the name of the first son of Osiris. He represents the inward stroke of perception when it is based in a physical organ of perception. His father, Osiris, is the essential ability to perceive. Baba as the process of perception is a later transformation of Baba as the primordial nature of pure awareness.)

581.1551bP707 

581.1551bP707 Anet thaw. Saqehes Mehut.

**The wind is brought. The north wind carves it.** (The North Wind here is used to carve the cavern or help carve it. Osiris as the Perceptive Faculty sits at the North Pole Star and sends the North Wind to carve the holes from which the organs of perception can perceive. The skull is the Broad Hall with the third ventricle cave in the middle of the brain in which Osiris sits.)

581.1551cP707 

581.1551cP707 Wethes-s thu me Asar, P pen.

**It uplifts you as this P, the Perceptive Faculty.** (The North wind that provides the great hall and the various specific organs of perception uplifts the quality of perception. The North Wind is the flow of thoughts in the mind.)

581.1552aP707 

581.1552aP707 Aw nek Shesemu *khery mu arepu.*

**The press with its water and wines comes to you.** (“Shesemu” was the executioner of Osiris. His name means a wine press. “Shesemu” also is commemorated as one of the dekans in the Egyptian zodiac. The murder and resurrection of Osiris were re-enacted as a yearly ritual in ancient Egypt. Osiris was the god of wine as the most refined agricultural product.)

581.1552bP707 

581.1552bP707 

581.1552bP707 Khenet Menu-tu-*khery khau*, Khenety Aterety.





for grinding the grain into flour. Thus Set is put to work fulfilling the mission of Osiris to feed the people. Illusion is the grinding stone from which we sort out truth in our experiences. Thus, it is not a bad thing. Stone serves a purpose when used properly even though by itself it is barren. This is the fulfillment of the agricultural cycle and the fulfillment of an individual's life. Even Set plays an important role. (The famous Shabaka stone is an example of such a mill stone.)



The Shabaka Stone in the British Museum has a text carved on it, but was later used as a millstone, and that damaged the inscription. See [Wikipedia](#), “Shabaka Stone” for details.

581.1556bP708   
 581.1556bP708 Em re neteru ar heru pu nefer en peret Tepy Du.

**In the mouths of the gods on that beautiful day of going forth upon the mound.** (The “Du” is the mound of Isis, the Mons Veneris. Death claims it and sits upon that mound as if sitting on a tomb. But the tomb is the womb from which new life arises from the phoenix-like death of orgasm. Going forth upon the mound is the orgasm of Osiris. There are two mounds, one is where the sun rises in the east, and the other is where it sets in the west. The Mons actually is cleft into two mounds. The glyph of “Du” also has these two mounds. When the baby’s head emerges from the birth canal, the sunrise of a new life occurs at the Mound. This is the Egyptian glyph for Samadhi [Aakhet ].)

581.1557aP708   
 581.1557aP708 B@ha a tepu Ta.

**O the Inundation is upon the Land.** (This is the rising of the Kundalini in preparation for the re-awakening of Osiris into the Higher Self.)



expresses himself through the fifth or throat chakra. Osiris as the Perceptive Faculty cognizes the secret mantras at the source of creation and bestows them on Horus to empower him in speech to manifest his Will. The N version begins with “Ajed-k nef medu pu” which clarifies that the P version should mean that he speaks forth the great and beautiful speech.)

582.1558cP709   
 582.1558cP709 @a M am-f. Werer-f am-f.

**By which M is empowered and by which he is forever great.** (When the Avatar empowers his Will, he may accomplish great deeds and manifest his inherent greatness. M here is another name for P.)

582.1559aP709   
 582.1559aP709 Sekhem-f em *khan*-f. Ba-f ha-f.

**His third chakra power is in his belly. His prana is his back.** (As the text clearly points out, the Sekhem is the power of the third or belly chakra. The Ba is the power of the sixth chakra which is generally located in the Eye of Wisdom between the brows. The actual physiology is that the area of the brain associated with vision for some curious reason is in the back of the brain. The Egyptians apparently knew that the prana of vision is there in the back and the eyes in front are merely the cameras and not what processes the image data into usable information. When the vision faculty is awakened fully the pineal gland, which is also at the rear of the midbrain, opens. The subtle energy then flows through the spine in the back and permeates the body.)

582.1559bN1352   
 582.1559bN1352 Seped en N. tep-f, reda en Heru en Asar.

**The Acuity of N. is his Primary, given by the Will to the Perceptive Faculty.** (Horus is the Will, and the Will focuses attention for the Perceptive Faculty. “Seped” means to be sharp, alert, and ready for action. “Tep” literally means “head”, but here indicates the focus on what is of primary importance. This enables the Avatar to achieve goals.)

582.1559cP710   
 582.1559cP710 Men-f em Pet ma du, ma sekhenet.

**He is established in Heaven like a hill or like a pillar.** (The hill is the place from which the sun arises. The pillar supports Heaven. The determinative glyph is written as a variant of the usual glyph, but is clearly a pillar. These images suggest identification with Amen-Ra.)

582.1560aP710   
 582.1560aP710 Agep-f eref ar Pet me @h@w.

**His storm cloud is in Heaven like a crane.** (“Agep” is a rain or storm cloud. The “@h@w” is a kind of water bird like a crane or heron. This is a poetic image of ascension, but includes the glyph “@h@” for standing up. The expression is often used to speak of the resurrection of Osiris and also complements the image of the pillar in the previous verse. **The crane has long legs for standing in shallow water.**)

582.1560bP710   
 582.1560bP710 Sewa-f Heneseket Pet.

**He passes the tresses of Heaven.** (The myth was that Horus the Elder had long hair done into four braids known as “Heneseketu”. These four braids eventually became the four pillars that support heaven above the earth. The hair is rays of light. The braiding of the hair is the mixing of wavelengths. The resultant is various forms of physical matter that form the four classical **matter states** of earth, air, fire, and water. The Avatar is able to pass freely from the world of physical matter into the world of pure light because he knows how the light waves braid to form **what appears to be** solid matter. This is advanced physics.)

582.1560cP710   
 582.1560cP710 Shewetu tepet re[me]ny-f ma sefu

**The feathers on his two arms are like blades.** (The feather is the sign of the ability of the bird to fly and represents the element of air. In the Tarot it becomes the suit of swords. “Sef” is a sword or knife blade. Horus is a warrior. Here we already see in the **Pyramid Texts** evidence of the identity of the feather suit with the sword suit. This also relates back to the “sharpness” mentioned in 1559b. It is amazing that this connection of feathers and swords existed as far back as the Old Kingdom dynasties. The wing of a bird “cuts” through the air like the blade of a sword.)

582.1561aP710   
 582.1561aP710 Reda nef Sah @-f.

**Orion gives him his hand.** (Orion is the celestial form of Osiris. He welcomes the Avatar to Heaven and assists in his ascension with the traditional avatar gesture.)

582.1561bP710   
 582.1561bP710 Shesep en es Sepedet det-f.

**Sirius takes his hand.** (This verse is parallel to the previous verse. Sirius is the star of Isis. She also reaches out to grasp the Avatar’s hand and welcome him to Heaven. This theme that is repeated over and over in the **Pyramid Texts** is the fundamental principle of the timeless Avatar Tradition.)

582.1561cP710   
 582.1561cP710 Khebes Ta en P. Seq nef Wedenet.

**The ground is hoed for P, and an offering is made for him.** (“Khebes Ta” is a ritual plowing of the ground to prepare for planting. This is an Osirian ritual. “Seq Wedenet” is to gather gifts for an offering. “Weden” has a special meaning of a weight or ring on a balance, and also is a name for Thoth’s ape copyist. “Wedenu” sits on top of the balance. This is a secret name for the transcendental nature. The offering comes from the harvest that results from successful plowing. “Seq” also means to strike or beat and is code for meditation practice. This verse contains several secret tantric and yogic interpretations.)



582.1564aN1358-1359 Her-f me *Sab*. Heryab-f me Qebehut.

**His face is like a jackal, and his middle is like the daughter of Death.** (The jackal face symbolizes Anepu, Lord of Death. Qebehut is the daughter of Anepu. Her glyph depicts a serpent. The Avatar has conquered death and becomes like the Lord of Death. He is a true Wizard. The Egyptian wizard's staff has a jackal's head. The handle of the Wizard staff may sometimes have a serpent shape. The Wer Hekau scepter has a serpent shape, and Thoth sometimes wields a serpent entwined caduceus scepter.)

582.1564bP711   
582.1564bP711 Wej@ medu, Sebek [as] amy Shedet.

**He weighs his words as the Crocodile Lord who is in Crocodile Town.** (The weighing of words is in the manner of a judge speaking in a courtroom. "Sebek" is the Crocodile Lord and represents the self-destructive nature of fear. "Shedet" is the town sacred to Sebek. However, this word also means recitation or incantation. "Shedy" is deep study. It indicates that the Avatar gives deep study to matters before speaking. "Shedu" is the turtle god and represents stars in the constellation of Orion. He represents mystery. Osiris embodies the ability to plumb great mysteries, one of which is the origin of fear and how to manage it. Egyptians treated crocodiles with great respect and had special sacred sites dedicated to them with grand temples. Archaeologists have found thousands of crocodile mummies, indicating that they were given special burial treatment. *They often stuffed the crocodile mummies with papyrus books and documents. There very likely is a connection between "Shedet" and the Shedy training program. The N version has a special glyph for the town*



582.1564cN1360   
582.1564cN1360 Anepu as amy *Ta Bet*.

**As the Death Lord who is in The House of Heat.** (The "Ta Bet" is a furnace or oven. "Bet" or "beta" is also something abominable or evil as well as a "house". The Avatar does not fear these very negative seeming things.)

582.1565aP711   
582.1565aP711 Nas P ar *kha*.

**P calls for a thousand.** (This refers to a royal offering with a thousand of each type of gift.)

582.1565bP711   
582.1565bP711 Aw nef Henememet em *kau*.

**The Companions in Light come to him in homage.** (The "Henememet" represents a group of companions who have reached a high level of evolution and live in the light even after death. They come to greet him and salute his arrival. "Hen" means with, and "mem" means among. "Met" means dead. The sunlight glyph indicates that they are enlightened and attuned to the Higher Self. The N version has "kesu")



582.1567bN1368  1370 

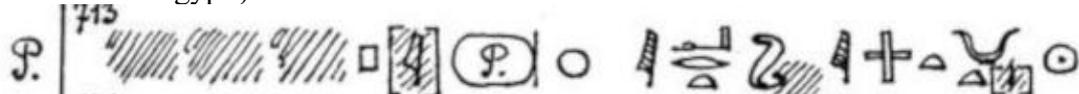
582.1567bN1368-1370 . . . . . N an at-f, Asar. Khewy N an Henememet.  
**N is . . . . by his father, the Perceptive Faculty, and N is protected by the Companions in Light.** (The Avatar in his light body is loved and protected by family and friends. The initial verb is missing from the text, but the general sense is clear. “Henememet” may mean something like “flowers of light among the dead”, those who have passed from the physical realm into the spiritual realm of light.)

583.1568aP713 

583.1568aP713 Jed medu: R@, pekher thu. Maa P pen.  
**Say the word and Higher Self you circulate that this P may see.** (The Higher Self also assists by throwing light on things so that the Avatar may see clearly. The sun goes through its daily cycle and sheds light on the world.)

583.1568bP713 

583.1568bP713 As j . . . . . P pen. Deshereret-k pa P pen.  
. . . . . **this P, your red crown is that of this P.** (The initial part of the verse is damaged, and the letter “j” is uncertain. The red crown represents sovereignty over the North of Egypt.)



583.1568cP 713 

583.1568cP 713 . . . . . pa P R@, a@ret amyt wepet R@.  
. . . . . **P of the Higher Self, the cobra which is on the forehead of the Higher Self Sun.** (The first portion of the verse is missing. Osiris is often shown with the solar disc over his head. The cobra often is shown issuing from the brow chakra indicating that the kundalini energy has opened his Eye of Wisdom Intuition. The Aten flying disc often has a cobra on each side of the disc. The solar disc of Osiris often has ranks of many erect cobras on either side of the solar disc that is above his crown chakra. The disc represents the Higher Self of Osiris, his Heavenly Eye. The cobras issue from this heavenly eye signifying that Osiris has raised his kundalini up through his crown chakra until he is in direct contact with his Higher Self.)

583.1569aP713 

583.1569aP713 Thut Shewe. Thut Shewety.  
**The crown of the Prana Lord is a feather crown.** (The Prana Lord is Shiva, often called “Shu” by Egyptologists. His crown is a feather that he wears like a Native American brave. “Shewety” also means “empty” and to lift on high. Shewe often stands with a Ka gesture as if holding Newet and Geb apart. Actually he is integrating them with his Ka energy. In nature this takes the form of lightning in the sky since the Ka is powerful electrical energy. “Thut” often refers to the White Crown of Tem. Osiris wears that crown decorated with two feathers, one for Shiva and one for Ma’at, the Lady of Truth. “Thut” can also mean “you”. In that case Osiris, and the Avatar, identify with Shiva and his feather.)



Osiris.)

583.1572aP714 

583.1572aP714 .....  
..... (This verse is missing.)

583.1572bP714 

583.1572bP714 .....  
..... (This verse is also missing.)

583.1572cM790 

583.1572cM790 Shewy<sup>a</sup>, shewy em redwy-k .....

**Lift up, lift up on your two feet.** ..... (The second half of this verse is missing. “Shewy” is to lift up. The feather is associated with air, birds, flight, and the breath. The two feet may encode for Baba’s name.)

584.1573aP785 

584.1573aP785 Jed medu: jeba en M neset-f.

**Say the word and there is the restoring of his throne for M.** (The Avatar occupies the throne of Osiris. Set usurped it and Osiris then returns. The Avatar also returns to his original cosmic status. **M here = P.**)

584.1573bP785 

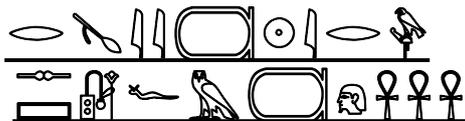
584.1573bP785 Shesep en M m@hu-f.

**M takes up his steering oar.** (The Avatar takes charge of his life, acting the role of Horus as the Will. Horus is the pilot on the solar boat.)

584.1573cP786 

584.1573cP786 Hemeseref M Mekhenet en Pesejety Neteru.

**M sits himself in the ferryboat of the Double Ennead.** (The text indicates the Mekhenet or divine ferry is the boat. Horus acts as the ferryman. **The P version has the avatar sitting in “sheret waa”, literally the “nose” [or bow] of the boat. M here = P.**)

584.1574aP787 

584.1574aP787 Rery M R@ ar Amen. Sesh-f em M tepy @nekhu.

**M pilots the Higher Self Sun toward the west. He writes about M for the living.** (“Rery” is to sail. Here the steering oar glyph indicates that the Avatar pilots the boat like Horus, the Ferryman. The sun is the Higher Self. The Avatar acts as pilot for the Higher Self carrying out its plan for creation through the passage of time. One tool for carrying out the plan of evolution is the writing of inspirational books with records and stories about the adventures of avatars. These can be shared with each generation of the population to encourage them on their own paths of development. The papyrus scroll then becomes the ferry boat and the pen is the steering oar. This verse clearly states that the sacred texts are for the living, and not for the dead. M plays the role of the auto-biographical author, although he probably simply selected his favorite **Pyramid Texts** from an established canon and edited them into his own inspirational testimonial. The books were carved on the inner walls of the pyramids to preserve their messages for future generations of the living to





PT 585 (PMNt)

- 1 NN pw wr pr m wpt gbb
- 2 1576a-b nṯrw jmj znw jr w3t n wr n gbb  
j 3h3w jmj znw jr w3t n wr n gbb
- 3 NN p z3 tm snw n nfr-m3't
- 4 1577 j.n NN m hfdt r pr hr jr wpt psdwt/psdt
- 5 j.n NN hr.tn nṯrw jpw
- 6 1578 hmtnwtjw wr h'w m htrt t3wj
- 7 hmtnw pw n šw  
hmtnw šw pw
- 8 nj fd.n NN q3 m jst.f
- 9 1579 NN pw fdnw n fd jpw nṯrw prrw m wpt gbb
- 10 h3.n NN n m3 tnm
- 11 NN pw djnw.tn sb3w s3hw s3h
- 12 j.n NN m sjnw.tn j.hmw-sk
- 13 jrw gnt n hpr
- 14 NN pw sfh3 mrt jsjr  
NN pw sfh mrt m' jsjr
- 15 1580 m3't dpj sfhnw m3't
- 16 r' hm.n NN šbtj n nb-hmnw
- 17 1581 NN pw hmnnw jm.sn
- 18 1582a psd.k m hrw  
psd NN m hrw
- 19 1582a dr d3t s'h' NN m3't mr r'  
dr d3t s'h' m3't r s3 r'
- 20 1582b psd NN pn psdt r' nb n nb n jm 3ht nt pt  
psd psdt r' nb n nb n jm 3ht nt pt
- 21 1583a j.wn sb3w hrw nw/nnw



Pb:



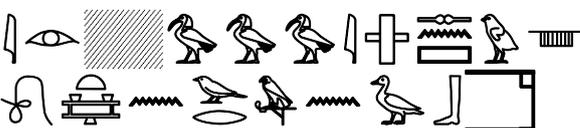
585.1576aNt 

NN pw wr pr m wpt gbb

585.1576aNt Jed medu: Net pu wer per me wepet Geb.

**This Neith is great, rising as a messenger of the World.** (We switch here to text from Queen Neith, because the P version is mostly gone. The “b” in the name Geb is turned 90 degrees at the end, but the corresponding fragment from Pb confirms the final “b” letter is intended. There seems to be “neteru” 𓂏𓂏𓂏 after it. I include some of Allen’s suggested transliterations to help with the damaged text.)

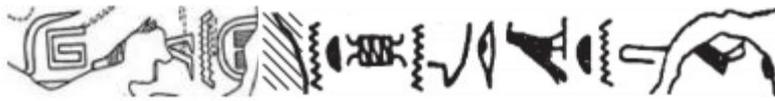


585.1576bNt 



585.1578Nt Jed medu: Ay en Net kher then, neteru apu . Khemetnuty[u] wer @h@u [em heteret tawy]. Khemetnu Shewe [pu].

Say the word and Neith comes with you, those gods. **The third is greater than the eldest ones [in the pair of lands.]** (This verse may refer back to the Triple Ennead suggesting that Nt is older and more prior than the eldest of the Ennead gods of North and South Egypt.)



h3.n NN n m3 tnm

585.1578Nt

585.1578Nt Ha en Net en ma ten su . . . . (The beginning of this line comes from P, and the rest comes from Nt.)



585.1578Nt

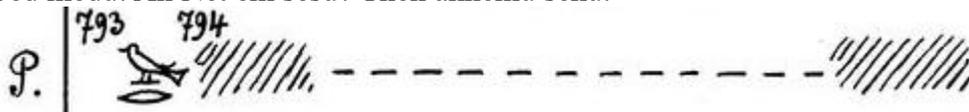
585.1578Nt Sahu Sah

**The toes of Orion [Sah].** (The text here is fragmentary and hard to decipher, but refers to Osiris as the constellation Orion.)



585.1577Nt

Jed medu: An Net em sesu? Then akhemu seku.



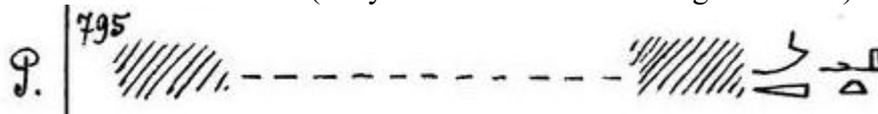
585.1577bP793-794 Wer . . . . .

**Great** . . . . . (Only the first word of this verse remains.)



585.1579P794 M. pu . . . . .

**This M.** . . . . . (Only the name of the sovereign remains.)



585.1580P795 . . . . . Ma@t.

. . . . . **Truth.** (Only the last word remains.)

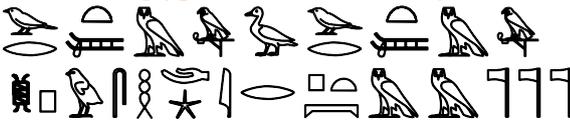


585.1581P796 . . . . . pen.

. . . . . **this.** (Only the last word remains.)



to and from the Transcendent. The “New” is crossed out or damaged, but the divinity radical after the “Heaven” glyph makes New likely to be correct.)

586A.1583bNtVIII15 

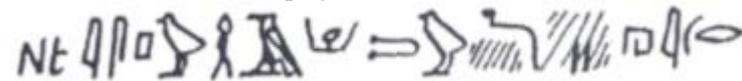
586A.1583bNtVIII15 Wer Tem Sa Wer Tem. Nt. pu Sehed ar Pet mem neteru.

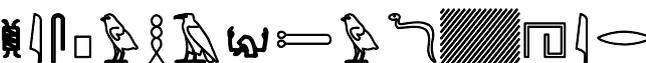
**The Divine Great Tower is the Son of the Divine Great Tower. This Nt is a Twat Star in Heaven among the gods.** (The circumpolar region is the belly of Newet and contains the immortal Light Beings as “stars”. The text says that the Avatar has the status among the gods that she is among the inner retinue of Osiris, established in a permanent state of Samadhi.)

586A.1584aNtVIII16 

586A.1584aNtVIII16 Jed nek Mut-k Shesa Nt as pu rem thu.

**Your mother speaks to you divine wisdom, as this Nt weeps for you.** (The “you” referred to here is probably the reader who is not yet fully enlightened. Mut is Hathor, the Goddess of Pure Love and Compassion. The plow glyph is a symbol of making love and embedding spirit into the physical world as a living being. Tem is the Divine Plow transforming his sledge logo into a plow. “Sesha”, the Divine Plow also means wisdom, skill, and learning. Nt as an avatar identifies with Compassion and Wisdom and has pity for those who remain stuck in the world of suffering.)



586A.1584bNtVIII16 

586A.1584bNtVIII16 Nt as pu ha thu j . . . har

**As does this Nt, he mourns you . . . . . oppressed [?].** (This text is damaged in the second half, so the reading there is uncertain. Also the P version has “Aat”  instead of “ha”. The reading of “aat” as a verb is odd. It is normally a noun. Therefore this is very likely a scribal error for “ha”, since the phonetic and semantic glyphs are fairly similar. Tem as “Sesha”, Lord of Wisdom, along with Nt both mourn those who remain oppressed and unenlightened in such a wonderful world. There is a “j” in the garbled section, and Mercer believes it means “to say”, but there is no clear evidence to support it.)

586A.1585aNtVIII16-17 

586A.1585aNtVIII16-17 Da-k @ ar Nt. sekesusa Ha-f em Ha-f

**You give a hand to Nt to take a big step, O Ferryman whose face is in back.** (The middle portion of the text is very likely corrupt. But the idea is that Ha-f em Ha-f, the divine ferryman reaches a hand out to help Nt take a big step onto the ferry. He will then take her to the Land of Avatars where she will learn how to uplift others. “Sekesusa” seems to be a garbled variant for “sewesekh”, which is the causative for “wesekh”, which means large and spacious. With the walking radical it takes the sense of widening stride or taking a big step. The image is of the Avatar stepping aboard the ferry at the dock. The ferryman extends a hand to steady her as she steps on board. The ferry takes her to the land of immortals for training in how to uplift people from suffering. The ferryman’s name here is given as “He whose back is his





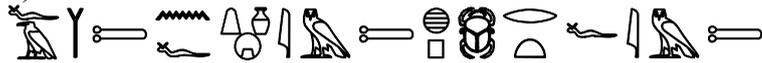


**You lift for him every thing, and it is to be created in you.** (This verse emphasizes that whatever comes into being does so from within you. Horus only represents the focus of your awareness into a Will to help you express these creations.)

587.1591cN770 

587.1591cN770 *Fa-th nef Pawet Ta Heneqet am-th.*

**You lift for him the offering of bread and beer that is in you.** (This is your communion of your body and blood. You move your body to carry out the plans you entrust to your Will.)

587.1591dN770 

587.1591dN770 *Fa-th nef Pawet Ta Heneqet am-th, kheperet-f am-th.*

**You lift for him the bread and beer that is in you, and it is to be created in you.** (You also lift the food that you will eat to nourish the body that you will use to make more food to lift and eat.)

587.1592aN771 

587.1592aN771 *Fa-th nef heneket amet-th.*

**You lift for him the bowls of beer that are in you.** (The beer cycles as water, grain, beer, blood, urine, water, and so on. “Heneket” can also just be offerings or gifts.)

587.1592bN771 

587.1592bN771 *Fa-th nef heneket kheperet sen am-th.*

**You lift for him the bowls of beer, and they are to be created in you.**

587.1592cN771 

587.1592cN771 *Fa-th nef khet neb amet-th.*

**You lift for him everything that is in you.** (There are no exceptions.)

587.1592dN771 

587.1592dN771 *Fa-th nef khet neb kheperet-s am-th.*

**You lift for him everything, and it is to be created in you.**

587.1592eN771 

587.1592eN771 *Ath-th nef er bu neb mer ab-f am.*

**You take him to every place that his heart would like to be.** (You are the all, so you actually take Horus wherever he needs to be to carry out the plan you give him. This whole sequence sounds odd, but the point is that you are the Creator, but you live in a spirit of service from the heart to the heart, not as some High and Mighty Divinity. The P version appears to have “. . . mereny . . . redwy-f am”. This has the “Baba” code of the two legs.)

587.1593aN772 

587.1593aN772 *@h@ @u heru-th me An-mut-f.*

**The doors stand above you like the god Who Pillars His Mother.** (This verse gives us the strange name of “An-mut-f”. This name literally seems to mean “he pillars his mother.” This may be another name for “Kenemut”, the wild ape. It refers to Baba, who was the first son of Isis, but actually is an avatar of the primordial chaos. The essential being of the cosmos is Mut, the Cosmic Mother, embodiment of Love and Compassion. Kenemut “curses” his mother. Kenemut actually precedes Mut. As Mut is the mother, wife and daughter of Amen-Ra, so Kenemut is the father, husband, and son of Mut. His specialty is the phallus, so he becomes Tem



(Here the two sequences clearly link around. Horus makes the doors, and sets them up, so they open for the Will. The same word play occurs here where “it is he” is Sut, which is another spelling of Set’s name. Horus uses Illusion to make the doors. The Doors of Perception are Doors of Illusion. Baba has fun with the whole game. The word “@@” for the doors is the sound the ape makes when he gets aroused and also is one of his names. This is echoed in the word “@h@”, the setting up of the doors.)

587.1594bN773 

587.1594bN773 Sut nehem sen m@ meret nebet aryt en **Setesh** er sen.

**It is he who rescues them from every suffering done by Illusion to them.** (The key to the removal of suffering is exercise of the Will. No faith in God, a Blessed Savior, technology, solemn priests, wise teachers, bearded gurus in long flowing robes, or anything else you can imagine will save you from suffering or deliver you to happiness – although they can sometimes put a temporary patch on the situation. Those are all Illusions generated for amusement by Set. Only your own decision and the courage to stick by it will do the job. The Egyptians called this persistent Will, “Horus”. They distinguished the Lower Will and the Higher Will – Horus the Younger and Horus the Elder. They are two aspects of the same Will. An understanding of how consciousness functions can be helpful for learning how to manage the Will. If you want to be happy, you must decide for yourself to be happy. Dependency on anything or anyone else is a fraud you perpetrate on yourself and a refusal to take responsibility. Note the play between “Sut” and “Set” in this verse. This is a clue that the play has been going on throughout the verses where “Sut” appears.)

587.1595aN773 

587.1595aN773 En sut gereg them em ren-th pu en geregetu.

**It is he who settles you in, in this, your name as “Settlements”.** (The word “gereg” means to found a settlement. The idea is to settle into an environment you like and get comfortable there and set up a lifestyle. However, “gereg” also means to lie. The point is that such things are really lies. They are illusions of Set. In English we still use the word “settle” that has his name in it. The truth is that nothing stays around, so the only place in which to “settle” is the transcendental undefined awareness of Baba. He is the Fool. He is at home wherever he happens to be at the moment. Mut is the next closest of kin because she accepts whatever comes up with love and appreciation. The Fool does not even get to the level of appreciation. He is simply there with whatever is there. However learning to appreciate situations however they happen to be is a great way to disentangle from complicated messes.)

587.1595bN773 

774 

587.1595bN773 Sut as nen-f em-khet-th em ren-th en Nut.

**It is he who goes and dawdles behind you in your name as “Town”.** (Someone goes somewhere and creates a settlement. If he looks like he is having fun, then others come and join. Pretty soon the settlement grows into a town or a city. It hangs on there sometimes for hundreds or even thousands of years. This is Illusion. Nothing hangs around. But with the exercise of the Will a person can create a settlement, a business, a town, a megalopolis that continues to grow over the centuries.















591.1613aM123 

591.1613aM123 *Jeba en su Jehuty em Sheset tef. Nemetet hery Ta-f em tut.*  
**The Intellect equips himself with his Power Kilt, and he strides about on his land in it.** (Thoth is the Intellect, but he makes his main center at Khemenu, which is the Heart Chakra in the middle of Egypt.)

591.1613bM123 

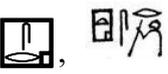
591.1613bM123 *Jeba en su Neter em Sheset tef. Nemetet hery Ta-f em tut.*  
**The god equips himself with his Power Kilt, and he strides about on his land in it.** (Any god may do the same as these three gods. An avatar is not just limited to his set of chakras in his body.)

591.1614aM123 

591.1614aM123-124 *Jeba en su M pen em Sheset tef. Nemetet hery Ta-f em tut.*  
**This M equips himself with his Power Kilt, and he strides about on his land in it.** (The Avatar becomes godlike and can do as any god, especially the above three gods. The power kilt seems to be an activation of the third chakra power. In Indian Yoga the third chakra is called the Manipura.)

591.1614bM124 

591.1614bM124 *Heru hej nek Aryt-k Sat nek em Het Ser amyt Anu.*  
**Will, turn on your Eye that is Wise for you in the House of the Elder that is in the Light Tower City.** (This verse encourages the Avatar to uplift his Will from the young and immature Will of the small self third chakra Horus to the Cosmic Will of

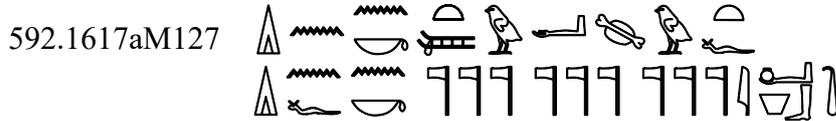
Horus the Elder , whose main temple is in Heliopolis, the City of the Light Tower. The head is the temple of the Sun. The actual spiritual Sun is the eighth chakra that is above the head and represents all life on earth by means of the sun high in the sky. This Higher Self also forms a sphere of light that includes the whole body. The Light Tower is the brain atop the spine. Turning on the Eye is opening the Eye of Wisdom so that Osiris may see and Horus may focus his Will on achieving the goals of the Higher Self. The semantic glyph some scholars read as “sh” is the hand radical that represents Saa, the god of Wisdom and the sense of Touch. This is confirmed in the next verse. As a verb it means to know or understand. Here it is an adjective modifying “Aryt”, the Eye, so the Eye turns knowledgeable and Wise for you when you turn on its ability to focus. People are confused because they do not focus on the issue that they say is troubling them. If they simply look at it honestly and straight on with focused attention, it becomes quite clear. **Try it. Look at any object straight on with attention, and notice that it becomes much clearer than objects at the periphery of perception.)**

591.1614cM124 



592.1616cM127 Thut Neter @, W@-t.

**You are the Great God. You are the One.** (The reference to Tem and restoring wholeness tells us that the Avatar identifies with the Unified Field, the One God from which all creations arise. By this one realization the Avatar recovers his original identity. He returns to the Oneness that self-creates from the Nothingness.)



592.1617aM127 Da en nek Tem w@ut-f. Da nef nek Pesejet Neteru a@b-t.

**The Tower gives you his heritage. He gives you the Ennead of gods as a gift.** (There are no strings attached. Wholeness grants his essential wholeness as a free gift to anyone ready to take it. It is simply a viewpoint you are free to choose. It is the heritage of Tem the Tower of Light. “A@b” here and in 1616b has the sense of bestowing a gift. The M and Nt versions does not have the extra bowl held in the hand as my version does. That is optional. The word means to approach someone with the intent of bestowing a gift.)



592.1617bM127 Tem aseth jes-f m@b sen a@bu en sa sa-f sery am-k

**The Tower himself, together with them, approaches to the son of his eldest son that is in you.** (Osiris is Geb’s eldest son, and Horus is the son of Osiris. Horus is the Will. To regain Will power the Will must have focus and holistic vision. Thus Tem the Tower gives himself and the company of the gods to the Avatar who has identified with Horus.)



592.1618aM127 Ma nef ku Aakhet. @ ab-k.

**He sees you are a Light Being and great is your heart.** (The first realization of enlightenment is that all is light. The second realization of enlightenment is that all is love. Wholeness of awareness awakens the loving compassion of Hathor in the heart of the Avatar.)



592.1618bM127 P@ net em ren-k en “Re P@ en Rep@ Neteru”.

**You are the Ancestor in your name “The Ancient Mouth of the Prince of the Gods”.** (A “Rep@” was a hereditary prince. The mouth, “Re” symbolizes one who is a leader and gives orders, and is a source of creativity. “P@” means an ancestor. Thus, “Rep@” was a hereditary leader. Leadership qualities tend to pass on from generation to generation in noble families because such families teach and expose their children to leadership opportunities. Problems arise when leadership power is passed on from one generation to the next without a sense of responsibility toward, holistic vision of, and compassionate caring for the people led by the “prince”.)



128

592.1619a127-128 @h@-t tepy Ta. Wej@-k medu khenet Pesejet Neteru.

**You stand on the Earth, and you judge words at the Head of the Company of**

**Gods.** (The Avatar integrates Heaven and Earth. He lives on Earth as a man, but has the level of responsibility and judgment of a leader of the gods.)

592.1619bM128 

592.1619bM128 Fatu-k Mutu-k kenet sen. Sekh[em]-t er neter neb.

**Your fathers and your mothers are at their forefront. You are more powerful than any god.** (The identification of the Avatar with the One God automatically raises his status above all the gods. The “Sekhem” is the third chakra power of Horus. This power rises up to become Cosmic Power of the Higher Self Will. “Your fathers and your mothers” represent your ancestors. Placing them at the front represents filial piety, the traditional respect for elders and ancestors.)

592.1619cM128 

592.1619cM128 Awet-k en Asar M pen. Khewy-k su ar khfet-f.

**You are come to this Perceptive Faculty of M and you protect him from his enemy.** (This verse refers to the Avatar’s will functioning as Horus. The role of the Will is to protect the Perceptive Faculty and carry out its evolutionary tasks and overcome all challenges. The Perceptive Faculty of the Avatar functions through his physical body. This body must be protected, and that is a major role of the lower self Will.)

592.1620aM128 

592.1620aM128 Ha, Geb, Re P@ en Rep@ Neteru. Sa-k pu Asar M.

**O World, Ancient of Mouth of the Prince of the Gods, this, your son is the Perceptive Faculty of M.** (This verse makes clear that the title “Rep@” particularly refers to Geb.)

592.1620bM128 

592.1620bM128 S@nekh-k sa-k am-f. Seweja sa-k am-f.

**You cause your son to live in him. You make your son strong in him.** (Geb, the physical World, embodies the life and strength of Osiris, his son, in the Avatar who makes the identification and becomes enlightened.)

592.1621aM128 

592.1621aM128 Thut Neb Ta er Jer-f.

**You are the Lord of the Earth to its limit.** (“Jer” is the limit or boundary of something. The World has power over the realm of physical phenomena. The Avatar inherits this capability. This verse contains the title “Neb-er-Jer”. The title can also mean “Lord to Beyond the Limit.” This suggests an exercise to expand the attention to the farthest limit of the physical world and even beyond that limit. This is known as the “Expansion Exercise”. For an example, see Harry Palmer’s **ReSurfacing** exercise #26. You can also download it in **Avatar Minicourse 4**, section 7.)

592.1621bM128 

592.1621bM128 Sekhe[m]-t em Pesejet Neteru. Neter neb as-th.

**You are powerful among the Ennead, and every god [is as if you].** (“Aseth” is









to get back into Feeling and to awaken the Kundalini life force that is dormant within. These two properties of awareness rescue you from imaginary Illusions and bring you to the present moment which is right where you are. If you can simply be right where you are with no attachment or resistance to that experience, then you are always free and safe – right where you are.)

593.1630cM141 

593.1630cM141 Nejer en senet-k Aset am-k, gem nes thu.

**Your sister, the Seat of Feeling, grasps onto you when she finds you.** (Connecting back to the Seat of Feeling is essential to resurrection. By resurrection is meant reawakening to the vibrancy of life. Note that the word for “sister” in Egyptian is a pun on the name of the ancient sacred game of Senet. The Egyptian sister goddesses are extremely important, as is the Cosmic Game of Senet.)

593.1630dM141 

593.1630dM141-142 Kamet, Weret, em ren-k en “Kam Wer Wenet”.

**Complete and Great in your name as The Fortress of the Great Black One.** (“Kamet Weret” is feminine and refers to Nephthys as Maha Kali, the Great Black Goddess and consort of Shiva. She is the invincible Kundalini Life Force that springs up from the deepest level of the unconscious mind. Her fortress temple [note the fortress glyph after “Kam Wer”] is down in the root chakra, where Isis also guards the door to the temple of life, the vagina. A major symbol related to Osiris is the phallus. Isis as the vagina grasps the phallus when it finds it and guides it into the dark inner sanctum of her temple where her sister Nephthys, the lady of the temple waits at the G-spot. She then triggers the highest level of orgasm from that inner darkness. She is the transcendental goddess of the gap between death and life. She triumphs over death and makes life worth living. “Kam Wer” is a black bull god and corresponds to Shiva in Indian tradition. “Kamet Weret” is his consort. “Kamet Weret” is also another name for Egypt, the Great Black Land. “Kam Wer” also plays on “Ka Mer”, the Dynamic Energy of Love. Kundalini is the female personification of the wild energy of orgasm. The title “Kam Wer Dema@” suggests the title of Mut as Hathor, the House of Horus. We do not know the exact pronunciation of the glyph for fortress as it has several possible readings and no spelling clues are given. “Anebet” is another possible reading. This means a wall or a walled fort.)

593.1631aM142 

593.1631aM142 Shen nek khet neb em-khenu @-k, em ren-k en “Deben [Pekher] Ha Nebu”.

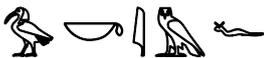
**You encircle all things within your [two] arm[s] in your name as “Great Circuit of the Higher Self”.** (“Deben Pekher Ha Nebu” refers to touring around the Mediterranean even to the northern shores. The Mediterranean is the physical symbol for the Higher Self embodied on Earth relative to the geography of Egypt. This verse exhorts the Avatar to expand his consciousness as if embracing the whole Mediterranean. In the sky this corresponds to the whole region of circumpolar stars, the imperishable ones. This image echoes the description of how Newet embraces Earth. In like manner earthlings can embrace Heaven. It is an excellent expansion exercise. See **ReSurfacing**, exercise #26. “Arm” is singular in the M version and dual in the N and Nt versions.)







**The Will is ready and comes forth from within you in his name as “The Will that is in Readiness”.** (Horus is the son of Isis. The semen of Osiris fertilizes Isis and Horus grows in her womb as the Will. Isis as the star Sirius is called “Readiness”. Thus Horus literally is inside “Readiness”. The lower womb for baby Horus as the lower Will is Herakleonopolis in the south. The higher womb for development of the Cosmic Will is in the third ventricle of the midbrain. A cross section of the midbrain reveals Horus as an eagle with wings outspread in the outline of the ventricle. From there the glorious Horus will come forth as a shining hawk from the crown chakra and identify with Horus the Elder as Ra, the sun in the sky. Statues of pharaohs sometimes show the hawk arising from the head of pharaoh. A famous example is a statue of Khafre a pharaoh of the 4<sup>th</sup> Dynasty that is now in the Cairo Museum.)

593.1637aM149 



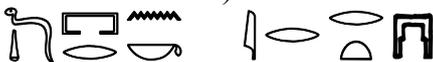
593.1637aM149 Aakh-k am-f em ren-f en “Aakh am Jenederu”.

**Your light body is in him in his name as “The Light Being that is in the Boat of Seker”.** (The “Jeneder” is a name for the Boat of Seker. Seker is the form of Osiris that represents death and dissolution. This boat was also called the “Henu”, because it carried the destroyed phallus of Osiris. The idea was to transmute the sexual energy of the phallus into a Light Being that is immortal. The Boat of Seker takes the Light Being to its next destination where it will form a new body. The Avatar controls this process consciously with his Will, so Horus as a Light Being is piloting the Jeneder Boat. This boat had a special cabin presumably for the phallus of Osiris, and a Hawk with wings outspread and hovering over it represented the Light Body. This also was the Cosmic Will identifying with Ra and bearing the Avatar to his next adventure in the evolution of creation. “Jenet” also means “head”, and may be related to the hawk shape poised in the head.)

593.1637bN650 

593.1637bN650 Nej en thu Heru em ren-f en “Heru Sa Nej At-f”.

**The Will protects you in his name as “The Will, the Son Who Protects His Father”.** (Horus sets right the wrongs done by Set to Osiris and then takes over administration of the kingdom. This symbolizes the function of the Will to look after the physical body which is the vehicle of the Perceptive Faculty. He also carries out the intentions of the Self.)

594.1638aM170 

594.1638aM170 Jed medu: per nek ar Ret.

**Say the word and you go forth to the Portal.** (“Re” literally is a mouth. It can also mean an entrance or portico. Here it has a feminine noun ending added. The semantic radical glyph indicates that it means a large portal or entrance. This is probably the entrance to a large temple, and the reference in the next verse to Wep-wawet suggests that it represents the birth canal entry way to life.)

594.1638bM171 

594.1638bM171 Kh@-t me suten. Qa-ta me Wep-wawet.

**You are crowned as king. You are as exalted as Wep-wawet.** (This continues from the previous verse and may be related to the previous hymn that also refers to







598.1644cN494 

598.1644cN494 Anut Pej.

**A Nubian Bow** (Utt. 106?)

599.1645aM200 

599.1645aM200 Jed medu: M pu Geb, Re P@ en Rep@ Neteru.

**Say the word and this M is World, the Ancient Mouth of the Hereditary Prince of the Gods.** (This verse plays on the term “Rep@”, a prince from an ancient noble family. The word for mouth indicates a person with a developed throat chakra who is suitable to serve as a leader of others through his gift of speech. Families often pass rhetorical skills and other administrative skills from generation to generation, recognizing the value of education and its importance in maintaining the status of the family and its role in society. However, empty rhetorical skills without the core values of compassion and wisdom can lead a prince and his followers to disaster. *Geb speaks and the physical world appears as it is.*)

599.1645bN678 

599.1645bN678 De en Tem Khenet Pesejet Neteru. Hetepu neteru hery jedet-f.

**The Light Tower places [him] at the forefront of the Company of Gods. The gods have experiences based on his words.** (Tem the Tower puts the Avatar [as Geb] in charge of the gods. What he says is then like a command to the gods and determines what they do and experience. Another rendering followed by other translators for the second half of the verse: “The gods are satisfied with his words.” This is not as accurate, because it suggests that the gods are judging the Avatar and do not really trust him. That is highly inappropriate if the Avatar is really the Chief [Khenet]. When a person takes the role in which he follows a leader, the assumption is that he is already satisfied with his choice. If he does not accept that person as leader, he should decline to be a follower. Therefore the proper translation is that whatever a leader says is his true intent. He does not mislead his followers. The followers do as the leader says, and things happen. These are experiences. Good followers do not judge their leader, but they make sure before they choose to follow someone that, as the leader, is someone they can align with regarding his mission and his methods. *This verse clarifies the title of Geb given in the previous verse.*)

599.1645cN678 

679 

599.1645cN678-679 Hetep neteru nebu hery khet neb ajedet N pen. Neferet nef am en jet jet-ta.

**The gods have experiences based on every thing that this N says. It goes beautifully with him for ever and ever.** (This is the mark of a true leader. His words are beautiful and the results are beautiful. This can continue without end, because the Avatar and the gods are all immortal. Thus the Avatar plays an eternal game of Transcendental Senet in which the gods are his pawns on the chessboard of the universe. The Game unfolds the drama of evolution. Sethe *apparently* mistranscribes “jet-ta” as “jeten”.)

599.1646aN679 

599.1646aN679 Jed en Tem ar N. Maa Re P@-n amy-n.





**Awareness Meditation.** (The verse consists of two parallel phrases each of which begins with “an tet”. “An” is probably a particle, and “tet” is probably a variant spelling of “tut” or “tuth”, which means to assemble. “Tut neteru” means the assembled gods. The previous verse, of which this is a continuation, begins with “all the gods”. The sense thus means that the gods work together as a team to generate the various functions of the Avatar. All functioning properly together they produce the alertness of the Avatar’s attention. They integrate their functions during the process of meditation so the Avatar can sustain consciously the “Oceanic” Awareness (*Wa Sha*). The contrast here is between sharp focus of attention [seped] and undefined awareness that has no focus [*wa sha*]. The word “tut” originally means an image or a likeness. It is part of the famous young pharaoh’s name – [Tutankhamen]. It is Thoth, it is thusness [tat], the first word of the Gayatri hymn. Its ultimate secret is in the Sanskrit maha-vakya: “Tat Tvam Asi”. “Thus Thou Art.” “Tut” or “thut” also means YOU. Your universe is the image of you. All the gods collectively make up YOU. “Thut” or “tut” is also a word for the bindu point of the crown chakra, the pole at which all the meridians come together.)

599.1650cN682 

599.1650cN682 An tet sen Ba sen. An tet sen Sekhem sen.

**Collectively they are their Prana Soul, and collectively they are their Ego Power Soul.** (This verse continues from the previous two verses and describes how the gods collectively generate two of the chakra energies, the *Ba* and the *Sekhem*. The former is the sixth or brow chakra energy, and the latter is the third or solar plexus chakra energy.)

599.1651aN683 

599.1651aN683 An tet sen redaw en sen hetepet da suten Pawet Ta, Heneqet, Ka, Aped, Menekhet, Merehet.

**Collectively they are the giving by them of royally presented experiences of cake, bread, beer, bull, goose, cloth, and oil.** (These are the standard offerings made to the ancestors. Here the gods are providing these things for the Avatar. These are symbolic representations of the various essential elements of life. Each one represents the energy of a specific chakra. Bread [*ta*] energy is the first chakra “Khat” physical body energy. Bull [*ka*] is the second chakra *Ka* sexual energy. Cake [*pawet*] is the third chakra *Sekhem* ego energy. Beer [*heneqet*] is the fourth chakra heart-blood energy. Cloth [*menekhet*] is the fifth chakra expressive energy and puns on the word for perfection [*menekhet*]. Fowl [*aped*] is the sixth chakra spiritual prana energy and puns on the word for month [*abed*]. The phases of the moon during a month represent all the possible thought structures that can pass through the mind. Oil [*merehet*] is the seventh chakra chrisem energy for anointing the crown chakra’s bindu point. “*Ta*” is the physical world. “*Ka*” is electrical energy. “*Pawet*” is the assertion of self as primary. “*Pawet*” cakes are finer than ordinary bread, so they represent the ego’s insistence on being better than others. Ultimately the realization is that the *Pawet Neteru*, or Assembly of Gods forms a wholeness that is greater than the sum of its parts, and ego becomes Higher Self. “*Heneq*” is beer or wine pressed from grain or fruits and stands for the blood squeezed or pressed by the heart. The alcoholic influence represents opening of the heart. “*Menekhut*” are perfections and redemptions. These are the good deeds, benefits, and excellences an accomplished person provides in his speech and actions.





600.1652cN663 Ashesh nek me Shewe. Tefen-k me Tefenet.

**You spurt forth as Shiva. You spew forth as the Spitter.** (This describes how Ra becomes Tem the Towering Phallus that explodes in the Big Bang. Then he ejaculates his semen as the prana of Shiva and his beloved Tapas power of discipline. Shiva is the primordial prana from the Big Bang, and Tapas [Tefenet/Sekhmet] is the nova that recapitulates this explosion as the death orgasm of imploding stars. The whole universe with all its elements is made from the semen of the Higher Self ejaculated from Tem the Tower of Light as Shiva's prana and then compressed into the various elements by the discipline of Tapas.)

600.1653N663 

664 

600.1653N663 De nek @wy-k ha sen me @[wy] Ka. Wen Ka-k am sen.

**You put your two hands behind them as hands of Ka so that your divine Ka is in them.** (The Ka is electromagnetic energy. The sign for the Ka is a mudra that relates to qi-gong techniques. It is the mudra of orgasm and electric power. Ra puts his hands behind Shewe and Tefenet to energize them. In Egyptian iconography Isis and Nephthys often use this mudra to support and energize Osiris from behind. They place their hands on his back and send qi into his heart and lungs. The mudra of Ka shows the two hands outstretched or upraised.)

600.1653N664 

600.1653N664 Tem de-k nek @wy-k ha N.

**Tower, put your two hands behind N,** (The Avatar requests the influx of the enthusiasm of Tem the Tower. This empowers him with the same powers as Tem. This is a metaphor for the process of identifying with Tem. This verse continues in the next verse.)

600.1653cM204 

600.1653cM204 Ha Kat ten, ha Mer pen, me @ Ka.

**Behind your work, and behind this pyramid as a Hand of Ka.** (The Ka gives the electrical signals that operate the muscles in the arms and hands to accomplish things. The Avatar identifies with Osiris who identifies with Tem. Tem puts the creative energy of the cosmos behind the works of the Avatar and his love. The pyramid represents the stability of his love that lasts for ages and ages. If it were not for the depredations of barbarians who no longer respected these monuments and tore off the outer casings of the pyramids and deliberately hacked away at them for centuries, these amazing structures would still stand in their pristine glory. They were built to be almost impervious to the elements barring cataclysmic upheavals. The ancient Egyptians themselves sometimes recycled temples and monuments. Times change.)

600.1653dN664 

600.1653dN664 Wen Ka en N am-f, rewed en jet jet-ta.

**May the Ka of N be in him, flourishing for ever and ever.** (The Avatar takes on the cosmic creative energy of Tem and his works become co-eternal with the universe.)

600.1654aN664 

600.1654aN664 Ha Tem, de nekh-nekh-k hery N pen.

**O Tower, put your youthfulness upon this N.** ("Nekh-nekh" is to grow young. This is time-reversal. One of the special skills of Tem is the ability to vibrate faster

than light so that he creates the illusion of many copies of himself. To do this he moves rapidly forward and backward in time. Moving backwards in time, he appears to grow young. Moving forward in time, he appears to grow old. The image of this in Egyptian iconography is the “Nekhekh” flail of Menu. When in use it flails its tassels back and forth. In cosmology Tem’s flailing occurs during the period of “inflation” when the cosmic fireball suddenly inflates to a huge size much faster than light. It creates a vast soup of particles that are bouncing back and forth in time as well as space. “Nekhekh” is to flail with the phallus during lovemaking. This is the wild energy of young bucks.)

600.1654bN664  665 

600.1654bN664 Hery Mer-f pen, Kat ten net N.

**Upon this his pyramid and upon this work of N.** (With Tem’s energy the love and work of the Avatar is blessed with everlasting youthfulness and the ability to restore itself. In this generation we are witnessing the ability of the most ancient teachings of Egypt to resurrect to their former glory and beyond. This is a truly magical power. Osiris, the Magician Trump, embodies this principle as the ability of crops to grow season after season for thousands of years.)

600.1654cN665 

600.1654cN665 Khewy-k kheper khet neb er-f du en jet jet-ta.

**You prevent any thing that tends to evil from happening for ever and ever.** (This energy is not only rejuvenating, it is also purifying.)

600.1654dN665 

600.1654dN665 Mer de nekh-nekh-k hery Shewe, Tefenut.

**Just as you put your youthfulness upon Shiva and Tapas.** (Shewe and his Shakti [Sekhmet], Tefenut, represent prana **life energy** and the tapas discipline to evolve it. These two properties build basic instincts, but also can be put to use as tools of self development. When used for evolutionary purposes they rejuvenate the adept and bring him immortality.)

600.1655aN665 

600.1655aN665 Ha Pesejet Neteru @t amyt Anew.

**O Great Company of Gods that is in the Light Tower City.** (This refers to the Ennead of Senior Gods.)

600.1655bN665 

600.1655bN665 Tem, Shewe, Tefenut, Geb, Newet, Asar, Aset, **Setesh**, Nebet Het.

**Tower, Shiva, Tapas, World, Cosmic Space, Perceptive Faculty, Feeling, Illusion, and Kundalini.** (These are the members of the Ennead of Trump or Senior Gods.

As Tarot Trumps Tem is the Tower, Shewe is the Emperor, Sekhet/Tefenut is Strength, Geb is the physical World. Newet is the Stars. Osiris is the Wizard-Magician. Isis is the High Priestess. Set is the Devil, and Nephthys is Temperance. As organs of the body these gods represent sperm, respiratory system, hands, skin, glands, optic system [and pineal], vagina [and pituitary], digestive system [and its shit], and mouth. Nephthys is also the joy and pain of Kundalini living life to the fullest, tasting the flavor of bliss and speaking the **inexpressible** mystery of Isis and the secret mantras.

**Of these Ennead Trumps Asar and Setesh are not on the top row of the Oracle Board. Instead we have Horus replacing Set, and Hathor replacing Asar [Osiris]. Osiris must**

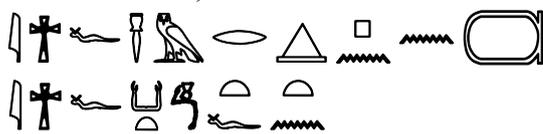
stay in the middle row between life and death. Set must be sequestered to the lower row, because Illusion is not a Source Being, but the product of creations. Thoth and Baba the Fool are Source of the Source. Thoth connects the lower world of life to Source, and Baba anchors the archetype of Strength from becoming too serious about itself. The order shown here is traditional.)

600.1655cN665 

600.1655cN665 Mesu Tem pej ab-f en mesu-f em ren then en “Pejetyu Pesejetyu”.. **Children of the Tower, his heart expands for his children in your name as “The Nine Bows”**. (This verse explains that the nine bows represent the nine children of Ra born through the medium of Tem the Tower. They represent nine expansions of his heart. They are like nine dimensions of reality. We might call them Desire, Expansion, Compression, Inertia, Space, Perception, Feeling, Contradiction, and Bliss. Perception yields to the Will of Horus, and Contradiction yields to Hathor’s Love and Light.

600.1656aN666 

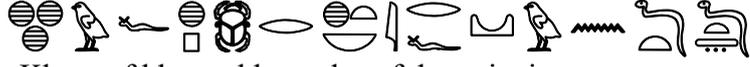
600.1656aN666 Am pesut-f am then ar Tem. Anej-f N pen. **In the backbone that is in you being identified with the Tower he protects this N.** (This verse makes it clear that Tem the Light Tower is the spine with the brain mounted on top. “Peset”, “pesed”, or “pesej” is the backbone, and often specifically refers to the backbone of Osiris. “Pesej” also means nine and thus refers back to the Ennead of Gods that is unified by the Tower. The Avatar identifies with Osiris, and Osiris identifies with Tem. He thus exchanges his little phallus for the big cosmic phallus of Tem that creates the whole universe. In this way the Avatar gains the same immortality as the universe.)

600.1656bN666 

600.1656bN666 Anej-f Mer pen en N. Anej-f Kat tef ten. **He protects this pyramid of N, and he protects this, his work.**

600.1656cN666 

600.1656cN666 M@ neteru nebu, m@ metu nebu. **From all the gods, and from all the dead.** (Tem unifies the gods. Without that unification the uncoordinated gods would produce chaos. Tem also gives life to the whole universe. By identifying with this Living Unitary Principle, the Avatar is protected from death or association with the dead.)

600.1656dN667 

600.1656dN667 Khewy-f kheper khet neb ar-f du en jet jet-ta. **He prevents any thing evil from happening to him for ever and ever.**

600.1657M206 

600.1657M206 Ha, Heru Asar pu M pen. **O Will, this M is this Perceptive Faculty.** (The Avatar identifies with Osiris by a simple act of the Will.)

600.1657bN667   
 600.1657bN667 Asar pu Mer pen en N. Kat tef ten.





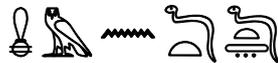
temple structure in Heliopolis (Light Tower City), but we do not know much about it. In nature Shiva is the earth's atmosphere that is above the earth's surface. Light Tower City is basically the spine with the brain on top as the light on the Light Tower. Shiva represents the control of prana that enlivens the body. See 1662a below for a companion location, the "Lower Mans", that is related to Tefenut. See also 1871a-b for another mention of the "Upper Mans" site, written with a different spelling. The two centers that control the upper and lower respiratory functions are located in the brain stem, medulla, and pons – the area where the spinal cord connects to the brain. This corresponds to the area in Egypt between Memphis and Heliopolis, a suburb of the ancient city of Anew. The great pyramids of Egypt at Giza represent the Pyramidal Tract in the brain stem.)

601.1661bN670 

601.1661bN670 Rewed N.

**So N endures.** (The M version has "so the name of M endures.")

601.1661cN670 

671 

601.1661cN670-671 Rewed Mer-f pen, Kat-f ten ma en jet jet-ta.

**This, his Pyramid, endures and this, his work, as if for ever and ever.**

601.1662aN671 

601.1662aN671 Men ren Tefenut, Nebet Meneset Kheret em Anew.

**The name of Tapas, Lady of the Lower Mans in Light Tower City, is established.**

(With his cosmic ejaculation Tem brings the spiritual world out to become the physical world. Shiva governs the Upper Mans of Light Tower City, and Tefenut governs the Lower Mans. We do not know much more than that, since the structures are lost. Tem's Tower energy as an instinct tends to go forth in ejaculation to impregnate women. Shiva governs the respiratory system. Lady Tapas trains Shiva and Tem to redirect their energies up to the Light Tower so as to open the chakras and then return the energy of the Higher Self from the crown chakra back to the original Source. Tefenut is the spitting forth of ejaculation as the explosion of stars. This explosion is redirected to an implosion and takes the Avatar from the physical world back to the spiritual world. Shewe and Tefenut are also the inbreath and outbreath of creation. Tefenut also directs the hands to assist in this playing with energy. Note the play between "men" and "meneset". "Meneset Heret" and "Meneset Kheret" were ritual locations in or near Heliopolis, but the buildings on these sites are probably all destroyed and covered by modern construction.)

601.1662bN671 

601.1662bN671 Men ren en N pen.

**And established is the name of this N.** (The Avatar assumes the name of each deity and acquires the characteristic power of that deity.)

601.1662cN671 

601.1662cN671 Men Mer pen ma en jet jet-ta.

**This Pyramid is stable as if for ever and ever.** ("Men" here has the sense of stable, firmly established. "Ma" adds the qualification "as if" so that we know that no condition other than undefined awareness lasts truly forever. But the pyramid structure is the simplest and most stable of physical forms. The regular tetrahedron pyramid is the simplest skeletal form of a sphere.)

601.1663aN671 

601.1663aN671 Rewed ren en Geb ar “Ba Ta”.

**The name of World endures as the “Prana of Earth”.** (Geb is the World Trump and represents physical matter, the prana of earth.)

601.1663bN671 

601.1663bN671 Rewed ren en N.

**The name of this N endures.**

601.1663cN672 

601.1663cN672 Rewed Mer pen en N.

**And this Pyramid of N endures.**

601.1663dN672 

601.1663dN672 Rewed Kat-f ten mer en jet jet-ta.

**And this his work endures as if for ever and ever.** (Here “as if” is written in a variant that puns on the word for pyramid.)

601.1664aN672 

601.1664aN672 Rewed ren en Newet em “Het Shenet em Anew”.

**The name of Cosmic Space endures as the “Encircling Mansion in the Light Tower City”.** (The scribe here apparently writes “khet” instead of the intended “Newet”. Newet forms the cortical neural net that arches over the brain center. The neural net’s data generate the mental image we have of the space of the universe. The galaxy in the night sky is the symbol for this neural net. Newet and Net are two aspects of the same goddess. The “Het Shenet” may have been a labyrinth in Heliopolis. The Great Labyrinth was at Hawara. Unfortunately the Hawara Labyrinth has been destroyed to the point where even the outline of the structure is no longer discernible enough to reconstruct the layout. However, there are recent reports that sonar testing has revealed the possibility that what Petrie and others thought to be the remnants of the buried floor may actually be remains of the roof. If that is the case, at least parts of the structure may have survived. The problem is that excavation will be difficult due to the water in the soil there. A canal now runs through the site.)

601.1664bN672 

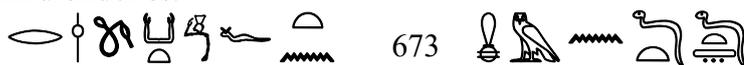
601.1664bN672 Rewed ren en N pen.

**The name of this N endures.**

601.1664cN672 

601.1664cN672 Rewed Mer-f pen.

**And this his Pyramid endures.**

601.1664dN672  673

601.1664dN672-673 Rewed Kat-f ten ma en jet jet-ta.

**And this his work endures as if for ever and ever.**

601.1665aN673 

601.1665aN673 Rewed ren en Asar em Ten.

**The name of Perceptive Faculty in the Nome of Ten endures.** (Ten or Tanen was

the name of an ancient earth god, a form of Osiris. Abedu, the sacred city of Osiris in the south, was in this nome. The number Ten comes from the name of the Thinite [Tenite] Nome. One way of writing the word has the finger radical indicating that the number ten comes from the ten fingers. The Hebrew word for ten is “Ashar”, which derives from the name of Osiris in Egyptian. Apparently these words were considered equivalent in very ancient times. The fingers are the most sensitive part of the body for touching the physical earth. Osiris is a plant deity, and the growing shoots of plants can be considered the fingers of earth. The nome glyph has the two feathers from the crown of Osiris plus ram’s horns to indicate that these fingers “breathe” the prana of air like the leaves on the stalk of a plant. Ram is “ba”, and prana breath is “ba”.)

601.1665bN673 

601.1665bN673 Rewen ren en N pen.

**The name of this N endures.**

601.1665bN673 

601.1665cN673 Rewed Mer pen en N.

**And this, the Pyramid of N endures.**

601.1665dN673 

601.1665dN673 Rewed Kat-f ten mer en jet jet-ta.

**And this his work endures as if for ever and ever.**

601.1666aN673 

601.1666aN673 Rewed ren en Asar me Khenet Amenety.

**The name of Perceptive Faculty as Chief of the West endures.** (This verse is also dedicated to Osiris, this time as Chief of the West, the land where the sun sets. This is part of his role as the immortal aspect of the Perceptive Faculty that survives the death of the body. Egyptians developed the ability to maintain conscious awareness and the ability to exercise the Will even after the body perished. They could then decide with purpose where and when to assume another incarnation. If you do not believe this, then it is probably not a true experience for you.)

601.1666bN674 

601.1666bN674 Rewed ren en N pen.

**The name of this N endures.**

601.1666cN674 

601.1666cN674 Rewed Mer pen en N.

**And the Pyramid of this N endures.**

601.1666dN674 

601.1666dN674 Rewed Kat-f ten ma en jet jet-ta.

**And these his works endure as if for ever and ever.** (The N version mistakenly has an “n” instead of a “ta” at the end of the verse.)

601.1667aN674 

601.1667aN674 Rewed ren en Setesh em Newebet.

**The name of Set endures in The City of Gold.** (“Newebet” literally means a town of gold. This refers to Set’s location at the prostate by the sphincter. Healthy shit has a golden color and is fine fertilizer. Camel and bull shit form a traditional fuel for cooking fires in the desert lands. Ombos was home of an important Crocodile

temple. This place tested the courage of aspirants. Control of the prostate and management of fear are keys to the awakening of kundalini energy. Hence, Set has a special relationship with Nebet Het. There may be subtle play between the names Newebet and Nebet Het.)

601.1667bN674 

601.1667bN674 Rewed ren en N pen.

**The name of this N endures.**

601.1667cN674 

601.1667cN674-675 Rewed Mer pen en N.

**And this Pyramid of N endures.**

601.1667dN675 

601.1667dN675 Rewed Kat-f ten ma en jet jet-ta.

**And this his work endures as if for ever and ever.**

601.1668aN675 

601.1668aN675 Rewed ren en Heru em Jeb@ Kherut

**The name of Will endures as the City of Sealed Words.** (Horus is the Will. The mythical place name “Jeb@ Kherut”, “City of Sealed Words” refers to the ability of the Will to perform as agreed. “Ma@-kheru” is to be a person who is true to his word. “Kheru” is the paddle with which Horus steers the boat of the Higher Self. “Jeb@” is a finger. It means the number 10,000, hence suggesting many words. But it also means to make something binding with a seal, or possibly a mark with a fingerprint. The fingers are used to accomplish deeds. The idea is that the Will puts into action the intent behind a person’s words thus meeting contractual agreements by performance.)

601.1668bN675 

601.1668bN675 Rewed ren en N pen.

**The name of this N endures.**

601.1668cN675 

601.1668cN675 Rewed Mer pen en N.

**And this Pyramid of N endures.**

601.1668dN675 

601.1668dN675 Rewed Kat-f ten me en jet jet-ta.

**And this his work endures as if for ever and ever.**

601.1669aN676 

601.1669aN676 Rewed ren en R@ ar Aakhet.

**The name of the Higher Self endures to [the state of] Samadhi.** (This is a state of deep meditation that awakens the Light Body aspect of a person. The light of awareness in Samadhi is immortal and thus endures forever.)

601.1669bN676 

601.1669bN676 Rewed ren en N. pen.

**The name of this N endures.**

601.1669cN676 

601.1669cN676 Rewed Mer pen en N.

**And this Pyramid of N endures.**

601.1669dN676   
601.1669dN676 Rewed Kat-f ten me en jet jet-ta.

**And this his work endures as if for ever and ever.**

601.1670aN676   
601.1670aN676 Men ren en Khenet Aryty ar Khem.

**Established is the name of Chief of the Two Eyes to the City of the Fool.** (“Khem” is the capital of the Nome of Menu [current name Akhmin], ninth nome of Upper Egypt, and is a sacred place for Menu, the god of generation. This sacred site marks the location of a secret acupuncture spot on the body that activates certain energies in the second chakra, the chakra of generation. Hence it was a sacred site in the geo-physiology of Egypt for the ancient Egyptians. “Khem” means Fool and refers to the Fool Trump in the Tarot deck. The whole set of Trumps is the creative transformational journey of the Fool. “Khenety Aryty” means Chief of the Two Eyes and is a name for Horus the Elder. His two eyes are the Sun and the Moon – the Higher Self and the evolving Intelligence designed by Thoth. Another name for the City of the Fool was “Khenety Menu”, the Capital of Menu. Recently archaeologists have begun to discover the broken remains of gigantic Ramisside statues in Akhmim indicating that this was once a vast and important temple site. There was also another city called “Khem” which was shorthand for “Sekhem”. This was the sister city of Anew [Heliopolis]. Anew was on the eastern side of the Nile just above Memphis where the Nile begins to fork. Sekhem was on the western side of the Nile. Anew was the City of the Sun, so Sekhem was a City of the Moon, and the two cities were the Two Eyes of Horus. West is the direction of death, and the moon “dies” each month. Thoth shows Horus how to restore his “injured” lunar eye to wholeness. Horus becomes a Fool when he injures his lunar eye and imagines that it must grow dark. “Sekhem” is the power of the ego in the third chakra that has risen here to the fifth chakra, which is located at Memphis and Giza. See hymn 605.1682b for more on this subject.)

601.1670bN676   
601.1670bN676 Rewed ren en N pen.

**The name of this N endures.**

601.1670cN677   
601.1670cN677 Rewed Mer-f pen.

**And this his Pyramid endures.**

601.1670dN677   
601.1670dN677 Rewed Kat ten net N. me en jet jet-ta.

**And this his work endures as if for ever and ever.**

601.1671aN677   
601.1671aN677 Rewed ren en Wajet em Dep.

**The name of the Green Cobra endures in the City of Bindu.** (“Wajet” represents the Green Cobra goddess of Kundalini energy as she rises to open the crown chakra. Her sacred city in the Delta is the twin city of Pe and Dep. The bindu point integrates the whole crown chakra and the two lobes of the brain. Pe and Dep represent the two halves of the wholeness. The text specifically says “Dep”, which means the “place for putting” or for the laying on of hands, which may allude to a



602.1673bN685 Wep then re en N nef. Senesh then nef mesejy-f.

**Open for N his mouth. Open for him his two ears.** (This continues the awakening process of the previous verse. In these two verses the text uses four different verbs that all mean to open: “awen”, “weba”, “wep”, and “senesh”.)

602.1673cN685  686 

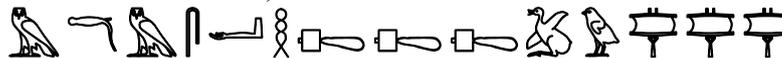
602.1673cN685-686 Sered then en N shewety-f.

**Make N's two plumes to flourish.** (This refers to techniques of pranayam. One plume is from Shiva, and the other is from Ma@t. One represents breath, and the other represents truth. These two feathers traditionally appear on the crown of Osiris. The “vase” glyph may represent a form of “vase breathing”, a technique still taught in Tibet.)

602.1674aN686 

602.1674aN686 Da-th sewa N hery neter.

**You allow N to transcend above the divine.** (“Sewa” is to pass or to transcend and is related to the verb “wa”, to meditate. Osiris as the Magician learns to transcend all the gods and reach the source of all.)

602.1674bN686 

602.1674bN686 Meh em S@hu Thau.

**Filled with the Spirits of the Breaths.** (This verse confirms the role of a powerful pranayam practice. “S@h” refers to the immortal soul that has ascended as a Light Being. The “S@hu” in general are enlightened immortal spirits, the “xian” 仙 of Chinese Daoist tradition and sadhus of India. The glyph for them is a seal that represents their integrity. “Thau” is the breath of respiration. The S@hu ride on a breath of subtle prana to a state of conscious living immortality [jivan mukti].)

602.1674cN686 

602.1674cN686 Wenemy neth nu. Gem N sep kh[er] then.

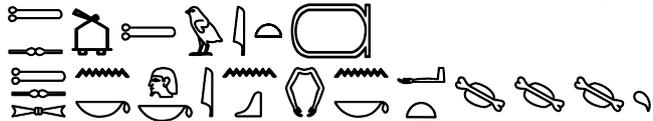
**You eat this, and N finds the case for you.** (This verse is obscure regarding the meaning of “wenemy”, which means “to eat” or sometimes “to drink”. The word is almost certainly used here in a technical sense and probably carries the idea of experiencing and digesting something. “Sep” has a variety of meanings. Sometimes it means “remainders”. Or it can refer to a case at law. In general it indicates a situation or condition, often including a repetition or “time”. The root “sep” is used in mathematics to represent multiplication. “Gem” is to find. There probably is reference to an esoteric yogic technique here, but the text is too vague to determine which one. “Eat” is probably an idiom whose meaning has been lost. From the next line we begin to gather a bit of the sense of the “case”.)

602.1674dN686  687 

602.1674dN686 Reda then sep en N. Sek su ay.

**You give your case to N, for he comes.** (“Sek su” is a variant of “asek”, which serves as an explanatory particle indicating that what follows adds information to what precedes. Thus, it is like “for” or “because”. There is a play here on the meanings of “sep” as “remainders”, “a law case”, or a time or situation. “Sep” even can have the meaning of fortune or fate. In the judgment, if you are found lacking, you have to repeat your lesson in life. The Avatar has opened all his portals of perception and can perceive clearly what the situation is. Thus, he can be your advocate or help you to clean up any “remainders”. He can not handle them, but he

can find them and point them out to you so you can handle them. By virtue of becoming “S@h”, the Avatar is like a soothsayer and can read a person’s life condition and tell him where he needs to do some clean up work. Thus the Avatar can be a valuable advocate or **adviser** because of his sensitive intuition.)

603.1675aJPII109+40 

603.1675aJPII109+40 Thes thu, At N. Thes nek tep-k, aneq nek @tu-k.

**Raise yourself, O king N. Tie on your head and gather your limbs.** (This text was restored by Jequier. Most people are quite confused about life, especially those who are already dead. The verse tells the king to put his head back on and integrate himself. The head is your body’s top and also the most important part because it integrates all the various functions of the body into a harmonious whole. This is a wake up call. “At” can be taken as king or father. This verse exhorts the Avatar to get clear about his primary purpose in life and then align the various aspects of his life to fulfill that purpose.)

603.1675bJP109+40 

603.1675bJP109+40 Wethu [em] redwy-k seshem thu ab-k.

**Lift yourself up on your feet so that your heart may guide you.** (The head as the intellect gives an overall goal and a coordination of the body’s functions. The heart is the guide. To get to a goal you must follow your heart, not your head. The head can integrate data, but is not useful for making decisions. The heart balances all the chakra energies, feels the deep urges, and acts as a reliable compass. To go somewhere you must stand up on your two feet and move your legs. The mention of the legs is code for Baba’s name.)

603.1675cM251



603.1675cM251 Sekhes anu-k. Neta hewetu-k.

**Your porters hasten, and your officers come forward.** (When the king moves, his whole retinue goes into action. **Jequier restores from the M version.**)

603.1676aM251 

603.1676aM251 Ay sema-k nek em Aakhet. Ay Anepu kheseff am-k.

**Your herald comes to you in Samadhi. Death comes to meet with you.** (The word for herald is a pun on an Egyptian word for Yoga “unification”. The horizon indicates the dawn of a new day, a new life. It also represents Samadhi. The king identifies with Osiris and enters his Samadhi. Death comes and does homage to him. Anubis [Anepu] Lord of Death becomes the pet of Osiris and of an enlightened yogi.

**The underlined glyphs are tentative restorations.**)

603.1676bM251 

603.1676bM251 Reda en nek hetep @-f. Neha en neteru Ah . . . . u.

**He gives you the experience of his hand. The gods entreat, and the . . . spirits rejoice.** (The Lord of Death gives the Avatar the final experience of dying as he reaches out his hand to greet him at the portal of Samadhi. All the gods and spirits are witnessing the completion of the process of evolution. The second half of the verse contains a lacuna that renders its meaning uncertain. It is possible that the

verse ends with an epithet of Thoth as “Ahu”, his form as the moon god. The mention of Thoth in the next verse supports this. Or maybe the missing word is “ah@@”, to rejoice.)

603.1676cJPII109+41 

603.1676cJPII109+41 “Ay Jehuty em Aakh-f,” an Pesejety Neteru.  
**“The Cosmic Intellect in his light body comes,” say the Double Ennead of Gods.** (Thoth is the Intellect. The Intellect rises as a Light Body to integrate with the Higher Self and then greets the company of gods who have served the Avatar during his lifetime. He commends them for their cooperation and perhaps also indicates future assignments.)



603.1677aJPII109+41 

603.1677aJPII109+41 Ja nef Sha. Neh nef Dewat. Ne ja . . . . . red-f.  
**He crosses over the lake, and he separates from the Astral Realm, and he does not travel . . . his foot.** (This verse is partly mutilated, but shows Thoth traveling on a journey, partly by boat, and partly, it seems, on foot. Because we lack a determinative for “neh” and have a lacuna in the last part of the verse, it is hard to determine the meaning of this verse.)



603.1677bJPII109+41 

603.1677bJPII109+41/M251-252 Ne serekh su . . . . . kher Sekhem pen, jeded heru neb.

**He does not make [him?] known . . . to this ego power, enduring every day.** (The first half of this verse [M251] is missing. It seems to continue the reference to Thoth, but a critical part is lost, and only “ne serekh” at the beginning is recovered for sure by Jequier. The Sekhem is the third chakra ego power. Thoth rules, but somehow, and for some reason, withholds important information regarding his executive purpose from the Sekhem. Maybe that is what renders the third chakra ego so foolish [s-khem]. This is funny, because Thoth is the wise-looking guise of Baba-Khem the Baboon Fool. Maybe it is a joke about Baba and Thoth.)

603.1678aM252 

603.1678aM252 Ay nef heqa-f nutu. Sem-f geregetu.  
**He comes, and he rules the cities, and he leads the settlements.** (Thoth’s intelligence lends his administrative skill to the governing of the country.)

603.1678bJPII109+41/M252 

603.1678bJPII109+41 Weju-f medu en amy Newu.  
**He commands those who are in the Primordial Urges.** (He also governs from the highest levels of the universe, the state even prior to Tem the Tower’s creation. He operates upon the level of the Primordial Urges of New.)



603.1678cM252  

603.1678cM252 Hemes erek . . . .

**Sitting, to him** . . . . . (Too much of this verse is lost to make any sense of it. Sethe posits the pronoun “him”, but Jequier restores it as “you”. The rest is gone.)



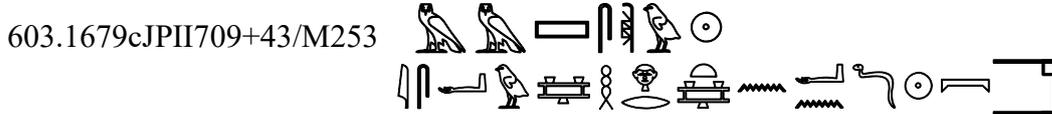
603.1679aM252 . . . . .

. . . . . (This verse is lost.)



603.1679bM252-253 . . . . . hetep-f me @nekh em Amenet.

. . . . . **he experiences as one living in the West.** (The first half of the verse is missing. The second half refers to one living in the West. The West is the direction of night and death. Osiris governs the West. The sense is that he lives even in the land of the dead. **Jequier restores much of his text from surviving portions of the M version. I have spliced in Sethe’s M version here and elsewhere in this Hymn.**)



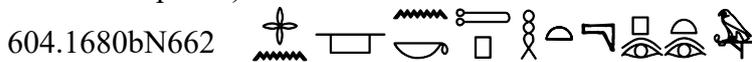
603.1679cJPII709+43/M253 Mem Shemesu R@ sa@u heryt en @nej.

**Among the Followers of the Higher Self Sun ascending the sky of brilliant light.** (The “Shemesu R@” are the followers of the Sun who ride in his celestial boat as it rises in the sky. “Sa@ heryt” is to ascend into the heavens. “@nej” is the Sun as it lights up the sky. The Avatar serves the Higher Self to spread enlightenment over the world. The M. version has “as @[a]w heryt”. This seems to mean “travels in the sky” like the Sun on the “Wat Her” [The Path of Horus]. These are all variations of the ancient term that in Sanskrit becomes “Avatar”. The Avatars are the followers of the Higher Self, “Shemesu R@”, the “hands” that man the solar bark of Horus on its Path through Heaven [@u Wat Her].)



604.1680aM662 Jed medu: thes thu At N Wer. Hemas-k khenet sen.

**Say the word and you uplift yourself, O great king N. You sit before them.** (“Them” refers to the gods and the other Avatars. “At” can mean king or father. The injunction is for the Avatar to recognize his kingship, uplift himself and sit at the head of his peers.)

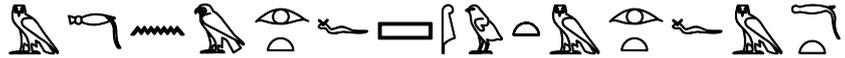


604.1680bN662 Wen nek Thepehet Petery.

**Open for yourself the two divine eyes of the celestial sockets.** (The “thepehet” are



**Perceptive Faculty.”** (The Avatar speaks this verse as he performs the operation of applying the eye pigment. This could be the son of a deceased father applying eye paint to the eyes on the mummy case of his father. On a deeper level this refers to the Avatar applying his Will to open his own Eye of Wisdom. This is a form of “bootstrapping”. The Avatar realizes that his personal Will is like the son of his Perceptive Faculty because the personal Will depends on perception. However, the point of opening the Eye of Wisdom is that Osiris then discovers his Higher Self. Along with that comes his activation of the Higher Will, Horus the Elder. He is prior to Osiris and is like his grandfather. By identifying with Ra, the Higher Self, Osiris also recovers his Higher Will.)

605.1682bN708 

605.1682bN708 Meh en Heru Aryt-f Shewet em Aryt-f Mehet.

**The Will fills his Empty Eye with his Full Eye.** (This explains the deeper intent of the previous verse. The use of the eye paint makes the eye “full” and alive. The dead mummy can now see. The Lower Will of the third chakra raises his level of consciousness to that of the Higher Will of the fifth chakra. See the play in 1670a on the city of [Se]Khem and the city of Sekhem. The former is at Egypt’s third chakra, and the latter is at Egypt’s fifth chakra [near Memphis]. “Shewet” means “empty”, but also refers to Shiva, Lord of Emptiness, master of Prana. Prana moves through the throat chakra and vibrates up into the Higher Self and Higher Will. “Meh en Heru Aryt-f Shewet” literally means “Horus fills his Empty Eye”. “Mehen” is also the name of the cobra that surrounds the Sun to protect it. The eye liner surrounds the eye to highlight it **and also to protect it from glare**. “Mehen” [or Ne-meh] is the labyrinth of life’s adventure. The Eye of the Higher Will sees life only as fullness [meh]. The Eye of the Lower Will sees life only as emptiness and impermanence. This is the shift of viewpoint referred to in the previous verse.)

606.1683aN1257 

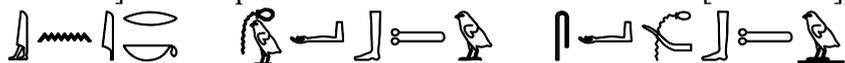
606.1683aN1257 Jed medu: @h@ en at. @h@ en Asar.

**Say the word and the father stands up, the Perceptive Faculty stands up.** (This verse contains the usual plays on crop growth, resurrection, and sexual vitality.)

606.1683bN1257 

606.1683bN1257 Nuk pu. Nuk sa-k. Nuk Heru.

**I am this. I am your son. I am the Will.** (This declaration is like the Mahavakyas [Great Declarations] of the Upanishads. “So ‘ham.” I am this. I am Brahman, the Fullness. Once the Eye Focus of the Will recovers its fullness, which it does by simply deciding **with total belief** to be Fullness, it resurrects as the Higher Will of the Higher Self, the Cosmic Self. “So ‘Ham” in Sanskrit [Egyptian = Se-khem = Man is the Fool] is an important mantra. So is “Nuk Pu.” [I am this.]

606.1684N1257 

606.1684N1257 Ay-ne ar-k. W@b thu. S@b thu.

**I come to you. I purify you. I make you pure.** (The Will purifies the consciousness of the Perceptive Faculty. This is a conscious decision to purify perception. Horus purifies his father. The exoteric interpretation is a ritual purification of the father’s mummy by the son. The esoteric interpretation is an actual purification of consciousness by a conscious decision of the Avatar to purify his awareness. If the Will is fully applied with total focus, the mere intent results in complete purification of awareness or any other intended result.)







by simply believing it without any doubts. This is how the Higher Self works. When Osiris realizes he is a perfect image of Ra, then he knows that for certain his World is a perfect image of himself. The World is the expression of the Avatar's creative energy expressed as his beliefs. The young pharaoh Tut-@nekh-Amen embodied this awareness in his name, "The Living Image of God". Contemplate a good quality color photograph of Tut-@nekh-Amen's famous golden mask. Is he dead or alive? **Is he man or god?**)

606.1689cM453   


606.1689cM453 An Pesejety Neteru Weret @t Khenetet Bayu Anew.

**The Great and Powerful Double Ennead who are the chiefs of the Prana Bodies of the Light Tower City say:** (The Double Ennead includes all the major gods. The prana bodies are the dynamic thoughts that move about in the brain. Prana is the breath, and thoughts move on the breath. The sixth [brow] chakra governs the prana bodies. Anew is the brain sitting on top of the spine like the light on a Light Tower and represents a key part of the sixth chakra.)

606.1690aM454 

606.1690aM454 "Weden thu Neteru apuy Weruy @aui."

**"You offer these two great and powerful gods."** ("Weden" is to make an offering. Here it means to appoint the two gods to positions of high responsibility. These two gods represent the start and finish of a thought, a task, an incarnation, a day, an evolutionary process, a universe. The details then fall in between.)

606.1690bM454 

606.1690bM454 "Khenetu Sekhet Aaru Hery Neset Heru."

**"Chiefs of the Field of Reeds on the Divine Throne of the Will."** (These two gods oversee the process of manifesting the Will. The Field of Reeds is the storehouse of thoughts, ideas, and information – all the beliefs – a person has in the brain. The lush fields in the Delta formed the basis for the agricultural economy of Egypt. All success depended on successful performance of the farmers during the growing season. The start and finish of a day determines the outcome of a person's efforts during the day. These two sphinxes are like the bookends of life. See the next verses for more details.)

606.1690cM455 

606.1690cM455 "Wetut sen as."

**"As they beget."** (Begetting is the creative process.)

606.1691aM455 

606.1691aM455 De en sen nek Shewe em ges-k Aab, Tefenet em ges Amen.

**They place for you Shiva on your left side and Tapas on your right side.** (These are the two great and powerful gods, Shewe [Shiva] and Tefenet/Sekhet [Tapas/Shakti]. Shiva initiates life and manages the pranas. Tapas brings concentration and results. Shiva is in the East at dawn, and Tapas is in the West at dusk. Tapas is a recapitulation of Tem's cosmic explosion and also represents completion. Tapas is often translated as discipline. It is the concentration and





He is like a giant phallus. This is the original “Tower of Babel” mentioned in the Bible. In the Hebrew “Bab-El” means Gate of God. The city of Babylon gets its name from this. Originally this was located at the Tower of Light City in the place the Greeks called Heliopolis and the modern Egyptians now call Cairo. In Egyptian the first part of the name “Bab” refers to Baba, the eldest son of Osiris. He is an avatar of the Fool, the Transcendental Pure Awareness that has no definition, is forever beyond all the gods, and becomes the original Source of the Transcendental Ocean Awareness Meditation and all other techniques of introspection that take the attention beyond relative perception. In Egyptian the name Baba is spelled “BB”, which consists basically of two standing leg glyphs . These symbolically became two pillars, two obelisks, or two giant pylons that often formed a gateway at the entrance to a temple. Thus, the Hebrews understood that Bab means “gateway”. The Hebrew name “El” in Egyptian is “@r”, the root word for the cobra, symbol of the Kundalini energy. Thus, the serpent in Genesis is actually El in “disguise” playing games with Adam [Atem], his first transformation. The root “@R” is the name “R@” reversed. This is one of his transformations and becomes his secret consort “@Ret” or Kundalini Cobra Power. In Hebrew and Arabic “@ret” becomes Allah, and both consist of AL plus a feminine noun suffix. The two major forms, the “@rety”, are known as Nekhebet and Wajet, the cobra spirits of South and North Egypt respectively. Nekhebet is Mut, or Hathor, consort of Ra in her cobra form. Wajet is Nebet Het in her cobra form rising to join Isis in the Delta. Nebet Het represents this Kundalini energy of Hathor in the human body. As Nekhebet she is dormant, and as Wajet she is activated. As the female form of God she is called Allah by both Jews and Muslims. And the Hebrew version is even made plural [ALHYM]. The “-H” is the feminine ending, and the “YM” is the **masculine** plural suffix. In Qabbalah she is called Shekinah. In yoga this becomes Shakti. In Egypt Shakti is Sekhe[me]t, the power of Tapas [Tefenet] in the body. Another name for her consort is Shiva, which Egyptologists usually transcribe as “Shu”, forgetting that the Egyptians did not write the vowel sounds, so the word should be something like Shewe [Shw].)

606.1696aM461   


606.1696aM461 “Ah@@ er sen Pesejety Neteru, At.”  
**“Rejoicing is toward them, the Double Ennead, O Father.** (The meditation experience infuses the whole body and all its organs and functions with bliss.)

606.1696bM461 

606.1696bM461 “Em kheseff-k, At Asar M” jed sen.  
**When you approach, O Father Perceptive Faculty of M,” they say.** (This verse and the previous verse are spoken by the Enneads. They know the blissful benefits of transcending and encourage the Avatar to do so and then share that bliss with them.)

606.1696cM461 

606.1696cM461 “Ay nen sen nen.”  
**“Our brother comes to us.”** (The Enneads continue to speak.)

606.1696dM462 



606.1696dM462 An sen Pesejety Neteru ar Asar M, “At Asar M.”

**They, the Two Enneads, say to the Perceptive Faculty of M: “O Father, Perceptive Faculty of M.”**



606.1697aM462 “Ay nen w@ am-n.”

**“One of us comes to us.”** (The gods recognize the Avatar as one of them. Although the Avatar identifies with the transcendent and in that respect is beyond all the gods, he also unifies them and does not see himself as above them. He is there in a spirit of service, cooperation, and unity. They all function as one organism, just as your body with all its organs functions as a single unified organism.)



606.1697bM463 An sen Pesejety Neteru ar-k, “At Asar M.”

**They, the Two Enneads, say to you: “O Father, Perceptive Faculty of M.”**



606.1698aM463 “Ay nen sa ser en at-f.”

**“The eldest son of his father comes.”** (Osiris as the Perceptive Faculty is the eldest son of Geb, the physical universe that makes perception possible.)



606.1698bM463 An sen Pesejety Neteru ar-k, “At Asar M.”

**They, the Two Enneads, say to you: “O Father, Perceptive Faculty of M.”**



606.1698cM464 “Wetut en Mut-f.”

**“The begotten of his mother.”** (Osiris as the Perceptive Faculty is the son of Newet, the Cosmic Space of the universe.)



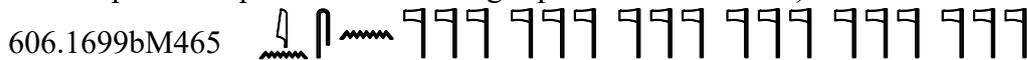
606.1698dM464 An sen Pesejety Neteru ar-k, “At Asar M.”

**They, the Two Enneads, say to you: “O Father, Perceptive Faculty of M.”**



606.1699aM465 “Ay nen ary meret er-f an sen-f **Setesh.**”

**“He comes who was made to suffer by his brother, Illusion.”** (Set dismembered Osiris. Illusion seems to break unity of awareness into pieces. Illusion is the brother of Perception, because the act of perceiving something starts the assumption that the perceiver perceives something separate from oneself.)



606.1699bM465 An sen Pesejety Neteru,

**They, the Two Enneads say,**























of a wine press mounted between two frames. The juice drips in the center and suggests the spinal fluid. “Shesem” was “bull of the gods” with seven necks and seven cobras. This refers to the seven chakras being opened by the Shushumna. The Egyptian forms of Ida and Pingala are less certain, but “Pen Ka R@” means “This is the Ka of R@”. “Ay-da” or “yi-da” means “Come and Give”. The electromagnetic energies of the Sun come to earth and give it life energy. That energy courses through the human nervous system.)

610.1715aM701 (N1322)

610.1715aM701 (N1322) Shem-k em shem Heru. Medu-k em medu **Setesh**.

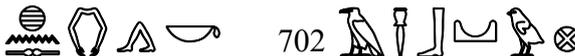
**You go in the going of the Will. You speak in the speech of Illusion.** (The name of Set is missing at the end of the M version, but the N version supplies it. Most of the N verse is missing except for the important final part that fortunately fills in what is missing from the M version. **The underlined part is missing in the M version, but has been restored.** The Will activates the body. Any thought or speech is an expression of Illusion. Thus Horus and Set are really inseparable. To fight Illusion is to fall deeper into Illusion. The way out is to relax and experience what is without resisting.)

610.1715bM701 
  
 610.1715bM701 Jeru red-k, jeru red en neteru.

**When your staircase is limited, the staircase of the gods is limited.** (The Avatar is also inextricably linked to the gods since they are the components of his body. They are also limitations that he imposes on himself. “Red” literally means “foot”, but here is a technical term referring to the stairway to Heaven. This is the pathway up the spine that is sequentially traversed as the chakras are cleared from the root to the crown and on to the Higher Self.)

610.1716aM701 
  
 610.1716aM701 Asa-k er Sha, khenet-k er Ta Wer Ten.

**If you travel to the lake, before you is the Great Land of Ten.** (Nome eight in the South was Ten, named after the ancient god, Tanen. “Ten” stands for fullness and derives from counting with the ten fingers. It still is our name for the number ten. “Ta-nen” means Land of Crops and also was a place near Memphis. Ten was an ancient alternate symbol for Osiris. “Asar” [Osiris] in Hebrew means “ten” and also means affluence. “Ab-Du” was the capital of nome eight in the south and a sacred site of Osiris. The Great Land, or “Ta Wer”, is in the Astral Realm Twat. The Lake in the Twat is the amniotic fluid during pregnancy. The baby lives and grows in this lake. Any lake or ocean represents this because that is where the evolution of life on Earth began. The astral lake is also the space around the Pole Star where the throne of Osiris sits in the womb of Newet. On a deeper level the lake or ocean represents Pure Awareness. Wherever you go you never leave Pure Awareness. We carry in our blood the waters of the ancient ocean from which we evolved. This verse integrates Abydos in the South with Tanen at Memphis and the Mediterranean in the North beyond the Delta. That is the land of the Higher Self of Mass Consciousness. The Mediterranean was a cradle of civilization. Beyond that is the Polar region of the Twat of Newet. This verse takes us through the upward journey of consciousness from the lower instincts to the Higher Self.)

610.1716bM701  702   


610.1716bM701-702 Khenes-k em Ab Du em Aakh-k pu, weju en neteru wenen nek.

**You travel through the Hill of the Heart in this your Light Body that is commanded by the gods to be with you continually.** (“Ab-Du” is the Hill of the Heart. It also means the Evil of Suffering. This is where Osiris was murdered, and also where he was resurrected and reunited with Isis. The Avatar can visit all these places in his Light Body simply by shifting his attention there and using memory and imagination. He awakens the Light Body when he reconnects his Crown chakra to his Eighth Chakra, the Light Body.)

610.1717aM703   
 704 

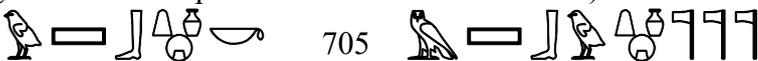
610.1717aM703 Seq nek Redu a[r] Dat. Ar bu net Sah am.

**You illuminate a staircase to the Twat, and to the place where Orion is.** (“Seq” is literally to strike. But it esoterically means to illuminate through meditation. The Milky Way forms a staircase of light for Osiris in his Light Body as Orion to stride upwards to the North Pole. There is his throne in the Astral Twat. This represents the place from which an avatar descends for rebirth and also the center of the throne of Osiris in the Higher Self during the night-time gap between dusk and dawn. The name Sah means “toe” or “foot” and plays on the feet that walk up and down the staircase. During meditation the Egyptian avatars often sat in a kneeling posture with hands behind the back so their fingers touched their toes. This posture automatically opens the Heart Chakra. The use of feet glyphs for the staircase also codes for the name of Baba.)

610.1717bM704 

610.1717bM704 Shesep Ah Pet @-k.

**The Bull of Heaven takes your hand.** (“Ah” is a bull. But it also is a name for the moon and for Thoth as the moon god and plays back on the reference in 1712b. The connection to the moon comes from the horns of the crescent moon. This name is also associated with Tem and represents the generative power of Ra. Taking the hand is the iconic gesture for the spirit of Avatar in service to all.)

610.1717cM704  705 

610.1717cM704 Wesheb-k em shebew neteru.

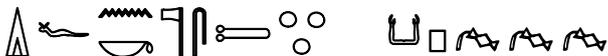
**You feed upon the food of the gods.** (The root “sheb” means food. “Wesheb” is to eat. The glyph suggests bread and beer, the staple of Egyptian diet. The “weshebetyu” or “weshabetu” were dolls representing servants who would grow and prepare food for a person in the next life.)

610.1718aM705   
 706 

610.1718aM705-706 Aw seth Dedewen ar-k. Hewen Shem@ Per em Ta Pejet.

**The fragrance of the Lord of Masturbation is upon you, the Southern Boy Who Comes from Nubia.** (“Dedewen” is an ancient Sudanese god. “Dede” or “dada” means to masturbate. The repetition of the hand radical suggests handling something. “Dada ab” means to give pleasure. “Wen” or “hewen” means a young

man. This god may have been related to Menu. “Hewen Shem@” [Southern Boy] was apparently an Egyptian epithet for Dedewen. The South implies the region of the genitals.)

610.1718bM706   
 707 

610.1718bM706 Da-f nek neter-seth kapu neteru am-f.

**He gives you the incense with which the gods cense themselves.** (The secret of this verse is that the finest of the Egyptian incenses were not from plants, animals, or minerals, but were the secretions of a person’s own body. The gods are the organs and functions of the body, so the smells from the bodily secretions are the highest incense of the gods. The smell of semen and sexual hormones generated by masturbation is a divine substance.)

610.1719aM707 

610.1719aM707 Mes en thu *Saty* Baty.

**You give birth to the two daughters of the King of Lower Egypt.** (There are two princesses. “*Saty*” refers to the two daughters of Newet, Isis and Nephthys. “You” therefore must be Newet. The verse is further complicated by the appearance of two boats after “baty” that are shaped like lunar crescents. Each seems to have riding in it an ibis image of Thoth facing an egg that is partially hidden under an awning or shelter. The egg glyph often indicates a goddess. This expression occurs also at 437.804aP79, --M109, and --N22. Another occurrence is at 483.1017cP204+5, --M334, and --N852. The ibis figures suggest that these ladies have a deep connection to Thoth and the moon. They act as nurse maids for the young child, Horus. Who is meant by the King of Lower Egypt is not clear, but we may surmise that it means Geb. Newet arches northward, so we may take Geb as reclining southward. South is the direction of physical manifestation and the home of the two children traditionally sired by Geb – Set and Nephthys.)

610.1719bM707 

610.1719bM707-708 Tepy-ta Neb Wereret.

**Foremost of the Lord of the Divine Great White Crown.** (Osiris wears the White Crown, and Isis and Nephthys stand in attendance with him as his sisters and lovers.)

610.1719cM708 

610.1719cM708 Nas R@ ar-k em Aseken en Pet.

**The Higher Self Sun calls you in the perineum of Heaven.** (Nephthys and Isis originate in the root chakra. Isis as Feeling joins Osiris in the brain, but Nephthys as the ecstatic potential of kundalini initially stays behind with Set. After Set dismembers Osiris, the evolutionary impulse of the Higher Self calls Nephthys forth from the root chakra. Nephthys rises from the perineum opening the chakras and bringing her bliss to the brain. She reaches the crown as *Wajet* and links the crown to the Heaven of the Higher Self. For more details see 437.804b. “Aseken” is an acrostic for “Kenesa”, the land of the Nubian bowmen in the South and represents the perineum. There may be a bit of word play here also on “Khenesew”, the epithet for the Moon God. This connects the ladies back again to Thoth.)













and existing as separate entities. This contrasts to the bosonic Light Body condition in which no such limitations are found. Light Bodies coexist as a unity. Since the Egyptian gods fundamentally are archetypal Light Bodies, they correspond to Christian angels. However, because they are bosonic in their physical nature, they all subsume into a single Higher Self Being that we might call God. The verse suggests that a person may follow the model of Osiris and reintegrate his reality into a unified whole by himself with no assistance.)

612.1732bM735 

612.1732bM735 Wekha nek Ta pu ar af-k.

**Shake off this Earth from your limb[s].** (Earth represents physical matter. The verse suggests that by shaking itself loose from attachment to physical matter the Light Body can reintegrate and free itself from boundaries. We can imagine a mummy standing up and dusting itself off. When a seed or bulb sprouts in the earth, it rises up from the soil and shakes off particles of dirt as it grows upward.)

612.1733aM735 

612.1733aM735 Shesep nek fedu-k apetu en Nemesetu. . . . .

**Take for your self these four alabaster jars.** (These are the “nemesete” jars. They were used ceremonially to honor the four directions with offerings. The Sanskrit greeting “Namaste” probably derives from this ancient ritual of showing respect. These may relate to the canopic jars that held the viscera of the deceased, because the sons of Horus, representing the four classical elements, governed the canopic jars and also stood for the four directions. The idea was probably that the physical body releases the Aakh Light Body so it may expand in all four directions. Another meaning of “nemes” is to enlighten or illuminate. The Sanskrit greeting thus means something like, “May you be enlightened” or “You are a Light Being.”)

612.1733bM735  736 

612.1733bM735 [Khery Thaw Aset Weret, seth Aset Weret seshewe-s] Heru as.

**[And, wielding your phallus on great Isis, bestow seed on the great Isis, uplifting her], like the Will.** (Isis offers the four jars to the four directions and the four elements in order to symbolically recover the wholeness of Osiris. This verse is missing except for the final two words, “as Horus”. We can tentatively recover it from 510.1140cP334-335 and -M637-638. See the commentary there for details. Osiris revives and makes Isis pregnant.)

612.1734aM736 

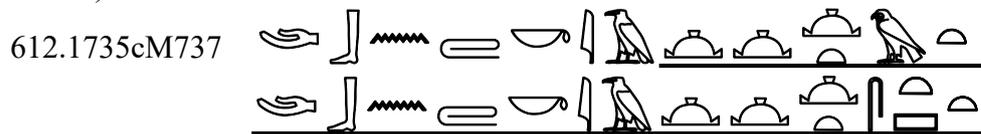


612.1734aM736 Shewe ar-k er Aryt R@, a[r] ren-k pu “Ary en Neteru”.

**Uplift yourself to the Eye of the Higher Self Sun and to this, your name as “Thus Do the Gods”.** (In addition to the mention of the “Nemesete” jars in the verses at 1140, we find that this verse also confirms the restoration of the previous verse by its reiteration of the verb “to uplift”. This verb also plays on the name of Shiva. The eye glyph is used for the eye and also as the verb “to do” in the epithet. The idea is that the gods also uplift themselves to the Eye of Ra so that they also may function with the wisdom of the Higher Self. The Eye of Ra is focus of attention on whatever furthers the evolution of the cosmos and all its inhabitants.)



or another name for the transcendental Ocean Awareness Meditation in which the attention systematically diminishes the claws of the net as it dissolves into the Pure Love of Hathor. There is “@net net Peteh”, or “Claw of the Opener” that refers to a net associated with opening of the mouth. There is also “@net tepet, @net Het Heru”, or Claw of the Oracle, Claw of Hathor. In the above passage from Hymn 258 the Dippers are referred to as “Wenew” [child]. This was the name for the Nome of Wenewet where Khemenu, the sacred temple of Thoth, was located. This spot is the Heart Chakra of Egypt. The “House of the Net” was located there. The net image was associated with Thoth and was a common symbol for the Moon Trump. It represented the fisherman’s net that was put out with the tides. But it also represented the web of karma that entraps the heart. The ancient Egyptians had technical names for all the components of the net. The net was often called “abet” or “abed”. This connected it to the heart [ab] and to the moon [abed]. “Ah” was another name shared by the fishing net and the moon. The poles of the net were called “fingers”, and each peg for the net was called an “ab”, which means a pawn in the Senet game and also puns with “heart”. The Egyptians apparently thought of the grid of the net as if it were a Senet Game Board. The Senet Game Board symbolically represented an Egyptian month with the phases of the moon. There is another word play between “khenedu baa” in 1735a and “khebat” in 1735b. Although the passage remains somewhat obscure, we have a general idea that it combines the circumpolar stars in the night sky with witnessing sleep and the diminishing of karmic problems. The Tarot Moon Trump governs karmic issues, many of which arise from infancy. Hathor represents the pure unconditional motherly love that is the nature of Pure Awareness, and she oversees the lunar phase of nursing infants. This compassionate witnessing combined with the Samadhi of the firm throne of Osiris at the pole facilitates the dissolving of lunar karmic bondage issues.)



612.1735cM737 Deben-k Aatu Herut, deben-k Aatu Setet.

**You travel the circuit of the chakras of the Will, and travel the circuit of the chakras of Illusion.** (This verse describes an ancient traditional form of meditation during which the attention moves in a systematic manner from chakra to chakra in a circuitous path. Adepts in India and China still practice versions of this exercise. In China the technique is often called “dao yin” and is classed as a subtle form of qi-gong.)

612.1735dM737

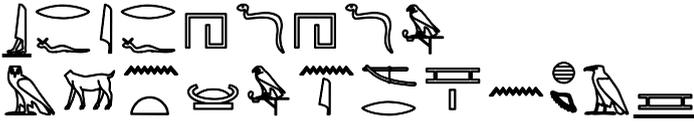
612.1735dM737 .....  
 ..... (Unfortunately several verses from this interesting and very esoteric hymn are lost, including this last one.)

612.1735dM737

613.1736aM738 .....  
 ..... (The text of this verse is lost.)

613.1736bM738

613.1736bM738 .....  
 ..... (The text of this verse is lost.)

- 613.1736cM738  613.1736cM738 ..... *aa* ..... M. at .....  
 ..... **M. the father** ..... (This verse is almost all lost.)
- 613.1736dM738  613.1736dM738 *Hej-hej* .....  
**The Divine Bright One** ..... (“*Hej-hej*” is a name for a ferryman in the delta, as the text below reveals. It probably is a variant writing of “*Hej-hej*”, which means “Brilliant”. The rest of the verse is lost.)
- 613.1736eM738  739-740   
 613.1736eM738-739-740 .....  
 ..... (This verse is lost.)
- 613.1736fM739-740  613.1736fM739-740 ..... ar Sekhet Hetep.  
 ..... **to the Field of Experience.** (The “*Sekhet Hetep*” refers to the beliefs a person holds that generate his personal experience of reality.)
- 613.1737aM740  613.1737aM740 Ay(?) er ef ar-f Hej-hej, Mekhenet na Mer en Kha.  
**He comes to the Divine Bright One and the Insider Ferryman at the Lake of the Delta.** (These two act as ferrymen in the Delta. Their names suggest their powers. The first glyph of the verse is damaged. Sethe believes it is “ay”.)
- 613.1737bM740  613.1737bM740 .....  
 ..... (This verse is lost.)
- 613.1738aM741  613.1738aM741 .....  
 ..... (This verse is lost.)
- 613.1738bM741  613.1738bM741 [Asar] M hery ges Ameneta na Sekhet Hetep, ha netery @awy.  
**[The Perceptive Faculty] of M is on the right side of the Field of Experiences, behind the two Great Gods.** (Because of the fragmentary state of the text it is not certain which two gods these are. They may be Horus and Set. We know they are male and associated with beliefs and experiences.)
- 613.1738cM741  613.1738cM741 Sejem M ajed sen .....  
**M hears what they say** ..... (The second half of the verse is missing.)
- 613.1739aM741  742   
 613.1739aM741 .....  
 ..... (The verse is missing except for a **damaged** “god” symbol at the end. Some fragments have been restored.)



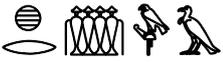


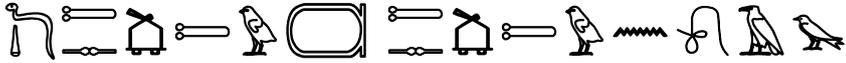


618.1746aM792 Jed medu: ager em re[me]th. Sejem then . . . . .  
**Say the word and the silence is within people. Hear in the name . . . . .**  
 (Unfortunately the end of this verse and the next three verses except for a final tag at the end of the hymn are all missing. People are encouraged to utter mantras and then listen to the sound of silence. This sounds like a meditation program.)

618.1746bM792   
 618.1746bM792 . . . . .  
 . . . . .

618.1746cM792   
 618.1746cM792 . . . . .  
 . . . . .

618.1746dM792  793   
 618.1746dM792-793 . . . . . kher Khenet Amenety.  
 . . . . . **with the Chief of Westerners.**

619.1747aM823   
 619.1747aM823 Jed medu: thes thu M. Thes thu en Waa Wer.

**Say the word and uplift yourself, M. Uplift yourself by the Great Meditation.**  
 (This sounds like the meditation referred to in the first verse of the previous hymn. The N version of this verse calls it the Meditation of Great Anepu [Wa Anepu Wer]. This meditation takes you beyond the relative world and mimics death in the deep Samadhi. The breath stops.)

619.1747bM824   
 619.1747bM824 Thes thu hery Aab-k. De thu hery Amen-k.

**Uplift yourself on your left side and place yourself on your right side.** (This verse means that he raises consciousness from the heart which is on the left side. Then he achieves deep rest on the right side, which for most people is their active side. The Sun rises from the East and sets in the West. That is the model used here. "Amen" also means "hidden" and implies the deep meditation phase when attention plumbs the hidden recesses of consciousness.)

619.1748aM824 

619.1748aM824 A@ nek @wy-k em mu apen **renepu** redau en nek at-k, Aset.  
**Wash your two hands in this water of the year god that your father gives to you, O Feeling.** (This tells of the purification of consciousness. The verse seems addressed to Isis, goddess of Feeling. Her father is Geb, the World Trump.)

619.1748bM824   
 619.1748bM824 Seka en atu. Asekhe en bedet.

**Till the barley, and reap the millet.** (This is a traditional formula that appears in the **Book of the Dead**.)

619.1748cM824   
 825 

619.1748cM824-825 Ary-a en sehu-k am, ary en nek Khenet Amenety.  
**I do in this way for your wise men, as the Chief of the Westerners does for you.**













darkness into the dawn of a new civilization. Could it really be that easy? Why not?)



625.1762aNtVIII-805/N143



625.1762aNtVIII-805 Jed medu: per-na me J@m amy geregu weba-f

**Say the word and [N/Nt/I] ascend on the Jaam scepter and is in the settlement which he/she opens up.** (This is another ascension hymn. “Weba” is to open up something. “Gereg” is a new settlement, a new frontier on a higher plane of existence. The Avatar enters the celestial world and sets about opening new frontiers. These could be physical lands or areas of exploration in science or art or any other possible endeavor. The scepter refers to the yogic techniques she uses to empower herself for the adventure. The line in the N version **seems to end** with two cloth spindle glyphs for double perfection and then a shrine with an antelope head on top. The Nt version has two shrines and the second one has an “@nekh” amulet on top. The amulet represents life, and the antelope is called “shesaw”, a play on the darkness/intelligence allusion at the end of the previous hymn. **Or the N version may have a damaged shrine glyph and a damaged “@nekh” glyph.** The two shrines may represent North and South Egypt or day and night, **life and death.**)



625.1762bN148



149

625.1762bN148 Ha en N. hery Heput-t. Per en N. Weru.



Nt806

Ha na hery Hewet-t. Per na me Weru.

**N/Nt/I descend onto your bondage, and N/Nt/I ascend like the Great Ones.**

(“Hepu” is a law or regulation. In a general sense it represents a bond or limitation. Life in the world is full of limitations. Life in heaven is with the Great Ones. The image is still of a hawk as in the previous hymn. There is a strange determinative with the word for bondage that resembles the bottom portion of “b@h” **and may be a kind of cage.** **The Nt version of that glyph lacks the long pole on top.** The Nt version uses the first person: “I descend . . . I ascend”. “Like the Great Ones” appears only in the Nt version and is lost from the N version. **The bondage is that of Osiris when captured by Set.)**



625.1763aNt806

625.1763aNt806 Ha-na em Sha Su[tenu] Hemetu.

**I descend into the Sea of Royal Women.** (This could mean that the queen or king goes into the harem or joins a group of enlightened women. Another possibility is that these are female followers and “shasu” is a variant spelling of “shemesu”. The female followers may be the royal harem ladies -- perhaps a challenge for a queen.







..... **The Great Neneu to the side of the God Who is in His Need.** (This verse is very uncertain, partly because we can not be sure how it begins, nor can we be sure that Neneu [or New] is meant, nor do we know who the “God Who is in His Need” is.

625.1768aN153 

154

625.1768aN153-154 Neter neb redat-f en N Weser-f er athet .....

**Each god gives to N his Wizard Power to take .....** (The end of the verse is missing, so again we can not grasp the entire sense of the verse.)



625.1768bN154 ..... N. Ma@t.

..... **N. is Truth.** (Only the tail end of the verse survives. From these two verses we surmise that the Avatar has wizardly powers granted by the gods, and that he seems aligned with Truth, and indeed identifies with Truth. **Note the feather of Maat on the divine hawk glyph.**)

625.1768cN154 

625.1768cN154 S-@nekh-f hetepu em @ha er ges Debehes.

**He causes to live those who have experiences at the fight by the side of beseeching the Divine Bes.** (Budge lists “Debhes” [sic] as a god of funerary offerings. Budge apparently derives the word from “debeh”: to beseech, pray, entreat and “debehu” propitiatory offerings. This makes sense since it uses the tusk radical in our text and Egyptians sometimes left out the “h” when writing this word. The root “debeh” was used for words related to equipment involved in peacemaking. These offerings were made to set things right. Faulkner takes the ‘s’ from the end of ‘ges’ as part of the god’s name to get “Sedebes”. This is not likely. The Egyptians usually included the final ‘s’ to make sure people did not misread the word “ges” for the simplified letter “m”. Faulkner also leaves out the “h”. “Debes” has the tongue/tusk radical of Hew, and this suggests the reading “Debeh” or “Debeheh”. “Teb”, or “Teba”, is glossed as a god with a fierce eye who appears at T. 245 and W. 428. A “teba” is a panther. This word is related to “Ba”, the leopard god. Initial “t” and “d” and even “j” were often interchangeable. Thus “jeba”, “deba”, and “teba” are often all equivalent. “Jeba” is to equip or decorate something, especially clothing. The initiating priest wore the “ba” leopard or panther skin with its spotted decoration. “Deba” was a form of ritual vestment. Because of the sound of its name, its character, and spotted skin, the leopard was the totem of *Baba*, the Transcendental Awareness of the Fool from which Thoth derived all the letters of writing and the ideas of civilization. These words usually **were written with** the ‘ba’ phonetic with the prana glyph ‘ba’. “Deby” is a name for the dog-headed ape of Thoth who becomes the totem for scribes. He is another Avatar of *Baba*. Another meaning of “jeba/deba” is to repay or indemnify. The idea is to return to a state of equilibrium, balance, fairness. This is the purpose of personal development. The role of such a god in a conflict would be as a peacemaker. Those who learn to make peace live on. The word “experience” also means “make peace”. To experience means to integrate an event into the wholeness of life without resisting it. Interestingly “dep” and “depej” mean to taste, and “tep-het” is a cavern or hole. These ideas connect to Hew and *Baba*. Other ideas involved with the “deb” root are the sandal, the fig, a horn, a hippo, and a box or sarcophagus. This is a very rich

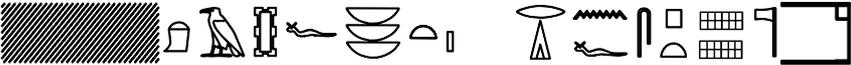


hawks. *The Will is indomitable as God of the Cosmos, but may descend to Earth as an individual with a human will.)*

626.1770bN157  158 

626.1770bN157-158 Her en N pen .....

**The face of this N .....** (The N158 portion of this verse is completely gone.)

626.1770cN158 

626.1770cN158 ....[se]ta-f nebut. Reda nef sepety Netery.

**[Given to him] are all his wall ramps, and given to him are the two divine nomes.**

(The beginning of the verse is missing, so the restoration is a guess based on the context. The “wall ramps” seem to be from the word “seta”. The word has the wall radical, but “seta” was a wall ramp used when besieging a city and was usually written with the rope radical for hauling things up the ramp. The intent here may actually be to indicate walled cities rather than ramps because of the second half of the verse. This hymn is short and in bad shape, so we can make little sense of it.)

627.1771aN158 

627.1771aN158 Jed medu: N pu Aakh @per debeh Kheper.

**Say the word and this N is a Light Being well-equipped to entreat the Creator.**

(This verse contains the word “debeh” that we discussed at 1768c above as possibly personified as a god. Here it seems that the Avatar takes the role of an angel of light who intercedes with the Creator on behalf of those who need assistance. He is a type of peacemaker. *That peacemaker might be Bes, a dwarf form of Baba, as suggested in 1768c and by the description in the next verse.)*

627.1771bN158 

627.1771bN158 Pet nehem-s. Ta nem-nem-f.

**Heaven rejoices and Earth sleeps soundly.** (“Nehem” is to rejoice as with the

beating of tambourines and dancing about. The angels in Heaven rejoice and celebrate the achievement of peace. The Earth sleeps and finally gets some rest.

“Pet” and “Ta” are both personified, each with its respective pronoun.)



Vamana



Bes

Vamana, the black dwarf Avatar of Vishnu conquers the Demon Bali that has conquered the host of the gods and is taking over the universe with his Tapas power. Vamana (Bes) asks Bali to leave him just the space he could cover with 3 steps and Bali can have the rest. As Bali pours a libation to honor the meek request, his advisor warns him that this dwarf is Vishnu in disguise, but it is too late. In 3 steps Vamana covers the whole universe and then steps on Bali’s head.

627.1771cN159 

627.1771cN159 .....

..... (Unfortunately this verse is lost after such an auspicious





627.1774aN160-161 Per en N hery Agep. Ha nef . . . . .

**N ascends on the raincloud and he descends . . . . .** (The “agep” is a rain cloud and is semantically related to “ageb”, the inundation. Although the end of the verse is missing, we get the general sense from the parallel structure. The Avatar’s car apparently can fly like a *vimana* of ancient India.)



627.1774bN161 . . . . . Ma@t em-bah R@.

**. . . . . the Goddess of Truth before the Higher Self Sun.** (The first part is missing, but we get the general idea that the Avatar is living the value of Truth in the light of the Higher Self. He does what he says in full integrity. He delivers the goods.)



627.1774cN161 Heru pu en Renepet Tepet neb.

**On each first day of the New Year.** (The New Year was a time to take stock of the previous year and make resolutions for the next year. The Avatar demonstrates his integrity for all to see at each New Year by bringing the annual Nile flood.)



627.1775aN161 Pet em hetepu. Ta em awet ab.

**Heaven is in the experiences. Earth is in the expanded heart.** (The secret of Heaven is that the Avatar engages in his projects and these bring him satisfying practical experiences. The secret of Earth is that everyone is very happy with the results that he achieves. Happiness causes the heart to expand. The Avatar is a very effective leader.)



627.1775bN161 Sejem en sen dede N Ma@t em Aset Asefet.

**They hear that N puts the Goddess Truth into the Seat of the Wrongdoer.** (The Avatar sets things from wrong to right. The key is the balance of heart and mind, and the correspondence of intention and action that makes Truth.)



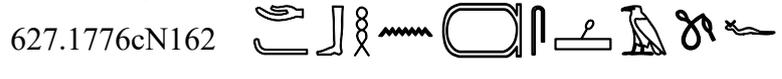
627.1776aN162 . . . . . N em Jajat-f.

**. . . . . [recognize] N in his Council of Gods.** (The “Jajat” is the Grand Council of the Gods that reviews events, decides if they measure up to Truth, and recognizes such or makes recommendations. The word I put in brackets is not to be taken too seriously because the first part of the verse is missing.)



627.1776bN1672 Hery thes ma@ per em re-f.

**Based upon the true declaration that goes forth from his mouth.** (The Avatar testifies before the Council, and they recognize that his words match his deeds. This is how they ascertain Truth.)



627.1776cN162



627.1776cN162 Debeh en N saa-f em Heq Sethet Shay.

**The request by the Divine Ruler of the Two Towing Lakes is that N be constrained.** (This verse is not entirely clear. Mercer thinks the council requests him to take the job. The exact nature of the job is not clear, but there seems to be a play between the word “constrain” and the word for towing. The word “saa” also means “wisdom”. This gives us: “The Council asks for his wisdom as the ruler of the two towing lakes.” Unfortunately the next verse is missing, so we have no context regarding the assignment. The towing lakes may refer to the lakes over which the jackals of the Death God tow the soul after death. On the other hand, verse 1777b provides further clues.)

627.1776dN163 

627.1776dN163 .....

..... (This verse is lost.)

627.1777aN163 

627.1777aN163 N pu bak @a debeh Kheper.

**This N is the powerful hawk who entreats the Creator.** (This goes back to restate the key phrase of 1771a at the beginning of the hymn.)

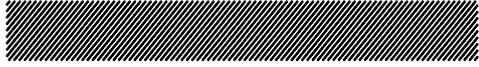
627.1777bN163 

627.1777bN163 Khenes N Pet hery Fedu Seru.

**N traverses Heaven upon four towing gods.** (This gives us more clues about the Avatar’s job responsibility. The “Seru” were a group of 12 gods who towed the boat of “Af”, the ram-headed form of Ra during the night [Hour 12 of the **Amduat**] through the intestines of a serpent called “Living Gods”. Ra’s shrine boat is encircled by the Labyrinth serpent Nemeh [aka, Mehen] during this journey. At the front of the boat stands Saa, god of Wisdom. This connects with the word Saa in 1776c. At the rear stands Heka, god of the magical mantra that helps Af safely complete his journey. According to the **Book of That Which is in the Underworld [Amduat]** at the seventh hour Af’s boat reaches the cave [tepehet] of Osiris. “Tepehet” means the “Temple of What is Most Important”, or “House of the Head”. A cave in Egyptian is also called “baba”, which is also the name of the eldest son of Osiris and the great yogi initiator. There Ra uses the mantras of Isis and Ser [the Ancient One] to pass safely through the City of the Mystery Cave while protected from Aapep by Nemeh [a serpent usually called Mehen]. The glyphs that accompany the “Seru” look like the knives that appear at the seventh hour. The knives wound and repel Aapep. The backwards passage through the serpent Nemeh symbolizes time reversal during which the old and tired Ra becomes a young Ra and is reborn then from the womb of Newet, the Cosmic Space, to start a new day, a new thought, a new lifetime for the Avatar. See my translation of the **Amduat** with illustrations and detailed commentary. The title appears as **A Tour of Atlantis or What Happens in the Astral Realm**, and is available for purchase as an ebook or in printed format at [www.bentylightgarden.com](http://www.bentylightgarden.com), under “Ancient Civilizations”, “Atlantis” or “Egypt”.)

627.1777cN163 

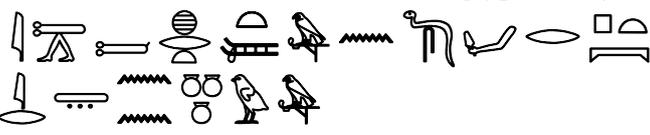
627.1777cN163-164 Per en N hery agep. *Ha nef* . . . . .  
**N ascends upon a rain cloud and descends** . . . . . (This verse repeats 1774a, but is missing the same portion **at the end**.)

627.1777dN164 

627.1777dN164 . . . . .  
 . . . . . (This verse is completely missing.)

627.1778aN164 

627.1778aN164 N pu bak @a hery senebu Het Amen Ren.  
**This N is the powerful hawk who is upon the walls of the Palace of Him of the Hidden Name.** (“He of the Hidden Name” is *Baba*, the Transcendental form of Amen Ra, the hidden Higher Self. He is pure undefined awareness. *Baba*’s name is often hidden in architecture as a pair of obelisks or pillars. The hawk represents Horus, younger brother of *Baba*, and acts as the Will. The Will makes decisions, and decisions define boundaries within pure awareness. These are the walls of the City. Will’s irony is that he captures the fort in exchange for the wholeness of pure awareness. On the other hand, he achieves something real out of the exchange. Will is directed outward toward the concrete achievement, and the Hidden *Baba* is directed inward toward abstract potential. **The wall glyphs look like they either have pennants or defensive pikes on them, but there is no other surviving version of this verse for comparison. The usual wall determinative glyph is** .)

627.1778bN164 

627.1778bN164 Ath-th kheret Tem en Jeser Pet ar Ta Nenuw.  
**You take the possessions of the Tower of Holy Heaven to Earth and the Primordial Urge.** (Actually N[en]ew and Tem are two aspects of the same starting impulse of creation. New is prior, and then comes Tem. Thus the Avatar takes the creative energy of Tem the Tower in both directions: toward the Physical World and toward the Primordial Urge from which the Tower explodes. We can also interpret “*Ta Nenuw*” as “the Land of the Primordial Urge”. *Nenuw* is the drive for constant renewal in new and creative directions.)

627.1778cA626-7 

627.1778cA626-7 [Aryt A Nebet Aakhu.]  
**The Eye of this A is the Lady of the Light Beings.** (This is restored from the text in Pharaoh *Aba*’s pyramid. [A = *Aba*.] “*Nebet*” is the personification of the Eye [Focus of Attention], which is a feminine noun. The “*Aakhu*” are Light Beings. The eye is master of all Light Beings, because all phenomena bend to the focus of the Will. **I do not have glyphs for A’s version, so my transcription is tentative.**)

627.1779aN165 

627.1779aN165 Aw Sepety-f me Ka @shemu.  
**His two lips are like the Ka of Totems.** (The two lips are the two horizons. The mouth of the Avatar swallows or kisses the whole universe. The “@shemu” are the archetypal totems used for the gods. The *Ka* is the Bull. This means the most creative and powerful of them all. The glyphs here contain the *Ka* mudra and the stiffened phallus. Combined with the lips this suggests a sort of Cosmic Fellatio.)





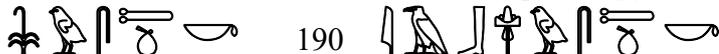
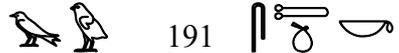






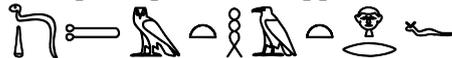


describes the expansion of the heart to embrace others within its space. This is the Avatar Expansion Exercise. For a modern expanded version of this exercise see **ReSurfacing** exercise #26 or **Avatar Mini-Course** #4: “Creating Definition”, exercise #16 [the latter is downloadable from [www.avatarepc.com](http://www.avatarepc.com).]

632.1790bN189  190   
 191 

632.1790bN189-190-191 Su[en] seth-k. Aabu seth-k. Weru seth-k.

**Royal is your fragrance. Desirable is your fragrance. Great is your fragrance.** (The use of fragrance for the spiritual sensibility has several connotations. First, it relates to divinity through the word “neter-se[n]th”, a divine incense. Second, it relates to the transcendental Baba in his emanation as Hew, Lord of the Sense of Smell and Taste. This suggests a great initiation for expanding consciousness. Third, fragrance is a real emanation from a person that spreads physically into the space surrounding his body. People who live together actually commingle their fragrances of body odor effortlessly. This suggests that it is effortless to expand awareness to embrace one’s fellow man. The word “aabu” also refers to the left side, the side of the heart and suggests how desirable companions are. The word “weru” suggests that each person naturally expands his influence and his awareness into the space around him. The text suggests that this can be done deliberately and there is no limit to how far the principle can be applied. Explore!)

633.1791N191 

633.1791N191 Jed medu: that hat hery-f.

**Say the word and you are his heart-chief.** (The word “hat” lacks a determinative and thus can mean background, heart, foremost, prince. “Hery” also is a chief or one who is above. This hymn is so short that we have very little context to go on. But we know that the heart is the true chief.)



634.1792N474, JPII474-476 

634.1792N474, JPII474-476 Jed medu: Asar N, an n[ek] Aryt? Heru? . . . . . thu Aakhu am-s.

**Say the word, and O Perceptive Faculty of N, I bring you [the Focus of the Will] in which are Light Beings.** (Everything seen by the Eye-Focus of Wisdom is a Light Being. We Focus the Eye by an intention of the Will. Decide to see what you see as light instead of gross objects and that is what you will see. It is a viewpoint shift. The two words with question marks are identified only from faint traces. What do you see?)



634.1793JPII476 Asar N, an nek sem . . . . . am @nekh-k am . . . . -k am-s.

**O Perceptive Faculty of N I bring you [the Focus of the Will] that you may live in [it and] . . . . . in it.** (The general idea of this rather damaged text is to use the Eye Focus of the Will to focus on what you want in daily life.)

635.1794aN476 

635.1794aN476 Jed medu: Asar N an nek Aryt Heru amyT Taat.







On the other hand the gods are eternal. We may take this as Horus the Elder observing the fragmentation of Osiris. The name “Gehesa” may play on the word “ges” [side]. Gazelles can run fast and are a symbol of high speed, but Osiris lies inertly on his side. The “h” inserted into the middle of the word suggests the “Hekau” magic mantras supplied by Hew, the Initiator Avatar of Baba. Thus we have higher forms of both Baba and Horus appearing subtly in this verse as the two sons coming to the aid of their stricken father.)

637.1800aN482 

637.1800aN482 Meh en su Asar em Aryt mesy nef.

**The Perceptive Faculty fills himself with the Eye of him to whom he gave birth.** (Osiris takes the Eye of his “son” Horus and fully activates it and identifies with it. This empowers him with the Will to Focus his Attention, restore himself to wholeness, and resurrect himself.)

637.1800bN483 

637.1800bN483 Ha, N pu. Aw en kher-k Jed-th.

**O this N, your stability comes with you.** (The Avatar identifies with Osiris and takes on his quality of stability along with the focus of the eye. “Jed” is the pillar that represents the backbone of Osiris.)

637.1800cN483 

637.1800cN483 Ameh thu em Jet, peret em Ar[yt] Heru.

**And fills you with the physical unguent from eternity that goes forth from the Eye of the Will.** (“Jet” has three basic meanings: cobra, physical body, and eternity. Sometimes these are distinguished with determinatives. But here we again find the unguent radical. The Eye is often described as having a special fragrance about it.)

637.1801aN483  484 

637.1801aN483 Ameh thu am-s.

**Fill yourself with it.** (The poet urges the reader to take up the Eye of Wisdom and find his own fulfillment in life by means of it. This is a simple choice. Decide with total conviction that you are fulfilled with it, and you will be so.)

637.1801bN484 

637.1801bN484 Thes-s qesu-k. Demej-s nek @tu-k.

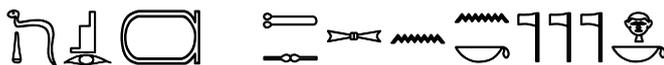
**It ties together your bones, and it integrates your limbs.** (Interestingly you can use the focus of the Will to integrate a system. That sounds like a paradox, but it is not. Try it. Pick any system that appears fragmented. Deliberately expand your attention until it includes within its field of awareness all the components of the fragmented system. This integrates it, at least in your awareness. It may take a bit more creative imagination to fasten the pieces back together into a functioning organic whole, but that too is possible. As an exercise, assemble a picture puzzle. Pay attention to how your deliberate use of focused attention can restore fragmented and disorganized chaos to coherent order.)

637.1801cN697 

637.1801cN697 Saq-s nek af-k. Sefekh-s fedut-k dutu ar Ta.

**It gathers for you your bodily system and releases your impure sweatings into the Earth.** (It is the Eye-Focus of Awareness. The reference to releasing impure sweat



638.1805aN489 

638.1805aN489 Jed medu: Asar N, thes en nek neteru her-k.

**Say the word, and O Perceptive Faculty of N the gods bind your face to you.** (The “face” of Osiris is the field of vision that a person perceives. The field of vision is bound inseparably to the Perceptive Faculty. The word for “face” [her] is the original name for Horus [Hor]. The Father and the Son **are** bound into One Wholeness just as the circle of Ra’s glyph is bound to the dot at its center by virtue of its definition in geometry – a curved line that is equidistant at all points from a co-planar non-co-linear point called the center.)

638.1805bN489 

638.1805bN489 Reda en nek Heru Aryt-f. Maa-k am-s.

**The Will gives you his Eye-Focus so you can see with it.** (The Will enables Awareness to focus attention within boundaries of specific creations. This takes us deeper into the relation between the center dot and the circle around it. You can see what is around you by virtue of defining a “Source” Eye-Focus that we call a viewpoint. **I use    to indicate the previous glyph is partially damaged but restored.**)

638.1806aN490 

638.1806aN490 Asar N, wep nek Heru Aryt-k. Maa-k am-s.

**Perceptive Faculty of N, the Will opens for you your Eye-Focus so you can see with it.**

638.1806bN490 

638.1806bN490 Em ren-s en “Wepet Wawet Neter”.

**In its name as “Divine Opener of the Ways.”** (This name for the Eye-Focus turns out to be that of Anepu’s companion, Wepwawet. He is the guide dog who can see the way forward even through the darkest places such as the Great Void of Death.)

639.1807aN490  491 

639.1807aN490-491 Jed medu: Asar N em Aryt Heru @nekh. Maa-k am-s.

**Say the word and O Perceptive Faculty of N in the Eye-Focus of the Will is life. You see with it.** (Inanimate, dead objects have no Will and make no decisions, but simply obey the forces of nature. The defining characteristic of life is the ability to express the Will by making decisions in a non-random manner. This is how life organizes itself into increasingly complex and interesting structures. People who lack Will Power are as if dead and can not see clearly or understand life.)

639.1807bN491 

639.1807bN491 Asar N, wep her-k me wepesh.

**Perceptive Faculty of N, your face opens like a star.** (The visual field of the Perceptive Faculty opens up before it like a glowing orb. “Wepesh” is a star or luminary. The foveal area of the visual field sometimes appears to be like a star when other distracting images fade away. However, “wepesh” also codes for Initiation into the Oceanic Meditation since “wep” is to open and “sha” is ocean. “Waa-Sha” is the Ocean Awareness Meditation.)

639.1807cN491 

639.1807cN491 Asar N Sehej her-k me hej Ta.

**Perceptive Faculty of N, make your face bright like the Earth is bright.** (The visual field is in fact the world we see around us. Let your face be filled with light

like the world around you is filled with light.)

639.1808aN492   
 639.1808aN492 Asar N, da-ne nek Aryt Heru me redat su R@.

**Perceptive Faculty of N, we give to you the Eye-Focus of the Will as the Higher Self Sun gives it.** (The Eye-Focus of the Will is here the Cosmic Will of the Higher Self and not simply focus on some random detail. The poetic image is of the Sun bestowing light on the world. This “Cosmic Eye” combines fine focus with expanded awareness. Each fine detail contributes to the harmonious development of the whole.)

639.1808bN492   
 493

639.1808bN492 Asar N, de nek Aryt Heru kher-k. Maa-k am-s.

**Perceptive Faculty of N, keep for yourself the Eye-Focus of the Will with you. You see with it.** (“Keep” is literally to “put”. Put it on and use it to fulfill your personal life and contribute to an enlightened civilization.)

639.1809aN493   
 639.1809aN493 Asar N, wep en Aryt-k. Maa-k am-s.

**Perceptive Faculty of N, open your Eye and see with it.**

639.1809bN493   
 639.1809bN493 Asar N, [ameh thu] em jet *bas*.

**Perceptive Faculty of N, [be filled] with the unguent of eternity.** (The lacuna in brackets is filled in based on the nearly identical text at 1800c. As in that verse, “jet” has the three meanings of the kundalini cobra, the physical body, and eternity. Again the unguent determinative appears with “jet”.)

640.1810aN495   
 640.1810aN495 Jed medu: *ha*, Geb! Sa-k pu Asar N pen.

**Say the word and O World, this your son is this Perceptive Faculty of N.** (Geb is the World Trump, Lord of the Physical surface level of reality, and Osiris is the Magus, Lord of the Eye of Perception that can penetrate to the essence of things by simply observing them with attention just as they are. There is no point in having a Faculty of Perception unless there are some phenomena to perceive with it.)

640.1810bN495   
 640.1810bN495 S-@nekh *sa-k* am-f. Seweja *sa-k* am-f.

**Cause your son to live within himself. Make your son strong within himself.** (The Perceptive Faculty is self-contained and indestructible. The Physical World provides the substrate of self-conserved matter and energy that makes this possible.)

640.1810cN495   
 640.1810cN495 Am-f met. Ne met-f.

**He has no death. He does not die.** (Because of the innate indestructibility of the Witnessing aspect of Awareness, there is no such thing as death for Osiris as the Perceptive Faculty. The body may seem to die and fall apart, but the Transcendental Witness goes on and on. The body can then be reassembled and resurrected, *because physical mass and energy [including the energy of consciousness] are also conserved.*)

640.1811aN496 





somewhat unusual glyph for “inheritance”.  The word “an” could be translated as “says”.)

641.1815bN500 

641.1815bN500 Sekhmet em Pesejet Neteru, neter neb as-th.

**You are as an ego power in the Ennead and each god is as you.** (This clearly puts Osiris beyond the whole Ennead and company of the gods into Beyond the Beyond. He raises his third chakra ego power [Sekhmet] by means of power of discipline [Tefnut/Tapas] to that of the Cosmos possessing all the powers of the gods individually and collectively. Since you have an ego, you might as well let it be outrageous. The catch is that it must be responsible for whatever creation it claims dominion over. This is easily accomplished by means of Compassion, Respect, and Fairness – the qualities of gods such as Isis, Thoth, and Maat.)

641.1816aN500+1 

641.1816aN500+1 .....

..... (This verse is lost.)



641.1816bN500+1 ..... peret me tep-k.

..... **[an eye] which goes forth from your head.** (All but the end of this verse is gone, but Faulkner tentatively restores it based on 1624. Too much text is missing to make much of it, and we do not know how the hymn concludes.)

641.1816cN500+2 

641.1816cN500+2 .....

..... (This verse is gone as well as the remainder of the hymn.)

642.1817aN552+1 

642.1817aN552+1 Jed medu: Shewe, shen-k nek khet neb em *khanu* @wy-k.\_

**Say the word and Shiva, you encircle all things within [the embrace of] your two hands.** (In Egyptian art Shiva is often shown with his hands raised in a Ka gesture. He is prana or atmosphere, and as such, naturally embraces all things. He even embraces the whole World. By this all-embracing ability plus his ability to support life he becomes the Emperor Trump. The Ka gesture symbolizes the energy of ecstasy. The hands represent the Avatar tradition of cooperative assistance.)

642.1817bN552+2  



642.1817bN552+2 ..... Asar N pen. Khew-k nehpef me @-k.

..... **this Perceptive Faculty of N you protect his early morning light with your hand.** (The missing portion makes the sense uncertain. Shiva is the master of yogic pranayam, the Breath of Life. The hand is the symbol of the Avatar Lifestyle of assisting progress. “Nehpef” is the early morning light and suggests the early stages in a process of growth. Shiva acts as a parental guide, holding the sky while the sun emerges on the horizon. He is an initiator guide during the Avatar’s beginning stages of enlightenment. “Nehpef” can also mean copulation, and this interpretation links to the next verse.)

642.1818aN552+3  



643.1820cN552+8+9 Seshaa . . . . . akhet peret am-f.

**The Learned One . . . . . a possession goes forth from him.** (An “akhet” is a thing or a possession. “Seshaa” is probably the male form of “Seshat”, the goddess of Learning and Civilization. Her consort is usually considered to be Thoth. I suspect Seshat corresponds to Hehet in the Ogdoad, but can’t prove it. The lacuna in the middle of the verse makes it hard to get any sense out of the verse, especially since the verses on both sides are also lost. **The “Learned One” determinative is a bit strange.**)

643.1821aN522+10  

643.1821aN522+10 . . . . . -k.  
. . . . . **you.** (There is only what is perhaps a “you” or “your” left at the end. The rest is gone.)

643.1821bN522+10  522+11   
 

643.1821bN522+10+11 @h@ Ka-k mem neteru . . . . . tep-k Ta.  
**Your Ka stands up among the gods. . . . . your being on Earth.** (The Ka standing up is code for the phallus of Osiris coming back to life. He is often shown lying on a bier with an erect phallus. He resurrects as growing crops each year. The stems that rise from the ground are multiple incarnations of his phallus that has become his whole body, a growing green plant.)

643.1822aN522+11  522+12 

643.1822aN522+11+12 Ha N . . . . .  
**O N . . . . .** (This verse is essentially lost.)

643.1822bN522+12   
522+13 

643.1822bN522+12+13 Wethes Ka em-khet-k. Wethes @nekh em-khet-k.  
**Uplift the Ka after you. Uplift life after you.** (This verse continues the description of Osiris resurrecting as a growing plant that is both his Ka sexual energy and his whole body. He becomes the Tree of Life, the Staff of Life, the crops on which the people survive year after year and generation after generation. **There is a word play that “khet” can mean a tree or a stick of wood. “Em khet-k” = in your tree/stick.**)

643.1822cN552+13   
552+14 

643.1822cN552+13+14 Wethes j@m em-khet-k, Asar N . . . . .  
**Uplift the Triple Lock Scepter after you, O Perceptive Faculty of N . . . . .**  
(Most of the second half of the verse is gone, but the first half clearly elaborates further the description of the resurrection of Osiris. As he stands upright he takes on the “Was” [or “j@m”] yogic posture with its triple lock so that his energy flows upward. The “Was” scepter also encodes the power of the name of Osiris. “Wa-se” analyzes into Meditating Man. The Wizard’s “Was” has a death’s head and is called “Weser”. The Ancient Meditation [Wa-Ser] takes a person to mastery of Death. In other cultures this scepter often has a skull on top and carries the same basic meaning, but without the many subtle Egyptian nuances.)

644.1823aN552+14  552+15 

644.1823aN552+14+15 Jed medu: mesu Heru, asa then khery N.

**Say the word, and children of the Will, come be under N.** (The children of Horus are the four elements. They obey the intent of the Avatar.)

644.1823bN552+15 

644.1823bN552+15 Fa then su am hemu tef am then.

**Lift him lest he withdraw from you.** (Osiris is very passive, just like crops are passive. They need the support of the elements of earth, water, sunlight, and air so that they will grow properly. Otherwise Osiris simply becomes a potential and withdraws from the real world. “Fa” means to lift up something or to carry it. Horus becomes the heir of Osiris and carries on his work with the assistance of his four sons. He also uplifts the quality of perception of the Perceptive Faculty.)

644.1823cN552+16 

644.1823cN552+16 Fa then su ma Heru em Henu.

**Lift him like the Will does in the Phallus Boat.** (The “Henu” boat is the sacred boat in which the Seker form of Osiris was carried about at Memphis during the Seker rituals. The Seker drawn on the boat in Egyptian art looks like the Shiva Lingam. “Seker” means destruction. Osiris in this form represents destruction. His phallus is destroyed. However, it will grow again from a tiny seed. Memphis was at the tip of the delta where the flood would enter to water and fertilize the crop fields of Egypt. This location may have been relevant. From here the phallus would grow again from its destroyed condition and again penetrate the Delta of Isis with seeds of a new crop. Faulkner replaces Sethe’s reconstruction with the simpler “Fa then Asar N.” “You uplift the Perceptive Faculty of N.” **This verse tells us that the hawk perched on the phallic lingam is in fact Horus. Seker is the “destroyed” phallic lingam.**)

645.1824aN552+16 

552+17 

645.1824aN552+16+17 Jed medu: Asar N pu, fa en ku Heru em Henu.

**Say the word, and this Perceptive Faculty of N the Will lifts you in the Phallus Boat.** (This basically repeats the last verse of the previous hymn indicating that it continues with this theme and that the hawk is Horus. The Phallus Boat of Osiris Seker is added. This brings in the play on the condition of the phallus of Osiris. It needs assistance to lift up, **since it has been severed and destroyed.** JPII552+14 has “nek” instead of “en ku” or “en thu”, a minor scribal variant.)

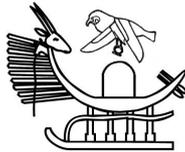
645.1824bN552+17 

552+18 

645.1824bN552+17+18 Wethes-f thu me [neter em ren-k en] “Seker” Henu.

**He uplifts you as a god in your name as “The Boat of the Destroyed Phallus”.** (The one part of Osiris that was completely destroyed was his phallus. However Thoth replaced it with a plant. This was perhaps the world’s first medical “implant”. It would grow up tall and straight every year in the Delta of Isis just like a nice phallus. The spiritual interpretation of this is that when a person becomes enlightened, he no longer has a phallus so to speak, because his dependence on it through the reproductive instinct is transmuted into a spiritual energy that rises up

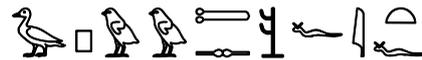
through the chakras and out the crown to make “love” with the Higher Self. This is an ecstatic spirit of service to the evolution of the universe and all life in it. The Avatar thereafter lives in a state of constant “orgasm” and stands erect in his service as if his whole body has become a powerful phallus. The Egyptians depicted this attitude in the erect stance of the pharaohs. The standing and sitting statues of Rameses II are excellent examples. This is a deliberate act of the Will, so Horus through his four sons **lifts up and** carries the Henu Boat of Seker and is its pilot. He hovers as a hawk over the Seker Lingam. Faulkner has the text reconstructed as: “Wethes-f ku em Seker.Henu.” “He uplifts you in the Henu Boat of Seker.”)



Henu Boat of Seker with Horus Hovering Forever over the Lingam of Osiris.



645.1824cN552+18/Nt



645.1824cN552+18 [Sa p]u wethes-f at-f.

**This son, he uplifts his father.** (Horus carries his father, Osiris, not just the phallus. The father and the phallus have become one. Note the “shenu” ☉ symbol of continuity in the claws of the **hovering** Horus Hawk. This is the continuity of the life cycle from father to son generation after generation. I follow Faulkner’s reconstruction of the first two words of the verse.)

645.1824dN552+18+19



645.1824dN552+18+19 Asar N em ren-k en Seker Henu.

**Perceptive Faculty of N, in your name as “Boat of the Destroyed Phallus”.**

JPII, 552 + 19



645.1824eN552+19+20 Sekhemet em Shem@ me Heru pen. Sekhem-k am-f.

**The Ego Power in the South is like this Will. Your Ego Power is in it.** (The Sekhem is the third chakra power of the ego. The instinctive Ego Will of the small self works from this location in the lower chakras and governs the two chakras below that. Also note how **the Hawk totem of** Horus embodying the third chakra hovers over **or perches on** the second chakra Lingam in the Henu Boat glyph [first chakra] shown above.)

645.1824fNt361-362



645.1824fNt361-362 Sekhemet em Meh me Heru pen. Sekhemu-k am-f.

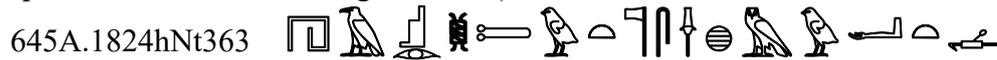
**The Ego power in the North is like this Will. Your Ego Powers are in it.** (This continuation is found only in the Nt version. It makes a parallel couplet with the previous verse and shows how the Will extends its power upward over the higher chakras until it becomes the Cosmic Will that governs all. The “uk” is “ku” [you] metathesized or simply “-k” as in the previous verse **[or plural powers]**. The Lingam

transforms into the crown chakra of Osiris, and then we discover a vision of the future Horus hovering over the crown chakra in a new role as the Higher Self Sun, Horus-Ra, the Elder.)



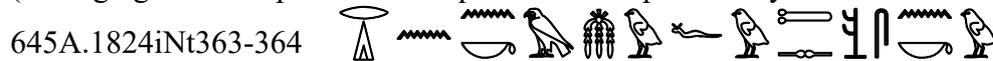
645.1824gNt362-363 Sekhem-k khew-k jet-k m@ khefet-k.

**Your Ego Power protects your body from your enemy.** (This is a key function of the ego. Its job is first of all to protect against anything that threatens the survival and well-being of the organism. Once that is accomplished it begins to expand its territory of influence as far as possible. This ultimately leads it onto the path of spiritual evolution and enlightenment.)



645A.1824hNt363 Ha Asar Nt that neter sekhem me W@t.

**O Perceptive Faculty of Nt, you are a god, an Ego Power that is like the Unity.** (The ego gives each person an unique individual personality which is a form of unity.)



645A.1824iNt363-364 Reda en nek Heru mesu-f. Wethes en ku.

**The Will gives you his children that they may uplift you.** (This repeats the idea presented in 1823a. The four Sons of Horus are the elements that support the resurrection of Osiris in the form of crops and the Avatar's human body.)



645A1824jNt364-365 Sekhem am sen ames sen er-k. Ne hemu tef am sen.

**Be an Ego Power through them when they go to you. Not one of them turns away.** ("Ames" is to conduct. The four elements all support the abundant growth of crops and all projects of the Avatar, guiding his development.)



645A.1824kNt365 Reda en nek Geb neteru nebu Shem@ Meh. Wethes sen ku.

**The World gives you all the gods of North and South, and they uplift you.** (This is the support of nature. The physical world at all frequencies supports your efforts just as a loving father makes resources available for his son's aspirations.)



645A1824lNt365 Sekhem-k am sen.

**You are an Ego Power through them.** (This ends the hymn.)



646.1825aNt359 Asar Nt reda en Heru Wer Hekau-k em ren-k en "Wer Hekau."

**Perceptive Faculty of Nt, the Will gives you your Great in Charms Scepter in your name as "Great in Charms."** (The "Wer Hekau" is the staff used in initiations to teach the secret mantras used in meditation and other yogic techniques. "Wer" is the Great One, not an adjective modifying "charms". "Charms" are the magical mantras possessed by the Great One as archetypal channels of creation. The priest wields a symbolic staff by the name of "Wer Hekau". The staff has a slight sinuous curve to it and is topped by a stylized ram's head [ba]. This symbolizes the breath and Baba. On top of the ram's head is an erect cobra. This represents the



648.1828bN552+25 

648.1828bN552+25 Sekhem-k am sen.

**You are an Ego Power through them.** (The exercise of Will creates the ego power of the third chakra. With the support of the elements the individual ego flourishes.)

648.1829aN552+26 

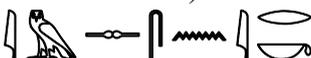
648.1829aN552+26 Jed nef en sen: "Asa then khery N."

**He says to them: "Put yourselves under N."** (This more or less repeats 1823a.)

648.1829bN552+26 

648.1829bN552+26+27 "Fa then su. Am baa tef am then[?]."

**"Lift him and let his firmness be within you."** ("Baa" is iron, and the term is used to mean firmness. The Will commands the elements to give firm support to whatever the Avatar decides to do. Sethe has some doubts about his reconstruction of the end of the verse. This verse and the previous verse are reconstructed from damaged text as the underlines show.)

648.1829cN552+27 

648.1829cN552+27 Ames sen ar-k.

**They come to you.** (They show up to do their jobs.)

648.1829dN552+27 

648.1829dN552+27+28 Fa sen thu. Ne baa am sen.

**You lift them, and there is no firmness in them.** (The last phrase is reconstructed with "Ne baa am sen." The statement is puzzling at first until we realize that "solid" matter is really emptiness. It appears solid only when and because we resist it, and that is really just electromagnetic force energy among "electrons".)

649.1830aN552+28 

552+29 

649.1830aN552+28+29 Jed medu: Asar N, da en nek Geb **neteru nebu.**

**Say the word and Perceptive Faculty of N the World gives you all the gods.**

649.1830bN552+29 

552+30 

649.1830bN552+29+30 Demej sen ku. Sekhem-k am sen.

**They integrate you. You are an Ego Power through them.** (The cooperation of all the elements and the body's organs and functions in an integrated manner produces an individual capable of expressing himself as an individual ego.)

649.1830cN552+30 

649.1830cN552+30 Sen sen er-k em ren sen en "Senut".

**They fraternize with you in their name as "Female Companions".** ("Senu" means brothers, friends, or companions. The scribe adds a "-t" suffix that makes the companions female. This particularly suggests Isis and Nephthys, but is plural rather than dual.)

649.1830dN552+30 

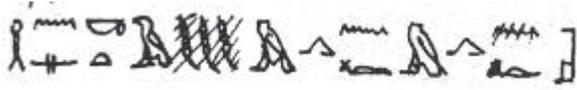












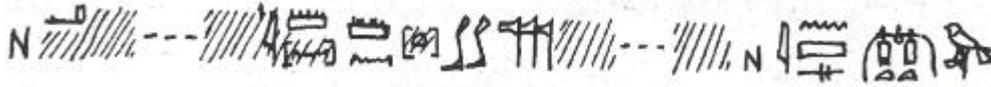
654.1841bJPII574



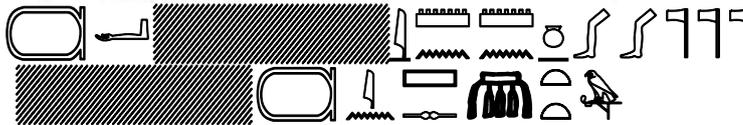
654.1841bJPII574

Henesekeyu may nef, may nef.

**He passes the four tresses when he comes.** (On the way from the world to undefined awareness or back again one must pass the **strands of the four elementary states of matter**. At the primordial level they are four braids of Ra's hair, four fundamental frequencies of light. The glyphs for the braids **here** look like the glyph for sweetness.)



655.1842JPII574



655.1842JPII574

[Jed medu:] N @ . . . . . **amen-menu** neteru . . . . . N. anesheset.

**[Say the word] and N . . . . . the thighs of the gods . . . . N by the Lion Queen.** (There are several serious lacunae, but there is reference to second and third chakra energy. "Shes[m]et" is a form of Sekhmet and represents third chakra. The "thighs" refer to Amen and Baba or Isis and Nephthys.)



655.1843JPII575



655.1843JPII575

N me bak. Per me Aryt Heru. A@ret peret me bak

**N is like a hawk. He ascends like the Eye-Focus of the Will. A cobra ascends like a hawk.** (This verse clearly refers to Kundalini energy opening the Eye of Wisdom and taking consciousness to higher levels.)

655.1844JPII575-576



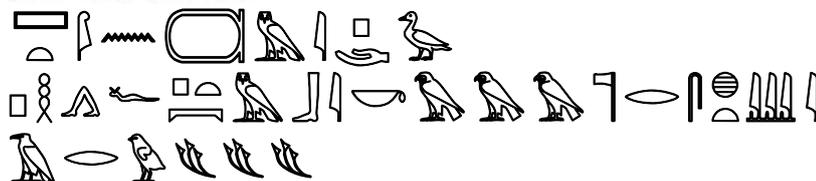
655.1844JPII575-576

. . . -tet Heru? . . . . N. nen . . . . -j shef ar Pet ar Ta.

. . . . **Will . . . . N . . . . powers to Heaven and powers to Earth.** (This is too fragmentary to make much sense except that the powers go to all levels. There is not enough in the first half to make any sense.)



655.1845a-bJPII576

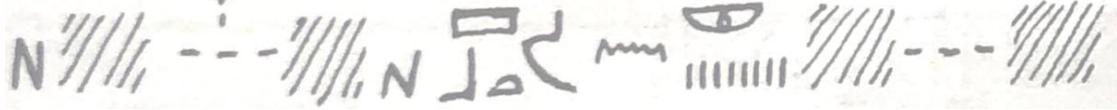






657.1851JPII579 Ne fed en N Khenet Amenety em Aset-f.

**N does not pluck the Chief of Westerners from his Seat.** (Anepu is the original Chief of Westerners. Later Osiris joins him there and they become good friends. But Osiris does not supplant Anepu from his place. Anepu also shows up at the North Pole sitting beside the throne of Osiris. Death becomes the pet and boon companion of Osiris, not something to fear, fight, or replace. **The N version “pluck” determinative shows a plant, but leaves out the hand plucking it. My copy of Allen’s Concordance lacks PT657.**)



657.1852JPII579+1



657.1852JPII579+1 N. . . . . N. shebet . . . . .

N. . . . . N. . . . . (Several characters are legible but not enough to make any sense. The fragmentary characters may even belong elsewhere. **There may be reference to a feast day on the 8<sup>th</sup> day of the month.**)

658.1853JPII580



658.1853JPII580 . . . . .

. . . . . (This verse is missing. The whole hymn is so badly damaged that interpretation of the remaining fragments is very uncertain.)

658.1854aJPII580 Seweja en thu neteru amer sen thu.



658.1854aJPII580 Seweja en thu neteru amer sen thu.

**The gods make you strong. They love you.** (See the next verse.)

658.1854bJPII580 Seb en thu neteru na em ren-k en “Abu . . .”



658.1854bJPII580 Seb en thu neteru na em ren-k en “Abu . . .”

**The gods give you this in your name as “Desires . . .”.** (Faulkner has for “abu” “Elephantine”, which is a place name and **may not be** appropriate here **in the context** unless it refers to the mastery of the root chakra during tantric exercises. The word parallels “they love you in the previous verse and has to do with things wished for or desires. “Seb” seems to have the meaning of “give” here, although the usage is not well established. “Na” is “this” and refers to the strength the gods give. Once you have strength you can give yourself whatever else you desire.)

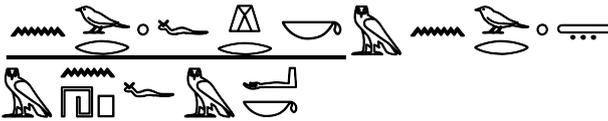


658.1854cJPII580

658.1854cJPII580 Ary thu [neteru n]a em [ren-k en “. . . . .”]

**[The gods] make you this in [your name as] . . . . .** (This verse seems to follow the same pattern as the previous verse, which is a standard formula. However, the epithet is lost. Faulkner has further reservations about the restoration of “gods”.)



658.1855aJPII581 

658.1855aJPII581 Newer-f *khery-k* me newer *Ta*, me *nehep-f* em @-k.  
**He is mighty under you like the Earth is mighty, as he copulates with your hand.**  
 (This is reconstructed by Sethe. “Ner” is to be mighty. The Earth is a powerful physical presence that supports your body. The rendering of “nehep” is uncertain because it lacks a determinative. Faulkner thinks the verse refers to Set trembling under the power of Horus, and Horus will not let him escape. This does not make sense from the words “newer” and “nehep” or “menehep”. Too much context and detail is missing to interpret the data for certain. Based on the reference to desires in the previous verses, we can take the phrase to describe a guide who gives masturbation to an initiate until his body shakes like an earthquake under the powerful surges of energy generated by the process.)

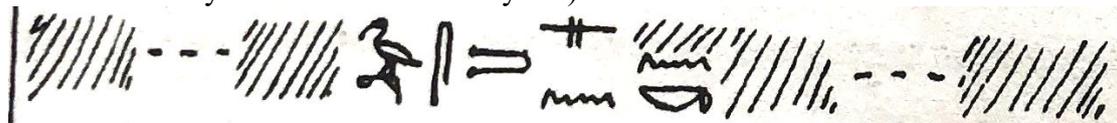
658.1855bJPII581 

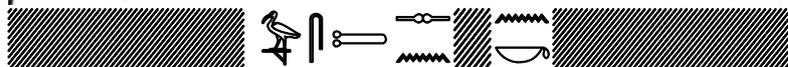
658.1855bJPII581 *Ha* jeseret er-f per maqet @r hery-f. Sekhet nek su..  
**O more holy than he who ascends the ladder, going up by it. It is set up for you.**  
 (This is the ladder on which Osiris ascends to Heaven. The Avatar uses this same ladder. With a tantric interpretation this means the initiate uses techniques to send his *Ka* orgasmic energy up the spinal column during a condition of extreme stimulation.)



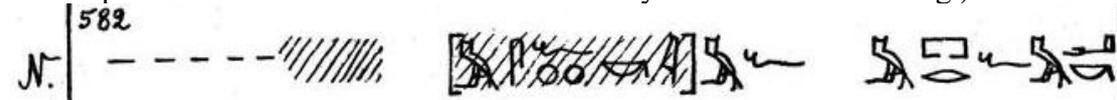
658.1855cJPII581-582 

658.1855cJPII581-582 Sethep ar-k her-f . . . . . n . @nekh . . . . . bekheh nek. . . . .  
**Remove his face . . . . . life . . . . . you are hot . . . . .** (This verse is so badly damaged that nothing is certain about its meaning, but “hot” fits the state of extreme arousal that may be described in this hymn.)





658.1856aJPII582 . . . . . Jehuty sethes en nek . . . . .  
 . . . . . **the Intellect uplifts you . . . . .** (The middle fragment that remains has a reference to Thoth, the designer of evolution. This suggests special techniques and emphasis on the heart chakra. Unfortunately the details are missing.)



658.1856bJPII582 

658.1856bJPII582 . . . em sefekhekh-k am-f me per-f m@-k.  
 . . . . . **from which you do not release him and he does not go forth from your hand.** (This seems to refer to the fight of Horus and Set. Horus has Set in his grasp. The tantric interpretation suggests using the Will to control the prostate [Set’s

organ positioned by the anus] so that it does not ejaculate semen during the manual stimulation.)

658.1857aJPII582 

658.1857aJPII582 De en nek Heru khefetu-k khery-k, wej<sup>ay</sup>, ma@wy.  
**The Will places for you your enemy under you. [He is] strong and true.** (This confirms our interpretation of the previous verse. Deliberate use of the Will makes a person strong and true to their word not to release the prostate and ejaculate. **The fragment by Sethe from the N version has “De en nef Heru . . . .” [The Will places for him . . . .]**)



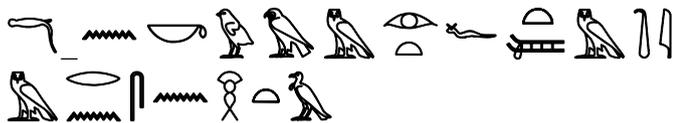
658.1857bJPII582-583 

658.1857bJPII582-583 Apen nek s . . . . . en sekher nef en . . . . .  
**He accounts him for you . . . . . he casts down . . . . .** (This verse continues a description of how the Will handles the situation, but the lacunae render the verse hard to interpret properly.)



658.1858aJPII583 

658.1858aJPII583 Reda en nek es, aryt-f ten bet . . . sen . . . . .  
**[He gives] you what he has done . . . . . they . . . . .** (This verse also is too vague and fragmentary to interpret any meaning.)

658.1858bJPII583 

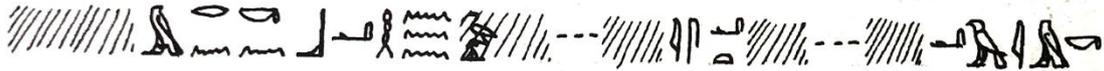
658.1858bJPII583 Meh en ku Heru em Aryt-f temeta [em ren-s en “wahety”].  
**The Will fills you with his Eye-Focus completely in its name as “Growth”.** (The poet points out a major result of the process, which is to open the Eye of Wisdom. The exercise also strengthens the Will’s control over energy.)

658.1859aJPII583 

658.1859aJPII583 Nehem en Heru Aryt-f m@ Setesh.  
**The Will rescues his Eye-Focus from the hand of Illusion.** (Horus recovers his eye from Set and makes it available to the Avatar. Set operates by instinct and shifts the attention into loss of control and ejaculation. Horus operates by the Will and takes back control of the energy so that it does not spew out in the chasing of external desires.)

658.1859bJPII583 

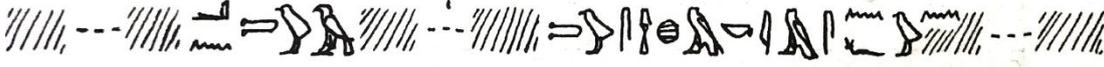
658.1859bJPII583 Da nef nek es . . . . . sekhet nek es . . . . .  
**He gives it to you . . . . . and fixes it for you . . . . .** (“Sekhet” has the idea of setting it up for operation. Once you have control over the energy, you can direct it toward higher purposes.)



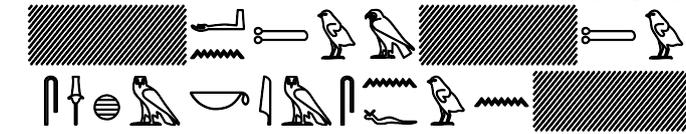
658.1859cJPII583+1



658.1859cJPII583+1 . . . . . em ren-k en “b@h” . . . . . as @t . . . . @a am-k. . . . . **in your name as “Inundation” . . . . . as . . . . .ascends in you.** (This epithet seems to refer back to the way the Eye-Focus of attention “fills you completely.” When the Life Force is brought under deliberate conscious control, the Inundation of Energy that surges during orgasm becomes available for achievement of higher purposes, just as the Nile flood was tapped by Egyptians to generate an abundant agricultural economy.)



658.1859dJPII583+1+2



658.1859dJPII583+1+2 . . . . . @ en thu Heru . . . . . thu sekhem-k am-s nefu en . . . . . **the Will . . . you . . . you, you are an Ego Power over them . . . . .** (We have only bits and pieces of this line, but it tells us the power of the Will’s focus. It specifically first strengthens the third chakra.)



658.1858eJPII583+2

. . . . . en nek Heru . . . . . –s shems? en us . . . Heru em ren . . . . . j.

**The Will for you . . . . . they follow . . . . . Will, in [his?] name as . . . . .** (This last verse is very fragmented and we get only that the Will handles everything and will provide you with followers and helpers.)

659.1860aN659



659.1860aN659 Jed medu: awu su shemet-k ten.

**Say the word, and there is his going and this going of yours.** (This hymn is all about various types of directed motion. It is quite a fascinating catalog, and the text has survived in good shape.)

659.1860bN659



659.1860bN659 Awu su shemut-k apeten.

**His going, and these goings of yours.** (“Shemut” is written as plural with three vulture glyphs!)

659.1860cN659



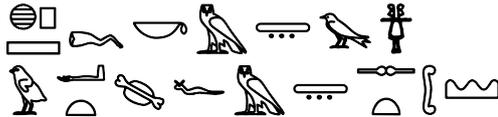
659.1860cN659 Shemut Heru em sekhen at-f Asar.

**Are the goings of the Will to embrace his father, the Perceptive Faculty.** (Any directed motion is ultimately directed by the Will with the purpose to embrace its own source, the Faculty of Perception. Ultimately it seeks to actualize its own Undefined Source. The only way to do this is by exploring many directions of creation and experience. Each one actualizes a possibility. Eventually a level of proficiency is reached in which all can be explored and experienced.)





The sense of “ha” is not clear, but may indicate **intention**.)

659.1867aN661 

659.1867aN661 Khepesh-k em Ta Wer Tenen. W@t-f em Ta Set.

**Your haunch is in the Great Land of Tenen. His flesh and bone is in the Land of the Bow.** (The haunch is code for the phallus. The land of Tenen is the nome whose capital is Abydos, the sacred land of Osiris. This is the male phallus region of Egypt, a second chakra area. Tenen was an ancient Earth God, a primitive form of Osiris. The Land of the Bow is Nubia in the far South and represents the root chakra. The flesh and bone here is the buttocks and thighs. The bow particularly refers to the perineum. Here we have two other forms of motion. One is the thrusting of the phallus, and the other is the clenching of the perineum, vagina, and anus.)

659.1867bN661 

659.1867bN661 Ha nek Seb Shem@ as, Anepu as hery Ateret.

**You descend as the Jackal of the South, as the Death Lord who is upon the Shrine.** (Descent is another type of motion. The descent into death is intensely directed motion. Usually people do not do it deliberately, but why not if the timing is right? We all die at some time or other. Anepu is often shown sitting on a mortuary shrine **as the Lord of Death**.)

659.1868aN661 

659.1868aN661 @h@-k er-k ar Red Wer.

**You stand up to the Great Staircase.** (This is in contrast to the previous verse. Here we have an upward evolutionary motion of climbing a staircase, level by level. At the end of the verse is a glyph that is damaged or hacked out that seems to represent a ramp )

659.1868bN661 

659.1868bN661 Geb as Khenef Pesejet Neteru tef.

**Or the World as the Chief of his Ennead.** (The physical world has motion directed by the laws of physics. The whole thing moves in concert like a great symphony with many instruments playing at once.)

659.1869aN661 

659.1869aN661 Ab-k nek, Ka en N.

**Or your heart, and the Ka of N.** (The physical heart acts as a pump, which is yet another type of directed motion. It cycles and drives the blood forward in a larger cycle. The Ka is another form of directed motion that is in the form of a flow of electrical energy in a circuit. Both are dynamic directed flows that move in a circuit. On a subtler level the heart expands with love to encompass the whole universe, and the Ka towers up with Kundalini energy until it recovers its original power as the Ka of Tem the Tower of the Cosmic Big Bang.)

659.1869bN661 

659.1869bN661 Hen N per-k. Serud N @rerut-k.

**N provides your House. N makes to flourish your Hall.** (This last verse brings up the spirit of service. The Avatar helps you to have a home and to prosper. There

is code in here. The word for House also can mean ascension. The word for Hall can also be the kundalini cobra. In other words, he does not just provide security to live day by day. He provides the tools for you to evolve as far as you like. This is real directed motion.)

660.1870aN695 

660.1870aN695 Jed medu: Shewe sa Tem pu Asar N pen.

**Say the word and Shiva, son of this Tower is this Perceptive Faculty of N.** (From one perspective Shiva is the son of Tem the Tower because the Big Bang produces the primordial prana of the universe. Another perspective is that Shiva is a transformation of Ra and Tem is the dynamic Ka of Ra, his cosmic orgasm. The Avatar identifies with Osiris, and Osiris identifies with Shiva, and Shiva identifies with Tem, who is the phallus of RA. Thus the whole thing telescopes back up into the original Higher Self “Sun”.)

660.1870bN695 

660.1870bN695 Thut Sa Wer Ser en Tem, wetut-f.

**You are the great elder son of the Tower, his begotten one.** (You as the Avatar are the Shiva, the prana seed ejaculated by Tem the Tower that becomes the breath of life. This produces the Son of the Great Ancient One.)

660.1871aN695 

696 

660.1871aN695-696 Ashesh en thu Tem me re-f, em ren-k en “Shewe”.

**The Tower ejaculates you from his mouth in your name as “Shiva”.** (The mouth here is like the mouth of a chimney. Shiva issues from the crown chakra of the Tower. Tem is a personification of Ra’s phallus. Shiva as breath [the primordial prana matter] literally can issue from the mouth.)

660.1871bN696 

660.1871bN696 Jed nef, “then mesu ar-k em ren-k en ‘Mesen-set Heret’”.

**He says, “Upraise the children to you in your name as “Upper Leg”.** (“Then” is to upraise or uplift. “Mesen-set Heret” is a metathesis spelling of “Meneset Heret”. See verses 601.1661a and 601.1662a for another mention of this name. It seems to refer to a building or temple in Heliopolis that has some connection to Baba who had a sacred precinct in this area.)

660.1872aN696 



660.1872aN696 Ha nen Shewe, Asar N pu nen reda nek sejob-k-f @nekh-f.

**O Shiva, this is the Perceptive Faculty of N which you made to exist and to live.** (This tells us that Osiris is an expression of primordial prana. Thus he can identify with Shiva as pure prana. “Sejob” is to exist or be in a certain condition.)

660.1872bN696 

660.1872bN696 @nekh-k, @nekh-f. Thut Neb Ta er jer-f.

**You live and he lives. You are the Lord of Earth to its Limit.** (The previous verse connects Osiris and Shewe [Shiva]. This verse confirms the identification of Osiris with his father, Geb, who is the World Trump. All physical matter is made

from the Primordial Prana. Thus, if Osiris can identify with Shiva, he can also identify with Geb, the world of physical matter. The Transcendental Name “Neb-er-Jer” [Lord Beyond Limit] is encoded in the second half of the verse.)

661.1873aN700 

661.1873aN700 Jed medu: at N, hej nek mu-k apen, bu Saw.

**Say the word, and O father N illuminate for yourself this your Undefined Awareness, the place of protection.** (“Illuminate” means to activate the awareness and make it bright with attention. “Mu” is water. The undefined awareness is like a vast ocean of energy filled with all possibilities. It is a place of eternal safety because from this viewpoint of all possibilities nothing can happen to you that is not one of the possibilities latent in “Mu”.)

661.1873bN700 

661.1873bN700 Amyu menejy Mut-k, Aset.

**It is in the two breasts of your mother, Isis.** (Here Isis expands to her cosmic form as Hathor, the Cosmic Mother. She is the personification of the ocean of undefined awareness. Her breast milk is the “water” of this awareness. From this we know that it has an essential quality of love which is nothing other than the ability to embrace and accept all possibilities.)

661.1873cN700 

661.1873cN700 Nebet Het, da nef jeret-th.

**Kundalini, give him your hand.** (Nephthys is the sister of Isis. She is the Kundalini aspect of the Cosmic Mother. Just as the previous hymn described Osiris identified with his original Source, this hymn shows Isis and Nephthys identified with their original Source. The former is Ra/Tem/Shiva. The latter is Hathor/Mut/Tefnut. There is a play here on the word “jeret” that can mean a hand and a hawk. Nephthys sometimes takes the form of a hawk. This hand is also the helping hand of the Avatar.)

662.1874aN705 

662.1874aN705 Jed medu: Weben en R@ a, Wenen a. Kheperer, Kheperer.

**Say the word, and The Brilliant One of the Higher Self Sun, The Existing One, The Creator continually creates.** (The reiteration of Brilliant One is missing a “b”. The word should repeat. Otherwise, it seems to say, “The Existing One”.)

662.1874bN705 

662.1874bN705 A[w]-k er N. Aw N. ar-k.

**You are on the way to N and N is on the way to you.** (This is a statement of relativity. This hymn develops further the theme of the past two hymns that is concerned with the ability of avatars to identify with each other and with their prior avatars and with anything they feel like. This aspect of Egyptian culture becomes very confusing for the uninitiated when they encounter the weird collection of Egyptian deities who keep shifting their appellations and identities all over the place. Once the principle is clearly understood, all the confusion goes away and you begin to understand what Egyptian culture is really about. A good way to get a handle on this subject from an experiential level is to explore the Avatar Materials developed by Harry Palmer. The materials are presented in a modern format without the strange mythology used by the ancients, but you can get a direct experience of the inner secrets of these texts through exploring such materials. The “Way to” is also “The Way Beyond”.)

662.1874cN705 

662.1874cN705 Aw @nekh-k ar N. Aw @nekh N. ar-k.

**You live for N, and N lives for you.** (This is the principle of reciprocal service to others or symbiosis. **This verse also contains the idea of “beyond” as well as “for”.**)

662.1875aN705 

662.1875aN705 A waj, per em Wajet.

**O Growing Papyrus, that ascends from the Cobra.** (The word play is on “waj”, which means green, growing, papyrus, and is also the name of the Wajet, the Cobra Lady of the Crown. It represents the life energy that grows upward in green plants.)

662.1875bN705 

662.1875bN705 Per nek me N; per en N am-k.

**You ascend in N. N ascends in you.** (This continues the theme of reciprocal identification. We can also take “per” in the sense of “go forth”, or “express yourself”.)

662.1875cN706 

662.1875cN706 Weser en N em Wa Sha-k.

**The Wizardry of N is in your Oceanic Awareness Meditation.** (The “Wa-Sha” is a powerful meditation technique that was practiced widely in ancient Egypt. “Weser” is the power of a Wizard. The power of a wizard derives from his ability to transcend any condition. This includes death as symbolized by the death’s head on top of his Wizard Staff.)

662.1876aN706 

662.1876aN706 Aw Hew en A@w N.

**The Divine Initiator, Lord of Taste, belongs to the breakfast of N.** (Hew is the Lord of Taste and the Master Initiator. Breakfast is the first eating experience of the day. Eating of food is a specific image used to represent experience of life. Initiation starts a person off into a new mode of experience, so it is like breakfast. Hew is an avatar of Baba, the primordial initiator of the idea of a cosmos from Beyond the Beyond. **Start your “new day” early with meditation.**)

662.1876bN706 

662.1876bN706 Ageb Khet en Mesut N.

**The Divine Inundation, an abundant offering, belongs to the supper of N.** (“Ageb” is the divine personification of the annual Nile flood that brought abundance to Egypt’s desert land. “Ageb” is an echo of the Primordial Flood that came forth from Tem. “Mesut” is a variant spelling of “Mesherut”, the evening meal. Once you create abundance, it is time to fully experience it.)

662.1876cN706 

662.1876cN706 Ne Sekhem Hededut em @nekh N.

**The apes have no ego power in the life of N.** (“Hededut” are sacred apes that are transformations of Baba. They have no egos, but serve only the Sun Trump Higher Self. **These apes seem to be female and have an “egg” determinative like female deities.**)

662.1876dN706 

662.1876dN706 Sen Senet heryt-ta er N.

**The passage through Senet is far from N.** (The Senet game involves a board that









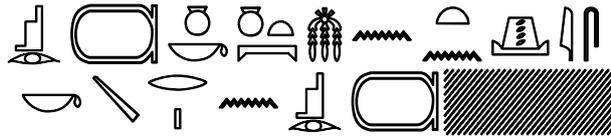






physical elements.)

664C.1897bJPII583+10



664C.1897bJPII583+10

Asar N, nuk Newet, mes en ten shenut as. Ker en Asar N . . . .

**Perceptive Faculty of N, I am Cosmic Space, your birth is as a granary. The horn of the Perceptive Faculty of N . . . . .** (Here Newet, mother of Osiris, speaks to the Avatar who has identified with her son and tells him that she is the Cosmic Space filled with numberless stars like the grains in a granary. These seeds are potential incarnations of Osiris, the god of agriculture, who will fill the granaries on Earth. “Ker” seems to be a horn. The final phrase **is** a lacuna, so we can not be sure what is meant by mention of the “the horn of Osiris”.)